

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.)

- A¹ 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.
- B¹ 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. 8). Hence **NO** genealogy is required : and He is presented as what He is—before **GOD** (relatively)—the lowest earthly position, the ideal Servant.
- A² 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. 23-38) : and He is presented as what He is—before **MAN** (intrinsically)—the ideal man.
- B² JOHN.** The Lord presented as **JEHOVAH HIMSELF**. "Behold **YOUR GOD**" (Isa. 40. 9). "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. 95. 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 (*zémach*) 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. 3. 8, 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 ordered 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 Appendixes 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).

(*Introversion.*)

A	| A | 1. 1—2. 23. PRE-MINISTERIAL.		
B	| B | 3. 1—4. THE FORERUNNER.		
C	| C | 3. 5—17. THE BAPTISM: WITH WATER.		
D	| D | 4. 1—11. THE TEMPTATION: IN THE WILDERNESS.		
E	| F | 4. 12—7. 29. THE KINGDOM	} PROCLAIMED. } THE FOURFOLD } REJECTED. } MINISTRY OF } } THE LORD.	
G	| G | 8. 1—16. 20. THE KING		
H	| H | 16. 21—20. 34. THE KING		
I	| I | 21. 1—26. 35. THE KINGDOM		
D	| D | 26. 36—46. THE AGONY: IN THE GARDEN.		
C	| C | 26. 47—28. 15. THE BAPTISM: OF SUFFERING (DEATH, BURIAL, AND RESURREC- TION, 20. 22).		
B	| B | 28. 16—18. THE SUCCESSORS.		
A	| A | 28. 19, 20. POST-MINISTERIAL.		

For the New Testament, and the order of the 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 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 fulfil 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. 1-15).
The Massacre at Bethlehem (2. 16-18).
The Flight into Egypt (2. 19-22).
The Return to Nazareth (2. 23).

II. Ten Parables :

The Tares (13. 24-30).	The Labourers in the Vineyard (20. 1-16).
The Hid Treasure (13. 44).	The Two Sons (21. 28-32).
The Pearl (13. 45).	The Marriage of the King's Son (22. 1-14).
The Drag-net (13. 47).	The Ten Virgins (25. 1-13).
The Unmerciful Servant (18. 23-35).	The Talents (25. 14-46).

III. Two Miracles :

The Two Blind Men (20. 30-34).
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, 37).
The Revelation to Peter (16. 17-19). See Ap. 147.
Humility and Forgiveness (18. 15-35).
His Rejection of that Generation (21. 43).
The Eight Woes (23. See Ap. 126).
The Prophecy on Olivet (24. 1-25. 46). See Ap. 155.
The Commission and Promise (28. 18-20). See Ap. 167.

V. Six events in connection with His Passion :

The Conspiracy and Suicide of Judas (26. 14-16; 27. 3-11).
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 Earthquake 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: such as "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 *rheō* 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. *anōthen*); see note there. Hence the Divine purpose in Luke is to present the Lord not merely as "perfect God" (as in Luke 1. 32-35 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.

A A C a
(p. 1307)

- 1** ° THE ° book of the ° generation of ° Jesus Christ,
 b ° the Son of David,
 c ° the Son of Abraham.
D **2** ° Abraham ° begat Isaac; and Isaac ° begat ° Jacob; and Jacob ° begat ° Judas ° and his brethren;
3 And **2** Judas **2** begat ° Phares and Zara of ° Thamar; and Phares **2** begat ° Esrom; and Esrom **2** begat ° Aram;
4 And Aram **2** begat ° Aminadab; and Aminadab **2** begat ° Naasson; and Naasson **2** begat ° Salmon;
5 And Salmon **2** begat ° Booz of ° Rachab; and Booz **2** begat ° Obed of Ruth; and Obed **2** begat ° Jesse;
6 And Jesse **2** begat ° David the king;

TITLE. The. The titles 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 Godspell = a narrative of God: i.e. a life of Christ. The English word "Gospel" has no connection with the Greek *euaggelion*, which denotes good news, and was in use as = joyful tidings, &c., B.C. 9, in an inscription in the market-place of Priene (now *Samsun Kalē*, 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. *kata*. 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. T and WH read "according to Matthew"; B omits the word *hagion* = holy.
 Matthew. See Ap. 141.

1. 1-2. 23 (A, p. 1305). PRE-MINISTERIAL. (Alternation.)

- | | | | | |
|----------|--|---|--|--|
| A | \| | A | \| | 1. 1-17. Concerning others. Ancestors. |
| | | | | B \| 1. 18-25. Concerning Jesus Christ. Birth in the Land. |
| | | | | A \| 2. 1-12. Concerning others. The Wise Men. |
| | | | | B \| 2. 13-23. Concerning Jesus Christ. Flight from the Land. |

1. 1-17 (A, above). CONCERNING OTHERS. ANCESTORS. (Introversion.)

- | | | | | | | | | | | | |
|----------|--|---|---|---|--------|--|---------------|--------------------|--|------|--|
| A | \| | C | \| | a | \| | 1- | Jesus Christ. | } In Sum. Ascent. | | | |
| | | | | | | | b |  | \| | -1- | David. |
| | | | | | | | c |  | \| | -1. | Abraham. |
| | | | | | | | D |  | \| | 2-6- | The Lay Ancestors: Abraham to David (1 Sam. 16. 13). Fourteen Generations (v. 17). |
| | | | E | \| | -6-11. | The Royal, or Crowned, Ancestors: David (2 Sam. 5. 3-5) to Josiah. Fourteen Generations (v. 17). | } In Detail. | | | | |
| | | | D | \| | 12-16. | The Lay Ancestors: Jeconiah to Christ. Fourteen Generations (v. 17). | | | | | |
| C | \| | C | \| | c | \| | 17- | Abraham. | } In Sum. Descent. | | | |
| | | | | | | | b |  | \| | -17- | David. |
| | | | | | | | a |  | \| | -17. | Jesus Christ. |

1 The. 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 Son of David.** Because promised directly to David (2 Sam. 7. 12, 16). The expression occurs nine times of Christ in Matt. (1. 1; 9. 27; 12. 23; 15. 22; 20. 30, 31; 21. 9, 15; 22. 42). Cp. Ps. 132. 11. Isa. 11. 1. Jer. 23. 5. Acts 13. 23. Rom. 1. 3. David, heir to the throne. Ap. 98. XVIII. The name of David is in the commencement of the N.T. and in the end also (Rev. 22. 16). **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. 2, 3. Rom. 9. 7, 9. **begat.** Gr. *gennaō*. 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 vv. 2-16 - it is translated *begat*, and should be so in vv. -16 and 20 also. In 1. 1 the noun *genesis* means birth. **Jacob.** Gen. 25. 26. **Judas** = Judah. 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. **3** Phares and Zara. Heb. Pharez and Zarah. Twins. Gen. 38. 29, 30. Thamar. Gen. 38. 11-30. The first of four women in this genealogy. The other three were Rahab, v. 5; Ruth, v. 5; Bathsheba, v. 6. Note the *Introversion*: - Hebrew, Gentile; Gentile, Hebrew: showing the condescension of Christ in taking our nature. **Esrom.** Heb. Hezron. 1 Chron. 2. 4, 5. **Aram.** Heb. Ram. Ruth 4. 19. 1 Chron. 2. 11. **4** Aminadab = Amminadab. Ruth 4. 19. 1 Chron. 2. 10. **Naasson.** Heb. Nahshon. Ruth 4. 20. Ex. 6. 23. **Salmon.** Heb. Salma. **5** Booz. Heb. Boaz. Ruth 4. 21. 1 Chron. 2. 12. **Rachab.** Eng. Rahab. Josh. 2. 1; 6. 25. See note on Thamar, v. 3. **Obed of Ruth.** Ruth 4. 21. 1 Chron. 2. 12. **Jesse.** Ruth 4. 22. 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. 1305. Luke 1. 32.

E
(p. 1307)

and David ° the king ° begat ° Solomon of ° her that had been the wife of ° Urias ;
 7 And Solomon ° begat ° Roboam ; and Roboam ° begat ° Abia ; and Abia ° begat ° Asa ;
 8 And Asa ° begat ° Josaphat ; and Josaphat ° begat ° Joram ; and Joram ° begat ° Ozias ;
 9 And Ozias ° begat ° Joatham ; and Joatham ° begat ° Achaz ; and Achaz ° begat ° Ezekias ;
 10 And Ezekias ° begat ° Manasses ; and Manasses ° begat ° Amon ; and Amon ° begat ° Josias ;
 11 And Josias ° begat ° Jechonias and his brethren, about the time ° they were carried away to Babylon :

D

12 And after ° they were brought to Babylon, ° Jechonias ° begat ° Salathiel ; and Salathiel ° begat ° Zorobabel ;
 13 And Zorobabel ° begat ° Abiud ; and Abiud ° begat ° Eliakim ; and Eliakim ° begat ° Azor ;
 14 And Azor ° begat ° Sadoc ; and Sadoc ° begat ° Achim ; and Achim ° begat ° Eliud ;
 15 And Eliud ° begat ° Eleazar ; and Eleazar ° begat ° Matthan ; and Matthan ° begat ° Jacob ;
 16 And Jacob ° begat ° Joseph the husband of Mary, ° of whom was ° born ° Jesus, Who is called ° Christ.

C

17 ° So ° all ° the generations from ° 1 Abraham to ° David are ° fourteen generations ;
 and from ° 1 David until the ° 11 carrying away into Babylon are fourteen generations ;
 and from the carrying away into Babylon unto ° 16 Christ are fourteen generations.

B F
(p. 1308)
5 B. C.

18 ° 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.

the king. Omitted by all the critical Greek texts enumerated and named in Ap. 94. VII.

Solomon. 2 Sam. 12. 24. The line in Matthew is the regal line through Solomon, exhausted in Joseph. The line in Luke is the legal line through Nathan, an elder brother (2 Sam. 5. 14), exhausted in Mary. If Christ be not risen, therefore, all prophecies must fail.

her, &c. See note on Thamar, v. 3.

Urias = Uriah (2 Sam. 12. 24).

7 Roboam = Rehoboam (1 Kings 11. 43). Note that in this case and in the three following :—Rehoboam (a bad father) begat a bad son (Abijah) ; Abijah (a bad father) begat a good son (Asa) ; Asa (a good father) begat a good son (Jehoshaphat) ; Jehoshaphat (a good father) begat a bad son (Jehoram).

Abia = Abijam (1 Kings 14. 31) ; Abijah (2 Chron. 12. 16). See note on v. 7.

Asa. 1 Kings 15. 8.

8 Josaphat = Jehoshaphat (2 Chron. 17-18).

Joram = Jehoram (2 Kings 8. 16. 2 Chron. 21. 1).

Three names are omitted here. All are not necessary in a royal genealogy. In v. 1 three names are sufficient.

The four names are : 1. Ahaziah (2 Kings 8. 27. 2 Chron. 22. 1-9). 2. Joash or Jehoash (2 Kings 11. 2-12. 20. 2 Chron. 24. 1-25). 3. Amaziah (2 Kings 14. 8-20. 2 Chron. 25. 1, 8). 4. Jehoiakim (2 Kings 23. 36-24. 6. 2 Chron. 36. 5-8).

Ozias = Uzziah (2 Chron. 26. 1), or Azariah (2 Kings 14. 21).

9 Joatham = Jotham (2 Kings 15. 7. 2 Chron. 26. 23).

Achaz = Ahaz (2 Kings 15. 38. 2 Chron. 27. 9).

Ezekias = Hezekiah (2 Kings 16. 20. 2 Chron. 28. 27).

10 Manasses = Manasseh. (2 Kings 20. 21. 2 Chron. 32. 33.)

Amon. (2 Kings 21. 18. 2 Chron. 33. 20.)

Josias = Josiah (2 Kings 21. 24. 2 Chron. 33. 25).

11 Jechonias = Jehoiachin (2 Kings 24. 8).

they were carried away = removed. Gk. *metoikesia* = the Babylonian transference. A standing term. Occurs only in Matt. It began with Jehoiakim, was continued in Jechonias, and completed in Zedekiah (2 Kings 24 and 25. 2 Chron. 36).

12 they were brought = the carrying away, as in v. 11. Jechonias, Jer. 22. 30, does not say "no sons" ; but, "no sons to sit on the throne of David".

Salathiel = Shealtiel, the real son of Assir ; and hence was the grandson of Jeconiah (1 Chron. 3. 17-19), born "after" (see v. 12).

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. *gennaō*. Spoken, here, of the mother. See note on "begat" (v. 2). Jesus. See Ap. 98. X. Christ = Anointed. Heb. Messiah. See Ap. 98. IX.

17 So. Verse 17 is the Fig *Symplocos*. Ap. 6. all the generations. See the Structure D, E, D, above. The *first* begins with the call of Abraham, and ends with the call of David the layman (1 Sam. 16. 13).

The *second* begins with the building of the Temple, and ends with the destruction of it. The *third* begins with the nation under the power of Babylon, and ends with it under the power of Rome (the first and fourth of the world-powers of Dan. 2).

the: i. e. the generations given above, not all recorded in the O.T. fourteen. It is not stated that there were forty-two, but three fourteens 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. 1307). CONCERNING JESUS CHRIST. HIS BIRTH. (*Introversion*.)

B	F	18, 19. Begetting.
	G	20. The angel of Jehovah.
	H	21. Prophecy delivered.
	H	22, 23. Prophecy quoted.
	G	24. The angel of Jehovah.
F		25. Birth.

18 Now: or, But, in contrast with those mentioned in vv. 2-16. Render: "The begetting, then, of Jesus Christ was on this wise (for after His mother was espoused to Joseph, she was found with child) of *pneuma hagion*". See Ap. 101. II. 14. birth = begetting. Gr. *gennēsis*. Occ. only here and Luke 1. 14, used of the Father. This verse is quoted by Irenæus (A. D. 178).

Jesus (Om. by Tr. [WH] Rm.) Christ. Heb. Messiah. So translated in John 1. 41 ; 4. 25. See Ap. 98. XI. on this wise: i. e. not begotten, as in the cases recorded in vv. 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 (26. 34, 75. Mark 14. 72. Luke 22. 61. John 4. 49 ; 8. 58 ; 14. 9) ; *prin* ē, occ. seven times (Matt. 1. 18. Mark 14. 30. Luke 2. 26 ; 22. 34. Acts 2. 20 ; 7. 2 ; 25. 16). 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. III. 14.

5 B. C. 19 Then Joseph her husband, ° being a just man, ° and ° not ° willing to ° make her a publick example, ° was minded to ° put her away ° privily.

G (p. 1308) 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.

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

H 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.”

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

F 25 And ° knew her ° not ° till she had ° brought forth ° her firstborn Son: and ° he called ° His name ° JESUS.

A J (p. 1309) 2 Now when ° Jesus was born ° in ° Bethlehem of Judæa ° in the days of ° Herod the king, ° behold, there came ° wise men from the ° east ° to Jerusalem,

4 B. C.

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. 1. to make her a publick example = to expose her to shame. LT Tr. A WH read *deigmatizō* instead of *para-deigmatizō*. Occurs only here and in Col. 2. 15. This exposure would have necessitated her being stoned to death, according to the Law (Deut. 22. 22). Cp. John 8. 5. was minded = made up his mind, or determined. Gr. *boulomai*. 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. behold. Fig. *Asterismos*. Ap. 6. the angel of the LORD. The first of three appearances to Joseph in these chapters, G and G, p. 1308 (1. 20, 24; 2. 13, 19). angel = messenger. The context must always show whether human or Divine. the LORD = Jehovah. No Art. See Ap. 98. VI. i. a 1. B. b. appeared. Gr. *phainō*. See Ap. 105. I. a dream. Gr. *onar*. Occurs only in Matt. (here; 2. 12, 13, 19, 22; and 27. 19). Only six dreams mentioned in N.T. To Joseph (Matt. 1. 20; 2. 13, 19, 22); to the wise men (Matt. 2. 12); and to Pilate’s wife (Matt. 27. 19). fear not = Be not afraid. This shows his condition of mind. conceived = begotten. Gr. *gennaō*, as in vv. 2, 16, 18. 21 bring forth. Not the same word as in vv. 2, 16, 20. His name. Fig. *Pleonasm*. Ap. 6 = Him. JESUS. For this type see Ap. 48. The same as the Heb. Hoshea (Num. 13. 16) with Jah prefixed = God [our] Saviour, or God Who [is] salvation. Cp. Luke 2. 21. See Ap. 98. X. Gr = He, and none other, or He is the One Who (emph.). sins. Gk. *hamartia*. See Ap. 128. II. i. 22 all = the whole of. fulfilled. See Ap. 103 for the first fulfilment of prophecy in the N.T. spoken. Gr. *to rhēthen*. By Isaiah to Ahaz (Isa. 7. 13-16), but afterwards written. of = by. Gr. *hupo*. Ap. 104. xviii. 1. by = through, or by means of. Gr. *dia*. Ap. 104. v. 1. 23 a virgin. Quoted from Isa. 7. 13-15. See the notes there. Gr. *parthenos*, which settles the meaning of the word in Isa. 7. 14. See Ap. 103, and 107. I. i. Emmanuel. Occurs only in Matt. See Ap. 98. VII. God. See Ap. 98. I. 25 knew her. Heb. idiom, and Fig. *Metonymy* (of Adjunct) for cohabitation. Note the imperfect tense = was not knowing. See Ap. 132. I. ii. not. Gr. *ou*. Ap. 105. I. till. Matt. 12. 46-50; 13. 55, 56, clearly show that she had sons afterwards. See the force of this word *heōs* in Matt. 28. 20, “ unto ”. her firstborn Son. These words are quoted by Tatian (A. D. 172) and twelve of the Fathers before cent. 4; and are contained in nearly all MSS. except the Vatican and Sinaitic (cent. 4). All the Texts omit “ her firstborn ” on this weak and suspicious evidence. But there is no question about it in Luke 2. 7. he: i. e. Joseph.

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

A | J | 1. The Wise Men. Arrival.
 K | 2. The Star. Notification.
 L | 3. Herod hears of the Wise Men.
 M | d | 4. His Question to Rulers. “ Where? ”
 e | 5, 6. Their Answer.
 M | d | 7-. His Question to the Wise Men. “ What Time? ”
 e | -7, 8. Their Mission.
 L | 9-. Wise Men hear Herod.
 K | -9-11. The Star. Guiding.
 J | 12. The Wise Men. Departure.

1 Jesus. See Ap. 98. X. in. Gr. *en*. Ap. 104. viii. Bethlehem = house of bread. Now *Beit Lahm*, five miles south of Jerusalem. One of the fenced cities of Rehoboam, originally called Ephrath (Gen. 35. 16, 19). Herod the king. To distinguish him from other Herods. See Ap. 109. behold. Fig. *Asterismos* (Ap. 6), for emphasis. wise men. Gr. *magoi*. It nowhere says they were Gentiles, or that there were only three, or whether they were priests or kings. The “ adoration of the Magi ” must have taken place at Nazareth, for the Lord was presented in the Temple forty-one days after His birth (8 + 33 days. Lev. 12. 3, 4. Cp. Luke 2. 21-24), and thence returned to Nazareth (Luke 2. 39). Ap. 169. There, in “ the house ” (Matt. 2. 11), not “ in a stable ” at Bethlehem, they found the Lord. They did not return to Jerusalem from Nazareth (Matt. 2. 12); but, being well on their way home, easily escaped from Herod. Herod, having enquired accurately as to the time, fixed on “ two years ” (Matt. 2. 16), which would have thus been about the age of the Lord. After the flight to Egypt, He returned once more to Nazareth (Matt. 2. 23). This chapter (Matt. 2) comes between Luke 2. 39 and 40. east. North and south are always in Greek only in sing. East and west are relative to the north and therefore occur in the plural also. to Jerusalem. The most likely place.

K 2 Saying, "Where is He That is born
(p. 1309) King of the Jews? for we have seen His star
4 B. C. in the east, and are come to worship
Him."

L 3 When Herod the king had heard these
things, he was troubled, and all Jerusalem
with him.

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

e 5 And they said unto him, "In Bethlehem
of Judæa: for thus it is written by the prophet,

6 "And thou Bethlehem, in the land of Juda,
art not the least among the princes of
Juda: for out of thee shall come a Governor,
That shall rule My People Israel."

M d 7 Then Herod, when he had privily called
the wise men,

e enquired of them diligently what time the
star appeared.

8 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 I may come and worship
Him also."

L 9 When they had heard the king, they departed;

K and, lo, the star, which they saw in the
east, went before them, till it came and
stood over where the young Child was.

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

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

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

B N¹ f 13 And when they were departed, behold,
(p. 1311)

2 Where . . . ? This is the first question in the N.T.
See note on the first question in the O.T. (Gen. 3. 9).
is born = has been brought forth: see note on 1. 2.
we have seen = we saw: i.e. we being in the east
saw.

His star. All questions are settled if we regard this
as miraculous. Cp. Num. 24. 15-19.

are come = we came.

worship = do homage. Gr. *proskuneō*. See Ap. 137. i.

3 When = But.

had heard = on hearing.

was troubled. The enemy used this for another
attempt to prevent the fulfilment of Gen. 3. 15. See
Ap. 23.

all Jerusalem. Fig. *Synecdoche* (of the Whole), Ap. 6.
= most of the people at Jerusalem at that time.

4 chief priests, &c.: i.e. the high priest and other
priests who were members of the Sanhedrin, or National
Council.

scribes of the People = the *Sōpherim*, denoting the
learned men of the People; learned in the Scriptures,
and elders of the Sanhedrin. This incident shows
that intellectual knowledge of the Scriptures without
experimental delight in them is useless. Here it was
used by Herod to compass Christ's death (cp. Luke 22. 66).
The scribes had no desire toward the person of the
"Governor", whereas the wise men were truly wise, in
that they sought the person of Him of Whom the
Scriptures spoke and were soon found at His feet.
Head-knowledge without heart-love may be used
against Christ.

demanded = kept enquiring.

where, &c. This was the first of the two important
questions: the other being "what time", &c., v. 7.

Christ = the Messiah. See Ap. 98. IX.

5 written = standeth written. Not spoken, as in v. 23.
Quoted from Mic. 5. 2. See Ap. 107. II. 3 b.

by = by means of. Gr. *dia*. Ap. 104. v. 1.

6 Juda = Judah.

art not the least. Fig. *Tapeinōsis* (Ap. 6), in order to
magnify the place.

not = by no means. Gr. *oudamōs*. Occurs only here.
among. See Ap. 104. viii. 2.

princes. Fig. *Metonymy* (of Subject),
Ap. 6, for the "thousands" (or divisions) which they
led.

out. Gr. *ek*. Ap. 104. vii. See note on Mic. 5. 2.

come = come forth, not "come unto", as in Zech.
9. 9.

rule = shepherd. Rulers were so called because this
was their office.

7 privily = secretly.

enquired . . . diligently = enquired . . . accurately
Cp. Deut. 19. 18. Gr. *akribōō*. Occ. only here and in
v. 16.

what time, &c. This was the second of the two im-
portant questions: the other being "where" (v. 4).
the star appeared = the time of the appearing
star.

8 for = concerning. young Child.

that I may come = that I also may come. Not "Him also" as well as
others, but "I also" as well as you.

9 had heard = having heard. departed: to Nazareth (not
to Bethlehem). Ap. 169. 10. Fig. *Asterismos*. Ap. 6 (for emphasis). they saw. When in
the east. See v. 2. went before = kept going before (Imperfect). Therefore not an astronomical
phenomenon, but a miraculous and Divine act. till. Implying both distance and time. came =
went: i.e. to Nazareth. See v. 1. 10 saw the star. Supply the Ellipsis from v. 9 (Ap. 6) = "having
seen the star [standing over where the young child was], they rejoiced", &c. rejoiced with . . . joy.

Fig. *Polyptōton* (Ap. 6), for emphasis. 11 into. Gr. *eis*. Ap. 104. vi. into the house. Not
therefore at Bethlehem, for that would have been into the stable. See note on v. 1. There is no "discre-
pancy" here. Child. Gr. *paidion*. See Ap. 108. v. Mary. See Ap. 100. Him. Not

Mary. treasures = receptacles or treasure cases. gold, &c. From three gifts being mentioned
tradition concluded that there were three men. But it does not say so, nor that they were kings.
These presents supplied their immediate needs. 12 warned of God = oracularly answered, implying
a preceding question. Cp. v. 22. in. Gr. *kata*. Ap. 104. x. 2. a dream. Gr. *onar*. See
note on Matt. 1. 20. not. Gr. *mē*. Ap. 105. II. to = unto. Gr. *pros*. Ap. 104. xv. 3.

departed = returned. another = by another, as in v. 5.

2. 13-23 [For Structure see next page].

13 were departed = had withdrawn or retired.

4 B. C. °the angel of °the LORD 7 appeareth to Joseph
 12 in a dream,
 g saying, "Arise, and °take the 8 young Child
 (p. 1311) and His mother, and flee 11 into Egypt, and be
 thou there until I bring thee word: for 1 Herod
 °will seek the 8 young Child to destroy Him."
 h 14 When he arose, he °took the 8 young Child
 and His mother by night, and 13 departed 11 into
 Egypt:
 i 15 And was there until the °death of 1 Herod:
 O1 °that it might be fulfilled which was °spoken
 °of 13 the LORD 5 by the prophet, saying, "Out
 of Egypt °have I called My Son."
 N2 16 Then 1 Herod, when he °saw that he was
 °mocked 15 of the wise men, was exceeding
 °wroth, and sent forth, and slew °all the
 °children that were 1 in 1 Bethlehem, and 1 in
 all the °coasts thereof, from °two years old
 and under, according to the time which he had
 7 diligently enquired °of the wise men.
 O2 17 Then was fulfilled that which was °spo-
 ken °by °Jeremy the prophet, saying,
 18 "In °Rama was there a voice heard,
 °lamentation, and weeping, and great mourn-
 ing, Rachel weeping for her °children, and
 would °not be comforted, because they are
 °not."
 N3 f 19 But when 1 Herod was dead, behold, an
 13 angel of 13 the LORD 7 appeareth 12 in a dream
 to Joseph 1 in Egypt,
 g 20 Saying, "Arise, and 13 take the 8 young
 Child and His mother, and go 11 into the land
 of Israel: for °they are dead which sought
 the 8 young Child's °life."
 h 21 And he arose, and 14 took the 8 young Child
 and His mother, and came 11 into the land of
 Israel.
 i 22 But when he heard that °Archelaus did
 reign °in Judæa °in the room of his father
 1 Herod, he was afraid to go thither: notwith-
 standing, being 12 warned of God 12 in a dream,
 he °turned aside 11 into the parts of °Galilee:
 23 And he came and °dwelt °in a city called
 °Nazareth:
 O3 °that it might be fulfilled which was °spoken
 °by the prophets, "He shall be called a Naza-
 rene."
 B P 3 °In those days °came °John the Baptist,
 (p. 1312) °preaching °in the °wilderness of Judæa,
 Q j
 A. D. 26

2. 13-23 (B, p. 1307). CONCERNING JESUS
 CHRIST. FLIGHT FROM THE LAND.

(Repeated and Extended Alternation.)

B N1 f | 13-. The Angel.
 g | -13. His Command to Joseph. } Event.
 h | 14. Joseph's Obedience.
 i | 15-. Christ's abode. Egypt. }
 O1 | -15. Prophecy fulfilled.
 N2 | 16. Herod's wrath and crime. Event.
 O2 | 17, 18. Prophecy fulfilled.
 N3 f | 19. The Angel.
 g | 20. His Command. } Event.
 h | 21. Joseph's Obedience.
 i | 22, 23-. Christ's abode. Nazareth. }
 O3 | -23. Prophecy fulfilled.

the angel. See note on 1. 20.
 the LORD. Here denotes Jehovah. See Ap. 98. VI. i.
 α. 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.
 take = take with [thee].

will seek = is on the point of seeking.

14 took = took with [him].

15 death = end. Gr. *teleutē*. Occ. only here.

that = in order that.

spoken. As well as written. Cp. vv. 5 and 23.

of = by. Gr. *hupo*. See Ap. 104. xviii. 1.

Out of Egypt, &c. Quoted from Hos. 11. 1. See
 Ap. 107. I. 3.

Out. Ap. 104. vii. have I called = did I call.

16 saw. Ap. 133. I. 1.

mocked = deceived.

wroth. Gr. *thumoōmai*. Occ. only here.

all. The number could not have been great.

children = boys. Pl. of *pais*. Ap. 108. iv.

coasts = borders.

two years. Gr. *diētēs*. 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 viii), as the shepherds did (Luke 2. 16).
 of = from. Gr. *para*. Ap. 104. xii. 1.

17 spoken. As well as written.

by = by means of. Gr. *hupo* (Ap. 104. xviii), but all
 the critical texts read *dia*. Ap. 104. v. 1.

Jeremy = Jeremiah. Quoted from Jer. 31. 15. See
 Ap. 107. i. 3.

18 Rama = Ramah in O.T., now *er-Ram*, five miles
 north of Jerusalem.

lamentation. Gr. *thrēnos*. Occ. only here.

children. Gr. pl. of *teknon*. Ap. 108. I.

not. Gr. *ou*. Ap. 105. I.

20 they. Note the Fig. *Heterōsis* (of Number), Ap. 6,

by which the pl. is put for the sing.: i. e. Herod.

life = the soul. Gr. *ē psychē*. See Ap. 110. III.

22 Archelaus. See Ap. 109.

in = over. Gr. *epi*. See Ap. 104. ix. 1. LT [Tr.] [A] WH
 omit *epi*.

in the room of = instead of. Gr. *anti*. Ap. 104. ii.

turned aside = departed, as in vv. 12, 13.

Galilee. The region north of Samaria, including the
 Plain of Esdraelon and mountains north of it. Ap. 169.

23 dwelt = settled. in. Gr. *eis*. Ap. 104. vi.

Nazareth. His former residence. Ap. 169. The Aramaic
 Luke 2. 39. that = so that. spoken. It does

name. See Ap. 94. III. 3. See note on vv. 1, 11, 16, and
 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. *nēzer* (= 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. *Hysterēsis*. Ap. 6.

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

1 In = And in. Gr. *en de*. See Ap. 104. viii. 2. In those days. Heb. idiom for an indefinite time
 (Ex. 2. 11, 23. Isa. 38. 1, &c.): while the Lord, being grown up, was still dwelling in Nazareth. Ap. 169. Cp. 2. 23.
 came. Gr. comes: i. e. presenteth himself. came John, &c. Because "the word of God" had come
 to him (Luke 3. 2). John the Baptist = John the baptizer. preaching = proclaiming as a herald.
 Ap. 121. 1. in. Gr. *en*. Ap. 104. viii. 1. 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.

26 k
(p. 1312)

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

R

3 For this is he that was °spoken of °by the prophet °Esaias,

Qj

saying, °“The voice of one crying in the ¹ wilderness,

k

‘Prepare ye the way of °the LORD, make His paths straight.’”

P

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.

C S I

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

m

6 And °were °baptized °of him ¹ in Jordan, confessing their °sins.

T

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

8 Bring forth therefore fruits °meet for ² 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.

T n

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.

o

11 ¶ indeed ⁵ baptize you °with water ¹⁰ 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. 1305). THE FORERUNNER. (Introversion and Alternation.)

B

P | 1-. John. Time.

Q | j | -1. His Proclamation.

k | 2. Subject. Repentance.

R | 3-. Isaiah.

Q | j | -3-. His cry.

k | -3. Subject. Preparation.

P | 4. John. Manner.

2 Repent. Gr. *metanoō*. See Ap. 111. 1.

the kingdom of heaven. See Ap. 114.

of. Gen. of origin = from. Ap. 17. 2.

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

is at hand = had drawn nigh. What draws nigh may withdraw. See 21. 43. Acts 1. 6; 3. 20.

3 spoken. As well as written.

by. Gr. *hupo*. Ap. 104. xviii. 1, but all the Greek texts read “*dia*”. Ap. 104. v. 1.

Esaias = Isaiah. The first of twenty-one occurrences of the name in N.T. See Ap. 79.

The voice, &c. Quoted from Isa. 40. 3. See note there. Ap. 107. I. 1.

the LORD = Jehovah in Isa. 40. 3. See Ap. 98. VI. i. a. 1. B. b.

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. (Introversion and Alternation.)

C

S | 1 | 5. The Coming of the People to John.

m | 6. Their Baptism.

T | 7-9. John’s Warning.

T | 10-12. John’s Threatening.

S | l | 13. The Coming of Messiah to John.

m | 14-17. His Baptism.

5 to = unto. Gr. *pros*. Ap. 104. xv. 3.

Jerusalem . . . Judæa. Put by Fig. Metonymy (of Subject), Ap. 6, for their inhabitants.

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

Synecdochē (of the Whole), Ap. 6, for the greater part of the country.

being baptized. baptized of. See Ap. 115. I. vii.

sins. Gr. *hamartia*. Ap. 128. II. 1. 7 Pharisees and Sadducees. See Ap. 120. II. saw. Ap. 133. I. 1.

come = coming. to. Gr. *epi*. See Ap. 104. ix. 3. baptism. See Ap. 115. II. i. generation = brood or offspring.

who . . . ? Fig. *Erotēsis* (Ap. 6), for emphasis. vipers = serpents. Not ordinary snakes, but venomous vipers.

from = away from. Gr. *apo*. Ap. 104. iv. warned, &c. = forewarned; or who hath suggested

or given you the hint? the wrath to come. The reference is to Mal. 4. 1. The coming of Messiah was always connected with judgment; which would have come to pass had the nation repented at the preaching of “them that heard Him” (Heb. 2. 3. Cp. 22. 4). The “times of refreshing”, and “the restoration of all things” of Acts 3. 19-26, would have followed. Hence 1 Thess. 1. 10; 2. 16; 5. 9. See notes there; and cp. Matt. 10. 23; 16. 28; 24. 34. Luke 21. 22, 23. Acts 28. 25, 28. to come = about to come. 8 meet for = worthy of. 9 think = think not for a moment (Aorist). This is an idiom to be frequently met with in the Jerusalem Talmud = be not of that opinion. not. Gr. *mē*. Ap. 105. II. within = among. Gr. *en*. Ap. 104. viii. 2. We have, &c. Cp. John 8. 39. Rom. 4. 1-6; 9. 7. Gal. 3. 9. God. Ap. 98. I. i. of = out of. Gr. *ek*. Ap. 104. vii. children. Gr. pl. of *teknōn*. Ap. 108. I.

all the region. Put by Fig. 6 were baptized = were

of = by. Gr. *hupo*. Ap. 104. xviii. 1.

genera- tion = brood or offspring.

vipers = serpents. Not ordinary snakes, but venomous vipers.

who . . . ? Fig. *Erotēsis* (Ap. 6), for emphasis.

from = away from. Gr. *apo*. Ap. 104. iv.

warned, &c. = forewarned; or who hath suggested

or given you the hint? the wrath to come.

The reference is to Mal. 4. 1. The coming of Messiah was always connected with judgment; which would have come to pass had the nation repented at the preaching of “them that heard Him” (Heb. 2. 3. Cp. 22. 4). The “times of refreshing”, and “the restoration of all things” of Acts 3. 19-26, would have followed. Hence 1 Thess. 1. 10; 2. 16; 5. 9. See notes there; and cp. Matt. 10. 23; 16. 28; 24. 34. Luke 21. 22, 23. Acts 28. 25, 28. to come = about to come. 8 meet for = worthy of. 9 think = think not for a moment (Aorist). This is an idiom to be frequently met with in the Jerusalem Talmud = be not of that opinion. not. Gr. *mē*. Ap. 105. II. within = among. Gr. *en*. Ap. 104. viii. 2. We have, &c. Cp. John 8. 39. Rom. 4. 1-6; 9. 7. Gal. 3. 9. God. Ap. 98. I. i. of = out of. Gr. *ek*. Ap. 104. vii. children. Gr. pl. of *teknōn*. Ap. 108. I.

3. 10-12 (T, above). JOHN’S THREATENING. (Introversion.)

T n | 10. Warning. The “Ax” and the “Fire”.

o | 11-. John’s Baptism.

p | -11-. Christ and John.

o | -11. Christ’s Baptism.

n | 12. Warning. The “Fan” and the “Fire”.

10 now = already. also. Omitted by all the texts (Ap. 94. VII.). is laid = is lying at.

The Jerusalem Talmud (*Beracoth*, fol. 5. 1) refers Isa. 10. 33, 34 to the destruction of Jerusalem; and argues from Isa. 11. 1 that Messiah would be born shortly before it. unto = at. Gr. *pros*. Ap. 104. xv. 3. is hewn down = getteth hewn down. into. Gr. *eis*. Ap. 104. vi. 11 with.

Gr. *en*. Ap. 104. viii. 1, and Ap. 115. I. iii. The literal rendering of the Heb. ² (*Beth* = B). Matt. 7. 6; 9. 34. Rom. 15. 6. 1 Cor. 4. 21, &c. See Ap. 115. I. iii. 1. a. shoes = sandals. not. Gr. *ou*. See Ap. 105. i. worthy = fit or equal. Not the same word as “meet for” in v. 8. bear = bring or fetch. Mark: “stoop down and unloose”. Luke: “unloose”. Prob. repeated often in different forms.

26 ^oHe shall ^obaptize you ¹¹⁻ with ^othe Holy Ghost, and ^{with} ^ofire:

ⁿ 12 Whose ^ofan ^{is} ¹ in His hand, and He will ^othoroughly purge His ^ofloor, and ^ogather His wheat ¹⁰ into the garner; but ^oHe will ^oburn up the chaff with unquenchable fire."

^{Sl} 13 Then ¹ cometh ^oJesus ^ofrom Galilee ⁷ to ^oJordan ¹⁰ unto John, ⁷ to be ^obaptized ⁶ of him.

^m 14 But John ^oforbad Him, saying, "I have need to be ^obaptized ⁶ of Thee, and comest Thou ⁶ to me?"

15 And ¹³ Jesus answering said ¹⁰ unto him, "Suffer ^oit to be so now: for ^othus ^oit becometh us to fulfil ^oall righteousness." Then he suffered Him.

16 And ¹³ Jesus, when He was ^obaptized, went up straightway ^oout of the water: and, ^olo, the heavens were opened unto Him, and ^oHe ⁷ saw ^othe Spirit of ^oGod descending ^olike a ^odove, and ^olighting ^oupon Him:

17 And ¹⁶ lo ^oa voice ^ofrom ² heaven, saying, "This is ^oMy beloved Son, ^oin Whom ^oI am well pleased."

^{D U} (p. 1313) **4** ^oThen was ^oJesus led up ^oof ^othe Spirit ^ointo the ^owilderness to be ^otempted ^oof the devil.

2 And when He had fasted ^oforty days and forty ^onights, He was afterward an hungred.

3 And ^owhen ^othe tempter ^ocame to Him, ^ohe said,

^oHe shall baptize. "He" is emph. = He Himself will, and no other. See Ap. 115. See Acts 1. 4, 5; 2. 3; 11. 15. Is. 44. 3. Cp. Ezek. 36. 26, 27. Joel 2. 28.

baptize . . . with. See Ap. 115. I. iii. 1. c. the Holy Ghost = *pneuma hagion*, holy spirit, or "power from on high". No Articles. See Ap. 101. II. 14.

fire. See Acts 2. 3. Note the Fig. *Hendiadys* (Ap. 6) = with *pneuma hagion* = yea, with a burning (or purifying) spirit too, separating the chaff from the wheat (v. 12), not mingling them together in water. "Fire" in v. 11 is symbolic (see Isa. 4. 3. Mal. 3. 1-4; 4. 1. Cp. Ps. 1. 4; 35. 5. Isa. 17. 13; 30. 24; 41. 16. Jer. 51. 2. Hos. 13. 3). In v. 12, the "fire" is literal; for destroying, not for purging.

Note the seven emblems of the Spirit (or of *pneuma hagion*) in Scripture. "FIRE" (Matt. 3. 11. Acts 2. 3); "WATER" (Ezek. 36. 25. John 3. 5; 7. 38, 39); "WIND" (Ezek. 37. 1-10); "OIL" (Isa. 61. 1. Heb. 1. 9); a "SEAL" (Eph. 1. 13; 4. 30); an "EARNEST" (Eph. 1. 14); a "DOVE" (Matt. 3. 16).

12 fan = winnowing shovel. God fans to get rid of the chaff; Satan sifts to get rid of the wheat (Luke 22. 31).

thoroughly = thoroughly.

floor = threshing-floor.

gather = gather together.

He. The 1611 edition of the A. V. omits "He".

burn up. Gr. *katakaio* = burn down, or quite up.

13 Jesus. See Ap. 98. X.

from = away from. Gr. *apo*. Ap. 104. iv.

Jordan = the Jordan.

14 forbad = was hindering. Gr. *diakoluō*. Occ. only here.

15 it to be so: or, supply the Ellipsis by "[Me]". The Lord was now, and here, recognized by John (John 1. 31-34).

thus. In fulfilling this duty.

it becometh us. This duty was incumbent on John as the minister of that Dispensation; likewise

on the Lord: hence the word "thus". The reason is given in John 1. 31. all righteousness: or every claim of righteous duty. This 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).

16 out of = away from. Gr. *apo*. Ap. 101. iv. lo. Fig. *Asterismos* (Ap. 6), for emphasis. He saw: i. e. the Lord saw.

the Spirit of God. Note the Articles, and see Ap. 101. II. 3. God. like = as if. Gr. *hōsei* = as it were (not *homoios* = 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. dove. See note on "fire", v. 11.

lighting = coming. upon. Gr. *epi*. Ap. 104. ix. 3. 17 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. 32). This latter speaking is mentioned by John for the same reason as that given in John 12. 30. Only one voice at the Transfiguration.

from = out of. Gr. *ek*. Ap. 104. vii. My beloved Son. Not Joseph's or Mary's son = My Son, the beloved [Son]. See Ap. 99. in. See note on "with", v. 11.

I am well pleased = I have found delight. Heb. idiom, as in 2 Sam. 22. 20. Ps. 51. 16. Cp. Isa. 42. 1. Matt. 12. 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. 5; 5. 5).

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

D | U | 1-3-. Before the Temptation.
V | -3-10. The Separate Temptations.
U | 11. After the Temptation.

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 man Adam" (1 Cor. 15. 45, 47), and in the same three ways (1 John 2. 16. Cp. with Gen. 3. 6). Jesus. See Ap. 98. X. of = by. Gr. *hupo*. Ap. 104. xviii. 1.

the Spirit. Ap. 101. II. 3. into. Gr. *eis*. Ap. 104. vi. 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. tempted = tried, or put to the test. Gr. *peirazō*; from *peirō*, to pierce through, so as to test.

2 forty. The number of probation (Ap. 10). nights. Joined thus with "days", are complete periods of twenty-four hours. See Ap. 144. 3 when . . . came, &c. = having approached Him and said.

the tempter = he who was tempting Him. See Ap. 116. came to Him: as to our first parents, Adam and Eve. See Ap. 19. he said. See Ap. 116 for the two sets of three temptations, under different circumstances, with different words and expressions; and, in a different order in Matt. 4 from that in Luke 4. It is nowhere said that there were "three" or only three; as it is nowhere said that there were "three" wise men in chap. 2.

V W¹ q¹ (p. 1314) ° “If Thou be ° the Son of God, ° command that ° these stones ° be made ° bread.”
 r¹ 4 But He answered and ° said,
 s¹ ° “It is written, ° Man shall not live ° by bread ° alone, but ° by every ° word that proceedeth ° out of the mouth of ° God.”
 W² q² 5 ° Then the devil ° taketh Him up ¹ into ° the ° holy city, and setteth Him ° on ° a pinnacle of the ° temple,
 6 And saith unto Him, ° “If Thou be ° the Son of God, ° cast Thyself down: for ° it is written, ° He shall give His angels charge ° concerning Thee: and ° in their hands they shall bear Thee up, lest at any time Thou dash Thy foot ° against a stone.”
 r² 7 Jesus said unto him, ° “It is written again,
 s² ° “Thou shalt ° not ° tempt ° the LORD thy God.”
 W³ q³ 8 ° Again, the devil ° taketh Him up ¹ into an ° exceeding high mountain, and sheweth Him all the ° kingdoms of the ° world, and the glory of them;
 9 And saith unto Him, ° “All these things will I give Thee, ° if Thou ° wilt fall down and ° worship me.”
 r³ 10 Then saith ¹ Jesus unto him, ° “Get thee hence, ° Satan:
 s³ for ° it is written, ° “Thou shalt ° worship ° the LORD thy ° God, and Him ° only shalt thou serve.”
 U 11 Then the devil leaveth Him, and, ° behold,
 (p. 1313) ° angels came and ministered unto Him.
 E F X 12 Now when ¹ Jesus had heard that John was
 (p. 1315) ° cast into prison, He ° departed ¹ into Galilee;
 27

4. -3-10 (V, p. 1313). THE SEPARATE TEMPTATIONS. (Repeated and Extended Alternations.)

V W¹ q¹ | q¹ | -3. Temptation. “If Thou be”,
 r¹ | 4-. Answer. “It is written”.
 s¹ | -4. Scripture. Deut. 8. 3.
 W² q² | 5, 6. Temptation. “If Thou be”,
 r² | 7-. Answer. “It is written”.
 s² | -7. Scripture. Deut. 6. 16.
 W³ q³ | 8, 9. Temptation. “If Thou wilt”,
 r³ | 10-. Answer. “It is written”.
 s³ | -10. Scripture. Deut. 6. 13; 10. 20.

If. Gr. *ei*, with the indicative mood, assuming and taking it for granted as an actual fact: “If Thou art?” See Ap. 118. II. 1. Same as in v. 6, but not the same as in v. 9. 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, 14, 17). The appeal is not to the spoken voice (3. 17) but to the written Word. Quoted from Deut. 8. 3. See Ap. 107. I. and 117. I.

Man. Gr. *anthrōpos*. Ap. 123. 1. by = upon. Gr. *epi*. Ap. 104. ix. 2. alone = only. word = 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. I. i. 1.

5 Then. The fifth temptation. See Ap. 116. taketh. Gr. *paralambanō*. Cp. *agō*, of Luke 4. 9. See the usage of *paralambanō*, Matt. 17. 1, implying authority and constraint. This is the third temptation in Luke (Luke 4. 9), and the difference of the order is explained in Ap. 116. Both Gospels are correct and true, the holy city. So called in 27. 53. Rev. 11. 2. Neh.

11. 1. Isa. 48. 2; 52. 1. Dan. 9. 24. The Arabs still call it *El Kuds* = the holy place. It was so called on account of the Sanctuary. holy. See note on Ex. 3. 5. on. Gr. *epi*. Ap. 104. ix. 3. a pinnacle = the wing. Gr. to *pterugion*, 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 cent. 2). See note on Dan. 9. 27; and cp. Luke 4. 9 and Matt. 24. 15. 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 omitting the essential words “to keep Thee in all Thy ways”, and by adding “at any time”. Quoted from Ps. 91. 11, 12 (not v. 13; see note there). concerning. Gr. *peri*. Ap. 104. xiii. 1. in = upon. Gr. *epi*, as “on” in v. 5. against. Gr. *pros*. Ap. 104. xv. 3. 7 Thou, &c. Quoted from Deut. 6. 16 (Ap. 107. II. 3. c.). not.

Gr. *ou*. See Ap. 105. 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. See Ap. VI. 1. a. 4. B. a 8 Again, &c. 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. I. This is the second temptation in Luke (Luke 4. 5). taketh. As in v. 5; not *anagō*, “leadeth up”, as in Luke 4. 5. exceeding. Not so in Luke 4. 5; because there it is only *oikoumenē*, the inhabited world, or Roman empire (Ap. 129. 2); here it is *kosmos* (Ap. 129. 1). kingdoms. See Ap. 112. world. Gr. *kosmos*, the whole world as created. See Ap. 129. 1.

Ap. 118. I. 2. Not the same as in vv. 3 and 6. 9 All these. Cp. Luke 4. 6 and see Ap. 116. if. See Ap. 137. i. 10 Get thee hence = Go! This is the end, and the Lord ends it. In Luke 4. 13, after the third temptation, Satan “departed” of his own accord and only “for a season”. Here, after the last, Satan is summarily dismissed, not to return. See Ap. 116. Satan = the Adversary. Sept. for Heb. *Satan*.

Thou shalt, &c. Quoted from Deut. 11. 3, 4. See Ap. 107. II. 2, and 117. I. only = alone, as in v. 4. Quoted from Deut. 6. 13; where the possession of the earth (v. 10) depends on loyalty to God (v. 12), Who gives it (v. 10); and on obedience to Him (vv. 17, 18). 11 behold. Fig. *Asterismos* (Ap. 6), for emphasis. angels came, &c. Thus closing the whole of the Temptations. No such ministration at the end of the third temptation in Luke 4. 13.

4. 12-26. 35. 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 (vv. 18-22); therefore John could not yet have been in prison; for, after the calling of disciples (John 2. 2, 11) John was “not yet cast into prison” (John 3. 24, *eis tēn phulakēn*). There is no “inaccuracy” or “confusion”. *Paradidōmi* 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. 25; 10. 17, 19, 21; 24. 9, &c. The “not yet” of John 3. 24 (Gr. *oupō*. Ap. 105. I.) 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 Judæa. 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.

27 13 And leaving ° Nazareth, He came and dwelt ° in ° Capernaum, which is ° upon the sea coast, ° in the borders of Zabulon and Nephtholim:

14 ° That it might be fulfilled which was ° spoken ° by ° Esaias the prophet, saying, 15 ° "The land of Zabulon, and the land of Nephtholim, by the way of the sea, beyond Jordan, ° Galilee of the ° Gentiles;

Y t (p. 1315) 16 The People which ° sat 13 in darkness ° saw great ° light; and to them which ° sat 13 in ° the region and shadow of death ° light is ° sprung up."

u 17 ° From that time 1 Jesus began to ° preach, and to say, ° "Repent: for ° the kingdom of ° heaven ° is at hand."

Z A v 18 And 1 Jesus, walking ° by the sea of Galilee, 16 saw two brethren, Simon called Peter, and Andrew his brother, casting ° a net 1 into the sea: for they were fishers.

w 19 And He saith unto them, "Follow Me, and I will make you ° fishers of ° men."

x 20 And they straightway left their ° nets, and followed Him.

A v 21 And going on from thence, He 16 saw ° other two brethren, ° James the son of ° Zebedee, and ° John his brother, 13 in ° a ship ° with ° Zebedee their father, ° mending their 20 nets;

w and He called them.

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

X 23 And 1 Jesus went about ° all Galilee, teaching 13 in their ° synagogues, and 17 preaching ° the gospel ° of 17 the kingdom,

Y u and healing ° all manner of sickness and ° all manner of ° disease ° among the people.

t 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 = by means of. Gr. *dia*. Ap. 104. v. 1. Esaias = Isaiah. 15 The land, &c. Quoted from Isa. 9. 1, 2. See Ap. 107. II. 2. "Land" is nom., not vocative. Galilee. See Ap. 169. Gentiles = nations. 16 sat = was sitting. saw. Ap. 133. I. 1. light. Ap. 130. 1. the region and shadow, &c. Fig. *Hendiadys* (Ap. 6) = "darkness, [yea] the dark shadow of death", or death's darkness. sprung up = risen for them.

4. 18-22 (Z, above). DISCIPLES CALLED. (*Extended Alternation*.)

Z | A | v | 18. Two Brethren (Peter and Andrew).
w | 19. Their Call.
x | 20. Their Obedience.
A | v | 21-. Two Brethren (James and John).
w | -21. Their Call.
x | 22. Their Obedience.

17 From. Gk. *apo*. Ap. 104. iv. From that time. Each portion of the Lord's fourfold ministry had a distinct beginning or ending. See the Structure **E** (above). preach = proclaim. See Ap. 121. I. 1. Repent. Gr. *metanoë*. Ap. 111. I. 1. the kingdom of heaven. See Ap. 114. heaven = the heavens. See notes on 6. 9, 10. is at hand = is drawn nigh. 18 by = beside. Gr. *para*. Ap. 104. xii. 3. a net = a large net. Gr. *amphiblēstron*. Not the same word as in v. 20, or 13. 47. 19 fishers of men. A Talmudic expression: "A fisher of the Law" (Maimonides, *Torah*, cap. I). men. Gr. pl. of *anthrōpos*. Ap. 123. I. 20 nets. Pl. of *diktuon*. Not the same word as in v. 18, or 13. 47. 21 other. Gr. *allos*. Ap. 124. 1. James . . . John. See Ap. 141. Zebedee. Aram. See Ap. 94. III. 3. a = the. These calls were to discipleship, not apostleship. with. Gr. *meta*. Ap. 104. xi. 1. mending = setting in order. See Ap. 125. 8. 23 all = the whole. Put by Fig. *Synecdochē* (of the Whole) for all parts. Ap. 6. synagogues. See Ap. 120. the gospel = the glad tidings. of = relating to. See Ap. 17. 5. all manner of = every. Put by Fig. *Synecdochē* (of the Whole), Ap. 6, for some of all kinds. disease. Gr. *malakia*. Occ. only in Matthew: here; 9. 35; 10. 1. among. Gr. *en*. Ap. 104. viii. 2. 24 fame = hearing. Put by Fig. *Metonymy* (of the Adjunct), Ap. 6, for what was heard. throughout = unto. Gr. *eis*. Ap. 104. vi. diseases. Gr. *nosos*, transl. sickness in v. 23.

4. 12-26. 35 (**E**, p. 1305). THE LORD'S FOUR-FOLD MINISTRY. (*Introversion*.) See Ap. 119.

E F 4. 12-7. 29. THE FIRST PERIOD. Subject: The Proclamation of THE KINGDOM, and Call to Repentance (4. 17). "Sermon on the Mount" unnamed (5. 1-7. 29). The Laws of the Kingdom.

G 8. 1-16. 20. THE SECOND PERIOD. Subject: The Proclamation of THE KING. His Person as "Lord" (8. 2, 6, 8) and "Man" (8. 20). Miracles of Creation, manifesting His Deity; and of Compassion, declaring His Humanity.

G 16. 21-20. 34. THE THIRD PERIOD. Subject: The Rejection of THE KING. Parabolic Miracles (Lunatic, 17. 14; Blind men, 20. 30-34).

F 21. 1-26. 35. THE FOURTH PERIOD. Subject: The Rejection of THE KINGDOM. Parables and Teaching as to the coming change of Dispensation, while the Kingdom should be in *abeyance*. The Sermon on the Mount (Olives), 24. 1-25. 46. Miracles: Parabolic and Prophetic: Lazarus (John 11), and the withered Fig-tree (Mark 11. 12-14, 20, 21).

4. 12-7. 29 (**F**, above). THE FIRST PERIOD OF THE MINISTRY. PROCLAMATION OF THE KINGDOM.

(*Extended Alternation and Introversion*.)

F X | 4. 12-15. The Lord. Departure to Galilee.
Y | t | 4. 16. Depth of the great darkness. The People sitting in it.
u | 4. 17. The Kingdom proclaimed. Words.
Z | 4. 18-22. Disciples called.
X | 4. 23-. The Lord. Going about Galilee.
Y | u | 4. -23. The Kingdom proclaimed. Works.
t | 4. 24, 25. Fame of the "Great Light". The People following it.
Z | 5. 1-7. 29. Disciples taught.

13 Nazareth. Aramaic. See Ap. 94. III. 3, and 169. in = at. Gr. *eis*. Ap. 104. vi.

Capernaum. Jewish authorities identify *Kaphir Nakhum* with *Kaphir Temkhun*, since corrupted into the modern *Tell Hum*. Ap. 169. A Synagogue has been discovered in the present ruins. For events at Capernaum see chs. 8, 9, 17, 18. Mark 1.

upon the sea coast. Gr. *parathalassios*. Occ. only here. in = in. Gr. *en*. Ap. 104. viii.

14 That = In order that.

spoken. As well as written.

27 with ° devils, and those which ° were lunatick, and those that had the palsy; and He healed them.

25 And there followed Him great multitudes of people ° from ° Galilee, ° and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

Z B (p. 1316) 5 And ° seeing the multitudes, He went up ° into ° a mountain: and when He was ° set, His ° disciples came unto Him:

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

C a 3 ° "Blessed are the ° poor in ° spirit: for theirs is ° the kingdom of ° heaven.

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

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

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

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

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

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

a 10 ° Blessed are they which ° are persecuted ° for righteousness' sake: ° for theirs is ° the kingdom of ° heaven.

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

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

devils=demons. Cp. 12. 26, 27. Mark 3. 22, 26. were lunatick. Gr. *selēniazomai*. Occ. only here, and 17. 15. From *selēnē*=the moon.

25 from. Gr. *apo*. Ap. 104. iv.

Galilee. Ap. 169.

and. Note the Fig. *Polysyndeton*. Ap. 6.

5. 1-7. 29 (Z, p. 1315). DISCIPLES TAUGHT. "THE SERMON ON THE MOUNT". (*Introversion*.)

Z | B | 5. 1-2. Introduction.

C | 5. 3-12. Characters. True Happiness.

D | 5. 13-16. True Disciples.

E | 5. 17-7. 12. THE KINGDOM. ITS LAWS.

E | 7. 13, 14. THE KINGDOM. ENTRANCE into it.

D | 7. 15-23. False Teachers.

C | 7. 24-27. Characters. True Wisdom.

B | 7. 28, 29. Conclusion.

1 seeing. Ap. 133. I. 1.

into. Gr. *eis*. Ap. 104. vi.

a mountain = the mountain. Well known and therefore unnamed, but corresponds with the Mount of Olives in the Structure of the Gospel as a whole Cp. F and F, p. 1315. There is a reference also to Sinai.

set. The posture of the Oriental teacher to-day.

disciples. Note this fact in interpreting the member Z.

2 opened His mouth. Heb. idiom. Fig. *Metonymy* (of Adjunct), Ap. 6, for speaking (Job 3. 1. Dan. 10. 16. Acts 8. 35).

taught them. See note on 7. 39, and the Structure, above. The Structure is the commentary showing that

this teaching is connected with the proclamation of the kingdom (v. 3), and is to be interpreted by it. As the

kingdom was rejected and is now in abeyance, so likewise this discourse is in abeyance with all its commands, &c.,

until "the gospel of the kingdom" is again proclaimed, to herald its drawing nigh. Parts of this address were

repeated at different times and on different occasions. Luke nowhere professes to give the whole address in its

chronological setting or entirety. Only some thirty separate verses are so repeated by Luke out of 107

verses in Matthew. The later repetitions in Luke were given in "a plain" (Luke 6. 17) and after the calling of

the Twelve (Luke 6. 13); here the whole is given before the calling of the Twelve (Matt. 9. 9). These are marks

of accuracy, not of "discrepancy" as alleged. Modern critics first assume that the two accounts are identical,

and then say: "No one now expects to find chronological accuracy in the evangelical records"! For the

relation of the Sermon on the Mount to Ps. 15, see Ap. 70; and to the seven "woes" of ch. 23, see Ap. 126.

5. 3-12 (C, above). CHARACTERS. (*Introversion*.)

C | a | 3. Heirs of the Kingdom.

b | 4. Mourners. Reward for Mourners.

c | 5. Inheritance. Earthly.

d | 6. True righteousness.

d | 7. Fruits of righteousness.

c | 8. Inheritance. Heavenly.

b | 9. Peacemakers. Reward for Peacemakers.

a | 10-12. Heirs of the Kingdom.

3 Blessed = Happy, representing the Heb. *'ashrēy* (not *bārūk*, blessed). *'Ashrēy* (Fig. *Beatitudo*, not *Benedictio*) occurs in nineteen Psalms twenty-six times; elsewhere only in eight books (Deut., 1 Kings, 2 Chron., Isa., Prov., Job, Ecc., and Dan.). The Aramaic equivalent for *'ashrēy* is *tōb* (sing., pl., or dual). See Ap. 94. III. 3, and Ap. 63. vi. Gr. *makarios* = happy (not *eulogētos*, which = blessed, and is used only of God (Mark 14. 61. Luke 1. 68. Rom. 1. 25; 9. 5; 2 Cor. 1. 3; 11. 31. Eph. 1. 3. 1 Pet. 1. 3).

poor in spirit. The equivalent for the Aramaic (Ap. 94. III. 3, p. 135) *'ānāyīm* (Heb. *'ānah*). See note on Prov. 1. 11) = poor in this world (as in Luke 6. 20), in contrast with the promise of the kingdom. Cp. Jas. 2. 5.

spirit. Gr. *pneuma*. See Ap. 101. II. 8. the kingdom of heaven. Then proclaimed as having drawn nigh (3. 2; 4. 17). See Ap. 114.

heaven = the heavens. See notes on 6. 9, 10. 4 Blessed. Note the Fig. *Anaphora* (Ap. 6). The eight Beatitudes are to be contrasted with and understood by the eight "woes" of 23. 13-33. See Ap. 126.

5 meek. Cp. Ps. 37. 11. the earth: or, the land. Gr. *gē*. See Ap. 129. 4.

6 hunger and thirst, &c. The idiom for a strong desire. Cp. Ps. 42. 1, 2; 119. 103. 7 merciful = compassionate. Cp. Ps. 41. 1. mercy. Not merely now, but in the manifestation of the kingdom, Jas. 2. 13 (cp. Heb. 4. 16; 8. 12; 10. 28).

8 pure in heart. Cp. Ps. 24. 4; 73. 1. God. Ap. 98. I. i. 1. 9 peacemakers. Cp. Ps. 133. 1. Gr. *eirēnopoios*. Occ. only here. children = sons. Gr. *huios*. See Ap. 108. III.

10 are persecuted = have been persecuted. Cp. Ps. 37, 39, 40. for = on account of. for righteousness' sake. Not otherwise. 11 revile = reproach.

evil = harmful thing. Gr. *ponēros*. Ap. 128. IV. 1. against. Gr. *kata*. Ap. 104. x. 1. falsely. This is another condition of the happiness of v. 3. 12 Rejoice, &c. See 1 Pet. 4. 13. Cp. Acts 16. 25.

in. Gr. *en*. Ap. 104. viii. for = because. Not the same as in v. 3, &c.

D e (p. 1317) 27 13 ^oYe ^oare the ^osalt of the ^oearth: but ^oif the salt have lost ^ohis savour, wherewith shall it be salted? it is thenceforth good ^ofor nothing, but to be cast out, and to be trodden under foot ^oof ^omen.

f 14 Ye are the ^olight of the ^oworld.

e ^oA city that is set on an hill ^ocannot be hid.

f 15 Neither do men light a ^ocandle, and put it ^ounder ^oa bushel, but ^oon ^oa candlestick; and it giveth light unto all that are ¹²in the house.

16 Let your ¹⁴light ^oso shine before ¹³men, ^othat they may ¹see your good works, and glorify your Father Which is ¹²in ³heaven.

E F 17 ^oThink ^onot that ^oI am come to ^odestroy ^othe law, or the prophets: I am ^onot come to ^odestroy, but to fulfil.

18 For ^overily I say unto you, ^oTill ^oheaven and ^oearth pass, one ^ojot or one ^otittle shall ^oin no wise pass ^ofrom ¹⁷the law, till all be fulfilled.

19 ^oWhosoever therefore shall break one of ^othese least commandments, and shall teach ¹³men so, he shall be called the least ¹²in ³the kingdom of ³heaven: but ^owhosoever shall do and teach *them*, the same shall be called great ¹²in ³the kingdom of ³heaven.

20 For I say unto you, That except your righteousness shall exceed ^othe righteousness of the scribes and ^oPharisees, ye shall ^oin no case enter ¹into ³the kingdom of ³heaven.

G H¹ 21 Ye have ^oheard that ^oit was said ^oby them of old time, *Thou shalt* ¹⁷not kill; and ¹⁹whosoever shall kill shall be in danger of the judgment:

22 But ³I say unto you, That ¹⁹whosoever is angry with his ^obrother ^owithout a cause shall be ^oin danger of the ^ojudgment: and

5. 13-16 (D, p. 1316). TRUE DISCIPLES. (Alternation.)

D | e | 13. In the earth. Salt.
f | 14-. The Light.
e | -14. In the earth. A City.
f | 15, 16. A Lamp.

13 Ye. Representing the kingdom of v. 3 and 4. 17. are=represent. Fig. Metaphor. Ap. 6. salt. Cp. Mark 9. 50. Luke 14. 34, 35. if. See Ap. 118. 1 b, expressing a real contingency; for, if the salt is stored on the bare earth, or is exposed to the air or sun, it *does* lose its savour and is fit for no place but the streets (see Thomson's *The Land and the Book*, Lond., 1869, p. 381).

his=its. for. Gr. eis. Ap. 104. vi. of=by. Gr. hupo. Ap. 104. xiii. 1. of men. Belongs to former clause, as well, by Fig. Ellipsis, Ap. 6. men. Pl. of *anthrōpos*. Ap. 123. 1. 14 light. Gr. phōs=light. See Ap. 130. 1. world. Gr. kosmos. See Ap. 129. 1. A city. Safed, so placed, was within sight. cannot. Verb with *ou*. See Ap. 105. I. 15 Neither=and not (Gr. *ou*). Ap. 105. I. candle=lamp. Gr. *luchnos*. Ap. 130. 5. under. Gr. *hupo*. Ap. 104. xviii. 2. a bushel=the measure. Gr. *modion*=a dry measure. See Ap. 51. III. 3. (2): i.e. any measure there may happen to be in the house.

on=upon. Gr. *epi*. Ap. 104. ix. 3. a candlestick=the lampstand. Gr. *luchnia*. Ap. 130. 5.

16 so=thus. that=so that.

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

E | F | 5. 17-20. They fulfil the Law and the Prophets.
G | 5. 21-48. They transcend the Law of Moses.
G | 6. 1-7. 11. They excel the Tradition of the Elders.
F | 7. 12. They fulfil 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.

not. Gr. *mē*. See Ap. 105. II. I am come=I have come. Implying former existence. Cp. 8. 10. destroy=pull down, as in 26. 61. the law. The first of fifteen refs. to the Law by Christ (5. 17, 18; 7. 12; 11. 13; 12. 5; 22. 40; 23. 23. Luke 10. 26; 16. 16, 17; 24. 44. John 7. 19, 19, 23; 8. 17; 10. 34; 15. 25), five of these coupled with "Moses". not. Gr. *ou*. Ap. 105. I. 18 verily. Gr. *amēn*. Used only by the Lord. Same as Heb. 'amen, preserved in all languages. Should be so given at the beginning of sentences. Always (except once) double in John; twenty-five times. See note on John 1. 52. Till. With A. V. implying a possibility, not a certainty. heaven=the heaven. Always in sing. when connected with the earth. (See notes on 6. 9, 10.) earth=the earth. Ap. 129. 4. jot=*yod*. Gr. *iota*. Occ. only here. The smallest Heb. letter (‘=Y). The Massorites numbered 66,420. tittle=the merest ornament. Not the difference between two similar Heb. letters, e.g. *resh* (=R) and *daleth* (=D), or *beth* (=B) and *kaph* (=K), as alleged, but a small ornament placed over certain letters in the Heb. text. See Ap. 93. III. The Eng. "tittle" is diminutive of *title* (Lat. *titulus*)=a small mark placed over a word for any purpose: e.g. to mark an abbreviation. in no wise. Gr. *ou mē*. See Ap. 105. III. 2. from. Gr. *apo*. Ap. 104. iv. 19 Whosoever=every one that (with Gr. *an*. Supposing the case). See note on "Till", v. 18. Note the Fig. *Anaphora* (Ap. 6). these least=these shortest. Referring not to what men might thus distinguish, but to the difference made by the Lord between the whole Law and its *minutiae*. 20 the righteousness. Supply "[that]". Pharisees. See Ap. 120. II. in no case. See Ap. 105. III. 2.

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

G	H ¹	21-26. The Law of Murder. Com. VI.
	H ²	27-32. The Law of Adultery. Com. VII.
	H ³	33-37. The Law of Perjury. Com. III.
	H ⁴	38-42. The Law of Retaliation. (Ex. 21. 25. Lev. 24. 20. Deut. 19. 21.)
	H ⁵	43-48. The Law of Love. (Lev. 19. 18.)

H¹. THE LAW OF MURDER.

21 heard. In the public reading of the Law. it was said. Opp. to "I say". Cp. 19. 8, 9, where the "I" is not emphatic (as it is here). See Ex. 20. 13. Deut. 5. 17. Ap. 117. by them=or to them.

22 brother. An Israelite by nation and blood; while a neighbour was an Israelite by religion and worship (=a Proselyte). Both distinct from the heathen. So the Talmud defines *them*. without a cause. Omitted by LT [Trm. A], WH R. in danger of=liable to. judgment. The council of three in the local synagogue. See Ap. 120.

27 ¹⁹ whosoever shall say to his brother, ° ‘Raca,’ shall be ° in danger of ° the council: but ¹⁹ whosoever shall say, ° ‘Thou fool,’ shall be ° in danger ° of ° hell fire.

23 Therefore ¹³ if thou ° bring thy ° gift ° to the altar, and there rememberest that thy ²² brother hath ought ¹¹ against thee;

24 ° Leave there thy ²³ gift before the altar, and go thy way; first ° be reconciled to thy ²² brother, and then come and offer thy gift.

25 ° Agree with thine ° adversary quickly, while thou art ¹² in the way ° with him; lest at any time the ° adversary deliver thee to the judge, and the judge deliver thee to the ° officer, and thou be cast ¹ into prison.

26 ¹⁸ Verily I say unto thee, Thou shalt ° by no means come out thence, till thou hast paid the ° uttermost ° farthing.

H² (p. 1317) 27 Ye have heard that it was said ²¹ by them of old time, ° ‘Thou shalt ¹⁷ not commit adultery:’

28 But I say unto you, That ° whosoever ° looketh on ° a woman ° to lust after her hath committed adultery with her already ¹² in his heart.

29 And ° if ° thy right eye ° offend thee, pluck it out, and cast *it* ¹⁸ from thee: for it is profitable for thee that one of thy members should perish, and ¹⁷ not *that* thy whole body should be cast ¹ into ²² hell.

30 And ²⁹ if ° thy right hand ²⁹ offend thee, cut it off, and cast *it* ¹⁸ from thee: for it is profitable for thee that one of thy members should perish, and ¹⁷ not *that* thy whole body should be cast ¹ into ²² hell.

31 ° It hath been said, ²⁸ ‘Whosoever shall put away his wife, let him give her a writing of divorcement:’

32 But I say unto you, That ²⁸ whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

H³ 33 Again, ye have heard that ° it hath been said ²¹ by them of old time, ° ‘Thou shalt ¹⁷ not ° forswear thyself, but shalt perform unto ° the LORD thine oaths:’

34 But I say unto you, Swear ²⁹ not ° at all; neither ° by ¹⁸ heaven; for it is ° God’s throne:

35 Nor ³⁴ by the ° earth; for it is His footstool: neither ° by Jerusalem; for it is ° the city of the great King.

36 Neither shalt thou swear ³⁴ by thy head, because thou canst ¹⁷ not make one hair white or black.

37 But let your ° communication be, ° Yea, yea; ° Nay, nay, for ° whatsoever is more than these ° cometh ° of ¹¹ evil.

H⁴ 38 Ye have heard that ° it hath been said, ‘An eye for an eye, and a tooth for a tooth:’

39 But I say unto you, That ye resist ¹⁷ not ¹¹ evil: but ²⁸ whosoever shall ° smite thee ¹⁵ on thy right cheek, turn to him the ° other also.

40 And ° if any man ° will sue thee at ¹⁷ the law, and take away thy ° coat, let him have *thy* ° cloke also.

Raca. In 1611 edition spelt “Racha”; changed in 1638 edition to “Raca”. An *Aramaic* word, see Ap. 94. III. 8; not a contemptuous epithet, but a contemptuous interjection, expressing the emotion or scorn of a disdainful mind (so Augustine), like Eng. “You!” Cp. Lat. *Heus tu*, Gr. *raka*. Occ. only here.

in danger of = liable to.
the council = the Sanhedrin. The supreme national court. See Ap. 120.

Thou fool. Gr. *mōros*. Heb. *nabal*. Always = a wicked reprobate, destitute of all spiritual or Divine knowledge (cp. John 7. 49).

of = to or unto. Gr. *eis*. Ap. 104. vi.
hell fire = the gehenna of fire, from Heb. *gēy Hinnom* = the valley of Hinnom, profaned by the fires of Moloch worship (2 Chron. 33. 6), and defiled by Hezekiah. 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. 10. Mark 9. 48. Isa. 66. 24). See Ap. 181. 2.

23 bring = offer, as in v. 24. gift: i. e. sacrifice. to = up to. Gr. *epi*. Ap. 104. ix. 3.

24 Leave. An unusual practice. be reconciled. Gr. *dialattomai*. Occ. only here.

25 Agree = Be well-minded. Gr. *eunoō*. Occ. only here.

adversary = opponent (in a lawsuit).

with. Gr. *meta*. Ap. 104. xi. 1.

officer. Here = the tax-collector, as shown by the Papyri. See note on Luke 12. 58.

26 by no means. Gr. *ou mē*. Cp. 105. III. 2. uttermost = last.

farthing: which shows it to be a case of debt. See Ap. 51. I. 2.

H². THE LAW OF ADULTERY.

27 Thou, &c. Quoted from Ex. 20. 14. Deut. 5. 18. Ap. 117.

28 whosoever = every one that.

looketh = keeps looking. See Ap. 133. I. 5.

a woman = a married woman.

to. Gr. *pros to*. Ap. 104. xv. 3.

29 if. Gr. *ei*. Ap. 118. II. 1.

thy right eye: i. e. thy choicest possession. Fig. *Hypocatastasis*. Ap. 6.

offend = causeth thee to stumble (morally). Cp. 18. 6. 1 Cor. 1. 23.

30 thy right. See note on v. 29.

31 It hath been said. It was said. See Deut. 24. 1.

H³. THE LAW OF PERJURY.

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

Thou shalt not, &c. Quoted from Ex. 20. 7. Num. 30. 2. Deut. 23. 21.

forswear = swear falsely. Gr. *epitorkeō*. Occ. only here. the LORD. See Ap. 98. VI. i. a. 1. A.

34 at all. Fig. *Synecdochē* (of Genus), Ap. 6; i. e. not lightly. The particulars given in vv. 35, 36.

by. Gr. *en*. Ap. 104. viii. God’s. Ap. 98. I. i.

35 by. Gr. *eis*. Ap. 104. vi.

the city of the great King. Only here in N.T. Cp. Ps. 48. 2, referring to Zion. Contrast 2 Kings 18. 19, 28. See note on 4. 5.

37 communication = word. Gr. *logos*. Omit “be”.

Yea, yea = Yes, [be] yes. Fig. *Epizeuxis*. Ap. 6.

Nay, nay = Nay, [be] nay.

whatsoever = what. cometh = is.

of = out of. Gr. *ek*. Ap. 104. vii.

H⁴. THE LAW OF RETALIATION.

38 it hath been said = it was said. Quoted from Ex. 21. 24. Cp. Lev. 24. 20. Deut. 19. 21. See Ap. 107. II. 2 and 117.

39 smite. Gr. *rapizō*. Occ. only in Matthew (here and 26. 67). other. Ap. 124. 1. 40 if any man, &c. = to him who, wishing to go to law with thee. will = wishing. Gr. *thelō*. See Ap. 102. 1. coat = now called the *sūlta* = an outer jacket or tunic, Gr. *chitōn*. cloke. The *jibbeh*, *juteh*, or *benish*, a long robe or mantle, full, with short sleeves, Gr. *himation*.

and 26. 67). other. Ap. 124. 1.

will = wishing. Gr. *thelō*. See Ap. 102. 1.

cloke. The *jibbeh*, *juteh*, or *benish*, a long robe or mantle, full, with short sleeves, Gr. *himation*.

27 41 And ²⁸ whosoever shall ° compel thee ° to go ° a mile, go ²⁵ with him twain.
42 Give to him that asketh thee, and ¹⁸ from him that ° would borrow ° of thee turn ⁻¹⁷ not thou away.

H⁵ (p. 1317) 43 Ye have heard that ° it hath been said, 'Thou shalt love thy neighbour,' and 'hate ° thine enemy.'

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

45 That ye may ° be the ° children of your Father Which is ¹² in ³ heaven: for He maketh His sun to rise ¹⁵ on the ¹¹ evil and ¹⁵ on the good, and sendeth rain ¹⁵ on the just and on the unjust.

46 For ¹³ if ye love them which love you, ° what reward have ye? do ° not even the ° publicans the same?

47 And ¹³ if ye salute your brethren only, what do ye more *than others*? do ⁴⁶ not even the ° publicans so?

48 Be ye therefore ° perfect, even as ° your Father Which is ¹² in ³ heaven is ° perfect.

INT. (p. 1319) 6 Take heed that ye do ° not your ° alms before ° men, ° to be ° seen ° of them: otherwise ye have ° no reward ° of your Father Which is ° in ° heaven.

G J¹ 2 Therefore when thou doest *thine* alms, do ¹ not sound a trumpet before thee, as the ° hypocrites do ¹ in the synagogues and ¹ in the streets, ° that they may have glory ° of ¹ men. ° Verily I say unto you, ° They have their reward.

3 But when thou doest alms, let ¹ not thy left hand ° know what thy right ° hand doeth:

4 ² That thine alms may be ¹ in secret: and thy Father Which ° seeth ¹ in secret Himself shall reward thee ° openly.

J¹ 5 And when ° thou ° prayest, ° thou shalt ° not be as the ² hypocrites *are*: for they ° love to ° pray standing ¹ in the synagogues and ¹ in the corners of the ° streets, ° that they may ° be seen of ¹ men. ² Verily I say unto you, ² They have their reward.

6 But thou, when thou ⁵ prayest, enter ° into thy ° closet, and when thou hast shut thy door, ⁵ pray to thy Father Which is ¹ in secret; and thy Father Which ⁴ seeth ¹ in secret shall reward thee ⁴ openly.

7 But when ye ⁵ pray, ° use ¹ not vain repetitions, as the ° heathen *do*: for they think that they shall be heard ° for their ° much speaking.

8 Be ¹ not ye therefore like unto them: for

men, were seen, and had received all they looked for. They got their reward, and had nothing more to come. So in *vv.* 5, 15. Luke 6. 24. Cp. Phil. 4. 18. Philem. 15. 3 know = get to know. Gr. *ginōskō*. Ap. 132. I. ii. hand. Omitted in the 1611 edition of the A.V. 4 seeth = looketh, or observeth. Gr. *blepō*. Ap. 133. I. 5. openly. Omitted by all the Gr. texts. Ap. 94. VII.

J². AS TO PRAYER (*vv.* 5-15).

5 thou prayest, thou. All the critical Gr. texts read "ye pray, ye". prayest... pray. Gr. *proseuchomai*. See Ap. 134. I. 2. not. Gr. *ouk*. Ap. 105. I. love = are fond of. Gr. *phileō*. Ap. 135. I. 2. streets = open places. that = so that. be seen = appear. Gr. *phainō*. Ap. 106. I. i. 6 into. Gr. *eis*. Ap. 104. vi. closet = store-chamber. Hence a secret chamber where treasures were stored. Occ. only here, 24. 26, and Luke 12. 3, 24. Cp. Isa. 26. 20. 2 Kings 4. 33. 7 use not vain repetitions = repeat not the same things over and over; explained in last clause. Gr. *battologeō*. Occ. only here. heathen = Gentiles. Gr. *ethnikos*. Occ. only here, and 18. 17. for = in. Gr. *en*. Ap. 104. viii. much speaking. Gr. *polulogia*. Occ. only here.

41 compel thee. Referring to the custom of forced service or transport. See 27. 32. Mark 15. 21. Cp. Luke 3. 14.

to go: i.e. to carry his baggage. Cp. Luke 3. 14. a mile. Gr. *milion* (from Lat. *miliarium*). Occ. only here. 42 would = would fain. Gr. *thelō*. Ap. 102. 1. of = from. Gr. *apo*. Ap. 104. iv.

H⁵. THE LAW OF LOVE.

43 it hath been said = it was said. Quoted from Lev. 19. 18, see Ap. 117. I.

thine enemy = thy foe. Personal, political, or religious. 44 bless them... hate you. This clause is omitted by all the critical Greek texts. See Ap. 94. VII. pray. Gr. *proseuchomai*. Ap. 134. I. 2.

for = on behalf of. Gr. *huper*. Ap. 104. xvii. 1.

45 be = become.

46 what reward, &c. The Lord varies the wording of this when repeating it later in Luke 6. 35.

not. Gr. *ouchi*. A strengthened form of *ou*. Ap. 105. publicans = tax-gatherers. Hence, extortioners. Latin = *publicani*.

47 publicans. L. with Vulg. and some codices read "Gentiles". The publican was despised; Gentiles were detested.

48 perfect. In thus acting on the principles of grace, in conformity with the laws of the kingdom here promulgated. Gr. *teleios*. See Ap. 125. 1.

your... heaven. All the texts read "your heavenly Father". See note on 6. 14.

6. 1-7. 11 (G, p. 1317). THEY EXCEL THE TRADITION OF THE ELDERS.

(Division.)

6. 1. INTRODUCTION.

G J¹ | 6. 2-4. As to Almsgiving.
J² | 6. 5-15. As to Prayer.
J³ | 6. 16-18. As to Fasting.
J⁴ | 6. 19-24. As to Riches.
J⁵ | 6. 25-7. 11. As to Cares, &c.

1 not. Gr. *mē*. Ap. 105. II.

alms = an alms. All the critical texts read "righteousness", referring to all the subjects that follow, J¹-J⁵. But this is conjecture, because "alms" is the first subject (*v.* 2). *Dikaïosunē*, "righteousness", was subsequently substituted for *eleēmosunē*, "alms".

men. Gr. *anthrōpos*. Ap. 123. 1.

to = in order to. Gr. *pros to*. Ap. 104. xv. 3.

seen. As in a theatre, so as to be admired. Ap. 133. I. 12. of = by (dat. not gen. case).

no. Gr. *ouk*. Ap. 105. I.

of = from. Gr. *para*. Ap. 104. xii. 2.

in. Gr. *en*. Ap. 104. viii.

heaven = heavens (pl.). See note on *vv.* 9, 10.

J¹. AS TO ALMSGIVING (*vv.* 2-4).

2 hypocrites = actors: i.e. those who speak or act from under a mask. Used later of actual impiety, to which it led. Cp. 23. 28; 24. 51. Mark 12. 15.

that = so that. of = by. Gr. *hupo*. Ap. 104. xviii. 1.

Verily. See note on 5. 18.

They have = They receive. Gr. *apechō*. In the Papyri, (Ap. 94. IV.) used constantly in formal receipts, as = it is received: i.e. those men who desired to be seen of

27

your Father °knoweth what things ye have need of, °before ye ask Him.

9 °After this manner therefore °pray ye: °Our Father °Which art °in °heaven, °Hallowed be °Thy name.

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

11 Give us this day our °daily bread.

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

13 And °lead us °not °into °temptation, but °deliver us °from °evil: °For Thine is the °kingdom, and the power, and the glory, °for ever. Amen.

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

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

J³

(p. 1319)

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

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

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

J⁴

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

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

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

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

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

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

we forgive because we have been forgiven on account of Christ's merits. 13 lead = bring. Not the same word as in 4. 1. temptation = trial. Cp. Jas. 1. 12, 13. deliver = rescue. from = away from. Gr. apo. Ap. 104. iv. evil = the evil [one]. See Ap. 128. IV. 1. For, &c. All the critical texts wrongly omit this doxology; for, out of about 500 codices which contain the prayer, only eight omit it. It is found also in the Syriac, Æthiopic, Armenian, Gothic, Slavonic, and Georgian Versions. for ever. Gr. eis tous aionas. Ap. 151. II. A. 7. a. 14 if. Implying a contingency. Gr. ean (with Subj.). See Ap. 118. I. b. Forgiveness was conditional in that dispensation of the kingdom. trespasses = lapses, varying in degree. Gr. pl. of paraptōma. Ap. 128. II. 4. heavenly. Here the emphasis is on Father, the adj. ouranios being used, instead of the noun, in regimen. It occ. only here, vv. 26, 32; 15. 13. Luke 2. 13. Acts 26. 19; and in the critical texts, additional in 5. 48; 18. 35; 23. 9. also forgive you = forgive you also (emph. on "you").

J³. AS TO FASTING (vv. 16-18).

16 be = become. disfigure . . . appear. Note the Fig. Paronomasia (Ap. 6), aphanizousin . . . phanōsin. appear. Ap. 106. I. 17 wash. Gr. niptō. Ap. 136. i.

J⁴. AS TO RICHES (vv. 19-24).

19 Lay . . . up = Treasure . . . up. In the Elephantinē Papyri = establish a credit (J. of Bib. Lit., 1912, p. 27). upon. Gr. epi. Ap. 104. ix. 1. corrupt = cause to vanish. 21 heart be also = heart also be. 22 light = lamp. Gr. luchnos. Ap. 180. 4. single = clear. 23 If. Assuming it as a fact. Ap. 118. 2. a. be = is. 24 No man = No one. Gr. oudeis. See Ap. 105. I. can = is able to. serve. As a bondservant. masters. Gr. kurios. See Ap. 98. VI. i. a. 4. B. hate: or care not for. Gr. heteros. See Ap. 124. 2. cannot = are not (Ap. 105. I) able to. God. Ap. 98. I. i. 1. mammon = riches. An Aramaic word. See Ap. 94. III. 3. Luke 16. 13.

8 knoweth. Gr. oida. See Ap. 132. I. 1. Very significant in this connection.

before. Gr. pro. Ap. 104. xiv.

9 After, &c. Cp. "When". Luke 11. 2-4.

Our Father. See Ex. 4. 22. Deut. 32. 6, &c. The idolater could say to his idol "Thou art my father", so Israel was bound to do so (Isa. 63. 16; 64. 8). The Talmud so teaches. Which = Who.

heaven = heavens. See note on v. 10.

Hallowed = Sanctified.

Thy. Note that the first three petitions are with respect to God, while the next four concern those who pray. God is to be put first in all prayer.

10 Thy kingdom come. This is the great subject of the first period of the Lord's ministry. See Ap. 119, also Ap. 112, 113, 114, and the Structure on pp. 1804, 1805, and 1815. kingdom. See Ap. 112.

come. It was then being proclaimed, but was afterward rejected, and is now in abeyance. See App. 112-114, and cp. Ap. 63. ix. Hence this same petition is now correct, not the usual prayers for the "increase" or "extension" of it. will = desire. Gr. thelo. See Ap. 102. 1.

be done = be brought to pass, come to pass, be accomplished. Gr. ginomai. Cp. 26. 42.

in = upon. Gr. epi. Ap. 104. ix. 4.

earth = the earth. Gr. gē. Ap. 129. 4. All the texts (Ap. 94. VII.) omit the article.

heaven. Here it is sing. because it is in contrast with earth. Had it been sing. in v. 9, it would have implied that our Father was in heaven, but not on earth. In the Gr. the two clauses are reversed: "as in heaven [so] upon earth also".

11 daily. Gr. epiousios. A word coined by our Lord, and used only here and Luke 11. 3, by Him. Compounded from epi = upon (Ap. 104. ix.), and ousios = coming. This is derived from eimi = to come or go, which has the participle epioussa (not from eimi = to be, which would make the participle = epousa). Therefore it means coming or descending upon, as did the manna, with which it is contrasted in John 6. 32, 33. It is the true bread from heaven, by which alone man can live—the Word of God, which is prayed for here. Epioussion has the article and is separated from "this day" by the words "give to us"; "daily" here is from the Vulgate. Epioussios has been found in the Papyri (Codd. Sergii), but as these are, after all, not Greek (as shown by Prof. Nestlé in 1900) but Armenian; the evidence for the word being Greek is still wanting.

12 our debts. Sin is so called because failure in the obligation involves expiation and satisfaction.

we = we also = that is only what we mortals do. "We" is thus emphatic ("also" is ignored by the A.V.).

forgive. All editions read "have forgiven". That prayer and plea was suited for that dispensation of the kingdom, but is reversed in this present dispensation. See Eph. 4. 32. Then, forgiveness was conditioned; now,

J⁵
(p. 1319)
27

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, 'Wherewith shall we be clothed?'

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 all these things ° shall be added unto you.

34 ° Take therefore ° no thought for the morrow: for the morrow ° shall take thought for ° the things of itself. ° Sufficient unto the day ° is the ° evil thereof.

7 Judge ° not, that ye be ° not judged.

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

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

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

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

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 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

J⁵. AS TO CARES, ETC. (6. 25—7. 11).

25 Therefore = On account of this (Gr. *dia*. Ap. 104. v. 2).

Take no thought = Be not careful: i. e. full of care, or over-anxious. Cp. vv. 27, 28, 31, 34.

no. Gr. *mē*. Ap. 105. II.

life = soul. Gr. *psuchē*. Ap. 110. III.

more = [worth] more.

26 Behold = Look attentively (*emblepō*, Ap. 133. I. 7) at (*eis*, Ap. 104. vi).

of = which fly in. Gen. of Relation. Ap. 17. 5.

air = the heaven. Sing. in contrast with earth. See note on 6. 9, 10.

your. Speaking to disciples. Contrast "them" with their creator.

27 of = from among. Gr. *ek*. Ap. 104. vii.

add = prolong.

cubit = span. Cp. Luke 12. 26. Put by Fig. Metonymy (of Subject), Ap. 6, for a very small thing, as in Ps. 39. 5, where the Gr. *pēchus* is used as the rendering of Heb. 'ammah.

unto. Gr. *epi*. Ap. 104. ix. 3.

stature. Used elsewhere of age in John 9. 21, 23, Heb. 11. 11, and of stature in Luke 19. 3. Doubtful in 6. 27. Luke 2. 52. Eph. 4. 13.

28 for = about or concerning. Gr. *peri*. Ap. 104. xiii. 1.

Consider = Consider carefully, so as to learn from. Gr. *katamanthanō*. Occ. only here.

toil not. As men.

spin. As women. Consolation for both sexes.

30 if. Assuming the fact. See Ap. 118. 2. a.

O ye of little faith. Note the four occurrences of this word (*oligopistos*). Here, rebuking care; 8. 26, rebuking fear; 14. 31, rebuking doubt; 16. 8, rebuking reasoning. Luke 12. 28 is parallel with Matt. 6. 30.

32 Gentiles = nations.

33 the kingdom of God. See Ap. 114. Occurs five times: Matt. 6. 33; 12. 28; 19. 24; 21. 31, 43.

His: i. e. God. L T [A] WH R omit, and read "His righteousness and kingdom".

shall be added. Hebraism = come on afterward, as in Acts 12. 3. Luke 20. 11. Sept. for Heb. *yāsaph*.

34 shall. Hebraism = is sure to, will certainly.

the things of. All the critical texts omit these words, Sufficient, &c. Prob. the Fig. *Paræmia*. Ap. 6.

This verse is not "omitted by Luke"; but it was not included by the Lord when repeated on a later occasion which Luke records. See Ap. 97.

is = be.

7. 1 not. Gr. *mē*. Ap. 105. II. Jewish proverb.

2 with what, &c. Fig. *Paræmia*. Ap. 6.

with. Gr. *en*. Ap. 104. viii.

again. All the critical texts omit. Ap. 94. VII.

3 beholdest. See Ap. 133. I. 5. This is in contrast with "considerest". Jewish proverb.

mote. Anglo-Saxon, *mot* = a particle of dust, something dry: i. e. any dry particle, as wood (splinter), chaff, or dust.

in. Gr. *en*. Ap. 104. viii.

brother's. See note on 5. 22.

considerest. Gr. *katanoeō*. Stronger than "beholdest" above. See Ap. 133. II. 4.

not. Gr. *ou*. Ap. 105. I. Not the same word as in v. 1.

beam. Gr. *dokos*. Sept. for Heb. *kōrah* in 2 Kings 6. 2, 5.

4 out of = from. Gr. *apo*. Ap. 104. iv.

behold. Fig. *Asterismos* (Ap. 6), for emphasis.

5 out of. Gr. *ek*. Ap. 104. vii.

6 dogs. Note the *Introversion* here.

K | g | dogs.

h | swine.

h | swine ("they").

g | dogs (and the dogs).

they: i. e. the swine.

trample. All the critical texts read "shall trample upon". under = with. Gr. *en*. Ap. 104. viii. and = and [the dogs]. turn again and = having turned.

7 Ask. Gr. *aiteō*. Ap. 134. I. 4. it shall be opened. This is never done in the East to this day. The one who knocks is always first questioned. L Tr. WHm. read "it is opened" 9 man. Gr. *anthrōpos*. Ap. 123. i. if. See Ap. 118. I. b.

10 if he ask. All read "if he shall ask". a fish = a fish also. 11 If. Ap. 118. 2. a. evil = grudging, or harmful. See Ap. 128. IV. i. Scripture thus challenges man, that is why man challenges it.

know. Gr. *oida*. Ap. 132. I. i.

27 good gifts unto your °children, how much more shall your Father Which is °in °heaven give °good things to them that ask Him ?

F (p. 1317) 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.

E (p. 1316) 13 °Enter ye in °at the °strait gate: for °wide is the gate, and °broad is °the way, that °leadeth °to destruction, and many there be which °go in °thereat:

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

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

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

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

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

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

20 Wherefore °by their fruits °ye shall °know them.

21 °Not every one that saith unto Me, °'Lord, Lord,' shall enter into °the kingdom of °heaven; but he that doeth the °will of My Father Which is °in °heaven.

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

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

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

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

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

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

B 28 And it came to pass, when Jesus had °ended these °sayings, the °people were astonished °at His °doctrine:

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

children: pl. of *teknon*. Ap. 108. I.

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

good things. Cp. Ps. 34. 8-10; 84. 11. Luke 11. 13. Jas. 1. 17.

12 Therefore. Summing up all that has been said in vv. 1-11. would = be willing. See Ap. 102. 1. the law. See note on 5. 17.

13 Enter ye in, &c. Repeated on a later occasion. Luke 13. 2.

at = through, or by means of. Gr. *dia*. Ap. 104. v. 1. strait = narrow. wide. Gr. *platus*. Occ. only here. broad = extensive. Gr. *euruchōros*. Occ. only here. the way. For "the two ways", see Deut. 30. 15. 1 Kings 18. 21. 2 Pet. 2. 2, 15. leadeth = leads away. to = unto. Gr. *eis*. Ap. 104. vi. go = enter in. thereat = through. Gr. *dia*. Ap. 104. v. 1.

14 Because strait. L Tr. R marg. Syr. Vulg. &c., and some fifty codices read "How strait". narrow = straitened.

unto. Gr. *eis*. Ap. 104. vi. Same as "to", v. 14. life: i. e. the life [eternal]. See note on Lev. 18. 5. Ap. 170. 1. 15 Beware = Take heed, as in 6. 1.

of = from, or away from. Gr. *apo*. Ap. 104. iv.: i. e. Beware [and keep] away from.

to. Gr. *pros*. Ap. 104. xv. 3.

16 Ye shall know. Note the Fig. *Epanadiplosis* (Ap. 6). See v. -20.

know = fully know and recognize. See Ap. 132. I. iii. by = from. Gr. *apo*. Ap. 104. iv.

Do men, &c. Fig. *Erotēsis* (Ap. 6), for emphasis.

19 into. Gr. *eis*. Ap. 104. vi.

21 Lord, Lord. Note the Fig. *Epizeuxis* (Ap. 6), for emphasis. Ap. 98. VI. i. a. 2. B. a. the kingdom of heaven. See Ap. 114.

heaven = heavens. All the texts read "the heavens". See notes on 6. 9, 10. will. Gr. *thelēma*. See Ap. 102.

22 have = did. Note the Fig. *Erotēsis*. Ap. 6.

prophesied = acted as spokesmen. See Ap. 49.

in Thy name = by or through Thy name. Note the Fig. *Anadiplosis*. Ap. 6. devils = demons.

wonderful works. Gr. *dunamis* (see Ap. 172. 1); in Sept. in this sense only in Job 37. 16, for Heb. *miph'la'āh*.

23 knew = got to know. Gr. *ginōskō*. See Ap. 132. I. ii.

from = away from. Gr. *apo*. Ap. 104. iv.

iniquity = lawlessness. See Ap. 128. X. 1.

24 whosoever = every one (as in v. 26). Fig. *Synecdochē* (of Genus), Ap. 6.

sayings = words. Gr. pl. of *logos*. See note on Mark 9. 32. wise = prudent.

man. Gr. *anēr*. Ap. 123. 2. upon. Gr. *epi*. Ap. 104. ix. 3.

a = the. rock = rocky ground.

25 And. Note the Fig. *Polysyndeton* (Ap. 6), emphasizing each particular.

the rain descended = down came the rain. Gr. *brochē*. Occ. only here. On the roof.

floods. At the foundation. winds. At the sides.

beat = broke upon, dashed against (with great violence), as in Luke 6. 48, in contrast with "beat" in v. 27,

which is a much weaker word. was = had been.

27 beat upon = on the roof; stumbled against, merely impinged, or lightly struck, in contrast with v. 25.

fell = did fall.

28 ended. This marks the end of the first period and subject of the Lord's ministry. See the Structure, F, p. 1315, and Ap. 119. people = multitudes.

at. Gr. *epi*. Ap. 104. ix. 2. doctrine = teaching.

29 taught = was continually teaching.

having authority: i. e. possessing Divine authority. Gr. *exousia*. Ap. 172. 5. In the current Heb. literature of that time it denoted the Heb. *mippī hagg'burah* = from the mouth of God. See notes on Matt. 26. 64. Mark 14. 62, and Heb. 1. 3.

and not. Note the Fig. *Pleonasm* (Ap. 6). Jewish teachers always referred to tradition, or to what some other teacher had said; and do so to this day.

8. 1-16. 13 [For Structure see next page].

1 When = And when. (Ap. 6), for emphasis.

from = away from. Gr. *apo*. Ap. 104. iv. leper. See note on Ex. 4. 6.

2 behold. Fig. *Asterismos*

27 ° worshipped Him, saying, ° “Lord, if Thou wilt, Thou canst make me ° clean.”
 3 And ° Jesus put forth His hand, and touched him, saying, ° “I will; be thou 2 clean.” And immediately ° his leprosy was cleansed.
 4 And ° Jesus saith unto him, ° “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.”
 B¹ i (p. 1323) 5 And when Jesus was entered ° into ° Capernaum, ° there came unto Him a ° centurion, ° beseeching Him,
 6 And saying, 2 “Lord, my ° servant ° lieth at home ° sick of the palsy, grievously tormented.”
 7 And 3 Jesus saith unto him, “3 will come and heal him.”
 k 8 The centurion answered and said, 2 “Lord, I am ° not ° worthy that Thou shouldst ° come ° under my roof: but speak the word only, and my ° servant shall be healed.
 9 For 3 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.”
 l 10 When Jesus heard it, He ° marvelled, and said to them that followed, ° “Verily I say unto you, I have not found so great faith, ° no, not ° in Israel.
 11 And I say unto you, That ° many shall come 1 from the east and west, and shall ° sit down ° with Abraham, ° and Isaac, ° and Jacob, 10 in ° the kingdom of heaven.
 12 But the ° children of 11 the kingdom shall be

8. 1-16. 13 (G, p. 1315). THE SECOND PERIOD OF THE MINISTRY. PROCLAMATION OF THE KING. (Introversion and Alternations.)

G	L	8. 1-9. 38. THE LORD. His Person. Proclaimed as “Lord” and “Son of Man”. Witness and Evidences begun. Miracles and Calls.	
		M	N | 10. 1-42. Mission of the TWELVE begun.
		O	P ¹ | R ¹ | 11. 1, 2. Miracles.
			S ¹ | 11. 3-6. Effects.
			Q ¹ | T ¹ | 11. 7-30. Teaching.
			U ¹ | 12. 1-8. Results. Opposition of Pharisees.
		P ² | R ² | 12. 9-13. Miracles.	
			S ² | 12. 14-50. Effects.
			Q ² | T ² | 13. 1-53. Teaching.
			U ² | 13. 54-58. Results. Opposition of His own kindred.
	M	N | 14. 1-12. Mission of JOHN BAPTIST ended.	
		O	P ³ | R ³ | 14. 13-36. Miracles.
			S ³ | 15. 1, 2. Effects.
			Q ³ | T ³ | 15. 3-11. Teaching.
			U ³ | 15. 12-20. Result. Opposition of Pharisees.
		P ⁴ | R ⁴ | 15. 21-39. Miracles.	
			S ⁴ | 16. 1-4. Effect.
			Q ⁴ | T ⁴ | 16. 5-12. Teaching.
			U ⁴ | 16. 13-16. Result. Opposition complete.
	L	16. 17-20. THE LORD, Messiah. Declared. Witness and Evidences ended.	

8. 1-9. 38 (L, above). [For Structure see next page.] worshipped = did homage. See Ap. 137. i. The variations in Mark 1, and Luke 5, are due to the fact that they do not record the same miracle. See Ap. 97.

Lord. Ap. 98. VI. i. 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. vv. 6, &c. clean. See note on v. 3. 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, 13). Here, the leper obeys and is silent; there, he disobeys, so that the Lord could no more enter the city (Chorazin). The antecedents were different, and the consequents also, as may be seen from the two 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. 6) = he was cleansed of his leprosy. Katharizō is found in the Papyrus and in Inscriptions in this sense. 4 Jesus. See Ap. 98. X. See. Gr. horaō. Ap. 133. I. 8. no man = no one. go. To Jerusalem. shew thyself, &c. 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 note on 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. vi.

8. 5-13 (B¹, p. 1324). THE PALSY. (Introversion.)

B ¹	i	| 5-7. Servant sick.
	k	| 8, 9. Word. Sufficiency.
	l	| 10-12. The Divine Command.
	k	| 13-. Word. Efficacy.
	i	| -13. Servant healed.

5 into. Gr. eis. Ap. 104. vi. Capernaum. See note on 4. 13, and Ap. 169. there came, &c. This is in connection with the same centurion as in Luke 7. 3, 6, but on a prior occasion. See notes there. centurion. Commanding 100 men, the sixtieth part of a legion. beseeching = appealing to. Gr. parakalō. Ap. 134. I. 6. 6 servant = young man, in legal relation (like the French garçon). Gr. pais. See Ap. 108. IV. lieth = is thrown down. sick of the palsy = paralysed. 8 not. Gr. ou. Ap. 105. I. worthy = fit. Not “worthy” (morally), but “fit” socially. come = enter. under. Gr. hupo. Ap. 104. xviii. 2. 9 3 = I also. a man. Gr. anthrōpos. See Ap. 123. I. authority. Gr. exousia. Ap. 172. 5. me = myself. and. Note the Fig. Polysyndeton in this verse, Ap. 6. this man = this [soldier]. another: i. e. of the same rank (see Ap. 124. 1) = another [soldier]. servant = bondservant. 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. oude. Related to ou. Ap. 105. I. in. Gr. en. Ap. 104. vii. 11 many. Used by Fig. Euphēmos 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. Polysyndeton (Ap. 6). the kingdom of heaven. See Ap. 114. 12 children = sons, Gr. huiois. Ap. 108. III (and heirs). A Hebraism, denoting those who were related by any ties of friendship: e. g. followers, learners, inhabitants, &c.

27 cast out ⁵ into ^o outer darkness: there shall be ^o weeping and gnashing of teeth.”

k 13 And Jesus said unto the centurion, “Go thy way; and as thou ^o hast believed, so be it done unto thee.”

i And his ⁶ servant was healed ¹⁰ in the ^o selfsame hour.

C¹ 14 And when Jesus was come ⁵ into ^o Peter’s house, He ^o saw his wife’s mother ^o laid, and sick of a fever.

(p. 1323)

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

D¹ 16 ^o When ^o the even was come, they brought unto Him many that were possessed with ^o devils: and He cast out the ^o spirits ^o with His word, and healed all that were ^o sick:

W¹ X¹ 17 ^o That it might be fulfilled which was spoken ^o by ^o Esaias the prophet, ^o saying, “Himself ^o took our infirmities, and ^o bare our ^o sicknesses.”

Y¹ m 18 Now when Jesus ¹⁴ saw great multitudes ^o about Him, He gave commandment to depart ^o unto the ^o other side.

19 And ^o a certain scribe came, and said unto Him, ^o “Master, I will follow Thee whithersoever Thou ^o goest.”

n 20 And Jesus saith ^o unto him, “The foxes have holes, and the birds of the ^o air ^o have ^o nests; but ^o the Son of Man hath ⁸ not where ^o to lay His head.”

m 21 And ^o another of His disciples said unto Him, ^o “Lord, ^o suffer me ^o first to go and bury my father.”

n 22 But Jesus said unto him, “Follow Me; and ^o let ^o the dead ^o bury their dead.”

V² A² o 23 And when He was entered ⁵ into ^o a ship, His disciples followed Him.

24 And, ^o behold, there arose a great ^o tempest

8. 1—9. 38 (L, p. 1323). THE LORD. HIS PERSON. PROCLAIMED AS “LORD” AND “SON OF MAN” (8. 20). MIRACLES AND CALLS.

(Repeated and Extended Alternations and Introversions.)

L	V ¹	A ¹	|	8. 1-4. The Leper.	}	8. 1-16.
		B ¹	|	8. 5-13. The Palsy.		Four
		C ¹	|	8. 14, 15. The Fever.		Miracles.
		D ¹	|	8. 16. Many.		Testimony.
		W ¹	|	8. 17. (Isaiah.)		
		Y ¹	|	8. 18-22. Disciples. Waverers.		
V ²	A ²	|	8. 23-27. The Storm.	}	8. 23-9. 8.	
	B ²	|	8. 28-31. Two Demoniacs.		Four.	
	C ²	|	8. 32-34. The Swine.		Miracles.	
	D ²	|	9. 1-8. The Palsy.			
		W ²	|	9. 9. Disciple. True. (Matthew.)		
		X ²	|	9. 10-17. (People.)	Testimony.	
V ³	A ³	|	9. 18-26. Two Women.	}	9. 18-35.	
	B ³	|	9. 27-31. Two Blind Men.		Four	
	C ³	|	9. 32-34. Dumb demon.		Miracles	
	D ³	|	9. 35. Many.			
		W ³	|	9. 36, 37. (His own.)	Testimony.	
		Y ³	|	9. 38. Disciples. Prayer for.		

outer = the outer. Gr. *exōteros*. 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 grinding. The Articles denoting not a state but a definite occasion and time when this event shall take place. Used by the Lord seven times (Matt. 8. 12; 13. 42; 13. 50; 22. 13; 24. 51; 25. 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.

13 hast believed = didst believe. selfsame = that.

14 Peter’s house. The Lord was in Capernaum, so that He was probably lodging with Peter. Cp. Mark 1. 29. See Ap. 169. saw. Gr. *eidon*. Ap. 133. I. 1. laid = laid out for death. A Hebraism.

16 When = And when. the even. Probably the Sabbath, for they came straight out of the Synagogue and waited for the end of the Sabbath. devils = demons: i. e. evil spirits. Ap. 101. III. 12. spirits. Ap. 101. III. 11. with His word = by a word. Supply “a” instead of “His”. sick = in evil case. Ap. 128. IV. 4. 17 That = So that. by = by means of. Gr. *dia*. Ap. 104. v. 1. Esaias = Isaiah. See Ap. 79. I. saying. Quoted from the Heb. of Isa. 53. 4. Cp. 1 Pet. 2. 24. See Ap. 107. I. 3. took . . . bare. The two words together fulfil the sense of the Hebrew (Isa. 53. 4). The Inspirer of Isaiah adapts and deals as He pleases with His own words. bare = to take up for one’s self; to bear our infirmities as in Luke 14. 27. Rom. 15. 1. Gal. 5. 10; 6. 17. Cp. John 4. 6. sicknesses. Gr. *nosos* diseases.

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

Y ¹	|	m	|	18, 19. A Scribe. Forwardness.
		n	|	20. Discouragement.
		m	|	21. A Disciple. Backwardness.
		n	|	22. Encouragement.

18 about = around. Gr. *peri*. Ap. 104. xiii. 3. unto. Gr. *eis*. Ap. 104. vi. other side = farther side, not either of the words in Ap. 124. 19 a = one. A Hebraism for “a”. Master = Teacher. Ap. 98. XIV. v. 1. goest = mayest go. 20 unto him. No Preposition. air = heaven. nests = roosts. the Son of Man. He 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. *heteros*. Ap. 124. 2. 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. 33. 22 let = leave. the dead = corpses. Note the well-known Fig. *Antanaclysis* (Ap. 6), by which one word is used twice in the same sentence with two meanings which *clash* against each other: “leave the dead to bury their own corpses”. See Ap. 139. I.

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. 23-25. 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. 1325, and Ap. 97. tempest = earthquake. Always so rendered in the other thirteen occurrences. In the later event it was a squall (Gr. *lailaps*).

27 ¹⁰ in the sea, insomuch that the ship ° was covered ° with the waves:
 P but $\xi\tau$ was ° asleep.

(p. 1325) 25 And His disciples came to *Him* and awoke Him, saying, ²¹ "Lord, save us: we ° perish."

26 And He saith unto them, ° "Why are ye fearful, ° O ye of little faith?"

27 Then He arose, and rebuked the winds and the sea ;

o and there ° was a great calm.

27 But the ° men ° marvelled, saying, "What ° manner of man is This, that even the winds and the sea obey Him!"

B² (p. 1324) 28 And ° when He was come ° to the other side ° 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 ¹⁷ by that way.

29 And, ° behold, they cried out, saying, ° "What have we to do with Thee, ° Jesus, Thou ° Son of God? ° art Thou come hither to torment us ° before the time?"

30 And there was a good way off ¹ 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 ¹⁰ 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 ²³ possessed 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;

s ° "Son, be of good cheer; thy ° sins ° be forgiven thee."

perished = died. Those who defiled the temple (21. 12, 13. John 2. 14-16) lost their trade; and those who defiled Israel (here) lost their animals. **34** the whole. Put by Fig. *Synecdochē* (of Genus), Ap. 6, for the greater part. city. Prob. Gergasa. See note on v. 28. to meet = for a meeting with. Gr. *sunantēsis*. Occ. only here, but L T Tr. WH read *hupantēsin*, which occurs also as the same reading in 25. 1 and John 12. 13. besought. Same word as in v. 5, 31. See note on Mark 5. 12. out of = away from. Gr. *apo*. Ap. 104. iv.

9. 1-8 (D², p. 1324). THE PALSY. (*Introversion*.)

D² | r | 1, 2-. Palsied Man brought.
 s | -2. Forgiveness declared.
 t | 3. Scribes. Evil thoughts entertained.
 t | 4. Scribes. Evil thoughts challenged.
 s | 5, 6. Forgiveness. Power claimed.
 r | 7, 8. Palsied Man healed.

1 into. Gr. *eis*. Ap. 104. vi. a ship - the boat. The one already mentioned in ch. 8. His own. See note on "private" (2 Pet. 1. 20). city. Capernaum. See note on 4. 13, and Ap. 169. 2 behold. Fig. *Asterismos*. Ap. 6. a man sick of the palsy = a paralytic. on. Gr. *epi*. Ap. 104. ix. 1. bed = couch. seeing = on seeing. See Ap. 133. I. 1. their faith. Including of course that of the paralytic. Son = Child. Gr. *teknon*. See Ap. 108. I. sins. Gr. pl. of *hamartia*. Ap. 128. II. 1. 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".

8. 23-27 (A², p. 1324). THE STORM. (*Introversion*.)

A² | o | 23, 24-. Tempest arising.
 p | -24. The Lord asleep.
 q | 25. Disciples awakening Him.
 q | 26-. Disciples reproached by Him.
 p | -26-. The Lord arising.
 o | -26. Tempest calmed.

was covered = was getting covered. Hence it was a decked boat. In the later miracle it was an open boat, "filled". with = by. Gr. *hupo*. Ap. 104. xviii. 1. asleep = sleeping. 25 perish = are perishing.

26 Why . . . ? Fig. *Erotēsis* (Ap. 6). Here the danger was not so imminent, for He first rebuked the disciples. In the later miracle the danger was greater, and He rebuked the storm first. See Ap. 97.

O ye of little faith. The second occurrence of this word (*oligopistoi*). See note on 6. 30. was = became.

27 men. Pl. of *anthrōpos*. Ap. 128. 1. marvelled. In 14. 33 "worshipped". manner, &c. = kind of a Being.

28 when He was come. This miracle of the two demoniacs was not the same as that recorded in Mark 5. 1-20 and Luke 8. 26-40. Here, there were two men; in the later miracle there was one; here, they landed opposite the place whence they set sail (Gergesenes); there, the Gadarenes (not Gadera) not opposite; here, no name is asked; there, the name is "Legion"; here, no bonds used; there, many; here, the two were not afterwards used, and the Twelve not yet called; there, the one man was used, and the Twelve had been called. The consequents also are different. See Ap. 97.

to = into. Gr. *eis*. Ap. 104. vi.

Gergesenes. Prob. Girgashites, 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. 8). Not Gadarenes, as in Mark and Luke. "Gergesenes is the reading of the vast majority of MSS. of both families; of the Coptic, Æthiopic, and Armenian versions". Origen is the great authority; but Wetstein "imagined" that it was Origen's "gratuitous conjecture". Critics have followed Wetstein, 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. demoniacs. Gr. *daimonizomai*. out of. Gr. *ek*. Ap. 104. vii.

no. Gr. *mē*. Ap. 105. I.

no man might pass = one was not able to pass.

29 What have we to do with Thee? A Hebraism. See note on 2 Sam. 16. 10. Occ. Mark 1. 24; 5. 7. Luke 4. 34; 8. 28; and John 2. 4.

Jesus. All the texts (Ap. 94. VII) omit "Jesus" here. Son of God. See Ap. 98. XV.

art . . . ? Fig. *Erotēsis*. Ap. 6.

before. Gr. *pro*. Ap. 104. xiv. 31 devils = demons. If. See Ap. 118. 2. a. Assuming that He would do so.

32 Go. Gr. *hupagō* = go forth, i. e. out of the man. down. Gr. *kata*. Ap. 104. x. 1.

a = the. Evidently, the well-known precipice.

t 3 And, ² behold, certain of the scribes said
(p. 1325) ° within themselves, "This man blasphemeth."

27 t 4 And ° Jesus ° knowing their thoughts said,
"Wherefore think ye ° evil ° in your hearts?"

s 5 For whether is easier, to say, 'Thy ² sins
² be forgiven thee'; or to say, 'Arise, and
walk?'

6 But that ye may ⁴ know that ° the Son of
man hath ° power ² on ° earth to forgive ² sins,"
(then saith He to ² the sick of the palsy,) "Arise,
take up thy ² bed, and go ° unto thine
house."

r 7 And he arose, and departed ° to his house.

8 But when the ° multitudes ² saw it, they
 marvelled, and glorified God, Which had
 given such ⁶ power unto ° men.

W² Y²
(p. 1324) 9 And as ⁴ Jesus passed ° forth from thence, He
² saw a ³ man, named ° Matthew, sitting ° at
 ° the receipt of custom: and He saith unto him,
 "Follow Me." And he arose, and followed
 Him.

X² t
(p. 1326) 10 ° And it came to pass, as ⁴ Jesus ° sat at
 meat ° in ° the house, ² behold, many ° publi-
 cans and ° sinners came and ° sat down with
 Him and His disciples.

11 And when the ° Pharisees ² saw it, they
 said unto His disciples, "Why eateth your
 ° Master ° with ¹⁰ publicans and ¹⁰ sinners?"

u 12 But when ⁴ Jesus heard that, He said unto
 them, "They that be ° whole need ° not a phy-
 sician, but they that are sick.

v 13 ° But ° go ye and learn what that ° mean-
 eth, 'I ° will have ° mercy, and ¹² not sacrifice: '
 for ° I am ¹² not come to call ° the righteous, but
 ¹⁰ sinners ° to repentance."

t 14 Then ° came to Him the disciples of John,
 saying, "Why do we and the ¹¹ Pharisees ° fast
 oft, but Thy disciples fast ¹² not?"

u 15 And ⁴ Jesus said unto them, "Can ° the
 ° children of the bridechamber mourn, as long
 as the bridegroom is ¹¹ with them? but the
 days will come, when the bridegroom shall be
 taken ° from them, and then ° shall they fast.

v 16 ° No man putteth a piece of ° new cloth
 ° unto an old garment, for ° that which is put
 in to fill it up ° taketh ¹⁵ from the garment, and
 ° the rent is made worse.

17 Neither do men put ° new wine ¹ into ° old
 ° bottles: ° else the ° bottles ° break, and the
 wine runneth out, and the ° bottles ° perish:
 but they put ° new wine ¹ into ° new ° bottles,
 and both are ° preserved."

A³ w
(p. 1327) 18 While He spake these things unto them,
 ² behold, there came ° a certain ° ruler, and
 ° worshipped Him, saying, "My daughter

shall = will. 16 No man = No one.
 In this condition it is less supple and will tear away.
 that which is put in, &c. = the insertion: i.e. the patch put on.
 the rent is made worse = a worse rent takes place.
 new as to time. old bottles = old or dried skins.
 break = burst. perish = are ruined. new bottles = fresh wineskins of newer quality or character.
 Gr. kainos. preserved = preserved together.

9. 18-26, A³, p. 1324 [For Structure see next page].

18 a certain = one. A Hebraism.
 and Luke 8. 41. See Ap. 138.

ruler = a civil ruler. Not the same miracle as that in Mark 5. 22,
 worshipped = began doing homage. Ap. 137. I.

3 within = among. Gr. en. Ap. 104. viii. 2.

4 Jesus. Ap. 98. X.

knowing = perceiving. Gr. oida. Ap. 132. I. i. Same
 word as "seeing" in v. 2. Not the same as "know",
 v. 6, or as in v. 30.

evil = mischief. Gr. poneros. Ap. 128. III. i.
 in, &c. = among [you] in your hearts. Gr. en. Ap. 104.
 viii. 2.

6 the Son of man. See Ap. 98. XVI.

power = authority. See Ap. 172. 5.

earth = the earth. Gr. ge. Ap. 129. 4.

unto. Gr. eis. Same as "into", v. 1.

7 to. Gr. eis. Same as "unto", v. 6.

8 multitudes = crowds. So vv. 33, 36; "people" in
 vv. 23, 25.

men. Gr. anthrōpos. Ap. 123. 1.

9 forth = along.

Matthew. An Aramaic word. See Ap. 94. III. 3.

at = over. Gr. epi. Ap. 104. ix. 3.

the receipt of custom = the custom-house.

9. 10-17 (X², p. 1324). TESTIMONY. TWO
 QUESTIONS. (Extended Alternation.)

X² | t | 10, 11. Question of Pharisees to His disciples.

u | 12. Proverb. } Answer.

v | 13. Application. } Answer.

t | 14. Question of John's disciples to Him.

u | 15. Proverb. } Answer.

v | 16, 17. Application. } Answer.

10 And it came to pass. A Hebraism: frequent in
 O.T. See note on Gen. 1. 2.

sat at meat = was reclining.

in. Gr. en. Ap. 104. viii. 1.

the house = his house: i.e. Matthew's house. Cp.
 Luke 5. 29; so in v. 28.

publicans = tax-gatherers.

sinners. Especially in a religious sense. This usage
 is common in the Inscriptions in Asia Minor (Deiss-
 mann).

11 Pharisees. See Ap. 120.

Master = Teacher. See Ap. 98. XIV. v. 1.

with. Gr. meta. Ap. 104. xi. 1.

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

whole = strong. Eng. "whole" is from Anglo-Saxon
 hael = our "hale", healthy or strong.

not. Gr. ou. Ap. 105. I.

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

go ye. To your teachers.

meaneth = is.

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

mercy = compassion. Gr. eleos.

I am not come = I came not.

the righteous = just ones.

to repentance. All the texts omit: also wanting in
 Syr. and Vulg. both here and in Mark 2. 17.

14 came = come.

fast oft. Cp. Luke 18. 12.

15 Can, &c. Fig. Paræmia (Ap. 6). See "u" above.
 the children, &c. A Hebraism. Used in various
 connections. Cp. 23. 15. Deut. 13. 13. 1 Sam. 2. 12

(marg.); 20. 31. 2 Sam. 12. 5 (marg.). John 17. 12. Acts
 3. 25.

children = sons. Gr. pl. of huios. Ap. 108. III.

from. Gr. apo. Ap. 104. iv.

new cloth = new flannel: i.e. undressed or unfulled.

unto = on or upon. Gr. epi. Ap. 104. ix. 2.

fast oft. Cp. Luke 18. 12. taketh = teareth away.

17 new = freshly made: i.e. young. Gr. neos =

bottles = wine skins. else = otherwise.

27 °is even now dead: but come and lay Thy hand °upon her, and she shall °live.”
19 And °Jesus arose, and followed him, and so *did* His disciples.

x (p. 1327) 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.”

z 22 But °Jesus turned *Him* about, and when He °saw her, He said, “Daughter, be of good °comfort; thy faith hath °made thee whole.” And the woman was °made whole °from that hour.)

w 23 And when °Jesus came °into the ruler's house, and °saw the °minstrels and the °people °making a noise,

24 He said unto them, °“Give place: for the °maid is °not dead, but °sleepeth.” And they laughed *Him* to scorn.

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

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

B³ y 27 And when °Jesus departed thence, two blind men followed *Him*, crying, and saying, “*Thou* °Son of David, have °mercy on us.”

z 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;

z and °Jesus straitly charged them, saying, “See *that* °no man know *it*.”

y 31 But they, °when they were departed, °spread abroad His °fame °in all that country.

C³ (p. 1324) 32 °As they went out, °behold, they brought to *Him* a dumb °man °possessed with a devil.

33 And when the °devil was cast out, the dumb spake: and the °multitudes marvelled, saying, “It was never so seen °in Israel.”

34 But the °Pharisees said, “He casteth °out °devils °through the prince of the °devils.”

D³ 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.

W³ X³ 36 But when He saw the °multitudes, He was moved with compassion °on them, because they °fainted, and were scattered abroad, °as sheep having °no shepherd.

37 Then saith He unto His disciples, “The harvest °truly is °plenteous, but the labourers are few;

Y³ 38 °Pray ye therefore °the Lord of the harvest, that He will send forth labourers °into His harvest.”

9. 18-26 (A³, p. 1324). TWO WOMEN.
(*Introversion.*)

A³ w | 18, 19. The Ruler's daughter. Dead.
x | 20, 21. The Woman's faith. Exercised.
x | 22. The Woman's faith. Rewarded.
w | 23-26. The Ruler's daughter. Raised.

is even now dead = hath just now died.

upon. Gr. *epi*. Ap. 104. ix. 3.

live = come to life again. Especially to live again in resurrection. See Mark 16. 11. Luke 24. 5, 23. John 11. 25, 26. Acts 1. 3; 9. 41; 25. 19. Rom. 6. 10. 2 Cor. 13. 4. Rev. 1. 18; 2. 8; 13. 14; 20. 4, 5.

20 a woman, &c. Not the same miracle as in Mark 5. 25 and Luke 8. 43. See Ap. 138.

an issue of blood = a hæmorrhage. Gr. *haimorroëd*. Occ. only here.

hem: the tassel at one of the four corners, to touch which was a mark of profound respect. But see Ap. 138, and cp. Num. 15. 37-41. 21 said = kept saying.

within herself. The second woman seems to have spoken to others. within. Gr. *en*. Ap. 104. viii.

If I may, &c. See Ap. 118. I. b. The condition being quite hypothetical.

whole = saved: i. e. healed. A Hebraism. Cp. Ps. 42. 11; 43. 5; 67. 2 = saving health. Not the same word as in v. 12.

22 comfort = courage.

made thee whole = saved. As in v. 21.

23 minstrels = flute-players, or pipers.

people = crowd. See v. 8.

making a noise = loudly wailing.

24 Give place = Go out [of the room].

maid. Gr. *korasion*. The same as “damsel” in Mark 6. 22, 28: not the same as “damsel” in Mark 5. 39 (Ap. 108. IX), which is *paidion* (Ap. 108. V).

sleepeth. Gr. *katheudō*. Ap. 171. 1.

26 fame hereof = this report.

9. 27-31 (B³, p. 1324). TWO BLIND MEN.
(*Introversion.*)

B³ y | 27. Blind men. Their prayer.
z | 28-30. The Lord. Compliance.
z | -30. The Lord. Command.
y | 31. Blind men. Their disobedience.

27 Son of David. The second of nine occurrences in Matthew. See notes on 1. 1; 21. 9; 22. 42. See Ap. 98. XVIII.

28 the house, or his house. See note on v. 10.

said = say. Lord. Ap. 98. VI. i. a. 3. B.

29 According to. Gr. *kata*. Ap. 104. x. 2.

31 when they were departed... (32) As they went out = when they had gone out... but as they were leaving. spread... fame = made *Him* known.

32 As they went = As they were going.

possessed with a devil = a demoniac.

33 devil = demon.

34 out devils. The 1611 edition of the A.V. reads “out the devils”.

through = by. Gr. *en*. Ap. 104. viii. See note on “with”, 3. 11.

35 synagogues. See Ap. 120.

preaching = heralding. Gr. *kērussō*. See Ap. 121. 1. the gospel of the kingdom = the glad tidings of the kingdom. See Ap. 140.

gospel = glad tidings, good news.

of = concerning. Genitive of Relation. Ap. 17. 5.

every. Fig. *Synecdoche* (of Genus), Ap. 6. Put for every kind.

sickness. Gr. *malakia*. Occ. only in Matthew (here; 4. 23; 10. 1).

among the People. All omit these words.

36 on = concerning. Gr. *peri*. Ap. 104. xiii. 1.

fainted = were wearied. All the texts (Ap. 94. VII) read “were harassed”. as. Fig. *Simile*. Ap. 6.

no. Gr. *mē*. Ap. 105. II. Read this with having = feeling as if they had, &c.

37 truly = indeed. plenteous = great.

38 Pray. Gr. *deomai*. Ap. 134. I. 5.

the Lord. Ap. 98. VI. i. a. 1. A. b.

M N E
(p. 1328)
27

10 And when He had called unto *Him* ° His twelve ° disciples, He gave them ° power ° against unclean ° spirits, ° to cast them out, and to heal ° all manner of ° sickness and ° all manner of disease.

2 Now the names of ¹ 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* ° Alphæus, and Lebbaeus, whose surname was ° Thaddæus;

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

F **5** These ¹ 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.

G H **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.

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

10 Nor ° scrip ° for *your* journey, neither two coats, neither ° shoes, nor yet ° staves: for the workman is worthy of his ° meat.

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

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

13 And ° if the house be worthy, let your ° peace come ° upon it: but ° if it be not worthy, let your peace return ° to you.

J **14** And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, ° shake off the dust of your feet.

15 ° Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah ¹¹ in ° the day of judgment, than for that city.

E **16** ° Behold, ³ send you forth as ° sheep ¹¹ in the midst of ° wolves:

F ° be ye therefore wise as ° serpents, and ° harmless as ° doves.

17 But beware ° of ° men:

G J K ^{a1}
(p. 1329)

for they will deliver ° you up ° to ° the councils, and they will scourge you ¹¹ in their synagogues;

seventy bags (*pēra*) of money which he had collected. The Lord means they were *not* to beg. shoes = sandals (i. e. not a spare pair). staves = a staff (for walking), not clubs. See note on 26. 47. meat. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for all kinds of food. **11** town = village, as in 9. 35. in. Gr. *en*. Ap. 104. viii. 1. **12** an house = a man's house. salute it: i. e. make your *salaam* = pronounce “peace”. **13** if, &c. See Ap. 118. 1 b. peace. Referring to the *salaam* of v. 12. upon. Gr. *epi*. Ap. 104. ix. 3. if it be not. See Ap. 118. 2 c. **14** shake off, &c. Fig. *Paremia*. Ap. 6. Cp. 18. 17. See Acts 13. 51. **15** Verily, &c. See note on 5. 18. the day of judgment. Which the Lord spoke of as imminent, and coming at the end of that dispensation, had the nation repented. **16** Behold. Fig. *Asterismos* (Ap. 6), for emphasis. sheep . . . wolves. No Art., for all sheep are not in the midst of wolves. be ye = become ye. serpents . . . doves. With Art., because all serpents are prudent, and all doves harmless. harmless = guileless. **17** of = away from: i. e. beware [and keep] away from. Gr. *apo*. Ap. 104. iv. men. Pl. of *anthrōpos*. Ap. 123. 1.

10. -17-39 [For Structure see next page].

you. This was true of the Twelve (“them that heard Him”: Heb. 2. 3) in the dispensation of the Acts. to = unto. Gr. *eis*. Ap. 104. vi. the councils = councils. Courts of justice.

10. 1-42 (N, p. 1323). MISSION OF THE TWELVE (BEGUN). (*Extended Alternation and Introversion*.)

N | E | 1-4. Mission.

F | 5, 6. Injunctions.

G | H | 7-13. Their reception.

J | 14, 15. Their rejection.

E | 16-. Mission.

F | -16, 17-. Injunctions.

G | J | -17-39. Their rejection.

H | 40-42. Their reception.

1 His twelve. See Ap. 141. disciples = learners. power = authority. See Ap. 172. 5.

against = over. Gr. Gen. of Relation. Ap. 17. 5.

spirits. Pl. of Gr. *pneuma*. See Ap. 101. II. 12. to = so as to.

all manner of = every. Put by Fig. *Synecdochē* (of Genus), Ap. 6, for all kinds of, as in 9. 35.

sickness. See note on 9. 35.

2 apostles = those sent forth. See note on Mark 3. 14.

Zebedee. See note on 4. 21.

3 Bartholomew, Thomas, and Matthew . . . Alphæus . . . Thaddæus. These are all Aramaic words. See Ap. 94. III. 3.

the publican = the tax-gatherer. Note the Fig. *Ampliatio*. Ap. 6.

Alphæus. Heb. *halphah*. Same root as Cleophas; and probably the same name, if not the same person, as John 19. 25.

4 Canaanite. The Aramaic word for the Greek *Zēlōtēs* (Luke 6. 15. Acts 1. 13) = Zealot: so called from his zeal for the Law. See Ap. 94. III. 3. Josephus (*Bell. Jud.* 4. 3, 9) says the sect of “Zealots” did not arise till just before the fall of Jerusalem.

Judas Iscariot. The only apostle not from Galilee. He belonged to Judah.

also betrayed Him = even betrayed Him.

betrayed = delivered up.

5 Go not = Go not abroad: i. e. from the land.

not. Gr. *mē*. Ap. 105. II. into. Gr. *eis*. Ap. 104. vi.

6 to. Gr. *pros*. Ap. 104. xv. 3. [Luke 19. 10.]

lost sheep. Cp. Ezek. 34. 16; and Matt. 15. 24; 18. 11. the house of Israel. A *Hebraism* = the family of Israel. See note on 1 Kings 12. 17.

7 preach = herald. Gr. *kērussō*. See Ap. 121. 1.

The kingdom of heaven. See Ap. 114.

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

is at hand = is drawn nigh. Cp. 4. 17.

8 the sick = sick ones. the lepers = leprous ones.

the dead = dead people. See Ap. 139. 2.

devils = demons. Cp. v. 1.

9 gold . . . silver . . . brass. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the money made from them.

in. Gr. *eis*. Ap. 104. vi.

purses = girdles, some of which contain pockets for money and valuables.

10 scrip = that which is written: then a small wallet that holds such a writing. Gr. *pēra*. Only here, Mark 6. 8.

Luke 9. 3; 10. 4; and 22. 35, 36. Not a “purse”, because no money: not a “bread bag” because no bread (Luke 9. 4. Deissmann quotes an Inscription at *Kefr-Hauar*,

in Syria, in which a slave of a temple, “sent by the lady” on a begging expedition, brought back each journey

27 18° And ye shall be brought ° before governors and kings ° for My sake, ° for a testimony ° against them and the ° Gentiles.

b¹ 19 But when ° they deliver you up, ° take no thought how or what ye ° shall speak : for it shall be given you ¹¹ in that same hour what ye shall speak.

20 For it is ° not ye that speak, but ° the Spirit of your Father Which speaketh ¹¹ in you.

a² 21 And the brother shall deliver up the brother ¹⁷ 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 :

b² but he that endureth ¹⁷ to the ° end ° shall be saved.

a³ 23 But when they persecute you ¹¹ in this city, flee ye ⁵ into ° another :

b³ for ¹⁵ verily I say unto you, Ye shall ° not have ° gone over the cities of Israel, ° till ° the Son of man ° be come.

L c¹ 24 ° The disciple is ²⁰ not ° above his ° master, nor the ° servant ° above his ° lord.

25 It is ° enough for the disciple that he ° be as his ²⁴ master, and the ²⁴ servant as his ²⁴ lord. ° If they ° have called the master of the house ° Beelzebub, how much more ° shall they call ° them of his household ?

d¹ 26 ° Fear them ⁵ not therefore : for there is nothing ° covered, that shall ²⁰ not be revealed ; and hid, that shall ²⁰ not be known.

c² 27 What I tell you ¹¹ in ° darkness, ° that speak ye ¹¹ in ° light : and what ye ° hear ° in the ear, that ° preach ye ° upon the ° housetops.

d² 28 And ° fear ⁵ not ° them which kill the body, but are ⁵ not able to ° kill ° the soul : but rather fear Him Which is able to ° destroy both soul and body ¹¹ in ° hell.

10. -17-39 (J, p. 1328). THEIR REJECTION. (Alternation.)

J | K | -17-23. Enmity.
L | 24-33. Encouragement.
K | 34-36. Enmity.
L | 37-39. Encouragement.

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

K | a¹ | -17, 18. Enmity. Men.
b¹ | 19, 20. Promise. Defence.
a² | 21-22-. Enmity. Brethren.
b² | -22. Promise. Endurance.
a³ | 23-. Enmity. Men.
b³ | -23. Promise. Endurance.

18 And = Yea and ; or And . . . kings also. before. Gr. *epi*. Ap. 104. ix. 3. for My sake = on account of Me. Gr. *heneken*. for = with a view to.

against = 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. 25, 27, 28, 31, 34). no. Gr. *mē*. Ap. 105. II. shall = should.

20 not. Gr. *ou*. Ap. 105. I.

the Spirit = the Spirit (Himself). See Ap. 101. II. 3.

21 child . . . children. Gr. pl. of *teknon*. Ap. 108. I. against. Gr. *epi*. Ap. 104. ix. 3. Not the same as in v. 18.

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

22 shall = will.

of = by. Gr. *hupo*. Ap. 104. xviii. 1.

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

for = on account of. Gr. *dia*. Ap. 104. iv.

end. Gr. *telos* (not *sunteleia*). See notes on 24. 3, and Ap. 114 : i. e. of that dispensation, which would have thus ended had the nation repented at the call of Peter (Acts 3. 19-26). As it did not repent, this is of course now future. Cp. 1 Cor. 1. 8.

shall be saved = he 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 mē*. See Ap. 105. III.

gone over = completed, or finished [going over]. till. See the four : 10. 23 ; 16. 28 ; 23. 39 ; 24. 34. the Son of man. See Ap. 98. XVI. be come = may have come. This is rendered hypothetical by the Particle *an* (which cannot be translated), because His coming depended on the repentance of Israel (Acts 3. 19-26). It would then have been (and will now yet be) the judicial coming of " the Son of Man ". Cp. Acts 17. 31.

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 | 29, 30. Encouragement.
d³ | 31. " Fear not ".
c⁴ | 32, 33. Encouragement.

24 The disciple = a pupil. above. Gr. *huper*. Ap. 104. xvii. 2. master = teacher. Ap. 98. XIV. v. 4. servant = bondservant. lord = master. Ap. 98. VI. i. a. 4. A. 25 enough = sufficient. be = become. If, &c. See Ap. 118. 2 a. have called. All the texts read " have surnamed ". Beelzebub. Aramaic, *Beelzeboul*. Ap. 94. III. 3. Beelzebub = 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. them of his household. Gr. *oikiakos*. Occ. only here, and v. 36. 26 Fear . . . not = Ye should not fear. covered = concealed. 27 darkness = the darkness. that. For this word italics are not needed. light = the light. hear in the ear. A Hebraism. Fig. *Polyptōton*. Ap. 6. Cp. Gen. 20. 8 ; 23. 16. Ex. 10. 2. Isa. 5. 9. Acts 11. 22. in = into. Gr. *eis*. Ap. 104. vi. upon. Gr. *epi*. Ap. 104. ix. 1. housetops. The usual place of proclamation. 28 fear not. Heb. *yāre' min*. Deut. 1. 29 ; 5. 5. Ps. 3. 6 ; 27. 1. them = [and flee] 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. the soul. Gr. *psychē*. See Ap. 110. III. destroy. Note the difference. Not " kill " merely. Cp. Luke 12. 4, 5. hell. Gr. *gehēna*. See note on 5. 22, and Ap. 131. I.

^{c3} (p. 1329) 27 **29** ° Are not two sparrows sold ° for a farthing? and one ° of them shall ° not fall ° on the ground ° without your Father.

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

^{d3} **31** ²⁸ Fear ye ° not therefore, for ye are of more value than many sparrows.

^{c4} **32** Whosoever therefore shall ° confess Me before ¹⁷ men, him will ° I confess also before My Father Which is ¹¹ in heaven.

33 But whosoever shall deny Me before ¹⁷ men, him will I also deny before My Father Which is ¹¹ in heaven.

^K **34** Think ° not that ° I am come to ° send peace ²⁹ on ° earth: I came ²⁰ not to ° send peace, but a ° sword.

35 For ³⁴ I am come to ° set a ¹⁷ man at variance ° against his father, and ° the daughter ° against her mother, and the daughter in law ° against her mother in law.

36 And a ¹⁷ man's foes shall be ²⁵ they of his own household.

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

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

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

^H (p. 1328) **40** He that receiveth ° you ° receiveth Me, and he that ° receiveth Me receiveth Him That sent Me.

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

42 And whosoever shall give to drink unto one of ° these little ones a cup ° of cold water only ²⁷ in the name of a disciple, ¹⁶ verily I say unto you, he shall ° in no wise lose his reward."

^{O P1 R1} (p. 1323) **11** And it came to pass, when ° Jesus had made an end of commanding His twelve disciples, He departed thence to teach and to ° preach ° in their cities.

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

^{S1} **3** And said unto Him, "Art Thou ° He That should come, or ° do we look for ° another?"

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

29 are not. See Ap. 105. Ia.

for a farthing. Gr. *assarion*. Cp. Luke 12. 6, "five sold for two *assarions*" is not the same; but the difference may arise from the market price, which varied from time to time. Deissmann tells us that a fragment of a papyrus was discovered at Aegira (in Achaea, on the Corinthian gulf), in 1899, containing part of a market tariff of Diocletian (third century, A. D.), showing that sparrows were sold in *tens*. The tariff fixed the *maximum* price of ten for sixteen *denarii* (about 3½d. Eng. In our Lord's day, therefore, the market value would be nearly 1d. Eng.). See Ap. 51. I. 2 (2).

of=from among. Gr. *ek*. Ap. 104. vii.

on. Gr. *epi*. Ap. 104. ix. 3.

without your Father: i. e. without His knowledge or will.

30 hairs . . . numbered. Note the Fig. *Parêchsis*. Ap. 6. In Aramaic, hairs=*mene*.

numbered=*mana*.

32 confess Me. Gr. confess in (*en*. Ap. 104. viii) Me. Aramaic idiom.

I confess also=I also confess. Cp. v. 33.

34 I am come=I came. Cp. v. 6, and 15. 24.

send=cast, as seed. Cp. Mark 4. 26.

earth. Gr. *gê*. See Ap. 129. 4.

sword. Put by Fig. *Metonymy* (of Cause), Ap. 6, for "war" or "fightings".

35 set . . . at variance. Gr. *dichazô*. Occ. only here. Quoted from Mic. 7. 6.

against. Gr. *kata*. Ap. 104. x. 1.

the daughter, &c. See Ap. 117. II.

37 loveth=is fonder of. See Ap. 135. 2.

more than=above. Gr. *huper*. Ap. 104. xvii. 2.

38 cross. Gr. *stauros*. See Ap. 162. All criminals bore their own cross (John 19. 17). Cp. 16. 25.

39 He that findeth=He that has found. Note the *Introversion* in this verse (find, lose; lose, find).

life=soul. See Ap. 110. III. loseth=has lost.

for My sake=on account of Me. Luke 14. 14; 20. 35, 36. John 5. 29; 11. 25.

find it. In resurrection. Cp. 1 Pet. 4. 19.

40 you. Those to whom the Lord spoke cannot be excluded.

receiveth. Note the Fig. *Anadiplosis* (Ap. 6), in vv. 40, 41.

41 a prophet. See Ap. 49.

in the name of: i. e. because he is. A Hebraism (*b'shem*). Ex. 5. 23. Jer. 11. 21.

in. Gr. *eis*. As in v. 27.

42 these little ones: i. e. the Twelve. Cp. 18. 6.

of=full of or containing. Gen. of the contents. Ap. 17. 7. in no wise. See Ap. 105. III.

11. 1 Jesus. Ap. 98. X.

preach=proclaim. Ap. 121. 1. Continuing His mission (4. 17).

in. Gr. *en*. Ap. 104. viii. 1.

2 heard in the prison. John's arrest had been mentioned in 4. 12.

Christ=the Messiah. See Ap. 98. XI.

he sent. Gr. *pempô*. Sent as envoys. See notes on Luke 7. 3 and 6. This is not the same mission as that in Luke 7. (1) In this (the former) no number of those sent is given (see note on "two" below): in the latter there were "two" (Luke 7. 19). The antecedents and consequents are different. (2) In the former, the Twelve

had just been appointed, which may have raised questions in John's mind; in the latter, the antecedent was the raising of the widow's son, before the calling of the Twelve. (3) In the former case, the Lord called them to see and note what He was then doing, "which ye are hearing and seeing" (v. 4). (NB., the tenses are all *Present*. See v. 5.) In the latter case, they are to tell John "what ye have seen and heard" (v. 22). The consequents are *repetitions* suited to the different circumstances. See Ap. 97. **two**. All the texts read

dia=by means of (Ap. 104. v. 1), instead of *duo*=two, as in Luke 7. 18. **3** He That should come=

He Who cometh, or the coming One: i. e. He Who was expected to come. Cp. 3. 11; 21. 9; 23. 39. John

3. 31. Ps. 118. 26. Gen. 49. 10. Isa. 35. 4. Ezek. 21. 27. Zech. 9. 9. do we look for=are

we to expect. another=a different [one]. Gr. *heteros*. Ap. 124. 2. **4** Jesus=And

Jesus. Ap. 98. X. answered and said. A Hebraism. See note on Deut. 1. 41. shew=

report. again. Not in the Greek. see. Gr. *blepô*. Ap. 133. I. 5. Not the same word as

in vv. 7, 8.

27 5 °The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, °the dead are °raised up, and the poor °have the gospel preached to them.

6 And °blessed is he, whosoever shall °not be offended ¹ in °Me."

Q¹ T¹ M¹ (p. 1331) 7 And as they °departed, ¹Jesus began to say unto the multitudes °concerning John, °" What went ye out °into the wilderness °to see? A reed shaken °with the wind?

8 But ⁷ what went ye out °for to see? A °man clothed ¹ in °soft raiment? °behold, they that wear °soft clothing are ¹ in kings' houses.

9 But ⁷ what went ye out ³ for to see? A °prophet? yea, I say unto you, and °more than a °prophet.

N¹ 10 For this is he, °of whom °it is written, 'Behold, °send My °messenger °before Thy face, which shall prepare Thy way before Thee.'

M² 11 °Verily I say unto you, °Among them that are °born of women there hath °not risen a greater than John the Baptist: notwithstanding he that is ¹ least ¹ in °the kingdom of °heaven is greater than °he.

12 °And °from the days of John the Baptist until now ¹¹ the kingdom of ¹¹ heaven °suffereth violence, and °the violent °take it by force.

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

N² 14 And °if ye °will °receive it, °this °is °Elias, which °was for to come.

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

M³ 16 But whereunto shall I liken °this generation? It is like unto °children sitting ¹ in the markets, and calling unto their °fellows,

17 And saying, 'We have piped unto you, and ye °have ¹¹ not °danced; we have mourned unto you, and ye °have ¹¹ not °lamented.'

5 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 (*quâ* 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 (*euangelizō*)=are told the good news or glad tidings (Isa. 61. 1).

6 blessed=happy. See note on 5. 3. not. Gr. *mē*. See Ap. 105. 2.

not be 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 (T¹, p. 1323). TEACHING. (Repeated Alternation.)

T ¹	M ¹	7-9. Ministry of John.
	N ¹	10. Word of God. Fulfilment of "Messenger".
	M ²	11-13. Ministry of John.
	N ²	14, 15. Word of God. Fulfilment of Elijah.
	M ³	16-24. Ministry of Messiah.
	N ³	25-30. Will of God. Rest in.

7 departed=were going forward. See note on v. 1. concerning. Gr. *peri*. Ap. 104. xiii. 1.

What...? Fig. *Erotēsis* (Ap. 6), and *Anaphora*. See v. 8, 9. into. Gr. *eis*. Ap. 104. vi.

to see=to gaze on. Gr. *theaomai*. Ap. 133. I. 12.

with=by. Gr. *hupo*. Ap. 104. xviii. 1.

8 for to see=to see. Gr. *eidon*. Ap. 133. I. 1.

man. Gr. *anthrōpos*. Ap. 123. 1.

soft raiment=soft, or effeminate [raiment]. Mantles are meant, made of silk or linen, as worn by the *effendis* or gentry, in the East, to-day.

behold. Fig. *Asterismos*. Ap. 6.

9 prophet. See Ap. 49. more than=far more than.

10 of=concerning. Gr. *peri*, as in v. 7.

it is written=it standeth written.

send, &c. Quoted from Mal. 3. 1. See Ap. 107. I. 1 and 117. I. Cp. Mark 1. 2. Luke 1. 17, 76; 7. 27.

messenger=angel. Gr. *angelos*.

before. Gr. *pro*. Ap. 104. xiv.

11 Verily. See note on Matt. 5. 18.

Among. Gr. *en* with pl. Ap. 104. viii. 2.

born of women=brought forth by women (see note on Matt. 1. 2, 16, 18). A Hebraism (*ye'ūd ishshah*). See Job 14. 1; 15. 14; 25. 4. not. Gr. *ou*. Ap. 105. I. 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. 2), 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 proclaimer. the kingdom of heaven. See Ap. 114. heaven=the heavens (pl.). See notes on 6. 9, 10. he: i.e. John. 12 And=But. from. Gr. *apo*. Ap. 104. iv. suffereth

violence=forceth itself upon men's attention. Gr. *biazomai*. 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. 258) tells of the discovery of an inscription of Xanthus the Lycian, found near Sunium (E. Attica), containing the regulations as to approaching the healing divinity of the sanctuary of *Men Tyrannos*: "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. *biastēs*. 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. II. 1, as in v. 21, 23. will=are willing. Gr. *thelō*. Ap. 102. 1. receive=to receive.

Cp. Acts 2. 41. this is=he represents. Had the nation repented, John would have been reckoned as Elijah. is=represents. Fig. *Metaphor*. Ap. 6. Elias=Elijah. was for to come=is about to come. See Mal. 4. 5, and Luke 1. 17. 15 He that hath ears to hear. A Hebraism. Fig. *Polyptōton*. Ap. 6. Used only by the Lord, and marking a dispensational crisis (as this was) on fourteen different occasions. See Ap. 142.

16 this generation? A significant expression, occurring sixteen times (11. 16; 12. 41, 42; 23. 36; 24. 34. Mark 8. 12, 12; 13. 30. Luke 7. 31; 11. 30, 31, 32, 50, 51; 17. 25; 21. 32). Characterized by other epithets, "evil" and "adulterous" (12. 39, 45; 16. 4. Mark 8. 38. Luke 11. 29); "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 *pais*. Ap. 108. iv. fellows=companions. Gr. *hetairoi*. Some of the texts read "others" (i.e. *heteros* for *hetairoi*). Occ. only here; 20. 13; 22. 12; and 26. 50 ("friend"). 17 have not=did not. danced... lamented. Fig. *Paronomasia* (Ap. 6) in the Gr. *ōrchēsasthe*... *ekopsasthe*; but Fig. *Parēchēsis*, also (Ap. 6) in Aramaic=*raḥkedtōn*... *arḥkedtōn*. In Eng. "ye did not 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.

27

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

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

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

21 °"Woe unto thee, °Chorazin! woe unto thee, °Bethsaida! for °if the °mighty works, which were done °in you, had °been done °in °Tyre and °Sidon, they would have °repented long ago °in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for °Tyre and °Sidon °at °the day of judgment, than for you.

23 And thou, °Capernaum, which °art exalted unto °heaven, shalt be brought down to °hell: for °if the °mighty works, which have °been done °in thee, had been done °in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom °in the day of judgment, than for thee."

N³ O¹
(p. 133a)

25 °At °that °time °Jesus °answered and said, °"I thank Thee, O °Father, °Lord of °heaven and °earth, because Thou °hast hid these things °from °the wise and °prudent, and hast °revealed them unto babes.

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

27 All things °are delivered unto Me °of My °Father: and °no man °knoweth the Son, but the °Father; neither °knoweth any man the °Father, save the Son, and he to whomsoever the Son °will °reveal Him.

O² P

28 °Come °unto Me, °all ye that °labour and are °heavy laden,

Q

and I will °give you rest.

R

29 Take My yoke upon you, and learn °of

R

Me; for I am °meek and lowly in heart:

Q

and ye shall find °rest unto °your °souls.

P

30 For My yoke °is easy, and My burden is light."

U¹

12 °At that °time °Jesus went on the °sabbath day °through the °corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

18 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.

19 The Son of Man. See Ap. 98. XVI. winebibber = drinking to excess.

publicans and sinners. See notes on 5. 46; 9. 10

But = And: i.e. And [for all that] Wisdom was [in each case] vindicated by her children; so with Messiah (the Wisdom of God. 1 Cor. 1. 24, 30. Cp. Matt. 23. 34 with Luke 11. 49). of = by. Gr. *apo*. Ap. 104. iv. children. Ap. 108. I. Tr. reads "work".

20 Then. Marking another stage of His rejection. Fig. *Chronographia*. Ap. 6.

cities. Put by Fig. *Metonymy* (of Subject) for their inhabitants. Ap. 6.

wherein = in which. Gr. *en*, as in v. 1.

mighty works. Gr. pl. of *dunamis* (Ap. 172. 1). See note on John 2. 18. were done = had taken place.

repented. Gr. *metanoēō*. Ap. 111. 1.

21 Woe, &c. Fig. *Maledictio*. Ap. 6. A testimony as to His rejection.

Chorazin. Not named elsewhere, and no miracles recorded as performed there, or at Bethsaida. See Ap. 169. Bethsaida. Aramaic. Ap. 94. III. 3. Now *et Tell*; then a fishing suburb of Capernaum; Roman name, *Julias*. been done = taken place.

Tyre and Sidon. No mention of the Lord's having been there. Tyre. Now *es Sūr*.

Sidon. The Zidon of the O.T.; now *Saida*, twenty-five miles south of *Beirut*. 22 at = in, as in v. 1.

the day, &c. Now drawing near. See note on 16. 23.

23 Capernaum. See note on 4. 13, and Ap. 169. art = wast.

heaven = the heaven. Sing. because in contrast with the earth. See note on 6. 9, 10. hell. Gr. *Hades*. See Ap. 131. 2.

11. 25-30 (N³, p. 1331). THE WILL OF GOD. REST IN. (*Division*.)

N³ | O¹ | 25-27. Rest. Christ's rest: found.
| O² | 28-30. Rest. Our rest: given and found.

25 that time. Of His rejection. Fig. *Chronographia* (Ap. 6), emphasising the lesson. time = season.

answered and said = prayed and said. A Hebraism. See note on Deut. 1. 41.

I thank Thee - I openly confess to Thee. Father. See Ap. 98. IV.

Lord. See Ap. 98. VI. i. a. 4. B. b.

earth = the earth. Ap. 129. 4. hast hid = didst hide.

the wise = wise ones (no Art.).

prudent = prudent ones: i.e. in their own eyes.

26 seemed good = became well-pleasing. Occ. with *ginomai*, only here and Luke 10. 21.

27 are delivered = were [at some definite time] delivered. of = by. Gr. *hupo*. Ap. 104. xviii. 1.

no man = no one. Gr. *oudeis*, or compound of. Ap. 105. I. knoweth = fully knoweth. See Ap. 132. I. 3.

will reveal = intendeth (Gr. *boulomai*. Ap. 102. 2) to reveal.

reveal = unveil. Gr. *apokaluptō*.

11. 28-30 (O², above). REST. OURS. GIVEN AND FOUND. (*Introversion*.)

O² | P | 28-. Our burden heavy.
| Q | -28. His rest given.
| R | 29-. Command. "Take", &c.
| R | -29-. Command. Reason, "for".
| Q | -29. Our rest found.
| 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 the heart; not to repentance, but to learning; not to finding forgiveness, but to finding rest. unto. Gr. *pros*. Ap. 104. xv. 3. 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. *Parēchēsis* (Ap. 6). In the Aramaic or Syriac (Peshito) we have *nich . . . n^eyāchā'*, but in the Lewis Codex it is better still: *nich . . . v^eenichkōn*. your souls - your own selves (emph.). Ap. 110. IV. souls. Gr. pl. of *psuchē*. Ap. 110. IV.

12. 1 At. Gr. *en*. Ap. 104. viii. time = season. Jesus. Ap. 98. X. sabbath. See Luke 6. 1. Gr. *sabbata*, Aram. See Ap. 94. III. 3. through. Gr. *dia*. Ap. 104. v. 1. corn = cornfields.

27 2 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 hungry, and they that were °with him;

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

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

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

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

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

P² R² e (p. 1333) 9 And when He was departed thence, He went °into °their °synagogue:

10 And, °behold, there was a °man which had *his* hand withered.

f And they asked Him, saying, “Is it lawful to heal °on the °sabbath days?”

g °that they might accuse Him.

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

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

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

S² S 14 °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 great multitudes followed Him, and He healed them all;

16 And charged them °that they should °not make Him °known:

17 °That it might be fulfilled which was °spoken °by °Esaias the prophet, saying,

2 the Pharisees. See Ap. 120.

saw. Gr. *eidon*. Ap. 133. I. 1.

Behold. Fig. *Asterismos*. Ap. 6.

not. Gr. *ou*. Ap. 105. I.

upon. Gr. *en*. Ap. 104. viii. 1.

3 Have ye not read...? This question was asked by the Lord on six different occasions, and referred to seven different books of the O.T., and to ten distinct passages. See Ap. 143.

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

with. Gr. *meta*. Ap. 104. xi. 1.

4 into. Gr. *eis*. Ap. 104. vi.

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

the shewbread. See Ex. 25. 30. Lev. 24. 5-8.

which was... but only, &c. See Lev. 24. 9.

5 in the law. See note on 5. 17. Cp. Num. 28. 9, 10 and Ap. 143.

in. Gr. *en*. Ap. 104. viii.

the sabbath. (Num. 28. 9, 10. Cp. Neh. 13. 17. Ezek. 24. 21. John 7. 22, 23.) There were more sacrifices on the sabbath than on any other day.

profane. Our Eng. word “profane” = far from the temple. The Greek word here = to trample down and thus treat as common. Cp. Acts 24. 6.

blameless = guiltless, as in v. 7. Gr. *anaitios*. Occ. only here and v. 7.

6 in this place = here. greater than the temple. Cp. v. 41, 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. 1 a. Not the same condition as in vv. 11, 26, 27, 28.

had known = were aware of. Gr. *ginōskō*. Ap. 132. I. ii. meaneth = is.

I will = I desire. Gr. *thelō*. Ap. 102. I. Quoted from Hos. 6. 6. See Ap. 107. II. 1.

mercy = lovingkindness, or grace.

guiltless. Gr. *anaitios*. See note on blameless, v. 5.

8 the Son of man. See Ap. 98. XVI.

Lord. See Ap. 98. VI. i. α. 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. 1323). MIRACLES. (Introversion.)

R² e | 9, 10-. Withered hand.
f | -10-. Question of the enemies.
g | -10. Purpose. Accusation.
f | 11, 12. Questions of the Lord.
e | 13. Withered hand.

10 man. Gr. *anthrōpos*. Ap. 123. 1. on the sabbath days. This was the first of seven miracles wrought on the sabbath. See Mark 1. 21-31. Luke 13. 11; 14. 2. John 5. 8, 9; 9. 14.

that = in order that.

11 And = But.

among = of. Gr. *ek*. Ap. 104. vii.

if...? The condition is hypothetical. Ap. 118. 1 b. not. Gr. *ouchi*. Ap. 105. I (a).

well: i.e. a good deed. 13 other. Gr. *allos*. Ap. 124. I.

12 How much? Fig. *Erotēsis*, for emphasis. Ap. 6.

12. 14-50 (S², p. 1323). EFFECTS. (Introversion.)

S² S | 14. Proposed destruction of the Lord by enemies.
T | 15-21. The Word of God. Fulfilled.
U | 22. Miracle (demoniac) wrought.
U | 23-37. Miracle. Consequences.
T | 38-45. The Word of God. Better than a sign.
S | 46-50. Proposed capture by kindred.

14 Then = But. held a council. Occ. only in 22. 15; 27. 1, 7; 28. 12. Mark 3. 6; 15. 1. against. Gr. *kata*. Ap. 104. x. 1. 15 from thence = thence, as in v. 9. 16 not. Gr. *mē*. Ap. 105. II. known - publicly known. Gr. *phaneros*. Cp. Ap. 106. I. v. 17 That = To the end that. spoken. As well as written. by = by means of. Gr. *dia*. Ap. 104. v. 1. Esaias = Isaiah (Ap. 79. I). Quoted from Isa. 42. 1-4. See Ap. 107. II. 1. From the Hebrew direct; but the last clause differs, because the Holy Spirit is recording the act of *fulfilment*, and varying it by way of Divine comment.

27 18 "Behold My ° Servant, Whom I have ° chosen; My Beloved, ° in Whom ° My soul ° is well pleased: I will put My ° spirit ° upon Him, and He shall ° shew judgment to the ° Gentiles.

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

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

21 And ° in ° His name shall the ° Gentiles ° trust."

U (p. 1333) 22 Then was brought unto Him ° one possessed with a devil, blind, and dumb: and He healed him, ° insomuch that the blind and dumb both spake and saw.

U V¹ (p. 1334) 23 And all the ° people were amazed, and said, "Is ° not This ° the son of David?"

V² W¹ h 24 But when the ° Pharisees heard it, they said, "This fellow doth ° not cast out ° devils, ° but ° by ° Beelzebub the prince of the ° devils."

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

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

i 27 And ° if ¶ 24 by ° Beelzebub cast out ° devils, ° by whom do your ° children cast them out? ° therefore they shall be your judges.

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

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

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

W² X 31 ° Wherefore I say unto you, All manner of ° sin and ° blasphemy ° shall be forgiven unto ° men: but the blasphemy ° against the Holy Ghost shall ° not be forgiven ° unto ° men.

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

18 Behold, &c. Quoted from Isa. 41. 8; 42. 1. See Ap. 107. I. 1. Servant. Gr. *pais*. See Ap. 108. iv. chosen. Gr. *hairesis*. Occ. only here.

in. Gr. *eis* (Ap. 104. vi); but L A WH omit. Tr. reads *en* (Ap. 104. viii).

My soul = I (emph.). Heb. *nephesh*. Ap. 9. Gr. *psuchē*. Ap. 110. IV.

is well pleased = hath found delight.

spirit. See Ap. 101. III. 8.

upon. Gr. *epi*. Ap. 104. ix. 3.

shew = declare.

Gentiles = nations.

19 strive = contend. Gr. *erizō*. Occ. only here.

cry = make outcry or clamour.

20 smoking. Gr. *tuphoomai*. Occ. only here. 1 Tim. 3. 6; 6. 4. 2 Tim. 3. 4.

send forth = bring forth (what was before hidden), as in v. 35 and 13. 52. Cp. Deut. 32. 34.

unto. Gr. *eis*. Ap. 104. vi.

21 in. All omit this, and read "on".

His name. A Hebraism. See note on Ps. 20. 1.

trust = hope. Cp. Isa. 41. 8; 42. 1. One of eighteen passages where "trust" should be thus rendered.

22 one possessed with a devil = a demoniac. Gr. *daimonizomai*. insomuch that = so that.

12. 23-37 (U, p. 1333). MIRACLE. CONSEQUENCES. (Division.)

U | V¹ | 23. People. Amazement.

| V² | 24-37. Pharisees. Blasphemy.

23 people = multitude.

Is not This . . . ? The 1611 edition of the A.V. reads "Is This?" = May not This be? Since 1638 it reads "Is not This".

the son of David. The third of nine occurrences of this Messianic title in Matthew. See Ap. 98. XVIII.

12. 24-37 (V², above). PHARISEES. BLASPHEMY. (Division.)

V² | W¹ | 24-30. Confutation.

| W² | 31-37. Condemnation.

12. 24-30 (W¹, above). CONFUTATION. (Alternation.)

W¹ | h | 24-26. Illustration. Divided kingdom.

| i | 27, 28. Application.

h | 29. Illustration. Strong man's house.

| i | 30. Application.

24 Pharisees. See Ap. 120.

This fellow = this [man]. Not emphatic.

devils = demons.

but = except.

by = in [the power of]. Gr. *en*. Ap. 104. viii.

Beelzebub. See note on 10. 25.

25 Jesus = He. All texts omit "Jesus" here.

shall = will. 26 against. Gr. *epi*. Ap. 104. ix. 3.

27 children = sons: i.e. disciples. The Pharisees believed in and practised exorcism. See Josephus (*Ant.* viii. 2-5), and cp. Acts 19. 13.

therefore = on account of this. Gr. *dia touto*. Ap. 104. iv. 2.

28 the Spirit. There is no Art. Gr. *pneuma*

(Ap. 101. III. 4) = by God's *pneuma*, put for Divine power. In Luke 11. 20 God's "finger" put for the power exercised by it by Fig. *Metonymy* (of Cause). So in Ex. 8. 19. then = it follows that. the kingdom

of God. The second of five occurrences in Matthew. See note on 6. 33 and Ap. 114. unto = upon. Gr. *epi*. Ap. 104. ix. 3. 29 strong man's = the strong [one's]. spoil = plunder.

12. 31-37 (W², above). CONDEMNATION. (Introversion.)

W² | X | 31, 32. Words. Forgiven and unforgiven.

Y | 33. Illustration. Trees.

Z | 34-. Expostulation.

Z | -34. Reason.

Y | 35. Illustration. Characters.

X | 36, 37. Words. Justified and condemned.

31 Wherefore = On this account. Gr. *dia touto*, same as "therefore", v. 27. sin. Gr. *hamartia*. See Ap. 128. II. 1. blasphemy = impious or evil speaking. against the Holy Ghost = [concerning] the Spirit. Gr. *pneuma* with Art. See Ap. 101. III. 3. unto men. Omit LT Tr. [A] WH R. 32 the

Holy Ghost = the Spirit, the Holy [Spirit], emph. Ap. 101. III. 3. world = age, age-time, or dispensation. Gr. *aiōn*. Ap. 129. 2. It must refer to one age-time in contradistinction to another, called "the coming

age". Cp. Heb. 1. 2 and see note on Heb. 11. 3. the world to come = [the age] about to be. Ap. 129. 2.

Y (p. 1334) 27 **33** Either make the tree good, and ° his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree ° is known ° by his fruit.

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

Z for ° out of the ° abundance of the heart the mouth speaketh.

Y **35** ° A good ¹⁰ man ³⁴ out of the good ° treasure of ° the heart bringeth forth good things: and ° an ³⁴ evil ¹⁰ man ³⁴ out of the ³⁴ evil treasure bringeth forth ³⁴ evil things.

X **36** But I say unto you, That every ° idle ° word ° that ¹⁰ men shall speak, they shall ° give account ° thereof ° in the day of judgment.

37 For ³³ by thy ° words thou shalt be justified, and ³³ by thy ° words thou shalt be condemned."

T A (p. 1335) **38** Then certain of the scribes and of the ²⁴ Pharisees answered, saying, ° "Master, we ° would ° see ° a sign ° from Thee."

39 But He answered and said unto them, "An ³⁴ evil and ° adulterous ° generation ° seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet ° Jonas:

40 For ° as ³⁹ Jonas was ° three days and ° three nights ° in ° the whale's belly; so shall ° the Son of man be three days and ° three nights ° in ° the heart of the ° earth.

B j **41** The ° men of Nineveh shall ° rise ° in ° judgment ° with this ³⁹ generation, and shall condemn it:

k because they ° repented ° at the ° preaching of ³⁹ Jonas;

l and, ° behold, a ° greater than ³⁹ Jonas is here.

j **42** ° The queen of the south shall ° rise up ° in the judgment ° with this ³⁹ generation, and shall condemn it:

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

l and, behold, a ° greater than Solomon is here.

A m (p. 1336) **43** ° When ° the unclean ° spirit ° is gone ° out of ° a ¹⁰ man,

n ° he ° walketh ¹ through ° dry places, seeking rest, and ° findeth none.

33 his=its.

is known=getteth known. Gr. *ginōskō*. Ap. 132. I. ii. by=from. Gr. *ek*. Ap. 104. vii.

34 generation=offspring or brood. Cp. 8. 7; 23. 33. evil. See Ap. 128. IV. 1. out of. Gr. *ek*. Ap. 104. vii. abundance: or overflow.

35 A=The. treasure=treasury. the heart. All the texts omit "the heart". an=the.

36 idle=careless or useless. Cp. 20. 3. 1 Tim. 5. 13. Tit. 1. 12. 2 Pet. 1. 8.

word=saying. Not the same as in v. 37. that=which. give account thereof=suffer its consequences. A Hebraism. thereof=concerning (Ap. 104. xiii. 1) it.

37 words. Gr. pl. of *logos*. Not the same as in v. 36. See note on Mark 9. 32. "Words" are reckoned as "deeds" (2 Cor. 5. 10). See Ap. 121. 10.

12. 38-45 (T, p. 1335). THE WORD OF GOD. BETTER THAN A SIGN. (Alternation.)

T | A | 38-40. Sign given. Asked for. (Historic.)

B | 41, 42. Application.

A | 43-45-. Sign given. Unasked. (Experimental.)

B | 45. Application.

38 Master=Teacher. See Ap. 98. XIV. v. 1. would=desire. Gr. *thelō*. Ap. 102. 1.

see=to see. Gr. *eidōn*. Ap. 133. I. 1. a sign. The first of six "signs" asked for. Cp. 16. 1; 24. 3. Luke 11. 16. John 2. 18; 6. 30.

from. Gr. *apo*. Ap. 104. iv. **39** adulterous. Spiritually. See Jer. 3. 9. Ezek. 23. 37, &c.

generation. Gr. *genea*. Not the same as in v. 34. See note on 11. 16. seeketh: or, is for ever seeking.

Jonas=Jonah. See Ap. 117. I.

40 as=just as. The Lord was dead, therefore Jonah must have been. Nothing is said about his being "preserved alive". That "sign" would have had no relation to what is here signified. See notes on Jonah.

three nights. Apart from these words, "three days" might mean any portion of a day. But "three nights" forbids this interpretation. See Ap. 144 and 156. Quoted from Jonah 1. 17.

the whale's. Gr. *kētos*. Occ. only here. There is nothing about "a whale" either in the Heb. of Jonah (1. 17) or in the Greek here. The "great fish" was specially "prepared" by its Creator. See Jon. 1. 17.

the heart of the earth=in the earth: i. e. the sepulchre, or tomb, 27. 60. Mark 15. 46. Luke 23. 53. John 19. 40. Acts 13. 29. It is the Fig. Pleonasm (a Hebraism), Ap. 6, =the midst, or "in". See Ex. 15. 8. Ps. 46. 2.

2 Sam. 18. 14. Deut. 4. 11. In any case it is not "the centre", any more than the heart is in the centre of the body, instead of near the top. We are to conclude that the Lord establishes "the literal validity of the history of Jonah", inasmuch as He spoke "not His own words

but only the words of the Father" (see John 7. 16; 8. 28, 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. *gē*. Ap. 129. 4.

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

B | j | 41-. Persons. Ninevites ("rise").

k | -41-. Reason. Proclamation of Jonah.

l | -41. Greater reason.

j | 42-. Person. Queen of the South ("rise").

k | -42-. Reason. Wisdom of Solomon.

l | -42. Greater reason.

41 men. Gr. No Art., pl. of *anēr*. Ap. 123. 2. rise=stand up. Not the same word as in v. 42. judgment=the judgment, as in v. 42. Cp. Ps. 1. 5. repented. The last reference to repentance in Matthew. See Ap. 111. II. 1. preaching=proclamation. Cp. Ap. 121. I. at. Gr. *eis*. Ap. 104. vi.

greater. See note on v. 6. **42** The queen=A queen. rise up. In resurrection. Not the same word as "rise" in v. 41. she came. See 1 Kings 10. 1, &c. from=Out of. Gr. *ek*. Ap. 104. vii.

12. 43-45- [For Structure see next page].

43 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 "a". spirit. Gr. *pneuma*. See Ap. 101. XII. is gone out. If of its own accord, it have gone out, it returns (v. 44). But not when it is "bound" and cast out, as in v. 29.

John. a=the. he=it. walketh=roameth. Cp. Acts 8. 4. dry=waterless: i. e. where no human beings are. findeth none=findeth [it] not; has no respite. Gr. *ou*, as in v. 2.

o 44 Then ⁴³he saith, 'I will return ⁴into my house ^ofrom whence I came out;'

p and when ⁴³he is come, he findeth *it* empty, swept, and ^ogarnished.

m 45 Then goeth ⁴³he,

n and taketh with ^ohimself seven other ⁴³spirits ^omore wicked than ^ohimself,

o and they enter in and dwell there:

p and ^othe last *state* of that ¹⁰man ^ois worse than the first.

B Even so shall it be ^oalso unto ^othis ^owicked ³⁹generation."

S C q (p. 1336) 46 While He yet ^otalked to the ^opeople, ²behold, *His* mother and His brethren ^ostood without, ^odesiring to speak with Him.

r 47 Then one said unto Him, ²"Behold, Thy mother and Thy brethren ^ostand without, ⁴⁶desiring to speak with Thee."

D 48 But He answered and said unto him that told Him, "Who is My mother? and who are My brethren?"

C q 49 And He ^ostretched forth His hand ^otoward His disciples, and said, "Behold My mother and My brethren!

r 50 For ^owhosoever shall ^odo the will of My Father Which is ⁵in ^oheaven, ^othe same is My brother, and sister, and mother."

T² E¹ 13 ^oThe same day went ^oJesus ^oout of ^othe house, and ^osat ^oby the sea ^oside.

2 And great multitudes were ^ogathered together ^ounto Him, so that He went ^ointo ^oa ship, and sat; and the whole multitude stood ^oon the shore.

F G 3 And He spake ^omany things ^ounto them ^oin ^oparables, saying, ^o"Behold, ^oa sower went forth to sow;

contrast with the "earth". See note on 6. 9, 10.

13. 1-53 (T², p. 1323). TEACHING. (Alternation and Introversion.)

T² | E¹ | 1, 2. Place. Departure. "Out of the house".
 F | G | 3-9. ONE Parable. (The Sower.)
 H | 10-23. Question of Disciples. Answer not understood.
 J | 24-33. THREE Parables. "Another", "Another", "Another".
 K | 34, 35. Multitudes.

E² | 36-. Place. Departure. "Into the house".
 F | K | -36-43. Disciples.
 J | 44-50. THREE Parables. "Again", "Again", "Again".
 H | 51. Question to Disciples. Answer understood.
 G | 52. ONE Parable. (The Scribe.)

E³ | 53. Place. Departure. "Thence".

1 The same day. Gr. en (Ap. 104. viii). The day referred to in 12. 46-50. Jesus. Ap. 98. X. out of the house. The teaching from vv. 3-35 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 = beside. Gr. para. Ap. 104. xii. 3. 2 gathered together. Not the same as in vv. 28, 29, 30, 40, 41, 48, but same as in vv. 30, 47. unto. Gr. pros. Ap. 104. xv. 3. into. Gr. eis. Ap. 104. vi. a = the. See notes on 4. 21; 8. 23. on. Gr. epi. Ap. 104. ix. 3. 3 many things. Some of these parables were repeated (and varied) on other occasions. There are no "discrepancies". unto. Gr. pros. Ap. 104. xv. 3. in = by. Gr. en. Ap. 104. viii. parables. Here, eight (not "seven" as sometimes alleged) are selected for the special purpose of the Holy Spirit in this Gospel. See Ap. 96 and 145. Behold. Fig. Asterismos. Ap. 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 it (v. 19): (1) by John, "the wayside", 3, 2, 5, 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 of the Acts; (4) still future (Matt. 24. 14) and on "good", because prepared ground. See Ap. 140. I. 1, and 145.

12. 43-45- (A, p. 1335). 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 spirits.
 o | -45-. Return. Effected.
 p | -45. Condition of house.

44 from whence = whence.
 garnished = decorated. 45 himself = itself.
 more wicked. Showing that there are degrees of wickedness among spirits and demons. See 17. 21. Acts 16. 16, 17, &c.
 the last state. See Dan. 9. 27; 11. 21, 23, &c. Rev. 13; and cp. John 5. 43. is = becometh.
 also... generation = generation also.
 this = this [present].
 wicked. Gr. ponēros. Ap. 128. IV. 1.
 wicked generation. See notes on 11. 16; 23. 35; 24. 34. Mark 13. 30. Luke 21. 32. Acts 2. 40.

12. 46-50 (S, p. 1333). PROPOSED CAPTURE BY KINDRED. (Introversion and Alternation.)

S | C | q | 46. Mother and brethren. (Natural.) "Without".
 r | 47. Their will. Reported (Mark 3. 21-31).
 D | 48. The Lord's Question.
 C | q | 49. Mother and brethren. (Spiritual.) "Within".
 r | 50. God's will. Declared.

46 talked = was talking.
 people = multitudes. stood = were standing.
 desiring to speak = seeking to speak. Their avowed purpose. But in Mark 3. 21, 31 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. toward. Gr. epi. Ap. 104. ix. 1.
 50 whosoever. Fig. Synecdochē (of Genus), Ap. 6, defined by obedience, and made an hypothesis by the particle "an". do = have done.
 heaven = [the] heavens. Plural, because there is no the same = he.

27

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

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

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

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

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

9 Who hath ears to hear, let him hear."

H L¹ M
(p. 1337)

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

N

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

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

M

13 Therefore speak I to them in parables:

N s

because they seeing see not; and hearing they hear not, neither do they understand.

t

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:

15 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 should understand with their heart, and should be converted, and I should heal them.'

s

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

t

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

L² O u

18 Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, then

4 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.

5 Some = And some.

upon. Gr. *epi.* Ap. 104. ix. 3.

stony places = rocky or broken land.

not. Gr. *ou.* Ap. 105. I.

not much earth. Not depth enough of earth.

forthwith = immediately.

because = through (Gr. *dia.* Ap. 104. v. 1) not (Ap. 105. II) having depth of earth. no. Gr. *mē.* Ap. 105. II.

7 among = upon. Gr. *epi.* Ap. 104. ix. 3.

8 into = upon. Gr. *epi.* Ap. 104. ix. 3.

good ground = the ground, the good [ground]. Good, because prepared.

brought forth. All the verbs are in past tenses.

9 Who: i. e. Him who hears.

13. 10-23 (H, p. 1336). QUESTION OF DISCIPLES. (Division.)

H

L¹ | 10-17. Colloquy.
L² | 18-23. Interpretation of Parable.

13. 10-17 (L¹, above). COLLOQUY. (Alternation.)

L¹

M | 10. Question of Disciples. Put.
N | 11, 12. Answer. Reason. "Because".
M | 13-. Question of Disciples. Answered.
N | -13-17. Answer. Reason. "Because".

11 He = And He.

is given = hath been given: i. e. is permanently given. to know = to get to know. Gr. *ginōskō.* Ap. 132. I. ii. the mysteries = the secrets; or the things hitherto kept secret.

of = belonging to. Gen. of Relation. Ap. 17. 5.

the kingdom of heaven. See Ap. 114.

heaven = the heavens (pl.). See notes on 6. 9, 10.

it is not given = it hath not been given.

12 whosoever. Fig. *Synecdochē* (of Genus).

whosoever hath, &c. Fig. *Paromia.* Ap. 6. Cp. 25. 29.

have more abundance = be made to abound.

from. Gr. *apo.* Ap. 104. iv.

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

N

s | -13. Condition of the People. Apathy.
t | 14, 15. Prophet. Isaiah. Foreseen.
s | 16. Condition of Disciples. Happy.
t | 17. Prophets. Desired to see and hear.

13 Therefore = On this account. Gr. *dia touto.* See Ap. 104. v. 2.

seeing see . . . hearing . . . hear. Fig. *Polyptōton.* Ap. 6.

14 in = upon. Gr. *epi.* Ap. 104. ix. 2.

fulfilled = is fulfilling. See Ap. 107. I. 1; II. 3; and 117. Isa. 6. 9. Cp. John 12. 40. Acts 28. 26.

Esaias = Isaiah. Quoted from Isa. 6. 9, 10. Cp. the other two: John 12. 39. Acts 28. 25-27.

hearing . . . hear . . . seeing . . . see. Fig. *Polyptōton.* Ap. 6.

15 waxed gross = grown fat. see. Gr. *blepō.*

16 blessed = happy, as in 5. 3, &c. your

eyes . . . your ears = ye. "Eyes" and "ears" being put by Fig. *Synecdochē* (of the Part), Ap. 6, for the persons themselves. 17 verily. See note on 5. 18. have desired = desired [earnestly]. to see = to

get a sight of. Gr. *eidon.* Ap. 133. I. 1. ye see = ye are seeing. Gr. *blepō.* Ap. 133. I. 5. have

not seen = never saw. seen. Gr. *eidon.* Ap. 133. I. 1. have not heard = never heard.

13. 18-23 (L², above). INTERPRETATION OF THE SOWER. (Introversion and Alternation.)

L ¹	O	u	| 18, 19-. Interpretation.
		v	| -19. Wayside.
		v	| 20-. Stony ground.
		u	| -20, 21. Interpretation.
O	w	| 22-. Thorns.	
		x	| -22. Interpretation.
	w	| 23-. Good ground.	
		x	| -23. Interpretation.

19 the word of the kingdom: i. e. the proclamation of its having drawn nigh, as in 3. 2; 4. 17. Acts 2. 28; 3. 19-26. word. Gr. *logos.* See note on Mark 9. 32. not. Gr. *mē.* Ap. 105. II.

27 cometh °the wicked one, and catcheth away that which was sown ³ in his heart.

v This is he which °received seed ¹ by the way side. °

(p. 1337) v 20 But he that ¹⁹ received the seed ⁸ into stony places,

u the same is he that heareth the ¹⁹ word, and °anon °with joy receiveth it;

21 Yet hath he ⁵ not root ³ in himself, °but dureth for a while: for when tribulation or persecution ariseth ⁵ because of the ¹⁹ word, °by and by he °is offended.

O w 22 He also that ¹⁹ received seed ° among the thorns

x °is he that heareth the ¹⁹ word; and the care of this ° world, and the deceitfulness of riches, choke the ¹⁹ word, and °he becometh unfruitful.

w 23 But he that ¹⁹ received seed ⁸ into the good ground

x ²² is he that heareth the ¹⁹ word, and understandeth it; °which also beareth fruit, and bringeth forth, °some an hundredfold, °some sixty, °some thirty.”

J 24 °Another parable put He forth unto them, saying, °“The kingdom of °heaven is likened unto a °man which sowed good seed ³ in his field:

(p. 1336) 25 But while ²⁴ men °slept, his enemy came and °sowed °tares °among the wheat, and °went his way.

26 But when the blade was sprung up, and brought forth fruit, then °appeared the ²⁵tares also.

27 So the °servants of the °householder came and said unto him, °“Sir, didst °not thou sow good seed ³ in thy field? from whence then hath it ²⁵tares?”

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

29 But he said, °“Nay; lest while °ye ²⁸gather up the ²⁵tares, ye root up also the wheat with them.

30 Let both °grow together until the harvest: and ³ in the time of harvest I will say to the °reapers, ²⁸“Gather ye together first the ²⁵tares, and bind them °in °bundles °to burn them: but ²gather the wheat ²into my barn.”

31 ²⁴Another parable put He forth unto them, saying, ²⁴“The kingdom of ²⁴heaven is like to a grain of mustard seed, which a ²⁴man took, and sowed ³ in his field:

32 Which indeed is °the least °of all seeds: but when °it is grown, it is °the greatest among herbs, and becometh a tree, so that the birds of °the air come and °lodge ³ in the branches thereof.”

33 ²⁴Another parable spake He unto them; ²⁴“The kingdom of ²⁴heaven is like unto °lea-

the wicked one = the evil [one]. See Ap. 128. IV. 1. received. Cp. Acts 2. 41. 1 Thess. 2. 13. Not the same word in Greek, but the same truth.

20 anon = immediately. The same word as “by and by” in v. 21. with. Gr. *meta*. Ap. 104. xi. 1.

21 but dureth for a while = but is temporary, or endureth but for a season.

by and by = immediately. Same word as “anon”; v. 20. The offence is as immediate as the joy. is offended = stumbles.

22 among. Gr. *eis*. Ap. 104. vi. Not the same word as in v. 5. is he = this is he.

world = age. Gr. *aiōn*. See Ap. 129. 2. he = it.

23 which also = who indeed.

and bringeth forth = produceth also.

some = some indeed.

some = but other.

24 Another. Gr. *allos*. 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. 1336; and Ap. 144.

The kingdom of heaven. See Ap. 114.

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

man. Gr. *anthrōpos*. Ap. 123. 1.

25 slept. Ap. 171. 1.

sowed = sowed upon [and therefore among]. Gr. *epispēirō* = sowed. Occ. only here. All the texts read “sowed over”.

tares. Gr. *zizania* (occ. only in this chapter, v. 25, 36.) Not “darnel” (the *Lolium temulentum* of naturalists), but *zewan* 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 *zewan* 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.

among = in (Gr. *ana*, Ap. 104. i) the midst.

went his way. He had no doubt as to the result. Nor should those have doubt 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.

26 appeared. Gr. *phainō*. Ap. 106. I. i.

27 servants = bondservants.

householder = master of the house. See Ap. 98. XIV. iii.

Sir. Gr. *kurios*. Ap. 98. VI. i. a. 4. B.

not. Gr. *ouchi*, a strengthened form of *ou*. See Ap. 105. I (a).

28 He = And he.

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

Wilt. Gr. *thelō*. See Ap. 102. 1.

gather them up? = collect them together?

29 Nay. Gr. *ou*. Ap. 105. I.

ye gather up = [while] gathering them together.

30 grow together. Gr. *sunauξανomai*. Occ. only here.

reapers. Gr. *theristēs*. Occ. only here, and in v. 39.

in = into. Gr. *eis*. Ap. 104. vi.

bundles. Gr. *desmē*. Occ. only here, in this form.

to. Gr. *pros*. Ap. 104. xv. 3.

to burn = in order to burn.

32 the least = less indeed.

of all 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.). lodge = perch.

33 leaven = sour dough. Always used in a bad sense,

as meal is in a good sense: therefore the common interpretation as to the Gospel'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. 3. 1 Cor. 5. 6-8. Matt. 23. 14, 16, 23-28.

27 ven, which ° a woman took, and ° hid ³⁰ in three ° measures of meal, till the whole was ° leavened."

K (p. 1336) 34 All these things spake ¹ Jesus unto the ° multitude ³ in parables; and without a parable ° spake He ⁵ not unto them:

35 ° That it might be ° fulfilled which was spoken ° by the prophet, saying, "I will open my mouth ³ in parables; I will ° utter things which have been kept secret ¹² from the ° foundation of the ° world."

E² (p. 1339) 36 Then ° Jesus sent the ³⁴ multitude away, and ° went ² into ° the house:

F K y and His disciples came unto Him, saying,

z ° "Declare unto us the parable of the ²⁵ tares of the field."

y 37 He answered and said unto them,

z "He That soweth the good seed is ° the Son of man;

38 The field is the ³⁵ world; the good seed ° are the ° children of the kingdom; but the ²⁵ tares are the ° children of ¹⁹ the wicked one;

39 The enemy that sowed them is the devil; the harvest is ° the ° end of the ²² world; and the ³⁰ reapers are ° the angels.

40 As therefore the ²⁵ tares are ²⁸ gathered and burned ³ in the fire; so shall it be ³ in ³⁹ the ³⁹ end of ° this ²² world.

41 ³⁷ The Son of man shall send forth His angels, and they shall ²³ gather ° out of His kingdom all things that ° offend, and them which do ° iniquity;

42 And shall cast them ² into ° a furnace of fire: there shall be ° wailing and ° gnashing of teeth.

43 Then shall the righteous ° shine forth as the sun ³ in ° the kingdom of their ° Father. ° Who hath ears to hear, let him hear.

J (p. 1336) 44 ° Again, ²¹ the kingdom of heaven is like unto treasure ° hid ³ in a field; the which when a ²⁴ man hath found, he hideth, and ° for joy thereof goeth and selleth all that he hath, and ° buyeth that field.

45 ⁴⁴ Again, ²⁴ the kingdom of ²⁴ heaven is like unto ° a merchant ²⁴ man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, ° went and sold all that he had, and ⁴⁴ bought it.

47 ⁴⁴ Again, ²⁴ the kingdom of ²⁴ heaven is like unto ° a net, that was cast ² into the sea, and ² gathered ° of every kind:

48 Which, when it was full, they ° drew ° to shore, and sat down, and ²⁸ gathered the good ² into vessels, but cast ° the bad ° away.

49 So shall it be ° at ³⁹ the ³⁹ end of the ²² world: the angels shall ° come forth, and ° sever the ° wicked ° from among the ° just,

50 And shall cast them ² into the furnace of fire: there shall be ⁴² wailing and ⁴² gnashing of teeth."

H 51 ° Jesus saith unto them, "Have ye understood all these things?" They say unto him, "Yea, ° Lord."

a woman. A common symbol of evil in the moral or religious spheres. See Zech. 5. 7, 8. Rev. 2. 20; 17. 1-6. hid. Cp. v. 44, and see the Structure. Ap. 145. measures. Gr. *saton*. See Ap. 51. III. 3 (ii) (9). leavened = corrupted.

34 multitude = multitudes (pl.). spake He not = was He not speaking.

35 That = So that.

fulfilled. Quoted from Ps 78. 2. See Ap. 107. I. 3, and 117.

by = by means of. Gr. *dia*. Ap. 104. v. 1.

utter = pour forth. Gr. *ereugomai*. Occ. only here. from the foundation of the world. Note the seven occurrences of this expression (here; 25. 34. Luke 11. 50. Heb. 4. 3; 9. 6. Rev. 13. 8; 17. 8). Contrast "before the overthrow", &c. (John 17. 24. Eph. 1. 4. 1 Pet. 1. 20). foundation = overthrow. See Gen. 1. 2. Ap. 146. world. Gr. *kosmos*. Ap. 129. 1.

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

K | y | 36-. Disciples come.

z | -36. Explanation requested.

y | 37-. The Lord's answer.

z | -37-43. Explanation given (vv. -37-39). Application made (vv. 40-43).

36 went into the house. This determines the Structure E², on p. 1336. the house. Peter's house.

Declare = Expound. Gr. *phrazō*. Occ. only here, and in 15. 15.

37 the Son of man. See Ap. 98. XVI. Cp. 8. 20.

38 are = these are: i. e. represent. Fig. *Metaphor*. Ap. 6. children = sons. Ap. 108. III.

39 the end of the world = the end of the age, age-time, or dispensation. The expression occurs six times (here, vv. 40, 49; 24. 3; 28. 20. Heb. 9. 26), always in this sense. See Ap. 129. II; 151.

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.

the angels = angels. In v. 41 "His angels".

40 this world = this [present] age-time (cp. vv. 22, 39).

41 out of. Gr. *ek*. Ap. 104. vii.

offend = cause offence, or stumbling.

iniquity = lawlessness. See Ap. 123. X. 1.

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

wailing and gnashing. See note on 8. 12.

gnashing = the grinding.

43 shine forth. Gr. *eκlampō*. Occ. only here.

the kingdom, &c. See Ap. 112. 3.

Father. Ap. 98. III.

Who hath, &c. See note on 11. 15. See Ap. 142.

44 Again. This word marks and links together the last three parables. See the Structure "J", p. 1336 (Ap. 145), and note on "another", v. 24.

hid = lying hidden. Cp. vv. 33 and 35.

for = from. Gr. *apo*. Ap. 104. iv.

buyeth. Not the word for "redeem". See note on 2 Pet. 2. 1.

45 a merchant man = a man, a merchant. Cp. v. 28, "an enemy".

46 went. The 1611 edition of the A.V. reads "he went".

47 a net = a drag-net, or seine. Gr. *sagēnē*. Occ. only here. of = out of. Gr. *ek*. Ap. 104. vii.

48 drew = drew up. Gr. *anabibazō*. Occ. only here. to shore = upon (Gr. *epi*. Ap. 104. ix. 3) the shore.

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

away = out.

49 at = in, as in v. 3.

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

wicked = evil ones. Gr. pl. of *ponēros*. Ap. 128. IV. i.

just = righteous ones.

51 Jesus saith unto them. All the texts omit "Lord" here.

from among. Gr. *ek*. Ap. 104. vii.
the texts omit this clause.

Lord. Ap. 98. VI. i. a. 4. B.

G (p. 1336) 27 **52** Then said He unto them, ¹³ "Therefore every scribe *which is* °instructed °unto ²⁴ the kingdom of heaven is like unto a ²⁴ man *that is* °an householder, which bringeth forth ⁴¹ out of his treasure *things* °new and old."

E^s **53** And it came to pass, *that* when ¹ Jesus had °finished these parables, He °departed thence.

U² P a (p. 1340) **54** And when He was come ² into His own country,

b He °taught them ³ in their °synagogue, Q insomuch that they were astonished, and said, R "Whence hath °this *man* this wisdom, and *these* °mighty works?"

S c **55** Is ⁵ not ⁵⁴ This the carpenter's son? d is ²⁷ not His mother called Mary? S c °and His brethren, James, °and Joses, °and Simon, °and Judas?

a **56** And His sisters, are they ²⁷ not all °with us? R Whence then hath ⁵⁴ this *man* all these things?"

Q **57** And they were °offended °in Him.

P a But ¹ Jesus said unto them, "A prophet is ⁵ not without honour, save ³ in his own country, and ³ in °his own house."

b **58** And He did ⁵ not many ⁵⁴ mighty works there ⁵ because of their unbelief.

M N T **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 °mighty works do shew forth themselves °in him."

U V e **3** For °Herod had laid hold on John, and bound him, and °put *him* ² in prison °for Herodias' sake, his brother °Philip's °wife.

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

e **5** And °when he would have put him to death, he feared the multitude,

f because they °counted him as a prophet.

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

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

new = new (in character). Gr. *kainos*; not *neos*, which = new (in time). See notes on 9. 17; 26. 28, 29.

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

13. 54-58 (U², p. 1323). RESULTS. OPPOSITION OF HIS OWN KINDRED. (*Introversion and Alternation*.)

U² P | a | 54-. "His own country."
 b | 54-. His words.
 Q | 54-. Effect of His teaching. "Astonished".
 R | 54-. Question. "Whence", &c.
 S | c | 55-. Father. (Male.)
 d | 55-. Mother. (Female.)
 S | c | 55-. Brethren. (Males.)
 d | 56-. Sisters. (Females.)
 R | 56-. Question. "Whence", &c.
 Q | 57-. Effect of His teaching. "Offended".
 P | a | 57-. "His own country."
 b | 58-. "His works."

54 taught = was teaching. synagogue. See Ap. 120. this = this [fellow]. mighty works. Pl. of *dunamis*. Ap. 172. 1. Cp. John 2. 18. Heb. 2. 4, &c.

55 and. Note the Fig. *Polysyndeton* (Ap. 6), emphasising each one individually.

56 with. Gr. *pros*. Ap. 104. xv. 3.

57 offended = stumbled. in = at. Gr. *en*. Ap. 104. viii. 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 (N, p. 1323). MISSION OF JOHN BAPTIST. ENDED. (*Introversion*.)

N | T | 1, 2. Herod hearing of John.
 U | 3-11. John's death.
 U | 12-. John's burial.
 T | 12-. Jesus hearing of Herod.

1 At = In. Gr. *en*. Ap. 104. vii. time = season. Herod = Herod Antipas. Son of Herod the Great by Malthace. See Ap. 109.

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 fame. Fig. *Polyptōton*. Ap. 6. Gr. of = concerning. Gen. (of Relation). Ap. 17. 5. therefore = on this account. Gr. *dia* (Ap. 104. v. 2) *touto*. mighty works. See note on 13. 54, above. in. Gr. *en*. Ap. 104. viii.

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

U | V | e | 3. Herod's imprisonment of John (from enmity).
 f | 4. Reason. John's reproof. } John's death desired.
 e | 5-. Herod's imprisonment of John (from fear).
 f | 5. Reason. People's opinion.
 W | 6. Opportunity given.
 V | g | 7. Herod's promise to Herodias. Made. } John's death effected.
 h | 8. John's head asked.
 g | 9, 10. Herod's promise to Herodias. Kept.
 h | 11. John's head given.

3 Herod. One of eleven rulers offended with God's reprovers. See note on Ex. 10. 28. put: i. e. had him put. for . . . sake = on account of. Gr. *dia*. Ap. 104. v. Philip's = Philip I, son of Herod the Great and Mariamne II. See Ap. 109. wife: i. e. widow. **4** said = used to say. not. Gr. *ou*. Ap. 105. I. **5** when he would have put him to death = wishing (Ap. 102. 1) to kill him. counted = held. Cp. 21. 26, 46.

W (p. 1340) 6 But when Herod's birthday was °kept, °the daughter of °Herodias danced °before them, and pleased ¹Herod.

27 7 Whereupon he promised °with an oath to give her whatsoever she would ask.

h 8 And she, being °before instructed °of her mother, said, "Give me here John Baptist's head °in a °charger."

g 9 And the king was sorry : nevertheless ³for °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 ²in the prison.

h 11 And his head was brought ³in a ³charger, and given to the °damsel : and she brought it to her mother.

U 12 And his disciples came, and took up the °body, and buried it,

T and went and told ¹Jesus.

R³ X (p. 1341) 13 When ¹Jesus heard of it, He °departed thence °by ship °into a desert place apart :

Y Z i and when the °people had heard thereof, they followed Him on foot °out of the cities.

28 k 14 And ¹Jesus °went forth, and saw a great multitude, and was moved with compassion °toward them, and He healed their sick.

A l 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 ¹³into the villages, and buy themselves victuals."

m 16 But ¹Jesus said unto them, " They need ⁴not depart; give ^gthem to eat."

n 17 °And they say unto Him, " We °have here but five loaves, and two fishes."

" 18 He said, " Bring them hither to Me."

19 And He commanded the multitude to sit down °on the grass, and took the five loaves, and the two fishes, and looking up °to °heaven, He blessed, and °brake,

m and gave the loaves to His disciples, and the disciples °to the multitude.

l 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.

X 22 And °straightway ¹Jesus constrained His disciples to get ¹³into °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 ¹³into ²²a mountain apart to pray : and when the evening was come, He was there alone.

Y A B (p. 1343) 24 But the ship was now in the midst of the sea, tossed °with °waves :

C for the wind was contrary.

D o 25 And in °the fourth watch of the night ¹Jesus went °unto them, walking ¹⁹on the sea.

6 kept = being celebrated. the daughter. Salome (Josephus, *Ant.* xviii. 5. 4). Herodias. See Ap. 109. before them = in the midst of them : i. e. in public. 7 with. Gr. *meta.* Ap. 104. xi. 1. 8 before instructed = prompted, or instigated. of = by. Gr. *hupo.* Ap. 104. xviii. 1. in = upon. Gr. *epi.* Ap. 104. ix. 2. charger = a wooden trencher, or dish. Gr. *pinax.* Occ. only here, v. 11. Mark 6. 25, 28 and Luke 11. 39 ("platter"). The Eng. is from the French *charger* = to load. Then by Fig. *Metonymy* (of the Subject) Ap. 6, put for *what is laden*; hence, used of a horse, as well as a dish. 9 the oath's = his great or solemn oath. 11 damsel. Gr. *korasion.* Ap. 108. ix. 12 body. Mark 6. 29 reads *ptōma* = corpse.

14. 13-36 (R³, p. 1323). MIRACLES. (*Alternations and Introversion.*)

R³ X | 13-. Departure from the people.
 Y | Z | i | -13. Concourse.
 | | | k | 14. Many Miracles.
 | | | | A | 15-21. One Miracle. Feeding the Five Thousand.
 X | 22, 23. Departure from the people.
 | Y | | A | 24-33. One Miracle. Walking on the Sea.
 | | | Z | i | 34, 35-. Concourse.
 | | | | k | -35-36. Many Miracles.

13 departed = withdrew. by = in. Gr. *en.* Ap. 104. viii. into. Gr. *eis.* Ap. 104. vi. people = multitudes. out of = from. Gr. *apo.* Ap. 104. iv. 14 went forth. From His solitude, v. 13. toward. Gr. *epi.* Ap. 104. ix. 3.

14. 15-21 (A, above). ONE MIRACLE. FEEDING THE FIVE THOUSAND. (*Introversion.*)

A | l | 15. Multitudes. Hungry.
 | m | 16. "Give ye them".
 | n | 17. Supply. Insufficient.
 | n | 18, 19-. Supply. Sufficient.
 | m | -19. "He gave".
 | l | 20, 21. Multitudes. Filled.

15 time = hour. now = already. 17 And = But. have here but = have not (Gr. *ou*, as in v. 4) here [anything] except. 19 on = upon. Gr. *epi.* Ap. 104. ix. 3. to = into. Gr. *eis.* Ap. 104. vi. heaven = the heaven (sing.). See note on 6. 9, 10. brake = after breaking. The bread was made in thin cakes, which had to be broken (not cut) before they could be eaten. Hence the idiom "to break bread" means to eat bread, as in Luke 24. 35; Acts 27. 35. See notes on Num. 18. 19, and Isa. 58. 7. Put by Fig. *Metonymy* (of the Adjunct). Ap. 6. to = [gave] to. The Ellipsis must be thus supplied from the preceding clause. 20 filled = satisfied. baskets. Gr. *kophinos.* A small wicker hand-basket. 21 men = males. Gr. pl. of *anēr.* See Ap. 123. 2. 22 straightway = immediately, as in v. 31. a = the. unto. Gr. *eis.* Ap. 104. vi. He sent, &c. This was a miracle in itself.

14. 24-33 (A, above). ONE MIRACLE. WALKING ON THE SEA. (*Extended Alternation.*)

A | B | 24-. The ship.
 | C | -24. The wind. Contrary.
 | D | 25-31. The miracle. Wrought.
 | B | 32-. The ship.
 | C | -32. The wind. Ceased.
 | D | 33. The miracle. Effect.

24 with = by. Gr. *hupo.* Ap. 104. xviii. 1. waves = the waves.

14. 25-31 [For Structure see next page]. 25 the fourth watch. See Ap. 51. III. 4. (6). unto. Gr. *pros.* Ap. 104. xv. 3.

p 26 And when the disciples saw Him walking (p. 1342) 19 on the sea, they were troubled, saying, "It is a spirit;" and they cried out for fear.

q 27 But 22 straightway 1 Jesus spake unto them, saying, "Be of good cheer; ° it is I; be ° not afraid."

o 28 And Peter answered him and said, ° "Lord, ° if it be I thou, bid me come 25 unto Thee 19 on the water."

29 And He said, "Come." And when Peter was come down 13 out of the ship, he walked 19 on the water, to go ° to 1 Jesus.

p 30 But when ° he saw the wind boisterous, he was afraid; and beginning to ° sink, he cried, saying, 28 "Lord, save me."

q 31 And immediately 1 Jesus stretched forth His hand, and caught him, and said unto him, ° "O thou of little faith, ° wherefore didst thou ° doubt?"

B 32 And when they were come 13 into the ship, C the wind ceased.

D 33 Then they that were 2 in the ship came and worshipped Him, saying, "Of a truth Thou art ° the Son of God."

Z i (p. 1341) 34 And when they were gone over, they came 13 into the land of ° Gennesaret.

35 And when the 21 men of that place ° had knowledge of Him, they sent out 13 into all that country round about,

i 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.

S3 (p. 1323) 15 Then ° came to ° Jesus ° scribes and ° Pharisees, which were ° of ° Jerusalem, saying, 2 "Why do Thy disciples ° transgress the tradition of ° the elders? for they ° wash ° not their hands when they eat ° bread."

T3 r (p. 1342) 3 But He answered and said unto them, "Why do ° ye ° also transgress the commandment of ° God ° by your tradition?"

s 4 For 3 God ° commanded, saying, 'Honour thy father and mother;' and, 'He that curseth father or mother, ° let him die the death.'

t 5 But 3 ye say, '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.' Thus have ye made the commandment of 3 God of none effect 3 by your tradition.

r 7 Ye hypocrites, well did ° Esaias prophesy ° of you, saying,

s 8 ° This people draweth nigh unto Me with

4 commanded. Quoted from Ex. 20. 12; 21. 17. die. Fig. Polyptoton. Ap. 6. See Ex. 21. 17. Lev. 20. 9. Deut. 5. 16; 27. 16. Prov. 30. 17. Supply ["Be that"] instead of "It is". a gift = dedicated to God. thou: i.e. the parent. profited = helped. by = of. Gr. ek. Ap. 104. vii. me: i.e. the son. 6 And = And [in consequence of this evasion]. not = you certainly do not. 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. 7 Esaias = Isaiah. See Ap. 79. I. of = concerning. Gr. peri. Ap. 104. xiii. 1. 8 This people. Quoted from Isa. 29. 13. See Ap. 107. I. 3 and 117. I.

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

D o | 25. The Lord walking on the sea. p | 26. Disciples troubled. q | 27. Be not afraid. o | 28, 29. 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.

for = from. Gr. apo. Ap. 104. iv.

27 it is I = I am [He]. not. Gr. me. Ap. 105. II.

28 Lord. Gr. Kurios. Ap. 98. VI. i. a. 3. A. if, &c. See Ap. 118. 2 a. Assuming it as a fact.

29 to. Gr. pros. Ap. 104. xv. 3.

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. 6.

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

wherefore = why, or for what. Gr. eis (Ap. 104. vi.) ti. doubt = waver, or hesitate. Gr. distazō. Occ. only here and 29. 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 Talmud identifies it with Chinnereth of the O.T. Josephus says it was about four miles long by two and a half broad.

35 had knowledge of = having recognized.

36 hem = border, or fringes. Cp. 9. 20.

made perfectly whole = completely saved or healed. Gr. diasōzō = to save throughout. Occ. eight times (here; Luke 7. 3. Acts 23. 24; 27. 43, 44; 28. 1, 4. 1 Pet. 3. 20). All are interesting and used of bodily saving.

15. 1 came = come.

Jesus. See Ap. 98. X.

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

Pharisees. See Ap. 120. II.

of = away from. Gr. apo. Ap. 104. iv.

Jerusalem. The seat of authority in these matters.

2 transgress. Gr. parabainō. Ap. 128. VII. 1.

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

wash not. To wash before eating is still a rigorous custom in Palestine. See Ap. 136.

not. Gr. ou. Ap. 105. I.

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

15. 3-11 (T3, p. 1323). TEACHING. (Extended Alternation.)

T3 r | 3. Pharisees. Transgression.

s | 4. God's Commandment.

t | 5, 6. "Ye say".

r | 7. Pharisees. Hypocrisy.

s | 8, 9. God's Word.

t | 10, 11. "I say".

3 ye. Emphatic. Note the Fig. Anteisagōge. Ap. 6.

also. Connect "also" with "ye", not with "transgress".

God. Ap. 98. I. i. 1.

by = on account of. Gr. dia. Ap. 104. v. 2.

Ap. 117. I. let him die the death = he shall surely die.

5 It is. thou: i.e. the parent.

6 And = And [in consequence of this evasion]. not = you certainly do not. 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. 7 Esaias = Isaiah. See Ap. 79. I. of = concerning. Gr. peri. Ap. 104. xiii. 1. 8 This people. Quoted from Isa. 29. 13. See Ap. 107. I. 3 and 117. I.

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

t (p. 134^a) 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.”

U³ u (p. 134^b) 12 Then ° came ° His disciples, and said unto Him, “Knowest Thou that the Pharisees were ° offended, after they heard this ° saying?”

v 13 But He answered and said, ° “Every ° plant, which My ° heavenly Father hath ° not planted, shall be rooted up.

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

u 15 Then answered ° Peter and said unto Him, ° “Declare unto us this parable.”

v 16 And ° Jesus said, “Are ° ye ° also ° yet without understanding?

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

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

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

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

R⁴ E¹ 21 Then ° Jesus went thence, and departed ° into the ° coasts of Tyre and Sidon.

F¹ w¹ 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.”

x¹ 23 ° But He answered her ° not a word.

w² And His disciples came and besought Him, saying, “Send her away; for she crieth after us.”

x² 24 But He answered and said, ° “I am ° not sent ° but ° unto the ° lost sheep of ° the house of Israel.”

w³ 25 Then came she and ° worshipped Him, saying, ° “Lord, help me.”

x³ 26 But He answered and said, “It is ° not

is far = keepeth far distant. from = away from. Gr. *apo*. Ap. 104. iv. 9 teaching for doctrines. Gr. teaching teachings. Fig. *Polyptoton*. Ap. 6. men. See Ap. 123. 1. 10 called = called to [Him]. the multitude. See note on “scribes”, v. 1. 11 into. Gr. *eis*. Ap. 104. vi. a = the. man. Ap. 123. 1. out of. Gr. *ek*. Ap. 104. vii.

15. 12-20 (U³, p. 1323). RESULT. OPPOSITION OF THE PHARISEES. (*Alternation*.)

U³ u | 12. Disciples. Report. Opposition of Pharisees. v | 13, 14. The Lord. Explanation of opposition. u | 15. Disciples. Peter's request. v | 16-20. The Lord. Explanation of statement.

12 came = came unto [Him]. His disciples. See note on “scribes”, v. 1. offended = stumbled. saying. Gr. *logos*. See note on Mark 9. 32. 13 Every plant. Implying the scribes, &c., by the Fig. *Hypocatastasis*. Ap. 6. See note on “dogs”, v. 26, and on “heaven” (16. 6). plant. Gr. *phuteia*. Occ. only here. heavenly. Gr. *ouranios*. See note on 6. 14. 14 they be, &c. Fig. *Paræmia*. Ap. 6. 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. 16 yet = still. Gr. *akmên*. Occ. only here. 17 in at = into. Gr. *eis*. Ap. 104. vi. draught = sewer, or sink. Gr. *aphedrôn*, a Macedonian word. 18 But those, &c. Fig. *Epimônê*, vv. 18-20. from = out of. Gr. *ek*, as in preceding clause. 19 evil. Gr. *ponêros*. Ap. 128. IV. 1. thoughts = reasonings. false witness. Gr. *pseudomarturia*. Occ. only in Matthew (here, and 26. 59).

15. 21-39 (R⁴, p. 1323). MIRACLES. (*Repeated Alternation*.)

R⁴ E¹ | 21. Departure. F¹ | 22-28. Miracle. Woman of Canaan. E² | 29. Departure. F² | 30-38. Miracle. The Four Thousand. E³ | 39. Departure.

21 coasts = parts. Tyre. See Ap. 169.

15. 22-28 (F¹, above). MIRACLE. WOMAN OF CANAAN. (*Repeated Alternation*.)

F¹ w¹ | 22. Woman. Her Prayer. “Have mercy”. x¹ | 23-. The Lord. No answer. No claim. w² | -23. Woman. Disciples' prayer. “Send her away.” x² | 24. The Lord. Answer. Explanation of silence. w³ | 25. Woman. Prayer. “Lord, help.” x³ | 26. The Lord. Answer delayed. w⁴ | 27. Woman. Plea. Confession. I have no claim. x⁴ | 28. The Lord. Answer. Healing given.

22 behold. Fig. *Asterismos*. Ap. 6. out of = from. Gr. *apo*. Ap. 104. iv. the same = those.

coasts = borders. Have mercy = Pity. Lord. Gr. *Kurios*. Ap. 98. VI. i. a. 3. B. Son of David. The fourth of nine occurrences of this title (Ap. 98. XVIII). The woman (a “dog” of the Gentiles) had no claim on the “Son of David”. Hence the silence of the Lord. grievously = miserably. vexed with a devil = possessed by a demon; Gr. *daimonizomai*. 23 But, &c. Because a Gentile had no claim on the Son of David. Fig. *Accismus*. Ap. 6. 24 I am, &c. = I was. but = except. unto = to. Gr. *eis*. Ap. 104. vi. 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 cp. Acts 2. 14, 22, 36. 25 worshipped Him = threw herself at His feet [and remained there]. Imperfect tense. Cp. John 9. 38. See Ap. 137. 1. 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).

Have mercy = Pity. Lord. Gr. *Kurios*. Ap. 98. VI. i. a. 3. B. Son of David. The fourth of nine occurrences of this title (Ap. 98. XVIII). The woman (a “dog” of the Gentiles) had no claim on the “Son of David”. Hence the silence of the Lord. grievously = miserably. vexed with a devil = possessed by a demon; Gr. *daimonizomai*. 23 But, &c. Because a Gentile had no claim on the Son of David. Fig. *Accismus*. Ap. 6. 24 I am, &c. = I was. but = except. unto = to. Gr. *eis*. Ap. 104. vi. 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 cp. Acts 2. 14, 22, 36. 25 worshipped Him = threw herself at His feet [and remained there]. Imperfect tense. Cp. John 9. 38. See Ap. 137. 1. 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 ² bread, and to cast it to ° dogs."

w⁴ (p. 1343) 27 And she said, ° " Truth, ²² Lord : ° yet the ²⁶ dogs eat ¹ of the ° crumbs which fall ³ from their masters' table."

x⁴ 28 Then ¹ 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 ³ from that very hour.

E² 29 And ¹ Jesus departed from thence, and came ° nigh unto the sea of Galilee; and went up ¹¹ into ° a mountain, and ° sat down there.

F² 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 ¹ Jesus' feet; and He healed them :

31 Inasmuch 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 ² 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 ³² 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 ³² on the ground.

36 And He took the seven loaves and the fishes, and gave thanks, and ° brake them, and gave to His disciples, and the disciples ° to the multitude.

37 And they did all eat, and were ³³ 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.

E³ 39 And He sent away the multitude, and ° took ship, and came ¹¹ into the coasts of ° Magdala.

S⁴ y (p. 1344) 16 The ° Pharisees also with the ° Sadducees ° came, and tempting desired Him that He would shew them ° a sign ° from ° heaven.

z 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 ² the sky is ² red and lowring.'

z O ye hypocrites, ye ° can ° discern the face of ² the sky ; but can ye ° not discern the signs of the times ?

y 4 A ° wicked and ° adulterous generation ° seeketh after a sign ; and there shall ° no sign be given unto it, but the sign of the prophet ° Jonas." And He left them, and departed.

Q^t a (p. 1345) 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. Enallagē. 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. Hypocatastasis (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 (7. 6. 1 Sam. 17. 43. 2 Sam. 3. 8; 9. 8. 2 Kings 8. 13. Phil. 3. 2).

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

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

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

29 nigh unto=beside. Gr. para. Ap. 104. xii. 3. a=the, as in 14. 23. sat down=was sitting down.

30 with=Gr. meta. Ap. 104. xi. others=differently affected. Gr. heteros. Ap. 124. 2. at=beside. Gr. para. Ap. 104. xii. 3.

31 to speak=speaking. to be whole=sound. to walk=walking. to see=seeing.

the God of Israel. See Isa. 29. 23. 32 called=called to [Him]. on=upon. Gr. epi. Ap. 104. ix. 3. now=already.

three days=the third day. Observe, not "and nights". See note on 12. 40, and Ap. 144 and 156. nothing=not (Ap. 105. I.) anything.

I will not=I am not willing. See Ap. 102. 1. in. Gr. en. Ap. 104. viii.

33 etc. Emphatic, as are the words which follow. the wilderness=a desert place. These are emphatic also, in addition to "we". fill=satisfy.

35 sit down=recline. 36 brake. See note on 14. 19. to=[gave] to. Supplying the Ellipsis from the preceding clause.

37 broken meat=fragments, or crumbs. baskets=large baskets. Gr. spuris. Cp. 14. 20. Acts 9. 25. Our modern clothes-basket.

38 men. Ap. 128. 2. 39 took ship=entered into (Gr. eis. Ap. 104. vi.) the ship (mentioned above, in 14. 22, &c.). Magdala. See Ap. 169.

16. 1-4 (S⁴, p. 1323). EFFECTS. (Introversion.) S⁴ | y | 1. Sign desired.

z | 2, 3-. Discernment. (Positive.) z | -3. Discernment. (Negative.) y | 4. Sign refused.

1 Pharisees . . . Sadducees. See Ap. 120. II. came=having come to [Him]. a sign. Cp. 12. 38. from=out of. Gr. ek. Ap. 104. vii.

heaven=the heaven, or sky (sing.), same as in vv. 2, 3. 2 He=And He. It will be. Omit. fair weather. Gr. eudia. Occ. only here, and in v. 3.

the sky=the heaven (sing.), as in v. 1 (see note on 6. 9, 10). This is the point of the question.

red. Gr. purrazō. Occ. only here, and in v. 3. 3 foul weather=a storm. can=get to know by experience. Ap. 132. I. ii. discern. Gr. diakrinō. Ap. 122. 4.

not. Gr. ou. Ap. 105. I. 4 wicked=evil. Ap. 136. IV. 1. See note on 11. 16. adulterous: spiritually. See 12. 39. Jer. 3. 9. Ezek. 23. 37. Hos. 1. 2, &c. seeketh=is (constantly) seeking.

no. Gr. ou. Ap. 105. I. Jonas=Jonah. See 12. 39.

16. 5-12 [For Structure see next page]. 5 to=unto. Gr. eis. Ap. 104. vi. take=bring. bread=loaves.

b
(p. 1345)
28
a

6 Then Jesus said unto them, ° "Take heed and °beware °of the °leaven of the 1 Pharisees and of the 1 Sadducees."

7 And they reasoned °among themselves, saying, "It is because we have 5 taken 4 no 5 bread."

8 Which when Jesus perceived, He said unto them, ° "O ye of little faith, why reason ye 7 among yourselves, because ye have brought 4 no 5 bread?"

9 Do ye 3 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?

b 11 How is it that ye do 3 not understand that I spake it 3 not to you ° concerning 5 bread, that ye should 6 beware 6 of the 6 leaven 6 of the 1 Pharisees and 6 of the 1 Sadducees?"

12 Then understood they how that He bade them 3 not 6 beware 6 of the 6 leaven of bread, but 6 of the ° doctrine of the 1 Pharisees and of the 1 Sadducees.

U⁴ c 13 When Jesus came ° into the ° coasts of Cæsarea Philippi, He asked His disciples, saying, ° "Whom do ° men say that 3 ° the Son of man am?"

d 14 And they said, ° "Some say that Thou art ° John the Baptist: ° some, ° Elias; and ° others, Jeremias, or one of the prophets."

c 15 He saith unto them, "But 13 whom say ye that 3 am?"

d 16 And Simon Peter answered and said, "Thou art ° the Christ, ° the Son of the living God."

L e 17 And Jesus answered and said unto him, ° "Blessed art thou, ° Simon ° Bar-jona: for ° flesh and blood hath 3 not revealed it unto thee, but My ° Father Which is ° in ° heaven.

f 18 And ° 3 say also unto thee, That ° thou art ° Peter,

f and ° upon ° this ° rock I ° will build My

16. 5-12 (T⁴, p. 1323). TEACHING. (Alternation.)

- T⁴ | a | 5. Bread. Forgetfulness.
- b | 6. Leaven. Warning.
- a | 7-10. Bread. Remembrance.
- b | 11, 12. Leaven. Instruction.

6 Take heed = Look well. Gr. *horaō*. Ap. 133. I. 8. beware of the leaven. Fig. *Hypocatastasis* (Ap. 6), leaven put by implication for "doctrine" (v. 12), because of its evil effects. Cp. notes on 15. 26, and 18. 33.

beware = pay attention to, so as to be careful of. of = from. Here, away from: i. e. beware [and keep] away from, or keep clear of, as in 7. 15. Gr. *apo*. Ap. 104. iv.

leaven. See note on 15. 33.

7 among. Gr. *en*. Ap. 104. viii. 2.

8 O ye of little faith. See note on 6. 30; and cp. 8. 26; 14. 31, and Luke 12. 28.

9 baskets. Gr. *kophinos*. Used in connection with the five thousand and the twelve full baskets left in 14. 20.

10 baskets. Gr. *spuris*. A larger plaited basket or hamper. Used in connection with the seven baskets left in 15. 37.

11 concerning. Gr. *peri*. Ap. 104. xiii. 1.

12 doctrine = teaching. This was the word which the Lord had been *implying* in v. 6, using the Fig. *Hypocatastasis*. Ap. 6. The woman of Canaan saw what was *implied* in the word "dog"; and her faith was called "great" (15. 28); the disciples did *not* understand what the Lord implied by the word "leaven", and their faith was "little".

16. 13-16 (U⁴, p. 1323). RESULT. OPPOSITION COMPLETED. (Alternation.)

- U⁴ | c | 13. Question. Who say men?
- d | 14. Answer of Disciples.
- c | 15. Question. Who say ye?
- d | 16. Answer of Peter.

13 into. Gr. *eis*. Ap. 104. vi. coasts = parts.

Whom = Who. The pronoun being governed by the verb "am", not by the verb "say", it must be "who" as in Acts 13. 25 also.

men. Gr. pl. of *anthrōpos*. Ap. 123. 1.

the Son of man. See Ap. 98. XVI.

14 John. Risen from the dead.

some = others. Gr. *allos*. Ap. 124. 1. Elias = Elijah.

others = different ones. Gr. *heteros*. Ap. 124. 2.

16 the Christ = the Messiah. The 1611 edition of the A.V. reads "Thou art Christ".

the Son, &c. See Ap. 98. XV.

16. 17-20 (L, p. 1323). JESUS. THE MESSIAH DECLARED. WITNESS AND EVIDENCES. ENDED. (Introversion.)

- L | e | 17. Divine revelation.
- f | 18-. The Foundation itself. Peter's Confession.
- f | -18, 19. The Foundation. To be built on.
- e | 20. Divine Injunction.

17 Blessed = Happy. See note on 5. 3. Simon Bar-jona = Simon, son of Jonah. The Lord uses his human name and parentage in contrast with the divine origin of the revelation made to him. Bar-jona. Aramaic. See Ap. 94. III. 3. 28. Occ. only here. flesh and blood. Put by Fig. *Synecdochē* (of the Part), Ap. 6, for a mortal human being in contrast with God the Father in the heavens. See 1 Cor. 15. 50. Gal. 1. 16. Eph. 6. 12. Heb. 2. 14. Father. Ap. 98. III. in. Gr. *en*. Ap. 104. viii. heaven = the heavens (pl.). See note on 6. 9, 10. 18 3 say also = 3 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 notes on John 2. 19; 6. 58. One of three important passages where "this" stands for the speaker. See notes on John 2. 19, and 6. 58. this rock = Gr. *petra*. *Petra* is Fem., 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. 13, and *profession* in 1 Tim. 6. 12. Heb. 3. 1; 4. 14; 10. 23. Cp. 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 to which Christ referred, and not Peter himself. He was neither the foundation nor the builder—(a poor builder, v. 23)—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.

28 ° church; and ° the gates of ° hell shall ° 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."

(p. 1345) 20 Then charged He His disciples that they should tell no man that He was ° Jesus ° the Christ.

G K Q¹ R g (p. 1346) 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,

h ° and ° be raised again ° the third day.

S 22 Then Peter ° took Him, and began to rebuke Him, saying, ° "Be it far from Thee, ° Lord: this shall ° not be unto Thee."

S 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."

R g 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.

church=assembly. Defined as "Israel", and the "Remnant" (Rom. 9. 25-27). Not the *ecclesia* of the mystery (or secret) revealed in Ephesians; but that referred to in Ps. 22. 22, 25, &c.

the gates. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for power.

the gates of hell=the gates of *Hades* (=THE grave), denoting the power of the grave to retain, as in Isa. 38. 10. Job 38. 17 (Sept.). Ps. 9. 13; 107. 18.

hell=THE grave. Gr. *Hades*. See Ap. 131. II.

prevail. Gr. *katischuō*. Occ. only here and Luke 23. 23=have full strength, to another's detriment: i. e. THE grave shall not have power to retain its captives, because Christ holdeth the keys of those gates, and they shall not be strong enough to triumph (Rev. 1. 18. Cp. Ps. 68. 20). Resurrection is the great truth asserted here. Cp. Ezek. 37. 11-14. Acts 2. 29-31. 1 Cor. 15. 56. Hos. 13. 14.

19 the keys. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the power to open. Christ has the keys of *Hades*; Peter had the keys of the kingdom. See next note.

the kingdom of heaven=the kingdom of the heavens. See Ap. 112. 1, and 114. This power Peter exercised in Acts 2 in Israel, and Acts 10 among the Gentiles. Not the "Church" of the mystery (Eph. 3).

and. The 1611 edition of the A. V. omits this "and". thou shalt bind, &c. This power was given to the others (18. 18. John 20. 23), and exercised in Acts 5. 1-11, 12-16. Whatever authority is implied, no power was given to communicate it to others, or to them in perpetuity. Binding and loosing is a Hebrew idiom for exercising authority. To bind=to declare what shall be binding (e.g. laws and precepts) and what shall be not binding. on. Gr. *epi*. Ap. 104. ix. 1.

20 Jesus. All the texts omit this, here, with Syr. the Christ=the Messiah. See Ap. 98. IX.

16. 21-20. 34 (G, p. 1305). THE THIRD PERIOD OF THE MINISTRY. THE REJECTION OF THE KING. (*Introversion and Alternation*.)

G	G	K	|	16. 21-17. 13. SUFFERINGS. First Announcement.
	L		|	17. 14-21. Miracle. The lunatic son.
	H	M	|	17. 22, 23. SUFFERINGS. Second Announcement.
		N	|	17. 24-27. Gentiles. Authority. Sons free.
		J	|	O ¹ | 18. 1-35. Discipleship. Little child.
			|	P ¹ | 19. 1-12. Pharisees. Question.
			|	O ² | 19. 13-15. Discipleship. Little children.
			|	P ² | 19. 16-26. Certain man. Question.
			|	O ³ | 19. 27-20. 16. Discipleship. Rewards.
	H	M	|	20. 17-19. SUFFERINGS. Third Announcement.
		N	|	20. 20-27. Gentiles. Authority. Brethren free.
G	K		|	20. 28. SUFFERINGS. Fourth Announcement.
	L		|	20. 29-34. Miracle. Blind man.

16. 21-17. 13 (K, above). SUFFERINGS. FIRST ANNOUNCEMENT. (*Division*.)

K	Q ¹	|	16. 21-28. The Sufferings and Glory. Foretold.
	Q ²	|	17. 1-9. The Glory. Foreshown. (The Transfiguration.)
	Q ³	|	17. 10-13. The Sufferings and Glory. Explained.

16. 21-28 (Q¹, above). THE SUFFERINGS AND GLORY. FORETOLD. (*Introversion and Alternation*.)

Q ¹	R	|	g | 21-. Sufferings.	} His Own.
		|	h | -21. Glory. Resurrection.	
	S	|	22. Peter's rebuke of the Lord.	} His Disciple.
	S	|	23. Peter rebuked by the Lord.	
R	g	|	24-26. Sufferings.	} His Disciple.
	h	|	27, 28. Glory. Kingdom.	

21 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, 17. 22; 20. 17; 20. 28). See the Structure above (K, M, M, K); each time with an additional feature. See the notes. must.

Note the necessity (Luke 24. 26). unto. Gr. *eis*. Ap. 104. vi. and. Note the Fig. *Polysyndeton* (Ap. 6).

be raised again. Omit "again". Not the same word as in 17. 9, but the same as in 17. 23. the third day. The first occurrence of this expression (canonically). See Ap. 143. 22 took Him = took Him aside. Be it far from Thee = "[God] be merciful to Thee". A pure Hebraism. See 1 Chron. 11. 19. Lord. Ap. 98. VI. i. a. 3. A. not=by no means. Gr. *ou mē*. See Ap. 105. III. 23 Get thee . . . Satan. The Lord saw in this a direct assault of Satan himself through Peter. Satan. See note on 4. 10. an offence=a snare: i. e. an occasion of stumbling. savourest=regardest. be of= belong to. Gen. of Relation. Ap. 17. 5. God. Ap. 98. I. i. 1. 24 If, &c. Assuming such a case. Ap. 118. 2. a. will=is willing (Indic.), or desireth. Gr. *thelō*. Ap. 102. 1. All hinges on the will. Cp. John 5. 40. come=to come. take up. The "cross" was always borne by the one condemned. cross. Gr. *stauros*. 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. his life. Gr. his soul. Should be "soul" here, if "soul" in v. 26; or, "life" in v. 26, if "life" here. life=soul. See note above. Gr. *psychē*. Ap. 110. III.

28 26 For what is a ¹³ man profited, ° if he shall gain the whole ° world, and lose ° his own ° soul ? or what shall a man give in exchange for his ° soul ?

h (p. 1346) 27 For ¹³ the Son of man shall come ¹⁷ in ° the glory of His ¹⁷ Father ° with His angels ; and then He shall ° reward every man ° according to his ° works.

28 ° Verily I say unto you, There ° be ° some standing here, which shall ²² not taste of death, ° till they ° see ¹³ the Son of man ° coming ¹⁷ in His kingdom."

Q² T i (p. 1347) k 17 And ° after six days ° Jesus ° taketh ° Peter, ° James, and John his brother, and bringeth them up ° into ° an high mountain apart,

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

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

V 4 Then answered Peter, and said unto ¹ 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 ³ Moses, and one for ³ Elias."

V 5 While he yet ° spake, ³ behold, ° a bright cloud overshadowed them : and ³ behold a voice ° out of the cloud, which said, ° " This is My beloved Son, ° in Whom I ° am well pleased ; ° hear ye Him."

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

7 And ¹ Jesus came and touched them, and said, " Arise, and be ° not afraid."

m 8 And when they had lifted up their eyes, they ° saw ° no man, ° save ¹ Jesus ° only.

T i 9 And as they came down ° from the mountain,

k ¹ Jesus charged them, saying, " Tell the vision to ° no man, until ° the Son of man ° be risen again ° from ° the dead.

26 if he shall, &c.=if he should. Expressing an impossible condition. Ap. 118. 1. b. world. Gr. *kosmos*. See Ap. 129. 1. his own soul = his life, as in v. 25. soul. Gr. *psuchē*. Ap. 110. III. 2.

27 the glory. The sufferings are never mentioned apart from the glory (v. 21). See Ap. 71, and cp. 17. 1-9. with. Gr. *meta*. Ap. 104. xi. 1.

reward = render to. according to. Gr. *kata*. Ap. 104. x. 2. works = doing.

28 Verily. See note on 5. 18. be = are. some = some of those.

till. The particle *an*, with the Subjunctive Mood, gives this a hypothetical force. Cp. the four "tills" (10. 23 ; 16. 28 ; 23. 39 ; 24. 34 ; 26. 29).

see = may have seen. Ap. 133. I. 2. See notes on "an" above and below. Gr. *eidon*. Ap. 133. I. 1.

coming, &c. The promise of this coming was definitely repeated later, in Acts 3. 19-26, and was conditional on the repentance of the nation. Hence the particle "an", which (though untranslatable) expresses the condition or hypothesis implied. Their continuing to live until Acts 28. 25, 26 was certain ; but the fulfilment of the condition was uncertain. No "an" after "until" in 17. 9.

17. 1-9 (Q², p. 1346). THE GLORY FORESHOWN. THE TRANSFIGURATION. (Introversion and Alternations.)

Q ²	T	i	1-	The Ascent.
	k	-1.		Disciples taken up.
	U	1	2.	The Vision.
		m	3.	The Lord. Accompanied.
			V	4. Voice. Peter's.
			V	5. Voice. The Father's.
	U	1	6, 7.	The Vision. Ended.
		m	8.	The Lord. Alone.
	T	i	9-	The Descent.
	k	-9.		Disciples. Charged.

1 after six days. The Transfiguration (see Ap. 149) is dated in all three Gospels (Mark 9. 2. Luke 9. 28). It was thus connected with the first mention of His sufferings and death (16. 21 ; 17. 9, 12), 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. 16. 21 with v. 27 and Luke 24. 26, and see Ap. 71. 1 Pet. 1. 11 ; 4. 13 ; 5. 1) ; and it gives a glimpse of His coming (2 Pet. 1. 16-18). after. Gr. *meta*. Ap. 104. xi. 2. Jesus. Ap. 98. X. taketh = taketh [Him aside].

Peter, &c. These three were with Him at the raising of Jairus's daughter (Mark 5. 37), and in Gethsemane (Mark 14. 33). Ap. 104. vi. an high mountain. Not the traditional "Tabor", for it was then inhabited, with a fortress on the top, according to Josephus. More probably Hermon. 2 transfigured. Gr. *metamorphoōmai* = to change the form. Occ. only here, Mark 9. 2, and in Rom. 12. 2, 2 Cor. 3. 18. Marking the change to a new condition, while *metaschematizo* = change from a former condition. See note on Phil. 3. 21. was = became. light. Ap. 130. 1. 3 behold. Fig. *Asterismos* (Ap. 6), for emphasis. appeared. Ap. 106. I. vi. Moses. Representing the Law, and those to be raised from the dead. See note on 8. 4. Elias = Elijah. Representing those "caught up" without dying. Both mentioned in Mal. 4. 4, 5. talking = talking together. In Luke 9. 31 "they spake of His decease". with. Gr. *meta*. Ap. 104. xi. 1. 4 Lord. Ap. 98. VI. i. a. 3. A. if, &c. See the condition in Ap. 118. II. 1. Not the same as in v. 20. wilt. Ap. 102. 1. tabernacles = booths. 5 spake = was speaking. a bright cloud. Was this the *Shekhinah*, 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. Acts 13. 33, and Heb. 1. 5 ; 5. 5, as king. in. Gr. *en*. Ap. 104. viii. am well pleased - have found delight. hear ye Him. Cp. Deut. 18. 18, 19. 6 on. Gr. *epi*. Ap. 104. ix. 3. sore = exceedingly. 7 not. Gr. *mē*. Ap. 105. II. saw. Ap. 133. I. 1. 8 no man = no one. save = except, used for *alla* (=but). See note on "but", 20. 23. only = alone. 9 from = away from. Gr. *apo*. Ap. 104. iv. the Son of man. See Ap. 98. XVI. be risen again = have risen. Here, "again" is part of the verb. Not so in v. 23, and 16. 21. from = from among. Gr. *ek*. Ap. 104. vii. The first occ. of *ek* in this connection. Always associated with Christ and His People (not with the wicked dead). See all the other occurrences : Mark 6. 14 ; 9. 9, 10 ; 12. 25. Luke 9. 7 ; 16. 31 ; 20. 35 ; 24. 46. John 2. 22 ; 12. 1, 9, 17 ; 20. 9 ; 21. 14. Acts 3. 15 ; 4. 2, 10 ; 10. 41 ; 13. 30, 34 ; 17. 3, 31. Rom. 4. 24 ; 6. 4, 9, 13 ; 7. 4 ; 8. 11, 11 ; 10. 7, 9 ; 11. 15. 1 Cor. 15. 12, 20. Gal. 1. 1. Eph. 5. 14. Phil. 3. 11 (see note). Col. 1. 18 ; 2. 12. 1 Thess. 1. 10. 2 Tim. 2. 8. Heb. 13. 20. 1 Pet. 1. 3, 21. On the other hand, with *apo* (Ap. 104. iv) see 14. 2 ; 27. 64 ; 28. 7. Cp. Luke 16. 30, 31. In all other cases it is used simply of a resurrection of dead bodies, or of dead people. the dead = dead people (no Art.). See Ap. 139. 2.

(26. 37). James = and James. into. Gr. *eis*. Ap. 104. vi. an high mountain. Not the traditional "Tabor", for it was then inhabited, with a fortress on the top, according to Josephus. More probably Hermon. 2 transfigured. Gr. *metamorphoōmai* = to change the form. Occ. only here, Mark 9. 2, and in Rom. 12. 2, 2 Cor. 3. 18. Marking the change to a new condition, while *metaschematizo* = change from a former condition. See note on Phil. 3. 21. was = became. light. Ap. 130. 1. 3 behold. Fig. *Asterismos* (Ap. 6), for emphasis. appeared. Ap. 106. I. vi. Moses. Representing the Law, and those to be raised from the dead. See note on 8. 4. Elias = Elijah. Representing those "caught up" without dying. Both mentioned in Mal. 4. 4, 5. talking = talking together. In Luke 9. 31 "they spake of His decease". with. Gr. *meta*. Ap. 104. xi. 1. 4 Lord. Ap. 98. VI. i. a. 3. A. if, &c. See the condition in Ap. 118. II. 1. Not the same as in v. 20. wilt. Ap. 102. 1. tabernacles = booths. 5 spake = was speaking. a bright cloud. Was this the *Shekhinah*, 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. Acts 13. 33, and Heb. 1. 5 ; 5. 5, as king. in. Gr. *en*. Ap. 104. viii. am well pleased - have found delight. hear ye Him. Cp. Deut. 18. 18, 19. 6 on. Gr. *epi*. Ap. 104. ix. 3. sore = exceedingly. 7 not. Gr. *mē*. Ap. 105. II. saw. Ap. 133. I. 1. 8 no man = no one. save = except, used for *alla* (=but). See note on "but", 20. 23. only = alone. 9 from = away from. Gr. *apo*. Ap. 104. iv. the Son of man. See Ap. 98. XVI. be risen again = have risen. Here, "again" is part of the verb. Not so in v. 23, and 16. 21. from = from among. Gr. *ek*. Ap. 104. vii. The first occ. of *ek* in this connection. Always associated with Christ and His People (not with the wicked dead). See all the other occurrences : Mark 6. 14 ; 9. 9, 10 ; 12. 25. Luke 9. 7 ; 16. 31 ; 20. 35 ; 24. 46. John 2. 22 ; 12. 1, 9, 17 ; 20. 9 ; 21. 14. Acts 3. 15 ; 4. 2, 10 ; 10. 41 ; 13. 30, 34 ; 17. 3, 31. Rom. 4. 24 ; 6. 4, 9, 13 ; 7. 4 ; 8. 11, 11 ; 10. 7, 9 ; 11. 15. 1 Cor. 15. 12, 20. Gal. 1. 1. Eph. 5. 14. Phil. 3. 11 (see note). Col. 1. 18 ; 2. 12. 1 Thess. 1. 10. 2 Tim. 2. 8. Heb. 13. 20. 1 Pet. 1. 3, 21. On the other hand, with *apo* (Ap. 104. iv) see 14. 2 ; 27. 64 ; 28. 7. Cp. Luke 16. 30, 31. In all other cases it is used simply of a resurrection of dead bodies, or of dead people. the dead = dead people (no Art.). See Ap. 139. 2.

Q^s n (p. 1348) 10 And His disciples asked Him, saying, "Why then say the scribes that ³Elias must first come?"

28 o 11 And ¹Jesus answered and said unto them, "Elias truly ^oshall first come, and ^orestore all things.

o 12 But I say unto you, That ³Elias is come already, and they ^oknew him ^onot, but ^ohave done ^ounto him whatsoever they ^olisted. Likewise shall ^oalso ^othe Son of man suffer ^oof them."

n 13 Then the disciples understood that He spake unto them ^oof John the Baptist.

L p 14 And when they were come ^oto the multitude, there ^ocame to Him ^oa certain man, kneeling down to Him, and saying,

15 "Lord, have ^omercy on my son: for ^ohe is lunatick, and ^osore vexed: for oftentimes he falleth ¹into the fire, and oft ¹into the water.

q 16 And I brought him to Thy disciples, and they ^ocould ¹²not cure him."

r 17 Then Jesus answered and said, "O faithless and ^operverse ^ogeneration, ^ohow long shall I be ³with you? ^ohow long shall I ^osuffer you?

p bring him hither to Me."

18 And ¹Jesus rebuked ^othe devil; and ^ohe departed ^oout of him: and the ^ochild was cured ³from that very hour.

q 19 Then came the disciples to ¹Jesus apart, and said, "Why could ¹²not we cast him out?"

r 20 And ¹Jesus said unto them, "Because of your ^ounbelief: for ^overily I say unto you, ^oIf ye have faith as a grain of mustard seed, ye shall ^osay unto this mountain, 'Remove hence ^oto yonder place;' and it shall remove; and nothing shall be impossible unto you.

21 Howbeit ^othis kind goeth ¹²not out ^obut ^oby ^oprayer and fasting."

H M (p. 1346) 22 And while they abode ⁵in ^oGalilee, ¹Jesus said unto them, "The Son of man ^oshall be ^obetrayed ¹into the hands of ¹⁴men:

23 And they ^oshall kill Him, and ^othe third day He shall ^obe raised again." And they were exceeding sorry.

N s (p. 1348) 24 And when they were come ^oto Capernaum, they that received ^otribute money came to Peter, and said, "Doth ¹²not your Master pay tribute?"

to yonder place = thither (as though pointing). See note on Luke 17. 6. **21 this kind.** Implying different kinds. See 12. 45. Acts 16. 17. 1 John 4. 1. T Tr. [A] WH R omit this verse; but not the Syr. but = except. by. Gr. en. Ap. 104. viii. prayer. Gr. proseuchē. See Ap. 134. II. 2. **22 Galilee.** Ap. 169. shall be = is about to be. This is the second of the four announcements. See the Structure K, M, N, K, and note on 16. 21. betrayed = delivered up. This is added in this the second announcement of His sufferings. Cp. 16. 21. **23 shall = will.** the third day. See note on 16. 21; and Ap. 148. be raised again = be raised up. Not the same word as in v. 9, but the same as in 16. 21.

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

N | s | 24. Tribute inquired about.
t | 25. Their own exempted.
u | 26-. But of foreigners.
t | -26. Their own free.
s | 27. Tribute paid.

24 to. Gr. eis. Ap. 104. vi. Not the same as in v. 14. **tribute money = the didrachma = the half-shekels** (Ex. 30. 11-16). Occ. only here. See Ap. 51. I. 8. Not the same word as in v. 25; 22. 19.

17. 10-13 (Q^s, p. 1346). THE SUFFERINGS AND GLORY. EXPLAINED. (Introversion.)

Q^s | n | 10. Disciples. Question, re Elijah.
o | 11. The Lord. Admission.
o | 12. The Lord. Addition.
n | 13. Disciples. Explanation, re John the Baptist.

11 shall first come = cometh first. restore = will restore. Not the same, but better. The noun occurs only in Acts 3. 21. The verb occurs eight times: 12. 13; 17. 11. Mark 8. 5; 8. 25; 9. 12. Luke 6. 10. Acts 1. 6. Heb. 13. 19.

12 knew = recognised. Gr. epiginoskō. Ap. 132. I. iii. not. Gr. ou. Ap. 105. I. have done = did.

unto him = in his case. Gr. en. Ap. 104. viii. listed = pleased, or willed. Gr. thelō. Ap. 102. 1. shall . . . suffer = is about . . . to suffer. So in v. 22 and 20. 22.

also the Son of man, = the Son of man also. of = through or by. Gr. hupo. Ap. 104. xviii. 1. **13 of = concerning.** Gr. peri. Ap. 104. xiii. 1.

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

L | p | 14, 15. Request made.
q | 16. Disciples' inability. Complaint.
r | 17-. Unbelief. Deplored.
p | -17, 18. Request granted.
q | 19. Disciples' inability. Inquiry.
r | 20, 21. Unbelief. Explained.

14 to. Gr. pros. Ap. 104. xv. 3. came = came down, &c. Cp. Mark 9. 14. Luke 9. 37. a certain man = a man. Gr. anthrōpos. Ap. 123. 1.

15 mercy = pity. he is lunatick = moonstruck: i.e. epileptic, because epilepsy was supposed to be caused by the moon. Gr. selēniázomai. Occ. only in Matthew, here, and 4. 24.

sore vexed = suffers miserably. **16 could not cure him = were not able to cure him.** **17 faithless = unbelieving.**

perverse = perverted. generation. See note on 11. 16. how long . . . ? = until when . . . ? Figs. Erotēsis and Ecpōnēsis. Ap. 6. suffer = put up with.

18 the devil = it, or him. he = it: i.e. the demon. out of = away from. Gr. apo. Ap. 104. iv. Not the same as v. 5.

child = boy. Gr. pais. Ap. 108. iv. **19 Why could not we cast him out? = Why were not we able to cast it out?** See notes on 21. 21, and Luke 17. 5.

20 Because = On account of. Gr. dia. Ap. 104. v. 2. See note on Luke 17. 6.

unbelief. All the texts read "little faith", or "littleness of faith". See note on 6. 30. verily. See note on 5. 18.

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

t (p. 1348) 28 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?"

u 26 Peter saith unto him, "Of strangers."

t 1 Jesus saith unto him, "Then are the children free."

s 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: that take, and give unto them for Me and thee."

O¹ W¹ (p. 1349) 18 At the same time came the disciples unto Jesus, saying, "Who is the greatest in the kingdom of heaven?"

2 And Jesus called a little child unto Him, and set him in the midst of them,

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

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

5 And whoso shall receive one such little child in My name receiveth Me.

6 But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

X¹ 7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

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

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

W² 10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father Which is in heaven.

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

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and

25 Yes. Showing that the Lord did pay. Cp. v. 27. prevented=anticipated: i.e. spoke first, or forestalled. Gr. *prophthanō*. Occ. only here. of=from. Gr. *apo*. Ap. 104. iv., as in v. 9, not in vv. 12, 13. earth. Gr. *gē*. Ap. 129. 4.

custom=toll, or duty. tribute=tax. Gr. *kēnsos*, from Lat. *census*, which=registration, which involved taxation.

children=sons. Ap. 108. III. Not the same as v. 18. strangers=those of other families: i.e. not their own sons. Not foreigners. Gr. *allogēnos*. Ap. 124. 6.

26 Then=It followeth, then, that.

27 lest we should offend, &c. But, not (Gr. *mē*. Ap. 105. II) to give them an occasion of offence (either by neglecting their duty or by traducing the Lord). See 18. 6. an hook. A weighted line with several hooks, rapidly drawn through the water, is employed to-day at Tiberias. Gr. *agkistron*. Occ. only here.

a piece of money. Gr. *statēr*: i.e. a shekel. Occ. only here. See Ap. 51. I. 5. for. Gr. *anti*. Ap. 104. ii.

18. 1-35 (O¹, p. 1346). DISCIPLESHIP. LITTLE CHILD. (Repeated Alternation.)

O¹ | W¹ | 1-6. Instruction. Humility.
X¹ | 7-9. Offences. One's self.
W² | 10-14. Instruction. Humility.
X² | 15-20. Offences. Brethren.
W³ | 21, 22. Instruction. Forgiveness.
X³ | 23-34. Offences. Fellow-servants.
W⁴ | 35. Application.

1 At=In. Gr. *en*. Ap. 104. viii. time=hour. Jesus. Ap. 98. X. Who=Who, then. greatest=greater. Put by Fig. *Heterōsis* (of Degree) for greatest. See Ap. 6.

in. Gr. *en*. Ap. 104. viii. the kingdom of heaven. See Ap. 114. heaven=the heavens (pl.). See note on 6. 9, 10.

2 little child. Gr. *paidion*. Ap. 108. v. him=it.

3 Verily. See note on 5. 18. Except=Unless. Lit. "If ye be not". Assuming the possibility. Ap. 118. I. 2.

be converted=be turned: i.e. to God, in repentance. not=by no means. Gr. *ou mē*. Ap. 105. III. into. Gr. *eis*. Ap. 104. vi.

4 as this. Not as this little child humbles himself, for no one but the Lord humbles Himself. Cp. Phil. 2. 7, 8.

5 in. Gr. *epi*. Ap. 104. ix. 2.

6 offend=cause to offend, as in vv. 8, 9, and 16. 27. little ones. Not the same as in v. 2.

believe in. See Ap. 150. I. 1. v (i).

in. Gr. *eis*. Ap. 104. vi.

a millstone=an ass-millstone. *Onikos*. Occ. only here and Luke 17. 2; but frequently in the *Papyri* (see Deissmann, *New Light*, &c., p. 76). Here denoting a great millstone requiring an ass to turn it.

about. Gr. *epi*=upon. Ap. 104. ix. 3. But all the texts read "*peri*"=around. Ap. 104. xiii. 3.

drowned. See note on 14. 30.

the depth=the deep sea (i.e. the sea as to its depth). the sea=the sea (as to its surface). So in Rev. 18. 17.

7 world. Gr. *kosmos*. Ap. 129. 1.

because of. Gr. *apo*. Ap. 104. iv.

but=yet, or only.

man. Gr. *anthrōpos*. Ap. 123. 1.

by=by means of. Gr. *dia*. Ap. 104. v. 1. 8 if thy hand, &c. Assuming the condition. See Ap. 118. I. a. offend=keepeth on causing thee to offend. from. Gr. *apo*. Ap. 104. iv. better=good. Fig. *Heterōsis* (of Degree). Ap. 6. life=the life: i.e. resurrection life, or life eternal. Gr. *zōē*. Ap. 170. 1. See note on 9. 18 and Lev. 18. 5. Cp. 7. 14. everlasting. See Ap. 151. II. B. ii. 9 hell fire=Gehenna of fire. See note on 5. 22. Occ. elsewhere only in Mark 9. 47. Ap. 131. 1. 10 not. Gr. *mē*. Ap. 105. II. their angels. Their servants (Heb. 1. 14). The tradition of so-called "guardian" angels has no foundation in this. behold. Ap. 133. I. 5. Father. Ap. 98. III. 11 the Son of man. See Ap. 98. XVI. that which was lost. Cp. 15. 24. 12 How=What. This parable was repeated later, in another connection. See Luke 15. 4, &c. if a man, &c. The condition is not the same as in v. 8, but is purely hypothetical=if there should be to any man. See Ap. 118. I. b. of. Gr. *ek*. Ap. 104. vii. doth he not, &c.? Or, will he not leave the ninety-nine on the mountain and seek, &c. not. Gr. *ouchi*. Ap. 105. I (a).

28 goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more 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.

X2 (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 thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

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

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."

W3 21 Then came Peter to Him, and said, "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, Until seven times: but, Until seventy times seven.

X3 Y1 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 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 loosed him, and forgave him the debt.

Y2 v3 28 But the same servant went out, and found one of his fellowservants, 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 fellowservant 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.

took him by the throat = began throttling him. besought = kept beseeching (imperfect). Ap. 134. I. 6. show that this was a widespread Græco-Roman-Egyptian custom.

into = upon. Gr. *epi*. Ap. 104. ix. 3.

13 verily. See note on 5. 18.

of = over. Gr. *epi*. Ap. 104. ix. 2.

that sheep = it. 14 not. Gr. *ou*. Ap. 105. I.

will = desire. Gr. *thelēma*, from *thelo*. Ap. 102. 1.

your. L Tr. WH and Rm read "My".

15 trespass. Gr. *hamartanō*. Ap. 128. I. 1.

against. Gr. *eis*. Ap. 104. vi.

tell him his fault = reprove him.

16 with. Gr. *meta*. Ap. 104. xi. 1.

in = upon. Gr. *epi*. Ap. 104. ix. 1.

two or three. Ref. to Pent. (Deut. 19. 15). Cp. John 8. 17. See Ap. 117. I.

word. Gr. *rhēma* = statement. See note on Mark 9. 32.

17 neglect = fail. Gr. *parakouō*. Occ. only here.

church = assembly. In this case the synagogue, or local court, as in Acts 19. 39. See Ap. 120.

the church = the assembly also.

an heathen = the Gentile. Gr. *ethnikos*. Occ. only here, and 6. 7.

a publican = the tax-gatherer.

18 Whatsoever, &c. See 16. 19.

on = upon. Gr. *epi*. Ap. 104. ix. 1.

earth = the earth. Gr. *gē*. Ap. 129. 4.

heaven = the heaven. See notes on 6. 9, 10.

19 astouching = concerning. Gr. *peri*. Ap. 104. xiii. 1.

thing = matter. ask. Gr. *aitēō*. Ap. 134. I. 4.

of = from. Gr. *para*. Ap. 104. xi. 1.

20 two or three. It was believed that "where two are assembled to study the Law, the Shechinal was with them".

21 Lord. Ap. 98. VI. i. a. 3. A.

sin. Gr. *hamartanō*. Ap. 128. I. 1.

22 seventy times. Gr. *hebdōmēkontakis*. Occ. only here.

18. 23-34 (X3, p. 1349). OFFENCE. FELLOW-SERVANTS.

(Extended and Repeated Alternation.)

X3 Y1 v1 | 23-25. Action of King. Debt owing.

w1 | 26. Appeal for delay. Granted.

x1 | 27. Conduct. Compliance.

Y2 v2 | 28. Action of Servant. Debt demanded.

w2 | 29. Appeal for delay. Refused.

x2 | 30. Conduct. Non-compliance.

Y3 v3 | 31. Action of Servant. Reported.

w3 | 32, 33. Appeals. Contrasted.

x3 | 34. Conduct. Punished.

23 Therefore = On account of this. Gr. *diā* (Ap. 104. v. 1), *touto*.

a certain king = a man (Ap. 123. 1) a king (Hebraism).

would = wished. Gr. *thelō*. Ap. 102. 1.

take account = to compare accounts. Gr. *sunairō*.

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 Dakkeh in Nubia, dated March 6, 214 A.D. See Deissmann's *Light*, &c., pp. 118, 119.

of = with. Gr. *meta*. Ap. 104. xi. 1.

24 to reckon = to compare accounts, as in v. 23. See note above.

one . . . which owed = one debtor. Found in Sophocles and Plato as well as the *Papyri*, though said to be only Biblical.

talents. See Ap. 51. II. 6. Gr. *talanton*. Occ. only in Matthew.

25 lord. Ap. 98. VI. i. a. 4. A.

to be sold. Ref. to Pent. (Ex. 22. 3. Lev. 25. 39, 47).

and. Fig. *Polysyndeton* (Ap. 6), for emphasis.

children. Ap. 108. I.

26 worshipped = did homage. See Ap. 134. I. 7 and 137. 1.

with. Gr. *epi*. Ap. 104. ix. 2 (Tr. reads 3).

27 loosed = released.

debt = loan. Gr. *daneion*. Occ. only here.

28 found = sought and found. owed = was owing.

pence. Gr. *dēnaria*. See Ap. 51. I. 4.

laid hands on = seized.

that = what. 29 at. Gr. *eis*. Ap. 104. vi.

30 cast him into prison. The *Papyri*

Y³ v³
(p. 1350)
28
w³ 31 So when his fellowservants ° saw what ° was done, they were ° very sorry, and came and ° told unto their ° 25 lord all that was done.

32 Then his ° 25 lord, after that he had called him, said unto him, 'O thou ° wicked servant, I forgave thee all that debt, because thou ° desiredst me :

33 ° Shouldst ° 14 not thou also have ° had compassion on thy fellowservant, ° even as I had pity on thee ?'

x³ 34 And his ° 25 lord was wroth, and delivered him to the ° tormentors, till he should pay all that was due unto him.

W¹
(p. 1349) 35 So likewise shall My ° heavenly ° 10 Father do also unto you, ° 12 if ye ° 8 from your hearts forgive ° 13 not every one his brother their ° trespasses."

P¹ A
(p. 1351) 19 ° And it came to pass, that when ° Jesus had finished these ° sayings, He ° departed ° from Galilee, and came ° into the ° coasts of Judæa ° beyond Jordan;
2 And great multitudes followed Him; and He healed them there.

B y 3 The ° Pharisees also came unto Him, ° tempting Him, and saying unto Him, "Is it lawful for a man to put away his wife ° for every cause ?"

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 : ° and ° they twain shall be one ° flesh ?'

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

B y 7 They say unto Him, ° "Why did ° Moses then ° command to give a ° writing of divorce-ment, 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 ° 1 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. 21. to receive . . . let him receive. Fig. *Polyptōton*. Ap. 6.

31 saw. Ap. 133. I. 1.

was done = had taken place.

very = exceedingly.

told = narrated (gave an exact account). Gr. *diapheō*. Occ. only here.

32 wicked. Gr. *ponēros*. Ap. 128. IV. 1.

desiredst = besoughtest. Same word as in v. 29.

33 Shouldst, &c. = Was it not binding on thee?

had compassion = pitied, as in the next clause. Same word. even as I = as I also.

34 tormentors: or jailors. Gr. *basanistēs*. Occ. only here. Imprisonment was called in Roman law-books *cruciatus corporis*.

35 heavenly. Gr. *epouranios*. Elsewhere Gr. *ouranios*. See 6. 14, 26, 32; 15. 13. Luke 2. 13. Acts 26. 19. trespasses. See Ap. 128. II. 4.

19. 1-12 (P¹, p. 1346). PHARISEES. QUESTION. (*Introversion and Alternation*.)

P¹ | A | 1, 2. The Cause. Miracles wrought.

B | y | 3. Inquiry. To tempt.

z | 4-6. Answer. Original purpose.

B | y | 7. Inquiry. To tempt further.

z | 8, 9. Answer. Mosaic sufferance.

A | 10-12. The Consequence. Disciples instructed.

1 And it came to pass. A Hebraism.

Jesus. Ap. 98. X.

sayings = words. Gr. *logos*. See note on "saying", Mark 9. 32.

departed = withdrew (by sea).

from. Gr. *apo*. Ap. 104. iv.

into. Gr. *eis*. Ap. 104. vi. coasts = borders.

beyond Jordan. Perea, east side of Jordan, from the Sea of Galilee to the Dead Sea.

3 Pharisees. See Ap. 120.

tempting Him = trying Him. See note on Luke 16. 18. for = on account of. Ap. 104. x. 2.

4 Have ye not read . . . ? See Ap. 143.

not. Gr. *ou*. Ap. 105. I.

at = from. Gr. *apo*. Ap. 104. iv.

the beginning. See note on John 8. 44.

male and female = a male and a female. Ref. to Pent. (Gen. 1. 27). This settles the theory of evolution.

male. Gr. *arsēn*. Ap. 123. 5.

5 and they twain. This is added by the Lord to Gen. 2. 24. See Ap. 107. II. 2, and 117. I.

they twain = the two.

flesh. Fig. *Synecdochē* (of the Part), put for the whole person. Ap. 6.

6 What = The unity, not "those" (the persons).

God. Ap. 98. I. i. 1.

hath joined together, &c. = joined together, &c. The converse is true also. See note on Phil. 1. 10.

not. Gr. *mē*. Ap. 105. II.

man. Gr. *anthrōpos*. Ap. 123. 1.

7 Why? Why then? Moses. See note on 8. 4.

command, &c. Not till the close of the forty years.

writing. A bill. Ref. to Pent. (Deut. 24. 1). See Ap. 117. I.

8 because of = in view of, or having regard to. Gr.

pros. Ap. 104. xv. 3.

suffered = allowed.

was not so: i. e. from the first constitution down to Moses.

9 And = But.

for. Gr. *epi*. Ap. 104. ix. 2.

10 If the case, &c. The condition is hypothetical. See Ap. 118. I. 1.

case = cause, as in v. 3.

the man. Put by Fig. *Synecdochē* (of Genus), Ap. 6, for a husband.

with. Gr. *meta*. Ap. 104. xi. 1.

good = profitable.

11 All men cannot = not (as in v. 4) all men can.

is = has been.

12 born. See note on "begat", 1. 2.

from. Gr. *ek*. Ap. 104. vii.

made eunuchs. The verb occ. only here.

of = by. Gr. *hupo*. Ap. 104. xviii. 1.

for . . . sake. Gr. *dia*. Ap. 104. v. 2.

heaven's = the heavens'. Pl. as in v. 14. Not Sing.

O² a (p. 1352) 28 13 Then were there brought unto Him ° little children, that He ° should put *His* hands on them, ° and pray:
 b and the disciples ° rebuked them.
 b 14 But ¹ Jesus said, “ Suffer ¹³ little children, and ° forbid them ° not, to come ° unto Me: for ° of such is ¹² the kingdom of ¹² heaven.”
 a 15 And He laid *His* hands on them, and departed thence.
 P² c¹ 16 And, ° behold, one came and said unto Him, ° “ Good ° Master, what good thing shall I do, that I may have ° eternal life ? ”
 d¹ 17 And He said unto him, ° “ Why callest thou Me good? *there is none good but One, that is, ° God: but* ¹⁰ if thou ° wilt enter ¹ into ° life, keep the ° commandments.”
 c² 18 He saith unto Him, ° “ Which ? ” ° Jesus said,
 d² ° “ Thou shalt do ° no murder, Thou shalt ° not commit adultery, Thou shalt ° not steal, Thou shalt ° not bear false witness,
 19 Honour thy father and *thy* mother: and, ° Thou shalt love thy neighbour as thyself.”
 c³ 20 The young man saith unto Him, ° “ All these things have I kept ¹² from my youth up: what lack I yet ? ”
 d³ 21 ¹ Jesus said unto him, ¹⁰ “ If thou ° wilt be perfect, go *and* sell ° that thou hast, and give to the ° poor, and thou shalt have treasure ° in ° heaven: and come *and* follow Me.”
 c⁴ 22 But when the young man heard that ¹ saying, he went away ° sorrowful: for he had ° great possessions.
 d⁴ 23 Then said ¹ Jesus unto His disciples, ° “ Verily I say unto you, That a rich man shall ° hardly enter ¹ into ¹² the kingdom of ¹² heaven.
 24 And again I say unto you, It is easier for a ° camel to ° go ° through ° the eye of a needle, than for a rich man to enter ¹ into ° the kingdom of ° God.”
 c⁵ 25 When His disciples heard *it*, they were exceedingly amazed, saying, “ Who ° then can be saved ? ”
 d⁵ 26 But ¹ Jesus ° beheld *them*, and said unto them, ° “ With ° men this is impossible; but ° with ° God ° all things are possible.”
 O³ C¹ e¹ (p. 1353) 27 Then answered Peter and said unto Him, ¹⁶ “ Behold, *we* have forsaken all, and followed Thee; what shall *we* have therefore ? ”

19. 13-15 (O², p. 1346). DISCIPLESHIP. LITTLE CHILDREN. (*Introversion.*)
 O² a | 13-. Request for His hands to be laid.
 b | -13. Rebuked by Disciples.
 b | 14. Encouraged by Christ.
 a | 15. Request granted.
 13 little children = young children. Gr. pl. of *paidion*. Ap. 108. v. Cp. Mark 10. 13-15. Luke 18. 16, 17. should put = should lay, as in v. 15. and pray = and should pray. Gr. *proseuchōmai*. Ap. 134. I. 2
 rebuked = reprimanded.
 14 forbid = hinder.
 unto. Gr. *pros*. Ap. 104. xv. 3.
 of such is: or, to such belongeth (in Eng. idiom): so Tyndale.
 16-26 (P², p. 1346). A CERTAIN MAN. QUESTION. (*Repeated Alternation.*)
 P² c¹ | 16. Young Man. Question. “ What ? ” &c.
 d¹ | 17. The Lord. Answer. “ Keep ”, &c.
 c² | 18-. Young Man. Question. “ Which ? ”
 d² | -18, 19. The Lord. Answer. All. (Tenth omitted.)
 c³ | 20. Young Man. Question. “ What ? ” &c.
 d³ | 21. The Lord. Answer. The Tenth enforced.
 c⁴ | 22. Young Man. Went away.
 d⁴ | 23, 24. The Lord. Application.
 c⁵ | 25. Disciples. Question. “ Who then ? ” &c.
 d⁵ | 26. The Lord. Answer. God.

16 behold. Fig. *Asterismos*. Ap. 6.
 Good. All the texts omit. The accounts here (vv. 16-27, Mark 10. 17-28, and Luke 18. 18-28) are partly identical and partly complementary.
 Master = Teacher. Gr. *Didaskalos*. See Ap. 98. XIV. v. 1.
 eternal life = life age-abiding. Gr. *zōē aionios*. Ap. 170. 1 and 151. II. B. i. This was to be gained by “ doing ” in that Dispensation and since the Fall. Cp. Lev. 18. 5. Now all is “ done ”, and “ eternal life is the *gift* of God ” (Rom. 6. 23. 1 John 5. 11, 12).
 17 Why . . . ? Note the several questions. See the Structure above.
 wilt enter = desirest (Ap. 102. 1) to enter.
 life. Gr. *zōē*. Ap. 170. 1.
 commandments. All of them (5. 19. Jas. 2. 10, 11. Deut 27. 26 (Sept.). Gal. 3. 10).
 18 Which ? The Lord, in reply, recites five (the sixth, seventh, eighth, ninth, and fifth), but omits the tenth in order to convict him out of his own mouth when he says he has kept “ all these ”. See Ap. 117. I. Jesus = And Jesus. Ap. 98. X.
 Thou shalt do, &c. Quoted from Ex. 20. 12-16. no. Gr. *ou*. Ap. 105. I.
 19 Thou shalt love thy neighbour as thyself. Quoted from Lev. 19. 18.
 20 All these. Yes, but not the tenth. Hence the Lord’s answer “ go and sell ”, which brought conviction.
 21 wilt be = art willing to be. Ap. 102. 1.
 that thou hast = thy property or possession. Same word (but not the same form) as “ is ” in Phil. 3. 20 = exists as a possession.
 poor. Ap. 127. 1.

in. Gr. *en*. Ap. 104. viii. heaven. Sing.; not pl., as in vv. 12, 14, i. e. not on earth. See notes on 6. 9, 10.
 22 sorrowful = grieving. great = many. 23 Verily. See note on 5. 18. hardly = with difficulty. 24 camel. With its burden. Not a cable, as some suggest. go = pass. through. Gr. *dia*. Ap. 104. v. 1. the eye. Gr. *trupema*. Occ. only here. the eye of a needle. A small door fixed in a gate and opened after dark. To pass through, the camel must be unloaded. Hence the difficulty of the rich man. He must be unloaded, and hence the proverb, common in the East. In Palestine the “ camel ”; in the Babylonian Talmud it is the elephant. the kingdom of God. The third of five occurrences in Matthew. See note on 6. 33, and Ap. 114. 25 then = it followeth. 26 behold. Gr. *emblepō*. Ap. 133. 7. Not the same as vv. 16, 27. With. Gr. *para*. Ap. 104. xii. 2. all things are possible. For eternal life is now “ the gift of God ” (cp. Rom. 6. 23). See also Gen. 18. 14. Job 42. 2 (marg.). Zech. 8. 6 (Sept.). Luke 1. 37.

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

f¹ (p. 1353) 28 And ¹ Jesus said unto them, ²³ "Verily I say unto you, That ^o ye which have followed Me, ²¹ in ^o the regeneration when ^o the Son of man ^o shall sit ^o in ^o the throne of His glory, ^o ye also shall sit ^o upon twelve thrones, judging ^o the twelve tribes of Israel.

g¹ 29 And every one that hath forsaken houses, ^o or brethren, ^o or sisters, ^o or father, ^o or mother, ^o or wife, ^o or children, ^o or lands, for My name's sake, shall receive an hundredfold, and shall inherit ^o everlasting ^o life.

D¹ 30 But ^o many that are first shall be last; and the last shall be first.

C² e² 20 For ^o the kingdom of ^o heaven is like unto ^o a man that is an householder, which went out ^o early in the morning ^o to hire labourers ^o into his ^o vineyard.

f² 2 And when he had agreed ^o with ^o the labourers ^o for a ^o penny a day, he sent them ¹ into his ¹ vineyard.

g² 3 And he went out ^o about ^o the third hour, and saw ^o others standing idle ^o in the market-place,

4 And said unto them; 'Go ye also ¹ into the ¹ vineyard, and whatsoever is ^o right I will ^o give you.' And they went their way.

5 Again he went out ³ about ^o the sixth and ^o ninth ^o hour, and did likewise.

6 And ³ about ^o 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 ^o no man hath ¹ hired ^o us.' He saith unto them, 'Go ye also ¹ into the ¹ vineyard; and whatsoever is ⁴ right, that shall ye receive.'

D² 8 So when ^o even was come, the ^o lord of the ¹ vineyard saith unto his steward, 'Call the labourers, and ⁴ give them their hire, beginning ^o from the last unto the first.'

C³ g³ 9 And when they came that were hired ³ about ^o the eleventh hour, they received ^o every man a penny.

f³ 10 But when the first came, they ^o supposed that they should have received more; and they likewise received ^o every man a ² penny.

e³ 11 And when they had received it, they murmured ^o against the ^o goodman of the house,

19. 27—20. 16 (O³, p. 1346). DISCIPLESHIP. REWARDS.

(Extended and Repeated Alternation with Introversion.)

O ³	C ¹	e ¹	19. 27. The first chosen (John 15. 16). The Twelve. Inquiry. "We".
		f ¹	19. 28. Agreement with them. Twelve thrones.
		g ¹	19. 29. Others.
		D ¹	19. 30. Prophecy. First, last; last, first.
	C ²	e ²	20. 1. The servants first hired. The Twelve. The Parable.
		f ²	20. 2. Agreement with them.
		g ²	20. 3-7. Others. (Third, sixth, ninth, and eleventh hours.)
		D ²	20. 8. Prophecy fulfilled.
	C ³	g ³	20. 9. Others. The last called. Rewarded first.
		f ³	20. 10. Agreement with the first chosen.
		e ³	20. 11-15. The first chosen. Their complaint.
		D ³	20. 16. Prophecy fulfilled. The "many" are first (in order). The few are last (in order).

28 ye. The answer to Peter's "we", v. 27. the regeneration = the making of all things new. The restoration of Acts 3. 21 = 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. in = upon. Ap. 104. ix. 1. the throne of His glory = His glorious throne. upon. Gr. *epi*. Ap. 104. ix. 3. 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. *Paradiastolē*. Ap. 6. everlasting. Gr. *aiōnios*. See Ap. 151. II. B. ii. life. Gr. *zōē*. Ap. 170. 1.

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 19. 27.

heaven = the heavens. See note on 6. 9, 10. a man that is an householder = a man a householder. A Hebraism = master of a house.

early in the morning = together with the dawn. to hire. Gr. *misthōmai*. Occ. only here, and v. 7. into = for. Gr. *eis*. Ap. 104. vi.

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

2 with. Gr. *meta*. Ap. 104. xi. 1. the labourers: i.e. the twelve Apostles (the first penny. Gr. *dēnariion* (Ap. 51. I. 4) = a day's wage at that time (Luke 10. 35 = two days'). Came to be used for any coin, as in English we "turn an honest penny". The initial of *dēnarius* came to be our "d" for pence. 3 about. Gr. *peri*. Ap. 104. xiii. 3. the third hour = 9 a.m. The hour named in connection with Pentecost (Acts 2. 15).

others. Not there at the first hour. Other labourers were then engaged (Acts 4. 36; 6. 1, 5; 8. 4, 12; 9. 10, 25, 27, 30). in. Gr. *en*. Ap. 104. viii. 4 right = just. give = pay. 5 the sixth... hour. The hour of the vision when Peter was sent to the Gentiles at Caesarea (Acts 10. 9).

ninth hour. The hour when the angel appeared to Cornelius (Acts 10. 3), and others became labourers (Acts 21. 16). 6 the eleventh hour. The Art. is emphatic, as with the "third". See note on "even" (v. 8). It was immediately before the end. 7 no man = no one. 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. 2, 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. 25, 26), "the eleventh hour" is still future, awaiting the proclamation foretold in 24. 14. 8 even.

Even Bengel held that this refers to "the last judgment". And it is clearly the time of reckoning and of the reward spoken of in 19. 29, when all will be justly rewarded. lord. Ap. 98. VI. i. a. 4. A. from. Gr. *apo*. Ap. 104. iv. 9 every man = each. 10 supposed = reckoned according to law. See note on Luke 5. 23. 11 against. Gr. *kata*. Ap. 104. x. 1. goodman = the master of the house.

28 12 Saying, ° These last ° have wrought *but* one hour, and thou hast ° made them equal unto us; which have borne the burden and ° heat of the day.'

13 But he answered ° one of them, and said, ° Friend, I do thee ° no ° wrong: didst ° not thou agree with me for a 2 penny?

14 ° Take ° that thine is, and go thy way: ° I ° will 4 give unto this last, ° even as unto thee.

15 Is it ° not lawful for me to do what I 14 will ° with ° mine own? Is ° thine eye ° evil, because ° I am ° good?'

D^s (p. 1353) 16 ° So the last shall be first, and the first last: for many be called, but few chosen.'

H M (p. 1346) 17 And ° Jesus going up ° to Jerusalem took the twelve disciples apart 3 in the way, and said unto them,

18 ° Behold, we go up 17 to Jerusalem; and ° the Son of man shall be ° betrayed unto the chief priests and unto the scribes, and they shall ° condemn Him to death,

19 And shall ° deliver Him 17 to the Gentiles 17 to mock, and 17 to scourge, and 17 to crucify Him: and ° the third day He shall rise again.'

N h (p. 1354) 20 Then ° came to Him ° the mother of ° Zebedee's ° children 2 with her ° sons, ° worshipping Him, and ° desiring a certain thing ° of Him.

21 And He said unto her, "What 14 wilt thou?" She saith unto Him, ° Grant that these my two 20 sons may sit, the one ° on Thy right hand, and the other ° on ° the left, 3 in Thy kingdom."

i 22 But 17 Jesus answered and said, ° "Ye ° know 15 not what ye ° ask. Are ° ye able to drink of ° the cup that 15 I ° shall drink of, and to be ° baptized with the ° baptism that I am ° baptized with?" They say unto Him, "We are able."

23 And He saith unto them, 22 "Ye ° shall drink indeed of My cup, and be 22 baptized with the 22 baptism that I am 22 baptized with: but to sit 21 on My right hand, and 21 on My left, is 15 not Mine to give, ° but *it shall be given to them* for whom it is ° prepared ° of My ° Father."

k 24 And when the ten heard *it*, they were ° moved with indignation ° against the two brethren.

i 25 But 17 Jesus called them *unto Him*, and said, 22 "Ye know that the princes of the Gentiles ° exercise dominion over them, and ° they that are great ° exercise authority upon them.

12 These = That these. Gr. *hoti*, putting their words between quotation marks. See note on Luke 23. 43.

have wrought but one hour = made one hour. A Hebraism. Cp. Ruth 2. 19, "Where wroughtest thou to-day?" (Heb. *'ānāh 'āsithā*). So, in the sense of making or spending time (Acts 15. 33; 18. 23. 2 Cor. 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 19. 27.

Friend. Gr. *Hetairos* = Comrade, more distant than *philos* (=beloved). Occ. only in Matthew (here; 11. 16; 22. 12; 26. 50).

no. Gr. *ou*. Ap. 105. 1.

wrong = injustice.

not. Gr. *ouchi*. Ap. 105. I. a.

14 Take = Take up.

that thine is = thine own.

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

will = wish, or desire. See Ap. 102. 1.

even as unto thee = as to thee also.

15 not. Gr. *ou*. Ap. 105. I.

with = in. Gr. *en*. Ap. 104. viii.

mine own. Plural = mine own [affairs].

thine eye evil. A Hebraism. Ref. to Pent. (Dent. 15. 9). Ap. 117. I.

evil = grudging. Gr. *poneria*. Ap. 128. IV. 1.

I. Emphatic.

good = generous.

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

17 Jesus. Ap. 98. X.

17 to. Gr. *eis*. Ap. 104. vi. 1.

18 Behold. Fig. *Asterismos*. Ap. 6.

the Son of man. See Ap. 98. XVI.

betrayed, &c. = delivered up, as in v. 19. These are the additional features of this third announcement (see note on 16. 21); the second and fourth being 17. 22 and 20. 28.

condemn. Gr. *katakrinō*. Ap. 122. 7.

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

20. 20-27 (N, p. 1346). GENTILES. AUTHORITY. BRETHREN FREE. (*Introversion*.)

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

i | 22, 23. Pre-eminence. Refusal.

k | 24. Indignation of the ten.

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

h | -26, 27. True pre-eminence defined.

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

the mother. *Salomē*. 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). Cp. "Ye" (v. 22, and Mark 10. 35). Mark's account

all three came together. wor-

desiring = asking. of =

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

22 Ye. Ye two. know not =

ask = ask for. Ap. 134. I. 4. the cup.

A symbol of participation. Jer. 25. 15; 49. 12. Ezek. 23. 33.

baptized. Ap. 115. I. i. baptism.

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. 40. prepared: or, destined. of =

by. Gr. *hupo*. Ap. 104. xviii. 1. Father. Ap. 98. III.

24 moved with indignation = took great umbrage. against = about, or with respect to. Gr. *peri*. Ap. 104. xiii. 1.

25 exercise dominion = lord it over. they that are great = the great ones. exercise

authority upon. The Prep. *kata* (=down. Ap. 104. x. 1) in the verb implies a bad sense and = oppress them. Cp. Luke 22. 25; where the verb is not the same. See note there.

is supplementary.

shipping = prostrating herself. Gr. *proskuneō*. Ap. 137. 1.

from. Gr. *para*. Ap. 104. xii. 1.

Gr. *ek*. Ap. 104. vii. the left = [Thy] left.

have no idea. Gr. *oida*. Ap. 132. I. 1.

Which would be at His right hand. A symbol of participation. Jer. 25. 15; 49. 12. Ezek. 23. 33.

shall drink of = am about to drink of.

Ap. 115. II. i.

23 shall = shall indeed. 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. 40. prepared: or, destined. of =

by. Gr. *hupo*. Ap. 104. xviii. 1. Father. Ap. 98. III.

24 moved with indignation = took great umbrage. against = about, or with respect to. Gr. *peri*. Ap. 104. xiii. 1.

25 exercise dominion = lord it over. they that are great = the great ones. exercise

authority upon. The Prep. *kata* (=down. Ap. 104. x. 1) in the verb implies a bad sense and = oppress them. Cp. Luke 22. 25; where the verb is not the same. See note there.

28 **26** ° But it shall ¹⁵ not be so ° among you :
 h ° but whosoever ¹⁴ will be great ° among you,
 (p. 1354) let him be your ° minister ;
27 And whosoever ¹⁴ will be ° chief ²⁶ among
 you, let him be your ° servant :
 G K **28** Even as ¹⁸ the Son of man came ¹⁵ not ° to
 (p. 1346) be ministered unto, but ° to minister, and to
 give His ° life a ° ransom ° for many."
 L 1 **29** And as they ° departed ° from Jericho, a
 (p. 1355) ° great multitude followed Him.
30 And, ¹⁸ behold, ° two blind men ° sitting
 ° by the way side,
 m when they heard that ¹⁷ Jesus ° passed by,
 cried out, saying, "Have ° mercy on us, O
 ° Lord, *Thou* ° Son of David."
 n **31** And the multitude ° rebuked them, because
 they should hold their ° peace :
 n but they ° cried ° the more, saying, "Have
³⁰ mercy on us, O ³⁰ Lord, *Thou* ° Son of David."
 m **32** And ¹⁷ Jesus stood still, and ° called them,
 and said, "What ¹⁴ will ye that I ° shall do
 ° unto you ?"
33 They say unto Him, ³⁰ " Lord, that our eyes
 may be opened."
34 So ¹⁷ Jesus had compassion *on them*, and
 touched their eyes: and immediately their
 eyes ° received sight,
 l and ° they followed Him.

F E¹ o **21** And ° when they drew nigh ° unto Jeru-
 29 ° salem, and ° were come ° to ° Bethphage,
 ° unto the mount of Olives, then sent ° Jesus
 two ° disciples,
 p **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.

26 But=However. among. Gr. en. Ap. 104. viii.
 minister=servant (in relation to *activity*).
27 chief=first.
 servant=bond-servant (in relation to *servitude*).
28 The fourth announcement of His sufferings. See
 note on 16. 21.
 to be ministered unto=to be served.
 to minister=to serve.
 life=soul. See Ap. 110. III. 1.
 ransom = redemption price. Ref. to Pent. (Num.
 35. 31). Ap. 117. I.
 for=in the stead of. Gr. *anti*. Ap. 104. ii.

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

L | 1 | 29, 30-. The two blind men. Sitting.
 m | -30. Request, and cry for healing.
 n | 31. Rebuke of multitude.
 n | -31. Rebuke useless.
 m | 32-34-. Request granted. Healing given.
 l | -34. The two blind men. Following.
29 departed = not approaching, as in Luke 18. 35 ; or
 arriving and leaving, as in Mark 10. 46.
 great multitude. The population was about 100,000,
 doubtless with many blind about the gates.
30 two blind men. There are no "discrepancies"
 between this account and those of Mark 10. 46 and
 Luke 18. 35. They describe three miracles on four
 blind men : one on approaching Jericho ; one on leav-
 ing ; two after He had left. See Ap. 152.
 sitting. Not "begging", as in Luke 18. 35.
 by=beside. Gr. *para*. Ap. 104. xii. 3. The others
 were at each gate.
 passed by = is passing by. mercy = pity.
 Lord. Ap. 98. VI. i. a. 3. B. a.
 Son of David. Therefore Israelites, having a claim
 on Him as such. The fifth of nine occurrences of this
 title in Matthew. See note on 1. 1, and Ap. 98. XVIII.
31 rebuked . . . peace = charged them to be silent.
 cried = kept crying.
 the more. Gr. *meizon*. (Adv.) Occ. only here.
 Son of David. The sixth of nine occurrences in
 Matthew. See note on 1. 1.
32 called them. In the other cases He commanded
 them to be "called" (Mark 10. 49), and "led" (Luke
 18. 40). Ap. 152. shall = should.
 unto = for. **34** received = regained.
 they followed. As in Mark 10. 52, and Luke 18. 43.

21. 1-26. 35 (F, p. 1305). THE FOURTH PERIOD. THE KINGDOM REJECTED.
 (*Repeated and Extended Alternation*.)

F | E¹ | 21. 1-7. Bethphage. Arrival and Departure.
 F¹ | 21. 8-11. Jerusalem. The first entry into.
 G¹ | 21. 12-16. In the temple. Cleansing.
 E² | 21. 17. Bethany. Return to.
 F² | 21. 18-22. Jerusalem. Return to.
 G² | 21. 23-25. 46. In the temple and on Olivet. Prediction.
 E³ | 26. 1-17-. Bethany. Return to.
 F³ | 26. -17-29. Jerusalem. The Last Supper.
 G³ | 26. 30-35. In the Mount of Olives. Prediction.

21. 1-7 (E¹, above). BETHPHAGE. ARRIVAL AND DEPARTURE. (*Introversion*.)

E¹ | o | 1. Mission of Two Disciples. Begun.
 p | 2, 3. Commission given.
 q | 4, 5. Fulfilment of Prophecy.
 p | 6. Commission carried out.
 o | 7. Mission of Two Disciples. Ended.

1 when they drew nigh. There were *two* entries : the first in Matthew 21 : the second on "the first day"
 of the following week (Mark 11. 1-3. Luke 19. 28-31. John 12. 12-15). See Ap. 153 and 156. unto
 . . . to. Gr. *eis*. Ap. 104. vi. were come = had arrived. Bethphage = House of Figs. Now *Kefr*
et Tor. According to the Talmud Bethphage consisted of some buildings and the space of ground extending
 from the wall of Jerusalem about a mile (or half-way) toward the town of Bethany (now *el 'Azariyeh*). See
 Ap. 153 and 156. unto = toward. Gr. *pros*. Ap. 104. xv. 3. All the texts read "*eis*" as in the preced-
 ing clause. Jesus. Ap. 98. X. disciples. Not Apostles. **2** Go = go forward. into.
 Gr. *eis*, as above. over against = or just off the high road. Gr. *apenanti* = facing you. In Mark and
 Luke *katenanti* = opposite and below, preferred, here, by all the texts. But the text may have been altered
 to make Matt. agree with Mark and Luke. straightway = immediately. ass . . . colt. Here the *two*
 are sent for, because Zech. 9. 9 was to be fulfilled. In Mark, and Luke, only *one* (only one being necessary to
 fulfil the part of Zechariah quoted by John 12. 14, 15). with. Gr. *meta*. Ap. 104. xi. 1.

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 (p. 1355) 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 the foal of ° an ass."

p 6 And the disciples went, and did as ° Jesus commanded them,

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

F¹r (p. 1356) 8 And ° a very great multitude spread their garments ° in the way; others cut down branches ° from the trees, and ° strawed them ° in the way.

s 9 And the multitudes that 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."

s 10 And when He was come ° into Jerusalem, all the city was ° moved, saying, ° "Who is This?"

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

G¹t 12 And ° Jesus went ° into ° the temple of ° God, and cast out all them that sold and bought ° in ° the temple, and overthrew the tables of ° the moneychangers, and the seats of them that sold ° doves,

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."

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

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

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

" And ° Jesus saith unto them, "Yea; ° have ye never read, ° Out of the mouth of babes and sucklings Thou hast ° perfected praise?"

E² (p. 1355) 17 And He left them, and went ° out of the city ° into Bethany; and He ° lodged there.

F² 18 Now ° in the morning as He returned ° into the city, He hungered.

3 if . . . &c. Expressing the condition simply. Ap. 118. 1. b. The Lord. Ap. 98. VI. i. a. 2. A. 2.

4 was done=came to pass. fulfilled. Cp. Luke 21. 24 and 32. spoken. As well as written.

by=through. Gr. *dia*. Ap. 104. v. 1. 5 Tell ye, &c. Quoted from Zech. 9. 9. See Ap. 107. I. 1, and II. 4. Cp. Isa. 62. 11. Ap. 117. I.

Behold. Fig. *Asterismos*. Ap. 6. upon. Gr. *epi*. Ap. 104. ix. 3.

an ass=a beast of burden. Not the same word as in the preceding clause. 7 brought=led.

put on . . . clothes. Cp. 2 Kings 9. 13 (a mark of respect). clothes=outer garments. they set Him. "He took His seat". Gr. *epikathizō*. Occ. only here.

thereon=upon them: i.e. the garments. 21. 8-11 (F¹, p. 1355). JERUSALEM. FIRST ENTRY. (*Introversion*.)

F¹ | r | 8. Action.
s | 9. Cry. Made.
s | 10. Cry. Effect.
r | 11. Action.

8 a very great multitude=the greater part of the crowd: referring to the proportionate part, not to the actual size. in. Gr. *en*. Ap. 104. viii.

from. Gr. *apo*. Ap. 104. iv. strawed=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 *Hōshī'ān-na'*=Help now. See Ap. 94. III. 3. 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. XVIII. 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. 81) and "shake" (28. 4. Heb. 12. 28. Rev. 6. 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. 29-44) was known, and the people "met Him" (John 12. 18), hence, there was no surprise.

11 of=from. Gr. *apo*. Ap. 104. iv. Nazareth. See note on 2. 23. Ap. 169.

21. 12-16 (G¹, p. 1355). IN THE TEMPLE. CLEANSING. (*Alternation*.)

G¹ | t | 12. Miracle. Cleansing.
u | 13. Scripture fulfilled.
t | 14-16-. Miracle. Healing.
u | -16. Scripture fulfilled.

12 the temple. Gr. *hieron*, the temple courts. Not the *naos*. See note on 23. 16. God. Ap. 98. I. i. 1.

the moneychangers. The half-shekel had to be paid on the 15th of the month Adar, by every Israelite (even the poorest). In every city collectors sat to receive it. On the 25th 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 moneychangers. (So Maimonides, quoted by Lightfoot, vol. iii, p. 45, Pitman's edn.) doves. Required for the Temple offerings. 13 It is written=It standeth written. My house, &c. A composite quotation 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. *pais*. See Ap. 108. iv. the Son of David. The eighth of nine occ. in Matthew. See note on 1. 1. 16 say=are saying. have ye never read . . . ? See Ap. 143. 4. Out of. Gr. *ek*. Ap. 104. vii. See Ap. 107. I. 1, and 117. I. Out of the mouth, &c. Quoted from Ps. 8. 2. perfected=prepared. Gr. *katartizō*=to perfect by preparing. See Ap. 125. 8. 17 out of=without, outside. Not the same word as in v. 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*.)

F² | v | 18, 19-. Words of the Lord. Curse.
w | -19. Miracle. Fig-tree withered.
w | 20. Miracle. Marvel of Disciples.
v | 21, 22. Words of the Lord. Faith.

18 in the morning=early in the morning. See Ap. 97.

29 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 1 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 2 into the sea;' it shall be done.

22 And all things, whatsoever ye shall ° ask 3 in prayer, believing, ye shall ° receive."

G² H R x (p. 1357) 23 And when He was come 2 into the ° temple, the chief priests and the elders of the People came unto Him as He was teaching, and said, ° "By ° what ° authority doest Thou these things? and who gave Thee this ° authority?"

y 24 And 1 Jesus answered and said unto them, ° "I also will ask you one ° thing, which ° if ye tell Me, ° I in like wise will tell you 23 by what authority I do these things.

25 The ° baptism of John, whence was it? ° from ° heaven, or ° of men?"

z 26 And they reasoned ° with themselves, saying, 24 "If we shall say, ° 'From heaven;' He will say unto us, 'Why did ye ° not then believe him?' 26 But 24 if we shall say, 25 'Of men;' we fear the ° people;

z for ° all hold John as a prophet."

y 27 And they answered 1 Jesus, and said, "We ° cannot ° tell."

x And he said unto them, "Neither tell I you 23 by what authority I do these things.

L N¹ a¹ b¹ 28 But what think ye ? ° A certain man had two ° sons; and he came to the first, and said, ° 'Son, ° go work to day 8 in my vineyard.'

29 He answered and said, ° 'I will 25 not:;' but afterward he ° repented, and went.

30 And he came to ° the second, and said likewise. And he answered and said, ° 'I go, ° sir:;' and went 25 not.

19 a = one (single). in = on. Gr. *epi*. Ap. 104. ix. 1. to = up to. Gr. *epi*. Ap. 104. ix. 3. found nothing. See notes on Mark 11. 13. on. Gr. *ek*. Ap. 104. vii.

for ever = for the age (see Ap. 151. II. A. ii. 4. a.), i.e. to the end of that Dispensation. The fig tree represents the national privilege of Israel (see notes on Judges 9. 10), and that is to be restored (Rom. 11. 2, 26). presently = at once, on the spot; Gr. *parachrēma*, rendered "soon" in v. 20. See note on "immediately", Luke 1. 64.

20 How soon, &c. Fig. *Erotēsis* (in wonder). Ap. 6. 21 Verily. See note on 5. 18.

If ye have faith, &c. This is the third occasion that this was repeated. The first was in 17. 20; Mark 11. 23; and the second in Luke 17. 6. The condition is quite hypothetical. See Ap. 118. 1. b.

doubt. Ap. 122. 4. not. Gr. *mē*. Ap. 105. II. Be thou removed, &c. It was a common proverb to say of a great teacher, who removed difficulties, that he was "a rooter up of mountains". See note on Luke 17. 6.

22 ask. Gr. *aiteō*. Ap. 134. I. 4. receive. Supply the Ellipsis: "[it, if it be His will]", from 26. 39-44. Jas. 5. 14, 15. 1 John 5. 14, 15. This is the one abiding condition of all prayer; and this Ellipsis must always be supplied.

21. 23-25. 46 (G², p. 1355). IN THE TEMPLE. TEACHING. (*Alternation*.)

G² H | 21. 23-22. 46. Priests and Elders. Controversy. J | 23. 1-12. Teaching. Crowds and Disciples. Moral.

H | 23. 13-39. Scribes and Pharisees. Denunciation. J | 24. 1-25. 46. Teaching. Disciples. Prophetic.

21. 23-22. 46 (H, above). PRIESTS AND ELDERS. CONTROVERSY IN TEMPLE. (*Introversion*.)

H | K | 21. 23-27. Questions. Chief Priests and Elders. L | 21. 28-44. Parables. Two Sons and Vineyard.

M | 21. 45. Conviction. M | 21. 46. Conspiracy.

L | 22. 1-14. Parable. Marriage of King's Son. K | 22. 15-46. Questions. Pharisees and Sadducees.

21. 23-27 (K, above). QUESTIONS. CHIEF PRIESTS AND ELDERS. (*Introversion*.)

K | x | 23. Their question. Put. y | 24, 25-. His question. Put.

z | -25, 26-. Their reasoning. z | -26. Their reason.

y | 27-. His question. Unanswered. x | -27. Their question. Answered.

23 temple = the Temple courts. Gr. *hieron*. See note on 23. 16.

By. Gr. *en*. Ap. 104. viii. what = what kind of. authority. Gr. *exousia*. Ap. 172. 5. 24 thing = question. Gr. *logos* = word, or matter. if. The condition being quite dependent on a contingency. Ap. 118. 1. b. I in like wise = I also. Note the Fig. *Anteisagōge*. Ap. 6. 25 baptism. Ap. 115. II. 1. from. Gr. *ek*. Ap. 104. vii. 1. heaven. Put by Fig. *Metonymy* (of Subject), Ap. 6, for "God", sing. of = from. Same word as "from" in preceding clause. with. Gr. *para*. Ap. 104. xii. 2. not. Gr. *ou*. Ap. 105. I. 26 people = crowd. all. Put by Fig. *Synecdoche* (of Genus), Ap. 6, for the greater part. 27 cannot tell = do not (Ap. 105. I) know. tell = know. Gr. *oida*. Ap. 132. I. i.

21. 28-44 (L, above). PARABLES. (*Division*.)

L | N¹ | 28-32. The Two Sons. Disobedience. N² | 33-44. The Husbandmen. Rebellion.

21. 28-32 (N¹, above). THE TWO SONS. DISOBEDIENCE. (*Repeated Alternation*.)

N¹ | a¹ | 28-. Appeal for opinion. b¹ | -28-30. The Two Sons. Contrasted. a² | 31-. Appeal for decision. b² | -31-. The Two Sons. Answer. a³ | -31, 32. Application.

28 A certain man, &c. Here follow three parables spoken in the Temple. sons = children. Gr. *teknon*. Ap. 108. i. Go work to day = Go to-day, work. 29 I will not = I do not choose [to go]. Ap. 102. 1. repented. Gr. *metamelomai*. See Ap. 111. I. 2. 30 the second. Tischendorf reads "the other" (Gr. *heteros*, Ap. 124. 2). sir. Gr. *kurios*. Ap. 98. VI. i. a. 4. B.

a² 31 ° Whether ²⁵ of them twain did ° the will of
29 his father? "

b² They say unto him, " The first."

(p. 1357) a³ ¹ Jesus saith unto them, ²¹ " Verily I say unto
you, That the ° publicans and the harlots ° go
into ° the kingdom of ¹² God ° before you.

32 For John came ² unto you ⁸ in the way of
righteousness, and ye believed him ²⁵ not: but
the ³¹ publicans and the harlots believed him:
and ye, when ye had seen it, ²⁹ repented ²⁵ not
afterward, that ye might believe him.

N² O c (p. 1358) 33 Hear ° another parable: There was a cer-
tain ° householder, which planted a vineyard,
and ° hedged it round about, and digged a
° winepress ⁸ in it, and built a ° tower, and ° let
it out to husbandmen, and ° went into a far
country:

d 34 And when the ° time of the fruit drew
near, he sent his servants ° to the ³³ husband-
men, that they might receive the fruits of it.

35 And the husbandmen took his servants,
and ° beat one, ° and killed ° another, ° and
stoned ° another.

36 Again, he sent ° other servants ° more
than the first: and they did unto them ° like-
wise.

37 But ° last of all he sent ¹ unto them ° his
son, saying, ' They will ° reverence my son.'

38 But when the husbandmen saw the son,
they said ° among themselves, ' This is the
heir; come, let us kill him, and let us ° seize
on his inheritance.'

39 And they caught him, and cast him ° out
of the vineyard, and slew him.

c 40 ° When ° the lord therefore of the vineyard
° cometh, what will he do unto those hus-
bandmen? "

d 41 They say unto him, " He will ° miserably
destroy those ° wicked men, and will let out
his vineyard unto ³⁶ other husbandmen,
° which shall render him the fruits ⁸ in their
seasons."

P 42 ¹ Jesus saith unto them, ° " Did ye never
read ⁸ in the scriptures, ° " The Stone Which the
builders rejected, the same is become the head
of the corner: this is ° the LORD'S doing, and it
is marvellous ⁸ in our eyes? "

O 43 Therefore say I unto you, ³¹ The kingdom
of ¹² God shall be taken ⁸ from you, and ° given to
a nation bringing forth the fruits thereof.

P 44 And whosoever shall fall ° on this Stone
shall be broken: but ° on whomsoever It shall
fall, It will ° grind him to powder."

M (p. 1357) 45 And when the chief priests and Pharisees
had heard His parables, they ° perceived that
He spake of them.

M 46 But when they sought to lay hands on
Him, they feared the ° multitude, because they
° took Him ° for a prophet.

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 *ruining* a thing in some way. This supplies the contrast here. Occ. else-
where only in Luke 20. 18; Sept. (Theodotion) for utter destruction, in Dan. 2. 44. Cp. Job 27. 21. 45 per-
ceived = got to know. Gr. *ginōskō*. Ap. 132. I. ii. 46 multitude = crowds. took Him, &c. =
were holding Him as a prophet. for. Gr. = as; but all the texts read "eis" = for. Ap. 104. vi.

31 Whether of them twain = Which of the two.
the will = the desire. Gr. *thelēma* (the Noun of Ap.
102. I).

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.

21. 33-44 (N², p. 1357). THE HUSBANDMEN. REBELLION. (Alternation.)

N² O | 33-41. The Parable. Given.
P | 42. The Scripture cited (Ps. 118. 22).
O | 43. The Parable. Its application.
P | 44. The Scripture cited (Isa. 8. 14).

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

O | c | 33. The Owner making His Vineyard.
d | 34-39. The Husbandmen. Conduct.
c | 40. The Owner coming to His Vineyard.
d | 41. The Husbandmen. Judgment.

33 another. Gr. *allos*. 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. 20.
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
lessees, 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 jour-
neyed. As in 25. 14, 15. Mark 12. 1; 13. 34. Luke
15. 13; 20. 9.

34 time = season. to. Gr. *pros*. Ap. 104. xv. 3.
35 beat one, &c. = one they beat, and one they
killed, and one they stoned.

and. Note the Fig. *Polysyndeton*, Ap. 6.
another = one.

36 other. Gr. *allos*. Ap. 124. 1.

37 last of all = at last.

his son = his own son. Here is the real answer to
v. 23.

reverence = stand in awe of.

38 among. Gr. *en*. Ap. 104. viii. 2.

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

39 out = without, outside (as in Heb. 13. 12).

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

cometh = shall have come.

41 miserably . . . wicked. Note the Fig. *Parono-
masia* (Ap. 6). Gr. *kakous kakōs*. 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.

The Stone, &c. Quoted from Ps. 118. 22. Cp. Acts
4. 10-12. See Ap. 107. I. 1.

the LORD'S = Jehovah's. Ap. 98. VI. i. a. 4. B. a.
Lit. "from (Ap. 104. xii. 1) Jehovah".

43 given to a nation. The new Israel, as prophesied
in Isa. 66. 7-14.

44 on = upon. Gr. *epi*. Ap. 104. ix. 3.

or scatter as dust. But in a *Papyrus* (Fayyūm, second
or third cent. A.D.) it is used for *ruining* a thing in some way. This supplies the contrast here. Occ. else-
where only in Luke 20. 18; Sept. (Theodotion) for utter destruction, in Dan. 2. 44. Cp. Job 27. 21. 45 per-
ceived = got to know. Gr. *ginōskō*. Ap. 132. I. ii. 46 multitude = crowds. took Him, &c. =
were holding Him as a prophet. for. Gr. = as; but all the texts read "eis" = for. Ap. 104. vi.

L Q¹ e
(p. 1359)

22 And ° Jesus answered and spake unto them again ° by ° parables, and said, 2 ° "The kingdom of ° heaven is like unto a certain king, which made a ° marriage for his son,

3 And ° sent forth his servants to call them that ° were bidden ° to the ° wedding :

f and they ° would ° not come.

4 Again, he ° sent forth ° other servants, saying, 'Tell them which ° are bidden, ° 'Behold, I have prepared my ° dinner: my oxen and my ° fatlings are killed, and all things are ready: come ° unto the ° marriage.'

f 5 But they ° made light of it, and ° went their ways, one ° to ° his farm, another ° to his ° merchandise:

6 And the remnant took his servants, and ° entreated them spitefully, and ° slew them.

7 But when the king heard ° thereof, he was wroth: and he sent forth ° his armies, and destroyed those murderers, and ° burned up their city.

Q² g 8 ° Then saith he to his servants, 'The ° wedding is ready, but they which ° were bidden were ° not worthy.

h 9 ° Go ye therefore ° into ° the highways, and as many as ye shall find, bid ° to the ° marriage.'

h 10 So those servants ° went out ° into ° the highways, and gathered together all as many as they found, both ° bad and good: and the ° wedding ° was furnished with guests.

g 11 And when the king came in ° to see the guests, ° he saw there a ° man which had ° not on ° a ° wedding garment:

12 And he saith unto him, ° 'Friend, how camest thou in hither ° not having ° a ° wedding garment?' And he was ° speechless.

13 Then said the king to the servants, 'Bind him hand and foot, and take him away, and cast him ° into ° outer darkness; there shall be ° weeping and gnashing of teeth.'

14 ° For many are called, but few are chosen."

K R T 15 Then ° went ° the Pharisees, and took counsel how they might ° entangle Him ° in His talk.

(p. 1360)

22. 1-14 (L, p. 1357). PARABLES. MARRIAGE OF KING'S SON. (Division.)

L | Q¹ | 1-7. The bidden Guests.
| Q² | 8-14. The substituted Guests.

22. 1-7 (Q¹, above). THE BIDDED GUESTS. (Alternation.)

Q¹ | e | 1-3-. Call to those bidden. First call.
| f | -3. Servants sent. Refused.
| e | 4. Call to those bidden. Second call.
| f | 5-7. Servants sent. Ill treated.

1 Jesus. See Ap. 98. X. by = in. Gr. en. Ap. 104. viii. parables. This was the third of the three spoken in the Temple, Cp. 21. 28, 33.

2 The kingdom of heaven. See Ap. 114. heaven = the heavens. See notes on 6. 9, 10. marriage = marriage or wedding feast. See Ap. 140. II. 2.

3 sent forth, &c. John, the Lord, and the Twelve. were bidden = those who had been bidden. This bidding had been done by the prophets. For the custom of such a later "sending" cp. Est. 5. 8 with 6. 14. to. Gr. eis. Ap. 104. vi. wedding = wedding feast, as "marriage" in v. 2. would not come = wished not to come. Ap. 102. 1. not. Gr. ou. Ap. 105. I.

4 other servants. Peter and "them that heard Him" (Heb. 2. 3), as recorded in the Acts. are bidden = had been bidden, as in v. 3. Behold. Fig. Asterismos (Ap. 6). dinner = breakfast, or luncheon. Not deipnon, which is supper.

fatlings = fatted beasts. Gr. sitistos. Occ. only here. unto. Gr. eis. Ap. 104. vi.

5 made light of it = gave no heed [to it]. went their ways = went away. his = his own; "our own" being emphatic for contrast. Cp. 1 Chron. 29. 16. merchandise = commerce. Gr. emporia. Occ. only in Matthew.

6 entreated, &c. As in Acts 4. 1-3; 5. 40, 41; 11. 19. slew them. Acts 7. 54-60; 8. 1; 12. 2-5.

7 thereof. See the varied supply of the Ellipsis after "heard" in vv. 7, 22, and 33. his armies. The Roman armies. burned up their city. Gr. emprēthō. Occ. only here. This refers to the destruction of Jerusalem, which took place shortly after the close of the Acts Dispensation.

22. 8-14 (Q², above). THE SUBSTITUTED GUESTS. (Introversion.)

Q² | g | 8. The bidden Guests. Not worthy.
| h | 9. Other Guests to be substituted.
| h | 10. Other Guests substituted.
| g | 11-14. The intruding Guest. Detected.

8 Then, &c. This, as to time, leaps over the present Dispensation, and takes up the yet future preaching of 24. 14, for it has to do with the same people. Dispensation. into = upon. Gr. epi. Ap. 104. ix. 3. the highways = the public roads, or cross-roads. Gr. diexodos. Occ. only here. 10 went out = having gone out. into. Gr. eis. Ap. 104. vi. bad. Gr. ponēros. Ap. 128. III. 1. was furnished = became filled. 11 to see = to gaze upon, view as a spectacle, or inspect. Ap. 133. I. 12. he saw = he beheld. Ap. 133. I. 1. man. Gr. anthrōpos. Ap. 123. 1. a wedding garment. As prescribed by Eastern etiquette. 12 Friend. Gr. hetairos. Occ. only in Matthew (here; 11. 16; 20. 13; 26. 50). not. Gr. mē. Ap. 105. II. Not the same word as in v. 11, because this refers to the man's subjective consciousness of the omission when he entered, not to the mere forgetfulness of the fact. speechless. There was no excuse for the insult implied in the negative mē, above. 13 outer = the outer. Gr. exōteros. Occ. only in Matt. 8. 12; 22. 13; and 25. 30. weeping, &c. The weeping and the grinding. See note on 8. 12. 14 For, &c. Cp. 20. 16.

22. 15-46 (K, p. 1357). QUESTIONS. PHARISEES AND SADDUCEES. (Alternation.)

K | R | 15-22. The Pharisees' Question. Civil.
| S | 23-33. The Sadducees' Question. Religious.
R | 34-40. The Pharisee's Question. Moral.
| S | 41-46. The Lord's Question and Answer.

22. 15-22 [For Structure see next page].

15 went = came: as in v. 23. A threefold temptation. See R, S, and R, above. the Pharisees. See Ap. 120. II. entangle = entrap. Gr. pagideuō. Occ. only here. in. Gr. en. Ap. 104. viii.

U (p. 1360) 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 ¹⁵ in truth, ° neither carest Thou ° for any man : for Thou ° regardest ³ not the person of ¹¹ men.

17 Tell us therefore, What thinkest Thou ? Is it lawful to give ° tribute unto Cæsar, or ³ not ?”

V i 18 ° But ¹ Jesus ° perceived their ° wickedness, and said, “ Why tempt ye Me, ye hypocrites ?
19 Shew Me the ⁷ tribute ° money.”

k And they ° brought unto Him a ° penny.

Y i 20 And He saith unto them, “ Whose is this ° image and ° superscription ?”

k 21 They say unto Him, “ Cæsar’s.”

U Then saith He unto them, “ Render therefore unto Cæsar the things which are Cæsar’s ; and unto ¹⁶ God the things that are ¹⁶ God’s.”

T 22 When they had heard ° these words, they marvelled, and left Him, and went their way.

S l 23 ° The same day came to Him ° the Sadducees, which say that there ° is ° no resurrection, and asked Him,

m 24 Saying, ¹⁶ “ Master, ° Moses said, ° “ If a man ° die, having ²³ no ° children, his brother shall ° marry his wife, and raise up ° seed unto his brother’.

25 Now there were ° with us seven brethren : and the first, when he had married a wife, deceased, and, having ²³ no ° issue, left his wife unto his brother :

26 Likewise the second also, and the third, unto the seventh.

27 And ° last of all ° the woman died also.

28 Therefore ¹⁵ in the resurrection whose wife shall she be of the seven ? for they all had her.”

l 29 ° Jesus answered and said unto them, “ Ye do err, ° not knowing the scriptures, nor the power of ¹⁶ God.

m 30 For ¹⁵ in the resurrection they neither marry, nor are given in marriage, but are as the angels of ¹⁶ God ¹⁵ in ° heaven.

31 But as ° touching the resurrection ° of the dead, ° have ye ³ not read that which was spoken unto you ° by ¹⁶ God, ° saying,

32 ° “ I am the ¹⁶ God of Abraham, ° and the God of Isaac, ° and the ¹⁶ God of Jacob ?” ¹⁶ God is ³ not the ¹⁶ God of ° the dead, but of ° the living.”

33 And when the multitude heard ° this, they were astonished at His ° doctrine.

R n (p. 1361) 34 But when ¹⁵ the Pharisees had heard that He had put ²³ the Sadducees to silence, they were gathered together.

31 touching = concerning. Gr. *peri*. Ap. 104. xiii. 1.

Ap. 139. 1. have ye not read . . . = Did ye never read . . . See Ap. 143.

Ap. 104. xviii. 1. saying. See Ap. 107. II. 1.

See Ap. 117. I. and. Note the Fig. *Polysyndeton* (Ap. 6).

139. 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. *zab*. See note on 9. 18.

See note on “ thereof” (v. 7). at. Gr. *epi*. Ap. 104. ix. 2.

22. 15-22 (R, p. 1359). THE PHARISEES’ QUESTION. (*Introversion and Alternation*.)

R T | 15. Counsel taken.

U | 16, 17. Their Question as to Tribute.

V | i | 18, 19-. His demand.

k | -19. Their compliance.

V | i | 20. His Question.

k | 21-. Their Reply.

U | -21. Their Question answered.

T | 22. Departure taken.

The Argument.

16 their = their own.

with. Gr. *meta*. Ap. 104. xi. 1.

Herodians. It is uncertain whether this refers to Herod’s servants, officers, household, or to a political party. Prob. = courtiers.

Master = Teacher. Ap. 98. XIV. v. 1.

we know. Gr. *oida*. See Ap. 132. 1.

God. Ap. 98. I. i. 1.

neither carest = there is no (Gr. *ou*. Ap. 105. I.) care with Thee.

for = about. Gr. *peri* = concerning. Ap. 104. xiii. 1.

regardest not = lookest not on. Gr. *eis*. Ap. 104. vi.

17 tribute. This was the poll-tax paid in Roman money by each person who was enrolled in the census. See note on 17. 25. Occ. only there, here, and Mark 12. 14.

18 perceived. Gr. *ginōskō*. Ap. 132. I. 2.

wickedness. Gr. *ponēria*. Ap. 128. III (1).

19 money = coin. Gr. *nomisma*. Occ. only here.

penny = a *dēnarius*. See note on 20. 2 and Ap. 51. I. 4.

20 image. Therefore not a Jewish or Herodian coin, but a Roman.

superscription = inscription.

22 these words. See note on “ thereof”, v. 7.

22. 23-33 (S, p. 1359). THE SADDUCEES’ QUESTION. (*Alternation*.)

S | l | 23. Sadducees’ error. Denial of Resurrection.

m | 24-28. Resurrection. Questioned.

l | 29. Sadducees’ error. Ignorance of Scripture.

m | 30-33. Resurrection. Proved.

23 The same day = On (Gr. *en*. Ap. 104. viii) that same day.

the Sadducees. No Article. See Ap. 120. II.

is no resurrection = is not a resurrection.

no. Gr. *mē*. Denying subjectively not the fact, but asserting their disbelief of the fact.

24 Moses. See note on 8. 4.

If a man die, &c. An hypothetical case. See Ap. 118. I. b/ Quoted from Deut. 25. 5. See Ap. 107. II. 2.

die = should die.

children. Gr. *teknon*, here put for son. So Deut. 25. 5.

marry. Gr. *epigambreuō*. Occ. only in Matthew. Used here because it specially refers to a marriage between relatives.

seed = issue, as in v. 25.

25 with. Gr. *para*. Ap. 104. xii. 2.

issue. Same as “ seed” in v. 24.

27 last of all = at last, as in 21. 37.

the woman died also = the woman also died.

29 Jesus = But Jesus (Ap. 98. X).

not knowing. Note the negative, implying their unwillingness to know, not stating the mere fact. See Ap. 105. II. All are sure to err who do not know the Scriptures.

30 heaven. Singular. See note on 6. 9, 10.

of the dead = of dead bodies, with Art. See

Ap. 139. 1. by. Gr. *hupo*.

32 I am, &c. Quoted from Ex. 3. 6.

the dead = dead people. See Ap.

139. 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. *zab*. See note on 9. 18.

33 this. doctrine = teaching.

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

29 35 Then one ° of them, which was ° a lawyer, asked Him a question, tempting Him, and saying,

36 16 "Master, ° which ° is the great commandment 13 in the law?"

o (p. 136r) 37 1 Jesus said unto him, ° "Thou shalt love ° the LORD thy 16 God ° with all thy heart, and ° with all thy ° soul, and ° with all thy mind.

38 This is the first and great commandment.

o 39 And ° the second is like unto it, 37 Thou shalt love thy neighbour as thyself.

n 40 ° On these two commandments hang ° all the law and the prophets."

S W p 41 While the ° Pharisees were gathered together, 1 Jesus asked them,

42 Saying, ° "What think ye ° of ° Christ? whose Son is He?"

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

X 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, ° till I make Thine enemies Thy footstool?'"

W p 45 If David then call Him ° Lord, how is He his Son?"

q 46 And ° no man was able to answer Him ° a word, neither durst any man ° from that day forth ask Him any more questions.

J r1 23 Then spake ° Jesus to the ° multitude, and to His disciples,

2 Saying, "The scribes and the ° Pharisees ° sit ° in ° Moses' seat:

s1 3 ° All therefore whatsoever they bid ye 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;

Lord. Ap. 98. VI. i. a. 2. A. a. on. Gr. ek. set Thine enemies as a footstool for Thy feet. The first of seven references to Ps. 110. 1 in the N.T. (here; Mark 12. 36. Luke 20. 42. Acts 2. 34. 1 Cor. 15. 25. Heb. 1. 13; 10. 13). All refer to Messiah's session on the Father's throne until His enemies shall be placed "as a footstool for His feet", except 1 Cor. 15. 25, where they are at length put in subjection to the Son (Adonai) "under His feet." In all the six, 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. 23; 16. 28; 23. 39; 24. 34. Acts 3. 19-26; 28. 25-26. 45 Lord. Ap. 98. i. a. 1. B. b. 46 no man=no one. Gr. ou deis. See Ap. 105. I. a word. Gr. logos. See note on Mark 9. 32. from. Gr. apo. Ap. 104. iv.

23. 1-12 (J, p. 1357). TEACHING. IN THE TEMPLE. MULTITUDES AND DISCIPLES. (MORAL.) (Repeated Alternation.)

J | r1 | 1, 2. Self-exaltation. Scribes. (Session.)
s1 | 3, 4. "Do not ye" what they bid.
r2 | 5-7. Self-exaltation. Scribes. (Works.)
s2 | 8-11. "Be not ye" like them.
r3 | 12. Self-exaltation. Scribes. (Application.)

1 Jesus. Ap. 98. X. multitude=crowds. Note the Structure (J1, p. 1357). 2 Pharisees. See Ap. 120. II. The Sadducees had their own "leaven" (16. 6) but not this. sit=have taken [their] seat. in=upon. Gr. epi. Ap. 104. ix. 1. 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 "bade" the People to ask Barabbas and destroy Jesus. that. Omit this word as not being in the Greek, or required by the Fig. Ellipsis. 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 ye not". not. Gr. mē. Ap. 105. II. after=according to. Gr. kata. Ap. 104. x. 2. they say=they say [ought to be done], but they do not do the works themselves. not. Gr. ou. Ap. 105. I. Note the difference between the two negatives in this verse. 4 For they bind, &c. By what they "bid you observe". A further proof that "observe and do" is not the Lord's command to carry these many burdens "grievous to be borne". on=upon. Gr. epi. Ap. 104. ix. 3. men's. Gr. anthrōpos. Ap. 123. 1.

22. 34-40 (R, p. 1359). THE PHARISEES' QUESTION. (Introversion.)

R | n | 34-36. The Great Commandment. Question.
o | 37, 38. Answer. The First: Love of God.
o | 39. Answer. The Second: Love of Neighbour.
n | 40. The Great Commandment. Jointly.

35 of. Gr. ek. Ap. 104. vii.

a lawyer=a teacher of the law.

36 which, &c.=what kind of commandment?

is the great=is great. The Scribes divided them all up: 248 affirmative ones (the number of the members of the body): 365 negative (the number of days in the year): 248+365=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. 38); not the greatest and least.

37 Thou shalt love, &c. Quoted from Deut. 6. 5; 10. 12; 30. 6.

the LORD=Jehovah. Ap. 98. VI. i. a. A. a.

with. Gr. en. Ap. 104. viii.

soul. Gr. psuchē. Ap. 110. V.

39 the second, &c. Quoted from Lev. 19. 18.

40 On=In. Gr. en. Ap. 104. viii. all=the whole.

22. 41-46 (S, p. 1359). THE LORD'S QUESTION AND ANSWER. (Introversion.)

S | W | p | 41, 42-. His Question: "Whose Son is Messiah?"
q | -42. Their Answer: "The Son of David."
X | 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. peri, as in v. 16 ("for").

Christ=the Messiah (with Art.).

The Son of David. Lit. David's Son. The last of nine occ. of this title in Matthew. See note on 1. 1, and Ap. 98. XVIII. 43 in=by, as in v. 1.

spirit. Gr. pneuma. Ap. 101. II. 3.

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. i and 117. I.

Ap. 104. vii. till, &c.=until I shall have (Gr. an)

29 but they themselves ° will ° not ° move them with one of ° their fingers.

r² (p. 136r) 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.

s² 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.

1³ 12 And whosoever shall exalt himself shall be ° abased; and he that shall humble himself shall be exalted.

H Y¹ A t (p. 136z) 13 But ° woe unto you, ° scribes and ° Pharisees, hypocrites! for ye ° shut up ° the kingdom of ° heaven ° against ° men: for ye ° neither go in yourselves, ° neither suffer ye them that are entering to go in.

u 14 Woe unto you, scribes and ° Pharisees, hypocrites! for ye devour widows' houses, and for a pretence ° make long prayer:

u ° therefore ye shall receive the ° greater ° damnation.

t 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.

B 16 Woe unto you, ye blind guides, which say, 'Whosoever shall swear ° by ° the Temple, it is ° nothing; but whosoever shall swear ° by the gold of ° the Temple, he is a ° debtor!'

17 Ye fools and blind: for whether is greater, the gold, or ° the Temple that sanctifieth the gold?

18 And, 'Whosoever shall swear ° by the altar, it is nothing; but whosoever sweareth ° by the gift that is upon it, he is ° guilty.'

19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear ° by the altar, sweareth ° by it, and ° by all things thereon.

21 And whoso shall swear ° by ° the Temple, sweareth ° by it, and ° by Him That dwelleth therein.

make long prayer = praying at great length.

greater = more abundant. damnation = judgment or condemnation.

see Ap. 126. land = dry [land]. proselyte. The Greek is transliterated, and means a comer over to. Used of a Gentile who came over to the Jews' religion. Occ. only here; and Acts 2. 10; 6. 5; 13. 43.

is made = becomes [one]. the child of hell = a son of Gehenna. A Hebraism = Gehenna's people.

See Ap. 131. I; and note on 5. 22. 16 by. Gr. en. Ap. 104. viii. the Temple = the Sanctuary:

i. e. the Naos, or actual Temple building, consisting of the Holy Place and the Holy of Holies. Spelt 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.

[to fulfil the oath]. In v. 18 rendered "guilty"; whereby there is (in Eng.) the Fig. Paræchests = guilty [and must pay the geld, i. e. the penalty]. See Ap. 6.

will not move = do not choose to touch.

will. See Ap. 102. 1.

not. Gr. ou. Ap. 105. I.

move. Much less bear.

their = their own.

5 for to be seen = to be gazed upon as a spectacle.

Same word as "see" in 22. 11.

for = for the purpose. Gr. pros. Ap. 104. xv.

phylacteries. Gr. phylaktērion. Occ. only here.

See notes, &c., on Ex. 13. 9. Deut. 6. 8. Ref. to Pent.

Ap. 92 and 117. I.

the borders = the fringes. Ref. to Pent. (Num. 15.

37-41. Deut. 22. 12). Originally a mark of separation between Israel and the surrounding nations. Cp. Luke 8. 44.

6 love = are fond of. Gr. philō. Ap. 135. I. 2.

uppermost rooms = the first place, as in next clause.

at = in. Gr. en. Ap. 104. viii.

chief seats = first seats, as in preceding clause.

in. Gr. en. Ap. 104. viii.

7 greetings = the formal salutations.

of = by. Gr. hupo. Ap. 104. xviii.

Rabbi = my Master. Cp. v. 8. Note the Fig. Epi-

zeusis for Emph. (Ap. 6).

8 not. Gr. mē. Ap. 105. II.

Master = Leader, Guide, or Director. Gr. kathēgētēs.

Occ. only here and in v. 10. All the texts read didaskalos. Teacher.

even Christ. All the texts omit, with Syr.; but, Scrivener thinks, on insufficient authority.

Christ. See Ap. 98. IX.

9 no. Gr. mē. Ap. 105. II.

father. This is against those who loved to be so called.

upon. Gr. epi. Ap. 104. ix. 1.

Father. See Ap. 98. III.

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

11 he that is greatest among you = the greater of you.

12 abased = humbled, as in next clause.

23. 13-39 (H, p. 1357). SCRIBES AND PHARISEES. (Division.)

H | Y¹ | 13-33. Denunciation. The Eight Woes.

| Y² | 34-39. Prophecy.

13-33 (Y¹, above). DENUNCIATION. THE EIGHT WOES. (Introversion.)

Y¹ | A | 13-15. Their treatment of the living.

| B | 16-22. False swearing.

| C | 23. Hypocrites.

| C | 24. Blind guides.

| B | 25-28. False cleansing.

| A | 29-33. Their treatment of the dead.

13-15 (A, above). THEIR TREATMENT OF THE LIVING. (Introversion.)

A | t | 13. Proselytes. The honest hindered.

| u | 14-. Incrimination.

| u | -14. Condemnation.

| t | 15. Proselytes. Those made, made worse.

13 woes. The first of eight woes in Y¹ (vv. 13-33). Cp.

5. 3; and see Ap. 126. All the texts (with Syr.) trans-

pose 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.

neither = 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).

15 woe, &c. Cp. 5. 5, and

see Ap. 126. land = dry [land]. proselyte. The Greek is transliterated, and means a comer over to. Used of a Gentile who came over to the Jews' religion. Occ. only here; and Acts 2. 10; 6. 5; 13. 43.

is made = becomes [one]. the child of hell = a son of Gehenna. A Hebraism = Gehenna's people.

See Ap. 131. I; and note on 5. 22. 16 by. Gr. en. Ap. 104. viii. the Temple = the Sanctuary:

i. e. the Naos, or actual Temple building, consisting of the Holy Place and the Holy of Holies. Spelt 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.

[to fulfil the oath]. In v. 18 rendered "guilty"; whereby there is (in Eng.) the Fig. Paræchests = guilty [and must pay the geld, i. e. the penalty]. See Ap. 6.

29 **22** And he that shall swear ¹⁶ by ° heaven, sweareth ¹⁶ by the throne of ° God, and ¹⁶ by Him That sitteth thereon.

C (p. 1362) **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.

C **24** Ye blind guides, ° which ° strain ° at ° a ° gnat, and ° swallow ° a ° camel.

B **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, that the outside of them may ° be ° clean also.

27 ° Woe unto you, scribes and Pharisees, hypocrites! for ye ° are like unto ° whited sepulchres, which indeed ° appear beautiful outward, but are within full of ° dead men's bones, and of all uncleanness.

28 Even so ye also ° outwardly ²⁷ appear righteous unto ° men, but within ye are full of hypocrisy and ° iniquity.

A **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 would ° not have been partakers with them ° in the blood of the prophets.’

31 ° Wherefore ye be witnesses unto yourselves, that ye are the ° children of them which killed the prophets.

32 ° Fill ye up then the measure of your fathers.

33 Ye serpents, ye ° generation of vipers, how can ye ° escape the ° ¹⁴ damnation of ° ¹⁵ hell?

Y² v (p. 1363) **34** ° Wherefore, ° behold, I send ° unto you prophets, and wise men, and scribes: and some ° of them ye shall kill and crucify; and some ° of them shall ye scourge ° in your synagogues, and persecute them ° from city ° to city:

w **35** ° That ° upon you may come all the righteous ° blood shed ° upon the earth, ° ³⁴ from the blood of ° righteous Abel unto the ° blood of ° Zacharias son of Barachias, whom ° ye slew between ° ¹⁶ the Temple and the altar.

x **36** ° Verily I say unto you, All these things shall come ° ³⁵ upon ° this generation.

22 heaven. Sing. See notes on 6. 9, 10. God. Ap. 98. I. i. 1.

23 Woe, &c. Cp. 5. 7, and see Ap. 126. pay tithe = tithe, or take tithes. Eng. tithe = tenth; hence, a district containing ten families was called a tithing.

anise = dill. Occ. only here. cummin. Heb. *kumin*. Gr. *kuminon*. (Occ. only here.) Germ. *kümmel*.

faith. Or, faithfulness, as in Rom. 3. 3. Gal. 5. 22.

24 which, &c. Fig. *Paræmia*. Ap. 6.

strain = habitually filter out. Gr. *diulizō*. Occ. only here.

at. A mistake perpetuated in all editions of the A. V. All “the former translations” had “out”.

a = the: which makes it read like a proverb.

gnat. Gr. *kônōps*. Occ. only here.

swallow = gulp down: Eng. drink up.

camel. An unclean animal. See Lev. 11. 4.

25 Woe, &c. Cp. 5. 8, and see Ap. 126.

make clean = cleanse ceremonially.

platter = dish: i.e. a side dish. Gr. *paropsis*. Occ. only in these verses.

extortion = plunder.

excess = incontinence.

26 that which is within = the inside of.

be = become.

clean also. The “also” must be connected with outside: “that the outside also may become clean”.

27 Woe, &c. Cp. 5. 9, and see Ap. 126.

are like unto. Gr. *paromoiazō*. Occ. only here.

whited. Sepulchres were whitened a month before the Passover, to warn off persons from contracting uncleanness (Num. 19. 16).

appear. Ap. 106. I. 1.

dead men's bones = bones of dead people. See Ap. 139. 2.

28 iniquity = lawlessness. Ap. 128. III. 4.

29 Woe, &c. Cp. 5. 9, and see Ap. 126.

tombs. Gr. *taphoi*. There are four at the base of Olivet: those of Zechariah, Absalom, Jehoshaphat, and St. James; but there is no authority for these names.

garnish = adorn or decorate. Perhaps being whitened just then, before the Passover.

sepulchres = *mnemia* = monuments.

30 If, &c. The condition being assumed as an actual fact. See Ap. 118. 2. a.

31 Wherefore = so that.

children = sons. Ap. 108. III.

32 Fill ye up = And ye, fill ye up.

33 generation = offspring, or brood. Pl. as in 3. 7; 12. 34; and Luke 3. 7.

escape = escape from (Gr. *apo*). Ap. 104. iv.

23. 34-39 (Y², p. 1362). PROPHECY.

(Extended Alternation.)

Y² v | 34. Prophets. Future sending.

w | 35. Result.

x | 36. “I say unto you”.

v | 37. Prophets. Past sending.

w | 38. Result.

x | 39. “I say unto you”.

34 Wherefore = Because of this. Gr. *dia* (Ap. 104. v. 2) *touto*. behold. Fig. *Asterismos*. Ap. 6. unto. Gr. *pros*. Ap. 104. xv. 3. of. Gr. *ek*. Ap. 104. vii. from = away from. Gr. *apo*. Ap. 104. iv.

to. Gr. *eis*. Ap. 104. vi. **35** That = So that. upon. Gr. *epi*. Ap. 104. ix. 3. blood. Put by Fig. *Metonymy* (of the Subject) for blood-guiltiness (Ap. 6). righteous Abel = Abel the righteous

[one], Gen. 4. 4. Cp. Heb. 11. 4. Zacharias son of Barachias. Not the son of Jehoiada (2 Chron.

24. 20, 21) but Zechariah the prophet (Zech. 1. 1, 7), who, we here learn (by Fig. *Hysteresis*, 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 later Zacharias

(the prophet) some 400 years before? And why may it not be prophetic of another “Zechariah, the son of

Baruch” who was thus martyred some thirty-six years after? See Josephus (*Wars*, iv. 5. 4). ye slew.

This may be taken as the Fig. *Prolēpsis* (Ampliatio), Ap. 6, speaking of future things as present. See 26. 2.

Ps. 93. 1; 97. 1; 99. 1. Isa. 37. 22; 48. 5-7. Luke 3. 19, 20. Cp. Matt. 11. 2, &c. **36** Verily. See

note on 5. 18. this generation. See note on 11. 16; 24. 34.

v 37 O ° Jerusalem, ° Jerusalem, *thou* that kill-
 est the prophets, and stonest them which are
 29 sent ° unto thee, how often would I have
 gathered thy ° children together, even as a
 hen gathereth her ° chickens ° under *her*
 wings, and ye ° would ° not!

w 38 ° Behold, ° your ° house ° is left unto ° you
 ° desolate.

x 39 For I say unto you, Ye shall ° not ° see Me
 henceforth, ° till ye shall say, ° Blessed is He
 That cometh ° in the name of ° the LORD.' °

J D (p. 1364) 24 And ° Jesus ° went out, and departed
 ° from ° the temple :

E and His disciples came to *Him* for to shew
 Him ° the buildings of ° the temple.

F 2 And ° Jesus said unto them, ° “See ye ° not
 all these things? ° verily I say unto you,
 There ° shall not be left here one stone ° upon
 another, that ° shall not be thrown down.”

D 3 And as He sat ° upon the mount of Olives,
 E the disciples came unto Him ° privately, say-
 ing, “Tell us,

G¹ when shall these things be

G² and what *shall be* the sign of Thy ° coming,

G³ and of ° the end of the ° world ? °

F H¹ y 4 And ° Jesus answered and said unto them,
 ° “Take heed that ° no man ° deceive you.

z 5 For many shall come ° in My name, saying,
 ‘I am ° Christ;’ and shall ° deceive many.

z 6 And ye ° shall hear of wars and rumours
 of wars : ° see that ye be ° not troubled :

y for ° all ° these things ° must ° come to pass,
 but ° the end is not yet.

37 Jerusalem. Note the Fig. *Epizeuxis* (Ap. 6), for emphasis. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the inhabitants.

children. Pl. of *teknon*. Ap. 108. I.
 chickens=brood. Gr. *nossia*. Occ. only here.

under. Gr. *hupo*. Ap. 104. xviii.
 would not=were not willing. Ap. 102. 1.

not. Gr. *ou* (Ap. 105. I), denying as a matter of fact.
 38 your . . . you. Very emphatic. At the begin-
 ning of the Lord's ministry it was “My Father's
 house” (John 2. 16); but at the end, after His rejection,
 it was “your house”.

house : i.e. the Temple, where He was speaking.
 is left=is being left. See 24. 1.

desolate. Every “house” and every place is “deso-
 late” where Christ is not.

39 not=by no means, in no wise. Gr. *ou mē*, Ap.
 105. III. see=behold. Ap. 133. I. 1.

till. With *an*, implying uncertainty. The *not seeing* was
 certain : their *saying* it at that time was uncertain. Cp.
 the four “untils” with *ou mē* : 10. 23; 16. 28; 23. 39; 24. 34.

Blessed, &c. Quoted from Ps. 118. 26; cp. Matt.
 21. 9. See Ap. 117. II.

the LORD. Ap. 98. VI. i. α. 1. B. a.

24. 1-25. 26 (J, p. 1357). TEACHING. DIS-
 CIPLES. PROPHETIC. (*Extended Alternation*.)

J | D | 24. 1-. Place. Departure from the Temple.
 E | 24. -1. Disciples come to show.

F | 24. 2. Prophecy. General.
 D | 24. 3-. Place. Arrival at the Mount of Olives.
 E | 24. -3. Disciples come to ask.

F | 24. 4-25. 26. Prophecy. Particular.
 1 Jesus. Ap. 98. X.

went out, &c. Thus marking this (see Mark 13. 1)
 as the second of the two prophecies : the former (Luke
 21) being spoken “in the Temple”. See Ap. 155.

from=away from. Gr. *apo*. Ap. 104. iv.
 the temple=the Temple courts, the sacred enclosure.
 See note on 23. 35.

the buildings, &c. These consisted of the courts, halls,
 colonnades, towers, and “wings”. In Luke 21 “some”
 spake of its adornment with goodly stones and gifts.

2 See=Behold, look on. Ap. 133. I. 5. Not the
 verily. See note on 5. 18.

upon.
 privately=apart. Luke 21 was spoken publicly.

same word as in vv. 6, 15, 30, 33. not. Gr. *ou*. Ap. 105. I.

shall not=shall by no means. Very emphatic, because certain. Gr. *ou mē*. Ap. 105. III.

Gr. *epi*. Ap. 104. ix. 3. shall not. All the texts omit the “*mē*”, and read simply “*ou*” as in the first clause.

3 upon. Gr. *epi*. Ap. 104. 1. privately=apart. Luke 21 was spoken publicly.

-3 (E, above). DISCIPLES COME TO ASK. (*Division*.)

E | G¹ | -3-. First Question : WHEN shall these things (v. 2) be ?

G² | -3-. Second Question : WHAT the sign of Thy *Parousia* ?

G³ | -3. Third Question : WHAT [the sign] of the consummation of the Age ?

coming=presence. Gr. *parousia*. This is the first of twenty-four occurrences of this important word (Matt. 24. 3, 27, 37, 39. 1 Cor. 15. 23; 16. 17. 2 Cor. 7. 6, 7; 10. 10. Phil. 1. 26; 2. 12. 1 Thess. 2. 19; 3. 13; 4. 15; 5. 23. 2 Thess. 2. 1, 8, 9. Jas. 5. 7, 8. 2 Pet. 1. 16; 3. 4, 12. 1 John 2. 28). The *Papyri* show that “from the Ptolemaic period down to the second century A.D. the word is traced in the East as a technical expression for the arrival or the visit of the king or the emperor”, also of other persons in authority, or of troops. (See Deissmann's *Light*, &c., pp. 372-8, 441-5). It is not therefore a N.T. word, as some have supposed. the end of the world. See Ap. 129. 2. the end=the *sunteleia*. *Sunteleia*=meeting together of all that marks the consummation of the age; not *telos*=the actual end, vv. 6, 13, 14. world. See Ap. 129. 2.

24. 4-25. 26 (F, above). PROPHECY. PARTICULAR. (*Division*.)

F | H¹ | 24. 4-6. Answer to the First Question.
 H² | 24. 7-28. Answer to the Second Question.
 H³ | 24. 29-25. 26. Answer to the Third Question.

24. 4-6 (H¹, above). ANSWER TO THE FIRST QUESTION. (*Introversion*.)

Read with Mark 13, 5-7. Luke 21, 8, 9.

H¹ | y | 4. Warning. The beginning.
 z | 5. Many Antichrists. } FIRST SIGN.
 z | 6-. Rumours of Wars. }
 y | -6. Warning. Not the end.

4 Take heed. Gr. *blepō*. Ap. 133. I. 5. no man=not (*mē*. Ap. 105. II) any one. deceive=lead astray.

5 in=upon : trading upon. Gr. *epi*. Ap. 104. ix. 2. Christ=the Messiah. Ap. 98. IX. 6 shall hear=will be about to hear. see. Gr. *horaō*. Ap. 133. I. 8. Not the same word as in vv. 2, 15, 30. not. Gr. *mē*. Ap. 105. II. must=it is necessary [for them to] come to pass=arise (as in v. 34). the end. Gr. *telos*. Not the same as in v. 3. This marks the beginning, not the end. The “many Christs” would be the very first sign. See note on 1 John 2. 18.

1 Jesus. Ap. 98. X.

went out, &c. Thus marking this (see Mark 13. 1)
 as the second of the two prophecies : the former (Luke
 21) being spoken “in the Temple”. See Ap. 155.

from=away from. Gr. *apo*. Ap. 104. iv.
 the temple=the Temple courts, the sacred enclosure.
 See note on 23. 35.

the buildings, &c. These consisted of the courts, halls,
 colonnades, towers, and “wings”. In Luke 21 “some”
 spake of its adornment with goodly stones and gifts.

2 See=Behold, look on. Ap. 133. I. 5. Not the
 verily. See note on 5. 18.

upon.
 privately=apart. Luke 21 was spoken publicly.

H² J
(p. 1365)
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 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 rise, and shall ° deceive many.

b 12 And ° because ° iniquity shall ° abound, the love of ° many shall ° wax cold.

a 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 ¹³ the end come.

J d 15 When ye therefore shall ° see ° the abomination ° of desolation, spoken of ° by Daniel the prophet, stand ¹⁴ in ° the holy place, (whoso readeth, let him ° understand:)

e 16 Then let them which be ¹⁴ in Judæa flee ° into the mountains:

17 Let him which is ° on the housetop ° not come down to take ° any thing ° out of his house:

18 Neither let him which is ¹⁴ in the field return back to take his clothes.

d 19 And woe unto them that are with child, and to them that give suck ¹⁴ in those days!

e 20 But pray ye that your flight ° be ° not in the winter, neither ° on the sabbath day:

K f 21 For then ° shall be great tribulation, such as ° was ° not ° since ° the beginning of the ° world to this time. ° no, ° nor ever shall be.

22 And except those days should be ° shortened, there should ²¹ no flesh be saved: but ° for the elect's sake those days shall be shortened.

g 23 Then ° if any man shall say unto you, 'Lo, here is ° Christ,' or 'there;,' believe it ° not.

h 24 For there shall arise false Christs, and

the abomination, &c. Ref. to Dan. 12. 11. See Ap. 117. I and II, and notes on Dan. 9. 27; 11. 31; 12. 11. Used as the equivalent for a special idol. Deut. 7. 26. 1 Kings 11. 7. 2 Kings 23. 13. Cp. 2 Thess. 2. 4. of. Gen. of Cause, that which brings on God's desolating judgments. by = by means of, or through. Gr. *dia*. Ap. 104. v. 1. the holy place. See note on "pinnacle", 4. 5. understand = observe attentively. 18 into = upon. Gr. *epi*. Ap. 104. ix. 3. LTr. WH read "*eis*". Ap. 104. vi. 17 on. Gr. *epi*. Ap. 104. ix. 1. any thing. All the texts read "the things". out of. Gr. *ek*. Ap. 104. vii. 20 be = happen. on. Gr. *en*. Ap. 103. viii.

24. 21-28 (K, above). THE GREAT TRIBULATION. (Introversion.)

K | f | 21, 22. The Great Tribulation. Beginning.
g | 23. Warning. "If they shall say".
h | 24-. False Messiahs and false prophets.
h | -24. Their object.
g | 25, 26. Warning. "If they shall say".
f | 27, 28. The Great Tribulation. The End.

21 shall be, &c. 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. world. Gr. *kosmos*. Ap. 129. 1. no. Gr. *ou*. Ap. 105. I. nor ever = *ou me*. 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.

24. 7-28 (H², p. 1364). ANSWER TO THE SECOND QUESTION. (Alternation.)

H² J | 7, 8. The Tribulation. The birth-pangs. Read this with Mark 13. 8, and Luke 21. 10, 11.
K | 9-14. Tribulation. General. } Read this with
J | 15-20. The Second Sign. } Mark 13. 9-23,
K | 21-28. The Great Tribulation. } not Luke 21.

7 For nation, &c. See Ap. 117. II. Quoted from Isa. 19. 2. against. Gr. *epi*. Ap. 104. ix. 3. famines, and pestilences. Fig. *Paronomasia* (Ap. 6). Gr. *limoi kai loimoi*. Eng. dearths and deaths. in divers = Gr. *kata* (Ap. 104. x. 2) = in [different] places. 8 the = a. sorrows = birth-pangs.

24. 9-14 (K, above). TRIBULATION. GENERAL. (Introversion.)

K | a | 9. Proclamation. The Gospel of the Kingdom.
b | 10. Consequences. Stumbling.
c | 11-. False Prophets. Arising.
c | -11. False Prophets. Deception.
b | 12. Consequence. Coldness.
a | 13, 14. Promise. The Gospel of the Kingdom.

9 to be afflicted = unto tribulation. to = unto. Gr. *eis*. Ap. 104. vi. of = by. Gr. *hupo*. Ap. 104. xviii. 1. for = on account of. Gr. *dia*. Ap. 104. v. 2. 10 be offended = stumble. See Ap. 117. I, II. Quoted from Isa. 8. 15.

shall betray = will deliver up, as in v. 9. 12 because = on account of. Gr. *dia*, as in v. 9. iniquity = lawlessness. Ap. 128. III. 4. abound = be multiplied. Cp. Acts 6. 1, 7; 7. 17; 9. 31. many = the many.

wax = grow. Anglo-Saxon *weaxen*, to grow. wax cold. Gr. *psychomai*. Occ. only here. 13 shall endure = shall have endured. unto. Gr. *eis*. Ap. 104. vi. the end. Gr. *telos*, the actual end. Not the *sunteleia* (v. 3), but the same as in vv. 6 and 14. saved = delivered (1 Thess. 1. 10).

14 gospel of the kingdom. See Ap. 140. of = concerning. Gen. of Relation. Ap. 17. 5. preached = proclaimed. Ap. 121. 1. in. Gr. *en*. Ap. 104. viii. world = the (then) habitable world. Gr. *oikoumenē*. See Ap. 129. 3. The civilised as distinct from barbarian. Not the same word as in either vv. 3 and 21. for = to, or with a view to. Gr. *eis*. Ap. 104. vi. nations = the nations.

24. 15-20 (J, above). THE SECOND SIGN. (Alternation.)

J | d | 15. Warning. The Second Sign.
e | 16-18. Direction. Flight.
d | 19. Commiseration.
e | 20. Direction. Prayer and Flight.

15 see. Gr. *eidon*. Ap. 133. I. 1. Not the same word as in either vv. 2, 6, 30.

29 false prophets, and shall °shew great signs and wonders;
 h °insomuch that, °if it were possible, they shall
 (p. 1365) 4 deceive the very elect.
 g 25 Behold, I have told you before.
 26 Wherefore 23 if they shall say unto you, 'Behold, He is 14 in the desert;' go 6 not forth: 'behold, He is 14 in the °secret chambers;' believe it 6 not.
 f 27 For °as the lightning cometh °out of the east, and shineth even unto the west; so shall °also °the coming of °the Son of man be.
 28 For wheresoever the °carcase is, there will the °eagles be °gathered together.
 H³ L N i 29 °Immediately °after the tribulation of
 (p. 1366) those days °shall the sun be darkened, °and the moon shall 2 not give her light, °and the stars shall fall 1 from °heaven, °and °the powers of °the heavens shall be shaken:
 k 30 And then shall °appear °the sign of 27 the Son of man 14 in 29 heaven:
 i 29 and °then shall all the tribes of the °earth mourn,
 k 29 and °they shall see 27 the Son of man coming °in the clouds of 29 heaven °with power and great glory.
 O 31 And He shall send His angels 30 with °a great sound of a trumpet, and °they shall gather together °His elect °from the four winds, 1 from one end of °heaven to the other.
 M P I 32 Now learn °a parable °of the fig tree; When °his branch °is °yet tender, and putteth forth leaves, ye °know that summer is nigh:
 m 33 So °likewise ye, when ye 6 shall see all these things, 32 know that °it is near, even °at the doors.
 n 34 2 Verily I say unto you, °This generation shall °not pass, °till all these things °be fulfilled.

24 shew=give. insomuch that=so as to, &c. if it were possible. The condition involves no doubt as to its being impossible. See Ap. 118. 2. a.
 26 secret chambers. See note on 6. 6. Gr. *tameion*. Occ. only there, here, and Luke 12. 3, 24.
 27 as=just as. out of=from. Gr. *apo*. Ap. 104. iv. also. All the texts omit "also".
 the coming=the *parousia*, or presence. See note on v. 3.
 the Son of man. See Ap. 98. XVI.
 28 carcase. Gr. *ptōma*. eagles=vultures. gathered together. See Job 39. 30: which shows the true interpretation.

24. 29-25. 46 (H³, p. 1364). THE ANSWER TO THE THIRD QUESTION. (*Introversion and Alternations*).
 H³ | L | N | 24. 29, 30. The Son of man. Shining forth. The THIRD SIGN.
 O | 24. 31. The gathering of the elect (Israel).
 M | P | 24. 32-41. PARABLES AND TYPE. The Fig-tree, and Noah.
 Q | 24. 42-44. Warning. "Watch therefore".
 R | 24. 45-51. Servants. Parable. } General.
 M | P | 25. 1-12. PARABLE. The Ten Virgins.
 Q | 25. 13. Warning. "Watch therefore".
 R | 25. 14-30. Servants. Parable. } Particular.
 L | N | 25. 31. The Son of man. On His throne.
 O | 25. 32-46. The gathering of the nations (Gentiles).

24. 29-30 (N, above). THE SON OF MAN. SHINING FORTH. THE THIRD SIGN. (*Alternation*).
 Read this with Mark 13. 24-27. Luke 21. 25-28.
 N | i | 29. Heaven. Sun darkened.
 k | 30-. The Son of man. The Third Sign.
 i | -30-. Earth. Mourning.
 k | -30. The Son of man. Himself.

29 Immediately after. No room therefore for a Millennium before His coming. It must follow it. after. Gr. *meta*. Ap. 104. xi. 2. shall the sun, &c. Ap. 117. II. Quoted from Isa. 13. 10; 34. 4. and. Note the Fig. *Polysyndeton* (Ap. 6), to emphasise each particular.
 heaven=the heaven (Sing.). See note on 6. 9, 10.

the powers, &c. See Isa. 13. 10, 11; 34. 4. Probably referring to the evil "principalities and powers" of Eph. 1. 21; 6. 12. Col. 1. 16; 2. 10, 15. the heavens. Pl. See note on 6. 9, 10. 30 appear=shine forth. Gr. *phainō*. Ap. 106. I. i. the sign. As asked in v. 3. then shall, &c. Quoted from Zech. 12. 12. earth=land. Gr. *gē*. Ap. 129. 4. they shall see. Gr. *opsomai*. Ap. 133. 8. a. in=[setad] upon. Gr. *epi*. Ap. 104. ix. 1. with. Gr. *meta*. Ap. 104. xi. 1. Quoted from Dan. 7. 13. with power and great glory=with power, yea, with great and glorious power. Fig. *Hendiadys*. Ap. 6. 31 a great sound of a trumpet. Gr. "a trumpet and a great sound"=a trumpet, yea, a great sounding trumpet. Fig. *Hendiadys* (Ap. 6); not two things, but one. they shall gather, &c. Quoted from Deut. 30. 4. See 1 Thess. 4. 16, 17. His elect. Who "received the Word". Acts 2. 41. 1 Thess. 2. 13. from=out of. Gr. *ek*. Ap. 104. vii. heaven=heavens. Pl. See note on 6. 9, 10.

24. 32-41 (P, above). PARABLES AND TYPE. (*Extended Alternation*).

P | l | 32. PARABLE. The Fig-tree.
 m | 33. The application.
 n | 34. Time. Nearness.
 o | 35, 36. Divine certainty. Creature ignorance.
 l | 37. TYPE. The days of Noah.
 m | 38. The application.
 n | 39-. Time. Suddenness.
 o | -39-41. Divine certainty. Creature ignorance.

32 a=the. Referring probably to a well-known saying. of=from. Gr. *apo*. Ap. 104. iv. his=its. is yet=shall have become already. know=get to know. Gr. *ginōskō*. Ap. 132. I. ii. The same word as in vv. 33, 39, 43 ("know"). 33 likewise ye=ye also. it is near=He is near. at. Gr. *epi*. Ap. 104. ix. 2. 34 This generation. See note on 11. 16. not=by no means. Gr. *ou mē*. Ap. 105. III. till. Here with Gr. "an", and the Subj. Mood, marking the uncertainty, which was conditional on the repentance of the nation. Note the four "tills" (10. 23; 16. 28; 23. 39; 24. 34), 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. 32.

o 35 29 Heaven and earth shall pass away, but My words shall not pass away.

29 36 But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only.

l 37 But as the days of Noe were, so shall also the coming of the Son of man be.

m 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,

n 39 And knew not until the flood came, and took them all away ;

o so shall also the coming of the Son of man be.

40 Then shall two be in the field ; the one shall be taken, and the other left.

41 Two women shall be grinding at the mill ; the one shall be taken, and the other left.

Q S p 42 Watch therefore : for ye know not what hour your Lord doth come.

T 43 But know this, that if the goodman of the house had known in what watch the thief would come,

T he would have watched, and would not have suffered his house to be broken up.

S p 44 Therefore be ye also ready : for in such an hour as ye think not the Son of man cometh.

R r 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 ?

t 46 Blessed is that servant, whom his lord when he cometh shall find so doing.

u 47 Verily I say unto you, That he shall make him ruler over all his goods.

r 48 But and if that evil servant shall say in his heart, "My lord delayeth his coming";

s 49 And shall begin to smite his fellowservants, and to eat and drink with the drunken ;

t 50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

u 51 And shall cut him asunder, and appoint him his portion with the hypocrites : there shall be weeping and gnashing of teeth.

M P U W v 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 H³ (p. 1366). 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. the kingdom of heaven. See Ap. 114. heaven=the heavens. Cp. 6. 9, 10. lamps=torches. See Ap. 130. 6. to. Gr. eis. Ap. 104. vi. to meet=for the meeting (of two parties from opposite directions): i.e. the meeting and returning with. Gr. apantēsis. Occ. only here, v. 6, Acts 28. 15, and 1 Thess. 4. 17. But all the texts read hupantēsis, as in John 12. 13.

35 words. Pl. of logos. See note on Mark 9. 32. 36 of=concerning. Gr. peri. Ap. 104. xiii. 1. knoweth=has any intuitive knowledge. Gr. oida. Ap. 132. I. i. The same word as in vv. 42, 43 ("known"); not the same as in vv. 32, 33, 39, 43 ("known").

Father. Ap. 98. III. only=alone. Not the Lord as "the Son of man", though surely as "the Son of God".

37 shall=will. also the coming=the parousia (or presence) also. the coming=the parousia. See note on v. 3.

38 before. Gr. pro. Ap. 104. xiv. Noe=Noah.

into. Gr. eis. Ap. 104. vi. 39 until. Ref. to Pent. (Gen. 7-11).

40 the one shall be taken, &c. 1 Thess. 4. 15, 16 refers to this, for it is the same parousia.

shall=is. So in v. 41. taken=taken to one's side, in peace and for blessing, as in 1. 20, 24; 17. 1. Luke 9. 10; 18. 31; John 14. 3 ("receive").

left. For judgment; as in 13. 30 ("let"); 15. 14 ("let alone"); 19. 27, 29 ("forsaken"); 23. 38; 26. 56, &c.

41 women. Grinding was and is woman's work in the East, and is done in the morning.

at=in. Gr. en. Ap. 104. viii. the mill. Gr. mulōn. Occ. only here.

24. 42-44 (Q, p. 1366). WARNING. "WATCH THEREFORE". (Introversion.)

Q | S | p | 42-. Warning. "Watch". q | -42. Reason. T | 43-. Thief. Knowledge of. } Com- T | -43. Thief. Action against. } parison. S | p | 44-. Warning. "Be ready". q | -44. Reason.

42 Watch. As in 1 Thess. 5. 6 and 10 ("wake"). Lord. Ap. 98. VI. i. a. 2. B. a.

43 goodman of the house=master of the house. would come=is coming.

44 Therefore=on this account. Gr. dia touto. Ap. 104. v. 2. be=become.

24. 45-51 (R, p. 1366). SERVANTS. PARABLE. (Extended Alternation.)

R | r | 45-. The faithful and wise servant. s | -45. His duties performed. t | 46. His lord's coming. u | 47. His reward. r | 48. The evil servant. s | 49. His duties neglected. t | 50. His lord's coming. u | 51. His punishment.

45 over=at the head of. Gr. epi. Ap. 104. ix. 1. meat=their food. "Meat" being put by Fig. Metonymy (of Adjunct) for all kinds of food (Ap. 6).

46 Blessed=Happy. As in 5. 3. 47 over=in charge of. Gr. epi. Ap. 104. ix. 2. goods=substance, or property.

48 But and if=But if. As in v. 23. evil. Gr. kakōs. Ap. 128. iv. 2. his coming=to come.

50 aware of=knoweth, as in v. 32, 33, 39. 51 weeping and gnashing. See note on 8. 12.

25. 1-12 [For Structure see next page].

1 Then = At that point in a then future time. The Structure of P (p. 1366) shows that this parable formed the closing part of the Lord's teaching on the Mount of Olives (see 24. 1, 3); and was designed to

29 2 And five of them were °wise, and five were foolish.

w 3 They that were foolish took their ¹ lamps, (p. 1368) and took °no oil °with them:

x 4 But the ² wise took oil °in their °vessels ³ with their lamps.

X y 5 While the bridegroom tarried, z they all °slumbered and °slept.

V 6 And at midnight °there was a cry made, °Behold, the bridegroom cometh; V go ye out ¹ to meet him.'

U W v 7 Then all °those virgins arose, and trimmed their ¹ lamps.

w 8 And the foolish said unto the ² wise, 'Give us °of your oil; for our lamps °are gone out.'

x 9 But the wise answered, saying, °Not so; lest there be °not enough for us and you: but go ye rather °to them that sell, and buy for yourselves.'

X y 10 And while they °went to buy, the bridegroom came; and they that were ready went in ³ with him ¹ to the °marriage: and the door was shut.

z 11 Afterward °came also the other virgins, saying, °lord, lord, open to us.'

Q 12 But he answered and said, °Verily I say (p. 1366) unto you, °I know you °not.'

R Y 13 °Watch therefore, for ye ¹² know °neither (p. 1368) the day nor the hour °wherein °the Son of man cometh.

14 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.

15 And unto one he gave five °talents, to another two, and to another one; to °every man °according to °his several ability; and straightway °took his journey.

Z 16 Then he that had received the five ¹⁵ talents went and °traded with the same, and °made them other five ¹⁵ talents.

17 And likewise °he that had received two, he also gained other two.

18 But he that had received one °went and digged ⁴ in the °earth, and hid his °lord's money.

Y 19 °After a long time the ¹⁸ lord of those servants cometh, and °reckoneth ³ with them.

Z A¹ a¹ 20 And so he that had received five ¹⁵ talents (p. 1369) came and brought other five ¹⁵ talents, saying, 'Lord, thou deliveredst unto me five ¹⁵ talents: °behold, I have gained °beside them five ¹⁵ talents more.'

b¹ 21 His lord said unto him, 'Well done, thou good and faithful servant: thou hast been faithful °over a few things,

c¹ I will °make thee ruler °over many things: °enter thou °into °the joy of thy ¹⁸ lord.'

25. 1-12 (P, p. 1366). PARABLE. THE TEN VIRGINS. (*Introversion and Alternations.*)

P U | W | v | 1, 2. The ten.
w | 3. The five foolish.
x | 4. The five wise.
X | y | 5-. The Bridegroom tarrying.
z | -5. The ten sleeping ones.
V | 6-. The Cry.
V | -6. The Call.

U | W | v | 7. The ten.
w | 8. The five foolish.
x | 9. The five wise.
X | y | 10. The Bridegroom coming.
z | 11,12. The five foolish ones.

2 wise = prudent.
3 no. Gr. *ou*. Ap. 105. I.
with. Gr. *meta*. Ap. 104. xi.
4 in. Gr. *en*. Ap. 104. viii.
vessels. Containing oil, to pour on the torches. Gr. *angeion*. Occ. only here, and 13. 48.
5 slumbered = became drowsy. Gr. *nustāzō*. Occ. only here and 2 Pet. 2. 3.
slept = went to sleep (and continued asleep). Gr. *katheudō*. Ap. 171. 1.
6 there was a cry made = there arose a cry. Behold. Fig. *Asterismos*. Ap. 6.
7 those = those former ones.
8 of. Gr. *ek*. Ap. 104. vii.
are gone out = are going out.
9 Not so. Or, supply the Ellipsis thus: "[we must refuse] lest there be not enough", &c. not. Gr. *ou*. Ap. 105. I. But all the texts read "*ou mē*". Ap. 105. III. to. Gr. *pros*. Ap. 104. xv. 8.
10 went: were on their way.
marriage = marriage, or wedding feast; as in 22. 2, 3, 4.
11 came also the other virgins = "came the other virgins also".
lord, lord. Fig. *Epizeuxis*, Ap. 6, for emph., denoting urgency. Ap. 98. VI. i. a. 4. B.
12 Verily. See note on 5. 18.
I know you not. Gr. *oida*. Ap. 132. I. 1.
13 Watch. This is the great lesson of the parable. See Q and Q (p. 1366).
neither = not. Gr. *ou*, as in v. 6.
wherein = in (Gr. *en*. Ap. 104. viii) which.
the Son of man. See Ap. 98. XVI.

25. 14-30 (R, p. 1366). SERVANTS. PARABLE. THE MASTER. (*Alternation.*)

R Y | 14, 15. The Master. Departure. Commission.
Z | 16-18. Servants. Conduct. Described.
Y | 19. The Master. Return. Beckoning.
Z | 20-30. Servants. Conduct. Judged.

14 the kingdom of heaven. Or supply the Ellipsis from v. 13: "[the coming of the Son of man]". man. Gr. *anthrōpos*. Ap. 123. 1.
travelling, &c. See note on "went", &c., 21. 33.
15 talents. Gr. *talanton*. Occ. only here, and in 18. 24. See Ap. 51. II. 8. (2). Hence the word comes to be used now of any gift entrusted to one for use.
every man = each one.
according to. Gr. *kata*. Ap. 104. x. 2.
his several ability = his own peculiar capacity.
took his journey. Same as "travelling" in v. 14.
16 traded with = trafficked or wrought in (Gr. *en*. Ap. 104. viii). The virgins wait: the servants work.
made them. Put by Fig. *Metonymy* (of Cause), Ap. 6, for "gained". 17 he = he also.
18 went = went off.
earth = ground. Gr. *gē*. Ap. 129. 4.
lord. Ap. 98. VI. i. a. 4. A.
19 After. Gr. *meta*. Ap. 104. xi. 2.
reckoneth = compareth accounts. Gr. *sunairō*. Occ. only here, and in 18. 23, 24.

25. 20-30 [For Structure see next page].

20 beside = upon. Gr. *epi*. Ap. 104. ix. 2. 21 over. Gr. *epi*. Ap. 104. ix. 3 and 1. make = set. enter... joy. He enters into joy, and joy enters into him. the joy = the [place of] joy. into. Gr. *eis*. Ap. 104. vi.

A² a² (p. 1369) 22 He also that had received two ¹⁵ talents came and said, ¹¹ 'Lord, thou deliveredst unto me two ¹⁵ talents: ⁶ behold, I have gained two other ¹⁵ talents ²⁰ beside them.'

b² 23 His ¹⁸ lord said unto him, 'Well done, good and faithful servant; thou hast been faithful ²¹ over a few things

c² I will ²¹ make thee ruler ²¹ over many things: ²¹ enter thou ²¹ into the joy of thy ¹⁸ lord.'

A³ a³ 24 ° Then he which ° had received the one ¹⁵ talent came and said, ¹¹ 'Lord, ° I knew thee that thou art an hard ¹⁴ man, reaping where thou ° hast ° not sown, and gathering where thou ° hast ° not strawed:

25 And I was afraid, and went and hid thy talent ⁴ in the earth: ° lo, there thou hast ° that is thine.'

b³ 26 His ¹⁸ lord answered and said unto him, 'Thou ° wicked and slothful servant, ° thou knewest that I reap where I sowed ° not, and gather where I have ° not ²⁴ strawed:

27 Thou oughtest therefore to have put my money to the ° exchangers, and then at my coming } should have received mine own with ° usury.

c³ 28 Take therefore the ¹⁵ talent ° from him, and give it unto him which hath ten ¹⁵ talents.

29 For unto every one that hath shall be given, and he shall have abundance: but ²⁸ from him that hath ° not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant ²¹ into ° outer darkness: there shall be ° weeping and gnashing of teeth.'

L N (p. 1366) 31 ° When ¹³ the Son of man ° shall come ¹⁸ in His glory, and all the ³ holy angels with Him, then shall He sit ° upon ° the throne of His glory:

O B (p. 1369) 32 And before Him ° shall be gathered all nations: and He shall separate ° them one ²⁸ from another, as a shepherd divideth his sheep ²⁸ from the ° goats:

C d 33 And He shall set the sheep on His right hand, but the goats on the left.

e 34 Then shall the King say unto them ³³ on His right hand, 'Come, ye blessed of My ° Father, inherit the kingdom prepared for you ²⁸ from ° the foundation of the world:

f 35 For I was ° an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in:

36 ° Naked, and ye clothed Me: I was sick, and ye visited Me: I was ⁴ in prison, and ye came ° unto Me.'

g 37 ° Then shall the righteous answer Him, saying, ° 'Lord, when saw we Thee ³⁶ an hungred, and fed Thee? or thirsty, and gave Thee drink?

25. 20-30 (Z, p. 1368). SERVANTS. CONDUCT. JUDGED. (Repeated and Extended Alternation.)

Z | A¹ | a¹ | 20. Reckoning.
 | | b¹ | 21-. Commendation.
 | | c¹ | -21. Reward.
 A² | a² | 22. Reckoning.
 | | b² | 23-. Commendation.
 | | c² | -23. Reward.
 A³ | a³ | 24, 25. Reckoning.
 | | b³ | 26, 27. Condemnation.
 | | c³ | 28-30. Punishment.

24 Then he = He also. had received. Note the change from the Aorist to the Perf. He had received it, and it remained with him.

I knew thee = I got to know thee. Gr. *ginōskō*. Ap. 132. I. ii. Not the same as vv. 12, 13, 26.

hast not sown = didst not sow.

hast not strawed = didst not scatter.

25 lo, there. Fig. *Asterismos*. Ap. 6.

that is thine = thine own.

26 wicked. Gr. *ponēros*. Ap. 128. IV. 1.

thou knewest. Gr. *oida*. Ap. 132. I. i.

27 exchangers = bankers. So called from the tables or counters at which they sat. Gr. *trapezitēs*. Occ. only here.

usury = interest. Ref. to Pent. (Deut. 23. 19, 20). Cp. Ps. 15. 5. Hebrews were forbidden to take it from Hebrews, but allowed to take it from foreigners.

28 from = away from. Gr. *apo*. Ap. 104. iv.

29 not. Gr. *mē*. Ap. 105. II. Not the same word as in vv. 9, 12, 24, 26, 43, 44, 45.

30 outer = the outer. Gr. *exōteros*. Occ. only in Matthew (here, 8. 12, and 22. 13).

weeping and gnashing. See note on 8. 12.

31 When the Son of man. See the Structure (p. 1366).

shall come = shall have come.

upon. Gr. *epi*. Ap. 104. ix. 1.

the throne. Luke 1. 32. Cp. Ps. 47. s. Jer. 3. 17; 14. 21. Zeph. 3. 8.

25. 32-46 (O, p. 1366). THE GATHERING OF THE NATIONS (GENTILES).

(Introversion and Extended Alternation.)

O | B | 32. The Gathering.
 C | d | 33. Stationing.
 | | e | 34. Right hand. Blessed.
 | | f | 35, 36. Reason.
 | | g | 37-39. Inquiry.
 | | h | 40. Answer.
 C | d | 41-. Stationing.
 | | e | -41. Left hand. Cursed.
 | | f | 42, 43. Reason.
 | | g | 44. Inquiry.
 | | h | 45. Answer.

B | 46. The Separation.

32 shall be gathered all nations. There is no resurrection here. Therefore no ref. to Rev. 20. The gathering is to be on earth (Isa. 34. 1, 2. Joel 3. 1, 2, 11, 12). There are three classes, not two. The test is not even "works", but the treatment of the "brethren" by the other two. No believer, i. e. those who "received the word" (Acts 2. 41. 1 Thess. 2. 13): for these were (and will yet be) "taken out of all nations", Acts 15. 14: Israel not gathered here, because "not reckoned among the nations" (Num. 23. 9). The Church of the Mystery (Eph. 3) not here, because the reward here is "from the foundation (Ap. 146) of the world" (v. 34); while the Church was chosen "before" that (Eph. 1. 4). The "throne" is that of David (Luke 1. 32).

all nations = all the nations. them. Refers to individuals, because it is Masc., while "nations" are Neuter, and therefore are regarded collectively.

34 Father. Ap. 98. III. the foundation, &c. See Ap. 146. goats. Gr. *eriphion*. Occ. only here.

36 Naked = Scantly clothed. Fig. *Synecdochē* (of the Whole), Ap. 6. unto. Gr. *pros*. Ap. 104.

xv. 3. 37 Then shall the righteous answer, &c. Fig. *Dialogismos*. Ap. 6. Lord. Ap. 98. VI. i. a. 2. B. b.

29 **38** When saw we Thee a stranger, and took Thee in? or ³⁶naked, and clothed Thee?
39 Or when saw we Thee sick, or ⁴¹in prison, and came ³⁶unto Thee?’

h **40** And the King shall answer and say unto them, ¹²‘Verily I say unto you, Inasmuch as ye have done *it* unto one of ^othe least of these My brethren, ye have done *it* unto Me.’

cd **41** Then shall He ^osay also unto them ³³on the left hand,

e ‘Depart ²³from Me, ^oye cursed, ²¹into ^oeverlasting fire, prepared for the devil and his angels:

f **42** For I was ³⁵an hungred, and ye gave Me ³no meat: I was thirsty, and ye gave Me ³no drink:

43 I was a stranger, and ye took Me ⁹not in: ³⁶naked, and ye clothed Me ⁹not: sick and ¹⁸in prison, and ye visited Me ⁹not.’

g **44** Then shall they also answer Him, saying, ¹¹‘Lord, when saw we Thee ³⁵an hungred, or athirst, or a stranger, or ³⁶naked, or sick, or ¹⁸in prison, and did ⁹not minister unto Thee?’

h **45** Then shall He answer them, saying, ¹²‘Verily I say unto you, Inasmuch as ye did *it* ⁹not to one of ⁴⁰the least of these, ye did *it* ⁹not to Me.’

B **46** And these shall go away ²¹into ^oeverlasting ^opunishment: but the righteous ²¹into life eternal.”

E³ D (p. 1370) **26** And it came to pass, when ^oJesus had ^ofinished all these ^osayings, He said unto His disciples,

2 “Ye know that ^oafter two days ^ois *the feast of the ^opassover*, and ^othe Son of man is ^obetrayed ^oto be ^ocrucified.”

E **3** Then assembled together the chief priests, and the scribes, and the elders of the people, ^ounto the ^opalace of the high priest, who was called Caiaphas,

4 And consulted ^othat they might ^otake ¹Jesus by ^osubtilty, and kill *Him*.

5 But they said, ^o“Not ^oon the feast *day*, lest there be an uproar among the People.”

F G **6** Now when ¹Jesus ^owas ^oin ^oBethany, ^oin the house of ^oSimon ^othe leper,

7 There came unto Him ^oa woman having an alabaster ^obox of ^overy precious ointment, and poured it ^oon ^oHis head, as He ^osat *at meat*.

H i **8** But when ^oHis disciples saw *it*, they had indignation, saying, ²“To what purpose is this waste?”

k **9** For this ointment might have been sold for much, and given to the poor.”

40 the least. Emph.=even the least.

41 say also unto them=say unto them also. ye cursed=that are abiding under a curse. everlasting fire=the fire, the age-abiding [fire]. See Ap. 151.

46 everlasting. Gr. *aionion*. Ap. 151. B. ii. In the same sense as in Heb. 5. 9 (Isa. 45. 17); 6. 2; 9. 12. 2Thess. 1. 9. (Cp. Ps. 52. 5; 92. 7.) The eternal result must be the same as in the next clause.

punishment. Gr. *kolasis*. According to Aristotle *kolasis* has regard to him who suffers it, while *timoria* has regard to the satisfaction of him who inflicts it. (Occ. only in Heb. 10. 29. The verb *timoreō* only in Acts 22. 5, and 26. 11.) *Kolasis* occ. only here, and 1 John 4. 18 (the verb *kolazomai* only in Acts 4. 21; 2 Pet. 2. 9). What this *kolasis* is must be learnt from 25. 41. Cp. 3. 12, and note on Luke 3. 17.

26. 1-35 (E³, p. 1355). BETHANY. RETURN TO. (*Introversion*.)

E³ D | 1, 2. The Passover. Two days before.
 E | 3-5. Conspiracy of Chief Priests, Scribes, and Elders.
 F | 6-13. The second Anointing.
 E | 14-16. Conspiracy of Judas Iscariot.
 D | 17-35. The Passover. One day before.

1 Jesus. Ap. 98. X. finished. Cp. 7. 28. Marking an epoch. As in 11. 1; 13. 53; 19. 1. See Ap. 156.

sayings. Pl. of *logos*. See note on Mark 9. 42.

2 Ye know. Gr. *oida*. Ap. 132. I. i.

after. Gr. *meta*. Ap. 104. xi.

after two days, &c. See Ap. 156.

is=takes place, or cometh. Gr. *ginomai*. See note on “fulfilled”, Luke 21. 32.

passover. Gr. *pascha*, an Aramaic word. Heb. *pesach*. Ap. 94. III. 3.

the Son of man. See Ap. 98. XVI.

betrayed=delivered up. The Present Tense is the Fig. *Prolepsis* (Ap. 6). See note on “ye slew”, Matt. 23. 35

to=for: i.e. for the purpose of. Gr. *eis*. Ap. 104. vi.

crucified=hung upon a stake. Gr. *stauros* was not two pieces of wood at any angle. It was an upright pale or stake. Same as *xulon*, a piece of timber (Acts 5. 30; 10. 39. Gal. 3. 13. 1 Pet. 2. 24). Even the Latin *crux* means a mere stake, or stave (cp. *vv.* 47, 55, &c.); while *stauroid* (here) means to drive stakes. See Ap. 162.

3 unto. Gr. *eis*. Ap. 104. vi.

palace=court, with access from the street. Should be so rendered in *vv.* 58, 69. Mark 14. 54, 66; 15. 16. Luke 11. 21; 22. 55. John 18. 15, as it is in Rev. 11. 2. It is rendered “hall” in Mark 15. 16. Luke 22. 55.

4 that=to the end that.

take=seize. subtilty=guile.

5 Not. Gr. *mē*. Ap. 105. II. Not the same as in *vv.* 11, 24, 29, 35, 39, 40, 42, 53, 70, 72, 74.

on=during. Gr. *en*. Ap. 104. viii. The same as “among” in the next clause.

on the feast day = during the feast.

26. 6-13 (F, above). THE SECOND ANOINTING. (*Introversion and Alternation*.)

F | G | 6, 7. The woman. Historic.

H | i | 8. Indignation.

k | 9. Reasoning.

H | i | 10. Reprehension.

k | 11. Reasoning.

G | 12, 13. The woman. Prophetic.

6 was=came to be, as in *v.* 20. Gr. *ginomai*. in. Gr. *en*. Ap. 104. viii. Bethany. Note this return to Bethany from Jerusalem after His first entry in Matt. 21. 1-11, &c., and before His triumphal entry in Mark 11. 1-10, Luke 19. 29-38, and John 12. 12-19. See Ap. 156. Simon. Showing this to be a second anointing, later than that of John 12. 2-8. See Ap. 158. the leper. Fig. *Ampliatio* (Ap. 6). So called after his healing, as Matthew was still called “the tax-gatherer”. See note on Ex. 4. 6.

7 a woman. Unnamed. In the former anointing it was Mary. See Ap. 158, and note on 1 Sam. 8. 1. box=flask. very precious. Gr. *barutimos*. Occ. only here.

on=upon. Gr. *epi*. Ap. 104. ix. 3 (all the texts read ix. 2), as in *vv.* 39, 50. His head. In the former anointing, by Mary, it was His feet. See Ap. 158. sat=reclined [at table]. **8** His disciples. In the former case it was Judas Iscariot. Ap. 158.

H i (p. 1370) 29 10 When ¹ Jesus ° understood *it*, He said unto them, "Why trouble ye the woman? for she hath wrought a ° good work ° upon Me.

k 11 For ye have the poor always ° with you; but Me ye have ° not always.

G 12 For ⁶ in that she hath poured this ointment ° on My body, she did *it* ° for My ° burial.

13 ° Verily I say unto you, Wheresoever ° this gospel shall be ° preached ° in the whole ° world, *there* shall ° also this, that this woman hath done, be told ° for a memorial of her."

E 14 Then one of the twelve, called Judas Iscariot, went ° unto the chief priests,

15 And said unto them, "What ° will ye give me, and I will deliver Him unto you?" And they ° covenanted with him for ° thirty pieces of silver.

16 And ° from that time he sought opportunity to ² betray Him.

D 17 Now ° the first *day* of the *feast* of unleavened bread the disciples came to ¹ Jesus, saying unto Him,

F³ K¹ I (p. 1371) 18 "Where ¹⁵ wilt Thou that we prepare for Thee to eat the ² passover?"

m 18 And He said, "Go ° into the city ° to ° such a man, and say unto him, 'The ° Master saith, 'My time is at hand; I will keep the ² pass-over ° at thy house ° with My disciples.'"

m 19 And the disciples did as ¹ Jesus ° had appointed them;

l and they made ready the ² passover.

K² n 20 Now when the even was come, ° He sat down ¹¹ with the twelve.

21 And ° as they did eat, He said, ¹³ "Verily I say unto you, that one ° of you shall ° betray Me."

o 22 And they were exceeding sorrowful, and began ° every one of them to say unto Him, ° "Lord, is it I?"

p 23 And He answered and said, "He that ° dippeth *his* hand ¹¹ with Me ° in the dish, the same shall ² betray Me.

n 24 ° The Son of man goeth as it ° is written ° of Him: but woe unto that man ° by whom ° the Son of man is ² betrayed! ° it had been good for that man ° if he had ¹¹ not been born."

o 25 Then Judas, which ² betrayed Him, answered and said, ° "Master, is it I?"

p He said unto him, ° "Thou hast said."

K³ 26 And as they were eating, ¹ Jesus took ° bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, "Take, eat; ° this is My body."

27 And He took the cup, and gave thanks,

10 understood=get to know. Gr. *ginōskō*. Ap. 132. 1. ii. Not the same word as in *vv.* 2, 70, 72, 74. good excellent.

upon=toward. Gr. *eis*. Ap. 104. vi.

11 with. Gr. *meta*. Ap. 104. xi. 1.

not. Gr. *ou*. Ap. 105. i. Not the same as in *vv.* 5, 29, 35; but the same as in *vv.* 24, 39, 40, 42, 53, 70, 72, 74.

12 on. Gr. *epi*. Ap. 104. ix. 1.

for. Gr. *pros*. Ap. 104. xv. 4.

burial=embalming. Cp. John 19. 40. Should be the same as in Mark 14. 8. John 12. 7. It is the Sept. for Heb. *hānāf*, in Gen. 50. 2.

13 Verily. See note on 5. 18.

this gospel=the good news.

preached=proclaimed. Ap. 121. 1.

world. Gr. *kosmos*. Ap. 129. 1.

also this, that=this also which.

for. Gr. *eis*. Ap. 104. vi.

14 unto. Gr. *pros*. Ap. 104. xv. 3.

15 will ye give . . . ?=what are ye willing to give? will. Gr. *thelō*. Ap. 102. 1.

covenanted with him=they placed for him [in the balance]: i. e. they weighed to him.

thirty pieces of silver. See Ap. 161. These were shekels of the Sanctuary. Ap. 51. I. 6. This was the price of an ox which had gored a servant (Ex. 21. 32). It was here destined for the purchase of sacrifices.

16 from. Gr. *apo*. Ap. 104. iv.

26. -17-29 (F³, p. 1355). JERUSALEM. THE LAST SUPPER. (*Division*.)

F³ K¹ | -17-19. The preparation.
K² | 20-25. The Supper. Prediction. Betrayal.
K³ | 26-29. The New Covenant.

-17-19 (K¹, above). THE PREPARATION. (*Introversion*.)

K¹ | 1 | -17. Preparation. Inquiry.
m | 18. Command.
m | 19-. Obedience.
l | -19. Preparation. Effected.

17 the first day. The eating of the Passover took place on the *fourteenth* of Nisan. See Ex. 12. 6, 8, 18. Lev. 23. 5. Num. 9. 3; 28. 16. The *fifteenth* was the high sabbath, the first day of the feast. See Num. 28. 17. Where . . . ? This question shows that the date was the fourteenth of Nisan.

18 into. Gr. *eis*. Ap. 104. vi, as in *vv.* 30, 32, 41, 45, 52, 71.

to. Gr. *pros*. Ap. 104. xv. 3.

such a man=a certain one. Gr. *deina*. Occ. only here in N.T.

Master Teacher. Ap. 98. XIV. v. 3.

at thy house = with (Ap. 104. xv. 3) thee.

19 had appointed. Gr. *suntassō*. Occ. only here, and 27. 10.

20-25 (K², above). THE SUPPER. PREDICTION. BETRAYAL. (*Extended Alternation*.)

K² | n | 20, 21. Prediction. Betrayal.
o | 22. Question of all.
p | 23. Answer.
n | 24. Prediction.
o | 25-. Question of one.
p | -25. Answer.

20 He sat down. Thus showing us that this could not be the Passover lamb, which must be eaten *standing*. See Ex. 12. 11.

21 as they did eat. This had been preceded by John 13. 1-30. It was the Passover feast, but not the Passover lamb, which followed it. See *v.* 2, and Ap. betray Me = deliver Me up. 22 every = each.

156 and 157.

of. Gr. *ek*. Ap. 104. vii.

One after the other.

Lord. Ap. 98. VI. i. a. 3. A. Lit., "Not I, is it, Lord?"

24 The Son of man. See Ap. 98. XVI.

is written = hath been (or standeth) written.

of = concerning.

Gr. *peri*. Ap. 104. xiii. 1.

by = by means of. Gr. *dia*. Ap. 104. v. 1.

Not the same word as in *v.* 63.

it had been good.

Fig. *Paræmia*. Ap. 6.

if, &c. Assuming the condition as a fact.

See Ap. 118. 2. a.

25 Master = Rabbi. Ap. 98. XIV. vii, as in *v.* 49; not the same as in *v.* 18. Lit., "Not I, is it, Master?"

Thou hast said = Thou thyself hast said [it].

26 bread = a hard biscuit, which required to be broken.

this is = this represents. See Ap. 159 and Ap. 6, Fig. *Metaphor*.

29 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."

G³ q (p. 1372) 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."

r 33 ° Peter answered and said unto Him, ° "Though all men shall ° be offended ° because of Thee, yet will I never ° be offended."

q 34 ° Jesus said unto him, ° "Verily I say unto thee, ° That ° this night, ° before ° the cock crow, thou ° shalt deny Me ° thrice."

r 35 Peter said unto Him, ° "Though I should die ° with Thee, yet will I ° not deny Thee." Likewise ° also said all the disciples.

D J 36 ° Then cometh ° Jesus ° with them ° unto a ° place called ° Gethsemane, and saith unto the disciples,

K "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."

K 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."

28 My blood. No covenant could be made without shedding of blood (Ex. 24. 8. Heb. 9. 20); and no remission of sins without it (Lev. 17. 11).

the new testament = the New Covenant. This can be nothing else than that foretold in Jer. 31. 31. If not made then, it can never now be made, for the Lord has no blood to shed (Luke 24. 39). This is the ground of the proclamation of "them that heard Him" (Heb. 2. 3). See Acts 2. 38, and 3. 19, &c. See also Ap. 95. I. new. Gr. kainos. New as to quality and character; not fresh made. Cp. 27. 60. Mark 1. 27.

testament. Gr. diathēkē. This is the first occurrence in the N.T. It is an O.T. word, and must always conform to O.T. usage and translation. It has nothing whatever to do with the later Greek usage. The rendering "testament" comes from the Vulg. "testamentum". See Ap. 95. I. Diathēkē occurs in N.T. thirty-three times, and is rendered covenant twenty times (Luke 1. 72. Acts 3. 25; 7. 8. Rom. 9. 4; 11. 27. Gal. 3. 15, 17; 4. 24. Eph. 2. 12. Heb. 8. 6, 8, 9, 10; 9. 4, 4; 10. 16, 29; 12. 24; 13. 20); and testament thirteen times (here, Mark 14. 24. Luke 22. 20. 1 Cor. 11. 25. 2 Cor. 3. 6, 14. Heb. 7. 22; 9. 15, 16, 17, 20. Rev. 11. 19). It should be always rendered "covenant". See notes on Heb. 9. 15-22, and Ap. 95.

is. Used by the Fig. Prolepsis. Ap. 6. for the remission of sins. See Acts 2. 38; 3. 19.

29 not = by no means. Gr. ou mē. Ap. 105. III. This might have been soon verified, had the nation repented at the proclamation of Peter (Acts 3. 19-26). But now it is postponed.

this fruit of the vine. Fig. Periphrasis. Ap. 6. Father's. Ap. 98. III, and 112. 3.

26. 30-35 (G³, p. 1355). THE FIRST PREDICTION OF PETER'S DENIALS. (Alternation.)

G³ | q | 30-32. The Stumbling of all.
 | r | 33. The disclaimer of Peter.
 | q | 34. The Denial of one.
 | r | 35. The disclaimer of all.

30 hymn = Psalm. Probably the second part of "the great Hallel" (or Hallelujah), Pss. 115, 116, 117, 118.

they went out. Another proof that this was not the Passover lamb. Cp. Ex. 12. 22. See note on v. 20.

31 be offended = stumble. because of = in. Gr. en. Ap. 104. viii. this night = in or during (Gr. en. Ap. 104. viii) this very night.

it is written = it standeth written. 32 I will go before you. Cp. John 10. 4. Galilee. Ap. 169

33 Peter = But Peter. Though. Gr. Even if. Same condition implied as in v. 24, 39, 42. 34 That. Gr. hoti. Separating what was said from before. See note on 1. 18. the = a:

i.e. one of other cocks. shalt = wilt. thrice: i.e. three denials and a cock-crow; then three more and a second cock-crow; not three cock-crows. This prophecy was uttered three times: (1) John 18. 38, relating to fact, not to time; (2) Luke 22. 34, in the supper room; (3) and last, Matt. 26. 34 (Mark 14. 30), on the Mount of Olives. See Ap. 156 and 160

35 Though I should die Even if (as in v. 24) it be necessary for me to die. with = together with. Gr. sun. Ap. 104. xvi. also said . . . disciples =

I will smite, &c. Ref. to Zech. 13. 7. See Ap. 107. I. 1 and 117. I and II. 32 I will go before you. Cp. John 10. 4. Galilee. Ap. 169 if. Same condition implied as in v. 24, 39, 42. the time when it was said. See note on Luke 23. 43. i.e. one of other cocks. shalt = wilt. thrice: i.e. three denials and a cock-crow; then three more and a second cock-crow; not three cock-crows. This prophecy was uttered three times: (1) John 18. 38, relating to fact, not to time; (2) Luke 22. 34, in the supper room; (3) and last, Matt. 26. 34 (Mark 14. 30), on the Mount of Olives. See Ap. 156 and 160 necessary for me to die. with = together with. Gr. sun. Ap. 104. xvi. also said . . . disciples = said . . . disciples also.

26. 36-46 (D, p. 1305). THE AGONY. (Introversion.)

D | J | 36-. Arrival.
 | K | -36-38. Purpose. Stated.
 | K | 39-45. Purpose. Effected.
 | J | 46. Departure.

36 Then cometh, &c. The Structure D and D (p. 1305) shows the correspondence between the Temptation in the Wilderness (4. 1-11) and the Agony in the Garden (26. 36-46). That both were an assault of Satan is shown in Luke 22. 53, John 14. 30; and by the fact that in each case angelic ministrations were given. Cp. 4. 11 with Luke 22. 43. place. Not the usual word, or the same as in v. 52, but Gr. chōrion = field, or farmstead; used as "place" is in Eng. of a separated spot, in contrast with the town. Cp. its ten occurrences (here, Mark 14. 32. John 4. 5. Acts 1. 18, 19, 19; 4. 34; 5. 3, 8; 28. 7). Gethsemane. An Aramaic word. See Ap. 94. III. 3. pray. Gr. proseuchomai. Ap. 134. I. 2. As in v. 39, 41, 42, 44. Not the same as in v. 53.

37 Peter, &c.: i.e. Peter, James, and John. Zebedee. See note on 4. 21. sorrowful and very heavy = full of anguish and distress. Gr. adēmoneō = very heavy: only here, Mark 14. 33, and Phil. 2. 26.

38 soul. Gr. psuchē. See Ap. 110. IV. 1. exceeding sorrowful = crushed with anguish. So the Sept. Ps. 42. 5, 11; 43. 5. 39 will = am willing. See Ap. 102. 1.

29 40 And He cometh ¹⁴ unto the disciples, and findeth them °asleep, and saith unto Peter, "What, could ye ¹¹ not watch ¹¹ with Me one hour ?

41 Watch and ³⁶ pray, °that ye enter ⁵ not ¹⁸ into temptation: the °spirit indeed is °willing, but the flesh is weak."

42 He went away again the second time, and ³⁶ prayed, saying, "O My ²⁹ Father, ²⁴ if this cup may ¹¹ not pass away ¹⁶ from Me, except I drink it, °Thy ³⁹ 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 ³⁶ prayed the third time, saying the same words.

45 Then cometh He ¹⁸ 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 ² betrayed ¹⁸ into the hands of sinners.

J 46 Rise, let us be °going: ⁴⁵ behold, he is at hand that doth ² betray Me."

(p. 1372)

C L¹ P U

(p. 1373)

47 And while He yet spake, °lo, Judas, °one of the twelve, came, and ¹¹ with him a great °multitude ¹¹ with swords and °staves, ¹⁶ from the chief priests and elders of the People.

V 48 Now he that ² betrayed Him °gave them a sign, saying, "Whomsoever I shall kiss, that same is He: °hold Him fast."

49 And forthwith he came to ¹ Jesus, and said, °"Hail, ²⁵ Master"; and °kissed Him.

50 And ¹ Jesus said unto him, °"Friend, °wherefore art thou come?" Then came they, and laid hands ⁷ on ¹ Jesus, and °took Him.

51 And, ⁴⁵ behold, one of them which were ¹¹ with ¹ 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 ¹ Jesus unto him, "Put up again thy sword ¹⁸ into his °place: for all they that °take the sword °shall perish °with the sword.

53 Thinkest thou that I °cannot °now °pray to My ²⁹ 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 ?"

U 55 °In that same hour said ¹ Jesus to the ⁴⁷ multitudes, "Are ye come out as °against °a thief ¹¹ with swords and ⁴⁷ staves for to take Me? °I sat daily °with you teaching °in the temple, and ye °laid °no hold on Me.

56 But all this °was done, °that the scriptures of the prophets might be fulfilled."

V Then all the disciples forsook Him, and fled.

40 asleep. Intentionally. Ap. 171. 1.

41 that = to the end that.

spirit. Gr. *pneuma*. Ap. 101. II. 8.

willing = ready.

42 They will be done. The very words of 6. 10.

45 now = afterward. Not "now", for see v. 46. If taken as meaning "henceforth" it must be a question, as in Luke 22. 46.

the hour is at hand. See note on John 7. 6.

the Son of man. See Ap. 98. XVI.

46 going. To meet Judas; not to attempt flight.

26. 47-28. 15 (C, p. 1305). THE BAPTISM OF SUFFERING (20. 22, 23). (Division.)

C L¹ | 26. 47-27. 34. The Betrayal.

L² | 27. 35-54. The Crucifixion.

L³ | 27. 55-66. The Burial.

L⁴ | 28. 1-15. The Resurrection.

26. 47-27. 54 (L¹, above). THE BETRAYAL. (Introversions and Alternations.)

L¹ | M | N | P | 26. 47-56. Judas. Treachery.

Q | 26. 57. The Lord. Led to Caiaphas.

R | 26. 58. Peter. Following.

O | S | 26. 59-66. The Lord before Caiaphas.

T | 26. 67, 68. Personal abuse.

M | N | R | 26. 69-75. Peter. Denial.

Q | 27. 1, 2. The Lord. Delivered to Pilate.

P | 27. 3-10. Judas. Remorse.

O | S | 27. 11-26. The Lord before Pilate.

T | 27. 27-34. Personal abuse.

26. 47-56 (P, above). JUDAS. TREACHERY. (Alternation.)

P | U | 47. Judas with the crowd.

V | 48-54. Acts of two disciples. Treachery and zeal.

U | 55, 56-. The Lord to the multitudes.

V | -56. Act of all the disciples. Desertion.

47 lo. Fig. *Asterismos*. Ap. 6.

one of the twelve. So in all three Gospels. Had probably become almost an appellative by the time the Gospels were written (as "he that betrayed Him" had). multitude = crowd.

staves = clubs. As in v. 55 and Mark 14. 43, 48. Luke 22. 52. Not "staves", which is pl. of *rabdos* = a staff for walking, as in 10. 10. Mark 6. 8. Luke 9. 3 and Heb. 11. 21.

48 gave = had given.

hold Him fast = seize Him.

49 Hail = Gr. *Chaire*. An Aramaic salutation, like the Greek "Peace". Occ. only here; 27. 29; 28. 9; Mark 15. 18. Luke 1. 28. John 19. 3. 2 John 10. 11. kissed Him = ostentatiously embraced Him.

50 Friend = Comrade. Gr. *hetairos*. Occ. only in Matthew (here; 11. 16; 20. 13; 22. 12).

wherefore, &c. This is not a question, but an elliptical expression: "[Do that] for which thou art here", or "Carry out thy purpose".

took = seized.

51 sword. See Luke 22. 36.

a servant - the bondservant; marking a special body-servant of the high priest, by name "Malchus" (John 18. 10).

52 place: i.e. its sheath. Gr. *topos*. Not the same word as in v. 36. take the sword, &c.: i.e. on their own responsibility (Rom. 13. 4). shall perish.

Cp. Gen. 9. 6. with = by. Gr. *en*. Ap. 104. viii.

53 cannot = am not able. now =

even now. T Tr. WH R read this after "give Me".

pray = call upon. Gr. *parakaleō*. Ap.

134. I. 6. presently = instantly.

give = send, or furnish. twelve legions: i.e. for

Himself and the eleven apostles.

legions. A legion consisted of 6,000 (6,000 x 12 = 72,000).

Cp. 2 Kings 6. 17. 54 be = come to pass.

55 against. Gr. *epi*. Ap. 104. ix. 3. Not the

same word as in v. 51. a thief = a robber. As in 27. 38, 44. (Not "thief", as in 6. 19, 20; 24. 43; or "malefactor", as in Luke 23. 39-43.)

I sat = I used to sit; or, was accustomed to sit. Imperf.

Tense. with. Gr. *pros*. Ap. 104. xv. 3. L [Tr.] A WH, omit "with you".

laid no hold on Me =

ye did not (Gr. *ou*. Ap. 105. I) seize me.

no. Gr. *ou*. Ap. 105. I.

56 was done = is

come to pass.

Q (p. 1373) 29 57 And they that had °laid hold on¹ Jesus led Him away¹⁸ to Caiaphas the high priest, where the scribes and the elders °were assembled.

R 58 But Peter followed Him °afar off °unto the high priest's³ palace, and went °in, and sat¹¹ with the °servants, to see the end.

S W (p. 1374) 59 Now the chief priests, and elders, and all the °council, °sought °false witness °against¹ Jesus, °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.’”

X s 62 And the high priest arose, and said unto Him, °“Answerest Thou °nothing? what is it which these witness against Thee?”

t 63 But¹ Jesus °held His peace.

s And the high priest answered and said unto Him, °“I adjure Thee °by the living⁶¹ God that Thou tell us °whether Thou be °the Christ, °the Son of God.”

t 64¹ Jesus saith unto him, °“Thou hast said: °nevertheless I say unto you, °Hereafter °shall ye see °the Son of man sitting °on the right hand °of °power, and coming °in the clouds of °heaven.”

W 65 Then the high priest rent his °clothes, saying, °“He hath spoken blasphemy; what further need have we of witnesses? °Behold, now ye have heard His blasphemy.

66 What think ye?”

X They answered and said, °“He is °guilty of death.”

T (p. 1373) 67 Then did °they spit °in His face, and °buffeted Him; and others °smote Him with the palms of their hands,

68 Saying, °“Prophecy unto us, Thou⁶³ Christ, Who is he that smote Thee?”

R Y¹ u¹ (p. 1374) 69 °Now Peter °sat without °in the³ palace: and °a damsel came unto him, saying, °“Thou also wast¹¹ with¹ Jesus of Galilee.”

57 laid hold on = seized. were assembled = had gathered together. 58 afar off = from (Gr. *apo*. Ap. 104. iv) afar. unto = even to. in = within [the court]. servants = officers.

26. 59-66 (S, p. 1373). THE LORD BEFORE CAIAPHAS. (Alternation.)

S | W | 59-61. False witnesses. Sought.
X | 62-64. Examination.
W | 65-66-. False witnesses. Superseded.
X | -66. Condemnation.

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. 60 none = not [any]. Gr. *ou*. Ap. 105. I. yet found they none. All the texts omit these words; but Scrivener thinks on insufficient authority. At the last = But at last. two. Cp. Deut. 19. 15.

61 I am able to destroy. This was “false”. He said “Destroy ye”. The false witnesses helped to fulfil it. Temple. Gr. *naos*, the shrine. See note on 23. 16. God. Ap. 98. I. i. 1. in. Gr. *dia*. Ap. 104. v. 1. Perhaps better “within”. See Mark 2. 1. Acts 24. 17. Gal. 2. 1.

26. 62-64 (X, above). EXAMINATION (Alternation.)

X | s | 62. Question.
t | 63. Silence.
s | -63. Adjuration.
t | 64. Speech. Answer.

62 nothing. Gr. *ouden*. Related to *ou*. Ap. 105. I. 63 held = continued holding.

I adjure Thee = I put Thee on Thine oath. Gr. *exorkizo*. Occ. only here. by. Gr. *kata*. Ap. 104. x. 1.

whether = if, &c. Throwing no doubt on the assumption: as in vv. 24, 39, 42.

the Christ = Messiah. Ap. 98. VIII and IX. the Son of God. See Ap. 98. XV.

64 Thou hast said = Thou 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 vv. 2, 24, 45. This is the last occurrence in Matthew. See Ap. 98. XVI and 117. I. and II. Quoted from Ps. 110. 1. Dan. 7. 13.

on. Gr. *ek*. Ap. 104. vii. (Not the same word as in v. 18.) “On” here is not the same as in vv. 5, 7, 12, 39, 50. of. Gen. (of Origin). Ap. 17. 2. power. See note on 7. 29. in = upon. Gr. *epi*. Ap. 104. ix. 1. heaven = the heavens. See note on 6. 9, 10. 65 clothes = robe. 66 guilty = deserving or subject to; “guilty” is obsolete in this sense. Gr. *enochos*, as in Mark 14. 64. 1 Cor. 11. 27. Jas. 2. 10. 67 in = on to. Gr. *eis*. Ap. 104. vi. buffeted = cuffed, or slapped. smote . . . hands. One word in the Gr. Not necessarily implying “rods”. See 5. 39. Mark 14. 65. John 18. 22; 19. 3. Cp. Isa. 50. 6 (Sept.) and Hos. 5. 1; 11. 4 (Symmachus). Gr. *rapizo*. Occ. only in Matthew, here and 5. 39. 68 Prophecy = Divine. Refers to the past, not to the future.

26. 69-75 (R, p. 1373). PETER. DENIAL. (Repeated Alternation.)

R | Y¹ | 69-74-. Peter. Three denials.
Z¹ | -74. A cock crowing.
Y² | 75-. Peter. Denial. Remembered.
Z² | -75-. A cock crowing. (The word of the Lord.)
Y³ | -75. Peter. Repentance.

26. 69-74- (Y¹, above). PETER. THREE DENIALS. (Repeated Alternation.)

Y¹ | u¹ | 69. First challenge. A maid.
v¹ | 70. First denial.
u² | 71. Second challenge. Another [maid].
v² | 72. Second denial.
u³ | 73. Third challenge. Bystanders.
v³ | 74-. Third denial.

69 Now Peter, &c. See Ap. 160 on Peter's denials. sat = was sitting. a damsel. Gr. one damsel. Because another is to be mentioned (v. 71).

v¹ 70 But he °denied before them all, saying, (p. 1374) 2° "I know ° not what thou sayest."

u² 71 And when he was ° gone out ¹⁸ into the porch, ° another maid saw him, and said unto them that were there, "This ° fellow was also ¹¹ with ¹ Jesus of Nazareth."

v² 72 And again he ⁷⁰ denied ¹¹ with an oath, "I do ¹¹ not ² know ° the man."

u³ 73 And ² after a while came unto him they that stood by, and said to Peter, "Surely thou also art ^{one} ²¹ of them; for thy speech bewrayeth thee."

v³ 74 Then began he to ° curse and to swear, saying, "I ² know ¹¹ not the man."

Z¹ And immediately ° the cock crew.

Y² 75 And Peter remembered the ° word of ¹ Jesus, ° which ° said unto him,

Z² ³⁴ "Before ³⁴ the cock crow, thou shalt deny Me ³⁴ thrice."

Y³ And he went out, and wept bitterly.

Q (p. 1373) 27 When the morning was come, all the chief priests and elders of the People took counsel ° against ° Jesus ° to put Him to death:

2 And when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor.

P A W (p. 1375) 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 ° to us? ° see thou to that."

w 5 And he cast down the pieces of silver ° in the ° Temple, and departed,

x and went and ° hanged himself.

A Y 6 And the chief priests took the silver pieces, and said, "It is ° not lawful for to put them ° into the treasury, ° because it is the price of blood."

Z 7 And they took counsel, and ° bought ° with them the potter's ° field, ° to bury strangers in. 8 Wherefore that ° field was called, "The ° field of blood", unto this day.

Y 9 Then was fulfilled that which was ° spoken ° by ° Jeremy 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);

Z 10 And gave them ° for the potter's field, ° as ° the Lord ° appointed me."

S B (p. 1376) 11 And ¹ Jesus stood before the governor:

9 spoken. Not "written", either by Jeremiah or Zechariah, but "spoken" by Jeremiah. Gr. *to rhethen*, not *ho gegraptoi*. See Ap. 161. by = by means of, or by [the mouth of]. Gr. *dia*. Ap. 104. v. 1. Jeremy = Jeremiah. of = from. Gr. *apo*. Ap. 104. iv. children = sons. Ap. 108. III. 10 for. Gr. *eis*. Ap. 104. vi. as = according to what. Gr. *katha*. Occ. only here. the Lord. Ap. 98. VI. i. a. 1. B. b. appointed. Gr. *suntassō*. Occ. only in Matthew (here and 26. 19).

70 denied. See Ap. 160.

71 gone out. To avoid further questioning. another. Another [maid]; fem. See Ap. 124. I. This fellow was also = This [man] also was.

72 the man. Not even His name.

74 curse: i.e. to call down curses on himself if what he said were not true. Gr. *katanathematizō*. Occ. only here. See Ap. 160.

the = a. No Art. See note on v. 34 and Ap. 160.

75 word = saying. Gr. *rhēma*. See note on Mark 9. 32. which = Who. said = had said.

27. 1 against. Gr. *kata*. Ap. 104. x. 1. Jesus. Ap. 98. X. to put Him, &c. = so that they might put Him, &c.

27. 3-10 (P, p. 1373). JUDAS. REMORSE. (Alternations.)

P	A	w	|	3. Remorse.	} Money returned.
		x	|	4. Confession.	
		w	|	5-. Restoration.	
		z	|	5. Suicide.	} Money spent.
A	y	|	6. Price of blood.	} Fulfilment.	
	z	|	7, 8. Purchase.		
	y	|	9. Price of blood.	} Prophecy.	
	z	|	10. Purchase.		

3 which had betrayed Him = that delivered Him up. repented himself. Gr. *metamelomai*. Ap. 111. I. 2. the thirty pieces, &c. Cp. 26. 15.

4 sinned. Ap. 128. I. 1. Lit. "I sinned".

the innocent. (No Art.) The innocence of the Lord affirmed by six witnesses, three in Matthew and three in Luke: 1. Judas (27. 4); 2. Pilate (27. 24); 3. Pilate's wife (27. 19); 4. Herod (Luke 23. 15); 5. the malefactor (Luke 23. 41); 6. the Roman centurion (Luke 23. 47).

innocent. Gr. *athōos*. Occ. only here, and v. 24. blood. Put by Fig. *Synecdochē* (of the Part), Ap. 6, for the whole person, with a latent ref. to v. 6. Cp. v. 24, 25. Ps. 94. 21. Prov. 1. 11.

What . . . &c. Ignoring both the Lord's innocence and Judas's guilt. to. Gr. *pros*. Ap. 104. xv. 3. see thou to that = thou wilt see [to it]. see. Ap. 133. I. 8.

5 in. Gr. *en*. Ap. 104. viii. But all the texts read *eis* = into (vi) the Sanctuary, over the barrier into the Sanctuary.

Temple = the Sanctuary. Gr. *naos*. See note on 23. 16.

hanged himself. Gr. *apagchomai*. Occ. only here. Acts 1. 18 describes what took place, in consequence, afterward. He must have been hanging before he could "fall forward". See note there. Gr. *apagchō*. Occ. only here (Matt. 27. 5) in N.T. Sept. for *hānaḳ*. 2 Sam. 17. 23, only of Ahithophel, the type of Judas (Ps. 55. 14, 15). See note on Acts 1. 18.

6 not. Gr. *ou*. Ap. 105. I.

into. Gr. *eis*. Ap. 104. vi. because = since.

7 bought = purchased with money in the market. In Acts 1. 18, the word is not *agorazo*, as here, but *ktaomai* = 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 inattention to the Greek words used.

with = out of. Gr. *ek*. Ap. 104. vii.

field. Gr. *agros*, not *chōrion* = a small holding, as in Acts 1. 18.

to bury strangers in = for (Gr. *eis*. Ap. 104. vi) a burying ground (Gr. *taphē*. Occ. only here) for foreigners.

C D' (p. 1376) and the governor asked Him, saying, "Art Thou the King of the Jews?"
 E¹ And ¹ Jesus said unto him, "Thou sayest."
 D² 12 And when He was accused ° of the chief priests and elders,
 29 He answered ° nothing.
 E² 13 Then ° said Pilate unto Him, "Hearest Thou ° not how many things they witness against Thee?"
 D³ 14 And He answered him to ° never a ° word; insomuch that the governor marvelled greatly.
 E³ 15 Now ° at that feast the governor was wont to release unto the ° people a prisoner, whom they ° would.
 D⁴ F a 16 And they had then a notable prisoner, called ° Barabbas.
 b 17 Therefore when they were gathered together, Pilate said unto them, "Whom ° will ye that I release unto you? ¹⁶ Barabbas, or ° Jesus. Which is called ° Christ?"
 c 18 For he ° knew that ° for envy they had delivered Him.
 19 When he was set down ° on the judgment seat, his wife sent ° unto him, saying, "Have thou nothing to do with that just Man: for ° I have suffered many things this day ° in ° a dream ° because of Him."
 F a 20 But the chief priests and elders ° persuaded the ° multitude that they should ° ask ¹⁶ Barabbas, and destroy ¹ Jesus.
 b 21 The governor answered and said unto them, "Whether ° of the twain ¹⁷ will ye that I release unto you?" They said, ¹⁶ "Barabbas."
 22 Pilate ° saith unto them, "What shall I do then with ¹ Jesus Which is called ¹⁷ Christ?" They all ° say unto him, "Let Him be ° crucified."
 c 23 And the governor said, "Why, what ° evil hath He done?" But they ° cried out the more, saying, "Let Him be ²² crucified."
 24 When Pilate saw that he could prevail nothing, but that rather a tumult ° was made, he took water, and ° washed his hands before the ²⁰ multitude, saying, "I am ° innocent ° of the ° blood of this just ° Person: ° see ye to it."
 25 Then answered all the People, and said, "His ²⁴ blood be ° on us, and ° on our ° children."
 B 26 Then released he ¹⁶ Barabbas unto them: and when he had ° scourged ¹ Jesus, he ° delivered Him to be ²² crucified.
 T G 27 Then the soldiers of the governor took ¹ Jesus ° into the ° common hall, and gathered ° unto Him the whole ° band of soldiers.

children = offspring. Gr. pl. of *teknon*. Ap. 108. I. and Mark 15. 15. delivered Him = handed Him over.

27. 27-34 (T, p. 1373). PERSONAL ABUSE. (Alternation.)

T | G | 27. Place. Prætorium.
 H | 28-32. Treatment. Crown and Cross.
 G | 33. Place. Golgotha.
 H | 34. Treatment. The bitter cup.

27 common hall = Prætorium. In Mark 15. 16 it is called the *aulæ*, or open courtyard (cp. Matt. 26. 3). In John 18. 28, 33; 19. 9, it is Pilate's house, within the *aulæ*. unto = against. Gr. *epi*. Ap. 104. ix. 3. Not the same as in vv. 19, 33, 45, 62. band. Render "cohort" and omit "of soldiers". The cohort contained about 600 men.

27. 11-26 (S, p. 1373). THE LORD BEFORE PILATE. (Introversion and Alternation.)

S | B | 11-. The Lord before the Governor.
 C | D¹ | -11-. Pilate. Question.
 E¹ | -11. The Lord. Answer.
 D² | 12-. Rulers. Accusation.
 E² | -12. The Lord. Silence.
 D³ | 13. Pilate. Question of the Lord.
 E³ | 14. The Lord. Silence.
 D⁴ | 15-25. Pilate. Remonstrance with the People.
 B | 26. The Lord delivered by the Governor.

11 *Thous sayest* = Thou thyself sayest [it]. A Hebraism.
 12 of = by. Gr. *hupo*. Ap. 104. xviii. 1. Not the same as in vv. 9, 21.
 nothing. Note the occasions of the Lord's silence and speech.
 13 said. The 1611 edition of the A.V. reads "saith".
 14 never = not one.
 word. Gr. *rhēma*. See note on Mark 9. 32.

27. 15-25 (D⁴, above). PILATE. REMONSTRANCE WITH THE PEOPLE. (Repeated Alternation.)

D⁴ | F | a | 15, 16. Release of one. Customary.
 b | 17, 18. Question as to preference. Custom existing.
 c | 19. Advice of Pilate's wife to Pilate.
 F | a | 20. Release of Barabbas. Persuasion.
 b | 21-23. Question as to preference. Custom acted on.
 c | 24, 25. Advice of Pilate to the people.

15 at. Gr. *kata*. Ap. 104. x. 2.
 people = crowd. would. Gr. *thelō*. Ap. 102. I.
 16 Barabbas. Aramaic. See Ap. 94. III. 3.
 17 will = choose. Ap. 102. 1.
 Christ = Messiah. Ap. 98. IX.
 18 knew = was aware. Gr. *oida*. Ap. 132. I. i.
 for = on account of. Gr. *dia*. Ap. 104. v. 2.
 19 on = upon. Gr. *epi*. Ap. 104. ix. 1. Not the same as in 25, 30.
 unto. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in vv. 27, 33; but same as in v. 62.
 I have suffered = I suffered.
 in. Gr. *kata*. Ap. 104. x. 2.
 a dream. Gr. *onar*. See note on 1. 20.
 because of. Gr. *dia*. Ap. 104. v. 2.
 20 persuaded. See Ap. 150. I. 2.
 multitude = crowds.
 ask = ask for (themselves).
 22 saith . . . say. The 1611 edition of the A.V. reads "said . . . said". crucified. See Ap. 162.
 23 evil. Gr. *kakos*. Ap. 128. IV. 2.
 cried = kept crying.
 24 was made = arose, or was brewing.
 washed. Gr. *apomipto*. Occ. only here. See Ap. 136. ii. innocent = guiltless.
 of = from. Gr. *apo*. Ap. 104. iv. Same as in vv. 9, 57.
 Not the same as in vv. 12, 29, 48.
 blood. Put by Fig. *Synecdochē* (of Species), Ap. 6, for murder, as in 23. 35. Deut. 19. 12. Ps. 9. 12. ix. 8. 1. 4. Person = [One].
 see ye = ye will see. Gr. *opsomai*. Ap. 133. I. 8. a.
 25 on. Gr. *epi*. Ap. 104. ix. 3. Not the same as vv. 19, 30.

H d | 28 And they stripped Him, and put on Him
(p. 1377) a °scarlet °robe.

e | 29 And when they had platted a °crown °of
29 thorns, they put it °upon His head, and a reed
°in His right hand: and they bowed the knee
before Him, and °mocked Him, saying: °“Hail,
King of the Jews!”

30 And they spit °upon Him, and took the
reed, and °smote Him °on the head.

d | 31 And after that they had 29 mocked Him,
they took the robe off from Him, and put His
own raiment on Him, and led Him away °to
22 crucify Him.

e | 32 And as they came out, they found a man
of Cyrene, Simon by name: °him they °com-
pelled to bear His cross.

G | 33 And when they were come °unto a place
(p. 1376) called °Golgotha, that is to say, a place of a
skull,

H | 34 °They gave Him °vinegar to drink
mingled °with gall: and when He had °tasted
thereof, °He would °not drink.

L³ J¹ f | 35 And they 22 crucified Him, and °parted His
(p. 1377) garments, casting lots: that it might be ful-
filled which was spoken °by the prophet,

g | °“They parted My garments among them, and
upon My vesture did they cast lots.”

f | 36 And sitting down they °watched Him
there;

g | 37 And °set up °over His head His accusa-
tion written, °THIS IS 1 JESUS THE KING
OF THE JEWS.

J² h | 38 °Then were there two °thieves 22 crucified
°with Him, °one on the right hand, and an-
other °on the left.

second case, it was “vinegar (Gr. *oxos*) mingled with gall” (Gr. *cholē*) (Matt. 27. 33). 3. In the third case, it was “sour wine” (Gr. *oxos*), (Luke 23. 36). 4. In the fourth case it was also “sour wine” (Gr. *oxos*), (Matt. 27. 48, as in v. 34). 5. In the fifth case it was the same (Gr. *oxos*), (John 19. 28). These then were the five occasions and the three kinds of drink. with. Gr. *meta*. Ap. 104. xi. 1. tasted. See notes above. He would not. Gr. *thelō*. See Ap. 102. 1.

27. 35-54 (L², p. 1373). THE CRUCIFIXION. (Division.)

L³ | J¹ | 35-37. The parting of the garments.
J² | 38-44. After the parting of the garments.
J³ | 45-54. The three hours' darkness.

27. 35-37 (J¹, above). THE PARTING OF THE GARMENTS. (Alternation.)

J¹ | f | 35-. The crucifixion.
g | -35. God's writing fulfilled.
f | 36. The watching.
g | 37. Man's writing put up.

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. *hupo*. 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. *epanō* = up over. See note “upon”, 28. 2. THIS, &c. For these capital letters see Ap. 48.

27. 38-44 (J², above). AFTER THE PARTING OF THE GARMENTS. (Introversion.)

J² | h | 38. The two *lēstai* (robbers). Brought.
i | 39, 40. The Reviling of the Passers-by
i | 41-43. The Mocking of the Rulers.
h | 44. The two *lēstai* (robbers). Reviling.

38 Then. After the parting of the garments. See Ap. 163. two thieves = two robbers. Gr. *lēstai*. Therefore not the two “malefactors” (Gr. *kakourgoi*) 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. 38). See Ap. 164. with = together with: i. e. in conjunction (not association). Gr. *sun*. Ap. 104. xvi. one on, &c. See Ap. 164. on. Gr. *ek*. Ap. 104. xii.

27. 28-32 (H, p. 1376). TREATMENT. (Alternation.)

H | d | 28. Clothing. Changed.
e | 29, 30. Crown and Sceptre.
d | 31. Clothing. Re-changed.
e | 32. Cross.

28 scarlet = purple. robe. Gr. *chlamus*. Occ. only here, and v. 31. 29 crown. Gr. *stephanos* (used by kings and victors); not *diadēma*, as in Rev. 12. 3; 13. 1; 19. 12. of. Gr. *ek*. Ap. 104. vii. upon. Gr. *epi*. Ap. 104. ix. 3. in. Gr. *epi*. Ap. 104. ix. 3. But all the texts read in (as in vv. 5, 60).

mocked Him: as foretold by Him in 20. 17-19, but they were only ignorantly fulfilling His own word, as well as the Father's purpose. Hail...! Cp. 28. 9.

30 upon = at. Gr. *eis*. Ap. 104. vi. smote = kept beating.

on. Gr. *eis*. Same word as “upon”, v. 30.

31 to = for to. Gr. *eis* (with Inf.). Ap. 104. vi.

32 him = this [man].

compelled. See note on 5. 41.

33 unto. Gr. *eis*. Ap. 104. vi. Not the same word as in vv. 19, 27, 45, 62.

Golgotha. An Aramaic word, from the Heb. *Gulgoleth* (see Ap. 94. III. 3. Judg. 9. 53. 2 Kings 9. 35). Nothing is said about a “green hill”. But an elevation, which we speak of as being a “head”, “shoulder”, or “neck”. The Latin is *calvaria* = a skull. Hence Eng. Calvary.

34 They gave Him . . . drink. Note the five occasions on which this was done; and observe the accuracy of what is said, instead of creating “discrepancies”: 1. On the way to Golgotha (Mark 15. 23 = were offering, Imperfect Tense), He did not drink. 2. When they arrived there (Matt. 27. 33), He tasted it, but would not drink. 3. Later, by the soldiers after He was on the cross (Luke 23. 36), probably at their own meal. 4. Later still, a proposal made by some and checked by others, but afterward carried out (Matt. 27. 48). 5. The last about the ninth hour, in response to the Lord's call (John 19. 29).

vinegar. In the first case, it was wine (Gr. *oinon*) drugged with myrrh (see Mark 15. 22, 23). 2. In the

i
(p. 1377)
29
39 And they that ° passed by reviled Him, wagging their heads,
40 And saying, ° “Thou That destroyest the ° Temple, and buildest it ° in ° three days, save Thyself. If Thou be ° the Son of God, come down ° from the cross.”

i
41 Likewise ° also the chief priests mocking Him, ° with the scribes and elders, ° said,
42 ° “He saved ° others; Himself He ° cannot save. ° If He be the King of Israel, let Him now come down ° from the cross, and we will believe Him.

43 He ° trusted ° in ° God; let Him deliver Him now, ° if He ° will have Him: for He said, ‘I am ° the Son of God.’”

h
44 The ° thieves also, which were crucified with Him, ° cast the same in His teeth.

J³ K 1
(p. 1378)
45 Now ° from ° the sixth hour ° there was darkness over all the ° land ° unto ° the ninth hour.

m
46 And ° about ° the ninth hour ° Jesus cried with a loud voice, saying, ° “Eli, Eli, lama sabachthani?” that is to say, “My ° God, My ° God, why hast Thou forsaken Me?”

L n
47 Some of them that stood there, when they heard that, said, “This man calleth for ° Elias.”

o
48 And straightway one ° of them ran, and took a sponge, and filled it with ° vinegar, and put it on a reed, and ° gave Him to drink.

n
49 The rest ° said, “Let be, let us see whether ° Elias ° will come to save him.”

K m
50 ° Jesus, when He had cried again with a loud voice, yielded up the ° ghost.

l
51 And, ° behold, ° the veil of the ° Temple was rent ° in twain ° from the top to the bottom; ° and the earth did quake, and the rocks ° rent;

52 And the ° graves were opened; and many bodies ° of the saints which slept ° arose,

53 And came ° out of the ° graves ° after His ° resurrection, and went ° into ° the holy city, and ° appeared unto many.

L
54 Now when the centurion, and they that were ° with him, watching ° Jesus, ° saw the earthquake, and those things that were done, they feared greatly, saying, “Truly This was ° the Son of God.”

L³ M¹ N
(p. 1379)
55 And many women were there ° beholding ° afar off, ° which followed ° Jesus ° from ° Galilee, ministering unto Him:

39 passed = were passing. Another indication that it was not the Passover day. See Ap. 156.

40 Thou that, &c. Perverting the Lord's words (John 2. 19). Cp. 6. 18. the Son of God. Ap. 98. XV. from = off. Gr. apo. Ap. 104. iv. Same as in vv. 42, 45, 55, 64.

41 also the chief priests = the chief priests also. said = kept saying.

42 He saved. Note the Alternation here, in the Greek. In Eng. it is an *Introversion*.

j | Others
k | He saved;
j | Himself
k | He cannot save.

others. Ap. 124. 1.

cannot = is not (Gr. ou, as in v. 6) able to.

If he be, &c. The condition is assumed. See Ap. 118. 2. a. All the texts omit “if”, and read “he is” (in irony).

43 trusted. See Ap. 150. I. 2. Quoted from Ps. 22. 8. God. Ap. 98. I. i. 1.

if He will. The condition assumed, as in v. 42. Cp. Ps. 18. 19; 41. 11.

44 cast . . . teeth = kept reviling Him. Both the robbers reviled; but only one of the malefactors (Luke 23. 39, 40). See Ap. 164.

27. 45-54 (J³, p. 1377). THE THREE HOURS' DARKNESS. (Alternation and Introversion.)

J³ | K | l | 45. Sign in heaven. Darkness.

m | 46. Cry. “Eli, Eli”.

L | 47-49. Misunderstanding of Bystanders.

K | m | 50. Cry. Repeated.

l | 51-53. Signs on earth. Veil, earthquake, &c.

L | 54. Understanding of Centurion and others.

45 the sixth hour. Noon. See Ap. 165.

there was darkness. No human eyes must gaze on the Lord's last hours.

over. Gr. *epi*. Ap. 104. ix. 3.

land. Gr. *gē*. Ap. 109. 4. unto = until. See Ap. 165. the ninth hour. 3 p.m. See Ap. 165.

46 about. Gr. *peri*. Ap. 104. xiii. 3.

Eli, Eli, lama sabachthani. The English transliteration of the Greek, which is the Greek transliteration of the Aram. 'ēli, 'ēli, lamah 'āzabthāni. The whole expression is Aramaic. See Ap. 94. III. 3. Words not reported in Luke or John. Quoted from Ps. 22. 1. See the notes there. Thus, with the Lord's last breath He gives Divine authority to the O.T. See Ap. 117. I. Note the “seven words” from the cross: (1) Luke 23. 34; (2) Luke 23. 43; (3) John 19. 26, 27; (4) Matthew 27. 46; (5) John 19. 28; (6) John 19. 30; (7) Luke 23. 46.

27. 47-49 (L, above). MISUNDERSTANDING OF BYSTANDERS. (Introversion.)

L | n | 47. The Call, 'Eli, 'Eli. Misunderstood.

o | 48. Giving to drink.

n | 49. The Response. Waited for.

47 Elias. Greek for Elijah. Mistaken by the hearers for the Heb. (or Aramaic) 'ēliy-yāh. 48 vinegar. Gr. *oxos*. See notes on v. 34. gave = was offering. 49 will come = is coming.

Ref. to Mal. 4. 5. 50 ghost = spirit. Gr. *pneuma*. See Ap. 101. II. 6. 51 behold.

Fig. *Asterismos*. Ap. 6. the veil. Gr. *katapetasma* = that which is spread out downward,

or that which hangs down. Sept. for Heb. *māšāk* (Ex. 26. 37; 35. 12; 40. 5). Occ. only here; Mark 15. 38.

Luke 23. 45. Heb. 6. 19; 9. 3; 10. 20. Not the same word as in 1 Cor. 11. 15, or as in 2 Cor. 3. 13-16 (Ex. 34. 33, &c).

in = into. Gr. *eis*. Ap. 104. vi. Not the same word as in vv. 5, 19, 29, 40, 43, 59, 60. from the top = from above, as in Luke 1. 3. See note there. Gr. *anōthen*. First of thirteen occurrences. and. Note

the Fig. *Polysyndeton* in vv. 51-53. rent = were rent. 52 graves = tombs. of the saints. The 1611

edition of the A.V. had incorrectly “of saints”. arose = were waked. All the texts read “were raised”.

Is this the resurrection referred to in Rom. 1. 3? See note there. Gr. *egerais* = awaking, rousing up, or arising. Occ. only here. Cp. John 12. 24. They thus fulfilled the Lord's word in John 5. 25. 53 out of.

Gr. *ek*. Ap. 104. vii. after. Gr. *meta*. Ap. 104. xi. 2. resurrection = arising He rose: they were

raised. the holy city. See note on 4. 5. appeared: privately. Gr. *emphanizō*. See Ap. 106. I. iv.

54 saw = having seen.

27. 55-28. 15 [For Structure see next page].

55 beholding. Gr. *theōreō*. Ap. 133. I. 11. afar off = from (Gr. *apo*. Ap. 104. iv) afar. which = who: i. e. such as. Galilee. Ap. 169.

- 29 56 °Among ° which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of ° Zebedee's ° children.
- O p 57 When the even was come, there came a rich man ²¹ of Arimathæa, named Joseph, who ° also himself ° was ° Jesus' disciple:
- (p. 1379) q 58 ° He went to Pilate, and begged the body of ° Jesus.
- r Then Pilate commanded the body to be ° delivered.
- s 59 And when Joseph had taken the body, he wrapped it in a clean linen cloth, 60 And ° laid it ° in his own ° new ° tomb, which he had hewn out ° in the rock: and he rolled a great stone to the door of the ° sepulchre, and ° departed.
- M² N 61 ° And there was ° Mary Magdalene, and the other ° Mary, sitting over against the ° sepulchre.
- O p 62 Now the next day, ° that followed ° the day of the preparation, the chief priests and Pharisees came together ¹⁹ unto Pilate,
- q 63 Saying, ° “ Sir, we ° remember that that ° deceiver said, while He was yet alive, ° “ After three days I will rise again.”
- 64 Command therefore that the ° sepulchre be ° made sure until ° the third day, lest His disciples come by night, and steal Him away, and say unto the People, ° “ He is risen ° from the dead:” so the last ° error shall be worse than ° the first.”
- r 65 Pilate said unto them, ° “ Ye have ° a watch: go your way, ° make it as sure as ye ° can.”
- s 66 So they went, and made the ° sepulchre sure, sealing the stone, ° and setting ° a watch.
- L⁴ M² P 28 ° In ° the end of ° the sabbath, as it began to dawn ° toward the first day of the week, came ° Mary Magdalene and ° the other Mary ° to see the ° sepulchre.
- Q t 2 And, ° behold, there ° was a great earthquake:
- u for the angel of ° the LORD descended ° from ° heaven, and came and ° rolled back the stone ° from the door, and ° sat ° upon it.

27. 55—28. 15 (L³, p. 1373). BURIAL AND RESURRECTION. (*Division.*)

L³ | M¹ | 27. 55-66. Burial.
L⁴ | M² | 28. 1-15. Resurrection.

27. 55-66 (M¹, above). BURIAL. (*Alternations.*)

M¹ | N | 55, 56. The Women. Mary and the others.
O | p | 57. Joseph of Arimathæa.
q | 58-. His application to Pilate.
r | -58. Pilate's compliance.
s | 59, 60. Tomb. Body placed.
M² | N | 61. The Women. Mary and the others.
O | p | 62. Chief Priests and Pharisees.
q | 63, 64. Their application to Pilate.
r | 65. Pilate's compliance.
s | 66. Tomb secured.

56 Among. Gr. *en*. Ap. 104. viii. 2. which. Denoting a class: referring to 27. 55. Zebedee's. See note on 4. 21.
57 also himself = himself also.
was, &c. = had been discipled to Jesus.
58 He = This [man]. The Lord was thus buried by two secret disciples. See John 19. 38, 39. Cp. Mark 15. 42, 43. Luke 23. 50-53.
delivered = given up. Cp. 18. 25-34.
60 laid it. See note on Isa. 53. 9.
new = Gr. *kainos*. See note on 9. 17; 26. 28, 29. Here = not newly hewn, but fresh; i.e. unused and as yet undefiled by any dead body.
tomb = monument. Gr. *mnēmeion*.
sepulchre = tomb, as above. Not the same word as in v. 61.
departed. When Joseph rolled the stone against the door he departed; when the angel rolled it away, he “sat upon it” (Matt. 28. 2).
61 Mary . . . Mary. See Ap. 100.
sepulchre. Gr. *taphos* = burying-place. Not the same word as in v. 60.
62 that followed. This was the “high Sabbath” of John 19. 42, not the weekly Sabbath of 28. 1. See Ap. 156.
the day of the preparation. See Ap. 156 and 166.
63 Sir. See Ap. 98. VI. i. a. 4. B.
remember = [have been] reminded.
deceiver = impostor.
After three days. They had heard the Lord say this in 12. 39, 40. This is how they understood the “three days and three nights”. See Ap. 144, 148, and 166; cp. “after” in v. 53.
64 made sure = secured.
the third day. See Ap. 148.
the dead. See Ap. 139. 1. error = deception.
the first. They do not say what the first was. It may be the crucifixion itself.
65 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. *koustōdia*. Occ. only in Matthew (here, and in 28. 11). can = know [how]. Gr. *oida*. Ap. 132. I. i. 66 and setting a watch = with (Gr. *meta*, as in vv. 34, 41, 54. Not as in vv. 7, 38) the watch: i.e. in the presence of the watch, leaving them to keep guard.

28. 1-15 (L⁴, above). RESURRECTION. (*Alternation.*)

L⁴ | P | 1. The Women. Seeking.
Q | 2-4. Events at the Sepulchre.
P | 5-10. The Women. Seeking.
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. 42, because that was the first day of the feast (following the “preparation day”). See Ap. 156. toward. Gr. *eis*. Ap. 104. vi. Mary . . . the other Mary. See Ap. 100. to see = to gaze upon. Gr. *theōreō*. Ap. 133. I. 11. Not the same as in vv. 6, 7, 10, 17. sepulchre. Gr. *taphos*. As in 27. 61, 64, 66. Not the same as in “tomb” (27. 60).

28. 2-4 [For Structure see next page].

2 behold. Fig. *Asterismos*. Ap. 6. was = happened. the LORD = Jehovah (Ap. 4. II). See Ap. 98. VI. i. a. 1. B. b. from = out of. Gr. *ek*. Ap. 104. vii. heaven. Sing. See note on 6. 9, 10. rolled back = had rolled back. from = away from. Gr. *apo*. Cp. 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. *epanō*.

u 3 His °countenance was °like lightning, and
(p. 1380) his raiment white as snow:

29 t 4 And °for fear of him the keepers did shake,
and became as °dead men.

P R v 5 And the angel answered and said unto the
women, "Fear °not ye: for °I know that ye
seek °Jesus, Which was crucified.

6 He is °not here: for He is risen, °as He
said. Come, °see the place where °the Lord °lay.

w 7 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."

S x 8 And they departed quickly °from the sepul-
chre °with fear and great joy;

y and did run to bring His disciples °word.

R v 9 And as they °went to tell His disciples, °be-
hold, °Jesus °met them, saying, "All hail."
And they came and °held Him by the feet,
and °worshipped Him.

10 Then said °Jesus unto them, "Be °not
afraid:

w go tell My brethren that they go °into Galilee,
and there shall they °see Me."

Q z 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.

a 12 And when they were assembled °with the
elders, and had taken counsel, they gave
°large money unto the soldiers,

z 13 °Saying, "Say ye, °His disciples came by
night, and stole Him away while we slept."

14 And °if this come °to the governor's ears,
we will °persuade him, and °secure you."

a 15 So they took the money, and did as they
were taught: and this °saying °is commonly
reported °among the Jews until this day.

B 16 Then the eleven disciples went away °into
(p. 1305) Galilee, °into °a mountain where °Jesus had ap-
pointed them.

17 And when they °saw Him, they °wor-
shipped Him: but some °doubted.

18 And °Jesus °came and °spake unto them,
°saying, "All °power °is given unto Me °in
°heaven and °in earth.

A 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 what-
soever 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. power = authority. Gr. *exousia*. Ap. 172. 5. is given = has (just, or lately) been given. in. Gr. *en*. Ap. 104. viii. heaven. Sing. See note on 6. 9, 10. in = upon. Gr. *epi*. Ap. 104. ix. 1. 19 Go ye, &c. See Ap. 167. teach = disciple. Not the same word as in v. 20. nations = the nations. baptizing . . . in. See Ap. 115. I. iv. 4. Tr. and WH m. read "having baptized". in = into. Ap. 104. vi. Denoting object and purpose. Cp. 3. 11. Acts 2. 38. the name. Sing. Not "names". This is the final definition of "the Name" of the One true God. Father. Ap. 98. III. the Holy Ghost = the Holy Spirit. Gr. *pneuma*. See Ap. 101. II. 8. 20 lo. Fig. *Asterismos*. Ap. 6. always = all the days. unto = until. the end of the world = the completion, or consummation, of the age: i. e. that then current dispensation, when this apostolic commission might have ended. See Ap. 129. 2, and note on 13. 39. But as Israel did not then repent (Acts 3. 19-26; 28. 25-28), hence all is postponed till Matt. 24. 14 shall be taken up and fulfilled, "then shall the end (*telos*) of the *sunteleia* come". This particular commission was therefore postponed. See Ap. 167. world = age. Gr. *aiōn*. Ap. 129. 2.

28. 2-4 (Q, p. 1379). EVENTS AT THE SEPULCHRE.
(Introversion.)

Q | t | 2-. Effect. Earthquake.
u | -2. Cause. Action. } The Angel.
u | 3. Cause. Appearance. }
t | 4. Effect. Terror of the Watch.

3 countenance = general appearance. Gr. *idea*.
Occ. only here. like lightning: in effulgence.

4 for - from. Gr. *apo*. Ap. 104. iv.
dead men. See Ap. 139. 2.

28. 5-10 (P, p. 1379). THE WOMEN. SEEKING.
(Introversion and Alternation.)

P | R | v | 5, 6. Words of the angel.
w | 7. Their Commission.
S | x | 8-. Their departure. } The Women.
y | -8. Their mission. }
R | v | 9, 10-. Words of the Lord.
w | -10. His Commission.

5 not. Gr. *mē*. Ap. 105. II.

I know. Gr. *oida*. See Ap. 132. 1.

6 not. Gr. *ou*. Ap. 105. I. a. as = according as.
see. Gr. *eidon*. Ap. 133. I. 1.

the Lord. Ap. 98. VI. i. a. 4. B. 2.

lay = was (lately) lying.

7 the dead. See Ap. 139. 4. (Pl.)

into = unto. Gr. *eis*. Ap. 104. vi. Galilee. Ap. 169.

see. Gr. *opsomai*. Ap. 133. I. 8. a.

8 with. Gr. *meta*. Ap. 104. xi. 1.

9 went = were going.

met = confronted. As from an opposite direction.

Cp. the noun (25. 1, 6. Acts 28. 15. 1 Thess. 4. 17).

held Him by the feet = seized Him by the feet.

worshipped = prostrated themselves before. See Ap. 137. 1.

28. 11-15 (Q, p. 1379). EVENTS IN THE CITY.
(Alternation.)

Q | z | 11. The Watch. Their report.
a | 12. Bribe offered.
z | 13, 14. The Watch. Report falsified.
a | 15. Bribe accepted.

11 the watch. See note on 27. 65, 66.

shewed = told. See vv. 8, 9, 10.

were done = had come to pass.

12 large = sufficient: i. e. to bribe them with.

13 Saying, Say ye = Telling them to say.

14 if this come, &c. = Should this come, &c. A con-
dition of uncertainty. Ap. 118. 1 b.

to. Gr. *epi*. Ap. 104. ix. 1.

persuade = satisfy: i. e. bribe. Cp. Gal. 1. 10. See Ap. 150. II.

secure you = free you from care: i. e. make you safe,
or screen you. Cp. 1 Cor. 7. 32.

15 saying = story. Gr. *logos*. See note on Mark 9. 32.
is = has been.

among. Gr. *para*. Ap. 104. xii. 2.

16 a = the.

17 doubted = hesitated. Gr. *distazō*. Occ. only in
Matthew (here and in 14. 31). The Gr. aorist may be so
rendered, especially in a parenthesis; and is so ren-
dered in 16. 5. Luke 8. 29. John 18. 24: it should be in
26. 48 and in Luke 22. 44 also.

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.)

B ¹ (p. 1304)	A	1. 1-8. THE FORERUNNER.			
	B	1. 9-11. THE BAPTISM: WITH WATER.			
	C	1. 12, 13. THE TEMPTATION: IN THE WILDERNESS.			
	D	E	1. 14-20. THE KINGDOM	} PROCLAIMED.	} THE FOURFOLD MINISTRY OF THE LORD.
	F	1. 21-8. 30. THE KING	} REJECTED.		
	F	8. 31-10. 52. THE KING			
	E	11. 1-14. 25. THE KINGDOM			
	C	14. 26-42. THE AGONY: IN THE GARDEN.			
	B	14. 43-16. 14. THE BAPTISM: OF SUFFERING (DEATH, BURIAL, AND 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. 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 words used only in Mark, see some 70 recorded in the notes.

MARK is a Roman (Latin) 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 (cp. Acts 4. 36; 12. 12; 13. 5, 13; 15. 37-39. Col. 4. 10. 2 Tim. 4. 11. Philem. v. 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 sources; 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. 3). 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. 28, where it should be rendered "Sir"; and 9. 24, where "Lord" is omitted by all the critical texts (see Ap. 94. VI) as well as by the ancient Syriac Version (see Ap. 94, p. 136, note 3). Moreover, He is spoken of as such by the Holy Spirit through the Evangelist *only twice* (16. 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. 39);
- How the people were made to sit "in ranks" (6. 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. 41; 13. 3).

We are told also of the fear, astonishment, and sore amazement of the disciples (4. 41; 6. 51; 10. 24, 26); and of the effect of the Lord's words and works on the People (2. 2; 3. 10, 20; 4. 1; 5. 21, 31; 6. 31, 33; 8. 1).

The activities and movements of "Jehovah's Servant" are always prominent, from the very "beginning"; which, without any preface, introduces the public ministry of the Lord, setting forth on the one hand the very height of His Divine power (1. 27, 31; 2. 12; 3. 10; 5. 29; 6. 56; 7. 37); and on the other the depth of His feelings as man—His fatigue, &c. (4. 38; 11. 12; 14. 36); His sympathies and compassion (8. 34; 8. 2); His love (10. 21); His composure (4. 38-40; 15. 5); His seeking solitude (1. 35; 6. 30-32); His wonder (6. 6); His grief (3. 5); His sighing (7. 34; 8. 12); His anger and displeasure (3. 5; 10. 14). See note on "immediately" (1. 12).

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.

THE GOSPEL

ACCORDING TO

MARK.

A A
(p. 1382)
A. D. 26

1 THE beginning of the gospel of Jesus Christ, the Son of God;
2 As it is written in the prophets, "Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee."
3 The voice of one crying in the wilderness, "Prepare ye the way of the LORD, make His paths straight."

B **4** John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5 And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

B **6** And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

A **7** And he preached, saying, "There cometh One mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose."

8 I indeed have baptized you with water; but he shall baptize you with the Holy Ghost."

B C **9** And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

D **10** And straightway coming up out of the water, He saw the heavens opened,

D and the Spirit like a dove descending upon Him:

C **11** And there came a voice from heaven, saying, "Thou art My beloved Son, in Whom I am well pleased."

with camel's hair. Cp. 2 Kings 1. 8. about. Matt. 3. 4. wild honey. Plentiful then, and now. **7** There cometh One = He Who cometh [is]. after = behind; as to time. Not the same as in v. 14. latchet = thong. shoes = sandals. To unloose the sandals of another was a proverbial expression. Fig. *Paræmia* (Ap. 6). Supplemental to "bear" in Matt. 3. 11. not. Gr. *ou*. Ap. 105. I. worthy = fit. stoop down. A Divine supplement. Occ. only here. **8** with. Gr. *en*, as in v. 2. the Holy Ghost. Gr. *pneuma hagion* (without Articles) = "power from on high". See Ap. 101. II. 14.

1. 9-11 (B, p. 1381). THE BAPTISM: WITH WATER. (Introversion.)

B C | 9. The Lord. His coming to John.
D | 10-. Seen. The heavens opening.
D | -10. Seen. The Dove descending.
C | 11. The Lord. The Voice coming to Him.

9 it came to pass. A pure Hebraism. Jesus. Ap. 98. X. from. Gr. *apo*. Ap. 104. iv. Not the same as in v. 11. Nazareth. See Ap. 94. III. 3, and Ap. 169. in = into. Gr. *eis*. Ap. 104. vi. Not the same as in vv. 2, 3, 4, 5, 11, 13, 19, 20, 23, 39, 45. **10** straightway = immediately. See note on v. 12. out of = away from. Gr. *apo*. Ap. 104. iv. But all the texts read *ek* = out of (Ap. 104. vii). heavens. Plural. See note on Matt. 6. 9, 10. opened = parting or rending asunder. the Spirit. Gr. *pneuma*. With Art. See Ap. 101. II. 3. like = as. upon. Gr. *epi*. Ap. 104. ix. 3. **11** from = out of. Gr. *ek*. Ap. 104. vii. My beloved Son = My Son, the beloved. As in Matthew and Luke. I am well pleased = I have [ever] found delight.

1. 1-8 (A, p. 1381). THE FORERUNNER. (Introversion.)

A | A | 1-3. Prophecy. By God, of John.
B | 4, 5. John. His mission.
B | 6. John. His person.
A | 7, 8. Prophecy. By John, of Christ.

1 The beginning of the gospel. A Hebraism. No Article. Cp. Hos. 1. 2, "[The] beginning of the word of Jehovah by Hosea". It is the beginning, not of the book, but of the facts of the good news. See note on 8. 11.

gospel = glad tidings. See note on Matthew (Title). Jesus Christ. See Ap. 98. XI.

the Son of God. See Ap. 98. XV.

2 As. T Tr. WH R read "According as".

it is written = it has been written; i.e. it standeth written. in. Gr. *en*. Ap. 104. viii.

prophets. Pl. because it is a composite quotation Mal. 3. 1. Isa. 40. 3. See Ap. 107. II. 4.

messenger = *angelos*.

before Thy face. A pure Hebraism (cp. Amos 9. 4, &c.). Unknown to pure Greek.

before. Gr. *pro*. Ap. 104. xiv.

which = who.

before Thee. Omitted by L T Tr. WH R.

3 the LORD. Ap. 98. VI. i. a. 1. A. a.

4 John. Cp. Matt. 3. 1-6. Luke 3. 1-4.

did baptize = it came to pass John [was] baptizing.

baptize. See Ap. 115. I.

preach = was proclaiming, or heralding. Ap. 121. 1.

of. Gen. of Relation and Object. Ap. 17. 5.

repentance. See Ap. 111. II. 1.

for = resulting in. Gr. *eis*. Ap. 104. vi.

sins. See Ap. 128. II. 1.

5 went out = kept going out. Imperf. Tense.

unto. Gr. *pros*. Ap. 104. xv. 3.

all. Put by Fig. *Synecdochē* (of the Whole), Ap. 6, for all parts.

the land = country, or territory. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the inhabitants.

of = by. Gr. *hupo*. Ap. 104. xviii. 1.

the river of Jordan. Occ. only in Mark.

confessing. See Matt. 3. 6.

their = their own.

6 camel's hair. Not a skin, but a garment woven

Gr. *peri*. Ap. 104. xiii. 1.

locusts. See note on

C E 12 And ° immediately ¹⁰ the Spirit ° driveth Him ° into the wilderness.
F 13 And He was there ² in the wilderness forty days, ° tempted ⁵ of Satan;
F and was ° with the wild beasts;
E and ° the angels ° ministered unto Him.
D E G¹ 14 Now ° after that John was ° put in prison, ° Jesus came ¹² into ° Galilee, ° preaching the ¹ gospel of ° the kingdom of God,
A. D. 27 15 And saying, “The ° time is fulfilled, and ¹⁴ the kingdom of God ° is at hand : ° repent ye, ° and ° believe ° the ¹ gospel.”
G³ a 16 Now as He ° walked ° by the sea of ¹⁴ Galilee, He saw ° Simon and ° Andrew his brother ° casting a net ° into the sea : for they were fishers.
b 17 And ° Jesus said unto them, ° “Come ye ⁷ after Me, and I will make you ° to become fishers of men.”
c 18 And ¹⁰ straightway they forsook their nets, and followed Him.
a 19 And when He had gone ° a little farther ° thence, He saw ° James the son of ° Zebedee, and ° John his brother, who also were ² in the ship ° mending their nets
b 20 And ¹⁰ straightway ° He called them :
c and they left their father ¹⁹ Zebedee ² in the ° ship ¹³ with the hired servants, and went ⁷ after Him.
F H¹ K¹ 21 And they went ¹² into ° Capernaum ; and

1. 12, 13 (C, p. 1381). THE TEMPTATION : IN THE WILDERNESS. (Introversion.)
C | **E** | 12. The Spirit. Compulsion.
 | **F** | 13-. Satan. Temptations.
 | **F** | -13-. Wild beasts. Companionship.
 | **E** | -13. The Angels. Ministration.
12 immediately. A word characteristic of this Gospel, setting forth as it does the activities of “Jehovah’s Servant”. The Greek words which it represents (in this and other renderings of *euthebs* and *euthus*) are used (in Mark) twenty-six times directly of the Lord and His acts ; while in Matthew they occur only five times, in Luke once, and in John twice.
 driveth Him = driveth Him out. Divine supplemental information as to the character of the *leading* of Matthew and Luke.
 into. Gr. *eis*. Ap. 104. vi. Not the same word as in v. 16.
13 tempted = being tempted.
 with the wild beasts. A Divine supplementary particular. Occ. only here.
 with. Gr. *meta*. Ap. 104. xi. 1.
 the angels, &c. See note on Matt. 4. 11, and Ap. 116.
 ministered = were ministering.
1. 14-14. 25 (D, p. 1381). THE LORD’S FOUR-FOLD MINISTRY. (See Ap. 119.) (Introversion.)
D E | 1. 14-20. THE FIRST PERIOD. Subject : The Proclamation of THE KINGDOM.
 | **F** | 1. 21-8. 30. THE SECOND PERIOD. Subject : The Proclamation of THE KING. His Person.
 | **F** | 8. 31-10. 52. THE THIRD PERIOD. Subject : The Rejection of THE KING.
 | **E** | 11. 1-14. 25. THE FOURTH PERIOD. Subject : The Rejection of THE KINGDOM.
1. 14-20 (E, above). THE FIRST PERIOD OF THE MINISTRY. THE KINGDOM PROCLAIMED. (Division.)
E | **G¹** | 14, 15. The Proclamation of the Kingdom.
 | **G²** | 16-20. The Calling of Four Disciples.
14 after. Gr. *meta*. Ap. 104. xi. 2. This commences

the first subject of the Lord’s ministry, which occupies in Mark only six verses. See Ap. 119. put in prison = was delivered up. Galilee. Ap. 169. the kingdom of God. See Ap. 114.
15 time = season. is at hand = has drawn near (for the setting up of the kingdom). Cp. Gal. 4. 4.
 repent. See Ap. 111. I. 1. and believe the gospel. A Divine supplement to Matt. 4. 17.
 believe. See Ap. 150. I. v. (ii). Here followed by the Gr. Prep. *en*. Ap. 104. viii. the = in the.

1. 16-20 (G², above). THE CALLING OF FOUR DISCIPLES. (Extended Alternation.)

G² | **a** | 16. Two brethren. Simon and Andrew.
 | **b** | 17. Their call.
 | **c** | 18. Their obedience.
a | 19. Two brethren. James and John.
 | **b** | 20-. Their call.
 | **c** | -20. Their obedience.

16 walked = was walking. by = beside. Gr. *para*. Ap. 104. xii. 3. Simon and Andrew. See Ap. 141. casting a net. The word “net” is included and implied in the Verb. All the texts omit the Noun. into = in. Gr. *en*, as in v. 2. **17 Come.** This call explains Acts 1. 21, 22. The official mission comes later, in 8. 17, &c. to become fishers of men. The likeness is not conveyed by the Fig. *Simile*, or stated by *Metaphor*, but is implied by the Fig. *Hypocatastasis*. See Ap. 6. **19 a little farther.** A Divine supplement, here. thence. Omitted by [L] T Tr. A WH R. James . . . John. See Ap. 141. Zebedee. Aramaic. Ap. 94. III. 3. mending. See note on Matt. 4. 21.
20 He called. See note on “Come” (v. 17). ship = boat. with the hired servants. A Divine supplement in Mark. **21 Capernaum.** See Ap. 169.

1. 21-8. 30 (F, above). THE SECOND PERIOD OF THE LORD’S MINISTRY : THE PROCLAMATION OF THE KING. HIS PERSON. (See Ap. 119.) (Repeated Alternation.)

F | **H¹** | 1. 21-2. 12. Teaching and Miracles.
 | **J¹** | 2. 13-22. Call of Levi.
H² | 2. 23-3. 12. Teaching and Miracles.
 | **J²** | 3. 13-19-. Calling of the Twelve.
H³ | 3. -19-6. 6. Teaching and Miracles.
 | **J³** | 6. 7-30. Mission of the Twelve.
H⁴ | 6. 31-8. 30. Teaching and Miracles.

1. 21-2. 12 (H¹, above). TEACHING AND MIRACLES. (Repeated Alternation.)

H¹ | **K¹** | 1. 21, 22. Teaching. With authority as Lord.
 | **L¹** | 1. 23-34. Miracles : Unclean spirit (23-28) ; Fever (29-31) ; Many (32-34).
K² | 1. 35-39. Teaching, and exercising authority.
 | **L²** | 1. 40-45. Miracle : The Leper.
K³ | 2. 1, 2. Teaching. The Word of God.
 | **L³** | 2. 3-12. Miracle : Palsy, and Divine Act. Forgiveness of sins.

A. D. 27

¹⁰straightway on the sabbath day He entered ¹²into the synagogue, and °taught.

²²And they were astonished °at His doctrine: for °He taught them as one that had authority, and °not as the scribes.

L¹
(p. 1383)

²³And there was °in their °synagogue a °man °with an unclean °spirit; and he °cried out,

²⁴Saying, "Let us alone; °what have we to do with Thee, Thou °Jesus °of Nazareth? art Thou come to destroy us? °I know Thee Who Thou art, °the Holy One of God."

²⁵And °Jesus rebuked him, saying, °"Hold thy peace, and come °out of him."

²⁶And when the unclean °spirit had °torn him, and °cried with a loud °voice, he came °out of him.

²⁷And 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."

²⁸And °immediately His °fame spread abroad °throughout all the region round about °Galilee.

²⁹And °forthwith, when they were come °out of the °synagogue, they entered °into the house of Simon and Andrew, °with James and John.

³⁰But Simon's wife's mother °lay sick °of a fever, and °anon they tell Him °of her.

³¹And °He came and °took her by the hand, and lifted her up; and °immediately the fever left her, and she °ministered unto them.

³²And at even, °when the sun did set, they °brought °unto Him all °that were diseased, and them that were °possessed with devils.

³³And °all the city °was gathered together °at the door.

³⁴And He healed many that were sick of divers diseases, and cast out many °devils; and suffered °not the °devils to speak, because they °knew Him.

K²

³⁵And in the morning, rising up °a great while before °day, He went out, and departed °into °a solitary place, and there °prayed.

³⁶And Simon and they that were °with Him °followed after Him.

³⁷And when they had found Him, they said unto Him, °"All men °seek for Thee."

³⁸And He said unto them, "Let us go °into the °next °towns, that I may °preach there also: for °therefore °came I forth."

³⁹And He °preached °in their synagogues °throughout all °Galilee, and cast out °devils.

L²

⁴⁰And there came °a leper °to Him, beseeching Him, and kneeling down to Him, and saying unto Him, °"If Thou °wilt, Thou canst make me clean."

⁴¹And °Jesus, °moved with compassion, put forth His hand, and touched him, and saith unto him, °"I °will; be thou °clean."

⁴²And as soon as He had spoken, °immediately the leprosy departed °from him, and he was cleansed.

⁴³And He °straitly charged him, and °forthwith sent him away;

⁴⁴And saith unto him, °"See thou say no-

taught = began teaching.

²² at. Gr. *epi*. Ap. 104. ix. 2.

He taught. Referring to the character of His teaching as setting Him forth as Divine. See note on Matt. 7. 29.

²³ synagogue. See Ap. 120. I.

man. Gr. *anthrōpos*. Ap. 123. 1.

spirit. Gr. *pneuma*. See Ap. 101. II. 12.

cried = shouted.

²⁴ what have we to do with Thee? See note on 2 Sam. 16. 10.

of Nazareth = [the] Nazarene. Ap. 94. III. 3, and 169. I know. Gr. *oida*. Ap. 132. I. i. The man said this, the evil spirit moving him.

the Holy One of God. Thus again the Person of the Lord is declared. Cp. Ps. 16. 10. Luke 1. 35.

²⁵ Hold thy peace = Be silent. Cp. Matt. 22. 12.

out of. Gr. *ek*. Ap. 104. vii.

²⁶ torn him = thrown him into convulsions.

cried . . . voice. A Divine supplement, here.

²⁷ among. Gr. *pros*. Ap. 104. xv. 3.

new. New in character, not in time. Gr. *kainos*. See notes on Matt. 9. 17; 26. 29; 27. 60.

doctrine = teaching.

with. Gr. *kata*. Ap. 104. x. 2. Not the same word as in vv. 8, 13, 20, 23, 29, 36.

²⁸ fame = hearing, or report. Put by Fig. *Metonymy* (of the Effect), Ap. 6, for what was heard.

throughout = into. Gr. *eis*. Ap. 104. vi.

²⁹ forthwith = immediately, as in vv. 12, 28, 31, 42. See note on v. 12.

³⁰ lay = was lying.

of, &c. = in a fever.

anon = immediately, as "forthwith" (v. 29), above.

of = about. Gr. *peri*. Ap. 104. xiii. 1.

³¹ He came. On the same sabbath.

took her by the hand. A Divine supplement, here. ministered = began ministering.

³² when the sun did set. A Divine supplement, here.

brought = kept bringing.

that were diseased. Cp. Matt. 4. 23, 24.

possessed with devils = possessed with demons. Gr. *daimonizomai*. Derivation uncertain. See note on Matt. 8. 16, 28.

³³ all. Put by Fig. *Synecdochē* (of Genus), Ap. 6, for the greater part.

was gathered, &c. A Divine supplement, here.

at = to. Gr. *pros*. Ap. 104. xv. 3.

³⁴ devils = demons. See note on v. 32.

³⁵ a great . . . day = while yet night. Gr. *ennuchon*.

A Divine supplement, here.

a solitary place = a desert place.

prayed = was praying.

³⁶ followed after. Gr. *katadiōkō*. A Divine supplement, here.

³⁷ All, &c. A Divine supplement, here.

seek = are seeking.

³⁸ next = neighbouring.

towns = country towns, or villages.

therefore = for (Gr. *eis*. Ap. 104. vi) this.

came I forth = am I come forth.

³⁹ in. Gr. *en*. Ap. 104. viii. 3.

throughout = in. Gr. *eis*. Ap. 104. vi.

⁴⁰ a leper. See note on Ex. 4. 6.

to. Gr. *pros*. Ap. 104. xv. 3.

If Thou wilt. A condition of uncertainty with probability. Ap. 118. 1. b.

wilt. Gr. *thelo*. Ap. 102. 1.

⁴¹ moved with compassion. A Divine supplement, here.

clean = cleansed.

⁴³ straitly = strictly.

⁴⁴ See. Ap. 133. I. 8.

A. D. 27

thing to any man: but go thy way, °shew thyself to the °priest, and offer °for thy cleansing those things which °Moses commanded, °for a testimony unto them."

45 But he went out, and began to °publish it much, and to blaze abroad the matter, insomuch that °Jesus °could no more openly enter °into °the city, but was without °in desert places: and they °came °to Him from every quarter.

K³
(p. 1383)

2 And again He entered °into Capernaum °after some days; and it was °noised °that He was °in the house.

2 And °straightway many were gathered together, insomuch that there was °no room to receive them, °no, not so much as °about the door: and He °preached the word unto them.

L³

3 And they come °unto Him, bringing one °sick of the °palsy, which was borne °of four.

4 And when they °could °not °come nigh unto Him °for the °press, they °uncovered the roof where He was: and when they had °broken it up, they let down the °bed °wherein the °sick of the palsy lay.

5 When °Jesus °saw °their faith, He said unto °the sick of the palsy, °"Son, °thy °sins be forgiven thee."

6 But there were certain of the scribes sitting there, and reasoning °in their hearts,

7 "Why doth this man thus speak blasphemies? who can forgive °sins °but °God only?"

8 And °immediately when °Jesus °perceived °in His spirit that they so reasoned °within themselves, He said unto them, "Why reason ye these things °in your hearts?"

9 °Whether is it easier to say to °the sick of the palsy, °Thy °sins be forgiven thee; or to say, °Arise, and take up thy °bed, and walk?"

10 But that ye may °know that °the Son of man hath °power °on earth to forgive °sins," (He saith to °the sick of the palsy,)

11 "I say unto thee, Arise, and take up thy °bed, and go thy way °into thine house."

12 And °immediately he arose, took up the °bed, and went forth before them all; insomuch that they were all amazed, and glorified °God, saying, "We never °saw it on this fashion."

J¹ M¹
(p. 1385)

13 And He went forth again °by the sea side; and all the multitude °resorted °unto Him, and He °taught them.

14 And as He passed by, He °saw °Levi °the son of °Alphæus sitting °at the receipt of custom, and said unto him, "Follow Me." And he arose and followed Him.

M² d
(p. 1386)

15 °And it came to pass, that, as °Jesus °sat at meat °in °his house, many °publicans and

shew . . . priest. Ref. to Pent. (Lev. 14. 1-32). Ap. 117. I.

for=concerning. Gr. *peri*. Ap. 104. xiii. 1. Moses. Occ. eight times in Mark: 1. 44; 7. 10; 9. 4; 5; 10. 3, 4; 12. 19, 26. See note on Matt. 8. 4.

45 publish=proclaim. Same word as "preach" in vv. 4, 7, 14, 38, 39. See Ap. 121. 1.

could no more=was no longer able to.

the city=any city.

in. Gr. *en*, as in v. 2. But T Tr. WH read *epi*. Ap. 104. ix. 2. came=kept coming.

2. 1 into. Gr. *eis*. Ap. 104. vi.

after. Gr. *dia*. Ap. 104. v. 1. noised=reported. that He was in the house="He is [gone] into the house [and is there]".

in. Gr. *eis* (as above).

2 straightway=immediately. See note on 1. 12. Omitted by [L Tr.] T WH R.

no room=no longer any room.

no . . . about=no, not even (*mēde mēketi*) at (Gr. *pros*. Ap. 104. xv. 3) the door.

preached=was speaking (when what follows took place).

3 unto. Gr. *pros*. Ap. 104. xv. 3.

sick . . . palsy=a paralytic.

of=by. Gr. *hupo*. Ap. 104. xviii. 1.

4 could not=were not able to.

not. Gr. *mē*. Ap. 105. II.

come nigh unto. Gr. *proseggizō*. Occ. only here in N.T.

for the press. The 1611 edition of the A.V. reads "for press".

for=on account of. Gr. *dia*. Ap. 104. v. 2.

press=crowd.

uncovered. Easily done in an Eastern house. Occ. only here in N.T. [Gal. 4. 15.]

broken it up. Gr. *exorussō*. Occ. only here and bed=couch, or pallet. Gr. *krabbaton*, a Latin word. A poor man's bed. Not the same word as in 4. 21.

wherein=on which. Gr. *epi*. Ap. 104. ix. 2.

5 Jesus. Ap. 98. X. saw. Gr. *eidon*. Ap. 133. I. 1. their faith. We cannot exclude the faith of the paralytic himself, who had doubtless persuaded the four to do this for him.

Son. Gr. *teknon*. See Ap. 108. i.

thy sins be forgiven thee. Thus proclaiming His Deity, being the second subject of His Ministry. See Ap. 119.

sins. See Ap. 128. II. 1.

6 in. Gr. *en*. Ap. 104. viii. 1.

7 but God only=except One [that is] God.

God. Ap. 98. I. i. 1.

8 immediately. A key-word of this Gospel, to mark the activities of Jehovah's Servant. See note on 1. 12.

perceived. Gr. *epiginōskō*. Ap. 132. I. 3.

in His spirit=in Himself. Gr. *pneuma*. See Ap. 101. II. 9.

within=or among. Gr. *en*. Ap. 104. viii. 2.

9 Whether is it . . . ? = Which is . . . ?

10 know=see. Ap. 133. I. 1.

the Son of man. See Ap. 98. XVI. Thus setting forth His Person, which is the subject of this second period. See F, p. 1383; and Ap. 119. Cp. Matt. 8. 20.

The first occurrence of this title in Mark. Cp. the last (14. 62). power=authority. Ap. 172. 5.

on. Gr. *epi*. Ap. 104. ix. 1.

2. 13-22 (J¹, p. 1383). THE CALL OF LEVI. (Division.)

J¹ | M¹ | 13, 14. The Lord's Call.

M² | 15-22. Levi's feast.

13 by=beside. Gr. *para*. Ap. 104. xii. 3. resorted . . . taught=kept coming . . . kept teaching.

14 Levi. Probably his former name before changing it to "Matthew"=the gift of God (Matt. 9. 9). the son of Alphæus. Occ. only here (i. e. in connection with Levi) in N.T. Alphæus. Aramaic. See Ap. 94. III. 3. at=in charge of. Gr. *epi*. Ap. 104. ix. 3.

2. 15-22 [For Structure see next page].

15 And it came to pass. A Hebraism. i. e. Levi's. Not the Lord's. Cp. Matt. 8. 20.

sat at meat=reclined [at table].

his house:

publicans=tax-gatherers.

A. D. 27

° sinners sat also together with ⁵ Jesus and His disciples: for there were many, and they followed Him.

16 And when the scribes ° and Pharisees ⁵ saw Him ° eat ° with ¹⁵ publicans and ¹⁵ sinners, they ° said unto His disciples, ° “How is it that He eateth and drinketh ° with ¹⁵ publicans and ¹⁵ sinners ?”

(p. 1386)

17 When ⁵ Jesus heard *it*, He saith unto them, “They that are ° whole have ° no need of ° the physician, but they that are sick: I came ° not to call ° the righteous, but ¹⁵ sinners ° to repentance.”

18 And the disciples of John and of the ¹⁶ Pharisees ° used to fast: and they come and say unto Him, “Why do the disciples of John and of the ¹⁶ Pharisees fast, but Thy disciples fast ¹⁷ not ?”

19 And ⁵ Jesus said unto them, “Can the ° children of the bridechamber fast, while the ° bridegroom is ¹⁶ with them? as long as they have the bridegroom ¹⁶ with them, they ° cannot fast.

20 But the days will come, when the ¹⁹ bridegroom shall be taken ° away from them, and then shall they fast ° in those days.

21 ¹⁷ No man also ° seweth a piece of ° new cloth ° on an old garment: else the ° new piece that filled it up taketh away from the old, and the rent is made worse.

22 And ¹⁷ no man putteth ° new wine ¹ into old ° bottles: else the ° new wine doth burst the ° bottles, and the wine is spilled, and the ° bottles will be ° marred: but ° new wine must be put ¹ into ²¹ new ° bottles.”

N¹ f

23 ¹⁵ And it came to pass, that He went ° through the corn fields ° on the sabbath day;

and His disciples began, ° as they went, ° to pluck the ears of corn.

24 And the ¹⁶ Pharisees ¹⁶ said unto Him, ° “Behold, why do they ²³ on the sabbath day that which is ¹⁷ not lawful ?”

25 And *he* said unto them, ° “Have ye ° never read what David did, when he ° had need, and was an hungred, *he*, and they that were ¹⁶ with him ?

26 How he went ¹ into the house of ⁷ God ° in the days of ° Abiathar the high priest, and did eat ° the shewbread, which is ¹⁷ not lawful to eat ° but for the priests, and ° gave also to them which were ° with him ?”

27 And He said unto them, “The ° sabbath ° was made ⁴ for ° man, ° and ¹⁷ not ° man ⁴ 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, 20; 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 Ahitub). There is no “confusion in the Heb. text”. The Lord’s enemies are the best witnesses of this, for they would not have missed such an opportunity of effective reply (see 3. 6). They knew what modern critics do not know. the shewbread. Ref. to Pent. (Ex. 25. 30; 35. 13; 39. 36. Lev. 24. 5-9). Cp. 2 Chron. 13. 11. See Ap. 92 and 117. I. 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 Antimetabolē (Ap. 6), “sabbath . . . man . . . man . . . sabbath”. was made=came into being. man. Gr. *anthrōpos*. Ap. 123. 1. and. All the texts omit “and”. In that case, note the Fig. Asyndeton (Ap. 6).

2. 15-22 (M², p. 1385). LEVI'S FEAST. (Alternation.)

M² | d | 15, 16. Question of Pharisees.

e | 17. Answer. Proverb.

d | 18. Question of John's disciples.

e | 19-22. Answer. Proverbs.

sinners. Gr. pl. of *hamartōlos*. Cp. Ap. 128. I. 1. sinners sat also = sinners also sat.

16 and Pharisees. L and Tr. read “of the Pharisees”. Ap. 120. II.

eat=eating.

with. Gr. *meta*. Ap. 104. xi. 1.

said=kept saying.

How is it . . . ? = Why [doth] . . . ?

17 whole=strong, or able.

no. Gr. *ou*. Ap. 105. I. The emph. is on “no need”. the=a.

not. Gr. *ou*, as above.

the righteous=righteous ones.

to=for. Gr. *eis*. Ap. 104. vi.

18 used to fast=were fasting: i.e. were then observing a fast. It is not the custom that is referred to, but the fact.

19 children, &c.=sons, &c. Ap. 108. iii. A Hebraism, referring to the guests, not to the “friends” (or grooms-men) of John 3. 29.

bridegroom. The Lord, here, refers to Himself.

cannot=are not (as in v. 17) able to.

20 away from. Gr. *apo*. Ap. 104. iv.

21 seweth . . . on. Gr. *epirraptō*. Occ. only here.

new=unfulfilled.

on=upon. Gr. *epi*. Ap. 104. ix. 2.

new=new (in character). Gr. *kainos*. See note on Matt. 9. 17.

22 new=fresh made. Gr. *neos*. See note on Matt. 26. 28, 29.

bottles=wine-skins.

marred=destroyed.

2. 23-3. 12 (H², p. 1383). TEACHING AND MIRACLES. (Division.)

H² | N¹ | 2. 23-28. Teaching. } “Lord of the Sabbath.”
| N² | 3. 1-12. Miracles. }

2. 23-28 (N¹, above). TEACHING. (Introversion.)

N¹ | f | 23-. The Sabbath Day.

g | -23. Disciples. Action of.

g | 24. Disciples. Objection to.

f | 25-28. The Sabbath Day.

23 through. Gr. *dia*. Ap. 104. v. 1.

on=in, or during. Gr. *en*. Ap. 104. viii. 1.

as they went. Gr. to make their way. A Hebraism. See Judg. 17. 8 (marg.):=as they journeyed; not to make a path by destroying the stalks of corn, but only plucking “the ears”.

to pluck, &c. Ref. to Pent. (Deut. 23. 25). Cp. Ap. 92. A recognised custom to this present day, not only for travellers, but for their horses. So with grapes (Deut. 23. 24).

24 Behold=Look. Ap. 133. I. 3.

25 Have ye never read . . . ? = Did ye never read . . . ? See Ap. 143. Fig. *Anteisagogē*, Ap. 6. never=not (as in v. 17).

had need. A Divine supplement to “was hungry”

A. D. 27

28 °Therefore ¹⁰the Son of man °is °Lord also of the sabbath."

N² O
(p. 1387)

3 °And He entered °again °into the °synagogue; and there was a °man there which had °a withered hand.

P

2 And they °watched Him, °whether He would heal him on the sabbath day; °that they might accuse Him.

Q

3 And He saith unto the ¹man which had ¹the withered hand, °"Stand forth."

4 And He saith unto them, "Is it °lawful to do good on the sabbath days, or to °do evil? to save °life, or to kill?" But they held their peace.

5 And when He had °looked round about on them °with anger, °being grieved °for the °hardness of their hearts, He saith unto the ¹man, "Stretch forth thine hand." And he stretched *it* out: and his hand was restored whole as the °other.

P

6 And the Pharisees went forth, and °straightway °took counsel ⁵with the °Herodians °against Him, how they might destroy Him.

O h

7 But °Jesus °withdrew Himself ⁵with His disciples °to the sea :

i

and a °great multitude °from °Galilee followed Him, and °from Judæa,

8 And ⁷from Jerusalem, and ⁷from °Idumæa, and from beyond Jordan; and they °about Tyre and Sidon, a °great multitude, when they had heard what great things He °did, came °unto Him.

h

9 And He spake to His °disciples, that a small ship should wait on Him

s

°because of the °multitude, °lest they should throng Him.

10 For He had healed many; insomuch that they °pressed upon Him °for to touch Him, as many as had plagues.

11 And unclean °spirits, when they °saw Him, fell down before Him, and °cried, saying, °"Thou art °the Son of God."

12 And He straitly °charged them that they should °not make Him °known.

J² j
(p. 1388)

13 And He goeth up ¹into °a mountain, and calleth unto Him whom °*ÿt* °would: and they °came °unto Him.

k

14 And He °ordained twelve, °that they should °be ⁵with Him,

z

and that He °might °send them forth to °preach,

Thou art, &c. A Divine supplement, here, because agreeing with the second subject of the Lord's ministry. See Ap. 119. the Son of God. Ap. 98. XV. 12 charged. Under penalty. not. Gr. *mē*. Ap. 105. II. known=manifest. Gr. *phaneros*. See Ap. 106. I. viii.

3. 13-19 [For Structure see next page.]

13 a = the. Some well-known resort. *ÿt* = He Himself. would = willed. Gr. *thelō*. Ap. 102. 1. Cp. John 15. 16. came = went, leaving all. 14 ordained = made, or appointed. In the sense of Heb. *'āsāh*, in 1 Sam. 12. 6 ("advanced"). that = in order that. be with Him. This is the first great qualification for any thus called and sent. (1) Like Abel, to have "peace with God"; then (2) like Enoch, to "walk with God", and (3) like Noah, to witness for God (Heb. 11. 4-7). might = should. send them forth = Gr. *apostellō*. This is the second great qualification here. For the others, see above and Acts 1. 22. preach. Ap. 121. 1.

28 Therefore = So then.

is Lord. Ap. 98. VI. i. a. 2. B. a. This is the subject of this second period of the Lord's ministry. See Ap. 119. Lord also of the sabbath = Lord of the Sabbath also. Occ. only here.

3. 1-12 (N², p. 1386). MIRACLE. (*Introversion*.)

N² O | 1. Miracle of the hand withered.

P | 2. | Enemies watching.

Q | 3-5. The hand healed.

P | 6. Enemies plotting.

O | 7-12. Miracles. Many.

1 And. Note the Fig. *Polysyndeton* in vv. 1-4. Ap. 6. again: i. e. on another Sabbath. Prob. the next. into. Gr. *eis*. Ap. 104. vi.

synagogue. See Ap. 120.

man. Gr. *anthrōpos*. Ap. 123. 1.

a withered hand = his hand withered. Cp. Matt. 12. 10. 2 watched = were watching.

whether = if. Implying that they had no doubt about it. Ap. 118. 2. a. that = in order that.

3 Stand forth = Rise up [and come] into (as in v. 1) the midst.

4 lawful = more lawful. Fig. *Heterōsis* (of Degree), Ap. 6.

do evil. Gr. *kakopoieō*. Cp. Ap. 128. II. 2. and III. 2. life = soul. Gr. *psychē*. See Ap. 110. III. 1.

5 looked round. Noting the minutest action of Jehovah's Servant. with. Gr. *meta*. Ap. 104. xi. 1. being grieved. Implying sadness accompanying the anger. A Divine supplement, here.

for = at. Gr. *epi*. Ap. 104. ix. 2.

hardness = hardening. Gr. *pōrōsis*. Occ. only here, Rom. 11. 25, and Eph. 4. 18.

other. Gr. *allos*. Ap. 124. 1.

6 straightway = immediately. See note on 1. 12.

took counsel. See note on Matt. 12. 14.

Herodians. Occ. only here and 12. 13 in Mark, and in Matt. 22. 16. against. Gr. *kata*. Ap. 104. x. 1.

3. 7-12 (O, above). MIRACLES. MANY. (*Alternation*.)

O | h | 7-. The Sea. Withdrawal to.

i | -7, 8. Multitudes following.

h | 9-. The Ship. Order concerning.

i | -9-12. Multitudes healed.

7 Jesus. Ap. 98. X.

withdrew. Note other withdrawals in Mark (3. 7; 6. 31, 46; 7. 24, 31; 9. 2; 10. 1; 14. 32). Not the same verbs.

to = toward. Gr. *pros*. Ap. 104. xv. 3. L T Tr. m. read "unto". (Gr. *eis*. Ap. 104. vi.)

great. Emph. on "great". Cp. v. 8.

from = away from. Gr. *apo*. Ap. 104. iv.

Galilee. See Ap. 169.

8 Idumæa. South of Judæa and Dead Sea.

about. Gr. *peri*. Ap. 104. xiii. 3.

did = was doing. unto. Gr. *pros*. Ap. 104. xv. 3.

9 disciples. See note on 6. 30.

because of = on account of. Gr. *dia*. Ap. 104. v. 2.

multitude = crowd. Not the same word as in vv. 7, 8.

lest they should = that they might not. Gr. *hina mē*. Ap. 105. II.

10 pressed upon = were besetting.

for to touch = that they might touch.

11 spirits. Gr. pl. of *pneuma*. See Ap. 101. II. 11, or 12. saw = beheld. Ap. 133. I. 11. cried = cried out.

12 charged. Under penalty. not. Gr. *mē*. Ap. 105. II. known = manifest. Gr. *phaneros*. See Ap. 106. I. viii.

- A. D. 27 15 And to have ° power to heal sicknesses, and to cast out ° devils:
- j (p. 1388) 16 And Simon He ° surnamed ° Peter;
17 And James the son of ° Zebedee, and John the brother of James; and He ° 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 Alphæus, and ° Thaddæus, and Simon the ° Canaanite,
19 And Judas Iscariot, which ° also betrayed Him:
- H³ R T and they went ¹ into an house.
- U 20 And the ° multitude cometh together ° again, so that they ° could ° not so much as eat bread.
- V W Y h 21 And when His ° friends heard of it,
i they ° went out to lay hold on Him: for ° they said,
Z "He is ° beside Himself."
X j 22 And the ° scribes which came down ⁷ from Jerusalem said,
k "He hath ° Beelzebub, and ° by the prince of the devils casteth He out ¹⁶ devils."
X k 23 And He called them unto Him, and ° said unto them ° in parables, "How can Satan cast out Satan?
24 And ° if a kingdom be divided ° against itself, that kingdom ° cannot stand.
25 And ²⁴ if a house be divided ²⁴ against itself, that house ²⁴ cannot stand.
26 And ° if Satan ° rise up ²⁴ against himself, and be divided, he ²⁴ cannot stand, but ° hath an end.

3. 13-19- (J², p. 1388). THE MISSION OF THE TWELVE. (*Introversion.*)

- J² | j | 13. The Twelve. Their Calling.
k | 14-. To be with Him. } The purpose.
k | -14, 15. To be sent forth. }
j | 16-19-. The Twelve. Their naming.

15 power = authority. Ap. 172. 5.

devils = demons.

16 surnamed = 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 1. 19.

Boanerges. Occ. only in Mark. Aramaic. See Ap. 94. III. 3.

sons of. A pure Hebraism, used with reference to origin, destination, or characteristic. Sparks are "sons of fire" (Job 5. 7); 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; 5. 6).

thunder. The name is Aramaic (Ap. 94. III. 3), allied to Heb. In Heb. "thunder" is *kōl* = voice: i. e. the voice of God (Ex. 9. 23. Ps. 29. 3. 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 (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.

Matthew. Aramaic. Ap. 94. III. 3.

Thomas. Aramaic. Ap. 94. III. 3. In Gr. = *Didymos* (John 11. 16).

Thaddæus (or Lebbaeus 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 = Canaanæan or Zealot = one who regarded the presence of the Romans as treason against Jehovah.

19 also betrayed Him = even delivered Him up.

3. -19-6. 6 (H³, p. 1388). TEACHING AND MIRACLES. (*Introversion.*)

- H³ | R | 3. -19-4. 34. Teaching.
S | 4. 35-5. 43. Miracles.
R | 6. 1-6. Teaching.

3. -19-4. 34 (R, p. 1388). TEACHING. (*Extended Alternation.*)

- R | T | 3. -19. Place. In the house.
U | 3. 20. Concourse.
V | 3. 21-33. The Lord with friends and enemies.
T | 4. 1-. Place. By the seaside.
U | 4. -1. Concourse.
V | 4. 2-34. The Lord with His disciples.

20 again. Referring back to v. 7. could not = found themselves unable. not. Gr. *mē*. Ap. 105. II.

3. 21-33 (U, above). THE LORD WITH FRIENDS AND ENEMIES. (*Introversions and Alternation.*)

- V | W | Y | h | 21-. His kinsfolk. Hearing report.
i | -21-. Their setting out. Object.
Z | -21. Their disparagement of Him.
X | j | 22-. First charge. } The Scribes:
k | -22. Second charge. } their charge.
X | k | 23-27. Second charge. } The Lord:
j | 28-30. First charge. } His reply.
W | Y | i | 31-. Their arrival.
h | -31, 32. 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. Beelzebub. See note on Matt. 10. 25. by. Gr. *en*. Ap. 104. viii. 1. 23 said = began saying. in. Gr. *en*. Ap. 104. viii. 1. 24 if a kingdom, &c. Implying what experience shows (Ap. 118. 1. b).

against. Gr. *epi*. Ap. 104. ix. 3. cannot = is not (Gr. *ou*. Ap. 105. I) able to. 26 if Satan, &c. Assuming such a case. Ap. 118. 2. a. rise up = hath risen up. hath an end. A Divine supplement. Occ. only in Mark.

A. D. 27

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

j (p. 1388)

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever 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."

W Y i

31 There came then His brethren and His mother,

h

and, standing without, sent unto Him, calling Him.

32 And the multitude sat about Him, and they said unto Him, "Behold, Thy mother and Thy brethren without seek for Thee."

Z

33 And He answered them, saying, "Who is My mother, or My brethren?"

34 And He looked round about on them which sat about Him, and said, "Behold My mother and My brethren!

35 For whosoever shall do the will of God, the same is My brother, and My sister, and mother."

T

4 And He began again to teach by the sea side:

U

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.

V A C (p. 1389)

2 And He taught them many things by parables, and said unto them in His doctrine,

D l

3 "Hearken;

m

Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

27 No man can = No one is any wise able to. No. Gr. ou. Ap. 105. I. a = the. spoil = plunder.

goods = vessels (of gold or silver), &c.

28 Verily. See note on Matt. 5. 18.

sins. See Ap. 128. I. ii. 2, and note on Matt. 12. 31.

the sons of men. See note on v. 17.

29 against: i. e. ascribe the Holy Spirit's work, or Christ's work, to Satan. This is the unpardonable sin.

Gr. eis. Ap. 104. vi.

the Holy Ghost. Gr. pneuma. See Ap. 101. II. 3.

never = not (Gr. ou. Ap. 105. I) to the age (Gr. eis ton aionan). Ap. 151. II. A. ii. 4. b.

eternal. Gr. aionios. Ap. 151. II. B. i.

damnation = judgment.

30 Because. This is the reason given.

31 His brethren and His mother: i. e. the kinsfolk of v. 21.

and. Note the Fig. Polysyndeton (Ap. 6), in vv. 31-35.

without. That they might more easily seize Him (v. 21).

32 sat = was sitting.

Behold. Fig. Asterismos. Ap. 6. Gr. idou. Ap. 133. I. 2.

34 looked round about = after casting His glance round. A Divine supplemental detail. Occ. only in Mark.

sat = were sitting. Behold. Gr. ide. Ap. 133. I. 3.

35 do = have done.

the will. Gr. to thelēma. See Ap. 102. 3.

God. Ap. 98. I. i. 1.

4. 1 And. Note the Fig. Polysyndeton (Ap. 6), in vv. 1-9.

again. He had taught there before. Cp. 3. 7-9.

by . . . side = beside. Gr. para. Ap. 104. xii. 3.

unto. Gr. pros. Ap. 104. xv. 3.

multitude = crowd.

into. Gr. eis. Ap. 104. vi. a = the.

in: i. e. in the ship on the sea. Gr. en. Ap. 104. viii.

by = toward: i. e. facing. Gr. pros. as "unto", above.

on = upon. Gr. epi. Ap. 104. ix. 1.

4. 2-34 (U, p. 1388). THE LORD WITH HIS DISCIPLES. (Alternation and Introversion.)

V A C | 2. Parabolic instruction.

D | 3-9. Parable. The Sower.

B | 10-25. Alone with disciples. Expounding.

A | D | 26-32. Parable. The Seeds.

C | 33, 34-. Parabolic instruction.

B | -34. Alone with disciples. Expounding.

2 taught = was teaching.

by = in. Gr. en. Ap. 104. viii. Not the same word as in vv. 31, 38.

doctrines = teaching.

4. 3-9 (D, above). PARABLE. THE SOWER. (Introversion.)

D | 1 | 3-. Call to hearken.

m | -3-8. The Parable.

| t | 9. Call to hearken.

3 Behold. Fig. Asterismos (Ap. 6), for emphasis. Gr. idou. Ap. 133. I. 2.

there went out. This parable is repeated in Luke 8. 4

under different circumstances from those in Matt. 13. 3,

which accounts for the variation of wording. The

antecedents in Matthew and Mark are the visit of His

kinsfolk, 3. 31-34 (which is a consequent in Luke 8. 4).

The consequent in Matthew and Mark is the question of

the Twelve concerning others who asked the meaning.

In Luke the consequent is the question of the Twelve

as to its meaning (thus hearing it for the first time), followed by the visit of His kinsfolk. Why should not

a parable be repeated several times? Why need they be identical? and why should not two accounts of

the same be supplementary? 4 it came to pass. A Hebraism. as he sowed = in (Gr. en,

as in v. 2) his sowing. 5 on. Gr. epi. Ap. 104. ix. 3. Not the same word as in v. 8. stony ground =

the rocky (place understood). not. Gr. ou. Ap. 105. I. Not the same word as in v. 12. earth =

soil. Gr. gē. Ap. 129. 4. immediately. See note on 1. 12. because, &c. = on account of

its having. Gr. dia. Ap. 104. v. 2. no. Gr. mē. Ap. 105. II. Not the same word as in vv. 7, 17, 40.

6 when . . . was up = having risen. 7 among = into. Gr. eis. Ap. 104. vi. choked.

The Gr. sun, in sunmigo, denotes suffocation by compression. it yielded no fruit. A Divine

supplement. Occ. only here. no. Gr. ou. Ap. 105. I. Not the same word as in v. 5, but the same

as in vv. 17, 40. 8 on = into. Gr. eis. Ap. 104. vi. good. Because prepared. ground.

Same word as "earth" in v. 5.

I
A. D. 27
B E n
(p. 1390)

9 And He said unto them, °“He that hath ears to hear, let him hear.”

10 And when He ° was alone, ° they that were ° about Him ° with the twelve asked of Him the parable.

11 And He said unto them, “Unto you it ° is given to ° know the ° mystery of ° the kingdom of God: but unto them ° that are without, all these things are ° done ¹ in parables:

o 12 ° That ° seeing they may ° see, and ° not ° perceive; and ° hearing they may ° hear, and ° not understand; lest at any time they should ° be converted, and their ° sins should ° be forgiven them.”

13 And He said unto them, ° “Know ye ⁵ not this parable? and how then will ye ¹¹ know all ° parables?

F 14 The sower soweth the ° word.

15 And these are they ¹ by the way ¹ side, where the ¹⁴ word is sown; but when they have heard, Satan cometh ⁵ immediately, and taketh away the ¹⁴ word that was sown ¹ in their hearts.

16 And these are they likewise which are sown ⁵ on stony ground; who, when they have heard the ¹⁴ word, ⁵ immediately receive it ° with gladness;

17 And have ⁷ no root ¹ in themselves, ° and so endure but for a time; afterward, when ° affliction or persecution ariseth ° for the ¹⁴ word’s sake, ⁵ immediately they ° are offended.

18 And these are they which are sown ⁷ among thorns; such as hear the ¹⁴ word,

19 And the ° cares of this ° world, and the deceitfulness of riches, and the lusts ° of other things entering in, ⁷ choke the ¹⁴ word, and it becometh unfruitful.

20 And these are they which are sown ⁵ on good ⁸ ground; such as hear the ¹⁴ word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.”

E n 21 And He said unto them, ° “Is ¹ a ° candle ° brought ° to be put ° under ¹ a ° bushel, or ° under ¹ a ° bed? ° and ⁵ not to be set ⁵ on ¹ a ° candlestick?

22 For there is ° nothing hid, which shall not be ° manifested; neither ° was any thing kept secret, but that ° it should come abroad.

o 23 ° If any man have ° ears to hear, ° let him hear.”

24 And He said unto them, ° “Take heed ° what ye hear: ° with what measure ye mete, it shall be measured ° to you: and unto you that hear ° shall more be given.

25 For he that hath, to him shall be given: and he that hath ⁵ not, ° from him shall be taken even that which he hath.”

D G p
q
(p. 1391)

26 And He said, ° “So is ¹¹ the kingdom of God, as ° if ° a man ° should cast ° seed ° into the ⁸ ground;

9 He that hath, &c. See Ap. 142.

4. 10-25 (B, p. 1389). ALONE WITH DISCIPLES. ANSWERING.

(Introversion and Alternation.)

B	E	n	|	10, 11.	Hearers. Discrimination.
			|	o	| 12, 13. Hearing and not understanding.
			|	F	| 14-20. Interpretation of Parable.
E	n	|	21, 22.	Teachers. Discrimination.	
			|	o	| 23-25. Hearing and understanding.

10 was = came to be.
they that were about Him . . . asked. Occ. only in Mark. Showing that this parable was spoken after that in Luke 8. See note on v. 3, above.

about = around. Gr. *peri*. Ap. 104. xiii. 3.
with = in conjunction with. Gr. *sun*. Ap. 104. xvi.
Not the same word as in vv. 16, 24, 30, 36.

11 is = hath been.
know = get to know. Gr. *ginōskō*. Ap. 132. I. ii.
Cp. 1 Cor. 2. 14. All the texts omit “to know” and read “has been given the secret” of the Kingdom, &c.
mystery = secret. Not before made known: i. e. its proclamation would be received only by a few.
the kingdom of God. See Ap. 114.

that are without = outside (that circle). Occ. only in Mark. Cp. 1 Cor. 5. 12, 13. 1 Thess. 4. 12. In Matt. “to them”, In Luke “to others”.

done = come to be (spoken).
12 That, &c. Quoted from Isa. 6. 9, 10. See Ap. 107. I. 1.

seeing . . . see. Fig. *Polyptōton* (Ap. 6). Gr. *blepō*. Ap. 133. I. 5.

not. Gr. *mē*. Ap. 105. II.
perceive = see. Ap. 133. 1.
hearing . . . hear. Fig. *Polyptōton*. Ap. 6.
be converted = return [to the Lord].

sins. Ap. 128. I. ii. 2.
be forgiven. See Isa. 6. 10.

13 Know ye not . . . ? = Have ye no intuitive knowledge of? Gr. *oida*. Ap. 132. I. i. A Divine supplement, here.

parables = the parables.

14 word. Gr. *logos*. See note on 9. 32.

16 with gladness. This effect of thus hearing has the “immediate” ending described in v. 17.

with = in association with. Gr. *meta*. Ap. 104. xi. 1.
17 and . . . for a time = but are temporary.
affliction = tribulation.

for . . . sake = on account of. Gr. *dia*. Ap. 104. v. 2.
are offended = stumble. The stumbling is as immediate as the “gladness” of v. 16.

19 cares = anxieties.

world = age. Gr. *aiōn*. Ap. 129. 2.
of = concerning. Gr. *peri*. Ap. 104. xiii. 3.

21 Is . . . brought = Doth . . . come. Fig. *Prosopopoeia*. Ap. 6.

candle = the lamp. Gr. *luchnos*. Ap. 130. 4.

to be put = in order to be placed.
under. Gr. *hupo*. Ap. 104. xviii. 3.
bushel = the measure.

bed. Gr. *klinē*. Not the same word as in 2. 4.

and not to be = [Is it] not [brought] in order that it may be. candlestick = the lampstand.

22 nothing = not (Gr. *ou*. Ap. 105. I) anything.
manifested. Gr. *phaneroō*. Ap. 106. I. v.
was any thing kept secret = does a secret thing take place.

it should come abroad = it may come into (Gr. *eis*. Ap. 104. vi) [the] light (Ap. 130. 8).

23 If, &c. Assuming the hypothesis as a fact. Ap. 118. 2. a. 24 Take heed. Ap. 133. I. 5. what.

On the former occasion the Lord said “how” (Luke 8. 18). shall more be given = to you, and that with interest.

with. Gr. *en*. Ap. 104. viii. to you . . .

25 from. Gr. *apo*. Ap. 104. iv.

4. 26-32 [For Structure see next page].

26 So = Thus. if. A contingent hypothesis. Ap. 118. 1. b. a man. Gr. *anthrōpos*. Ap. 123. 1.
should cast = should have cast. seed = the seed. into = upon. Gr. *epi*. Ap. 104. ix. 1.

A. D. 27 27 And ° should sleep, and rise night and day, and the seed should ° spring and ° grow up, he ° knoweth ° not how.

r 28 For the ° earth bringeth forth fruit ° of herself; first ° the blade, then ° the ear, after that ° the full corn ° in the ear.

(p. 1391) r 29 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 ° comparison ° shall we compare it?"

q 31 It is like a grain of mustard seed, which, when it is sown ° in the ° earth, is less than all the seeds ° that be ° in the ° earth:

r 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."

C (p. 1389) 33 And with many such parables ° spake He the ° word unto them, ° as they were able to hear it.

B 34 But without a parable ° spake He ° not unto them:

S H L (p. 1391) 35 ° And ° the same day, when the even was come, He saith unto them, "Let us pass over ° unto the other side."

M s 36 And when they had sent away the ° multitude, they took Him even as He was ° in the ship. And there were ° also ° with Him ° other little ° ships.

t 37 And there arose a great ° storm of wind, and the waves ° beat ° into the ship, so that it was now ° full.

s 38 And He was ° in the hinder part of the ship, ° asleep ° on ° a pillow:

t 39 And they awake Him, and say unto Him, "Master, carest Thou ° not that we ° perish?"

s 40 And He arose, and ° rebuked the wind, and said unto the sea, "Peace, be still." And the wind ceased, and there ° was a great calm.

t 41 And He said unto them, "Why are ye ° so fearful? how is it that ye have ° no faith?"

41 And they ° feared exceedingly, and said one ° to another, "What manner of Man is This, that even the wind and the sea obey Him?"

4. 26-32 (D, p. 1389). PARABLES. THE SEEDS. (Extended Alternation.)

D	G	p	26-. The kingdom of God.	} The seed	
			q | -26-28. Seeds. General.		} growing
			r | 29. Fruit brought forth.			secretly.
G	p	q	30. The kingdom of God.	} The	
			q | 31. Seed. Particular.		} mustard
			r | 32. The tree grown up.			seed.

27 should sleep, and rise. These Present Tenses, following the Past in v. 26, indicate the continued rising and sleeping after the seed was sown.

spring=sprout.
grow up=lengthen.
knoweth=has no intuitive knowledge. Gr. *oida*. Ap. 132. I. i.

28 of herself. Gr. *automatē*=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.
the full corn=full corn.

29 is brought forth=delivers itself up.
putteth in=sendeth forth. Gr. *apostellō*. Ap. 174. 1. Cp. John 4. 38.

30 comparison=parable.
shall we=are we to.

31 in=upon. Gr. *epi*. Ap. 104. ix. 1.
that be in the earth. } Divine supplements, here.
32 groweth up. }

shooteth out=makes.
the air=the heaven. Sing. See note on Matt. 6. 9, 10. Occ. only in Mark.

33 spake=was He speaking.
as they were able to hear. Occ. only in Mark.
34 expounded=kept expounding. Cp. Luke 24. 27 and 2 Pet. 1. 20.

4. 35-5. 43 (S, p. 1388). MIRACLES. (Introversion and Alternation.)

H	L	4. 35, 36. Departure to east side.
		M | 4. 37-41. Miracle. Tempest stilled.
J	N	5. 1. Landing.
		O | 5. 2-10. Miracle. Demoniac.
K	K	5. 11-13. The Swine. Demons.
		5. 14-17. The inhabitants.
J	N	5. 18-. Embarkation.
		O | 5. -18-20. Miracle. Demoniac.
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.

unto. Gr. *eis*. Ap. 104. vi.
36 also . . . ships=boats also. Occ. only in Mark.
other. Gr. pl. of *allos*. Ap. 124. 1.

4. 37-41 (M, above). MIRACLE. TEMPEST STILLED. (Alternation.)

M	s	37, 38-. Storm arising.
		t | -38. Disciples alarmed.
		s | 39. Storm calmed.
		t | 40, 41. 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. 3. 13). beat=were beating. Therefore an open boat. full=filling. In the earlier storm it was getting covered.

38 in=on. Gr. *epi*. Ap. 104. ix. 2. All the texts prefer Gr. *en*=in (Ap. 104. viii). asleep=sleeping (soundly). Ap. 171. 1. a pillow=the [wooden] seat [with its leathern covering or cushion]. Master=Teacher. Ap. 98. XIV. v. 1. perish=are perishing. 39 rebuked the wind first, and then the disciples, because the danger was greater. In the earlier storm, He rebuked the disciples first, and the storm after, for the opposite reason. was=became. 40 so=thus. 41 feared exceedingly=feared with a great fear. Fig. *Polyptōton*. Ap. 6. to. Gr. *pros*. Ap. 104. xv. 3. What manner of Man . . . ?=Who then is this One . . . ?

J N
(p. 1391)
A. D. 27
O u
(p. 1392)

5 And they came over °unto the other side of the sea, °into the country of the °Gadarenes.

2 And when He was come °out of the °ship, °immediately there °met Him °out of the tombs a °man °with an unclean °spirit,

3 Who had *his* °dwelling °among the tombs; and °no man could bind him, °no, not with chains:

4 °Because that he had been often bound with fetters

and chains,

and the chains had been plucked asunder ° by him,

and the fetters broken in pieces :

° neither could any *man* tame him.

5 And always, night and day, he was ° in the mountains, and ° in the tombs, ° crying, and cutting himself with stones.

6 But when he ° saw ° Jesus ° afar off, he ° ran and ° worshipped Him,

7 And ° cried with a loud voice, and said, ° "What have I to do with Thee, ° Jesus, Thou Son ° of the Most High ° God ? I adjure Thee by ° God, that Thou torment me ° not."

8 For He said unto him, "Come ° out of the ° man, thou unclean ° spirit."

9 And He asked him, "What *is* thy name ?" And he answered, saying, "My name *is* ° Legion : for we are many."

10 And he ° besought Him much that He would ° not send them away out of the country.

11 Now there was there ° nigh unto the mountains a great herd of swine feeding.

12 And all the ° devils ° besought Him, saying, "Send us ° into the swine, that we may enter ° into them."

13 And ° forthwith ° Jesus gave them leave.

And the unclean ° spirits went out, and entered ° into the swine : and the herd ° ran violently ° down a steep place ° into the sea, (they were about two thousand ;)

and were choked ° in the sea.

14 And they that fed the swine fled, and told *it* ° in the city, ° and ° in the country.

And they went out to ° see what it was that was ° done.

15 And they come ° to ° Jesus, and ° see him that was ° possessed with the devil, and had the ° legion, sitting, and ° clothed, and in his right mind : and they were ° afraid.

5. 1 unto. Gr. *eis*. Ap. 104. vi. into=unto. Gr. *eis*, as above. Gadarenes. In the earlier miracle it was Gergesenes (Matt. 8. 28).

5. 2-10 (O, p. 1391). MIRACLE. THE DEMONIAK. (*Introversion.*)

O | u | 2. The meeting.
v | 3-. Abode. Among the tombs.
w | -3. None could bind him.
x | 4-. Fetters often used.
y | -4-. And chains also.
y | -4-. But chains broken.
x | -4-. Fetters broken in pieces.
w | -4. None could tame him.
v | 5. Abode. Among the tombs.
u | 6-10. The meeting.

2 out of. Gr. *ek*. Ap. 104. vii. ship=boat. immediately. See note on 1. 12. met=confronted. man. Gr. *anthrōpos*. Ap. 123. 1. In the earlier miracle there were "two men" (Matt. 8. 28). with=in [the power of]. Gr. *en*. Ap. 104. viii. 1. spirit. Gr. *pneuma*. See Ap. 101. II. 12. **3** dwelling. Gr. *katoikēsis*. A Divine supplement, here. among. Gr. *en*. Ap. 104. viii. 2. no man . . . no, not=no one . . . not even. Gr. *oudeis* . . . *oude*. Compounds of *ou*. Ap. 105. I. **4** Because. Gr. *dia to*. Ap. 104. v. 2. by. Gr. *hupo*. Ap. 104. xviii. 1. neither could any man tame him = and no (Ap. 105. I) man was strong enough to master him. **5** in. Gr. *en*. Ap. 104. viii. crying=crying out.

5. 6-10 (u, above). THE MEETING. (*Introversion.*)

u | a | 6, 7. Worship.
b | 8. Unclean spirit. Command.
b | 9. Unclean spirit. Name.
a | 10. Prayer.

6 saw. Gr. *eidon*. Ap. 133. I. 1. Not the same word as in *vv.* 15, 31, 38. Jesus. Ap. 98. X. afar off=from (Gr. *apo*. Ap. 104. iv) afar. ran. The 1611 edition of the A.V. reads "came". worshipped=did homage [by prostration]. Ap. 137. 1. **7** What, &c. A Hebraism. See note on 2 Sam. 16. 10. of the Most High God. A Divine supplement, here. Demons knew Him, if the people were blinded. God. Ap. 98. I. i. 1. not. Gr. *mē*. Ap. 105. II. **9** Legion. A Roman legion was about 6,000 men. **10** besought. Note the three prayers in this chapter : (1) the unclean spirits : Answer "Yes" (*vv.* 10, 12, 13); (2) the Gadarenes : Answer "Yes" (*v.* 17); (3) the healed man : Answer "No" (*vv.* 18, 19). "No" is often the most gracious answer to *our* prayers.

5. 11-13 (K, p. 1391). THE SWINE. (*Introversion.*)

K | c | 11. Swine feeding.
d | 12, 13-. The demons. Prayer made.
d | -13-. The demons. Prayer answered.
c | -13. Swine choked.

11 nigh unto=just at. Gr. *pros*. Ap. 104. xv. 3. **12** devils=demons. into. Gr. *eis*. Ap. 104. vi. **13** forthwith=immediately, as in *v.* 2. ran violently=rushed. down. Gr. *kata*. Ap. 104. x. 1.

5. 14-17 (K, p. 1391). THE INHABITANTS. PRAYER. (*Alternation.*)

K | e | 14-. Report of the swineherds.
f | -14, 15. Citizens. Observation made.
e | 16. Report of the hearers.
f | 17. Citizens. Prayer made.

14 in=to. Gr. *eis*. Ap. 104. vi. and=as well as. done=come to pass. **15** to. Gr. *pros*. Ap. 104. xv. 3. see=gaze upon. Gr. *theōreō*. Ap. 133. I. 11. possessed with the devil. Gr. *daimonizomai*. clothed=provided with clothes. Cp. Luke 8. 27, where he had for a long time worn none. Gr. *himatizomai*. Occ. only here and Luke 8. 35 in the N.T.; but is found in the *Papyri*, where an apprentice is to be provided with clothes. afraid=alarmed.

^e (p. 1392) ^{A. D. 27} 16 And they that ⁶ saw it ^o told them how it befell to him that was ¹⁵ possessed with the devil, ¹⁴ and also ^o concerning the swine.

^f 17 And they began to ^o pray Him to depart ^o out of their ^o coasts.

^{JN} (p. 1391) ⁰ 18 And ^o when He was come ¹² into the ² ship, he that had been ¹⁵ possessed with the devil ¹⁷ prayed Him that he might be ^o with Him.

¹⁹ Howbeit ⁶ Jesus suffered him ^o not, but saith unto him, "Go ^o home ¹⁵ to thy friends, and tell them how great things ^o the Lord hath done for thee, and hath had compassion on thee."

²⁰ And he departed, and began to publish ⁵ in Decapolis how great things ⁶ Jesus had done for him: and all *men* did marvel.

^{HL} 21 And when ⁶ Jesus was passed over again ^o by ² ship ¹ unto the other side, ^o much people gathered ^o unto Him: and He was ^o nigh unto the sea.

^{MPg} (p. 1393) 22 And, ^o behold, there cometh one of the rulers of the ^o synagogue, ^o Jairus by name; and when he ⁶ saw Him, he fell ^o at His feet,

^h 23 And ¹⁰ besought Him greatly, saying, "My little daughter lieth at the point of death: *I pray Thee*, come and ^o lay Thy hands on her, ^o that she may be healed; and she shall live."

^{Qi} 24 And *Jesus* went ¹⁸ with him; and ²¹ much people ^o followed Him, and ^o thronged Him.

^k 25 And a certain woman, ^o which had an issue of blood twelve years,

²⁶ And had suffered many ^o things ^o of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

²⁷ When she had heard ^o of ⁶ Jesus, came ⁵ in the ^o press behind, and touched His garment.

²⁸ For she said, "If I may touch but His clothes, I shall be whole."

^l 29 And ^o straightway the fountain of her blood was dried up; and she ^o felt in *her* body that she was healed ^o of that plague.

ⁱ 30 And ⁶ Jesus, ² immediately ^o knowing ⁵ in Himself ^o that virtue had gone ² out of Him, turned Him about ⁵ in the ²⁷ press, and said, "Who touched My clothes?"

³¹ And His disciples ^o said unto Him, "Thou ^o seest the ^o multitude thronging Thee, and sayest Thou, 'Who touched Me?'"

³² And He ^o looked round about to ⁶ see her that had done this thing.

^k 33 But the woman fearing and trembling, ^o knowing what was done in her, came and fell down before Him, and told Him all the truth.

^l 34 And He said unto her, "Daughter, thy faith hath ^o made thee ^o whole; go ¹⁴ in peace, and be whole ²⁹ of thy plague."

^{Pg} 35 While He ^o yet spake, there ^o came ^o from the ruler of the ²² synagogue's *house certain* which said, "Thy daughter is dead: why troublest thou the ^o Master any further?"

^h 36 ^o As soon as ⁶ Jesus ^o heard the word that

¹⁶ told = detailed.

concerning. Gr. *peri*. Ap. 104. xiii. 1.

¹⁷ pray. See note on "besought", v. 10, and cp. v. 18.

out of = away from. Gr. *apo*. Ap. 104. iv. coasts = borders.

¹⁸ when He was come = while He was in [the act of] embarking.

with. Gr. *meta*. Ap. 104. xi. 1.

¹⁹ not. Gr. *ou*. Ap. 105. I.

home = to (Ap. 104. vi) thy house.

the Lord. Ap. 98. VI. i. a. 1. A. b.

²¹ by ship = in (Gr. *en*. Ap. 104. viii) the ship.

much people = a vast crowd.

unto. Gr. *epi*. Ap. 104. ix. 3.

nigh unto = beside. Gr. *para*. Ap. 104. xii. 3.

5. 22-43 (M, p. 1391). MIRACLES.

(Alternations.)

M	P	g	|	22. Jairus.	} The Woman.
				h | 23. His assurance expressed.	
				Q | i | 24. The throng.	
				k | 25-28. The Woman's action.	
				l | 29. The Lord. Miracle.	
				i | 30-32. The throng.	
				k | 33. The Woman's confession.	
				l | 34. The Lord. Approval.	
				P | g | 35. Jairus. Messengers from house.	
				h | 36. His encouragement received.	
Q	m	|	37. Those accompanying. Apostles.	} Jairus's daughter.	
			n | 38, 39-. Into the house.		
			o | -39. The Lord. Declaration.		
			p | 40-. Derision.		
			m | -40-. Those accompanying. Relations.		
			n | -40. Into the chamber.		
			o | 41, 42-. The Lord. Miracle.		
			p | -42, 43. Astonishment.		

²² behold. Fig. *Asterismos*. Ap. 6.

synagogue. Ap. 120. I.

Jairus. The Jair of the O.T. See Num. 32. 41. Deut. 3. 14. Judg. 10. 3. Est. 2. 5. 1 Chron. 20. 5.

at. Gr. *pros*. Ap. 104. xv. 3.

²³ My little daughter. The Dim. only in Mark.

lay Thy hands, &c. For this action, cp. 6. 5; 7. 32; 8. 23, 25; 16. 18. Acts 9. 17; 28. 8. Heb. 6. 2.

that = so that.

²⁴ followed = was following.

thronged = were thronging.

²⁵ which had = being in (Gr. *en*. Ap. 104. viii).

²⁶ things = treatments.

of = under (Gr. *hupo*. Ap. 104. xviii. 1) many physicians.

²⁷ of = concerning. Gr. *peri*. Ap. 104. xiii. 1.

press = crowd.

²⁸ If, &c. Expressing a contingency. Ap. 118. I. b.

²⁹ straightway = immediately. See note on 1. 12.

felt = knew [by Divine power]. Gr. *ginōskō*. Ap. 132. I. ii.

of = from. Gr. *apo*. Ap. 104. iv.

³⁰ knowing = perceiving thereupon. Gr. *epiginōskō*. Ap. 132. I. iii.

that virtue = that [inherent] power (Ap. 172. 1) from Him had gone forth.

³¹ said = kept saying.

seest. Gr. *blepō*. Ap. 133. I. 5.

multitude = crowd.

³² looked = was looking.

³³ knowing = knowing [intuitively]. Gr. *oida*. Ap. 132. I. i.

³⁴ made . . . whole = saved. Gr. *sōzō*.

³⁵ yet spake = was yet speaking.

came = come.

from = away from. Gr. *apo*. Ap. 104. iv.

Master = Teacher. Ap. 98. XIV. v. 3.

³⁶ As soon as = Immediately. See note on 1. 12.

heard. T Tr. A WH R (not Syr.) read *parakousas* instead of *akousas*, which A translates "overheard".

A. D. 27 was spoken, He saith unto the ruler of the 22 synagogue, "Be 7 not afraid, only ° believe."

Q m 37 And He ° suffered no man to follow Him, (p. 1393) save Peter, and James, and John the brother of James.

n 38 And He cometh ° to the house of the ruler of the 22 synagogue, and 15 seeth the tumult, and them that wept and ° wailed greatly.

o 39 And when He was come in, He saith unto them, "Why make ye this ado, and weep? the ° damsel ° is 19 not dead, but ° sleepeth."

p 40 And they ° laughed Him to scorn.

m But when He had ° put them all out, He taketh the father and the mother of the 39 damsel, and them that were 18 with Him,

n and entereth in where the 59 damsel was lying.

o 41 And He took the 39 damsel by the hand, and said unto her, ° "Talitha cumi;" which is, being interpreted, ° "Damsel, I say unto thee, arise."

o 42 And 29 straightway the 41 damsel arose, and ° walked; for she was of the age of twelve years.

p And they were ° astonished with a great ° astonishment.

o 43 And He charged them ° straitly that ° no man should ° know it; and commanded that something should be given her to eat.

R R q 6 And He went out from thence, and came (p. 1394) ° into ° His own ° country; and His disciples follow Him.

r 2 And when the sabbath day was come, He began to teach ° in the synagogue :

S s 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 ?"

t 3 Is ° not This ° the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are ° not His sisters here ° with us? "

s And they ° were offended ° at Him.

R q 4 But ° Jesus said unto them, ° "A prophet is 3 not without honour, ° but 2 in his own 1 country, and ° among his own kin, and 2 in his own house."

r 5 And He ° could there do no 2 mighty work, ° save that He laid his hands upon a few ° sick folk, and healed them.

o 6 And He ° marvelled ° because of their unbelief. And He went round about the villages, teaching.

J T W u 7 And He ° called unto Him the twelve, (p. 1395) and began to send them forth by ° two and two;

v and gave them ° power over unclean ° spirits ;

X w 8 And ° commanded them that they should

believe = go on believing.

37 suffered no man = suffered not (Gr. *ou*. Ap. 105. I) any one.

38 to. Gr. *eis*, as in v. 1.

wailed. Crying *al-a-lai*, *al-a-lai*, from the Greek verb *atalazō*. Jewish mourning cries. Occ. elsewhere only in 1 Cor. 13. 1.

39 damsel = child. Ap. 108. v.

is not dead = has not died.

sleepeth. Gr. *katheudō*. See notes on 1 Thess. 4. 13 and 5. 6. Ap. 171. 1.

40 laughed Him to scorn = began laughing at Him. put them all out. He acted, as well as spoke, with "authority".

41 Talitha cumi. Aramaic (Ap. 94. III. 3). Talitha = Aramaic *ṭālithā'* (= maid. Lat. *puella*) *kūmī* (Imperat. of *kūm*) = arise. Occ. only here. Not "got from Peter", but from the Holy Spirit. Ap. 94. III. 3.

Damsel. Gr. *korasion*. Found only here, and v. 42; 6. 22, 28, and Matt. 9. 24, 25; 14. 11. Not the same word as in vv. 39, 40, 41-. See Ap. 108. ix.

42 walked = began walking.

astonished... astonishment. Fig. *Polyptōton* (Ap. 6), for emphasis. See Gen. 26. 28. Gr. *existēmi* = to be put out [of one's mind]. Noun, *ekstasis*; hence, Eng. *ecstasy* = entrancement, implying bewilderment. See 16. 8. Luke 5. 26. Acts 3. 10. Used of a trance, Acts 10. 10; 11. 5; 22. 17. Hence, Eng. entrancement.

43 straitly = much. no. Gr. *mē*. Ap. 105. II. know = get to know. See Ap. 132. I. ii.

6. 1-6 (R, p. 1388). TEACHING.
(Introversion and Alternation.)

R | R | q | 1. His own country.
r | 2-. Teaching. (Positive.)
S | s | -2. Astonished.
t | 3-. His kindred.
s | -3. Stumbled.

R | q | 4. His own country.
r | 5, 6. Mighty works. (Negative.)

1 into. Gr. *eis*. Ap. 104. vi. Not the same as v. 53. His own country = His native country: i. e. Galilee, Ap. 169. This was His second visit (Matt. 13. 54) country. Gr. *patris*.

2 in. Gr. *en*. Ap. 104. viii. 1. Not the same word as in vv. 8, 25, 55.

mighty works = miracles. One of the renderings of *dunamis* (pl.). Ap. 172. 1.

wrought = come to pass.

by = by means of. Gr. *dia*. Ap. 104. v. 1.

3 not. Gr. *ou*. Ap. 105. 1. Not the same word as in vv. 9, 11, 34, 50.

the carpenter = the workman. Such terms used only by His rejecters. Occ. only here and Matt. 13. 55. with. Gr. *pros*. Ap. 104. xv. 3.

were offended = stumbled. Gr. *scandalizō*.

at = in. Gr. *en*. Ap. 104. viii. 1.

4 Jesus. Ap. 98. X.

A prophet, &c. Fig. *Paræmia*. Ap. 6.

but = except.

among. Gr. *en*. Ap. 104. viii. 2.

5 could there do no = was not (as in v. 3) able to do any there. Nazareth saw most of the Lord, but profited least. Ap. 169.

save = except.

sick = infirm.

6 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 "calletth". 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 Papyri* (Nos. 121 and 886). See Deissmann's *Light*, pp. 124, 125.

power = authority. Ap. 172. 5.

spirits. Gr. pl. of *pneuma*. See Ap. 101. II. 12.

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 10 And He said unto them, ° “In what place soever ye enter ¹ into an house, there abide till ye depart ° from that place.

X x 11 And ° whosoever shall ⁹ not receive you, nor hear you,
 w when ye depart thence, ° shake off the dust under your feet ⁸ for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrhah ² 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 ⁵ 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 ² mighty works do shew forth themselves ² 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 16 But when ¹⁴ Herod heard thereof, he said, “It is John, whom § beheaded: he is risen ¹⁴ from the dead.”

U Y y 17 For ¹⁴ Herod himself had sent forth and laid hold upon John,
 z and bound him ² in ° prison ° for Herodias' sake, his brother Philip's wife: for he had married her.
 18 For John ° had said unto Herod, “It is ³ 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 ⁶ could ³ not:

b 20 For ¹⁴ Herod feared John, ° knowing that he was a just man and an holy, and ° observed him; and when he heard him, he ° did many things, ° and heard him gladly.

Z b 21 And ° when a ° convenient day was come, that ¹⁴ Herod on his ° birthday made a supper to his ° lords, ° high captains, and ° chief estates of Galilee;
 22 And when the daughter of ° the said Herodias came in, and danced, and pleased ¹⁴ 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, “Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.”

reading *ēporei* instead of *epoiei*. Not the Syr. was come = a convenient day being come, when, &c. birthday. The notice of the banquet and guests is a Divine supplement. lords = great men. Occ. only here, Rev. 6. 15, and 18. 23. chief estates = the first, or leading [men]. Herodias herself. damsel. Gr. *korasion*, as in 5. 41, 42.

6. 7-30 (J³, p. 1888). MISSION OF THE TWELVE BEGUN, AND JOHN'S ENDED. (Introversion and Alternation.)

J³ T | 7-13. Mission of the Twelve begun.
 U | 14. Herod hears of the Lord.
 V | 15. John. Opinion of others. } Mission of
 V | 16. John. Opinion of Herod. } John
 U | 17-29. Herod beheads John. } ended.
 T | 30. Mission of the Twelve reported.

6. 7-13 (T, above). MISSION OF THE TWELVE BEGUN. (Introversions.)

T W | u | 7-. The Twelve called and sent.
 v | -7. Authority given.
 X | w | 8, 9. Journey: }
 X | x | 10. Reception: } Instructions.
 X | z | 11-. Rejection: }
 w | -11. Departure: }
 W | u | 12. The Twelve going and proclaiming.
 v | 13. Authority exercised.

8 take = take up (as luggage).
 for = with a view to. Gr. *eis*. Ap. 104. vi.
 staff. See note on Matt. 10. 10.
 no. Gr. *mē*. Ap. 105. II.
 scrip. See note on Matt. 10. 10.
 money. The only coins minted in Palestine then were copper. Cp. Matt. 10. 9 for a Divine supplement. in. Gr. *eis*. Ap. 104. vi. Not the same as in vv. 2, 4, 11, 25, 27, 28, 29, 47, 48, 55, 56.
 purse = belt or girdle. Occ. only here, and in Matt. 3. 4; 10. 9, Mark 1. 6; 6. 8. Acts 21. 11. Rev. 1. 13; 15. 6.
 9 not. Gr. *mē*. Ap. 105. II.
 10 In what place soever = Wherever.
 from that place = thence.
 11 whosoever = whatever people.
 shake off. Fig. *Paromia*. Ap. 6.
 12 preached = proclaimed. See Ap. 121. 1.
 repent. See Ap. 111. I. 1.
 13 devils = demons.
 anointed with oil. Then a common practice. See Jas. 5. 14.
 14 Herod. See Ap. 109.
 was risen = had been raised.
 from - out from. Gr. *ek*. Ap. 104. vii. See Matt. 17. 9.
 the dead. No Art. See Ap. 139. 2.
 therefore = on account of (Ap. 104. v. 2) this.
 15 said = were saying.
 Elias = Elijah.

6. 17-29 (U, above). HEROD BEHEADS JOHN. (Introversions.)

U | Y | y | 17-. Herod. Apprehension of John.
 z | -17, 18. Reason. For the sake of Herodias.
 Z | a | 19. Herodias's quarrel.
 | b | 20. Her failure.
 Z | b | 21-23. Her opportunity.
 | a | 24, 25. Herodias's quarrel.
 Y | z | 26. Reason. For the sake of his promise.
 | y | 27-29. Herod. Execution of John.

17 prison = the prison.
 for . . . sake = on account of. Gr. *dia*. Ap. 104. v. 2.
 18 had said = kept saying.
 19 had a quarrel = kept cherishing a grudge.
 would have = was desiring to. See Ap. 102. 1.
 20 knowing. Gr. *oida*. Ap. 132. I. 1. Not the same as in vv. 33, 38.
 observed = kept him (John) safe [from her]: or, protected him; i. e. for the reason given. Occ. only here, and Matt. 9. 17. Luke 2. 19; 5. 38.
 did many things. T Trm. WH 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 = opportune. Only in Mark, lords = great men. Occ. only here, Rev. 6. 15, and 18. 23. high captains = chiliarchs (commanders of 1,000 men). chief estates = the first, or leading [men]. 22 the said Herodias = of Herodias herself. damsel. Gr. *korasion*, as in 5. 41, 42. wilt. See Ap. 102. 1.

^a (p. 1395) A. D. 27 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 ^ostraightway ^owith haste ^ounto the king, and asked, saying, ^o"I will that thou give me ^oby and by ^oin ^oa charger the head of John the Baptist."

^{Y z} 26 And the king ^owas ^oexceeding sorry; yet ¹⁷for his oath's sake, and for their sakes which sat with him, he ^owould ³not reject her.

^y 27 And ^oimmediately the king sent ^oan executioner, and commanded his head to be brought: and he went and beheaded him ²in the prison,

28 And brought his head ²⁵in ²⁶a charger, and gave it to the ²²damsel: and the ²²damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corpse, and laid it ²in ^oa tomb.

^T 30 And the ^oapostles gathered themselves together ²⁵unto ⁴Jesus, and ^otold Him all things, both what they had done, and what they had taught.

^{H⁴ A¹ Y¹} (p. 1396) A. D. 28 31 And He said unto them, ^o"Come ^{pr} yourselves ^oapart ¹into a desert place, and rest a while:"

^{z¹} for there were many coming and going, and they had no leisure so much as to eat.

^{y²} 32 And they departed ¹into a desert place by ship privately.

^{z²} 33 And the ^opeople ^osaw them departing, and many ^oknew Him, and ran afoot thither ^oout of all cities, and outwent them, and came together ²⁵unto Him.

^{y³} 34 And ⁴Jesus, when He came out, ³³saw much people, and was moved with compassion ^otoward them, because they were as sheep ⁹not ^ohaving a shepherd: and He began to teach them many things.

^{B¹ C¹ c¹} 35 And when the day ^owas now far spent, His disciples came unto Him, and said, "This is a desert place, and now the time *is* ^ofar passed:

36 Send them away, that they may go ¹into the country round about, and into the villages, and ^obuy themselves bread: for they have ^onothing to eat."

^{d¹} 37 ^oHe answered and said unto them, ^o"Give ^{pe} them to eat."

^{c²} And they say unto Him, ^o"Shall we go and buy two hundred ^opennyworth of bread, and ^ogive them to eat?"

38 ³⁷He saith unto them, "How many loaves have ye? go and ³³see." And when they ^oknew, they say, "Five, and two fishes."

^{d²} 39 And He commanded them to make all sit down ^oby companies ^oupon the ^ogreen 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. pennyworth. See Ap. 51. I. 4. **38** knew = found out. Gr. *ginōskō*. Ap. 132. I. ii. **39** 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. *sumposia sumposia*. Fig. *Epizeuxis* (Ap. 6). upon. Gr. *epi*. Ap. 104. ix. 2.

25 straightway = immediately. See note on 1. 12. with. Gr. *meta*. Ap. 104. xi. with haste. Note how the opportunity was eagerly seized. See v. 19.

unto. Gr. *pros*. Ap. 104. xv. 3. Not the same as in v. 23, but the same as in vv. 30, 33, 45, 48, 51. I will = I wish. See Ap. 102. 1.

by and by = instantly.

in = upon. Gr. *epi*. Ap. 104. ix. 2.

a charger = a large flat dish. See note on Matt. 14. 8, 11. **26** 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. *spekoulator*. Occ. only here. A Latin word (*speculator*) = a man who spies out; used of the Roman emperor's body-guard (an armed detective body) round the emperor at banquets, &c. Herod adopted Roman customs.

29 a tomb = the tomb. See note on Matt. 27. 60.

30 apostles. First occurrence in Mark.

told = reported to.

6. 31—8. 30 (H⁴, p. 1383). TEACHING AND MIRACLES. (Repeated Alternation.)

H⁴ A¹ | 6. 31-34. Teaching. Multitudes.

B¹ | 6. 35-56. Miracles.

A² | 7. 1-23. Teaching. Pharisees.

B² | 7. 24-8. 9. Miracles.

A³ | 8. 10-21. Teaching. Pharisees.

B³ | 8. 22-26. Miracle.

A⁴ | 8. 27-30. Teaching. Disciples.

6. 31-34 (A¹, above). TEACHING. MULTITUDES. (Repeated Alternation.)

A¹ y¹ | 31-. Concourse. Proposal.

z¹ | -31. Reason of Proposal.

y² | 32. Concourse. Proposal attempted.

z² | 33. Reason of Failure.

y³ | 34. Concourse. Teaching.

31 Come . . . apart. See note on "withdrew" (3. 7). **33** people = crowds.

saw. Gr. *eidon*. Ap. 133. I. 1.

knew = recognised. Gr. *epiginōskō*. Ap. 132. I. iii.

out of = from. Gr. *apo*. Ap. 104. iv. Not the same word as in v. 54.

34 toward = upon. Gr. *epi*. Ap. 104. ix. 2.

having = conscious of (not) having.

6. 35-56 (B¹, above). MIRACLES. (Alternations.)

B¹ C¹ | 35-44. Miracle. Feeding the Five Thousand.

D¹ | a | 45. Departure.

b | 46, 47. Alone.

C² | 48-52. Miracle. Walking on the Sea.

D² | a | 53. Departure.

b | 54. Recognized.

C³ | 55, 56. Miracles. Mary.

6. 35-44 (C¹, above). MIRACLE. FEEDING THE FIVE THOUSAND. (Repeated Alternation.)

C¹ c¹ | 35, 36. Disciples. "Send them away to buy."

d¹ | 37-. The Lord. "Give ye."

c² | -37, 38. Disciples. "Shall we buy?"

d² | 39-42. The Lord. "Gave them".

c³ | 43, 44. Disciples. Gathering up twelve baskets.

35 was = had become already.

far passed = advanced.

36 buy. This was their highest thought. Note the answer ("Give").

nothing = not (Ap. 105. I) anything.

Shall we go, &c. This question and Christ's answer are a Divine supplement only here. pennyworth. See Ap. 51. I. 4. **38** knew = found out. Gr. *ginōskō*. Ap. 132. I. ii. **39** 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. *sumposia sumposia*. Fig. *Epizeuxis* (Ap. 6). upon. Gr. *epi*. Ap. 104. ix. 2.

A. D. 28

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.

c³
(p. 1396)

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.

D¹ a

45 And ²⁵straightway He constrained His disciples to get ¹ into the ° ship, and to go ° to the other side before ²⁵unto ° Bethsaida, while He sent away the people.

b

46 And when He had sent them away, He departed ¹ into ° a mountain ° to pray.

47 And when even was come, the ⁴⁵ship was ² in the midst of the sea, and He alone ° on the land.

C² e

48 And ° He ³³saw them ° toiling ² in rowing; for the wind was contrary unto them:

f

and ° about ° the fourth watch of the night He cometh ²⁵ unto them, walking ° upon the sea, and ° would have passed by them.

49 But when they ³³saw Him walking ⁴⁸ upon the sea, they supposed it had been ° a spirit, and cried out:

50 For ° they all ³³saw Him, and were troubled. And ²⁷immediately He ° talked ²⁵ with them, and saith unto them, "Be of good cheer: it is I; be ⁹ not afraid."

51 And He went up ²⁵ unto them ¹ into the ship;

e

and the wind ° ceased:

f

and they were ° sore amazed ² in themselves ° beyond measure, and wondered.

52 ° For they considered ³ not ° the miracle ° of the loaves: for their heart was ° hardened.

D² a

53 And when they had passed over, they came ° into the land of Gennesaret, and ° drew to the shore.

b

54 And when they were come ° out of the ⁴⁷ship, ²⁵straightway they ° knew Him,

C³

55 And ran through that whole region round about, and began to carry about ²⁵ in ° beds those that were sick, where they heard He was.

56 ° And whithersoever He entered, ¹ into villages, or cities, or ° country, they laid the sick ² in ° the streets, and ° besought Him that they might touch if it were but the ° border of His garment: and as many as touched Him were ° made whole.

A² E¹ g
(p. 1398)

7 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 unwashen, hands, they found fault.

h

(3 ° For the ¹ Pharisees, and all the Jews,

40 in ranks = in divisions (like garden beds). by. Gr. *ana*. Ap. 104. i. All the texts read *kata*. Ap. 104. x. 2.

41 looked up. Ap. 133. III. i.

to = unto. Gr. *eis*. Ap. 104. vi.

heaven = the heaven. Sing. See Matt. 6. 9, 10.

brake . . . gave. The former is the Aorist tense, recording the *instantaneous* act; the latter is the Imperfect tense, describing the *continuous* giving. This shows that the miraculous power was in the hands of Christ, between the breaking and the giving.

all. This is Divine supplement, only in Mark.

42 filled = satisfied. Cp. Matt. 5. 6.

43 baskets. Gr. *kophinos* = a Jewish wicker travelling basket. The same word as in 8. 19; not the same word as in 8. 8, 20.

of = from. Gr. *apo*. Ap. 104. iv.

of the fishes. Only mentioned here.

44 men. Gr. *anēr*. See Ap. 123. 2. Not generic, but lit. men (not women). See Matt. 14. 21.

45 ship = boat.

to = unto. Gr. *eis*. Ap. 104. vi (as in preceding clause).

Bethsaida. Ap. 94. III. 3, and Ap. 169.

46 a = the; denoting the well-known mountain.

to pray. See Ap. 134. I. 2.

47 on. Gr. *epi*. Ap. 104. ix. 1.

6. 48-52 (C², p. 1396). MIRACLE. WALKING ON THE SEA. (*Alternation*.)

C² e | 48-. The wind contrary.

f | -48-51-. Miracle. Wrought.

e | -51-. The wind. Ceased.

f | -51, 52. Miracle. Effect.

48 He saw = He having seen. Ap. 133. I. 1.

toiling = distressed. Gr. *basanizō*, translated "torment" (5. 7. Matt. 8. 6, 28. Luke 8. 28. Rev. 9. 5; 11. 10; 14. 10; 20. 10. Cp. Matt. 4. 24).

about. Gr. *peri*. Ap. 104. xiii. 3. Not the same word as in v. 44.

the fourth watch. See Ap. 51. iv (18).

upon. Gr. *epi*. Ap. 104. ix. 1.

would have passed by = wished (Ap. 102. 1) to pass by. Only here.

49 a spirit. Gr. *phantasma* = a phantom. Cp. Matt. 14. 26.

50 they all saw Him. A Divine supplement, here. talked with them = spake with them. Matthew and John = to them.

51 ceased = dropped. Cp. 4. 39.

sore = exceedingly.

52 For, &c. Verse 52 is a Divine supplement, here. the miracle of the loaves = concerning (Gr. *epi*. Ap. 104. ix. 2) the loaves.

hardened. Referring to the habitual state.

53 into = upon. Gr. *epi*. Ap. 104. ix. 3.

drew to the shore. A Divine supplement, here.

54 out of. Gr. *ek*. Ap. 104. vii.

knew = recognised. Ap. 132. I. iii. The result of 5. 20.

55 beds = mats, or mattresses. See note on 2. 4.

56 And, &c. Verse 56 is a Divine supplement, here.

country = country places.

the streets = the market-places. Cp. Matt. 11. 16.

besought. Ap. 134. I. 6.

border. See Matt. 9. 20.

made whole = healed. Gr. *sozō* = to save. Cp. Luke 7. 10.

7. 1-23 [For Structure see next page].

1 unto. Gr. *pros*. Ap. 104. xv. 3.

Pharisees. See Ap. 120. II.

from = away from. Gr. *apo*. Ap. 104. iv.

Jerusalem. Their head-quarters. Cp. Matt. 15. 1.

2 saw. Gr. *eidon*. Ap. 133. I. 1.

defiled = not ceremonially cleansed.

that is to say. Explanation for Gentile readers.

3 For, &c. Verses 3 and 4 are interposed by the Fig. *Parembolē* (Ap. 6).

A.D. 28

except they ° wash *their* hands ° oft, eat ° not, ° holding the tradition of the ° elders.

4 And ° when they come ¹ from the market, except they ° wash, they eat ° not. And many other things there be, which they have received to ° hold, as the ° washing of cups, and ° pots, brasen vessels, ° and of tables.)

(p. 1398)

5 Then the ¹ Pharisees and scribes asked Him, "Why walk ° not Thy disciples ° according to the tradition of the ° elders, but eat bread with unwashen hands?"

g

6 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 ¹ from Me. 7 Howbeit in vain do they ° worship Me, teaching for doctrines the ° commandments of ° men.'

8 For ° laying aside the commandment of ° God, ye ° hold the tradition of ° men, as the ° washing of ° pots and cups: and many ° other such like things ye do."

9 And He said unto them, ° "Full well ye ° reject the commandment of ° God, that ye may ° keep your own tradition.

10 For ° Moses said, ° 'Honour thy father and thy mother;' and, ° 'Whoso curseth father or mother, let him ° die the death:'

11 But ye say, ° 'If a ° man shall say to his father or mother, ° 'It is ° Corban, (that is to say, a gift), by whatsoever thou mightest be profited ° by me; ° he shall be free.'

12 And ye suffer him no more to do ought for his father or his mother;

13 ° Making ° the word of ° God ° of none effect through your tradition, which ° ye have delivered: and many such like things do ye."

E² i

14 And when He had called all the ° people unto him, He said unto them, ° "Hearken unto Me ° every one of you, and understand:

k

15 There is nothing from without a ° man, that entering ° into him ° can defile him:

k

but the things which come out ° of him, those are they that defile the ° man.

i

16 ° If any man have ears to hear, let him hear."

E³ F (p. 1399)

17 And when He was entered ¹⁵ into the ° house ¹ from the ¹⁴ 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. ye have delivered. Note the Past Tense, thus identifying them with their forefathers. Cp. Matt. 23. 35, "ye slew".

7. 14-16 (E², above). PEOPLE. PROCLAMATION. (Introversion.)

i	|	14. Call to hearken.
k	|	15-. Defilement is not from without.
k	|	-15. Defilement is from within.
i	|	16. Call to hearken.

14 people=crowd. every one of you=all. But there are many to-day who neither "hear" nor understand. 15 into. Gr. *eis*. Ap. 104. vi. can defile=is able to defile. of=away from. Gr. *apo*. Ap. 104. iv. 16 If any man=If any one. 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].

17 house. Supply the Ellipsis thus: "house [away] from". His disciples. The third of the three parties addressed in this chapter. See vv. 1, 14, 17. asked=began asking. concerning. Gr. *peri*. Ap. 104. xiii. 1, as in v. 6.

7. 1-23 (A², p. 1396). TEACHING. PHARISEES. (Division.)

A ²	E ¹	|	1-13. Pharisees. Condemnation.
	E ²	|	14-16. People. Proclamation.
	E ³	|	17-23. Disciples. Instruction.

7. 1-13 (E¹, above). PHARISEES. CONDEMNATION. (Introversion.)

E ¹	g	|	1, 2. Cavil of Pharisees. Made.
	h	|	3, 4. Their Question. Reason.
	h	|	5. Their Question. Asked.
	g	|	6-13. Cavil of Pharisees. Answered.

3 wash. Gr. *niptō*. Ap. 136. i. oft=diligently. Gr. *pugnē*=with the fist. T reads *pukna*=often. Syr. reads "carefully". not. Gr. *ou*. Ap. 105. I. holding=holding fast or firmly. Cp. Heb. 4. 14. Rev. 2. 25. Implying (here) determined adherence to. elders. Always denoting in the *Papyri* an official class, whether sacred or secular. 4 when they come. Fig. *Ellipsis* (absolute). Ap. 6. I. 1.

wash=wash themselves (ceremonially). Gr. *baptizō*. WH R marg. read *rhantizō*=sprinkle (ceremonially). See Ap. 136. vii and ix.

washing. The ceremonial cleansing effected by means of water (Num. 8. 6, 7). Gr. *baptismos*=the act of cleansing: not *baptisma*=the rite or ceremonial of baptism, which is the word in all the other passages, except v. 8, and Heb. 6. 2; 9. 10. See Ap. 115. II. i. and ii. pots. Gr. *zestēs*. A Latin word (*sextarius*); a pitcher of any kind, holding about a pint. and of tables=and of couches. So Syr.

5 according to. Gr. *kata*. Ap. 104. x. 2. 6 Esaias=Isaiah. See Ap. 79. I. of=concerning. Gr. *peri*. Ap. 104. xiii. 1.

hypocrites. The definition of the word follows. it is written - it standeth written. This People, &c. Quoted from Isa. 29. 13. See Ap. 107. I. 3.

7 worship. Gr. *sebomai*. Ap. 137. 2. commandments=injunctions. men. Gr. pl. of *anthrōpos*. Ap. 123. 1.

8 laying aside=having forsaken. Same word as in 1. 18, 20. God. Ap. 98. I. i. other. Gr. *allos*. Ap. 124. 1.

9 Full well. Same as "Well" in v. 6. reject=set aside. keep=observe.

10 Moses. See note on 1. 44. Honour, &c. Quoted from Ex. 20. 12; 21. 17. die the death=surely die.

11 If. The condition being purely hypothetical. See Ap. 118. 1 b.

Corban=a gift dedicated to God. A Divine supplement, giving the word and then translating it. See notes on Matt. 15. 5. Lev. 1. 2. Ezek. 40. 43.

by=from. Gr. *ek*. Ap. 104. vii. 13 Making . . . of none effect=Making void, or annulling. Cp. Matt. 15. 6.

- G¹ 18 And He saith unto them, "Are ye ^oso without understanding ^oalso? Do ye ³not perceive, that ^owhatsoever thing from without entereth ¹⁵into the ⁷man, *it* ^ocannot defile him;
- m 19 Because it entereth ³not ¹⁵into his heart, but ¹⁵into the belly, and goeth out ¹⁵into the ^odraught," ^opurging all meats?
- G¹ 20 ^oAnd He said, "That which ^ocometh ^oout of the ⁷man, that defileth the ⁷man.
- m 21 For from within, ²⁰out of the heart of ⁷men, proceed ^oevil ^othoughts, adulteries, fornications, murders,
22 Thefts, ^ocovetousness, ^owickedness, ^odeceit, ^olasciviousness, an ^oevil eye, ^oblasphemy, ^opride, foolishness:
- F 23 All these ²²evil things ^ocome from within, and defile the ⁷man."
- B² H¹ 24 And from thence He arose, and ^owent ¹⁵into the borders of Tyre and Sidon, and entered ¹⁵into an house, and ^owould have ^ono man ^oknow *it*: but He could ³not be hid.
- J¹ n¹ 25 ^oFor a *certain* woman, whose ^oyoung daughter had an unclean ^ospirit, heard ^oof Him, and came and fell ^oat His feet:
26 ^oThe woman was a ^oGreek, a ^oSyrophenician by nation; and she ^obesought Him that He would cast forth ^othe devil ²⁰out of her daughter.
- o¹ 27 But ^oJesus said unto her, ^o"Let the ^ochildren first be filled: for it is ³not ^omeet to take the ^ochildren's bread, and to cast *it* unto the ^odogs."
- n² 28 And she ^oanswered and said unto Him, "Yes, ^oLord: yet the ²⁷dogs ^ounder the table eat ¹⁵of the ^ochildren's crumbs."
- o² 29 ^oAnd He said unto her, ^o"For this saying go thy way; ²⁶the devil is gone ²⁰out of thy daughter."
- n³ 30 And when she was come ^oto her house, she found ²⁶the devil ^ogone out, and ^oher daughter ^olaid ^oupon the bed.
- H¹ 31 And again, departing ^ofrom the ^ocoasts of Tyre and Sidon, He came ¹unto the sea of ^oGalilee, through the midst of the ^ocoasts of Decapolis.

7. 17-23 (E³, p. 1898). DISCIPLES. INSTRUCTION.
(*Introversion and Alternation.*)

- E³ | F | 17. Question asked.
G | 1 | 18. Defilement is not from without.
m | 19. Reason.
G | l | 20. Defilement is from within.
m | 21, 22. Reason.
F | 23. Question answered.

18 so . . . also = even so.

whatsoever thing from without = all [counted unclean] from without.

cannot = is not (Ap. 105. I) able to.

19 draught = sewer. Syr. reads "digestive process". purging all meats. Supply the Ellipsis 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. *Epimonē*. Ap. 6. cometh = issueth.

out of. Gr. *ek*. Ap. 104. vii.

21 evil. Ap. 128. III. 2. Note the Figure *Asyndeton*, leading up to the climax in v. 23. Note that in the Greek the first seven are plural, and the other six singular. thoughts = reasonings.

22 covetousness = covetous desires.

wickedness = wickednesses. Ap. 128. II. 1.

deceit = guile.

lasciviousness = licentiousness.

evil. Ap. 128. III. 1.

evil eye. Fig. *Catachrēsis*. Ap. 6. Denoting envy, which proceeds out of the heart.

blasphemy = evil speaking in general. Matt. 27. 39. Rom. 3. 8; 14. 16. 1 Pet. 4. 4.

pride = haughtiness. Cp. Prov. 16. 5. Rom. 12. 16. 1 Tim. 3. 6.

23 come = issue. A Divine supplement, here.

7. 24-8. 9 (B², p. 1396). MIRACLES.
(*Repeated Alternation.*)

- B² | H¹ | 7. 24. Place.
J¹ | 7. 25-30. Miracle. Syrophenician Woman.
H² | 7. 31. Place.
J² | 7. 32-37. Miracle. Deaf and Dumb Man.
H³ | 8. 1. Time and Place.
J³ | 8. 2-9. Miracle. Feeding the Four Thousand.

24 went = went away. See note on "withdrew", 3. 7; 6. 31.

would = wished to. Ap. 102. 1.

no man = no one.

know = get to know. Gr. *ginōskō*. Ap. 132. I. ii.

7. 25-30 (J¹, above). MIRACLE. THE SYRO-PHENICIAN WOMAN. (*Repeated Alternation.*)

- J¹ | n¹ | 25, 26. The Woman. Coming.
o¹ | 27. The Lord. Delay.
n² | 28. The Woman. Understanding.
o² | 29. The Lord. Healing.
n³ | 30. The Woman. Returning.

25 For, &c. Connect this with v. 24, as being an evidence why He could not be hid. young daughter. Gr. *thugatrion* = little daughter (Dim.). See ch. 5. 23. spirit. Gr. *pneuma*. See Ap. 101. II. 12. Cp. v. 26. at = towards. Gr. *pros*. Ap. 104. xv. 3. 26 The woman = But (or Now) the woman. Greek = Gentile. Gr. *Hellenis*. Used in a general sense for non-Jewish. Syrophenician. Phenicia in Syria, to distinguish it from Phenicia in North Africa (Liby-Phenicia). besought. Ap. 134. I. 3. Not the same word as in v. 32. the devil = the demon: the spirit of v. 25. 27 Jesus. Ap. 98. X. Let the children first be filled. This is a summary of Matt. 15. 23, 24, and a Divine supplement, here. children. Gr. Pl. of *teknon*. See Ap. 108. i. Not the same word as in v. 28. meet = good. dogs = little or domestic dogs. Gr. *kunarion*. Dim. of *kuōn*. Occ. only here and Matt. 15. 26, 27. These were not the pariah dogs of the street, but domestic pets. 28 answered and said. See notes on Deut. 1. 41 and on Matt. 15. 26, &c. Lord. Ap. 98. VI. i. a. 3. B. under the table. A Divine supplement, here. children's. See Ap. 108. v. Not the same word as in v. 27. 29 And, &c. Verses 29, 30 are a Divine supplement, here. For = Because, or on account of. Gr. *dia*. Ap. 104. v. 2. 30 to = into. Gr. *eis*. Ap. 104. vi. gone out: i. e. permanently (Perf. Tense). her = the. laid = thrown; by the convulsion. Cp. 1. 26; 9. 20. upon. Gr. *epi*. Ap. 104. ix. 1. 31 from = out of. Gr. *ek*. Ap. 104. vii. coasts = borders. Galilee. See Ap. 169.

J¹ p (p. 1400) A. D. 28 **32** ° And they bring unto Him one that was ° deaf, and had an ° impediment in his speech ; and they ° beseech Him to ° put His hand upon him.

q **33** And He took him aside ¹ from the ° multitude, and ° put His fingers ¹⁵ into his ears, ° and He spit, and touched his tongue ;
34 And looking up ³⁰ to ° heaven, He ° sighed, and saith unto him, ° “ Ephphatha,” that is, “ Be opened.”

35 And ° straightway his ears were opened, and the ° string of his tongue was ° loosed, and he ° spake ° plain.

p **36** And He charged them that they should tell no man :

q but the more ⁵ he charged them, so much the more a great deal they ° published it ;

37 And were beyond measure astonished, saying, “ He hath done all things well : He maketh both the deaf to hear, and the dumb to speak.”

H³ (p. 1399) **8** ° In those days the ° multitude being very great, and having ° nothing to eat, ° Jesus called His disciples unto Him, and saith unto them,

J³ r¹ (p. 1400) **2** “ I have compassion ° on the ¹ multitude, because they have now been with Me three days, and have ° nothing to eat :

3 And ° if I send them away fasting ° to their own houses, they will faint ° by the way : for ° divers of them came from far.”

s¹ **4** And His disciples answered Him, “ From whence can a man satisfy these men with bread here ° in the wilderness ? ”

r² **5** And He ° asked them, “ How many loaves have ye ? ”

s² And they said, “ Seven.”

r³ **6** And He commanded the ° people to sit down ° on the ground : and He took the seven loaves, and gave thanks, and ° brake, and ° gave to His disciples to set before them ; and they did set them before the ° people.

7 And they had a few small fishes : and He blessed, and commanded to set them also before them.

s³ **8** So they did eat, and were filled : and they took up of the broken meat that was left seven ° baskets.

9 And they that had eaten were about ° four thousand : and He sent them away.

A³ K (p. 1400) **10** And ° straightway He entered ° into ° a ship ° with His disciples, and came ° into the parts of ° Dalmanutha.

L t **11** And the ° Pharisees came forth, and ° began to question with Him,

u seeking ° of Him ° a sign ° from ° heaven, tempting Him.

t **12** And He ° sighed deeply in His ° spirit, and saith, ° “ Why doth this generation ° seek after ° a sign ? ° verily I say unto you,

13. 5 ; 14. 19, 33, 65, 69, 71 ; 15. 8, 18. of. Gr. para. Gr. apo. Ap. 104. iv. heaven. Sing. See notes A Divine supplement, here. spirit. Gr. pneuma. See note on v. 17. seek = repeatedly seek.

7. 32-37 (J², p. 1399). MIRACLE. THE DEAF AND DUMB MAN. (Repeated Alternation.)

J² | p | 32. The people. Beseeching.

q | 33-35. Compliance.

p | 36-. The people. Enjoined.

q | -36, 37. Non-compliance, and astonishment.

32 And, &c. Vv. 32-37 are a Divine supplement, here. deaf . . . impediment. Not born deaf, and dumb in consequence ; but the impediment may have come through subsequent deafness. He could speak, but with difficulty, through not being able to hear his own voice. Cp. v. 35.

beseech. Ap. 134. I. 6 ; not the same word as in v. 26. put=lay. Not the same word as in next verse.

33 multitude=crowd, same as “people” in v. 14.

put=thrust. Not the same word as in v. 32.

and. Note the Fig. Polysyndeton (Ap. 6), particularising each act.

34 heaven=the heaven. Sing. See note on Matt. 6. 9, 10. sighed=groaned.

Ephphatha. An Aramaic word. See Ap. 94. III. 3.

35 straightway=immediately. See note on 1. 10, 12. string=band. Not a physiological or technical expression, but the bond of demoniac influence which is thus indicated. The Papyri contain detailed prescriptions for “binding” a man ; and cases are particularly common in which a man’s tongue is specially to be bound. See Prof. Deissmann’s *Light from the Ancient East*, pp. 306-310. The Lord alludes to this in Luke 13. 16.

loosed. The demoniac’s fetters were loosed, and the work of Satan was undone. spake=began speaking.

plain=correctly. Denoting the fact of articulation, not the words spoken.

36 published=kept proclaiming. See Ap. 121. 1.

8. 1 In. Gr. en. Ap. 104. viii. 1. multitude=crowd, as in 7. 33.

nothing=not (Gr. mē. Ap. 105. II) anything.

8. 2-9 (J³, p. 1399). MIRACLE. FEEDING THE FOUR THOUSAND. (Repeated Alternation.)

J³ | r¹ | 2, 3. The Lord. Compassion.

s¹ | 4. Disciples. Question.

r² | 5-. The Lord. Question.

s² | -5. Disciples. Answer.

r³ | 6, 7. The Lord. Miracle.

s³ | 8, 9. People. Filled.

2 on. Gr. epi. Ap. 104. ix. 3. nothing=not (Gr. ou. Ap. 105. I) anything.

3 if. An hypothetical condition. Ap. 118. 1. b. to=into. Gr. eis. Ap. 104. vi.

by=in. Gr. en. Ap. 104. viii. 1. divers, &c.=some of them are come from far. A Divine supplement, here.

4 in=on. Gr. epi. Ap. 104. ix. 1.

5 asked=began asking. **6** people=crowd.

on=upon. Gr. epi. Ap. 104. ix. 1.

brake. See notes on Matt. 14. 19. Isa. 58. 7.

gave=kept giving.

8 baskets. Gr. pl. of *spuris*, a large basket or hamper. Occ. only here and in v. 20, Matt. 15. 37 ; 16. 10 ; and Acts 9. 25.

9 four thousand. Matt. 15. 38 adds a Divine supplement : “beside women and children”.

8. 10-21 [For Structure see next page].

10 straightway. See notes on 1. 10, 12. into. Gr. eis. Ap. 104. vi. a ship=the boat.

with=in company with. Gr. meta. Ap. 104. xi. 1. Same word as in vv. 14, 38. Not the same as in v. 34.

Dalmanutha. Ap. 169.

11 Pharisees. Ap. 120. II. began. The beginnings of things are very often thus emphasised in Mark. See 1. 1, 45 ; 4. 1 ; 5. 17, 20 ; 6. 2, 7, 34, 55 ; 8. 11, 31, 32 ; 10. 28, 32, 41, 47 ; 11. 15 ; 12. 1 ; Ap. 104. xiii. 1. a sign. Cp. Matt. 12. 38. from.

12 sighed deeply in His spirit. See Ap. 101. II. 9. Why, &c. Fig. Erotēsis (Ap. 6).

12 verily=indeed. See note on Matt. 5. 18.

u ° There shall no sign be given unto this generation.' "

A. D. 28 K 13 And He left them, and entering ¹⁰ into the ¹⁰ship again departed ³ to the other side.

(p. 1401) L v 14 ° Now the disciples had forgotten to take bread, ° neither had they ¹ in the ¹⁰ship ¹⁰ with them more than ° one loaf.

w 15 And He ° charged them, saying, " Take heed, beware ° of ° the leaven of the ¹¹ Pharisees, and of the leaven of ° Herod."

v 16 And they ° reasoned ° among themselves, saying, " It is because we have ° no bread."

w 17 And when ¹ Jesus ° knew it, He saith unto them, ° " Why reason ye, because ye have ¹⁶ no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? 18 ° Having eyes, ° see ye ° not? and having ears, hear ye ° not? and do ye ° not remember? 19 When I brake the five loaves ° among ° five thousand, how many ° baskets full of fragments took ye up? " They say unto him, " Twelve." 20 " And ° when the seven ¹⁹ among ° four thousand, how many ° baskets full of fragments took ye up? " And they said, " Seven." 21 And He said unto them, ° " How is it that ye do ¹⁸ not understand? "

B³ M x 22 ° And He cometh ³ to ° Bethsaida; and they bring a blind man unto Him, and besought Him to touch him.

y 23 And He ° took the blind man by the hand, and led him ° out of the town;

N z and when He had spit ° on his eyes, and ° put His hands upon him, He ° asked him ° if he ¹⁸ saw ought.

a 24 And he ° looked up, and said, ° " I ¹⁸ see ° men as trees, walking."

N z 25 After that He ²³ put His hands again ° upon his eyes, and ° made him ²⁴ look up:

a and he was restored, and ° saw ° every man ° clearly.

M x 26 And He sent him away ³ to his house, saying,

y ° " Neither go ¹⁰ into the town, nor tell it to any ¹ in the town."

A⁴ b¹ (p. 1402) 27 And ¹ Jesus went out, and His disciples, ¹ into the towns of Cæsarea Philippi: and ³ by the way He asked His disciples, saying unto them, " Whom do ²⁴ men say ° that I am? "

8. 10-21 (A³, p. 1396). TEACHING. PHARISEES AND DISCIPLES. (Alternations.)

A³ K | 10. Departure to Dalmanutha.
 L | t | 11-. The Lord. Questioned.
 u | -11. Pharisees. Sign sought. } Phari-
 t | 12-. The Lord. Troubled. } sees.
 u | -12. Pharisees. Sign refused.
 K | 13. Return to the other side.
 L | v | 14. Disciples. Forgetfulness. } Disci-
 w | 15. Leaven. Warning. } ples.
 v | 16. Disciples. Reasoning.
 w | 17-21. Leaven. Instruction.)

There shall no sign be, &c. = If there shall be a sign given, &c. A Heb. idiom; = ye will see a sign; but the sentence is left unfinished by the Fig. *Aposiopēsis* (Ap. 6). The word "if" implies that there is no doubt about it. See Ap. 118. 2. a. Cp. Gen. 21. 23. Deut. 1. 35. 1 Kings 1. 51.

14 Now, &c. See Matt. 16. 5, &c.
 neither had they = and they had not (Ap. 105. I). one loaf. A Divine supplement, here.
 15 charged = was charging.
 of = [and keep away] from. Gr. *apo*. Ap. 104. iv. the leaven. Note the Fig. *Hypocatastasis* (Ap. 6), by which the word "doctrine" is implied. Cp. Matt. 16. 6. Herod. See 3. 6 and Ap. 109.

16 reasoned = were reasoning.
 among = one with (Gr. *pros*. Ap. 104. xv. 3) another. no. Gr. *ou*. Ap. 105. I.

17 knew. Ap. 132. I. ii.
 Why reason ye . . . ? Note the Fig. *Erotēsis* (Ap. 6), emphasizing the seven questions of vv. 17, 18. Cp. vv. 12 and 21.

18 Having eyes, &c. Quoted from Jer. 5. 21. see. Gr. *blepō*. Ap. 133. I. 5. not. Gr. *ou*. Ap. 105. I.

19 among = to; or [and gave] to. Gr. *eis*. Ap. 104. vi. Not the same word as in v. 16. five = the five. baskets. Gr. *kophinos* = a Jewish wicker travelling hand-basket, of a definite capacity. From this comes our Eng. "coffin". Occ. Matt. 14. 20; 16. 9. Mark 6. 43; 8. 19. Luke 9. 17. John 6. 13. Not the same word as in v. 20.

20 when = when [I brake]. Supply the Ellipsis from v. 19. four = the four. baskets. Gr. *spuris*, a large basket, or hamper. See note on v. 8, 19.

21 How is it . . . ? Fig. *Erotēsis* (Ap. 6). See notes on vv. 12, 17.

8. 22-26 (B³, p. 1396). MIRACLE. BLIND MAN. (Introversion and Alternation.)

B³ M | x | 22. Blind man brought.
 y | 23-. Town (Bethsaida) avoided.
 N | z | -23. First application.
 a | 24. Partial restoration.
 N | z | 25-. Second application.
 a | -25. Perfect restoration.
 M | x | 26-. Blind man dismissed.
 y | -26. Town (Bethsaida) to be avoided.

22 And He cometh, &c. This miracle is a Divine supplement in this Gospel. The second part of the Lord's ministry was drawing to a close. The proclamation of His Person was reaching a climax (vv. 27-30). Note the character of "this generation" brought out by the Fig. *Erotēsis* (Ap. 6) in vv. 12, 17, 18, 21; the unbelief of Bethsaida (Matt. 11. 21), is symbolized by this, the last miracle of that period, which that town was not allowed to witness or be told of. Note also the seeming difficulty and the two stages of the miracle, as though symbolic of vv. 17, 18.

Bethsaida. Where most of His miracles had been wrought. A town on the west shore of Galilee. See Ap. 94. III. 3 and 169.

23 took = took hold of. (So Tyndale.) out of = outside of. on = into. Gr. *eis*. Ap. 104. vi. put = laid. asked = was asking. (Imperf.) if he saw = can you see . . . ? Present Tense. 24 looked up. Ap. 133. I. 6. I see men, &c. = I see the men [men they must be] for [I see them] as trees, walking. men. Gr. *anthrōpos*. Ap. 123. 1.

25 upon. Gr. *epi*. Ap. 104. ix. 3. made him look up. T Tr. A WH and R read "the man looked steadily". saw. Gr. *emblepō*. Ap. 133. I. 7. every man. L T Tr. A WH R read "everything". clearly = distinctly; implying at a distance. Gr. *tēlaugōs* (from *tēle*, far, as in our telescope, telegram, &c.).

26 Neither go, &c. Note the determination of the Lord not to give Bethsaida any further evidence.

8. 27-30 [For Structure see next page].

27 that I am. The second subject of the Lord's ministry (see the Structure on p. 1383 and Ap. 119), as to His Person, was thus brought to a conclusion; as in Matt. 16. 13-20.

c1 (p. 1402) A. D. 28 28 And they answered, "John the Baptist: but some say, Elias; and others, One of the prophets."

b2 29 And he saith unto them, "But whom say ye that I am?"

c2 And Peter answereth and saith unto Him, "Thou art the Christ."

b3 30 And He charged them that they should tell no man of Him.

FRX1Y 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,

e and after three days rise again.

Z 32 And He spake that saying 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;

e of him also shall the Son of man be ashamed, 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

8. 27-30 (A4, p. 1396). TEACHING. (Repeated Alternation.)

A4 b1 | 27. The Lord. Question: "Who say men?" c1 | 28. Disciples. Answer. b2 | 29-. The Lord. Question: "Who say ye?" c2 | -29. Disciples. Answer (Peter). b3 | 30. The Lord. Charge.

28 but some=and others. Gr. alloi. Ap. 124. 1. 29 he saith unto them=He was further saying. the Christ=the Messiah. Ap. 98. VIII and IX. 30 charged=strictly charged. This second subject of His ministry is thus closed. Sufficient testimony had been given to that generation, as to His Person. of=concerning. Gr. peri. Ap. 104. xiii. 1.

8. 31-10. 52 (F, p. 1881). THE THIRD PERIOD OF THE LORD'S MINISTRY: THE REJECTION OF THE KING. (Introversion and Alternations.)

F | O | R | 8. 31-9. 13. SUFFERINGS. First Announcement. S | 9. 14-29. Miracle. Demoniac. P | T | 9. 30-32. SUFFERINGS. Second Announcement. U | 9. 33-50. Discipleship. Q | V | 10. 1-12. Question. Pharisees. W | 10. 13-16. Discipleship. Q | V | 10. 17-25. Question. Rich young man. W | 10. 26-31. Discipleship. P | T | 10. 32-34. SUFFERINGS. Third Announcement. U | 10. 35-44. Discipleship. O | R | 10. 45. SUFFERINGS. Fourth Announcement. S | 10. 46-52. Miracle. Blind man.

8. 31-9. 13 (R, above). SUFFERINGS. FIRST ANNOUNCEMENT. (Division.) R | X1 | 8. 31-9. 1. Sufferings and glory. Foretold. X2 | 9. 2-10. Sufferings and glory. Foretold. X3 | 9. 11-13. Sufferings and glory. Explained.

8. 31-9. 1 (X1, above). SUFFERINGS AND GLORY. FORETOLD. (Introversion and Alternation.)

X1 | Y | d | 8. 31-. Sufferings. } His own. e | 8. -31. Glory. Z | 8. 32. Peter. Rebukes the Lord. Z | 8. 33. Peter. Rebuked by the Lord. Y | d | 8. 34-38-. Sufferings. } His disciples. e | 8. -38-9. 1. Glory.

31 He began. The third period and subject of His ministry: the rejection of Himself as King. See Ap. 119, and notes on Matt. 16. 21-28; Luke 24. 26. the Son of man. See Ap. 98. XVI.

must. For this necessity see Acts 3. 18. of. Gr. apo, as in v. 15. But all the texts read hypo=at the hands of. Ap. 104. xviii. 1. after. Gr. meta. Ap. 104. xi. 2. See Ap. 148. 32 openly: i.e. publicly: not as in John 2. 19-21, or John 8. 14, in the earlier portion of His ministry. rebuke=remonstrate with. 33 looked, &c.=saw (Ap. 183. I. 1) His disciples, who might easily have been led astray by Peter's remonstrance. Get thee behind, &c. Cp. Matt. 4. 10: regarding it as a Satanic temptation. savourest=mindest. God. Ap. 98. I. i. 1. 34 And when, &c. The Lord now speaks to all who follow Him. with=in association with. Gr. sun. Ap. 104. xvi. Not the same word as in vv. 10, 14, 38. will come=is willing to come. will. Gr. thelo. Ap. 102. 1. follow: i.e. habitually follow. 35 life. Gr. psuchē. Ap. 110. III. 1. But here correctly rendered "life". See v. 36. and the gospel's. A Divine supplement, here. 36 if he shall gain, &c. See Ap. 118. 1. b. world. Gr. kosmos. Ap. 129. 1. soul=life. Same word as "life" in v. 35. See Matt. 16. 26. 37 in exchange=[as] an equivalent. 38 Whosoever therefore=For whosoever. My words. Not of Christ only, but of His words. See note on 9. 32. this... generation. A Divine supplement, here. Note the frequent refs. to "this generation" as sinful above all others, and as being different from all others: vv. 12; 9. 19; 13. 30. See note on Matt. 11. 16. him also. The "also" must be after "the Son of man", not after "him". cometh=may have come. Father. See Ap. 98. III.

9. 1. said=continued to say. Verily I say unto you. See the four similar asseverations, Matt. 10. 23; 16. 28; 23. 36; 24. 34. 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. ou mā. Ap. 105. 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. eōs an. The Particle "an" makes the clause conditional: this condition being the repentance of the nation at the call of Peter. Acts 3. 19-26 and cp. 28. 25, 26.

A. D. 28 they ° have seen ° the kingdom of God ° come ° with power."

X² f (p. 1403) 2 And ° after six days ° Jesus taketh with Him Peter, and James, and John, and leadeth them up ° into an high mountain apart by themselves:

g and He was ° transfigured before them.

3 And His raiment became ° shining, exceeding white as ° snow; ° so as ° no fuller ° on ° earth ° can white them.

4 And there appeared unto them ° Elias ° with ° Moses: and they were talking with ² Jesus.

h 5 And Peter ° answered and said to ² Jesus, ° "Master, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for ⁴ Moses, and one for ⁴ Elias."

6 For he ° wist ° not what to say; for they were sore afraid.

h 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."

g 8 And ° suddenly, when they had looked round about, they ¹ saw ³ no man any more, save ² Jesus only ° with themselves.

f 9 And as they ° came down ° from the mountain, He charged them that they should ° tell ° no man what things they had ¹ seen, till ° the Son of man ° were risen ° from ° the dead.

10 And they ° kept that saying ° with themselves, questioning one ³ with another what the rising ³ from ³ the dead ° should mean.

X³ A 11 And they asked Him, saying, ° "Why say the scribes that ⁴ Elias must ° first come?"

B i 12 And He answered and told them, ⁴ "Elias ° verily cometh ¹¹ 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 i 13 But I say unto you,

k That ⁴ Elias ° is indeed ° come, and they ° have done unto him whatsoever they ° listed,

A as it is written ¹² of him."

S C 1 (p. 1404) 14 And when He came ° to His disciples, He ¹ 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 ¹⁰ with them?"

m 17 And one ° of the ¹⁴ multitude ⁵ answered and

have seen = may have seen. Gr. *eidon*. Ap. 133. I. i. the kingdom of God. See Ap. 114.

come = actually come.

with = in. Gr. *en*. Ap. 104. viii. Not the same word as in vv. 4, 8, 10, 16, 19, 24.

9. 2-10 (X², p. 1402). SUFFERINGS AND GLORY. FORESHOWN. (*Introversion*.)

X² f | 2-. Ascent. Disciples taken up.

g | -2-4. Vision. The Lord, Moses, and Elijah.

h | 5, 6. Voice of Peter.

h | 7. Voice of the Father.

g | 8. Vision ended. The Lord alone.

f | 9, 10. Descent. Disciples charged.

2 after. Gr. *meta*. Ap. 104. xi. 2. Exclusive reckoning. Cp. Luke 9. 2 (inclusive).

Jesus. See Ap. 98. X. into. Gr. *eis*. Ap. 104. vi. transfigured = transformed.

Gr. *metamorphōō*. To change the form or appearance. Occ. only here, Matt. 17. 2; Rom. 12. 2; and 2 Cor. 3. 18. Contrast *metaschematizōō*, to transfigure, change the figure, shape, mien, &c. (1 Cor. 4. 6. 2 Cor. 11. 13, 14, 15. Phil. 3. 21). See Ap. 149.

3 shining = gleaming. Gr. *stilbōō*. Occ. only here. snow. The whiteness of nature.

so as no fuller, &c. A Divine supplement, here.

no. Gr. *ou*. Ap. 105. I.

on. Gr. *epi*. Ap. 104. ix. 1.

earth. Gr. *gē*. Ap. 129. 4.

can white them = is able to whiten them. The whiteness of art. 4 Elias = Elijah. Cp. Mal. 4. 4, 5.

with = together with. Gr. *sun*. Ap. 104. xvi. Not the same word as in vv. 8, 10, 19, 24, 50.

Moses. See note on 1. 44.

5 answered and said. See note on Deut. 1. 41.

Master = Rabbi. Ap. 98. XIV. vii. Not the same word as in v. 17. 6 wist = knew. Gr. *oida*. Ap. 132. I. i.

not. Gr. *ou*. Ap. 105. I. Same word as in vv. 18, 28, 30, 37, 38, 40, 44, 46, 48. Not the same as in vv. 1, 39, 41.

7 them: i. e. Moses and Elijah.

out of = out from. Gr. *ek*. Ap. 104. vii.

My beloved Son = My Son, the beloved.

hear = hear ye. Cp. Deut. 18. 19.

8 suddenly. Gr. *exapina*. Occ. only here in N.T.

with = in company with. Gr. *meta*. Ap. 104. xi. 1.

9 came = were coming.

from = away from. Gr. *apo*. Ap. 104. iv.

tell = relate to. no man = no one.

the Son of man. See Ap. 98. XVI.

were = should have.

from = out from. Gr. *ek*. Ap. 104. vii.

the dead. No Art. See Ap. 139. 2.

10 kept = laid hold of and kept.

with = to. Gr. *pros*. Ap. 104. xv. 3.

should mean = is: i. e. "What is the rising from among [other] dead [people]?"

9. 11-13 (X³, p. 1402). SUFFERINGS AND GLORY. EXPLAINED. (*Introversion and Alternation*.)

X³ A | 11. What the Scribes were saying.

B | i | 12-. The Lord. Admission.

k | -12. Prophecy concerning Himself.

B | i | 13-. The Lord. Addition.

k | -13-. Prophecy concerning Elijah.

A | -13. What is written in the Scripture.

11 Why say the scribes . . . ? = The scribes say, &c. first. See Mal. 4. 5, 6. 12 verily = indeed.

Gr. *men*. Not the same as in v. 1. it is written = it standeth written.

Ap. 104. ix. 3. Not the same as in v. 17. must suffer. See note on 8. 31. 13 is . . . come =

has . . . come. have done = did. listed = desired, or liked. Gr. *thelōō*. Ap. 102. 1.

9. 14-29 [For Structure see next page].

14 to. Gr. *pros*. Ap. 104. xv. 3. multitude = crowd. about = around. Gr. *peri*. Ap. 104. xiii. 3. the scribes. This particularizing the scribes as questioners is a Divine supplement, here. 15 And, &c.: vv. 15 and 16 are also a Divine supplement, here. straightway. See notes on 1. 10, 12. people =

crowd. Same word as in v. 14. beheld = saw, as in v. 14. were greatly amazed. Gr. *ekthambeomai* = to be greatly astonished. Occ. only here; and 14. 33; 16. 5, 6. 17 of = from among. Gr. *ek*. Ap. 104. vii.

A. D. 28

said, "Master, I have brought ° unto Thee my son, which hath a dumb ° spirit;

18 And whosoever ° he taketh him, ° he teareth him: ° and he ° foameth, ° and ° gnasheth 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 ° answereth him, and saith, "O ° faithless ° generation, how long shall I be ° with you? how long shall I ° suffer you? bring him ° unto Me."

o¹

20 And they brought him ° unto Him: and ° when he ° saw Him, ° straightway the ° spirit ° tare him; and he fell ° on the ground, and ° wallowed ° foaming.

n²

21 ° And He asked his father, "How long is it ago since this came unto him?"

o²

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."

n³

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, ° "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, ° charge thee, come ° out of him, and enter no more ° into 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.

C l

28 And when He was come ° into ° the house, His disciples asked Him privately, "Why could ° not we cast ° him out?"

m

29 And He said unto them, "This kind can come forth ° by nothing, but ° by prayer ° and fasting."

P T
(p. 1402)

30 And they departed thence, and ° passed ° through Galilee; and He ° would ° not that any man should know it.

31 For ° He taught His disciples, and ° said unto them, "The Son of man ° is delivered ° into the hands of men, and they shall kill Him; and after that He is killed, He shall rise the third day."

32 But they understood not that ° saying, and were afraid to ask Him.

U E G
(p. 1405)

33 ° And He came ° to Capernaum: and being ° in the house He asked them, "What was it that ye ° disputed ° among yourselves ° by the way?"

9. 14-29 (S, p. 1402). MIRACLE. DEMONIC.
(Introversion and Alternations.)

S C | l | 14-16. Inquiry by the Lord. Of the Scribes.
m | 17, 18. Inability of Disciples. Complaint.
D n¹ | 19. The Lord. Complaint and Command.
o¹ | 20. Father. Obedience.
n² | 21-. The Lord. Question.
o² | -21, 22. Father. Answer.
n³ | 23. The Lord. Question.
o³ | 24. Father. Answer.
n⁴ | 25-27. The Lord. Miracle.
C | l | 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 v. 5.

unto. Gr. *pros*. Ap. 104. xv. 3.

spirit. Gr. *pneuma*. Ap. 101. II. 12.

18 he taketh = it seizeth hold of.

he teareth him = it dasheth him down.

and. Note the Fig. *Polysyndeton*, Ap. 6, emphasizing each detail.

foameth = foameth [at the mouth].

gnasheth = grindeth. This and "pineth away" are a Divine supplement, here.

could not = had not [the] power to.

19 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, &c. 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. No doubt is implied. See Ap. 118. 2. a. compassion. Relying on this rather than on the Lord's power.

on. Gr. *epi*. Ap. 104. ix. 3.

us. 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. believe. Omitted by T Tr. [A] WH R; not by the Syr. all things. Fig. *Synecdoche* (Ap. 6). All things included in the promise.

24 the child. Gr. *paidion*. Ap. 108. v.

cried out. Inarticulate.

and said = began to say. Articulate.

Lord. Ap. 98. VI. i. a. 3. B. a.

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. him = it.

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.

would = wished. Ap. 102. 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.

is = will be: or, is to be. Fig. *Heterōsis* (of Tense), Ap. 6.

32 saying. Gr. *rhēma* (the first time it is thus rendered). *Rhēma* 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].

33 And He came, &c. Vv. 33-35 a Divine supplement, here. to = into. Gr. *eis*. Ap. 104. vi. in. Gr. *en*. Ap. 104. viii. Same as in vv. 36-, 41, 50; not the same as in vv. 37, 39, 42. disputed = were discussing. among. Gr. *pros*. Ap. 104. xv. 3.

H 34 But they held their peace: for ²⁹ by the
(p. 1405) way they ° had disputed ³³ among themselves,
A. D. 28 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 ²⁴ child, and set him ³³ in
the midst of them: and ° when He had taken
him in His arms, He said unto them,

37 “Whosoever shall receive one of such
²⁴ 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,
¹⁷ “Master, we ° saw one casting out ° devils in
Thy name, and he followeth ° not us: and we
forbad him, because he followeth ° not us.”

H J P 39 But ² Jesus said, “Forbid him ° not: for
there is ° no man which shall do a miracle ³⁷ in
My name, that can lightly speak evil of Me.

40 For he that is ° not ° against us is ° on our
part.

q 41 For whosoever shall give you a cup of
water to drink ³³ in My name, because ° ye
belong to ° Christ, ¹ verily I say unto you, he
shall ° not lose his reward.

42 And whosoever ° shall offend one of *these*
little ones that ° believe in Me, it is ° better for
him ° that ° a millstone were hanged ¹⁴ about
his neck, and he were cast ² into the sea.

K¹ 43 And ° if thy hand ° offend thee, cut it off:
it is ⁴² better for thee to enter ² into ° life maimed,
than having two hands to go ² into ° hell, ² into
° the fire that never shall be quenched:

44 Where their ° worm dieth ° not, and ⁴³ the
fire is ° not quenched.

K² 45 And ⁴³ if thy foot ° offend thee, cut it off:
it is better for thee to enter ° halt ² into ⁴³ life,
than having two feet to be cast ² into ⁴³ hell,
² into ⁴³ the fire that never shall be quenched:

46 Where their ° worm dieth ° not, and ⁴³ the
fire is ° not quenched.

K³ 47 And ⁴³ if thine eye ° offend thee, pluck it out:
it is ⁴² better for thee to enter ² into ° the kingdom
of God with one eye, than having two eyes to
be cast ² into ° hell fire:

48 ° Where their ° worm dieth ° not, and ⁴³ the
fire is ° not quenched.

J P 49 For ° every one shall be salted with fire,
and ° every sacrifice shall be salted with salt.

50 Salt is good: ° but ⁴³ if the salt have ° lost
his saltness, ° wherewith will ye ° season it?

q Have salt ° in yourselves, and have peace
° one with another.”

Q V L 10 And He arose from thence, and cometh
(p. 1406) ° into the ° coasts of Judæa ° by the
° farther side of Jordan: and the ° people resort

the removal of the stumbling-block now, than to be altogether destroyed for ever. 50 but if, &c.
Fig. Paroemia (Ap. 6). lost his saltness = become saltless. wherewith = with (Gr. en. Ap.
104. viii) what. Cp. Matt. 5. 13; Luke 14. 34. season it? = restore it? in = within. Gr. en (Ap. 104. viii).
one with another = among (Gr. en. Ap. 104. viii) yourselves. This refers the whole of vv. 43-50 back to
vv. 34, 35; and shows that the stumbling-blocks mentioned in vv. 43-47 are the things that destroy peace
among brethren.

10. 1-12 [For Structure see next page].

1 into. Gr. eis. Ap. 104. vi.
farther side = other side.

coasts = confines, or borders.
people = crowds.

by. Gr. dia. Ap. 104. v. 1.

9. 33-50 (U, p. 1402). DISCIPLESHIP.
(Introversion and Alternation.)

U | E | G | 33. Event. Disciples. Disputing.
H | 34. Silence and Reason.
F | 35. Instruction.
F | 36, 37. Illustration.
E | G | 38. Event. A disciple rebuking.
H | 39-50. Speech. Answer and Reason.

34 had disputed = had been discussing.
greatest = greater.

35 sat down = took His seat (as Teacher).
called. Denoting solemnity in so doing.
If any man, &c. The condition is assumed as a fact.
Ap. 118. 2. a. desire. Gr. thelo. Ap. 102. 1.
shall be = will be.
servant. Gr. diakonos, a voluntary servant. Cp. Eng.
“deacon”.

36 when He had taken him in His arms. This
is all one verb (enankalisamenos), and occ. only here.

37 in. Gr. epi. Ap. 104. ix. 2.

38 John answered. His conscience was touched;
for he remembered what he had done, and confessed it.
devils = demons.

9. 39-50 (H, above). SPEECH. ANSWER AND
REASON. (Introversion and Alternation.)

H | J | p | 39, 40. General.
q | 41, 42. Particular.
K¹ | 43, 44. Hand. } Stumbling-blocks.
K² | 45, 46. Foot. }
K³ | 47, 48. Eye. }
J | p | 49, 50-. General.
q | -50. Particular.

39 not. Gr. mē. Ap. 105. II.

40 against. Gr. kata. Ap. 104. x. 1.
on our part = for (huper = on our behalf. Ap. 104.
xvii. 1) us.

41 ye belong to Christ = ye are Christ's.
Christ. Ap. 98. IX.

42 shall offend = shall have caused to stumble.
believe in. See Ap. 150. I. 1. v (i). better = good.
that - if. A simple hypothesis. Ap. 118. 2. a.
a millstone = a great millstone (turned by an ass).
Cp. Matt. 18. 6; Luke 17. 2. A Greek and Roman
punishment: not Jewish.

43 if. A contingent hypothesis. Ap. 118. 1. b.
offend = (constantly) cause thee to stumble. Not the
same word as in v. 42.

life. Gr. zōē (Ap. 170. 1). With Art.: i. e. into resurrec-
tion life, or life eternal. See note on Matt. 9. 18.
hell. Gr. Geenna. See Ap. 131. I.

the fire that never shall be quenched = the fire, the
unquenchable. Gr. to pur to asbeston. Cp. Matt. 3. 12.

44 worm. See Isa. 66. 24, and cp. Ex. 16. 20. Job 7. 5;
17. 14; 19. 26; 21. 26; 24. 20. Isa. 14. 11. This verse and
v. 46 are omitted by T [Tr.] WH B, not the Syriac.

45 halt = lame.

47 the kingdom of God. See Ap. 114.

hell fire = the Geenna of fire. See note on v. 43.

48 Where, &c. This is included in all the texts;
and is quoted from Isa. 66. 24.

49 every one shall be salted with fire. Occ. only
here in N.T.

every sacrifice, &c. Some texts omit this clause, but
not the Syr. Ref. to Pent. (Lev. 2. 13). This is intro-
duced by “For”, as a reason why the lesser (finite and
temporal) evil is “good” compared with the greater
(and final) evil. Every sacrifice is salted (to assist the
burning), Deut. 29. 23. It is better therefore to endure

A. D. 28
M
(p. 1406)
N
O
O
N
M
L
W r
s
s
r
V P t
(p. 1407)
u

unto Him again; and, as He was wont, He taught them again.

2 And the Pharisees came to Him, and asked Him,
"Is it lawful for a man to put away his wife?" tempting Him.

3 And He answered and said unto them, "What did Moses command you?"

4 And they said, "Moses suffered to write a bill of divorcement, and to put her away."

5 And Jesus answered and said unto them, "For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder."

10 And in the house His disciples asked Him again of the same matter.

11 And He saith unto them, "Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery."

13 And they brought young children to Him, that He should touch them: and His disciples rebuked those that brought them.

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, he shall not enter therein."

16 And He took them up in His arms, put His hands upon them, and blessed them.

17 And when He was gone forth into the way, there came one running, and kneeled to Him, and asked Him, "Good Master, what shall I do that I may inherit eternal life?"

18 And Jesus said unto him, "Why callest thou Me good? there is none good but one, that is, God.

10. 1-12 (V, p. 1402). QUESTION. PHARISEES. (Introversion.)

V | L | 1. The Lord. Teaching.
M | 2-. Question of Pharisees.
N | -2. Temptation.
O | 3. What did Moses say?
O | 4. What Moses said.
N | 5-9. Confutation.
M | 10. Question of Disciples.
L | 11, 12. The Lord. Teaching.

unto. Gr. *pros*. Ap. 104. xv. 3.
taught=began teaching.
2 Pharisees. Ap. 120. II.
Is it lawful...? = If it is lawful...? Putting the condition as a simple hypothesis. Ap. 118. 2. a. a man=a husband. Gr. *anēr*. Ap. 123. 2. Not the same word as in v. 7.
3 answered and said. See note on Deut. 1. 41.
Moses. See note on 1. 44. 4 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.
5 Jesus. Ap. 98. X.
For=In view of. Gr. *pros*. Ap. 104. xv. Not the same word as in vv. 22, 27, 45.
he wrote. See Ap. 47.
you=for you. precept=(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.
God made them. Therefore no evolution. See Gen. 1. 27. God, &c. Ap. 98. 1. i. 1.
7 For this cause, &c.=On account of this, &c. Quoted from Gen. 2. 24.
a man. Gr. *anthrōpos*. Ap. 123. 1. Not the same word as in v. 2.
leave. Gr. *kataleipō*=to leave utterly, forsake. Not the same word as in v. 29. cleave=shall be joined.
to. Gr. *pros*. Ap. 104. xv. 3. Same word as in v. 50. Not the same as in vv. 32-, 33, 46.
8 twain = two. Anglo-Saxon *twegen* (=twain) is masc., *twā* is fem., and *twā*, 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. no more=no longer. Gr. *ouketi*. Compound of *ou*. Ap. 105. I.
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. 16. not. Gr. *mē*. Ap. 105. II.
10 in. Gr. *en*. Ap. 104. viii. (All the texts read *eis*=into. Ap. 104. vi.) Same word as in vv. 21, 30, 32, 37, 52. Not the same as in v. 24.
of=concerning. Gr. *peri*. Ap. 104. xiii. 1.
11 shall=shall have.
against. Gr. *epi*. Ap. 104. ix. 3.
12 if a woman, &c. Condition being problematical,

because not acc. to Jewish law; it was Greek and Roman law. See Ap. 118. 1. b.

10. 13-16 (W, p. 1402). DISCIPLESHIP. CHILDREN BROUGHT. (Introversion.)

W | r | 13-. Request. Made.
s | -13. Rebuke of Disciples.
s | 14, 15. Encouragement of the Lord.
r | 16. Request. Complied with.

13 brought=were carrying. Imperf. tense: i. e. as He went on His way. children. Gr. *paidia*. Ap. 108. v. rebuked=were reprimanding. Imperf. tense: i. e. as they were successively brought. 14 much displeased=indignant. the kingdom of God. See Ap. 114.
15 Verily. See note on Matt. 5. 18. not=by no means. See Ap. 105. III. therein=into (as in v. 1, &c.) it. 16 He took, &c.=He kept taking, &c. A Divine supplement, here. Cp. Matt. 19. 13 and Luke 18. 15. upon. Gr. *epi*. Ap. 104. ix. 3. blessed=kept blessing. The word occ. only here in the N.T. in this Tense.

10. 17-24 [For Structure see next page].

17 running=running up. A Divine supplement, here. kneeled=kneeling down. A Divine supplement, here. Master=Teacher. Ap. 98. XIV. v. what shall I do...? Ever the question of the natural man, from Gen. 4. 3 onward. eternal. Ap. 151. II. B. 1. life. Gr. *zōē*. Ap. 170. 1. 18 Why callest, &c...? Note the Fig. *Anteisagōgē*, Ap. 6. none. The 1611 edition of the A.V. reads "no man". Compound of Ap. 105. I.

Q v (p. 1407) A. D. 28
 w
 Q v
 w
 P u
 t
 W x
 y
 x
 y
 T a A. D. 29
 b

19 Thou °knowest °the commandments, °Do °not commit adultery, Do °not kill, Do °not steal, Do °not bear false witness, °Defraud °not, Honour thy father and mother.”

20 And he answered and said unto Him, 17 “Master, °all these have I °observed °from my youth.”

21 Then 5 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 10 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 5 Jesus looked round about, and saith unto His disciples, “How °hardly shall they that have riches enter 1 into 14 the kingdom of God!”

24 And the disciples were astonished 22 at His words. But 5 Jesus answereth again, and saith unto them, ° “Children, ° how hard is it for them that ° trust ° in riches to enter 1 into 14 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 1 into 14 the kingdom of God.”

26 And they were astonished out of measure, saying ° among themselves, ° “Who then can be saved?”

27 And 5 Jesus looking upon them saith, ° “With ° men it is ° impossible, but ° not ° with 6 God: for with 6 God all things are possible.”

28 Then Peter ° began to say unto Him, ° “Lo, we have left all, and have followed Thee.”

29 And 5 Jesus answered and said, 15 “Verily I say unto you, There is 18 no man that hath ° left house, ° or brethren, or sisters, or father, or mother, or wife, or 24 children, or lands for My sake, and the gospel’s,

30 But he shall receive an hundredfold now 10 in this ° time, ° houses, ° and brethren, and sisters, and mothers, and 24 children, and lands, ° with persecutions; and 10 in ° the world to come 17 eternal 17 life.

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

32 And they were in the way going up ° to Jerusalem; and 5 Jesus ° went before them: and they ° were amazed; and as they followed, they were afraid.

And He ° took ° again the twelve, and began to tell them what things should happen unto Him,

10. 17-24 (V, p. 1402). QUESTION. THE RICH YOUNG MAN. (Introversion and Alternation.)

V | P | t | 17. Question of one to the Lord.
 u | 18. Question of the Lord.
 Q | v | 19. Answer of the Lord. “Do all.”
 w | 20. Young man. Response.
 Q | v | 21. Answer of the Lord. Do these.
 w | 22. Young man. Effect.
 P | u | 23. Comment of the Lord.
 t | 24. Answer of the Lord to Disciples.

19 knowest. Ap. 132. I. i. the commandments, &c. If it is a matter of doing, ALL must be done. Jas. 2. 10, 11. The Lord cites only some, and these not in order, to convict the questioner more readily: the seventh, sixth, eighth, ninth, and fifth.

Do not, &c. Quoted from Deut. 5. 17-20.

Defraud not. This is a summary of what precedes. Cp. Rom. 13. 7-10.

20 all these. Not so. The command which follows convicts him of a breach of the tenth. observed = been on my guard against. from. Gr. ek. Ap. 104. vii.

21 beholding = looking upon, as in v. 27. Gr. *emblepō*. Ap. 133. I. loved. Gr. *agapaō*. Ap. 135. 1. sell, &c. This was the tenth commandment. This command was suitable for the period prior to the rejection of the kingdom (see v. 23), for the King Himself was present, and what could any of His subjects lack? Cp. Ps. 145. 13-16.

heaven. Sing. See note on Matt. 6. 9, 10.

take up the cross. [L] T Tr. WH R omit these words.

22 at = upon [hearing]. Gr. *epi*. Ap. 104. ix. 2.

great = many.

23 hardly = difficultly. Because of their own reluctance to part with riches: not from denial of God’s mercy.

24 Children. Gr. pl. of *teknon*. Ap. 108. I. how hard, &c. = how difficult: or, how hard [a struggle] it is, &c.

trust in = rely upon. Referring to feeling rather than to faith.

in = upon. Gr. *epi*. Ap. 104. ix. 2.

25 It is easier, &c. See notes on Matt. 19. 24.

through. Gr. *dia*. Ap. 104. v. 1.

10. 26-31 (W, p. 1402). DISCIPLESHIP. (Alternation.)

W | x | 26. Disciples. Question: “Who?” asked.
 y | 27. The Lord. Answer: Possible and Impossible.
 x | 28. Disciples. Question: [What?] (implied).
 y | 29-31. The Lord’s Answer.

26 among = to. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in v. 43.

Who then . . . ? Expressing astonishment. Fig. *erotēsis*.

27 With. Gr. *para*. Ap. 104. xii. 2.

men. Ap. 123. 1.

impossible. See Matt. 19. 26.

not. Gr. *ou*. Ap. 105. I.

28 began. See note on 1. 1.

Lo. Fig. *Asterismos*. Ap. 6.

29 left. Gr. *aphiēmi* = to leave behind, let go, disregard. Not the same word as in v. 7.

30 time = season. houses, &c. These details are a Divine supplement, here. and. Note the Fig. *Poly syndeton*. Ap. 6. with = in association with (Gr. *meta*. Ap. 104. xi. 1). with persecutions. Note this Divine supplement, here. the world to come = the coming age (Gr. *aiōn*). See Ap. 129. 2 and 151. II. A. i. 3.

10. 32-34 (T, p. 1402). SUFFERINGS. THIRD ANNOUNCEMENT. (Alternation.)

T | a | 32-. Jerusalem.
 b | -32. Announcement.
 a | 33-. Jerusalem.
 b | -33, 34. Announcement.

32 to = unto. Gr. *eis*. Ap. 104. vi. went = was going on. were amazed. This sudden awe is a Divine supplement, here. took = took aside. again. This was the third announcement of His sufferings. For the others see 8. 31; 9. 31; and 10. 45.

^a (p. 1407) A.D. 29 33 Saying, ° "Behold, we ° go up ³² to Jerusalem; ° and ° the Son of man shall be delivered unto the chief priests, and unto the scribes;

^b ° and they shall ° condemn Him to death, ° and shall ° deliver Him to the Gentiles:

34 ° And they shall ° mock Him, ° and shall scourge Him, ° and shall spit upon Him, ° and shall kill Him: ° and ° the third day He shall rise again."

^{U c¹} (p. 1408) 35 And James and John, ° the sons of Zebedee, come unto Him, saying, ¹⁷ "Master, we ° would that Thou shouldst do for us whatsoever we shall ° desire."

^{d¹} 36 And He said unto them, "What ³⁵ would ye that I should do for you?"

^{c²} 37 They said unto Him, "Grant unto us that we may ° sit, one ° on Thy right hand, and the other ° on Thy left hand, ¹⁰ in ° Thy glory."

^{d²} 38 But ⁵ Jesus said unto them, "Ye know ²⁷ not what ye ask: ° can ye drink of ° the cup that I drink of? and be baptized with ° the baptism that I am baptized with?"

^{c³} 39 And they said unto Him, ° "We can."

^{d³} And ⁵ Jesus said unto them, "Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit ³⁷ on My right hand and ³⁷ on My left hand is ²⁷ not Mine to give; ° but *it shall be given to them* for whom it is prepared."

^{c⁴} 41 And when the ten heard *it*, they began to be ° much displeased ° with James and John.

^{d⁴} 42 But ⁵ Jesus called them *to Him*, and saith unto them, ° "Ye know that they which are ° accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it ²⁷ not be ° among you: but whosoever ° will ° be great ° among you, shall be your ° minister:

44 And whosoever of you ⁴³ will ⁴³ be the ° chiefest, shall be ° servant of all.

^{O R} (p. 1402) 45 For even ³³ the Son of man came ²⁷ not ° to be ministered unto, but to minister, ° and to give His ° life a ransom ° for many."

^{S e} (p. 1408) 46 And they came ³² to ° Jericho: and ° as He went out ° of Jericho with His disciples and a great number of people, ° blind ° Bartimæus, the son of Timæus, ° sat ° by the highway side begging.

^f 47 And when he heard that it was ⁵ Jesus of Nazareth, he began to cry out, and say, ⁵ "Jesus, Thou ° Son of David, have ° mercy on me."

48 And many ° charged him that he should hold his peace: but he ° cried the more a great deal, "Thou ⁴⁷ Son of David, have ⁴⁷ mercy on me."

had left "two" (not beggars) who sat by the wayside. See Ap. 152. of=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", as explained. See Ap. 94. III. 3. sat=was sitting. by=beside. Gr. *para*. Ap. 104. xii. 3. 47 Son of David. See Ap. 98. XVIII. and note on Matt. 15. 22. mercy=pity. 48 charged him, &c.=were reprimanding him, and told him to hold his tongue. cried=kept crying.

33 Behold. Fig. *Asterismos* (Ap. 6), for emphasis. go up = are going up.

and. Fig. *Polysyndeton*. Ap. 6. the Son of man. See Ap. 98. XVI. condemn. Gr. *katakrinō*. Ap. 122. 7.

34 And. Fig. *Polysyndeton*, continued. mock Him. This is a Divine supplement, here. the third day. See Ap. 144, 148, and 156.

10. 35-44 (U, p. 1402). DISCIPLESHIP. (Repeated Alternation.)

U | c¹ | 35. Disciples. Request of Two.
d¹ | 36. The Lord. Inquiry.
c² | 37. Disciples. Definition by the Two.
d² | 38. The Lord. Answer and Question.
c³ | 39-. Disciples. Answer of the Two.
d³ | -39, 40. The Lord. Answer. Non-compliance.
c⁴ | 41. Disciples. The Ten. Indignation.
d⁴ | 42. The Lord. Teaching and Illustration.

35 the sons = the [two] sons.

would = desire. Gr. *thelō*. Ap. 102. 1.

desire = ask. Ap. 134. I. 4. 37 sit = sit (in state). on = at. Gr. *ek*. Ap. 104. vii.

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.

38 can ye drink . . . ? = are ye able to drink . . . ? the cup. Denoting the inward sufferings. Cp. Matt. 26. 39.

the baptism. Denoting the outward suffering.

39 We can = We are able. And they were able, by grace. James (Acts 12. 2); and John, if, according to tradition, he died in boiling oil.

40 but, &c. = but it is theirs for whom it is already prepared. Cp. Matt. 20. 23.

41 much displeased = indignant. with = concerning. Gr. *peri*. Ap. 104. xiii. 1. Not the same word as in *vv.* 27, 30.

42 Ye know. Gr. *oida*. Ap. 132. I. 1.

accounted to rule = deemed rulers.

43 among. Gr. *en*. Ap. 104. viii. 2. Not the same word as in *v.* 26. will = desires. Gr. *thelō*. Ap. 102. 1.

be = to become.

minister. Gr. *diakonos*, a free servant. Not the same word as in *v.* 44. Cp. 9. 35. 44 chiefest = first.

servant = bondsman. Not the same word as in *v.* 43. Note the Fig. *Epitasis*. Ap. 6.

45 to be ministered unto = to be served. Gr. *diakonizō*.

and to give. This is the fourth announcement of His sufferings. See the Structure *F*, p. 1402.

life = soul. See Ap. 110. III. 1.

for = instead of. Gr. *anti*. Ap. 104. ii.

10. 46-52 (S, p. 1402). MIRACLE. BLIND MAN. (Introversion.)

S | e | 46. Blind man sitting by the way.

f | 47, 48. Request for healing.

g | 49-. Command.

h | -49-. Encouragement from the Lord.

h | -49-. Encouragement from the people.

g | 50. Obedience.

f | 51, 52-. Compliance and healing.

e | -52. Blind man following in the way.

46 Jericho. This is the second mention in N.T. Cp. Matt. 20. 29, the first. Over 100,000 inhabitants (acc. to Epiphanius, Bishop of Cyprus, 368-403. Works: vol. i. 702).

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

g 49 And 5 Jesus ° stood still, and ° commanded him to be called.

(p. 1408) A. D. 29 h And they call the blind man, saying unto him, "Be of good ° comfort, rise; He calleth thee."

g 50 And he, ° casting away his garment, rose, and came 7 to 5 Jesus.

f 51 And 5 Jesus answered and said unto him, "What ° wilt thou that I should do ° unto thee?" The blind man said unto Him, ° "Lord, that I might ° receive my sight."

e 52 And 5 Jesus said unto him, "Go thy way; thy faith hath ° made thee whole."

e And ° immediately he received his sight, and followed ° Jesus 10 in ° the way.

ER1 S1 i 11 ° And when they ° came nigh ° to Jerusalem, ° unto ° Bethphage and Bethany, ° at the mount of Olives, He ° sendeth forth two of His ° disciples,

k 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.

k 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."

k 4 And they went their way, and found ° the 2 colt tied ° by ° the door without ° in ° a place where two ways met; and they loose him.

i 5 And certain of them that stood there said unto them, ° "What do ye, loosing ° the 2 colt?"

i 6 And they said unto them even as ° Jesus had commanded: and they let them go.

i 7 And they ° brought the 2 colt ° to 6 Jesus, and cast their garments on ° him; and He sat ° upon ° him.

T1 I 8 And many spread their garments ° in the way: and others ° cut down ° branches ° off the trees, and strawed them ° in the way.

m 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. 10, 11). This was prepared for (John 12. 12, 13), disciples. Not apostles. 2 into. Gr. eis. Ap. 104. vi. over against=below and opposite (katenanti). At the former entry it was apenanti=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. 11). whereon.=upon (Gr. epi. Ap. 104. ix. 3) which. never man=no one (Gr. oudeis. See Ap. 105. I) of men. man. Gr. anthrōpos. Ap. 128. 1. bring him=lead it. 3 if any man=if any one. The contingency being probable. See Ap. 118. 1. b. The same word as in vv. 31, 32; not the same as in vv. 13, 25, 26. the Lord. Ap. 98. VI. i. a. 2. A. a. straightway. See note on 1. 12. 4 the=a. According to all the texts. by=at. Gr. pros. Ap. 104. xv. 3. Not the same word as in vv. 28, 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. amphōdos. 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 (in Acts 19. 28) after "wrath", "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].

8 in=on. Gr. eis. Ap. 104. vi. Matthew and Luke have "in". Gr. en. Ap. 104. viii. cut=were cutting. branches off. The 1611 edition of the A.V. reads "branches of". branches. Matthew, Mark, and John have each a different word. Each is a Divine supplement to the other two. All three were cut and cast. Matthew, pl. of klados=branches; Mark, pl. of stoibas=litter, made of leaves from the fields (occ. only here); John 12. 13, has pl. of baion=palm branches. off=out of. Gr. ek. Ap. 104. vii. in=on. Gr. eis. Ap. 104. vi. 9 Hosanna, &c. Quoted from Ps. 118. 25, 26. See note on Matt. 21. 9. in. Gr. en. Ap. 104. viii. the LORD. Ap. 98. VI. i. a. 1. B. a.

49 stood still=stopped. commanded him, &c. Note the differences with the other cases. See Ap. 152. comfort=courage.

50 casting away=casting aside. Cp. Rom. 11. 16.

51 wilt=desirest, as in vv. 43, 44. unto=for. (Dat. case.) Lord. Rabboni. Cp. Ap. 98. XIV. viii. Aram. for "my Master", as in John 20. 16. See Ap. 94. III. 3. receive=regain.

52 made thee whole=saved thee. immediately. See notes on 1. 10, 12. Jesus=Him. According to all the texts, and Syr. the way. Towards Jerusalem. Cp. v. 32.

11. 1-14. 25 (E, p. 1381). THE FOURTH PERIOD OF THE LORD'S MINISTRY. REJECTION OF THE KINGDOM. (Repeated Introversions.)

Table with columns for R1, S1, T1, T2, S2, R2, S3, T3, T4, S4, R3, S5, T5, T6, S6 and corresponding text descriptions of events and locations like Bethphage, Bethany, Jerusalem, and the Temple.

11. 1-7 (S1, above). BETHPHAGE. ARRIVAL (Introversion.)

Table with columns for S1, k, k, i and corresponding text descriptions: 1. The Two Disciples. Mission. 2, 3. Command. 4-6. Obedience. 7. The Two Disciples. Return.

1 And=And [on the morrow]. Cp. John 12. 12. came nigh=drew near; from Bethany to the boundary of Bethphage and Bethany, which were quite distinct. Cp. Luke 19. 29, and John 12. 12-19. to... unto. Gr. eis. Ap. 104. vi. Bethphage. Aramaic. Ap. 94. III. 3. Now Kefr et Tōr. at=towards. Gr. pros. Ap. 104. xv. 3. sendeth forth, &c. Gr. apostello (at the first entry, poreuomai=Go forward. Matt. 21. 6). This was on the fourth day before the Passover, and is not parallel with Matt. 21. 1-17. This is the second entry, from Bethany (not from Bethphage). The former (on the

m 10 Blessed be ° the kingdom of our father
 (p. 1410) David, that cometh ° in the name of ° the LORD:
 A. D. 29 ° Hosanna ° in the highest.”

l 11 And ° Jesus entered ° into Jerusalem,
 T² and ° into the ° temple: and ° when He had
 (p. 1409) looked round about upon all things,
 S² and ° now the eventide was come, He went
 out ° unto Bethany ° with the twelve.

R² S³ 12 And on the morrow, when they were come
 12th Nisan ° from Bethany, He was hungry:
 13 And ° seeing ° a fig tree afar off ° having
 leaves, He ° came, ° if haply He might find any
 thing thereon: (and ° when He came ° to it, He
 found nothing but leaves); for ° the time of figs
 was ° not yet.

14 And ° Jesus ° answered and said unto it,
 ° “No man eat fruit ° of thee hereafter ° for ever.”
 And ° His disciples heard it.

T³ 15 And they come ° to Jerusalem:

T⁴ n and ° Jesus went ° into the ° temple, and ° began
 (p. 1410) ° to cast out them that sold and bought ° in
 the ° temple, and overthrew the tables of the
 moneychangers, and the seats of them that
 sold doves;
 16 ° And would ° not suffer that any man
 should carry any ° vessel ° through the
 ° temple.

o 17 And He taught, saying unto them, ° “Is it
 ° not written, ‘My house shall be called ° of all
 ° nations the house of ° prayer?’
 o but ye have made it a den of ° thieves.’

n 18 And the scribes and chief priests heard it,
 and ° sought how they might destroy Him: for
 they feared Him because all the people was
 astonished ° at His ° doctrine.

S¹ 19 And when even was come, He ° went ° out
 of the city.

R³ S³ p 20 ° And ° in the morning, as they passed by,
 13th Nisan they ° saw the fig tree dried up ° from the
 roots.

q 21 And Peter calling to remembrance saith
 unto Him, ° “Master, ° behold, the fig tree
 which Thou cursedst is ° withered away.”

r 22 And ° Jesus ° answering saith unto them,
 ° “Have faith in ° God.

q 23 For ° verily I say unto you, That whoso-
 ever shall say unto ° this mountain, ‘Be thou

11. 8-11 - (T¹, p. 1409). IN JERUSALEM. ENTRY.
 (Introversion.)

T¹ | 1 | 8. Action. The Multitude.
 m | 9. Cry. The King.
 m | 10. Cry. The Kingdom.
 l | 11-. Action. The Lord.

10 the kingdom. Note the Structure “m” and “m”.
 11 temple. Gr. *hieron*: i. e. the temple courts. Not
 the *naos*. See note on Matt. 23. 16.
 when He had looked round about upon. There-
 fore not the same entry as in Matt. 21. 12-16. Cp. *vv.* 15, 16.
 now the eventide was come = the hour already
 being late.
 with = in company with. Gr. *meta*. Ap. 104. xi. 1.
 12 from = away from. Gr. *apo*. Ap. 104. iv. Not
 the same word as in *vv.* 20, 30, 31.
 13 seeing. Gr. *eidon*. Ap. 133. I. 1.
 a fig tree. The symbol of Israel as to national privi-
 lege.
 having leaves. Cp. 13. 28. Summer was not near.
 Symbolical of Israel at that time.
 came = went.
 if haply = if after all. Ap. 118. 2. a. As in *v.* 26. Not
 the same as in *vv.* 3, 31, 32. He had reason to expect
 fruit, as figs appear before or with the leaves.
 when He came = having come.
 to = up to. Gr. *epi*. Ap. 104. ix. 3.
 the time, &c. = it was not the season, &c. A Divine
 supplement, here.
 not. Gr. *ou*. Ap. 105. I. The same word as in *vv.* 16,
 17, 26, 31, 33. Not the same as in *v.* 23.
 14 answered and said. Heb. Idiom. See note on
 Deut. 1. 41. No man = No one.
 of. Gr. *ek*. Ap. 104. vii.
 for ever. Gr. *eis ton aiona*. See Ap. 151. II. A. ii. 4. a.
 His disciples heard. A Divine supplement, here.
 They heard also the Lord's teaching as to the symbol.
 See *vv.* 20-26.

11. -15-18 (T⁴, p. 1409). IN THE TEMPLE.
 (Introversion.)

T⁴ | n | -15, 16. Action of the Lord.
 o | 17-. Teaching. What the Temple was for.
 o | -17. Incrimination. What it had become.
 n | 18. Action of the Rulers.

15 began. See note on 1. 1.
 to cast out. This was a further cleansing than that
 in Matt. 21.
 16 And would not suffer, &c. This was not done
 at the former cleansing in Matt. 21. 12-16.
 vessel. Gr. *skeuos*. See note on 3. 27. Used of vessels
 in general for non-sacred purposes.
 through. Gr. *dia*. Ap. 104. v. 1. As if through
 a street.
 17 Is it not written . . . ? = Doth it not stand written
 that, &c. The composite quotation is from Isa. 56. 7
 and Jer. 7. 11. See Ap. 107. II. 4. of = for.
 nations = the nations. See Ap. 107. II. 1.
 prayer. Ap. 134. II. 2.
 thieves = robbers, or brigands. Gr. *lestēs*. Cp. Matt.
 18 sought = began to seek. at. Gr. *epi*.
 19 went = was going (i. e. where He was wont). out
 of = without. Doubtless to Bethany, as before. Cp. *v.* 20, and see Ap. 156.

11. 20-26 (S⁵, p. 1409). BETHANY. RETURN FROM. (Introversion.)

S⁵ | p | 20. Fig-tree withered. Nation cut off.
 q | 21. The Lord's word remembered.
 r | 22. God the only source of restoration.
 q | 23, 24. The Lord's word to be believed.
 p | 25, 26. National blessing dependent on national repentance and forgiveness.

20 And in the morning, &c. Verses 20-26 are a Divine supplement of details, here. from = out of.
 Gr. *ek*. Ap. 104. vii. Not the same word as in *v.* 12. 21 Master = Rabbi. See Ap. 98. XIV. vii.
 behold = see. Fig. *Asterismos*. Ap. 6 and 133. I. i. withered away. Symbolical as to the
 national existence and privilege of Israel. 22 Have faith in God. He and He alone can restore
 it to life—yea, “life from the dead”. See Rom. 11. 15. God. Ap. 98. I. i. 1. 23 verily.
 See note on Matt. 5. 18. this mountain. Referring, and probably pointing to Olivet. Cp. Matt.
 17. 20; 21. 21; and see note on Luke 17. 6.

A. D. 29 removed, and be thou cast ² into the sea; and shall ^o not ^o doubt ⁹ in his heart, but shall believe that those things which he saith shall come to pass; ^o he shall have whatsoever he saith.

²⁴ ^o Therefore I say unto you, What things soever ye desire, when ye ^o pray, believe that ye receive *them*, and ^o ye shall have *them*.

^P (p. 1410) ²⁵ And when ye stand ²⁴ praying, forgive, ¹³ if ye have ought ^o against any: that your ^o Father also Which is ⁹ in ^o heaven may forgive you your ^o trespasses.

²⁶ ^o But ¹³ if ye do ¹³ not forgive, neither will your ²⁵ Father Which is ⁹ in ²⁵ heaven forgive your ²⁵ trespasses."

^{T5} ²⁷ And they come again ¹ to Jerusalem:

^{T6} ^U ^A (p. 1411) and as He was ^o walking ⁹ in the ¹⁵ temple, there come ⁷ to Him the chief priests, and the scribes, and the elders,

²⁸ And say unto Him, ^o "By ^o what ^o authority doest Thou these things? and who gave Thee ^o this ^o authority ^o to do these things?"

^B ²⁹ And ⁶ Jesus ¹⁴ answered and said unto them, ^o "I will also ask of you one question, and answer Me, and I will tell you ²⁸ by what ²⁸ authority I do these things.

³⁰ The baptism of John, was *it* ²⁰ from ^o heaven, or ¹⁴ of ² men? answer Me."

^C ³¹ And they reasoned ^o with themselves, saying, ³ "If we shall say, ²⁰ From ³⁰ heaven; He will say, 'Why then did ye ¹³ not believe him?' ³² But ³ if we shall ^o say, ¹⁴ 'Of ² men;'" they feared the people: for all *men* counted John, that he was a prophet indeed.

^B ³³ And they answered and said unto ⁶ Jesus, ^o "We cannot tell."

^A And ⁶ Jesus answering saith unto them, "Neither do I tell you ²⁸ by what ²⁸ authority I do these things."

^V ^W ^D **12** And He ^o began to speak unto them ^o by parables.

^E "A *certain* ^o man planted a vineyard, and ^o set an hedge about *it*, and digged a *place* for the ^o winefat, and built a ^o tower, and ^o let it out to ^o husbandmen, and ^o went into a far country.

^F ^{p1} (p. 1412) ² And ^o at the season he sent ^o to the husbandmen a ^o servant, that he might receive ^o from the husbandmen ^o of the fruit of the vineyard.

^{q1} ³ And they ^o caught *him*, and beat him, and sent *him* away empty.

not. Gr. *mē*. Ap. 105. II. Not the same word as in *vv.* 13, 16, 17, 26, 31, 33.

doubt. Gr. *diakrinō*. Ap. 122. 4. he shall have, &c. = there shall be to him.

²⁴ Therefore = On account of (Ap. 104. v. 2) this. pray. Ap. 134. I. 2.

ye shall have them. [They] shall be to you. ²⁵ against. Gr. *kata*. Ap. 104. x. 2. Father. Ap. 98. III.

heaven = the heavens. Pl. as in *v.* 26, but Sing. in *v.* 30. See notes on Matt. 6. 9, 10.

trespasses = falling aside. Gr. *paraptōma*. Ap. 128. II. 4. ²⁶ But if, &c. Verse 26 is omitted by T Tr. WH R; but not by the Syr.

11. -27-13. 2 (T⁶, p. 1409). IN THE TEMPLE (Introversion and Alternation.)

^{T6} U | 11. -27-33. Authority questioned.
 V | W | 12. 1-11. Teaching. Parable.
 X | 12. 12. Enemies. Conspiracy.
 Y¹ | 12. 13-17. Question. Pharisees, &c. Political.
 Y² | 12. 18-27. Question. Sadducees. Doctrinal.
 Y³ | 12. 28-34. Question. A Scribe. Moral.
 V | W | 12. 35-37. Teaching. Question.
 X | 12. 38-40. Enemies. Condemnation.
 U | 12. 41-44. Authority exercised.

11. -27-33 (U, above). AUTHORITY QUESTIONED. (Introversion.)

U | A | -27, 28. Enemies' question. Asked.
 B | 29, 30. The Lord's question. In answer.
 C | 31, 32. Enemies' reasoning.
 B | 33-. The Lord's question unanswered.
 A | -33. Enemies' question. Unanswered.

²⁷ walking. A Divine supplement, here.

²⁸ By. Gr. *en*. Ap. 104. viii. Same word as in *vv.* 29, 33. Not the same as in *v.* 4.

what = what kind (or sort) of. authority. Gr. *exousia*. Ap. 172. 5. this = this particular.

to do = that Thou shouldest do.

²⁹ I will also ask, &c. Note the use of the Fig. *Anteisagōgē* (Ap. 6), answering one question by asking another.

³⁰ heaven. Singular. See note on Matt. 6. 9, 10.

³¹ with. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in *v.* 11.

³² say, Of men. Supply the logical Ellipsis, thus: "Of men [it will not be wise]; for they feared the people", &c.

³³ We cannot tell = We do not (Gr. *ou*. Ap. 105. I) know (Gr. *oida*. Ap. 132. I. 1).

12. 1-11 (W, above). TEACHING. PARABLE OF THE VINEYARD. (Introversion.)

W | D | 1-. The Lord. Teaching.
 E | -1. Vineyard. Hired to husbandmen.
 F | 2-8. Conduct of husbandmen.
 E | 9. Vineyard. Given to others.
 D | 10, 11. The Lord. Application.

¹ began. See note on 1. 1.

by = in. Gr. *en*. Ap. 104. viii, as in *v.* 36.

man. Gr. *anthrōpos*. Ap. 123. 1.

set an hedge = placed a fence.

winefat. Occ. only here in N.T. = a wine-vat.

A.S. *fæt* = a vessel (cp. Dutch *vatten* = to catch). Northern Eng. for *vat*.

tower = watch-house.

See note on Matt. 21. 33. let it out, &c. See note on Matt. 21. 33.

husbandmen = vine-dressers.

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. to. Gr. *pros*. Ap. 104. xv. 3. servant = bond-servant. from. Gr. *para*. Ap. 104. xii. 1.

Not the same word as in *vv.* 25, 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.

³ caught = took.

- p² (p. 1412) 4 And again he sent ° unto them ° another servant ;
A. D. 29 and ° at him they cast stones, and wounded him in the head, and ° sent him away shamefully handled.
- q² 5 And again he sent ° another ;
p³ and him they killed,
q³ and ° many ° others ;
p⁴ ° beating some, and killing some.
q⁴ 6 Having yet ° therefore one son, ° his ° well-beloved, he sent him also ° last ° unto them, saying, 'They will ° reverence my son.'
- q⁵ 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.
- E (p. 1411) 9 What ° shall therefore ° the lord of the vineyard do ? he will come and destroy the husbandmen, and will give the vineyard ° unto ° others.
- D 10 And ° have ye ° not read this scripture ; ° 'The Stone Which the builders rejected ° is become the head of the corner :
11 ° This was ° the LORD'S doing, and it is marvellous ° in our eyes ' ?
- X 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.
- Y¹ r (p. 1412) 13 And they send ° unto Him certain of the ° Pharisees and of the Herodians, ° to ° catch Him in His ° words.
- s 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 Cæsar, or ° not ?
15 ° Shall we give, or shall we ° not give ? '
- t But He, knowing their hypocrisy, said unto them, "Why tempt ye Me ? bring Me a ° penny, that I may see it."
- t 16 And they brought it.
- s And He saith unto them, "Whose is this ° image and superscription ?" And they said unto Him, "Cæsar's."
- r 17 And ° Jesus ° answering said unto them, "Render to Cæsar the things that are Cæsar's, and to ° God the things that are ° God's." And they ° marvelled at Him.

words = discourse. Gr. *logos*. See note on 9. 32. 14 Master. Teacher. As in *vv.* 19, 32. Ap. 98. XIV. v. 1. we know. Gr. *oida*. See Ap. 132. I. i. for = about, or concerning. Gr. *peri*. Ap. 104. xiii. 1. no man = no one. Gr. *oudeis*, a compound of *ou*. Ap. 105. I. for = because. regardest not = lookest (Ap. 133. I. 5) not (Gr. *ou*. Ap. 105. I) on (Gr. *eis*. Ap. 104. vi). God. Gr. *Theos*. Ap. 98. I. i. 1. in = with. Gr. *epi*. Ap. 104. ix. 1. tribute. Occ. only here and in Matt. 17. 25 and 22. 17, 19. See notes there. not. Gr. *ou*. Ap. 105. I. Not the same word as in *vv.* 10, 15. 15 Shall we give, &c. A Divine supplement, here. not. Gr. *mē*. Ap. 105. 2. Same word as in *v.* 24. Not the same as in *vv.* 10, 14, 24-, 26, 27, 34. penny = *dēnaron*. See note on Matt. 22. 19. Ap. 51. I. 4. 16 image, &c. See note on Matt. 22. 20. 17 Jesus. Ap. 98. X. answering said. Heb. idiom. See note on Deut. 1. 41. marvelled = were wondering. T WH R read "wondered beyond measure" (*exethaumazon*, instead of *ethaumasan*, with A. V. L Tr. A and Syr.).

12. 2-8 (F, p. 1411). CONDUCT OF HUSBANDMEN. (Repeated Alternation.)

- F | p¹ | 2. A servant sent.
q¹ | 3. His treatment.
p² | 4-. Another servant sent.
q² | -4. His treatment.
p³ | 5-. Another servant sent.
q³ | -5-. His treatment.
p⁴ | -5-. "Many others" sent.
q⁴ | -5. Their treatment.
p⁵ | 6. The only Son sent.
q⁵ | 7, 8. His treatment.
- 4 unto. Gr. *pros*. Ap. 104. xv. 3. As in *vv.* 6, 13, 18. another. Gr. *allos*. Ap. 124. 1. at him, &c. = him they stoned. This word "stoned" is omitted by all the texts. sent him away shamefully handled. L T Tr. WH R with Syr. read "insulted him". 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. 6 therefore. Omitted by [L] T Tr. A WH R with Syr. his = his own. wellbeloved = beloved. Ap. 135. III. last. A Divine supplement, here. reverence = have respect to. 7 said . . . This = said that (Gr. *hoti*) this is, &c. among = to. Gr. *pros*. Ap. 104. xv. 3. 8 killed him. As the Lord had already revealed to the disciples (10. 32-34). out = outside. 9 shall = will. the lord. Implying and leading up to the interpretation. Ap. 98. VI. i. a. 4. A. unto others. The new Israel, as foretold in Isa. 66. 7-14. others. Gr. Pl. of *allos*. Ap. 124. 1. 10 have ye not read . . . ? See Ap. 143. not = not even. Gr. *oude*. Compound of *ou*. See Ap. 105. I. The Stone, &c. Quoted from Ps. 118. 22. Cp. Acts 4. 10-12. See Ap. 107. I. 1. is = this is. 11 This was, &c. = this was from Jehovah (Gr. *para*. Ap. 104. xii. 1). the LORD'S = Jehovah's. Ap. 98. VI. i. a. 1. B. a. in. Gr. *en*. Ap. 104. viii. Same word as in *vv.* 23, -25, 26-, 35, 38, 39. Not the same as in *vv.* 14, -26. 12 for = because. knew = came to know, or perceived. Gr. *ginōskō*. See Ap. 132. I. ii. Not the same word as in *vv.* 14, 15, 24. against. Gr. *pros*. Ap. 104. xv. 3.

12. 13-17 (Y¹, p. 1411). QUESTION OF THE PHARISEES. (POLITICAL.) (Introversion.)

- Y¹ | r | 13. Their design planned.
s | 14, 15-. Question re Tribute.
t | -15. Request of the Lord.
t | 16-. Request complied with.
s | -16. Question and Answer re Tribute.
r | 17. Their design defeated.
- 13 Pharisees. Ap. 120. II. to catch = that they might catch. catch. Gr. *agreuō* = to take in hunting ; hence, to ensnare. In Matt. 22. 15 it is *pagideuō* = to ensnare ("entangle"). Both are Divine supplementary renderings of the same Aramaic word : Matt. giving the result of the hunting. Neither of the two words occ. elsewhere.
- 14 Master. Teacher. As in *vv.* 19, 32. Ap. 98. XIV. v. 1. no man = no one. Gr. *oudeis*, a compound of *ou*. Ap. 105. I. for = because. regardest not = lookest (Ap. 133. I. 5) not (Gr. *ou*. Ap. 105. I) on (Gr. *eis*. Ap. 104. vi). God. Gr. *Theos*. Ap. 98. I. i. 1. in = with. Gr. *epi*. Ap. 104. ix. 1. tribute. Occ. only here and in Matt. 17. 25 and 22. 17, 19. See notes there. not. Gr. *ou*. Ap. 105. I. Not the same word as in *vv.* 10, 15. 15 Shall we give, &c. A Divine supplement, here. not. Gr. *mē*. Ap. 105. 2. Same word as in *v.* 24. Not the same as in *vv.* 10, 14, 24-, 26, 27, 34. penny = *dēnaron*. See note on Matt. 22. 19. Ap. 51. I. 4. 16 image, &c. See note on Matt. 22. 20. 17 Jesus. Ap. 98. X. answering said. Heb. idiom. See note on Deut. 1. 41. marvelled = were wondering. T WH R read "wondered beyond measure" (*exethaumazon*, instead of *ethaumasan*, with A. V. L Tr. A and Syr.).

Y² G (p. 1413) A. D. 29 H 18 Then come ⁴ unto Him the ^o Sadducees, ^o which say there is ^o no resurrection; and they ^o asked Him, saying,

H 19 ¹⁴ "Master, ^o Moses wrote unto us, ^o "If a man's brother die, and leave *his* wife *behind* *him*, and leave ¹⁸ no children, that his brother should take his wife, and raise up seed unto his brother."

20 Now there were seven brethren: and the first took a wife, and dying left ^o no seed.

21 And the second took her, and died, ^o neither left *he* any seed: and the third likewise.

22 And the seven had her, and left ²⁰ no seed: last of all the ^o woman died also.

23 ¹¹ In the resurrection therefore, when they shall rise, whose wife shall she be of them? ¹⁴ for the seven ^o had her to wife."

G 24 And ¹⁷ Jesus ¹⁷ answering said unto them, ^o "Do ye ¹⁴ not ^o therefore err, ^o because ye ^o know ¹⁵ not the scriptures, ^o neither the ^o power of ¹⁴ God?

H 25 ¹⁴ For when they shall rise ^o from ^o the dead, they ²⁴ neither marry, nor are given in marriage; but are as the angels which are ¹¹ in heaven.

26 ^o And as touching ^o the dead, that they rise: ¹⁰ have ye not read ¹¹ in the book of ¹⁹ Moses, how ^o in the bush ¹⁴ God spake unto him, saying, ^o "I am the ¹⁴ God of Abraham, ^o and the ¹⁴ God of Isaac, ^o and the ¹⁴ God of Jacob?"

27 He is ¹⁴ not the ¹⁴ God of ^o the dead, but the ¹⁴ God of ^o the living: ^o ye therefore do greatly err."

Y³ u 28 And one of the scribes ^o came, and having heard them reasoning together, and ^o perceiving that He had answered them ^o well, ^o asked Him,

v ^o "Which is ^o the first commandment of all?"

w 29 And ¹⁷ Jesus answered him, "The first of all the commandments is, ^o "Hear, ^o O Israel; ^o The LORD our ¹⁴ God is ^o one ¹¹ LORD:

30 And thou shalt ^o love the ¹¹ LORD thy ¹⁴ God ^o with ^o all thy heart, ^o and ^o with ^o all thy ^o soul, ^o and ^o with ^o all thy mind, ^o and ^o with ^o all thy strength: ^o this is the first commandment.

w 31 And the second is like, namely this, ^o "Thou shalt ³⁰ love thy ^o neighbour as thyself." There is ^o none other commandment greater than these."

v 32 ^o And the scribe said unto Him, ^o "Well, ¹⁴ Master, Thou hast said ^o the truth: ^o for ^o there is one ¹⁴ God; and there is ³¹ none other ^o but He:

33 ³⁰ And to ³⁰ love Him ³⁰ with ³⁰ all the heart, ³⁰ and ³⁰ with ³⁰ all the ^o understanding, and ³⁰ with ³⁰ all the ³⁰ soul, and ³⁰ with ³⁰ all the strength, and to ³⁰ love *his* neighbour as himself, is ^o more than all whole burnt offerings and sacrifices."

v 34 And when ¹⁷ Jesus ¹⁵ saw that he answered

soul. Gr. *psuchē*. Ap. 110. V. this [is] the first commandment. Note (in the Gr.) the Fig. *Homœoteleuton* (Ap. 6), for emphasis: *hautē, prōtē, entolē*. neighbour = the one near. Cp. Matt. 5. 43. Luke 10. 27, 29, 36. none, &c. = not (Gr. *ou*. Ap. 105. 1) another commandment greater. 32 Verses 32-34 are a Divine supplement, here. Well = "Right", or as we say "Good". the truth = according to (Gr. *epi*. Ap. 104. ix. 1) the truth: i. e. truthfully. Ap. 175. 1. for = that. there is one God. All the texts read "that He is One" (omitting the word "God"). but He = besides Him. 33 understanding = intelligence. Gr. *sunesis* = a putting together. Not the same word as in v. 30, which is *dianoia* = mind, the thinking faculty. more, &c. Cp. 1 Sam. 15. 22.

12. 18-27 (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. *hoitines*, marking them as a class characterized by this denial.

no. Gr. *mē*. Ap. 105. II. As in v. 19; not the same as in v. 20, 22, i. e. they denied it subjectively. asked = questioned.

19 Moses. See note on 1. 44 and Matt. 8. 4. If, &c. Deut. 25. 5, 6. Assuming a simple hypothesis. See Ap. 118. 1. b.

20 no. Gr. *ou*. Ap. 105. I. Same as in v. 22; not the same as in v. 18, 19.

21 neither. Compound of *ou*. Ap. 105. I.

22 woman died also = woman also died.

23 had = gat.

24 Do ye not...? Fig. *Erotēsis* (Ap. 6), for emphasis. therefore = on account of (*dia*. Ap. 104. v. 2) this; referring to the reasons about to be stated in the next two clauses.

know. Gr. *oida*. Ap. 132. I. i.

neither. Gr. *mēde*. A compound of *mē*. Ap. 105. II. power = (inherent) power. Ap. 172. 1.

25 from = from among. Gr. *ek*. Ap. 104. vii.

the dead. No Art. See Ap. 139. 3.

26 And as touching = But concerning. Gr. *peri*. Ap. 104. xiii. 1.

the dead = dead bodies, or corpses. With Art. See Ap. 139. 4. Not the same as in v. 27.

in the bush = at (Gr. *epi*. Ap. 104. ix. 1) the place concerning the bush: i. e. the passage about it in Ex. 3. 6. Cp. Rom. 11. 2 "in Elijah"; see note there.

I am, &c. Quoted from Ex. 3. 2-6.

and. Note the Fig. *Polysyndeton*. Ap. 6.

27 the dead = dead people. Not the same as in v. 26. No Art. See Ap. 139. 2.

the living: i. e. those who live again in resurrection. See note on Matt. 9. 18. Therefore they must rise. This is the only logical conclusion of the Lord's argument. The whole subject is resurrection.

ye. Note the emphasis on this pronoun. This clause is a Divine supplement, here.

12. 28-34 (Y³, p. 1411). QUESTION OF A SCRIBE. (MORAL). (*Introversion*.)

Y³ u | 28-. Perception of the Lord by the Scribe.

v | -28. Scribe. Inquiry.

w | 29, 30. The Lord. Answer. The First Com.

w | 31. The Lord. Answer. The Second Com.

v | 32, 33. Scribe. Conviction.

u | 34. Perception of the Scribe by the Lord.

28 came = came up; or came to [Him].

perceiving. Gr. *oida*. Ap. 132. I. i.

well = admirably, finely.

asked = questioned.

Which = Of what nature.

the first, &c. = the first of all the commandments.

29 Hear, O Israel, &c. Quoted from Deut. 6. 4, 5.

The LORD... LORD = Jehovah... Jehovah. Ap. 98. VI. i. . 1. B. a.

one. See note on Deut. 6. 4.

30 love. See Ap. 135. I. 1.

with = out of, or from. Gr. *ek*. Ap. 104. vii.

all thy = thy whole.

and. Note the Fig. *Polysyndeton*. Ap. 6.

the first commandment. Note (in the Gr.) the Fig. *Homœoteleuton* (Ap. 6), for emphasis: *hautē, prōtē, entolē*. 31 Thou shalt, &c. Quoted from Lev. 19. 18.

another commandment greater. none, &c. = not (Gr. *ou*. Ap. 105. 1) or as we say "Good". 32 Verses 32-34 are a Divine supplement, here. Well = "Right",

the truth = according to (Gr. *epi*. Ap. 104. ix. 1) the truth: i. e. truthfully. Ap. 175. 1. for = that. there is one God. All the texts read "that He is One" (omitting the word "God").

but He = besides Him. 33 understanding = intelligence. Gr. *sunesis* = a putting together. Not the same word as in v. 30, which is *dianoia* = mind, the thinking faculty. more, &c. Cp. 1 Sam. 15. 22.

A. D. 29 ° discreetly, He said unto him, "Thou art
14 not far ° from ° the kingdom of God." And
14 no man after that durst ask Him any
question.

V W x 35 And 17 Jesus 17 answered and said, ° while
(p. 1414) He taught 11 in the temple,

y "How say the scribes that ° Christ is ° the son
of David ?

z 36 14 For ° David himself ° said 1 by ° the Holy
Ghost, 29 "The LORD said to ° my Lord, "Sit
Thou ° on My right hand, ° till I ° make Thine
enemies Thy footstool."

y 37 36 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 11 in His ° doctrine,
° "Beware ° of the scribes,

b which ° love to ° go 11 in ° long clothing, and
love salutations 11 in the marketplaces,

39 And the ° chief seats 11 in the synagogues,
and the ° uppermost rooms ° at feasts :

b 40 Which ° devour widows' houses, and for
a pretence make long prayers :

a these shall receive ° greater damnation."

U c 41 And 17 Jesus sat over against ° the trea-
sury, and ° beheld how the people ° cast
° money ° into ° the treasury : and many that
were rich ° cast in ° much.

d 42 And there came ° a certain poor widow,
and she ° threw in two ° mites, which make
° a farthing.

d 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 41 the trea-
sury :

c 44 14 For all they did cast in ° of their abun-
dance; but she ° of her ° want did cast in ° all
° that she had, even ° all her ° living."

S⁶ J¹ K 13 And as He went ° out of the ° temple,
(p. 1415) one of His disciples saith unto Him,
° "Master, ° see what manner of ° stones and
what buildings are here !"

34 discreetly = judiciously. Gr. *nounechōs*. Occ.
only here in N.T.

from = away from. Gr. *apo*. Ap. 104. iv.
the kingdom of God. See Ap. 114.

12. 35-37 (W, p. 1411). TEACHING. QUESTION.
(Introversion.)

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 spake
from the Father Himself. See Deut. 18. 18. John 7. 16;
8. 28; 8. 46, 47; 12. 49; 14. 10, 24; 17. 8. This settles
the authorship of Ps. 110.

said. Quoted from Ps. 110.1. Midway between Abra-
ham and Messiah, this Psalm was given to David.

the Holy Ghost. See Ap. 101. II. 3.
my Lord. Ap. 98. VI. i. a. 2. A. a. The same as
Heb. *Adonai*. See Ap. 4. VIII (2).

on = at. Gr. *ek*. Ap. 104. vii.
till I make. See note on Matt. 22. 44.
make = shall have set.

37 Lord. Ap. 98. VI. i. a. 2. B. b.
the common people = the great crowd. Indicating
numerical, not social, distinction.

12. 38-40 (X, p. 1411). ENEMIES. CONDEMNATION.
(Introversion.)

X | a | 38-. Warning.
b | -38, 39. Enemies. Character.
b | 40-. Enemies. Actions.
a | -40. Condemnation.

38 doctrine = teaching.

Beware = take heed. Ap. 133. I. 5.
of = away from (Gr. *apo*. 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. *thelō*. Ap. 102. 1.

go = walk about. long clothing = robes. Gr. *stolais*.

39 chief seats. See note on Matt. 23. 6.

uppermost rooms = first couches or places.

at = in. Gr. *en*. Ap. 104. viii. Not the same as in v. 17.

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. Her act.
d | 43. The widow. The Lord's commendation.
c | 44. The many and the widow.

41 Vv. 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. beheld = observed thoughtfully.

Gr. *theōreō*. Ap. 133. I. 11. cast = are casting. money = copper money; called *prutah*, two of
which made a farthing. into. Gr. *eis*. Ap. 104. vi. cast in = were casting [in] (as He looked on).

much = many [coins]. Referring to number, not to value. 42 a certain poor widow = one
poor widow. threw = cast, as above. mites. Pl. of *lepton* = the small thin Jewish copper
coin (from *leptos* = peeled, or pared down). Occ. only here, and Luke 12. 59; 21. 2. See Ap. 51. I. 3.

a farthing. Gr. *kodrantēs*. A [Roman] *quadrans*; i. e. a fourth, being a fourth of the Roman "as".
Hence a *fourthing* = our farthing. Occ. only here, and Matt. 5. 26. See Ap. 51. I. 2. 43 Verily.

See note on Matt. 5. 18. this poor widow = this widow; and she a poor one. 44 of = out of.

Gr. *ek*. Ap. 104. vii. want = destitution. 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". out of. Gr. *ek*. Ap. 104. vii. temple. Gr. *hieron*.
See notes on Matt. 4. 5; 23. 16. Master = Teacher. Ap. 98. XIV. v. 1. see. Gr. *ide*. Ap. 133. I. 3. Not the
same as in vv. 2, 26. stones. There are some measuring 20 to 40 feet long, and weighing over 100 tons.

L (p. 1415) A.D. 29 **2** And ° Jesus answering said unto him, ° "Seest thou these great buildings? there shall ° not be left one stone ° upon another, that shall ° not be thrown down."

K M¹ **3** And as He sat ° upon ° the mount of Olives over against the ¹ temple, Peter and James and John and Andrew asked Him privately, **4** "Tell us, ° when shall these things be?"

M² and ° what shall be the ° sign when all these things shall be fulfilled?"

L N¹ e **5** And ² Jesus answering them ° began to say, "Take heed lest any man deceive you:

f **6** ° For many shall come ° in My name, saying, ° "I am Christ;" and shall deceive many.

e **7** And when ye shall hear of wars and rumours of wars, be ye ° not troubled:

f for such things must needs ° be; but the end shall not be yet.

N² O¹ P g **8** ° For nation shall rise ° against nation, ° and kingdom ° against kingdom: and there shall be earthquakes ° in divers places, and there shall be famines ° and troubles: these are ° the beginnings of ° sorrows.

h **9** But take heed to yourselves: ° for they shall deliver you up ° to councils; and ° in ° the synagogues ye shall be beaten: and ye shall be brought ° before rulers and kings ° for My sake,

i ° for a testimony ° against them.

10 And the ° gospel must first be ° published ° among all ° nations.

h **11** But ° when they shall ° lead you, and deliver you up, ° take ° no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you ° in that hour, that speak ye: ° for it is ° not ye that speak, but ° the Holy Ghost.

12 Now the brother shall betray the brother ° to death, and the father the ° son; and ° children shall rise up ° against their parents, and shall ° cause them to be put to death.

13. 1--14. 25 (S⁶, p. 1409). RETURN TO BETHANY. (Division.)

S⁶ | J¹ | 13.1-37. On leaving the Temple. The second great Prophecy on the Mount of Olives.
| J² | 14.1-25. On arrival at Bethany. The second Supper and second Anointing.

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. 98. X.

Seest. Gr. *blepō*. Ap. 123. I. 5.

not = by no means. Gr. *ou mē* (Ap. 105. III), denoting absolute certainty. The same word as in *vv.* 30, 31; not the same as in *vv.* 7, 11, 14, 15, 16, 19, 21, 24, 33, 35. upon. Gr. *epi*. Ap. 104. ix. 2.

13. 3, 4 (K, above). THE DISCIPLES' TWO QUESTIONS. (Division.)

K | M¹ | 3, 4-. "WHEN shall these things be?" (*pote*).
| M² | -4. "WHAT shall be the sign?" (*ti*).

3 upon. Gr. *eis*. Cp. 104. vi. the mount of Olives. The former prophecy being in the Temple. See Ap. 155.

4 when. Note the first question (M¹). what . . . sign. The second question (M²).

13. 5-37 (L, above). THE LORD'S REPLY. PROPHECY. (Division.)

L | N¹ | 5-7. Answer to the first Question (M¹).
| N² | 8-37. Answer to the second Question (M²).

13. 5-7 (N¹, above). ANSWER TO THE FIRST QUESTION. (Alternation.)

N¹ | o | 5. Warning. "Be not deceived."
| f | 6. Reason. Things seen.
| e | 7-. Warning. "Be ye not troubled."
| f | -7. Reason. Things heard.

5 began. See note on 1. 1. *Vv.* 5, 7, 11, parallel with Matt. 24. 4-6. Luke 21. 8, 9. Ap. 155.

6 For = Because. in = upon (= trading upon, as the basis of their claims). Gr. *epi*. Ap. 104. ix. 2. Not the same word as in *vv.* 8, 9, 11, 14, 16, 24, 25, 26, 32. *Σ* = that I am [He].

7 not. Gr. *mē*. 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 (N², above). ANSWER TO THE SECOND QUESTION. (Division.)

N² | O¹ | 8-27. Prophecy. Instruction.
| O² | 28-37. Parables. Warnings.

13. 8-27 (O¹, above). PROPHECY. INSTRUCTION. (Introversion.)

O¹ | P | 8-13. Time. Beginning.
| Q | 14-20. Sign. The Abomination of desolation. Flight.
| Q | 21-23. Sign. False Christs. Disbelief.
| P | 24-27. Time. The end.

13. 8-13 (P, above). TIME. BEGINNING. (Introversion.)

P | g | 8. The beginning.
| h | 9-. Persecution.
| 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. *epi*. Ap. 104. ix. 3. and. Fig. *Polysyndeton*, Ap. 6. in. Gr. *kata*. Ap. 104. x. 2. the beginnings = a beginning. See Ap. 155. sorrows = birth-pangs. **9** to = unto. Gr. *eis*. Ap. 104. vi; not the same word as in *vv.* 27, 34. in = unto. Gr. *eis*, as above. the synagogues = synagogues. before. Gr. *epi*. Ap. 104. ix. 1. for = with a view to. Gr. *eis*. Ap. 104. vi. against = to. **10** gospel = glad tidings [of the kingdom], as in Matt. 24. 14. See Ap. 112, 113, 114. published = proclaimed. Gr. *kērussō*. See Ap. 121. 1. among = unto. Gr. *eis*. Ap. 104. vi. nations = the nations. **11** when = whenever. lead = may be leading. take no thought = be not full of care beforehand. See note on Matt. 6. 25. no. Gr. *mē*. Ap. 105. II. in. Gr. *en*. Ap. 104. viii. Not the same word as in *vv.* 6, 9, 16. not. Gr. *ou*. Ap. 105. I. Not the same word as in *vv.* 2, 7, 15, 16, 21, 30, 31. the Holy Ghost. See Ap. 101. II. 3. **12** son = child. Gr. *teknon*. Ap. 108. i. children. Pl. of *teknon*, above. Quoted from Mic. 7. 6. cause them, &c. = put them, &c.

A. D. 29

13 And ye shall be hated ° of all men ° for My name's ° sake :

g (p. 1415)

but he that shall endure ° unto ° the end, the same shall be saved.

Q j

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 Judæa flee ° to the mountains :

15 And let him that is ° on ° the housetop ° not go down ° into the house, neither enter therein, to take any thing ° out of his house :

16 And let him that is ° in the field ° not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck ° in those days !

k

18 And ° pray ye that your flight be ° not in the winter.

j

19 ° For in those days shall be ° affliction, such as ° was ° not ° from ° the beginning of the creation which ° God created unto this time, ° neither shall ° be.

k

20 And except that ° the LORD had ° shortened those days, ° no flesh ° should be saved : but ° for the ° elect's sake, whom He hath chosen, ° He hath shortened the days.

Q l

21 And then ° if any man shall say to you, ° 'Lo, here is ° Christ ;' or, ° 'lo, He is there ;'

m

believe him ° not :

l

22 ° For false ° Christs and false ° prophets shall rise, and shall ° shew signs and wonders, ° to seduce, ° if it were possible, even the elect.

m

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,

25 And the stars ° of heaven ° shall fall, ° and the powers that are ° in ° heaven shall be shaken.

o

26 And then ° shall they see ° the Son of man coming ° in the clouds ° with ° great ° power and glory.

o

27 And then shall He send His angels,

n

and shall gather together ° His elect ° from the four winds, ° from the uttermost part of the earth to the uttermost part ° of heaven.

O³ R p

(p. 1417)

28 Now learn ° a parable ° of the fig tree ; When her ° branch ° is yet tender, and putteth forth ° leaves, ye ° know that summer is near :

13 of=by. Gr. *hupo*. Ap. 104. xviii. 1. Not the same word as in *vv.* 28, 32.

for . . . sake=on account of. Gr. *dia*. Ap. 104. v. 2. Not the same word as in *v.* 9. unto. Gr. *eis*. Ap. 104. vi. the end. See Ap. 155.

13. 14-20 (Q, p. 1415). SIGN. THE ABOMINATION, ETC FLIGHT. (*Alternation.*)

Q | j | 14-17. Flight.
k | 18. Commiseration.
j | 19. Flight.
k | 20. Commiseration.

14 see. Gr. *eidon*. Ap. 133. I. 1, as in *v.* 29 ; not the same word as in *vv.* 1, 2, 26.

the abomination of desolation. See Matt. 24. 22. Quoted from Dan. 9. 27 ; cp. 12. 11 ; and Ap. 89, 90, 91. spoken of by Daniel the prophet. Om. by [L] T Tr. A V H R, but not the Syr.

by. Gr. *hupo*. Ap. 104. xviii. 1. let him, &c. Heb. idiom (later usage)=let him who reads and comments on these words in the assembly, &c. Cp. 1 Tim. 4. 13.

15 on=upon. Gr. *epi*. Ap. 104. ix. 1. the housetop. Cp. Matt. 24. 17. into. Gr. *eis*. Ap. 104. vi.

18 pray ye. Gr. *proseuchomai*. Ap. 134. I. 2. 19 affliction=tribulation. As in *v.* 24. Quoted from Dan. 12. 1. was not=has not been the like.

from the beginning of the creation which God created. Note the emphasis of this peculiar amplification, giving the Divine condemnation of "Evolution". Cp. in *v.* 20, "the chosen whom He chose". See note on John 8. 44. God. Ap. 98. I. i. 1.

neither=nor by any means. Gr. *ou mē*. Ap. 105. III. be=come to pass.

20 the LORD. Ap. 98. VI. i. a. B. b. shortened. See on Matt. 24. 22. no flesh. Not (as in *v.* 11) any flesh.

should be=should have been. elect's sake. See note on *v.* 19, above. He hath shortened. See note on Matt. 24. 22, and Ap. 90.

13. 21-23 (Q, p. 1415). SIGN. THE FALSE CHRIST. (*Alternation.*)

Q | l | 21-. False Christs.
m | -21. Warning. Believe not.
l | 22. False Christs.
m | 23. Warning. Take ye heed.

21 if any man, &c. The condition of probable contingency. Ap. 118. 1. b. Not the same word as in *v.* 22. Lo. Fig. *Asterismos*. Ap. 6.

Christ=the Messiah. Ap. 98. IX. 22 prophets, &c. Quoted from Deut. 13. 1. shew=give. But T and A read "work", not Syr. to. Gr. *pros*. Ap. 104. xv. 4.

if, &c. Quite a hypothetical condition ; so much so that no verb is expressed. Ap. 118. 2. a. Not the same word as in *v.* 21.

13. 24-27 (P, p. 1415). TIME. THE END. (*Introversion.*)

P | n | 24, 25. Signs in heaven.
o | 26. The coming of the Son of man.
o | 27-. The sending of His angels.
n | -27. Signs on earth.

24 But, &c. Quoted from Isa. 13. 10. after. Gr. *meta*. Ap. 104. xi. 2. light. See Ap. 130. 7. 25 of heaven=of the heaven. Sing. with Art. As in *vv.* 31, 32 ; not as in *v.* 25-. See note on Matt. 6. 9, 10. shall fall=shall be falling out ; implying continuousness. and the powers, &c. Quoted from Isa. 34. 4. heaven=the heavens. Pl. with Art. Not the same as in *vv.* 25-, 31, 32. See note on Matt. 6. 9, 10. 26 shall they see. Gr. *opsomai*. Ap. 133. I. 8. a. the Son of man. See Ap. 98. XVI. Quoted from Dan. 7. 13. Cp. Joel 2. 31. with. Gr. *meta*. Ap. 104. xi. 1. great=much. power. See Ap. 172. 1. 27 His elect. Referring to Israel. See *vv.* 20, 22. Isa. 10. 20-22 ; 11. 11-16 ; 27. 6 ; 65. 9, 15, 22 ; Jer. 31. 36-40 ; 33. 17-26. Ezek. 36. 8-15, 24 ; 37. 21-28 ; 39. 25-29. Amos 9. 11-15. Obad. 17, 21. Zeph. 3. 20. from=out of. Gr. *ek*. Ap. 104. vii.

13. 28-37 [For Structure see next page].

28 a parable=the parable. See Matt. 24. 32. of=from. Gr. *apo*. Ap. 104. iv. Not the same word as in *vv.* 13, 32. branch. Gr. *klados*. See note on 11. 8. is yet=shall have already become ; as in Matt. 24. 32. leaves=its leaves. know=get to know. Gr. *ginōskō*. Ap. 132. I. ii.

(p. 1417)
A. D. 29
R
S

29 So °ge in like manner, when ye shall 1 see these things °come to pass,

28 know that it is nigh, even °at the doors.

30 °Verily I say unto you, that °this generation shall 2 not pass, till all these things °be done.

31 °Heaven and earth shall pass away: but My words shall 2 not pass away.

32 But °of that day and that hour °knoweth no man, °no, not the angels which are 11 in 31 heaven, neither °the Son, but the °Father.

33 °Take ye heed, °watch and pray: °for ye 32 know 11 not when the °time is.

Rp 34 For the Son of man is as °a man °taking a far journey, °who left his house, and gave authority to his °servants, and to °every man his work, °and commanded the porter °to watch.

q 35 34 Watch ye therefore: °for ye 32 know 11 not when the °master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

r 36 Lest coming suddenly he find you °sleeping.

S 37 And what I say unto you I say unto all, 34 Watch."

J2 T 14 °After two days was the feast of the °passover, and of unleavened bread:

U and the chief priests and the scribes °sought how they might °take Him °by craft, and put Him to death.

2 But they said, °"Not °on the feast day, lest there be an °uproar of the People."

V W 3 °And being °in Bethany °in °the house of Simon °the leper, as He sat at meat,

X there came °a woman having an alabaster °box of ointment of °spikenard °very precious; and she °brake the °box, and °poured it °on His head.

Y s 4 And there were °some that had indignation °within themselves, and said, "Why °was this waste of the ointment °made?"

26. 2. sought = were seeking. take Him = get hold of Him. by. Gr. en. Ap. 104. viii. Not the same word as in vv. 19, 21. 2 Not. Gr. mē. Ap. 105. II. Not the same word as in vv. 7, 29, 36, 37, 49, 56, 68, 71. on = in; i. e. during. Gr. en. Ap. 104. viii. Not the same word as in vv. 3, 6, 35, 46, 62. uproar = tumult.

14. 3-9 (V, above). THE SECOND SUPPER, AND SECOND ANOINTING. (Introversion and Alternation.)

V | W | 3-. The Feast.
X | -3. The woman.
Y | s | 4. Indignation. Some.
t | 5. Reason.
Y | s | 6. Reprehension. The Lord.
t | 7. Reason.
X | | 8. The woman.
W | | 9. The Prophecy.

3 And being. Parallel with Matt. 26. 6-13. in. Gr. en. Ap. 104. viii. Not the same word as in vv. 20, 60, 62. the house, &c. Not therefore the first supper (John 12. 1, &c.), as that was in the house of Lazarus, six days before the Passover. See Ap. 156, 157, and 158. the leper. Note the Fig. Ampliatio (Ap. 6), by which Simon still retained the name describing what he had once been. a woman. Not Mary; the second occasion being quite different. See Ap. 158. box = flask. spikenard = pure nard. Liquid, because it was poured. very precious = of great price. brake. Alabaster being brittle it was easily done. A Divine supplement, here. poured. Gr. katacheō. Occ. only here and in Matt. 26. 7; not in John 12. 3. on. Gr. kata. Ap. 104. x. 1. Not the same word as in vv. 2, 35, 46. 4 some. At the first anointing it was only one, Judas (John 12. 4). within. Gr. pros. Ap. 104. xv. 3. Not the same word as in v. 58. was . . . made = is come to pass.

13. 28-37 (O2, p. 1415). PARABLES. WARNING. (Alternations.)

O2 | R | p | 28. Parable. The Fig-tree.
q | 29-. Application.
r | -29. Nearness.
S | 30-33. Watch.
R | p | 34. Parable. The Householder.
q | 35. Application.
r | 36. Suddenness.
S | 37. Watch!

29 ye in like manner = ye also. come = taking place. at. Gr. epi. Ap. 104. ix. 2.

30 Verily. See note on Matt. 5. 18. this generation. See note on Matt. 11. 16. be done = may have taken place. See note on Matt. 24. 34; where the Gr. particle, an, with the Subjunctive Mood, marks it as being conditional on the repentance of the nation (Acts 3. 18-26).

31 Heaven = the heaven. Sing. See note on Matt. 6. 9, 10.

32 of = concerning. Gr. peri. Ap. 104. xiii. 1. knoweth. Gr. oida. Ap. 132. I. i. no, not = not even. Gr. oude. Compound of ou. Ap. 105. I.

the Son: i. e. as "the Son of man". See v. 26. Father. Ap. 98. III.

33 Take ye heed. Gr. blepō. Ap. 133. I. 5. watch = lie sleepless. Not the same word as in vv. 34, 35, 37. time = season, or crisis.

34 a man. Gr. anthrōpos. Ap. 123. 1. taking a far journey. See note on Matt. 21. 33. who left = leaving. servants = bond-servants. and commanded the porter = commanded the porter withal.

to watch = to keep awake. Not the same word as in v. 33. Note the Fig. Epanadiplosis (Ap. 6), vv. 34 and 37. 35 master = lord. Gr. kurios. Ap. 98. VI. 4. A.

36 sleeping = composing yourselves for sleep (voluntarily). Gr. katheudō. See notes on 1 Thess. 4. 14, and 5. 6. Not koimaomai = to fall asleep involuntarily (as in death). See Ap. 171. 1.

14. 1-25 (J2, p. 1415). ARRIVAL AT BETHANY. (Introversion.)

J2 | T | 1-. Two days before the Passover.
U | -1, 2. Conspiracy of the Rulers.
V | 3-9. The second Supper, and second Anointing.
U | 10, 11. Conspiracy of Judas.
T | 12-25. One day before the Passover.

1 After two days. See Ap. 156. Cp. Matt. 26. 2. After = Gr. Now after. Cp. v. 12. Gr. meta. Ap. 104. xi. 2. As in vv. 28, 70.

passover. Aramaic. Ap. 94. III. 3. See note on Matt. 26. 2. As in vv. 28, 70.

t 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.

Y s 6 And °Jesus said, "Let her alone; why trouble ye her? she hath °wrought a °good work °on Me.

t 7 °For ye have the poor °with you always, and °whosoever °ye will ye °may do them °good: but °Me ye have °not always.

X 8 °She hath done what she could: she is come aforehand °to anoint My body °to the °burying.

W 9 °Verily I say unto you, °Whosoever this °gospel shall be °preached °throughout the whole °world, this also that she hath done shall be spoken of °for a memorial of her."

U 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.

T Z¹ u (p. 1418) 12 And °the first day of unleavened bread, when they °killed °the ¹passover, His disciples said unto Him, "Where wilt thou that we go and prepare that Thou mayest eat °the ¹passover?"

v 13 And He sendeth forth two of His disciples, and saith unto them, "Go ye °into the city, and there shall meet you °a °man bearing a pitcher of water: follow him.

14 And whosoever he shall go in, say ye to the °goodman of the house, °'The Master saith, 'Where is the guestchamber, where I shall eat ¹² the ¹passover ⁷ with My disciples?'

15 And °he will shew you a large upper room °furnished and prepared: there make ready for us."

v 16 And His disciples went forth, and came ¹³ into the city, and found °as He had said unto them:

u and they made ready ¹² the ¹passover.

Z² w 17 And °in the evening He cometh ⁷ with the twelve.

18 And as they sat and did eat, °Jesus said, °"Verily I say unto you, One °of you which eateth ⁷ with Me shall ¹⁰ betray Me."

x 19 And they °began to be sorrowful, and to say unto Him one °by one, "Is it ³?" and another said, "Is it ³?"

by Fig. *Metonymy* (of Adjunct), Ap. 6, for the lamb. Gr. *eis*. Ap. 104. vi. a man. Gr. *anthrōpos*. Ap. 123. 1. man bearing a pitcher. Most unusual, for women carry pitchers, and men carry skin bottles. The Master = The Teacher. Ap. 98. XIV. v. 3. 15 he = he himself. furnished = spread with couches and other necessities. 16 as = just as.

14. 17-21 (Z², above). PREDICTION. (*Introversion*.)

Z² w | 17, 18. Betrayal. The first Prediction.
x | 19. Question of the Disciples.
x | 20. Answer of the Lord.
w | 21. Betrayal. The second Prediction.

17 in the evening = the evening having come. the same word as in v. 21.

19 began. See note on 1. 1.

5 For. Gr. *gar*, giving the reason. pence. See Ap. 51. I. 4.

murmured = deeply moved. Occ. only in 1. 43, Matt. 9. 30, and John 11. 33, 38.

6 Jesus. Ap. 98. X. wrought. The object had been accomplished. In John 12. 7 (on the former occasion) it was to be reserved for the burial.

good = happy, excellent, appropriate. Not the same word as in v. 7.

on. Gr. *eis*. Ap. 104. vi. Not the same word as in vv. 2, 3, 35, 46.

7 with = in company with. Gr. *meta*. Ap. 104. xi. 1. Not the same word as in v. 49.

whosoever ye will. A Divine supplement, here.

ye will = ye wish. Gr. *thelō*. Ap. 102. 1.

may = can.

good. Not the same word as in v. 6.

Me ye have not always. Transubstantiation is incompatible with this.

not. Gr. *ou*. Ap. 105. I. Not the same word as in v. 2.

8 She hath done what she could = What she had [to do] she did. A Divine supplement, here.

to anoint = to anoint [beforehand]. Occ. only here.

to = for, or unto. Gr. *eis*. Ap. 104. vi.

burying = embalming. See note on Matt. 26. 12.

9 Verily. See note on Matt. 5. 18.

Whosoever. With *an*, with the Subjunctive, marking the phrase as being hypothetical. See note on Matt. 10. 23.

gospel = glad tidings.

preached = proclaimed. Gr. *kērussō*. Ap. 121. 1.

throughout. Gr. *eis*. Ap. 104. vi.

world. Gr. *kosmos*. Ap. 129. 1.

for. Gr. *eis*. Ap. 104. vi. Not the same word as in v. 24.

10 went = went off (smarting under the rebukes of vv. 6-9).

unto. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in v. 34.

to betray = to the end that he might deliver up.

11 were glad = rejoiced.

sought = kept seeking; i. e. busied himself continuously. This is the sense of the Imperf. Tense here.

betray = deliver up.

14. 12-25 (T, p. 1417). ONE DAY BEFORE THE PASSOVER. (*Division*.)

T | Z¹ | 12-16. Preparation.

Z² | 17-21. Prediction.

Z³ | 22-25. Celebration.

14. 12-16 (Z¹, above). PREPARATION. (*Introversion*.)

Z¹ | u | 12. Preparation. Inquiry.

v | 13-15. Directions. Given.

v | 16-. Directions. Carried out.

u | -16. Preparation effected.

12 the first day of unleavened bread. This was the 14th of Nisan; the first day of the Feast, the 15th of Nisan, was the "high day": the great sabbath. See Ap. 156. Moreover, "the preparation" had not yet been made. See note on Matt. 26. 17.

killed = were wont to kill.

the passover. *Pascha*, Aramaic. Ap. 94. III. 3. Put It was this that was killed and eaten. 13 into.

man bearing a pitcher. Most unusual, for women carry pitchers, and men carry skin bottles. 14 goodman of the house = the master of the house.

The Master = The Teacher. Ap. 98. XIV. v. 3. 15 he = he himself.

furnished = spread with couches and other necessities. 16 as = just as.

³² (p. 1418) ³² 20 And He answered and said unto them, "It is one ¹⁸ of the twelve, that dippeth ⁷ with Me ^o in the dish.

³² 21 ^o The Son of ¹³ man indeed goeth, ¹⁶ as it ^o is written ^o of Him: but woe to ^o that ¹³ man ^o by whom ^o the Son of man is ¹⁰ betrayed! ⁶ good were it for that man ^o if he had ^o never been born."

³² 22 And as they ^o did eat, ⁶ Jesus took bread, and blessed, and brake *it*, and gave to them, and said, "Take, ^o eat: this ^o is My body."

23 And He took the cup, and when He had given thanks, He gave *it* to them: and they all drank ¹⁸ of it.

24 And He said unto them, "This ²² is ^o My blood of the ^o new testament, which ^o is shed ^o for many.

25 ^o Verily I say unto you, ^o "I will drink ^o no more ¹⁸ of the fruit of the vine, until that day ^o that I drink it ^o new ³ in ^o the kingdom of God."

³² C A¹ y (p. 1419) 26 And when they had ^o sung an hymn, they went out ¹³ into the mount of Olives.

27 And ⁶ Jesus saith unto them, "All ye ^o shall be offended ^o because of Me ^o this night: ^o for ^o it is written, 'I will smite the shepherd, and the sheep shall be scattered.'

28 But ¹ after that ^o I am risen, I will ^o go before you ¹³ into Galilee."

³² 29 But Peter said unto Him, ^o "Although all shall be offended, yet *will* ⁷ not ³."

³² y 30 And ⁶ Jesus saith unto him, ⁹ "Verily I say unto thee, ^o That this day, *even* ³ in this night, before ^o the cock crow ^o twice, thou ^o shalt deny Me thrice."

³² z 31 But he ^o spake the more ^o vehemently, ^o "If I should die with Thee, I will ^o not deny Thee ^o in any wise." Likewise ^o also said they all.

³² A² a 32 And they ^o came ⁸ to a place which was named ^o Gethsemane:

³² b and He saith to His disciples, "Sit ye here, while I shall ^o pray."

33 And He taketh ⁷ with ^o Him Peter and James and John, and ¹⁹ began to be ^o sore amazed, and to be ^o very heavy;

34 And saith unto them, "My ^o soul is exceeding sorrowful ^o unto death: tarry ye here, and ^o watch."

³² b c¹ 35 And He went forward a little, and fell ^o on the ^o ground, and ^o prayed that, ²¹ if it were possible, the ^o hour might pass ^o from Him.

vehemently = of (Gr. *ek*. Ap. 104. vii) excess. If I should die, &c. = If it were needful for me to die, &c. The condition being uncertain, and the result remaining to be seen. Ap. 118. 1. b. not . . . in any wise. Gr. *ou mē*. Ap. 105. III. also said = said they all also: i. e. all as well as Peter.

14. 32-42 (A², above). GETHSEMANE. (*Introversion*.)

A² | a | 32-. Departure.
 | b | -32-34. Purpose stated.
 | b | 35-41. Purpose effected.
 | a | 42. Departure.

32 came = come. Gethsemane. See note on Matt. 26. 36. pray. Gr. *proseuchomai*. Ap. 134. I. 2.
 33 Him = Himself. sore amazed. Gr. *ekthambeō*. A Divine supplement, here, 9. 15, and 16. 5, c.
 very heavy = deeply weighed down, or depressed. 34 soul. Gr. *psychē*. See Ap. 110. IV.
 unto = even to. Gr. *heōs*. watch = keep awake. As in vv. 37, 38; and in 13. 34, 35, 37.

14. 35-41 [For Structure see next page].

35 on = upon. Gr. *epi*. Ap. 104. ix. 1. ground. Gr. *gē*. Ap. 129. 4. prayed = was praying; as in v. 32. Here in the Imperf. Tense. hour. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for what is done in that time. from = away from. Gr. *apo*. Ap. 104. iv. As in vv. 36 and 52; not the same as in v. 43.

20 in = into. Gr. *eis*. Ap. 104. vi. As in v. 60. Not the same word as in vv. 3, 25, 30, 49, 62.

21 The Son of man. See Ap. 98. XVI. is written = it standeth written.

of = concerning. Gr. *peri*. Ap. 104. xiii. 1. Not the same word as in vv. 18, 20, 23, 25, 69, 70. that man. Emphatic.

by = by means of. Gr. *dia*. Ap. 104. v. 1. Not the same word as in v. 1.

if, &c. Assuming the condition as an actual fact. Ap. 118. 2. a. never = not. Gr. *ou*. Ap. 105. I.

22 did eat = were eating. All that happened before and at this third supper is not given in Mark. eat. All the texts omit this word.

is = represents. Fig. *Metaphor*. See Ap. 6.

24 My blood. No covenant could be made without blood. See note on Matt. 26. 28.

new testament = new covenant. See note on Matt. 26. 28, and Ap. 95. I. Cp. Jer. 31. 31.

is shed = is being, or is about to be shed. Fig. *Heterōsis* (of Tense), Ap. 6, or Fig. *Prolēpsis*, Ap. 6.

for = concerning. Gr. *peri*. Ap. 104. xiii. But all the texts read *hyper*. Ap. 104. xvii.

25 I will = that I will. After the verb "to say" the conj. *hoti* marks off the words spoken. Cp. Matt. 14. 26; 16. 18; 20. 12; 21. 3; 26. 34; 27. 47. Mark 1. 40; 6. 14, 15, 16, 18, 35; 9. 26; 14. 57, 58. See note on Luke 23. 43, and Ap. 173.

no more = not any more, in any wise. Gr. *ouketi*, *ou mē*. Ap. 105. III. that = when.

new = fresh. See note on Matt. 26. 29. the kingdom of God. See Ap. 114.

14. 26-42 (C, p. 1381). THE AGONY.

(*Division*.)

C | A¹ | 26-31. The Mount of Olives.
 | A² | 32-42. Gethsemane.

14. 26-31 (A¹, above). THE MOUNT OF OLIVES. (*Alternation*.)

A¹ | y | 26-28. The stumbling of all.
 | z | 29. Peter's disclaimer.
 | y | 30. The denial of one.
 | z | 31. Peter's vehement disclaimer.

26 sung an hymn. See Matt. 26. 30.

27 shall be offended = will stumble. because of = in, or at. Gr. *en*. Ap. 104. viii. this night = in (Gr. *en*) this night. But all the texts omit "because . . . night". ([L]) for = because.

it is written = it standeth written. Quoted from Zech. 13. 7. 28 I am risen = My being raised. go before. Cp. Matt. 26. 32.

29 Although = Even if all, &c. Throwing no doubt on the hypothesis. Ap. 118. 2. a.

30 That this day. The conj. *hoti* makes "this day" part of what He said. See note on Luke 23. 43, and v. 25 above. We have the same construction in Luke 4. 21; 19. 9, but not in Matt. 21. 28; Luke 22. 34; 23. 43. the cock = a cock. See Ap. 160.

twice. A Divine supplement, only here. See Ap. 160. shalt = wilt. 31 spake = kept saying.

A. D. 29

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 ° sleeping, and saith unto Peter, ° “Simon, ° sleepest thou? ° couldst ° not thou ° watch one hour? °

38 Watch ye and pray, ° lest ye enter into temptation. The ° spirit truly is ° ready, but the flesh is weak.”

c²

39 And again He went away, and ° prayed, and ° spake the same words.

(p. 1420)

40 And when He returned, He found them ° asleep again, ° (for their eyes were heavy,) ° neither ° wist they what to answer Him.

c³

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.

a

42 Rise up, let us go; ° lo, he that ° betrayeth Me ° is at hand.”

BB¹ C

43 And immediately, while He yet spake, cometh Judas, ° one of the twelve, and ° with him a great ° multitude ° with swords and ° staves, ° from the chief priests and the scribes and the elders.

J N P

44 And he ° that ° betrayed Him had given them a ° token, saying, ° “Whomsoever I shall kiss, that same is He; ° take Him, and lead Him away ° safely.”

45 And as soon as he was come, he ° goeth straightway to Him, and saith, ° “Master, Master;” and ° kissed Him.

46 And they laid their hands ° on Him, and ° took Him.

Q

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. 35-41 (b, p. 1419). PURPOSE EFFECTED. (Division.)

- b | c¹ | 35-38. The First Prayer.
- | c² | 39, 40. The Second Prayer.
- | c³ | 41. The Third Prayer.

36 Abba. Aramaic for Father. Occ. only here, Rom. 8. 15, and Gal. 4. 6. See Ap. 94. III. 3. (Heb. 'ab.)

Father. Ap. 98. III. will . . . wilt. Gr. *thelō*. Ap. 102. 1.

37 sleeping . . . sleepest. Having composed themselves for sleep. Gr. *katheudō*; not *koimaomai*. See notes on 1 Thess. 4. 14 and 5. 6.

Simon. The name a Divine supplement, here. couldst not thou = wast thou not able.

38 lest ye enter, &c. = that ye may not (Gr. *mē*, as in v. 2) enter, &c.

spirit. Gr. *pneuma*. Ap. 101. II. 8. ready = prompt, or willing. Occ. only here, Matt. 26. 41, and Rom. 1. 15.

39 spake the same words. A Divine supplement, here.

40 neither wist they = and they knew not (Gr. *ou*. Ap. 105. I).

wist = knew. Gr. *oida*. Ap. 192. I. i. “Wist” is the Past Tense of Anglo-Saxon *witan* = to know.

41 now = the remaining time.

it is enough = he is receiving [the money, v. 11]. The verb *apechō*, in the *Papyri*, is the technical word for giving a receipt. See the notes on Matt. 6. 2, 5, 16. Cp. Luke 6. 24. Phil. 4. 18. Philem. v. 15. The Lord knew that at that moment Judas had received the promised money, and that the moment had come; just as He knew that Judas was near at hand (v. 42).

the hour is come. See note on John 7. 6.

is betrayed = is [on the point of being] delivered up. sinners = the sinners.

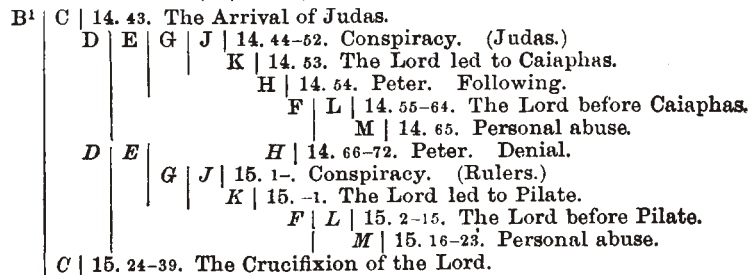
42 lo. Fig. *Asterismos* (Ap. 6); same word as “behold” in v. 41.

is at hand = is drawn near. If the Lord knew this, He knew that Judas had received the money (v. 41).

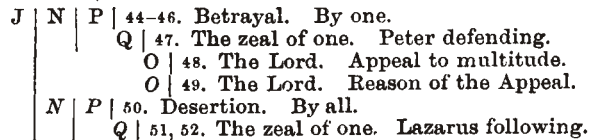
14. 43-16. 14 (B, p. 1881). THE BAPTISM OF SUFFERINGS. (Division.)

- B | B¹ | 14. 43-15. 39. Death.
- | B² | 15. 40-16. 8. Burial.
- | B³ | 16. 9-13. Resurrection.

14. 43-15. 39 (B¹, above). DEATH. (Introversions and Alternations.)



14. 44-52 (J, above). CONSPIRACY. (JUDAS.) (Introversion.)



43 one = being one. See note on Matt. 26. 47. multitude = crowd. staves: or clubs. Gr. *xulon* = wood, timber. Put by Fig. *Metonymy* (of Cause), Ap. 6, for weapons made from timber. from = from beside. Gr. *para*. Ap. 104. xii. 1. 44 that betrayed Him = that was delivering Him up. token = a concerted sign. Gr. *sussēmon*, a compound of the Gr. *sun* (= in conjunction with. Ap. 104. xvi) and *sēmēion* = a sign. take = seize. safely = secured assuredly. Occ. only here, Acts 2. 36; 16. 23. 45 goeth = cometh up. Master, Master = Rabbi, Rabbi. Fig. *Epizeuxis* (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. 46 on. Gr. *epi*. Ap. 104. ix. 3. 47 one of them, &c. This was Peter (not named in Matthew, Mark, or Luke, but only in John 18. 10). drew a sword. Cp. Luke 22. 36-38. a servant = the servant. See note on Matt. 26. 51. ear. Gr. *ōtion*; but all the texts read *ōtarion*. See note on Matt. 26. 51.

O 48 And ⁶ Jesus ^o answered and said unto them, "Are ye come out, as ^o against a ^o thief, ⁷ with swords and *with* ⁴³ staves to take Me?"

O 49 I was daily ^o with you ³ in the temple teaching, and ye took Me ⁷ not: ^o but the scriptures must be fulfilled."

NP 50 And they all ^o forsook Him, and fled.

Q 51 ^o And there ^o followed Him ^o a certain young man, having a ^o linen cloth ^o cast ^o about *his* ^o naked *body*; and ^o the young men laid hold on him:

52 And he ^o left ^o the linen cloth, and fled ³⁶ from them naked.

K 53 And they led ⁶ Jesus away ^o to the high priest: and ^o with him were assembled all the chief priests ^o and the elders and the scribes.

H 54 And Peter followed him ^o afar off, ^o even ¹³ into the ^o palace of the high priest: and ^o he sat ⁷ with the ^o servants, and ^o warmed himself ^o at the ^o fire.

FLR 55 And the chief priests and ^o all the ^o council ^o sought for witness ^o against ⁶ Jesus to put Him to death; and ^o found none.

56 ⁶ For many ^o bare false witness ⁵⁵ against Him, but their ^o witness ^o agreed ⁷ not together.

57 And there arose certain, and ⁵⁶ bare false witness ⁵⁵ against Him, ^o saying,

58 "We heard Him say, '³ will destroy this ^o Temple that is ^o made with hands, and ^o within three days I will build ^o another ^o made without hands.'"

59 But neither so did their witness agree together.

Sd 60 And the high priest ^o stood up ²⁰ in the midst, and ^o asked ⁶ Jesus, saying, "Answerest Thou nothing? *what is it which* these witness against Thee?"

e 61 But He held His peace, and answered nothing.

d Again the high priest asked Him, and said unto Him, "Art ^{Thou} ^o the Christ, the Son of ^o the Blessed?"

e 62 And ⁶ Jesus said, "³ am: and ye shall ^o see ^o the Son of man sitting ^o on the right hand of ^o power, and coming ^o in the clouds of ^o heaven."

48 answered and said. See note on Deut. 1. 41. against=upon. Gr. *epi*. Ap. 104. ix. 3. thief=robber, as in 15. 27. See note on Matt. 26. 55. 49 with. Gr. *pros*. Ap. 104. xv. 3. but=but [this is done] to the end that, &c. Luke 22. 37; 24. 44. Cp. Zech. 13. 7; Isa. 53. 7, &c. 50 forsook Him, and fled=leaving Him, fled. 51 And there followed, &c. This is a Divine supplement, peculiar to Mark's Gospel. followed=was following. a certain young man=one particular young man. That this might be Lazarus, is probable: (1) because the Lord had returned to Bethany each preceding night of that week; (2) because Lazarus would be looking out; (3) because of the linen robe, betokening his social position; (4) and especially because he was wanted: "The chief priests consulted that they might put Lazarus also to death" (John 12. 10). None of the apostles was arrested. Peter (though suspected) and another (John 18. 15) were unmolested; (5) his name is not given here by Divine guidance, because Lazarus was probably still alive, and therefore in danger. linen cloth. Gr. *sindōn* = a linen cloak (so called probably from *Indos*=Indian). cast about = having clothed [himself]; as in Matt. 6. 29 (arrayed), 31; 25. 36, 38, 43. Mark 16. 5. Luke 12. 27; 23. 11. John 19. 2. Acts 12. 8. about=upon. Gr. *epi*. Ap. 104. ix. 1. naked. Without waiting to put on all his robes. the young men: i.e. the soldiers; as in 2 Sam. 2. 14. Gen. 14. 24. 52 left, &c. = leaving behind... fled. the linen cloth = the *sindōn*. 53 to. Gr. *pros*. Ap. 104. xv. 3. with him = to him: i.e. by his order or edict. and. The Fig. *Polysyndeton* (Ap. 6) emphasizes each class. 54 afar off = from (Gr. *apo*. Ap. 104. iv) afar. even = as far as within. palace = court. See note on Matt. 26. 3. he sat = he was sitting, and continued to sit. servants = officers. warmed = was warming. at. Gr. *pros*. Ap. 104. xv. 3. fire. Gr. light; put by Fig. *Metonymy* (of Adjunct), Ap. 6, for fire, because it was the light that led to his recognition, v. 66.

14. 55-64 (L, p. 1420). THE LORD BEFORE CAIAPHAS. (*Alternation*.)

L | R | 55-59. Witnesses sought.
 S | 60-62. Examination.
 R | 63. Witnesses superseded.
 S | 64. Condemnation.

55 all the = the whole. council = Sanhedrin. sought for witness against = 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". *Sanhedr.*

cap. 4 (cited by Lightfoot, Pitman's ed., xi. 442). See the new edition of *The Babylonian Talmud*, vol. viii, p. 100. N. Talmud Pub. Co., N. Y., U.S.A. against. Gr. *kata*. Ap. 104. x. 1. As in vv. 56, 57. found none = did not (Ap. 105. I) find [any]. 56 bare = were bearing. witness = testimonies. agreed not = were not alike. A Divine supplement, here. 57 saying = saying that. See note on v. 25. 58 Temple. Gr. *naos*. See Matt. 23. 16. made with hands... made without hands. A Divine supplement, here. within. Gr. *dia*. Ap. 104. v. 1. Not the same word as in v. 4. another. Gr. *allos*. See Ap. 124. 1.

14. 60-62 (S, above). EXAMINATION. (*Alternation*.)

S | d | 60. Question of High Priest.
 e | 61-. The Lord. Silent.
 d | -61. Adjuration of High Priest.
 e | 62. The Lord. Assent.

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. the Blessed. Used by the Jews instead of the name, Jehovah. 62 ³ am = I am [He]. See John 4. 26; 8. 28, 58; each time followed by extraordinary effects. See John 18. 6. see. Gr. *opsomai*. Ap. 138. I. 8. a. the Son of man. The last occ. of this title (Ap. 98. XVI) in Mark. The first is 2. 10. on = at. Gr. *ek*. Ap. 104. vii. Not the same word as in vv. 2, 3, 6, 35, 46. power. Gr. *dunamis*. Ap. 172. 1. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for Jehovah Who exercises it, and that in judgment. in = amid. Gr. *meta*. Ap. 104. xi. 1. Not the same word as in vv. 3, 20, 25, 30, 49, 60, 66. heaven = the heavens. See note on Matt. 6. 9, 10.

R
(p. 1421)
A. D. 29
63 Then the high priest °rent his clothes, and saith, "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 ¹⁹ began to spit on Him, and to cover His face, and to °buffet Him, and to say unto Him, "Prophecy:" and the ⁵⁴servants °did strike Him °with the palms of their hands.

H f¹
(p. 1422)
66 And as Peter was beneath ³ in the ⁵⁴ palace, there cometh one of the maids of the high priest:

67 And when she saw Peter ⁵⁴ warming himself, she °looked upon him, and said, "And thou also wast ⁷ with ⁶ Jesus of Nazareth."

68 But °he denied, saying, "I °know ⁷ not, neither °understand I what thou sayest."

g¹
And he went out ¹³ into °the porch; and °the cock crew.

f²
69 And °a maid saw him again, and ¹⁹ began to say to them that stood by, "This is *one* ¹⁸ of them."

70 And ⁶⁸ he denied it again. And a little ¹ after, they that stood by said again to Peter, "Surely thou art *one* ¹⁸ of them: for thou art a Galilæan, and thy speech agreeth *thereto*."

71 But he ¹⁹ began °to curse and to swear, saying, ⁶⁸ "I know ⁷ not this ²¹ Man of Whom ye speak."

g²
72 And the second time ⁶⁸ the cock crew.

f³
And Peter called to mind the °word that ⁶ Jesus said unto him, ° "Before ⁶⁸ the cock crew twice, thou °shalt deny Me thrice." And when he thought thereon, he wept.

E G J
(p. 1420)
K
15 And °straightway °in the morning the chief priests °held a consultation °with the elders °and scribes °and the whole council, °and bound °Jesus, and °carried Him away, and delivered Him to Pilate.

F L h
(p. 1422)
2 And °Pilate asked Him, "Art Thou the King of the Jews?" And He °answering said unto him, ° "Thou sayest it."

3 And the chief priests °accused Him °of many things: but He answered °nothing.

4 And Pilate asked Him again, saying, "Answerest Thou ³ nothing? behold how many things they witness against Thee."

5 But Jesus °yet answered °nothing; so that Pilate marvelled.

i
6 Now °at °that feast °he released unto them one prisoner, whomsoever they desired.

7 And there was *one* named °Barabbas, *which lay bound* ¹ with them that had °made insurrection with him, ° who had committed murder °in the insurrection.

8 And the °multitude °crying aloud °began to

5 yet . . . nothing = not anything any longer (Gr. *ouden ouketi*). 6 at. Gr. *kata*. Ap. 104. x. 2. that feast = a feast: i. e. any of the three great feasts. he released = he used, or was wont, to release. Imperf. Tense. 7 Barabbas. Aramaic. Ap. 94. III. 3. made &c. = been fellow insurgents. who. Denoting a class of criminals. in. Gr. *en*. Ap. 104. viii. As in vv. 29, 41, 46: not the same as in vv. 1, 38. 8 multi- tude = crowd. crying aloud. All the texts read "having gone up". began. See note on l. 1.

63 rent his clothes. This was strictly forbidden. See Lev. 10. 6; 21. 10.

64 condemned. Gr. *katakrinō*. Ap. 122. 7. guilty = liable to.

65 buffet = cuff. See note on Matt. 26. 67.

did strike = kept striking.

with the palms of their hands. Gr. *rapisma* = with smart blows. Occ. only here and in John 18. 22; 19. 3.

14. 66-72 (H, p. 1420). PETER. DENIALS.

(Repeated Alternation.)

H | f¹ | 66-68-. Peter. Denial.

g¹ | -68. A cock crowing.

f² | 69-71. Peter. Denials.

g² | 72-. A cock crowing.

f³ | -72. Peter. Repentance.

67 looked upon. See Ap. 133. I. 7.

68 he denied. See Ap. 160.

know. Gr. *oida*. Ap. 132. I. i.

understand. Gr. *epistamai*. Ap. 132. I. v.

the porch = the vestibule. Gr. *proaulion*. Occ. only here in N. T. = the vestibule leading from the outer gate to the court. the = a. See Ap. 160.

69 a maid = the maid. See Ap. 160.

71 to curse and to swear = cursing and swearing. The verb *anathematizō* is not peculiar to Biblical Greek, as alleged; for Deissmann shows, from the *Papyri*, that it is of pagan origin, first coined by Greek Jews. (See *Light from the Ancient East*, pp. 92, 93.)

72 word = saying. Gr. *rhēma*. See note on Mark 9. 32. Before = that (*hoti*) before. See note on v. 25.

shalt = wilt.

15. 1 straightway. See notes on l. 10, 12.

in. Gr. *epi*. Ap. 104. ix. 3. Not the same word as in vv. 7, 29, 38, 41, 46.

in the morning = any time before sunrise, while yet dark. Cp. l. 35; 16. 2, 9. John 20. 1. The Lord must have been led to Pilate before our midnight, because it was "about the sixth hour" of the night when Pilate said "Behold your king" (John 19. 14). It was therefore in the night, at which time it was unlawful to try a prisoner. See the *Talmud*, Sanhedrin, cap. 4. It was also unlawful on the eve of the Sabbath, and this was the eve of the High Sabbath. See Ap. 165.

held a consultation = having formed a council. See note on Matt. 12. 14.

with = in association with. Gr. *meta*. Ap. 104. xi. 1. Same as in vv. 7, 28, 31. Not the same as in v. 27.

and. Note the Fig. *Polysyndeton* (Ap. 6) to emphasize the fact that it was the act of the whole council.

Jesus. Ap. 98. X.

carried Him away. Matt. 27. 2 has *apēgagon* = to lead away what is alive (in contrast with *pherein*, which is generally used of what is inanimate). Luke has *ēgagon* = they led (Luke 23. 1). Mark has *apēnegkan* = carried, as though from faintness.

15. 2-15 (L, p. 1420). THE LORD BEFORE PILATE. (*Introversion*.)

L | h | 2-5. Pilate and the Lord.

i | 6-13. Pilate and the People.

z | 14-. Pilate and the Multitude.

h | -14, 15. Pilate and the Lord.

2 Pilate asked Him. Matthew and Mark carefully distinguish between this interview with the Lord and the rulers alone, and a subsequent interview with the multitude (Luke 23. 4).

answering said. See note on Deut. 1. 41.

Thou sayest = Thou thyself sayest [it].

3 accused = kept accusing.

of many things = urgently.

nothing = not (Gr. *ou*. Ap. 105. I.) anything. All the texts omit this clause.

6 at. Gr. *kata*. Ap. 104. x. 2. that

he released = he used, or was wont, to release. Imperf.

made &c. = been fellow insurgents. who. Denoting

a class of criminals. in. Gr. *en*. Ap. 104. viii. As in vv. 29, 41, 46: not the same as in vv. 1, 38. 8 multi-

tude = crowd. crying aloud. All the texts read "having gone up". began. See note on l. 1.

A. D. 29

desire °him to do °as he had °ever done unto them.

9 But Pilate answered them, saying, °“ Will ye that I release unto you the King of the Jews?”

10 For °he knew that the chief priests had °delivered Him °for envy.

11 But the chief priests °moved the °people, that he should rather release °Barabbas unto them.

12 And Pilate °answered and said again unto them, “What °will ye then that I shall do unto Him Whom ye call the King of the Jews?”

13 And they cried out again, °“ Crucify Him.”

i
(p. 1422)

14 Then Pilate said unto them, “Why, what °evil °hath He done?”

And they cried out the more exceedingly, °“ Crucify Him.”

15 And so Pilate, °willing °to content the people, released °Barabbas unto them, and delivered °Jesus, when he had scourged Him, to be crucified.

M j
(p. 1423)

16 And the soldiers led Him away °into °the hall, called Prætorium; and they call together the whole °band.

17 And they clothed Him with °purple, and platted a crown of thorns, and put it about His head,

18 And °began to salute Him, °“ Hail, King of the Jews!”

19 And they °smote Him on the head with a reed, and °did spit upon Him, and bowing their knees °worshipped Him.

20 And when they had mocked Him, they took off the purple from Him, and put His own clothes on Him, and led Him out °to crucify Him.

21 And they °compel one Simon a Cyrenian, who °passed by, coming °out of °the country, the father of Alexander and °Rufus, to bear His cross.

22 And they bring Him °unto the place °Golgotha, which is, being interpreted, “The place of a skull.”

23 And °they gave Him to drink wine mingled with myrrh: but He received it °not.

CT 1

24 And °when they had crucified Him, they °parted His garments, casting lots °upon them, what every man should take.

him to do. Note the Ellipsis thus properly supplied. as=according as. ever. Om. by T. WH R.

9 Will ye...? Are ye willing...? Gr. *thelō*. See Ap. 102. 1.

10 he knew = he was beginning to know. Gr. *ginōskō*. Ap. 132. I. 2.

delivered Him = delivered Him up. for = on account of. Gr. *dia*. Ap. 104. v. 2.

11 moved = vehemently stirred up (as by an earthquake). Gr. *anaseiō*, connected with *seismos*, 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.	MARK.	LUKE.
27. 17-20.	15. 8-11.	23. 13-19.
„ 21-23.	„ 12-14.	„ 20, 21.
„ 24, 25.		„ 22, 23.

Then Pilate's final attempt to rescue the Lord. Matt. 27. 26. | Mark 15. 15. | Luke 23. 24, 25.

14 evil. Gr. *kakos*. Ap. 128. IV. 2.

hath He done = did He do (at any time). Aorist.

15 willing = determining. Gr. *boulomai*. See Ap. 102. 2. 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 26, 27. Acts 12. 3 with 23. 2 Tim. 4. 3 with 1 and 8. So here.

15. 16-23 (M, p. 1420). PERSONAL ABUSE. (Alternation.)

M	j | 16. Place. Prætorium.
	k | 17-21. Treatment. Mockery.
	j | 22. Place. Golgotha.
	k | 23. Treatment. Bitter draught.

16 into = within. the hall = the court. See Matt. 26. 3. band. Gr. *speira* = a company bound or assembled round a standard: Lat. *manipulus* = a handful of hay or straw twisted about a pole as a standard: and, by Fig. *Metonymy* (of Adjunct), Ap. 6, put for the men-at-arms gathered round it.

17 purple. See Matt. 27. 28.

18 Hail. See note on Matt. 26. 49.

19 smote = kept smiting.

did spit = kept spitting.

worshipped = did homage to. Ap. 137. 1.

20 to = to the end that they might.

21 compel. See note on Matt. 27. 32.

passed by = was passing by.

out of = away from. Gr. *apo*. Ap. 104. iv. Not the

Rufus. This may be the Rufus of Rom. 16. 13.

22 unto. Gr. *epi*. Ap. 104. ix. 3. As in v. 46. Not the same word as in vv. 41, 43. Golgotha.

See note on Matt. 27. 33. 23 they gave, &c. = they were offering. See notes on Matt. 27. 34, 48.

same word as in v. 46. the country = a field. 22 unto. Gr. *epi*. Ap. 104. ix. 3. As in v. 46. Not the same word as in vv. 41, 43. Golgotha. See note on Matt. 27. 33. 23 they gave, &c. = they were offering. See notes on Matt. 27. 34, 48. not. Gr. *ou*. Ap. 105. I.

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.).
	l | 39. A soldier.

24 when they had, &c. The two robbers of v. 27, and Matt. 27. 38, not yet brought. See Ap. 164. parted = divided. upon. Gr. *epi*. Ap. 104. ix. 3.

m
(p. 1423)

25 And it was °the third hour, and they crucified Him.

U n
A. D. 29

26 And the °superscription of His accusation was °written over, °THE KING OF THE JEWS.

o

27 And °with Him °they crucify two °thieves; the °one °on His right hand, and °the other on His left.

28 And °the scripture was fulfilled, which saith, "And He was numbered °with the °transgressors."

U n

29 And they that passed by °railed on Him, wagging their heads, and saying, °"Ah, Thou That °destroyest the °Temple, and buildest it °in three days,

30 Save Thyself, and °come down °from the cross."

31 Likewise °also the chief priests mocking °said °among themselves °with the scribes, "He saved °others; Himself He °cannot save.

32 Let °Christ °the King of Israel °descend now °from the cross, that we may °see and °believe."

o

And °they that were crucified with Him °reviled Him.

T m

33 And when °the sixth hour was come, there °was darkness °over the whole land until °the ninth hour.

34 And at °the ninth hour °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, He calleth °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.

l

39 And when the centurion, °which stood over against Him, saw that He so cried out, and °gave up the ghost, he said, "Truly this Man was °the Son of God."

B² V p
(p. 1425)

40 There were °also women looking on °afar off: °among whom was Mary °Magdalene, and Mary the mother of James °the less and of Joses, and °Salome;

41 (Who °also, when He was °in Galilee, °followed Him, and °ministered 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. 156 and 165. 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.

written over = written down (or inscribed, as in Acts 17. 23. Heb. 8. 10; 10. 16). Gr. *epigraphō*. Occ. elsewhere only in Rev. 21. 12. See Ap. 163.

THE KING, &c. See Ap. 163 for the "inscriptions on the cross", and Ap. 48 for the difference of types.

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.

thieves = robbers, not malefactors as in Luke 23. 32, who were "led with Him". See Ap. 164.

one on His right hand, &c.: i.e. outside the two "malefactors" of Luke 23. 32. See Ap. 164, and note on John 19. 18. on = at. Gr. *ek*. Ap. 104. vii. the other = one.

28 the scripture. Isa. 53. 12. See Ap. 107. I. 1.

transgressors = lawless ones. Ap. 128. VIII. 2.

railed on = were blaspheming.

29 Ah, or Aha. Destroyest. As in 13. 2.

Temple = *Naos*. See notes on Matt. 4. 5; 23. 16.

30 come down. See note on "descend", v. 32.

from = off. Gr. *apo*. Ap. 104. iv. As in v. 32.

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. others. Gr. *allos*. Ap. 124. 1.

cannot = is not (v. 23) able to.

32 Christ = the Messiah. Ap. 98. IX.

the King of Israel. Referring to the confession in v. 2. descend. Same as "come down" in v. 30.

see (Ap. 133. I. 1).

believe (Ap. 150. I. 1. i). Vain promise. For they did not believe, though He came up from the grave.

they that were . . . reviled Him. Both the "robbers", but only one of the "malefactors", reviled (Luke 23. 39).

33 the sixth hour of the day. (John 11. 9.) From sunrise: i.e. noon. See note on v. 25, and Ap. 165. was = became.

over. Gr. *epi*. Ap. 104. ix. 3.

ninth hour. The hour of offering the evening sacrifice: i.e. 3 p.m. So that the darkness was from noon till 3 p.m. See Ap. 165.

34 Eloi, &c. Quoted from Ps. 22. 1. See note on Matt. 27. 46.

35 Behold. Fig. *Asterismos*. Ap. 6.

Elias = Elijah.

36 gave Him = was giving. See note on Matt. 27. 34.

37 cried with a loud voice, and = having uttered a loud cry, He

gave up the ghost = expired. Gr. *ekpneō* = to breathe out, or expire. Occ. only here, v. 39, and Luke 23. 46.

38 veil. See note on Matt. 27. 51.

in = into. Gr. *eis*. Ap. 104. vi. twain = two.

the top = above. Gr. *anōthen*, as in Luke 1. 3. See note there.

39 which = who.

the Son of God = a Son of God: i.e. a supernatural or Divine being. Ap. 98. XV. Found frequently in the Fayyūm Papyri as a title of the Emperor Augustus, in Latin as well as Greek inscriptions.

15. 40—16. 8 [For Structure see next page].

40 also women = women also. afar off = from (Gr. *apo*. Ap. 104. iv) afar. among. Gr. *en*. Ap. 104. viii. 2. Magdalene. See Matt. 27. 56. the less = junior. Divinely supplied only in Mark to distinguish him from James the Apostle (cp. Matt. 13. 55, and 27. 56). See also Acts 12. 17; 15. 13; 21. 18. Gal. 2. 12. Salome. See Matt. 27. 56. 41 also, when He was in Galilee = when He was in Galilee also. followed . . . ministered = used to follow and minister. unto. Gr. *eis* Ap. 104. vi. Not the same word as in vv. 22, 43, 46.

q
(p. 1425)
A. D. 23
W X
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 43 of the centurion, he °gave the °body to Joseph.

Y r
46 And he bought °fine linen, and took Him down, and wrapped Him in the linen,

s
and laid Him °in a °sepulchre which was hewn °out of a °rock,

t
and rolled °a stone 22 unto the door of the °sepulchre.

V p
47 And Mary Magdalene and Mary the mother of Joses °beheld where He was laid.

q
17th Nisan
W Y r
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.

s
18th Nisan
2 And very early in the morning the °first day of the week, they °came °unto the °sepulchre °at the rising of the sun.

t
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.

X
5 And entering °into °the sepulchre, they °saw a young man sitting °on the right side, clothed in a °long white °garment; and they were °affrighted.

6 And he saith unto them, “Be °not °af-frighted: Ye seek °Jesus of Nazareth, °Which was crucified: He is risen; He is °not here: °behold the place where they laid Him.

7 But go your way, tell His disciples °and Peter that He goeth before you °into 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.

15. 40—16. 8 (B², p. 1420). THE BURIAL.

(Alternations and Introversion.)

B² V | p | 15. 40, 41. Women. Several.
q | 15. 42. Before the High Sabbath.
W X | 15. 43-45. The Body obtained.
Y r | 15. 46-. Fine linen bought.
s | 15. -46-. Laid in the se-
pulchre.
t | 15. -46. The stone rolled
to the door.
V | p | 15. 47. Women. Two.
q | 16. 1-. After the High Sabbath.
W Y r | 16. -1. Spices bought.
s | 16. 2. Came to the sepul-
chre.
t | 16. 3, 4. The stone rolled
away from the door.
X | 16. 5-8. The Body sought.

42 when the even was come = evening already having come. Cp. Matt. 27. 57.

the preparation: i. e. the 14th of Nisan, the day before the Passover (on the 15th), which took place on the 14th at even, and ushered in the High Sabbath, which commenced after sunset on the 14th.

the day before the sabbath: i. e. the day before the High Sabbath. See Ap. 156.

43 of = he from. Gr. *ho apo*. Ap. 104. iv. honourable = honourable (in rank), as in Acts 13. 50; 17. 12.

counsellor. A member of the Sanhedrin. See Luke 23. 51.

which also waited = who himself also was waiting. the kingdom of God. See Ap. 114.

went in boldly = took courage and went in; i. e. braving all consequences.

unto = to. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in *vv.* 22, 41, 46.

craved the body. Because in the usual course the Lord would have been buried with other criminals. See note on Isa. 53. 9.

44 marvelled = wondered. This verse and the next are a Divine supplement, peculiar to Mark.

if He were, &c. Implying a hypothesis which he did not yet expect. Ap. 118. 2. a. any while = long.

45 knew = having got to know. Gr. *ginōskō*. See Ap. 132. I. ii.

gave = made a gift of (Gr. *dōreō*). Occ. only here and 2 Pet. 1. 3, 4.

body. Gr. *sōma* = body. But all the texts read *ptōma* = corpse.

46 fine linen. Gr. *sindōn*. See note on 14. 51, 52.

sepulchre = memorial tomb.

out of. Gr. *ek*. Ap. 104. vii. Not the same word as in *v.* 21.

rock. Gr. *petra*, as in Matt. 16. 18.

a stone. See note on Matt. 27. 60.

47 beheld = were (attentively) looking on so as to see exactly. Gr. *theōreō*, Ap. 133. I. 11.

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.

2 first (day) of the week. Gr. the first of the Sab-
bath. See 15. 46. sepulchre. See 15. 46. at the rising,

&c. = the sun having risen. 3 among = to. Gr. *pros*. Ap. 104. xv. 3. Who shall roll, &c.? That was their only difficulty; therefore they could not have heard about the sealing and the watch. This is a Divine supplement, peculiar to Mark.

shall = will. roll us away. The ground being on an incline (side-ways), therefore the door was more easily closed than opened. from = cut of (Gr. *ek*. Ap. 104. vii): out of the bottom of the incline. Not the same word as in *v.* 8. L and Tr. read *apo* (Ap. 104. iv), away from, as in *v.* 8.

4 looked = looked up. Gr. *anablepo*. Ap. 133. I. 6. saw = see (implying attention, surprise, and pleasure). Gr. *theōreō*. Ap. 133. I. 11. was = had been. 5 into = Gr. *eis*. Ap. 104. vi. saw. Ap. 133. I. 1. on = in. Gr. *en*. Ap. 104. viii. Not the same word as in *v.* 18.

long . . . garment. Gr. *stolē* = a long outer robe of distinction. affrighted = amazed. 6 not. Gr. *mē*. Ap. 105. II. Not the same as in the next clause and *vv.* 14, 18. Jesus. Ap. 98. X. Which was crucified = Who has been crucified. Note the Fig. *Asyndeton* (Ap. 6), leading up breathlessly to the climax—"there shall ye see Him". Thus the passage is emphasized; and the "sudden reduction of 'ands'" is not "an internal argument against genuineness"! not. Gr. *ou*. Ap. 105. I. behold = look. Gr. *ide*. Ap. 133. I. 3. 7 and Peter. A Divine supplement, here. see. Gr. *opsomai*. Ap. 133. I. 8. a. as = even as. 8 from = away from. Gr. *apo*. Ap. 104. iv.

bath. came = come. unto = up to. Gr. *epi*. Ap. 104. ix. 3. sepulchre. See 15. 46. at the rising, &c. = the sun having risen. 3 among = to. Gr. *pros*. Ap. 104. xv. 3. Who shall roll, &c.? That was their only difficulty; therefore they could not have heard about the sealing and the watch. This is a Divine supplement, peculiar to Mark. shall = will. roll us away. The ground being on an incline (side-ways), therefore the door was more easily closed than opened. from = cut of (Gr. *ek*. Ap. 104. vii): out of the bottom of the incline. Not the same word as in *v.* 8. L and Tr. read *apo* (Ap. 104. iv), away from, as in *v.* 8. 4 looked = looked up. Gr. *anablepo*. Ap. 133. I. 6. saw = see (implying attention, surprise, and pleasure). Gr. *theōreō*. Ap. 133. I. 11. was = had been. 5 into = Gr. *eis*. Ap. 104. vi. saw. Ap. 133. I. 1. on = in. Gr. *en*. Ap. 104. viii. Not the same word as in *v.* 18. long . . . garment. Gr. *stolē* = a long outer robe of distinction. affrighted = amazed. 6 not. Gr. *mē*. Ap. 105. II. Not the same as in the next clause and *vv.* 14, 18. Jesus. Ap. 98. X. Which was crucified = Who has been crucified. Note the Fig. *Asyndeton* (Ap. 6), leading up breathlessly to the climax—"there shall ye see Him". Thus the passage is emphasized; and the "sudden reduction of 'ands'" is not "an internal argument against genuineness"! not. Gr. *ou*. Ap. 105. I. behold = look. Gr. *ide*. Ap. 133. I. 3. 7 and Peter. A Divine supplement, here. see. Gr. *opsomai*. Ap. 133. I. 8. a. as = even as. 8 from = away from. Gr. *apo*. Ap. 104. iv.

B³ u | 9. His appearance to Mary.
v | 10. Her report.
w | 11. Disciples' unbelief.
u | 12. His appearance to two disciples.
v | 13-. Their report.
w | -13. Disciples' unbelief.

B³ u | 9. Now when Jesus was risen, &c. For the sequence of events after the Resurrection, see Ap. 166. For the genuineness of these last twelve verses (9-20) of Mark, see Ap. 168.
early: i. e. any time after sunset on our Saturday, 6 p.m. See Ap. 165.
appeared. Gr. *phainō*. Ap. 106. I. i. Not the same word as in v. 12.
out of = from. Gr. *apo*. Ap. 104. iv.
devils = demons.
10 with = in company with. Gr. *meta*. Ap. 104. xi. 1. Not the same word as in v. 20.
11 was alive = is alive [again from the dead]. See note on *zabō*. Matt. 9. 18.
seen. Gr. *theōmatō*. Ap. 183. I. 12.
of = by. Gr. *hupo*. Ap. 104. xviii. 1.
believed not = disbelieved [it].
12 After. Gr. *meta*. Ap. 104. xi. 2.
that = these things.
appeared = was manifested. Gr. *phaneroō*. Ap. 106. I. v. Not the same word as in v. 9.
in. Gr. *en*. Ap. 104. viii.
another = different. Gr. *heteros*. Ap. 124. 2.
of = out of. Gr. *ek*. Ap. 104. vii.
as they walked, &c. See Luke 24. 13-35.

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 ° devils.

v | 10. Her report.

10 And she went and told them that had been ° with Him, as they mourned and wept.

w | 11. Disciples' unbelief.

11 And they, when they had heard that He ° was alive, and had been ° seen ° of her, ° believed not.

u | 12. His appearance to two disciples.

12 ° After ° that He ° appeared ° in ° another form unto two ° of them, ° as they walked, and went ° into the country.

v | 13-. Their report.

13 And they went and told it unto the residue: ° neither believed they them.

w | -13. Disciples' unbelief.

A Z | 14. After the Lord had risen.
A | 15-18. Commission.
Z | 19. After the Lord had ascended.
A | 20. Obedience.

14 ° Afterward He ° appeared unto the eleven as they sat at meat, and ° upbraided them with their unbelief and hardness of heart, because they believed ° not them which had ° seen Him after He was risen.

15 And ° He said unto them, "Go ye ° into all the ° world, and ° preach ° the gospel to ° every creature.

16 He that ° believeth and is ° baptized shall be saved; but he that ° believeth not shall be ° damned.

17 And ° these signs shall follow ° them that ° believe; ° In My name ° shall they cast out ° devils; they shall ° speak with ° new tongues; ° 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."

18 So then ° after ° the Lord had spoken unto them, He was received up ° into ° heaven, and sat ° on the right hand of ° God.

19 And they went forth, and ° preached ° every where, ° the LORD working with them, and ° confirming the ° word ° with ° signs following. Amen.

16. 9-13 (B³, p. 1420). RESURRECTION. (Repeated Alternation.)

16. 14-20 (A, p. 1381). THE SUCCESSORS. (Alternation.)

14 Afterward, &c. = Later. Gr. *husteron*. A Divine supplement, here.
upbraided = reproached.
15 He said. Probably some time after v. 14, on the eve of the Ascension.
world = *kosmos*. Ap. 129. 1.
preach = proclaim. Gr. *kērussō*. Ap. 121. 1.
the gospel = the glad tidings.
every creature = all the creation. Put by Fig. *Synec-*
doche (of Genus), Ap. 6, for all mankind. Fulfilled during "that generation". See Col. 1. 6, 23.
16 believeth. See Ap. 150. I. 1. i. baptized. See Ap. 115. I. 1. believeth not = disbelieveth.
damned = condemned. Gr. *katakrinō*. Ap. 122. 7.
17 these signs shall follow = these signs shall attend, or follow close upon. See Ap. 167 and Heb. 2. 3, 4, and the fulfilment in Acts 3. 7, 8; 5. 16; 6. 8; 9. 34, 40, &c. They were limited to the dispensation covered by the Acts of the Apostles. See Heb. 2. 3, 4; 6. 1-6; and cp. 1 Cor. 13. 8-10.
them that believe. Not merely the Apostles, therefore. See Ap. 168.
In = Through. Gr. *en*. Ap. 104. viii.
In My name. Note the Fig. *Asyndeton*, Ap. 6.
shall they cast out devils. See Acts 8. 7; 16. 18; 19. 11-16.
speak with new tongues. See Acts 2. 4-11 (as foretold by Joel 2. 28, 29); 10. 46; 19. 6. 1 Cor. 12. 28; and ch. 14.
new = different in character. Gr. *kainos*, not *neos*. See notes on Matt. 9. 17; 26. 28, 29.
18 They shall take up serpents. See Acts 28. 5. Cp. Luke 10. 19.
if they drink, &c. The condition to be seen by the result. Ap. 118. 1. b.
drink, &c. Eusebius (iii. 89) records this of John and of Barsabas, surnamed Justus.
not = by no means. Gr. *ou mē*. Ap. 105. III.
lay hands on (Gr. *epi*. Ap. 104. ix. 3) the sick. See Acts 3. 7; 19. 11, 12; 28. 8, 9. 1 Cor. 12. 9, 28. James 5. 14.
19 the Lord. Ap. 98. VI. i. a. 3. C. The contrast is between the Lord of v. 19, and the disciples of v. 20.
heaven = the heaven. Sing. See notes on Matt. 6. 9, 10.
on = at. Gr. *ek*. Ap. 104. vii.
God. See Ap. 98. I. i. 1.
20 every where. See Col. 1. 6, 23.
the LORD = Jehovah (Ap. 89. VI. i. a. 1. A. b). The witness of "God" is distinguished (in Heb. 2. 4) from the testimony of His Son (Heb. 2. 3), and from the gifts of the SPIRIT (*pneuma hagion*, Ap. 101. II. 14) (Heb. 2. 4).
confirming, &c. See Heb. 2. 4.
the word. Gr. *logos*. See note on 9. 32.
with = by means of. Gr. *dia*. Ap. 104. v. 1.

THE GOSPEL

ACCORDING TO

LUKE.

THE STRUCTURE OF THE BOOK AS A WHOLE.

“BEHOLD THE MAN” (Zech. 6. 12).

(Introversion.)

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	| 4. -14—5. 11. THE KINGDOM	
F	| 5. 12—9. 21. THE KING	
G	| 9. 22—18. 43. THE KING	
F	| 19. 1—22. 38. THE KINGDOM	
	} PROCLAIMED. } THE FOURFOLD	
	} REJECTED. } MINISTRY OF	
		} THE LORD.
D	| 22. 39—46. THE AGONY : IN THE GARDEN.	
C	| 22. 47—24. 12. THE BAPTISM : OF SUFFERING (DEATH, BURIAL, AND RESURREC- TION).	
B	| 24. 13—49. THE SUCCESSORS.	
A	| 24. 50—53. POST-MINISTERIAL. THE ASCENSION.	

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. 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 260 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. 1804.

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. 39, &c.); as manifesting tenderness, compassion, and sympathy (7. 13; 13. 1, &c.; 19. 41, &c.; 23. 28, &c.), which went beyond the limits of national prejudice (6. 6, 27, &c.; 10. 30, &c.; 11. 41, &c.; 13. 1, &c.; 14. 1, &c.; 17. 11, &c.). Hence Luke alone gives the parable of the good Samaritan (10. 30, &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, Anna, the widow of Nain (7. 11-15); the penitent woman (7. 37, &c.); the ministering women (8. 2, &c.); the "daughters of Jerusalem" (23. 27, &c.); Martha (10. 38-41) and Mary, of Bethany (10. 39, 42); Mary Magdalene (24. 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. 25; 7. 16; 13. 13; 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. 68-79); 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 Infirmary (13. 11-17).
4. The Man with the Dropsy (14. 1-6).
5. The Ten Lepers (17. 11-19).
6. The Healing of Malchus (22. 50, 51).

The eleven Parables peculiar to LUKE (all having a like significance) are:—

1. The Two Debtors (7. 41-43).
2. The Good Samaritan (10. 30-37).
3. The Importunate Friend (11. 5-8).
4. The Rich Fool (12. 16-21).
5. The Barren Fig-tree (13. 6-9).
6. The Lost Piece of Silver (15. 8-10).
7. The Lost Son (15. 11-32).
8. The Unjust Steward (16. 1-12).
9. The Rich Man and Lazarus (16. 19-31).
10. The Unjust Judge and Importunate Widow (18. 1-8).
11. The Pharisee and the Publican (18. 9-14).

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; 23. 27-31; 23. 34; 23. 40-43; 24. 50-53).

As to LUKE himself: his name (Gr. *Loukas*) 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, A², p. 1430) 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
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 ° eyewitnesses, 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
5 B. C. king of Judæa, a certain priest named Zacharias, ° of the course of ° Abia; and his wife was ° of ° the daughters of Aaron, and her name was ° Elisabeth.

1. 1-2. 52 (A, p. 1427). PRE-MINISTERIAL THE DESCENSION. (Division.)

A | **A¹** | 1. 1-4. Introduction.
A² | 1. 5-2. 5. Pre-Natal.
A³ | 2. 6-52. Pre-Ministerial.

1. 1-4 (A¹, above). INTRODUCTION. (Alternations and Introversions.)

A¹	B	1-	Other writers. Many.	C	D	a	-1-. Their undertaking.	To draw up.	b	-1-. Their object. Declaration.	c	-1-. Their matter. Things believed.	E	d	2-. Recipients. "Us".	e	-2. Authority. Eye-witnesses.	3-. The writer. One (Luke).	C	E	e	-3-. Authority. Revelation.	d	-3-. Recipient. "Thee".	D	a	-3. Luke's undertaking. To write.	b	4-. His object. To give knowledge.	c	-4. His matter. Things taught.	Their writing.	Its delivery.	Work of others.	Its delivery.	Luke's work.

1 Forasmuch as = Since, as is well known indeed. Gr. *epidēper*. Occ. only here in N.T. have taken in hand. Implying previous non-success (Acts 19. 13). Elsewhere only in Acts 9. 29. A medical word. Cp. Col. 4. 14. to set forth in order = to draw up. a declaration = a narrative. Gr. *diēgēsis*. Occ. only here in N.T., used by Galen of a medical treatise. of concerning. Gr. *peri*. Ap. 104. xiii. 1. Not the same word as in vv. 5, 27, 35, 61. things = matters, or facts. which are most surely believed = which have been fully accomplished; i.e. in fulfilment of prophetic announcement. among. Gr. *en*. Ap. 104. viii. 2. As in vv. 25, 28, 42. 2 from. Gr. *apo*. Ap. 104. iv. from the beginning. Gr. *ap' archēs*; i.e. from the birth or ministry of the Lord. Cp. John 15. 27. Acts 1. 1, 21, 22. were = became. eyewitnesses. Gr. *autoptai*. Occ. only here. Not the same word as in 2 Pet. 1. 16. A medical word (Col. 4. 14). Cp. our *autopsy*. ministers = attendants. A technical word, often translated "officer". 3 having had perfect understanding = having followed up accurately. all. The 1611 edition of the A.V. omitted this "all". from the very first = from above. Gr. *anōthen*. As in Matt. 27. 51 (the top, Mark 15. 38). John 3. 3, 7 (again), 31 (from above); 19. 11, 23. James 1. 17; 3. 1, 17. It may mean from the beginning, as in Acts 26. 5, but there is no need to introduce that meaning here, as it is already in v. 2. Moreover, having understood them "from above", he necessarily understood them from the very beginning, as well as perfectly, or accurately. The greater includes the less. in order = with method. most excellent. A title of social degree, not of moral quality. See Acts 23. 26; 26. 25. Theophilus. A common Roman name = beloved of God. 4 That = in order that. mightest know = get to have full knowledge. Gr. *epiginōskō*. Ap. 132. I. iii. Not the same word as in vv. 18, 34. things = words. wherein = concerning (Gr. *peri*. Ap. 104. xiii. 1) which. thou hast been instructed = thou wast [orally] taught. Gr. *katēcheō*. See Acts 18. 25. 1 Cor. 14. 19. Gal. 6. 6.

1. 5-2. 5 [For Structure see next page].

5 There was = There came to be. A Hebraism, cp. v. 8, and see on 2. 1. in. Gr. *en*. Ap. 104. viii. Not the same word as in vv. 15, 20, 44-47. in the days. A Hebraism. See Matt. 2. 1. Cp. Est. 1. 1. Herod. See Ap. 109. the king. This title had been conferred by the Roman Senate on the recommendation of Antony and Octavius. of = out of. Gr. *ek*, Ap. 104. vii. Abia is named in 1 Chron. 24. 10, and Neh. 12. 17. Out of the four who returned from Babylon twenty-four courses were formed (by lot) with the original names. See Ap. 179. III. the daughters of Aaron. The female descendants of Aaron always married priests. Elisabeth. Aaron's wife, Elisheba (Ex. 6. 23) is spelt *Elizabeth* in the Sept.

5 b. c.

6 And they were both righteous ° before ° God, walking ° in all the commandments and ° ordinances of ° the LORD blameless.

7 And they had ° no ° child, ° because that Elisabeth was barren, and they both were now ° well stricken ° in years.

8

8 And ° it came to pass, that ° while he executed the priest's office before ° God ° in the order of his course,

9 ° According to the custom of the priest's office, ° his lot was ° to burn ° incense ° when he went ° into ° the Temple of ° the LORD.

J h

10 And the whole multitude of the people were ° praying without ° at the time of incense.

i

11 And there ° appeared unto him ° an angel of ° the LORD standing ° on ° the right side of ° the altar of incense.

K j

12 And when Zacharias ° saw him, he was troubled, and fear fell ° upon him.

k

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 have ° joy and gladness; and many shall rejoice ° at his ° birth.

15 For he shall be great ° in the sight of ° the LORD, and ° shall drink neither wine nor ° strong drink; and he ° shall be filled with ° the 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; to make ready a people prepared for ° the LORD."

K j

18 And Zacharias said ° unto the angel, ° "Whereby shall I ° know this? ° for I am an old man, and my wife ° well stricken ° in years."

k

19 And the ° angel ° answering said unto him,

11 appeared. Ap. 106. I. 6. an angel. For the frequent refs. to angels in Luke, see v. 26; 2. 9, 13, 21; 12. 8; 15. 10; 16. 22; 22. 43; 24. 4, 23. Also frequently in Acts. on=at. Gr. *ek*. Ap. 104. vii. the right side=the propitious side. Cp. Matt. 25. 33. Mark 16. 5. John 21. 6. the altar of incense. See Ex. 30. 1-10; 37. 25-28. 1 Kings 7. 48. 12 saw. Gr. *eidon*. Ap. 133. I. 1. upon. Gr. *epi*. Ap. 104. ix. 3. As in v. 35. Not the same word as in v. 58. 13 unto=to. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in v. 26. not. Gr. *mē*. Ap. 105. II. As in vv. 20-, 30, not as in vv. -20, 22, 34. for=because. prayer=a definite petition. is heard=was heard: i.e. not now, or recently. Evidently the prayer for offspring, which was now no longer offered. bear thee=bring forth to thee. John=Jehovah sheweth favour. 14 joy and gladness. Fig. *Hendiadys* (Ap. 6)=joy, yea exultant joy. at=upon [the occasion of]. Gr. *epi*. Ap. 104. ix. 2, as in v. 29. birth=bringing forth. Gr. *gennaō*, used of the mother. See note on Matt. 1. 2. 15 in the sight of=before. See note on "before", v. 6. shall drink neither=shall in no wise (Gr. *ou mē*. Ap. 105. III) drink. strong drink. Gr. *sikera*, any intoxicating drink not from grapes. shall be filled. Verbs of filling take the Gen. of what the person or vessel is filled with. See Ap. 101. II. 14. note. Here *pneuma hagion* is in the Genitive case. the Holy Ghost=holy spirit. Gr. *pneuma hagion*, or "power from on high". See Ap. 101. II. 14. from. Gr. *ek*. Ap. 104. vii; i.e. before birth. Cp. v. 44. 16 children=sons. See Ap. 108. iii. to=towards. Gr. *epi*. Ap. 104. ix. 3. Lord. Gr. *kurios*. Ap. 98. vi. i. a. 1. B. b. 17 go=go forth. the spirit and power. Fig. *Hendiadys* (Ap. 6)=the spirit—yea, the powerful spirit (Mal. 4. 5). Elias=Elijah. to turn, &c. Ref. to Mal. 3. 1 and 4. 5, 6. See Ap. 107. II. 4. disobedient=unbelieving. to=in. Gr. *en*. Ap. 104. viii. wisdom. Gr. *phronēsis* (not *sophia*)=understanding. Occ. only here, and Eph. 1. 8 = the product of *sophia*. See notes on Job 28. 28; 40. 4. 18 Whereby=According to (Gr. *kata*, as in v. 9) what [sign]. know=get to know. Gr. *ginōskō*. Ap. 132. I. ii. for I am an old man. To Zechariah the promise seemed to come too late; to Mary (v. 34) too early. 19 answering said. See note on Deut. 1. 41.

1. 5—2. 5 (A², p. 1429). PRE-NATAL. (Alternation.)

A² | F | 1. 5-25. John. Conception.
 G | 1. 26-56. The Holy Family.
 F | 1. 57-80. John. Circumcision.
 G | 2. 1-5. The Holy Family.

1. 5-25 (F, above). JOHN. CONCEPTION. (Introversions and Alternations.)

F | H | f | 5-7. Barrenness. Experienced.
 g | 8, 9. Ministration of Zacharias.
 J | h | 10. The people. Praying.
 i | 11. The Vision.
 K | j | 12. Zacharias. Trouble.
 k | 13-17. Angel. Promise.
 K | j | 18. Zacharias. Doubt.
 k | 19, 20. Angel. Penalty.
 J | h | 21. The people. Marvelling.
 i | 22. The Vision.
 H | g | 23. Ministration of Zacharias.
 f | 24, 25. Barrenness. Removed.

6 before. The Texts read *enantion*, not *enōpion* (=in the presence of, as v. 19). Both are found in the Papyri in this sense. God. Ap. 98. I. ordinances=legal requirements. Gr. pl. of *dikaiōma*, which should always be so rendered in its other nine occurrences (Rom. 1. 32; 2. 26; 5. 16, 18; 8. 4; Heb. 9. 1, 10; Rev. 15. 4; 19. 8). Cp. Num. 36. 13. Sometimes rendered "judgments" (Ex. 21. 1; 24. 3), where LXX has *dikaiōma*. the LORD. Must here and elsewhere be often rendered Jehovah. See Ap. 98. VI. i. a. 1. A. b. 7 no. Gr. *ou*. Ap. 105. I. child. Gr. *teknon*. See Ap. 108. 1. because that=inasmuch as, well stricken=advanced. 8 it came to pass. A Hebraism. See note on v. 5. while he executed, &c.=in (Gr. *en*. Ap. 104. viii) executing. Gr. *hierateuō*, to act as a priest. Not peculiar to Biblical Greek, but found often in the Papyri. 9 According to. Gr. *kata*. Ap. 104. x. 2. his lot was=it fell to him by lot. to burn incense. Gr. *thumiaō*. Occ. only here in N.T. incense. The first recorded use of incense by man began in *disobedience* (Num. 16. 6), and the last ended in *unbelief* (v. 20). when he went=going. into. Gr. *eis*. Ap. 104. vi. the Temple=The *Naos*, or Shrine; i.e. "the Holy Place". Not *hieron* (the Temple courts). See note on Matt. 23. 16.

10 praying. See Ap. 134. I. 2. at the time=at the hour. This was the signal. on=at. Gr. *ek*. Ap. 104. vii. the altar of incense. 12 saw. Gr. *eidon*. Ap. 133. I. 1. upon. Gr. *epi*. Ap. 104. ix. 3. As in v. 35. Not the same word as in v. 58. 13 unto=to. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in v. 26. not. Gr. *mē*. Ap. 105. II. As in vv. 20-, 30, not as in vv. -20, 22, 34. for=because. prayer=a definite petition. is heard=was heard: i.e. not now, or recently. Evidently the prayer for offspring, which was now no longer offered. bear thee=bring forth to thee. John=Jehovah sheweth favour. 14 joy and gladness. Fig. *Hendiadys* (Ap. 6)=joy, yea exultant joy. at=upon [the occasion of]. Gr. *epi*. Ap. 104. ix. 2, as in v. 29. birth=bringing forth. Gr. *gennaō*, used of the mother. See note on Matt. 1. 2. 15 in the sight of=before. See note on "before", v. 6. shall drink neither=shall in no wise (Gr. *ou mē*. Ap. 105. III) drink. strong drink. Gr. *sikera*, any intoxicating drink not from grapes. shall be filled. Verbs of filling take the Gen. of what the person or vessel is filled with. See Ap. 101. II. 14. note. Here *pneuma hagion* is in the Genitive case. the Holy Ghost=holy spirit. Gr. *pneuma hagion*, or "power from on high". See Ap. 101. II. 14. from. Gr. *ek*. Ap. 104. vii; i.e. before birth. Cp. v. 44. 16 children=sons. See Ap. 108. iii. to=towards. Gr. *epi*. Ap. 104. ix. 3. Lord. Gr. *kurios*. Ap. 98. vi. i. a. 1. B. b. 17 go=go forth. the spirit and power. Fig. *Hendiadys* (Ap. 6)=the spirit—yea, the powerful spirit (Mal. 4. 5). Elias=Elijah. to turn, &c. Ref. to Mal. 3. 1 and 4. 5, 6. See Ap. 107. II. 4. disobedient=unbelieving. to=in. Gr. *en*. Ap. 104. viii. wisdom. Gr. *phronēsis* (not *sophia*)=understanding. Occ. only here, and Eph. 1. 8 = the product of *sophia*. See notes on Job 28. 28; 40. 4. 18 Whereby=According to (Gr. *kata*, as in v. 9) what [sign]. know=get to know. Gr. *ginōskō*. Ap. 132. I. ii. for I am an old man. To Zechariah the promise seemed to come too late; to Mary (v. 34) too early. 19 answering said. See note on Deut. 1. 41.

5 B. O. "I am °Gabriel, that stand ° in the presence of God; and ° am sent to speak ¹³ unto thee, and to ° shew thee these glad tidings.

20 And, ° behold, ° thou shalt be dumb, and ¹³ not able to speak, until the day that these things shall ° be performed, because thou ° believest ° not my words, ° which shall be fulfilled ° in their season."

J h 21 And the people ° waited for Zacharias, and ° marvelled that he tarried so long ° in ° the Temple.

i 22 And when he came out, he could ⁻²⁰ not ° speak unto them: and they ° perceived that he ° had seen a vision ° in ° the Temple: for he ° beckoned unto them, and remained speechless.

H g 23 And ° it came to pass, that, as soon as the ° days of his ° ministrations were accomplished, he departed ° to his own house.

f SIVAN 24 And ° after those days his wife Elisabeth ° conceived, and ° hid herself five months, ° saying,

25 " Thus hath ° the LORD dealt with me ° in the days wherein He ° looked on me, ° to take away my reproach ° among men."

G I¹ M 26 And ° in ° the sixth month the ¹¹ angel ¹⁹ Gabriel was sent ° from God ° unto a city of ° Galilee, named ° Nazareth,

27 ° To a ° virgin ° espoused to a ° man whose name was Joseph, ° of the house of David; and the ° virgin's name was ° Mary.

28 And the ¹¹ angel came in ¹³ unto her, and said,

N¹ I¹ ° "Hail, ° thou that art highly favoured, ° the LORD is ° with thee: ° blessed art thou ° among ° women."

m¹ 29 And ° when she ¹² saw him, she was troubled ¹⁴ at his saying, and ° cast in her mind what manner of salutation this should be.

N² I² 30 And the ¹¹ angel said unto her, "Fear ¹³ not, ° Mary: for thou hast ° found ° favour ° with God.

TEBETH 31 And, ° behold, ° thou shalt conceive ° in thy womb, ° and bring forth a Son, ° and shalt call His name ° JESUS.

Gabriel = the mighty man of God. The messenger of the Restoration (v. 26; Dan. 8. 16; 9. 21), as Michael is the messenger of Israel's deliverance from judgment (Dan. 10. 13, 21; 12. 1. Jude 9; and Rev. 12. 7). Prob. two of the "seven" angels of Rev. 1. 4; 3. 1; 4. 6; 5. 6; 8. 2, 6; 15. 1, 6, 7, 8; 16. 1; 17. 1; 21. 9. in the presence. Same as "before", v. 6. am = was. shew = announce.

20 behold. Fig. Asterismos. Ap. 6. thou shalt be dumb. The finite Verb and Participle denote continuous silence.

be performed = come to pass. believest not = didst not believe. Ap. 150. I. 1. ii. Note the Negative. not. Gr. ou. Ap. 105. I.

which = which are of a kind which. Gr. hoitines, denoting a class, or kind of words. in = up to. Gr. eis. Ap. 104. vi. Marking the process continuing up to the end.

21 waited for = were looking for. The finite Verb and Participle denoting protracted waiting.

marvelled. Because such waiting was usually short.

22 speak: i.e. pronounce the usual blessing (Num. 6. 24). perceived = clearly perceived, or recognised. Gr. epiginōskō. Ap. 132. I. iii.

had seen. Gr. horaō. Ap. 133. I. 8.

beckoned = kept making signs. 23 days = week. ministrations = public service. Gr. leitourgia. Hence Eng. "liturgy". to = unto. Gr. eis. Ap. 104. vi.

24 after. Gr. meta. Ap. 104. xi. 2.

conceived. Gr. sullambanō. A medical word, used in this sense in Luke and in James 1. 15. See Ap. 179. III. hid = completely secluded. Probably to avoid all possibility of uncleanness, as in Judges 13. 4, 5, 7, 12-14. Occ. only here in N.T.

saying = saying that (Gr. hoti); giving the words.

25 looked on. Gr. epeidon. Ap. 133. II. 1. Occurs only in Luke here, and Acts 4. 29.

to take away my reproach. Cp. Gen. 30. 23. 1 Sam. 1. 6-10. Hos. 9. 14. Contrast 23. 29.

1. 26-38 (G, p. 1430). THE HOLY FAMILY. (Division.)

G | L¹ | 26-38. Visit of Gabriel to Mary. | L² | 39-56. Visit of Mary to Elisabeth.

1. 26-38 (L¹, above). VISIT OF GABRIEL TO MARY. (Introversion, and Repeated Alternation.)

L¹ | M | 26-28-. Mission of the Angel. | N¹ | 1¹ | -28. Angel. Salutation. | m¹ | 29. Mary. Troubled. | N² | 1² | 30-33. Angel. Promise. | m² | 34. Mary. Inquiry. | N³ | 1³ | 35-37. Angel. Answer. | m³ | 38-. Mary. Content. | M | -38. Departure of the Angel.

26 the sixth month. After the vision of Zachariah.

This (cp. v. 36) is the passage which gives John's age as six months older than the Lord's. See Ap. 179. from. Gr. hupo. Ap. 104. xviii. 1. unto. Gr. eis. Ap. 104. vi. Galilee. One of the four Roman divisions of Palestine, comprising Zebulun, Naphtali, and Asher. Cp. Matt. 4. 13. Nazareth. Now en-Nāzīrah. Aram. See Ap. 94. III. 3. See on Matt. 2. 23. 27 To. Gr. pros. Ap. 104. xv. 3. virgin. This settles the meaning of the Heb. 'almāh in Isa. 7. 14. There is no question about the Gr. parthenos. espoused = betrothed. A year before marriage. See Matt. 1. 18. man = husband. Gr. anēr. Ap. 123. 2. Mary = the Heb. Miriam. Ex. 15. 20. See Ap. 100. 1. 28 Hail. See note on Matt. 26. 49. thou that art highly favoured = [thou] having been graced [by God] = endowed with grace. Occ. only here, and Eph. 1. 6 = accepted through grace. "Grace" does not occur in Matthew or Mark. with = in association with.

Gr. meta. Ap. 104. xi. 1. Not the same word as in vv. 30, 37, 51, 56. blessed . . . women. Omitted by T [Tr.] A WH R. Prob. brought here from v. 42, where it is unquestioned. 29 when she saw him. Omitted by all the texts. cast in her mind = began to reason, or was reasoning. Imperfect Tense.

30 found. Put by Fig. Synecdochē (of Species), Ap. 6, for "received". favour = grace: which is favour to the unworthy, as patience is favour to the obstinate, as mercy is favour to the miserable, as pity is favour to the poor, &c. with = from. Gr. para. Ap. 104. xii. 2. 31 thou shalt conceive: i.e. forthwith conceive. The Tense marks a future action, the beginning of which in relation to future time is past, but the consequences of which still continue. and. Note the Fig. Polysyndeton in vv. 31, 32, emphasizing each detail. Note the four statements of the angel, combining the four key-texts of the four Gospels shown on page 1304:

- (1) Thou shalt . . . bring forth a Son: "Behold the Man".
- (2) Thou shalt call His name Jesus: "Behold My Servant".
- (3) He shall be great . . . the Son of the Highest (v. 32): "Behold your God".
- (4) He shall reign, &c. (v. 33): "Behold thy King".

JESUS. See note on Matt. 1. 21 and Ap. 48 and 98. X.

5 B. C.

32 ⁵ shall be great, ³¹ and shall be called the Son of ^o the Highest: ³¹ and ⁶ the LORD ⁶ God shall give unto Him the throne of His father David:

33 ³¹ And He shall reign ^o over the house of ^o Jacob ^o for ever; ³¹ and of His kingdom there shall be ⁷ no end."

m²

34 Then said Mary ¹³ unto the angel, "How shall this be, ^o seeing I ^o know ⁻²⁰ not a ²⁷ man?"

N³ I³

35 And the angel answered and said unto her, ¹⁵ "The Holy Ghost shall come ¹² upon thee, and the power of ³² the Highest ^o shall overshadow thee: ^o therefore also ^o that holy Thing Which shall be born ⁵ of thee shall be called ^o the Son of ⁶ God.

36 And, ²⁰ behold, thy ^o cousin Elisabeth, ^o ⁵ she hath also conceived a son ⁵ in her old age: and this is ²⁸ the sixth month with her, who was called barren.

37 For ³⁰ with God ^o nothing shall be impossible."

m³

38 And Mary said, ^o "Behold the ^o handmaid of the LORD; be it unto me ⁹ according to thy ^o word."

M

And the angel departed ² from her.

L² O

39 And Mary arose ⁵ in those days, and went ⁹ into the hill country ²⁸ with haste ⁹ into a city of Juda;

40 And ⁹ entered ⁹ into the house of Zacharias, and saluted Elisabeth.

P Q¹ n¹

41 And ⁸ it came to pass, that, when Elisabeth heard the salutation of Mary,

o¹

the babe ^o leaped ⁵ in her womb; and Elisabeth was filled with ¹⁵ the Holy Ghost:

n²

42 And she ^o spake out with a loud voice, and said,

Q n³

"Blessed ^{art} thou ¹ 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 ²⁷ to me?

o²

44 For, ^o lo, as soon as the voice of thy salutation ^o sounded ²⁰ in mine ears, the babe ⁴¹ leaped ⁵ in my womb ^o for joy.

n¹

45 And ^o blessed is she that believed: for there shall be a ^o performance of those things which were told her ^o from the LORD."

P R p

46 And ^o Mary said, ^o "My soul doth magnify the LORD,

32 ⁵ shall be great, &c. Marks the break in the Dispensations, *vv.* 32, 33 being yet future.

the Highest—the Most High. Gr. *hypsistos*. Occ. seven times in Luke (1. 32, 35, 76; 2. 14 (pl.); 6. 35; 8. 28; 19. 38 (pl.); and twice in Acts (7. 48; 16. 17). Elsewhere, only four times (Matt. 21. 9 (pl.). Mark 5. 7; 11. 10 (pl.); and Heb. 7. 1).

33 over. Gr. *epi*. Ap. 104. ix. 3.

Jacob. Put for all the natural seed of the twelve tribes.

for=unto. Gr. *eis*. Ap. 104. vi.

for ever=unto the ages. See Ap. 151. II. A. ii. 7. a. See Ps. 45. 6. Dan. 7. 13, 14, 27. Mic. 4. 7. 1 Cor. 15. 24-28. Heb. 1. 8. Rev. 11. 15.

34 seeing, &c. = since, &c. Mary's answer shows how she understood the angel's promise. She does not question the fact, as Zacharias did (*v.* 18), but only inquires as to the mode. To Mary the promise seems too early, to Zacharias too late.

know=come to know. Gr. *ginōskō*. Ap. 132. I. ii.

35 shall overshadow. Cp. Ex. 33. 22. Mark 9. 7. therefore=wherefore.

that holy Thing. See Heb. 7. 26. 1 Pet. 2. 22, and note on Matt. 27. 4.

the Son of God=God's Son. Ap. 98. XV.

36 cousin=kinswoman.

she hath also conceived=she also hath conceived.

37 nothing=not (Gr. *ou*. Ap. 105. I) any word. Gr. *rēma*. See note on Mark 9. 32.

38 Behold. Gr. *idou*. Ap. 133. I. 2.

handmaid=bondmaid.

word. See note on *v.* 37. Same word.

1. 39-56 (L², p. 1431). VISIT OF MARY TO ELISABETH. (*Introversion*.)

L² | O | 39, 40. Mary. Journey.

| P | 41-45. Blessing of Mary.

| P | 46-55. Hymn of Mary.

| O | 56. 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. (*Introversions*.)

P | Q | n¹ | 41-. Hearing.

| o¹ | -41. Exultation of Babe.

| n² | 42-. Speaking.

Q | n³ | -42, 43. Benediction.

| o² | 44. Exultation of Babe.

| n⁴ | 45. Beatitude.

41 leaped. Gr. *skirtaō*. Only used in N.T. here, *v.* 44, and 6. 23. Cp. Gen. 25. 22. Sept. has the same word.

42 spake out=cried out. Gr. *anaphōnō*. Occ. only here. A medical word. See Col. 4. 14.

43 to. Gr. *pros*. Ap. 104. xv. 3.

44 lo. Fig. *Asterismos*. 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.* 42.

performance=fulfilment. from. Gr. *para*. Ap. 104. xii. 1.

1. 46-55 (P, above). HYMN OF MARY. (*Alternation*.)

P | R | 46-49. Favours to herself. Condescension.

| S | 50. Mercy to all that fear Him.

R | 51-53. Favours to others. Discrimination.

| S | 54, 55. Mercy remembered to Israel.

1. 46-49 (R, above). FAVOURS TO HERSELF. (*Alternation*.)

R | p | 46, 47. Mary rejoicing.

| q | 48-. Reason.

p | -48. All rejoicing.

q | 49. Reason.

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.

5 B. C. 47 And °my spirit hath °rejoiced °in °God my Saviour.

q 48 For He hath °regarded the low estate of His ³⁸ handmaiden:

p for, ²⁰ behold, ² from henceforth all generations shall call me ⁴⁵ blessed.

q 49 For ° He That is mighty hath done to me great things; and holy is ° His name.

S 50 And His °mercy is on them that °fear Him °from generation to generation.

R 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 ² 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.

S 54 He hath °holpen His servant Israel, °in remembrance of His ⁵⁰ mercy;

55 °As He spake ²⁷ to °our fathers, to Abraham, and to his seed °for ever."

O 56 And Mary abode °with her about three months, and °returned ²³ to her own house.

F T¹ U 57 Now Elisabeth's °full time came that she should be delivered; °and she °brought forth a son.

4 B. C. NISAN

V 58 And her neighbours and her ³⁶ cousins heard how °the LORD had °shewed great mercy °upon her; and they rejoiced with her.

U r 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.

s 60 And his mother answered and said, °"Not so; but he shall be called John."

r 61 And they said ¹³ unto her, °"There is none °of thy kindred °that is called by this name."

s 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."

v And they marvelled all.

T² W¹ 64 And his mouth was opened °immediately, and his tongue loosed, and he °spake, and praised °God.

65 And fear came °on all that dwelt round

47 my spirit. See Ap. 101. II. 9. rejoiced=exulted. in. Gr. *epi*. Ap. 104. ix. 2. God my Saviour. Note the Article=the God [Who is] the Saviour [of me]. See Sept. Deut. 32. 15. Ps. 24. 5; 25. 5; 95. 1.

48 regarded=looked (Gr. *epiblepō*. Ap. 133. III. 4) upon (Gr. *epi*. Ap. 104. ix. 3). See James 2. 3, and cp. 1 Sam. 1. 11. Ps. 33. 14; 119. 132 (Sept.).

49 He That is mighty=the Mighty One. His name. See note on Ps. 20. 1.

50 mercy=pity. Gr. *eleos*. See vv. 54, 58, 72, 78. Not the same word as in v. 30. fear=reverence. from generation, &c.=unto (Gr. *eis*. Ap. 104. vi) generations of generations.

51 with. Gr. *en*. Ap. 104. viii. His arm. Fig. *Anthrōpopatheia*. Ap. 6. Cp. Isa. 52. 10; 59. 1, 16.

52 put down the mighty. Amaziah (2 Kings 14. 10); Uzziah (2 Chron. 26. 16); Nebuchadnezzar (Dan. 5. 20); Belshazzar (Dan. 5. 23, 30). seats=thrones. them of low degree=the lowly.

54 holpen=laid hold of [for help], or taken by the hand. Cp. Isa. 41. 8, 9. in remembrance=[in order] to remember.

55 As=according as. our fathers. Cp. Mic. 7. 20. Gal. 3. 16. Acts 2. 39. for ever=unto the age. See Ap. 151. II. A. ii. 4. a.

56 with=in fellowship with. Gr. *sun*. Ap. 104. xvi. Not the same word as in vv. 28, 30, 37, 39, 51, 66. returned=returned back. Gr. *hupostrepō*. Almost peculiar to Luke. Occ. only in Mark 14. 40. Gal. 1. 17. Heb. 7. 1, outside Luke and Acts.

1. 57-80 (F, p. 1430). JOHN. (Division.)

F T¹ | 57-63. John. Birth and Circumcision.

T² | 64-79. Zacharias. Prophecy: Fulfilled and Renewed.

T³ | 80. John. Growth till manifestation.

1. 57-63 (T¹, above). JOHN. BIRTH AND CIRCUMCISION. (Alternation.)

T¹ U | 57. John. Birth.

V | 58. Neighbours. Congratulations.

U | 59-63-. John. Circumcision.

V | -63. Neighbours. Wonder.

57 full time=fulfilled time. and. Note the Fig. *Polysyndeton* (Ap. 6) throughout the passage vv. 57-67, eighteen "ands".

brought forth. Gr. *gennaō*. Correctly rendered here, of the mother. Used of the father it=beget. See note on Matt. 1. 2.

58 shewed great mercy=magnified His mercy. A Hebraism. Cp. Gen. 19. 19. 2 Sam. 22. 51, Sept. upon=with. Gr. *meta*. Ap. 104. xi. 1. Not the same word as in vv. 12, 35.

1. 59-63 (U, above). JOHN. CIRCUMCISION. (Alternation.)

U r | 59. Neighbours. Name Zacharias.

s | 60. Mother. "John".

r | 61. Neighbours. Name Zacharias.

s | 62, 63. Father. "John".

59 on=in. Gr. *en*. Ap. 104. viii. Not the same word as in v. 65. on the eighth day. Gen. 17. 12. Lev. 12. 3. Phil. 3. 5. child. Gr. *paidion*. Ap. 103. v. they called. Imperf. Tense=were for calling. after. Gr. *epi*. Ap. 104. ix. 2. Not the same word as in v. 24. 60 Not so=No. Gr. *ouchi*. Ap. 105. I. 61 There is=That there is. of=among. Gr. *en*. Ap. 104. viii. 2. that is=who is. 62 made signs. Imperf. Tense=were consulting him by signs; i.e. while the colloquy was going on. would=wished to. Gr. *thelō*. Ap. 102. 1. 63 writing table=writing tablet Table was used for tablet in 1611. Used by medical writers in Luke's day. wrote, saying. A Hebraism. Cp. 2 Kings 10. 6. "John"=the grace of Jehovah, was thus the first written word of that dispensation.

1. 64-79 (T², above). ZACHARIAS. PROPHECY: FULFILLED AND RENEWED. (Division.)

T² | W¹ | 64-67. Prophecy. Given of Zacharias.

W² | 68-79. Prophecy. Given by Zacharias.

64 immediately=at once. Gr. *parachrēma*. 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. Rendered "straightway" in 8. 55. Acts 5. 10. spake=began to speak. Imperf. Tense. 65 on=upon. Gr. *epi*. Ap. 104. ix. 3.

4 B. C.

about them: and all these ° sayings ° were noised abroad ° throughout all the hill country of Judæa.

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,

W² 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;

z

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,

75 ° In ° 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,

t

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."

T^s

80 And the ° child grew, and ° waxed strong ° in ° spirit, and was ° in ° the deserts till the day of his ° shewing ° unto Israel.

A³ G
(p. 1430)

2 And ° it came to pass ° in those days, that there went out ° a decree ° from Cæsar 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.

sayings. Gr. pl. of *rhema*. See note on Mark 9. 32. were noised abroad = were talked of. throughout all = in (Gr. *en*. Ap. 104. viii) the whole. 66 that heard. The 1611 edition of the A.V. reads "that had heard".

1. 68-79 (W², p. 1433). PROPHECY. GIVEN BY ZACHARIAS. (*Introversion*.)

W² | t | 68. Visitation.

u | 69. Salvation.

v | 70. Prophets.

w | 71. Enemies.

x | 72. The Covenant.

x | 73. The Covenant.

w | 74, 75. Enemies.

v | 76. Prophet.

u | 77. Salvation.

t | 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. 133. III. 5.

redeemed = wrought a ransom for. Cp. Titus 2. 14.

69 an horn of salvation. A Hebraism. See Ps. 132. 17. 1 Sam. 2. 1, 10. Ezek. 29. 21.

His servant David. See Ps. 132. 10.

70 by = through. Gr. *dia*. Ap. 104. v. 1.

since the world began = from [the] age: i. e. of old. See Ap. 151. II. A. ii. 1.

72 to = with. Gr. *meta*. Ap. 104. xi. 1.

73 The oath, &c. See Gen. 12. 3; 17. 4; 22. 16, 17.

74 out of = from. Gr. *ek*. Ap. 104. vii.

hand. The 1611 edition of the A.V. reads "hands". serve: or worship. 75 holiness. Toward God.

righteousness. Toward men. Cp. 1 Thess. 2. 10. Eph. 4. 24.

76 before. Gr. *pro*. Ap. 104. xiv.

77 knowledge. Gr. *gnōsis*. Ap. 132. II. i.

78 = for. Gr. *en*. Ap. 104. viii.

79 Through = On account of. Gr. *dia*. Ap. 104. v. 2. tender mercy = bowels of compassion. Fig. *Anthrōpopatheia* (Ap. 6).

whereby = in (Gr. *en*. Ap. 104. viii) which.

dayspring. Gr. *anatolē*. Heb. *zēmach* = branch (see page 1304), is rendered *anatolē* in Jer. 23. 5 and Zech. 3. 8, because of its springing up. Both meanings (branch and light) are here combined. Cp. Ezek. 16. 7; 17. 10.

on high. Gr. *hupsos*. Occ. five more times: 24. 49. Eph. 3. 18; 4. 8. James 1. 9. Rev. 21. 16.

79 give light to = shine upon.

the shadow of death. A Hebraism. *Zalmaveth*. Job 10. 21; 38. 17. Ps. 23. 4; 107. 10. Isa. 9. 2. Matt. 4. 16, &c.

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.

spirit. Gr. *pneuma*. See Ap. 101. II. 10.

the deserts. The Art. indicating a well-known part. shewing = public or official inauguration. Gr. *anadeixis*. Only occ. here. The verb *anadeiknumi* occ. 10. 1. See note there.

1 it came to pass in those days. The seventh and last occurrence of this ominous phrase. See note on Gen. 14. 1. it came to pass. A Hebraism, frequent in Luke. Cp. 1. 8. in. Gr. *en*. Ap. 104. viii.

a decree = an edict. from. Gr. *para*. Ap. 104. xii. 1. all. Fig. *Synecdochē* (of the whole) for a part of the whole; i. e. the Roman Empire. world. Gr. *oikoumenē*. See Ap. 129. 3. Cp. Acts 11. 28.

taxed = enrolled, or registered. 2 this taxing was first made = this was the first registration to be made. A second is recorded in Acts 5. 37. Cyrenius. Gr. for the Latin *Quirinus*. His full name was Publius Sulpicius Quirinus.

3 every one, &c. A Papyrus (in British Museum), being a rescript of the Prefect Gaius Vibius Maximus (A. D. 103-4), 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 hearths, that they may accomplish the customary dispensation of enrolment, and continue steadfastly in the husbandry that belongeth to them." There is a large number of Papyri relating to these enrolments. See Deissmann's *Light from the Ancient East*, pp. 268, 269. into = unto. Gr. *eis*. Ap. 104. vi.

4 B. C.

4 And Joseph also ° went up ° from Galilee, ° out of the city of ° Nazareth, ° into Judæa, ° unto ° the city of David, which is called ° Bethlehem; ° (because he was ° of the house and ° lineage of David :)

5 To be ° 1 taxed ° with Mary his ° espoused wife, being ° great with child.

A³ X¹

6 And ° so it was, that, ° while they were there, the days were accomplished that she should be delivered.

15th TISRI First Day of Feast of Tabernacles.

7 And she brought forth ° her firstborn Son, and ° wrapped Him in swaddling clothes, and laid Him ° 1 in ° a ° manger; because there was ° no room for them ° 1 in ° the inn.

Y¹ A C

8 And there were ° 1 in the same ° country shepherds abiding in the field, keeping watch ° over their flock by night.

D E

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.

F y

10 And the angel said unto them, "Fear ° not: for, ° behold, ° I bring you good tidings of great joy, ° which shall be to all ° people.

z

11 ° For unto you ° is born this day

z

1 in the city of David

a¹

° a Saviour,

a²

which is ° Christ

a³

° the Lord.

y

12 And this shall be a sign unto you; Ye shall find ° the Babe ° 7 wrapped in swaddling clothes, lying ° 1 in ° a ° manger."

D E

13 And suddenly there was ° 5 with the angel

4 went up : literally true, the ascent from Nazareth to Jerusalem being at least 1,500 feet.

from = away from. Gr. *apo*. Ap. 104. iv.

out of. Gr. *ek*. Ap. 104. vii.

Nazareth. Aram. See note on 1. 26. = Branch-Town, where He, Jehovah's "Branch" (Zech. 3. 8; 6. 12), was brought up (4. 16).

unto. Gr. *eis*. Ap. 104. vi. Not the same word as in vv. 15-, 20, 48, 49.

the city of David. 1 Sam. 20. 6. Zion also so called, 2 Sam. 5. 9; 6. 10, 12, 16. 1 Kings 2. 10, &c.

Bethlehem = the house of bread. Cp. Gen. 35. 19; 48. 7. Ps. 132. 6. Now *Beit Lahm*, about five miles south of Jerusalem.

because he was = on account of (*dia*. Ap. 104. v. 2) his being ° of. Gr. *ek*. Ap. 104. vii.

lineage: i.e. the family.

5 with = in conjunction with. Gr. *sun*. Ap. 104. xvi. Not the same word as in vv. 36, 51, 52.

espoused = married. Not merely "betrothed" (Matt. 1. 20, 24, 25). See note on Matt. 1. 18. Cp. Deut. 22. 23, 24.

great with child. Cp. 1. 24. Gr. *enkrōos*. Occ. only here in N.T.

2. 6-52 (A³, p. 1429). PRE-MINISTERIAL. (Repeated Alternation.)

A³ X¹ | 6, 7. The Holy Child. Birth.

Y¹ | 8-20. Attestations. (Heavenly.)

X² | 21-24. The Holy Child. Presentation.

Y² | 25-38. Attestations. (Earthly.)

X³ | 39-52. The Holy Child. Growth.

6 so it was = it came to pass; as in v. 1.

while = in (Gr. *en*. Ap. 104. viii) the time.

7 her firstborn Son = her son, the firstborn. Ap. 179. II.

wrapped . . . swaddling clothes. Gr. *sparganoō* = to swathe. Occ. only here and v. 12. A medical term = bandage. See Col. 4. 14. Eng. "swathe". Anglo-Saxon *swathu* = as much grass as is mown at one stroke of the scythe. From Low Germ. *swade* = a scythe.

Hence a shred, or slice, then a bandage. Cp. Ezek. 16. 4. a = the. But all the Texts omit the Art.

manger. Gr. *phatnē* (from *phateomai*, to eat). Occ. only in vv. 12, 16, and 13. 16. Sept. for Heb. *'ēbus*.

Prov. 14. 4. no. Gr. *ou*. Ap. 105. I.

the inn = the *Khan*. Not "guestchamber", as in 22. 11 and Mark 14. 14, its only other occurrences.

2. 8-15 (Y¹, above). ATTESTATIONS. (HEAVENLY.) (Alternation.)

Y¹ | A | 8-15. Angelic Message. Given.
B | 16. The Shepherds. Departure.
A | 17-19. Angelic Message. Reported.
B | 20. The Shepherds. Return.

2. 8-15 (A, above). ANGELIC MESSAGE. (Introversion and Alternation.)

A | C | 8. The Shepherds. Watch.
D | E | 9. One Angel.
F | 10-12. His Message. News.
D | E | 13. The Heavenly Host.
F | 14. Their Message. Praise.
C | 15. The Shepherds. Resolve.

8 country = region where David fed his father's sheep, when sent for by Samuel (1 Sam. 16. 11, 12), over. Gr. *epi*. Ap. 104. ix. 3.

9 lo. Fig. *Asterismos* (Ap. 6), to call attention to the wondrous event. the angel = an angel. No Art. See note on 1. 11. Ap. 179. II. 2. the LORD = Jehovah (Ap. 98. VI. a. 1. B. b).

came upon = stood by. Gr. *ephistēmi*. Used eighteen times by Luke. Cp. 24. 4. Acts 12. 7; 23. 11. the glory: the *Shekinah*, which symbolized the Divine presence. See Ex. 24. 16. 1 Kings 8. 10. Isa. 6. 1-3. Acts 7. 55. were sore afraid = feared a great fear. Fig. *Polyptōton*. Ap. 6. See note on Gen. 26. 28.

2. 10-12 [For Structure see next page].

10 not. Gr. *mē*. Ap. 105. II. behold. Fig. *Asterismos*. Ap. 6. I bring you good tidings. Gr. *euangelizomai* = I evangelize (announce) to you great joy. which. Denoting the class or character of the joy. people = the People [of Israel]. 11 For = That: meaning "born to-day"; not "I announce to-day". See note on Luke 23. 43.

is born = was born, or brought forth. a Saviour. Not a helper: for a Saviour is for the lost. Christ the Lord = Heb. *Mashiah Jehovah*, i.e. Jehovah's Anointed. 1 Sam. 24. 6. Ap. 98. XIII.

the Lord. Ap. 98. VI. a. 3. B. a. The Lord of all power and might. Therefore able to save. Cp. Rom. 14. 9. 1 Cor. 8. 6; 12. 3. 2 Cor. 4. 5. Phil. 2. 11. These three words define and contain the "Gospel" as being good news as to a Person; and as being Christianity as distinct from Religion, which consists of Articles, Creeds, Doctrines, and Confessions; i.e. all that is outward. Cp. Phil. 3. 4-7, 9, 10, 20, 21. Note that in the Gr. the words, "in the city of David", come last. Hence the z and z correspond in the Structure, p. 1436.

12 the Babe = a babe.

4 B. C. a multitude of the ° heavenly ° host praising ° God, and saying,
 F G b 14 ° "Glory
 H to ° God
 c 1 in the highest,
 G c and ° on earth
 b peace,
 H ° good will ° toward men."
 C 15 And 1 it came to pass, as the angels were gone away 4 from them 3 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 And they came with haste, and ° found ° Mary, and Joseph, and the Babe lying 1 in 7 a manger.
 A 17 And when they had 15 seen it, they made known abroad the ° saying which was told them ° concerning this ° Child.
 18 And all they that heard it wondered ° at those things which were told ° them ° by the shepherds.
 19 But Mary ° kept all these 15 things, ° and pondered them 1 in her heart.
 B 20 And the shepherds returned, glorifying and praising 13 God ° for all the things that they had heard and 15 seen, ° as it was told ° unto them.
 X² 21 And when ° eight days were ° accomplished for the circumcising of the 17 Child, ° His name was called ° JESUS, Which was so named ° of the angel ° before He was conceived 1 in the womb.
 22 And when ° the days of ° her purification ° according to ° the law of Moses were 21 accomplished, they ° brought Him ° to Jerusalem, to ° present Him to ° the LORD;
 23 20 (As it is written 1 in 22 the law of ° the LORD, ° Every male that openeth the womb shall be called ° holy to ° the LORD ;)
 24 And to offer a sacrifice 22 according to that which is said 1 in 22 the law of the LORD, ° A pair of turtledoves, or two young pigeons.
 Y² I 25 And, 10 behold, there was a ° man 1 in Jerusalem, whose name was ° Simeon; and the same ° man was just and ° devout, ° waiting for

2. 10-12 (F, p. 1435). HIS MESSAGE. NEWS. (Introversion, in the order of the Greek words.)

F | y | 10. The Announcement.
 z | 11-. The Time.
 a¹ | -11-. A Saviour. }
 a² | -11-. Christ. } The Gospel. A Person.
 a³ | -11-. The Lord. }
 z | -11-. The Place.
 y | 12. The Sign.

13 heavenly host = host of heaven. So Tr. VH marg. host = the Sabaiōth of the O.T. Cp. Dan. 8. 10. Rom. 9. 29. Jas. 5. 4. Rev. 5. 11, 12. God. Ap. 98. I. i. 1.

14. (F, p. 1435). THEIR MESSAGE. PRAISE. (Alternation and Introversion, according to the Greek.)

F | G | b | 14-. Glory.
 c | -14-. Sphere: "in the Highest".
 H | -14-. To God.
 G | c | -14-. Sphere: "on Earth".
 b | -14-. Peace.
 H | -14. [From God] among [favoured] men.

14 Glory. Supply the Ellipsis: [be] to God. Cp. 19. 38. on earth peace. But man murdered "the Prince of peace", and now vainly talks about "Peace".

on. Gr. *epi*. Ap. 104. ix. 1.
 earth. Gr. *gē*. Ap. 124. 4.
 good will toward men. All the texts read "among men of good pleasure", reading *eudokias* instead of *eudokia*. But the sense is the same, as the "good pleasure" is that of Jehovah alone = among men of [His] good pleasure: see 12. 32, "It is your Father's good pleasure to give you the kingdom". But it was man's bad pleasure to reject the kingdom. See the Structure (F).

toward = among. Gr. *en*. Ap. 104. viii. 2.
 15 heaven = the heaven. Sing. with Art. to. Gr. *pros*. Ap. 104. xv. 3.
 Let us now go = [Come now], let us go through. unto = as far as. see. Gr. *eidon*. Ap. 133. I. i. thing = word, or saying. Gr. *rhēma*. See note on Mark 9. 32. is = has.

made known: i.e. the saying of v. 12. Gr. *gnōrisō*. Cp. *gnōsis*. Ap. 132. II. i.
 16 found = discovered, after search, or in succession. Gr. *aneuriskō*. Occ. only here and in Acts 21. 4.
 Mary, and Joseph, and the Babe. Each has the Art. with conj. emphasizing the several parties referred to.
 17 saying. Gr. *rhēma*, as in v. 15.
 concerning. Gr. *peri*. Ap. 104. xiii. 1.
 Child. As in 1. 59. 18 at = concerning, as in v. 17. them = to (Gr. *pros*, as in v. 15-) them.
 by. Gr. *hupo*. Ap. 104. xviii. 1.
 19 kept = kept within herself.

and pondered = pondering; i.e. weighing them. Cp. Gen. 37. 11. 20 for = on. Gr. *epi*. Ap. 104. ix. 2.
 as = according as. unto. Gr. *pros*. Ap. 104. xv. 3. 21 eight days, &c.: i.e. on the last and great day of the Feast of Tabernacles (John 7. 37). accomplished = fulfilled. See Lev. 12. 3. His name.
 Supply the logical Ellipsis thus: "[Then they circumcised Him] and called His Name", &c. Only four named before birth: Ishmael, Isaac, John, and the Lord. JESUS. See note on Matt. 1. 21. Ap. 98. X.
 of = by. Gr. *hupo*, as in v. 18. before. Gr. *pro*. Ap. 104. xiv. 22 the days: i.e. forty days after the birth of a son (eighty after a daughter). See Lev. 12. 2-4. her = their. So all the texts; i.e. Joseph and Mary. according to. Gr. *kata*. Ap. 104. x. 2. See Ex. 13. 12; 22. 29; 34. 19. Num. 3. 12, 13; 18. 15. the law. Mentioned five times in this chapter, oftener than all the rest of Luke, to show the truth of Gal. 4. 4. brought Him = brought Him up. to. Gr. *eis*. Ap. 104. vi. present, &c. Ex. 13. 2. Num. 18. 15, 16. 23 Every male, &c. Quoted from Ex. 13. 2. Num. 18. 15. holy. See note on Ex. 3. 5. 24 A pair, &c. Lev. 12. 2. 6.

2. 25-38 (Y², p. 1435). ATTESTATIONS. (EARTHLY.) (Alternation.)

Y² | I | 25-27. Simeon.
 J | 28-35. His testimony.
 I | 36, 37. Anna.
 J | 38. Her testimony.

25 man. Gr. *anthrōpos*. See Ap. 123. 1. Simeon. In Heb. *Shim'e'on* = hearing. Cp. Gen. 29. 35. Possibly the father of Gamaliel (Acts 5. 34). devout. Gr. *eulabēs*. Used only by Luke = taking hold of well; i.e. careful and circumspect in observing the Law. Cp. Acts 2. 5; 8. 2. The kindred word *eulabeia*, rendered "godly fear", occurs twice (Heb. 5. 7; 12. 28). waiting for. Cp. Gen. 49. 18. Isa. 49. 23; and see Ap. 36. Joseph of Arimathea was another who thus waited. Mark 15. 43. Cp. v. 38; 3. 15; 24. 21.

4 B. C.

° the consolation of Israel: and ° the Holy Ghost was ° upon him.

26 And ° it was revealed unto him ¹⁸ by ° the Holy Ghost, that he should ¹⁰ not ¹⁵ see death, ° before he had ¹⁵ seen ° the LORD'S Christ.

27 And he came ° by ° the Spirit ³ into ° the temple: and when the parents brought ¹ in ¹⁷ the Child Jesus, to do ° for Him ° after the custom of ²² the law,

J

28 Then ° took ^{he} Him up ° in his arms, and blessed God, and said,

29 ° "Lord, now lettest Thou Thy servant depart ¹ in peace, ²² according to Thy ° word:

30 For mine eyes have ¹⁵ seen ° Thy salvation,

31 Which Thou hast prepared ° before the face of all ° people;

32 A light ° to lighten ° the Gentiles, and the ° glory of thy people Israel."

33 And ° Joseph and His mother ° marvelled ° at those things which were spoken ° of Him.

34 And ²⁵ Simeon blessed them, and said ²⁰ unto Mary His mother, ¹⁰ "Behold, this Child is ° set ° for the ° fall and ° rising again of many ¹ in Israel; and ° for a sign which shall be ° spoken against;

35 ° (Yea, a ° sword shall ° pierce through thy own ° soul also,) that the ° thoughts ° of many hearts may be ° revealed."

I

36 And there was one ° Anna, a ° prophetess, the daughter ° of Phanuel, of the tribe of ° Aser: ^{she} she was of a great age, and had lived ° with an husband seven years ° from her virginity;

37 And ^{she} she was a widow of about fourscore and four years, which departed ° not ° from the ²⁷ temple, but ° served God with fastings and prayers night and day.

J

38 And ^{she} she ° coming in ° that instant gave ° thanks likewise unto ° the LORD, and spake ³³ of Him to all them that ° looked for ° redemption ¹ in Jerusalem.

X³ K d

39 And when they had ° performed all things ²² according to ²² the law of ° the LORD, they returned ³ into Galilee, ²² to their own city ° Nazareth.

e

40 And ¹⁷ the Child grew, and waxed strong ° in spirit, filled with wisdom: and ° the grace of ¹³ God was ¹³ upon Him.

L M P

41 Now His parents went ²² to Jerusalem every year at the feast of the ° passover.

the consolation of Israel. Cp. Acts 28. 20 and Isa. 40. 1. "May I see the consolation of Israel!" was a Jewish formula of blessing; and an adjuration also: "May I not see it, if I speak not the truth!"

the Holy Ghost=*pneuma hagion*=a spiritual gift. See Ap. 101. II. 14.

upon. Gr. *epi*. Ap. 104. ix. 3.

26 it was revealed. Gr. *chrēmatisō*. Occ. nine times; seven times of a Divine communication; here, Matt. 2. 12, 22. Acts 10. 22; 11. 26. Rom. 7. 3. Heb. 8. 5; 11. 17; 12. 25.

the Holy Ghost. The Person being the revealer (with Articles). Not the same as in v. 25. See Ap. 101. II. 3.

before. Gr. *prin*. See note on "Till", Matt. 1. 25.

the Lord's Christ=Jehovah's Anointed. See note on v. 11. Ap. 98. VI. i. α. B. b. and XIII.

27 by=in. Gr. *en*. Ap. 104. viii.

the Spirit. The Holy Spirit Himself. See Ap. 101. II. 3.

the temple=the Temple courts. Gr. *hieron*. See notes on Matt. 4. 5; 23. 16.

for=concerning. Gr. *peri*. Ap. 104. xiii. 1.

after=according to. As in v. 22.

28 took=received. in=into, as in v. 3.

29 Lord=Master. Gr. *Despotēs*. Ap. 98. XIV. ii. Occurs ten times in N.T. (here; Acts 4. 24. 1 Tim. 6. 1, 2. 2 Tim. 2. 21. Tit. 2. 9. 1 Pet. 2. 18. 2 Pet. 2. 1. Jude 4. Rev. 6. 10). word=saying. See v. 26.

30 Thy salvation. Gr. *to sōtērian* (not the usual *sōtēria*). Used of Jehovah Himself (not merely of salvation as such). See Isa. 62. 11. Cp. Luke 3. 6.

31 before. Gr. *kata*. Ap. 104. x. 2.

people=the peoples.

32 A light. Gr. *phōs*. See Ap. 130. 1. Quoted from Isa. 42. 6.

to lighten=for (Gr. *eis*, as in v. 34) a revelation of. Gr. *apokalupsis*=a revelation by unveiling and manifesting to view. The first of eighteen occurrences. All noted in Ap. 106. II. i. Cp. Ps. 98. 2, 3. Isa. 42. 6; 49. 6; 52. 10, &c.

the Gentiles. See Isa. 25. 7.

glory. The special blessing for Israel. Israel has had the "light". She is yet to have the glory.

33 Joseph. Most of the texts (not the Syriac) read "His father". marvelled=were marvelling.

at. Gr. *epi*. Ap. 104. ix. 2. Not the same word as in v. 18.

of=concerning. Gr. *peri*. Ap. 104. xiii. 1. Not the same word as in vv. 4, 35, -36.

34 set=destined.

for. Gr. *eis*. Ap. 104. vi. Not the same word as in vv. 10, 11, 20, 27, 30.

fall: i. e. a stumbling-block. See Isa. 8. 14, and cp. Matt. 21. 42, 44. Acts 4. 11. Rom. 9. 33. 1 Cor. 1. 23.

rising again=rising up. Matt. 11. 5. Ap. 173. II. 1.

spoken against. See Acts 28. 22. Not a prophecy, but describing its character.

35 Yea=And thee.

sword. Gr. *rhomphaia*. Occ. only here and Rev. 1. 16; 2. 12, 16; 6. 8; 19. 15, 21. Sept. for Zech. 13. 7.

pierce, &c. When on the Cross.

soul. Gr. *psychē*. Ap. 110. v. 1.

thoughts=reasonings. Cp. 5. 22. Matt. 15. 19. John 9. 16. 1 Cor. 11. 19. 1 John 2. 19. revealed=unveiled. Gr. *apokaluptō*. Ap. 106. I. ix.

36 Anna. Heb. Hannah, as in 1 Sam. 1. 20=He was gracious. prophetess. Only here and Rev. 2. 20. Aser=Asher; thus Anna of Israel united with Simeon of Judah.

37 not. Gr. *ou*. Ap. 105. I. served. Same as 1. 74. 38 coming in=standing by. that instant=at the same time (or hour). thanks=praise. the Lord.

All the texts read "God". looked=waited. redemption. See notes on v. 24; 24. 21. Mark 15. 43.

2. 39-52 (X³, p. 1435). THE HOLY CHILD. GROWTH. (Introversion and Alternation.)

X ³	K	d	|	39. Return to Galilee.
	e	|	40. The Lord. Growth.	
	L	|	41-50. The Feast of the Passover.	
	K	d	|	51. Return to Nazareth.
	e	|	52. The Lord. Increase.	

39 performed=ended. Nazareth. See note on Matt. 2. 23. 40 in spirit. All the texts omit this. Ap. 101. vi. Matt. 2 comes in here. the grace, &c. Cp. John 1. 14. Isa. 11. 2, 3.

2. 41-50 [For Structure see next page].

41 passover. See Ap. 94. III. 3.

A. D. 8 42 And when He was ° twelve years old, they went up ²² to Jerusalem ²⁷ after the custom of the feast.

Q 43 And when they had fulfilled the days, ° as they returned, ° the Child Jesus tarried behind ¹ in Jerusalem; and ° Joseph and His mother ° knew ³⁷ not of it.

R S f 44 But they, ° supposing Him to have been ¹ in ° the company,

g went ° a day's journey; and they ° sought Him ° among their kinsfolk ° and acquaintance.

T 45 And when they found Him ¹⁰ not,

S f they turned back again ²² to Jerusalem, ° seeking Him.

g 46 And ¹ it came to pass, that ° after three days

T they found Him ¹ in ²⁷ the temple,

N ° sitting ¹ in the midst of the ° doctors, both hearing them, and asking them questions.

O 47 And all that heard Him were astonished ³³ at His understanding and answers.

M P 48 And when they ¹⁵ saw Him, they were amazed: and His mother said ²⁰ unto Him,

Q ° "Son, why hast Thou thus dealt with us?"

R ¹⁰ behold, ° Thy father and I have ° sought Thee sorrowing."

49 And He said ²⁰ unto them, "How is it that ye sought Me?"

N ° wist ye ³⁷ not that I ° must be about My Father's business?"

O 50 And they ° understood ³⁷ not the ¹⁷ saying which He spake unto them.

K d 51 And He went down ³⁶ with them, and came ²² to Nazareth, and was ° subject unto them: but His mother kept all these ¹⁷ sayings ¹ in her heart.

e 52 And Jesus ° increased ° in wisdom and ° stature, and in favour ° with God and ° man.

B U 3 Now ° in the ° fifteenth year of the ° reign A. D. 26 of ° Tiberius Cæsar, ° Pontius Pilate being ° governor of Judæa, and ° Herod being tetrarch of Galilee, and his brother ° Philip

2. 41-50 (L, p. 1437). THE FEAST OF THE PASSOVER. (*Extended Alternations.*)

L M P | 41, 42. Parents at Jerusalem.
Q | 43. The Child. Tarrying behind.
R | 44-46-. Parents' search.
N | -46. The Child. Employment.
O | 47. Effect. Astonishment.
M | P | 48-. Parents at Jerusalem.
Q | -48-. The Child. Questioned.
R | -48, 49-. Parents. Search.
N | -49. The Child. Employment.
O | 50. Effect. Unintelligent.

42 twelve years old: when every Jewish boy becomes "a son of the law". If they performed "all things" acc. to the Law, Joseph had paid the five shekels redemption money (Num. 3. 47; 18. 16), which gave Joseph the legal right to be reckoned the "father", claiming the obedience shown in v. 51. See notes on v. 48, and 3. 23, which thus explain the genealogy there.

43 as they returned = in (Gr. en. Ap. 104. viii) their returning.

the Child. Now the Gr. is *pais* = the youth as becoming Jehovah's servant. See Ap. 108. iv.

Joseph and His mother. All the Texts read "His parents".

knew not = did not get to know of it. Gr. *ginōskō*. Ap. 132. I. ii.

2. 44-46- (R, above). PARENTS' SEARCH. (*Alternations.*)

R S | f | 44-. Journey from Jerusalem.
g | -44. Search.
T | 45-. Unsuccessful.
S | f | -45-. Journey back to Jerusalem.
g | -45, 46-. Search.
T | -46-. Successful.

44 supposing = surely reckoning. See note on 3. 23. the company: i. e. in the caravan.

a day's journey. Probably to *Beerōth*, about six miles north of Jerusalem. Now *Bireh*.

sought = searched up and down.

among. Gr. en. Ap. 104. viii. 2. and = and among.

45 seeking = searching (all the way they went). Gr. *anazēteō*, as in v. 44.

46 after = with. Gr. *meta*. Ap. 104. xi. 2.

sitting. This was strictly according to rule.

doctors = teachers: i. e. Rabbis.

48 Son. Gr. *teknon* = child. See Ap. 108. i.

Thy father. This was legally correct on the part of Mary. (See note on v. 42, above.) But not truly so; therefore the Lord's correction, "MY Father's business", v. 49.

49 wist ye not = knew ye not. Gr. *oida*. See Ap. 132. I. i.

must. These are the first recorded words of the Lord. The reference is to Ps. 40. 5-11. John 4. 34. Hence the Divine necessity. Cp. Matt. 16. 21; 26. 54.

John 8. 14; 4. 4; 12. 34, &c. The last-recorded words

as the Son of man were, "It is finished": i. e. the Father's business which He came to be about. Compare

His first and last ministerial or official words. See note on Matt. 4. 4, "It is written".

50 understood not. Cp. 9. 45; 18. 34. Mark 9. 32. John 1. 10, 11; 10. 6.

51 subject. See note on v. 42.

52 increased = advanced. in wisdom. See Ap. 117. stature = maturity in all respects.

with = from beside. Gr. *para*. Ap. 104. xii. 2. man = men. Gr. *anthrōpos*. Ap. 123. 1.

3. 1-20 (B, p. 1427). THE FORERUNNER. (*Introversion and Alternation.*)

B U | 1, 2-. Herod the Tetrarch.
V | W | -2. The Word of God. Coming to John.
X | 3. John proclaiming.
V | W | 4-6. The Word of God fulfilled by John.
X | 7-18. John proclaiming.
U | 19, 20. Herod the Tetrarch.

1 in. Gr. en. Ap. 104. viii. fifteenth... Tiberius. See Ap. 179. I, note 2. Augustus died in A. D. 14,

but Tiberius was associated with him for two or three years. This would make Tiberius's fifteenth year A. D. 26.

reign = government. Gr. *hegemonia* (not *basileia* = kingdom). Pontius Pilate. First mention.

Appointed sixth Procurator of Judæa, A. D. 25. After his deposition, he went to Rome, and (according to

Eusebius) committed suicide in A. D. 36. governor. Cognate word with "reign" above. Herod...

Philip. See Ap. 109. Herod Antipas, half-brother of Philip I, who abducted Philip's wife, Herodias, and

married her. This was the Herod to whom the Lord was sent for trial.

A. D. 26

tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 2 °Annas and Caiaphas being the high priests,

V W

°the word of God came °unto °John the son of Zacharias 1in °the wilderness.

X

3 And he °came °into all the country about Jordan, °preaching the °baptism of °repentance °for °the remission of °sins;

V W

4 As it is written 1 in the book of °the words of °Esaias the prophet, saying, "The voice of one crying 1 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."

X Y h

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.

i

9 And °now also the axe is laid °unto the root of the trees:

k

every tree therefore which bringeth °not forth good fruit is hewn down, and cast 3 into the fire."

Z 1'

10 And the people asked him, saying, "What shall we do then?"

m 1

11 He °answereth and saith 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

12 Then came °also publicans to be °baptized, and said °unto him, °"Master, what shall we do?"

m 2

13 And he said °unto them, "Exact °no more °than that which is appointed you."

13

14 And °the soldiers likewise demanded of him, saying, "And what shall we do?"

m 3

And he said °unto them, °"Do violence to no man, neither °accuse any falsely; and be content with your wages."

Y h

15 And as the people were °in expectation, and all men °mused 1 in their hearts °of John, whether he were °the Christ, or not;

2 Annas. See Ap. 94. III. 3. 5.

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. 6.

the word of God came, &c. See Ap. 82. Cp. Jer. 1. 2. Ezek. 6. 1, &c. John was the last and greatest of the prophets.

unto=upon. Gr. *epi*. Ap. 104. ix. 3. Not the same word as in *vv.* 9, 12, 13, 14.

John the son of Zacharias. In Matthew, John the Baptist.

the wilderness: i.e. in the cities and towns of the open country. See *v.* 4; Josh. 15. 61, 62; and 1 Sam. 23. 14, 24.

3 came=went. into. Gr. *eis*. Ap. 104. vi. preaching=proclaiming. See Ap. 121. 1.

baptism. See Ap. 115. II. i. 2. repentance. See Ap. 111. II. 1.

for=with a view to. Gr. *eis*. Ap. 104. vi. the remission=remission. A medical word (see Col. 4. 14). Used by Luke ten times. Rest of N.T. only seven times. See 4. 18. sins. Ap. 128. I. ii.

4 the words, &c. See notes on Isa. 40. 3, and Mal. 3. 1. See Ap. 107. II. 4. Esaias=Isaiah. See Ap. 79. I. the LORD=Jehovah. Ap. 4. II and 98. VI. i. a. 1. B. a. paths=beaten tracks.

6 flesh. Put by Fig. *Synecdochē* (of Genus), Ap. 6, for people. see. Gr. *opsomai*. Ap. 133. I. 8 (a). God. Ap. 98. I. i. 1.

3. 7-18 (X, p. 1438). JOHN PROCLAIMING. (Introversion and Alternations: Extended and Repeated.)

X | Y | h | 7, 8. The people. Baptism.

i | 9-. The Axe.

k | -9. The Trees.

Z | 11 | 10. The people. Question.

m 1 | 11. John's answer.

12 | 12. The publicans. Question.

m 2 | 13. John's answer.

13 | 14-. The soldiers. Question.

m 3 | -14. John's answer.

Y | h | 15, 16. The people. Baptism.

i | 17-. The Fan.

k | -17, 18. The Wheat and Chaff.

7 Then said he = He said therefore. multitude = crowds. baptized. Ap. 115. I. vii. of = by. Gr. *hupo*. Ap. 104. xviii. 1. Not the same word as in *vv.* 8, 15.

generation = offspring, or brood. warned = forewarned; implying secrecy.

from = away from. Gr. *apo*. Ap. 104. iv. Not the same word as in *v.* 21.

to come = about to come. Quite true; for, had the nation repented, all that the prophets had foretold, both as to the sufferings and following wrath and glory, would have been fulfilled.

8 repentance = the repentance which has been demanded, and which you profess. not. Gr. *mē*. Ap. 105. II. Not the same word as in *v.* 16.

within = among. Gr. *en*. Ap. 104. viii. 2. father. Emphatic, by the Fig. *Hyperbaton* (Ap. 6), being put in the Greek as the first word of the sentence. See John 8. 33, 53.

of = out of. Gr. *ek*. Ap. 104. vii. Not the same word children. Ap. 108. i. 9 now also the axe is laid = already even the axe lies; or, and even the axe lies. Referring to national privileges. unto. Gr. *pros*. Ap. 104. xv. 3. 11 answereth and saith. See note on Deut. 1. 41. coats = tunics (cp. Matt. 5. 40). One kind of garment, put by Fig. *Synecdochē* (of Species) for a garment of any kind. none = not, as in *v.* 8. meat = food, or victuals. 12 also publicans = the tax-farmers also. baptized. Ap. 115. I. 1. Master = Teacher. Ap. 98. XIV. v. 1. 13 no = nothing. Gr. *mēden*. than = beside. Gr. *para*. Ap. 104. xii. 3. 14 the soldiers = some soldiers (no Art.) going on service. Not the Noun, but the Participle = men under arms. Josephus (*Ant.* xviii. 5, §§ 1, 2) tells us that Herod Antipas (*v.* 1) was engaged in a war with Aretas his father-in-law, a petty king in Arabia Petrea, at this very time, and his soldiers were passing from Galilee through the very country where John was proclaiming. Do violence = terrify with a view to extortion. Occ. only here in the N.T. accuse any falsely. See note on 19. 8. 15 in expectation. See notes on 2. 25, 38; 24. 21. Mark 15. 43. mused = reasoned. of = concerning. Gr. *peri*. Ap. 104. xiii. 1. the Christ = the Messiah. Ap. 98. IX.

as in *v.* 7. these stones. Cp. 19. 40; Matt. 3. 9. laid = already even the axe lies; or, and even the axe lies. Referring to national privileges. unto. Gr. *pros*. Ap. 104. xv. 3. 11 answereth and saith. See note on Deut. 1. 41. coats = tunics (cp. Matt. 5. 40). One kind of garment, put by Fig. *Synecdochē* (of Species) for a garment of any kind. none = not, as in *v.* 8. meat = food, or victuals. 12 also publicans = the tax-farmers also. baptized. Ap. 115. I. 1. Master = Teacher. Ap. 98. XIV. v. 1. 13 no = nothing. Gr. *mēden*. than = beside. Gr. *para*. Ap. 104. xii. 3. 14 the soldiers = some soldiers (no Art.) going on service. Not the Noun, but the Participle = men under arms. Josephus (*Ant.* xviii. 5, §§ 1, 2) tells us that Herod Antipas (*v.* 1) was engaged in a war with Aretas his father-in-law, a petty king in Arabia Petrea, at this very time, and his soldiers were passing from Galilee through the very country where John was proclaiming. Do violence = terrify with a view to extortion. Occ. only here in the N.T. accuse any falsely. See note on 19. 8. 15 in expectation. See notes on 2. 25, 38; 24. 21. Mark 15. 43. mused = reasoned. of = concerning. Gr. *peri*. Ap. 104. xiii. 1. the Christ = the Messiah. Ap. 98. IX.

A. D. 26

16 John answered, saying unto *them* all, "I indeed °baptize you with water; but °One mightier than I cometh, the °latchet of Whose °shoes I am °not °worthy to unloose: He shall °baptize you °with the Holy Ghost and °with fire:

i 17 Whose °fan is ¹ in His hand, and He will thoroughly purge His °floor, and will gather the wheat ² into His garner;

k but the chaff He will °burn with fire unquenchable."

18 And many °other °things in his exhortation °preached he unto the people.

U 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 ¹ 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,

B 22 And °the Holy Ghost descended °in a bodily shape like a dove °upon Him, and a voice came °from heaven, which said, "Thou art °My beloved Son; ¹ in Thee °I am °well pleased."

A 23 And Jesus Himself °began to be about thirty years of age,

B being (°as was supposed) the Son of °Joseph, °which was °the son of Heli,

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, 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 Semel, which was *the son* of Joseph, which was *the son* of Juda,

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 Matthat, 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 Mat-tatha, 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,

16 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. *Paræmia*. Ap. 6.

not. Gr. *ou*. Ap. 105. I.

worthy = fit.

with the Holy Ghost = with holy spirit. Gr. *pneuma hagon*: i. e. power from on high, or with spiritual gifts. See Ap. 101. II. 4.

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. *katakaiō* = to consume entirely. Cp. Matt. 3. 12. Heb. 13. 11.

18 other = different. See Ap. 124. 2.

things = things therefore.

preached = announced the glad tidings. Gr. *euangelizō*. See Ap. 121. 4. Not the same word as in *v. 3*.

19 Herod. See Matt. 14. 3. Ap. 109.

by. Gr. *hupo*. Ap. 104. xviii. 1.

for = concerning. Gr. *peri*. Ap. 104. xiii. 1. Not the same word as in *vv. 3*.

evils. Gr. *ponēra* (pl.). Ap. 128. IV. 1.

20 Added. Gr. *prostithēmi*. 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.

above = to. Gr. *epi*. Ap. 104. ix. 2.

prison. The fortress of Machærus, on the borders of Arabia north of the Dead Sea (Josephus, *Ant.* bk. xviii. ch. v. § 2).

3. 21-38 (C, p. 1427). THE BAPTISM. WITH WATER. (*Alternation*.)

C A | 21-. The Baptism of the Lord.

B | -21, 22. Genealogy. Divine.

A | 23-. The Age of the Lord.

B | -23-38. Genealogy. Human.

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; 9. 18, 28; 11. 1; 22. 41-44.

the heaven. Sing. See notes on Matt. 6. 9, 10.

22 the Holy Ghost = the Spirit the Holy [Spirit]. See Ap. 101. II. 3.

in a bodily shape. Peculiar to Luke.

upon. Gr. *epi*. Ap. 104. ix. 3.

from = out of. Gr. *ek*. Ap. 104. vii.

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. *nomizō* = 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. 44. Acts 7. 25; 14. 19; 16. 13, 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. *nomizō*). It does not say "begat" in the case of Heli.

which = who. So throughout *vv. 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. 99.

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. Boaz.

Naasson = O.T. Nahshon.

A. D. 26

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 °Nachor,

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 °Maleleel, which was the son of Cainan,

38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was °the son of God.

D C n

4 And °Jesus being °full of °the Holy Ghost returned °from Jordan, and was led °by °the Spirit °into °the wilderness,

o 2 Being °forty days °tempted °of °the devil. And °in those days He did eat °nothing :

D¹ p¹

and when they were ended, He afterward hungered.

q¹

3 And the devil said °unto Him, °“ If Thou be °the Son of God, command °this stone that it be made bread.”

r¹

4 And ¹ Jesus answered °him, saying, °“ It is written, That °man shall °not live °by bread alone, but °by every °word of °God.”

D² p²

5 And the devil, °taking Him up ¹ into an high mountain, shewed °unto Him all the kingdoms of °the world °in a moment of time.

q²

6 And the devil said ³ unto Him, “ All this °power will I give Thee, and the glory of them : °for that is delivered unto me; and to whomsoever °I will I give it.

7 °If Thou therefore wilt °worship me, all shall be Thine.”

r²

8 And ¹ Jesus answered and said ³ unto him, °“ Get thee behind Me, Satan : for °it is written, ‘ Thou shalt °worship °the LORD thy °God, and Him only shalt thou serve.’ ”

D³ p³

9 And he °brought Him °to Jerusalem, and set Him °on a °pinnacle of the °temple,

q³

and said ³ unto Him, ³ “ If Thou be ³ the Son of God, cast Thyself down °from hence :

33 Aminadab=O.T. Amminadab.

Aram=O.T. Ram.

Esrom=O.T. Hezron.

Phares=O.T. Pharez.

Juda=O.T. Judah.

34 Thara=O.T. Terah.

Nachor=O.T. Nahor.

35 Saruch=O.T. Serug.

Ragau=O.T. Reu.

Phalec=O.T. Peleg.

Heber=O.T. Eber.

Sala=O.T. Salah.

36 Cainan. See Ap. 99, note.

Sem=O.T. Shem.

Noe=O.T. Noah.

37 Mathusala=O.T. Methuselah.

Maleleel=O.T. Mahalaleel.

38 the son of God. Because created by God; the angels are so called, for the same reason. See Ap. 28.

4. 1-14- (D, p. 1427). THE TEMPTATION.

(Introversion and Alternations.)

D C n | 1. Return from Jordan, filled with *pneuma hagon*.

o | 2-. Time. Duration.

D¹ p¹ | -2. The Occasion. Hunger.

q¹ | 3. The First Temptation.

r¹ | 4. The Answer.

D² p² | 5. The Occasion. Vision.

q² | 6, 7. The Second Temptation.

r² | 8. The Answer.

D³ p³ | 9-. The Occasion. Station.

q³ | -9-11. The Third Temptation.

r³ | 12. The Answer.

C | o | 13. Time. Intermission.

n | 14-. Return in the power of the Spirit.

1 Jesus. Ap. 98. X.

full. Used of *pneuma hagon* only when without the Art. See Ap. 101. II. 14, and Acts 6. 3; 7. 55; 11. 24.

the Holy Ghost. No Art. Gr. *pneuma hagon*, or “power from on high”. See above.

from=away from. Gr. *apo*. Ap. 104. iv.

by. Gr. *en*. Ap. 104. viii. Not the same word as in v. 4.

the Spirit. With Art.=the Holy Spirit Himself.

into. Gr. *eis*. Ap. 104. vi. All the texts read *en*. The Spirit not only led Him “into” the wilderness but guided Him when there.

the wilderness. Supply the *Ellipsis* (Ap. 6) thus: “the wilderness, [and was there in the wilderness,] being tempted”, &c.

2 forty. See Ap. 10. Cp. Ex. 34. 28. Num. 14. 34. 1 Kings 19. 8. Read, as in R. V., “forty days, being”, &c.

tempted=troubled and tried.

of=by. Gr. *hupo*. Ap. 104. xviii. 1. Not the same word as in vv. 14, 25.

the devil. Here named because these three temptations came before the three recorded in Matthew 4. There it is *ho peirazōn*=“he who was tempting Him”.

See Ap. 116. in. Gr. *en*. Ap. 104. viii. nothing=not (Gr. *ou*. Ap. 105. I) anything.

3 unto=to.

If Thou be, &c. Gr. *ei*, with Ind. Ap. 118. 2. a. Assuming the fact. Same word as in v. 9; not the same word as in v. 7.

the Son of God. Referring to 3. 22. Ap. 98. XV. this stone; “these stones” in Matt. 4. 3. Repeated under different circumstances. Ap. 116.

4 him=to (Gr. *pros*. Ap. 104. xv. 3) him.

It is written=It standeth written. In Deut. 8. 3. See Ap. 107. See note on Matt. 4. 4.

man. Gr. *anthrōpos*. Ap. 123. 1.

word=saying. Cp. Matt. 4. 4, and see Ap. 116. God. Gr. *Theos*. Ap. 98. I. 1.

5 taking. Gr. *anagō*=leading. Not *paralambanō*=taking with. As in Matt. 4. 5. See Ap. 116. the world. Gr. *oikoumenē*. See Ap. 129. 3. Not *kosmos*, as on a subsequent occasion (Matt. 4. 8). See Ap. 116. in a moment of time. Occurs only here.

6 power=authority. Ap. 172. 5. In Matthew “these things”. See Ap. 116. for that, &c. This was not repeated on the subsequent occasion (Matt. 4. 9). I will. Gr. *thelō*. See Ap. 102. 1.

7 If Thou therefore, &c. worship me=worship before me. See Ap. 137. 1. See note on “before”, 1. c.

8 Get thee, &c. But the devil did not do so yet. He left of his own accord (v. 12). See Ap. 116. Most of the texts omit this. it is written, &c. In Deut. 6. 13; 10. 20. Ap. 107. I. 1.

9 brought=led. Gr. *agō*, not *paralambano*, as in Matt. 4. 5 (on a subsequent occasion). See Ap. 116. to=unto. Gr. *eis*. Ap. 104. vi. on. Gr. *epi*.

Ap. 104. ix. 3. pinnacle. See note on Matt. 4. 5. temple. Gr. *hieron*. See note on Matt. 23. 16. from hence=hence. In the subsequent temptation (Matt. 4. 6)=“down”.

not. Gr. *ou*. Ap. 105. 1.

by=upon. Gr. *epi*. Ap. 104. ix. 2.

God. Gr. *Theos*. Ap. 98. I. 1.

with. As in Matt. 4. 5. See Ap. 116.

the world. Gr. *oikoumenē*. See Ap. 129. 3.

in a moment of time. Occurs only here.

power=authority. Ap. 172. 5. In Matthew “these things”.

for that, &c. This was not repeated on the subsequent occasion (Matt. 4. 9).

I will. Gr. *thelō*. See Ap. 102. 1.

worship me=worship before me. See Ap. 137. 1.

See note on “before”, 1. c.

But the devil did not do so yet. He left of his own accord (v. 12).

Most of the texts omit this.

it is written, &c. In Deut. 6. 13; 10. 20. Ap. 107. I. 1.

the LORD=Jehovah. Ap. 4. II and 98. i. a. 1. B. a.

to=unto. Gr. *eis*. Ap. 104. vi.

on. Gr. *epi*.

Ap. 104. ix. 3. pinnacle. See note on Matt. 4. 5.

temple. Gr. *hieron*. See note on Matt. 23. 16.

from hence=hence. In the subsequent temptation (Matt. 4. 6)=“down”.

A. D. 26

10 For ° it is written, 'He shall give His angels charge ° over thee, ° to keep thee:

11 And ° in their hands they shall bear thee up, lest at any time thou dash thy foot ° against a stone.'"

r³

12 And ¹Jesus answering said unto him, "It is said, 'Thou shalt ° not tempt ° the LORD thy ° God.'"

C o

13 And when the devil had ended ° all the temptation, he ° departed ¹from Him ° for a season.

n

14 And ¹Jesus returned ²in the ° power of ¹the Spirit ¹into Galilee:

A. D. 27

E F E¹ F

and ° there went out a ° fame ° of Him ° through all the region round about.

15 And ° ⁵He taught ²in their ° synagogues, being glorified ° of all.

G H¹ K

16 And He came ³to ° Nazareth, where He had been brought up: and, ° as His custom was, He went ¹into the ¹⁵synagogue ° on the sabbath day, and ° stood up for ° to read.

L

17 And ° there was delivered unto Him the book of the prophet ° Esaias. And when He had ° opened the book, He ° found the place where ° it was written,

K

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

10 it is written. In Ps. 91. 11, 12. See Ap. 107. over=concerning. Gr. *peri*. Ap. 104. xiii. 1. to keep. Gr. *diaphulassō*=thoroughly protect. Occ. only here in N.T.

11 in=on. Gr. *epi*. Ap. 104. ix. 1.

against. Gr. *pros*. Ap. 104. xv. 3.

12 is said=hath been said, &c. Deut. 6. 16.

13 all=every.

departed. Of his own accord. See note on Matt. 4. 10, and Ap. 116.

for a season=until a convenient time. See Matt. 4. 11.

Returning again and repeating the three temptations in a different order and under different circumstances. See Ap. 116.

14 power. Gr. *dunamis*. Ap. 172. 1.

4. -14-22. 38 (E, p. 1427). THE LORD'S FOUR-FOLD MINISTRY. (*Introversion*.)

E | F | 4. -14-5. 11. THE FIRST PERIOD. Subject: THE KINGDOM. Its Proclamation.

G | 5. 12-9. 21. THE SECOND PERIOD. Subject: THE KING. Proclaimed. His Person. Teaching and Miracles.

G | 9. 22-18. 43. THE THIRD PERIOD. Subject: the Rejection of THE KING.

F | 19. 1-22. 38. THE FOURTH PERIOD. Subject: the Rejection of THE KINGDOM. Parables, revealing the coming change of dispensation in which the Kingdom would be in ABEYANCE.

4. -14-5. 11 (F, above). THE FIRST PERIOD OF THE MINISTRY. PROCLAMATION OF THE KINGDOM. (*Division*.)

F | E¹ | 4. -14-30. Nazareth. Proclamation.

E² | 4. 31-44. Capernaum. Miracles.

E³ | 5. 1-11. Gennesaret. Call of Peter.

4. -14-30 (E¹, above). NAZARETH. PROCLAMATION. (*Introversion*.)

E¹ | F | -14, 15. Return to Galilee.

G | 16-27. Proclamation.

G | 28, 29. Rejection.

F | 30. Departure from Nazareth.

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. Cp. 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. 119. Thus this first period commences and its subject, as stated more precisely in *vv.* 43, 44. fame=report. Gr. *phēmē*. Not the same word as in *v.* 37. of=concerning. Gr. *peri*. Ap. 104. xiii. 1. through. Gr. *kata*. Ap. 104. x. 1. 15 ⁵He=He Himself. synagogues. Ap. 120 of=by. Gr. *hupo*. Ap. 104. xviii. 1.

4. 16-27 (G, above). PROCLAMATION. (*Repeated Alternation*.)

G | H¹ | 16-20-. Prophecy. Given.

J¹ | -20. Effect. Attention.

H² | 21. Prophecy. Fulfilment.

J² | 22. Effect. Wonder.

H³ | 23-27. Prophecy. Application.

4. 16-20- (H¹, above). PROPHECY. GIVEN. (*Alternation*.)

H¹ | K | 16. Reading. Intention.

L | 17. Book given.

K | 18, 19. Reading. Act.

L | 20-. Book returned.

16 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.* 17). This incident (*vv.* 16-31) is peculiar to Luke. to read. Gr. *anaginōskō*. Later usage=to read aloud (as here, 2 Cor. 3. 15. Col. 4. 16. 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 *Parashah* or first lesson). This delivery was made by the *chazan*=overseer, or *Sheliach tziibbor*, 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. 79. I. opened=unrolled. This word and "closed" (*v.* 20) occ. 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.

18 The Spirit. The Article 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 *vv.* 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.

A. D. 27 **the brokenhearted, ° to preach ° deliverance to the captives, and recovering of sight to the blind, ° to set at liberty them that are bruised, 19 -18 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.

J¹ And the eyes of all them that were in the 15 synagogue ° were fastened on Him.

H² 21 And He began ° to say ° unto them, " This day is ° this scripture fulfilled 2 in your ears."

J² 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 ? "

H³ M¹ 23 And He said 21 unto them, " Ye will ° surely say 3 unto Me this ° proverb, ° ' Physician, heal Thyself: ' whatsoever we have heard ° done 2 in ° Capernaum, do ° also here 2 in Thy country."

M² s 24 And He said, ° " Verily I say unto you, ° No prophet is ° accepted 2 in his own ° country.

M² s 25 But I tell you ° of a truth, many widows were 2 in Israel 2 in the days of ° Elias, when ° the heaven was shut up ° three years ° and six months, ° when great famine was ° throughout all the land ;

t 26 ° But 21 unto none of them was 25 Elias sent, ° save ° unto ° Sarepta, a city of Sidon, 21 unto a woman that was a widow.

s 27 And many lepers were 2 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 2 in the 15 synagogue, when they heard these things, were filled with wrath,

29 And rose up, and ° thrust Him ° out of the city, and led Him unto ° the brow of the hill whereon their city was built, ° that they might ° cast Him down headlong.

F 30 But He ° passing ° through the midst of them ° went His way,

E² N 31 ° And came down 9 to ° Capernaum, a city of ° Galilee, and ° taught them 16 on the sabbath days.

to preach = to proclaim. See Ap. 121. I. deliverance. Gr. *aphesis*. Cp. 3. 3. to set at liberty . . . bruised = to send away in discharge (*en aphesei*) the oppressed, or broken. Occurs only here. This is added from Isa. 58. 6, making the quotation "compound". See Ap. 107. II. 4. This form of reading was allowed and provided for.

19 the acceptable year = the welcome year. Either the Jubilee year (Lev. 25. 8-17), or on account of the Lord's ministry commencing then.

20 closed = rolled up. Cp. v. 17. Because it was not yet manifest whether the King and the Kingdom would be received or rejected. See Ap. 72.

the minister = the servant (or "verger"), who put it away. Not the President, who first received it from the servant (Heb. *chazan*) and "delivered" it to the reader.

sat down : i. e. to teach.

were fastened = continued fixed. Almost peculiar to Luke. See 22. 56, and ten times in Acts. Elsewhere only in 2 Cor. 3. 7, 13.

21 to say unto them, &c. = to say to them that (Gr. *hoti*) This day, &c. Note the force of "that", and see note on 19. 9. Mark 14. 30 (where *hoti* is used), and contrast 22. 34, and Matt. 21. 28 (where *hoti* is absent).

unto. Gr. *pros*. Ap. 104. xv. 3.

this scripture. Not the next clause of Isa. 61. 2, which He did not read. That was then doubtful, and is now postponed.

22 at. Gr. *epi*. Ap. 104. ix. 2.

the gracious words = the words of grace. See note on 1. 30. Gen. of character, Ap. 17. 1.

out of. Gr. *ek*. Ap. 104. vii.

Joseph's Son. See note on 3. 23.

4. 23-27 (H³, p. 1442). PROPHECY. APPLI-
CATION. (Division.)

H³ | M¹ | 23, 24. Declaration.
| M² | 25-27. Illustration.

23 surely = doubtless.
proverb = parable. Fig. *Paromia*. Ap. 6.
Physician, &c. Peculiar to Luke. See Col. 4. 14.
done = being done.
Capernaum. See Ap. 169. First occ. in Luke.
Silence there is no proof of ignorance.
also here = here also.
24 Verily. See note on Matt. 5. 18.
No = That no. Gr. *hoti oudeis*. See note on "say", v. 21.
accepted; or, welcome. As in v. 19.
country. Cp. Matt. 13. 57 (later).

4. 25-27 (M², above). ILLUSTRATION.
(Alternation.)

M² | s | 25. Israel. } Widows.
| t | 26. Sidon. }
| s | 27-. Israel. } Lepers.
| t | -27. Syria. }

25 of a truth = in (as in v. 11) truth. Elias = Elijah. See 1 Kings 17. 1, 8, 9; 18. 1. James 5. 17. the heaven. Sing. with Art. See note on Matt. 6. 9, 10. Rev. 11. 12, 13; 13. 6. three years and six months. An ominous period. Cp. Dan. 12. 7. Rev. 11. 2, 3; 13. 5; and Ap. 89, 90. and six months. Not "a Jewish tradition", but a well-known fact. See notes on 1 Kings 17. 1 and 18. 1. when, &c. = and there arose. throughout = over. Gr. *epi*. Ap. 104. ix. 3. 26 But = And. save = bpt. Used, not in the sense of limitation, but of exclusion, as in Gal. 2. 16. Supply the Ellipsis (Ap. 6) = "[but he was sent] to Sarepta". unto. Gr. *eis*. Ap. 104. vi. Sarepta. Heb. *Zarephath* (1 Kings 17. 9), now *Surafend*, in ruins. 27 in the time of. Gr. *epi*. Ap. 104. ix. 1. Eliseus = Elisha. Naaman. See 2 Kings 5. 29 thrust = cast. out = without, outside. the brow = an overhanging brow. Gr. *ophrus*. Occ. only here in N.T. A medical word (cp. Col. 4. 14), used of the eyebrows because of their hanging over. At Nazareth it is not beneath, but hangs over the town about forty feet. All the texts omit "the". that they might, &c. See Ap. 28. cast Him down headlong. Gr. *katakremnizō*. Occ. only here in N.T., and in the Sept. only in 2 Chron. 25. 12. 30 passing through. Doubtless the eyes of the people were holden. See 24. 16. Cp. John 8. 59; 10. 39, 40 (cp. Pss. 18. 29; 37. 33). through. Gr. *dia*. Ap. 104. v. 1. went His way = went away. Probably never to return.

4. 31-44 [For Structure see next page].

31 And, &c. Fig. *Polysyndeton* (Ap. 6) in vv. 31-37. Cp. Mark 1. 21-28. place of His ministry. See the Structure (E², p. 1442). See Ap. 169. taught = was teaching (i. e. continuously).

Capernaum. The second Galilee. See Ap. 169.

O u 32 And they were ° astonished 22 at His ° doctrine :
A. D. 27

v for His word was ° with ° power.

P 33 And 2 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 ° Jesus of Nazareth? art Thou come ° to destroy us? ° I know Thee Who Thou art; ° the Holy One of ° God."

35 And 1 Jesus rebuked him, saying, ° "Hold thy peace, and come ° out of him." And when the 33 devil ° had thrown him ° in the midst, he came ° out of him, and ° hurt him ° not.

O u 36 ° And they were all ° amazed, and spake ° among themselves, saying, ° "What a word is this!

v for ° with ° authority and 14 power He commandeth the 33 unclean 33 spirits, and they come out."

N 37 And the ° fame 14 of Him went out 1 into every place of the country round about.

P w 38 ° And He ° arose 22 out of the 16 synagogue, and entered 1 into Simon's house. And Simon's wife's mother was ° taken with a ° great fever; and they ° besought Him ° for her.

x 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 21 unto him; and He ° laid His hands on every one of them, and healed them.

41 And devils also came 33 out of many, ° crying out, and ° saying, "Thou art ° Christ 3 the Son of God." And He rebuking them suffered them 4 not to speak: for they 34 knew that He was ° Christ.

w 42 ° And when it was day, He departed and went 1 into a desert place: and the people ° sought Him, and came ° unto Him, and ° stayed Him, that He should ° not depart 1 from them.

x 43 And He ° said 21 unto them, "I must 18- preach ° the kingdom of God to ° other cities also: ° for ° therefore am I sent."

44 And He ° preached 2 in the synagogues of ° Galilee.

E 3 y 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). great. Peculiar to Luke, in this connection. besought. Aorist Tense; implying a single act. Not the Imperfect, as generally used. for=concerning. Gr. *peri*. Ap. 104. xiii. 1. 39 stood over her. A medical reference. Peculiar to Luke. rebuked. Peculiar to Luke. immediately. Gr. *parachrēma*. See 1. 64. 40 when the sun, &c. They waited for the end of the Sabbath. laid His hands, &c. Peculiar to Luke. 41 crying out=screaming (inarticulately). saying, *ἔφη*=saying that Thou. See note on v. 34. Christ. All the texts omit this. Christ=the Messiah. Ap. 98. IX. 42 And when, &c. Fig. *Polysyndeton* in vv. 42-44. Cp. Mark 1. 35-39. sought Him. All the texts read "were seeking after Him". unto=up to. Gr. *heōs*. stayed Him=held Him fast. Gr. *katechō*. See note on 2 Thess. 2. 6. not. Gr. *mē*. Ap. 105. II. 43 said... I, &c. said... that I must. See note on vv. 21, 24. the kingdom of God. See Ap. 114. other=different. See Ap. 124. 2. for= because. This is the subject of the First Period of His ministry. See 4. -14, and Ap. 119. therefore=for (Gr. *eis*. Ap. 104. vi) this. 44 preached = was proclaiming, as in vv. -18, 19. Not the same word as in v. 43. Galilee. See Ap. 169. A Trm WH Rm. read Judæa.

5. 1-11 [For Structure see next page].

1 And, &c. Vv. 1-11. it came to pass. See 1. 8. to hear=and heard. So all the texts. God. Ap. 98. I. 1. He. Emphatic, to distinguish Him from the crowds. stood=was standing. by= beside. Gr. *para*. Ap. 104. xii. 3. the lake, &c. See Ap. 169. Matthew, Mark, and John call it "sea".

4. 31-44 (E², p. 1442). CAPERNAUM. MIRACLES. (Introversion and Alternation.)

E² N | 31. The Lord's fame.

O | u | 32-. Its Effect. Astonishment.

v | -32. Reason. Power.

P | 33-35. Miracle. Demoniac.

O | u | 36-. Its Effect. Amazement.

v | -36. Reason. Authority.

N | 37. The Lord's teaching.

P | 38-44. Miracles. Various.

32 astonished. Cp. Matt. 7. 28. doctrine=teaching. with. Gr. *en*. Ap. 104. viii. power=authority, as in v. 6. 33 man. Gr. *anthrōpos*. Ap. 123. 1. spirit=Gr. *pneuma*. Ap. 101. II. 12. of. Gen. of Apposition. Ap. 17. 4. unclean. Occurs thirty times, of which twenty-four apply to demons. devil=demon.

34 Let us alone=Ah! what have, &c. See note on 2 Sam. 16. 10. Jesus. Demons and Gadarenes, and His enemies could thus irreverently use this name, but His disciples with true reverence called Him "Master", or "Lord" (John 13. 13). to destroy vs. Cp. James 2. 19. I know, &c. Gr. *oida*. Ap. 132. I. 1. Note the Sing. the Holy One of God. Cp. 1. 35. Ps. 16. 10.

35 Hold thy peace=Be muzzled, as in 1 Cor. 9. 9. Cp. Matt. 22. 12, 34. Mark 1. 25. had thrown, &c. Gr. *rhiptō*, the medical word for convulsions. Occ. only here, 17. 2. Matt. 9. 36; 15. 30; 27. 5; and Acts 22. 23; 27. 19, 29. in=into. Gr. *eis*. Ap. 104. vi. out of=away from. Gr. *apo*. Ap. 104. iv. 1. hurt. Gr. *blaptō*. A medical word, opposed to *ōphēleō*=to benefit. Occ. only here and Mark 16. 18. not=in no possible manner. Gr. *mēden*. Compound of *mē*. Ap. 105. II.

36 And they were all amazed=Astonishment came upon (Gr. *epi*. Ap. 104. ix. 3) all. amazed. Gr. *thambos*=astonishment. Peculiar to Luke. among=to (Gr. *pros*. Ap. 104. xv. 3) one another. What a word is this! What is this word, that? with. Gr. *en*. Ap. 104. viii. authority. Same word as power in v. 6.

37 fame=noise, or ringing in the ears. Gr. *ēchos*. Not the same word as in v. 14. Occurs only here, Acts 2. 2 and Heb. 12. 19. The verb *ēcheō* occurs in 21. 25 and 1 Cor. 13. 1. A medical word (see Col. 4. 14).

4. 38-44 (P, above). MIRACLES. VARIOUS. (Alternation.)

P | w | 38. Place. Simon's house.

x | 39-41. Miracle.

w | 42. Place. Desert.

x | 43, 44. Proclamation.

38 And He arose, &c. Cp. Matt. 8. 14-17. Mark 1. 29-34. arose out of = arose [and went] out of. taken = pressed, or oppressed. Cp. Acts 28. 8. Almost peculiar to Luke, who uses the word nine times; only

z 2 And ° saw ° two ° ships ° standing by the lake: but ° the fishermen were gone ° out of them, and were ° washing their ° nets.

3 And He entered ° into one of the 2 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 2 ship.

a 4 Now ° when He had left speaking, He said ° unto Simon, ° "Launch out 3 into the deep, and ° let down your 2 nets ° for a ° draught."

5 And Simon answering said ° unto Him, ° "Master, we have toiled ° all the night, and have taken nothing: nevertheless ° at Thy word I will 4 let down the 2 net."

6 And when they had this done, they inclosed a great ° multitude of fishes: and their 2 net ° brake.

7 And they beckoned 5 unto their partners, which were ° in the ° other 2 ship, that they should come and help them. And they came, and filled both the 2 ships, so that they ° began to sink.

a 8 When Simon Peter 2 saw it, he fell down at ° Jesus' knees, saying, ° "Depart 3 from me; for ° I am ° a sinful man, O ° Lord."

9 For ° he was astonished, and all that were ° with him, 5 at the 4 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 8 Jesus said 4 unto Simon, ° "Fear ° not; 3 from henceforth thou shalt ° catch ° men."

z 11 And when they had brought their ships ° to 3 land,

y they ° forsook all, and followed Him.

G Q¹ S 12 And 1 it came to pass, ° when He was 7 in ° a certain ° city,

T U ° behold a 8 man ° full of leprosy: who 2 seeing 8 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 12 will: ° be thou clean." And immediately the leprosy departed 3 from him.

5. 1-11 (E³, p. 1442). GENNESARET. (Introversion.)

E³ y | 1. People. "Pressed upon Him."
z | 2, 3. Ships. Standing.
a | 4-7. Miracle.
α | 8-10. Effects.
z | 11-. Ships. Landing.
y | -11. Disciples. "Followed Him."

2 saw. Ap. 133. I. 1. Not the same word as in v. 27. two ships. At that time there were about 4,000 on the lake. ships=boats.

standing: i. e. at anchor. Eng. idiom is "lying" the fishermen. This call was not that of Mark 1. 16-20. When the Lord said "Let us go", &c. (Mark 1. 38), they perhaps did not go with Him, but returned to their ships. But from this second call they never left Him. See v. 11, below.

out of=away from. Gr. apo. Ap. 104. iv, as in v. 36. Not the same word as in vv. 3, 17.

washing. Gr. apoplunō. Ap. 136. vi. At the first call they were casting their net (amphiblēstron). Here they were washing their nets.

nets. Gr. pl. of diktuon. Cp. John 21. 6-11.

3 into. Gr. eis. Ap. 104. vi. Not the same word as in v. 16.

prayed=asked. See Ap. 134. 3. Not the same word as in v. 16. thrust out=push off. A nautical word. from=away from. land. Gr. gē. Ap. 129. 4.

sat down. The attitude for teaching. See note on 4. 20. taught=was teaching. Imperf. Tense.

out of. Gr. ek. Ap. 104. vii. Not the same as in vv. 2, 36.

4 when He had left speaking. The Aorist Tense implies the immediate succession of the events.

unto. Gr. pros. Ap. 104. xv. 3. The same word as in v. 10.

Launch out. Same as "thrust out" in v. 3. Addressed to one (Peter).

let down=let ye down: addressed to all. Occ. seven times; five of these by Luke, here, v. 5; Acts 9. 25; 27. 17, 30. The other two are Mark 2. 4. 2 Cor. 11. 33.

for=with a view to. Gr. eis. Ap. 104. vi. Not the same word as in v. 14-. Same as in v. -14.

draught=haul. Used of what is drawn, from Anglo-Saxon drag-an. 5 unto=to.

Master. Gr. Epistatēs. A word peculiar to Luke, implying knowledge and greater authority than Rabbi, or Teacher. Occ. seven times (5. 5; 8. 24, 24, 45; 9. 33, 49; 17. 13, and nowhere else). See Ap. 98. XIV. iv.

all=all through. Gr. dia. Ap. 104. v. 1.

at=upon, or [relying] upon. Gr. epi. Ap. 104. ix. 2. As in v. 9. Not with the same case as in v. 27.

6 multitude=shoal.

brake=were beginning to break. Imperf. Tense. Occ. 8. 29 and Acts 14. 14. Elsewhere only in Matt. 26. 65. Mark 14. 63 ("rent").

7 in. Gr. en. Ap. 104. viii. Not the same as in vv. 18, 19. Ap. 124. 2. began to sink=are now sinking.

8 Jesus. Ap. 98. X. I am a sinful man. True conviction has regard to what one is, not to what one has done. Cp. Manoah (Judg. 13. 22), Israel (Ex. 20. 19), men of Beth-shemesh (1 Sam. 6. 20), David (2 Sam. 12. 13), Job (Job 40. 4; 42. 2-6), Isaiah (Isa. 6. 5). a sinful man=a man (Ap. 123. 2) a sinner. Emphasizing the individual. Lord. Not "Jesus", as in 4. 34. Ap. 98. VI. i. α. 3 A. 9 he was astonished=astonishment laid hold of him. with=

united with. Gr. sun. Ap. 104. xvi. 10 also James=James also. Zebedee. Aram. Ap. 94. III. 3. not. Gr. mē. Ap. 105. II. catch=be capturing (alive), used of taking captives. Gr. zōgreō.

Occ. only here, and 2 Tim. 2. 26. men. Ap. 123. 1. 11 to. Gr. epi. Ap. 104. ix. 3. forsook all=let go all. Not the same word as in v. 28. Cp. 18. 28-30. Mark 10. 29, 30. See note on v. 2.

5. 12-9. 20 [For Structure see next page].

12 when He was=in (Gr. en, as in v. 7) His being. 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. 18 and Mark 1. 45 with 5. 29, Matt. 9. 10 and Mark 2. 15, it seems clear that that certain city was not Capernaum. The attempts to "touch" the Lord were all in that city or neighbourhood (6. 19, Matt. 9. 20; 14. 36. Mark 3. 10; 6. 56. Cp. 5. 15). Hence this city was probably Chorazin. behold. Fig. Asterismos. Ap. 6, and 133. I. 2. full of leprosy. "Full", in this connection, is a medical word. Cp. Col. 4. 14. See note on Ex. 4. 6. on. Gr. epi. Ap. 104. ix. 3. Not the same case as in v. 24. besought. Gr. deomai. Ap. 134. I. 5. Lord. Now being proclaimed as to His person: the King, Lord of all and yet (v. 24) the Son of man. Cp. Matt. 8. 2, 6, 8, 20. if. Denoting a contingent probability. See Ap. 118. I. b. wilt. Gr. thelō. Ap. 102. 1. clean. The sick are healed: lepers are cleansed. 13 touched. See note on "city", v. 12. be thou clean=be thou made clean (Passive).

A.D. 27

14 And $\xi\tau$ ° charged him to tell ° no man : ° but ° “go, and shew thyself to the priest, and offer ° for thy ° cleansing, according as ° Moses commanded, ° for a testimony unto them.”

15 But so much the more went there a ° fame abroad ° of Him : and great multitudes ° came together to hear, and to be healed ° by Him ° of their infirmities.

V 16 And $\xi\tau$ ° withdrew himself ° into the wilderness, and ° prayed.

S 17 And ° it came to pass ° on ° a certain day,

T V as $\xi\tau$ was teaching, ° that there were Pharisees and ° doctors of the law sitting by, which were come ° out of every town of ° Galilee, and ° Judæa, and ° Jerusalem : and the power of ° the LORD was ° present ° to heal ° them.

U W b 18 And, ° behold, ° men ° brought ° in a ° bed a ° man which was ° taken with a palsy : and they sought ° means to bring him in, and to ° lay ° him before Him.

19 And when they could ° not find ° by what way they might bring him in ° because of the multitude, they went ° upon the housetop, and let him down ° through the tiling ° with his couch ° into the midst before ° Jesus.

c 20 And when He ° saw ° their faith, He said unto him, ° “Man, thy sins ° are forgiven thee.”

X 21 And the scribes and the Pharisees began to reason, saying, “Who is This Which speaketh blasphemies? Who ° can forgive sins, but ° God alone?”

W c 22 But when Jesus ° perceived their ° thoughts, He ° answering said ° unto them, “What reason ye ° in your hearts?”

23 Whether is easier, to say, ‘Thy sins ° be forgiven ° thee’; or to say, ‘Rise up and walk?’

24 But ° that ye may ° know that ° the Son of man hath ° power ° upon ° earth to forgive sins,” (He said ° unto the sick of the palsy,) “I say ° unto thee, ‘Arise, and take up thy couch, and go ° into thine house.’”

b 25 And ° immediately he rose up before them, and took up that ° whereon he lay, and departed ° to his own house, glorifying ° God.

X 26 And ° they were all ° amazed, and they

5. 12—9. 21 (G, p. 1427). THE SECOND PERIOD OF THE LORD'S MINISTRY. PROCLAMATION OF THE KING. (Repeated Alternation.)

G Q¹ | 5. 12-26. Tour. Miracles.
R¹ | 5. 27-39. Disciples. Call of Levi.
Q² | 6. 1-11. Tour. Sabbaths.
R² | 6. 12-16. Disciples. Call of the Twelve.
Q³ | 6. 17-8. 56. Tour. Healing and Teaching.
R³ | 9. 1-10-. Disciples. Mission of the Twelve, and return.
Q⁴ | 9. -10-17. Tour. Miracle.
R⁴ | 9. 18-21. Disciples. Confession of Messiah.

5. 12-26 (Q¹, above). TOUR. MIRACLES. (Extended Alternation and Introversion).

Q¹ | S | 12-. A certain city.
T | U | -12-15. Miracle. Leper. “Lord”.
V | 16. Prayer.
S | 17-. A certain day.
T | V | -17. Teaching.
U | 18-26. Miracle. Paralytic. “Son of man”.

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... shew, &c. See Lev. 14. 1-32.

for=concerning. Gr. *peri*. Ap. 104. xiii. 1.

Moses. See note on Matt. 8. 4. The first of ten occ. in Luke; 2. 22; 5. 14; 9. 30, 33; 16. 29, 31; 20. 28, 37; 24. 27, 44.

15 fame=report. Gr. *logos*.

of=concerning. Gr. *peri*. Ap. 104. xiii. 1.

came together=kept coming together.

by. Gr. *hupo*. Ap. 104. xviii. 1. All the texts omit “by Him”.

of=from. Gr. *apo*. Ap. 104. iv.

16 withdrew=continued withdrawn. Peculiar to Luke here, and 9. 10.

into=in. Gr. *en*. Ap. 104. viii.

prayed. Gr. *proseuchomai*. Ap. 134. I. 2. The second recorded occasion in Luke; see 3. 21.

17 on=in. Gr. *en*. Ap. 104. viii. See the Structures “S” and “S”.

a certain day=in one of the days.

that=and.

doctors, &c.=teachers of the law. Gr. *nomodidaskalos*. Occ. only here, Acts 5. 34, and 1 Tim. 1. 7.

Galilee, ... Judæa, ... Jerusalem. Palestine was divided into the three districts (mountain, sea-shore, and valley). Cp. Acts 1. 8; 10. 39.

the LORD=Jehovah. Ap. 98. VI. i. a. 1. B. b.

to=for, or with a view to. Gr. *eis*. Ap. 104. vi.

them. TTrm. A V H 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. (Alternation and Introversion.)

U	W	b	|	18, 19. The Paralytic. Brought.
		c	|	20. Forgiveness. Declared.
		X	|	21. Effect. Enemies Reasoning.
W	c	|	22-24. Forgiveness. Bestowed.	
		b	|	25. The Paralytic. Healed.
		X	|	26. Effect. People Glorifying.

18 brought=carrying. in=upon. Gr. *epi*. Ap. 104. viii. bed=couch. Gr. *klinē*; not the poor man's bed, *krabbaton*. John 5. 10. taken with a palsy=paralysed. Gr. *paraluomai*. Not the same word as in 4. 38. Luke always uses the Verb, not the Adj. (contrast Matt. 4. 24; 8. 6. Mark 2. 3-10). Cp. Acts 8. 7. Strictly medical usage. Cp. Col. 4. 14. lay=place. 19 by. Gr. *dia*. All the texts omit. because=on account of. Gr. *dia*. Ap. 104. v. 2. upon. Gr. *epi*. Ap. 104. ix. 3. through. Gr. *dia*. Ap. 104. v. 1. 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. 22 perceived=well knowing. Gr. *epiginōskō*. Ap. 132. I. iii. thoughts=reasonings. answering said. See note on Deut. 1. 41, and Ap. 122. 3. 23 be=have been. thee=to thee. 24 that=in order that. know. Gr. *oida*. Ap. 132. I. 1. the Son of man. Ap. 98. XVI and 99. First occ. in Luke; cp. twenty-sixth, 24. 7. power=authority. Ap. 172. 5. upon. Gr. *epi*. Ap. 104. ix. 1. earth. Gr. *gē*. Ap. 129. 4. 25 immediately. Gr. *parachrēma*. See 1. 64; 4. 39. Outside Luke and Acts it occurs only in Matt. 21. 19, 20. to=into, as in v. 24, above. 26 they... amazed=amazement seized them all.

- A. D. 27 glorified ²¹ God, and were ^o filled with fear, ^o saying, "We have ^o seen ^o strange things to day."
- R¹ Y ²⁷ And ^o after these things He went forth, and ^o saw a ^o publican, named ^o Levi, sitting ^o at ^o the receipt of custom: and He said ⁵ unto him, "Follow Me."
- Z ²⁸ And he ^o left all, rose up, and followed Him.
- Y ²⁹ And ²⁷ Levi made Him a great ^o feast ⁷ in his own house: and there was a great company of ²⁷ publicans and of ^o others that sat down ^o with them.
- Z A ³⁰ But ^o their scribes and Pharisees murmured ^o against His disciples, saying, "Why do ye eat and drink ²⁹ with ^o publicans and sinners?"
- B ³¹ And ⁸ Jesus answering said ⁴ unto them, "They that are ^o whole need ^o not a physician; but they that ^o are ^o sick.
³² ^o I came ³¹ not to call ^o the righteous, but sinners ^o to ^o repentance."
- A ³³ And they said ⁴ unto Him, "Why do the disciples of John fast ^o often, and ^o make ^o prayers, and likewise *the disciples* of the Pharisees; but Thine ^o eat and drink?"
- B C¹ ³⁴ And He said ⁴ unto them, ^o "Can ye make the ^o children of the bridechamber fast, ^o while the bridegroom is ²⁹ with them?
³⁵ But ^o the days will come, ^o when the bridegroom ^o shall be taken away ³ from them, and ^o then shall they fast ⁷ in those days."
- C² ³⁶ And He spake ^o also a parable ⁴ unto them; ^o "No man putteth a piece of a ^o new garment ¹⁹ upon an old; ^o if otherwise, then ^o both the ^o new maketh a rent, and the piece that was *taken* ² out of the ^o new ^o agreeth ³¹ not with the old.
- C³ ³⁷ And ³⁶ no man putteth ^o new wine ³ into old ^o bottles; else the ^o new wine will burst the ^o bottles, and ^o be spilled, and the ^o bottles shall perish.
³⁸ But ³⁷ new wine must be put ³ into ³⁷ new ³⁷ bottles; and both are preserved.
- C⁴ ³⁹ No man also having drunk old *wine* straightway desireth ³⁷ new: for he saith, 'The old is ^o better.'

to=unto, with a view to. Gr. *eis*. Ap. 104. vi.

pukna. Occ. only here and in Acts 24. 26. 1 Tim. 5. 23. **make prayers**. Note this as distinguished from *praying*. **prayers**=petitions, or supplications. Not used in the other Gospels. See Ap. 134. II. 3. **eat and drink**. Like ordinary people, without making it a part of their religion.

5. 34-39 (B, above). THE LORD'S ANSWER. (Division.)

B	C ¹	34, 35. The Sons of the Bridechamber.
	C ²	36. Old and New Garments.
	C ³	37, 38. Old and New Wine-skins.
	C ⁴	39. Old and New Wine.

34 Can ye make=Ye surely cannot (Gr. *mē*. Ap. 105. II), can ye? **children, &c.**=sons (Ap. 108. iii). Heb. idiom for the bridal party. **while**=in (Gr. *en*. Ap. 104. viii) the time when. **35 the days will come**=there will come days [for those]. **when**. All the texts read "and when", following up the Fig. *Aposiopēsis* (Ap. 6), as though the time for revealing the fact of His crucifixion had not yet come. **shall be taken away**. Gr. *apairō*. Occ. only here, and the parallels (Matt. 9. 15. Mark 2. 20) implying a violent death; as "lifted up" in John 3. 14. **then shall they fast**. As they did (Acts 13. 2, 3). **36 also a parable**=a parable also. **No man, &c.**=that no one (Gr. *oudeis*. Ap. 105. I), [having rent a piece] from a new garment, putteth it upon an old. **new**. Gr. *kainos*. See note on Matt. 9. 17. if. Ap. 118. 2. a. **both, &c.**=he will both rent the new, and the new will not agree with the old. **agreeth**=harmonizeth. Gr. *sumphōnēō*. **37 new**=fresh made. Gr. *neos*. See note on Matt. 9. 17. **bottles**=wine-skins. **be spilled**=it will be poured out. **39 better**=good. So all the texts.

filled with=filled of. Cp. 1. 15; 4. 28; 6. 11. Matt. 22. 10 (furnished). Acts 5. 17, &c. **saying**=saying that. See 4. 21, 24, 41; 23. 43, &c. **seen**. Ap. 133. I. 1. **strange things**=paradoxes, i. e. contrary to what is generally seen.

5. 27-39 (R¹, p. 1446). DISCIPLES. CALL OF LEVI. (Alternation.)

R¹ Y | 27. Levi. His call.
Z | 28. His obedience.
Y | 29. Levi. His feast.
Z | 30-39. His instruction.

27 after. Gr. *meta*. Ap. 104. xi. 2. **saw**=viewed with attention. Gr. *theomai*. Ap. 133. I. 12. **publican**=toll-collector, or tax-gatherer. See on 3. 12. **Levi**. There can be no doubt about Levi and Matthew being different names for the same person (Matt. 9. 9. Mark 2. 14). For similar changes, at epochs in life, cp. Simon and Peter, Saul and Paul. Matthew is an abbreviation of *Mattathias*=Gift of God, and he is so called after this. "Sitting" shows he was a custom-house officer. **at**. Gr. *epi*. Ap. 104. ix. 3. **the receipt of custom**=the toll office. **28 left**=left behind. Not the same word as "forsook" in v. 11. **29 feast**=reception (banquet). Gr. *dochē*. Occ. only here and 14. 13. **others**. See Ap. 124. 1. **with**=in company with. Gr. *meta*. Ap. 104. xi. 1.

5. 30-39 (Z, above). HIS INSTRUCTION. (Alternation.)

Z | A | 30. Scribes and Pharisees. Question.
B | 31, 32. The Lord's Answer.
A | 33. Scribes and Pharisees. Question.
B | 34-39. The Lord's Answer.

30 their scribes and Pharisees=the scribes and Pharisees among 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. **against**. Gr. *pros*. Ap. 104. xv. 3. **publicans**=the publicans. See v. 27. **31 whole**=in health (Matt. and Mark have "strong"). This (*hugiainō*) is the medical word (Col. 4. 14), as in 7. 10; 15. 27. 3 John 2. Paul uses it in a moral sense (1 Tim. 1. 10; 6. 3. 2 Tim. 1. 13; 4. 3. Tit. 1. 9, 13; 2. 1, 2). **not**. Gr. *ou*. Ap. 105. 1. **are**=have themselves. **sick**=sickly, in an evil condition. Gr. *kakōs*. Adv. of *kakos*. Ap. 128. III. 2. **32 I came**=I have come. **the righteous**=righteous ones. **repentance**. Ap. 111. II. 1. **33 often**. Gr.

Q² D¹
A. D. 27

6 And °it came to pass °on °the second sabbath after the first, that He °went °through the °corn fields; and His disciples plucked the ears of corn, and °did eat, rubbing them in their hands.

2 And certain of the Pharisees said unto them, "Why do ye that which is °not lawful to do ¹ on the sabbath days?"

3 And °Jesus °answering °them said, °"Have ye °not read so much as this, °what David did, when himself was an hungred, and they which were °with him;

4 How he went °into the house of God, and °did take and eat the shewbread, and gave °also to them that were ³ with him; which it is ² not lawful to eat but for the priests alone?"

5 And he said unto them, That °the Son of man is Lord °also of the sabbath.

D² E d

6 And ¹ it came to pass °also ¹ on another sabbath, that He entered ⁴ into the synagogue and taught: and there was a °man °whose right hand was °withered.

7 And the scribes and Pharisees °watched Him, °whether He would °heal ¹ on the sabbath day;

°that they might °find an accusation against Him.

E d

8 But he °knew their °thoughts, and said to the °man which had the withered hand, "Rise up, and stand forth °in the midst." And he arose and stood forth.

9 Then said ³ Jesus °unto them, °"I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save °life, or to destroy it?"

10 And °looking round about upon them all, He said unto the °man, "Stretch forth thy hand." And he did so: and his hand was restored °whole as the °other.

11 And they were °filled with °madness; and °communed one °with another what they might do to ³ Jesus.

R² F

12 And ¹ it came to pass °in those days, that He went out ⁴ into °a mountain °to pray, and °continued all night

in °prayer to God.

13 And when it °was day, He called unto Him His disciples: and °of them He chose twelve, whom °also He named apostles;

14 Simon, (whom He °also named Peter,) and Andrew his brother, James and John, Philip and °Bartholomew,

6. 1-11 (Q², p. 1446). TOUR. SABBATHS. (Division.)

Q² | D¹ | 1-5. One Sabbath. The Corn-fields.
D² | 6-11. Another Sabbath. The Synagogue.

1 it came to pass. A Hebraism. on. Gr. en. Ap. 104. viii. Not the same word as in vv. 20, 39, 49.

the second sabbath after the first. All this represents only one word in the Greek (*deuteroprōtos*), i. e. the second-first. Occ. only here in the N.T. The first and second sabbaths can occur only in the week of the three great Feasts. The first day of these feasts is a Sabbath "high day" (Heb. *yōm tōv*), and is the "first" or great sabbath, whatever day of the week it falls on (see Lev. 23. 7, 24, 35), the weekly sabbath then becomes the "second".

This "second sabbath" was therefore the ordinary weekly sabbath, as is clear from Matt. 12. 1. Not seeing this the current Greek texts solve the difficulty by omitting the word altogether! L Trm. WH R.

went=was going. through. Gr. *dia*. Ap. 104. v. 1. corn fields. See Matt. 12. 1. did eat=were eating.

2 not. Gr. *ou*. Ap. 105. I. Not the same word as in vv. 28, 30, 37, 39, 49.

3 Jesus. Ap. 98. X. answering . . . said. See note on Deut. 1. 41. them=to (Gr. *pros*. Ap. 104. xv. 3) them.

Have ye not read. See Ap. 143. not=not so much as. Gr. *ouden*, compound of *ou*. Ap. 105. I.

what David did. See notes on Matt. 12. 4. with=in company with. Gr. *meta*. Ap. 104. xi. 1.

4 into. Gr. *eis*. Ap. 104. vi. did take. Peculiar to Luke. also to them=to them also.

5 the Son of man. See Ap. 98. XVI. also of the sabbath=of the sabbath also.

6. 6-11 (D², above). ANOTHER SABBATH. THE SYNAGOGUE. (Repeated and Extended Alternation.)

D² | E | d | 6. Withered hand.
e | 7-. Enemies. Watching.
f | -7. Purposed Accusation.
E | d | 8-10. Withered hand. Healed.
e | 11-. Enemies. Madness.
f | -11. Purposed Machination.

6 also on another sabbath=on another sabbath also. Cp. Matt. 12. 9-14. Mark 3. 1-6.

man. Gr. *anthrōpos*. Ap. 123. 1. whose right hand=his hand, the right [one]. withered. See on Mark 3. 1.

7 watched = kept watching. Imperf. Tense. Cp. Mark 3. 2.

whether=if, &c. Assuming the possibility of the condition. Ap. 118. 2. a. heal. See v. 18. that=in order that. find. Peculiar to Luke.

8 knew=all along knew. Imperf. Tense. Gr. *oida*. Ap. 132. I. 1. Not the same word as in v. 44.

thoughts=reasonings (cp. Matt. 15. 19. James 2. 4). in. Gr. *eis*. Ap. 104. viii. Not the same word as in vv. 12, 17, 23, 41, 42.

9 unto. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in v. 35. I will ask. All the texts read, "I ask", i. e. "I further ask". life=a soul. See Ap. 110. III. 1. **10** looking round, &c. Mark's Divine supplement is "with anger", &c. whole=healed. other. See Ap. 124. 1. **11** filled with=filled of. See note on 5. 26. madness=senseless rage. communed=began to discuss. with=[saying] one to. Gr. *pros*. Ap. 104. xv. 3.

6. 12-16 (R², p. 1446). DISCIPLES. CALL OF THE TWELVE. (Alternation.)

R² | F | 12-. Time. Night.
G | -12. Act. Prayer.
F | 13. Time. Days.
G | 14-16. Act. Calling of the Twelve.

12 in. Gr. *en*. Ap. 104. viii. Not the same word as in vv. 8, 17, -23. a=the. to pray. The third of seven such occasions in Luke. See note on 3. 21. continued all night. Peculiar to Luke. A medical word. Cp. Matt. 14. 23. prayer to God. Gr. prayer of God. Gen. of Relation. Ap. 17. 5.

13 was=became. of=from. Gr. *apo*. Ap. 104. iv. Not the same word as in vv. 34, 44, 45. also He named apostles=He named apostles also. Peculiar to Luke. **14** also named=named also. See Ap. 141. Bartholomew. Ap. 94. III. 3.

A. D. 27

15 °Matthew and °Thomas, James the son of °Alphæus, and Simon called Zelotes, 16 And Judas the brother of James, and Judas Iscariot, which °also was the traitor.

Q³ H K¹

17 And He came down ³ with them, and °stood °in °the plain, and °the company of His disciples, and a great multitude of people °out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear Him, and to be °healed ¹³ of their diseases; 18 And they that were °vexed °with unclean °spirits: and they were °healed. 19 And the whole multitude °sought to touch Him: for there °went °virtue °out of Him, and ¹⁷ healed them all.

L M g

20 °And ^{5e} lifted up His eyes °on His disciples, and said, °“Blessed be ye poor: for yours is °the kingdom of God.

h

21 ²⁰ Blessed are ye that hunger °now: for ye shall be filled.

i

Blessed are ye that weep °now: for ye shall ⁶ laugh.

j

22 ²⁰ Blessed are ye, when ⁶ men shall hate you, and when they shall °separate you from their company, and shall reproach you, and °cast out your name as °evil, °for °the Son of man’s sake. 23 Rejoice ye ¹² in that day, and leap for joy: for, °behold, your reward is great ¹² in °heaven: for °in the like manner did their fathers °unto the prophets.

g

24 °But °woe unto you that are rich! for ye °have received your °consolation.

h

25 ²⁴ Woe unto you that °are full! for ye shall hunger.

i

²⁴ Woe unto you that laugh now! for ye shall mourn and weep.

j

26 ²⁴ Woe unto you, when all ⁶ men shall speak well of you! for so did ²³ their fathers to °the false prophets.

N O R T k

27 But I say unto you which hear, °Love your enemies,

l

do °good to them which hate you,

15 Matthew and Thomas . . . Alphæus. All Aramaic. Ap. 94. III. 8.

16 also was the traitor = became even a traitor.

6. 17-8. 56 (Q³, p. 1446). TOUR. HEALING AND TEACHING. (Introversion.)

Q³ H | K¹ | 6. 17-19. Works. Healing.
L | 6. 20-49. Teaching.
K² | 7. 1-17. Works. Miracles.
J | 7. 18-35. Concerning John.
J | 7. 36-47. Concerning the Pharisees.
H | K³ | 7. 48-50. Work. Forgiveness.
L | 8. 1-21. Teaching.
K⁴ | 8. 22-56. Works. Miracles.

17 stood = stopped. in = on. Gr. *epi*. Ap. 104. ix. 1. the plain = a level [spot]. the company = a crowd. out of = away from. Gr. *apo*. Ap. 104. iv. healed. Gr. *iaomai*. Cp. 5. 17. 18 vexed = beset. with. Gr. *hupo*. Ap. 104. xviii. 1, but the Texts read *apo*. spirits. Gr. *pneuma*. See Ap. 101. xi. healed. Gr. *therapeuō*. Cp. 5. 16.

19 sought . . . went, &c. Both are the Imperf. Tense = all the while were seeking to touch Him, for virtue was going out, &c. virtue = power. Ap. 172. 1. out of = from (beside). Gr. *para*. Ap. 104. xii. 1.

6. 20-49 (L, above). TEACHING. (Introversion and Alternation.)

L | M | 20-26. Blessing and Woe.
N | O | 27-38. Discipleship.
P | 39. Parable.
N | O | 40. Discipleship.
P | 41-45. Parable.
M | 46-49. Blessing and Woe. (Stability and Instability.)

6. 20-26 (M, above). BLESSING AND WOE. (Extended Alternation.)

M | g | 20. Poor.
h | 21-. Hungry.
i | -21. Weepers. } Blessings.
j | 22, 23. Hated, &c.
g | 24. Rich.
h | 25-. Full. } Woes.
i | -25. Laughers.
j | 26. Praised.

20 And, &c. Not “Luke’s version” of “the Sermon on the Mount”, but a repetition in a different form of certain parts of it on a subsequent occasion. Why create a “discrepancy” by supposing that our Lord never repeated any part of His discourses? Cp. Isa. 28. 9-13. lifted up His eyes. Peculiar to Luke.

on = unto. Gr. *eis*. Ap. 104. vi. Blessed, &c. = Happy. See note on Matt. 5. 3. the kingdom of God. See Ap. 114. 21 now. In contrast with the future. In Divine reckoning the best always comes last. Peculiar to Luke. 22 separate you, &c. = cut you off. cast out, &c. Cp. Deut. 22. 19. evil. Gr. *poneros*. Ap. 128. III. 1. for = on account of. Gr. *heneka*. the Son of man. See Ap. 98. XVI. 23 behold. Fig. *Asterismos*. Ap. 6. heaven = the heavens. See notes on Matt. 6. 9, 10. in the like manner = according to (Gr. *kata*. Ap. 104. x. 2) the same things. unto = to. 24 But. Gr. *plēn*. Emphatic. woe. 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. *apechō*. The common word in the Papyri for a receipt. See note on Matt. 6. 2. consolation. Gr. *paraklēsis* = comfort. Akin to “Comforter”. John 14. 16, 26, &c. Cp. Luke 2. 25. 25 are full = have been filled. 26 the false prophets. Cp. Jer. 5. 31. 1 Kings 18. 19, 22; 22. 11. Isa. 30. 10.

6. 27-38 (O, above). DISCIPLESHIP. (Introversion.)

O | R | 27-36. Positive.
S | 37. Negative.
R | 38. Positive.

6. 27-36 (R, above). POSITIVE. (Extended Alternation and Introversion.)

R | T | k | 27-. Love to enemies. }
l | -27-29. Do good. } Command.
m | 30. Give.
U | n | 31. Rule. Human.
o | 32-34. Reasons.
T | k | 35-. Love to enemies. }
l | -35-. Do good. } Command.
m | -35-. Lend.
U | o | -35. Reason.
n | 36. Rule. Divine.

27 Love. Gr. *agapaō*. See Ap. 135. 1. good = well.

A. D. 27

28 ° Bless them that curse you, and ° pray ° for them which despitefully use you.
29 And unto him that smiteth thee ° on the one ° cheek offer ° also the ° other; and him that taketh away thy ° cloke forbid ° not to take thy ° coat also.

m

30 Give to every man that asketh of thee; and ¹³ of him that taketh away thy goods ask them ²⁹ not again.

U n

31 And ° as ye ° would that ° men should do to you, do ^g also to them likewise.

o

32 ° For ° if ye love them which love you, ° what ° thank have ye? for sinners also love those that love them.

33 And ° if ye do good to them which do good to you, ³² what thank have ye? for sinners also do even the same.

34 And ³³ if ye lend to them ° of whom ye hope to receive, ³² what thank have ye? for sinners also lend to sinners, to receive ° as much again.

T k

35 But ²⁷ love ye your enemies,

l

and do good,

m

and lend, hoping for nothing again; and your reward shall be ° great, and ye shall be the ° children of the Highest:

U o

for ^g he is kind ° unto the unthankful and to the ²² evil.

n

36 ° Be ye therefore ° merciful, ³¹ as your Father also is ° merciful.

S

37 Judge ²⁹ not, and ye shall ° not be judged: condemn ²⁹ not, and ye shall ° not be condemned: forgive, and ye shall be forgiven:

R

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall ° men give ⁴ into your bosom. For with the same measure that ye ° mete withal it shall be measured to you again."

P

39 And He spake a parable unto them, ° "Can the blind lead the blind? ° shall they ² not both fall ⁴ into the ditch?"

N O

40 The disciple is ² not ° above his ° master: but every one that is ° perfect shall be as his master.

P

41 And why ° beholdest thou the ° mote that is ¹² in thy brother's eye, but perceivest ² not the ° beam that is ¹² in thine own eye?

42 Either how ° canst thou say to thy brother, 'Brother, let me pull out the ⁴¹ mote that is ¹² in thine eye,' when thou thyself ⁴¹ beholdest ² not the ⁴¹ beam that is ¹² 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 ¹² in thy brother's eye.

43 For a good tree bringeth ² not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree ° is known ° by ° his own fruit. For ° of thorns men do ² not gather figs, nor ° of a ° bramble bush gather they grapes.

45 A good ⁶ man ⁴² out of the good treasure of his heart bringeth forth that which is good;

28 Bless. Not the same word as in *vv.* 20, 21, 22. pray. See Ap. 134. I. 2.

for = on behalf of. Gr. *huper*. Ap. 104. xvii. 1.

29 on. Gr. *epi*. Ap. 104. ix. 3. Not the same word as in *vv.* 1, 2, 6, 7, 20. cheek = jaw.

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.

31 as = according as. would = desire. Gr. *thelō*. See Ap. 102. 1.

32 For = And.

if. Assuming the hypothesis. Ap. 118. 2. a. what = what kind of.

thank. Gr. *charis*. Occ. more than 150 times; eight in Luke, here, *vv.* 33, 34; 1. 30; 2. 40, 52; 4. 22; 17. 9; not once in Matt. or Mark; generally transl. "grace", Ap. 134. I. 1.

33 if ye do good. The condition being quite uncertain, where experience will decide. Ap. 118. 1. b.

34 of = from. Gr. *para*. Ap. 104. xii. 1.

as much again = the like.

35 great. Emph. by Fig. *Hyperbaton*. Ap. 6.

children = sons. Ap. 108. iii.

the Highest. Put by Fig. *Metonymy* (of Adjunct) for Him Who is on high. See note on 1. 32.

unto. Gr. *epi*. Ap. 104. ix. 3.

36 Be ye = Become ye.

merciful = compassionate. Gr. *oiktirmōn*. Occ. only here and James 5. 11.

37 not. Gr. *ou mē*. Ap. 105. III.

38 men = [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.

40 above. Gr. *huper*. Ap. 104. xvii. 2.

master = teacher. Gr. *didaskalos*. Ap. 98. XIV. v.

perfect = set to rights (by his instruction being complete). See Ap. 125. 8.

41 beholdest. See Ap. 133. I. 5.

mote . . . beam. See notes on Matt. 7. 3.

42 canst thou . . . ? = art thou able?

out of. Gr. *ek*. Ap. 104. vii. Not the same word as in *vv.* 17, 19.

44 is known = gets to be known. Gr. *ginōskō*. Ap. 132. I. ii. by. Gr. *ek*. Ap. 104. vii.

his = its. of = from. Gr. *ek*. Ap. 104. vii.

bramble bush. Gr. *batos*. Occ. outside Luke and Acts only in Mark 12. 26. It is the same word in Ex. 3. 2-4 (Sept.).

45 of = out of. Gr. *ek*. Ap. 104. vii. Cp. Isa. 32. 6.

46 Lord, Lord. Fig. *Epizeuxis* (Ap. 6), for emphasis. Ap. 98. VI. i. a. 2. B. a.

47 Whosoever = Every one. Fig. *Synecdochē* (of Genus), Ap. 6. Put for those only who come.

to. Gr. *pros*. Ap. 104. xv. 3.

sayings = words. Pl. of *logos*. Not the same word as in 7. 1. See note on Mark 9. 32.

I will shew . . . is like. Peculiar to Luke.

48 digged deep. Gr. digged and deepened. Fig. *Hendiadys* (Ap. 6), for emphasis: i. e. he dug—yea, he dug deep.

a = the. rock. Gr. *petra*. As in Matt. 16. 18.

flood, or inundation. Gr. *plēmmyra*. Only herein N.T.

and an ²² evil ⁶ man ⁴² out of the ²² evil treasure of his heart bringeth forth that which is ²² evil: for ° of the abundance of the heart his mouth speaketh.

46 And why call ye Me, ° Lord, Lord, and do not the things which I say?

47 ° Whosoever cometh ° to Me, and heareth My ° sayings, and doeth them, ° I will shew you to whom he ° is like:

48 He is like a ° man which built an house, and ° digged deep, and laid the foundation ²⁹ on ° a ° rock: and when the ° flood arose, the

M

A. D. 27

°stream °beat vehemently upon that house, and could °not shake it: °for it was founded °upon a rock.

49 But he that heareth, and °doeth 29 not, is like a °man that without a foundation built an house 43 upon the earth; against which the 48 stream did 48 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 °the elders of the Jews, °beseeching Him that He would come and heal his °servant.

q¹

4 And when they came °to °Jesus, they °besought Him °instantly, saying, That he °was worthy for whom He should do this:

5 "For he °loveth our nation, and °he hath built °us °a synagogue."

X² p²

6 Then °Jesus °went °with them. And when He was now °not far °from the house, the centurion °sent friends °to Him, °saying unto Him,

q²

°"Lord, °trouble °not Thyself: for I am °not worthy that Thou shouldest enter °under °my roof:

7 Wherefore neither thought I myself worthy to come °unto Thee: but °say in a word, and my °servant shall be healed.

8 For °I also am a °man °set °under authority, having °under °me soldiers, and I say unto one, 'Come,' and he cometh; and to another, 'Do this,' and he doeth it."

X³ p³

9 When °Jesus heard these things, °He marvelled 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.

stream = river. Gr. *potamos*.

beat vehemently = burst or brake. A medical term for a rupture.

for, &c. All the texts read "on account of (Gr. *dia*) its being well built", upon. Gr. *epi*. Ap. 104. ix. 3.

49 doeth not. The Negative expresses the feeling = doth not wish to do them.

it fell. All the texts read *sunepesen* for *epesen*, i.e. it collapsed.

ruin = breaking up. Another medical word.

7. 1-17 (K², p. 1449). WORKS. MIRACLES.

Division.

K² | V¹ | 1-10. The Centurion's Servant healed.

| V² | 11-17. The Widow's Son raised.

7. 1-10 (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.

| q¹ | 4, 5. The Elders praise.

X² | p² | 6-. Centurion comes.

| q² | 7-8. His own dispraise.

X³ | p³ | 9-. The Lord hears the Centurion.

| q³ | 9. The Lord's praise.

W | 10. The Servant healed.

1 ended = completed, or finished.

sayings. Gr. pl. of *rhēma*. Not the same word as in 6. 47. See note on Mark 9. 32.

in = into. Gr. *eis*. Ap. 104. vi.

audience = hearing. Gr. "ears". Put by Fig. Metonymy (of Adjunct), Ap. 6, for hearing.

into. Gr. *eis*. Ap. 104. vi.

Capernaum. See Ap. 169.

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.

servant = 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".

3 of = about. Gr. *peri*. Ap. 104. xiii. 1. Not the same word as in vv. 21-, -30, 35. Jesus. Ap. 98. X.

sent = sent away (the sender remaining behind). Gr. *apostellō*. Ap. 174. 1.

unto. Gr. *pros*. Ap. 104. xv. 3.

the elders - some of [the] elders.

beseeching = asking. Not the same word as in v. 4.

Ap. 134. I. 3. 4 to. Gr. *pros*. Ap. 104. xv. 3.

besought. Stronger word than in v. 3. Ap. 134. I. 6.

instantly = pressing, or urgently.

was = is: giving the exact words.

5 loveth. Gr. *agapaō*. Ap. 135. I. 1. he = he himself.

The Lord knew all the synagogues in Capernaum; so that this must have been some special synagogue, probably a new one, built since the event of Matt. 8. 5-13.

6 went = was going. with = in conjunction or fellowship with. Gr. *sun*. Ap. 1(4. xvi.

not far. In the former case, the Lord did not go; being prevented by the centurion. not. Gr. *ou*.

Ap. 105. 1. from. Gr. *apo*. Ap. 104. iv. sent. Gr. *pempō* (Ap. 174. 4) = to send with; the

envoy being accompanied by an escort. saying. He himself was present, and was the speaker.

Lord. Ap. 98. VI. i. a. 3. B. a. The Person of the Lord is the subject of this second period of His ministry.

See Ap. 119. trouble not Thyself. This second and similar address shows a greater depth of

humility, prob. grown since the former healing, of which the synagogue may have been a votive token.

not. Gr. *mē*. Ap. 105. II. Not the same word as in preceding and following clause. not worthy.

Gr. *ou*. As in first clause. under. Gr. *hupo*. Ap. 104. xviii. 2. mp. Emphatic by position

in the sentence. Fig. *Hyperbaton*. Ap. 6. 7 say in a word = say by, or with a word. Dative case.

servant. Here, it is Gr. *pais*. Ap. 108. iv. See note on v. 2. 8 I also am, &c. = I also, a man, am

appointed under (or, obedient to) authority. man. Gr. *anthrōpos*. Ap. 123. I. set appointed.

me = myself. 9 He marvelled, &c. The only other instance of the Lord's marvelling is at their

unbelief (Mark 6. 6). not. . . no, not = not even. Gr. *oude*. in. Gr. *en*. Ap. 104. viii.

10 to = unto. Gr. *eis*. Ap. 104. vi. whole = in good health. A medical word. See note on 5. 31.

that had been sick. Omitted by L T Tr. [A] WH R. Thus the antecedents and consequents, and subjects

of the two miracles differ in important details.

us = for us.

a synagogue = the synagogue.

8. 5-13. 6 went = was going. with = in conjunction or fellowship with. Gr. *sun*. Ap. 1(4. xvi.

not far. In the former case, the Lord did not go; being prevented by the centurion. not. Gr. *ou*.

Ap. 105. 1. from. Gr. *apo*. Ap. 104. iv. sent. Gr. *pempō* (Ap. 174. 4) = to send with; the

envoy being accompanied by an escort. saying. He himself was present, and was the speaker.

Lord. Ap. 98. VI. i. a. 3. B. a. The Person of the Lord is the subject of this second period of His ministry.

See Ap. 119. trouble not Thyself. This second and similar address shows a greater depth of

humility, prob. grown since the former healing, of which the synagogue may have been a votive token.

not. Gr. *mē*. Ap. 105. II. Not the same word as in preceding and following clause. not worthy.

Gr. *ou*. As in first clause. under. Gr. *hupo*. Ap. 104. xviii. 2. mp. Emphatic by position

in the sentence. Fig. *Hyperbaton*. Ap. 6. 7 say in a word = say by, or with a word. Dative case.

servant. Here, it is Gr. *pais*. Ap. 108. iv. See note on v. 2. 8 I also am, &c. = I also, a man, am

appointed under (or, obedient to) authority. man. Gr. *anthrōpos*. Ap. 123. I. set appointed.

me = myself. 9 He marvelled, &c. The only other instance of the Lord's marvelling is at their

unbelief (Mark 6. 6). not. . . no, not = not even. Gr. *oude*. in. Gr. *en*. Ap. 104. viii.

10 to = unto. Gr. *eis*. Ap. 104. vi. whole = in good health. A medical word. See note on 5. 31.

that had been sick. Omitted by L T Tr. [A] WH R. Thus the antecedents and consequents, and subjects

of the two miracles differ in important details.

V² Y R 11 ° And ° it came to pass the day after, that
A. D. 27 He went ¹ into a city called ° Nain;
s ° and many of His disciples went with Him,
° and much people.
Z t 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,
u ¹¹ and she was a widow: ¹¹ and much people of
the city was ° with her.
A v 13 ¹¹ And when ° the Lord ° saw her, He had
° compassion ° on her,
w ¹¹ and said unto her, "Weep ° not."
A v 14 ¹¹ And He ° came ¹¹ and ° touched the ° bier:
¹¹ and they that bare *him* ° stood still.
w ¹¹ And He said, ° "Young man, I say unto thee,
° Arise."
Z t 15 ¹¹ And ° he that was dead ° sat up, ¹¹ and
began to speak.
u ¹¹ And He delivered him to his mother.
Y s 16 ¹¹ And there came a fear on all: ¹¹ and they
glorified God, saying, That ° a great prophet
° is risen up ° among us; ¹¹ and, That God ° hath
visited His People.
r 17 ¹¹ And this ° rumour ° of Him went forth
° throughout all Judæa, ¹¹ and ° throughout all
the region round about.
J B¹ x 18 And the disciples of John ° shewed him
° of all these things.
y 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?"
x 20 When the ° men were come ° unto Him,
they said, "John Baptist hath sent us ° unto
Thee, saying, 'Art Thou ¹⁹ He That should
come? or ¹⁹ look we for ¹⁹ another?'"
y 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 ° Jesus answering said unto them,
"Go your way, and tell John what things ye
have ° seen and heard; how that ° the blind
° see, ° the lame walk, ° the lepers are cleansed,
° the deaf hear, ° the ° dead are ¹⁶ raised, ° to the
poor the gospel is preached.
23 And ° blessed is *he*, whosoever shall ° not
be offended ° in Me."

7. 11-17 (V², p. 1451). THE WIDOW'S SON
RAISED. (*Introversions and Alternations.*)
V² Y | r | 11-. The Lord. Entering into Nain.
s | -11. The people with the Lord.
Z | t | 12-. The dead man.
u | -12. His mother.
A | v | 13-. Compassion. } To the }
w | -13. Words. } Mother. } The
A | v | 14-. Acts. } To her } Lord.
w | -14. Words. } Son. }
Z | t | 15-. The dead man.
u | -15. The mother.
Y | s | 16. The people with the Lord.
r | 17. The Lord. His praise going out from Nain.

11 Verses 11-17 peculiar to Luke. Selected because it is connected with the Lord's Person as God—raiser of the dead; and as Man—full of compassion.

And. Note the Fig. *Polysyndeton* (Ap. 6), the "many ands" in these verses (11-17) emphasizing every detail. The "ands" in the English do not always agree with those in the Greek.

it came to pass. A Hebraism. See note on 1. 8. Nain. Now, *Nein*. Occ. only here in N.T. The ruins are on the slope of Little Hermon, west of Endor.

12 the gate. All funerals were outside. behold. Fig. *Asterismos*. Ap. 6. To call attention to the two great crowds meeting.

a dead man. Gr. *ho nekros*. Ap. 139. 1. 13 the Lord. This Divine title more frequent in Luke than in any of the other Gospels. See *vv.* 19, 31; 10. 1; 11. 1; 12. 42; 17. 5, 6; 19. 8; 22. 61. Ap. 98. VI. i. a. 3. A. saw. Gr. *eidon*. Ap. 133. I. 1. Not the same word as in *v.* 24.

compassion. See on *v.* 11 the reason for the selection of this miracle, here. on. Gr. *epi*. Ap. 104. ix. 2. not. Gr. *mē*. Ap. 105. II. 14 came = came up.

touched. Without defilement. Another remarkable fact, emphasized by the "and".

bier. Probably of wicker-work. stood still. Another remarkable particular.

Young man. Ap. 108. x. Arise. Ap. 178. I. 4. 15 he that was dead = the corpse. See Ap. 139. 1. sat up. A medical word (Col. 4. 14). Gr. *anakathizō*.

Occurs only here and Acts 9. 40. Common in medical writings; and found also in the Papyri, in a letter from a Christian servant to his absent master about the illness of his mistress (Milligan's *Selections*, p. 130).

16 a great prophet. See 9. 8, 19. is risen up. Ap. 178. I. 4.

among. Gr. *en*. Ap. 104. viii. 2. hath visited. Cp. 1. 68. John 3. 2. 17 rumour = report. Gr. *logos*.

throughout = in. Gr. *en*. Ap. 104. viii. 7. 18-35 (J, p. 1449). CONCERNING JOHN. (*Division.*)

J B¹ | 18-23. John's SECOND MISSION concerning the Lord.
B² | 24-35. The Lord's testimony concerning John.

7. 18-23 (B¹, above). JOHN'S SECOND MISSION CONCERNING THE LORD. (*Alternation.*)

B¹ | x | 18. Disciples of John. Report to him.
y | 19. John. Question sent to the Lord.
x | 20. Disciples of John. Report to the Lord.
y | 21-23. John. Answer sent to John.

18 shewed him = brought word. This became the occasion of John's second mission. If the Lord could raise the dead, why was he languishing in prison?

19 two = a certain two. The mission in Matt. 11. 1, &c., was earlier than this. See notes 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.

look we = do we look. another. Gr. *allos*. Ap. 124. 1. But Tr. and V^H read "heteros". Ap. 124. 2. 20 men. Gr. pl. of *anēr*. Ap. 123. 2. 21 same. Omit. No equivalent in the Greek.

cured = healed. of = from. Ap. 104. iv. infirmities = diseases (chronic). plagues = scourges (acute). Medical terms (Col. 4. 14). evil. Gr. *ponēros*. Ap. 128. III. 1. spirits. See Ap. 101. II. 12. 22 Jesus. Omit [L] T Tr. A V^H R. seen and heard. The evidence was not that they were miracles (*qua* miracles), but that the miracles were those that had been prophesied. See Isa. 29. 18; 85. 4-6; 60. 1-3. Had the Lord worked miracles far more extraordinary they would have been no evidence at all as to His claims. the ...

the, &c. 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. 1) are being evangelized (Ap. 121. 4). 23 blessed = happy. not be offended = find not (Gr. *mē*. Ap. 105. II) anything to stumble at.

B² C a
A. D. 27

24 And when the messengers of John were departed, He began to speak ³ unto the people ^o concerning John, "What ^o went ye out ¹ into the wilderness ^o for to see? A reed shaken ^o with the ^o wind?

25 But what ²⁴ went ye out ^o for to see? A ⁸ man clothed ⁹ in ^o soft raiment? ¹² Behold, they which ^o are gorgeously apparelled, and live ^o delicately, are ⁹ in ^o kings' courts.

26 But what ²⁴ went ye out ²⁵ for to see? ^o A prophet? Yea, I say unto you, and much more than a prophet.

27 This is ^{he}, ³ of whom ^o it is written, ¹² 'Behold, I send My messenger ^o before Thy face, which shall ^o prepare Thy way ^o before Thee.'

28 For I say unto you, ¹⁶ Among those that are ^o born of women there is ^o not a greater prophet than John the Baptist: but he that is ^o least ⁹ in ^o the kingdom of God is greater than he."

b 29 And all the people that heard ^{Him}, and the ^o publicans, ^o justified God, being baptized with the baptism of John.

cb 30 But the Pharisees and lawyers ^o rejected the ^o counsel of God ^o against themselves, being ⁶⁻ not baptized ^o of him.

a 31 ^o And the Lord said, "Whereunto then shall I liken the ⁸ men of ^o this generation? and to what are they like?

32 They are like unto ^o children sitting ⁹ in ^o the marketplace, and calling one to another, and saying, ^o 'We have piped unto you, and ye ^o have ⁻⁶ not danced; ^o we have mourned to you, and ye ^o have ⁻⁶ not wept.'

33 For John the Baptist came neither ^o eating ^o bread nor ^o drinking ^o wine; and ye say, 'He hath a ^o devil.'

34 ^o The Son of man ^o is come ³³ eating and ³³ drinking; and ye say, ²⁵ 'Behold a gluttonous ⁸ man, and a winebibber, a friend of ²⁹ publicans and sinners!'

35 ^o But ^o wisdom is justified ²¹⁻ of all her ^o children."

J D F¹

36 ^o And one of the Pharisees ^o desired Him that He would eat ^o with him. And He went ¹ into the Pharisee's house, and ^o sat down to meat.

33 eating . . . drinking. Heb. idiom for ordinary living. Cp. 1. 15. Matt. 3. 4. bread . . . wine. Peculiar to Luke. devil = demon. Later, they said the same of the Lord. John 7. 20; 10. 20.
34 The Son of man. See Ap. 98. XVI. is = has. 35 But = And yet. wisdom. See note on Matt. 11. 19. children: i. e. those produced by her. See Ap. 108. i.

7. 36-50 (J, p. 1449). CONCERNING THE PHARISEES. (Introversion and Repeated Alternation.)

J	D	F ¹ | 36. The Pharisee.	}	The Lord.
		G ¹ | 37, 38. The Woman.		
E	H	F ² | 39. The Pharisee.	}	The Lord.
		c | 40-. Proposal.		
		d | -40. Assent.		
		J | 41-42. Parable.		
H	c	| 43-. Supposition.	}	The Lord.
		d | -43. Confirmation.		
D	F ³	| 44-46. The Pharisee.	}	The Lord.
		G ² | 47, 48. The Woman.		
		F ⁴ | 49. The Pharisees.		

36 And one, &c. 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. desired = asked, or invited. Ap. 134. I. 3. with = in company with. Gr. meta. Ap. 104. xi. 1. sat down to meat = reclined [at table].

7. 24-35 (B², p. 1452). THE LORD'S TESTIMONY CONCERNING JOHN. (Introversion.)

B ²	C	a | 24-28. Commendation of John.	}	People.
		b | 29. Effect on the People.		
		b | 30. Effect on the Pharisees.		
C	a	| 31-35. Crimination of Pharisees.	}	Pharisees.

24 concerning. Gr. peri. Ap. 104. xiii. 1. went ye out = have ye gone out (perf.). All the texts, however, read "went ye out" (aor.). for to see = to look at. Gr. theaomai. Ap. 133. I. 12. with = by. Gr. hupo. Ap. 104. xviii. 1. wind. Gr. anemos.

25 for to see = to see. Gr. eidon. Ap. 133. I. soft. See Matt. 11. 8. A contrast to "camel's hair". are = are existing. Same word as "was" in Rom. 4. 19; "being" in Phil. 2. 6; and "is" in Phil. 3. 20. delicately = luxuriously. The Herods were noted for this (Acts 12. 21. Mark 6. 21. Josephus, Bel. Jud., 1. 20, § 3; Ant. xix. 8. 2).

kings' courts = royal palaces. Gr. pl. of basileion. Occ. only here in N.T.

26 A prophet. See Ap. 49. One who spoke for God. Not necessarily beforehand. Cp. Ex. 4. 16; 7. 1.

27 it is written = it standeth written. Quoted from Mal. 3. 1. See Ap. 107.

before. Gr. pro. Ap. 104. xiv.

prepare. See note on 1. 17.

before. Gr. emprosthen = in the presence of.

28 born = brought into the world. Gr. gennaō, used of the mother. See note on Matt. 1. 2.

not. Gr. oudeis = no one. Cp. 5. 36.

least. See note on Matt. 11. 11. John only proclaimed it. But had the nation then accepted the Lord, it would have been realized.

the kingdom of God. See Ap. 114.

29 publicans = toll collectors. See on Matt. 5. 46.

justified God. A Hebraism = declared God to be just, by submitting to John's baptism.

30 rejected = set aside, or annulled, by the interpretation they put upon it. Cp. Gal. 2. 21. Prov. 1. 24.

counsel. Gr. boulē. See Ap. 102. 4, and cp. Eph. 1. 9, 11. See also Acts 2. 23; 4. 28, &c.

against = as to. Gr. eis. Ap. 104. vi.

of = by. Gr. hupo. Ap. 104. xviii.

31 And the Lord said. All the texts omit these words. this generation. See note on Matt. 11. 16.

32 children = little children. Ap. 108. v.

the = a.

We have piped = We piped: i. e. played at being at a wedding.

have not danced = danced not.

we have mourned = we mourned: i. e. we played at being at a funeral.

have not wept = wept not. Cp. 6. 21.

G ¹ A. D. 27	<p>37 And, ¹² behold, ° a woman ⁹ in ° the city, ° which ° was a sinner, ° when she knew that ° Jesus ³⁶ sat at meat ⁹ in the Pharisee's house, brought an ° alabaster box of ointment,</p> <p>38 ° And stood ° at His feet behind Him weeping, ° and began to ° wash His feet with tears, ° and ° did wipe them with the hairs of her head, ° and ° kissed His feet, ° and anointed them with the ointment.</p>	<p>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. 32. the city. That it was Magdala is a pure assumption. which = who: i. e. ref. to a class. was, &c. All the texts read "which was in the city, a sinner".</p> <p>when she knew = having got to know. Gr. <i>ginōskō</i>. Ap. 132. I. ii. Jesus = He.</p> <p>alabaster. See Matt. 26. 7. Mark 14. 3.</p>
F ²	<p>39 Now when the Pharisee which had ° bidden Him ¹³ saw it, he spake ° within himself, saying, "This Man, ° if He were a prophet, would have ° known who and what manner of woman <i>this is</i> ° that toucheth Him: for she is a sinner."</p>	<p>38 And. Note the Fig. <i>Polysyndeton</i>. Ap. 6. at = beside. Gr. <i>para</i>. Ap. 104. xii. 3. wash = bedew. did wipe = was wiping. kissed = was ardently kissing. Cp. Acts 20. 37. 39 bidden = invited.</p>
E H c	<p>40 And Jesus ° answering said ³ unto him, ° "Simon, I have somewhat to ° say ³ unto thee."</p>	<p>within. Gr. <i>en</i> = in. Ap. 104. viii. if, &c. Assuming and believing the fact. Ap. 118. 2 a. known = got to know, as in v. 36. that. Same as "which" in v. 36.</p>
d	<p>And he saith, ° "Master, ° say on."</p>	<p>40 answering: i. e. his secret doubt. Simon. See note on v. 36.</p>
J	<p>41 ° "There was a certain creditor which had two debtors: the one owed five hundred ° pence, and the ° other fifty.</p>	<p>say unto thee. You have been condemning Me! Master = Teacher. Ap. 98. XIV. v. say on = say it.</p>
	<p>42 And ° when they had nothing to pay, he frankly forgave them both. Tell Me therefore, which of them will ° love him ° most?"</p>	<p>41 There was, &c. Gr. "There were two debtors to a certain money-lender". pence = denarii. See Ap. 51. I. 4. other = a different one. Gr. <i>heteros</i>. See Ap. 124. 2.</p>
H c	<p>43 Simon answered and said, ° "I suppose that he, to whom he forgave ⁴² most."</p>	<p>42 when they had nothing = not (Gr. <i>mē</i> as in v. 13) having anything. most = more.</p>
d	<p>And He said unto him, "Thou hast rightly ° judged."</p>	<p>43 I suppose = I take it. Gr. <i>hypolambanō</i>, used only by Luke; here, 10. 30. Acts 1. 9; 2. 15. Medical use, to check (a disease). judged. Ap. 122. 1.</p>
D F ³	<p>44 And He turned ⁴ to the woman, and said unto Simon, ° "Seest thou this woman? I entered ¹ into <i>thine</i> house, ° thou gavest me ° no water ° for My feet: but ° she hath ³⁸ washed My feet with tears, and wiped them with the hairs of her head.</p>	<p>44 Seest thou = Dost thou mark. Gr. <i>blepō</i>. Ap. 133. I. 5. The Lord calls Simon's attention to her works, but He calls the woman's attention (v. 47) to His own grace towards her.</p>
	<p>45 Thou gavest Me ⁴⁴ no kiss: but ° this woman ° since the time I came in hath ⁻⁶ not ° ceased to kiss My feet.</p>	<p>thou gavest, &c. Cp. Gen. 18. 4; 19. 2. Judg. 19. 21. 1 Tim. 5. 10. no. Gr. <i>ou</i>. Ap. 105. 1. for = upon. Gr. <i>epi</i>. Ap. 104. ix. 3. she. Emphatic. 45 this woman = she (emph.). since the time = from (Gr. <i>apo</i>) the time when.</p>
	<p>46 My head with oil thou didst ³² not anoint: but ⁴⁵ this woman hath anointed My feet with ointment.</p>	<p>ceased = been intermittent. A medical word. Occ. only here in N.T.</p>
G ²	<p>47 ° Wherefore I say unto thee, her ° sins, which are many, are forgiven; ° for she ° loved much: but to whom little is forgiven, <i>the same</i> ° loveth little."</p>	<p>46 My head with oil thou didst not anoint: but this woman hath anointed My feet with ointment.</p> <p>47 Wherefore = for which cause, or because her sins are forgiven. sins. Ap. 128. I. ii. for = that. This could be seen; and was the sign, not the cause or consequence.</p>
	<p>48 And He said ° unto her, "Thy ⁴⁷ sins are forgiven."</p>	<p>48 unto her. Note the change. 49 began. Noting the uprising of the thought. Who is This...? This incident chosen because it sets forth the Lord's Person as God. The subject of this Second Period of His ministry. See Ap. 119.</p>
F ⁴	<p>49 And they that ³⁶ sat at meat with Him ° began to say ³⁹ within themselves, ° "Who is This That forgiveth ⁴⁷ sins also?"</p>	<p>5. 1-21 (L, p. 1449). TEACHING. (Alternation.)</p>
H K ³ (p. 1449)	<p>50 And He said ⁴ to the woman, "Thy faith hath saved thee; go ¹ in peace."</p>	<p>L | K | 1-. Proclaiming. L | -1-3. Comparing. K | 4-18. Teaching. L | 19-21. Kindred.</p>
L K	<p>8 And ° it came to pass ° afterward, that <i>he</i> ° went throughout ° every city and village, ° preaching and ° shewing the glad tidings of ° the kingdom of God:</p>	<p>1 it came to pass. Note the Hebraism, here and in chs. 5. 1; 6. 1, &c. Verses 1-3 are peculiar to Luke. afterward. No longer confining Himself to Capernaum. went throughout = journeyed through. every city and village = by city and village. preaching = proclaiming. See Ap. 121. 1. shewing the glad tidings. Gr. <i>euangelizō</i> = announcing, &c. Ap. 121. 4.</p>
L	<p>and the twelve ° were ° with Him, 2 And ° certain women, which had been ° healed ° of ° evil ° spirits and infirmities, Mary called Magdalene, ° out of whom ° went seven ° devils,</p>	<p>the kingdom of God. Ap. 114. were. Substitute went. with = together with. Gr. <i>sun</i>. Ap. 104. xvi. Not the same word as in v. 13, 14, 15, 45. 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. 1428. healed. See 6. 18. of = from. Gr. <i>apo</i>. Ap. 104. iv.</p>
	<p>evil. Gr. <i>ponēros</i>. Ap. 128. III. 1. spirits. Gr. pl. of <i>pneuma</i>. Ap. 101. II. 12. Gr. <i>apo</i>. Ap. 104. iv. Not the same word as in v. 37. went = had gone out.</p>	<p>out of = away from. devils = demons.</p>

A. D. 27

3 And Joanna °the wife of Chuza Herod's steward, and Susanna, and many °others, °which ministered unto Him °of their °substance.

K M e

4 And when much people were gathered together, and °were come °to Him out of every city, He spake °by a parable :

5 °“A sower went out to sow °his seed : and °as he sowed, some °fell °by the way side ; and it was trodden down, and the °fowls of the °air devoured it.

6 And °some °fell °upon °a rock ; and as soon as it was °sprung up, it withered away, °because it lacked °moisture.

7 And °some °fell °among °thorns ; and the thorns °sprang up with it, and °choked it.

8 °And °other °fell °on good ground, °and °sprang up, °and bare fruit an hundredfold.”

f

°And when He °had said these things, He cried, °“He that hath ears to hear, let him hear.”

N g

9 And His disciples asked Him, saying, °“What might this parable be ?”

h

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.

M e

11 Now the parable °is this : The seed °is the °word of °God.

12 Those °by the way side are they that hear ; then cometh the devil, and °taketh away the °word °out of their hearts, °lest they should believe and be saved.

13 They °on the rock are they, which, when they hear, receive the °word °with joy ; and these have °no root, which °for a °while believe, and °in time of °temptation fall away.

14 And that which °fell °among thorns are they, which, when they have heard, °go forth, and are °choked °with cares and riches and pleasures of °this life, and bring °no fruit to perfection.

15 But that °on the good ground are they, °which °in an honest and good heart, having °heard the °word, °keep it, and bring forth fruit °with °patience.

f

16 °No man, when he hath lighted a °candle, covereth it with a vessel, or putteth it under a °bed ; but setteth it °on a °candlestick, that they which enter in may °see the light.

17 For °nothing is °secret, that shall °not

3 the wife. She may have been the cause of Herod's interest. Mark 6. 14-16. Luke 23. 8.

others. Gr. pl. of *heteros*. Ap. 124. 2. See Matt. 27. 55. which. Marking a class.

of=from. *apo* as in v. 2, but all the texts read *ek*. substance=property.

8. 4-18 (K, p. 1454). TEACHING.
(Introversion and Alternations.)

K	M	e	|	f	|	g	|	h	|	11-15. Parable. Interpretation.	}	The Lord.
M	e	|	f	|	g	|	h	|	16-18. Caution to hearers.	}	The Lord.	
												9. Question.
M	e	|	f	|	g	|	h	|	10. Answer.	}	The Disciples.	
												11-15. Parable. Interpretation.

4 were come=kept coming.

to. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in vv. 27, 39.

by. Gr. *dia*. Ap. 104. v. 1. Not the same word as in vv. 5, 12.

5 A sower. Gr. "the sower". The first utterance of the parable, 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 inquiry of the Twelve ("What", Luke 8. 9); the consequent in Matthew and Mark (which are identical) is another inquiry ("Why", Matt. 13. 10). In the later repetition, the interpretation after the inquiry (Matt. 13. 18. Mark 4. 10); in Luke, it 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. fell. It was not sown on the way side.

by=beside. Gr. *para*. Ap. 104. xii. 3. fowls=birds. air=sky. Gr. the heaven (Sing.). See notes on Matt. 6. 9, 10. 6 some=other. Gr. *heteros*, as in v. 3.

upon. Gr. *epi*. Ap. 104. ix. 3. Not the same word as in v. 43.

a rock=the rock. Gr. *petra*. As in Matt. 16. 18. sprung up. Gr. *phuō*. Occ. only here, v. 8, and Heb. 12. 15. because it lacked=on account of (Gr. *dia*. Ap. 104. v. 2) its not (Gr. *mē*. Ap. 105. II) having.

moisture. Gr. *ikmas*. Occ. only here in N.T.

7 among=in (Gr. *en*. Ap. 104. viii) the midst of.

thorns=the thorns.

sprang up with it=sprang up together. Gr. *sumphuō*. Occ. only here in N.T. A medical word, used of bones uniting and wounds closing.

choked=stified, as in v. 33. Elsewhere only in Matt. 13. 7.

8 And. Note the Fig. *Polysyndeton* (Ap. 6) in v. 8.

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. 5. Not the same word as on the later occasion (Matt. 13. 10), which was "Why".

They knew "what", but desired further information.

10 is=has been.

know=get to know. See Ap. 132. I. ii.

mysteries=secrets. others=the rest. Gr. *hoi loipoi*. Cp. Acts 5. 13. Rom. 11. 7. Eph. 2. 3. 1 Thess. 4. 13. Rev. 20. 5. in. Gr. *en*. Ap. 104. viii. that=in order that. Quoted from Isa. 6. 9, 10. See Ap. 107. I. 1. seeing. Ap. 133. I. 5. not. Gr. *mē*. Ap. 105. II. 11 is=means. Fig. *Metaphor* (Ap. 6): i.e. represents. word. Gr. *logos*. God. Ap. 98. I. 1. 12 taketh=snatches. lest=in order that . . . not, as in v. 10. 13 with=in association with. Gr. *meta*. Ap. 104. xi. 2. Not the same word as in vv. 1, 14, 15, -28, 38. no. Gr. *ou*. Ap. 105. I. for. Gr. *pros*. Ap. 104. xv. 3. while=season. temptation=trial. In the second utterance of this parable (see note on v. 5), the Lord used the words "tribulation or persecution". 14 among. Gr. *eis*. Ap. 104. vi. go forth=as they go on their way. choked=stified. Gr. *sumphuō*, as in v. 42. Not the same word as in vv. 8, 33. with=by. Gr. *hupo*. Ap. 104. xviii. 1. this life. Gr. *bios*=the life that is lived. Not *zōē*, or *psuchē*. See Ap. 170. 2. 15 on=in. Gr. *en*. Ap. 104. viii. Not the same word as in vv. 8, 13, 16, 23. which. Denoting a class. keep it=hold it fast. See note on 2 Thess. 2. 8. Fig. *Tapeinōsis* (Ap. 6), for much more is done beside this. with=in. Gr. *en*. Ap. 104. viii. patience=patient endurance. 16 No man. Gr. *oudeis*, compound of *ou*. Ap. 105. I. candle=a lamp. See Ap. 130. 4. bed=couch. on=upon. Gr. *epi*. Ap. 104. ix. 1. candlestick=lampstand. 17 nothing=not (Gr. *ou*. Ap. 105. I) anything. secret=hidden. not. Gr. *ou*. Ap. 105. I.

A. D. 27

° be made manifest; ° neither any thing hid, that shall ° not ° be ¹⁰ known and ° come abroad. 18 ° Take heed therefore ° how ye hear: for whosoever hath, to him shall be given; and whosoever hath ¹⁰ not, ° from him shall be taken even that which he ° seemeth to have."

L

19 ° Then came ⁴ to Him His mother and His brethren, and ° could ¹⁷ not ° come at Him ° for the ° press.

20 And it was told Him by certain which said, "Thy mother and Thy brethren ° stand without, ° desiring to ° see Thee."

21 And He ° answered and said ° unto them, "My mother and My brethren are these which hear the ¹¹ word of ¹¹ God, and ° do it."

HK'Q¹R¹

22 ° Now ¹ it came to pass ¹⁵ on a certain day, that ⁶ went ° into ° a ship ° with His disciples:

m

and He said ° unto them, "Let us go over ° unto the other side of the ° lake."

n

And they ° launched forth.

S o

23 But as they sailed He ° fell asleep:

p

and there ° came down ° a storm of wind ° on the lake; and they ° were filled with water, and ° were in jeopardy.

S o

24 And they came to Him, and ° awoke Him, saying, ° "Master, ° master, ° we perish." Then He ° arose, and rebuked the wind and the ° raging of the water:

p

and they ceased, and there ° was a calm.

q

25 And He said unto them, "Where is your faith?"

R n

And they being afraid wondered,

m

saying one ⁴ to another, ° "What manner of ° Man is This! for ° He commandeth even the winds and water, and they obey Him."

l

26 And ° they arrived ° at the country of the ° Gadarenes, which is ° over against Galilee.

Q³TVAR

27 And when He went forth ° to land, there met Him ° out of the city a certain ° man, which had ° devils ° long time, and ° ware ¹³ no clothes, neither abode ¹⁰ in any house, but ¹⁰ in the tombs.

be made = become. neither. Gr. oude. not. Gr. ou, as above, but all the texts read ou mē. Ap. 105. III. be = become. come abroad = come to (Gr. eis. Ap. 104. vi) light (Gr. phaneros = manifestation).

18 Take heed. Gr. blepō. See Ap. 133. I. 5. how. Contrast "what" on the second occasion (Mark 4. 24). from = away from. Gr. apo. Ap. 104. iv. seemeth = thinketh. Peculiar to Luke.

19 Then came, &c. For the motive, see Mark 3. 21- with 31-35. Cp. Matt. 12. 47. could not = were not able to.

come at Him = fall in with Him. Gr. suntunchanō. Occ. only here in N.T. for = on account of. Gr. dia. Ap. 104. v. 2. press = crowd.

20 stand = are standing. desiring = wishing. Gr. thelō. Ap. 102. 1. see. Gr. eidon. Ap. 133. I. 1.

21 answered and said. See note on Deut. 1. 41. unto. Gr. pros. Ap. 104. xv. 3. Not the same word as in v. -22. do = are doing.

8. 22-26 (K⁴, p. 1449). WORKS. (Alternation and Introversion.)

K⁴ O | 22-39. Two Miracles. P | i | 40-. The Lord. Returned. k | -40. Effect. Waiting. O | 41-55. Two Miracles. P | k | 56-. Effect. Astonishment. i | -56. The Lord. Charge.

8. 22-39 (O, above). TWO MIRACLES. (Division.)

O | Q¹ | 22-26. The Tempest stilled. Q² | 27-39. The Demoniac healed.

8. 22-26 (Q¹, above). THE TEMPEST STILLED. (Introversions and Alternations.)

Q¹ R | l | 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. Rebuked. R | n | -25. Effect. Wonder. m | -25. Words of the Disciples. l | 26. Arrival.

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 consequents differ in both cases.

into. Gr. eis. Ap. 104. vi.

a ship. In Matthew, the "boat". with = and. unto them = to them. Gr. pros. Ap. 104. xv. 3. unto. Gr. eis. Ap. 104. vi. lake. See Ap. 169. launched forth = put to sea, or set sail. 23 fell asleep = fell off (Gr. aphupnōō) 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. seismos). Here it was lailaps. 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. 173. I. 5. Master. See note on 5. 6. Note the Fig. Epizeuxis (Ap. 6), for emphasis. Not the same word as in v. 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. kludōn. Occ. only here and Jas. 1. 6 ("wave"). was = became. 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. Ap. 104. vi. Gadarenes. See note on Matt. 8. 28. The people were Gadarenes, but the city was not Gadara. See Ap. 169. over against = opposite. Gr. antiperan. 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 vv. 2, 12, 29, 33, 35, 38, 46. man. Gr. anēr. Ap. 123. 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 (c. 154 B. C.). See Deissmann, Light, &c., p. 78.

28 When he ²⁰saw ° Jesus, he cried out, and fell down before Him, and with a loud voice said, ° "What have I to do with Thee, ° Jesus, Thou Son of God ° most high? I ° beseech Thee, torment me ¹⁹not."

29 (For ° He had commanded the unclean ° spirit to come ²out of the ° man.

For oftentimes ° it had caught him: and he was ° kept bound with ° chains and in fetters; and ° he brake the bands, and ° was driven ° of the ° devil ²²into the wilderness.)

30 And ²⁸Jesus asked him, saying, "What is thy name?" And he said, "Legion:" because ° many ²⁷devils were entered ²²into him.

31 And they ° besought Him that He would ¹⁰not command them to go out ²²into ° the deep.

32 And there was there an herd of many swine feeding ¹⁶on the mountain: and they ³¹besought Him that He would suffer them to enter ²²into ° them.

And He suffered them.

33 Then went the ²⁷devils ²out of the ²⁹man, and entered ²²into the swine: and the herd ° ran violently ° down ° a steep place ²²into the lake, and were ⁷choked.

34 When they that fed them ²⁰saw what ° was done, they fled,

and went and told it ° in the city and ° in the country.

35 Then they went out to ²⁰see what ³⁴was done; and came ⁴to ²⁸Jesus, and found the ²⁹man, ° out of whom the ²⁷devils were departed, sitting ° at the feet of ²⁸Jesus, clothed, and ° in his right mind: and they were afraid.

36 They also which ²⁰saw it

told them by what means ° he that was possessed of the devils was ° healed.

37 Then the whole multitude of the country of the Gadarenes round about ° besought Him to depart ¹⁸from them; for they ° were taken with great fear:

and ⁵¹he went up ²²into the ship, and returned back again.

38 Now the ²⁷man ²out of whom the devils were departed ²⁸besought Him that he might be ¹with Him:

but ° Jesus ° sent him away, saying,

39 "Return ²²to thine own house, and ° shew ° how great things God hath done unto thee." And he went his way, ° and published ¹throughout the whole city ° how great things ²⁸Jesus had done ° unto him.

40 And ¹it came to pass, that, ° when ²⁸Jesus was returned,

the people ^{gladly}received Him: for they were all ° waiting for Him.

41 ° And, behold, there came a ²⁷man named

39 to=unto. Gr. *eis*. Ap. 104. vi. Not the same word as in vv. 19, 25, 27, -35. shew = tell: tell the whole story. how great things = whatsoever. and published = proclaiming. See Ap. 121. 1. unto = for. **40** when . . . returned = in (Gr. *en*. Ap. 104. viii) . . . returning. waiting for = looking for, as in 1. 21; 3. 16; 7. 19, 20; 12. 46. Acts 3. 5; 10. 24; 28. 6, &c.

8. 41-55 [For Structure see next page].

41 And, behold. Fig. *Asterismos* (Ap. 6). These two miracles are not the same as those recorded in Matt. 9. 18-26, but the same as in Mark 5. 22, &c. See the notes there, and Ap. 138.

8. 27-39 (Q², p. 1456). THE DEMONIAK HEALED. (*Introversion and Alternation.*)

Q² | T | V | 27-32-. Demons. Petition.
W | -32, 33. Answer. Consent.
U | X | 34-37-. People. Petition.
Y | -37. Answer. Consent.
T | V | 38-. Demoniac. Petition.
W | -38, 39. Answer. Refusal.

8. 27-32 - (V, above). DEMONS. PETITION. (*Introversion and Alternation.*)

V | A | r | 27. Demons. Description.
s | 28. Their petition.
B | 29-. Reason. The Lord's command.
B | -29. Reason. The Man's condition.
A | r | 30. Demons. Name.
s | 31, 32-. Their petition.

28 Jesus. Ap. 98. X. Demons irreverently use this sacred name, as is done by so many to-day: but His own disciples called Him "Master" (v. 24) and "Lord". See John 13. 13.

What have I, &c. See note on 2 Sam. 16. 10.

most high. The Lord called thus elsewhere only in Mark 5. 7. Cp. 1. 32, 35; 6. 36.

beseech. See Ap. 134. I. 5. Not the same word as in vv. 31, 32, 37, 41.

29 He had commanded = He was commanding. Imperfect tense.

spirit. Gr. *pneuma*. See Ap. 101. II. 12.

man. Gr. *anthrōpos*. Ap. 123. 1. Not the same word as in vv. 27, 38, 41, but the same as in vv. 33, 35.

it had caught = it had seized. Only here and in Acts 6. 12; 19. 29; 27. 15.

kept bound = bound, being guarded.

chains, &c. See notes on Mark 5. 4.

he brake the bands, and = breaking the bands, he was driven. Gr. *elaunō*. Occurs five times: here; Mark 6. 48. John 6. 19. James 3. 4, and 2 Pet. 2. 17.

of = by. Gr. *hupo*. Ap. 104. xviii. 1.

devil = demon.

30 many, &c. See note on Mark 5. 9.

31 besought. Gr. *parakalēō*. See Ap. 134. I. 6. Not the same word as in vv. 28, 37, 38.

the deep. Gr. *abussoi*; not the sea as in 5. 4. Occurs nine times: here, Rom. 10. 7. Rev. 9. 1, 2, 11; 11. 7; 17. 8; 20. 1, 3.

32 them = these. suffered them = gave them leave. Cp. Mark 5. 13. Acts 21. 39, 40; 27. 3.

33 ran = rushed. down. Gr. *kata*. Ap. 104. x. 1.

a steep place = the precipice.

8. 34-37 - (X, above). PEOPLE. PETITION. (*Introversion and Alternation.*)

X | C | t | 34-. The Swineherds.

u | -34. Their report.

D | 35. The Citizens. Fear.

C | t | 36-. The Swineherds.

u | -36. Their report.

D | 37-. The Citizens. Request.

34 was done = had happened.

in = into. Gr. *eis*. Ap. 104. vi.

35 at = beside. Gr. *para*. Ap. 104. xii.

in his right mind = of sound mind.

36 he that was possessed of the devils = the demonized [man].

healed = saved. Same word as in v. 12.

37 besought = was asking. Gr. *erōtaō*. Ap. 134. I. 3. were taken. A medical word, as in 4. 38.

38 Jesus. All the texts omit.

sent him away. Note the answers to the three prayers in this chapter, in vv. 32, 33, 37, 38, 39.

shew = tell: tell the whole story.

how great things = whatsoever. and published = proclaiming. See Ap. 121. 1.

unto = for. **40** when . . . returned = in (Gr. *en*. Ap. 104. viii) . . . returning.

waiting for = looking for, as in 1. 21; 3. 16; 7. 19, 20; 12. 46. Acts 3. 5; 10. 24; 28. 6, &c.

A. D. 27 ° Jairus, and he ° was a ruler of the ° synagogue; and he fell down ³⁵ at ²⁸ Jesus' feet, and ³¹ besought Him that He would come ²² into his house:

w 42 For he had one only daughter, about twelve years of age, and she lay a dying.

G¹ x¹ But ° as He went the people ° thronged Him.

y¹ 43 And a woman ° having an issue of blood ° twelve years, which had spent all her ° living ° upon physicians, ° neither could be ² healed ° of any,
44 Came behind Him, and touched the ° border of His garment:
z¹ and immediately her issue of blood ° stanchd.

G² x² 45 And ²⁸ Jesus said, ° "Who touched Me?" When all denied, Peter and they that were ¹³ with Him said, ²⁴ "Master, the multitude ° throng Thee and ° press Thee, and sayest Thou, ° "Who touched Me?" °"
46 And ²⁸ Jesus said, "Somebody ° hath touched Me: for ° I perceive that ° virtue is gone ² out of Me."

y² 47 And when the woman ²⁰ saw that she was ¹⁷ not hid, she came trembling, and ° falling down before Him, she declared unto Him before all the people ° for what cause ° she had touched Him, and how she was ° healed immediately.

z² 48 And He said unto her, "Daughter, ° be of good comfort: thy faith hath ° made thee whole; go ³⁴ in peace."

F v 49 While He yet spake, there cometh one ° from the ruler of the ⁴¹ synagogue's house, saying to him,
w "Thy daughter is ° dead; trouble ¹⁰ not the ° Master."

G³ x³ 50 But when ²⁸ Jesus heard it, He answered him, saying, "Fear ¹⁰ not: ° believe only, and she shall be ⁴⁸ made whole."

y³ 51 And when He came ²² into the house, He ° suffered no man to go in, ° save ° Peter, and James, and John, and the father and the mother of the maiden.

z³ 52 And all ° wept, and bewailed her: but He said, "Weep ¹⁰ not; she is ¹⁷ not dead, but ° sleepeth."

G⁴ x⁴ 53 And they ° laughed Him to scorn, ° knowing that she was dead.

y⁴ 54 And she put them all out, and took her by the hand, and called, saying, ° "Maid, arise."

z⁴ 55 And her ° spirit ° came again, and she arose ° straightway: and He ° commanded to give her ° meat.

P k 56 And her parents were astonished:
i but He charged them that they should tell ° no man what ° was done.

R³ J M c 9 Then He called ° His twelve disciples together,
d and gave them ° power and ° authority ° over all ° devils, and to ° cure diseases.

1 His twelve disciples. Most of the texts omit "His disciples". Hence we must render, "the Twelve". Cp. v. 10. power. Gr. *dunamis*. Ap. 172. 1. authority. Gr. *exousia*. See Ap. 172. 5. over. Gr. *epi*. Ap. 104. ix. 3. devils = the demons. cure. Gr. *therapeuō*. Same as "heal" (v. 6).

8. 41-55 (O, p. 1456). TWO MIRACLES. (Alternations, Simple and Extended.)

O F | v | 41. Ruler of Synagogue. Appeal.
w | 42-. Daughter dying.
G¹ | x¹ | -42. The Throng.
y¹ | 43, 44-. The Woman. Action.
z¹ | -44. Healing effected.
G² | x² | 45, 46. The Throng.
y² | 47. The Woman. Confession.
z² | 48. Healing confirmed.

F | v | 49-. Ruler of Synagogue. Messenger.
w | -49. Daughter dead.
G³ | x³ | 50. Belief.
y³ | 51. Admission.
z³ | 52. Miracle assured.
G⁴ | x⁴ | 53. Unbelief.
y⁴ | 54. Exclusion.
z⁴ | 55. Miracle effected.

The Woman.
The Maid.

Jairus. An Israelite name, Jair (Num. 32. 41. Josh. 13. 30. Judg. 10. 3). was a = held the office of. Gr. *huparchō*. synagogue. Ap. 120.
42 as He went = in (Gr. *en*. Ap. 104. viii) His going. thronged = were stifling. Gr. *sumpnigō*. Not the same word as in vv. 7, 33, but same as "choked" (v. 14).
43 having = being in. Gr. *en*, above.
twelve = from (Gr. *apo*. Ap. 104. iv) twelve.
living. Gr. *bios*. See Ap. 170. 2.
upon. Gr. *eis*. Ap. 104. vi.
neither, &c. = could not ... by any. Gr. *ou ... oudeis*. of. Gr. *hupo*, but all the texts read *apo*.
44 border = hem (Num. 15. 38, 39. Deut. 22. 12). stanchd = stopped. A medical term.
45 Who touched = Who [is it] that was touching. throng. Gr. *sunechō*. Cp. v. 37; 4. 38; 12. 50. press. Gr. *apothlibō*. Occ. only here.
46 hath touched ... I perceive = did touch ... I came to know (Gr. *ginōskō*. Ap. 132. I. ii). virtue = power (inherent). Gr. *dunamis*. See Ap. 172. 1.
47 falling down = having fallen down. In terror. she had touched = she touched.
healed. See 6. 17.
48 be of good comfort. All the texts omit. made thee whole = saved thee, as in vv. 12, 36, 50.
49 from. Gr. *para*. Ap. 104. xii. 1.
bead. Emph. by Fig. *Hyperbaton*. Ap. 6.
Master = Teacher. Ap. 98. XIV. v.
50 believe. Ap. 150. I. 1. i.
51 suffered no man = suffered not (Gr. *ou*. Ap. 105. I) any one. save = except.
Peter, and James, and John. Cp. Mark 9. 12; 14. 33.
52 wept, and bewailed = were weeping and wailing. Both Imperf. Tense. sleepeth. Gr. *katheudō*. Ap. 171. 1.
53 laughed Him to scorn = were deriding Him, knowing. Gr. *oida*. Ap. 132. I. i.
54 Maid = Child. Gr. *pais*. Ap. 108. iv.
55 spirit. Gr. *pneuma*. Ap. 101. II. 6.
came again. A Hebraism. Cp. 1 Sam. 30. 12.
straightway = immediately. Gr. *parachrēma*, as in vv. 44, 47. commanded = directed.
meat = [something] to eat
56 no man = no one. Gr. *mēdeis*. was done = had happened.

9. 1-10- (R³, p. 1446). DISCIPLES. MISSION OF THE TWELVE, AND RETURN. (Introversion and Alternation.)

R³ | J | 1-6. The Twelve. Sent out.
K | a | 7-. Herod. What he heard.
b | 7-. Perplexity.
L | -7, 8. Reason.
K | a | 9-. Herod. What he said.
b | -9. Curiosity.
J | 10-. The Twelve. Return.

9. 1-6 [For Structure see next page].

A. D. 27

2 And He sent them to °preach ° the kingdom of God, and to ° heal the sick.

N e

3 And He said °unto them, "Take nothing °for *your* journey, neither °staves, nor °scrip, neither bread, neither money; neither have two coats apiece.

f

4 And whatsoever house °ye enter °into, there abide, and thence depart.

e

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."

M c

6 And they departed,

d

and went °through the towns, °preaching the gospel, and °healing every where.

K a

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 one of the old prophets was risen again.

K a

9 And Herod said, "John have °beheaded: but Who is This, °of Whom °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.

Q⁴ O

And He took them, and went aside privately °into a desert place belonging to the city called °Bethsaida.

A. D. 28

P

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 °to His disciples, "Make them °sit down by fifties in a company."

15 And they did so, and made them all °sit down.

16 Then He took the five loaves and the two fishes, and looking up °to °heaven, He blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that °remained to them twelve °baskets.

in *vv.* 14, 40, 52, 62.

heaven = the heaven (Sing).

was over and above. Put a comma after "them".

9. 1-6 (J, p. 1458). THE TWELVE. SENT OUT. (*Introversions and Alternation.*)

J	M	c	|	1-	The Call.	} Directions.
			d	-1, 2.	Power given.	
			N	e	| 3. Preparation.	
				f	| 4. Reception.	
				e	| 5. Rejection.	
	M	c	|	6-	The Departure.	
			d	-6.	Power exercised.	

2 preach = proclaim. Ap. 121. 1. the kingdom of God. See Ap. 114. heal. Gr. *iaomai*. Not the same word as in *v.* 1. 3 unto = to. Gr. *pros*. Ap. 104. xv. 3. for = with a view to. Gr. *eis*. Ap. 104. vi. staves. See note on Matt. 10. 10. scrip = a collecting bag (for money). See note on Matt. 10. 10.

4 ye enter = ye may enter. (The force of *an*.)

into. Gr. *eis*. Ap. 104. vi.

5 will not = may not. (The force of *an*.)

not. Gr. *mē*. Ap. 105. II. Not the same word as in *vv.* 27, 40, 49, -50, 53, 55, 56, 58.

of = from. Gr. *apo*. Ap. 104. iv. Not the same word as in *vv.* 7, 8, 9, 11-

shake off, &c. Fig. *Paræmia*. Ap. 8.

from. Gr. *apo*. Ap. 104. iv. Not the same word as in *v.* 7. against. Gr. *epi*. Ap. 104. ix. 3.

6 through the towns = village by (Gr. *kata*. Ap. 104. x. 2) village.

preaching the gospel = announcing the glad tidings. Ap. 121. 4. 7 Herod, &c. See Ap. 109.

was done = was being done "by Him". by. Gr. *hupo*. Ap. 104. xviii. 1. [L] T Tr. A VH R omit "by Him".

perplexed = bewildered: i. e. seeing no way out. Gr. *diaporeō*. Used only by Luke, here; 24. 4. Acts 2. 12; 5. 24; 10. 17. because. Gr. *dia*. Ap. 104. v. 2.

of = by. Gr. *hupo*. Ap. 104. xviii. 1.

from = out from. Gr. *ek*. Ap. 104. vii.

the dead = dead people. No Art. See Ap. 139. 2.

8 Elias = Elijah.

had appeared: i. e. in fulfilment of Mal 4. 5. Ap. 106. I. i. Not the same word as in *v.* 31.

9 of = concerning. Gr. *peri*. Ap. 104. xiii. 1.

desired = was seeking. More than desiring.

see. Gr. *eidon*. Ap. 133. I. 1. Not the same word as in *v.* 36.

10 apostles. See the Twelve, *v.* 1.

9. -10-17 (Q⁴, p. 1446). TOUR. MIRACLE. (*Alternation.*)

Q⁴ | O | -10. The Twelve. Retirement.

P | 11. The People. Taught.

O | 12, 13. The Twelve. Colloquy.

P | 14-17. The People. Fed.

10 Bethsaida. Peculiar to Luke. See Ap. 169. Aram. Ap. 94. III. 3.

11 when they knew = having got to know it. Ap. 132. I. ii. Not the same word as in *vv.* 33, 55.

healing. Gr. *therapeia*. Cp. *v.* 1.

12 wear away = decline.

lodge. Peculiar to Luke, here. Gr. *kataluō*, to unloose, disband, halt, also destroy, its most frequent meaning. Cp. 19. 7; 21. 6. Matt. 5. 17. Mark 14. 58.

victuals = provisions. in. Gr. *en*. Ap. 104. viii. Not the same word as in *vv.* 48, 49.

13 no. Gr. *ou*. Ap. 105. 1. 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. 14 men. Gr. pl. of *anēr*. Ap. 123. 2.

to. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in *vv.* 16, -51, 53, 56, 62. sit down = recline.

16 to. Gr. *eis*. Ap. 104. vi. Not the same word as in *vv.* 16, -51, 53, 56, 62. sit down = recline.

17 remained = baskets. See notes on Matt. 6. 9, 10. 17 remained = baskets. See note on Matt. 14. 20.

R⁴ g¹ 18 And °it came to pass, °as He was alone
A. D. 28 °praying, His disciples were with Him: and
He asked them, saying, °“Whom say the peo-
ple that I am?”

h¹ 19 They °answering said, “John the Baptist;
but °some say, °Elias; and °others say, that
one of the old prophets is risen again.”

g² 20 He said unto them, “But ¹⁸whom say ye
that I am?”

h² Peter ¹⁹answering said, °“The Christ of God.”

g³ 21 And He °straitly °charged them, and com-
manded them to tell no man °that thing;

G A L P¹ 22 Saying, °“The Son of man °must °suffer
many things, and °be rejected °of the elders
and chief priests and scribes, and be slain, and
be °raised °the third day.”

23 And He said ¹⁴to them all, °“If any man
°will come after Me, let him deny himself, and
°take up his cross °daily, and follow Me.

24 For whosoever °will °save his °life shall
lose it: but whosoever °will lose his °life for
My sake, the same shall °save it.

25 For what is a °man °advantaged, °if he
gain the whole °world, °and lose himself, or
°be cast away?

26 For whosoever °shall be ashamed of Me
and of My words, of °him shall ²²the Son of
man be ashamed, when He shall come ¹²in 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 ²the kingdom of God.”

P² 28 And ¹⁸it came to pass °about an eight days
°after these sayings, He took Peter and John
and James, and went up ⁴into °a mountain
°to pray.

29 °And °as He ²⁸prayed, the °fashion of His
°countenance °was altered, and His raiment
was white and °glistening.

30 And, °behold, there °talked with Him two
¹⁴men, °which were °Moses and °Elias:

31 Who °appeared ¹²in ²⁶glory, and °spake
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 ¹⁴men
that stood with Him.

33 And ¹⁸it came to pass, °as they °departed
°from Him, Peter said ³unto Jesus, °“Master,
it is good for us to be here: and let us make
three °tabernacles; one for Thee, and one for
Moses, and one for °Elias:” °not °knowing
what he said.

occasions. Peculiar to Luke, here. 29 And=And it came to pass. as He prayed=in (Gr. en. Ap. 104. viii) His praying. fashion=appearance. countenance=face. was altered=[became] different. Gr. heteros. Ap. 124. 2. glistening=effulgent, or lightening forth (as though from internal light). The Eng. “glisten” is from the Anglo-Saxon *glisian*=to shine, or glitter. 30 behold. Fig. Asterismos (Ap. 6). talked=were talking. which=who. Moses. See Ap. 149. 31 appeared... and=being seen. See Ap. 106. vi. spake=were speaking. Peculiar to Luke, here. decease. Gr. exodos. See Ap. 149. should=was about to. accomplish. His death did not merely happen. It was He Who Himself accomplished it and fulfilled all the Scriptures concerning it. Cp. v. 53 and Isa. 50. 7. at=in. Gr. en. Not the same word as in v. 43, 61. 32 with. Gr. sun. Ap. 104. xvi. Not the same word as in v. 41. heavy=oppressed. when they were awake=on fully waking up. Gr. diagregoreō. Occ. only here. 33as they departed=in (Gr. en. Ap. 104. viii. 1) their departing. Peculiar to Luke, here. The verb *diachōrizomai* occ. only here in N.T. Master. Gr. epistatēs. Ap. 98. XIV. iv. Used only of Christ, as having authority. tabernacles. Cp. Matt. 17. 4. knowing. Gr. oida. Ap. 132. I. i. Not the same word as in v. 11.

9. 18-21 (R⁴, p. 1446). DISCIPLES. CONFESSION OF MESSIAH. (Repeated Alternation.)

R⁴ | g¹ | 18. The Lord. Question.
| h¹ | 19. Disciples. Answer.
| g² | 20-. The Lord. Question.
| h² | -20. Peter. Answer.
| g³ | 21. The Lord. Charge.

18 it came to pass. See note on 2. 1. as He was=in (Gr. en. Ap. 104. viii) His praying. The fourth of seven such recorded occasions. praying. Peculiar to Luke, here. Ap. 134. I. 2. Whom=Who.

19 answering said. See note on Deut. 1. 41. some=others. Ap. 124. 1. others. Same as “some” above.

20 The Christ=The Messiah. Ap. 98. IX.

21 straitly=strictly.

charged=charged (under penalty).

that thing=this. Thus closes the second of the four great periods of the Lord's ministry. Enough had been said and done by Him. See Ap. 119.

9. 22-18. 43 [For Structure see next page].

9. 22-36 (L, p. 1461). SUFFERINGS. FIRST ANNOUNCEMENT. (Division.)

L | P¹ | 22-27. The Sufferings and Glory. Foretold.

| P² | 28-36. The Sufferings and Glory. Foreshown.

22 The Son of man. See Ap. 98. XVI.

must=it is necessary. See 24. 26. Acts 8. 18.

suffer=to suffer. This is the first mention of His sufferings. See the Structure, and cp. “L”, “N”, and “L”, “N”. Note that these are never mentioned apart from the “glory” (vv. 26, 32) in either O.T. or N.T.

be rejected. After trial, therefore trial premeditated, and deliberate, “after three days” (Matt. 27. 63).

raised. Pass. of *egeirō*. Ap. 178. 4.

the third day. But see Ap. 148.

23 If any man, &c. See Ap. 118. 2. a.

will come=desireth (Ap. 102. 1) to come.

take up=let him take up.

daily. Peculiar to Luke, here.

24 will=desireth, or willeth (Ap. 102. 1) to.

save. Gr. *sōzō*. life=soul. Gr. *psuchē*. Ap. 110. III. 1.

25 man. Gr. *anthrōpos*. Ap. 123. 1.

advantaged=profited.

if he gain=having gained. A mercantile word.

world. Gr. *kosmos*. Ap. 129. 1.

and lose himself=having destroyed himself.

be cast away=suffer loss. Another mercantile word.

26 shall be ashamed of=may (with Gr. *an*) have been ashamed of; implying [before men].

him=this [one].

glory. Often mentioned by itself, but the sufferings never mentioned apart from it.

27 of a truth. Thus emphasizing the coming statement. some=some of those.

not=in no wise, or by no means. Gr. *ou mē* (Ap. 105. III). taste of=experience [the approach of].

they see=they may possibly (Gr. *an*) have seen.

28 about an eight days. This is inclusive reckoning (including parts of two other days), and is exactly the same as the exclusive *six* days of Matt. 17. 1 and Mark 9. 2.

after. Gr. *meta*. Ap. 104. xi. 2.

a=the (well known).

to pray. Ap. 134. I. 2. This is the fifth of seven such

as He prayed=in (Gr. en.

was altered=[became]

glistening=effulgent, or lightening forth (as though from internal light).

30 behold. Fig. Asterismos

31 appeared... and=

decease. Gr. *exodos*.

It was He

fulfilled all the Scriptures concerning it. Cp. v. 53 and Isa. 50. 7.

32 with. Gr. *sun*. Ap. 104. xvi. Not the same word as in v. 41.

33as

Master. Gr. *epistatēs*. Ap. 98. XIV. iv. Used only of Christ, as having authority.

knowing. Gr. *oida*. Ap. 132. I. i. Not the same word as in v. 11.

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 ° 34 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 they ° kept it close, and told ° no man ° in those days any of those things which they had ° seen.

M Q i

37 And ° 18 it came to pass, that ° on the next day, when they were ° come down ° from ° the hill, much people met Him.

k

38 And, ° 30 behold, a ° 14 man ° 22 of the company cried out, saying, ° "Master, I ° beseech Thee, ° look ° upon my son: for he is mine only child.

R T l

39 And, ° lo, a ° spirit taketh him, and he ° suddenly crieth out; and it ° teareth him ° that he foameth again, and ° bruising him hardly departeth ° from him.

m

40 And I ° 38 besought Thy disciples to cast ° him out;

U

and they could ° not."

S

41 And Jesus ° 19 answering said, "O ° faithless and ° perverse generation, how long shall I be ° with you, and ° suffer you ?

R T m

Bring thy son hither."

l

42 And as he was yet ° a coming, the ° devil ° threw him down, and ° tare him.

U

And Jesus rebuked the unclean ° 39 spirit, and ° healed the ° child,

Q k

and delivered him again to his father.

i

43 And they were all ° amazed ° at the ° mighty power of God.

B N

But while they ° wondered every one ° at all

9. 22—18. 43 (G, p. 1427). THE THIRD PERIOD OF THE LORD'S MINISTRY. THE REJECTION OF THE KING. (Introversion and Alternations.)

G | A | L | 9. 22-36. SUFFERINGS. First Announcement.
 M | 9. 37-43-. Miracle. Lunatic son.
 B | N | 9. -43-45. SUFFERINGS. Second Announcement.
 O | 9. 46-62. Disciples instructed as to the then present.
 C | 10. 1-24. The Kingdom nigh.
 D | 10. 25-37. Demand of Lawyer.
 E | 10. 38-42. Journey.
 F | 11. 1-13. Disciples. Request. Prayer.
 G | 11. 14--13. 9. Miracles, &c.
 H | 13. 10-17. Place. Synagogue. Sabbath. Miracle.
 J | 13. 18-21. The Kingdom. Likeness.
 J | 13. 22-35. The Kingdom. Entrance.
 H | 14. 1-24. Place. Pharisee's house. Sabbath. Miracle.
 G | 14. 25--17. 4. Parables.
 F | 17. 5-10. Disciples. Request. Faith.
 E | 17. 11-19. Journey.
 D | 17. 20-. Demand of Pharisees.
 C | 17. -20-24. The Kingdom nigh.
 B | N | 17. 25. SUFFERINGS. Third Announcement.
 O | 17. 26--18. 30. Disciples instructed as to the future.
 A | L | 18. 31-34. SUFFERINGS: Fourth Announcement.
 M | 18. 35-43. Miracle. The Blind Man.

34 there came = there came to be. overshadowed = enveloped. The word occ. only here, 1. 35. Matt. 17. 5. Mark 9. 7. Acts 5. 15. 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. Ap. 104. vii. Not the same word as in v. 5. hear = hear ye. 36 when . . . was past, lit. in (Gr. en. Ap. 104. viii) the passing of. kept it close = were silent. no man = no one. Compound of ou. Ap. 105. I. seen. Gr. horaō. Ap. 133. 8.

9. 37-43- (M, above). MIRACLE. THE LUNATIC SON. (Introversion.)

M | Q | i | 37. Much People met the Lord.
 k | 38. The Father. Plea for his Son.
 R | T | l | 39. Lunatic's seizure.
 m | 40-. Father besought Disciples.
 U | -40. Inability of Disciples.
 S | 41-. Reproof of Unbelief.
 R | T | m | -41. Father commanded to bring.
 l | 42-. Lunatic's seizure.
 U | -42-. Ability of the Lord.
 Q | k | -42. The Father. Son delivered.
 i | 43-. All the People amazed.

37 on. Gr. en. Ap. 104. viii. come down. Gr. katerchomai, only once outside Luke and Acts (in Jas. 3. 15). the hill = the mountain, as in v. 28. 38 Master = Teacher. Ap. 98. XIV. v. beseech. Ap. 134. I. 5. look. Gr. epiblepō. Ap. 133. III. 4. upon. Gr. epi. Ap. 104. ix. 3. 39 lo. Fig. Asterismos. Ap. 6. spirit. Gr. pneuma. Ap. 101. II. 12: a demon; cp. v. 42. suddenly. Gr. ecaiphnēs. Only here, 2. 13. Mark 13. 36. Acts 9. 3; 22. 6, always in connection with supernatural events. teareth him = throws him into convulsions. that he foameth again = with (Gr. meta. Ap. 104. xi. 1) foaming. bruising him = making a complete wreck of him. Cp. Mark 5. 4. Rev. 2. 27. 40 him = it. not. Gr. ou. Ap. 105. I. 41 faithless = unbelieving. perverse = perverted. with. Gr. pros. Ap. 104. xv. 3. Not the same word as in vv. 32-, 49. suffer = bear with. Cp. Acts 18. 14. 2 Cor. 11. 1. 42 a coming = coming near. devil = demon. A spirit, v. 39. threw = dashed. tare = completely convulsed. Gr. susparassō. Occ. only here in N.T. child. Gr. pais. Ap. 108. iv. Not the same word as in v. 47. 43 amazed = astonished. at. Gr. epi. Ap. 104. ix. 2. Not the same word as in vv. 31, 61. mighty power = majesty. Occ. only here, Acts 19. 27, and 2 Pet. 1. 16. wondered = were wondering.

- A. D. 28 things which ° Jesus did, He said ³ unto His disciples,
 44 "Let these ° sayings sink down ¹⁰ into your ears: for ²² the Son of man ° shall be ° delivered ¹⁰ into the hands of ²⁵ men."
 45 But they ° understood not this ° saying, and it was ° hid ⁵ from them, that they ° perceived it ⁵ not: and they feared to ask Him ⁹ of that ° saying.
- O V¹ n 46 Then there arose a reasoning ° among them, ° which of them should be ° greatest.
- o 47 And Jesus, ° perceiving the ° thought of their heart, took a ° child, and set him ° by ⁵ him,
- o 48 And said unto them, "Whosoever shall receive this ⁴⁷ child ° in My name receiveth Me: and whosoever shall receive Me receiveth Him That sent Me:
 n for he that ° is ° least ⁴⁶ among you all, the same ° shall be great."
- V² p 49 And John ¹⁹ answered and said, ³³ "Master, we ⁹ saw one casting out ⁴² devils ⁴⁸ in Thy name; and we forbad him,
 q because he followeth ⁴⁰ not ° with us."
 p 50 And Jesus said ³ unto him, "Forbid *him* ⁵ not:
 q for he that is ⁴⁰ not ° against ° us is ° for ° us."
- Vs r 51 And ¹ it came to pass, ° when the time was come ° that He should be received up, ° ⁵ he steadfastly ° set His face to go ¹⁶ to Jerusalem,
- s 52 And sent messengers ° before His face: and they went, and entered ¹⁰ into a village of the ° Samaritans, to ° make ready for Him.
- r 53 And they did ⁴⁰ not receive Him, because His face was as though He ° would go ¹⁶ to Jerusalem.
- s 54 And when His disciples James and John ⁹ saw *this*, they said, ° "Lord, ° wilt Thou that we ° command fire to come down from ° heaven, and consume them, ° even as ⁸ Elias did?"
 55 But He turned, and rebuked them, ° and said, "Ye ³³ know ⁴⁰ not what manner of ° spirit ye are of.
 56 For ²² the Son of man ° is ⁴⁰ not come to destroy ²⁵ men's ° lives, but to ²⁴ save *them*." And they went ¹⁶ to ° another village.
- V⁴ t¹ 57 And ¹⁸ it came to pass, that, ° as they went ¹² in the way, ° a certain *man* said ³ unto Him, ° "Lord, I will follow Thee whithersoever Thou goest."
- u¹ 58 And Jesus said unto him, "Foxes have

of Elijah in Sept. (2 Kings 2. 11), and of the Lord in Mark 16. 19. Acts 1. 2, 11, 22, and 1 Tim. 3. 16. ⁵ = He Himself. set His face. See note on v. 31. Isa. 50. 7. 52 before. Gr. *pro*. Ap. 104. xiv. Samaritans. Cp. 2 Kings 17. 26-33. make ready = to prepare [reception]. 53 would go = was going. 54 Lord. Ap. 98. VI. i. α 3. A. wilt. Ap. 102. 1. command fire = should call down fire. heaven = the heaven (Sing.). See note on Matt. 6. 9, 10. even as Elias did = as Elijah also did. See 2 Kings 1. 10. Omitted by T Trm. [A] WH. 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. lives = souls. Ap. 110. III. 1. another = different. Ap. 124. 2.

9. 57-62 [For Structure see next page].

57 as they went = in (Gr. *en*. Ap. 104. viii) their going. a certain man. A scribe (Matt. 8. 19) Lord. Om. L T Tr. [A] WH R.

Jesus. Most of the texts omit "Jesus" here.
 44 sayings = words. Pl. of *logos*. See note on Mark 9. 32. Not the same word as in v. 46.
 shall be = is about to be.
 delivered = delivered up. The second announcement of His sufferings. See the Structure on p. 1461.
 45 understood not = were ignorant of.
 saying. Gr. *rhēma*. Not the same word as in v. 44. See note on Mark 9. 32. hid = veiled.
 perceived it not = should not understand it. Not the same word as in v. 47.

9. 46-62 (O, p. 1461). DISCIPLES. INSTRUCTED AS TO THE PRESENT. (Division.)

O | V¹ | 46-48. Re Humility. All the Disciples.
 | V² | 49, 50. Re Fellowship. One (John).
 | V³ | 51-56. Re Forbearance. Two (James and John).
 | V⁴ | 57-62. Re Discipleship. Three (unnamed).

9. 46-48 (V¹, above). Re HUMILITY. ALL THE DISCIPLES. (Introversion.)

V¹ | n | 46. Reasoning.
 | o | 47. Child taken.
 | o | 48-. Child received.
 | n | -48. Reasoning.

46 among. Gr. *en*. Ap. 104. viii. 2. which = who. greatest = greater.
 47 perceiving = having seen. Ap. 133. I. 1. Not the same word as in v. 45.
 thought = reasoning, as in v. 46.
 child. Ap. 108. v. Not the same word as in v. 42.
 by = beside. Gr. *para*. Ap. 104. xii. 2. Not the same word as in v. 7.
 48 in. Gr. *epi*. Ap. 104. ix. 2.
 is = subsists or exists. Gr. *huparchō*, not the verb "to be". See Phil. 2. 6 (being); 3. 20 (is).
 least = lowliest.
 shall be. All the texts read "is".

9. 49, 50 (V², above). Re FELLOWSHIP. ONE (JOHN). (Alternation.)

V² | p | 49-. Prohibition. Positive.
 | q | -49. Reason. "Because."
 | p | 50-. Prohibition. Negative.
 | q | -50. Reason. "For."

49 with = in association with. Gr. *meta*. Ap. 104. xi. 1. Not the same word as in vv. 32-, 41.
 50 against. Gr. *kata*. Ap. 104. x. 1.
 us. All the texts read "you".
 for us = on our behalf. Gr. *huper*. Ap. 104. xvii. 1.

9. 51-56 (V³, above). Re FORBEARANCE. (Alternation.)

V³ | r | 51. The Lord. Purpose. "His face set."
 | s | 52. Disciples. Mission.
 | r | 53. The Lord. Purpose. "His face set."
 | s | 54-56. Disciples. Resentment rebuked.

51 These verses are peculiar to Luke.
 when the time was come = in (Gr. *en*. Ap. 104. viii) the fulfilling of the days. Marking a certain stage of the Lord's ministry.

that He should be received up = for the receiving Him up. Gr. *analēpsis*. Occ. only here in the N.T. The kindred verb *analambanō* is used of the ascension of Christ. See Ap. 104. xiv. 52 before. Gr. *pro*. Ap. 104. xiv. 53 would go = was going. 54 Lord. Ap. 98. VI. i. α 3. A. wilt. Ap. 102. 1. command fire = should call down fire. heaven = the heaven (Sing.). See note on Matt. 6. 9, 10. even as Elias did = as Elijah also did. See 2 Kings 1. 10. Omitted by T Trm. [A] WH. 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. lives = souls. Ap. 110. III. 1. another = different. Ap. 124. 2.

A. D. 28 holes, and birds of °the air *have* nests; but
22 the Son of man °hath 40 not where to lay *His*
head."

t² 59 And He said 3 unto 56 another, "Follow
Me." But he said, 54 "Lord, °suffer me first to
go and °bury my father."

u² 60 43 Jesus said unto him, "Let the dead
59 bury °their dead: but go thou and °preach
2 the kingdom of God."

t³ 61 And 56 another also said, "Lord, I will fol-
low Thee; but °let me first go bid them fare-
well, which are °at home at my house."

u³ 62 And Jesus said 3 unto him, °"No man,
having put his °hand to the plough, and °look-
ing back, is fit for 2 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 °would come.

2 Therefore said He °unto them, "The har-
vest truly *is* great, but the labourers *are* few:
°pray ye therefore the 1 Lord of the harvest,
that He °would send forth labourers 1 into His
harvest.

X 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.

Y v¹ 5 And 1 into whatsoever house °ye enter, first
say, °Peace be to this house.

6 And °if the son of peace be there, your
peace shall rest upon it: °if °not, it shall turn
°to you again.

7 And °in the same house remain, eating and
drinking such things as °they give: for the
labourer is worthy of his hire. Go °not °from
house °to house.

8 And 1 into whatsoever city °ye enter, and
they receive you, eat such things as are set
before you:

9 And °heal the sick that are °therein,

w¹ and say °unto them, °The kingdom of God is
°come nigh °unto you.

v² 10 But 1 into whatsoever city 8 ye enter, and
they receive you 7 not, go your ways out 1 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:

w² °notwithstanding °be ye sure of this, that 9 the
kingdom of God is 9 come nigh 9 unto you.'

v³ 12 But I say unto you, that it shall be more
tolerable 7 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 7 in Tyre and Sidon, which
have °been done 7 in you, they had a great

9 heal. See on 6. 18. therein = in (Gr. *en*. Ap. 104. viii) it. unto = to. The kingdom of God. See Ap. 114. come nigh = drawn nigh. unto. Gr. *ek*. Ap. 104. vii. Not the same word as in v. 22. cleaveth. A medical term, used of the uniting of wounds. wipe off. Gr. *apomassō*. Occ. only here in N.T. All the texts add "the feet" (A. "our feet"). notwithstanding. See note on v. 20. be ye sure = get to know. Gr. *ginōskō*. Ap. 132. I. ii. 13 Chorazin . . . Bethsaida. See Ap. 169. Bethsaida. Aram. Ap. 94. III. 3. mighty works = powers. Gr. pl. of *dunamis*. See Ap. 172. 1. been done = taken place.

9. 57-62 (V⁴, p. 1462). *Re* DISCIPLESHIP. THREE (UNNAMED). (*Repeated Alternation*.)

V⁴ | t¹ | 57. Forwardness.
u¹ | 58. Discouragement.
t² | 59. Backwardness.
u² | 60. Encouragement.
t³ | 61. Undecidedness.
u³ | 62. Reproof.

58 the air = the heaven, as in v. 54.
hath not where, &c. See note on Matt. 8. 20, and cp. Rev. 14. 14. 59 suffer me = allow me.

bury my father. A euphemism for declining an invitation, as the Jews buried within twenty-four hours and did not leave the house for ten days.

60 their = their own.
preach = declare. Gr. *diangellō*. Ap. 121. 6. Occurs elsewhere only in Acts 21. 26 (signify). Rom. 9. 17.

61 let = allow. Verses 61, 62 are peculiar to Luke.
at home at my house = in (Gr. *eis*. Ap. 104. vi) my house, or at home.

62 No man = no one. Compound of *ou*. Ap. 105. I. hand. Plough always held with one hand. looking. Ap. 133. I. 5.

10. 1-24 (C, p. 1461). THE KINGDOM NIGH. (*Introversion and Repeated Alternation*.)

C W | 1, 2. The Seventy. Sent.
X | 3, 4. The Disciples' danger.
Y | v¹ | 5-9-. Houses and Cities. Entrance.
w¹ | -9. Message: Kingdom nigh.
v² | 10, 11-. Cities. Rejection.
w² | -11. Message: Kingdom nigh.
v³ | 12-15. Cities. Retribution.
X | 16. The Disciples' danger.
W | 17-24. The Seventy. Return.

Verses 1-16 are peculiar to Luke.

1 After. Gr. *meta*. Ap. 104. xi. 2.

Lord. Ap. 98. VI.

appointed. Gr. *anadeiknumi*. Occ. only here, and Acts 1. 24 (shew).

other = others, as in 9. 56, 59, 61.

seventy also: i. e. as well as the Twelve.

before. Gr. *pro*. Ap. 104. xiv.

into. Gr. *eis*. Ap. 104. vi.

would come = was about to come.

2 unto. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in vv. -9, 11.

pray. Gr. *deomai*. Ap. 134. I. 5. Implying the sense of need. would = may.

3 behold = lo. Fig. *Asterismos*. Ap. 6.

among = in (Gr. *en*. Ap. 104. viii) the midst.

4 neither = not. Gr. *mē*. Ap. 105. II.

purse. Gr. *balantion*. Peculiar to Luke; only here; 12. 33; 22. 35, 36. nor. Gr. *mē*.

scrip = a beggar's collecting bag. See on Matt. 10. 10. nor. Gr. *mēde*.

shoes = sandals: i. e. a second pair or change.

salute = greet. In Luke only here and 1. 40.

no man. Gr. *mēdeis*. by. Gr. *kata*. Ap. 104. x. 2.

5 ye enter = ye may enter.

Peace, &c. The usual salutation. Cp. Judg. 19. 20.

6 if = if indeed. A condition of uncertainty. Ap. 118. 1 b.

if not. Gr. *ei* (Ap. 118. 2. a) *mēge* (Ap. 105. II).

to. Gr. *epi*. Ap. 104. ix. 3. Not the same word as in vv. 7, 15, 30, -34. 7 in. Gr. *en*. Ap. 104. viii.

they give = are with (Gr. *para*. Ap. 104. xii. 1) them.

not. Gr. *mē*. Ap. 105. II.

from = out of. Gr. *ek*. Ap. 104. vii. Not the same word as in vv. 21, 30, 42. to. Gr. *eis*. Ap. 104. vi.

8 ye enter = ye may enter (with Gr. *an*).

unto = to. The kingdom of God.

unto. Gr. *epi*. Ap. 104. ix. 3. 11 of = out of.

cleaveth. A medical term, used of the

uniting of wounds. wipe off. Gr. *apomassō*. Occ. only here in N.T. All the texts add "the feet"

(A. "our feet"). notwithstanding. See note on v. 20. be ye sure = get to know. Gr. *ginōskō*.

Bethsaida. Aram. Ap. 94. III. 3.

been done = taken place.

A. D. 28 while ago °repented, sitting 7 in °sackcloth and °ashes.
 14 °But it shall be more tolerable for Tyre and Sidon °at the judgment, than for you.
 15 And thou, °Capernaum, °which art exalted °to °heaven, °shalt be thrust down °to °hell.
 X 16 He that heareth you heareth Me; and he that °despiseth you °despiseth Me; and he that °despiseth Me °despiseth Him That °sent Me."
 W Z¹ x 17 And °the seventy returned again °with joy, y saying, "Lord, even the °devils are °subject unto us °through Thy name."
 18 And He said unto them, °"I beheld °Satan as lightning °fall 7 from 15 heaven.
 19 °Behold, °I give 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.
 x 20 °Notwithstanding 7 in this rejoice 7 not, that the °spirits are 17 subject unto you;
 y but rather rejoice, because your names °are written 7 in °heaven."
 Z² A¹ 21 7 In that hour °Jesus °rejoiced °in spirit, and said, °"I thank Thee, O Father, °Lord of 15 heaven and earth,
 A² B a that Thou °hast hid these things °from the wise and prudent, and °hast revealed them unto babes:
 b even so, Father; for °so it °seemed good °in Thy sight.
 C 22 All things °are delivered to Me °of My Father: and °no man °knoweth Who the Son is, °but the Father; and Who the Father is, °but the Son,
 C and he to whom the Son °will reveal Him."
 B b 23 And He turned Him 2 unto His disciples, and said privately, °"Blessed are °the eyes which °see the things that ye °see:
 a 24 For I °tell you, that many °prophets and °kings have °desired to °see those things which ye 23 see, and have °not °seen them; and to hear those things which ye hear, and have °not heard them."

repented. See Ap. 111. I. 1. sackcloth. Gr. *sakkos*, from Heb. *sak*=sacking. A coarsely woven material used for sieves and strainers (worn next the skin in mourning), Isa. 8. 24. Job 16. 15. 1 Kings 21. 27. 2 Kings 6. 30; not laid aside at night, 1 Kings 21. 27. Joel 1. 13. Cp. Isa. 20. 2, &c. ashes. Also a sign of mourning. See 1 Sam. 4. 12. 2 Sam. 1. 2; 13. 19. Job 2. 12. Ezek. 27. 30, &c.
 14 But=Howbeit. See note on v. 20. at=in. Gr. *en*. Ap. 104. viii. Not the same word as in vv. 32, 39. 15 Capernaum. See Ap. 169. which art exalted. All the texts read, "shalt thou be exalted?" (with *mē*, Ap. 105. II. Interrog.). to. Gr. *heōs*. As far as to. heaven = the heaven (sing). See note on Matt. 6. 9, 10. shalt, &c. = thou shalt be brought down. hell. Gr. *Hadēs*. See Ap. 131. 2. 16 despiseth = rejecteth. See 7. 30, and cp. Gal. 2. 21; 3. 15. sent. Ap. 174. I.

10. 17-24 (W, p. 1463). THE SEVENTY. RETURN. (Division.)

W | Z¹ | 17-20. The Joy of the Seventy.
 | Z² | 21-24. The Joy of the Lord.

10. 17-20 (Z¹, above). THE JOY OF THE SEVENTY. (Alternation.)

Z¹ | x | 17-. Joy. Manifestation.
 | y | -17-19. Cause. Subjection of Spirits.
 | x | 20-. Joy. Dehortation.
 | y | -20. Cause. Names written in heaven.

17 the seventy. See note on v. 1. with. Gr. *meta*. Ap. 104. xi. 3. Not the same word as in v. 27. devils = demons. subject = subdued, put under. Cp. 2. 51. 1 Cor. 15. 27, 28. Eph. 11. 22. Phil. 3. 21. through. Gr. *en*. Ap. 104. viii.
 18 I beheld. Gr. *theōreō*. Ap. 133. I. 11. Satan. Heb. transliterated = the Adversary. 1 Sam. 29. 4. *Diabolos* is the more frequent term in the N.T. Both are in Rev. 12. 9. fall = having fallen.
 19 I give = I have given. So L m T Tr. A WH R. power = authority. Gr. *exousia*. Ap. 172. 5. on. Gr. *epanō*, upon (from above). Not the same word as in vv. 34, 35, 37. over = upon. Gr. *epi*. Ap. 104. ix. 3. power = might. Gr. *dunamis*. Ap. 172. 1. nothing... by any means. Gr. *ouden... ou mē*. Ap. 105. I, III.
 20 Notwithstanding. Gr. *plēn*, as in v. 11; rendered "But" in v. 14, an emphatic conjunction. spirits. Ap. 101. II. 12. are written = have been written (T Tr. WH R), or inscribed (TWH). See Ex. 32. 32. Ps. 69. 28. Dan. 12. 1. Phil. 4. 3. Heb. 12. 23. Rev. 3. 5; 13. 8; 17. 8; 20. 12; 21. 27; 22. 19. heaven = the heavens (pl.). See notes on Matt. 6. 9, 10.

10. 21-24 (Z², above). THE JOY OF THE LORD. (Division.)

Z² | A¹ | 21-. Thanksgiving. Expressed.
 | A² | -21-24. Thanksgiving. Cause: Revelation.

21 Jesus. Om. by all the texts. rejoiced = exulted. in spirit. Gr. *en* (Ap. 104. viii) *pneuma*. See Ap. 101. II. 8. But all the texts read "by the Spirit, the Holy [Spirit]". Ap. 101. II. 8. I thank. See notes on Matt. 11. 25-27. Lord, &c. Having therefore absolute power. Ap. 98. VI. i. a. 1. B. b.

10. -21-24 (A², above). THANKSGIVING. CAUSE: REVELATION. (Introversions.)

A² | B | a | -21-. Things hidden. (Neg.) } Recipients.
 | b | -21. Things revealed. (Pos.) }
 C | 22-. Revelation. By the Father.
 C | -22. Revelation. By the Son.
 B | b | 23. Things revealed. (Pos.) } Recipients.
 | a | 24. Things hidden. (Neg.) }

hast hid = didst hide. from. Gr. *apo*. Ap. 104. iv. hast revealed = didst reveal. so = thus. seemed good = was it well-pleasing. in Thy sight = before thee. 22 are = were. of = by. Gr. *hupo*. Ap. 104. xviii. 1. no. Gr. *ou*. Ap. 105. I. knoweth = getteth to know. Gr. *ginōskō*. Ap. 132. I. ii. but = except. will reveal Him = willeth (Ap. 102. 3) to reveal [Him]. 23 Blessed = Happy. Fig. *Beatitudo*, not *Benedictio*. the eyes. Put by Fig. *Synecdochē*, of the Part (Ap. 6), for the whole person. see. Gr. *blepō*. Ap. 133. I. 5. 24 tell you = say to you. prophets. Abraham (Gen. 20. 7; 23. 6), Jacob (Gen. 49. 18; Ap. 36), &c. kings. David (2 Sam. 23. 1-5). desired. Gr. *thelō*. Ap. 102. 1. see. Gr. *eidon*. Ap. 133. I. 1. not. Gr. *ou*. Ap. 105. I.

D E¹ c 25 And, ³ behold, a certain ^o lawyer stood up,
 A. D. 28 and tempted Him, saying, ^o "Master, what shall I do to inherit eternal life?"

d 26 He said ² unto him, ^o "What is written ⁷ in ^o the law? how readest thou?"

c 27 And he answering said, "Thou shalt ^o love the ^o LORD thy God ^o with all thy heart, ^o and ^o with all thy ^o soul, ^o and ^o with all thy ^o strength, ^o and ^o with all thy mind; ^o and thy neighbour as thyself."

d 28 And He said unto him, "Thou hast answered ^o right: ^o this do, and ^o thou ^o shalt live."

E² F 29 ^o But he, ^o willing to justify himself,
 G said ² unto Jesus, "And who is my ^o neighbour?"

H 30 And Jesus ^o answering said, "A certain ^o man went ^o down ²¹ from Jerusalem ⁷ to Jericho, and fell among ^o thieves, which ^o stripped him of his raiment, and ^o wounded him, and ^o departed, ^o leaving him ^o half dead.

J¹ c¹ 31 And ^o by ^o chance ^o there came down a certain ^o priest that way:
 d¹ and when he ²⁴ saw him, he ^o passed by on the other side.

J² c² 32 And likewise a Levite, ^o when he was ^o at the ^o place,
 d² came and ^o looked on him, and ³¹ passed by on the other side.

J³ c³ 33 But a certain Samaritan, as he ^o journeyed, ^o came ^o where he was:
 d³ e and when he ²⁴ saw him,
 he ^o had compassion on him,

f 34 And went to him, and ^o bound up his ^o wounds, ^o pouring in oil and wine, and set him ^o on his own beast, and brought him ⁷ to an ^o inn,
 e and took care of him.

H 35 And ³⁴ on the morrow when he departed, he took out two ^o pence, and gave them to ^o the host, and said unto him, 'Take care of him; and ^o whatsoever thou ^o spendest more, ^o when I come again, ^o I will repay thee.'

Used only by Luke, here, 7. 43. Acts 1. 9; 2. 15, and in this sense only here = taking [the ground] from under him. man. Gr. *anthrōpos*. Ap. 123. 1. down. In more senses than one. The road was a steep descent. Cp. 19. 28. thieves = robbers, or brigands, as in Matt. 26. 55. John 18. 40. See notes there. stripped, &c. Not of his raiment only, but of all he had. wounded = inflicted wounds. departed = went off. leaving him. Supply, with the force of the verb *tunchanō* = leaving him [for all they cared] half dead. half dead. Gr. *hēmithanēs*. Occ. only here in N.T. 31 by = according to. Gr. *kata*. Ap. 104. x. 2. chance = coincidence. Occ. only here in N.T. there came down = was going down; his duties being over. Jericho was a priestly city. priest. Who might become defiled. passed by on the other side. One word in Gr. *antiparerchomai*. Occ. only here and v. 32 in N.T. 32 when he was = being. at. Gr. *kata*. Ap. 104. x. 2. place = spot. looked on him, and = seeing (as in v. 31) him. 33 journeyed. Gr. *hōdeuō*. Occ. only here. came where he was. A beautiful type of the Lord. And the end is seen in John 14. 3. where he was = to (*kata*, as above) him.

10. -33, 34 (d³, above). THE SAMARITAN'S CONDUCT. (*Introversion*.)

d³ | e | -33. His feeling. Compassion.
 | f | 34-. His conduct. Help.
 | e | -34. His feeling. Thoughtful care.

had compassion = was moved with compassion. 34 bound up. Gr. *katadeō*, a medical word. Occ. only here in N.T. wounds. Gr. *trauma*. Occ. only here. pouring in. Gr. *epicheō*. Occ. only here. on = upon. Gr. *epi*. Ap. 104. ix. 8. inn. Gr. *pandocheion* = a *khan*. Occ. only here in N.T. 35 pence = *denarii*. See Ap. 51. I. 4. Two *denarii* = half a shekel, the ransom money for a life (Ex. 30. 12, 13). the host. Gr. *pandocheus*. Cp. "inn", above. spendest more. Gr. *prosdapanāō*. Occ. only here. when I come again = in (Gr. *en*. Ap. 104. viii) my coming back. 3. Emph.

10. 25-37 (D, p. 1461). DEMAND OF LAWYER. (*Division*.)

D | E¹ | 25-28. His first demand. "What?", &c.
 | E² | 29-37. His second demand. "Who?", &c.

10. 25-28 (E¹, above). HIS FIRST DEMAND. WHAT? (*Alternation*.)

E¹ | c | 25. The Lawyer. Question: "What shall I do?"
 | d | 26. The Lord. Answered by two other Questions: "What? . . . How?"
 | c | 27. The Lawyer. Answer.
 | d | 28. The Lord. Answer.

25 lawyer = doctor or teacher of the Law. and tempted Him = putting Him to the test. Master = Teacher. Ap. 98. XIV. v. 26 What is written . . . ? = What standeth written? See Ap. 143.

the law. See note on Matt. 5. 17, and Ap. 117. 27 love. Ap. 135. I. 1. LORD = Jehovah (Deut. 6. 5; 10. 12. Lev. 19. 18). Ap. 98. VI. i. a. 1. B. a. with = out of. Gr. *ek*. Ap. 104. vii. and. Note the Fig. *Polysyndeton*. Ap. 6. soul. Gr. *psuchē*. Ap. 110. V. 1. strength. Gr. *ischus*. Ap. 172. 3. with all thy mind. All the texts read *en* (Ap. 104. viii) instead of *ek* (Ap. 104. vii). and thy neighbour, &c. Lev. 19. 18. 28 right = rightly, or correctly. this do. No one ever did it, because the Law was given that, being convicted of our impotence, we might thankfully cast ourselves on His omnipotence. Cp. Rom. 7. 7-13. thou shalt live. See notes on Lev. 18. 5, and cp. Ezek. 20. 11, 13, 21. But see Rom. 3. 21, 22. This is why Deut. 6. 5 is one of the passages inscribed in the Phylacteries. See Structure of Ex. 13. 3-16, and note on Deut. 6. 4. shalt = wilt. Cp. Gal. 3. 22.

10. 29-37 (E², above). HIS SECOND DEMAND. WHO? (*Introversion and Repeated Alternation*.)

E² | F | 29-. Self-justification.
 | G | -29. Question of the Lawyer. "Who?"
 | H | 30-. The Traveller. Left for Death.
 | J¹ | c¹ | 31-. The Priest.
 | | d¹ | -31. His conduct.
 | J² | c² | 32-. The Levite.
 | | d² | -32. His conduct.
 | J³ | c³ | 33-. The Samaritan.
 | | d³ | -33, 34. His conduct.
 | H | 35. The Traveller. Left for Life.
 | G | 36. Question of the Lord. "Which?"
 | F | 37. Self-condemnation.

29 But he, &c. Verses 29-37 peculiar to Luke. willing = desiring, as in v. 24. neighbour. Cp. Matt. 5. 43. Lev. 19. 18.

30 answering = taking him up. Gr. *hupolambanō*.

G 36 Which °now of these three, °thinkest thou, °was²⁹ neighbour unto him that fell °among the ³⁰thieves ?”

F 37 And he said, “He that shewed mercy °on him.” Then said Jesus unto him, “Go, and do thou likewise.”

E K¹ 38 °Now it came to pass, as they went, that he entered ¹into a certain village: and a certain woman named °Martha

L¹ received Him ¹into her house.

K² 39 And she had a sister called °Mary,

L² which °also °sat °at °Jesus’ feet, and °heard His word.

K³ 40 But ³⁸Martha was °cumbered °about much serving, and °came to Him,

L³ M g and said,

h °“Lord, °dost Thou ²⁴not care that my sister hath left me to serve alone ?

i bid her therefore that °she help me.”

M g 41 And ³⁹Jesus answered and said unto her, °“Martha, ³⁸Martha, thou art °careful and °troubled ⁴⁰about many things:

h 42 But °one thing is needful:

i and ³⁹Mary hath chosen that good part, which shall ²⁴not be taken away ²¹from her.”

F N 11 And °it came to pass, that, °as He was ceasing, °praying °in a certain place, °when He ceased, one of His disciples said °unto Him,

O °“Lord, teach us to °pray,

N °as John also taught his disciples.”

O P¹ 2 And He said unto them, “When ye ¹pray, say, ‘Our Father Which art ¹in °heaven, °Hallowed be °Thy name. °Thy kingdom °come. Thy will °be done, as ¹in °heaven, so °in °earth.

3 Give us °day by day our °daily °bread.

4 And °forgive us our °sins; for we also forgive every one that is indebted to us. And °lead us °not °into °temptation; but deliver us °from °evil.’”

36 now = therefore. Om. by [L] T [Tr.] A V H R. thinkest thou = seems to thee.

was = to have become.

among. Gr. eis. Ap. 104. vi.

37 on = with. Gr. meta. Ap. 104. xi. 1.

10. 38-42 (E, p. 1461). JOURNEY. (Alternation.)

E K¹ | 38-. Martha.

L¹ | -38. Her reception of the Lord.

K² | 39-. Mary.

L² | -39. Her listening to the Lord.

K³ | 40-. Martha.

L³ | -40-42. Her colloquy with the Lord.

38 Now. Verses 38-42 peculiar to Luke.

Martha. Aram. Ap. 94. III. 3.

39 Mary. Ap. 100. 3. also sat = sat also.

sat = seated herself. Gr. parakathizō. Occ. only here in N.T. Mary always misunderstood, but always found “at the Lord’s feet”; (1) her want of care, cp. v. 42; (2) her following Martha, John 11. 31; cp. vv. 32, 33; (3) her anointing of the Lord’s feet, John 12. 3; cp. vv. 5, 7.

at = beside. Gr. para. Ap. 104. xii. 3. All the texts read pros = against. Ap. 104. xv. 3.

Jesus’. All the texts read “the Lord’s”.

heard = was listening to.

40 cumbered = distracted. Gr. perispaomai. Occ. only here.

about = concerning. Gr. peri. Ap. 104. xiii. 3.

came = came up.

10. -40-42 (L³, above). MARTHA. HER COLLOQUY WITH THE LORD.

(Extended Alternation.)

L³ M | g | -40. Carefulness.

h | -40-. Complaint of Mary.

i | -40. Request.

M | g | 41. Carefulness.

h | 42-. Approbation of Mary. } The Lord.

i | -42. Refusal.

-40 Lord. Note the avoidance of the name “Jesus” by His disciples and others. See Ap. 98. VI. i. a. 3. A. Dost Thou not care . . . ? = is it no concern to Thee . . . ?

she help me. Gr. sunantilambanomai. Occ. only here and Rom. 8. 26 in N.T. Supposed to be only a Biblical word, but it is found in the Papyri, and in inscriptions in the sense of taking a mutual interest or share in things.

41 Martha, Martha. Fig. Epizeuxis. Ap. 6. See note on Gen. 22. 11. careful. See note on Matt. 6. 25.

troubled = agitated. Gr. turbazomai. Occ. only here.

42 one thing, &c. = of one of [them] is there need. Not the unspiritual idea of “one dish”, as there were not

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. 1461). DISCIPLES. REQUEST. PRAYER. (Alternation.)

F N | 1-. Occasion. The Lord praying.

O | -1-. Request made.

N | -1. Precedent. John’s teaching.

O | 2-13. Request complied with.

1 it came to pass. A Hebraism. See 2. 1.

His praying. The sixth of seven such occasions.

Gr. en. Ap. 104. viii. Not the same word as in vv. -2, 6, 7, 33-.

Ap. 104. xv. Not the same word as in vv. 24, 51.

as = even as.

as He was praying = in (Gr. en. Ap. 104. viii)

praying. Gr. proseuchomai. Ap. 134. I. 2. in.

when = as. unto = to. Gr. pros.

Lord. Note the disciple’s form of address.

11. 2-13 (O, above). REQUEST. COMPLIED WITH. (Division.)

O | P¹ | 2-4. Example.

P² | 5-13. Illustration. Parable.

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, 112, 113, 114. come = Let . . . come. be done = come to pass.

heaven (sing.). See note on Matt. 6. 9, 10. in = upon. Gr. epi. Ap. 104. ix. 1. earth. Gr. gē.

Ap. 129. 4. 3 day by day = according to (Gr. kata. Ap. 104. x. 2) the day. daily. Gr. epiousios.

See note on Matt. 6. 11. bread. Put by Fig. Synecdoche (of the Part), Ap. 6, for food in general.

4 forgive. See note on 3. 3. Jas. 5. 15. sins. Trespasses comes from Tyndale’s Version. lead =

bring. not. Gr. mē. Ap. 105. II. Not the same word as in vv. -7, 8, 33, 40, 44, 46, 52. into. Gr. eis.

Ap. 104. vi. temptation = trial or testing. from = away from. Gr. apo. Ap. 104. iv. Not the same

word as in vv. 16, 31. evil = the evil, or, the evil one, denoting active harmfulness.

P² j
A. D. 28

5 °And He said ¹unto them, "Which °of you shall have a friend, and shall go ¹unto him at midnight, and say unto him, 'Friend, °lend me three loaves;

6 °For a friend of mine °in his journey is come °to me, and I have °nothing to set before him?'

7 And he from within shall answer and say, 'Trouble me ⁴not: the door is °now shut, and my °children are °with me °in bed; I °cannot rise and give thee.'

8 I say unto you, Though he will °not rise and give him, °because he is his friend, yet °because of his °importunity he will rise and give him as many as he needeth.

k 9 And he say unto you, °Ask, and it shall be given you; °seek, and ye shall find; °knock, and it shall be opened unto you.

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

j 11 °If a son shall ask bread of °any of you that is a father, will he give him a stone? or °if he ask °a fish, will he °for a fish give him a serpent?

12 Or °if he shall ask an egg, will he °offer him a scorpion?

k 13 ⁻¹¹If he then, being ⁴evil, °know how to give good gifts unto your °children: how much more shall your °heavenly Father give °the Holy Spirit to them that ask Him?"

G Q 14 And He was casting out a °devil, and it was dumb. And it came to pass, when the devil was gone out, °the dumb spake;

R V and the people wondered.

W 15 But some ⁵of them said, "He casteth out ¹⁴devils °through °Beelzebub the chief of the ¹⁴devils."

16 And °others, ⁴tempting Him, sought °of Him a sign °from °heaven.

X Y¹ 17 But he, ¹³knowing their °thoughts, said unto them, "Every kingdom divided °against itself is °brought to desolation; and a house divided °against a house falleth.

18 ⁻¹¹If Satan also be divided ¹⁷against himself,

11. 5-13 (P², p. 1466). ILLUSTRATION. PARABLE. (Alternation.)

P² j | 5-8. The Friend.
k | 9, 10. Application.
j | 11, 12. The Father.
k | 13. Application.

5 And He said, &c. Verses 5-10 are peculiar to Luke. of=among. Gr. ek. Ap. 104. vii.

lend. Gr. chraō. Occ. only here.

6 For=Since. in=off. Gr. ek. Ap. 104. vii. to. Gr. pros. Ap. 104. xv. 3. Not the same word as in v. 37. nothing to=not (Gr. ou. Ap. 105. I) what I may.

7 now=already. The door would on no account be opened to a stranger at night.

children. Gr. paidion. Ap. 108. v.

with. Gr. meta. Ap. 104. xi. 1. Not the same word as in v. 20, 37. A whole family will sleep in one room, in the garments worn by day, in one large bed.

in. Gr. eis. Ap. 104. vi.

cannot=am not (Gr. ou. Ap. 105. I) able to.

8 not. Gr. ou. Ap. 105. I.

because=on account of. Gr. dia. Ap. 104. v. 2.

importunity=shamelessness, impudence. Gr. anai-deia. Occ. only here in N.T.

9 Ask...seek...knock. Note the Fig. Anabasis (Ap. 6).

Ask. Gr. aiteō. Always used of an inferior to a superior. Never used of the Lord to the Father.

11 If, &c.=Shall a son ask, &c.

any=which. if, &c. Ap. 118. 2. a.

a fish=a fish also for=instead. Gr. anti. Ap. 104. ii.

12 if. Gr. ean. Ap. 118. 1. b. offer=give to.

13 know. Gr. oida. Ap. 132. I. 1.

children. Ap. 108. i.

heavenly=out of (Gr. ek. Ap. 104. viii) heaven.

the Holy Spirit=spiritual gifts. No articles. Gr. pneuma hagion. See Ap. 101. II. 4. Note the five con-

trasts. A loaf, a stone; a fish, a serpent; an egg, a scorpion; temporal gifts, spiritual gifts; earthly fathers, the heavenly Father.

11. 14-13. 9 (G, p. 1461). MIRACLES, &c. (Introversion and Alternations.)

G | Q | 11. 14-. Miracle. The Dumb Man.

R | 11. -14-36. The evil generation.

S | T | 11. 37. Occasion. In the Pharisee's house.

U | 11. 38-54. Colloquies.

S | T | 12. 1-. Occasion. The Multitudes with-

out.

U | 12. -1-59. Addresses.

R | 13. 1-5. The evil generation.

Q | 13. 6-9. Parable. The Fig-tree.

14 dévil=demon.

the dumb spake = the dumb [man] spake.

11. -14-36 (R, above). THE EVIL GENERATION. (Extended Alternation.)

R | V | -14. Wonder of the People.

W | 15, 16. The evil Generation. Manifested.

X | 17-26. The Lord's answer to their thoughts.

V | 27, 28. Exclamation of the Woman.

W | 29-. The evil Generation. Exposed.

X | -29-36. The Lord's answer to their words (v. 16).

15 through=by. Gr. en. Ap. 104. viii. Beelzebub. Aram. See on Matt. 10. 25. Ap. 94. III. 3.

16 others. Gr. pl. of heteros. Ap. 124. 2. of=from. Gr. para. Ap. 104. xii. 1. from=out of.

Gr. ek. Ap. 104. vii. heaven. Sing., as in v. -2.

11. 17-26 (X, above). THE LORD'S ANSWER TO THEIR THOUGHTS. (Division.)

X | Y¹ | 17-23. Confutation. Illustrations.

| Y² | 24-26. Recrimination. Parable.

11. 17-23 (Y¹, above). CONFUTATION. ILLUSTRATIONS. (Alternation.)

Y¹ | 1 | 17, 18. The divided Kingdom.

| m | 19, 20. Application.

| l | 21, 22. The strong man's house.

| m | 23. Application.

17 thoughts=intents, purposes, or machinations. Gr. dianoēma. Occ. only here in N.T. against.

Gr. epi. Ap. 104. ix. 3. brought to desolation. Gr. erēmoō. Occ. only here, Matt. 12. 25; and Rev.

17. 16; 18. 17, 19.

A. D. 28 how shall his kingdom stand? because ye say that I cast out devils ¹⁵ through ° Beelzebub.

m 19 And ⁻¹¹ if ³ by ¹⁵ Beelzebub cast out ¹⁴ devils, ° by whom do your sons cast them out? ° therefore shall they be your judges.

20 But ⁻¹¹ if I ° with ° the finger of God cast out ¹⁴ devils, no doubt ° the kingdom of God is ° come upon you.

l 21 When ° a strong man ° armed ° keepeth ° his palace, his ° goods are ¹ in peace:
22 But ° when ²¹ a stronger than he shall come upon him, and overcome him, he ° taketh from him ° all his armour ° wherein he ° trusted, and divideth his ° spoils.

m 23 He that is ⁴ not ⁷ with Me is against Me: and he that gathereth ⁴ not ⁷ with Me scattereth.

Y² n 24 When the ° unclean ° spirit is gone out ° of ²¹ a ° man,
o he walketh ° through ° dry places, seeking rest; and finding ° none,
p he saith, 'I will return ° unto my house whence I came out.'

q 25 And when he cometh, he findeth it swept and ° garnished.

n 26 Then goeth he,
o and ° taketh to him seven ° other ²⁴ spirits more ° wicked than himself;
p and they enter in, and ° dwell there:
q and the last state of that ²⁴ man ° is worse than the first."

v 27 And ¹ it came to pass, ° as He spake these things, a certain woman ° of the ° company lifted up her voice, and said unto Him, ° "Blessed is the womb that bare Thee, and the paps which Thou ° hast sucked."
28 But ⁵ he said, "Yea rather, ²⁷ blessed are they that hear the word of God, and ²¹ keep it."

w 29 ° And when the people ° were gathered thick together, He began to say, ° "This is an ° evil generation: they seek a ° sign;

X Z¹ and there shall ° no ° sign be given it, but the sign of ° Jonas the prophet.

Z² r¹ 30 For ° as ⁻²⁰ Jonas ° was a ²⁰ sign unto ° the Ninevites,
s¹ so shall ° also ° the Son of man be to ° this generation.

r² 31 ° The queen of the south shall ° rise up ¹ in the judgment ⁷ with the ° men of ³⁰ this gene-

Beelzebub. Aram., as in v. 15. See note on Matt. 10. 25. This is the "unpardonable sin". See Mark 8. 28-30. 19 by. Gr. en. Ap. 104. viii. therefore = on this account. Gr. dia. Ap. 104. v. 2. 20 with = by. Gr. en, as in v. 19. Cp. Matt. 3. 11. the finger of God. Fig. Anthropopatheia. Ap. 6. See Ex. 8. 19. Finger, here, put by Fig. Metonymy (of Subject), Ap. 6, for the Holy Spirit Himself. the kingdom of God. See Ap. 114. come upon you. With suddenness and surprise. Gr. phthanō. Occ. elsewhere: Matt. 12. 28. Rom. 9. 31. 2 Cor. 10. 14. Phil. 3. 16. 1 Thess. 2. 16; 4. 15. 21 a = the. armed = fully armed: from head to foot. Cp. Matt. 12. 28. Gr. kathoplizomai. Occ. only here in N.T. keepeth = guardeth. his palace = his own court. Gr. aulē. Matt. 26. 3, 58, 69. goods = possessions. 22 when = as soon as. taketh = taketh away. Same word as in 8. 12. all his armour = his panoply. Occ. only here, and Eph. 6. 11, 13. wherein = on (Gr. epi. Ap. 104. ix. 2) which. trusted = had trusted. spoils. Cp. Mark 5. 35. Occ. only here.

11. 24-26 (Y², p. 1467). RECRIMINATION. PARABLE. (Extended Alternation.)

Y² n | 24-. Departure.
o | -24-. Search. For rest.
p | -24. Return.
q | 25. Condition.
n | 26-. Departure.
o | -26-. Search. For other spirits.
p | -26-. Return.
q | -26. Condition.

24 unclean. See 4. 33.
spirit: i. e. demon. See Ap. 101. II. 12.
of = away from. Gr. apo. Ap. 104. iv.
man. Gr. anthrōpos. Ap. 123. 1. Not the same word as in vv. 31, 32.
through. Gr. dia. Ap. 104. v. 1.
dry = waterless. Cp. Isa. 13. 21, 22; 34. 14, &c.
none = not (Gr. mē. Ap. 105. II) [any].
unto. Gr. eis. Ap. 104. vi.
25 garnished = adorned.
26 taketh = taketh to. Cp. Matt. 7. 21.
other = different. Gr. heteros. Ap. 124. 2.
wicked. Ap. 128. III. 1.
dwell = settle down. is = becomes.
27 as He spake = in (Gr. en. Ap. 104. viii) His speaking. company = crowd.
Blessed = Happy. hast sucked = didst suck.
29 And when, &c. Verses 29-36 peculiar to Luke.
were gathered = were gathering. Occ. only here.
This, &c. See note on Matt. 11. 13.
evil. Gr. ponēros. Ap. 128. III. 1. Cp. Matt. 12. 34.
sign. Gr. sēmeion. Ap. 176. 3.

11. -29-36 (X, p. 1467). THE LORD'S ANSWER TO THEIR THOUGHTS. (Division.)

X | Z¹ | -29. The Sign. Jonah.
Z² | 30-32. The Signification. The Lord.
Z³ | 33-36. Illustration and Application.

-29 no. Ap. 105. II.
Jonas = Jonah. See notes on p. 1247.

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-. The Queen of the South.
s² | -31. The Son of man.
r³ | 32-. The Men of Nineveh.
s³ | -32. 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. 29. 31 The queen of the south. See 1 Kings 10. 1-13. 2 Chron. 9. 1-12. rise up. From the dead. men. Gr. pl. of anēr. Ap. 123. 2.

A. D. 28 ration, and °condemn them: for she came¹⁶ from the °utmost parts of the °earth to hear the wisdom of Solomon;

s² and, °behold, °a greater than Solomon is here.

r³ 32 The °men of Nineve shall °rise up¹ in the judgment °with °this generation, and shall °condemn it: for they °repented °at the °preaching of °Jonas;

s³ and, °behold, °a greater than Jonas is here.

Z³ A¹ 33 °No man, when he hath lighted a °candle, putteth it °in a °secret place, neither °under °a bushel, but °on °a candlestick, that they which come in may °see the °light.

A² B 34 The °light of the body is the °eye:

C t therefore when thine eye is °single,

u thy whole body also is °full of light;

t but when °thine eye is °evil,

u thy body also is °full of darkness.

C v 35 °Take heed therefore that the °light which is °in thee be °not darkness.

w 36 °If thy whole body therefore be °full of light,

v having °no part dark,

w the whole shall be °full of light,

B as when °the bright shining of a °candle °doth give thee light."

S T 37 And °as He spake, a certain Pharisee °besought Him °to °dine °with him: and He went in, and °sat down to meat.

U D¹ E F 38 And when the Pharisee saw it, he marvelled that He had °not first °washed °before °dinner.

G x 39 And the Lord said °unto him, "Now do ye Pharisees make °clean the outside of the cup and the °platter; but your inward part is full of °ravens and °wickedness.

40 °Ye fools, did °not He That made that which is without make that which is within also?

41 °But rather give alms of °such things as

condemn. Gr. *katakrinō*. Ap. 122. 7.
 utmost parts = the ends.
 behold. Fig. *Asterismos*. Ap. 6.
 a greater = something more. Cp. Matt. 12. 6.
 32 rise up = stand up as witnesses. Not the same word as "rise up" in v. 31. Ap. 178. I. 1.
 repented. See Ap. 111. I. 1.
 at. Gr. *eis*. Ap. 104. vi.
 preaching = proclamation. See Ap. 121. 3.
 11. 33-36 (Z³, p. 1468). ILLUSTRATION AND APPLICATION. (*Division*)
 Z³ | A¹ | 33. Illustration. Lamp in the house.
 | A² | 34-36. Application. Eye in the body.
 33 No man, &c. Repeated here from Matt. 5. 15. Gr. *oudeis* = no one, compound of *ou*. Ap. 105. I. candle = lamp. See Ap. 130. 4.
 secret place = cellar, or vault. All the texts read *kruptē* (crypt). under. Gr. *hupo*. Ap. 104. xviii. 2. a bushel = the corn measure. Cp. Matt. 5. 15. on. Gr. *epi*. Ap. 104. ix. 3. a candlestick = the lampstand. Ap. 130. 5. see. Ap. 133. I. 5. light. Ap. 130. 7. All the texts read 130. 1.
 11. 34-36 (A², above). APPLICATION. THE EYE IN THE BODY. (*Introversion and Alternations*)
 A² | B | 34-. The Lamp.
 | C | t | -34-. The eye (eyesight).
 | | u | -34-. The body.
 | | t | -34-. The eye (eyesight).
 | | u | -34-. The body.
 | C | v | 35. Darkness.
 | | w | -36-. Light.
 | | v | -36-. Darkness.
 | | w | -36-. Light.
 | B | -36. The Lamp.
 34 light = lamp. Same word as "candle" in v. 33. See Ap. 130. 4.
 eye. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the eyesight.
 single = sound: referring to the eyesight as "good". Occ. only here and Matt. 6. 22.
 full of light = illuminated.
 evil. Gr. *ponēros*. See Ap. 128. III. 1.
 full of darkness = dark.
 35 Take heed = Seq. Gr. *skopeō*. Occ. only here; Rom. 16. 17. 2 Cor. 4. 18. Gal. 6. 1. Phil. 2. 4; 3. 17. light. Gr. *phōs*. See Ap. 130. 1.
 36 no. Gr. *mē*. Ap. 105. II.
 the bright shining of a candle = the lamp with its brilliance.
 doth give thee light = may light thee. Gr. *phōtizō*. Ap. 104. viii) His speaking. besought = asked. dine = take breakfast. Gr. *aristao*, not *deipneo*. The morning meal after returning from the synagogue. Occ. (with the noun) only here; 14. 12. Matt. 22. 4. John 21. 12, 15. with = beside. Gr. *para*. Ap. 104. xii. 2. sat down to meat = reclined Himself.

Cp. Ap. 130. 1. 37 as He spake = lit. in (Gr. *en*. Ap. 104. viii) His speaking. besought = asked. Ap. 134. I. 3. to dine = that he would dine. dine = take breakfast. Gr. *aristao*, not *deipneo*. The morning meal after returning from the synagogue. Occ. (with the noun) only here; 14. 12. Matt. 22. 4. John 21. 12, 15. with = beside. Gr. *para*. Ap. 104. xii. 2. sat down to meat = reclined Himself.

11. 38-54 (U, p. 1467). COLLOQUIES. (*Division*.)

U | D¹ | 38-52. Particular.
 | D² | 53, 54. General.

11. 38-52 (D¹, above). PARTICULAR. (*Alternation*.)

D¹ | E | F | 38. The Pharisee offended.
 | | G | 39-44. The Lord's answer.
 | E | F | 45. The Lawyer offended.
 | | G | 46-52. The Lord's answer.

38 washed = performed His ablutions. Ap. 115. I. viii and Ap. 136. vii. before. Gr. *pro*. Ap. 104. xiv. dinner. Gr. *ariston*. See note on "dine", v. 37.

11. 39-44 (G, above). THE LORD'S ANSWER TO THE PHARISEE. (*Introversion*)

G | x | 39-41. Self-deception. Concealed wickedness.
 | | y | 42. Woe. Inconsistency. Tithing.
 | | y | 43. Woe. Pride. Uppermost seats.
 | | x | 44. Self-deception. Concealed defilement.

39 clean: i. e. ceremonially clean. platter = dish. See note on Matt. 14. 8. ravens and wickedness = wicked greed. Fig. *Hendiadys*. Ap. 6. wickedness. Ap. 128. II. 1. 40 Ye fools. Fools = senseless ones. Gr. *aphron*. 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. Gr. *ta enonta*. Occ. only here in N.T.

A. D. 28 ye have; and, ³¹ behold, all things are clean unto you.

y 42 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.

y 43 Woe unto you, Pharisees! for ye ° love the ° uppermost seats ¹ in the synagogues, and greetings ¹ in the markets.

x 44 Woe unto you, scribes and Pharisees, ° hypocrites! for ye are as graves which ° appear not, and the ²⁴ men ° that walk over them are ° not ° aware of them."

E F 45 Then answered one of the ° lawyers, and said unto him, ° "Master, ° thus saying Thou ° reproachest us also."

G H a 46 And he said, "Woe unto you also, ye ⁴⁵ lawyers! for ye ° lade ²⁴ men with burdens ° grievous to be borne, b and ye yourselves ° touch ° not the burdens with one of your fingers.

J 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.

J 49 ¹⁹ Therefore also said ° the Wisdom of God, ° "I will send ° them ° prophets and apostles, and some ⁵ of them they shall slay and persecute: 50 That the blood of ° all the prophets, which was ° shed ° from the ° foundation of the ° world, may be ° required ° of ° this generation;" 51 ⁴ 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 ⁵⁰ required ⁵⁰ of ⁵⁰ this generation.

H b 52 Woe unto you, ⁴⁶ lawyers! for ye have taken away the ° key of knowledge: a ye entered ° not in yourselves, and them that were entering in ye ° hindered."

D² 53 And as He ° said these things ¹ unto them, the scribes and the Pharisees began ° to urge Him vehemently, and to ° provoke Him to speak ° of ° many things: 54 ° Laying wait for Him, and seeking to ° catch something ° out of His mouth, ° that they might accuse Him.

S T 12 ° In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they ° trode one upon another,

U K c He began to say ° unto His disciples ° first of

42 ye tithe = ye tithe, or pay or take tithes. Gr. *apodekatoō*. Occ. only here; 18. 12. Matt. 23. 23; and Heb. 7. 6. all manner of herbs = every herb. Fig. *Synecdoche* (of the Genus), Ap. 6, for all tithable herbs. pass over = pass by, as in Mark 6. 48. judgment. A Hebraism = justice. Ap. 177. 7. the love of God. Gen. of relation (Ap. 17. 5), meaning the love required by God, as admitted by the lawyer (10. 27). ought ye to have done = it behoved you to do. leave . . . undone = leave aside. But most of the texts read "pass by", as in the preceding clause. 43 love. Ap. 135. I. 1. uppermost. Same as "chief" in Matt. 23. 6. 44 hypocrites. Theodotion's rendering of Job 34. 30, and 36. 13, and Aquila and Theod. in Job 15. 34, and by Aquila, Sym., and Theod. in Prov. 11. 9, Isa. 33. 14, and Sept. in Isa. 32. 6, show that the word had come to mean not merely "false pretence", but positive impiety or wickedness. appear not = are unseen. that walk over them = who walk about above them. aware = know. Gr. *oida*. Ap. 132. I. 1. 45 lawyers = teachers of the law. Gr. *nomikos*. Not the same as in 5. 17. Master = Teacher. Ap. 98. XIV. v. thus = these things. reproachest = insultest.

11. 46-52 (G, p. 1469). THE LORD'S ANSWER TO THE LAWYER. (*Introversions*.)

G | H | a | 46-. Others laden. (Positive.)
 b | -46. Themselves not helping. (Negative.)
 J | 47, 48. Superstition.
 J | 49-51. Persecution.
 H | b | 52-. Themselves not entering. (Negative.)
 a | -52. Others hindered. (Positive.)

46 lade. Cp. "heavy laden", Matt. 11. 28. grievous. This refers to the innumerable precepts of the Oral Law, now embodied in the Talmud. Gr. *dusbastaktos*. Occ. only here and Matt. 23. 4 in N.T. touch. Gr. *prospasauō* = to touch gently. A medical word, used of feeling the pulse or a sore place on the body. Occ. only here. 47 ye build - ye are building. sepulchres = tombs. See Matt. 23. 29. 48 Truly = So then. that ye allow = and give your full approval to. 49 the Wisdom of God. This is Christ Himself; for in Matt. 23. 34 this is exactly what He did say. It is not a quotation from the O.T., or any apocryphal book. I will send, &c. This He did, in and during the dispensation of the Acts. Cp. Matt. 22. 1-7. them = unto (Gr. *eis*. Ap. 104. vi) them. prophets and apostles. See note on Eph. 2. 20. 50 all the prophets. Cp. 6. 23. shed = poured out. Same word as in 22. 20. foundation, &c. See note on Prov. 8. 22. Matt. 13. 35. world. Gr. *kosmos*. See Ap. 129. 1. required. Gr. *ekzēteō*. Occ. also Acts 15. 17. Rom. 3. 11. Heb. 11. 6; 12. 17. 1 Pet. 1. 10. of. Gr. *apo*. Ap. 104. iv. this generation. See note on Matt. 11. 16. 51 Abel. Gen. 4. 8. Ap. 117. I. Zacharias. See note on Matt. 23. 35.

the altar. Of burnt offering. the temple. Gr. the house: i. e. the *naos*, or Sanctuary. See note on Matt. 23. 16. verily. See note on Matt. 5. 18. 52 key. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for entrance to and acquirement of knowledge. Cp. Mal. 2. 8. hindered = forbade, as in 9. 49. 53 said = was saying. to urge Him vehemently = to urgently press upon Him. provoke Him to speak. Gr. *apostomatizō*. Occ. only here. The *Papyri* show that from its original meaning (to dictate what was to be written) it had come to mean "to examine by questioning a pupil as to what he had been taught". Here, therefore, they were not *questioning* for information, but for *grounds of accusation*. of = concerning. Gr. *peri*. Ap. 104. xiii. 1. many = very many. 54 Laying wait for = watching. Only here and Acts 23. 21. catch. Both are hunting expressions. out of. Gr. *ek*. Ap. 104. vii. Not the same word as in v. 24. that, &c. T [Tr.] WH R omit.

12. 1 In. Gr. *en*. Ap. 104. viii. trode one upon another = trampled one another down.

12. -1-59 [For Structure see next page].

unto. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in v. 11. first. The Structure ("K") on p. 1471 shows that this must be connected with "disciples" and not with what follows.

A. D. 28

all, ° “Beware ye ° of the ° leaven of the Phari-
sees, ° which is ° hypocrisy.

2 For there is ° nothing ° covered, that shall
° not ° be revealed; neither hid, that shall
° not be ° known.

3 ° Therefore whatsoever ye ° have spoken ¹ in
° darkness shall be heard ¹ in the light; and
that which ye ° have spoken ° in the ear ¹ in
° closets shall be ° proclaimed ° upon the ° house-
tops.

d 4 And ° I say ° unto you My friends, ° Be ° not
afraid ° of them that kill the body, and ° after
that have ° no more that they can do.

5 But I will ° forewarn you whom ° ye shall
fear: ° Fear ° Him, which ⁴ after He hath
killed hath ° power to cast ° into ° hell; yea, ⁴ I
say unto you, ° Fear Him.

6 Are ° not five sparrows sold for ° two
farthings, and ² not one ° of them is forgotten
° before God ?

7 But even the very hairs of your head ° are
all numbered. Fear ⁴ not therefore: ye are of
° more value than many sparrows.

c 8 Also ⁴ I say unto you, Whosoever ° shall
confess ° Me ° before ° men, ° him ° shall ° the
Son of man also confess before the angels of
God:

9 But he that ° denieth Me ⁶ before ⁸ men ⁸ shall
be ° denied ⁶ before the angels of God.

10 And whosoever shall speak a ° word a-
gainst ⁸ the Son of man, it shall be forgiven
him: but ⁴ unto him that blasphemeth ° against
° the Holy Ghost it shall ² not be forgiven.

d 11 And when they bring you ° unto the ° syna-
gogues, and unto magistrates, and ° powers,
° take ye ⁴ no thought how or what thing ye
shall ° answer, or what ye shall say:

12 For ¹⁰ the Holy Ghost ⁸ shall teach you ¹ in
the same hour what ye ° ought to say.”

L e 13 And one ⁶ of the company said unto Him,
° “Master, speak to my brother, that he ° divide
the inheritance ° with me.”

14 And He said unto him, ⁸ “Man, who ° made
Me a judge or a divider ° over you ?”

f 15 And He said ¹ unto them, ° “Take heed,
and ° beware ¹ of ° covetousness: for a ° man’s
° life consisteth ² not ¹ in the abundance of the
things which he ° possesseth.”

12. -1-59 (U, p. 1467). ADDRESSES.
(Alternation.)

U | K | -1-12. To the Disciples.
L | 13-21. To the People.
K | 22-53. To the Disciples.
L | 54-59. To the People.

12. -1-12 (K, above). TO THE DISCIPLES.
(Alternation.)

K | c | -1-3. Hypocrisy.
d | 4-7. Persecution.
c | 8-10. Open Confession.
d | 11, 12. Persecution.

Beware ye = Take heed to yourselves. Cp. Matt. 16. 6,
spoken on another occasion. of. Gr. apo. Ap. 104. iv.
leaven. See note on Matt. 13. 33.
which. Denoting a class of things in the category of
impiety.

hypocrisy. See note on “hypocrite” (11. 44).
2 nothing. Gr. *ouden*. Compound of *ou*. Ap. 105. I.
covered = concealed. Gr. *sunkaluptomai*. Only here
in N.T.

not. Gr. *ou*. Ap. 105. I. Not the same word as in
vv. 4, 6-, 7, 21, 26, 27-, 29, 32, 33, 47, 48, 59.

be = become.
revealed = uncovered. Gr. *apokaluptō*. See Ap. 106.
I. ix. known. Gr. *ginōskō*. Ap. 132. I. ii.

3 Therefore = Instead of (Gr. *anti*. Ap. 104. ii) which.
have spoken = spake.
darkness = the darkness.

in = to. Gr. *pros*. Ap. 104. xv. 3.
closets = the chambers. Occ. only here, *v.* 24, and
Matt. 6. 6; 24. 26. proclaimed. Ap. 121. 1.

upon. Gr. *epi*. Ap. 104. ix. 1.
housetops. Cp. Matt. 24. 17.

4 I say unto you. Always introduces an important
matter. unto = to.

Be not afraid (*phobēthēte*) . . . ye shall fear
(*phobēthēte*) (*v.* 5). Note the Fig. *Anadiplōsis* (Ap. 6),
by which all the words between are emphasized, by
being thus enclosed.

not. Gr. *mē*. Ap. 105. II. Not the same word as in
vv. 2, 6, 10, 15, 21, 26, 27, 39, 45, 46, 56, 57, 59.

of = from [the hands of]. Gr. *apo*. Ap. 104. iv. Cp.
Matt. 10. 28. Not the same word as in *vv.* 6, 13, 25, 48, 57.
after. Gr. *meta*. Ap. 104. xi. 2. no. Gr. *ou*.

5 forewarn = shew, or warn; cp. 3. 7.
ye shall fear. See note on *v.* 4.

Fear. Note the second *Anadiplōsis*. Ap. 6.
Him, which: i. e. God Who.

power = authority. See Ap. 172. 5.
into. Gr. *eis*. Ap. 104. vi.

hell = the Gehenna. See note on 2 Kings 23. 10. Matt.
5. 3, and Ap. 131.

6 not. See Ap. 105. I. a.
two farthings = two *assaria*. See note on Matt. 10. 29.
of = out of. Gr. *ek*. Ap. 104. vii.

7 are = have been. See note on Matt. 10. 30. Acts 27. 34;
and cp. 1 Sam. 14. 45. 1 Kings 1. 52. more value = differ from: i. e. excel. 8 shall = may (with
Gr. *an*). Me = in (Gr. *en*. Ap. 104. viii.) Me: i. e. in My Name. before = in the presence of

Gr. *emprosthen*. men. Pl. of *anthrōpos*. Ap. 123. 1. him = in him. shall = will. the Son of
man. See Ap. 98. XVI. 9 denieth = has disowned. denied = utterly disowned. 10 word. Not
“blaspheme”, as in next clause. against. Gr. *eis*. Ap. 104. vi. the Holy Ghost. With Art. See Ap.

101. II. 3. As in *v.* 12. 11 unto = before. Gr. *epi*. Ap. 104. ix. 3. synagogues. See Ap. 120.
powers = authorities. Ap. 172. 5. take ye no thought = be not full of care, or anxious. answer = reply
in defence. See Acts 6. 8, 10. 2 Tim. 4. 17. 1 Pet. 3. 15. Cp. Dan. 3. 16. 12 ought to = should.

12. 13-21 (L, above). TO THE PEOPLE. (Introversion.)

L | e | 13, 14. A Man’s request. Made.
f | 15. Covetousness. Warning.
f | 16-20. Covetousness. Parable.
e | 21. The Man’s request. Application.

13 Master = Teacher. Ap. 98. XIV. v. divide. Cp. Deut. 21. 15-17. with. Gr. *meta*.
Ap. 104. xi. 1. 14 made = appointed, or constituted. Cp. Ex. 2. 14. over. Gr. *epi*. Ap. 104.

ix. 3. Not with the same case as in *vv.* 42, 44. 15 Take heed = See. Gr. *horaō*. Ap. 133. I. 8.
beware = keep yourselves from. covetousness. All the texts read “all covetousness”. man’s =
to any one. life. Gr. *zōē*. See Ap. 170. 1. Not so with *bios* (Ap. 171. 2). possesseth. Gr. *huparchō*.

See Phil. 2. 6 (being); 3. 20 (“is”).

f
A. D. 28 16 And He spake a parable ¹unto them, saying, "The ^oground of a certain rich ³man ^obrought forth plentifully:
17 And he ^othought ^owithin himself, saying, 'What shall I do, because I have ^ono room where to ^obestow my fruits?'
18 And he said, 'This will I do: I will pull down my ^obarns, and build greater; and there will I ¹⁷bestow all my ^ofruits and my ^ogoods.
19 And I will say to ^omy ^osoul, 'Soul, thou hast much goods ^olaid up ^ofor many years; take thine ease, eat, drink, and be merry.'
20 But God said unto him, 'Thou ^ofool, ^othis night ^othy soul ^oshall be required ¹of thee: then whose shall those things be, ^owhich thou hast ^oprovided?'
e
21 So is he that layeth up treasure for himself, and is ⁴not rich ^otoward God."
K O Q 22 And He said ¹unto His disciples, ^o"Therefore ⁴I say unto you, ^oTake ⁴no thought for your ^olife, what ye shall eat; neither for the body, what ye shall put on.
23 ^oThe ²²life is more than ^omeat, and the body is more than raiment.
R g 24 ^oConsider the ^oravens: for they ^oneither sow ^onor reap; which ^oneither have ^ostorehouse ^onor ^obarn; and God feedeth them:
h how much more are ye better than the ^ofowls?
25 And which ⁶of you with ²²taking thought can add ^oto his ^ostature one cubit?
26 ^oIf ye then be ^onot able to do that thing which is ^oleast, why take ye thought ^ofor the rest?
R g 27 Consider the lilies how ^othey grow: they ^otoil ²not, they spin ²not; and yet I say unto you, that ^oSolomon ¹in all his glory was ²not arrayed like one of these.
h 28 ²⁶If then God so clothe the ^ograss, which is to day ¹in the field, and to morrow is ^ocast ³into the oven; how much more will he clothe you, ^oO ye of little faith?
Q 29 And seek ⁴not ye what ye shall eat, or what ye shall drink, ^oneither be ye ^oof doubtful mind.
30 For all these things do the nations of the ^oworld seek after: and your Father ^oknoweth that ye have need of these things.
31 But rather seek ye ^othe kingdom of God; and all these things shall be added unto you.
P 32 Fear ⁴not, ^olittle flock; for ^oit is your Father's good pleasure to give you ³¹the kingdom.
O 33 ^oSell ^othat ye have, and give alms; provide yourselves ^obags which ^owax ⁴not old,

16 ground=estate. Gr. *chōra*. brought forth plentifully. Gr. *euphoreō*. Occ. only here. 17 thought = was reasoning. within. Gr. *en*. Ap. 104. viii. no=not. Gr. *ou*. Ap. 105. I. bestow=gather together, or lay up. 18 barns=granaries. fruits=produce. Not the same word as in v. 17. Tr. WH R read "the corn". goods=good things. 19 my soul. Idiom for "myself". Gr. *mou psuchē*. See Ap. 13. VI. 18, Ap. 110, and note on Jer. 17. 21. soul=*psuchē*. See Ap. 110. IV. 1. laid up=laid by. for (Gr. *eis*. Ap. 104. vi) many years. Cp. Prov. 27. 1. 20 fool. See note on 11. 40. this night=this very night. thy soul=thy life. Ap. 110. III. 2. shall be required=they demand. Only here and 6. 30. Tr. A WH read "is required". But both are impersonal, referring to some unknown invisible agencies which carry out God's judgments or Satan's will. Cp. Ps. 49. 15. Job 4. 19; 18. 18; 19. 26; 34. 20. In a good sense cp. Isa. 60. 11. which, &c. In the Gr. this clause is emph., standing before the question "then whose", &c. provided=prepared. 21 toward. Gr. *eis*. Ap. 104. vi.

12. 22-53 (K, p. 1471). TO THE DISCIPLES. (Alternation.)

K | O | 22-31. Solicitude. Discouraged. } Negative.
P | 32. Fear of Man. Discouraged. }
O | 33, 34. Liberality. Encouraged. } Positive.
P | 35-53. Watchfulness for the Lord. }

12. 22-31 (O, above). SOLICITUDE. DISCOURAGED. (Introversion and Alternation.)

O | Q | 22, 23. Solicitude. Dehortation.
R | g | 24-. Ravens.
h | -24-26. Application.
R | g | 27. Lilies.
h | 28. Application.
Q | 29-31. Solicitude. Dehortation.

22 Therefore=On (Gr. *dia*. Ap. 104. v. 3) this [account]. Take no thought, &c. This saying is repeated from Matt. 6. 25. See note there. life. Gr. *psuchē*. See Ap. 110. III. 1. It is what can "eat". 23 The. [L]T Tr. A WH R read "For the", &c. meat=food. Cp. Matt. 6. 25-34. 24 Consider, &c. See note on Matt. 7. 3. ravens. See Job 38. 41. Ps. 147. 9. Occ. only here in N.T. neither sow=sow not (Gr. *ou*. Ap. 105. I). nor. Gr. *oude*. neither have=have not, as above. storehouse. Same as "closet" in v. 3. barn=granary. fowls=birds. 25 to. Gr. *epi*. Ap. 104. ix. 3. stature=age, as in John 9. 21, 23. Heb. 11. 11, referring to fullness of growth, hence rendered "stature" (Luke 19. 3. Eph. 4. 13). A "cubit" could not be "the least" of v. 26. It must therefore be put by Fig. Metonymy (of Subject), Ap. 6, for length generally: either the least measure (an inch) to his height, or a moment to his age (or life). Gr. *hēlikia*. Occ. 26 If ye, &c. Assuming the hypothesis as a fact. See least. This determines the meaning of for. Gr. *peri*. Ap. 104. xiii. 1. 27 they toil not, they spin not=neither toil nor Solomon . . . was not=not even Solomon was. 28 grass, &c. Cp. Isa. 40. 6. 1 Pet. 1. 24. Jas. 1. 10, 11. cast: i. e. for fuel, "oven" being put by Fig. Metonymy (of Adjunct), Ap. 6, for the furnace; as we say "the kettle boils" or "light the fire". O ye of little faith. Gr. *oligopistos*. See all the five occ. in note on Matt. 6. 30. 29 neither=and not. Gr. *mē*. Ap. 104. II. of doubtful mind=excited. Occ. only here in N.T. 30 world. Gr. *kosmos*. Ap. 129. 1. knoweth. Gr. *oida*. Ap. 132. I. i. 31 the kingdom of God. See Ap. 114. 32 little flock. Cp. Ps. 23. 1. Isa. 40. 11. Matt. 26. 31. John 10. 12-16. it is your Father's good pleasure=your Father took delight. The King was present: what could He not supply? 33 Sell. Cp. Acts 2. 44, 45; 4. 37. that ye have. Gr. *huparchō*: your possessions. See note on "is", Phil. 3. 20. bags=purses. wax not old=never wear out.

elsewhere in Luke 2. 52 and Matt. 6. 27. Ap. 118. 2a. not. Compound of *ou*. Ap. 105. I. "cubit" in v. 25, or it would nullify the Lord's argument. grow. T Tr. A WH m. omit, and read "how they toil not", &c. T A WH m. read "neither spin nor weave". 1 Kings 3. 13; 10. 1-29. Song 3. 6-11. 28 grass, &c. Cp. Isa. 40. 6. 1 Pet. 1. 24. Jas. 1. 10, 11. cast: i. e. for fuel, "oven" being put by Fig. Metonymy (of Adjunct), Ap. 6, for the furnace; as we say "the kettle boils" or "light the fire". O ye of little faith. Gr. *oligopistos*. See all the five occ. in note on Matt. 6. 30. 29 neither=and not. Gr. *mē*. Ap. 104. II. of doubtful mind=excited. Occ. only here in N.T. 30 world. Gr. *kosmos*. Ap. 129. 1. knoweth. Gr. *oida*. Ap. 132. I. i. 31 the kingdom of God. See Ap. 114. 32 little flock. Cp. Ps. 23. 1. Isa. 40. 11. Matt. 26. 31. John 10. 12-16. it is your Father's good pleasure=your Father took delight. The King was present: what could He not supply? 33 Sell. Cp. Acts 2. 44, 45; 4. 37. that ye have. Gr. *huparchō*: your possessions. See note on "is", Phil. 3. 20. bags=purses. wax not old=never wear out.

A. D. 28 a treasure ¹in ^othe heavens ^othat faileth not, where ¹⁷no thief approacheth, neither ^omoth ^ocorrupteth.

34 For where your treasure is, there will your ^oheart be also.

P S U 35 Let your loins be girded about, and *your* ^olights burning;

36 And ye yourselves like ⁴unto ⁸men ^othat wait for their ^olord, ^owhen he ^owill ^oreturn ^ofrom ^othe wedding; that when he cometh and knocketh, they may open ⁴unto him immediately.

37 ^oBlessed are those ^oservants, whom the ³⁶lord when he cometh shall find ^owatching: ^overily I say ⁴unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And ^oif he shall come ¹in the ^osecond watch, or come ¹in the ^othird watch, and find *them* ^oso, ³⁷blessed are those ³⁷servants.

V 39 And this ²know, that ²⁶if the ^ogoodman of the house had ³⁰known what hour the thief would come, he would have ³⁷watched, and ²not have suffered his house to be ^obroken through.

40 ^oBe ye therefore ready also: for ⁸the Son of man cometh at an hour when ye think ²not."

W 41 Then Peter said unto him, ^o"Lord, speak-est Thou this parable ¹unto us, or even ^oto all?"

V i 42 And the Lord said, "Who then is ^othat faithful and wise steward, whom *his* ³⁶lord shall ^omake ruler ^oover his household,

k to give *them their* ^oportion of meat ¹in due season?

l 43 ³⁷Blessed is that ³⁷servant, whom his ³⁶lord when he cometh shall find so doing.

m 44 Of a truth I say ⁴unto you, that he will make him ruler ^oover all ³³that he hath.

i 45 But and ³⁸if that ³⁷servant say ¹in his heart, 'My ³⁶lord ^odelayeth his coming;

k ^oand shall begin to beat the ^omenservants ^oand ^omaidens, ^oand to eat and drink, ^oand to be drunken;

l 46 The ³⁶lord of that ³⁷servant will come ¹in a day when he looketh ²not for *him*, ⁴⁵and ^oat an hour when he ^ois ²not aware,

m ⁴⁵and will ^ocut him in sunder, ⁴⁵and will appoint him his portion ¹³with the ^ounbelievers.

U 47 ^oAnd that ³⁷servant, which ²knew his ³⁶lord's ^owill, and prepared ⁴not *himself*, neither did ^oaccording to his ^owill, shall be beaten with many *stripes*.

48 But he that ²knew ⁴not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For ⁴unto whomsoever much is ^ogiven, ^oof him shall be much required: and to whom men have committed much, of him they will ask the more.

the heavens. Pl. See notes on Matt. 6. 2, 10. that faileth not=unfailing.

moth. Cp. Jas. 5. 2.

corrupteth=destroyeth, as in Rev. 8. 9; 11. 18.

34 heart be also=heart also be.

12. 35-53 (P, p. 1472). WATCHFULNESS FOR THE LORD. (Alternation.)

P S | 35-48. His Servants.

T | 49. Effect of His coming. Fire.

S | 50. His own sufferings.

T | 51-53. Effect of His coming. Sword.

12. 35-48 (S, above). HIS SERVANTS. (Introversion.)

S U | 35-38. Watchfulness.

V | 39, 40. Parable. Thief.

W | 41. Peter's question.

V | 42-46. Parable. Servants.

U | 47, 48. Preparedness.

35 lights=lamps. See Ap. 130. 4.

36 that wait for=waiting, or looking, for. Gr. *proedehomai*, as in 2. 25, 38; 23. 51. Mark 15. 43. Tit. 2. 13. lord. Ap. 98. VI. i. a. 4. A.

when=whenever.

will. All the texts read "may".

return. Gr. *analuō*. 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-kamptō* (Heb. 11. 16). See Tobit 2. 9. Judith 13. 1. 1 Esd. 3. 3. Wisd. 2. 1; 5. 12; 16. 14. Ecclus. 3. 15. 2 Macc. 8. 25; 9. 1; 12. 7; 15. 28. The noun *analuōsis*=a returning back of the body to dust, as in Gen. 3. 19, occurs only once, in 2 Tim. 4. 6.

from=out of. Gr. *ek*. Ap. 104. vii.

the wedding=the marriage feast.

37 Blessed=Happy. servants=bondmen.

watching. Gr. *grēgoreō*, as in 1 Thess. 5. 6, 10 (wake).

verily. See note on Matt. 5. 18.

38 if. Gr. *ean*. Ap. 118. 1. b.

second . . . third watch. See Ap. 51. IV (12, 17).

so=thus.

39 goodman=master. Ap. 98. XIV. iii.

broken=dug. Occ. only here; Matt. 6. 19, 20; 24. 43.

40 Be=Become.

41 Lord. Note, not "Jesus". Ap. 98. VI. i. a. 3. A. to. Gr. *pros*. Same as "unto" in preceding clause.

12. 42-46 (V, above). PARABLE. SERVANTS. (Extended Alternation.)

V | i | 42-. The Steward. Faithful and wise.

k | -42. Servants. Well-treated.

l | 43. The Lord's coming.

m | 44. His reward.

i | 45-. The Steward. Evil.

k | -45. Servants. Ill-treated.

l | 46-. The Lord's enemy.

m | -46. His punishment.

42 that faithful and wise steward=the faithful steward and prudent [man].

make ruler=set.

over. Gr. *epi*. Ap. 104. ix. 1. Not the same case as in vv. 14, 44.

portion of meat=measure of food. Gr. *sitometrion*. Occ. only here. Supposed to be a peculiar N.T. word, but it is found in the Papyri, and the kindred verb in Gen. 47. 12, 14 (Sept.).

44 over. Gr. *epi*. Ap. 104. ix. 2. Not the same case as in vv. 14, 42.

45 delayeth. The emphasis is placed on this verb by the Fig. *Hyperbaton* (Ap. 6), because it is this postponement of the reckoning which leads to his evil doing.

and. Note the Fig. *Polysyndeton* (Ap. 6) in vv. 45 and 46. menservants. See Ap. 108. iv.

maidens. Gr. *paidiskē*. See 22. 56.

Ap. 132. I. ii.

47 And=But.

48 given=committed.

cut him in sunder. Cp. Dan. 2. 5. Heb. 11. 37.

will. Gr. *thelēma*. See Ap. 102. 2.

of=from. Gr. *para*. Ap. 104. xii. 1.

is not aware=knows not.

unbelievers=unfaithful.

according to. Gr. *pros*. Ap. 104. xv. 3.

T 49 I am come to send fire on the earth; and what will I, if it be already kindled?

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:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law."

L 54 And He said also to the people, "When ye see a cloud rise out of the west, straightway ye say, 'There cometh a shower;' and so it is.

55 And when ye see the south wind blow, ye say, 'There will be heat;' and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite."

R Y n 13 There were present at that season some that told Him of the Galilæans, whose blood Pilate had mingled with their sacrifices.

o 2 And Jesus answering said unto them, "Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things?

p 3 I tell you, Nay:

q but, except ye repent, ye shall all likewise perish.

49 I am come=I came, &c.

send. Gr. *ballō*. In fourteen out of the eighteen occ. in Luke, rendered "cast". See *vv.* 23, 58.

fire. See Joel 2. 30, &c. Had the nation received Him, all that the prophets had spoken would have been fulfilled. So would it have been had Peter's proclamation been received (Acts 3. 18-26). See note on *v.* 51.

on=into. Gr. *eis*. Ap. 104. vi. But all the texts read *epi* (Ap. 104. ix. 3). earth. Gr. *gē*. Ap. 129. 4. what will I...? = what do I wish? Fig. *Aposiopesis*, Ap. 6 (no answer being required or given).

if it be, &c. Another *Aposiopesis* (Ap. 6) repeated. The Lord was "straitened" (*v.* 50). The nation had not yet finally rejected Him. Ap. 118. 2. a.

50 I have a baptism, &c. Referring to the sufferings which had to be first accomplished. See 24. 26. Acts 3. 18. Ap. 115. II. i. 1 and I. i.

how am I straitened=how am I being pressed. Gr. *sunechomai*, as in Acts 18. 5 and Phil. 1. 23. The prayer in Gethsemane shows how this was. See 22. 41, 42. Heb. 5. 7. accomplished. See 9. 31. John 19. 28.

51 I am come=I became present, as in Acts 21. 18. to give peace. This was the *object* of His coming (Isa. 9. 6, 7): but the *effect* of His presence would bring war. He came not to judge (John 12. 47) as to this *object*, but the *effect* of His coming was judgment (John 9. 39). on=in. Gr. *en*. Ap. 104. viii.

earth=the earth. Ap. 129. iv.

Nay. Gr. *ouchi*. See Ap. 105. I. a.

division=disunion. Occ. only here.

52 from henceforth=from (Gr. *apo*. Ap. 104. iv) now: explaining the effect.

against. Gr. *epi*. Ap. 104. ix. 2. Referring to Mic. 7. 6.

53 against. In the last four instances *epi* governs the acc.

54 also to the people=to the crowds also; not "inconsequent". See the Structure ("L", p. 1471).

out of=from. Gr. *apo*. Ap. 104. iv.

shower. Occ. only here. it is=it happens.

56 hypocrites. See note on 11. 44.

can=know [how to]. Gr. *oida*. Ap. 132. I. 1.

face=appearance.

sky=the heaven. Sing. See notes on Matt. 6. 9, 10.

57 judge ye, &c. Found in an inscription at Amorgos, as pronouncing a just judgment, anticipating *v.* 58.

58 When thou goest=For, when thou art brought. Introducing the reason for this conclusion of the whole argument.

adversary. Shown in the last clause to be the *tax-gatherer*.

to=before. Gr. *epi*. Ap. 104. ix. 3. the=a.

in the way. Emph. by Fig. *Hyperbaton* (Ap. 6).

give diligence=work hard, or take pains, or do your best. Not a Latinism, but found in the Oxyrhyncus Papyri, second century B.C.

delivered=set free. Occ. only here, Acts 19. 12, and Heb. 2. 15.

hale=haul. Anglo-Saxon *holian*. Occ. only here in N.T. officer=tax-gatherer: i. e. the adversary of the first

clause. Gr. *praktōr*=doer, or executive officer. Thus used in the Papyri. Occ. only here in N.T.; once in LXX, Isa. 3. 12. He was the one who could cast a defaulter into prison.

59 not=by no means. Gr. *ou mē*. Ap. 105. III. hast paid=shalt have paid. This verse is repeated from Matt. 5. 25, with a different purpose, and therefore with different words. mite. See Ap. 51. I. 3.

13. 1-5 (R, p. 1467). THE EVIL GENERATION. (Extended Alternation.)

R	Y	n | 1. Human inflictions.
		o | 2. "Suppose ye?"
		p | 3-. Nay.
		q | -3. Warning to that generation.
Y	n | 4-. Natural infliction.	
	o | -4. "Suppose ye?"	
	p | 5-. Nay.	
	q | -5. Warning to that generation.	

1 were present=arrived. at=in. Gr. *en*. Ap. 104. viii. Not the same word as in *v.* 24. that told Him=telling Him. of=about. Gr. *peri*. Ap. 104. xiii. 1. Galilæans... Pilate. Probably the cause of the enmity of 28. 12. with. Gr. *meta*. Ap. 104. xi. 1. 2 Jesus (Ap. 98. X). Read "He" with [L] T Tr. A WH R. were=happened to be. sinners=defaulters. Connecting it with 12. 58. above. Gr. *para*. Ap. 104. xii. 3. suffered=have suffered. 3 tell=say to. Nay. Gr. *ouchi*. Ap. 105. I (a). except ye repent=if (Ap. 118. 1. b) ye repent (Ap. 111. 1) not (Ap. 105. II).

Y n 4 Or those eighteen, ° upon whom the tower
A. D. 28 ° in ° Siloam fell, and ° slew them,
o think ye that they 2 were 2 sinners 2 above all
p men that dwelt ° in Jerusalem?
q 5 I tell you, 3 Nay:
q but, 3 except ye repent, ye shall all likewise
perish.”
Q r 6 He spake also ° this parable; “A certain
man had ° a fig tree planted 4 in his ° vineyard;
and he came and sought fruit ° thereon, and
found ° none.
7 Then said he ° unto the ° dresser of his vine-
yard, ° ‘Behold, ° these three years I come
seeking fruit ° on this 6 fig tree, and find 6 none:
s ° cut it down; why ° cumbereth it the ground?’
r 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:
s and ° if ° not, then ° after that ° thou shalt 7 cut
it down.”
H t 10 And He was teaching 4 in one of the syna-
gogues
u 7 on the ° sabbath.
v 11 And, 7 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.
w 12 And when 2 Jesus ° saw her, He called her
to Him, and said unto her, “Woman, thou art
° loosed from thine infirmity.”
x 13 And He laid His hands on her: and im-
mediately she was ° made straight, and glorified
God.
t 14 And the ruler of the synagogue answered
with indignation,
u because that 2 Jesus had healed on the sabbath
day, and said unto the people, “There are six
days 4 in which men ought to work: 4 in them
therefore come and be healed, and ° not on the
sabbath day.”
v 15 The Lord then answered him, and said,
“Thou ° hypocrite, doth ° not each one of you
on the sabbath ° loose his ox or his ass ° from
the stall, and lead him away to watering?
w 16 And ° ought 15 not this woman, being a
daughter of Abraham, whom Satan hath
bound, ° lo, these 11 eighteen years, be 12 loosed
15 from this ° bond on the sabbath day?”
x 17 And ° when He had said these things, all
His adversaries were ° ashamed: and all the
people rejoiced ° for all the glorious things that
were ° done ° by Him.

bowed together = bent double. Occ. only here in N.T. could in no wise lift = wholly unable to lift, &c. in no wise. Not. Gr. *ou mē*, as in v. 35; but *mē eis to panteles* = not unto the furthest extent = unable to the uttermost. Occ. only here (complete human inability), and Heb. 7. 25 (complete Divine ability). lift up. Occ. only here, 21. 28 and John 8. 7, 10 in the N.T. 12 saw. Ap. 133. I. i. loosed. Used of disease only here in N.T., because she had been bound with a demoniac band. See note on Mark 7. 35. 13 made straight = set upright again. Gr. *anorthōō*. Occ. only here, Acts 15. 16. Heb. 12. 12. Cp. *ana* = again, in *analuō* 12. 36 (“return”). 14 not. Gr. *mē*. Ap. 105. II. 15 hypocrite. See note on 11. 44. not. Gr. *ou*. Ap. 105. I. loose. Cp. note on v. 12, and see the Structure. from. Gr. *apo*. Ap. 104. iv. 16 ought. The same word as the ruler’s, but as an Interrogative. The former was based on ceremonial law; the Lord’s, on the necessity of Divine love. daughter. Put by Fig. *Synecdoche* (of Species), Ap. 6. for descendant. lo. Gr. *idou*. Ap. 133. I. 2. Same as Behold, v. 7. bond. See note on Mark 7. 35. 17 when He had said = while He was saying. ashamed = put to shame. for = at. Gr. *epi*. Ap. 104. ix. 2. done = coming to pass. by. Gr. *hupo*. Ap. 104. xviii. 1.

4 upon. Gr. *epi*. Ap. 104. ix. 3.
in. Gr. *en*. Ap. 104. viii. Not the same word as in
v. 21.
Siloam. See Ap. 68, p. 100. Cp. Neh. 3. 15. Isa. 8. 6.
John 19. 7.
slew = killed.
men. Gr. *anthrōpos*. Ap. 123. 1.

13. 6-9 (Q, p. 1467). PARABLE. THE FIG-TREE. (Alternation.)

Q | r | 6, 7-. Owner to vine-dresser.
s | -7. Order. “Cut it down.”
r | 8, 9-. Vine-dresser to owner.
s | -9. Order. Postponed.

6 this parable. Combining the fig tree and the
vineyard. See John 15. 1.
a fig tree. The symbol of Israel’s national privilege.
See notes on Judges 9. 8-12. Here it denotes that
special privilege of that generation. Cp. Jer. 24. 3.
Hos. 9. 10. Matt. 21. 19.
vineyard. Ps. 80. 8-11. Cp. Isa. 5. 2, &c.
thereon = on (Gr. *en*. Ap. 104. viii) it.
none = not (Ap. 105. I. a) any.
7 unto. Gr. *pros*. Ap. 104. xv. 3.
dresser of vineyard. One word in Gr. Occ. only here.
Behold. Fig. *Asterismos*. Ap. 6.
these three years. Can refer only to the period of
the Lord’s ministry. The texts add *aph’ hou* = from
which, or since (three years). on. 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.
cumbereth. Gr. *katargeō*. Only here in the Gospels.
Twenty-five times in the Epistles in the sense of vitiate.
See Rom. 3. 3.
8 Lord. Ap. 98. VI. i. a. 4. B.
this: i. e. this third year.
about. Gr. *peri*. Ap. 104. xiii. 2.
dung it = put manure. Gr. *kopria*. Only here, and
14. 35.
9 if, &c. Ap. 118. 1. b.
not. Gr. *mēge*, compound of *mē*. Ap. 105. II.
after that = in (Gr. *eis*. Ap. 104. vi) the future.
thou shalt. Note, not I will.

13. 10-17 (H, p. 1461). PLACE. SYNAGOGUE. MIRACLE.

H | t | 10-. Place. Synagogue. Woman.
u | -10. The Sabbath.
v | 11. Condition of Woman. Bound.
w | 12. Loosing.
x | 13. Effect. God glorified.
t | 14-. Place. Synagogue. Ruler.
u | -14. The Sabbath.
v | 15. Condition of Cattle. Bound.
w | 16. Loosing.
x | 17. Effect. Adversaries ashamed.

10 sabbath. Pl. See on 24. 1.
11 spirit. Gr. *pneuma*. An evil demon. Ap. 101. 12.
of = causing. Gen. of Origin. Ap. 17. 2.
eighteen years. A type of the condition of the
nation. A long-standing case, as “Signs” “C” and
“C”. Ap. 176.

- J y 18 Then said He, "Unto what is the kingdom of God like? and whereunto shall I resemble it?"
- A. D. 28 z 19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it."
- y 20 And again He said, "Whereunto shall I liken the kingdom of God?"
- z 21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened."
- J Z 22 And He went through the cities and villages, teaching, and journeying toward Jerusalem.
- A a 23 Then said one unto Him, "Lord, are there few that be saved?" And He said unto them,
- b 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.
- c 25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, 'Lord, Lord, open unto us;' and He shall answer and say unto you, 'I know you not whence ye are:'
- 26 Then shall ye begin to say, 'We have eaten and drunk in Thy presence, and Thou hast taught in our streets.'
- 27 But He shall say, 'I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity.'
- 28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.
- b 29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.
- a 30 And, behold, there are last which shall be first, and there are first which shall be last."
- A d 31 The same day there came certain of the Pharisees, saying unto Him, "Get Thee out, and depart hence:
- e for Herod will kill Thee."
- d 32 And He said unto them, "Go ye, and tell that fox, 'Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.'
- 33 Nevertheless I must walk to day, and to morrow, and the day following:
- e for it cannot be that a prophet perish out of Jerusalem.'
- Z 34 O Jerusalem, Jerusalem, which killest

will=wishes: i. e. means to. See Ap. 102. 1. do cures=perform, or effect cures. cures. Occ. only here and Acts 4. 22, 30. I shall be perfected=I come to an end [of My work]: viz. by the miracle of John 11. 40-44. Cp. John 19. 30. 33 walk=journey: i. e. through Herod's country. it cannot be=it is not (Ap. 105. I.) fitting. Gr. *endechomai*. Occ. only here in N.T. a prophet. See next verse. out of: i. e. except in. 34 Jerusalem, Jerusalem. Fig. *Epizeuxis* (Ap. 6). See note on Gen. 22. 11. Repeated on the second day before the Passover (Matt. 23. 37). See Ap. 156. killest the prophets. See 11. 47; 20. 14; 23. 34. Cp. Isa. 1. 21.

13. 18-21 (J, p. 1461). THE KINGDOM. LIKENESS. (*Alternation.*)

- J y | 18. Question. "What is it like?"
z | 19. Answer. Mustard-seed.
y | 20. Question. "What is it like?"
z | 21. Answer. Leaven.
- 18 Then said He, &c. Repeated with variations from Matt. 13. 31, &c. Unto what . . . ? Cp. Isa. 40. 18. the kingdom of God. Ap. 114.
- 19 into. Gr. *eis*. Ap. 104. vi.
waxed=became into (Gr. *eis*).
great. Omit [L] T [Tr. A] WH R. fowls=birds.
the air=the heaven. Sing. See notes on Matt. 6. 9, 10.
lodged=nested. Gr. *kataskēnoō*. Occ. four times: here; Matt. 13. 32. Mark 4. 32. Acts 2. 26.
- 21 leaven. See note on Matt. 13. 33.
in. Gr. *eis*. Ap. 104. vi.

13. 22-35 (J, p. 1461). THE KINGDOM. ENTRANCE INTO IT. (*Introversion.*)

- J | Z | 22. Jerusalem. Journeying toward it.
A | 23-30. The Kingdom. Individual entrance.
A | 31-33. The King. Personal. Departure.
Z | 34, 35. Jerusalem. Apostrophe to it.
- 22 through. Gr. *kata*. Ap. 104. x. 2.
journeying=progressing.
toward. Gr. *eis*. Ap. 104. vi.
13. 23-30 (A, above). THE KINGDOM. INDIVIDUAL ENTRANCE. (*Introversion.*)
- A | a | 23. Question.
b | 24. Explanation. Many will seek.
c | 25-28. Reasons.
b | 29. Explanation. Many will enter.
a | 30. Answer.
- 23 Lord. Ap. 98. VI. i. a. 3. A.
are there-if (Ap. 118. 2. a) there are.
be=are being.
- 24 Strive=Struggle, lit. agonize. Occ. elsewhere only in John 18. 36. 1 Cor. 9. 25. Col. 1. 29; 4. 12. 1 Tim. 6. 12. 2 Tim. 4. 7.
at=through. Gr. *dia*. Ap. 104. v. 1.
strait=narrow.
gate. All the texts read "door", as in v. 25. In Matt. 7. 13 it is "gate".
- 25 When once=From (Gr. *apo*. Ap. 104. iv) whatsoever time. master of the house. Ap. 98. XIV. iii.
is risen up=may have risen up (Gr. *an*).
shut to. Occ. only here.
Lord, Lord. Note the Fig. *Epizeuxis* (Ap. 6), for emphasis. See note on Gen. 22. 11.
I know. Gr. *oida*. Ap. 132. I. 1.
whence: i. e. of what family or household.
- 26 in Thy presence=before Thee.
Thou hast taught, &c. This shows to whom these words are addressed, and thus limits the interpretation to "this generation".
- 27 iniquity=unrighteousness. Gr. *adikia*. Ap. 128. VII.
28 weeping=the weeping. See note on Matt. 8. 12.
when. Defining the special occasion.
see. Ap. 133. I. 8 (a).
thrust out=being cast outside. This is the occasion referred to.
- 29 they shall come. A ref. to Isa. 49. 12.
and. Note the Fig. *Polysyndeton*. Ap. 6.
sit down=recline (at table). Cp. 7. 36; 12. 37.

13. 31-33 [For Structure see next page].

- 31 The same day=In, or on, &c. (Gr. *en*. Ap. 104. viii)=just then. day. LTTr. m. WH R read "hour". certain of the Pharisees=certain Pharisees.
- 32 fox. Fig. *Hypocatastasis*. Ap. 6. devils=demons. I shall be perfected=I come to an end [of My work]: viz. by the miracle of John 11. 40-44. Cp. John 19. 30. 33 walk=journey: i. e. through Herod's country. it cannot be=it is not (Ap. 105. I.) fitting. Gr. *endechomai*. Occ. only here in N.T. a prophet. See next verse. out of: i. e. except in. 34 Jerusalem, Jerusalem. Fig. *Epizeuxis* (Ap. 6). See note on Gen. 22. 11. Repeated on the second day before the Passover (Matt. 23. 37). See Ap. 156. killest the prophets. See 11. 47; 20. 14; 23. 34. Cp. Isa. 1. 21.

A. D. 28.

the prophets, and stonest them that are sent⁷ unto thee; how often^o would I have gathered thy^o children together, as a^o hen doth gather her brood^o under her wings, and^o ye would¹⁵ not!

35⁷ Behold, ^oyour house is left unto you^o desolate: and^o verily I say unto you, Ye shall^o not¹² see Me, ^ountil the time come when ye shall say, ^o'Blessed is^o He That cometh^o in the name of the^o LORD.'

H B f

14 And^o it came to pass, ^oas He went^o into the house of one of the^o chief^o Pharisees to eat^o bread on^o the sabbath day, that they^o watched Him.

2 And, ^obehold, there was a certain^o man^o before Him^o which had the dropsy.

g

3 And^o Jesus answering spake^o unto the^o lawyers and Pharisees, saying, "Is it lawful to heal on the sabbath day?"

h

4 And they held their peace.

f

And He^o took^o him, and healed him, and let him go;

g

5 And^o answered them, saying, "Which of you shall have^o an ass or an ox fallen¹ into a pit, and will^o not^o straightway^o pull him^o out on the sabbath day?"

h

6 And they could⁵ not^o answer Him again^o to these things.

C E

7 And He put forth a parable^o to those which were^o bidden, when He marked how they^o chose out the^o chief^o rooms; saying³ unto them,

F i

8 "When thou art⁷ bidden^o of any man^o to^o a wedding, ^osit^o not down^o in the highest⁷ room; lest a more honourable man than thou be⁷ bidden^o of him;

k

9 And he that⁷ bade thee and him come and say to thee, 'Give this man^o place';

l

and thou^o begin^o with shame^o to take the^o lowest^o room.

F i

10 But when thou art⁷ bidden, go and⁸ sit down⁸ in the⁹ lowest⁹ room; that when he that⁷ bade thee cometh, he may say unto thee, ^o'Friend, ^ogo up higher':

l

then shalt thou have^o worship in the presence of them that⁸ sit^o at meat with thee.

E

11^o For whosoever exalteth himself shall be^o abased; and he that humbleth himself shall be exalted."

not. Gr. *ou*. Ap. 105. I. Not the same word as in vv. 8, 12, 28, 29. pull . . . out=draw . . . up. The Gr. word occ. only here and Acts 11. 10. to=as to. Gr. *pros*. Ap. 104. xv. 3.

14. 7-11 [For Structure see next page].

7 to. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in v. 8. chose out=were picking out. Going on before His eyes. chief rooms=first couches. Gr. *prōtoklīsia*. Same as "highest room", v. 8. Cp. 20. 46. Matt. 23. 6. 8 of=by. Gr. *hupo*. Ap. 104. xviii. 1. Not the same word as in vv. 28, 33. to. Gr. *eis*. Ap. 104. vi. a wedding=wedding feast. sit=recline. not. Gr. *mē*. Ap. 105. II. Not the same word as in vv. 5, 6, 14, 20, 26, 27, 28, 30. in. Gr. *eis*. Ap. 104. vi. 9 place. Gr. *topos*. begin. Cp. Prov. 25. 6, 7. with. Gr. *meta*. Ap. 104. xi. to take=to take (and keep in it). lowest=last. Gr. *eschatos*. room=place, as above. Cp. v. 22 and 2. 7. 10 Friend. Gr. *philos*, Noun of *phileō*. Ap. 135. I. 2. go up=go up, forward. Occ. only here. worship=honour. Gr. *doxa*=glory. at meat=at table. 11 For, &c. This is repeated on two other occasions. Cp. 18. 14 and Matt. 23. 12. abased=humbled.

13. 31-33 (A, p. 1476). THE KING. PERSONAL DEPARTURE. (Alternation.)

A | d | 31-. Pharisees. Advice given.

e | -31. Their reason.

d | 32, 33-. Pharisees. Advice rejected.

e | -33. The Lord's reason.

would I have gathered=I desired to gather. Cp. v. 31. children. Ap. 108. i.

hen. Specially contrasted with "fox", v. 32. Cp. Matt. 23. 37. under. Gr. *hupo*. Ap. 104. xviii. 2. ye would not=ye did not desire it.

35 your house=the Temple. It had been Jehovah's house. Cp. John 2. 16. Now it was no longer owned as His. Cp. Luke 19. 46.

desolate. Every place is "desolate" where Christ is not. verily. See note on Matt. 5. 18.

not=by no means. Gr. *ou mē*. Ap. 105. III.

until. Gr. *heōs an* (all the texts omit "an", but it does not alter the conditional sense, which is in the verb).

Blessed. Fig. *Benedictio*, as in 1. 42; 19. 38; not *Beatitudo*, as in 12. 37, 38, 43, or 14. 14, 15. Quoted from Ps. 118. 26. Referring to the final and national repentance of Israel, which might have been then (Acts 3. 18-20) near, but Acts 28. 26-28 is yet future, while all blessedness has been postponed.

He That cometh=the coming One.

LORD=Jehovah. Ap. 4. II and Ap. 98. VI. i. a. 1. B. a.

14. 1-24 (H, p. 1461). PLACE. PHARISEE'S HOUSE. (Alternation.)

H | B | 1-6. Healing.

C | 7-11. Parable. Marriage Feast.

B | 12-14. Teaching.

C | 15-24. Parable. The Great Supper.

14. 1-6 (B, above). HEALING. (Extended Alternation.)

B | f | 1, 2. Man with dropsy.

g | 3. Question of the Lord.

h | 4-. Inability to answer.

f | -4. Man healed.

g | 5. Question of the Lord.

h | 6. Inability to answer.

1 it came to pass. A Hebraism. See on 2. 1.

as He went=in (Gr. *en*. Ap. 104. viii) His going.

into. Gr. *eis*. Ap. 104. vi.

chief Pharisees=rulers of the Pharisees (Ap. 120. II). bread. Put by Fig. *Synecdochē* (of the Part) for any kind of food.

the sabbath day=a certain Sabbath.

watched=were engaged in watching.

2 behold. Fig. *Asterismos*. Ap. 6.

man (Ap. 123. 1) . . . which had the dropsy=dropical (a medical term). Occ. only here.

before Him. Not one of the guests.

3 Jesus. Ap. 98. X. unto. Gr. *pros*. Ap. 104. xv. 3. lawyers=doctors of the law.

4 took=took hold of. Cp. 20. 20. 1 Tim. 6. 12.

5 answered them=answering unto (Gr. *pros*; as in v. 3) them.

an ass. All the texts read *huios*=a son, instead of *onos*=an ass, which latter has no MS. authority. In O.T. always ox and ass. Cp. Ex. 23. 12.

straightway=immediately.

6 answer again=reply.

B G m 12 Then said He °also to him that 7 bade
A. D. 28 Him, "When thou makest a °dinner or a
 °supper,
 n °call 8 not thy 10 friends, °nor thy brethren,
 °neither thy kinsmen, °nor thy rich neigh-
 bours;
 o lest they also °bid thee again, and a recom-
 pence °be made thee.

G m 13 But when thou makest a °feast,
 n °call °the poor, the °maimed, the lame, the
 blind:
 o 14 °And thou shalt be °blessed; for they
 °cannot recompense thee: for thou shalt be
 recompensed °at the °resurrection of the just."

C H r 15 And when one of them that 8 sat 10 at meat
 with Him heard these things, he said unto
 Him, 14 "Blessed is he that shall eat bread °in
 °the kingdom of God."
 16 Then said He unto him, "A certain 2 man
 °made a great supper,
 s and 7 bade many:
 r 17 And °sent his °servant at supper time to
 say to them that were 7 bidden, 'Come; for all
 things are now ready.'
 s 18 And they all °with one °consent began to
 °make excuse. The first said unto him, 'I
 have bought °a piece of ground, and I °must
 needs °go °and see it: °I pray thee °have me
 excused.'
 19 And °another said, 'I have bought five
 yoke of oxen, and I °go to °prove them: 18 I pray
 thee °have me excused.'
 20 And 19 another said, 'I have married a
 wife, and °therefore I °cannot come.'

J p 21 So that 17 servant came, and °shewed his
 °lord these things.
 q Then °the master of the house being angry
 said to his 17 servant, 18 'Go out quickly 1 into
 the streets and lanes of °the city, and bring
 in hither °the poor, °and the 13 maimed, °and
 the °halt, °and the blind.'

J p 22 And the 17 servant said, °'Lord, it is done
 as thou °hast commanded, and °yet there is
 °room.'

q 23 And the lord said 3 unto the servant, 18 'Go
 out 1 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 7 bidden shall taste of my
 supper."

go = go forth. prove = try. have = hold. 20 therefore = on account of (Gr. *dia*) this. cannot =
 am not (Gr. *ou*. Ap. 105. I) able to. 21 shewed = reported to. lord. Ap. 98. VI. i. a. 4. A. the
 master of the house. Ap. 98. Note these different titles, appropriate to each case, and see Ap. 140. II. 3. the
 city. Jerusalem. See Ap. 140. II. 3. the poor. Note the Fig. *Polysyndeton* (Ap. 6) in this verse,
 emphasizing each class (with no climax at the end). The opposite of the Fig. in vv. 13, 14. and. This is
 the Figure. halt = lame. The same word as "lame" in v. 13. 22 Lord. Ap. 98. VI. i. a. 4. B. Note
 the various titles throughout. hast commanded = didst command. yet = still. 23 compel =
 constrain. See all the nine occ.: here; Matt. 14. 22. Mark 6. 45. Acts 26. 11; 28. 19. 2 Cor. 12. 11. Gal. 2. 3, 14;
 6. 12. Compulsion necessary, because the "will" is a fallen "will", and therefore no stronger than that
 of our first parents when unfallen. See Ps. 14. 2. 3; 53. 2, 3. John 5. 40. Rom. 3. 10-18. Man's fallen will has
 never been used for God, without the compulsion of Phil. 2. 13. may be filled. Used of loading a
 ship. 24 none = not (Gr. *ou*. Ap. 105. I) one. men. Ap. 123. 2. Not the same word as in vv. 2, 16, 30.

14. 7-11 (C, p. 1477). PARABLE. MARRIAGE
 FEAST. (*Introversion and Extended Alternation*.)

C | E | 7. Occasion.
 F | i | 8. Dehortation. Highest place.
 k | 9-. Humiliation.
 l | -9. Shame.
 F | i | 10-. Exhortation. Lowest place.
 k | -10-. Exaltation.
 l | -10. Honour.
 E | 11. Application.

14. 12-14 (B, p. 1477). TEACHING.
 (*Extended Alternation*.)

B | G | m | 12-. Occasion. Dinner or Supper.
 n | -12-. Guests. Dehortation.
 o | -12. Recompense. Human.
 G | m | 13-. Occasion. Feast.
 n | -13. Guests. Exhortation.
 o | 14. Recompense. Divine.

12 also to him = to him also. The host.
 dinner . . . supper. See note on Matt. 22. 4.
 call. Gr. *phōneō*. Cp. 19. 15.
 nor. Fig. *Paradiastolē* (Ap. 6), for emphasis.
 neither . . . nor. Gr. *mēde*, compound of *mē*. Ap. 105. II.
 bid . . . again. Gr. *antikalēō*. Occ. only here.
 be made thee = 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. *Asyndeton* (Ap. 6), not empha-
 sizing the particular classes, but hastening us on to
 the climax in v. 14. Note the opposite Figure in v. 21.
 maimed = crippled. Only here, and v. 21.
 14 And thou shalt be blessed. This is the climax.
 blessed = happy. Fig. *Beatitudo*, not *Benedictio*.
 cannot = have not [wherewith to]. Ap. 105. I.
 at = in. Gr. *en*. Ap. 104. viii.
 resurrection. Ap. 178. II. 1.

14. 15-24 (C, p. 1477). PARABLE. THE GREAT
 SUPPER. (*Introversion and Alternation*.)

C | H | 15-20. First guests invited.
 J | p | 21-. Servant. First report.
 q | -21. Other guests to be "brought in".
 J | p | 22. Servant. Second report.
 q | 23. Other guests to be constrained.
 H | 24. First guests rejected.

14. 15-20 (H, above). THE FIRST GUESTS.
 (*Alternation*.)

H | r | 15, 16-. Supper prepared.
 s | -16. Guests invited.
 r | 17. Supper ready.
 s | 18. Guests beg off.

15 in. Gr. *en*. Ap. 104. viii.
 the kingdom of God. See Ap. 114.

16 made. T Tr. A WH and R read "was making".
 This parable is in Luke only. For the interpretation,
 see Ap. 140. II. 3. 17 sent. According to custom,
 servant = bondman.

18 with one consent = from (Gr. *apo*. Ap. 104. iv)
 one [mind]. make excuse = beg off.

a piece of ground = a field.
 must needs = have need to.
 go = go out (i. e. from the city). Gr. *exerchomai*, as in
 vv. 21, 23. and see = to see. Ap. 133. I. 1.

I pray. Ap. 134. I. 3. have = consider me.
 19 another. Ap. 124. 2.

G K M
A. D. 28
N O t

25 And there ° went great multitudes with Him: and He turned, and said ° unto them,

26 ° "If any man come ° to Me, and ° hate ° not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own ° life also,

u he ° cannot be My disciple.

t **27** And whosoever doth ° not bear ° his cross, and come after Me,

u ° cannot be My disciple.

P **28** For which ° of you, ° intending to build a tower, sitteth ° not down first, and ° counteth the ° cost, ° whether he have ° sufficient to finish it?

29 Lest haply, after he hath laid ° the foundation, and is ° not ° able to ° finish it, all that ° behold it ° begin to mock him,

30 ° Saying, ° "This ° man began to build, and was ° not able to ° finish."

31 Or what king, going ° to make war against ° another king, sitteth ° not down first, and consulteth ° whether he be able ° with ten thousand ° to meet him that cometh ° against him ° with twenty thousand?

32 Or else, while the other is ° yet a great way off, he sendeth an ° ambassador, 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 men cast it ° out.

L ° He that hath ears to hear, let him hear."

K M

15 ° Then drew near unto Him ° all the ° publicans and sinners ° for to hear Him.

N Q

2 And the ° Pharisees and scribes ° murmured, saying, "This man receiveth ° sinners, and eateth with them."

RSU'V'v

3 And He spake ° this parable ° unto ° them, saying,

34 Salt, &c. See note on Matt. 5. 13. if, &c. savour=become tasteless. Cp. Matt. 5. 13. seasoned. Only here, Mark 9. 50. Col. 4. 6. the dunghill=manure. out=without.

15. 1 Then drew near=Then were drawing near. for a large number. publicans=tax-gatherers.

15. 2-17. 4 (N, above). TEACHING. (Alternations.)

N | Q | 15. 2. Pharisees. Murmuring.
R | S | 15. 3-32. Address to Pharisees.
T | 16. 1-13. Address to Disciples.
Q | 16. 14. Pharisees. Derision.
R | S | 16. 15-31. Address to Pharisees.
T | 17. 1-4. Address to Disciples.

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 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 15. 1, 2), in combination with two other similar parables, with quite another application (v. 6, 7; 9, 10; 23, 24). Hence the change of certain words. unto. Gr. *pros*. Ap. 104. xv. 3. them. This determines the scope of the three parables.

14. 25-17. 4 (G, p. 1461). PARABLES. (Introversion and Alternation.)

G | K | M | 14. 25. Occasion. Concourse of people.
N | 14. 26-35. Teaching.
L | 14. -35. Dispensational call.
K | M | 15. 1. Occasion. Concourse of people.
N | 15. 2-17. 4. Teaching.

25 went-were going.

14. 26-35-(N, above). TEACHING. (Alternation.)

N | O | 26, 27. Discipleship.
P | 28-32. Parable.
O | 33. Discipleship.
P | 34, 35-. Parable.

14. 26, 27 (O, above). DISCIPLESHIP. (Alternation.)

O | t | 26-. Alternatives.
u | -26. Condition.
t | 27-. Alternatives.
u | -27. Condition.

26 If any. The case being assumed. Ap. 118. 2. a. hate not. See Matt. 10. 37. life=soul. See Ap. 110. III. 1. **27** his=his own.

28 of-out of. Gr. *ek*. Ap. 104. vii. Not the same word as in v. 8.

intending=desiring. See Ap. 102. 1.

not. Ap. 105. I. a.

counteth=reckoneth, or calculateth. Gr. *psēphizō*. Occurs only here and in Rev. 13. 18 in N.T. It is from *psēphos*=a pebble, with which calculations were made, or votes given. Occurs only in Acts 26. 10. Rev. 2. 17. cost. Gr. *dapanē*. Occ. only here.

whether. Same as "if" in v. 26.

sufficient to finish it=the [means] for (Gr. *pros*. Ap. 104. xv. 3, but the texts read *eis*) [its] completion. Gr. *apartismos*. Occ. only here.

29 the foundation=its foundation.

able=strong enough.

finish it=finish it off. Gr. *ekteleō*. Only here and v. 30.

behold. Gr. *theōreō*. Ap. 138. I. 11.

begin. As they see him nearing the end of his resources.

30 Saying, &c.=Saying that this man, &c. See note on 4. 21; 19. 9. Mark 14. 30, &c.

31 to make war = to encounter for (Gr. *eis*. Ap. 104. vi) war.

with = in [the midst of]. Gr. *en*. Ap. 104. viii.

to meet. Gr. *apantaō*, as in Matt. 28. 9.

against. Gr. *epi*. Ap. 104. ix. 3.

32 Or else = If not.

ambassage=embassy. Only here and 19. 14.

desireth = asketh, or seeketh. Ap. 134. I. 3.

conditions = the [terms].

of = for. Gr. *pros*. Ap. 104. xv. 3.

33 forsaketh = taketh leave of.

he hath = himself possesses.

A contingent assumption. Ap. 118. 1. b. lost his

wherewith = with (Gr. *en*. Ap. 104. viii) what.

35 for. Gr. *eis*. Ap. 104. vi. land. Ap. 129. iv.

He that hath, &c. See Ap. 142.

Put by Fig. *Synecdochē* (of the Part), Ap. 6, for to hear = to hear.

A. D. 28

4 "What °man °of you, having an hundred sheep,

w¹ °if he lose one °of them,

x¹ doth °not leave the ninety and nine °in the °wilderness, and go °after that which is lost, °until he find it?

y¹ 5 And °when he hath found it, he layeth it °on °his shoulders, rejoicing.

z¹ 6 And °when he cometh °home, he calleth together his friends and neighbours, saying unto them, 'Rejoice °with me; for I have found my sheep which was lost.'

W¹ 7 °I say unto °you, that likewise joy shall be °in °heaven °over one sinner °that repenteth, more than °over ninety and nine °just persons, which need °no °repentance.

U² V² v² 8 °Either what °woman having °ten °pieces of silver,

w² °if she lose one piece,

x² doth °not light a °candle, and sweep the house, and seek °diligently °till she find it?

y² 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.'

W² 10 Likewise, °I say unto °you, there °is joy °in the presence of the angels of °God °over one sinner °that repenteth."

U³ V³ v³ 11 °And He said, "A certain °man had °two sons:

w³ a 12 And the younger of them said to his father, 'Father, °give me °the portion of °goods that °falleth to me.' And he divided unto °them his °living.

15. 3-32 (S, p. 1479). ADDRESS TO PHARISEES. (Repeated Alternation.)

S | U¹ | V¹ | 3-6. The Hundred Sheep.
 W¹ | 7. Application.
 U² | V² | 8, 9. The Ten Drachmas.
 W² | 10. Application.
 U³ | V³ | 11-24. The Two Sons.
 W³ | 25-32. Application.

15. 3-6; 8, 9; 11-24 [For Structure see below].

4 man. Gr. *anthrōpos*. Ap. 123. 1. Here representing Christ. of=from among. Gr. *ek*. Ap. 104. vii. if he lose=having lost. not. Gr. *ou*. Ap. 105. I. in. Gr. *en*. Ap. 104. viii. wilderness. A place of wild fertility. Cp. 2. s. after. Gr. *epi*. Ap. 104. ix. 3. until he find it? Note the importance of this expression.

5 when he hath found it=having found it. In Matt., "If so be that he find it." For the reason, see note on v. 3. on. Gr. *epi*. Ap. 104. ix. 3. his shoulders=his own shoulders; not those of another.

6 when he cometh=having come. home=into (Gr. *eis*. Ap. 104. vi) the house. with me; not with the sheep (because of the scope of the parable). See note on v. 3. The joy is in heaven (v. 7).

7 I: i.e. I who know. John 1. 51. you. Murmuring Pharisees. This is the point of the parable.

heaven. Sing. See notes on Matt. 6. 9, 10. over. Gr. *epi*. Ap. 104. ix. 2. that repenteth=repenting. Ap. 111. I. 1. just persons: i.e. the Pharisees. Cp. v. 2; 16. 16; 18. 9. no. Gr. *ou*. Ap. 105. I. repentance. Ap. 111. II. 1. Cp. Matt. 3. 2.

8 Either. This parable is recorded only in Luke. woman. Here representing the Holy Spirit. ten. See the Structures of V², above. pieces of silver. Gr. *drachmas*. Occ. only here, and in v. 9. See Ap. 51. I. 6. if she lose. An uncertain contingency. Ap. 118. 1. b. not. Gr. *ouchi*. Ap. 105. I. a. candle=lamp. Ap. 130. 4.

9 friends. Female friends (Fem.). the piece. Not "my", as in v. 6. I had lost=I lost. Cp. "was lost" in v. 6. 10 is=becomes, or takes place, or results. Same as "arose" in v. 14. in the presence of=before. It does not say that the angels rejoice; but it is the divine joy in their presence. God. Ap. 98. I. i. 1.

15. 3-6 (V¹); 8, 9 (V²); 11-24 (V³). The 100. The 10. The 2. (Extended Alternation.)

The Hundred.		The Ten.		The Two.	
V ¹	v ¹ | 3, 4-. The Sheep. w ¹ | -4-. One lost. x ¹ | -4. Sought. y ¹ | 5. Found. z ¹ | 6. Joy.	V ²	v ² | 8-. The Drachmas. w ² | -8-. One lost. x ² | -8. Sought. y ² | 9-. Found. z ² | -9. Joy.	V ³	v ³ | 11. The Sons. w ³ | 12-16. One lost. x ³ | 17-20-. Sought. y ³ | -20-22. Found. z ³ | 23, 24. Joy.

15. 11-32 (U³, above). THE TWO SONS. (Extended Alternation.)

U ³	V ³	a	| 12-16. The younger son (cp. V ³ , above).
		b	| 17-20-. His penitence.
		c	| -20. His father's compassion.
		d	| 21. The younger son's confession.
		e	| 22, 23. The father's gifts.
		f	| 24. The reason. "For", &c.
W ³	a	| 25, 27. The elder brother.	
	b	| 28-. His anger.	
	c	| -28. The father's entreaty.	
	d	| 29, 30. The elder son's complaint.	
	e	| 31-32-. The father's gifts.	
	f	| -32. The reason. "For", &c.	

11 And He said. This parable is peculiar to this gospel. See note on v. 3. man (as in v. 4). Here representing the Father (God). two sons. See the Structure (V³, 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. *ousia*. 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. 152, and *Bib. Stud.*, p. 230. them. Including the elder, who did not ask it. living. Gr. *bios*, life. Ap. 170. 2. Put by Fig. *Metonymy* (of Effect), Ap. 6, for his means or property which supported his life.

A. D. 23

13 And 'not many days °after the younger son gathered all together, and °took his journey °into a °far country, and there wasted his °substance °with riotous living.

14 And °when he had spent all, there arose a mighty famine °in that land; and he °began to be in want.

15 And he went and °joined himself to °a citizen of that country; and he sent him ¹³into his fields to feed swine.

16 And he °would fain have filled his belly °with the °husks that the swine °did eat: °and °no man gave unto him.

x³ b

17 And when he °came °to himself, he said, 'How many hired servants of my father's °have bread enough and to spare, and °I perish °with hunger!

18 I will arise and go °to my father, and will say unto him, 'Father, I have °sinned °against °heaven, and °before thee,

19 And °am no more worthy to be called thy son: °make me as one of thy hired servants.'

y³

20 And he arose, and °came ¹⁸to °his father.

c

But when he was yet a great way off, his father saw him, °and had compassion, °and °ran, °and fell °on his neck, °and °kissed him.

d

21 And the son said unto him, 'Father, °I have ¹⁸sinned ¹⁸against ¹⁸heaven, and °in thy sight, and ¹⁹am no more worthy to be called thy °son.'

e

22 But the father said ¹⁸to his °servants, °'Bring forth the °best robe, °and °put it on him; °and put a °ring °on his hand, °and °shoes °on his feet:

z³

23 ²²And bring hither the fatted calf, ²²and °kill it; ²²and let us eat, ²²and be merry:

f

24 For this my son °was dead, and is alive again; he °was lost, and °is found.' And they °began to be merry.

W³ X a

25 Now °his elder son was 'in the field: and as he came and drew nigh to the house, he heard °musick and dancing.

26 And he °called one of the °servants, and °asked what these things °meant.

27 And he said unto him, 'Thy brother °is come; and thy father hath killed the fatted calf, because he hath received him °safe and sound.'

b

28 And °he was angry, and °would °not go in: therefore came his father out, and °intreated him.

c

29 And he answering said to his father, °'Lo,

d

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. Not the past tense of the verb "die", but of the verb "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. **began**, &c. Contrast "began to be in want" (v. 14). **25** his elder son. This is the point of the parable (cp. v. 2). It was addressed "unto them" specially (v. 3), as the correction of their murmuring, musick and dancing. Gr. symphonies and chorus, i. e. a "choral dance". Both words occ. only here. **26** called = called to him. **servants** = young men. Gr. *pais*. 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 . . . safe and sound. Corresponding with the father's dead and lost . . . alive and found (v. 24). **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). Cp. Acts 11. 2, 3, 17, 18; 13. 45, 50; 14. 5, 19; 17. 5, 6, 13; 18. 12, 13; 19. 9; 21. 27-31; 22. 18-22. Gal. 5. 11. 1 Thess. 2. 14-16. **would not go in** = was not willing (Ap. 102. 1) to go in. **intreated**. Gr. *parakaleō*. Ap. 134. I. 6 **29** Lo. Gr. *idou*. Ap. 133. I. 2. Fig. *Asterismos*. Ap. 6.

13 after. Gr. *meta*. Ap. 104. xi. 2. Referring to the rapidity of the fall of Israel.

took his journey = went abroad.

into. Gr. *eis*. Ap. 104. vi.

far country. Cp. Acts 2. 39. Eph. 2. 17.

substance = property. Same word as "goods" in v. 12. with riotous living = living ruinously. Gr. *asōtōs*. Occurs only here. The kindred noun (*asōtia*) occurs only in Eph. 5. 18. Tit. 1. 6. 1 Pet. 4. 4.

14 when he had spent = having spent. Gr. *dapanāō*. Elsewhere only Mark 5. 26. Acts 21. 24. 2 Cor. 12. 15. James 4. 3.

in = throughout. Gr. *kata*. Ap. 104. x. 2. Not the same word as in v. 4, 7, 25.

began to be in want. Contrast "began to be merry" (v. 24).

15 joined himself to = cleaved to (Gr. Pass. of *kollaō* = glue together); i. e. he forced himself.

a citizen = one of the citizens. Contrast Phil. 3. 20.

16 would fain have filled = was longing to fill.

with = from. Gr. *apo*. Ap. 104. iv.

husks = pods of the carob tree. Only here in N.T.

did eat = were eating.

and. Note the emphasis of the Fig. *Polysyndeton* (Ap. 6), here. no man. Gr. *oudeis*, compound of *ou*. Ap. 105. I.

17 came to himself. Cp. "came to his father" (v. 20). to. Gr. *eis*. Ap. 104. vi.

have bread enough and to spare, or abound in food. I perish = I (emph.) am perishing.

with hunger = from the famine. The texts add *hōde* = here. 18 to. Gr. *pros*. Ap. 104. xv. 3.

sinned. Ap. 128. I. i. against. Gr. *eis*. Ap. 104. vi.

heaven. Sing. with Art. See notes on Matt. 6. 9, 10.

"Heaven" put by Fig. *Metonymy* (of Subject), Ap. 6, for God Himself.

before. Gr. *enōpion*. Same word as in v. 10, "in the presence of".

19 am no more worthy = I no longer deserve.

make me. Contrast "give me" (v. 12).

20 came to his father. Cp. "came to himself" (v. 17). his = his own.

and. Note the Fig. *Polysyndeton* (Ap. 6).

ran. Cp. Isa. 6. 6, "Then flew". See note on v. 21, and cp. Isa. 65. 24.

kissed = fervently kissed. Same word as in Matt. 26. 49.

21 I have sinned - I sinned. Confession of sin is the necessary condition for receiving the blessing. Cp. 2 Sam. 12. 13. Ps. 32. 5. Isa. 6. 5, 6. Luke 5. 8, &c. And so with Israel (Lev. 26. 40-42. Isa. 64. 6, 7. Hos. 5. 15; 14. 1, 2).

in thy sight. Same Greek words as "before thee" in v. 18.

son. Note the Fig. *Apostopēsis* (Ap. 6), for he did not finish what he meant to have said.

22 servants = bond-servants.

Bring forth. I [Tr.] A WH R add "quickly".

best = first. Either the first that comes to hand, or the former robe the son used to wear. See on Gen. 27. 15.

and. Note the Fig. *Polysyndeton* (Ap. 6), emphasizing each particular. put it on him = clothe him with it.

ring = a signet-ring. Occ. only here. See Jas. 2. 2, and cp. Gen. 41. 42.

on = for (Gr. *eis*. Ap. 104. vi).

A. D. 28

these many years do I serve thee, ° neither transgressed I at any time thy commandment: and yet thou never gavest me ° a kid, that I might make merry ° with my ° friends:

30 But as soon as this ° thy son ° was come, which hath ° devoured ° thy ° living ° with ° harlots, thou hast ° killed for him the fatted calf.'

e

31 And he said unto him, ° ' Son, thou art ° ever ° with me, and ° all that I have is thine.

32 ° It was meet that we should make merry, and be glad:

f

for this ° thy brother ° was dead, and is alive again; and was lost, and is found.' "

T Y g

16 And He said ° also ° unto His disciples, "There was ° a certain rich ° man, which had 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 ° steward.

h

3 Then the ° steward said ° within himself, ' What shall I do? for my ° lord ° taketh away ° from me the ° stewardship: ° I cannot dig; to ° beg I am ° ashamed.

4 ° I am resolved what ° to do, that, ° when I am put out of the ° stewardship,

i

° they may receive me ° into ° their houses.'

h

5 So he ° called ° every one of his ° lord's debtors unto him, and said unto the first, ' How much owest thou unto my ° lord?'

6 And he said, ' An hundred ° measures of oil.' And he said unto him, ° ' Take ° thy bill, and ° sit down ° quickly, and write fifty.'

7 Then said he to ° another, ° ' And how much owest ° thou? ' And he said, ' An hundred ° measures of wheat.' And he said unto him, ° ' Take ° thy bill, and write fourscore.'

g

8 And ° the ° lord commended the unjust ° steward, because he had done ° wisely:

J z j

for the ° children of this ° world are ° in ° their generation ° wiser ° than the ° children of light.

k

9 ° And ∫ 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. 28). with: Gr. *meta*. Ap. 104. xi. 1.

friends. Contrast with harlots (v. 30).

30 thy son. Not "my brother". Contrast with "thy brother" (v. 32).

was come = came as though a stranger. Not "returned". devoured = eaten up. Contrast with v. 23. thy. Malignant thought.

harlots. Contrast with "my friends" (v. 29).

31 Son = Child. Gr. *teknon*. Affectionately reminding him of his birth. Ap. 108. i.

ever = always. Ap. 151. II. b. ii.

all that I have. See Rom. 9. 4, 5, and cp. Matt. 20. 14.

32 It was meet. Cp. Acts 11. 18.

thy brother. Contrast with "thy son" (v. 30).

16. 1-13 (T, p. 1479). ADDRESS TO DISCIPLES. (*Alternation*.)

T | Y | 1-8. Parable. The Unjust Steward.

Z | -8-12. Application: *re* "Mammon".

Y | 13-. Illustration. Two Masters.

Z | -13. Application: *re* "Mammon".

16. 1-8 (Y, above). PARABLE. THE UNJUST STEWARD. (*Introversion*.)

Y | g | 1, 2. His master's requirement.

h | 3, 4-. The steward's unjust resolution.

i | -4. Its object. Subsequent reception.

h | 5-7. The steward's unjust action.

g | 8. His master's approbation.

1 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.

a certain rich man. Cp. v. 19.

man. Gr. *anthrōpos*. Ap. 123. 1.

steward. A house manager, or agent, managing the house and servants, assigning the tasks, &c., of the latter. Cp. Eliezer (Gen. 15. 2; 24. 2), Joseph (Gen. 39. 4).

was accused. Gr. *diaballomai*. Occ. only here = to be struck through, implying malice, but not necessarily falsehood. that he had wasted = as wasting.

2 How is it . . . ? = What is this . . . ?

of = concerning. Gr. *peri*. Ap. 104. xiii. 1. Not the same word as in v. 9. give = render.

an = the. stewardship = the office of the steward (v. 1). mayest = canst. no. Gr. *ou*. Ap. 105. I.

3 within = in. Gr. *en*. Ap. 104. viii.

lord = master, as in v. 13. Ap. 98. VI. i. a. 4. A.

taketh away = is taking away.

from. Gr. *apo*. Ap. 104. iv.

I cannot dig, &c. = to dig, I am not (Gr. *ou*. Ap. 105. I) strong enough.

beg. Gr. *epaiteō*. Cp. Ap. 134. I. 4. Occ. only here in A. V., but see 18. 35.

ashamed. Ashamed to beg, but not ashamed to embezzle. 4 I am resolved, &c.; or, I have it! I know, &c. Ap. 132. I. 2. to do = I will do. when I am put out of = when I shall have been removed from.

they: i. e. the debtors. into. Gr. *eis*. Ap. 104. vi. their = their own. 5 called. Separately. every = each. 6 measures. Gr. pl. of *batos*. The Heb. *bāth*. Ap. 51. III. 3 (11) (7). Not the same word as in v. 7. Take = Take back. thy bill = writings, i. e. agreement. sit . . . write = sitting down, quickly write. quickly. It was a secret and hurried transaction. 7 another. Gr. *heteros*. Ap. 124. 2.

thou. Note the emphasis: "And thou, How much owest thou?" measures. Gr. pl. of *koros*. Ap. 51. III. 3 (11) (8). Not the same word as in v. 6. 8 the lord = his master. wisely = shrewdly. Occ. only here.

16. -8-12 (Z, above). APPLICATION: *re* MAMMON. (*Introversion*.)

Z | j | -8. Christ's judgment.

k | 9-. Do I say? What the steward's master said?

l | -9. Object. Subsequent reception.

k | 10. [Nay, I say], "He that is faithful", &c.

j | 11, 12. Christ's judgment.

children = sons. Ap. 108. iii. world = age. Ap. 129. 2. in their generation wiser, &c. These two clauses should be transposed. in = to; i. e. with reference to. Gr. *eis*. Ap. 104. vi. their = their own. wiser = more shrewd. than = above. Gr. *hyper*. Ap. 104. xvii. 2. children of light. Supply the *Ellipsis*: [are with reference to theirs]. In the former case they are all unscrupulous alike.

9 And = And, Do ∫ say unto you? &c. Is this what I say to you? In vv. 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. 3.

1 'Make to yourselves friends ° of the ° mammon
A. D. 28 of unrighteousness; that, when ° ye fail, they
may receive you 'into ° everlasting ° habita-
tions.'

k 10 ° He that is ° faithful ° in that which is
least is ° faithful ° also ° in much: and he that
is unjust ° in the least is unjust ° also ° in
much.

j 11 ° If therefore ye have ° not been 10 faithful
10 in the unrighteous ° mammon, who will ° com-
mit to your trust the ° true riches?

12 And 11 if ye have 11 not been 10 faithful 10 in
that which is ° another man's, who shall give
you that which is ° your own?

Y 13 No ° servant ° can ° serve two ° masters:

Z 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."

Q 14 And ° the Pharisees also, who ° were ° covet-
ous, heard all these things: and they ° derided
Him.

R S A 15 And He said ° unto them, "¶ are they
which ° justify yourselves before 1 men; but
13 God knoweth your hearts: for that which
is highly esteemed ° among 1 men is ° abomina-
tion ° in the sight of 13 God.

B 16 ° The law and the prophets were until
John: ° since that time ° the kingdom of 13 God
is ° preached, and ° every man ° presseth 4 into
it.

17 And it is easier for ° heaven and ° earth to
pass, than one ° tittle of 16 the law to fail.

A C¹ 18 ° Whosoever ° putteth away his wife, and
marrieth 7 another, committeth adultery: and
whosoever marrieth her that is put away 3 from
her husband committeth adultery.

C² 19 ° There was 1 a certain rich 1 man, which
° was clothed in purple and fine linen, and fared
° sumptuously every day:

20 And there was a certain ° beggar named

of= out of, or by. Gr. *ek*. Ap. 104. vii.
mammon. Aramaic for "riches". See Ap. 94. III. 3. 32.
ye fail. All the texts read "it shall fail".

everlasting= eternal. Gr. *aiōnios*. Ap. 151. II. B. ii.
habitations=tents. Answering to the "houses" of v. 4.
10 He that is faithful, &c. This is the Lord's own
teaching, which gives the reason why "No!" is the
true answer to His question in v. 9.

faithful. Ap. 150. III. . in. Gr. *en*. Ap. 104. viii.
also in much=in much also.

11 If. Assuming it as a fact. Ap. 118. 2. a.

not. Gr. *ou*. Ap. 105. I.

commit to your trust=entrust to you. Ap. 150. I.
1. iv. true. Ap. 175. 2.

12 another man's=a foreigner's. Cp. Acts 7. 6 and
Heb. 11. 9 ("strange"), and Matt. 17. 25, 26 ("stranger").
Gr. *allogēnos* (Ap. 124. 6).

your own. Gr. *hēmeteros*. But, though all the
modern critical texts (except VH and Rm) read it thus,
yet the primitive text must have read *hēmeteros*=ours,
or our own; for it is the reading of "B" (the Vatican
MS.) and, before this or any other Greek MS. extant,
Origen (186-253), Tertullian (second cent.), read *hēmōn*=
ours; while Theophylact (1077), and Euthymius (twelfth
cent.), with B (the Vatican MS.) read *hēmeteros*=our
own, in contrast with "foreigners" in preceding clause.
See note on 1 John 2. 2. This makes true sense; other-
wise it is unintelligible.

13 servant=domestic household servant. Gr. *oiketēs*.
Occ. here; Acts 10. 7. Rom. 14. 4. 1 Pet. 2. 18.
can= is able to.

serve=do bondservice. Gr. *douleuō*. As in 15. 29.

masters=lords, as in vv. 3, 5, 8.

the other. Same as "another" in v. 7.

cannot=are not (Gr. *ou*. Ap. 105. I) able to.

God. See Ap. 98. I. i. 1.

14 the Pharisees. See Ap. 120. II.

were=being then. Gr. *huparchō*, as in v. 23, and see on 7. 25.
covetous= money-lovers (referring to *mammon*, vv. 11,
13); occ. only here, and 2 Tim. 3. 2.

derided=were turning up their noses at. Occ. only
here and 23. 35. Found in the LXX. Pss. 2. 4; 22. 7;
35. 16. This was the immediate cause of the second
Parable (vv. 19-30), and the solemn application (v. 31).

16. 15-31 (S, p. 1479). ADDRESS TO THE PHARISEES. (Alternation.)

S | A | 15. What the Pharisees esteemed (God's abomi-
nation).

B | 16, 17. The Law and the Prophets. Proclaimed.

A | 18-30. What the Pharisees taught (God's abomi-
nation).

B | 31. Moses and the Prophets. Not believed.

15 unto them. Addressed to the Pharisees. See the Structure "R" and "R", p. 1479. justify your-
selves. See notes on 15. 7, 29; and cp. 7. 39. Matt. 23. 25. among. Gr. *en*. Ap. 104. viii.

abomination. In contrast with their derision. in the sight of. Same word as "before" in
preceding clause. 16 The law. See note on Matt. 5. 17. since that time=since (Gr. *apo*. Ap. 104. iv)

then. the kingdom of God. See Ap. 114. preached. Gr. *euangelizō*. See Ap. 121. 4.

every man. Gr. *pas*, all. Put by Fig. *Synecdochē* (of the Genus), Ap. 6, for many. "But not ye!"

presseth. See note on Matt. 11. 12. 17 heaven. Sing. with Art. See note on Matt. 6. 9, 10. earth.

Gr. *gē*. Ap. 129. 4. tittle. See note on Matt. 5. 18 and Ap. 93. III.

16. 18-30 (A, above). WHAT THE PHARISEES TAUGHT. (Division.)

A | C¹ | 18. Concerning divorce ("the Law").

C² | 19-30. Concerning the dead (v. 31) ("the Prophets").

18 Whosoever, &c. This verse is not "loosely connected", or "out of any connexion" with what
precedes, as alleged. The Structure above shows its true place, in C¹, how the Pharisees made void the law
(as to divorce); and C², how they made void the prophets (vv. 16, 17) and the rest of Scripture as to
the dead (vv. 19-23).

putteth away, &c. The Rabbis made void the law and the prophets
by their traditions, evading Deut. 22. 22, and their "scandalous licence" regarding Deut. 24. 1. See
John Lightfoot, *Works* (1658), J. R. Pitman's edn. (1823), vol. xi, pp. 116-21 for the many frivolous
grounds for divorce. 19 There was, &c.=But there was. This commences the second part of the

Lord's address to the Pharisees, against their tradition making void God's word as to the dead, which
may be seen in Pss. 6. 5; 30. 9; 31. 17; 88. 11; 115. 17; 146. 4. Eccles. 9. 6, 10; 12. 7. Isa. 38. 17-19, &c.

It is not called a "parable", because it cites a notable example of the Pharisees' tradition, which had
been brought from Babylon. See many other examples in Lightfoot, vol. xii, pp. 159-68. Their teaching has
no Structure. See C², above. was clothed=was habitually clothed. Imperf. tense. See on 8. 27.

sumptuously=in splendour. Gr. adv. of *lampros*, is transl. "gorgeous" in 23. 11. Only here. 20 beggar=
poor man. Ap. 127. 1.

A. D. 28

° Lazarus, which was ° laid ° at his gate, ° full of sores,

21 And ° desiring to be fed ° with ° the crumbs which fell ° from the rich man's table: ° more-over the dogs came and ° licked his ° sores.

22 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;

23 And ° in ° hell he ° lift up his eyes, ° being ° in ° torments, and ° seeth ° Abraham ° afar off, and Lazarus ° in his bosom.

24 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, and ° cool my tongue; for I am ° tormented ° in this flame.'

25 But ° Abraham said, ° 'Son, remember that thou in thy ° lifetime ° receivedst thy good things, and likewise Lazarus ° evil things: but now he is comforted, and thou art ° tormented.

26 And ° beside all this, between us and you there ° is a great ° gulf ° fixed: so that they which ° would pass from hence ° to you ° cannot; ° neither can they pass ° to us, that ° would come from thence.'

27 Then he said, ° 'I pray thee therefore, ° father, that thou wouldest send him ° to my father's house:

28 For I have five brethren; that he may ° testify unto them, ° lest they also come ° into this place of ° torment.'

29 ° Abraham saith unto him, ° 'They have ° Moses and the prophets; let them hear them.'

30 And he said, ° 'Nay, ° father ° Abraham: but ° if one went ° unto them ° from ° the dead, they will ° repent.'

B

31 ° And he said unto him, ° 'If they hear ° not ° Moses and the prophets, neither will they ° be persuaded, ° though one rose ° from ° the dead.'

T D¹

17 ° Then said He ° unto ° the disciples, ° 'It is ° impossible but that ° offences will come: but woe unto him, ° through whom they come!

from *chaskō*, to gape. A medical word for an open wound. fixed = set fast, established. Cp. 9. 51 (set His face). Rom. 1. 11. 2 Pet. 1. 12. would = desire to. Gr. *thelō*. Ap. 102. 1. to. Gr. *pros*. Ap. 104. xv. cannot = are not (Gr. *mē*. Ap. 105. II) able. neither. Gr. *mēde*. 27 I pray = I entreat. Gr. *erōtaō*. Ap. 134. I. 3. to = unto. Gr. *eis*. Ap. 104. vi. 28 testify = earnestly testify. The latter including the historical books. See Ap. 1. Referring to v. 16. Cp. John 1. 45; 5. 39, 46. Moses. See note on 5. 14. 30 Nay. Gr. *ouchi*. Ap. 105. I a. if. Implying a contingency. See Ap. 118. 1 a. from = away from. Ap. 104. iv. Contrast the Lord's *ek* (Ap. 104. vii. in next clause). the dead. No Art. See Ap. 139. 2. repent. See Ap. 111. I. 1. 31 And, &c. The 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. 168). 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. 11-13). be persuaded. Much less "repent", as in v. 30. though = not even if. from = from among. Note the Lord's true word, in contrast with the rich man's in v. 30.

17. 1-4 (T, p. 1479). ADDRESS TO DISCIPLES. (Division.)

T | D¹ | 1, 2. Stumbling-blocks introduced.
| D² | 3, 4. Introducers to be rebuked.

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. 42) and repeated here with a variation of certain words; vv. 3, 4 also had been spoken before, and recorded in Matt. 18. 21, 22 (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. 15. impossible = inevitable. Gr. *anendektos*. Occ. only here. offences = stumbling-blocks. through. Gr. *dia*. Ap. 104. v. 1.

Lazarus. A common Talmudic contraction of the Heb. Eleazar; but introduced by the Lord to point to His own closing comment in v. 31.

laid = cast down. at. Gr. *pros*. Ap. 104. xv. 3. full of sores. Gr. *helkoō*. Occ. only here.

21 desiring = eagerly desiring; but in vain, as in 15. 16 ("would fain").

with = from. Gr. *apo*. Ap. 104. iv.

the crumbs. Some texts read "the things".

moreover, &c. = but [instead of finding food] even the dogs, &c.

licked = licked off; i. e. licked clean. Gr. *apoleichō*. Occ. only here. The texts read *epileichō*, licked over.

sores. Gr. *helkos* (= ulcer).

22 by. Gr. *hupo*. Ap. 104. xviii. 1.

the angels. The Pharisees taught that there were three sets of angels for wicked men; and others for good men. See v. 18; and Lightfoot, *Works*, vol. xii, pp. 159-61.

Abraham's bosom. The Pharisees taught that there were three places: (1) Abraham's bosom; (2) "under the throne of glory"; (3) in the garden of Eden (Gr. Paradise). Speaking of death, they would say "this day he sits in Abraham's bosom". Lightfoot, *Works*, vol. xii, pp. 159-63.

and was buried 23 . . . in hell. Tatian (A. D. 170), the Vulg. and Syr., omit the second "and", and read, "and was buried in Hades".

23 hell. Gr. Hades = the grave. See Ap. 131. II.

lift up = having lifted up. Cp. similar imagery in Judg. 9. 7-15. Isa. 14. 9-11.

being = being there. See note on "were", v. 14.

torments. Gr. *basanos*. Occ. only here, v. 28, and Matt. 4. 24.

afar off = from (Gr. *apo*. Ap. 104. iv) afar.

seeth . . . Lazarus. The Pharisees taught that in life two men may be "coupled together", and one sees the other after death, and conversations take place. See Lightfoot, quoted above.

24 he cried and said = crying out, he said. The Pharisees gave long stories of similar imaginary conversations and discourses. See Lightfoot, vol. xi, pp. 165-7.

Father Abraham. Cp. Matt. 3. 9. John 8. 39.

cool. Gr. *katapsuchō*. Occ. only here. A medical word.

tormented = distressed. Gr. *odunaomai*. Occ. only in Luke (here, 2. 48, and Acts 20. 38, "sorrowing").

25 Son = Child. Gr. *teknon*. Ap. 108. I.

lifetime = life. Gr. *zōē*, as being the opposite of death. See Ap. 170. 1.

receivedst = didst receive back, or had all.

evil things. See Ap. 128. III. 2.

26 beside. Gr. *epi*. Ap. 104. ix. 2. is = has been. gulf = chasm. A transliteration of the Gr. *chasma*.

fixed = set fast, established. Cp. 9. 51

would = desire to. Gr. *thelō*. Ap. 102. 1. to. Gr. *pros*.

neither. Gr. *mēde*. 27 I pray =

I entreat. Gr. *erōtaō*. Ap. 134. I. 3. to = unto. Gr. *eis*. Ap. 104. vi. 28 testify = earnestly testify.

29 Moses and the prophets.

if. Implying a contingency.

30 Nay. Gr. *ouchi*. Ap. 105. I a.

31 And, &c. The

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. 168). 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. 11-13).

be persuaded. Much less "repent", as in v. 30. though = not even if. from = from

among. Note the Lord's true word, in contrast with the rich man's in v. 30.

A.D. 28 2 It were °better for him °that a °millstone were hanged °about his neck, and he °cast °into the sea, than that he should °offend one of these little ones.

D² 3 Take heed to yourselves: °If thy brother °trespass °against thee, °rebuke him; and °if he °repent, forgive him.
4 And °if he °trespass °against thee °seven times in a day, and seven times in a day turn again °to thee, saying, 'I °repent;' thou shalt forgive him."

F E¹ 5 And the apostles said unto °the Lord, °"Increase our faith."

E² m 6 And °the Lord said, °"If ye had faith as a grain of mustard seed,
n °ye might say unto °this °sycamine tree, 'Be thou plucked up by the root, and be thou planted °in the sea;' and it °should obey you.
m 7 But which °of you, having a °servant plowing or °feeding cattle, will say unto him °by and by, when he is come °from the field, 'Go and °sit down to meat?'
8 °And will not rather say unto him, 'Make ready wherewith I may sup, and gird thyself, and serve me, °till °I have eaten and drunken; and °afterward thou shalt eat and drink?'
9 Doth he thank that °servant because he did the things that were commanded him? °I trow °not.

n 10 °So likewise ye, when ye °shall have done all those things which are commanded you, °say, 'We are °unprofitable °servants: we have done that which was our duty to do.'"

E F¹ 11 And °it came to pass, °as He went °to A.D. 29 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 that were lepers, which stood °afar off:
13 And they lifted up their voices, and said, °"Jesus, °Master, have °mercy on us."

F² G 14 And when He saw them, He said unto them, "Go shew yourselves unto the priests."

H o 15 And °it came to pass, that, °as they went, they were cleansed.

2 better=well. Gr. *lusiteleo*. Occ. only here. that=if. Ap. 118. 2. a. millstone. See note on Matt. 18. 6. about=round. Gr. *peri*. Ap. 104. xiii. 2. cast =hurled (with violence). into. Gr. *eis*. Ap. 104. vi. offend=be a cause of stumbling to. This was spoken with reference to the traditions of the Pharisees in 16. 15-30.
3 If. Marking a possible contingency (Ap. 118. 1. b). Not the same condition as in v. 6. trespass = sin. Gr. *hamartano*. Ap. 128. I. i. As the Pharisees did. against. Gr. *eis*. Ap. 104. vi. rebuke him. As the Lord had done (16. 15-31). repent. See Ap. 111. I. 1.
4 seven. On the former occasion "seventy" (Matt. 18. 21, 22). No discrepancy. See Ap. 97. to =unto. Gr. *epi*. Ap. 104. ix. 3; but the texts read *pros*.

17. 5-10 (F, p. 1461). APOSTLES' REQUEST. (Division.)
F | E¹ | 5. Request. Faith.
E² | 6-10. Answer. Faith and Duty.
5 the Lord. Ap. 98. VI. i. a. 3. A. Increase our faith = Give us more faith.

17. 6-10 (E², above). ANSWER. FAITH AND DUTY. (Alternation.)
E² | m | 6-. Hypothesis.
n | -c. Result.
m | 7-9. Fact.
n | 10. Application.
6 If. Assuming the condition. See Ap. 118. 2. a. ye might say = ye might, with Gr. *an*, marking it as being purely hypothetical. this sycamine tree. On a former occasion (Matt. 17. 20) the Lord said "this mountain" (of the Transfiguration); and also on a later occasion (Mark 11. 23), referring to Olivet. But here, "this tree," because the locality was different. No discrepancy therefore. sycamine = mulberry. Occ. only here. Not the same as in 19. 4. Both used medicinally. in. Gr. *en*. Ap. 104. viii. should. With Gr. *an*, still marking the hypothesis. 7 of = from among. Gr. *ek*. Ap. 104. vii. As in v. 15, but not the same as in vv. 20-, 25. servant = bondman. feeding cattle = shepherding. by and by . . . Go = Come at once. from = out of. Gr. *ek*. Ap. 104. vii. sit down to meat = recline at table. 8 And will not rather = But will he not (Ap. 105. I. a). till = while. I have, &c. = I eat and drink. afterward = after (Gr. *meta*. Ap. 104. xi. 2) these things. 9 I trow not = I think not. not. Gr. *ou*. Ap. 105. I. 10 So likewise ye = Thus ye also.

shall = may. say, We = say that (Gr. *hoti*) we. unprofitable = not needed, no use for. This may be for various reasons. Occurs only here and in Matt. 25. 30, where the reason may be for having done wickedly. Not the same word as in Rom. 3. 12. Tit. 3. 9. Philem. 11. Heb. 13. 17.

17. 11-19 (E, p. 1461). JOURNEY. (Division.)

E | F¹ | 11-13. The Ten Lepers.
F² | 14-19. Their healing.

11 it came to pass. A Hebraism. as He went = as He was on (Gr. *en*. Ap. 104. viii) His way. to = unto. Gr. *eis*. Ap. 104. vi. the midst of: i. e. between them. Galilee. See Ap. 169. 12 entered = was about to enter. ten. Cp. 2 Kings 7. 3, and note on Ex. 4. 6. men. Gr. pl. of *anēr*. Ap. 123. 2. afar off. As required by Lev. 13. 45, 46. The Talmudical law prescribed 100 paces. 13 Jesus. See Ap. 98. X. Master. See Ap. 98. XIV. iv. mercy = compassion.

17. 14-19 (F², above). THE HEALING OF THE TEN LEPERS. (Introversion and Alternation.)

F² | G | 14-. Command. "Go."
H | o | -14. Cleansing.
p | 15, 16. Return of one.
H | o | 17. Cleansing.
p | 18. Return of the one.
G | 19. Command. "Arise, Go."

14 as they went = in (Ap. 104. viii) their going.

15 And one ⁷ of them, when he saw that he was healed, turned back, and ^owith a loud voice glorified ^oGod,
16 And fell down ^oon his face ^oat His feet, giving Him thanks: and he was a ^oSamaritan.
17 And ¹³Jesus answering said, ^o“Were there not ten cleansed? ^obut where are the nine?”
18 ^oThere are ⁹not found that returned to give glory to ¹⁵God, save this ^ostranger.”
19 And He said unto him, “Arise, go thy way: thy faith hath made thee whole.”
20 And ^owhen He was demanded ^oof ^othe Pharisees, when ^othe kingdom of God ^oshould come,
He answered them and said, ^o“The kingdom of God cometh ⁹not ¹⁵with ^oobservation:
21 Neither shall they say, ^o‘Lo, here!’ or, ^o‘lo there!’
for, ^obehold, ²⁰the kingdom of God is ^owithin ^oyou.”
22 And He said ¹unto ^othe disciples, “The days will come, when ye shall desire to see ^oone of the days of ^othe Son of man, and ye shall ⁹not see it.
23 And they shall say to you, ^o‘See here;’ or, ^o‘see there:’ ^ogo ^onot after them, ^onor follow them.
24 For as the lightning, that ^olighteneth ^oout of the one *part* ^ounder ^oheaven, shineth ^ounto the other *part* ^ounder ^oheaven; so shall ^oalso ²²the Son of man be ⁶in ^oHis day.
25 But ^ofirst must He suffer many things, and be ^orejected ^oof ^othis generation.
26 And as it ^owas ⁶in ^othe days of ^oNoe, so shall it be ^oalso ⁶in the days of ²²the Son of man.
27 They did eat, ^othey drank, they married wives, they were given in marriage, until the day that ²⁶Noe entered ²into the ark, and the flood came, and destroyed them all.
28 Likewise ^oalso as it ²⁶was ⁶in ^othe days of Lot; ²⁷they did eat, they drank, they bought, they sold, they planted, they builded;

15 with. Gr. *meta*. Ap. 104. xi. 1. God. Ap. 98. I. i. 1.
16 on. Gr. *epi*. Ap. 104. ix. 3. at=beside. Gr. *para*. Ap. 104. xii. 3. Samaritan. See 2 Kings 17. 29-35. Cp. 10. 33.
17 Were there not...? = Were not (Gr. *ouchi*. Ap. 105. I. a.) the ten cleansed? but the nine, where [are they]?
18 There are not = Were there not? stranger = alien. Gr. *allogenēs* = 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 Deissmann's *Light*, pp. 74, 75. Cp. Acts 21. 28.
17. -20-24 (C, p. 1461). THE KINGDOM NIGH. (*Extended Alternation*).
C | J | q | -20. It comes not by hostile watching. (Neg.)
r | 21-. Nor by saying, "Lo here!" &c. (Neg.)
s | -21. Reason. It is here among you. (Pos.)
J | q | 22. It shall not be seen by unhostile desiring. (Neg.)
r | 23. Nor by saying, "See here", &c. (Neg.)
s | 24. Reason. It will come suddenly. (Pos.)
20 when He was demanded = having been asked. of = by. Gr. *hupo*. Ap. 104. xviii. 1. the Pharisees. Who were watching Him with hostile intent (6. 7; 14. 1; 20. 20. Mark 3. 2). the kingdom of God. See Ap. 114. should come = is coming. observation = hostile watching. Gr. *paratērēsīs*. Occurs only here. The verb *paratēreō* is used always in a bad sense; and occurs only in Acts 9. 24, and Gal. 4. 10 (observe), beside the four passages quoted above.
21 Lo. Gr. *idou*. Ap. 133. I. 2. behold. Fig. *Asterismos* (Ap. 6), for emphasis. Ap. 133. I. 2. within = in the midst of, or, among: i. e. already there in the Person of the King (whose presence marks a kingdom). Gr. *entos*, the same meaning as Gr. *en* (Ap. 104. viii), with the plural rendered "among" 115 times in N.T. The same meaning as in Matt. 12. 28. John 1. 26. you = you yourselves. His bitter enemies. Therefore not in their hearts; but the very opposite.
22 the disciples. Note the change. one of the days, &c. Such as they were then seeing, i. e. have another opportunity. the Son of man. See Ap. 98. XVI.
23 See. Same as "Lo" in v. 21.
24 go not = go not forth. not. Gr. *mē*. Ap. 105. II.

nor. Gr. *mēde*. **24** lighteneth = flasheth. Gr. *astraptō*. Occurs only here and in 24. 4. out of. Gr. *ek*. Ap. 104. vii. under. Gr. *hupo*. Ap. 104. xviii. 2. heaven. Sing. without Art. Cp. Matt. 6. 9, 10. unto. Gr. *eis*. Ap. 104. vi. also the Son of man = the Son of man also. His day. Described in the Apocalypse. **25** first must He suffer. Cp. the four announcements: 9. 22, 44; 17. 25; 18. 31-33, and the Structure on p. 1461. rejected. This was the subject of the *third* period of the Lord's ministry. See Ap. 119. of = on the part of. Gr. *apo*. Ap. 104. iv. Not the same word as in vv. 7, 15, 20-. this generation = this (present) generation. See note on Matt. 11. 16.

17. 26-18. 30 (O, p. 1461). DISCIPLES INSTRUCTED AS TO THE PAST. (*Introversion*.)

O | K | 17. 26-37. The coming of the King. Sudden.
L | 18. 1-14. Discipleship. Character. Two Parables.
L | 18. 15-27. Discipleship. Character. Two Examples.
K | 18. 28-30. The rewards of the King. Manifest.

17. 26-37 (K, above). THE COMING OF THE KING, ETC. (*Alternation*.)

K | M | 26-29. Suddenness. Illustration.
N | 30. That day.
M | 31-33. Suddenness. Direction.
N | 34. That night.

26 was = came to pass, as in v. 11, 14. the days of Noe. See Gen. 6. 4-7, 11-13. Ap. 117. I, II. Noe = Noah. also in the days = in the days also. **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. the days of Lot. See Gen. 19. 15-25. Isa. 13. 19. Ezek. 16. 46-56. Amos 4. 11. Jude 7. Ap. 117. I, II.

A. D. 29

29 But the same day that Lot went out ° of Sodom it rained fire and brimstone ° from ²⁴ heaven, and ° destroyed them all.

N

30 ° Even thus shall it be in the day when ²² the Son of man is ° revealed.

M

31 ⁶ In that day, he which shall be ° upon the ° housetop, and his ° stuff ⁶ in the house, ° let him ²³ not ° come down to take it away: and he that is ⁶ in the field, let him likewise ²³ not return ° back.

32 ° Remember Lot's wife.

33 Whosoever ¹⁰ shall seek to save his ° life shall lose it; and whosoever shall lose ° his life shall ° preserve it.

N

34 I tell you, in that night there shall be ° two men ° in one bed; the one shall be taken, ° and the ° other shall be left.

35 Two women shall be ° grinding ° together; the one shall be taken, and the ³⁴ other left.

36 ° Two men shall be ⁶ in the field; the one shall be taken, and the ³⁴ other left."

37 And they answered and said unto Him, ° "Where, ° Lord?" And He said unto them, ° "Wheresoever the ° body is, thither will the ° eagles be gathered together."

L O

18 And He spake ° a parable unto them ° to this end, that men ought ° always to ° pray, and ° not ° to faint;

P t

2 Saying, "There was ° in a city a judge, which feared ¹ not ° God, ° neither ° regarded ° man:

u

3 And there was ° a widow ² in that city; and she ° came ° unto him, saying, ° "Avenge me ° of mine adversary."

t

4 And he ° would ° not for a while: but ° afterward he said ° within himself, ' Though I fear ° not ² God, nor ² regard ² man;

u

5 Yet ° because this widow troubleth me, I will ° avenge her, lest by her ° continual coming she ° weary me."

Q

6 And the Lord said, "Hear what ° the unjust judge saith.

7 ° And shall ° not ² God ° avenge His own ° elect, which cry day and night ³ unto Him, though ° He bear long ° with them?

8 I tell you that ° He will ° avenge them speedily. Nevertheless when ° the Son of man cometh, shall He find ° faith ° on ° the earth?"

O

9 And He spake this parable ³ unto ° certain which trusted ° in themselves that they were righteous, and ° despised ° others:

give up. Gr. *egkakeō*. 2 in. Gr. *en*. Ap. 104. viii. regarded. Gr. *entrepomai*. Cp. Matt. 21. 37. Widows were specially cared for under the law. See Ex. 22. 22. Deut. 10. 18. Cp. Isa. 1. 17, 23. Mal. 3. 5. Acts 6. 1; 9. 41. 1 Tim. 5. 3, &c. came = kept coming, or repeatedly came. unto. Gr. *pros*. Ap. 104. xv. 3. Avenge me = Do me justice from. Gr. *ekdikēō*. Occ. here, v. 5. Rom. 12. 19. 2 Cor. 10. 6. Rev. 6. 10; 19. 2. of = from. Gr. *apo*. Ap. 104. iv. 4 would not = did not wish to. Ap. 102. 1. not. Gr. *ou*. Ap. 105. I. afterward = after (Gr. *meta*. Ap. 104. xi. 2) these things. within = to. Gr. *en*. Ap. 104. viii. 5 because. Gr. *dia*. Ap. 104. v. 2. continual. Gr. *eis telos* = to the end. weary me = pester, lit. give me a blow under the eye. Gr. *hupōpiazō*. Occurs only here and in 1 Cor. 9. 27 ("buffet"). 6 the unjust judge = the judge of injustice. Gr. *adikia*. Ap. 128. VII. 1. 7 And shall not God = And God, shall He not. not. Gr. *ou mē*. Ap. 105. III. elect: i. e. His own people. He bear long = He delayeth. The unjust judge delayed from selfish indifference. The righteous God may delay from a divinely all-wise purpose. with = over. Gr. *epi*. Ap. 104. ix. 2. Not the same word as in vv. 11, 27. 8 He will avenge = He will perform the avenging (Gr. *ekdikēsis*. Cp. v. 5) of. Cp. Ps. 9. 12. Isa. 63. 4. Heb. 10. 37. the Son of man. Ap. 98. XVI. faith = the faith. on. Gr. *epi*. Ap. 104. ix. 1. the earth. Gr. *gē*. Ap. 129. 4. 9 certain = some also. in. Gr. *epi*. Ap. 104. ix. 2. despised = made nothing of. others = the rest. See 8. 10.

29 of = from. Gr. *apo*. Ap. 104. iv.

from. Gr. *apo*. Ap. 104. iv.

destroyed. Gr. *apollumi*. Cp. 4. 34, &c.

30 Even thus = according to (Gr. *kata*. Ap. 104. x. 2) these things; or, according to the Texts, the same things. revealed. Gr. *apokaluptō*.

31 upon. Gr. *epi*. Ap. 104. ix. 1.

housetop. Cp. 12. 3; 5. 19.

stuff = vessels, or goods. Cp. Matt. 12. 29. Eng. "stuff" is from Low Latin *stupa* and O. Fr. *estoffe*.

let him not, &c. This was repeated later on the Mount of Olives (Matt. 24. 17-20. Mark 13. 14-16).

come down. By the staircase outside.

back. Gr. *eis ta opisō*. To the things behind.

32 Remember, &c. Fig. *Exemplum*. See Gen. 19. 26, and Ap. 117. I.

33 life. Gr. *psychē*. See Ap. 110. III. 1.

his life = it.

preserve it = preserve it alive. Gr. *zōgoneō*. Occurs only here and in Acts 7. 19. Repeated from 9. 24, 25. Matt. 10. 39. Mark 8. 35.

34 two men: i. e. two persons.

in = upon. Gr. *epi*. Ap. 104. ix. 1.

and. The 1611 edition of the A.V. omitted this "and". other. Gr. *heteros*. Ap. 124. 2.

35 grinding, &c. Referring to the morning. together (Gr. *epi to auto*) = to the same (end). Cp. Matt. 22. 34. Acts 14. 1 (*kata to auto*).

36 Two, &c. The texts omit this verse.

37 Where, Lord? The question repeated in Matt. 24. 28, as well as the answer.

Lord. Ap. 98. vi. i. a. 3. A.

Wheresoever, &c. Fig. *Parœmia*. Ap. 6.

body = carcass.

eagles = vultures. See Job 39. 30. Cp. Hab. 1. 8. Hos. 8. 1. Rev. 19. 17-21.

18. 1-14 (L, p. 1486). DISCIPLESHIP. CHARACTER, ETC. TWO PARABLES. (Extended Alternation.)

L	O	| 1. First Parable. Perseverance in Prayer.	
	P	| t | 2. The unjust judge.	} Righteous } Vindication.
	u	| 3. The widow. Plaint.	
	t	| 4. The unjust judge.	
	u	| 5. The widow. Redress.	
	Q	| 6-8. Application <i>re</i> the Kingdom.	
	O	| 9. Second Parable. Self- and true righteousness.	
	P	| v | 10-. Pharisee.	} Righteous } Justification.
	w	| -10. Publican.	
	v	| 11, 12. Pharisee.	
	w	| 13. Publican.	
	Q	| 14. Application <i>re</i> Kingdom.	

1 a parable. Both parables peculiar to Luke. Only here that the explanation is put first.

to this end, &c. Gr. *pros* (Ap. 104. xv. 3) *to dein* = to the purport that it is necessary, &c.

always. Fig. *Synecdochē* (of Genus), Ap. 6 = on all occasions, perseveringly.

pray. Gr. *proseuchomai*. Ap. 134. I. 2.

not. Gr. *mē*. Ap. 105. II.

to faint = to lose heart, be discouraged, give in, or

God. Ap. 98. I. i. 1. neither. Gr. *mē*. Ap. 105. II.

man. Gr. *anthrōpos*. Ap. 123. 1. 3 a widow.

unto. Gr. *pros*. Ap. 104. xv. 3.

of = from. Gr. *apo*. Ap. 104. iv. 4 would not = did not wish to. Ap. 102. 1. not. Gr. *ou*. Ap. 105. I.

afterward = after (Gr. *meta*. Ap. 104. xi. 2) these things. within = to. Gr. *en*. Ap. 104. viii. 5 because.

Gr. *dia*. Ap. 104. v. 2. continual. Gr. *eis telos* = to the end. weary me = pester, lit. give me a blow under the eye. Gr. *hupōpiazō*. Occurs only here and in 1 Cor. 9. 27 ("buffet").

6 the unjust judge = the judge of injustice. Gr. *adikia*. Ap. 128. VII. 1. 7 And shall not God = And God, shall He not. not. Gr. *ou mē*. Ap. 105. III.

elect: i. e. His own people. He bear long = He delayeth. The unjust judge delayed from selfish indifference. The righteous God may delay from a divinely all-wise purpose.

with = over. Gr. *epi*. Ap. 104. ix. 2. Not the same word as in vv. 11, 27. 8 He will avenge = He will perform the avenging (Gr. *ekdikēsis*. Cp. v. 5) of. Cp. Ps. 9. 12. Isa. 63. 4. Heb. 10. 37. the Son of man.

Ap. 98. XVI. faith = the faith. on. Gr. *epi*. Ap. 104. ix. 1. the earth. Gr. *gē*.

Ap. 129. 4. 9 certain = some also. in. Gr. *epi*. Ap. 104. ix. 2. despised = made nothing of.

others = the rest. See 8. 10.

P v 10 "Two men °went up °into the temple to
A.D. 29 1 pray;
w the one a °Pharisee, and the °other a °publican.
v 11 The 10 Pharisee °stood °and 1 prayed °thus
°with himself, 2 "God, I thank Thee, that I am
4 not as 3 other 2 men are, °extortioners, °unjust,
adulterers, or even as this 10 publican.
12 I fast °twice in the week, I give tithes of
°all that I °possess.
w 13 And the 10 publican, °standing °afar off,
4 would °not lift up so much as his eyes °unto
°heaven, but °smote °upon his breast, saying,
2 "God °be merciful to me °a sinner."
Q 14 I tell you, this man 10 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."
L R x 15 °And they brought unto Him °also °infants,
that He would °touch them:
y but when His disciples °saw it, they rebuked
them.
x 16 But °Jesus called them unto Him,
y and said, "Suffer °little children to come 3 unto
Me, and forbid them 1 not: for of such is °the
kingdom of 2 God.
S 17 °Verily I say unto you, Whosoever shall
1 not receive 16 the kingdom of °God as a 16 little
child shall °in no wise enter °therein."
R 18 °And a certain °ruler asked Him, saying,
"Good °Master, what shall I do to inherit
°eternal °life?"
19 And 16 Jesus said unto him, °"Why callest
thou Me good? none is good, save one, that is,
2 God.
20 Thou °knowest the commandments, Do
1 not commit adultery, Do 1 not kill, Do 1 not
steal, Do 1 not bear false witness, Honour thy
father and thy mother."
21 And he said, °"All these have I kept from
my youth up."
22 Now when 16 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 2 in
°heaven: and °come, follow Me."
23 And when he heard this, °he was very
sorrowful: for he was °very rich.
S 24 And when 16 Jesus °saw that 23 he was
very sorrowful, He said, "How °hardly °shall
they that have riches enter 10 into 16 the king-
dom of 2 God!
25 For it is easier for a °camel to go °through
a needle's eye, than for a rich man to enter
10 into 16 the kingdom of 2 God."

10 went up. It was always "up" to the Temple on
Mount Moriah. Cp. "went down" (v. 14).
into. Gr. eis. Ap. 104. vi.
Pharisee. See Ap. 120. II.
other. The different one. Gr. heteros. Ap. 124. 2.
publican. See note on Matt. 5. 46.
11 stood—took his stand, or took up his position (by
himself).
and prayed—and began to pray.
thus—these things.
with—to. Gr. pros. Ap. 104. xv. 3.
extortioners. Like this tax-gatherer.
unjust. Like the judge of vv. 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 Zech. 8. 19 there were four yearly fasts. In
our Lord's day they were bi-weekly (Monday and
Thursday), between Passover and Pentecost; and be-
tween the Feast of Tabernacles and the Dedication.
all. The law only prescribed corn, wine, oil, and
cattle (Deut. 14. 22, 23. Cp. Matt. 23. 23).
possess—gain, acquire. Not a word about his sins.
See Prov. 28. 13.
13 standing: i.e. in a position of humility.
afar off. Cp. Ps. 40. 12. Ezra 9. 6.
not... so much as—not even. Gr. ou (Ap. 105. I) oude.
unto. Gr. eis. Ap. 104. vi.
heaven—the heaven. Sing. See note on Matt. 6. 9, 10.
smote, &c.—was smiting, &c., or, began to smite.
Expressive of mental grief. Cp. 23. 48. Jer. 31. 19.
Nah. 2. 7.
upon. Gr. eis; but all the texts omit.
be merciful—be propitiated or reconciled (through
the atoning blood sprinkled on the mercy-seat). Gr.
hilaskomai. Cp. Ex. 25. 17, 18, 21. Rom. 3. 25. Heb. 2.
17. Used in the Sept. in connexion with the mercy-
seat (Gr. hilasterion). Heb. 9. 5.
a sinner—the sinner (cp. 1 Tim. 1. 15). Gr. hamar-
tolos. Cp. Ap. 128. II. 8.
14 to—unto. Gr. eis. Ap. 104. vi.
justified. Reckoned as righteous.
rather than. The texts read "compared with". Gr.
para. Ap. 104. xii. 2.
the other—that one.
for, &c. Repeated from 14. 11. Cp. Hab. 2. 4.

18. 15-27 (L, p. 1486). DISCIPLESHIP. CHA-
RACTER. TWO EXAMPLES. (Alternation.)
L | R | 15, 16. Infants brought.
S | 17. Application.
R | 18-23. Ruler comes.
S | 24-27. Application.

18. 15, 16 (R, above). INFANTS BROUGHT.
(Alternation.)
R | x | 15-. Infants brought.
y | -15. Rebuke.
x | 16-. Infants called.
y | -16. Approbation.

15 And they brought, &c. As in Matt. 19. 13-15,
and Mark 10. 13-16. A common custom for mothers
to bring their babes for a Rabbi's blessing.
also infants—infants also.
infants—their babes. See Ap. 108. viii.
touch. Supplemental in Luke.
saw. Gr. eidon. Ap. 133. I. 1.
16 Jesus. See Ap. 98. X.

little children. Ap. 108. v. the kingdom of God. Ap. 112. II. and 114. 17 Verily. See
note on Matt. 5. 18. in no wise. Gr. ou mē. Ap. 105. III. therein—into (Ap. 104. vi) it. 18 And
a, &c. As in Matt. 19. 16-30. Mark 10. 17-31. ruler. Supplemental. Not so described in Matthew or
Mark. Master=Teacher. Ap. 98. XIV. v. 1. eternal. See Ap. 151. II. B. i. life. Gr. zōē.
Ap. 170. 1. 19 Why, &c. See note on Matt. 19. 17. 20 knowest. Gr. oida. Ap. 132. I. i.
21 All these. See note on Matt. 19. 20. 22 Yet lackest, &c.—Still one thing is lacking to thee.
that=whatsoever. the poor. Ap. 127. 1. See note on John 12. 8. heaven. No Art. Sing.
See note on Matt. 6. 9, 10. come=come hither. 23 he was=he became. Cp. Mark 10. 22.
very rich=rich exceedingly. 24 when Jesus saw that he was=Jesus seeing (Ap. 133. I. 1) him
becoming. hardly—with difficulty. shall they=do they. 25 camel. See note on
Matt. 19. 24. through. Gr. dia. Ap. 104. v. 1.

A.D. 29 26 And they that heard it said, "Who then can be saved?"
 27 And He said, "The things which are impossible with men are possible with God."
 K a 28 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,
 b for the kingdom of God's sake,
 a 30 Who shall not receive manifold more in this present time,
 b and in the world to come life everlasting."
 A L 31 Then He took unto him the twelve, and said unto them, "Behold, we go up to 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 spitefully entreated, and spitted on:
 33 And they shall scourge Him, and put Him to death: and the third day He shall rise again."
 34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.
 M T 35 And it came to pass, that as He was come nigh unto Jericho, a certain blind man sat by the way side begging:
 U 36 And hearing the multitude pass by, he asked what it meant.
 37 And they told him, that Jesus of Nazareth passeth by.
 T W 38 And he cried, saying, "Jesus, Thou Son of David, have mercy on me."
 X 39 And they which went before rebuked him, that he should hold his peace:
 W but he cried so much the more, "Thou Son of David, have mercy on me."
 X Y 40 And Jesus stood, and commanded him to be brought unto Him: and when he was come near, He asked him,

26 can = is able to.
 27 impossible, &c. See note on Matt. 19. 26. with Gr. para. Ap. 104. xii. 2.
 possible. Cp. Job 42. 2. Jer. 32. 17. Zech. 8. 6.
18. 28-30 (K, p. 1486). THE REWARDS OF THE KINGDOM. (Alternation.)
 K | a | 28, 29-. All forsaken.
 b | -29. For the kingdom's sake.
 a | 30-. More received.
 b | -30. In the coming age.
 28 Lo. Gr. *idou*. Ap. 133. I. 2. Fig. *Asterismos*. Ap. 6. have left = left.
 all. The critical texts read "our own", marking a particular case (5. 11). Cp. Deut. 28. 8-11.
 29 or. Note the Fig. *Paradiastolē* (Ap. 6), for emphasis.
 30 manifold more. Gr. *pollaplasion*. Occ. only here. this present time = this very season.
 the world to come = the age that is coming.
 world = age. See Ap. 129. 2.
 everlasting. Ap. 151. II. B. ii.
 31 Then, &c. For vv. 31-34, cp. Matt. 20. 17-19, and Mark 10. 32-34. The fourth announcement of His rejection (see the Structure G 4, p. 1461), containing additional particulars.
 Then = And. No note of time.
 Behold. Fig. *Asterismos* (Ap. 6). Same word as "Lo", v. 28.
 are written = have been and stand written.
 by = by means of, or through. Gr. *dia*. Ap. 104. v. 1. concerning = for: i. e. for Him to accomplish.
 32 be delivered, &c. These particulars (in vv. 32, 33) are supplementary to the former three announcements. See the Structure (p. 1461).
 33 rise again. Ap. 178. I. 1.
 34 understood none, &c. As in 9. 43-45. Cp. Mark 9. 32. none = nothing. Gr. *oudeis*. saying. Gr. *rhēma*. See note on Mark 9. 32. from. Gr. *apo*. Ap. 104. iv.
 neither knew they = and they did not (Ap. 105. I) know (Ap. 132. I. ii).
18. 35-43 (M, p. 1461). MIRACLE. THE BLIND MAN. (Alternation.)
 M | T | 35. The blind man. Sitting.
 U | 36, 37. The multitudes. Reply.
 T | 38-43-. The blind man. Healed.
 U | -43. The multitude. Praising God.
 35 And it came to pass, &c. Not the same miracle as in Matt. 20. 29-34, or Mark 10. 46-52. See Ap. 152. as He was come nigh = in (Gr. *en*. Ap. 104. viii) His drawing near. In Mark 10. 46, "as He went out".
 a certain, &c. Not the same description as in Matt. 20. 30, or Mark 10. 46. sat = was sitting (as a custom). by = beside. Gr. *para*. Ap. 104. xii. 3. begging. So Bartimæus (Mark 10. 46); but not the two men (Matt. 20. 30). Gr. *prosaiteō*. Occ. only here. Mark 10. 46. John 9. 8, but all the texts read *epaiteō*, as in 16. 3. 36 he asked = he kept asking (Imp.) He knew not; but the other two heard and knew.
 37 of Nazareth = the Nazarean. passeth by = is passing by.

18. 38-43 (T, above). THE BLIND MAN. HEALED. (Alternation.)

T | W | 38. The blind man. His cry.
 X | 39-. Multitude. Rebuke him.
 W | -39. The blind man. Cry increased.
 X | 40-43. Multitude. Ignored.

38 cried = called out. Son of David. Ap. 98. XVIII. Cp. the call of the other men (Ap. 152).
 mercy = pity. 39 went before rebuked. Those who go before the Lord (instead of following) are apt to make mistakes. cried = continued calling (Imp.). Not the same word as in v. 38.

18. 40-43- (X, above). MULTITUDE IGNORED. BLIND MAN HEALED. (Alternation.)

X | Y | 40, 41-. The Lord's Command and Question.
 Z | -41. The blind man. Answer.
 Y | 42. The Lord's Word.
 Z | 43-. The blind man. Healed.

40 stood = stopped. commanded . . . brought. The other man the Lord commanded to be "called" (Mark 10. 49). The two were called by Himself (Matt. 20. 32). to be brought unto. Gr. *agō pros*. Used by Luke also in 4. 40; 19. 35. He uses *prosaḡō* in 9. 41. Acts 16. 20; 27. 27. come near. The one in Mark 10. 50. The two were already near (Matt. 20. 32). asked. Gr. *eperōtaō*. Cp. Ap. 134. I. 8.

A.D. 29 41 Saying, "What ° wilt thou that I shall do unto thee?"

Z And he said, ° "Lord, that I may receive my sight."

Y 42 And ¹⁶ Jesus said unto him, "Receive thy sight: thy faith hath ° saved thee."

Z 43 And ° immediately he received his sight, and followed Him, glorifying ² God:

U and all the people, when they ¹⁵ saw it, gave praise unto ² God.

F A¹ 19 ° And Jesus ° entered and passed through Jericho.

B¹ c 2 And, ° behold, there was a ° man ° named Zacchæus, which was the ° chief among the publicans, and he was rich.

3 And he ° sought to ° see ° Jesus ° who He was; and could ° not ° for the ° press, ° because he was ° little of ° stature.

4 And ° he ran before, and climbed up ° into a ° sycamore tree to ° see Him: for He ° was to pass that way.

d 5 And when ³ Jesus came ° to the place, ° He looked up, and ³ saw him, and said ° unto him, ° "Zacchæus, make haste, and come down; for to day ° I must abide ° at thy house."

6 And he made haste, and came down, and received Him joyfully.

e 7 And when they ³ saw it, they all ° murmured, saying, That He was gone ° to be guest ° with ° a ² man that is a ° sinner.

c 8 ° And ² Zacchæus ° stood, and said ° unto the Lord; ² "Behold, ° Lord, the half of my goods ° I give to the ° poor; and ° if ° I have taken any thing from any man by false accusation, I restore him ° fourfold."

d 9 And ³ Jesus said ° unto him, ° "This day is salvation ° come to this ° house,

e forsomuch as he also is ° a ° son of Abraham.

10 For ° the Son of man ° is come to seek and to save that which was lost."

41 wilt=desirest. See Ap. 102. 1.
Lord. See Ap. 98. VI. i. a. 3. B. a.
42 saved=healed. See on 8. 36.
43 immediately. See 1. 64.

19. 1-22. 38 (F, p. 1427). THE FOURTH PERIOD OF THE LORD'S MINISTRY. THE REJECTION OF THE KINGDOM. (Repeated Alternation.)

F A¹ | 19. 1. Place. Jericho to Jerusalem.
B¹ | 19. 2-10. Event. Calling of Zacchæus.
A² | 19. 11. Place. Approaching Jerusalem.
B² | 19. 12-27. Event. Parable.
A³ | 19. 28, 29-. Place. Ascending to Jerusalem.
B³ | 19. -29-35. Event. Mission of the Two.
A⁴ | 19. 36, 37-. Place. Descending to Jerusalem.
B⁴ | 19. -37-44. Events. Progress, &c.
A⁵ | 19. 45-. Place. Jerusalem. The Temple.
B⁵ | 19. -45, 46. Event. Cleansing of the Temple.
A⁶ | 19. 47-. Place. Temple. Teaching.
B⁶ | 19. -47, 48. Event. Conspiracy.
A⁷ | 20. 1-. Place. Temple.
B⁷ | 20. -1-47. Event. Confutation of Enemies.
A⁸ | 21. 1-. Place. Temple. Treasury.
B⁸ | 21. -1-4. Event. The poor widow.
A⁹ | 21. 5-. Place. Temple. Remaining in.
B⁹ | 21. -5-36. Event. Prophetic Discourse.
A¹⁰ | 21. 37, 38. Place. Temple and Abode.
B¹⁰ | 22. 1-38. Event. The Last Passover.

1 And, &c. Verses 1-10 are peculiar to Luke. entered, &c. = having entered. . . was passing through. After the healing of the blind man. Cp. "come nigh" (18. 35).

Jericho. Now *Eriha*. In mediæval times *Riha*. The city of palm trees (Deut. 34. 3. Judg. 1. 16), about eighteen miles from Jerusalem, and six miles from the Jordan. Cp. Josh. 6. 26 with 1 Kings 16. 34. It afterward became a great and wealthy city with some 100,000 inhabitants (cp. Josephus, *Bell. Jud.* iv. 8. *Ecclus.* 24. 14).

19. 2-10 (B¹, above). EVENT. CALLING OF ZACCHÆUS. (Extended Alternation.)

B¹ | c | 2-4. Zacchæus. Expectation.
d | 5, 6. The Lord. Detection.
e | 7. Enemies. Objection.
c | 8. Zacchæus. Protestation.
d | 9-. The Lord. Declaration.
e | -9, 10. Enemies. Vindication.

2 behold. Ap. 133. i. 2. Fig. *Asterismos*. Ap. 6. man. Gr. *anēr*. Ap. 123. 2. named = called by name. Zacchæus. Aramaic, *Zakkai* = pure. Ezra 2. 9. Neh. 7. 14. Ap. 94. III. 3.

chief among the publicans = a chief tax-gatherer. 3 sought = was (busy) seeking.

Gr. *architelōnēs*. Occ. only here. See notes on 3. 12 and Matt. 9. 9. Jesus. Ap. 98. X. who He was. Not what kind of a person, but which one of the crowd he was. not. Gr. *ou*. Ap. 105. I. for. Gr. *apo*. Ap. 104. iv. because = seeing that. Not the same word as in vv. 11-, 44. little = small. stature. Gr. *hēlikia*. See note on 12. 25. 4 he ran before, and = having run forward before, he. into = on to. Gr. *epi* (Ap. 104. ix. 3). sycamore. Occ. only here. Not the same word as "sycamine" in 17. 6, or with our "sycamore", but the Egyptian fig, as in John 1. 49. was to pass, &c. = was about to pass through by (or through. Gr. *dia*. Ap. 104. v. 1) that [way]. 5 to = upto. Gr. *epi*. Ap. 104. ix. 3. He looked up = Jesus looked up. Gr. *anablepō*. Ap. 133. III. 1. unto. Gr. *pros*. Ap. 104. xv. 3. Zacchæus. Cp. John 10. 3. I must abide. Adopting the royal mandate. at = in. Gr. *en*. Ap. 104. viii. Not the same word as in vv. 29, 37. 7 murmured = began to murmur aloud. to be guest = to lodge, or put up. Cp. 2. 7. Mark 14. 14. with. Gr. *para*. Ap. 104. xii. 2. a man that is a sinner = a sinful man. sinner. Gr. *hamartōlos*. Cp. Ap. 128. I. i. ii. 1. 2. 8 And = But. stood = took his stand. See note on 18. 11. Lord. Ap. 98. VI. i. a. 3. A. a. I give: i. e. I now propose to give (present tense). Referring to a present vow, not to a past habit. poor. Ap. 127. 1. if, &c. Assuming the actual fact, no doubt being thrown on it. Not a mere possible case. Ap. 118. 2. a. I have taken . . . by false accusation. Gr. *sukophantēs*. Occurs only here and in 3. 14. It was said to mean informing of a breach of the law which forbade the exportation of figs (prohibited, in time of dearth, by an old Athenian law); but for this there is no authority. Whatever its origin, it came to mean a malicious accuser. Our Eng. word "sycophant" means a toady. The word *sukophantēs* (*sūkon*, a fig; *phaino*, to show) had something to do with figs, but nobody knows what. fourfold. This was the restitution required of a sheep-stealer (Ex. 22. 1). 9 This day = That this day, the Gr. *hoti* placing what was said within quotation marks. Contrast 23. 43, where there is no "hoti". come = come to pass. house. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the household. a son. The 1611 edition of the A. V. reads "the son". son. Ap. 108. iii. Put by Fig. *Synecdochē* (of Genus), Ap. 6, for a descendant. 10 the Son of man. See Ap. 98. XVI. is come = came.

A² 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.

A.D. 29 B² C F 12 He said therefore, "A certain nobleman went into a far country to receive for himself a kingdom, and to return.

G D H 13 And he called his ten servants, and delivered them ten pounds, and said unto them, "Occupy till I come."

J E K 14 But his citizens hated him, and sent a message after him, saying, "We will not have this man to reign over us."

L C F 15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

J M¹ 16 Then came the first, saying, "Lord, thy pound hath gained ten pounds."

N¹ 17 And he said unto him, "Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities."

M² 18 And the second came, saying, "Lord, thy pound hath gained five pounds."

N² 19 And he said likewise to him, "Be thou also over five cities."

M³ 20 And another came, saying, "Lord, behold, here is thy pound, which I have kept laid up in a napkin:

N³ f 21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and repeast that thou didst not sow."

11 added and spake = went on to speak. because = on account of (Gr. *dia*. Ap. 104. v. 2) [the fact] that. Not the same word as in v. 44. that. Gr. *hoti*, same as "because" in vv. 3, 17, 21, 31. the kingdom of God. See Ap. 114. should = was about to. immediately = at the very moment. See 1. 64. appear = be manifested. Ap. 106. I. ii.

19. 12-27 (B², p. 1490). EVENT. PARABLE. (THE NOBLEMAN.) (*Extended Alternation*.)

B² C | F | 12-. Nobleman. Departure.
 G | -12. His object purposed.
 D | H | 13-. Servants. Commissioned.
 J | -13. Their duty.
 E | K | 14-. Citizens. Hatred.
 L | -14. Their message.
 C | F | 15-. Nobleman. Return.
 G | -15-. His object attained.
 D | H | -15. Servants. Summoned.
 J | 16-26. Their reckoning.
 E | K | 27-. Citizens. Hatred.
 L | -27. Their execution.

12 A certain nobleman. This parable is peculiar to Luke. The point of it was that Herod the Great and his son Archelaus (Ap. 109) 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. 14. § 3, 4; xvii. 9. § 4). Herod Antipas (Ap. 109) subsequently did the same thing (Josephus, *Ant.* xviii. 7. § 2).

nobleman = a man (Ap. 123. 1) high born. Gr. *eugenēs*. Elsewhere only in Acts 17. 11. 1 Cor. 1. 26. into = unto. Gr. *eis*. Ap. 104. vi. As in vv. 30, 45; not in vv. 4, 23. far = distant.

a kingdom = his sovereignty, or sovereign power. 13 his ten servants = ten servants of his. servants = bond-servants. pounds. Gr. *mina*. See Ap. 51. II. 4 (2). Archelaus did thus actually leave money in trust with his servants, Philippus being in charge of his pecuniary affairs. Not the same parable as that of the Talents in Matt. 25. 14-30, which was uttered later, on the second day before the last Passover. See Ap. 156. V.

Occupy = Engage in business, or use (as a house where one's business is done). From the Latin *occupare*, and French *occuper*. Gr. *pragmateuomai*. Occ. only here. Cp. Judg. 16. 11. Ps. 107. 23 (P.B.V.).

14 citizens, or subjects. hated = used to hate. a message = an embassy (cp. 14. 32). 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. *epi*. Ap. 104. ix. 3. 15 it came to pass. A Hebraism. when, &c. = on (Gr. *en*. Ap. 104. viii) his coming back. commanded = directed. know = get to know. Ap. 132. I. ii. had gained by trading. Gr. *diapragmateuomai*. Occurs only here.

19. 16-26 (J, above). THEIR RECKONING. (*Repeated Alternation*.)

J | M¹ | 16. First Servant. Gain. Ten pounds.
 N¹ | 17. Commendation and Reward.
 M² | 18. Second Servant. Gain. Five pounds.
 N² | 19. Reward.
 M³ | 20. Another Servant. Nothing.
 N³ | 21-26. Censure and Punishment.

16 Lord. Ap. 98. VI. i. a. 4. B. hath gained = hath gained by labour: i. e. made in addition. Occurs only here. 17 in. Gr. *en*. Ap. 104. viii. have thou authority, &c. Exactly what Archelaus had then just done. authority. Gr. *exousia*. Ap. 172. 5. cities. Evidently in the kingdom to which the nobleman had returned. 18 gained = made. 19 likewise to him = to this one also. Be = Become. 20 another. Gr. *heteros*. Ap. 124. 2. have kept = was keeping. napkin = handkerchief. See on John 11. 44.

19. 21-26 (N³, above). CENSURE AND PUNISHMENT. (*Alternation*.)

N³ | f | 21. The servant's excuse.
 g | 22, 23. The nobleman's retort.
 J | 24, 25. The servant's punishment.
 g | 26. The nobleman's reply.

21 austere. Gr. *austēros* = dry, then hard and harsh. Only here, and v. 22. man. Gr. *anthrōpos*. Ap. 123. 1. thou takest up, &c. Typical injustice of those times.

G 22 And he saith unto him, ° Out of thine own mouth will I judge thee, *thou* ° wicked
A.D. 29 13 servant. ° Thou ° knewest that \int was an
 21 austere 21 man, taking up that I laid 3 not
 down, and reaping that I did 3 not sow:
 23 Wherefore then gavest 3 not thou my
 money 4 into the ° bank, that at my coming \int
 might have required mine own ° with ° usury ?
f 24 And he said unto them that stood by,
 ° Take ° from him the 13 pound, and give it to
 him that hath ten 13 pounds.
 25 (And they said unto him, 16 Lord, he
 hath ten 13 pounds.)
g 26 ° For I say unto you, That unto every
 one which hath shall be given; and 24 from
 him that hath ° not, even that he hath shall
 be taken away 24 from him.
E K 27 ° But those mine enemies, which ° would
 26 not that I should reign 14 over them,
L bring hither, and ° slay them before me.'"
A³ 28 And when He had thus spoken, He ° went
 before, ° ascending up ° to Jerusalem.
 29 ° And 15 it came to pass, when He was
 come nigh 28 to ° Bethphage and ° Bethany, ° at
 the mount called the *mount of Olives*,
B³ O P ° He sent two of His disciples,
Q 30 Saying, ° "Go ye 12 into the village ° over
 against you; 17 in the which at your entering
R ye shall find a ° colt tied, ° whereon yet never
 21 man sat:
S T loose him, and bring *him hither*.
U h 31 And ° if ° any man ask you, 'Why do ye
 loose *him*?' thus shall ye say unto him,
i 3 'Because ° the Lord hath need of him.'"
O P 32 And they that were sent went their way,
Q and found even as He had said unto them.
R 33 And as they were loosing the colt,
S U h ° the owners thereof said 5 unto them, "Why
 loose ye the 30 colt?"
i 34 And they said, 31 "The Lord hath need
 of him."
T 35 And they ° brought him ° to 3 Jesus: and
 they cast ° their garments ° upon the colt, and
 they ° set 3 Jesus thereon.
A⁴ 36 And as He went, they ° spread their
 clothes 17 in the way.
 37 And when He was come nigh, even now
 ° at ° the ° descent of the mount of Olives,
B⁴ V¹ the whole multitude of the disciples began to
 rejoice and praise ° God with a loud voice ° for
 all the ° mighty works that they had 3 seen;
 38 ° Saying, "Blessed be the King That
 cometh 17 in ° the name of ° the LORD: peace 17 in
 ° heaven, and glory 17 in the highest."
V² 39 And some of the ° Pharisees ° from among
 the multitude said 5 unto Him, ° "Master, re-
 buke Thy disciples."

22 Out of. *Gk. ek.* Ap. 104. vii.
 wicked. *Gr. ponēros.* Ap. 128. III. 1.
 Thou knewest. Or, Didst thou know, &c.?
 knewest. *Gr. oida.* Ap. 132. I. i.
 23 bank=table, of the exchangers.
 with. *Gr. sun.* Ap. 104. xvi. usury=interest.
 24 Take from him, &c. Cp. Matt. 21. 43.
 from=away from. *Gr. apo.* Ap. 104. iv.
 26 For I say, &c. This is the Lord's own applica-
 tion.
 not. *Gr. mē.* Ap. 105. II.
 27 But=But as for.
 would not=were unwilling. Ap. 102. 1.
 slay them=cut them down. *Gr. katasphazō.* Occ.
 only here.
 28 went before=went on.
 ascending. See note on 10. 30, 31.
 to=unto. *Gr. eis.* Ap. 104. vi.
 29 And, &c. This is the second entry, which was
 not unexpected as the former was (Matt. 21. 1, &c.),
 but pre-arranged (John 12. 12, 13). See Ap. 153 and
 156.
 Bethphage. See note on Matt. 21. 1.
 Bethany. Now *el 'Azeriyek*=The place of Lazarus.
 See Ap. 156. Bethany was the starting-point of this
 second entry. See John 12. 1, 12; Mark 11. 1, whereas
 in Matt. 21. 1 the Lord was at Bethphage. See note
 there.

19. -29-35 (B³, p. 1490). EVENT. MISSION OF THE TWO DISCIPLES.

(*Extended Alternation and Introversion.*)
 B³ O P | -29. Two disciples sent.
 Q | 30-. Ye shall find.
 R | -30-. Loose him.
 S | T | -30. And bring him.
 U | h | 31-. If any object.
 i | -31. "The Lord hath
 need", &c.
 O P | 32-. Two disciples go.
 Q | -32. They find as was said.
 R | 33-. They loose the colt.
 S | U | h | -33. The owners' objection.
 i | 34. "The Lord hath
 need", &c.
 T | 35. They bring him.

-29 He sent two. As before (Matt. 21. 1).
 30 Go = Withdraw. Not go forward, as in Matt. 21. 2.
 over against. *Gr. katenanti*, down and opposite.
 colt. On the former entry, *two* animals were sent
 for. Luke is not "less circumstantial", but more so.
 whereon=on (*Gr. epi.* Ap. 104. ix. 3) which.
 31 if, &c. The condition probable. Ap. 118. 1. b.
 any man=any one.
 the Lord. Ap. 98. VI. i. a. 2. A. a.
 33 the owners. *Gr. kurioi.* See Ap. 98. VI. i. a. 4. A.
 35 brought=led.
 to. *Gr. pros.* Ap. 104. xv. 3.
 their=their own.
 upon. *Gr. epi.* Ap. 104. ix. 3.
 set. *Gr. epibibazō.* Only here, 10. 34, and Acts 23. 24.
 36 spread = were strewing under. *Gr. hupostrōn-*
numi. Occ. only here.
 37 at=to. *Gr. pros.* Ap. 104. xv. 2.
 the descent. The second sight of the city after the
 first, owing to a dip in the route.
 descent. *Gr. katabasis.* Occ. only here.

19. -37-44 (B⁴, p. 1490). EVENTS. PROGRESS.

(*Division.*)
 B⁴ V¹ | -37, 38. Crowds. Acclamation.
 V² | 39, 40. Enemies. Objection.
 V³ | 41-44. Jerusalem. Commiseration.
 -37 God. Ap. 98. I. i. 1.
 for=concerning. *Gr. peri.* Ap. 104. xiii. 1.
 the name. See note on Ps. 20. 1. the LORD=
 heaven. Sing. without Art. See note on Matt. 6. 9, 10.
 39 Pharisees. Ap. 120. II. 1. from among=from, as in v. 24. Master=Teacher. Ap. 98. XIV. v. 1.

38 Saying, &c. Quoted from Ps. 118. 26. Jehovah. See Ap. 98. VI. i. a. 1. A. a. heaven. Sing. without Art. See note on Matt. 6. 9, 10.
 39 Pharisees. Ap. 120. II. 1. from among=from, as in v. 24. Master=Teacher. Ap. 98. XIV. v. 1.

A. D. 29 40 And He answered and said unto them, "I tell you that, ³¹if these should hold their peace, the stones would immediately cry out."

V³ j 41 And when He was ^ocome near, He ^obeheld the city, and ^owept ^oover it, ⁴²Saying, "If thou ^ohadst ¹⁵known, even thou, at least ¹⁷in this thy ^oday,

k the things ^owhich belong unto thy peace!

l but now they are hid ²⁴from thine eyes.

k 43 For ^othe days shall come ³⁵upon thee, that thine enemies shall cast a ^otrench about thee, and compass thee round, and keep thee in on every side,

44 And shall ^olay thee even with the ground, and thy ^ochildren ^owithin thee; and they shall not leave ¹⁷in thee ^oone stone upon another;

j ^obecause thou ¹⁵knewest ³not the ^otime of thy ^ovisitation."

A⁵ 45 And He went ¹²into ^othe temple,

B⁵ and began ^oto cast out them that sold ^otherein, and them that bought;

46 Saying unto them, "It is written, 'My house is the house of prayer: but ye have made it ^oa ^oden of ^othieves.'"

A⁶ 47 And He ^otaught ^odaily in ⁴⁵the temple.

B⁶ But the ^ochief priests and the scribes and the chief of the people sought to destroy Him,

48 And could ³not find what they might do: for all the people were ^overy attentive to hear Him.

A⁷ 20 And ^oit came to pass, *that* ^oon one of ^othose days, as He ^otaught the people ^oin ^othe temple, and ^opreached the gospel,

B⁷ W X¹ m¹ the chief priests and the scribes ^ocame upon Him ^owith the elders,

2 And spake ^ounto Him, saying, "Tell us, ^oby ^owhat ^oauthority doest Thou these things?"

19. 41-44 (V³ p. 1492). JERUSALEM. COM-MISERATION. (*Introversion*.)

V³ | j | 41, 42-. "If thou hadst known".
k | -42-. Jerusalem's day of grace.
l | -42. Consequence. Now hidden.
k | 43, 44-. Jerusalem's day of recompense.
j | -44. "Thou knewest not".

41 come near. Marking the progress. beheld . . . and=looking on. Ap. 133. I. 1. wept=wept aloud. Gr. *klaio*=to wail. Not *dakruo*=to shed silent tears, as in John 11. 35. over. Gr. *epi*. Ap. 104. ix. 2.

42 Saying, &c. Peculiar to Luke. If thou, &c. Assuming it as an actual fact. Ap. 118. 2. a. Not the same as in vv. 8, 31, 40. hadst known. Put by Fig. *Metonymy* (of Cause), Ap. 6, for heeding. See note on Isa. 1. 3.

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. 3) thy peace. For these see Isa. 48. 18 and Ps. 122. Note the Fig. *Aposiopēsis* (Ap. 6), denoting that the blessedness involved in this knowledge was overwhelmed by the thought of the tribulation which was to come on account of their ignorance of it.

43 the days=days. trench=rampart. Gr. *charax*. Occurs only here. Cp. Isa. 29. 3, 4; 37. 33. 44 lay=level (and dash). Cp. Sept., Ps. 137. 9. Hos. 10. 14. children. Ap. 108. i. within. Gr. *en*. Ap. 104. viii. onestone, &c.=stone upon (Gr. *epi*. Ap. 104. ix. 2) stone. because=the reason for (*anti*. Ap. 104. ii) which things [is that]. time=season. visitation. As stated in 1. 68 and 78.

45 the temple=the temple courts. Gr. *hieron*. See Matt. 23. 16. 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. therein=in (Gr. *en*).

46 It is written=It standeth written. Quoted from Isa. 56. 7 and Jer. 7. 11. See Ap. 107. II. 4. a den of thieves=a robbers' cave. den=cave. Gr. *spelaiōn*. Occ. six times: here; Matt. 21. 13. Mark 11. 17. John 11. 38 (cave), Heb. 11. 38, and Rev. 6. 15.

thieves=robbers, or brigands. As in John 10. 1, 8; 18. 40 and 2 Cor 11. 26, and should be so rendered in Matt. 21. 13; 26. 55; 27. 38, 44, &c. Not *kleptēs*=a daily=day by day: i. e. on each of these last 48 very attentive to hear

thief. 47 taught=was (or continued) teaching. six days. Cp. 20. 1. See Ap. 156. chief priests=high priests. 48 very attentive to hear Him=hanging on Him, listening.

20. 1 it came to pass. A Hebraism. See note on 2. 1. on. Gr. *en*. Ap. 104. viii. those days. Those last six days. See Ap. 156. taught=was teaching. in. Gr. *en*. Ap. 104. viii. the temple=the temple courts. See note on Matt. 23. 16. preached the gospel=announced the glad tidings. Gr. *euaggelizō*. Ap. 121. 4. Almost peculiar to Luke and Paul. Luke uses it twenty-five times and Paul twenty-four.

20. -1-47 (B⁷, p. 1490). EVENTS. CONFUTATION. (*Introversions*.)

B⁷ | W | X¹ | -1-8. Enemies. First attack. Authority.
Y | 9-18. Parable against them.
X² | 19-26. Enemies. Second attack. Tribute money.
W | X³ | 27-40. Enemies. Third attack. Resurrection.
Y | 41-44. Dilemma for them.
X⁴ | 45-47. Enemies. Disciples warned against them.

20. -1-8 (X¹, above). ENEMIES. FIRST ATTACK. AUTHORITY. (*Repeated Alternation*.)

X¹ | m¹ | -1, 2. Enemies. Question. The Lord's authority.
n¹ | 3, 4. The Lord's Question in reply.
m² | 5, 6. Enemies. Reasoning.
n² | 7. The Lord's Question unanswered.
m³ | 8. Enemies. Answer declined.

-1 came upon. Implying suddenness and hostility. See Acts 4. 1; 6. 12; 23. 27. Cp. Mark 11. 27. with. Gr. *sun*. Ap. 104. xvi. Not as in v. 5. 2 unto. Gr. *pros*. Ap. 104. xv. 3. by. Gr. *en*. Ap. 104. viii. what=what kind of; i. e. as Priest, Scribe, Prophet, Rabbi or what? authority. Gr. *exousia*. Ap. 172. 5. v. 2 in *religious* matters; v. 22 in *civil* matters; v. 33 in *domestic* matters.

A.D. 29 or Who is He that gave Thee this °author-
ity?"

n¹ 3 And He answered and said ² unto them, "3
will also ask you one °thing; and answer Me:
4 The °baptism of John, was it °from °heaven,
or °of °men?"

m² 5 And they °reasoned °with themselves, say-
ing, "If we shall say, "From °heaven;" He
will say, "Why then °believed ye Him °not?"
6 But and ⁵ if we say, "Of °men;" all the
people °will stone us: for °they be persuaded
that John was a prophet."

n² 7 And they answered, that they °could not
tell whence it was.

m³ 8 And °Jesus said unto them, "Neither tell 3
you ² by ² what ² authority I do these things."

Y o¹ 9 °Then began He to speak °to °the people
this parable; "A certain °man planted a °vine-
yard, and °let it forth to °husbandmen, and
°went into a °far country for a long time.

p¹ 10 And °at the season he sent a °servant ⁹ to
the husbandmen, that they should give him
°of the fruit of the °vineyard: but the husband-
men °beat him, and sent him away empty.

11 And °again he sent °another ¹⁰ servant:
and they ¹⁰ beat him also, and entreated him
shamefully, and sent him away empty.

12 And ¹¹ again he sent °a third: and they
°wounded him also, and °cast him out.

13 Then said °the lord of the vineyard,
"What shall I do? I will send my °beloved
son: °it may be they will °reverence him when
they °see him."

14 But when the husbandmen ¹³ saw him,
they °reasoned °among themselves, saying,
"This is the heir: come, let us kill him, that
the inheritance may °be ours."

15 So they cast him °out of the vineyard, and
killed him.

o² What therefore shall ¹³ the lord of the vine-
yard do unto them?

p² 16 °He shall come and destroy these hus-
bandmen, and shall give the vineyard to
°others." And when they heard it, °they said,
"God forbid."

o³ 17 And He °beheld them, and said, "What is
this then that °is written, °The stone which
the buidlers rejected, the same is °become
the head of the corner?"

18 Whosoever shall fall upon that stone shall
be °broken; but on whomsoever it shall fall,
it will °grind him to powder."

X² q¹ 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.

in Romans.
See Ap. 143.
Ap. 104. vi.

17 beheld=looked fixedly. Gr. *emblepō*. Ap. 133. I. 7.

The stone, &c. Quoted from Ps. 118. 22. Cp. 19. 38.

18 broken=broken to pieces.

3 3 will also = I also will.

thing; or question. Gr. *logos*=word. See note on
Mark 9. 32. 4 baptism. Ap. 115. II. i. 2.

from. Gr. *ek*. Ap. 104. vii.

heaven. Sing. See note on Matt. 6. 9, 10.

of=from, as above. men. Gr. *anthrōpos*. Ap. 123. 1.

5 reasoned. Gr. *sullogizomai*. Occurs only here.

It implies close deliberation with one another.

with=among. Gr. *pros*. Ap. 104. xv. 3.

If, &c. Expresses a contingency. Ap. 118. 1. b.

believed. Ap. 150. I. 1. ii.

not. Gr. *ou*. Ap. 105. I. As in *vv.* 26, 38; not as in *v.* 7.

6 will stone us = will stone us to death. Gr. *kata-*
lithazō. Occurs only here.

they be persuaded = it [the people] has been firmly
convinced. Implying long settled conviction. Gr.
peithō. Ap. 150. I. 2.

7 could not tell = did not know. Ap. 132. I. i.

not. Gr. *mē*. Ap. 105. II.

8 Jesus. Ap. 98. X.

Neither. Gr. *oude*.

20. 9-18 (Y, p. 1493). PARABLE AGAINST ENEMIES. (Repeated Alternation.)

Y | o¹ | 9. Proprietor of Vineyard. Action.

p¹ | 10-15-. Husbandmen. Conduct.

o² | -15. Proprietor of Vineyard. Question.

p² | 16. Husbandmen. Destruction.

o³ | 17, 18. Proprietor (the Lord). Application.

9 Then began, &c. See Matt. 21. 34, 46 and Mark
12. 1-12. See notes there.

to. Gr. *pros*. Ap. 104. xv. 3.

the people. But still in the hearing of the rulers.

vineyard. See Isa. 5. 1-7. Jer. 2. 21. Ezek. 15. 1-6.

let it forth. See note on Matt. 21. 33.

husbandmen: i. e. Israel.

went . . . far country = left the country. See note
on Matt. 21. 33.

10 at. Gr. *en*; but all the texts omit.

servant = bond-servant.

of = from. Gr. *apo*. Ap. 104. iv.

beat. This is supplementary, not contradictory to
Matthew and Mark.

11 again he sent = he sent yet. Gr. "added to send".

A Hebraism (19. 11). Acts 12. 3. Cp. Gen. 4. 2).

another = a different. Gr. *heteros*. Ap. 124. 2.

12 a. The 1611 edition of the A.V. reads "the".

wounded. Gr. *traumatizō*. Occurs only here and
Acts 19. 16. Cp. 10. 34.

cast him out. See 13. 33, 34 and Neh. 9. 26. 1 Kings
22. 24-27. 2 Chron. 24. 19-22. Acts 7. 52. 1 Thess. 2. 15.

Heb. 11. 36, 37.

13 the lord. Gr. *ho Kurios*. Ap. 98. VI. i. a. 4. A.

What shall I do? Cp. Gen. 1. 26; 6. 7.

beloved. Gr. *agapētos*. Ap. 155. III.

it may be = surely. Gr. *isōs*. Occurs only here; and

only once in O.T. where it is Sept. for Heb. 'ak (1 Sam.

25. 21). reverence. See note on Matt. 21. 37.

see. Ap. 133. I. i.

14 reasoned. Not the same word as in *v.* 5.

among. Same as "with" (*v.* 5). be = become.

15 out of = outside. Cp. Heb. 13. 12, 13. John 19. 27.

16 He shall come = [Some answered] he, &c. Cp.
Matt. 21. 41.

others = 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.

God forbid = May it never be! Gr. *mē genoito*. Heb.

chalilah = the opposite of "Amen" (Gen. 44. 7, 17. Josh.

22. 29). Occurs only here in the Gospels, but ten times

is written = has been written.

become = become into. Gr. *eis*.

grind him to powder. See note on Matt. 21. 44.

20. 19-26 [For Structure see next page].

19 And, &c. Cp. Matt. 22. 15-22. Mark 12. 13-17.

See Ap. 156. on. Gr. *epi*. Ap. 104. ix. 3.

Not the same as in *v.* 23.

against. Gr. *pros*. Ap. 134. xv. 3.

the same = in (Gr. *en*. Ap. 104. viii) the same.

perceived = got to know. Gr. *ginōskō*. Ap. 132. I. ii.

against them. Cp. Jer. 18. 18.

A. D. 29

20 And they ° watched Him, and sent forth ° spies, which should ° feign themselves ° just men, that they might take hold of His ° words, ° that so they might deliver Him unto the ° power and 2 authority of ° the governor.

r¹

21 And they ° asked Him, saying, ° “Master, ° we know that Thou sayest and teachest rightly, ° neither ° acceptest Thou the person of any, but teachest the way of ° God ° truly:

22 Is it lawful for us to give ° tribute unto Cæsar, or ° no?”

q²

23 But He ° perceived their ° craftiness, and said 2 unto them, “ Why tempt ye Me ?

r²

24 ° Shew me a ° penny. ° Whose image and superscription hath it ?” They answered and said, “ Cæsar’s.”

q³

25 And He said unto them, “ Render therefore unto Cæsar the things which be Cæsar’s, and unto 21 God the things which be 21 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 X³ A

27 ° Then came to Him certain of the ° Sadducees, which ° deny that there is any ° resurrection; and 20 they 21 asked Him,

B s

28 Saying, 21 “ 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.

t

29 There were therefore seven brethren: and the first took a wife, and died without 28 children.

30 And the second took her to wife, and he died 28 childless.

31 And the third took her; and in like manner the seven also: and they left 22 no ° children, and died.

u

32 Last of all ° the woman died also.

33 Therefore 1 in the 27 resurrection whose wife of them ° is she ? for seven had her ° to wife.”

B s

34 And 8 Jesus answering said unto them,

t

“ The ° children of this ° world marry, and ° are given in marriage :

35 But they which shall be accounted worthy to ° obtain that 34 world, and the 27 resurrection 4 from ° the dead, neither marry, nor 34 are given in marriage :

36 ° Neither can they die any more: for they are ° equal unto the angels; and are the 34 children of 21 God, being the 34 children of the 27 resurrection.

u

37 ° Now that ° the dead are ° raised, even ° Moses ° shewed ° at the bush, when he calleth ° the LORD the 21 God of Abraham, ° and the 21 God of Isaac, ° and the 21 God of Jacob.

are given, &c. Gr. *ekgamiskomai*. Occ. only here and v. 35.

35 obtain = attain to. the dead = dead people: i. e. leaving them for a subsequent resurrection. No Art. See Ap. 139. 3. 36 Neither, &c. = For neither. Gr. *oute*. No more births, marriages, or deaths. 1 Cor. 15. 52. Rev. 21. 4. equal unto the angels. Gr. *isangelloi*. Occurs only here.

37 Now = But. the dead = corpses. See Ap. 139. 1. are raised Gr. *egeirō*. Ap. 178. I. 4. Moses shewed. Moses cited because his testimony was in question (v. 28). shewed = disclosed. Gr. *mēnuō*, originally to disclose something before unknown. Occurs only here, John 11. 57. Acts 23. 30. 1 Cor. 10. 28. at the bush = [in the Scripture] on (Gr. *epi*. Ap. 104. ix. 1). Referring to one of the Sections known by that name. See on 2 Sam. 1. 18, “the Bow”; Ezek. 1, “the Chariot”. Cp. Rom. 11. 2, “Elijah”. Quoted from Ex. 3. 6. the LORD = Jehovah. See Ap. 98. VI. i. a. 1. B. b. and. Note the Fig. *Polysyndeton* (Ap. 6), for emphasis.

20. 19-26 (X², p. 1493). ENEMIES. SECOND ATTACK. TRIBUTE MONEY. (Repeated Alternation.)

X² | q¹ | 19, 20. Conspiracy made.
r¹ | 21, 22. Their question.
q² | 23. Conspiracy perceived.
r² | 24. The Lord’s question.
q³ | 25, 26. Conspiracy silenced.

20 watched. See on 17. 20. Cp. 6. 7; 14. 1; Mark 8. 2. spies = secret agents. Gr. *enkathetos* = liers in wait, Josh. 8. 14. Job 31. 9. Occurs only here in N.T. feign. Gr. *hupokrinomai*. Ap. 122. 9. Occurs only here in N.T.

just = righteous: i. e., here, honest. words = discourse. Gr. pl. of *logos*. See note on Mark 9. 32.

that so = to (Gr. *eis*. Ap. 104. vi) the end that. power = rule. The Roman power. Gr. *archē*. Ap. 172. 6. 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. 21 asked = questioned.

Master = Teacher. Gr. *didaskalos*. Ap. 98. XIV. v. 1. we know. Gr. *oida*. Ap. 132. I. i.

neither. Gr. *ou*. Ap. 105. I. acceptest. See Gal. 2. 6. Jas. 2. 1. It is a Hebraism. See Lev. 19. 15. Mal. 1. 8.

God. Gr. *theos*. Ap. 98. I. i. 1. truly = with (Gr. *epi*. Ap. 104. 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.

no. Gr. *ou*. Ap. 105. I. 23 perceived = discerned. Gr. *katanoō*. Not the same word as in v. 19.

craftiness = cunning. Gr. *panourgia*. Used only by Luke (here), and Paul (1 Cor. 3. 19. 2 Cor. 4. 2; 11. 3. Eph. 4. 14).

24 Shew = Exhibit. Not the same word as in v. 37. penny. Gr. *denarius*. Ap. 51. I. 4.

Whose image, &c.? See note on Matt. 22. 20.

26 words. Gr. *rhēma*. See note on Mark 9. 32. at. Gr. *epi*. Ap. 194. ix. 2.

20. 27-40 (X³, p. 1493). ENEMIES. THIRD ATTACK. RESURRECTION.

(Introversion and Extended Alternation.)

X³ A | 27. Sadducees. Questioning.
B | s | 28. Statement of Moses.
t | 29-31. Hypothetical case.
u | 32, 33. Death and Resurrection.
B | s | 34-. Statement of the Lord.
t | -34-36. The true case.
u | 37, 38. Death and Resurrection.
A | 39, 40. Sadducees. Silenced.

27 Then came, &c. Cp. Matt. 22. 23-33. Mark 12. 18-27. Sadducees. See Ap. 120. III.

deny . . . resurrection = say that there is no (Ap. 105. II) resurrection (Ap. 178. II. 1). This is the key to what follows. 28 Moses. See note on 5. 14.

wrote. See Deut. 23. 4. without children (Gr. *ateknos*) = children. Occ. only here and vv. 29, 30. raise up. Ap. 178. 1. 2.

31 children. Ap. 108. i. 32 the woman died also = the woman also died.

33 is = becomes. to wife = as wife.

34 children = sons. A Hebraism. Ap. 108. iii. world = age. Ap. 129. 2. This age as distinguished from the age (or dispensation) that is to come, the age to which resurrection is the door of entrance.

A. D. 29 **38** For He is ⁵ not a ²¹ God of ° the dead, but of ° the living: for all ° live ° unto Him.”

4 **39** Then certain of the scribes answering said, ²¹ “Master, Thou hast well said.”

40 And after that they durst ° not ask Him any question at all.

Y v **41** ° And He said ² unto them, “How say they that ° Christ is ° David’s son?”

w **42** And ° David himself saith ¹ in ° the book of Psalms, ° “The LORD said unto my ° Lord, ‘Sit Thou ° on My right hand,

43 Till I ° make Thine enemies ° Thy footstool.”

w **44** ° David therefore calleth Him ° Lord,

v how is He then his son?”

X⁴ **45** Then ° in the audience of all the people He said unto His disciples,

46 “Beware ¹⁰ of the scribes, which ° desire to walk ¹ in long robes, and love ° greetings in the markets, and ° the highest seats ¹ 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.”

A⁹ **21** ° And He ° looked up,

B⁸ C x and ° saw the rich men casting their gifts ° into ° the treasury.

y **2** And He saw ° also a certain ° poor widow casting in thither two ° mites.

D **3** And He said, “Of a truth I say unto you, that this poor widow hath cast in ° more than they all:

C x **4** For all these have ° of their abundance cast in ° unto the ° offerings of ° God:

y but she ° of her ° penury hath cast in all the ° living that she had.”

A⁹ **5** And as some spake ° of ° the temple,

B⁹ E how it was adorned with goodly stones and ° gifts, He said,

38 the dead = dead [people], as in v. 35. Ap. 139. 2. the living = living [people]. live. In resurrection. See note on Matt. 9. 18. unto = by. The Dative of the Agent, as in Matt. 5. 21, “by them”; 2 Cor. 12. 20, “by you”; Rom. 10. 20, “of (= by) them”; 2 Pet. 3. 14, “of (= by) Him”; 1 Tim. 3. 16, “of (= by) angels”.

40 not = not any more. Gr. *ouketi*. Compound of *ou*, Ap. 105. I.

20. 41-44 (Y, p. 1493). DILEMMA FOR THEM. (Introversion.)

Y | v | 41. The Lord’s question. “How?”
 w | 42, 43. The Scripture.
 w | 44-. The Inference.
 v | -44. The Lord’s question. “How?”

41 And He said, &c. Cp. Matt. 22. 41-46, and Mark 12. 35-37. Christ = the Messiah. Ap. 98. IX. David’s son. See Ap. 98. XVIII.

42 David himself saith, &c. Considering that the Lord spoke only what the Father gave Him to speak (Deut. 18, 18, 19. John 7. 16; 8. 28; 12. 49; 14. 10, 24; 17. 8, 14), it is perilously near blasphemy for a modern critic to say: “nothing can be more mischievous . . . or more irreverent than to drag in the name of our Lord to support a particular view of Biblical criticism.” The Lord’s name is not “dragged in”. 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”.

the book, &c. Quoted from Ps. 110. 1. The LORD = Jehovah. Ap. 98. VI. i. a. 1. A. a. Lord = Heb. Adonai. Ap. 98. VI. i. a. 2. A. a. on. Gr. *ek*. Ap. 104. vii.

43 make = set. Thy footstool = as a footstool for Thy feet. See note on Matt. 22. 44.

44 David therefore calleth Him Lord. According to the modern critics it was not David but some one else! Lord. Ap. 98. VI. i. a. 2. B. 2.

45 in the audience of all the people = as all the people were listening.

46 Beware = Beware [and keep] from, &c. desire. Gr. *thelō*. Ap. 102. 1. greetings = salutations. Cp. 11. 43. See note on Matt. 23. 7. the highest = first, front, or chief. synagogues. Ap. 120. I. chief rooms = best seats, or couches. See 14. 7.

shew = pretext. damnation = judgment, or condemnation. Ap. 177. 6. Cp. 10. 14.

at = in. Gr. *en*. Ap. 104. viii. **47** devour = swallow up. shew = pretext. damnation = judgment, or condemnation. Ap. 177. 6. Cp. 10. 14.

21. -1-4 (B⁸, p. 1490). EVENT. THE POOR WIDOW.

B ⁸	C	x	| -1. Rich men.	} Their acts.
		y	| 2. Poor widow.	
			D	| 3. Declaration of the Lord.
	C	x	| 4-. Rich men.	} His words.
		y	| -4. Poor widow.	

1 And He looked up, &c. The Lord was still 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. looked up. Gr. *anablepō*. Ap. 133. I. 1. saw. Gr. *eidon*. Ap. 133. I. 1. into. Gr. *eis*. Ap. 104. vi. the treasury. See note on Matt. 24. 1 and Mark 12. 41. Cp. John 8. 20. **2** also a certain poor widow = a certain poor widow also. poor. Gr. *penichros* = one who works for daily bread. Occurs only here. mites. Gr. *lepta*. See Ap. 51. I. 3. **3** more. As a matter of proportion. **4** of = out of. Gr. *ek*. Ap. 104. vii. unto. Gr. *eis*, as in v. 1. offerings = gifts. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the chest containing them. God. See Ap. 98. I. i. 1. penury = lack, or want. living = livelihood. Gr. *bios*. Ap. 170. 2.

21. -5-36 (B⁹, p. 1490). EVENT. PROPHETIC DISCOURSE. (Alternation.)

B ⁹	E	| -5. Remark of some, <i>re</i> Temple.
	F	| 6. The Lord’s answer. Its destruction.
	E	| 7. Question of some. “When?”, “What Sign?”
	F	| 8-36. The Lord’s answer.

5 of = about. Gr. *peri*. Ap. 104. xiii. 1. the temple. Gr. *hieron*. See note on Matt. 23. 16. gifts = dedicated gifts. Gr. pl. of *anathēma*. Occurs only here. Cp. Josephus, *Bell. Jud.* V. 5. § 4.

F 6 "As for these things which ye ° behold, the
A. D. 29 days will come, ° in the which there shall not
be left ° one stone upon another, that shall ° not
be thrown down."

E 7 And ° they asked Him, saying, ° "Master,
but ° when shall these things be? and ° what
° sign will there be when these things ° shall
come to pass?"

F G 8 ° And He said, ° "Take heed that ye be ° not
deceived: ° for many shall come ° in My name,
saying, 'I am Christ,' and the ° time ° draweth
near: go ye ° not therefore after them.

H J¹ K¹ 9 But when ye shall hear of wars and ° com-
motions, ° be ° not terrified:

L¹ for these things must ° first come to pass; but
° the end is ° not ° by and by."

J² K² 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.

L² 12 But ° before all these, they shall lay their
hands ° on you, and persecute you, delivering
you up ° to the synagogues, and into prisons,
being brought ° before kings and rulers for My
name's sake.

13 And it shall ° turn to you ° for ° a testimony.
14 Settle it therefore ° in your hearts, ° not to
° meditate before what ye shall ° answer:

15 For I will give you ° a mouth and wisdom,
which all your adversaries shall ° not be able
° to gainsay nor resist.

16 And ye shall be ° betrayed both ° by parents,
° and brethren, ° and kinsfolks, ° and friends;
° and some ° of you shall they cause to be put
to death.

17 And ye shall be hated ° of all men ° for My
name's sake.

18 But there shall ° not an ° hair ° of your head
perish.

19 ° In your ° patience ° possess ye your
° souls.

20 And when ye shall ° see ° Jerusalem com-
passed ° with armies, then ° know that the
desolation thereof ° is nigh.

21 Then let them which are ° in Judæa flee
° to the mountains; and let them which are
° in the midst of ° it depart out; and let
° not them that are ° in the ° countries enter
° thereinto.

12 before all these. The Lord goes back, here, instead of continuing, as in Matt. 24. 8, 9, and Mark 13. 9. See Ap. 155. before. Gr. *pro*. Ap. 104. xiv. on=upon. Gr. *epi*. Ap. 104. ix. 3. to=unto. Gr. *eis*. Ap. 104. vi. before=up to. Gr. *epi*. Ap. 104. ix. 3. 13 turn=turn out. for. Gr. *eis*. Ap. 104. vi. a testimony. Cp. Phil. 1. 28. 2 Thess. 1. 5. 14 in. Gr. *eis*. Ap. 104. vi. meditate. Cp. 12. 11. Matt. 10. 19, 20. answer. Cp. 1 Pet. 3. 15. 15 a mouth and wisdom. Note the Fig. *Hendiadys* (Ap. 6)=a mouth, yea, a wise mouth. Mouth, too, put by Fig. *Metonymy* (of Adjunct), Ap. 6, for what is spoken by it. Cp. Ex. 4. 11, 12. Jer. 1. 9. Isa. 6. 7. to gainsay, &c. See Acts 4. 14; 6. 10. 16 betrayed=delivered up. by. Gr. *hupo*. Ap. 104. xviii. 1. and. Note the Fig. *Polysyndeton* (Ap. 6), for emphasis. of=from among. Gr. *ek*. Ap. 104. vii. 17 of=by. Gr. *hupo*. Ap. 104. xviii. 1. for=on account of. Gr. *dia*. Ap. 104. v. 2. 18 not=by no means. Gr. *ou mē*. Ap. 105. III. hair, &c. Cp. Matt. 10. 30. 19 patience=patient endurance. possess ye = ye shall possess. Occurs only here, and 18. 12. Matt. 10. 9. Acts 1. 18; 8. 20; 22. 28. 1 Thess. 4. 4. souls=lives. Ap. 110. III. 2. 20 Jerusalem. This is the point of the Lord's prophecy, in Luke. There is nothing of this in Matthew or Mark. See Ap. 155. with=by. Gr. *hupo*. Ap. 104. xviii. 1. know=get to know. Ap. 132. I. ii. is nigh = has drawn near. 21 it=her. countries=fields. thereinto=into (Gr. *eis*. Ap. 104. vi) her.

6 behold = are gazing at. Gr. *theōreō*. Ap. 133. I. 11. in. Gr. *en*. Ap. 104. viii. one stone upon another = stone upon (Gr. *epi*. Ap. 104. ix. 2) stone. not. Gr. *ou*. Ap. 105. I. 7 they: i.e. "the some" of v. 5. Not any of the Apostles. See Ap. 155.

Master=Teacher. See Ap. 98. XIV. v. 1. when . . . what? Note the two questions here, and the three on the later occasion. See Ap. 155. sign = the sign. Gr. *to sēmeion*. Ap. 176. 3. shall come to pass? = may be about to take place?

21. 8-36 (F, p. 1496). THE LORD'S ANSWER. (Introversion.)

F | G | 8. Warning.
H | 9-28. Prophecy.
H | 29-33. Illustration (Fig-tree).
G | 34-36. Warning.

8 And He said, &c. See Ap. 155. Take heed. Gr. *blepō*. Ap. 133. I. 5. not. Gr. *mē*. Ap. 105. II. deceived = misled.

for many, &c. This was speedily fulfilled. It was the first sign as to "when" (v. 7). Cp. 1 John 2. 18, "the last hour."

in. Gr. *epi*. Ap. 104. ix. 2. time = season.

draweth = has drawn.

21. 9-28 (H, above). PROPHECY. (Repeated Alternation.)

H | J¹ | K¹ | 9-. The first things.
L¹ | -9. Time. End not yet (then).
J² | K² | 10, 11. The last things. Tribulation.
L² | 12-24. Time. Before these last (vv. 10, 11).
J³ | K³ | 25-27. The last things. Great Tribulation.
(Details of vv. 10, 11.)
L³ | 28. Time. Israel's redemption nigh.

9 commotions = unrest. Occurs only here, and 1 Cor. 14. 33. 2 Cor. 6. 5; 12. 20. Jas. 3. 16. be not terrified = be not scared. Gr. *ptoeō*. Occurs only here and 24. 37.

first. See the Structure K¹, above.

the end. Gr. *to telos*. Not the *sunteleia*. Cp. Matt. 24. 3 and 14.

by and by = immediately. As in Matt. 24. 6, "not yet", Mark 13. 7. Cp. 17. 7. Matt. 14. 31. Mark 6. 25. See Ap. 155.

10 Then said He, &c. Matt. 24. 7, 8. Mark 13. 8. Nation, &c. Quoted from Isa. 19. 2. against. Gr. *epi*. Ap. 104. ix. 3.

11 in divers. Gr. *kata*. Ap. 104. x. 2. famines, and pestilences. Gr. *limoi kai loimoi*. Fig. *Paronomasia* (Ap. 6), for emphasis, like Eng. "dearths and deaths".

fearful sights = things that fill with fear. Gr. pl. of *phobētron*. Occurs only here, but in Sept. Isa. 19. 17. In medical language = objects imagined by the sick.

signs. Gr. *sēmeion*. Ap. 176. 3.

from. Gr. *apo*. Ap. 104. iv.

heaven. Sing. No Art. See note on Matt. 6. 9, 10.

A. D. 29

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

J^s K³ a

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

b

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth:

b

for the powers of heaven shall be shaken.

a

27 And then shall they see the Son of man coming in a cloud with power and great glory.

L^s

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

H M

29 And He spake to them a parable; "Behold the fig tree, and all the trees;

N c

30 When they now shoot forth,

d

ye see and know of your own selves that summer is now nigh at hand.

N c

31 So likewise ye, when ye see these things come to pass,

d

know ye that the kingdom of God is nigh at hand.

M

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.

G

34 And take heed to yourselves, lest at any time your hearts be overcharged with

22 vengeance. Quoted from Hos. 9. 7. See Dan. 9. 26, 27; and Josephus, *Bell. Jud.* v. 10.

all things which are written. These and no more nor less. As in Acts 3. 21.

are written = have been, and stand written. fulfilled. As in v. 24. Not the same word as in v. 32.

23 in = upon. Gr. *epi*. Ap. 104. ix. 1. land. Gr. *gē*. Ap. 129. 4.

wrath. See 1 Thess. 2. 16. upon = among. Gr. *en*. Ap. 104. viii. But all the texts read "to".

24 And. Note the Fig. *Polysyndeton* (Ap. 6), for emphasis. edge = mouth (Gen. 34. 26 m.).

led away captive. Josephus speaks of 1,100,000 slain and 97,000 taken away to Egyptian mines and elsewhere (*Bell. Iud.* vi. 9).

trodden down. Not the future tense of the verb (*pateō*), but the future of the verb "to be", with the Pass. Part. of *pateō* = shall be and remain trodden down, in a way that it had never been before. The reference is to the Mohammedan possession since A. D. 636 in succession to the "fourth" or Roman possession. See note on Dan. 2. 40.

Gentiles = nations, as in preceding clause. until, &c. So that a day is coming when the nations will cease to tread it down, and it will be possessed by its rightful owner—Israel.

the times: i. e. the times of the Gentile possession of Jerusalem.

21. 25-27 (K³, p. 1497). THE LAST THINGS. (*Introversion*.)

K³ a | 25. Signs. In Heaven and Earth.

b | 26-. Earth.

b | -26. Heaven.

a | 27. Signification.

25 And. Note the Fig. *Polysyndeton* (Ap. 6), for emphasis.

And there shall be, &c. The Lord here passes over the intervening present dispensation, and takes up the yet future time of the end, enlarged on later in Matt. 24. 29-31. Mark 13. 24-27.

upon. Gr. *epi*. Ap. 104. ix. 1. earth. Gr. *gē*. Ap. 129. 4. Not the same as in v. 26; but the same as "land" in v. 23.

with. Gr. *en*. Ap. 104. viii. the sea, &c. Cp. Ps. 46. 3. Isa. 5. 30. Rev. 17. 15.

26 Men's. Gr. *anthrōpos*. Ap. 123. 1. failing = fainting. Gr. *apopsuchō*. Occurs only here. Luke used three compounds of the simple verb (*psuchō*, Matt. 24. 12), all peculiar to him: e. g. "cool", 16. 24; "gave up the ghost", Acts 5. 5, 10; 12. 23.

looking after = expectation. Gr. *prosdokia*, from the verb *prosdokēō*. earth = the inhabited earth. Gr. *oikoumenē*. Ap. 129. 3. the powers, &c. Ap. 172. 1. Probably refers to the angelic world rulers. See notes on Dan. 10. 13. heaven = the heavens. See note on Matt. 6. 9, 10. shall be shaken. Cp. Matt. 11. 7. Luke 6. 38. Acts 4. 31. Heb. 12. 26, 27. **27** see. Gr. *opsomai*. Ap. 133. I. 8. a. the Son of man. Ap. 98. XVI. with. Gr. *meta*. Ap. 104. xi. 1. **28** look up. Gr. *anakuptō* = watching with outstretched neck. Occurs only here, 13. 11, and John 8. 7, 10. for = because. redemption = deliverance from the tribulation. See Zech. 14. 1-4.

for = from. Gr. *apo*. Ap. 104. iv. Ap. 133. III. 3. earth = the inhabited earth. Gr. *oikoumenē*. Ap. 129. 3. the powers, &c. Ap. 172. 1. Probably refers to the angelic world rulers. See notes on Dan. 10. 13. heaven = the heavens. See note on Matt. 6. 9, 10. shall be shaken. Cp. Matt. 11. 7. Luke 6. 38. Acts 4. 31. Heb. 12. 26, 27. **27** see. Gr. *opsomai*. Ap. 133. I. 8. a. the Son of man. Ap. 98. XVI. with. Gr. *meta*. Ap. 104. xi. 1. **28** look up. Gr. *anakuptō* = watching with outstretched neck. Occurs only here, 13. 11, and John 8. 7, 10. for = because. redemption = deliverance from the tribulation. See Zech. 14. 1-4.

21. 29-33 (H, p. 1497). ILLUSTRATION. FIG TREE. (*Introversion and Alternation*.)

H | M | 29. Sign. Fig tree and all the trees.
 N | c | 30-. Shooting forth of leaves.
 d | -30. Inference. Summer near.
 N | c | 31-. Events. "These things" (vv. 25-28).
 d | -31. Inference. Kingdom nigh.
 M | 32, 33. Signification. "These things" (vv. 9 and 12-24).

29 Behold = Look ye. Ap. 133. I. 1. Fig. *Asterismos*. Ap. 6. **30** now = already. shoot forth = sprout. ye see and know = seeing (Gr. *blepō*. Ap. 133. I. 5) ye get to know. Gr. *ginōskō*. Ap. 132. I. ii. of = from [experience]. Gr. *apo*. Ap. 104. iv. **31** So likewise ye = so ye also. come = coming. the kingdom of God. See Ap. 114. **32** Verily. See note on Matt. 5. 18. This generation. See note on Matt. 11. 16. till all be fulfilled = till (Gr. *eōs an*) all may possibly come to pass. (Not the same word as "fulfilled" in v. 24.) Had the nation repented at Peter's call, in Acts 2. 38; 3. 19-26, "all that the prophets had spoken" would have come to pass. **33** Heaven = the heaven. shall pass away. Cp. Ps. 102. 26. Isa. 51. 6. 2 Pet. 3. 7, 10. words = utterances. Gr. pl. of *logos*. See note on Mark 9. 32. Cp. Isa. 40. 8. **34** hearts. Put by Fig. *Synecdochē* (of the Part), Ap. 6, for the whole person. overcharged = weighed down. Gr. *barunō*. Only here. Cp. 9. 32. 2 Cor. 5. 4.

A. D. 29

°surfeiting, and °drunkenness, and °cares °of this life, and so that day °come °upon you °unawares.

35 For °as a snare shall it come ¹² on all them that dwell ¹² on the face of the whole ²⁵ 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 ²⁷ the Son of man."

A¹⁰

37 °And in the day time He was teaching ⁶ 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 ⁶ in the °temple, for to hear Him.

B¹⁰ O¹e

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 he might °betray Him unto them.

5 And they were °glad, and °covenanted to give him money.

6 And °he promised, and ²sought °opportunity to betray Him unto them °in the absence of °the multitude.

e

7 Then °came °the day of unleavened bread, when the °passover must be killed.

O²g

8 And He sent Peter and John, saying, "Go and prepare us the ⁷passover, 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 ³into the city, there shall a °man meet you, bearing a pitcher of water; follow him ³into the house where he entereth in.

11 And ye shall say unto the °goodman of the house, °"The Master saith unto thee, 'Where is the guestchamber, where I shall eat the ⁷passover °with My disciples?'"

their difficulty.

covenanted = agreed.

16. 1, 9, 33.

opportunity. Implying the difficulty.

the multitude = a crowd.

Occurs only here, and v. 35.

preparation had not yet been made. See Ap. 156.

the day. The 15th of Nisan. This was only the 10th passover. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the Lamb. Aramaic. See note on v. 1.

22. 8-13 (O², above). THE FEAST. PREPARED. (*Introversion*.)

O² | g | s. Command. Make ready.

h | 9. Their question. "Where?"

h | 10-12. His answer.

g | 13. Obedience. Made ready.

8 eat = eat [it]: not the Lamb, but the Feast = the *Chagigah*.

10 Behold. Fig. *Asterismos*. Ap. 6.

man. Gr. *anthrōpos*. Ap. 123. 1. An unusual sight. They might have met many men carrying wine-skins, and women carrying pitchers, but not a man carrying a "pitcher".

11 goodman = the master of the house. Ap. 98. XIV. iii.

The Master =

The Teacher. Ap. 98. XIV. v. 2.

with. Gr. *meta*. Ap. 104. xi. 1.

surfeiting. Gr. *kraipalē*. A medical word used for the nausea after drunkenness, from which is the Lat. *crapula*. Occurs only here. The Eng. is from the Old French *surfait* or *sorfait* = excess.

drunkenness. Gr. *methē*. Occurs only here, Rom. 13. 13. Gal. 5. 21.

cares. See note on Matt. 6. 25, "drunkenness" of to-day; "cares" for to-morrow.

of this life. Gr. *biōtikos* = of or belonging to *bios*. Ap. 170. 2.

come = should come.

upon. Gr. *epi*. Ap. 104. ix. 3.

unawares = suddenly. Gr. *aiphnidios*. Occurs only here, and 1 Thess. 5. 3.

35 as a snare. Cp. Ecc. 9. 12. Isa. 24. 17.

36 Watch. See on Mark 13. 33.

and pray = praying.

always = in (Gr. *en*. Ap. 104. viii) every season.

shall come to pass = are about to come to pass.

stand. See Ps. 1. 5. Mal. 3. 2.

37 And in the day time = by day. A parenthetic statement referring to His custom during these last six days. See Ap. 156.

abode = used to lodge.

in = into: i. e. into its protecting shelter. Occurs only here, and Matt. 21. 17.

38 came early in the morning. Gr. *orthrizō*. Occurs only here. Supply the Relative *Ellipsis* thus: "[rising] early in the morning, came". to. Gr. *pros*. Ap. 104. xv. 3.

22. 1-38 (B¹⁰, p. 1490). EVENT. THE LAST PASSOVER. (*Division*.)

B¹⁰ | O¹ | 1-7. The Feast. Nigh.

O² | 8-13. The Feast. Prepared.

O³ | 14-20. The Feast. Partaken of.

O⁴ | 21-38. The Feast. Events following.

22. 1-7 (O¹, above). THE FEAST. NIGH. (*Introversion*.)

O¹ | e | 1. The Feast nigh.

f | 2. Conspiracy of chief priests and scribes.

f | 3-6. Subornation of Judas.

e | 7. The Feast arrived.

1 Now, &c. Cp. Matt. 26. 17-19. Mark 14. 12-16.

drew = was drawing.

passover. Aramaic, *pascha*. Ap. 94. III. 3.

2 sought = were seeking. Contemporaneously with the Feast.

kill Him = get rid of, or make away with Him. Gr. *anaireō* = take up and carry off.

for, &c. Therefore their aim was to take Him secretly, and evade a public trial.

3 Satan. See note on Matt. 4. 10.

into. Gr. *eis*. Ap. 104. vi.

Judas . . . the twelve. See Ap. 141.

of. Gr. *ek*. Ap. 104. vii.

4 went his way . . . and = having gone away.

captains = officers of the Levitical Temple guards.

Cp. Jer. 20. 1. Acts 4. 1.

betray Him = deliver Him up.

5 glad = rejoiced. Because that promised to solve

6 he promised. For his part. See notes on Prov.

in the absence of = without. Gr. *ater*.

7 came = came near; for the prepara-

tion had not yet been made. See Ap. 156.

the day. The 15th of Nisan. This was only the 10th passover. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the Lamb. Aramaic. See note on v. 1.

A.D. 29 12 And he shall shew you a large upper room furnished: there make ready."

g 13 And they went, and found as He had said unto them: and they made ready the passover.

O³ P¹ i¹ 14 And when the hour was come, He sat down, and the twelve apostles with Him.
15 And He said unto them, "With desire I have desired to eat this passover with you before I suffer:

k¹ 16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God."

P² i³ 17 And He took the cup, and gave thanks, and said, "Take this, and divide it among yourselves:

k² 18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come."

P³ i³ 19 And He took bread, and gave thanks, and brake it, and gave unto them, saying,

k³ "This is My body which is given for you: this do in remembrance of Me."

P⁴ i⁴ 20 Likewise also the cup after supper, saying,

k⁴ "This cup is the new testament in My blood, which is shed for you.

O⁴ Q 21 But, behold, the hand of him that betrayeth Me is with Me on the table.
22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom He is betrayed!"
23 And they began to enquire among themselves, which of them it was that should do this thing.

R 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 lordship 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 not he that sitteth at meat? but I am among you as he that serveth.
28 ¶ Are they which have continued with Me in My temptations.
29 And I appoint unto you a kingdom, as My Father hath appointed unto Me;

12 he=that one.
a large, &c. Probably the same room of Acts 1. 13 and 2. 1.
furnished=strewed with divans and cushions.
13 as=even as.

22. 14-20 (O³, p. 1499). THE FEAST. PARTAKEN OF. (Repeated Alternation.)

O³ P¹ i¹ | 14, 15. Desire.
k¹ | 16. The reason.
P² i² | 17. The Cup.
k² | 18. The reason.
P³ i³ | 19-. The Bread.
k³ | -19. The reason.
P⁴ i⁴ | 20-. The Cup.
k⁴ | -20. The Signification.

14 And when, &c. Cp. Matt. 26. 20. Mark 14. 17. was come=had come to pass: i. e. had arrived.
sat down (Gr. *anapiptō*)=reclined.
apostles. This is supplementary. Matthew and Mark have "the twelve" only.
with. Gr. *sun*. Ap. 104. xvi. Not the same word as in vv. 11, -15, 21, 28, 33, 49, 52, 53, 59; but the same as in v. 56.
15 unto. Gr. *pros*. Ap. 104. xv. 3.
With desire I have desired=I have earnestly desired.
Fig. *Polyptoton* (Ap. 6). See note on Gen. 26. 28.
this passover. Not the eating of the Lamb, but the *Chagigah* or feast which preceded it=this [as] a Pass-over.
16 not=by no means. Gr. *ou mē*. Ap. 105. III.
thereof=of (Gr. *ek*. Ap. 104. vii) it.
it be fulfilled=it may be fulfilled. Which it would have soon been, had the nation repented.
in. Gr. *en*. Ap. 104. viii.
the kingdom of God. See Ap. 114.
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 (*gennēma*, not *karpos*=fruit).
shall come=may have come.
19 And He, &c. Cp. Matt. 26. 26-29. Mark 14. 22-25. 1 Cor. 11. 23-25.
bread. A thin flat hard biscuit, which was broken, and not cut.
gave thanks. Gr. *eucharisteō*.
This is My body. See Ap. 159.
is given=is being given.
for=on your behalf. Gr. *huper*. Ap. 104. xvii. 1.
in=for. Gr. *eis*. Ap. 104. vi.
in remembrance, &c.=for My memorial.
20 also the cup=the cup also.
after. Gr. *meta*. Ap. 104. xi. 2.
new. Gr. *kainē*. See Matt. 9. 16, 17.
testament=covenant. Gr. *diathēkē*. See notes on Heb. 9. 14-23. Blood has nothing to do with a "will" or "testament", but it has with a covenant.
for. Gr. *eis*. Ap. 104. vi.

22. 21-38 (O⁴, p. 1499). THE FEAST. EVENTS FOLLOWING. (Alternation.)

O⁴ Q | 21-23. Prediction. Betrayal. (JUDAS.)
R | 24-30. Kingdom. Establishment anticipated.
Q | 31-34. Prediction. Denial. (PETER.)
R | 35-38. Kingdom. Rejection anticipated.

warning. on. Gr. *epi*. Ap. 104. ix. 1.
according as. Gr. *kata*. Ap. 104. x. 2. was determined=has been determined. See Acts 2. 23; 3. 18; 4. 27, 28. by. Gr. *dia*. Ap. 104. v. 1. 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 strife= a love of dispute. Gr. *philoneikia*. Occurs only here. among. Gr. *en*. Ap. 104. viii. 2. greatest= greater. 25 Gentiles=nations. exercise lordship=lord it. Gr. *kurieuō*. exercise authority. Gr. *exousiazō*. Cp. Ap. 172. 5. benefactors. See note on Matt. 20. 25. 26 not. Gr. ou. Ap. 105. I. is chief=the leader. serve. See note on "minister" (Matt. 20. 26). Cp. Phil. 2. 7. 27 sitteth=reclineth. among=in the midst of. 28 temptations=trials. 29 appoint= assign. as=even as. Father. Ap. 98. III.

A. D. 29

30 That ye may eat and drink ° at My table 16 in My kingdom, and sit 21 on thrones judging the twelve tribes of Israel."

Q

31 And ° the Lord said, ° "Simon, Simon, 10 behold, ° Satan ° hath desired to have ° you, that he may ° sift you as wheat :

32 But 3 have ° prayed ° for ° thee, that ° thy faith fail ° not : and ° when thou art converted, ° strengthen thy brethren."

33 And he said unto Him, ° "Lord, I am ready to go 11 with Thee, both 3 into prison, and ° to death."

34 And He said, "I tell thee, ° Peter, ° the cock shall 16 not ° crow ° this day, before that thou shalt thrice deny that thou ° knowest Me."

R l

35 And He said unto them, ° "When I sent you without purse, ° and ° scrip, ° and shoes, lacked ye any thing ?" And they said, "Nothing."

m

36 Then said He unto them, ° "But now, he that hath a purse, let him take it, and likewise his 35 scrip: and he that hath ° no sword, let him sell his garment, and buy ° one.

l

37 For I say unto you, that this that ° is written must yet be accomplished 16 in Me, 'And He was reckoned ° among the transgressors:' for the things ° concerning Me have an end."

m

38 And they said, 33 "Lord, 10 behold, here are two swords." And He said unto them, "It is enough."

D S

39 And He came out, and went, ° as He was wont, 33 to the mount of Olives; and His ° disciples also followed Him.

40 And when He was 30 at ° the place, He said unto them, ° "Pray that ye enter 32 not 3 into temptation."

T

41 And ° he ° was withdrawn ° from them about a stone's cast,

U

and kneeled down, and 40 prayed, 42 Saying, "Father, ° if ° Thou be willing, remove this cup 41 from Me: nevertheless 32 not My ° will, but Thine, be done."

V

43 And there ° appeared ° an angel unto Him 41 from ° heaven, ° strengthening Him.

U

44 And ° being 16 in ° an agony He 40 prayed ° more earnestly: and His sweat ° was as it were great drops of blood, falling down ° to the ° ground.

T

45 And when He rose up 41 from prayer, and was come ° to His disciples, He found them sleeping ° for sorrow,

S

46 And said unto them, "Why sleep ye? rise and 40 pray, lest ye enter 3 into temptation."

CW'XAC

47 And while He ° yet spake, 10 behold a

will = desire. Gr. *thelēma*. Cp. Ap. 102. 2.

angel. As after the Temptation (Matt. 4. 11).

strengthening. Gr. *enischuō*. Occurs only here, and Acts 9. 19.

an agony. Gr. *agonia*. Occurs only here.

was = became. to = upon. Gr. *epi*. Ap. 104. ix. 3.

Gr. *pros*. Ap. 104. xv. 3. for = from. Gr. *apo*. Ap. 104. iv.

Verses 43, 44 are omitted or marked as doubtful by most texts, but the Syr. includes them. See Ap. 94. V, note.

43 appeared. Ap. 106. I. vi. an heaven. Sing., without the Art. See Matt. 6. 9, 10.

44 being = becoming. Implying increasing intensity.

more earnestly. Only here.

ground = earth. Gr. *gē*. Ap. 129. 4. 45 to.

Gr. *pros*. Ap. 104. xv. 3. for = from. Gr. *apo*. Ap. 104. iv.

22. 47-24. 2 [For Structure see next page].

Verses 47-53. Cp. Matt. 26. 47-56. Mark 14. 43-52.

47 yet spake = was yet speaking.

30 at. Gr. *epi*. Ap. 104. ix. 1.

31 the Lord. See Ap. 98. VI. 1. a. 3. B. c. Simon, Simon. The sixth example of this Fig. *Epizeuxis* (Ap. 6). See note on the first (Gen. 22. 11).

Satan. See note on Matt. 4. 10. hath desired = hath demanded. Gr. *exaitō*. Occurs only here in N.T. It means to obtain by asking you. Plural.

sift. Gr. *siniazō* = to sift (as wheat), to get rid of the corn. Occurs only here. The Lord "winnows" to get rid of the chaff. Cp. Matt. 3. 12. 1 Pet. 5. 8, 9.

32 prayed. Gr. *deomai*. Ap. 134. I. 5. Not the same word as in vv. 40, 41, 44, 46.

for = concerning. Gr. *peri*. Ap. 104. xiii. 1. thee. Simon. thy faith. Not Simon himself.

not. Gr. *mē*. Ap. 105. II. when thou, &c. - thou, when thou hast once turned again.

strengthen = establish. Cp. 1 Pet. 5. 10.

33 Lord. Ap. 98. VI. i. a. 3. A. to = into. Gr. *eis*, as "into" prison. Ap. 104. vi.

34 Peter. The Lord addressed him as such, only here, and Matt. 16. 18, to remind him of his weakness. See Ap. 147. He mentions him in Mark 16. 7.

the cock = a cock. See Ap. 160.

crow. See Ap. 173, and note on Matt. 26. 34.

this day = to-day. Gr. *sēmeron*.

knowest. Gr. *oida*. Ap. 132. I. i.

22. 35-38 (R, p. 1500). KINGDOM. REJECTION ANTICIPATED. (*Alternation*.)

R | l | 35. Time past. Directions connected with the Proclamation.

m | 36. Time present. New directions given. The former abrogated.

l | 37. Time past. Reasons for old directions.

m | 38. Time present. New directions obeyed.

35 When I sent, &c. See on 9. 2, 3. and. Note the Fig. *Polysyndeton* (Ap. 6).

scrip. See note on Matt. 10. 10.

36 But now, &c. Showing that precepts given when the kingdom was being proclaimed, no longer held good when it had been rejected.

no sword = not [money]. Gr. *mē*. Ap. 105. II.

one = a sword.

37 is written = standeth written. See Isa. 53. 12.

among = with. Gr. *meta*. Ap. 104. xi. 1.

concerning. Gr. *peri*. Ap. 104. xiii. 1.

22. 39-46 (D, p. 1427). THE AGONY.

(*Introversion*.)

D | S | 39, 40. Prayer. Disciples exhorted to.

T | 41-. Disciples. Withdrawal from.

U | -41, 42. Prayer to His Father.

V | 43. Angelic ministrant.

U | 44. Prayer to His Father.

T | 45. Disciples. Return to.

S | 46. Prayer. Disciples exhorted to.

39 as He was wont = according to (Gr. *kata*. Ap. 104. x. 2) [His] custom. disciples. The eleven.

40 the place. *Gethsemanē* = the oil-press.

Pray. Gr. *proseuchomai*. Ap. 134. I. 2. Not the same word as in v. 32.

41 he = He Himself.

was withdrawn = was parted. Gr. *apospaō*. Only here; Matt. 26. 51. Acts 20. 30; 21. 1.

from. Gr. *apo*. Ap. 104. iv.

42 if, &c. See Ap. 118. 2. a.

Thou be willing = it be Thine intention. Cp. Ap. 102. 3.

A. D. 29 °multitude, and he that was called Judas, one of the twelve, °went before them, and drew near unto °Jesus to kiss Him.

D 48 But 47 Jesus said unto him, "Judas, °betrayest thou 22 the Son of man with a kiss?"

E n 49 When they which were °about Him °saw what °would follow, they said unto Him, 33 "Lord, shall we smite ° with the sword?"

o 50 And one 3 of them smote ° the servant of the high priest, and cut off his right ear.

E n 51 And 47 Jesus answered and said, "Suffer ye thus far." And He touched his ear, ° and °healed him.

D 52 Then 47 Jesus said 15 unto the °chief priests, and 4 captains of the °temple, and the elders, which were come °to Him, "Be ye come out, as °against °a thief, 11 with swords and staves?"

53 When I was daily 11 with you 16 in the 52 temple, ye stretched forth °no hands 52 against Me: but this is °your hour, and the power of darkness."

C 54 Then °took they Him,

B and led Him, and brought Him 3 into the high priest's house.

A F1 p1 And Peter ° followed afar off.

55 And when they had °kindled a fire 27 in the midst of the °hall, and were set down together, Peter sat down 27 among them.

q1 56 But °a certain maid ° beheld him as he sat ° by the °fire, and ° earnestly looked upon him, and said, ° "This man was also 14 with Him."

p2 57 And he denied Him, saying, "Woman, I 34 know Him 26 not."

q2 58 And 20 after a little while ° another 49 saw him, and said, ° "Thou art also 3 of them."

p3 And Peter said, 10 "Man, I am 26 not."

q3 59 And about the space of one hour after °another confidently affirmed, saying, ° "Of a truth this fellow also was 11 with Him: for he is a Galilæan."

p4 60 And Peter said, 10 "Man, I 34 know 26 not what thou sayest."

F2 r And ° immediately, while he ° yet spake, 34 the cock crew.

s 61 And 31 the Lord turned, ° and ° looked upon Peter.

r And Peter remembered the ° word of 31 the Lord, how He had said unto him,

s "Before 34 the cock crew, thou shalt deny Me thrice."

22. 47-24. 12 (C, p. 1427). THE BAPTISM OF SUFFERING. (Division.)

C | W1 | 22. 47-23. 49. Death, and Events leading up to.
 W2 | 23. 50-56. Burial.
 W3 | 24. 1-12. Resurrection.

22. 47-23. 49 (W1, above). DEATH, AND EVENTS LEADING UP TO IT. (Introversion.)

W1 | X | 22. 47-65. Conspiracy. Effected.
 Y | 22. 66-23. 23. Led away to trial.
 Z | 23. 24, 25. Pilate's sentence.
 Y | 23. 26-32. Led away to death.
 X | 23. 33-49. Conspiracy. Completed.

22. 47-65 (X, above). CONSPIRACY. EFFECTED. (Alternation.)

X | A | 47-54-. Judas. Treachery and arrest.
 B | -54-. In the high priest's house.
 A | -54-62. Peter. Denials.
 B | 63-65. In the high priest's house.

22. 47-54- (A, above). JUDAS. TREACHERY AND ARREST. (Introversion and Alternation.)

A | C | 47. Betrayal.
 D | 48. The Lord. Remonstrance to the Betrayer.
 E | n | 49. Interposition by Disciples.
 o | 50. Ear smitten.
 E | n | 51-. Interposition by the Lord.
 o | -51. Ear healed.
 D | 52, 53. The Lord. Remonstrance to the Captors.
 C | 54-. Arrested.

multitude = crowd. went = was going.
 Jesus. See Ap. 98. X.
 48 betrayest thou = deliverest thou up.
 49 about = around. Gr. *peri*. Ap. 104. xiii. 2.
 saw. Gr. *eidon*. Ap. 133. I. i.
 would follow = was about to happen.
 with. Gr. *en*. Ap. 104. viii.
 50 the servant. The well-known servant Malchus (John 18. 10).
 51 healed him. Added by Luke. See on 6. 17.
 52 chief priests. The heads of the twenty-four courses.
 temple. Gr. *hieron*. See note on Matt. 23. 16.
 to = against. Gr. *epi*. Ap. 104. ix. 3.
 against. Same as "to", above.
 a thief = a brigand, or robber. See note on Matt. 27. 38, and Ap. 164.
 53 no = not. Ap. 105. I.
 your hour, &c. = your hour [and the hour of] the authority (Ap. 172. 5) of darkness. See Eph. 6. 12. Col. 1. 13; and cp. Heb. 2. 14.
 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- (F1, above). PETER'S FALL. (Repeated Alternation.)

F1 | p1 | -54, 55. Peter following.
 q1 | 56. Recognition by a maid.
 p2 | 57. Peter's denial.
 q2 | 58-. Recognition by another.
 p3 | -58. Peter's denial.
 q3 | 59. Recognition by another.
 p4 | 60. Peter's denial.

-54 followed = was following. 55 kindled = lighted. Gr. *haptō*. Only in Luke 8. 16; 11. 33; 15. 8. hall = court. 56 a certain maid. See Ap. 160. beheld = saw, as in v. 49. by = at. Gr. *pros*. Ap. 104. xv. 3. fire = light. Ap. 130. 1. earnestly looked. Ap. 133. III. 6. This man was also = This one also was. 58 another = different one. Gr. *heteros*. Ap. 124. 2. Thou art also = Thou also art. 59 another = a certain other (Gr. *allos*. Ap. 124. 1). See Ap. 160. Of = Upon. Gr. *epi*. Ap. 104. ix. 1.

22. -60-62 [For Structure see next page].

60 immediately = on the spot. Gr. *parachrēma*. See I. 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. Gr. *emblepō*. Ap. 133. I. 7. word. Gr. *logos*. See note on Mark 9. 32.

A. D. 29

62 And Peter went ° out, and wept bitterly.

B

63 And ° the men that held 47 Jesus ° mocked Him, ° and smote Him.

64 And when they had ° blindfolded Him, they struck Him on ° the face, and ° asked Him, saying, "Prophesy, who is it that smote Thee?"

65 And many ° other things blasphemously ° spake they ° against Him.

Y G¹

66 And as soon as it ° was day, ° the elders of the people ° and the chief priests and the scribes came together, and led Him 3 into their ° council, saying,

H¹

67 "° Art Thou ° the Christ? tell us." And He said unto them, "° If I tell you, ye will 16 not ° believe:

68 And 67 if ° I also ask you, ye will 16 not answer Me, nor let Me go.

69 ° Hereafter shall 22 the Son of man ° sit ° on the right hand of the ° power of ° God."

70 Then said they all, "° Art Thou then ° the Son of ° God?" And He said 15 unto them, "° Ye say that I am."

71 And they said, "° What need we any further witness? for we ourselves ° have heard 18 of His own mouth."

G²

23 And the whole ° multitude of them arose, and led Him ° unto Pilate.

H²

2 And they began to accuse Him, saying, "° We found this fellow ° perverting the nation, and forbidding to give tribute to Cæsar, saying that He Himself is ° Christ a King."

3 And Pilate ° asked Him, saying, "° Art Thou ° the King of the Jews?" And He answered him and said, "° Thou sayest it."

4 Then said Pilate ° to the chief priests and to the ° people, "° I find no fault ° in this ° Man."

5 And they ° were the more fierce, saying, "° He ° stirreth up the people, teaching ° throughout all Jewry, beginning ° from ° Galilee to this place."

6 When Pilate heard ° of 5 Galilee, he asked ° whether the 4 Man were a Galilæan.

G³

7 And as soon as he ° knew that He ° belonged unto Herod's ° jurisdiction, he ° sent Him 4 to Herod, who himself also was ° at Jerusalem at ° that time.

H³ t

8 And when Herod ° saw ° Jesus, he was exceeding glad: for he was ° desirous to see Him ° of a long season, ° because he had heard

22. -60-62 (F², p. 1502). PETER'S REPENTANCE. (Alternation.)

F² | r | -60. Event. A cock crowing.
 s | 61-. The Lord's look.
 r | -61-. Event. A cock crowing.
 s | -61, 62. The Lord's word.

62 out = outside.
 63 the men. Gr. pl. of *anēr*. Ap. 123. 2. Not the same word as in v. 10.
 mocked = were mocking. Gr. *empaizō*. Cp. 18. 32. and smote = smiting.
 64 blindfolded = covered. Gr. *perikaluptō*. Only here; Mark 14. 65. Heb. 9. 4.
 the face. Still covered.
 asked = kept asking. Ap. 134. I. 3.
 65 other = different. Ap. 124. 2.
 spake = said.
 against = to. Gr. *eis*. Ap. 104. vi.

22. 66-23. 23 (Y, p. 1502). LED AWAY TO TRIALS. (Repeated Alternation.)

Y | G¹ | 22. 66. Led before the Sanhedrin.
 H¹ | 22. 67-71. Examination.
 G² | 23. 1. Led before Pilate.
 H² | 23. 2-6. Examination.
 G³ | 23. 7. Sent to Herod.
 H³ | 23. 8-11-. Examination.
 G⁴ | 23. -11, 12. Sent back to Pilate.
 H⁴ | 23. 13-23. Compromise proposed.

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. *sunhedrion*.
 67 Art Thou = If Thou art, &c. The condition assumed. See Ap. 118. 2. a.
 the Christ = the Messiah. Ap. 98. IX.
 If I tell you. Implying "which I do not". Ap. 118. 1. b.
 believe. Ap. 150. I. 1. i.
 68 I also ask you = I ask [you] also.
 69 Hereafter = From (Gr. *apo*. Ap. 104. iv) henceforth, as in 1. 48; 5. 10. John 1. 51.
 sit = be seated.
 on = at. Gr. *ek*. Ap. 104. vii.
 power. Gr. *dunamis*. Ap. 172. 1.
 God. Ap. 98. I. i. 1.
 70 the Son of God. Ap. 98. XV.
 Ye say, &c. A Hebraism, denoting a strong affirmation.
 71 What need, &c. = Why have we still need of testimony?
 have heard = heard.

23. 1 multitude. Gr. *plēthos* = number (not *ochlos* = crowd). In the usage of the *Papyri* it denotes an assembly.
 unto. Gr. *epi*. Ap. 104. ix. 3.
 2 We found. As the result of our examination.
 perverting = agitating. Not the same word as in v. 14. Cp. 9. 41.

Christ = Messiah. Ap. 98. IX. 3 asked = questioned. the King. Pilate using the Art., as though implying his belief. Thou sayest. A Hebraism for a strong affirmation. Cp. 22. 70, &c. 4 to. Gr. *pros*. Ap. 104. xv. 3. people = crowds. I find no fault, &c. Cp. Matt. 27. 4. in. Gr. *en*. Ap. 104. viii. Man. Gr. *anthrōpos*. Ap. 123. 1. 5 were the more fierce = kept insisting. Gr. *epischuō*. Occurs only here in N.T. stirreth up = instigates. Gr. *anaseiō*. Stronger than "pervert" in v. 2. Occurs only here, and Mark 15. 11. throughout. Gr. *kata*. Ap. 104. x. 1. from. Gr. *apo*. Ap. 104. iv. Galilee. See Ap. 169. 6 of Galilee = Galilee [mentioned]. whether = if. Ap. 118. 2. a. 7 knew = got to know. Gr. *ginōskō*. Ap. 132. I. 2. belonged unto = was of. Gr. *ek*. Ap. 104. vii. jurisdiction = authority. Ap. 172. 5. sent. Gr. *anapempō*. Ap. 174. 5, only here; vv. 11, 15; Philem. 12; and (acc. to texts) Acts 25. 21. at = in Gr. *en*. Ap. 104. viii. that time = those days: i. e. of the Feast.

23. 8-11 [For Structure see next page].

8 saw. Gr. *eidon*. Ap. 133. I. i. Jesus. Ap. 98. X. desirous = wishing. Gr. *thelō*. Ap. 102. 1. of. Gr. *ek*. Ap. 104. vii. because he had heard = on account of (Gr. *dia*. Ap. 104. v. 2) his hearing.

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.

u 10 And the chief priests and scribes ° stood and ° vehemently accused Him.

t 11 And Herod ° with his men of war ° set Him at nought, and ° mocked Him, and arrayed Him in a ° gorgeous robe,

G⁴ and ° sent Him again to Pilate.

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, 14 Said ° unto them, "Ye have brought this ° Man unto me, as One That ° perverteth the people: and, ° behold, I, having ° examined Him before you, have found no fault ° in this ° Man touching those things whereof ye accuse Him:

15 ° No, nor yet Herod: for I ° sent you ° to him; and, ° lo, nothing worthy of death ° is done ° unto Him.

16 ° I will therefore ° chastise Him, and release Him."

17 (For of necessity he must release one unto them ° at ° the feast.)

x¹ 18 And they cried out ° all at once, saying, "Away with this Man, and release unto us ° Barabbas:"

19 (Who ° for a certain ° sedition ° made ° in the city, and for ° murder, ° was cast ° into prison.)

w² 20 Pilate therefore, ° willing to release ° Jesus, ° spake again to them.

x² 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."

x³ 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.

Z 24 And Pilate ° gave sentence that ° it should be as they required.

25 And he released unto them him that ° for sedition and ° murder ° was cast ° into prison, whom they ° had desired; but he delivered ° Jesus to their ° will.

Y y 26 ° And as they led Him away, they ° laid

requiring. Ap. 134. 4. prevailed = had power to bear down (Pilate's remonstrance). 24 gave sentence = pronounced sentence. Gr. *epikrinō*. Ap. 122. 6. Occurs only here. it, &c. = their request should be carried out. 25 had desired. Same word as "require" in v. 23. will = desire. Gr. *thelēma*. Cp. Ap. 102. 2.

23. 26-32 (Y, p. 1502). LED AWAY TO DEATH. (Alternation.)

Y | y | 26. The Lord. Led away.
z | 27. Others. Following.
y | 28-31. The Lord. Final warning.
z | 32. Others. Led with Him.

26 And as, &c. Cp. Matt. 27. 31-34. Mark 15. 20-23. laid hold upon. Cp. Acts 16. 19; 17. 19; 18. 17; 21. 30-33.

23. 8-11- (H³, p. 1503). EXAMINATION BEFORE HEROD. (Introversion.)

H³ | t | 8. Herod. Curiosity.
u | 9-. Questioning by Herod.
v | 9-. The Lord. Silence.
u | 10. Accusation of chief priests and scribes.
t | 11-. Herod. Carelessness.

of = concerning. Gr. *peri*. Ap. 104. xiii. 1.
hoped = was hoping (all that long time).
miracle = sign. See Ap. 176. 3.
done = accomplished.
by. Gr. *hupo*. Ap. 104. xviii. 1.
9 questioned. Gr. *erōtaō*. Ap. 134. 3.
words. Pl. of *logos*. See note on Mark 9. 32.
10 stood = had stood.
vehemently. Gr. *eutonōs*. Occurs only here, and Acts 18. 28. 11 with. Gr. *sun*. Ap. 104. xvi.
set Him at nought = treated Him with contempt.
mocked. See 22. 63.
gorgeous = resplendent. Cp. Acts 10. 30. Rev. 15. 6.
12 were made = became.
together = with (Gr. *meta*. Ap. 104. xi. 1) one another.
between = with reference to. Gr. *pros*. Ap. 104. xv. 3.

23. 13-23 (H⁴, p. 1503). COMPROMISE PROPOSED. (Repeated Alternation.)

H⁴ | w¹ | 13-17. Pilate's first appeal. "No fault", v. 4, 14.
x¹ | 18, 19. Demand for the Lord's death (first).
w² | 20. Pilate's second appeal.
x² | 21. Demand for the Lord's death (second).
w³ | 22. Pilate's third appeal. "No cause of death".
x³ | 23. Demand for the Lord's death (third).

Verses 13-25. Cp. Matt. 27. 15-26. Mark 15. 6-15.
14 unto. Gr. *pros*. Ap. 104. xv. 3.
perverteth = turneth away. Gr. *apostrephō*. Not the same word as in v. 2.
behold. Fig. *Asterismos*. Ap. 6.
examined. Gr. *anakrinō*. Ap. 122. 2.
15 No, nor yet = nor even.
lo. Fig. *Asterismos*. Ap. 6.
is done = has been done. Cp. v. 41.
unto Him: i. e. by Him.
16 I will, &c. Probably with his own hands (cp. v. 22. Matt. 27. 26. Mark 15. 15) instead of crucifying Him; with the view of releasing Him.
chastise. Cp. Isa. 53. 5.
17 at. Gr. *kata*. Ap. 104. x. 2.
the = a. Most texts omit this verse.
18 all at once = all together, or in a mass. Gr. *pamplēthei*. Occurs only here.
Barabbas. Aramaic (Ap. 94. III. 3) = son of a (distinguished) father. ORIGEN (A. D. 186-253) read "Jesus, Barabbas" in Matt. 27. 17, the choice lying between two of the same name.
19 for = on account of. Gr. *dia*. Ap. 104. v. 3.
sedition = insurrection.
made = which had taken place.
murder. Cp. Acts 3. 14. was = had been.
into. Gr. *eis*. Ap. 104. vi.
20 willing = wishing. Gr. *thelō*. Ap. 102. 1.
spake . . . to = addressed. Gr. *prospōneō*. Cp. Acts 21. 40; 22. 2.
21 cried = kept shouting. Gr. *epiphōneō*.
22 said = spake. evil. Gr. *kakos*. Ap. 128. III. 2.
23 were instant = were urgent. Gr. *epikeimai*, to press upon. Cp. 7. 4. Judges 16. 16. Acts 26. 7. Rom. 12. 12. 2 Tim. 4. 2.

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.

z 27 And there followed Him a great company of people, and of women, which also bewailed and lamented Him.

y 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 paps which never gave suck.'

30 Then shall they begin to say to the mountains, 'Fall on us;' and to the hills, 'Cover us.'

31 For if they do these things in a green tree, what shall be done in the dry?"

z 32 And there were also two other, malefactors, led with Him to be put to death.

X j a 33 And when they were come to the place, which is called Calvary, there they crucified Him,

b and the malefactors, one on the right hand, and the other on the left.

K c 34 Then said Jesus, "Father, forgive them; for they know not what they do."

d And they parted His raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided Him, saying, "He saved others; let Him save Himself, if He be Christ, the chosen of God."

36 And the soldiers also mocked Him, coming to Him, and offering Him vinegar,

37 And saying, "If Thou be the king of the Jews, save Thyself."

38 And a superscription also was written over Him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

J b 39 And one of the malefactors which were hanged railed on Him, saying, "If Thou be Christ, save Thyself and us."

40 But the other answering rebuked him, saying, "Dost not thou fear God, seeing thou art in the same condemnation?"

41 And he 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."

a 44 And it was about the sixth hour, and

out of. Gr. apo. Ap. 104. iv. the country = a field. the cross. See Ap. 162.

27 And there, &c. : vv. 27-32, peculiar to Luke. company = multitude. bewailed and lamented = were beating their breasts and lamenting.

28 Daughters, &c. Not therefore the women from Galilee of vv. 49, 55. not. Gr. me. Ap. 105. II. for = on, or over. Gr. epi. Ap. 104. ix. 3. children. Gr. pl. of teknon. Ap. 108. I.

29 Blessed = Happy. See note on Matt. 5. 3, and cp. 11. 27. Hos. 9. 12-16. never bare = did not (Gr. ou. Ap. 105. I) bear.

30 on. Gr. epi. Ap. 104. ix. 3. hills. Gr. pl. of bouros. Occurs only here and in 3. 5.

31 if they do. Assuming the case. Ap. 118. 2. a do = are doing. a green tree = the living wood : i. e. the Lord. shall be done = must happen. the dry = the dry [wood] : i. e. the nation.

32 also two other = others also, two. other = different ones. Gr. pl. of heteros. Ap. 124. 2. malefactors = evildoers. Gr. kakourgoi. Not lestai = brigands, as in Matt. 27. 38. See Ap. 164. led with Him. The brigands were brought later.

23. 33-49 (X, p. 1502). CONSPIRACY COMPLETED. (Alternation and Introversion.)

X	J	a	|	33-	Crucifixion. Accompanying facts.
		b	|	-33.	The two malefactors. Led with the Lord.
	K	c	|	34-	The Lord's prayer.
		d	|	-34-38.	Spectators.
J	b	|	39-43.	The two malefactors. Crucified.	
	a	|	44, 45.	Crucifixion. Accompanying events.	
	K	c	|	46.	The Lord's cry.
		d	|	47-49.	Spectators.

33 to. Gr. epi. Ap. 104. ix. 3. Calvary is the Greek for the Heb. Golgotha = a skull. Now called "a hill". But see Conder's Jerusalem, p. 80. crucified. See Ap. 162. on = at. Gr. ek. Ap. 104. vii. and the other = and one. left. Gr. aristeros. Only here, Matt. 6. 3. 2 Cor. 6. 7. Not the same word as in Matt. 27. 38.

34 Father. See Ap. 98. III. forgive them. The last of eight recorded occasions of prayer in Luke. See note on 3. 21, and cp. Matt. 27. 46 for the last "seven words" on the cross. Cp. Isa. 53. 12. know. Gr. oida. Ap. 132. I. i. not. Gr. ou. Ap. 105. I. do = are doing. Cp. Acts 3. 17. 1 Cor. 2. 8.

35 beholding = looking on, or gazing at. Gr. theoreo. Ap. 133. I. 11. Not the same word as in v. 29. derided = were mocking : i. e. turning up their noses at Him. Same word as in 16. 14. Cp. Pss. 2. 4; 22. 7; 35. 16 (LXX).

others. Gr. allos. Ap. 124. 1. Not the same word as in vv. 32, 40. He = This fellow. Christ = the Messiah. Ap. 98. IX. God. Ap. 98. I. i. 1. 36 coming = coming up close. offering, &c. See note on Matt. 27. 33 and 48.

38 superscription. Not the same word as in Matthew and John. See Ap. 163. over. Gr. epi. Ap. 104. ix. 2. THIS IS, &c. See Ap. 48 for this type; and Ap. 163 for the words themselves.

39 railed = kept up a railing.

Christ. The Lewis Codex of the Syr. Gospels recently found at Mount Sinai reads "Saviour", not Messiah. save Thyself and us. This reads (in the same Codex), "save Thyself alive this day, and us also".

40 condemnation. Ap. 177. 6. 41 receive = are receiving. our deeds = what we did. hath done = did. 42 Lord. Most Texts omit this, but not the Syr. which reads "my Lord". Ap. 98. VI. i. a. 3. A. comest = shalt have come. into = in (Gr. en), but some texts with Syr. read "into" : i. e. into possession of. 43 I say unto thee, To day = "I say unto thee to day". To day. Connect this with "I say", to emphasize the solemnity of the occasion; not with "shalt thou be". See the Hebraism in note on Deut. 4. 26. As to the punctuation, see Ap. 94. V. i. 3; and as to the whole clause, see Ap. 173. with. Gr. meta. Ap. 104. xi. 1. Not the same word as in vv. 11, 32, 35. paradise = the paradise : i. e. the one well known to Scripture. See note on Ecc. 2. 5. 44 Verses 44-46. Cp. Matt. 27. 46-50; Mark 15. 33-37. sixth hour : i. e. noon. See Ap. 165.

A. D. 29 there ° was a darkness ° over all ° the earth until the ° ninth hour.

45 And the sun was darkened, and ° the veil of ° the Temple was rent ° in the midst.

K c 46 And when ° Jesus had cried with a loud voice, He said, ° 34 "Father, ° 19 into Thy hands I ° commend My ° spirit:" and having said thus, He ° gave up the ghost.

d 47 ° Now when the centurion saw what ° was done, he glorified ° 35 God, saying, "Certainly this was a righteous ° Man."

48 And all the ° people that came together ° 33 to that sight, ° 35 beholding the things which ° were done, ° smote their breasts, and ° returned.

49 ° And all ° His acquaintance, and the women that ° followed Him ° 5 from ° Galilee, ° stood afar off, ° beholding these things.

W² L N 50 And, ° 14 behold, there was a ° man named ° Joseph, a ° counsellor; and he was a good ° man, and a just:

51 (The same had ° 34 not ° 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 ° 35 God.

52 This man went unto Pilate, and ° begged the body of ° Jesus.

O e 53 And he took it down, and wrapped it in ° linen,

f and laid it ° in a ° sepulchre that was ° hewn in stone, wherein ° never man ° before was laid.

M 54 And that day was ° the preparation, and ° the sabbath drew on.

L N 55 And the women also, which ° came with Him ° from ° Galilee, ° followed after,

O f and ° beheld the ° 53 sepulchre, and how His body was laid.

e 56 And they ° 48 returned, and ° prepared spices and ointments;

M and ° rested the sabbath day according to the commandment.

W³ P 24 ° Now upon ° the first day of the week, ° very early in the morning, they came ° unto the ° sepulchre, bringing the spices which they had prepared, and certain ° others ° with them.

Q 2 And ° they found the stone rolled away ° from the sepulchre.

was = came to be. over. Gr. *epi*. Ap. 104. ix. 8. the earth = the land. Gr. *gē*. Ap. 129. 4.

ninth hour: i. e. 3 p. m. See Ap. 166. 45 the veil. See Lev. 4. 6. Matt. 27. 51. the Temple = the *Naos*. See note on Matt. 23. 16.

46 commend = commit, or entrust. Cp. Ps. 31. 5. Acts 7. 59. 1 Pet. 2. 23.

spirit. Gr. *pneuma*. Ap. 101. II. 6. Cp. 8. 55. gave up the ghost = expired, or breathed (His last).

47 Now, &c. Cp. Matt. 27. 51-56. Mark 15. 39-54. was done = took place.

48 people = crowds. were done = took place. smote, &c. = beating... returned. The women "stood", returned. Gr. *hupostrophō* = turned back. Occurs thirty-two times in Luke and Acts, and only three times elsewhere in N.T.

49 And = But. Marking the contrast between the people and the women.

His acquaintance = those who knew (Ap. 132. I. ii) Him. followed = followed with.

Galilee. See Ap. 169. stood = continued standing. The crowds turned back. beholding = looking on. Gr. *horaō*. Ap. 133. I. 8.

23. 50-56 (W², p. 1502). BURIAL. (Alternation and Introversion.)

W² L N | 50-52. Joseph. O | e | 53-. The body honoured. f | -53. The body laid. M | 54. Time. The high Sabbath drew on. L | N | 55-. The women. O | f | -55. The body laid. Beheld. e | 56-. The body to be further honoured. M | -56. Time. The high Sabbath. Rest.

50 man. Gr. *anēr*. Ap. 123. 2. Joseph. One of two secret disciples who buried the Lord: Nicodemus being the other (see John 3. 1, 4, 9; 7. 50; 19. 39). The Eleven had no part in it. counsellor. A member of the Sanhedrin.

51 consented = voted with. Gr. *sunkatatithēmi*. Occurs only here. counsel. Gr. *boulē*. Ap. 102. 4.

of - from. Gr. *apo*. Ap. 104. iv. also himself = himself also. the kingdom of God. See Ap. 114.

52 begged = asked. Gr. *aitēō*. Same word as "re-quire", v. 23, and "desire", v. 25. Ap. 134. I. 4.

53 linen. Showing he was a rich man. Cp. Matt. 27. 57. Mark 14. 51; 15. 46. sepulchre = tomb.

hewn in stone = hewn in a rock. Gr. *laxentos*. Occurs only here.

never... before. Gr. *ouk oudepō oudeis*. 54 the preparation. See Ap. 156.

the sabbath. The high sabbath. See Ap. 156. 55 came = were come with. Only here and Acts 16. 17.

from = out of. Gr. *ek*. Ap. 104. vii. followed after. Gr. *sunakolouthēō*. Only here and Mark 5. 37.

56 prepared, &c. These had to be bought (Mark 16. 1) beheld. Gr. *theaomai*. Ap. 133. I. 12.

rested. Gr. *hēsychazō* = to rest from labour. Occurs only here. the commandment. Lev. 23. 4-7. See Ap. 156.

only here, and in 14. 4. Acts 11. 18; 21. 14; and 1 Thess. 4. 11.

24. 1-12 (W³, p. 1502). RESURRECTION. (Extended Alternation and Introversion.)

W³ P | 1. The women. Return to the Sepulchre. Q | 2-4-. Perplexity experienced. R | g | -4-6. The Lord not there. h | 7, 8. The Lord's words not believed. P | 9, 10-. Women. Return to the Apostles. Q | 10. Perplexity reported. R | h | 11. The women's words not believed. g | 12. The Lord not there.

1 Now = But, &c. Cp. Matt. 28. 1. Mark 16. 2-4. See Ap. 166. the first day of the week. Our Saturday sunset to Sunday sunset. very early in the morning. Gr. *orthros bathus*, lit. at deep dawn. Cp. John 20. 1. unto = upon. Gr. *epi*. Ap. 104. ix. 3. sepulchre = tomb. with. Gr. *sun*. Ap. 104. xvi. 2 they found, &c. See the question they had asked (Mark 16. 3). from = away from. Gr. *apo*. Ap. 104. iv. Not the same word as in vv. 46, 49.

A. D. 29 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,
 R g °behold, two °men stood by them °in °shining °garments:
 5 And °as they were afraid, and bowed down their faces °to the earth, they said °unto them, "Why seek ye °the living °among °the dead?
 6 He is °not here, but is °risen: °remember how He spake unto you when He was yet °in °Galilee,
 h 7 Saying, °'The Son of man must be delivered °into the hands of °sinful °men, and be crucified, and the third day rise again.'"
 8 And they remembered His °words.
 P 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,
 Q which told these things °unto the apostles.
 R h 11 And their °words seemed °to them °as °idle tales, and they °believed them not.
 g 12 Then arose Peter, °and ran °unto the sepulchre; and stooping down, he °beheld the linen clothes °laid by themselves, and °departed, wondering °in himself at that which was come to pass.
 B S¹ T U 13 And, °behold, two °of °them °went °that same day °to a village called °Emmaus, which was °from Jerusalem about threescore °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?"

3 not. Gr. ou. Ap. 105. I. the Lord Jesus. See Ap. 98. VI. i. a. 3. B. c. The first occurrence of this full expression. Rightly found in this connexion. It is the prelude to some forty occurrences in the Epistles. Jesus. Ap. 98. X.
 4 And it came to pass. A Hebraism. as, &c.=in (Gr. en. Ap. 104. viii) their being, &c. thereabout=concerning this. Gr. peri. Ap. 104. xiii. 1. behold. Gr. idou. Ap. 133. I. 2. Fig. Asterismos. Ap. 6. men. Gr. pl. of anēr. Ap. 123. 2. Not the same word as in v. -7.
 in. Gr. en. Ap. 104. viii. Not the same word as in vv. 12, 47.
 shining=flashing as lightning. Occurs only here, and in 17. 24. garments=splendid raiment. Only here.
 5 as they were, &c.=becoming filled with fear. to. Gr. eis. Ap. 104. vi. unto. Gr. pros. Ap. 104. xv. 3. the living=the living One. among. Gr. meta. Ap. 104. xi. 1. Not the same word as in v. 47. the dead. See Ap. 139. 4.
 6 risen. Ap. 178. 4. remember. The true messenger of the Lord recalls His words. Cp. v. 8. Galilee. Ap. 169.
 7 The Son of man. See Ap. 98. XVI. into. Gr. eis. Ap. 104. vi. sinful, sinners. Gr. hamartōlos. Cp. Ap. 128. men. Gr. pl. of anthrōpos. Ap. 123. 1.
 8 words. Gr. pl. of rhēma. See note on Mark 9. 32.
 10 Mary. See Ap. 100. and, &c.=and the rest (Ap. 124. 3).
 11 to them=in their sight. as=like. idle tales=silly nonsense. Gr. lēros. Occurs only here. A medical term for delirium. believed not=disbelieved. Gr. apisteō.
 12 and ran. Note the six things Peter did here, "arose", "ran", "stooped", "beheld", "departed", "wondered"; and the one thing he did not do, "believed". beheld. Gr. blepō. Ap. 133. I. 5. laid by themselves. Important evidence in view of Matt. 28. 12-15. departed, &c.=went away to (Gr. pros. Ap. 104. xv. 3) his own [house] wondering.

24. 13-49 (B, p. 1427). 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.)
 S¹ | T | U | 13. The village. Journeyed to.
 | | V | 14, 15. On the way thither.
 | | W | 16. Their eyes holden.
 | | X | 17-27. The Lord's instruction.
 | | T | U | 28. The village. Reached.
 | | V | 29, 30. Within the house.
 | | W | 31. Their eyes opened.
 | | X | 32. The Lord's disappearance.

13 of. Gr. ek. Ap. 104. vii. Not the same word as in vv. 14, -42. them. Not apostles. went=were going. that=in (Gr. en) that. 14 talked together=were conversing with (Gr. pros. of=concerning. Gr. peri. Ap. 104. xiii. 1. drew near, and=having drawn near. went=was walking. 16 not. Gr. mē. Ap. 105. II. know=recognize. Gr. epiginōskō. Ap. 132. I. iii.

Emmaus. Now Khan el Khamaseh, eight miles south-west of Jerusalem (Conder), or Urtas, seven miles south (Finn). furlongs. See Ap. 51. III. 1. (2). Ap. 104. xv. 3) one another. Same as "communed" in v. 15. 15 while, &c.=in (Gr. en) their communing, &c. walking. 16 not. Gr. mē. Ap. 105. II.

24. 17-27 (X, above). THE LORD'S INSTRUCTION. (Alternation.)

X | Y | 17. Question of the Lord. "What manner?"
 | Z | 18. Answer of Cleopas.
 | Y | 19-. Question of the Lord. "What things?"
 | Z | -19-27. Answer of Cleopas.

17 communications. Gr. pl. of logos. See note on Mark 9. 32. have=exchange. Only here in N.T. to. Gr. pros. Ap. 104. xv. 3. and are sad. According to T Tr. WH R (not the Syr.) the question ends at "walk", and reads on: "and they stood still, sad in countenance". 18 Cleopas. Aramaic. See Ap. 94. III. 3. An abbreviation of Cleopatros. Not the same as Clopas of John 19. 25. only a . . . and hast=the only . . . who has. known=got to know. Ap. 132. I. ii. there=in (Gr. en) it.

Y 19 And He said unto them, °“What things?”
 A. D. 29 And they said unto Him, °“Concerning ³Jesus
 Z of Nazareth, Which was °a prophet mighty
 °in deed and °word before God and all the
 people:
 20 And how the chief priests and our rulers
 delivered Him ⁶to °be condemned to death, and
 have crucified Him.
 21 But ^{we}° trusted that it had been He Which
 °should have redeemed Israel: and °beside all
 °this, to day is °the third day °since °these
 things were done.
 22 Yea, and certain women also ¹³of our
 company made us astonished, which were
 early °at the sepulchre;
 23 And when they found ¹⁶not His body,
 they came, saying, that they had °also °seen
 a vision of angels, which said that He °was
 alive.
 24 And certain of them which were ¹with us
 went °to the sepulchre, and found *it* even so as
 the women had said: but Him they °saw
³not.”
 25 °Then ^{he}° said ⁵unto them, °“O fools, and
 slow of heart to °believe °all that the pro-
 phets have spoken:
 26 °Ought °not °Christ to have suffered these
 things, °and to enter ⁷into His glory?”
 27 And °beginning °at °Moses and °all the
 prophets, He °expounded unto them ⁴in all
 the scriptures the things ¹⁹concerning Himself.
 T U 28 And they drew nigh °unto the village,
 whither they °went: and ^{he}° made as though
 He would have gone further.
 V 29 But they °constrained Him, saying, “Abide
 °with us: for it is °toward evening, and the day
 °is far spent.” And He went in to tarry ¹with
 them.
 30 ⁴And it came to pass, °as He °sat at meat
²⁹⁻with them, He °took °bread, and blessed *it*,
 and °broke, and gave to them.
 W 31 And their eyes were opened, and they
¹⁶knew Him; and ^{he}° vanished °out of their
 sight.
 X 32 And they said one ⁻¹⁷to another, °“Did ²⁶not
 our heart burn °within us, while He °talked
 with us °by the way, and while He °opened to
 us the scriptures?”
 S² A 33 And they rose up the same hour, and
 returned ⁶to Jerusalem, and found the eleven
 °gathered together, and them that were ¹with
 them,
 B 34 °Saying, °“The Lord °is risen indeed, and
 °hath appeared to Simon.”
 35 And they °told what things *were done* ⁴in
 the way, and how He °was ¹⁸known of them
⁴in °breaking of bread.
 A 36 And as they thus spake, ³Jesus Himself
 stood ⁴in the midst of them,
 B C E and saith unto them, “Peace *be* unto you.”
 37 But they were terrified and affrighted, and
 supposed that they had °seen a °spirit.

19 What things? = What kind of things?
 Concerning. Gr. *peri*. Ap. 104. xiii. 1.
 a prophet. See Acts 3. 22.
 word. Gr. *logos*. See note on Mark 9. 32.
 20 be condemned to = the judgment (Gr. *krima*.
 Ap. 177. 6) of. 21 trusted = were hoping.
 should have redeemed = was about to redeem. In
 accordance with 2. 38. Cp. Acts 1. 6.
 beside = with. Gr. *sun*. Ap. 104. xvi.
 this = these things.
 the third day. See Ap. 148 and 166.
 since = from (Gr. *apo*. Ap. 104. iv) the time when.
 22 at. Gr. *epi*. Ap. 104. ix. 3.
 23 also. Read “also” after “angels”.
 seen. Gr. *horaō*. Ap. 133. I. 8. was alive = is living.
 24 to. Gr. *epi*, as above.
 saw. Gr. *eidon*. Ap. 133. I. 1.
 25 Then = And.
 O fools = O dullards. Gr. *anoētos* = without reflection
 (not *aphrōn* = without mind; or *asophos* = without wis-
 dom); i. e. dull is your heart, and slow in believing.
 believe. See Ap. 150. I. v. (iii) 1.
 all = on all. Not some. The Jews believed the pro-
 phecies 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. . . ? Behoved it not?
 not. Gr. *ouchi*. Ap. 105. I. a.
 Christ = the Messiah. Ap. 98. IX.
 and to enter, &c. This, in God’s counsels, was to
 follow immediately on the sufferings, had the nation
 repented. See Acts 3. 18-26, and cp. 1 Pet. 1. 11; 4. 13;
 5. 1. Doubtless this was the subject of Aots 1. 3.
 27 beginning at Moses. Cp. Gen. 3. 15; 22. 18. Ex.
 12. Lev. 16. Num. 21. 9. Deut. 18. 15. Num. 24. 17;
 20. 11. at = from. Gr. *apo*. Ap. 104. iv.
 Moses. See note on 5. 14.
 all = from all, &c. Cp. Isa. 7. 14; 9. 6, 7; 40. 10, 11;
 50. 6; 53. 4, 5. Jer. 23. 5; 33. 14, 15. Ezek. 34. 23. Mic.
 5. 2. Zech. 6. 12; 9. 9; 12. 10; 13. 7. Mal. 3. 1; 4. 2.
 See also Heb. 1. 1. expounded = interpreted.
 28 unto. Gr. *eis*. Ap. 104. vi. went = were going.
 made, &c. i. e. was going farther (but for their con-
 straint). There was no deception. Lit., added to go.
 Gr. *prospoieomai*. Only here.
 29 constrained. Gr. *parabiazomai*. Occurs only here
 and Acts 16. 15. with. Gr. *meta*. Ap. 104. xi. 1.
 toward. Gr. *pros*. Ap. 104. xv. 3.
 is far spent = has declined.
 30 as He sat, &c. = in (Gr. *en*) His sitting down.
 sat = reclined.
 took bread. He took the part of the host.
 bread = the bread.
 broke, &c. See note on Matt. 14. 19.
 31 vanished = became invisible. Gr. *aphantos*. Only
 here.
 out of their sight = from (Gr. *apo*. Ap. 104. iv) them.
 32 Did not, &c. = was not our heart burning.
 within = in. Gr. *en*. talked = was talking.
 by = in. Gr. *en*. opened = was interpreting.
 33 gathered = crowded. Only here.

24. 33-49 (S², p. 1507). RETURN TO JERUSALEM.
 (Alternation.)
 S² | A | 33. The eleven and others.
 | B | 34, 35. The Lord. His doings. Reported.
 A | 36-. The eleven. The Lord in the midst.
 | B | -36-49. The Lord. His words.

34 Saying: i. e. the eleven and those with them,
 being the speakers.
 The Lord. Ap. 98. VI. i. a. 3. A.
 is risen = has risen. Gr. *egeirō*. Ap. 178. I. 4.
 hath appeared. Gr. *optomai*. Ap. 106. I. vi.

35 told = related. was known = became known. Ap. 132. I. ii. breaking, &c. = the breaking of the bread.

24. -36-49 [For Structure see next page].

37 seen. Gr. *theōreō*. Ap. 133. I. 11. spirit. Gr. *pneuma*. Ap. 101. II. 11.

F i 38 And He said unto them, "Why are ye
A.D. 29 troubled? and why do °thoughts arise ⁴in
 your hearts?
k 39 °Behold My hands and My feet, that it is
 I Myself: handle Me, and °see; for a ³⁷spirit
 hath ³not flesh and bones, as ye ³⁷see Me
 have."
 40 And when He had thus spoken, He shewed
 them *His* hands and *His* feet.
E 41 And while they yet believed not °for joy,
 and °wondered,
F i He said unto them, "Have ye here °any
 °meat?"
k 42 And they gave Him a piece of a °broiled
 fish, and °of an °honeycomb.
 43 And He took *it*, and did eat before them.
D G I 44 And He said unto them, "These *are* the
 °words which I spake ⁵unto you, while I was
 yet ¹with you,
m that all things °must be fulfilled, which °were
 written ⁴in °the Law of ²⁷Moses, and *in*
 the Prophets, and *in* the Psalms, concerning
 °Me."
H 45 Then °opened He their understanding,
 that they might understand the Scriptures,
G m 46 And said unto them, "Thus it is ⁴⁴written,
 and thus it behoved ²⁶Christ to suffer, and to
 °rise °from °the dead °the third day:
l 47 And that °repentance and °remission of
 °sins should be °preached °in His name
 °among all °nations, °beginning °at Jerusalem.
H 48 And ye are °witnesses of these things.
C 49 And, ⁴behold, I °send °the promise of
 My Father °upon you:
D but tarry ye ⁴in the city of Jerusalem, until ye
 be endued with °power ⁴⁶from on high."
J 50 And °He led them out °as far as ⁵to
 °Bethany,
K n and He lifted up His hands, and blessed them.
o 51 ⁴And it came to pass, °while He blessed
 them,
K o He °was parted ²from them, and carried up
⁷into °heaven.
n 52 And they °worshipped Him,
J and returned ⁵to Jerusalem ²⁹with great joy:
 53 And were continually ⁴in the °temple,
 praising and blessing ¹⁹God. Amen.

24. -36-49 (B, p. 1508). 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.
 | **D** | -49. Command.
24. -36-43 (C, above). PROOF. AS TO THE
 PAST. (Alternations.)
C | **E** | -36, 37. Feelings. Terror and fright.
 | **F** | **i** | 38. Question. "Why?"
 | | **k** | 39, 40. The Lord's answer.
E | 41-. Feelings. Joy and wonder.
 | **F** | **i** | -41. Question. "Have ye?", &c.
 | | **k** | 42, 43. Their answer.
38 thoughts = reasonings.
39 Behold. Gr. pl. of *ide*. Ap. 133. I. 3.
 see. Same as "behold".
41 for = from. Gr. *apo*. Ap. 104. iv.
 wondered = were wondering. any = anything.
 meat = eatable. Gr. *br̄simos*. Occurs only here.
42 broiled. Gr. *optos*. Occurs only here.
 of = from. Gr. *apo*. Ap. 104. iv.
 honeycomb. Common fare. Most texts omit from
 "and" to end of verse.
24. 44-48 (D, above). INSTRUCTION.
 (Alternation and Introversion.)
D | **G** | **l** | 44-. Words. Past.
 | | **m** | -44. To be fulfilled.
 | | **H** | 45. The Scripture understood.
G | | **m** | 46. Fulfilled.
 | | **l** | 47. Words. Present.
 | | | **H** | 48. The Scriptures testified.
44 words. Pl. of *logos*. See note on Mark 9. 32.
 must. Same as "ought" (v. 26). Cp. Acts 17. 3.
 were written = have been (and stand) written. Cp.
 vv. 26, 27.
 the Law, &c. These are the three great divisions of
 the Hebrew Bible. See Ap. 1 and note on Matt. 5. 17.
 Me. Christ is the one great subject of the whole
 Bible. Cp. Is. 40. 7. John 5. 39. Acts 17. 3. 1 John 5. 20.
45 opened, &c. For this important truth, see Matt.
 11. 27; 13. 11; 16. 17. John 16. 13. Acts 16. 14. 1 Cor.
 2. 14. Cp. Ps. 119. 18. **46** rise. Ap. 178. I. 1.
 from = out from among. Gr. *ek*. Ap. 104. vii.
 the dead. Ap. 139. 3. See note on Matt. 17. 9.
 the third day. See Ap. 148 and 156.
47 repentance. Ap. 111. II. 1.
 remission of sins. The new Covenant having been
 made, this could now be proclaimed. Cp. 1. 17. Acts
 2. 38; 3. 19; 10. 43; 13. 38, 39. Heb. 9. 22.
 sins. Gr. *hamartia*. Ap. 128. I. ii. 1.
 preached = proclaimed. Ap. 121. 1.
 in = on (the strength, or foundation of). Gr. *epi*.
 Ap. 104. ix. 2. among = to. Gr. *eis*. Ap. 104. vi.
 nations = the nations.
 beginning at Jerusalem. Cp. Isa. 2. 3. Mic. 4. 2.
 at = from. Gr. *apo*. Ap. 104. iv. Cp. Acts 1. 8. This
 was done by Peter (Acts 1-12).
48 witnesses = witness-bearers. Cp. Acts 1. 8; 2. 32;
 3. 15; 4. 33; 5. 30-32, &c.

49 send. Gr. *apostellō*, but T Tr. A WH R read *exapostellō*, send out or forth. Ap. 174. 1. 2. the
 promise: i. e. the gift of *pneuma hagion*. According to Joel 2. 28 (Acts 2. 17, 18). See Isa. 44. 3. Ezek. 36. 26.
 upon. Gr. *epi*. Ap. 104. ix. 3. power from on high. This defines the meaning of *pneuma hagion*,
 which is synonymous with it. See Acts 1. 4, 5.

24. 50-53 (A, p. 1427). POST MINISTERIAL. (Introversions.)

A | **J** | 50-. Led out to Bethany.
 | **K** | **n** | -50. His blessing them.
 | | **o** | 51-. He is separated.
K | | **o** | -51. He is carried up.
 | | **n** | 52-. Their worship of Him.
J | 52, 53. Return to Jerusalem.

50 He led, &c. At the end of the forty days (Acts 1. 3-12). as far as to. Until they were at,
 or opposite to. Bethany. Now *el 'Azariyeh*. **51** while: i. e. in (Gr. *en*) the act, &c. was
 parted = stood apart. heaven. Sing. See note on Matt. 6. 9, 10. **52** worshipped =
 having worshipped. Ap. 137. 1. **53** temple = the Temple courts. See note on Matt. 23. 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.*)

B² | **A** | 1. 1-28. THE FORERUNNER.

B | 1. 29-34. THE BAPTISM: WITH WATER.

C |	D | 1. 35-4. 64. THE KINGDOM	} PROCLAIMED.	} THE FOURFOLD MINISTRY OF THE LORD.
	E | 5. 1-6. 71. THE KING		
	E | 7. 1-11. 64-. THE KING	} REJECTED.	
	D | 11. -54-18. 1. THE KINGDOM		

B | 18. 2-20. 31. THE BAPTISM: OF SUFFERING (DEATH, BURIAL, AND RESURRECTION).

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 149), 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 signification.

In John it is the Person of the Lord that is presented, rather than His offices; and His ministry is mainly in Jerusalem and Judæa rather than in Galilee.

Hence the Lord's visits to the Feasts find a special place (2. 13-3. 21; 5. 1; 7. 10; 10. 22; 11. 55, &c.); while His ministry in Galilee is constantly assumed, rather than described (6. 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. 3, 14, 33, 34, 49; 3. 13, 14; 5. 23, 26; 6. 51, 62; 8. 58; 13. 33, &c. 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 this 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.

The characteristic words are :—	The number of their occurrences.			
	MATT.	MARK	LUKE	JOHN
abide = <i>menō</i> ¹	3	2	7	41
believe = <i>pisteuō</i> . Ap. 150.	11	15	9	99
the Father = <i>ho Patēr</i> (used of God). Ap. 98. III	44	5	17	121
My Father. Used by the Lord ²	14	—	4	85
finish = <i>teleiōō</i>	—	—	2	19
flesh = <i>sarx</i>	5	4	2	13
glory = <i>doxa</i>	8	3	13	19
glorify = <i>doxazō</i>	4	1	9	23
Jews = <i>Ioudaioi</i> (including Mark 1. 5 and John 3. 22)	5	7	5	71
judge = <i>krinō</i>	6	—	6	19
know = <i>oida</i> . See Ap. 132. I. i	18	13	14	61
know = <i>ginōskō</i> . See Ap. 132. I. ii	20	13	28	56
lay down His life	—	—	—	6
light = <i>phōs</i> . See Ap. 130. 1	7	1	6	23
life = <i>zōē</i> . See Ap. 170	7	4	6	36
life (give life to) = <i>zōopoieō</i>	—	—	—	3
live = <i>zaō</i> . See Ap. 170	6	3	8	17
love (Noun) = <i>agapē</i> . See Ap. 135. II. 1	1	—	1	7
love (Verb) = <i>agapaō</i> . See Ap. 135. I. 1	7	5	13	37
love (Verb) = <i>phileō</i> . Ap. 135. I. 2	5	1	2	13
parable = <i>paroimía</i>	—	—	—	4
send = <i>pempō</i> . See Ap. 174. 4	4	1	10	33
sign = <i>sēmeion</i>	13	7	11	17
true (Adj.) = <i>alēthēs</i> (faithful). Ap. 175. 1	1	1	—	13
true (Adj.) = <i>alēthinos</i> (genuine). Ap. 175. 2	—	—	1	8
truth = <i>alētheia</i>	1	3	3	25
truly = <i>alēthōs</i>	3	2	3	10
Verily, verily = <i>Amēn, amēn</i> ³	—	—	—	25
witness (bear) = <i>martureō</i> ⁴	1	—	2	33
witness = <i>marturia</i>	—	3	1	14
works = pl. of <i>ergon</i>	5	2	2	27
world = <i>kosmos</i> . See Ap. 129. 1	9	3	3	79

It is not only the use of certain words that characterizes this special presentation of the Lord, but the absence of others is 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 praying⁵ 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, 42, 44); also on the part of a *servant*, in respect of His assumed subjection (Mark 1. 35; 6. 46; 14. 32, 35, 39); 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. 41, 44, 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 once is He so presented in John's Gospel.⁵ And the reason is obvious. Moreover, He "lays down" His life: no one takes it from Him. This occ. only in John.⁶

¹ *Menō* is rendered (in John): "abide," 22 times; "dwell," 5; "remain," 5; "continue," 3; "endure," 1; "abide still," 1; "tarry," 3; "be present," once. In John's Epistles it occ. 26 times: 67 times in all.

² See John 2. 16; 5. 17, 43; 6. 32, 65; 8. 19, 19, 28, 38, 49, 54; 10. 17, 18, 25, 29, 29, 32, 37; 14. 2, 7, 12, 20, 21, 23, 28; 1. 1, 8, 10, 15, 23, 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 *huios* of believers (Rom. 8. 14, 19. Gal. 4. 7). But he uses *teknon* also (Rom. 8. 16, 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 5. 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. 45; 5. 39, 46); *by the works* (5. 17, 36; 10. 25; 14. 11; 15. 24); *by the Forerunner* (1. 7; 5. 33, 35); *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, 9, 15, 20; but the Greek word is different. It is *erōtaō*=to ask (Ap. 134. I. 3), and implies familiarity if not equality. It is not *proseuchomai* (Ap. 134. I. 2), as in the other Gospels. The same is true of *proseuchē*, prayer (Ap. 134. II. 2).

⁶ See note on 10. 11.

THE GOSPEL

ACCORDING TO

JOHN

A 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.

D¹ E¹

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.

B¹ G¹

6 °There was a °man °sent °from °God, whose name was °John.

H¹

A. D. 26

7 °The same came °for a witness, °to bear °witness °of °the Light, °that °all men °through °him might °believe.

8 °He was °not °that Light, but °was sent °to bear witness °of °that Light.

1. 1-28 (A, p. 1510). THE FORERUNNER.
(Repeated Alternation and Introversion.)

A	A ¹	C ¹	1-3. God.	D ¹	E ¹	4. Life.	F ¹	5. Reception.	B ¹	G ¹	6. Mission.	H ¹	7, 8. Witness.	THE WORD.
A ²	D ²	E ²	9. Light.	F ²	10-13. Reception.	C ²	14. Man.	B ²	H ²	15-. Witness.	G ²	-15. Mission.	THE WORD.	JOHN BAPTIST.
A ³	D ³	E ³	16-. Fullness.	F ³	-16, 17. Reception.	C ³	18. Revealer of the Father.	B ³	G ³	19-. Mission.	H ³	-19-28. Record.	THE WORD.	JOHN BAPTIST.

1 In the beginning. Gr. *en* (Ap. 104. viii) *archē*. Occ. four times in the N.T. (Cp. Gen. 1. 1). The context will always supply the dependent word (where it is not expressed). Here, and in v. 2, supply "[of the *aions* =

ages"]; for the *Logos* then "was", and the *aions* were prepared by Him (Heb. 1. 2; 11. 3). In Acts 11. 15 supply "[of our ministry" (2. 4)]. In Phil. 4. 15 supply "[the proclamation of] the Gospel". For the combination of *archē*, with other prepositions, see notes on John 6. 64 ("ex *archēs*"); on John 8. 44 ("ap' *archēs*"); on Heb. 1. 10 ("kat' *archas*"). 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. Cp. 8. 58. Not the same "was" as in v. 14. the Word. Gr. *Logos*. As the spoken word reveals the invisible thought, so the Living Word reveals the invisible God. Cp. v. 18. and. Note the Fig. *Polysyndeton*. Ap. 6. with. Gr. *pros*. Ap. 104. xv. 3. Implying personal presence and relation. Cp. v. 18. God. With the Art. = the revealed God of the Bible. Ap. 98. I. i. 1. the Word was God. This is correct. The Art. designates "the Word" 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. by = through. Gr. *dia*. Ap. 104. v. 1. As in Rom. 11. 36. Col. 1. 16. Heb. 1. 2. and without, &c. Note the Fig. *Pleonasm*. 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*. Ap. 105. I. was made = hath come into being. **4** life. Gr. *zōē*. Ap. 170. 1: i. e. the fountain of life. Hence 1 John 5. 11, 12, and Ps. 36. 9: manifested (1. 4); obtained (3. 16); possessed (4. 14); sustained (6. 35); 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. Cp. 8. 12. Gr. *phōs*. Ap. 130. 1. A characteristic word of this Gospel. See note on p. 1511. men. Gr. pl. of *anthrōpos*. Ap. 123. 1. **5** shineth. Gr. *phainō*. Ap. 106. I. i. darkness = the darkness. Pre-supposing the Fall. Gen. 3. 19. comprehended it. This is direct from the Vulgate. The Gr. *katalambanō* is so rendered only here. It means, overcame or overpowered Him not. See 1 Thess. 5. 4 (overtake). Mark 9. 18. John 8. 3, 4 (take); 12. 35 (come upon hostilely). it. Referring grammatically to *phōs*, the light (neuter); but logically to the Word. Quoted by Tatian (A. D. 150-170), *Orat. ad Graecos*, xiii. Note the Fig. *Parechēsis* (Ap. 6) in the Aramaic (not in the Greek or English), "darkness comprehended". Aram. *k'bel k'bel*. not. Gr. *ou*. Ap. 105. I. **6** There was = There arose. Not the same word as in v. 1. sent. Cp. Mal. 3. 1. Gr. *apostellō* (Ap. 174. 1), whence we have our "Apostle" = one sent. John not only came, but was "sent". from = from beside. Gr. *para*. Ap. 104. xii. 1. Not "by", but from. Cp. 15. 26. God. No Art. Cp. v. -1. Ap. 98. I. i. 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. *eis*. Ap. 104. vi. Not the same word as in v. 16. to bear witness = in order that (Gr. *hina*) he might bear witness. Gr. *martureō*, a characteristic word of this Gospel. See note on p. 1511. witness. Gr. *marturia*, a characteristic word of this Gospel. of = concerning. Gr. *peri*. Ap. 104. xiii. 1. that = in order that. Gr. *hina*. Often found in John. all: i. e. all, without distinction. through. Gr. *dia*. Ap. 104. v. 1. him. John the Baptist. Cp. 5. 33. Acts 10. 37; 13. 24. believe. See Ap. 150. I. 1. i. A characteristic word of this Gospel. See note on p. 1511. **8** He = That one. Cp. 2. 21. that Light = the Light. Cp. 9. 5; 12. 35. was sent. Supply "came" from v. 7.

A² D² E²
A. D. 26

9 °That¹ was the °true °Light, Which lighteth °every man that cometh °into the °world.

F²

10 He was¹ in the °world, and the °world °was made³ by Him, and the °world °knew Him °not.

11 °He came °unto °His own, and °His own °received Him °not.

12 But °as many as °received Him, to them gave He °power to become °the sons of °God, even to them that °believe °on °His name:

13 °Which were °born, °not °of °blood, °nor °of the °will of the °flesh, °nor of the °will of °man, but of °God.

C²

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.

B² H²

15 John °bare witness °of Him, and °cried, saying,

G²

“This °was He of Whom I spake, He That cometh °after me °is preferred before me: °for He °was °before me.”

A³ D³ E³

16 °And °of His °fulness

F³

have °all we received, and °grace °for grace.

17 °For the law was given °by °Moses, but °grace and °truth came °by °Jesus Christ.

9 That, &c. Render: [He] was the true (or very) Light, that which, coming into the world, lighteneth 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; 9. 39; 11. 27; 12. 46; 16. 28; 18. 37. Note esp. 3. 19 and 12. 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. *alēthinos*. Ap. 175. 2. A characteristic word of this Gospel. See note on p. 1511.

every man: i. e. without distinction, as the sun shines on all (Matt. 5. 45, &c.). Gr. *panta anthrōpon*. 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. Cp. Gen. 12. 3. Rom. 15. 8-12. into. Gr. *eis*. Ap. 104. vi.

world. Gr. *kosmos*. Ap. 129. 1. A characteristic word in this Gospel. See note on p. 1511.

10 was made=came into being. knew. Gr. *ginōskō*. Ap. 132. I. ii. One of the characteristic words of this Gospel. See p. 1511.

11 He came. Denoting the definite historical fact. unto. Gr. *eis*. Ap. 104. vi.

His own. Neut. pl.: i. e. His own things, or possessions. Supply *klēmata* (possessions), as in Matt. 19. 22. Cp. Matt. 21. 33-41. What these “possessions” were must be supplied from Matt. 1. 1, viz. the land of Abraham, and the throne of David.

His own. Masc. pl.: i. e. His own People (Israel). received=received (to themselves).

12 as many as: v. 9 is collective; v. 12 is individual. received=accepted (from a giver). Not the same

word as in v. 11. power=authority. Ap. 172. 5. the sons=children. Gr. pl. of *teknon*. Not “sons”. In John the word *huios*=son, is mostly reserved for the Lord Himself. See note 2, p. 1511. In John *teknon* occ. only here, 8. 39, and 11. 52. Ap. 108. i. Paul uses both “children” and “sons,” of believers, but John uses the former only. See note 2 on p. 1511. believe=[are] believing. Ap. 150. I. 1.

v. (i). See note on v. 7. on. Gr. *eis*. Ap. 104. vi. His name: i. e. Himself. See note on Ps. 20. 1. 13 Which=Who: i. e. those who believe on His name. But antecedent to any ancient MSS., Irenaeus (A. D. 178), Tertullian (A. D. 208), Augustine (A. D. 395), and other Fathers, read “Who was begotten” (Sing., not Pl.). The “*hos*” (=Who) agreeing with “*autou*” (His name. Gr. *onoma autou*, name of Him). Verse 14 goes on to speak of the incarnation of Him Who was not begotten by human generation. The Latin Codex *Veronensis* (before Jerome's Vulgate) reads, “*Qui . . . natus est*”. Tertullian (*De carne Christi*, c. 19) says that “believers” could not be intended in this verse, “since all who believe are born of blood”, &c. He ascribes the reading of the Received text to the artifice of the Valentinian Gnostics of the second and third cents.). See *Encycl. Brit.*, eleventh (Camb.) edn., vol. 27, pp. 852-7.

born=begotten. See note on Matt. 1. 2, and Ap. 179. blood. It is pl. (bloods) for emphasis, acc. to Heb. idiom, as in 2 Sam. 16. 7, 8. Ps. 26. 9. nor=nor yet. Gr. *oude*. will. Gr. *thelēma*. Ap. 102. 2. flesh.

A characteristic word of this Gospel. See p. 1511. man. Gr. *anēr*. Ap. 123. 2. 14 And, &c. Continuing v. 13, and showing that v. 13 also relates to the Word. was made=became, as in v. 3. flesh. See note on v. 13. The new mode of His being. Put by Fig. *Synecdochē* (of the Part), Ap. 6, for His humanity. dwelt=tabernacled. Occ. only here, Rev. 7. 15; 12. 12; 13. 6; 21. 3. See Ap. 179. among. Gr. *en*.

Ap. 104. viii. 2. and we, &c. For other similar parenthetical remarks characteristic of this Gospel, see vv. 38, 41, 42, 44; 2. 9; 4. 8, 9, 44, 45; 5. 2; 6. 10, 23; 7. 2, 39, 50; 9. 7; 11. 2; 19. 31; 21. 7, 8. beheld. Gr. *theaomai*. Ap. 133. I. 12. Not the same word as in vv. 29, 36, 42, 47. Cp. Luke 9. 32. 2 Pet. 1. 16. 1 John 1. 1; 4. 14. glory. The Shekinah. See Luke 9. 32. 2 Pet. 1. 17. Gr. *doxa*. One of the characteristic words of this Gospel.

the only begotten=an only begotten [Son]. As applied to Christ it occ. only here, v. 18; 3. 16, 18. 1 John 4. 9. But it is used of an earthly relationship in Luke 7. 12; 8. 42; 9. 38. Heb. 11. 17. Sept. for “only One”, Ps. 25. 16. See note there. of=from beside: i. e. (sent) from beside. Gr. *para*. Ap. 104. xii. 1. Not the same word as in vv. 13, 15, 16, 22, 34, 35, 40, 44, 47.

Father. See Ap. 98. III. A characteristic word of this Gospel. Occ. 121 times. full=abounding in. grace and truth. A Hebraism for the sum of Divine revelation. Heb. *chesed v'emet*. See Gen. 24. 27; 32. 10. Ex. 34. 6. Ps. 40. 10, 11; 61. 7. truth. A characteristic word of this Gospel.

15 cried=hath cried aloud. was. As in v. 1. after me. In the order of ministry. is preferred before me=had being before me (as to time). for=because. before me=first: i. e. (already) before me. 16 And. The texts read “For”, but not the Syr. fulness. Gr. *plērōma*. all we. The Evangelist speaks here, not the Baptist.

grace for grace=grace in place of grace; new grace, continuous, and unintermitted. Ever fresh grace according to the need. for=over against. Gr. *anti*. Ap. 104. ii.

17 Moses. The first of 13 occ. in John (1. 17, 45; 3. 14; 5. 45, 46; 6. 32; 7. 19, 22, 23; 8. 5; 9. 28, 29). grace and truth. In the days of Moses there was grace (Ex. 34. 6, 7), and the law itself was an exhibition of truth; but when Jesus Christ came, He was Himself the Truth, i. e. the very personification of truth (14. 6), and His life and death were the supreme manifestation of grace. Jesus Christ.

See Ap. 98. XI.

C³ 18 No man ° hath seen ° God at any time; ° the
 A.D. 26 only begotten Son, ° Which is ° in the ° bosom
 ° of the Father, ° ḥe ° hath declared Him.

B³ G³ 19 And this is the ° record of John,
 H³ J when ° the Jews ° sent priests and Levites ° from
 Jerusalem to ° ask him, "Who art thou?"
 20 And he confessed, ° and ° denied ° not; ° but
 confessed, "I am ° not ° the Christ."

21 And they ° asked him, ° "What then? Art
 thou ° Elias?" And he saith, "I am ° not."
 "Art thou ° that prophet?" And he answered,
 ° "No."

22 Then said they unto him, "Who art thou ?
 ° that we may give an answer to them that ° sent
 us. What sayest thou ° of thyself?"

23 He said, ° "I am the voice of one crying
 ° in the wilderness, 'Make straight the way of
 ° the LORD,' as said the prophet ° Esaias."

K 24 And they which ° were ° sent were ° 13 of the
 ° Pharisees.

J 25 And they ° asked him, and said unto him,
 "Why ° baptizest thou then, ° if thou be ° not
 ° that Christ, nor ° Elias, neither ° that pro-
 phet?"

26 John answered them, saying, "I ° baptize
 with water: but there standeth One among
 you, Whom ḡe ° know ° not;

27 ḥe it is, Who coming ° after me ° is pre-
 ferred before me, ° Whose ° shoe's ° latchet I
 am ° not worthy to unloose."

K 28 These things were done ° in ° Bethabara
 beyond Jordan, where John was ° baptizing.

B L¹ 29 The next day John ° seeth ° Jesus coming
 ° unto him, and saith, ° "Behold ° the ° Lamb
 ° of ° God, Which ° taketh away the ° sin of the
 ° world.

30 This is He ° of Whom ° I said, After me
 cometh a ° Man Which is preferred before me :
 ° for He was before me.

M a 31 And I ° knew Him ° not :

b but ° that He should be ° made manifest to
 Israel,

c ° therefore am I come ° baptizing with water."

shoe's latchet = the thong of whose sandal.
 dim. of *lags*, from Lat. *laqueus*.

28 Bethabara. All the texts read *Bethania* (with the Syr.).
 Identified by Conder and Wilson with *Makht-Ababarah*, near Jericho. Not uncommon then or now for
 two or more places to have the same name. See on 11. 3.

1. 29-34 (B, p. 1510). BAPTISM: WITH WATER. (Repeated and Extended Alternations.)

B L¹ | 29, 30. John's witness. "The Lamb of God".
 M | a | 31-. "I knew Him not".
 b | -31-. John's baptism. Purpose stated.
 c | -31. Nature of it. "Water".
 L² | 32. John's witness. "The Spirit".
 M | a | 33-. "I knew Him not".
 b | -33-. Christ's baptism. Sign given.
 c | -33. Nature of it. "Spirit".
 L³ | 34. John's witness. "The Son of God".

29 seeth. Gr. *blepō*. Ap. 133. I. 5. Jesus. Ap. 98. X. unto. Gr. *pros*. Ap. 104. xv. 8.
 Behold. Gr. *ide*. Ap. 133. I. 3. Sing Addressed to the whole company. the Lamb of God. Re-
 ferring to "the Lamb" spoken of in Isa. 53. 7, with possible reference to the approaching Passover. This
 was the title of our Lord for that dispensation. Lamb. Gr. *amnos*. Occurs only here, v. 36; Acts 8. 32;
 1 Pet. 1. 19. See 21. 15, where it is *arnion*, which occurs in Revelation twenty-eight times of the Lord, once
 of the false prophet (13. 11). of = provided by. See Gen. 22. 8 and Ap. 17. 2. taketh away = taketh [on
 Himself to bear] away. Gr. *airō*. Cp. Matt. 4. 6 (first occ.). sin. Sing. Ap. 128. I. ij. 1. 30 of. All
 the texts read *huper* (Ap. 104. xvii. 1), instead of *peri* (xiii. 1). I said. See vv. 15, 27. 31 made
 manifest. Gr. *phanerōō*. Ap. 106. I. v. therefore = on account of this. Gr. *dia* (Ap. 104. v. 1). The
 purpose should be well noted. Cp. Rom. 15. 8.

18 No man : i.e. no human eye. Gr. *oudeis*. Com-
 pound of *ou*. Ap. 105. I.

hath seen. Gr. *horaō*. Ap. 133. 8.
 the only begotten Son. Lm. Tr. VH. Rm., with
 the Syr., read "God (i.e. Christ) only begotten". The
 readings vary between TC and OC.

Which is = He Who is: like "was" in v. 1.
 in = into. Gr. *eis*. Ap. 104. vi. This expresses a con-
 tinued relationship.

bosom. Fig. *Anthropopatheta*. Ap. 6. Cp. 13. 23;
 21. 20. ḥe = That One.

hath declared = revealed. Gr. *exēgeomai* = to lead
 the way, make known by expounding. Hence Eng.
 "exegesis". Only here, Luke 24. 35. Acts 10. 8; 15.
 12, 14; 21. 19.

1. -19-28 (H³, p. 1512). JOHN'S RECORD.
 (Alternation.)

H³ | J | -19-23. Inquiries and Answers. "Who?"
 K | 24. Evangelist's parenthesis.
 J | 25-27. Inquiries and Answers. "Why?"
 K | 28. Evangelist's parenthesis.

19 record = witness. Gr. *marturia*. See note on v. 7.
 the Jews. A characteristic expression of this Gospel
 see note on p. 1511), pointing to the consequences of their
 rejection of Messiah, when they would be *Lo Ammī*
 (= not My People): no longer regarded as "Israel",
 but as "Jews", the name given them by Gentiles.
 sent = deputed. Ap. 174. 1.

from = out of. Gr. *ek*. Ap. 104. vii.

ask. Gr. *erōtāō*. Ap. 134. 3.

20 and denied not. Fig. *Pleonasm* (Ap. 6), for
 emphasis.

denied. Gr. *arneomai*. In John only here, and 18. 25, 27.
 but = and. the Christ = the Messiah. Ap. 98. IX.

21 What then? = What then [are we to say]?

Elias = Elijah. Referring to Mal. 4. 5.
 that prophet = the prophet. Referring to Deut. 18. 18.
 Cp. Acts 3. 22, 23.

No. Gr. *ou*. Ap. 105. I.

22 sent. Gr. *pempō*. See Ap. 174. 4. A character-
 istic word in this Gospel. See note on p. 1511.

23 I am, &c. Quoting from Isa. 40. 3. See Ap. 107.
 the = a. the LORD. Ap. 98. VI. i. a. 1. B. a.
 Esaias = Isaiah. The first of four occ. of his name in
 John; and this from the latter part of Isaiah, which
 modern critics say Isaiah did not write. But see the
 Structure, p. 930, and Ap. 79. I.

24 were = had been. Pharisees. Ap. 120. II.

25 baptizest . . . ? See Ap. 115. I. i. They expected
 baptism, from Ezek. 36. 25. if. Ap. 118. 2. a.

26 baptize with. Ap. 115. I. iii. 1. a.

know. Gr. *oida*. Ap. 132. I. i. A character-
 istic word of this Gospel. See p. 1511.

27 Whose

latchet = a little lace, or thong. O.Fr. *lacet*, a lace;

L² 32 And John °bare record, saying, "I °saw
 A.D. 26 °the Spirit descending¹⁹ from °heaven °like
 a dove, and it °abode °upon Him.

M a 33 And ∫²⁶ knew Him °not:
 b 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,
 c the same is He Which °baptizeth with °the
 Holy Ghost."

L³ 34 And °∫ saw, and °bare record that This
 is °the Son °of God."

DNP¹Qd¹ 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 °speak,
 and they followed °Jesus.
 38 Then °Jesus °turned, and °saw them fol-
 lowing, and saith unto them, "What seek
 ye?" They said unto Him, °"Rabbi," (which
 is to say, being °interpreted, °Master,) "where
 °dwestest 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.

e¹ 40 One °of the °two which °heard John
 speak, and followed Him, was °Andrew, °Simon
 Peter's brother.

d² 41 °∫e °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 °Jesus °beheld him, He said, "Thou art
 Simon the son of °Jona:
 R thou shalt be called °Cephas," (which is by
 °interpretation, °A stone.)

Q d³ 43 °The day following °Jesus °would go
 forth °into °Galilee, and findeth °Philip, and
 saith unto him, "Follow Me."

e² 44 (Now °Philip was °of Bethsaida, °the city
 of °Andrew and Peter,)

d⁴ 45 °Philip findeth °Nathanael, and saith unto
 him, "We have found Him, of Whom °Moses
 °in the °Law, and the Prophets, °did write, °Jesus
 of °Nazareth, °the son of Joseph."
 46 And °Nathanael said unto him, °"Can
 there any good thing come °out of °Naza-
 reth?" °Philip saith unto him, "Come and
 °see."

32 bare record = bare witness. Cp. v. 19, and see note
 on 1. 7.
 saw = have beheld. Gr. *theomai*. Ap. 133. I. 12.
 the Spirit. See Ap. 101. II. 3.
 heaven. Sing., without Art. See note on Matt. 6.
 9, 10. like = as it were.
 abode. One of the characteristic words of John's
 Gospel and Epistles. See list and note 1 on page 1511.
 upon. Gr. *epi*. Ap. 104. ix. 3.
 33 see. Gr. *eidon*. Ap. 133. I. 1.
 remaining. Gr. *menō*, v. 32.
 on = upon, as in v. 32.
 the Holy Ghost = holy spirit. Gr. *pneuma hagion*.
 No articles. See Ap. 101. II. 14.
 34 ∫ saw = I have seen. Gr. *horaō*. Ap. 133. I. 8.
 bare record = have borne witness.
 the Son of God. Ap. 98. XV.

1. 35-4. 54 (D, p. 1510). THE FIRST PERIOD OF
 THE LORD'S MINISTRY. SUBJECT: THE PRO-
 CLAMATION OF THE KINGDOM. (*Introversions*.)

D | N | 1. 35-2. 12. Galilee.
 O | 2. 13-3. 21. Jerusalem.
 O | 3. 22-4. 3-. Judea.
 N | 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 (P¹, above). THE FIRST CALL. MANI-
 FESTATION OF THE LORD'S GRACE.
 (*Alternations*.)

P¹ | Q | d¹ | 35-39. Call of Andrew. "The next day".
 e¹ | 40. Parenthetic explanation.
 d² | 41, 42-. Call of Simon.
 R | -42. Characteristic.
 Q | d³ | 43. 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.
 36 looking upon = having fixed his gaze on. Gr.
emblepō. Ap. 133. I. 7. Occurs in John only here, and
 v. 42.
 walked = was walking about.
 37 speak = speaking. Gr. *laleō*.
 38 turned, and = having turned.
 Rabbi. Ap. 98. XIV. vii.
 interpreted. Gr. *hermēneuō*. Occ. only here, v. 42; 9. 7.
 Heb. 7. 2. Master = Teacher. Ap. 98. XIV. v. 1.
 dwellest = abidest. Gr. *menō*, as in v. 32.
 39 see. Gr. *eidon*. Ap. 133. I. 1, but all the texts
 read "Ye shall see". Gr. *horaō*. Ap. 133. I. 8 (a).
 with. Gr. *para*. Ap. 104. xii. 2.
 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. 6, 52; 11. 9; 19. 14. See Ap. 165).
 Andrew, Simon.
 first findeth. Andrew is the first to find his brother, and
 afterwards John finds his. The Latin Version (Cod. Vercellensis, Cent. 4) must have read Gr. *prōi* = early
 [in the morning]; not *prōtos*, as in the Rec. text. Not *primum* = first, as in the Vulgate. the Messiah =
 the Messiah. Ap. 98. VIII. Occurs only here, and 4. 25. 42 brought = led. Gr. *agō*. to.
 Gr. *pros*. Ap. 104. xv. 3. Jona. Aramaic for John. Ap. 94. III. 3. Cephas. Aramaic. Occurs
 only in 1 Cor. 1. 12; 3. 22; 9. 5; 15. 5. Gal. 2. 9. A stone = Peter = Gr. *Petros*. See note on Matt. 16. 18.
 43 The day following. The last of these four days of John's ministry. (Cp. vv. 19, 29, 35, 43.) would =
 desired to. Gr. *thelō*. Ap. 102. 1. Galilee. See Ap. 169. Philip. Ap. 141. 44 of = from.
 Gr. *apo*. Ap. 104. iv. the city. Gr. out of (Gr. *ek*. Ap. 104. vii) the city. 45 Nathanael = the gift
 of God. Heb. *Nethan^{el}*; as in Num. 1. 8. 1 Chron. 2. 14. Generally identified with Bartholomew (Aramaic.
 Ap. 94. III. 3). Law . . . Prophets. See notes on Luke 24. 44. did write = wrote. See Ap. 47.
 Nazareth. Ap. 169. the son of Joseph. The words are Philip's, and expressed the popular belief.
 Cp. Ap. 99. 46 Can there any, &c. Fig. *Paræmia*. out of. Gr. *ek*. Ap. 104. vii.

R
D. 26

47 ²⁹ Jesus ³³ saw ⁴⁵ Nathanael coming ⁴² to Him, and saith ⁷ of him, ²⁹ "Behold an ^o Israelite ^o indeed, ¹ in whom is ²¹ no guile!"

48 ⁴⁵ Nathanael saith unto Him, "Whence ¹⁰ knowest Thou me?" ²⁹ Jesus ^o answered and said unto him, ^o "Before that ⁴³ Philip called thee, when thou wast ^o under the fig tree, I ³³ saw thee."

49 ⁴⁵ Nathanael ⁴⁸ answered and saith unto Him, ³⁸ "Rabbi, ^{Thou} art ³⁴ the Son of God; ^{Thou} art ^o the King of Israel."

50 ²⁹ Jesus ⁴⁸ answered and said unto him, "Because I said unto thee, I ³³ saw thee ^o under the fig tree, ^o believest thou? thou shalt ^o see greater things than these."

51 And He saith unto him, ^o "Verily, verily, I say unto you, ^o Hereafter ye shall ⁵⁰ see ^o heaven open, and the angels of ¹ God ascending and descending ³² upon ^o the Son of man."

P² S

2 And ^o the third day there ^o was a ^o marriage ^o in ^o Cana of Galilee; and the mother of ^o Jesus ^o was there:

2 And both ¹ Jesus was ^o called and His ^o disciples, ^o to the ¹ marriage.

T f

3 And ^o when they wanted ^o wine, ^o the mother of ¹ Jesus saith ^o unto Him, "They have no ^o wine."

4 ¹ Jesus saith unto her, ^o "Woman, ^o what have I to do with thee? ^o Mine hour is not yet come."

g

5 His mother saith unto the ^o servants, ^o "Whatsoever He saith unto you, do *it*."

U

6 And there were set there ^o six ^o waterpots of stone, ^o after the manner of the purifying of ^o the Jews, containing two or three ^o firkins apiece.

T g

7 ¹ Jesus saith unto them, ^o "Fill the ^o waterpots ^o with water." And they filled them up to the brim.

8 And He saith unto them, ^o "Draw out now, and bear unto the ^o governor of the feast." And they bare *it*.

f

9 When the ^o ruler of the feast had tasted the water that ^o was made ³ wine, and ^o knew ^o not whence it was: ^o (but the ⁵ servants which ^o drew the water ^o knew;) the ⁸ governor of the feast called the bridegroom,

10 And saith unto him, ^o "Every ^o man at the beginning doth set forth good ³ wine; and when men have ^o well drunk, then that which is ^o worse: *but* thou hast kept the good wine until now."

4 Woman. Quite a respectful form of address. Not as in Eng. In Greek authors = Madam. what, &c. A Hebraism (2 Sam. 16. 10).

v. 11. A characteristic expression in this Gospel. See note on 7. 6. ⁵ servants = free servants. Gr. *diakonoi*. Cp. Matt. 20. 26. Mark 9. 35.

6 six waterpots. See Ap. 176. waterpots = jars. Occ. only here, v. 7, and 4. 28. after the manner, &c. Proportioned to the number of the guests. after = according to. Gr. *kata*. Ap. 104. x. 2. the Jews. See note on 1. 19. firkins. See Ap. 51. III. 3. (6).

7 Fill. The first sign. Note "Cast", 21. 6, and see the Structure in Ap. 176. with. Gr. idiom. See note ¹, on Ap. 101. II. 14.

8 Draw out. Gr. *antleō*. Occ. only here, v. 9; 4. 7, 15. 9 ruler, &c. Same word as "governor", &c. Occ. only here, and v. 9. See Gen. 24. 13, 20.

"governor", &c. was made = had become. knew. Gr. *oida*. Ap. 132. I. i. See note on 1. 26. Not the same word as in vv. 24, 25. not. Gr. *ou*. Ap. 105. I. but, &c. See note on "and we", &c., 1. 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. 15. 2. man. Gr. *anthrōpos*. Ap. 123. 1. well drunk = drunk freely. worse = inferior.

47 Israelite: i. e. not a "Jacob". See notes on Gen. 32. 28.

indeed = truly. Gr. *alēthōs*. Adv. of No. 1, Ap. 175.

48 answered and said. Heb. idiom. See Deut. 1. 41. Ap. 122. 3. Before. Gr. *pro*. Ap. 104. xiv. under. Gr. *hupo*. Ap. 104. xviii. 2.

49 the King of Israel. Thus proclaiming the Person of the Lord, in connexion with the Kingdom.

50 under = down beneath. Not the same word as in v. 48.

believest. Ap. 150. I. i. i. See 1. 7. see. Ap. 133. I. 8 (a).

51 Verily, verily. See note on Matt. 5. 18. In John always double. Fig. *Epizeuxis* (Ap. 6), for emphasis, twenty-five times (here, 3. 3, 5, 11; 5. 19, 24, 25; 6. 26, 32, 47, 53; 8. 34, 51, 58; 10. 1, 7; 12. 24; 13. 16, 20, 21, 38; 14. 12; 16. 20, 23; 21. 18). See note 3 on page 1511.

Hereafter = From henceforth. But omitted by all the texts (not the Syr.). It was conditional on the repentance of the nation, and will yet be seen.

heaven = the heaven. Sing., with Art. See note on Matt. 6. 9, 10.

the Son of man. The first occ. in John, Ap. 98. XVI and 99.

2. 1-12 (P², p. 1515). THE FIRST SIGN. MANIFESTATION OF THE LORD'S GLORY.

(Introversions.)

P² S | 1, 2. The Sign. Occasion.
T | f | 3, 4. Need. Manifested.
g | 5. Servants. Mary's direction.
U | 6. The vessels.
T | g | 7, 8. Servants. The Lord's command.
f | 9, 10. Need. Supplied.
S | 11, 12. The Sign. Explanation.

1 the third day. Of this first week: i. e. the third day after the last event (1. 43-51), i. e. the seventh day. Cp. the 1st (1. 19-28); 2nd (29-34); 3rd (1. 35-42); 4th (1. 43-51). In Genesis, after six days there comes a marriage.

was = took place. marriage = marriage feast, as in Matt. 22. 2, &c. Sometimes lasting a week.

in. Gr. *en*. Ap. 104. viii.

Cana of Galilee. Now *Kefr Kenna*, on the road from Nazareth to Tiberias. So called to distinguish it from Cana in Asher.

Jesus. Ap. 98. X. was there: i. e. was already there when the Lord arrived.

2 called = invited. disciples. Probably six in number: viz. Andrew, Simon, Philip, Nathanael (1. 40-51), with James and John (Mark 1. 16-20). See Ap. 141.

to. Gr. *eis*. Ap. 104. vi.

3 when, &c. = when wine failed. Quite a serious calamity.

wine. Gr. *oinos*. The only word for wine in the N.T. Sept. for Heb. *yayin*. Ap. 27. I. (Also for *Tirōsh* (Ap. 27. II) in Gen. 27. 28. Judg. 9. 13. Joel 1. 10).

the mother of Jesus. Never called Mary in this Gospel. She became John's "mother" (19. 26, 27).

unto. Gr. *pros*. Ap. 104. xv. 3.

Not as in Eng. In Greek authors = Madam.

Mine hour, &c. Marking a crisis, which is noted in v. 11. A characteristic expression in this Gospel. See note on 7. 6.

5 servants = free servants. Whatsoever, &c. Mary's last-recorded words.

after the manner, &c. Proportioned to the number of the guests. after = according to. Gr. *kata*. Ap. 104. x. 2. the Jews. See note on 1. 19. firkins. See Ap. 51. III. 3. (6).

7 Fill. The first sign. Note "Cast", 21. 6, and see the Structure in Ap. 176. with. Gr. idiom. See note ¹, on Ap. 101. II. 14.

8 Draw out. Gr. *antleō*. Occ. only here, v. 9; 4. 7, 15. 9 ruler, &c. Same word as "governor", &c. Occ. only here, and v. 9. See Gen. 24. 13, 20.

"governor", &c. was made = had become. knew. Gr. *oida*. Ap. 132. I. i. See note on 1. 26. Not the same word as in vv. 24, 25. not. Gr. *ou*. Ap. 105. I. but, &c. See note on "and we", &c., 1. 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. 15. 2. man. Gr. *anthrōpos*. Ap. 123. 1. well drunk = drunk freely. worse = inferior.

S
A. D. 26 11 This °beginning of °miracles did °Jesus
°in °Cana of 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.

O V 13 And °the Jews' °passover was at hand,
and °Jesus °went up °to Jerusalem,

W h 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 over-
threw the tables;

16 And said unto them that sold doves, "Take
these things hence; make °not °My °Father's
house an house of °merchandise."

i 17 And His disciples remembered that °it was
written, °"The zeal °of Thine house hath eaten
me up."

h 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.

i 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.

V 23 °Now when He was °in Jerusalem °at the
°passover, °in the feast °day, many °believed

11 beginning, &c. Our attention is thus called to
the order.

miracles=the signs. A characteristic word in this
Gospel. See p. 1511, and Ap. 176. 3.

manifested forth. See Ap. 106. I. v. Cp. 21. 1, 14.

His glory. This is the key to the signification of the
eight signs of this Gospel (Ap. 176). See note on 1. 14.

disciples believed, &c. Cp. vv. 17, 22. Four hundred
and fifty years since the Jews had seen a miracle. The
last was in Dan. 6.

believed on. See Ap. 150. I. 1. v (i). See note on 1. 7.

12 After. Gr. *meta*. Ap. 104. xi. 2.

down. True geographically. Cp. "up", v. 13.

Capernaum. Now *Tell Hâm*.

and. Note the Fig. *Polysyndeton*. Ap. 6.

continued. Gr. *menō*. See note on 1. 32, and p. 1511.

2. 13—3. 21 (O, p. 1515). JERUSALEM. (*Alternation*).

O | V | 2. 13. Passover at hand.

W | 2. 14—22. Event. Cleansing of the Temple.

V | 2. 23—25. Passover arrived.

W | 3. 1—21. Event. Colloquy with Nicodemus.

13. the Jews' passover. After the revival under
Ezra and Nehemiah corruption proceeded apace (see
notes on p. 1296), and the Lord found the nation as
described in Malachi. Hence, what were 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 1. 19.

passover. Gr. *pascha*, Aramaic. See Ap. 94. III. p. 135.
went up. Gr. *anabainō*, same word as "ascending",
1. 61. Cp. "down", v. 12.

2. 14—22 (W, above). EVENT. CLEANSING OF
THE TEMPLE. (*Alternation*).

W | h | 14—16. Driving out. Action.

i | 17. Disciples. Remembrance of Scripture.

h | 18—21. Driving out. Questioned.

i | 22. Disciples. Remembrance of Scripture.

14 temple. Gr. *hieron*. See note on Matt. 23. 16.
those. Denoting a class.

changers of money. Gr. pl. of *kermatistēs*. Occ. only
here.

15 made a scourge=plaited a whip. Occ. only here.
of=from. Gr. *ek*. Ap. 104. vii. Not the same word
as in vv. 21, 25.

small cords=rush-ropes. Gr. *schoinion*. Only here
and in Acts 27. 32.

drove . . . out=cast out. Not the same event as in
Matt. 21. 12, 13. Mark 11. 15, 16. Luke 19. 45, 46.

them all=all: i. e. the animals, both the sheep and
changers. Gr. *kollubistēs* (from *kollubos*, a small coin).

16 not. Gr. *mē*.

My Father's house. This was at the
beginning of His ministry. At the end He called it "your house" (Matt. 23. 38).

A characteristic expression in this gospel. Occ. thirty-five times. See p. 1511.

merchandise. Gr. *emporion*=market-place (not *emporion*, which = the traffic itself). On the later occasion the words naturally
differ. Cp. Matt. 22. 5.

17 it was written=it is (or standeth) written. Cp. 6. 31, 45; 8. 17; 10. 34;
12. 14. The zeal, &c. Quoted from Ps. 69. 9. See the rest of the verse in Rom. 15. 3, and
other parts of the Ps. in 15. 25 (v. 4); 19. 28 (v. 21). Rom. 11. 9, 10 (v. 22). Acts 1. 20 (v. 25). See Ap. 107.

of. Gen. of Relation. Ap. 17. 5. Cp. 3. 3.

18 answered . . . said. See note on Deut. 1. 41 and
Ap. 122. 3.

sign. Same as "miracle", v. 11. seeing, &c. Supply the *Ellipsis* (Ap. 6)=
"What sign shewest thou to us [that Thou art the Messiah], seeing that Thou doest these things?"

19 Destroy, &c. The Lord's enemies remembered His words, and perverted them: saying, "I will
destroy", &c. See Matt. 26. 61; Mark 14. 58. this. See on Matt. 16. 18. Temple. Gr. *naos*. See
note on Matt. 23. 16.

20 Forty and six years. Gr. *egēirō*. Ap. 178. 4.

21 But He spake, &c. Fig. Gr. *ekeinos*. Emph. in contrast
with "thou" in v. 20. See note on 1. 18.

spake = was speaking. Gr. *legō*. of = concerning.

Gr. *peri*. Ap. 104. xiii. 1. of = that is to say. Gen. of Apposition. Ap. 17. 4.

22 from =

out from. Gr. *ek*. Ap. 104. vii. the dead. No Article = dead people. See note on Matt. 17. 9,
and Ap. 139. 3.

remembered. Cp. v. 17. They remembered it after His resurrection, and believed
it. Contrast His enemies. See note on v. 19.

Ap. 150. I. 1. ii. See note on 1. 7. the scripture: i. e. that the scripture was true. Here, probably,
Ps. 16. 10. The word *graphē* occ. twelve times in John: here; 5. 39; 7. 38, 42; 10. 35; 13. 18; 17. 12; 19. 24,
28, 36, 37; 20. 9.

word. Gr. *logos*. See on Mark 9. 32. said. Gr. *epō*.

23 Now
when, &c. Note the Fig. *Pleonasm* (Ap. 6) in the triple definitions (for emph.). at = in. Gr. *en*.
Ap. 104. viii. believed in. See Ap. 150. I. 1. v (i). Same as v. 11, denoting a definite act.

the oxen and the sellers. and = both.

Occ. only here. money = small coin. Gr. pl. of *kerna*. Occ. only here.

Ap. 105. II. Not the same word as in vv. 9, 12, 24, 25.

beginning of His ministry. At the end He called it "your house" (Matt. 23. 38).

A characteristic expression in this gospel. Occ. thirty-five times. See p. 1511.

emporion = market-place (not *emporion*, which = the traffic itself). On the later occasion the words naturally
differ. Cp. Matt. 22. 5.

17 it was written = it is (or standeth) written. Cp. 6. 31, 45; 8. 17; 10. 34;
12. 14.

The zeal, &c. Quoted from Ps. 69. 9. See the rest of the verse in Rom. 15. 3, and
other parts of the Ps. in 15. 25 (v. 4); 19. 28 (v. 21). Rom. 11. 9, 10 (v. 22). Acts 1. 20 (v. 25). See Ap. 107.

of. Gen. of Relation. Ap. 17. 5. Cp. 3. 3.

18 answered . . . said. See note on Deut. 1. 41 and
Ap. 122. 3.

sign. Same as "miracle", v. 11. seeing, &c. Supply the *Ellipsis* (Ap. 6)=
"What sign shewest thou to us [that Thou art the Messiah], seeing that Thou doest these things?"

19 Destroy, &c. The Lord's enemies remembered His words, and perverted them: saying, "I will
destroy", &c. See Matt. 26. 61; Mark 14. 58.

this. See on Matt. 16. 18. Temple. Gr. *naos*. See
note on Matt. 23. 16.

20 Forty and six years. Gr. *egēirō*. Ap. 178. 4.

21 But He spake, &c. Fig. Gr. *ekeinos*. Emph. in contrast
with "thou" in v. 20. See note on 1. 18.

spake = was speaking. Gr. *legō*. of = concerning.

Gr. *peri*. Ap. 104. xiii. 1. of = that is to say. Gen. of Apposition. Ap. 17. 4.

22 from =

out from. Gr. *ek*. Ap. 104. vii. the dead. No Article = dead people. See note on Matt. 17. 9,
and Ap. 139. 3.

remembered. Cp. v. 17. They remembered it after His resurrection, and believed
it. Contrast His enemies. See note on v. 19.

Ap. 150. I. 1. ii. See note on 1. 7. the scripture: i. e. that the scripture was true. Here, probably,
Ps. 16. 10. The word *graphē* occ. twelve times in John: here; 5. 39; 7. 38, 42; 10. 35; 13. 18; 17. 12; 19. 24,
28, 36, 37; 20. 9.

word. Gr. *logos*. See on Mark 9. 32. said. Gr. *epō*.

23 Now
when, &c. Note the Fig. *Pleonasm* (Ap. 6) in the triple definitions (for emph.). at = in. Gr. *en*.
Ap. 104. viii. believed in. See Ap. 150. I. 1. v (i). Same as v. 11, denoting a definite act.

A. D. 26

° in ° His name, ° when they saw the ¹¹ miracles which He ° did.

24 ° But ¹ Jesus did ° not ° commit Himself unto them, ° because ° He ° knew all men,

25 And needed ° not that any should ° testify ²¹ of ¹⁰ man: for ^{5ε} ²⁴ knew ° what was ¹ in ¹⁰ man.

W X¹

3 ° There was ° a ° man ° of the ° Pharisees, named ° Nicodemus, a ° ruler of the Jews: **2** The same came ° to ° Jesus ° by night, and said unto Him, ° “ Rabbi, we ° know that Thou art a ° teacher ° come ° from ° God: for ° no man can do these ° miracles that Thou ° doest, ° except ° God be ° with him.”

Y¹

3 ² Jesus ° answered and said unto him, ° “ Verily, verily, I say unto thee, ² Except ° a man be ° born ° again, he ° cannot ° see ° the kingdom of ° God.”

X²

4 ¹ Nicodemus saith ° unto Him, ° “ How can a ¹ man ° be born when he is ° old? can he enter the second time ° into his mother’s womb, and ° be born ?”

Y² j

5 ² Jesus answered, ³ “ Verily, verily, I say unto thee, ² Except ° a man be ° born ° of water and of the spirit, he ° cannot ° enter ° into ° the kingdom of ° God.

k

6 ° That which is ° born ¹ of the ° flesh is flesh; and that which is ° born ¹ of ° the Spirit ° is spirit.

j

7 Marvel ° not that I said unto thee, Ye must be ° born ° again.

k

8 ° The wind ° bloweth where ° it listeth, and thou hearest ° the sound thereof, but ° canst ° not ° tell whence it cometh, and whither it goeth: so is every one that ° is born ° of ° the Spirit.”

X³

9 ¹ Nicodemus ° answered and said unto Him, ⁴ “ How can ° these things ° be ?”

in. Gr. *eis*. Ap. 104. vi.

His name = Him (emph.). See note on Ps. 20. 1. when they saw = beholding. Gr. *theōreō*. Ap. 133. 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 tense. Here it denotes a continual action or habit. Gr. *pisteuō*. Ap. 150. I. 1. iv. See note on 1. 7. because. Gr. *dia*. Ap. 104. v. 2. He = He Himself. knew. Gr. *ginōskō*. Ap. 132. I. ii. See note on 1. 10. **25** testify = bear witness. See note on 1. 7. what 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. 1-21 (W, p. 1517). EVENT. COLLOQUY WITH NICODEMUS. (Repeated Alternation.)

W	X ¹	| 1, 2. Nicodemus. Admission.
	Y ¹	| 3. The Lord. Answer. Stated.
	X ²	| 4. Nicodemus. Question. “How?”
	Y ²	| 5-8. The Lord. Answer. Repeated.
	X ³	| 9. Nicodemus. Question. “How?”
	Y ³	| 10-21. The Lord. Answer. Confirmed.

1 There was = Now there was. a man. With special reference to the last word of ch. 2. man. Gr. *anthrōpos*. Ap. 123. 1. of. Gr. *ek*. Ap. 104. vii. Pharisees. Ap. 120. 2. Nicodemus. Mentioned three times (here, 1, 4, 9; 7. 50; 19. 39). Rabbinical tradition makes him one of the three richest men in Jerusalem. See Lightfoot, vol. xii, p. 252. ruler. A member of the Sanhedrin, or National Council. See on Matt. 5. 22. **2** to. Gr. *pros*. Ap. 104. xv. 3. Jesus. Ap. 98. X. by night. See 7. 50; 19. 39. Rabbi. Ap. 98. XIV. vii. 1. know. Gr. *oida*. Ap. 132. I. i. teacher. Cp. v. 10. Gr. *didaskalos*. Ap. 98. XIV. v. 4. come from God. Render: “Thou art come from God as Teacher”. from. Gr. *apo*. Ap. 104. iv. God. Ap. 98. I. i. 1. no man = no one. Compound of *ou*. Ap. 105. I. miracles = signs. See note on 2. 11. doest = art doing.

except = if . . . not. Gr. *ean mē*. Ap. 118. 1. b. and answered and said. A Hebraism. See note on Deut. 1. 41. Ap. 122. 3. a man = any one. born = begotten. See note on Matt. 1. 2. again = from above. Gr. *anōthen* = from above: i. e. by Divine power, as in v. 31; 19. 11, 23. Matt. 27. 51. Luke 1. 3. Jas. 1. 17; 3. 15, 17. The Talmud uses this figure, as applied to proselytes. cannot = is not (Gr. *ou*. Ap. 105. I) able to. see. Gr. *eidon*. Ap. 133. I. 1. the kingdom of God. Ap. 114. Occ. in John only here and in v. 5. **4** unto. Gr. *pros*. Ap. 104. xv. 3. How . . . ? Note other such questions, 4, 9. 1 Cor. 15. 35. All answered by “the gift of God” (3. 16; 4. 10. 1 Cor. 15. 38). The question implies a negative answer. be born. Nicodemus misunderstands, and uses the Verb *gennaō* of the mother. The Lord uses it of the Father, as meaning *begetting*. old. Applying it to his own case. into. Gr. *eis*. Ap. 104. vi.

3. 5-8 (Y², above). THE LORD. ANSWER. REPETITION. (Alternation.)

Y ²	j	| 5. Reference to question.
	k	| 6. Explanation.
	j	| 7. Reference to question.
	k	| 8. Illustration.

5 of water, &c. = of water and spirit. No Art. Fig. *Hendiadys* (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—yea, spiritual water”. Cp. Eph. 5. 26, and see 7. 38, 39 and Ezek. 36. 25-27 for the “earthly things” of v. 12. enter. Showing what the Lord meant by “see”, in v. 3. **6** That which is born = That (Neuter) which has been begotten. Note the difference between this Perfect here and in v. 3, and the Aorists in vv. 3, 4, 5, 7. flesh. See note on 1. 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. **7** not. Gr. *mē*. Ap. 105. II. **8** The wind = The Spirit. The word *pneuma*, occ. 385 times, and is rendered “wind” only here. It should be trans. Spirit, as at end of verse. “Wind” is *anemos*; occ. 31 times, and is always so rendered. bloweth = breatheth. it listeth = He willeth. Ap. 102. 1. The Eng. “listeth” is Old Eng. for Anglo-Saxon *lusteth*; i. e. pleaseth or desireth. the sound thereof = His voice. canst not tell = knowest not. Gr. *oida*. Ap. 132. I. i. not. Gr. *ou*. Ap. 105. I. is born = has been begotten, as in v. 6. the Spirit: completing the Fig. *Epanadiplosis* (Ap. 6), converting this verse into a most solemn and independent statement of facts. **9** these things. See Jer. 31. 33; 32. 39. Ezek. 11. 19; 18. 31; 36. 25-27. Ps. 51. 10. be = come to pass. Ref. to v. 4.

Y³ A 10² Jesus answered and said unto him, "Art thou a master of Israel, and knowest not these things?"

B 11³ 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^o If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

B C¹ D 1 13^o And no man hath ascended up to heaven, but He That came down from heaven, even the Son of man Which is in heaven.

m 14¹³ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

n 15 That whosoever believeth in Him should not perish, but have eternal life.

D 1 16 For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

m 17 For God sent not His Son into the world to condemn the world;

n but that the world through Him might be saved.

C³ o¹ 18 He that believeth on Him is not condemned: but he that believeth not is condemned already,

p¹ because he hath not believed in the name of the only begotten Son of God.

3. 10-21 (Y³, p. 1518). THE LORD. ANSWER. CONFIRMED. (*Alternation*).

Y³ A | 10. Expostulation. Ignorance.
B | 11. Testimony. The Lord's.
A | 12. Expostulation. Unbelief.
B | 13-21. Testimony. The Evangelist's.

10 Art thou . . . ? or Thou art, &c. Not irony. a master = the (famous) teacher; referring to his official position. Gr. *didaskalos*. See Ap. 98. XIV. v. 4. knowest not = hast not got to know; or perceive not. Gr. *ginōskō*. Ap. 132. I. ii. See note on 1. 10.

11 testify = bear witness to. Gr. *martureō*. See notes on 1. 7 and p. 1511.

seen. Gr. *horaō*. Ap. 133. I. 8. Cp. 1. 18; 14. 7, 9. ye: i. e. ye teachers of Israel.

witness. See note on 1. 7.

12 If I have. Assuming it as a fact. Ap. 118. 2. a. earthly things. Ezek. 36. 25-27. 1 Cor. 15. 40. Col. 3. 2. 2 Cor. 5. 1. Phil. 2. 10; 3. 19.

believe. Ap. 150. I. 1. i. See note on 1. 7.

if I tell. Supposing I tell. Ap. 118. 1. b.

heavenly = Pl. of *epouranios*. Occ. only here and Matt. 18. 35 in the Gospels. See Eph. 1. 3, 20; 2. 6; 3. 10; 6. 12. Phil. 2. 10, &c.

3. 13-21 (B, above). TESTIMONY. THE EVANGELIST'S. (*Division*).

B C¹ | 13-17. Salvation.
C² | 18-21. Condemnation.

3. 13-17 (C¹, above). SALVATION. (*Extended Alternation*).

C¹ D | 1 | 13. The Son of Man. His Person.
m | 14. His lifting up. His death.
n | 15. Belief. Life through Him.
D | 1 | 16. The only-begotten Son.
m | 17-. His mission.
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. 16, with WH and Scrivener's Greek 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, 18; 3. 16, 18; 1 John 4. 9); (3) because "in the name of" (v. 18) is not used by the Lord, but by the Evangelist (1. 12; 2. 23. 1 John 5. 13); (4) because to do the truth (v. 21) occ. elsewhere only in 1 John 1. 6; (5) 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 "lifted up" refers both to the "sufferings" (v. 14; 8. 28; 12. 32, 34) and to "the glory which should follow" (8. 28; 12. 32. 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.

hath ascended = hath gone up (of himself). It does not say: "hath been taken up by God," as Enoch and Elijah. But Christ had "gone up" when the Evangelist wrote these words. ascended. Gr. *anabainō*. As in 1. 51; 2. 13; 5. 1; 7. 8, &c. Matt. 20. 17. Mark 6. 51. Rom. 10. 6. to = into. Gr. *eis*. Ap. 104. vi. Cp. Deut. 30. 12. Prov. 30. 4. Acts 2. 34. Rom. 10. 6. Eph. 4. 10. heaven = the heaven. See note on Matt. 6. 9, 10. but = except, lit. if not. Gr. *ei mē*. came down. Gr. *katabainō*. The opposite of "gone up". from = out of. Gr. *ek*. Ap. 104. vii. Not the same word as in v. 2.

the Son of Man. See Ap. 98. XVI. Which is, &c = Who is, &c., and was there when John wrote. This clause is in the Syr., but is omitted by WH, and put by R.V. in the margin. Omit "even". in. Gr. *en*. Ap. 104. viii. 14 as = even as. Ref. to Num. 21. 9. Moses. See note on 1. 17 and Matt. 8. 4. must = it behoved to, in order to fulfil the prophetic Scripture. See Luke 24. 26, 46. Acts 3. 18; 17. 3, and cp. Heb. 2. 9, 10. be lifted up. See note on v. 13.

believeth in. See Ap. 150. I. 1. v (i). (See note on 1. 7.) L reads *epi*; Lm T Tr. A WH and R read *en*. but have. Fig. *Pleonasm* (Ap. 6), for emph. The phrases "hath", "have eternal life", are the usual expressions in this Gospel for "live for ever" (Ap. 151. II. A. ii. 4. a). Cp. vv. 16, 36; 5. 24; 6. 40, 47, 54. 1 John 3. 15; 5. 11. eternal. Gr. *aionios*. Ap. 151. II. B. i: i. e. in Him. Cp. 1 John 5. 12. life. See note on 1. 4. Ap. 170. 1. 16 loved. Gr. *agapaō*. Ap. 135. I. 1. A word characteristic of this Gospel. See p. 1511. world. Gr. *kosmos*. Ap. 129. 1. See note on 1. 9. only, &c. See 1. 14. Son. Ap. 108. iii. everlasting. Same as "eternal" in v. 15. See Ap. 151. II. B. ii. 17 sent. Gr. *apostellō*. Ap. 174. 1. to condemn = to judge. Gr. *krinō*. Ap. 122. 1. A characteristic word of this Gospel. See note on p. 1511. through. Gr. *dia*. Ap. 104. v. 1.

3. 18-21 [For Structure see next page].

18 the name: i. e. Him. See note on Ps. 20. 1.

Son of God. See Ap. 98. XV.

o³ 19 And ° this is the ° condemnation, that
A.D. 26 ° light is come ⁴ into the ¹⁶ world, and ° men
¹⁶ loved ° darkness rather than ° light, because
their ° deeds were ° evil.

p² 20 For every one that ° doeth ° evil hateth the
¹⁹ light, ° neither cometh ² to the ¹⁹ light, lest his
¹⁹ deeds should be ° reproved.

o³ 21 But he that ° doeth ° truth cometh ² to ¹⁹ the
light, that ° his ¹⁹ deeds may be ° made manifest,
that they ° are ° wrought ¹⁹ in ² God."

O E 22 ° After these things came ² Jesus and His
disciples ⁴ into ° the ° land of Judæa ;

F and there He tarried ² with them, and ° bap-
tized.

G 23 And John also was ¹² baptizing ¹³ in ° Ænon
near to ° Salim, because there was ° much water
there : and they came, and were ²² baptized.

24 For John ° was ° not yet cast ⁴ into ° prison.

G H¹ 25 ° Then there arose a ° question ° between
some of John's disciples ° and ° the Jews ° about
° purifying.

26 And they came ⁴ unto John, and said unto
him " Rabbi, He That was ² with thee beyond
Jordan, to Whom thou ° barest witness, ° behold,
the same baptizeth, and ° all men come ² to
Him."

H² J 27 John ³ answered and said, " A ¹ man can
° receive ° nothing, except it ° be given him
¹³ from ¹³ heaven.

K q 28 Ye yourselves ²⁶ bear me witness, that I
said, I am ° not ° the Christ, but that I am
° sent before ° him.

r 29 He that hath the bride is the bridegroom :
but ° the friend of the bridegroom, which
standeth and heareth him, ° rejoiceth greatly
° because of the bridegroom's voice : this my
joy therefore is fulfilled.

Ap. 115. I. i. Beisan.

23 Ænon=Springs. Now Fār'ah. The springs near Umm al 'Andān, 7½ miles below Salim. Still so called ; east of Shechem.

24 was =had been. not yet. Gr. oupō, compound of ou.

prison=the prison. Cp. Matt. 4. 12.

3. 25-36 (G, above). JOHN BAPTIST'S DISCIPLES. CONTROVERSY. (Division.)

G | H¹ | 25, 26. The questioning.
| H² | 27-36. The answer.

25 Then=Therefore : i.e. on account of the facts stated in vv. 22-24. question=questioning. between some of=[on the part] of. Gr. ek. Ap. 104. vii. and=with. Gr. meta. Ap. 104. xi. 1. the Jews. All the texts read "a Jew". Gr. Ioudaion, with Syr. But it has been suggested that Iou the primitive abbreviation for Iēsou (=of Jesus), and being repeated (by inadvertence) led to the reading Iou[daion] (=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. about=concerning. Gr. peri. Ap. 104. xiii. 1. purifying=purification. Cp. 2. 6. Luke 2. 22 ; 5. 14. 26 barest witness=hast borne witness. See note on 1. 7. behold. Gr. ide. Ap. 133. 3. Fig. Asterismos. Ap. 6. all. This was the gravamen.

3. 27-36 (H², above). JOHN'S ANSWER. (Alternations.)

H² | J | 27. God the Giver of all to men.
| K | q | 28. Contrast.
| | r | 29. His voice.
| | q | 30. Contrast.
| | r | 31-34. His words.

J | 35. God the Giver of all to Messiah.

K | s | 36-. Belief on the Son.
| | t | -36-. Consequence. Everlasting life.
| | s | -36-. Rebellion against the Son.
| | t | -36. Consequence. Abiding wrath.

27 receive=take [upon himself]. nothing. Gr. ou ouden. 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. rejoiceth greatly. Fig. Polyptōton (Ap. 6). Gr. chara chairei=joyeth with joy. because of. Gr. dia. Ap. 104. v. 2.

3. 18-21 (C², 1519). CONDEMNATION. (Repeated Alternation.)

C² | o¹ | 18-. Believeth. Positive.
| p¹ | -18. Believeth not. Negative.
o² | 19. Loving darkness. Positive and reason.
| p² | 20. Not coming to the Light. Negative and reason.
o³ | 21. Doing truth. Positive and reason.

19 this is=this is what it consists in ; viz : condemnation=judging : i.e. the process rather than the result. Gr. krisis. Ap. 177. 7. light=the light. Ap. 130. 1. See note on 1. 4. men=the men. As a class. Ap. 123. 1. darkness=the darkness. deeds=works. Pl. of ergon. A characteristic word of this Gospel. See note on p. 1511. evil. Gr. ponēros=active evil. Ap. 128. III. 1. 20 doeth=practises, or (habitually) does. Gr. prassō. evil. Gr. phaulos=worthless, base. Occ. only here ; 5. 29. Titus 2. 8. Jas. 3. 16, in Rec. Text, but in Rom. 9. 11. 2 Cor. 5. 10, in most texts for kakos. Here, pl.=worthless things. neither=and . . . not. Gr. ou. Ap. 105. I. reproved=brought home to him. Cp. 16. 8 (convince). 21 doeth. Actively produces, having regard to the object and end of the action. Gr. poieō. Cp. the two verbs, prassō and poieō, in a similar connexion in 5. 29. truth=the truth. Gr. alētheia. Ap. 175. 1. A characteristic word of this Gospel. See note on 1. 14. made manifest. Gr. phaneroō. Ap. 106. I. v. 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). JUDÆA. (Introversion.)

O | E | 3. 22-. Coming into Judæa.
| F | 3. -22. The Lord. Baptizing.
| G | 3. 23, 24. John. Baptizing.
| G | 3. 25-36. John's disciples. Controversy.
| F | 4. 1, 2. The Lord. Baptizing.
| E | 4. 3-. Departing from Judæa.

22 After=After (Gr. meta. Ap. 104. xi. 2) these things. A note of time, frequent in John. See 21. 1. the land of Judæa : lit. the Judæan land. Phrase only here. land. Gr. gē. Ap. 129. 4.

baptized=was (engaged in) baptizing. See 4. 2 and

g 30 He^{14} must increase, but I must decrease.
 r 31 He That cometh $^{\circ}$ from above is above all: he that is 1 of the $^{\circ}$ earth is $^{\circ}$ earthly, and speaketh 1 of the $^{\circ}$ earth: He That cometh 13 from heaven is above all.
 A. D. 26 32 And what He hath 11 seen and $^{\circ}$ heard, that He 11 testifieth; and 2 no man receiveth His $^{\circ}$ testimony.
 J 33 He that hath received His 32 testimony hath set to his seal that 2 God is $^{\circ}$ true.
 K s 34 For He Whom 2 God hath 17 sent speaketh the $^{\circ}$ words of 2 God: $^{\circ}$ for $^{\circ}$ God giveth 8 not $^{\circ}$ the Spirit $^{\circ}$ by measure unto Him.
 t 35 $^{\circ}$ The Father 16 loveth the Son, and hath given all things $^{\circ}$ into His hand.
 s 36 He that 15 believeth on the Son
 t hath 16 everlasting 15 life:
 s and he that $^{\circ}$ believeth 8 not the Son
 t $^{\circ}$ shall 8 not $^{\circ}$ see 15 life; but the $^{\circ}$ wrath of 2 God $^{\circ}$ abideth $^{\circ}$ on him."
 F 4 When $^{\circ}$ therefore $^{\circ}$ the Lord $^{\circ}$ knew how the $^{\circ}$ Pharisees had heard that $^{\circ}$ Jesus $^{\circ}$ made and $^{\circ}$ baptized more disciples than John, 2 $^{\circ}$ (Though 1 Jesus Himself $^{\circ}$ baptized $^{\circ}$ not, but His disciples.)
 E 3 He left Judæa,
 N L¹ M¹ and departed $^{\circ}$ again $^{\circ}$ into $^{\circ}$ Galilee.
 4 And $^{\circ}$ He must needs $^{\circ}$ go $^{\circ}$ through Samaria.
 5 $^{\circ}$ Then cometh He $^{\circ}$ to a city of Samaria, which is called Sychar, near to the $^{\circ}$ parcel of ground $^{\circ}$ that Jacob gave to his son Joseph.
 6 Now $^{\circ}$ Jacob's $^{\circ}$ well was there. 1 Jesus therefore, being wearied $^{\circ}$ with His journey, $^{\circ}$ sat thus $^{\circ}$ on the $^{\circ}$ well: and it was about $^{\circ}$ the sixth hour.
 7 There cometh a woman $^{\circ}$ of Samaria to draw water:
 M² N u 1 Jesus saith unto her, $^{\circ}$ "Give Me to drink."

31 from above. Gr. *anōthen*, same as "again" in v. 3. earth. Gr. *gē*. Ap. 129. 4. earthly = of the earth.
 32 heard. Not "hath heard".
 testimony. Gr. *marturia*. See note on "witness", 1. 7.
 33 true. Ap. 175. 1. A characteristic word of this Gospel. See p. 1511.
 34 words. Gr. pl. of *rhēma*. See note on Mark 9. 32. for God, &c. Or "for the Spirit giveth not [the words of God] by measure [unto Him]".
 God. [L] T [Tr.] A WH R., not Syr., omit "God" here. the 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 (vv. 27-30).
 by. Gr. *ek*. Ap. 104. vii.
 35 The Father. See note on 1. 14.
 into. Gr. *en*. Ap. 104. viii.
 36 believeth not = obeyeth not. Gr. *apeithēō*. Cp. Ap. 150. I. 2. See note on 1. 7. Only here in John. shall not see = will not see. Note the future here, in contrast with "hath".
 see. Ap. 183. I. 8. a.
 wrath = [permanent] wrath. Gr. *orgē*; as in Matt. 3. 7. Luke 3. 7. 1 Thess. 2. 16, &c. Not *thumos*, which = [temporary] wrath.
 abideth. Present tense. See note on 1. 32.
 on = upon. Gr. *epi*. Ap. 104. ix. 3.
 4. 1 therefore. See 3. 22.
 the Lord. Ap. 98. VI. i. a. 3. B. c. For the occ. of this absolute title in John, see 6. 23; 11. 2; 20. 20; and cp. 20. 2, 13, 18, 25; 21. 7.
 knew = came to know. Gr. *ginōskō*. Ap. 132. I. ii. See note on 1. 10. Cp. 2. 24.
 Pharisees. Ap. 120. II (John never refers to the Sadducees by name). Jesus. Ap. 98. X.
 made, &c. = is making and baptizing.
 baptized. Ap. 115. I. i.
 2 Though = And yet.
 baptized. It was not the practice of Jesus to baptize. Imperf. Tense.
 not. Gr. *ou*. Ap. 105. I. Cp. 3. 22.
 4. -3-54 (N, p. 1515). GALILEE. (Division.)
 N | L¹ | -3-27-. The woman of Samaria.
 | L² | -27-42. The Disciples and the Samaritans.
 | L³ | 43-54. The second sign.

4. -3-27-(L¹, above). THE WOMAN OF SAMARIA. (Division.)

L¹ | M¹ | -3-7-. The Circumstances.
 | M² | -7-27-. The Colloquy.

3 again. See 1. 43. into. Gr. *eis*. Ap. 104. vi. Galilee. See Ap. 169. 4 He must needs = it was necessary [for] Him. See Josephus, *Life*, § 52. *Ant.* xx. vi. 1. A necessity not only geographical, but including the Divine counsels. go = pass. Gr. *dierchomai*. Cp. 8. 59. through. Gr. *dia*. Ap. 104. v. 1. 5 Then = Therefore. to. Gr. *eis*. Ap. 104. vi. Sychar. Now *Askar*. A village on the slope of Mount Ebal and north of Jacob's well. parcel of ground = field or land. that Jacob gave. Cp. Gen. 33. 19; 48. 22. Josh. 24. 32. 6 Jacob's well. Cp. Gen. 49. 22. well = spring. Gr. *pēgē*. Not the same word as in vv. 11, 12, but as in v. 14. with = from. Gr. *ek*. Ap. 104. vii. sat = was sitting. on: or by. Gr. *epi*. Ap. 104. ix. 2. Cp. 5. 2. the sixth hour. Of the day, i. e. noon. See on 1. 39, and Ap. 165. 7 of = out of. Gr. *ek*. Ap. 104. vii.

4. -7-27- (M², above). THE COLLOQUY. (Introversion and Repeated Alternation.)

M² | N | u | -7. The Lord. Request. I.
 | v | s. Disciples. Gone away.
 O | w¹ | 9. The woman. "How?"
 | x¹ | 10. The Lord. "If thou knewest." II.
 w² | 11, 12. The woman. "Whence?"
 x² | 13, 14. The Lord. "I will give." III.
 w³ | 15. The woman. "Give me."
 x³ | 16. The Lord. "Go, call." IV.
 w⁴ | 17-. The woman. "I have no husband."
 x⁴ | -17, 18. The Lord. "Well said." V.
 w⁵ | 19, 20. The woman. "Where to worship?"
 x⁵ | 21-24. The Lord. "Believe Me." VI.
 w⁶ | 25. 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. -26.

v A. D. 26	8 ° (For His disciples were gone away ° unto the city ° to buy ° meat.)	8 For, &c. See note on v. 34. unto. Gr. <i>eis</i> . Ap. 104. vi. to = in order that (Gr. <i>hina</i>) they might. meat. Put by Fig. <i>Synecdochē</i> (of the Species), Ap. 6, for all kinds of food.
O w ¹	9 Then saith the woman of Samaria unto Him, ° “How is it that Thou, being a Jew, ° askedst drink ° of me, ° which am a woman of Samaria ? ° (for ° the Jews ° have ° no dealings with the Samaritans.)”	9 How, &c. See note on 3. 4. askedst. Gr. <i>aiteō</i> . Ap. 184. I. 4, as in v. 10. of = from. Gr. <i>para</i> . Ap. 104. xii. 1. which am = being. the Jews . . . the. No articles. have . . . dealings = have . . . familiar intercourse. Gr. <i>sunchraomai</i> . Occ. only here. no. Gr. <i>ou</i> . Ap. 105. I.
x ¹	10 ¹ Jesus ° answered and said unto her, ° “If thou ° knewest ° the gift of God, and Who it is That saith to thee, ‘Give Me to drink;’ thou wouldest have ° asked of Him, and He would have given thee ° living water.”	10 answered and said. A Hebraism. See Deut. 1. 41 and Ap. 122. 3. If thou, &c. Assuming the hypothesis as a fact. Ap. 118. 2 a. knewest = hadst known. Gr. <i>oida</i> . Ap. 132. I. i. See note on 1. 26. the gift. See note on “How”, 3. 4. Gr. <i>dōrea</i> . Occ. only here in the Gospels, elsewhere only in Acts 2. 38; 8. 20; 10. 45; 11. 17. Rom. 5. 15, 17. 2 Cor. 9. 15. Eph. 3. 7; 4. 7. Heb. 6. 4. Note the eight gifts in this Gospel (4. 10; 10. 11; 13. 15; 14. 16, 27; 17. 8, 14, 22).
w ²	11 The woman saith unto Him, ° “Sir, Thou hast nothing to draw with, and the ° well is ° deep: from whence then hast Thou that ¹⁰ living water ? 12 ° Art Thou greater than our father Jacob, which gave us the ¹¹ well, and drank ° thereof himself, ° and his ° children, and his ° cattle ?”	living: i.e. perennial, unending. Understood by all Jews, from Jer. 2. 13; 17. 13. Zech. 14. 8. Gr. <i>zaō</i> , a word characteristic of this Gospel. See note on p. 1511. 11 Sir. Ap. 98. VI. i. a. 8. B. b. well = a well dug out. Not the same word as in vv. 6, 14. deep. In 1869 it was 105 feet, and had 15 feet of water. 12 Art Thou, &c., or Surely Thou art not (Ap. 105. II) thereof = out of (Gr. <i>ek</i> . Ap. 104. vii) it. and. Fig. <i>Polysyndeton</i> . Ap. 6. children = sons. Ap. 108. iii. cattle. Gr. pl. of <i>threnma</i> . Occ. only here.
x ²	13 ¹ Jesus ¹⁰ answered and said unto her, ° “Whosoever drinketh ° of this water ° shall thirst again: 14 But ° whosoever drinketh ° of the water that I shall give him shall ° never thirst; but the water that I shall give him shall ° be ° in him a ° well of water ° springing up ° into ° everlasting ° life.”	13 Whosoever drinketh = Every one who is in the habit of drinking. shall = will. 14 whosoever drinketh = he who may have drunk (Gr. <i>an</i> , with Subj. Aor.). never thirst = by no means (Gr. <i>ou mē</i> . Ap. 105. III) thirst for ever (Ap. 151. II. A. ii. 4. b). be = become. in. Gr. <i>en</i> . Ap. 104. viii. well = fountain, as in v. 6. Not as in vv. 11, 12. springing up = welling up. everlasting. Ap. 151. II. B. ii. life. See note on 1. 4, and Ap. 170. 1. 15 unto. Gr. <i>pros</i> . Ap. 104. xv. 3. that. Gr. <i>hina</i> . See 1. 7. not. Gr. <i>mē</i> . Ap. 105. II. come hither. Some texts read <i>dierchomai</i> (as in v. 4) = come all the way hither (through, or across the plain).
w ³	15 The woman saith ° unto Him, ¹¹ “Sir, give me this water, ° that I thirst ° not, neither ° come hither to draw.”	16 husband. Gr. <i>anēr</i> . Ap. 123. 2. 17 well. Cp. 8. 48; 13. 13. Matt. 15. 7. Mark 12. 32. Luke 20. 39. 18 in. Omit. truly = true. See note on 3. 33 and Ap. 175. 1.
x ³	16 ¹ Jesus saith unto her, “Go, call thy ° husband, and come hither.”	19 I perceive. Gr. <i>theōroō</i> . Ap. 133. I. 11. See <i>The Didachē</i> xi. 4. 5; and cp. v. 42 here. prophet. See Ap. 49.
w ⁴	17 The woman ¹⁰ answered and said, “I have ° no husband.”	20 worshipped. Ap. 137. 1. this mountain. Gerizim. The well was at its foot. (See Deut. 27. 12.) men ought = it is necessary.
x ⁴	¹ Jesus said unto her, “Thou hast ° well said, ‘I have ° no ¹⁶ husband’: 18 For thou hast had five ¹⁶ husbands; and he whom thou now hast is ° not thy ¹⁶ husband: ° in that saidst thou ° truly.”	21 Woman. See on 2. 4. believe Me. Ap. 150. I. 1. ii. See note on 1. 7. This formula occurs only here and 14. 11. neither . . . nor. Gr. <i>oute . . . oute</i> . at. Gr. <i>en</i> . Ap. 104. viii. the Father. See Ap. 98. III, and note on 1. 14. 22 Ye worship . . . what. See 2 Kings 17. 24-34, esp. v. 33. salvation = the salvation [which the prophets foretold]. Cp. Luke 2. 30.
w ⁵	19 The woman saith unto Him, ¹¹ “Sir, ° I ° perceive that Thou art a ° prophet. 20 Our fathers ° worshipped ¹⁴ in ° this mountain; and ye say, that ¹⁴ in Jerusalem is the place where ° men ought to ° worship.”	23 cometh, and now is = is coming, and is now on fulfilled. See Acts 3. 18-26. true = real. See note on 1. 9. Ap. 175. 2. worshippers. Gr. <i>proskunētēs</i> . Only here. spirit. Ap. 101. II. 8. in. No Preposition with the second “in”. truth. Ap. 175. 1. See note on 1. 14.
x ⁵	21 ¹ Jesus saith unto her, ° “Woman, ° believe Me, the hour cometh, when ye shall ° neither ¹⁴ in this mountain, ° nor yet ° at Jerusalem, ²⁰ worship ° the Father. 22 ° Ye worship ye ¹⁰ know ° not ° what: we ¹⁰ know what we ²⁰ worship: for ° salvation is ° of the Jews. 23 But the hour ° cometh, and now is, when the ° true ° worshippers shall ° worship ²¹ the Father ¹⁴ in ° spirit and ° in ° truth: for ²¹ the Father seeketh <i>αὐτοῦ</i> to ° worship Him. 24 ° God is ° a Spirit: and they that ° worship Him ° must worship Him ¹⁴ in spirit and ²³ in ° truth.”	24 God. See Ap. 98. I. i. 1, with Art. Contrast 1. 1. must. Note this absolute condition. Cp. v. 4; 3. 7, 14, 30; 9. 4; 10. 16; 12. 34; 20. 9, &c.
w ⁶	25 The woman saith unto Him, “I ¹⁰ know	

A. D. 26 that °Messias²⁵ cometh, Which is called °Christ: when §e °is come, He will °tell us all things.”

N u 26¹ Jesus saith unto her, °“§ That °speak unto thee am He.”

v 27 And °upon this came His disciples,

L² P and °marvelled that He °talked °with °the woman: yet no man said, “What seekest Thou?” or, “Why talkest Thou °with her?”

Q 28 The woman then left her waterpot, and went her way³ into the city, and saith to the °men,

R 29 “Come, °see²⁸ a Man, Which told me all things °that ever I did:

S y °is not this the²⁵ Christ?”

z 30 °Then they went °out of the city, and °came¹⁵ unto Him.

P 31¹⁴ In the mean while His disciples °prayed Him, saying, °“Master, eat.”

32 But He said unto them, “§ have °meat to eat that §e¹⁰ know² not °of.”

33 Therefore said the disciples one °to another, “Hath any man brought Him ought to eat?”

34¹ Jesus saith unto them, “My °meat is °to do the °will of Him That °sent me, and to °finish His °work.

35 °Say² not §e, ‘There are yet four months, and then cometh harvest?’ °behold, I say unto you, Lift up your eyes, and °look on the fields; for they are white °already³³ to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit⁸ unto¹⁴ life °eternal: °that both he that soweth and he that reapeth may rejoice together.

37 And °herein °is that °saying²³ true, °‘One soweth, and °another reapeth.’

38 § °sent you to reap that whereon §e bestowed °no labour: °other men °laboured, and §e °are entered³ into °their labours.”

Q 39 And many of the Samaritans⁷ of that city °believed on Him

R °for the³⁷ saying of the woman, which °testified, “He told me all²⁹ that ever I did.”

S z 40 So when the Samaritans were come¹⁵ unto Him, they °besought Him that He would °tarry °with them: and He °abode there °two days.

41 And many more °believed °because of His own °word;

y 42 And °said unto the woman, “Now we⁴¹ believe, °not⁴¹ because of thy saying: for we have heard Him ourselves, and¹⁰ know that this is °indeed²⁹ the °Christ, the °Saviour of °the world.”

One . . . another. Gr. *allos*. Ap. 124. 1. of *allos*. laboured = have laboured. i. e. John the Baptist and the Lord. for = on account of. Gr. *dia*. Ap. 104. v. 2. 40 besought = asked. Gr. *erōtaō*. Ap. 134. I. 3. with. Gr. *para*. Ap. 104. xii. 2. note on v. 43. 41 believed. Ap. 150. I. 1. i. word. Gr. *logos*. See note on Mark 9. 32. spoke. not = no longer. Gr. *ouketi*.

Christ = All the texts omit “the Christ”, but not the Syr. See Ap. 94. V, note 3. In John only here, and 1 John 4. 14. See note on Matt. 1. 21. i. e. of the Gentiles as well as the Jews. See note on 1. 9.

25 Messias = Messiah. Ap. 98. VIII. Christ. See Ap. 98. IX. is come = comes, or shall have come. tell. Gr. *anangellō*. See 5. 15; 16. 13, 14, 15, 25 (shew). Cp. Ap. 121. 5, 6. 26 § That speak, &c. = I am [He] Who am speaking, &c. This is the seventh and last of the Lord's seven utterances, and marks the climax. See note on v. 7, and Ap. 176. speak = am talking. 27 - upon. Gr. *epi*. Ap. 104. ix. 2.

4. -27-42 (L², p. 1521). THE DISCIPLES AND THE SAMARITANS.

(Extended Alternation and Introversion.)

L² P | -27. The disciples. Marvelling. Silent.
 Q | 28. The city. The woman.
 R | 29-. Her testimony.
 S | y | -29. “Is not this the Messiah?”
 z | 30. Samaritans. Coming.
 P | 31-38. The disciples. Instructed. Silenced.
 Q | 39-. The city. The men.
 R | -39. Her testimony.
 S | z | 40, 41. Samaritans. Believing.
 y | 42. This is indeed the Messiah.

-27 marvelled. All the texts read “were wondering”. Gr. *thaumazō*. First occ. Matt. 8. 10. talked = was talking.

with. Gr. *meta*. Ap. 104. xi. 1. the woman = a woman. One of six things forbidden to a Rabbi by the Talmud; and she being a Samaritan caused the greater wonder.

28 men. Gr. pl. of *anthrōpos*. Ap. 123. I. 1.

29 see. Ap. 133. I. 1.

that ever = whatsoever.

is not this? = can this be?

30 Then. All the texts omit.

out of. Gr. *ek*. Ap. 104. vii.

came = were coming.

31 prayed = were asking. Gr. *erōtaō*. Ap. 134. I. 3.

Master. Gr. *Rabbi*. Ap. 98. XIV. vii. 1.

32 meat. Gr. *brōsis* = eating. Not the same word as in v. 34. of. Omit “of”.

33 to. Gr. *pros*. Ap. 104. xv. 3.

34 meat. Put by Fig. *Metonymy* (of Species), Ap. 6, for all kinds of food. Gr. *brōma*. Not the same word as in v. 33.

to do = in order to do. Emphasizing the object and end, not the act. Cp. Luke 2. 49; 4. 4.

will. Ap. 102. 2.

sent. Gr. *pempō*. Ap. 174. 4. See note on 1. 22.

finish. Gr. *teleiōō*. A characteristic word of this Gospel; here, 5. 36; 17. 4, 23; 19. 28. See p. 1511.

work. A characteristic word of this Gospel, most frequently in pl. See p. 1511.

35 Say not §e. Fig. *Paroemia*. Ap. 6.

behold. Gr. *idou*. Ap. 133. I. 2. Fig. *Asterismos*. Ap. 6.

look on. Gr. *theaomai*. Ap. 133. I. 12.

already. This does not refer to the present mission field, but to the then present expectation of national repentance (on which the glorious harvest was conditional) by the proclamation of the kingdom. See Ap. 119.

36 eternal. Ap. 151. II. B. i.

37 herein = in (Gr. *en*) this.

is = i. e. is [exemplified] the true saying.

saying. Gr. *logos*. See note on Mark 9. 32.

38 sent. Ap. 174. 1. other men. Gr. pl. are entered = have entered. their:

39 believed on. Ap. 150. I. 1. v (i). See note on 1. 7.

testified = bore witness. See note on 1. 7.

tarry. Gr. *menō*. See note on “abode”, 1. 32.

abode. Gr. *menō*, as above. two days. See

because of. Gr. *dia*. Ap. 104. v. 2.

42 said = were saying: i. e. as one and another

indeed = truly. Cp. Ap. 175. 1, and p. 1511.

See Ap. 94. V, note 3. Saviour.

the world. Gr. *kosmos*. Ap. 129. 1,

L³ T
A. D. 26

43 Now ° after ° two days He departed thence, and went ° into ° Galilee.

44 ° For ° Jesus Himself ° testified, that ° a prophet bath ° no honour ° in ° his own country.)

45 Then when He was come ° into ° Galilee, the Galilæans ° received Him, having ° seen all the things that He did ° at Jerusalem ° at the feast: ° (for they also went ° unto the feast).

46 So ° Jesus came ° again ° into ° Cana of ° Galilee, where He ° made the water wine.

U V a

And there was a certain ° nobleman, whose son was sick ° at ° Capernaum.

47 When he heard that ° Jesus was come ° out of Judæa ° into ° Galilee, he went ° unto Him, and besought Him ° that He would come down, and heal his son: for he was ° at the point of death.

b

48 Then said ° Jesus ° unto him, ° “Except ye ° see ° signs and wonders, ye will ° not ° believe.”

a

49 The ° nobleman saith ° unto Him, ° “Sir, come down ° ere my ° child die.”

b

50 ° Jesus saith unto him, “Go thy way; thy son ° liveth.”

W

And the ° man ° believed the ° word that ° Jesus had spoken unto him, and he went his way.

U V c

51 ° And as he was now going down, his ° servants ° met him,

d

and told him, saying, “Thy ° son ° liveth.”

c

52 ° Then enquired he ° of them the hour ° when he began to ° amend.

d

And they said unto him, “Yesterday at ° the seventh hour the fever left him.”

W

53 So the father ° knew that it was ° at the same hour, ° in the which ° Jesus said unto him, “Thy ° son ° liveth:” and himself ° believed, and his whole house.

T

54 This is again ° the second miracle that ° Jesus did, when He was come ° out of Judæa ° into ° Galilee.

X¹Y¹Z¹e¹
A. D. 27
e²

5 ° After ° this there was ° a feast of ° the Jews; and ° Jesus went up ° to Jerusalem.

2 Now there is ° at Jerusalem ° by the sheep

4. 43-54 (L³, p. 1521). THE SECOND SIGN. (Introversion and Alternation.)

L³ T | 43-46-. Departure from Judæa to Galilee.

U V | a | -46, 47. The father. Request.

b | 48. The Lord. Answer.

a | 49. The father. Request.

b | 50-. The Lord. Answer.

W | -50. Belief.

U V | c | 51-. The father. Return.

d | -51. Servants' report.

c | 52-. The father. Inquiry.

d | -52. Servants' reply.

W | 53. Belief.

T | 54. Departure from Judæa to Galilee.

43 after two days. See 11. 6, and cp. with the Seventh Sign. Ap. 176. after. Gr. *meta*. Ap. 104. xi. 2. two = the two; viz. those mentioned in v. 40.

44 For Jesus, &c. Note the parenthetical explanation, and see note on “and we beheld”, 1. 14. a prophet. Fig. *Paremia*. Ap. 6.

his own country = his native place. See 7. 41, 42. Which was Galilee (Ap. 169). The Lord had proved the truth of this proverb before He went to Cana (from Nazareth), as recorded in Luke 4. 16-30. See Ap. 97. The Lord went and returned thither, notwithstanding that experience.

45 received. Gr. *dechqmai*. Only occ. here in John. seen. Gr. *horaō*. Ap. 183. I. 8.

46 again . . . Cana, &c. Referring to 2. 1. made. Not the same word as “made” in 2. 9. nobleman = a royal officer. Prob. belonging to the court of Herod Antipas (Ap. 109). Gr. *basilikos*. Occ. only here; v. 49. Acts 12. 20, 21; and Jas. 2. 8. Capernaum. Ap. 169.

47 at the point of death = about to die. Not the same miracle as that of the centurion's servant recorded in Matt. 8. 5-12 and Luke 7. 1-10. The two miracles differ as to time, place, person, pleading, plea, disease, the Lord's answer, and the man's faith, as may be easily seen by comparing the two as to these details.

48 Except = If not. Gr. *ean mē*. Ap. 118. 1. b. and 105. II. signs. See note on 2. 11.

signs and wonders. See Ap. 176. not = in no wise. Gr. *ou mē*. Ap. 105. III.

49 ere = before. See note on Matt. 1. 18. child. Gr. *paidion*. Ap. 108. v.

50 liveth. Gr. *zōō*. A word characteristic of this Gospel. See p. 1511, and cp. Ap. 170. 1.

51 And = But already. servants = bond-servants. met. Gr. *apantaō*, but all the texts read *hupantaō*.

son = boy. Gr. *pais*. Ap. 108. iv.

52 Then = Therefore. when = in (Gr. *en*. Ap. 104. viii) which. amend = get better. Gr. *kompsoteron echō*. Occ. only here in N.T. the seventh hour = 1 o'clock p.m.

Cp. Ap. 165. 54 the second miracle = a second sign. Having thus begun to number the signs in this Gospel, we may continue to do so, and complete the whole (eight). See Ap. 176. See note on 2. 11.

5. 1-6. 71 (E, p. 1510). THE SECOND PERIOD OF THE LORD'S MINISTRY. SUBJECT: THE PROCLAMATION OF THE KING. (Division.)

E | X¹ | 5. 1-47. In Jerusalem.
| X² | 6. 1-71. In Galilee.

5. 1-47 (X¹, above). IN JERUSALEM. (Division.)

X¹ | Y¹ | 1-15. The THIRD Sign. The impotent Man.
| Y² | 16-47. Consequent Conspiracy of, and Colloquy with, the Jews.

5. 1-15 (Y¹, above). THE THIRD SIGN. THE IMPOTENT MAN. (Division.)

Y¹ | Z¹ | 1-7. The occasion.
| Z² | 8-15. The sign.

5. 1-7 (Z¹, above). THE OCCASION. (Division.)

Z¹ | e¹ | 1. The time.
| e² | 2. The place.
| e³ | 3, 4. The people.
| e⁴ | 5-7. The man.

1 After, &c. A phrase common in John. See 21. 1. Ten times in the Revelation. After. Gr. *meta*. Ap. 104. xi. 2. this = these things. a feast. Perhaps Purim, but uncertain. the Jews. See note on 2. 13. Jesus. See Ap. 98. X. to. Gr. *eis*. Ap. 104. vi. 2 at = in. Gr. *en*. Ap. 104. viii. by = upon, or at. Gr. *epi*. Ap. 104. ix. 2.

A. D. 27 ° market a pool, ° (which is called in the Hebrew tongue ° Bethesda, having five ° porches).

e³ 3 ° In these lay a great multitude of impotent folk, of blind, ° halt, withered, ° waiting for the moving of the water.

4 ° For an angel went down ° at a certain season ° into the pool, and ° troubled the water : whosoever then first ¹ after the ° troubling of the water stepped ³ in was made ° whole of whatsoever disease ° he had.

e⁴ 5 ° And a certain ° man was there, which had an infirmity ° thirty and eight years.

6 When ¹ 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 ?"

7 The impotent ⁵ man answered him, ° "Sir, I have ° no ⁵ man, when the water is ⁴ troubled, ° to put me ° into the pool : but ° while I am coming, ° another steppeth down ° before me."

Z² A f 8 ¹ Jesus saith unto him, ° "Rise, take up thy ° bed, and walk."

g 9 And immediately the ⁵ man was made ⁴ whole,

h and took up his ⁸ bed, and walked :

i and ° on ° the same day was ° the sabbath.

i 10 The Jews therefore said unto him that ° was cured, "It is ° the sabbath day :

h ° it is ° not lawful for thee to ° carry thy ⁸ bed."

g 11 He answered them, "He That made me ⁴ whole, ° the same said unto me,

f 'Take up thy bed, and walk.' "

B 12 Then ° asked they him, ° "What ⁵ man is that Which said unto thee, 'Take up thy ⁸ bed, and walk ?' "

13 ° And he that ° was healed ° wist ¹⁰ not who it was : for ¹ Jesus had ° conveyed Himself away, a ° multitude being ³ in ° that place.

A 14 ° Afterward ¹ Jesus ° findeth him ³ in the ° temple, and said unto him, ° "Behold, thou ° art made ⁴ whole : ° sin no more, ° lest a worse thing ° come unto thee."

B 15 The ⁵ man departed, and told the Jews that it was ¹ Jesus, Which had made him ⁴ whole.

Y² C 16 And ° therefore ° did the Jews ° persecute ¹ Jesus, and ° sought to slay Him, because He had done these things ° on ° the sabbath day.

market, or gate. Cp. Neh. 3. 1, 32 ; 12. 39, and Ap. 68, p. 100. [15. 40.]

which is called. Gr. *epilegomai*. Only here and Acts Bethesda. Aramaic. Ap. 98. III. 3. Cp. Siloam in the sixth sign, Ap. 176.

porches = arches, i. e. a colonnade, or cloister. Gr. *stoa*. Occ. only here, 10. 23. Acts 3. 11 ; 5. 12. The Eng. "porch" is from the French *porche*, Lat. *porticum* = a gallery or door. All from Lat. *portare* = to carry—the wall being carried over by an arch. 3 In. Gr. *en*. Ap. 104. viii.

halt = lame. Eng. from Anglo-Saxon *healt* = stop, because of having to stop frequently from lameness.

waiting. From this word to the end of v. 4 is omitted by T Tr. A V H R, but not the Syriac (see Ap. 94. V. ii note 3). If it be an addition it must have been a marginal note to explain the "troubling" of v. 7, which gradually got into the text.

4 For an angel. The water was intermittent from the upper springs of the waters of Gihon (see Ap. 68, and 2 Chron. 32. 33, R.V.). The common belief of the man expressed in v. 7 is hereby described. All will be clear, if we insert a parenthesis, thus: "For [it was said that] an angel", &c.

at a certain season = from time to time. Gr. *kata* (Ap. 104. x. 2) *kairon*. into. Gr. *en*. Ap. 104. viii. troubled. Gr. *tarassō*. Cp. 11. 33 ; 12. 27 ; 13. 21 ; 14. 1, 27. whole = well or sound. Gr. *hugiēs*. Seven times in John. Cp. 7. 23.

he had = held him fast. See note on "withholdeth", 2 Thess. 2. 6. 5 And, &c. See Ap. 176.

man. Gr. *anthrōpos*. Ap. 123. 1.

thirty and eight years. The period of the wanderings. Cp. "from birth", 9. 1.

6 saw = seeing. Ap. 133. I. 1. The Lord, in this and the sixth sign, takes the initiative (9. 1).

knew = knowing. Ap. 132. I. iii. See note on 1. 10. Not the same word as in v. 32. a long time. Cp. 9. 2.

Wilt thou = Desirest thou to. Gr. *thelō*. Ap. 102. 1.

7 Sir. Gr. *kurios*. Ap. 98. VI. i. a. 3. B. b. Supply the *Ellipsis* thus: "Sir [I am indeed willing, but] I have," &c. no. Gr. *ou*. Ap. 105. I.

to = in order that (Gr. *hina*) he may. [time when. into. Gr. *eis*. Ap. 104. vi. while = in (Gr. *en*) the another. Ap. 124. 1. before. Gr. *pro*. Ap. 104. xiv.

5. 8-15 (Z², p. 1524). THE SIGN. (*Alternation*.)

Z² A | 8-11. The Lord : seeking, and healing.

B | 12, 13. The Jews. Question asked.

A | 14. The Lord : finding, and saving.

B | 15. The Jews. Question answered.

5. 8-11 (A, above). THE LORD : SEEKING AND HEALING. (*Introversion*.)

A | f | 8. "Take up thy bed and walk" (saith).

g | 9-. "The man was made whole."

h | -9-. "And took up his bed and walked."

i | -9. "On the same day was the sabbath."

i | 10-. "It is the sabbath day."

h | -10. "Not lawful to carry thy bed."

g | 11-. "He that made me whole" (said).

f | -11. "Take up thy bed and walk."

8 Rise. Ap. 178. I. 4. The third sign. See Ap. 176.

the poor man's bed. The Gr. *krabbaton* is a Latin word meaning a "pallet". 9 on. Gr. *en*. Ap. 104. viii.

the same day . . . sabbath = that day a Sabbath. Cp. 9. 14 and Ap. 176. 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 = a sabbath. it is not lawful. A forced interpretation of Jer. 17. 21, &c., by the Rabbis, made the carrying of anything from a public place into a private place, or vice versa, unlawful (Talmud, *Sabb*. 6. a).

not. Gr. *ou*. Ap. 105. I. Not the same word as in vv. 23-, 28, 45. carry = take up, as in v. 8. 11 the same = that one there. Gr. *ekeinos*, emph. 12 asked. Gr. *erōtaō*. Ap. 134. 3.

What man . . . ? = Who is the man . . . ? 13 And = But. was healed = had been healed. wist = knew. Ap. 132. I. i. Anglo-Saxon *witan* = to know. conveyed Himself away = turned aside, as if to avoid a blow. Gr. *ekneuō*. Occ. only here. multitude = crowd. that = the. 14 Afterward =

After these things. See note on v. 1. findeth. Cp. 9. 35. See Ap. 176. temple = the temple courts. See note on Matt. 23. 16. Behold. Fig. *Asterismos*. Ap. 6.

art made = hast become. sin, &c. = continue no longer (Gr. *mēketi*) in sin. sin. Gr. *hamartanō*. Ap. 128. I. i. See 9. 24, 25, 31, 34. Ap. 176.

lest = in order that . . . not Gr. *mē*. Ap. 105. II. come unto thee = happen to thee, or befall thee.

5. 16-47 [For Structure see next page].

16 therefore = on account of (Gr. *dia*. Ap. 104. v. 2) this. did . . . persecute = began to persecute. Beginning of open hostility. sought = were seeking. Most texts, not Syr., omit this clause.

D
A. D. 27

17 But ¹ Jesus answered them, "My Father worketh hitherto, and I work."

C

18 ¹⁶ Therefore the Jews sought the more to kill Him, because He ¹⁰ not only had broken the sabbath, but said also that God was His Father, making Himself equal with God.

D E

19 Then answered ¹ Jesus and said unto them, "Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise."

20 For ¹⁹ the Father loveth the Son, and sheweth Him all things that Himself doeth: and He will shew Him greater works than these, that ye may marvel.

F G

21 For as ¹⁹ the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will.

H

22 For ¹⁹ the Father judgeth no man, but hath committed all judgment unto the Son:
 23 ²⁰ That all men should honour the Son, even as they honour ¹⁹ the Father. He that honoureth not the Son honoureth not ¹⁹ the Father Which hath sent Him.

H

24 ¹⁹ Verily, verily, I say unto you, He that heareth My word, and believeth on Him That sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

G j

25 ¹⁹ Verily, verily, I say unto you, The hour is coming, and now is, when ²¹ the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as ¹⁹ the Father hath ²⁴ life in Himself; so hath He given to ²¹ the Son to have ²⁴ life in Himself;

k

27 And ²⁶ hath given Him authority to execute ²² judgment also, because He is the Son of man.

j

28 Marvel not at this: for ²⁵ the hour is coming, in the which all that are in the graves shall hear His voice,

the dead = corpses. See Ap. 139. 1. twice, and 6. 63. Then universally believed by the Jews. Ap. 6. III. 2), thus: "quickeneth [whom He will]; whom He will." the Son = the Son also. one. Gr. *oude oudeis*. A double negative. Gospel. See Ap. 122. I and p. 1511.
 23 even as. Gr. *kathos*. not. Gr. *mē*. Ap. 105. II. One of the characteristic words of this Gospel. See note on 1. 22 and p. 1511. *logos*. See note on Mark 9. 32. believeth on. See Ap. 150. I. ii. Ap. 151. II. B. ii. life. See note on 1. 4. from = out of. Gr. *ek*. Ap. 104. vii.

5. 16-47 (Y², p. 1524). CONSEQUENCES. CONSPIRACY OF, AND COLLOQUY WITH, THE JEWS. (Alternation.)

Y² C | 16. Conspiracy. Made.
 D | 17. Defence. The Father and the Son.
 C | 18. Conspiracy. Increased.
 D | 19-47. Defence. The Father and the Son.

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).

and I work = I also am working [now].
 18 to kill Him. Note three attempts on the Lord's life, all connected with His claim to Deity, here; 8. 58, 59; 10. 30, 31.

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.

God. Ap. 98. I. i. 1. His = His own.

5. 19-47 (D, above). DEFENCE. THE FATHER AND THE SON. (Alternation.)

D | E | 19, 20. The Son's works are the Father's.
 F | 21-29. Proof. Communication.
 E | 30. The Son's works are the Father's.
 F | 31-47. Proof. Witnesses.

19 Then = Therefore.

Verily, verily. The fifth occ. See note on 1. 51. do. His words were like His words. See note on 7. 16. nothing. Gr. *ou ouden*. A double negative. of = from. Gr. *apo*. Ap. 104. iv.

but = if not. Gr. *ean mē*.
 seeth. Gr. *blepō*. Ap. 138. I. 5.
 the Father. See note on 1. 14. do = doing.
 these also. Read "also" after "Son".
 likewise = in like manner.

20 loveth. Gr. *phileō*. One of the characteristic words of this Gospel. See page 1511, and Ap. 135. I. 2. works. See note on 4. 34. that = in order that. Gr. *hina*.

5. 21-29 (F, above). PROOF. COMMUNICATION. (Introversion.)

F | G | 21. Concerning quickening and resurrection.
 H | 22, 23. Concerning judgment.
 H | 24. Concerning judgment.
 G | 25-29. Concerning quickening and resurrection.

21 raiseth = awaketh. Gr. *egeirō*. Ap. 178. I. 4. quickeneth = giveth life to. Occ. in John only here, them. Supply the *Ellipsis* (complex, so the Son also [raiseth the dead, and] quickeneth

22 For . . . no man = For not even . . . any judgeth. One of the characteristic words of this judgment. Gr. *krisis*. Ap. 177. 7. sent. Gr. *pempō*. Ap. 174. 4. 24 word. Gr. *aiōnios*. everlasting. Gr. *aiōnios*. condemnation = judgment, as in v. 22. is = has. unto. Same as "into", above.

5. 25-29 (G, above). CONCERNING QUICKENING AND RESURRECTION. (Alternation.)

G | j | 25, 26. Resurrection.
 k | 27. Judgment.
 j | 28, 29-. Resurrection.
 k | -29. Judgment.

25 The hour = An hour. Put by Fig. *Synecdochē* (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, &c. the Son of God. Ap. 98. XV. This title is associated with resurrection, as in v. 27 judgment is with the Son of man. shall live. See note on 4. 50. 26 as = even as. Gr. *hōsper*. hath He given = He gave (in eternity past). 27 authority. Gr. *exousia*. See Ap. 172. 5. the Son of man (see Ap. 98. XVI). The only occ. in John without the Article (except Rev. 1. 13; 14. 14). Cp. Dan. 7. 13. 28 the graves = the tombs. Therefore they are not in heaven or hell.

A. D. 27 **29** And shall come forth; they that have
done good, unto the resurrection of life;
k and they that have done evil, unto the re-
surrection of damnation.

E **30** I can of Mine own Self do nothing: as
I hear, I judge: and My judgment is just; be-
cause I seek not Mine own will, but the
will of the Father Which hath sent Me.

F J **31** If I bear witness of Myself, My witness
is not true.

32 There is another that beareth witness
of Me; and I know that the witness which
he witnesseth of Me is true.

33 He sent unto John, and he bare witness
unto the truth.

34 But I receive not testimony from man:
but these things I say, that ye might be saved.

35 He was a burning and a shining light:
and ye were willing for a season to rejoice
in his light.

K **36** But I have greater witness than that
of John: for the works which the Father
hath given Me to finish, the same works
that I do, bear witness of Me, that the
Father hath sent Me.

37 And the Father Himself, Which hath
sent Me, hath borne witness of Me. Ye
have neither heard His voice at any time, nor
seen His shape.

38 And ye have not His word abiding in
you: for Whom He hath sent, Him ye believe
not.

L **39** Search the scriptures; for in them ye
think ye have eternal life: and they are they
which testify of Me.

40 And ye will not come to Me, that ye
might have life.

K **41** I receive not honour from men.
42 But I know you, that ye have not the
love of God in you.

43 I am come in My Father's name, and
ye receive Me not: if another shall come in
his own name, him ye will receive.

44 How can ye believe, which receive
honour of one of another, and seek not the
honour that cometh from God only?

J **45** Do not think that I will accuse you to
the Father: there is one that accuseth you,
even Moses, in whom ye trust.

46 For had ye believed Moses, ye would
have believed Me: for He wrote of Me.

47 But if ye believe not His writings, how
shall ye believe My words?"

29 done = wrought. Gr. *poiōō* = accomplished (refer-
ring to the object, aim or end of the act), and gener-
ally associated with good.

good = good things (Pl.). the = a.
resurrection. Gr. *anastasis*. Ap. 178. II. 1.

done (Gr. *prassō*. Cp. 3. 20, 21) = practised (referring
to the means by which the object is obtained) and is
associated with evil, as are four out of six occurrences
of the noun *praxis* (= deed), Matt. 16. 27. Luke 23. 51.
Acts 19. 18. Rom. 8. 13; 12. 4. Col. 3. 9.

evil = evil things (pl.). Same word as in 3. 20.

damnation = judgment. Gr. *krisis*, as in v. 22.

30 will. Gr. *thelōma*. Ap. 102. 2.

the Father. All the texts read "Him".

5. 31-47 (F, p. 1526). PROOF, WITNESSES. (Introversion.)

F | J | 31-35. The witness of John.

K | 36-38. The Father's witness.

L | 39, 40. The testimony of Scripture.

K | 41-44. The Father's witness.

J | 45-47. The witness of Moses.

31 If. Assuming the condition, where experience
will decide. Ap. 118. 1. b.

I. Emphatic = I alone.

bear witness. See note on 1. 7.

of = concerning. Gr. *peri*. Ap. 104. xiii. 1. The em-
phasis being on "Myself". Gr. *emautou*.

witness. See note on 1. 7.

true. Ap. 175. 1. Referring to Deut. 19. 15. Cp. 8. 14.
See p. 1511.

32 There is. See v. 31 and 7. 28; 8. 26.

know. Gr. *oida*. Ap. 132. I. i.

33 sent = have sent. Gr. *apostellō*. Ap. 174. 1.

unto. Gr. *pros*. Ap. 104. xv. 3.

he bare = he hath borne.

truth. See note on 1. 14.

34 from. Gr. *para*. Ap. 104. xii. 1.

35 a . . . light = the . . . lamp. Gr. *luchnos*. Ap. 130. 4.
A common Rabbinic idiom for a famous man. In con-
trast with Christ (8. 12).

for. Gr. *pros*. Ap. 104. xv. 3.

season. Gr. hour, put by Fig. *Metonymy* (of Subject),
Ap. 6, for a brief period. Cp. 12. 23.

light. Gr. *phōs*. Ap. 130. 1.

36 greater witness = the witness, greater.

to finish = in order that I should complete them.

37 hath sent = sent (at a definite time).

hath borne. And still bears.

neither . . . nor. Gr. *oute . . . oute*.

seen. Gr. *horaō*. Ap. 133. I. 8.

shape = form. Gr. *eidōs*. Cp. Luke 3. 22; 9. 39.

38 abiding. See note on 1. 32. hath sent = sent.

39 Search. Gr. *ereunaō* = to search as a lion or
hound tracks by the scent. Not the same word as in
Acts 17. 11. Here the Verb may be the imperative or
indicative mood; but the indicative never commences
a sentence without the pronoun or some other word,
while the imperative is so used. See 7. 52; 14. 11 (Be-
lieve); 15. 20 (Remember).

the scriptures = the (sacred) writings.

eternal. Ap. 151. II. B. i, as in v. 24.

testify. See note on 1. 7.

to. Gr. *pros*. Ap. 104. xv. 3.

might =

40 will not come = do not will (v. 6) to come.
may.

1 Pet. 4. 11. See p. 1511.

41 honour. Gr. *doxa* = approval, here, as in v. 44; or "praise", as in 9. 24; 12. 43.

Occ. in the Gospels elsewhere only in Luke 11. 42.

you = yourselves, as in 6. 53. Mark 4. 17.

1 John 5. 10. **43** him, &c. Cp. 2 Thess. 2. 4.

from (Gr. *para*. Ap. 104. xii. I) one another.

the. Note the Art. here, and not in the preceding clause.

God only = the only God (Ap. 98. I. i. 1). Cp. 1 Tim. 1. 17.

Gr. *eis*. Ap. 104. vi.

ye trust = ye have set your hope.

46 had ye = if (Ap. 118. 2. a) ye had.

wrote. See Ap. 47.

Me. See note on Luke 24. 27.

47 if. Ap. 118. 2. a.

writings.

Gr. Pl. of *gramma* = letters, used of written characters, or of a document. For the former, see Luke 23. 38.

2 Cor. 3. 7; or the letter of Scripture contrasted with its spirit (Rom. 2. 27, 29; 7. 6. 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. 15 and Acts 26. 24, it is used for learning (cp. Isa. 29. 11, 12. Acts 4. 13). In 2 Tim. 3. 15 it

is used for the sacred writings as a whole. Hence the Scribes were called *grammateis*. words.

Gr. *rhēma* (pl.). See note on Mark 9. 32.

X²M¹N¹P^f
A. D. 27

6 °After these things °Jesus °went over the °sea °of Galilee, °which is the sea °of °Tiberias.

2 And a great °multitude °followed Him,
g because they °saw °His °miracles which He °did °on them that were diseased.

Q 3 And ¹Jesus went up °into °a mountain, and there He °sat °with His disciples.

A. D. 28 4 °And the °passover, °a °feast of the °Jews, was nigh.

O R 5 °When ¹Jesus °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?"

S 6 And this He said °to prove him: for He Himself °knew what He °would do.

R 7 °Philip answered Him, "Two hundred °pennyworth of °bread is °not sufficient for them, °that °every one of them may take a little."

8 One °of His disciples, °Andrew, °Simon Peter's brother, saith unto Him,

9 "There is °a lad here, which hath °five °barley loaves, and two °small fishes: °but what are they °among so many?"

S T 10 And ¹Jesus said, "Make the °men °sit down." (°Now there was much grass °in the place.) So the men °sat down, in number about five thousand.

U 11 And ¹Jesus took the loaves; and when He had given thanks, He distributed °to the disciples, and the disciples to them that were °set down; °and likewise of the °fishes °as much as they °would.

T 12 °When they were °filled, He said unto His disciples, "Gather up the fragments that °remain, °that nothing be lost."

U 13 Therefore they gathered them together,

6. 1-71 (X², p. 1524). IN GALILEE. (Division.)

X² M¹ | 1-15. The Fourth Sign. (The Feeding of the 5,000.)
M² | 16-25. The Fifth Sign. (The Walking on the Sea.)
M³ | 26-71. The Signification of the Fourth and Fifth Signs.

6. 1-15 (M¹, above). THE FOURTH SIGN. (Introversions and Alternation.)

M¹ | N | P | f | 1, 2-. Crowd. Following.
g | -2. Signs seen.
Q | 3, 4. Departure to the mountain.
O | 5-13. The Fourth Sign. (The Feeding of the 5,000.)
N | P | g | 14-. Sign seen.
f | -14. Crowd. Confession.
Q | 15. Departure to the mountain.

1 After these things. This expression occurs seven times in John's Gospel; and "after this" three times. After. Gr. *meta*. Ap. 104. xi. 2. Cp. 5. 1.

Jesus. See Ap. 98. X. went = went away. of. The Gen. of Relation. See Ap. 17. 5. which is the sea of. This is the rendering of the Gen. "of" Tiberias.

Tiberias. The city is still in existence. It was not visited by the Lord, and therefore not guilty of rejecting Him. All the cities which did reject Him have perished.

2 multitude = crowd. followed = was following. saw = beheld. Gr. *horaō*. Ap. 133. I. 8. Not the same word as in vv. 5, 14, 19, 22, 24, 26, 30, 40, 62, but same as in vv. 36, 46, 46. L Tr. A WH R. read *theōroō*, Ap. 133. I. 11, as in v. 19.

His. All the texts omit "His". miracles = signs. See note on 2. 11. Ap. 176. 3.

did = was doing, or working. on. Gr. *epi*. Ap. 104. ix. 1.

3 into. Gr. *eis*. Ap. 104. vi. a mountain = the mountain, i. e. the one overlooking the lake.

sat = was sitting [when He saw the crowds approaching]. with = amid. Gr. *meta*. Ap. 104. xi. 1.

4 And = Now. passover. Gr. *pascha*. Aramaic. Ap. 94. III. 3.

a = the. feast of the Jews. See note on 2. 13. Jews. See note on 1. 19.

6. 5-13 (O, above). THE FOURTH SIGN. (The feeding of the 5,000.) (Alternation.)

O | R | 5. Question to Philip.
S | 6. Sign purposed.
R | 7-9. Answer of Philip.
S | 10-13. Sign performed.

5 When . . . lifted up = having lifted up. then = therefore. Cp. v. 15, and see Ap. 176. saw = having seen. Gr. *theaomai*, Ap. 133. I. 12. a great . . . come = that a great . . . is coming. company = crowd, as in v. 2. unto = toward. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in vv. 16, 27. Philip. Because Bethsaida (Ap. 169) was a neighbouring town. Cp. 1. 44; 12. 21. See Ap. 141. bread = loaves. that = in order that. Gr. *hina*. 6 to prove = proving, i. e. putting him to the test. knew. Gr. *oida*. Ap. 132. I. i. See note on 1. 26. would do = was about to do. 7 pennyworth. See Ap. 51. I. 4. not. Gr. *ou*. Ap. 105. 1. every . . . little. Recorded only in John. 8 of. Gr. *ek*. Ap. 104. vii. Andrew. Ap. 141. He appears with Philip in 1. 44; 12. 22. Simon Peter. Ap. 141. 9 a lad = a little boy. Gr. *paidarion*. Ap. 108. vi. The "baker boy", with his basket of barley-loaves, is still to be seen where people congregate. five. See Ap. 10. barley. Gr. *krithinos*. Occ. only here and v. 13. Cp. Judg. 7. 13. 2 Kings 4. 42. Ezek. 13. 19. small fishes. Gr. *opsarion*. Occ. only here, v. 11, and 21. 9, 10, 13. among = for. Gr. *eis*. Ap. 104. vi.

6. 10-13 (S, above). SIGN PERFORMED (Alternation.)

S | T | 10. Command to sit down.
U | 11. Distribution.
T | 12. Command to gather.
U | 13. Gathering.

10 men. Ap. 123. 1. sit down = recline. Now, &c. See note on "and we", 1. 14. in. Gr. *en*. Ap. 104. viii. 11 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. 12 When = But when. filled. Not the same word as in v. 26. remain = remain over, as in v. 13.

- A. D. 28 and filled °twelve °baskets with the fragments
of the °five °barley loaves, which °remained
over and above °unto them that had °eaten.
- N P g 14 °Then °those °men, when they had °seen
the °miracle that °Jesus did, said,
- f "This is °of a truth °that prophet that should
come °into the °world."
- Q 15 When °Jesus therefore °perceived that
they °would come and take Him by force, °to
make Him a king, He °departed again °irto
°a mountain Himself alone.
- M² V j 16 And when °even was now come, His dis-
ciples went down °unto the sea,
- k 17 And entered °into °a ship, and °went over
the sea °toward °Capernaum.
- W l And it °was °now dark, and °Jesus was °not
come °to them.
- m 18 And the sea °arose by reason of a great
°wind °that blew.
- X n 19 So when they had rowed about °five and
twenty °or thirty °furlongs, they °see °Jesus
walking °on the sea, and drawing nigh unto
the °ship:
- o and they were afraid.
- X n 20 But He saith unto them, °"It is I;
o be °not afraid."
- W l 21 °Then they °willingly received Him °into
the ship:
- m °and immediately the °ship °was °at the
°land °whither they °went.
- V j 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 went °not with His disciples
°into the °boat, but °that His disciples °were
gone away alone;
- 23 (Howbeit there came °other °boats °from
°Tiberias nigh unto the place where they did
°eat bread, after that °the Lord had given
thanks:)
- 24 When the °people therefore °saw that
°Jesus was °not there, neither His disciples,
- k °they also °took shipping, and came °to °Ca-
pernaum, seeking for °Jesus.
- 25 And when they had found Him on °the
other side of the sea, they said unto Him,
°"Rabbi, when °camest Thou hither?"
- M² Z¹ A 26 °Jesus answered them and said, °"Verily,
verily, I say unto you, Ye seek Me, °not be-
cause ye °saw °the °miracles, but because ye
did °eat °of the loaves, and °were filled.

whereinto=into (Gr. *eis*. As in v. 3) which.

See note on "and we beheld", 1. 14.

See Ap. 98. VI. i. a. 3. B. c.

entered into (Gr. *eis*, v. 3) the boats (*ploua*), but all the texts read *plouaria*.

in v. 3.

98. XIV. vii.

25 the other side. The western. In v. 22, the eastern.

camest Thou hither=hast Thou got here.

6. 26-71 [For Structure see next page].

26 Verily, verily. The eighth occ. See note on 1. 51.
filled=satisfied. Not the same word as in v. 12.

13 twelve, one for each of the apostles.
baskets. Gr. *kophinos*=a wicker hand-basket, not the
same as in Matt. 15. 37. Mark 8. 8.
unto them that had eaten. Recorded only by John.
eaten=fed. Gr. *bibrōskō*. 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. 133. I. 1.
of a truth=truly.
that prophet that should come=the prophet who
is coming. See 1. 21. world. See note on 1. 9.
15 perceived. See note on 1. 10. Ap. 132. I. ii.
would come=were about to come.
to=in order that (Gr. *hina*) they might.
departed=withdrew. Gr. *anachōreō*. Only here in
John.

6. 16-25 (M², p. 1528). THE FIFTH SIGN. (Introversion and Alternations.)

M² V j | 16. At the sea. Disciples.
k | 17-. A boat (*plouion*).
W | 1 | 17-. The Lord absent.
m | 18. Sudden danger.
X | n | 19-. The Lord seen.
o | 19-. "They were afraid."
X | n | 20-. The Lord heard.
o | 20-. "Be not afraid."
W | l | 21-. The Lord present.
m | 21. The sudden safety.
V | j | 22-24-. At the sea. Crowd.
k | 24, 25. The boats (*plouaria*).

16 even . . . come=it became late.
unto. Gr. *epi*. Ap. 104. ix. 3. Not the same word
as in vv. 5, 27, 34, 45, -65.

17 a ship=a fishing-smack. Gr. *plouion*. Not *plouarion*,
as in v. 22. went=were going.

toward. Gr. *eis*. Ap. 104. vi.

Capernaum. See Ap. 169.

was=had become.

now=already.

not. Gr. *ou*, but all the texts read *oupō*, "not yet".

to. Gr. *pros*. Ap. 104. xv. 3.

18 arose=was rising.

wind. Gr. *anemos*. Only here in John.

that blew=[that was] blowing.

19 five and twenty . . . furlongs (Ap. 51. III. 1 (2)).
About half-way.

see. Gr. *theōreō*. Ap. 133. I. 11.

20 It is I=I am [He]. Cp. 4. 26; 8. 24, 28, 58; 13. 19;
18. 5, 6, 8. Mark 13. 6. Luke 21. 8.

not. Gr. *mē*. Ap. 105. II. Same word as in vv. 27,
43. Not the same as in vv. 7, 17, 22, 24, 26, 32, 36, 38, 42,
46, 56, 64-, 70.

21 willingly received=were willing to receive.

and . . . went. Recorded only by John.

was=became.

at. Gr. *epi*. Ap. 104. ix. 1.

land, or shore. Gr. *gē*. Ap. 129. 4.

whither=to (Gr. *eis*) which.

went=were bound.

22 people=crowd.

the other side. The eastern. In v. 25 the western;
cp. v. 59. none. Gr. *ouk*. Ap. 105. I.

other. Ap. 124. 1.

boat=dinghy. Gr. *plouarion*. The one belonging to

the *plouion* of v. 17 (which had gone away). *Plouarion*

occurs only here, vv. 23, 24; 21. 8. Mark 3. 9; 4. 36.

Plouion, here=smack, is the usual word for "ship";

plouarion=the dinghy belonging to it.

were gone=went away.

23 Howbeit.

from=out from. Gr. *ek*. Ap. 104. vii.

the Lord.

24 ἑαυ=themselves. Emphatic.

took shipping=

to=unto. Gr. *eis*, as

Rabbi. See Ap.

98. XIV. vii.

camest Thou hither=hast Thou got here.

26 Verily, verily. The eighth occ. See note on 1. 51. the miracles=signs. No Art. were
filled=satisfied. Not the same word as in v. 12.

A. D. 28

27 ° Labour 20 not for the ° meat which perisheth, ° but for that ° meat which ° endureth ° unto ° everlasting ° life, which ° the Son of man shall give unto you : for ° ġim hath ° God ° the Father ° sealed."

B

28 5 Then said they 5 unto Him, ° "What shall we do, 5 that we might ° work the ° works of 27 God ?" 29 1 Jesus ° answered and said unto them, "This is the 28 work of 27 God, 5 that ye ° believe on Him Whom ġe hath ° sent."

A C

30 They said ° therefore unto Him, ° "What ° sign shewest Thou then, 5 that we may 14 see, and ° believe Thee? ° what dost Thou work ?

31 ° Our fathers did 5 eat ° manna 10 in the desert ; ° as it is written, ° He gave them bread 23 from ° heaven to 5 eat."

D

32 5 Then 1 Jesus said unto them, 26 "Verily, verily, I say unto you, ° Moses gave you 7 not ° that bread 23 from 31 heaven ; but ° My Father giveth you the ° true bread 23 from 31 heaven.

33 For the bread of 27 God is ° He Which cometh down 23 from 31 heaven, and giveth 27 life unto ° the 14 world."

C

34 5 Then said they 5 unto Him, ° "Lord, ° evermore give us this bread."

D

35 And 1 Jesus said unto them, ° "Ķ am the bread of 27 life : he that cometh 17 to Me shall ° never hunger ; and he that 29 believeth on Me shall ° never thirst.

B

36 But I said unto you, That ° ye also have ° seen Me, ° and ° believe 7 not.

Z 2 E

37 ° All that 27 the Father giveth Me shall ° come 17 to Me ; and him that ° cometh 17 to Me I will ° in no wise ° cast ° out.

6. 26-71 (M³, p. 1528). THE SIGNIFICATION OF THE FOURTH AND FIFTH SIGNS. COLLOQUIES. (*Division.*)

M³ | Z¹ | 26-36. With unbelievers.
| Z² | 37-59. With believers.
| Z³ | 60-71. With disciples.

6. 26-36 (Z¹, above). COLLOQUY WITH UNBELIEVERS. (*Alternation.*)

Z¹ | A | 26, 27. Bread : earthly.
| B | 28, 29. Belief.
| A | 30-35. Bread : heavenly.
| B | 36. Unbelief.

27 Labour not . . . but = Labour for the latter rather than for the former. Fig. *Heterōsis* (of Degree). Ap. 6. meat. Gr. *brōsis*, the act of eating (Matt. 6. 19, 20 = "rust"). Not *brōma* = food (4. 34). Cp. also 1 Cor. 8. 4. endureth. Gr. *menō*. Same as "dwelleth", v. 56. See note on "abode", 1. 32. [16, 28, 34, 45, -65. unto. Gr. *eis*. Ap. 104. vi. Not the same as in vv. 5, everlasting. Gr. *aīōnios*. See Ap. 151. II. B. ii. life. Gr. *zōē*. See note on 1. 4, and Ap. 170. 1. the Son of man. See Ap. 98. XVI. ġim hath God the Father sealed = for Him (= this One) the Father, even God, sealed.

God. See Ap. 98. I. i. 1. the Father. See note on 1. 14. sealed. The Jews discussed "the seal of God", e. g. "What is the seal of the Holy, Blessed God? Rabbi Bibai answered, 'Truth'. But what is 'truth'? Rabbi Bon saith, 'the living God and King eternal'. Rabbi Chaninah saith . . . 'truth is the seal of God'." *Bab. Talmud*, Sanhedr., quoted by Lightfoot, vol. xii, p. 291 (Pitman's ed.).

28 What shall we do . . . ? = What are we to do . . . ? work the works. Fig. *Polyptōton*. Ap. 6. works. See note on 4. 34.

29 answered and said. See Ap. 122. 3, and note on Deut. 1. 41.

believe on. See Ap. 150. I. 1. v (i), and note on 1. 7. sent. Gr. *apostellō*. Ap. 174. 1.

6. 30-35 (A, above). BREAD : HEAVENLY. (*Alternation.*)

A | C | 30, 31. Request of Jews for sign.
D | 32, 33. Answer. Bread from heaven.
C | 34. Request of Disciples for thing signified.
D | 35. Answer. Bread of life.

30 therefore. In consequence of the Lord's claim. What sign, &c. The emphasis is on "Thou", sign. See note on 2. 18. believe Thee. See Ap. 150. I. 1. ii, and note on 1. 7. what . . . ? = what [sign], &c. ?

31 Our fathers, &c. See Ex. 16. 15. Over half a million able for war ; probably three millions in all. Num. 2. 32. 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 Ecc.) : "The former Redeemer [Moses] caused manna to descend 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 Gemarists affirm that "manna was given for 'the merits of Moses'". that bread = the [true] bread.

My Father. See note on 2. 16. true. Gr. *alēthinos*. See note on 1. 9, and Ap. 175. 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.

34 Lord. See Ap. 98. VI. i. a. 8. B. a. evermore. Gr. *pantote*, see notes on v. 35. 35 Ķ am the bread of life. A form of expression peculiar to this Gospel. The Fig. *Metaphor* (Ap. 6), which carries over, and asserts that one thing is, i. e. represents the other ; thus differing from *Similē*, and *Hypocatastasis* (Ap. 6). See Ap. 159, par. 1. Note the seven (Ap. 10) examples in this Gospel : I am the Bread of Life (6. 35, 41, 48, 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 mē*. Ap. 105. III. never thirst = in no wise at any time (Gr. *ou mē . . . pōpote*) thirst. Or supply the *Ellipsis* by repeating "pōpote" after "hunger". Both A. V. and R. V. renderings are inadequate. The A. V. includes the Gr. *pōpote* 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 mē*.

36 ye also have seen Me = ye have seen Me also ; with emphasis on "seen". and = yet. believe. Ap. 150. I. 1. i.

6. 37-59 [For Structure see next page].

37 All = Whatever (Neut. sing.). come . . . cometh. "come" = reach, denoting arrival ; "cometh" denotes the act and process. in no wise. Gr. *ou mē*. Ap. 105. III. As "never" in v. 35. cast out. Referring to the Divine Supplement "send away" in Matt. 14. 15. Put by Fig. *Tapeinōsis* (Ap. 6) for giving blessing to such. out = without.

A. D. 28

38 For ° I came down ²³ from ³¹ heaven, ⁷ not ¹⁵ to do Mine own ° will, but the ° will of Him That ° sent Me.

39 And this is ²⁷ the Father's ³⁸ will Which hath ³⁸ sent Me, ⁵ that ° of all which He hath given me I should ° lose nothing, but should ° raise it up again ° at the last day.

40 And this is the ³⁸ will of Him That ³⁸ sent Me, ⁵ that every one which ¹⁹ seeth ° the Son, and ²⁹ believeth on Him, ° may have ²⁷ everlasting ²⁷ life: ° and ³ will ³⁹ raise him up ³⁹ at the last day."

F 41 ⁴ The Jews ⁵ then ° murmured ° at Him, because He said, ³⁵ "I am the bread which came down ²³ from ³¹ heaven."

42 And ° they said, "Is ⁷ not this ¹ Jesus, the son of Joseph, whose father and mother we ⁶ know? how is it ⁵ then that ⁵ he saith, ³⁸ "I came down ²³ from ³¹ heaven?" "

E 43 ¹ Jesus therefore answered and said unto them, ⁴¹ "Murmur ²⁰ not ° among yourselves.

44 ° No man ° can ³⁷ come ¹⁷ to Me, ° except ²⁷ the Father Which hath ³⁸ sent Me ° draw him: and ³ will ³⁹ raise him up ³⁹ at the last day.

45 ° It is written ¹⁰ in ° the prophets, 'And they shall be ° all ° taught of ²⁷ God.' Every man therefore that hath heard, and hath learned ° of ²⁷ the Father, ³⁷ cometh ⁵ unto Me.

46 ⁷ Not that ° any man hath ² seen ²⁷ the Father, ° save He Which is ° of ²⁷ God, ⁵ he hath ² seen ²⁷ the Father.

47 ²⁶ Verily, verily, I say unto you, He that ²⁹ believeth on Me ° hath ²⁷ everlasting ²⁷ life.

F P 48 ³⁵ I am ° that bread of ²⁷ life.

49 Your fathers ° did ⁵ eat manna ¹⁰ in the wilderness, and ° are dead.

50 This is the bread which cometh down ²³ from ³¹ heaven, ⁵ that ° a man may eat ° thereof, and ²⁰ not die.

51 ³⁵ I am the ° living bread which came ²³ down from heaven:

q ° if ⁴⁶ any man ⁵ eat ⁸ of ° this bread, ° he shall live ° for ever: ° and the bread that ³ will give is ° My ° flesh, which ° ³ will give ° for the ²⁷ life of ³³ the world."

r 52 ⁴ The Jews therefore ° strove ° among themselves, saying, "How ⁴⁴ can this Man give us His ⁵¹ flesh to ⁵ eat?" "

q 53 ⁵ Then ¹ Jesus said unto them, ²⁶ "Verily,

are dead = died.

Ap. 104. vii) it.

118. 1. b.

indicates the speaker. Cp. 2. 19. Matt. 16. 18.

note on 4. 50, 51, 53.

that ³ will give = but the bread, moreover, which I will give. The omission of the particle ("de") in A.V. hides the line of the discussion: (1) I will give this bread; (2) This bread is My flesh; (3) My flesh is My body which I will give up in death.

(of the Part), Ap. 6, for the whole person, as in Gen. 17. 13. Ps. 16. 9 (Acts 2. 26-31). Prov. 14. 30. Matt. 19. 5. Rom. 3. 20. 1 Cor. 1. 29. 2 Cor. 7. 5; and for Christ's own person, 1. 14. 1 Tim. 3. 16. 1 Pet. 3. 18. Heb. 10. 20. 1 John 4. 2. Just as "My soul" is also put for the whole person (Num. 23. 10. Judg. 16. 30. Ps. 3. 2; 16. 10; 33. 19; 103. 1. Isa. 58. 5. Acts 2. 31. Rom. 13. 1). In view of the Jews' unbelief, the Lord used the Fig. *Synecdochē* here. To take a figure of speech literally, and treat what is literal as a figure, is the most fruitful source of error.

My flesh = Myself. Put by the Fig. *Synecdochē*

16. 30. Ps. 3. 2; 16. 10; 33. 19; 103. 1. Isa. 58. 5. Acts 2. 31. Rom. 13. 1). In view of the Jews' unbelief, the Lord used the Fig. *Synecdochē* here. To take a figure of speech literally, and treat what is literal as a figure, is the most fruitful source of error.

flesh. See note on 1. 13.

All the texts omit this, but not the Syr. See Ap. 94. V, note 3.

52 strove = were contending. Gr. *machomai*. Only here, Acts 7. 26. 2 Tim. 2. 24. James 4. 2. An advance on "murmuring" in v. 41.

among themselves = with (Gr. *pros*. Ap. 104. xv. 3) one another.

6. 37-59 (Z², p. 1580). COLLOQUY WITH BELIEVERS. (*Alternation*.)

Z² E | 37-40. The Father. His will.
F | 41, 42. The Lord. Bread from } The Signification of the Fourth Sign.
E | 43-47. The Father. His action.
F | 48-59. The Lord. Bread of life. }
Jews murmuring.

38 I came down = I am come down.

will. Gr. *thelēma*. Ap. 102. 2.

sent. See note on 1. 22.

39 of all = whatever, as in v. 37. Cp. v. 44, and 12. 32. lose nothing = not (Ap. 105. II) lose any of (Gr. *ek*. Ap. 104. vii) it. raise. Ap. 178. I. 1.

at the last day. An expression found only in John (five times): here; vv. 44, 54; 11. 24; 12. 48. Cp. 1 John 2. 18. It refers to the coming of Messiah, and was used idiomatically for "the age to come", at the end of that dispensation (see *Lightfoot*, vol. xii, p. 294. Pitman's ed.). It would then have taken place had Israel repented. See Acts 3. 19-21. at - in. Gr. *en*. Ap. 104. viii.

40 the Son. Cp. 3. 36. may = should.

and I will = and (that) I should.

41 murmured = were murmuring. Gr. *gonguzō*, the Sept. word for Israel's murmuring in the wilderness. See 1 Cor. 10. 10. Cp. Jude 16.

at = concerning. Gr. *peri*. Ap. 104. xiii. 1.

42 they said = were saying.

43 among yourselves = with (Gr. *meta*. Ap. 104. xi. 1) one another.

44 No man = No (Ap. 105. I) one.

can come = is able to come (two verbs).

except. Gr. *ean mē*. Ap. 118. 1. b and 105. II.

draw him. Those thus drawn are defined in v. 37 as "all" those who are given (without exception). In 12. 32 the "all" are not thus defined, and denote "all" (without distinction).

45 It is written = It standeth written.

the prophets. See Isa. 54. 13. Jer. 31. 34.

all. Here it denotes "all" without exception. See note on "draw him", v. 44.

taught of God. In 1 Thess. 4. 9 the words are compounded (*theodidaktos*).

of = from. Gr. *para*. Ap. 104. xii. 1, implying close intimacy. See v. 46.

46 any man = any one.

save. Gr. *ei mē* = if not. Ap. 118. 2. a and 105. II.

of = from (beside). Gr. *para*. Ap. 104. xii. 1. Implying past and present union. Cp. 7. 29; 9. 16, 33.

47 hath = possesseth. Not, of course, in himself (or he would never die), but by faith in Christ.

6. 48-59 (F, above). THE LORD. BREAD OF LIFE. (*Introversion*.)

F | p | 48-51-. The Sign.

q | -51. The Signification.

r | 52. The Jews. Contention.

q | 53-57. The Signification.

p | 58, 59. The Sign.

48 that = the.

49 did eat = ate.

thereof = of (Gr. *ek*).

if. For the condition, see Ap.

this bread = this [One before you]. One of three passages in which "this" indicates the speaker. Cp. 2. 19. Matt. 16. 18.

he shall live; in and by resurrection. See

for ever = unto the age. See Ap. 151. II. A. ii. 4. a.

and the bread

that ³ will give = but the bread, moreover, which I will give. The omission of the particle ("de") in A.V. hides the line of the discussion: (1) I will give this bread; (2) This bread is My flesh; (3) My flesh is My body which I will give up in death.

My flesh = Myself. Put by the Fig. *Synecdochē*

(of the Part), Ap. 6, for the whole person, as in Gen. 17. 13. Ps. 16. 9 (Acts 2. 26-31). Prov. 14. 30. Matt. 19. 5. Rom. 3. 20. 1 Cor. 1. 29. 2 Cor. 7. 5; and for Christ's own person, 1. 14. 1 Tim. 3. 16. 1 Pet. 3. 18. Heb. 10. 20. 1 John 4. 2. Just as "My soul" is also put for the whole person (Num. 23. 10. Judg. 16. 30. Ps. 3. 2; 16. 10; 33. 19; 103. 1. Isa. 58. 5. Acts 2. 31. Rom. 13. 1). In view of the Jews' unbelief, the Lord used the Fig. *Synecdochē* here. To take a figure of speech literally, and treat what is literal as a figure, is the most fruitful source of error.

flesh. See note on 1. 13.

All the texts omit this, but not the Syr. See Ap. 94. V, note 3.

52 strove = were contending. Gr. *machomai*. Only here, Acts 7. 26. 2 Tim. 2. 24. James 4. 2. An advance on "murmuring" in v. 41.

among themselves = with (Gr. *pros*. Ap. 104. xv. 3) one another.

A. D. 28

verily, I say unto you, ⁴⁴ Except ye ° eat the ° flesh of ²⁷ the Son of man, and ° drink His ° blood, ye have ° no ²⁷ life ¹⁰ in you.

⁵⁴ Whoso ° eateth My ⁵³ flesh, and ⁵³ drinketh My ⁵³ blood, hath ° eternal ²⁷ life; and ∫ will ³⁹ raise him up ³⁹ at the last day.

⁵⁵ For My ⁵¹ flesh is meat ° indeed, and My ⁵³ blood is drink ° indeed.

⁵⁶ He that ⁵⁴ eateth My ⁵¹ flesh, and ⁵³ drinketh My ⁵³ blood, ° dwelleth ¹⁰ in Me, and ∫ ¹⁰ in him.

⁵⁷ ° As the ⁵¹ living ²⁷ Father hath ²⁹ sent Me, and ∫ ° live ° by ²⁷ the Father: so he that ⁵⁴ eateth Me, even he shall ° live ° by Me.

⁵⁸ ° This is that bread which came down ²³ from ³¹ heaven: ° not ³¹ as your fathers did ° eat manna, and ⁴⁹ are dead: he that ⁵⁴ eateth of ⁵¹ this bread shall ° live ⁵¹ for ever."

⁵⁹ These things said He ¹⁰ in the ° synagogue, as He taught ¹⁰ in ¹⁷ Capernaum.

Z³ G s

⁶⁰ ° Many therefore ⁸ of His disciples, when they had heard *this*, said, ° "This is an hard ° saying; who ⁴⁴ can hear it?"

⁶¹ When ¹ Jesus ⁶ knew ¹⁰ in Himself that His disciples ⁴¹ murmured ⁴¹ at ° it, He said unto them, "Doth this ° offend ° you?"

⁶² ° What and ⁵¹ if ye shall ¹⁹ see ²⁷ the Son of man ° ascend up where He was before?

⁶³ It is ° the spirit that ° quickeneth; ° the ⁵¹ flesh profiteth ° nothing: the ° words that ∫ ° speak unto you, *they* are ° spirit, and *they* are ²⁷ life.

⁶⁴ But there are some ⁸ of you that ³⁶ believe ° not." For ¹ Jesus ⁶ knew ° from the beginning who they were that ° believed ²⁰ not, and who ° should betray Him.

⁶⁵ And He said, ° "Therefore said I unto you, that ⁴⁴ no man ⁴⁴ can ³⁷ come ⁵ unto Me, ⁴⁴ except it were given unto him ⁸ of ³² My Father."

⁶⁶ ²³ From ° that *time* many of His disciples went ° back, and ° walked ° no more ⁸ with Him.

⁶⁷ ° Then said ¹ Jesus unto the twelve, ° "Will ye also go away?"

⁶⁸ ° Then Simon Peter answered Him, ³⁴ "Lord, ¹⁷ to whom shall we go? Thou hast the ⁶³ words of ⁵⁴ eternal ²⁷ life.

⁶⁹ And we ° believe and ° are sure that Thou art ° that Christ, ° the Son of ° the living ²⁸ God."

⁷⁰ ¹ Jesus answered them, ° "Have ⁷ not ∫ ° chosen you ° twelve, and one ⁸ of you is a devil?"

⁵³ eat . . . drink, &c. The Hebrews used this expression with reference to *knowledge* by the Fig. *Metonymy* (of the Subject), Ap. 6, as in Ex. 24. 11, where it is put for being alive; so eating and drinking denoted the operation of the mind in receiving and "inwardly digesting" truth or the words of God. See Deut. 8. 3, and cp. Jer. 15. 16. Ezek. 2. 8. No idiom was more common in the days of our Lord. With them as with us, *eating* included the meaning of *enjoyment*, as in Ecc. 5. 19; 6. 2; for "riches" cannot be *eaten*; and the Talmud actually speaks of *eating* (i.e. enjoying) "the years of Messiah", and instead of finding any difficulty in the figure they said that the days of Hezekiah were so good that "Messiah will come no more to Israel; for they have already devoured Him in the days of Hezekiah" (Lightfoot, vol. xii, pp. 296, 297). Even where *eating* is used of the devouring of enemies, it is the enjoyment of victory that is included. The Lord's words could be understood thus by hearers, for they knew the idiom; but of "the eucharist" they knew nothing, and could not have thus understood them. By comparing vv. 47 and 48 with vv. 53 and 54, we see that believing on Christ was exactly the same thing as eating and drinking Him.

flesh . . . blood. By the Fig. *Synecdochē* (of the Part), Ap. 6, this idiom is put for the whole Person. See note on "flesh", 1. 13, and cp. Matt. 16. 17. 1 Cor. 15. 50. Gal. 1. 16. Eph. 6. 12. Heb. 2. 14. no = not. Ap. 105. I.

⁵⁴ eateth = feedeth on (so as to enjoy). Gr. *trōgō*, as in vv. 56, 57-58. Not the same word as in vv. 5, 13, 23, 26, 31, 49, 50, 53, 58-. See the two words in v. 58.

eternal. Gr. *aiōnios*. Ap. 151. II. B. i.

⁵⁵ indeed = truly. Gr. *alēthōs*. All the texts read *alēthēs* (Ap. 175. 1); but not the Syr.

⁵⁶ dwelleth = abideth. Same as "endureth" in v. 27. See note on "abode" in 1. 32.

⁵⁷ As = According as. See 13. 15. 1 John 2. 6; 4. 17. live. See note on 4. 50.

by = through. Gr. *dia*. Ap. 104. v. 2.

⁵⁸ This, &c. Cp. v. 50, and see on Matt. 16. 18.

live for ever. This is the opposite of death (v. 49), and is to be only by and through resurrection (vv. 39, 40, 44).

⁵⁹ synagogue. See Ap. 120. I.

6. 60-71 (Z³, p. 1530). COLLOQUY: WITH DISCIPLES.

Z ³	G	s	|	60. Disciples. Murmuring.
	t		|	61-63. The Lord's expostulation.
	u		|	64, 65. Some unbelievers. One betrayer.
G	s		|	66. Disciples. Defection.
	t		|	67-69. The Lord's expostulation.
	u		|	70, 71. Twelve chosen. One betrayer.

⁶⁰ Many. Other than the twelve (v. 70).

This is an hard saying. The emphasis is on "hard" by the Fig. *Hyperbaton* (Ap. 6).

saying. Gr. *logos*. See note on Mark 9. 32.

⁶¹ it = this. offend = cause to stumble.

you? Emph.; i.e. you, as well as those Jews.

⁶² What and if, &c.? The *Apodosis* which is wanting (by *Ellipsis*) must be supplied thus: "If (as in v. 51) ascend = ascending.

⁶³ the spirit. Ap. 101. II. 6. quickeneth = giveth life. Gr. *zōopoieō*. See note on 5. 21. the flesh. See note on 1. 13. nothing. Gr. *ouk ouden*. A double negative.

words. Gr. *rhēma*. See note on Mark 9. 32. speak = have spoken, and do speak. spirit. See Ap. 101. II. 4.

⁶⁴ from the beginning. First occ. of "ex *archēs*" in John. As in 1. 1, the *Ellipsis* of 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 *archē* with other prepositions, see notes on 1. 1; 8. 44, and Heb. 1. 10. believed not = would not believe. Note the subjective emphasis of *mē*. Ap. 105. II. See also Ap. 150. I. 1. i. should = would. ⁶⁵ Therefore = For this cause. Gr. *dia* (Ap. 104. v. 2) *touto*. ⁶⁶ that time = this cause. It is the same cause to this day.

back. Gr. *eis ta opisō*. walked = walked about. no more. Compound of *ou*. Ap. 105. I. ⁶⁷ Will ye also go away? = Surely ye also do not (Gr. *mē*. Ap. 105. II) wish (Ap. 102. 1) to go away? Implying a negative answer. ⁶⁹ believe = have believed.

Ap. 150. I. 1. i. are sure = have got to know. Gr. *ginōskō*. See Ap. 132. I. ii. See note on 1. 10. that Christ = the Messiah. Ap. 98 IX. the Son of . . . God. Thus, the second portion of the Lord's ministry ends with a similar declaration 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 3.

the living God. This expression always implies the contrast with all other gods. ⁷⁰ Have not ∫ chosen = Did I not choose. Cp. 13. 18; 15. 16, 19. Luke 6. 13. twelve = the twelve. See Ap. 141.

A. D. 28

71 ° He spake of ° Judas ° Iscariot ° the son of Simon : for he it was ° that should betray Him, being one ° of the ° twelve.

71 He spake = But, or Now He was speaking. Judas. Ap. 141.

Iscariot = a man of Kerieth, which was in Judah (Josh. 15. 25). Kerieth now probably Khan Kureitin. the son of Simon. So designated only here, 12. 4; 13. 2, 26. The only apostle not a Galilean. Cp. 12. 6. that should betray Him = [who] was about to betray Him. Note the two verbs. Thus ends the second portion of the Lord's ministry (Ap. 119), and thus is ushered in the third.

E H¹ J

7 ° After these things ° Jesus ° walked ° in ° Galilee : for He ° would ° not walk ° in ° Jewry, because ° the Jews ° sought ° to kill Him.

7. 1-11. 54- (E, p. 1510). THE THIRD PORTION OF THE LORD'S MINISTRY. SUBJECT: THE REJECTION OF THE KING. (Division.)

E | H¹ | 7. 1-10. In Galilee.
H² | 7. 11-11. 54-. In Jerusalem.

K L

2 Now ° the Jews' feast ° of tabernacles was ° at hand.

3 ° His brethren therefore said ° unto Him, "Depart hence, and go ° into Judæa, ° that Thy disciples also may ° see the ° works that Thou doest.

7. 1-10 (H¹, above). IN GALILEE. (Alternation.)

H¹ | J | 1. Galilee. Walk in.
K | 2-8. Feast of Tabernacles.
J | 9. Galilee. Continuance in.
K | 10. Feast of Tabernacles.

4 For there is ° no man that doeth any thing ° in secret, and he himself seeketh to be known ° openly. ° If Thou do these things, ° shew Thyself to the ° world."

M

5 (For ° neither did ° His brethren ° believe in Him.)

1 After these things. See note on 6. 1. Marking a new subject.

Jesus. See Ap. 98. X. walked = was walking. Gr. *peripateō*. Cp. 6. 19. in. Gr. *en*. Ap. 104. viii. Galilee. Ap. 169. would not walk = did not desire (Ap. 102. 1) to walk. Note the two verbs. not. Gr. *ou*. Ap. 105. I.

L N v

6 ° Then ° Jesus said unto them, "My ° time is ° not yet come :

w

but ° your ° time is always ready.

O

7 The ° world ° cannot hate you ; but Me it hateth, because ° testify ° of it, that the ° works thereof are ° evil.

N w

8 ° Go ye up ° unto ° this feast :

v

3 ° go ° not up yet ° unto ° this feast for My ° time ° is ° not yet full come."

J

9 When He had said these ° words unto them, He ° abode still ° in ° Galilee.

7. 2-8 (K, above). FEAST OF TABERNACLES. (Introversion.)

K | L | 2-4. The Lord's brethren. Their advice given.
M | 5. Parenthetic remark concerning them.
L | 6-8. The Lord's brethren. Their advice rejected.

K

10 But ° when ° His brethren were gone up, then went he also up ° unto the feast, ° not openly, but as it were ° in secret.

2 the Jews' feast. See note on 2. 13. of tabernacles = of booths. Not *skēnē*, as in Sept. (Lev. 23. 34. Deut. 16. 13. 2 Chron. 8. 13. Ezra 3. 4); but *skēnopēgia* = booth-making, as in Deut. 16. 16; 31. 10. Zech. 14. 16, 18, 19. Only direct reference to this feast in N.T. See Ap. 179. II. 4.

H² P R¹

11 ° Then the Jews ° sought Him ° at the feast, and said, "Where is ° he ?"
12 And there was much ° murmuring ° among

at hand = near. 3 His brethren. Cp. 2. 12 and Mark 3. 21, 31. unto. Gr. *pros*. Ap. 104. xv. 3. into. Gr. *eis*. Ap. 104. vi. that = in order that. Gr. *hina*. see = be spectators of. Gr. *theōrēō*. Ap. 133. I. 11. works. See note on 4. 34. 4 no man = no one. Gr. *oudeis* (compound of Ap. 105. I). openly. Gr. *parrhēsia*, lit. in plain language. If. Assuming the fact. Ap. 118. 2. a. Not the same word as in vv. 17, 37. shew. Gr. *phaneroō*. Ap. 106. I. v. Cp. 1. 31; 2. 11. world. Put by Fig. *Metonymy* (of Subject), Ap. 6, for its inhabitants. See note on 1. 9, and Ap. 129. 1. 5 neither = not even. Gr. *oude*. Ap. 105. I. See note on "And we beheld", &c., 1. 14. believe in. Ap. 150. I. 1. v. (i). See note on 1. 12.

7. 6-8 (L, above). THE LORD'S BRETHREN: THEIR ADVICE REJECTED. (Introversions.)

L | N | v | 6-. Himself.
w | -6. His brethren.
O | 7-. Brethren: not hated.
O | -7. Himself: hated.
N | w | 8-. His brethren.
v | -8. Himself.

6 Then = Therefore. Not the same word as in v. 10. time = seasonable moment. not yet. Gr. *oupō*. A compound of *ou* (Ap. 105. I). The Lord's death was accomplished by Himself. See 10. 17, 18. Luke 9. 31. Until that hour (the right hour) came, He was immune (vv. 8, 30; 8. 20) At length it was "at hand" (Matt. 26. 45); and came, according to His word (12. 23, 27; 13. 1; 17. 1. Cp. Mark 14. 41). your = your own. Gr. *humeteros*. Emph. 7 cannot = is not (Ap. 105. I) able to. testify = bear witness. See note on 1. 7. of = concerning. Gr. *peri*. Ap. 104. xiii. 1. evil. Gr. *ponēros*. Ap. 128. III. 1. 8 Go . . . up. Gr. *anabainō*, the technical word for going up with others as in a caravan. See 11. 55. Matt. 20. 17, 18. Mark 10. 32, 33. Luke 2. 42; 18. 31 (cp. v. 35); 19. 4, 28. John 11. 55 Acts 21. 15. unto. Gr. *eis*. Ap. 104. vi. this = the. is not yet full come = has not yet been fulfilled. Cp. Luke 21. 24. Acts 7. 23. 9 words = things. abode. See note on 1. 32. 10 when. Not a note of time but of sequence, as in 2. 9, 23; 4. 1, 40; 6. 12, 16; 11. 6, 32, 38.

7. 11-11. 54- [For Structure see next page].

11 at = in. Gr. *en*. Ap. 104. viii. he = that man. Emphatic. 12 murmuring. See note on 6. 41 among. Gr. *en*. Ap. 104. viii. 2.

A. D. 28

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.

S¹ T¹

14 Now ° about the midst of the feast ° Jesus went up ° into the ° temple, and ° taught.

U¹

15 And ° the Jews ° marvelled, saying, "How ° knoweth this Man ° letters, having ° never learned?"

T²

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 ° of Myself.

18 He that speaketh ° of himself seeketh his ° 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?"

U²

20 The ° people ° answered and said, "Thou hast a ° devil: who ° goeth about ° to kill Thee?"

T³

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 ° of ° Moses, but ° of ° the fathers;) and ye ° on the sabbath day circumcise a ° man.

23 ° If a ° man ° on the sabbath day receive circumcision, that ° the law of ° Moses should not be broken: ° are ye angry at Me, because I have made a ° man ° every whit ° whole ° on the sabbath day?

24 ° Judge ° not ° according to the ° appearance, but ° judge ° righteous ° judgment."

U³

25 ° Then said some of them ° of ° Jerusalem, "Is ° not this He, Whom they ° seek ° to kill?"

26 ° But, ° lo, He speaketh ° boldly, and they say ° nothing unto Him. ° Do the rulers ° know ° indeed that this is the ° very ° Christ?

27 ° Howbeit we ° know ° this man whence He is: but ° when ° Christ ° cometh, ° no man ° knoweth ° whence He is."

doctrine = teaching.

sent. See note on 5. 23.

will do = desire (Ap. 102. 1) to do.

will. Gr. *thelēma*. Ap. 102. 2.

Ap. 132. I. ii. See note on 1. 10.

of. Gr. *ek*. Ap. 104. vii.of = from. Gr. *apo*. Ap. 104. iv.

18 glory. See note on 1. 14.

His glory, &c. = the glory of Him that sent. the same = He. true.

See note on 3. 33.

unrighteousness. See Ap. 128. VII. 1.

19 Moses. See note on 1. 17.

doeth. go . . . about = seek.

20 devil = demon. Cp. Matt. 11. 18.

21 have done = did. one.

A Heb. idiom for "a". See 1. 3.

22 therefore gave unto you = for this cause (*dia* [Ap. 104. v. 2] *touto*) has given you.

circumcision. Moses mentioned the precept only in Exod. 12. 44, 48. Lev. 12. 3.

The Law not given by Moses, but based on Gen. 17. 9-14.

the fathers. That is, Abraham. on. Gr. *en*.Ap. 104. viii. man. Gr. *anthrōpos*. Ap. 123. 1.23 are ye angry? Gr. *cholaō* (from *cholē* = bile).

Occurs only here. every whit = entirely (in contrast with one member).

whole = sound (in contrast with wound).

24 Judge. See note on 5. 22 and Ap. 122. 1.

not. Gr. *mē*. Ap. 105. II.according to. Gr. *kata*. Ap. 104. x. 2.

appearance = sight; i. e. objective or outward appearance.

judge . . . judgment. Fig. *Polyptōton*. Ap. 6.

righteous = the righteous. judgment. Ap. 177. 7.

25 Jerusalem. See note on Matt. 15. 1. Cp. Mark 1. 5.

seek = are seeking. 26 But =

And. lo. Fig. *Asterismos*. Ap. 6. Gr. *ide*. Ap. 133. I. 3.

boldly = openly, as in v. 4. nothing.

Gr. *ouden*. Compound of *ou*. Do the rulers know indeed? = The rulers have not ascertained, have they?indeed. Gr. *alēthōs* = truly or really. very. Same as "indeed" above. All the texts omit

"very", but not the Syr. See Ap. 94. V, note 3, p. 136.

Christ = the Messiah. See Ap. 98. IX.

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. 303, 4.

7. 11-11. 54- (H², p. 1533). IN JERUSALEM. (Alternation.)H² P | 7. 11-8. 59. At the Feast of Tabernacles.

Q | 9. 1-10. 21. Subsequent events.

P | 10. 22-38. At the Feast of Dedication.

Q | 10. 39-11. 54-. Subsequent events.

7. 11-8. 59 (P, above). AT THE FEAST OF TABERNACLES. (Repeated Alternations.)

P R¹ | 7. 11-13. The Lord. Immune.S¹ | 7. 14-30-. Colloquy with Jews.R² | 7. -30, 31. The Lord. Immune.S² | 7. 32-43. Colloquy with Pharisees and others.R³ | 7. 44-8. 1. The Lord. Immune.S³ | 8. 2-20-. Colloquy with Scribes and Pharisees.R⁴ | 8. -20. The Lord. Immune.S⁴ | 8. 21-59-. Colloquy with Scribes and Pharisees.R⁵ | 8. -59. The Lord. Immune.

people = crowds.

concerning. Gr. *peri*. Ap. 104. xiii. 1.

said = were saying.

Nay. Gr. *ou*. Ap. 105. I.

deceiveth = leadeth astray. Cp. Mark 13. 5. 6. 1 Tim.

4. 1. Jude 13.

people = crowd.

13 for = on account of. Gr. *dia*. Ap. 104. v. 2.7. 14-30- (S¹, above). COLLOQUY WITH JEWS. (Repeated Alternation.)S¹ T¹ | 14. The Lord. Teaching.U¹ | 15. Jews. Marvel.T² | 16-19. The Lord. Answer.U² | 20. Jews. Accusation.T³ | 21-24. The Lord. Answer.U³ | 25-27. Jews. Objection.T⁴ | 28, 29. The Lord. Answer.U⁴ | 30-. Jews. Action.14 about the midst, &c. Expression occ. only here. temple. Gr. *hieron*. See note on Matt. 23. 16.

taught = began to teach (Imperf. tense).

15 marvelled = were wondering.

knoweth. Gr. *oida*. Ap. 132. I. i. See note on 1. 26.letters. Gr. pl. of *gramma*. Put by Fig. *Metonymy*

(of Adjunct), Ap. 6, for what is written; e. g. an account

(Luke 16. 6, 7); the Pentateuch (John 5. 47); Epistles

(Acts 28. 21); the whole Scripture (2 Tim. 3. 15). Hence,

used of general literature such as the Talmudical

writings (here, and in Acts 26. 24). Cp. our term, "man

of letters", and see Acts 4. 13.

never = not. Gr. *mē*. Ap. 105. II.

16 answered . . . and said. See note on Deut. 1. 41

and Ap. 122. 3. 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. 49; 14. 10, 24; 17. 8).

T⁴ **A. D. 28** **28** ⁶ Then ^o cried ¹ Jesus ¹ in the ¹⁴ temple ^{as} He ^o taught, saying, "Ye both ¹⁵ know Me, and ye ¹⁵ know whence I am: and I am ¹ not come ⁻¹⁷ of Myself, but He That ¹⁶ sent Me is ^o true, Whom ye ¹⁵ know ¹ not.
29 But ³ know Him: for I am ^o from Him, and ^{he} hath ^o sent Me."

U⁴ **30** ^o Then they ^o sought to ^o take Him :

R² but ⁴ no man laid hands on Him, because His hour was ⁶ not yet come.

31 And many ¹⁹ of the ¹² people ⁵ believed on Him, and said, "When ²⁶ Christ ^o cometh, ^o will He do more ^o miracles than these which this Man ^o hath done ? "

S² V¹ **32** The ^o Pharisees heard that the ⁻¹² people ^o murmured such things ¹² concerning Him; and the ^o Pharisees and the chief priests ²⁹ sent ^o officers ^o to ³⁰ take Him.

W¹ **33** ⁶ Then said ¹ Jesus unto them, "Yet a little while am I ^o with you, and *then* ^o I go ³ unto Him That ¹⁶ sent Me.

34 Ye ^o shall seek Me, and shall ¹ not find Me : and where ³ am, *thither* ye ⁷ cannot come."

V² **35** ⁶ Then said the Jews ^o among themselves, "Whither ^o will ^{he} go, that we shall ¹ not find Him ? ^o will He go ⁸ unto ^o the ^o dispersed ^o among the ^o Gentiles, and teach the ^o Gentiles ?

36 What manner of ^o saying is this that He said, 'Ye shall seek Me, and shall ¹ not find Me: and where ³ am, *thither* ye ⁷ cannot come ? '"

W² **37** ^o In ^o the last day, ^o that great day of the feast, ¹ Jesus stood and cried, saying, ¹⁷ "If any man thirst, let him come ³ unto Me, and ^o drink.

38 ^o He that ⁵ believeth on Me, ^o as the scripture ^o hath said, ^o out of ^o His ^o belly ^o shall flow ^o rivers of ^o living water."

39 ^o (But ^o this spake He ⁷ of ^o the Spirit, Which they that ³ believe on Him should ^o receive: for ^o the Holy Ghost was not yet ^o given; because that ¹ Jesus was not yet ^o glorified.)

V³ **40** Many ¹⁹ of the ¹² people therefore, when they heard this ³⁶ saying, said, ^o "Of a truth this is the Prophet."

28 cried = cried aloud. taught = was teaching.

true. Gr. *alēthinos* (Ap. 175. 2). See note on 1. 9.
29 from = from beside. Gr. *para*. Ap. 104. xii. 1. sent. Gr. *apostellō*. Ap. 174. 1. Not the same word as in vv. 16, 18, 28-33; but the same word as in v. 32.

30 sought = were seeking.
take = arrest. See in vv. 32, 44, and Acts 12. 4. 2 Cor. 11. 32.

31 cometh = shall have come.
will He . . . ? = He will not (Gr. *mēti*), will He? The texts read *mē*.

miracles = signs. Gr. *sēmeion*. See note on 2. 11, and Ap. 176. 3. hath done = did.

7. 32-43 (S², p. 1534). COLLOQUY WITH PHARISEES AND OTHERS. (*Repeated Alternation*.)

S² V¹ | **32**. Pharisees. Among themselves.

W¹ | **33, 34**. The Lord. Answering their thoughts.

V² | **35, 36**. Jews. Among themselves.

W² | **37-39**. The Lord. Anticipating the people's thoughts.

V³ | **40-43**. The people. Among themselves.

32 Pharisees. See Ap. 120. II.

that . . . murmured = murmuring. Gr. *gonguzō*. Occ. elsewhere in John only in 6. 41, 43, 61.

officers, or servants; as in 18. 36. Cp. 18. 3, 12, 18; 19. 6, and Matt. 26. 58. Mark 14. 54, 65.

to. See 6. 15.

33 with. Gr. *meta*. Ap. 104. xi. 1.

I go = I withdraw. Cp. 6. 21, 67.

34 shall = will.

³ am. The formula of Divine and eternal existence. See note on 6. 35, and cp. 8. 58.

35 among = to. Gr. *pros*. Ap. 104. xv. 3.

will ^{he} go ? = is He about to go? (Two verbs.)

the dispersed. Gr. *Diaspora* = the Dispersion. Occurs three times; here, 1 Pet. 1. 1 ("scattered"), and Jas. 1. 1 ("which are scattered abroad"; lit. "in the Dispersion"). among = of.

Gentiles. So called from the Latin *gentes* = nations (as distinguished by race); hence, used of nations, as distinct from the one nation Israel (Gen. 12. 2. Cp. 14. 1, 9); Heb. = *gōyim*: rendered in A.V. "nations" 371 times, "heathen" 143 times, "Gentiles" 30 times, and "people" 11 times. In N.T. days, Greece being the great dominating nation in arms, literature, and language, the word *Hellenes* became the N.T. word for all non-Jews, *Hellen*, the son of Deucalion, being the legendary ancestor of the Greek nation (Homer, *Iliad*, ii. 684). *Hellen* had been already used in the Sept.

Version, of the "Philistines" (Isa. 9. 12), and of "the sons of Javan" (Zech. 9. 13. 1 Macc. 8. 18. 2 Macc. 4. 36. Josephus (*Ant.* I. vi. 1). *Hellenes* in the N.T. never means Jews, but is always distinguished from them. See 12. 20. Acts 14. 1; 16. 1, 3; 18. 4; 19. 10, 17; 20. 21. Rom. 1. 16; 2. 9, 10; 8. 9; 10. 12. 1 Cor. 1. 24; 10. 32. Gal. 2. 3; 3. 28. Col. 3. 11.

Version, of the "Philistines" (Isa. 9. 12), and of "the sons of Javan" (Zech. 9. 13. 1 Macc. 8. 18. 2 Macc. 4. 36. Josephus (*Ant.* I. vi. 1). *Hellenes* in the N.T. never means Jews, but is always distinguished from them. See 12. 20. Acts 14. 1; 16. 1, 3; 18. 4; 19. 10, 17; 20. 21. Rom. 1. 16; 2. 9, 10; 8. 9; 10. 12. 1 Cor. 1. 24; 10. 32. Gal. 2. 3; 3. 28. Col. 3. 11.

Version, of the "Philistines" (Isa. 9. 12), and of "the sons of Javan" (Zech. 9. 13. 1 Macc. 8. 18. 2 Macc. 4. 36. Josephus (*Ant.* I. vi. 1). *Hellenes* in the N.T. never means Jews, but is always distinguished from them. See 12. 20. Acts 14. 1; 16. 1, 3; 18. 4; 19. 10, 17; 20. 21. Rom. 1. 16; 2. 9, 10; 8. 9; 10. 12. 1 Cor. 1. 24; 10. 32. Gal. 2. 3; 3. 28. Col. 3. 11.

Version, of the "Philistines" (Isa. 9. 12), and of "the sons of Javan" (Zech. 9. 13. 1 Macc. 8. 18. 2 Macc. 4. 36. Josephus (*Ant.* I. vi. 1). *Hellenes* in the N.T. never means Jews, but is always distinguished from them. See 12. 20. Acts 14. 1; 16. 1, 3; 18. 4; 19. 10, 17; 20. 21. Rom. 1. 16; 2. 9, 10; 8. 9; 10. 12. 1 Cor. 1. 24; 10. 32. Gal. 2. 3; 3. 28. Col. 3. 11.

On the other hand, the Gr. *Hellenistēs* = Hellenized, and speaking Greek, is used of those who were Jews by birth, but spoke Greek. It occurs three times, and is rendered "Grecians". See Acts 6. 1; 9. 29; 11. 20.

36 saying. Gr. *logos*. See note on Mark 9. 32. **37** In = Now on. Gr. *en*, as in v. 1. the last day. See Lev. 23. 34-36. that = the. drink = let him drink. **38** He that = that. Read this in connection with the previous verse: "let him drink that believeth on Me". as = according as.

hath said = hath said [concerning Me]. Ap. 107. II. 3. out of. Gr. *ek*. Ap. 104. vii, as in vv. 41, 52. Not the same word as in v. 42. His belly. Put by Fig. *Synecdochē* (of the Part), Ap. 6, for the whole person, for emphasis = Himself. Here referring to Messiah (the Giver), not to the believer. He is, and will be, the Source of all spiritual blessing "as the Scripture hath said": Isa. 12. 3; 55. 1; 58. 11. Ezek. 47. 1. Joel 3. 18. Zech. 13. 1; 14. 8. See Ap. 107.

His. Referring not to the believer (the receiver), but to the Lord (the Giver). shall flow. Gr. *rheō*. Occ. only here in N.T. rivers. This is the emphatic word, by the Fig. *Hyperbaton* (Ap. 6), implying abundance. See Num. 20. 11. 1 Cor. 10. 4. living. See note on 4. 10.

39 But this, &c. See note on "And we" (1. 14). Here the true interpretation is given. this spake He of the Spirit. Not of the believer. the Spirit. Referring to the gift of *pneuma hagion* (in the next clause), of which He was the Giver, and believers the recipients. See Ap. 101. II. 14. receive. And which would be "in him" (the receiver) "springing up" in him, not flowing out as a river from him, for the supply of others. See the refs. on v. 38. the Holy Ghost. Gr. *pneuma hagion*. Ap. 101. II. 14. There are no Articles. It denotes the gift given by the Giver and received by the believer, as promised in Acts 1. 5 and fulfilled in Acts 2. 4. glorified: i.e. ascended. Cp. 16. 7, Ps. 68. 18, and Acts 2. 33. One of the characteristic words of this Gospel. See p. 1511.

40 Of a truth. Gr. *alēthōs*. See note on "indeed" (1. 47).

A. D. 28

41 ° Others said, "This is the 26 Christ." But ° some said, ° "Shall 26 Christ come 38 out of 1 Galilee ?

42 Hath 1 not the scripture said, That 26 Christ cometh 19 of ° the seed of David, and 28 out of the town of ° Bethlehem, where David was ? "

43 ° So there ° was ° a division 12 among the 12 people ° because of Him.

R³ X

44 And some 19 of them ° would have 30 taken Him ; but 4 no man laid hands on Him.

Y¹ x¹

45 6 Then ° came the 32 officers ° to the chief priests and 32 Pharisees ;

y¹

and they said unto them, " Why have ye 1 not brought Him ? "

x²

46 The 32 officers answered, " Never 22 man spake ° like this Man. "

y²

47 6 Then answered them the 32 Pharisees, ° " Are ye also deceived ?

48 ° Have any 19 of the ° rulers or 19 of the 32 Pharisees 5 believed on Him ?

49 But this 12 people who 17 knoweth 24 not the law are ° cursed. "

x³

50 ° Nicodemus saith 3 unto them, ° (he that came 45 to Jesus by night, being one 19 of them,)

51 " Doth our 19 law 24 judge any man, ° before ° it hear him, and 17 know what he doeth ? "

y³

52 They 16 answered and said unto him, " Art thou also 19 of 1 Galilee ? ° Search, and ° look : for 38 out of 1 Galilee ariseth no prophet. "

X

53 ° And every man went 8 unto his own house.

8 ° Jesus went ° unto the mount of Olives.

S³ A

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

41 Others. See Ap. 124. 1.

some=others. As before.

Shall . . . come = What, doth Christ come ? (Present tense.)

42 the seed of David. Ps. 110 ; 182. Isa. 11. 1, 10. Jer. 23. 5, &c. Bethlehem. See Mic. 5. 2.

43 So = Therefore. was = arose a division. The first of three instances. See 9. 16 ; and 10. 19.

because of Him. Not only in the three cases noted above, but down to the present day.

because of = on account of. Gr. *dia*. Ap. 104. v. 2.

7. 44-8. 1 (R³, p. 1534). THE LORD. IMMUNE. (Introversion and Repeated Alternation.)

R³ X | 44. The Lord. Immune.

Y¹ | x¹ | 45-. Return of officers.

y¹ | -45. Pharisees' Question.

x² | 46. Answer of officers.

y² | 47-49. Pharisees' Question.

x³ | 50, 51. Protest of Nicodemus.

y³ | 52. Pharisees' Question.

X | 7. 53 ; 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.

to. Gr. *pros*. Ap. 104. xv. 3.

46 never. Gr. *oudepote*

like = thus, as. Some texts omit this last clause, but not Syr. See note 3, p. 1511. Cp. 4. 29.

47 Are ye, &c. ? = Have ye also been led astray (v. 12) ? Referring to action rather than to thought.

48 Have . . . ? Fig. *Erotēsis*. Ap. 6.

rulers. Members of the Sanhedrin.

49 cursed = laid under a curse. Gr. *epikataratos*. Only here and Gal. 3. 10, 13. Found often in the Sept. and in the Papyri. See Deissmann's *Light*, &c. p. 95.

50 Nicodemus. See 3. 2 and 19. 39.

he that came. See note on " and we " (1. 14). Some texts omit this clause, but not the Syr. (Ap. 94, note 3, p. 136).

51 before = except (Gr. *ean mē*) first.

it hear = it has heard.

52 Search = Search [the Scriptures], as in 5. 39.

look = see. Ap. 133. I. 3. If they had looked, they would have found that Jonah and Hosea arose out of Galilee, and perhaps Elijah, Elisha, and Amos.

53 And every man, &c. From 7. 53-8. 11 is omitted by L T Tr. [A] WH. The R. V. note questions it.

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 (Bezae, Cent. vi). It is contained in the Vulgate (383), and Jerome (378-430) testifies (*adv. Pelag.* ii. p. 762) that it is found in many Greek and Latin Codices. It is also found in the Jerusalem Syr. (Cent. v), the Memphitic (Cent. iii or iv), Aethiopic (Cent. iv). Eusebius, Bishop of Caesarea (315-320), quotes (*Hist. Ecc.* iii. 89) Papias, Bishop of Hierapolis (in Phrygia, 130), as referring to it. Ambrose (374-397) quotes it, as does Augustine (395-430), *de adult. coniugiis* (lib. ii, cap. 7). Though WH omit it, Dean Burgon (1883) quotes: " Drs. 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. 311, 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. 15.

8. 1 Jesus = But Jesus. Connecting 8. 1 with 7. 53. See Ap. 98. X. unto. Gr. *eis*. Ap. 104. vi.

8. 2-20- (S³, p. 1534). COLLOQUY WITH SCRIBES AND PHARISEES. (Introversion.)

S³ A | 2. Place. The Temple.

B | 3-11. Scribes and Pharisees. Temptation.

B | 12-19. Scribes and Pharisees. Their rebuke.

A | -20. Place. The Temple.

2 early in the morning = at dawn. into = unto, as in v. 1. temple. Gr. *hieron*. See note on Matt. 23. 16. people. Gr. *laos*. In John's Gospel only here, 11. 50 ; 18. 14. Not *ochlos*, or *plēthos*.

unto. Gr. *pros*. Ap. 104. xv. 3. sat down . . . and = having sat down. taught = was teaching.

8. 3-11 (B, above). SCRIBES AND PHARISEES. TEMPTATION. (Alternation.)

B | C | 3. The woman brought.

D | 4-9-. Condemned.

C | -9. The woman left.

D | 10, 11. Uncondemned.

3 Pharisees. See Ap. 120. II.

brought = bring.

A. D. 28 ² unto Him a woman ° taken ° in adultery ; and when they had set her ° in the midst,

D E 4 They say unto Him, ° “ Master, this woman was taken ° in adultery, ° in the very act.

F a 5 Now ° Moses ° 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.

b But ¹ Jesus stooped down, and with His finger wrote ° on the ground, ° as though He heard them not.

F a 7 So when they continued ° asking Him, He ° lifted up Himself, and said ² unto them, “ He that is ° without sin among you, let him first cast ° a stone ° at her.”

b 8 And again He stooped down, and ° wrote ° on the ground.

E 9 And they which heard it, being ° convicted ° by their own conscience, went out one by one, beginning ° at the ° eldest, even ° unto the last :

C and ¹ Jesus was left alone, and the woman standing ° in the midst.

D 10 When ¹ 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, ¹⁰ “ No man, ° Lord.” And ¹ Jesus said unto her, “ Neither do I ° condemn ° thee : go, and ° sin no more.”

B G¹ 12 ° Then spake ¹ 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.”

H¹ 13 The ° Pharisees therefore said unto Him, “ Thou ° bearest record ° of Thyself ; Thy ° record is ° not ° true.”

G² 14 ¹ Jesus ° answered and said unto them, ° “ Though I ° bear record ° of Myself, yet My ° record is ° true : for I ° know whence I came, and whither I go ; but ye ° cannot tell whence I come, ° and whither I go.

15 Ye ° judge ° after the ° flesh ; I ° judge ° no man.

16 And yet ° if I ° judge, My ° judgment is ° true : for I am ° not alone, but I ° and ° the Father That ° sent Me.

17 ° It is ° also written ° in ° your law, that the ° testimony of ° two men is ° true.

18 I am one that ° bear witness ° of Myself, and ° the Father That ° sent Me ° beareth witness ° of Me.”

with 7. 52, but refers to a subsequent occasion in “ the Treasury ” (v. 20). I am. See note on 6. 35. light. Gr. *phōs* (Ap. 130. 1). Not *luchnos* as in 5. 35 (Ap. 130. 4). One of the characteristic words of this Gospel. See note on 1. 4. world. Ap. 129. 1. See note on 1. 9. Put by Fig. *Metonymy* (of the Subject), Ap. 6, for its inhabitants without distinction, implying others than Jews. not = in no wise. Gr. *ou mē*. Ap. 105. III. shall have = not merely see it, but possess it. life = the life. Ap. 170. 1. See note on 1. 4. 13 bearest record. See note on 1. 32. of = concerning. Gr. *peri*. Ap. 104. xiii. i. record. See note on 1. 19. not. Gr. *ou* (Ap. 105. I). true. Gr. *alēthēs*. See Ap. 175. 1 and note on 3. 33. 14 answered and said. See Ap. 122. 3 and note on Deut. 1. 41. Though = Even if. Ap. 118. 1. b. know. Gr. *oida*. Ap. 132. I. i. See note on 1. 26. cannot tell = know (Gr. *oida*) not (Ap. 105. I). and. All the texts read “ or ”. 15 judge. See Ap. 122. 1 and note on 5. 22. after = according to. Gr. *kata*. Ap. 104. x. 2. flesh. See note on 1. 13. 16 if. Assuming the condition. Ap. 118. 1. b. judgment. Ap. 177. 7. the Father. See note on 1. 14. sent. See Ap. 174. 4 and note on 1. 22. 17 It is . . . written = It has been (and standeth) written. also . . . law = law also, your law. your = your own. Gr. *humeteros*. Emphatic Cp. 7. 49. testimony. Gr. *marturia*. See note on “ record ”, v. 13. two. See Deut. 19. 15. 18 bear witness. Same as “ bear record ” in v. 13. See note on 1. 7.

taken = having been taken. in. Gr. *en*. Ap. 104. viii. 8. 4-9- (D, p. 1536). CONDEMNED. (*Introversio and Alternation*.)

D E | 4. Accusation.
F | a | 5, 6-. Question asked.
b | -6. The Lord. Inattention.
F | a | 7. Question answered.
b | 8. The Lord. Inattention.
E | 9-. Conviction.

4 Master = Teacher. Ap. 98. XIV. v. 1. in the very act. Gr. *ep'* (Ap. 104. ix. 2) *autophōrōs*. *Autophōros* means self-detected.

5 Moses. See note on 1. 17. commanded . . . stoned. This law referred only to a “ betrothed damsel ” (Deut. 22. 24); and to show that the Lord knew their thoughts, and knew also that this was another man’s “ wife ”. He complied with the law prescribed in “ such ” a case (Num. 5. 11-31), and stooped down and wrote the curses (as required in v. 23) on the ground. but = therefore.

6 tempting = testing. The temptation was in the word “ such ”, and of two cases they mention the punishment without defining what it was: for the one in Deut. 22. 23, 24 (a virgin) the death was stoning; but in the case of a “ wife ” the punishment was not stoning, but required a special procedure (Num. 5. 11-31) which left the punishment with God. that = in order that. Gr. *hina*. on, &c. = into (Gr. *eis*. Ap. 104. vi) [the dust of] the earth (Ap. 129. 4).

as though, &c. This *Ellipsis* (Ap. 6) is wrongly supplied. It was not from inattention, but to call their attention to the fact that the case was “ such ” as required the fulfilment of Num. 5 and not Deut. 22.

7 asking. Ap. 134. I. 3. lifted up. Gr. *anakuptō*. Only here, v. 10. Luke 13. 11; 21. 28. without sin = sinless. Gr. *anamartētos*. Cp. Ap. 128. I. 1. ii. Occ. nowhere else in the N.T. a stone = the stone, i. e. the heavy stone for execution. Cp. v. 59. at = upon. Gr. *epi*. Ap. 104. ix. 2. 8 wrote. The curses, as before.

9 convicted, &c. By the manifestation of the Lord’s knowledge of what was in their hearts and of what they were concealing for the purpose of tempting Him. Gr. *elenchō*. Same word as in v. 46; 3. 20; 16. 8. by. Gr. *hupo*. Ap. 104. xviii. 1. at = from. Gr. *apo*. Ap. 104. iv. eldest = elders. unto = as far as. 10 saw. Ap. 133. I. 12. none. Gr. *mēdeis*. but = except. Gr. *plēn*. no man = no one. Gr. *oudeis*. condemned. Ap. 122. 7. 11 Lord. See Ap. 98. VI. i. a. 3. B. a. thee. He does not say “ thy sin ”. He speaks judicially. sin. Ap. 128. I. i.

8. 12-19 (B, p. 1536). SCRIBES AND PHARISEES. THEIR REBUKE. (*Repeated Alternation*.)
B | G¹ | 12. The Lord. Declaration.
H¹ | 13. Pharisees. Objection.
G² | 14-18. The Lord. Refutation.
H² | 19-. Pharisees. Question.
G³ | -19. The Lord. Rebuke.

12 Then = Therefore.

- H² 19¹² Then said they unto Him, "Where is
A. D. 28 Thy¹⁶ Father?"
- G³ Jesus answered, "Ye^o neither¹⁴ know Me,^o nor^o
My Father: ^o if ye had¹⁴ known Me, ye^o
^o should have¹⁴ known^o My Father also."
- A 20 These^o words spake¹ Jesus³ in^o the trea-
sury, ^o as He taught³ in the² temple:
- R⁴ and¹⁰ no man^o laid hands on Him; for His
hour was^o not yet come.
- S⁴ c¹ 21¹² Then said¹ Jesus again unto them, "I³
^o go My way, and ye^o shall seek Me, and shall
die³ in your^o sins: whither I³ go, ye^o cannot
come."
- d¹ 22¹² Then said the^o Jews, "Will He kill
Himself? because He saith, 'Whither I³ go,
ye²¹ cannot come.'"
- c² 23 And He said unto them, "Ye^o are^o from
beneath; I³ am^o from above: ^o ye are^o of this
¹² world; I³ am¹³ not^o of this¹² world.
24 I said therefore unto you, that ye²¹ shall
die³ in your²¹ sins: for¹⁶ if ye^o believe⁶ not
that^o I³ am He, ye²¹ shall die³ in your^o sins."
- d³ 25¹² Then said they unto Him, "Who art
Thou?"
- c³ And¹ Jesus saith unto them, "Even the same
that I said unto you^o from the beginning.
26 I have many things to say, and to¹⁶ judge
¹³ of you: but He That¹⁶ sent Me is¹³ true; and
I³ speak^o to the¹² world those things which
I have heard^o of Him."
- d³ 27 They^o understood¹³ not that He^o spake
to them of¹⁶ the^o Father.
- c⁴ 28¹² Then said¹ Jesus unto them, "When
ye^o have^o lifted up the^o Son of man, ^o then shall
ye^o know that²⁴ I³ am He, and that^o I do^o no-
thing^o of Myself; but as¹⁹ My Father^o hath
taught Me, ^o I²⁷ speak these things.
29 And He That¹⁶ sent Me is^o with Me: ¹⁶ the
Father hath¹³ not left Me^o alone; for^o I³ do
always those things that please Him."
- d⁴ 30 As He²⁷ spake these^o words, many^o be-
lieved⁶ on Him.
- c⁵ 31¹² Then^o said¹ Jesus^o to those²² Jews which
^o believed on Him, ¹⁶ "If ye^o continue³ in^o My
word, then^o are ye My disciples^o indeed;
32 And ye shall²⁸ know the^o truth, and the^o
^o truth shall^o make you free."
- d⁵ 33 They answered Him, "We be Abraham's
seed, and^o were never in bondage to^o any
man: how sayest Thou, 'Ye shall be made
free?'"

28 When . . . then. Revealing that, after that, men would believe in the truth of His Deity. have = may, or shall have. lifted up. Cp. 3. 14; 12. 34. Son of man. Ap. 98. XVI. know. Ap. 132. I. ii, as in v. 27. I do, &c. 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. *ouden*. of = from. Gr. *apo*. Ap. 104. iv. hath taught = taught. I speak, &c. See note on "My doctrine", 7. 16. 29 with. Gr. *meta*. Ap. 104. xi. 1. alone. Cp. v. 16. I do always, &c. = I do the things pleasing to Him always. The last word in the sentence in the Greek emphasized by the Fig. *Hyperbaton* (Ap. 6). 30 words = things. believed on. See note on 1. 7, and Ap. 150. I. 1. v (i). Cp. v. 31. 31 said = spake, as in v. 27, -28. to. Gr. *pros*. Ap. 104. xv. 3. believed on = had believed. Ap. 150. I. 1. ii. Thus distinguishing these Jews from the true believers of v. 30. Note the emphatic word "ye" 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. *alēthōs*. 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. I) at any time. Thus ignoring all historical facts. These were "the Jews" who believed in v. 31, and thus proved themselves not "believers indeed".

19 neither . . . nor. Gr. *oute*, compound of *ou*. Ap. 105. I. My Father. See note on 2. 16. if. A true hypothesis. Ap. 118. 2. a. should = would. 20 words. Gr. *rĥēma*. See note on Mark 9. 32. the treasury. A part of the Temple, in the court of the women. Occ. in Mark 12. 41, 43. Luke 21. 1, and John only here. as He taught = teaching. laid hands = arrested. See 7. 30, 32, 44. not yet come. See note on 7. 6.

8. 21-59-(S⁴, p. 1534). COLLOQUY WITH SCRIBES AND PHARISEES. (Repeated alternation.)

- S⁴ c¹ | 21. The Lord. Declaration. "I go".
d¹ | 22. The Jews. Misconception.
c² | 23, 24. The Lord. Declaration.
d² | 25-. The Jews. Question.
c³ | -25, 26. The Lord. Declaration.
d³ | 27. The Jews. Not understanding.
c⁴ | 28, 29. The Lord. Declaration.
d⁴ | 30. The Jews. Result. Many believing.
c⁵ | 31, 32. The Lord. Promise.
d⁵ | 33. The Jews. Assertion.
c⁶ | 34-38. The Lord. Denial.
d⁶ | 39-. The Jews. Assertion.
c⁷ | -39-41-. The Lord. Counter Assertion.
d⁷ | -41. The Jews. Denial.
c⁸ | 42-47. The Lord. Accusation.
d⁸ | 48. The Jews. Counter Accusation.
c⁹ | 49-51. The Lord. Denial and Declaration.
d⁹ | 52, 53. The Jews. Accusation and Question.
c¹⁰ | 54-56. The Lord. Counter Accusation.
d¹⁰ | 57. The Jews. Assertion and Question.
c¹¹ | 58. The Lord. Revelation.
d¹¹ | 59-. The Jews. Hostility.

21 go My way = withdraw Myself.
shall = will.

sins = sin. See Ap. 128. I. ii. 1. The sin of rejecting Him.
cannot = are not (Gr. *ou*) able to.

22 Jews. See note on 1. 19.
Will He kill Himself? = Surely He will not (Gr. *meti*) 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. *ek*. Ap. 104. vii. Cp. 1. 46. from above. Gr. *ek tōn anō* (pl.) = the heavens. See 3. 13, 31; 6. 33, 38, 42. Col. 3. 1 of. Gr. *ek*, as above.

24 believe. See note on 1. 7, and Ap. 150. I. 1. i. I am He = I am. There is no "He" in the Gr. See note on 6. 35. 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. 43. 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.

26 speak. Gr. *legō*. All the texts read "say". Gr. *laleō*, to = unto. Gr. *eis*. Ap. 104. vi.

of = from [beside]. Gr. *para*. Ap. 104. xii. 1.

27 understood not = did not get to know. Ap. 132. I. ii. See note on 1. 10.

spake = was speaking. Not "saying", as in v. 26.

Father. See note on 1. 14.

c⁶
A. D. 28

34¹ 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 for ever: but the Son abideth ever.

36 If the Son therefore 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 no place in you.

38 I speak that which I have seen with My Father: and ye do that which ye have seen with your father."

d⁶

39 They answered and said unto Him, "Abraham is our father."

c⁷

1 Jesus saith unto them, "If ye were Abraham's children, ye would do the works of Abraham."

40 But now ye seek to kill Me, a Man That hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father."

d⁷

12 Then said they to Him, "We be not born of fornication; we have one Father, even God."

c⁸

42 Jesus said unto them, "If God were your Father, ye would love Me: for I proceeded forth and came from God; neither came I of Myself, but He sent Me."

43 Why do ye not understand My speech? even because ye cannot hear My word."

44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

45 And because I tell you the truth, ye believe Me not."

46 Which of you convinceth Me of sin? And if I say the truth, why do ye not believe Me?"

47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."

d⁸

48 Then answered the Jews, and said unto Him, "Say we not well that thou art a Samaritan, and hast a devil?"

c⁹

49 Jesus answered, "I have not a devil; but I honour My Father, and ye do dishonour Me."

50 And I seek not Mine own glory: there is One That seeketh and judgeth."

51 Verily, verily, I say unto you, If a man keep My saying, he shall never see death."

("reprove").

47 He that, &c. Note the Introversion in the structure of v. 47:—

e	f	|	He that is of God
	g	|	heareth God's words:
	g	|	ye therefore hear them not,
	f	|	because ye are not of God.

words = sayings. Gr. *rhēma*. See note on Mark 9. 32.

49 honour. Cp. 5. 23.

50 glory. See note on 1. 14.

51 keep. Gr. *tērēō*, implying watching rather than guarding. See notes on 17. 12.saying = word. Gr. *logos*. See note on Mark 9. 32.never see death = by no means (Gr. *ou mē*. Ap. 105. III) see (Ap. 133. I. 11) death for ever (Gr. *eis ton aionā*. Ap. 151. II. A. ii. 4. b): i. e. eternal death, because he will have part in the "resurrection unto life" as declared by the Lord in 11. 25. See notes there.

34 Verily, verily. Called forth by this manifest misrepresentation of the truth. The twelfth occ. See 1. 51.

Whosoever = Every one who committeth = doeth or practiseth.

sin. Not a single act, but a life of sin itself. Same as "sin" in v. 21.

the servant = a bondservant.

35 abideth. See note on 1. 32.

for ever. See Ap. 151. II. A. ii. 4. a. He may be sold or manumitted.

the Son. Gr. *huios*. Ap. 108. iii. Never used of believers in this Gospel. This word is reserved for Christ only. See note 2, p. 1511.

ever = for ever, as above.

36 ye shall be free indeed = ye will be really free. indeed. Gr. *ontōs*. Not the same word as in v. 31. Cp. 1 Tim. 6. 19, R.V.

37 hath no place = findeth no entrance. Cp. 1 Thess. 2. 13.

no = not. Gr. *ou*. Ap. 105. I.

38 have seen. Gr. *horaō*. Ap. 133. I. 8.

with. Gr. *para*. Ap. 104. xii. 2.

ye have seen. All the texts read = ye have heard. But not the Syr. See Ap. 94. v, note 3, p. 136.

39 children. Gr. pl. of *teknon*. Ap. 108. i. See note 2, p. 1511.

works. See note on 4. 34.

40 a Man. Gr. *anthrōpos*. Ap. 123. 1. Used by the Lord of Himself only here, and in contrast with the "manslayer" of v. 44. God. Ap. 98. I. i. 1.

41 do = are doing. deeds = works, as in v. 39.

be not born = have not been begotten (see Matt. 1. 2).

42 love. Gr. *agapaō*. Ap. 135. I. 1.

came = am here.

neither = not even. Gr. *oude*.

came I = am I come.

sent. Gr. *apostellō*. Ap. 174. 1.

43 understand = get to know. Ap. 132. I. ii.

speech. Referring to the form of the discourse.

hear. Heb. idiom = understand, receive, or believe, as in 9. 27; 10. 3; 12. 47. Acts 3. 22, 23. Gal. 4. 21.

word. Denoting the subject of the discourse.

44 devil. Gr. *diabolos*. Thrice in this Gospel: here, 6. 70; 13. 2. Not the same word as in vv. 48, 49.

lusts = strong desires of all kinds. Cp. Mark 4. 10. The only occ. of *epithumia* in John's Gospel. Occurs in 1 John 2. 16, 17, and Rev. 18. 14.

will do = will (Ap. 102. 1) to do (two verbs).

murderer = manslayer. Occ. only here and in 1 John 3. 15. Because death came through him. Cp. Heb. 2. 14.

from the beginning. Gr. *ap' archēs*. The expression occurs twenty-one times, and the dependent noun must be supplied. In Matt. 19. 4, 8; 24. 21. Mark 10. 6; 13. 19. 2 Pet. 3. 4, we must supply "from the beginning [of the creation]". Here we must supply "[of the human race]". In Luke 1. 2. John 15. 27. 1 John 1. 1 we must supply "[of the Lord's ministry]". In Acts 26. 4, supply "[of my public life]". 1 John 2. 7, 7 (all the texts, with Syr., omit), 13, 14, 24, 24; 3. 11. 2 John 5, 6, supply "[of your hearing]".

abode not = stood not. His fall must have taken place before Gen. 3. 1. Probably in "the world that then was" (Gen. 1. 1. 2 Pet. 3. 6).

a = the. Cp. 2 Thess. 2. 11.

his own. Cp. 15. 19.

45 And = But. tell you = speak.

believe Me. Ap. 150. I. 1. ii. See note on 1. 7.

46 convinceth = convicteth. Cp. v. 9; 3. 20; 16. 8

d⁹ 52¹² Then said the ²²Jews unto Him, "Now
A. D. 28 we ²⁸know that Thou hast a ⁴⁸devil. Abraham
is dead, and the prophets; and Thou
sayest, ¹⁶'If a man keep My ⁵¹saying, he shall
⁵¹never taste of death.'

53 Art Thou greater than our father Abraham,
which ⁵²is dead? and the prophets ⁵²are dead:
whom makest Thou Thyself?"

c¹⁰ 54¹ Jesus answered, ¹⁶"If I honour Myself,
My honour is ²⁸nothing: it is ¹⁹My Father
That honoureth Me; of Whom ye say, that
He is your ⁴⁰God:

55 Yet ye have ¹³not ²⁸known Him; but I
¹⁴know Him: and ¹⁶if I should say, I ¹⁴know
Him ¹⁸not, I shall be a liar like unto you: but
I ¹⁴know Him, and keep His ⁵¹saying.

56 Your father Abraham rejoiced to see
My day: and he saw it, and was glad."

d¹⁰ 57¹² Then said the ²²Jews unto him, "Thou
art not yet fifty years old, and hast Thou
³⁸seen Abraham?"

c¹¹ 58¹ Jesus said unto them, ³⁴"Verily, verily,
I say unto you, Before Abraham was, I
am."

d¹¹ 59¹² Then took they up stones to cast at
Him:

R⁵ but Jesus hid Himself, and went out of the
temple, going through the midst of them,
and so passed by.

Q J L 9 And as Jesus passed by, He saw a
man which was blind from his birth.
2 And His disciples asked Him, saying,
"Master, who did sin, this man, or his
parents, that he was born blind?"

M 3 Jesus answered, "Neither hath this man
sinned, nor his parents: but that the works
of God should be made manifest in him.

4 I must work the works of Him That sent
Me, while it is day: the night cometh, when no
man can work.

5 As long as I am in the world, I am the
light of the world."

L 6 When He had thus spoken, He spat on the
ground, and made clay of the spittle, and He
anointed the eyes of the blind man with the
clay.

7 And said unto him, "Go, wash in the
pool of Siloam," (which is by interpretation,
Sent.) He went his way therefore, and washed,
and came seeing.

M N 8 The neighbours therefore, and they which

52 is dead = died.

taste of 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 honour = glorify. Gr. *doxazō*. See p. 1511.

honour = glory. See note on 5. 41.

56 rejoiced = leaped for joy. Gr. *agalliaō*. Cp. 5. 35.
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 hear-
ing" (Rom. 10. 17).

My 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. *chairō*. Cp. 3. 29.

58 was = came into existence: i. e. was born.

I am. See note on 6. 35.

59 took . . . up stones. And thus would murder the
great Prophet Himself. Cp. 10. 31, 39 and Matt. 23. 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.

at = upon. Gr. *epi*. Ap. 104. ix. 3.

went = went forth. out of. Gr. *ek*. Ap. 104. vii.
through. Gr. *dia*. Ap. 104. v. 1.

passed by. All the texts omit this clause, but not
the Syr. See note 3, p. 1511, and on 9. 1.

9. 1-10. 21 (Q; p. 1534). SUBSEQUENT EVENTS. (Alternation.)

Q | J | 9. 1-38. The Sixth Sign.

K | 9. 39-41. Charge of the Lord against Pharisees.

J | 10. 1-18. Signification of the Sign.

K | 10. 19-21. Charge of the Jews against the Lord.

9. 1-38 (J, above). THE SIXTH SIGN. (Alternations.)

J | L | 1, 2. 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.

1 as . . . passed by. See 8. 59.

He saw. Cp. 5. 6 and see Ap. 176 (C and C, p. 194).

saw. See Ap. 133. I. i.

man. Gr. *anthrōpos*. Ap. 123. 1.

which was. Should be in italics.

from his birth. Gr. *ek* (Ap. 104. vii) *genetēs*. Occurs
only here.

2 disciples. Not necessarily the Twelve. See note
on "neighbours" (v. 8) and Structure "M".

asked. Gr. *erōtaō*. Ap. 135. I. 3.

Master. Gr. *Rabbi*. Ap. 98. XIV. vii. 1.

sin. Ap. 128. I. i. The only sign (with the *third*;
"C", p. 194) connected with sin. See 5. 14.

this 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), re-
ferring back to "My day" (8. 56).

that = in order that. Gr. *hina*. was = should be.

3 Jesus. See Ap. 98. X.

Neither . . . nor. Gr. *oute . . . oute*.

but that. Supply the *Ellipsis*: but [he was born
blind] in order that. Here we have the real answer to

God. Ap. 98. I. i. 1. in. Gr. *en*.

God. Ap. 98. I. i. 1. in. Gr. *en*.

4 I must work. T Tr V H R read "We"; but not the Syr. See Ap. 94. V, note 3, p. 136.

work the works. Fig. *Polyptōton* (Ap. 6), for emphasis. sent. Gr. *pempō*. Ap. 174. 4. See note on

1. 22. Not the same word as in v. 7. can work = is able to work (two verbs). 5 world. Ap. 129. 1.

See note on 1. 9. I am. See note on 6. 35. light. Gr. *phōs*. See Ap. 130. 1 and note on 1. 4.

6 spat, &c. For the signification, see Ap. 176. ground. Gr. *chamai*. Occurs only here and in 18. 6.

clay. Gr. *pēlos*. Occurs only here and in vv. 11, 14, 15, and Rom. 9. 21. anointed the eyes, &c =

applied the clay to (Gr. *epi*. Ap. 104. ix. 3) the eyes. Occurs only here and in v. 11. 7 wash. Gr.

nīptō. Ap. 136. 1. See on 13. 10. in = into. Gr. *eis*. Ap. 104. vi. pool. Cp. 5. 2. Gr. *kolumbēthra*,

a pool for swimming or bathing. Occurs only here, v. 11, and 5. 2, 4, 7. Siloam. See Ap. 68. III, p. 101.

which, &c. See note on "and we" (1. 14). Sent. So called from the sending forth of the waters, which

were intermittent. See Ap. 174. 1. Not the same word as in v. 4. seeing. Gr. *blepō*. Ap. 133. I. 5.

9. 8-38 [For Structure see next page].

8 neighbours. Note the different parties in the Structure on p. 1541.

the question in v. 2.

works. See note on 4. 34.

Ap. 104. viii 4 I must work. T Tr V H R read "We"; but not the Syr. See Ap. 94. V, note 3, p. 136.

work the works. Fig. *Polyptōton* (Ap. 6), for emphasis. sent. Gr. *pempō*. Ap. 174. 4. See note on

1. 22. Not the same word as in v. 7. can work = is able to work (two verbs). 5 world. Ap. 129. 1.

See note on 1. 9. I am. See note on 6. 35. light. Gr. *phōs*. See Ap. 130. 1 and note on 1. 4.

6 spat, &c. For the signification, see Ap. 176. ground. Gr. *chamai*. Occurs only here and in 18. 6.

clay. Gr. *pēlos*. Occurs only here and in vv. 11, 14, 15, and Rom. 9. 21. anointed the eyes, &c =

applied the clay to (Gr. *epi*. Ap. 104. ix. 3) the eyes. Occurs only here and in v. 11. 7 wash. Gr.

nīptō. Ap. 136. 1. See on 13. 10. in = into. Gr. *eis*. Ap. 104. vi. pool. Cp. 5. 2. Gr. *kolumbēthra*,

a pool for swimming or bathing. Occurs only here, v. 11, and 5. 2, 4, 7. Siloam. See Ap. 68. III, p. 101.

which, &c. See note on "and we" (1. 14). Sent. So called from the sending forth of the waters, which

were intermittent. See Ap. 174. 1. Not the same word as in v. 4. seeing. Gr. *blepō*. Ap. 133. I. 5.

A.D. 28

before had °seen him that he was blind, said, "Is °not this he that °sat and begged?"

9 °Some said, "This is he:" °others said, "He is like him:" but he said, "I am he."

10 Therefore said they unto him, "How were thine eyes opened?"

11 he °answered and said, "A 1 man That is called 3 Jesus made 6 clay, and 6 anointed mine eyes, and said unto me, 'Go °to the 7 pool of 7 Siloam, and 7 wash:' and I went and 7 washed, and I °received sight."

12 °Then said they unto him, "Where is he?" He said, "I °know °not."

O 13 They °brought °to the 1 °Pharisees him that aforetime was blind.

14 °And it was °the sabbath day when 3 Jesus °made the 6 clay, and opened his eyes.

15 12 Then again the 13 Pharisees also 2 asked him how he had 11 received his sight. He said unto them, "He put 6 clay °upon mine eyes, and I 7 washed, and do 7 see."

16 Therefore said some 6 of the 13 Pharisees, "This 1 man is 12 not °of 3 God, because he keepeth 12 not the sabbath day." 9 Others said, "How can a 1 man that is a °sinner do such °miracles?" And °there was a division °among them.

17 They say unto the blind man again, "What sayest thou °of him, that he °hath opened thine eyes?" He said, "He is a °prophet."

P 18 °But °the Jews did 12 not °believe °concerning him, that he had been blind, and 11 received his sight, until they called the parents of °him that had 11 received his sight.

19 And they 2 asked them, saying, "Is this your °son, °who ye say °was 2 born blind? how 12 then doth he now 7 see?"

20 His 1 parents 11 answered them and said, "We 12 know that this is our 19 son, and that he was 2 born blind:

21 But °by what means he now 7 seeth, we 12 know 12 not; or who 17 hath opened his eyes, we 12 know 12 not: he is of age; 2 ask him: he shall speak °for himself."

22 These words spake his parents, because they feared 18 the Jews: for 18 the Jews had °agreed already, 2 that °if °any man °did confess that He was °Christ, he should °be °put out of the synagogue.

23 °Therefore said his parents, "He is of age; 2 ask him."

O 24 12 Then °again called they the 1 man that was blind, and said unto him, "Give 3 God the °praise: we 12 know that this 1 man is a 16 sinner."

25 °he 11 answered and said, "Whether he be a 16 sinner or no, I 12 know 12 not: one thing I 12 know, that, whereas I was blind, now I 7 see."

26 Then said they to him again, "What did he to thee? how opened he thine eyes?"

27 He answered them, "I have told you already, and ye did 12 not °hear: wherefore °would ye hear it again? °will ye also be his disciples?"

28 12 Then they °reviled him, and said, "Thou art °his disciple; but we are °Moses' disciples.

29 We 12 know that 3 God °spake unto 28 Moses: as for this fellow, we 12 know 12 not °from whence he is."

9. 8-38 (M, p. 1540). THE CONSEQUENCE OF THE SIGN. (Introversion.)

M | N | 8-12. The neighbours and the man.
O | 13-17. The Pharisees and the man.
P | 18-23. The parents and the man.
O | 24-34. The Pharisees and the man.
N | 35-38. The Lord and the man.

seen. Gr. *theōreō*. Ap. 133. I. 11. Not the same word as elsewhere in this chapter.

not. Ap. 105. I.

sat and begged = was sitting and begging.

9 Some. Gr. *allos*. Ap. 124. 1, as in next clause. others. See note above.

11 answered and said. See Ap. 122. 3 and note on Deut. 1. 41. to = unto. Gr. *eis*. Ap. 104. vi.

received sight = looked up [and saw]. Ap. 138. I. 6.

12 Then = Therefore.

know = have (intuitive) knowledge. Gr. *oida*. Ap. 132. I. i. See note on 1. 26.

not. Gr. *ou*. Ap. 105. I. Not the same as in v. 39.

13 brought = bring. to. Gr. *pros*. Ap. 104. xv. 3. Pharisees. See Ap. 120. II.

14 And = Now.

the sabbath day = a sabbath. Cp. 5. 10.

made the clay. Held then to be a breach of the law.

15 upon. Gr. *epi*. Ap. 104. ix. 3.

16 of = from (beside). Gr. *para*. Ap. 104. xii. 1.

sinner. Gr. *hamartōlos*. Cp. Ap. 128. I. i. ii.

miracles = signs. See Ap. 176. 3 and note on 2. 11.

there was, &c. The second of three. See note on 7. 43. among. Gr. *en*. Ap. 104. viii. 2.

17 of = concerning. Gr. *peri*. Ap. 104. xiii. 1.

hath opened = opened. prophet. Cp. 4. 19.

18 But = Therefore.

the Jews. See note on 1. 19. See the Structure "P".

believe. See Ap. 150. I. 1. iii and p. 1511.

concerning. Gr. *peri*. Ap. 104. xiii. 1.

him = the very one.

19 son. Ap. 108. iii.

who = of whom. was = that he was.

21 by what means = how.

for = concerning, as in v. 18.

22 agreed . . . that = agreed together, to this end that.

if. For the condition see Ap. 118. 1. b. Not the same as v. 41. any man = any one. Ap. 123. 3.

did confess = should confess. Cp. Matt. 7. 23; 10. 32.

Christ = Messiah. See Ap. 98. IX. No art.

be = become.

put out, &c. Gr. *aposunagōgos*. Occ. only here, 12. 42, and 16. 2 = our Eng. "excommunicated".

23 Therefore = On account of (Gr. *dia*. Ap. 104. v. 2) this.

24 again = of (Gr. *ek*. Ap. 104. vii) a second time.

Give God the praise = Give glory to God, as in Josh.

7. 19. 1 Sam. 6. 5. A form of adjuration.

praise = glory. Gr. *doxa*. See p. 1511.

25 he = Therefore he.

Whether = If. Ap. 118. 2. a.

27 I have told = I told. hear. See note on 8. 43.

would ye hear = do ye wish (Ap. 102. 1) to hear (two verbs).

will ye also, &c. = surely ye also do not (Ap. 105. II) wish to become.

28 reviled = railed at. Not merely rebuked, but abused. Elsewhere only in Acts 23. 4. 1 Cor. 4. 12. 1 Pet. 2. 23.

his = that Man's. Spoken with contempt.

Moses'. See note on 1. 17.

29 spake = hath spoken.

from whence = whence. Cp. 7. 27; 8. 14.

30 herein = in (Gr. *en*. Ap. 104. viii) this.

marvellous = wonderful.

30 The 1 man 11 answered and said unto them,

"Why °herein is a °marvellous thing, that ye 12 know 12 not 29 from whence he is, and yet

he 17 hath opened mine eyes.

A. D. 28

31 Now we ¹² know that ³ God heareth ¹² not ¹⁶ sinners: but ²² if ²² any man be ^a worshipper of God, and doeth His ^o will, ^him He heareth.

32 ^o Since the world began was it ¹² not heard that ²² any man opened the eyes of one that was born blind.

33 ^o If this man were ^o not ¹⁶ of ³ God, He ^o could do nothing."

34 They ¹¹ answered and said unto him, "Thou wast ^o altogether born ³ in ^o sins, and dost ^o thou teach us?" And they ^o cast him ^o out.

N

35 ³ Jesus heard that they had ³⁴ cast him out; and ^o when He had found him, He said unto him, ^o "Dost thou ^o believe on ^o the Son of God?"

36 ^he ¹¹ answered and said, "Who is He, ^o Lord, that I might ³⁵ believe on Him?"

37 And ³ Jesus said unto him, "Thou hast both ^o seen Him, and it is ^he That talketh ^o with thee."

38 And He said, ³⁶ "Lord, I ^o believe." And he ^o worshipped Him.

K

39 And ³ Jesus said, ^o "For ^o judgment ³ am come ^o into this ^o world, that they which see ³³ not might ⁷ see; and that they which ⁷ see might ^o be made blind."

40 And ^o some ^o of the ¹³ Pharisees which were ³⁷ with Him heard these words, and said unto Him, ^o "Are we blind also?"

41 ³ Jesus said unto them, ^o "If ye were blind, ye ^o should have ^o no ³⁴ sin: but now ye say, 'We ⁷ see;' therefore your ³⁴ sin ^o remaineth.

J Q S

10 ^o Verily, verily, I say unto you, He that ^o entereth ^o not ^o by the door ^o into ^o the sheepfold, but ^o climbeth up ^o some other way,

T

^o the same is a ^o thief and a ^o robber.

U

2 But he that ¹ entereth in ¹ by the door is ^o the shepherd of the sheep.

3 To ^him the ^o porter openeth; and the sheep ^o hear his voice: and he ^o calleth his own sheep ^o by name, and leadeth them out.

4 And when ^o he putteth forth his own sheep, he goeth ^o before them, and the sheep follow him: ^o for they ^o know his voice.

5 And a stranger will they ^o not follow, but will flee ^o from him. ⁴ for they ⁴ know ^o not the voice of strangers."

R

6 ^o (This ^o parable spake ^o Jesus unto them: but they ^o understood ⁻⁵ not ^o what things they were which He spake unto them.)

is significant. Gr. *allachothēn*. Only here, in N.T. uses craft. Gr. *kleptēs*. Always correctly so rendered. Cp. Ap. 164. Gr. *lēstēs*. As in v. 8; 18. 40. 2 Cor. 11. 26. Elsewhere wrongly rendered "thief", as in Matt. 21. 13; 26. 55; 27. 38, 44. Mark 11. 17; 14. 48; 15. 27. Luke 10. 30, 36; 19. 46; 22. 52. 2 the = a: i.e. one of many. 3 porter = door-keeper. Gr. *thurōros*. Occ. only here; 18. 16, 17. Mark 13. 34. Cp. Ap. 160. III. hear = hear [and understand]. Cp. 8. 43. generally implying a personal address. Cp. 13. 13. their name. 4 he putteth forth = he shall have put forth. before = in front of. Not the same as in v. 5. for = because. know = know intuitively. From birth, not from having been taught. Ap. 132. I. i. See note on 1. 26. 5 not = by no means, or in no wise. Gr. *ou mē*. Ap. 105. III. from = away from. Gr. *apo*. Ap. 104. iv. not. Gr. *ou*. Ap. 105. I. 6 This parable. See note on "and we", &c. (1. 14). parable = wayside saying. Gr. *paroimia*. Not parable, which is *parabolē*. *Paroimia* occ. in John, here; and (transl. "proverb") in 16. 25, 25, 29, and 2 Pet. 2. 22. *Parabolē* occurs fifty times, but is not used in John. *Paroimia* is the Sept. word for *māshāl* = proverb in Prov. 1. 1. See note there. Jesus. Ap. 98. X. understood not = did not get to know. Gr. *ginōskō*. Ap. 132. I. i. See note on 1. 10. what things they were = what it was, or what it meant.

31 a worshipper of God = a pious man, or God-fearing [man]. Gr. *theosebēs*. Occ. only here in N.T. Cp. the kindred noun in 1 Tim. 2. 10. In an inscription at Miletus the Jews are called *theosebeioi*. Deissmann, *Light*, &c., Ap. IV, p. 446.

will. Gr. *thelēma*. Ap. 102. 2. 32 Since the world began. Gr. *ek tou aīdnos*. See Ap. 151. II. A. ii. 3. This phrase occ. only here in N.T. See note on 6. 64.

33 If. Ap. 118. 2. a. not. Gr. *mē*. Ap. 105. II. could do nothing = would not (Ap. 105. I) be able to do anything.

34 altogether = wholly. sins. Ap. 128. I. ii. 1. thou. Note the emphasis. cast him out. Not the same word as in v. 22. out = outside.

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. 1. v. (i), and note on 1. 7.

the Son of God. See Ap. 98. XV.

36 Lord. See Ap. 98. VI. i. a. 3. A.

37 seen. Gr. *horaō*. Ap. 133. I. 8.

with. Gr. *meta*. Ap. 104. xi. 1.

38 believe. Ap. 150. I. 1. i.

worshipped. Ap. 137. 1.

39 For judgment 3 am come. Referring to the effect of His coming: 12. 47 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. *mē*.

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.

10. 1-18 (J, p. 1540). SIGNIFICATION OF THE SIGN. (*Inversion and Extended Alternation*)

J | Q | S | 1-. The Door. } The
T | -1. The Thief and Robber. } Parable.
U | 2-5. The Shepherd. }
R | 6. Parable heard, but not understood.
Q | S | 7-9. The Door. } The Inter-
T | 10. Thieves and Robbers. } pretation.
U | 11-18. The Good Shepherd. }

1 Verily, verily. The fifteenth occ. Connecting the sign with the signification. See note on 1. 51.

entereth = entereth in. Note the Fig. *Parēchēsis* (Ap. 6), the Aramaic (Ap. 94. III) being: *min tar'ā' letirā'*.

not. Gr. *mē*. Ap. 105. II. As in vv. -37, 38. Not the same as in v. 5.

by = by means of. Gr. *dia*. Ap. 104. v. 1.

into. Gr. *eis*. Ap. 104. vi.

the sheepfold = the fold (Gr. *aulē*) 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

robber. One who uses violence.

2 the = a: i.e. one

3 porter = door-keeper. Gr. *thurōros*. Occ. only here; 18. 16, 17. Mark 13. 34. Cp. Ap. 160. III.

hear = hear [and understand]. Cp. 8. 43.

generally implying a personal address. Cp. 13. 13.

their name. 4 he putteth forth = he shall have put forth.

before = in front of. Not the same as in v. 5.

for = because. know = know intuitively. From birth, not from

having been taught. Ap. 132. I. i. See note on 1. 26.

5 not = by no means, or in no wise.

Gr. *ou mē*. Ap. 105. III. from = away from. Gr. *apo*. Ap. 104. iv.

not. Gr. *ou*.

6 This parable. See note on "and we", &c. (1. 14). parable = wayside saying. Gr. *paroimia*. Not parable, which is *parabolē*. *Paroimia* occ. in John, here; and (transl. "proverb") in 16. 25, 25, 29, and 2 Pet. 2. 22. *Parabolē* occurs fifty times, but is not used in John. *Paroimia* is the Sept. word for *māshāl* = proverb in Prov. 1. 1. See note there. Jesus. Ap. 98. X.

understood not = did not get to know. Gr. *ginōskō*. Ap. 132. I. i. See note on 1. 10. what things they were = what it was, or what it meant.

Q S
A.D. 28

7° Then said 6 Jesus unto them again, 1° "Verily, verily, ° I say unto you, ° I am the door ° of the sheep.

8° All that ever came ° before Me are 1° thieves and 1° robbers: but the sheep did ° not hear them.

9° I am the door: 1° by Me ° if ° any man enter in, he shall be saved, and shall go in ° and out, and ° find pasture.

T

10 The 1° 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.

U V

11° I am ° the good Shepherd: the good Shepherd ° giveth His ° life ° for the sheep.

W

12 But ° he that is an ° hireling, ° and ° not the shepherd, whose own the sheep are ° not, ° seeth the wolf coming, ° and leaveth the sheep, ° and fleeth: ° and the wolf ° catcheth them, and scattereth the sheep.

13° The 12° hireling fleeth, ° because he is an 12° hireling, and ° careth ° not ° for the sheep.

X h

14° I am the good Shepherd,

and ° know My sheep,

i

and ° am known ° of Mine.

k

15° As ° the Father 14° knoweth Me,

k

° even so 14° know I ° the Father:

i

and I ° lay down My 11° life 11° for the sheep.

h

W

16 And ° other sheep I have, which are ° not ° of this ° fold: them also ° I must bring, and they ° shall hear My voice; and there shall ° be one ° fold, and one Shepherd.

V

17° Therefore doth ° My Father ° love Me, 13° because I 16° lay down My 11° life, 10° that I might take it again.

18° No man taketh it ° from Me, but I lay it down ° of Myself. I have ° power 15° to lay it down, and I have ° power to take it again. This commandment have I received ° of 17° My Father."

K

19 There ° was ° a division therefore again ° among the ° Jews ° for these ° sayings.

7 Then = Therefore.

I say . . . I am = I say . . . that I am, &c.; *hoti*, putting the words that follow as a quotation. See Ap. 173. of = for. Of the sheep, not of the fold.

8 All that ever = All whoever. before. Gr. *pro*. Ap. 104. xiv. 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 I am = I represent. See note on 6. 35. if, &c. A contingency which would be proved by the result. Ap. 118. 1. b. Not the same word as in vv. 24, 35, 37, 38. any man = any one. Ap. 123. 3.

and out = and shall go out. The two expressions being the idiom used for life in general. find = shall find.

10 but = except. Gr. *ei mē*. for to steal = in order that (Gr. *hina*) he may steal. and. Note the Fig. *Polysyndeton* (Ap. 6), for emph.

I am come = I came. that = in order that (Gr. *hina*). life. Gr. *zōē*. Ap. 170. 1. See note on 1. 4. might = may.

more abundantly, i. e. life in abundance.

10. 11-18 (U, p. 1542). THE GOOD SHEPHERD. (Alternation.)

U | V | 11. Laying down His life.
W | 12. Other shepherds.
X | 14, 15. His and His Father's knowledge.
W | 16. Other sheep.
V | 17, 18. Laying down His life.

11 I am, &c. See note on 6. 35. 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. 23; and connect the "chief" Shepherd with *glory* (1 Pet. 5. 4), and Ps. 24.

giveth His life = layeth down His life. The expression is frequent in John. See vv. 15, 17, 18; 13. 37, 38; 15. 13. 1 John 3. 16. Agreeing with the presentation in this Gospel. See page 1511. Cp. Matt. 20. 28. Mark 10. 45. life = soul. Gr. *psuchē*. See Ap. 110. III. 1. for = on behalf of. Gr. *huper*. Ap. 104. xvii.

12 he that is an hireling = the hired servant. Gr. *misthōtos*. Only here, v. 13, and Mark 1. 20. and not = and not being.

seeth. Gr. *theōreō* = to view [with fixed gaze], i. e. with terror or fascination. See Ap. 133. I. 11. and. Note the Fig. *Polysyndeton* (Ap. 6), for emph.

13 The hireling fleeth. [L] Tm. Trm. WH R omit, but not the Syr. See because. Gr. *hoti*. Same as "for" in v. 4. careth not for = is not himself concerned about. for = concerning. Gr. *peri*. Ap. 104. xiii. 1.

10. 14, 15 (X, above). HIS AND HIS FATHER'S KNOWLEDGE. (Introversion.)

X | h | 14-. I am the good shepherd,
i | -14-. and know My sheep,
k | -14. and am known of Mine.
k | 15-. As the Father knoweth Me,
i | -15-. even so know I the Father:
h | -15. and I lay down My life for the sheep.

This is the expansion of v. 11: the member "h" showing why the Lord is "the good Shepherd" of "h".

14 know . . . am known = get to know . . . am known. Gr. *ginōskō*. Ap. 132. I. ii. Not the same as in vv. 4, 5. See note on 1. 10. of = by. Gr. *hupo*. Ap. 104. xviii. 1. 15 As = According as. the Father. See note on 1. 14. even so know I = I also know. lay down. Same as "give", v. 11.

16 other. Gr. *allos*. See Ap. 124. 1. of = out of. Gr. *ek*. Ap. 104. vii. fold. Gr. *aulē* = a place in the open air, as in v. 1, not the same word as in the next clause. I must = it behoves Me. shall = will. be = become. fold = flock. Gr. *poimnē*. Only here, Matt. 26. 31. Luke 2. 8. 1 Cor. 9. 7.

17 Therefore = On account of (Gr. *dia*. Ap. 104. v. 2) this. My Father. See note on 2. 16. love. Gr. *agapāō*. Ap. 135. I. 1. See note on 3. 16. 18 No man = No one. Gr. *oudeis*, i. e. no being, man or devil. Until 1860 the A. V. read "none". of = from. Gr. *apo*. Ap. 104. iv. power = authority. Ap. 172. 5. of = from. Gr. *para*. Ap. 104. xii. 1. 19 was = arose. a division. This was the third of three. See note on 7. 43. among. Gr. *en*. Ap. 104. viii. 2. Jews. See note on 1. 19. for = on account of. Gr. *dia*. Ap. 104. v. 2. sayings = words. Gr. pl. of *logos*. See note on Mark 9. 32.

A. D. 28 20 And many ¹⁶ of them said, "He hath a ^o devil, and is mad; why hear ye Him?"
 21 ¹⁶ Others said, "These are ⁻⁵ not the ^o words of ^o him that hath a devil. ^o Can a ²⁰ devil open the eyes of the blind?"

P 1¹ 22 ^o And it was ^{at} Jerusalem ^o the feast of the dedication, and it was winter.
 23 And ⁶ Jesus ^o walked ^o in the ^o temple ^o in ^o Solomon's porch.
 24 ⁷ Then ^o came the Jews round about Him, and said unto Him, "How long dost Thou ^o make ^o us to doubt? ^o If ^o Thou be the ^o Christ, tell us ^o plainly."

m¹ 25 ⁶ Jesus answered them, "I ^o told you, and ye ^o believed ⁻⁵ not: the works that ^o I do ²³ in ^o My Father's name, they bear witness ^o of Me.
 26 But ye ²⁵ believe ⁻⁵ not, because ye are ⁻⁵ not ¹⁶ of My sheep, as I said unto you.
 27 My sheep ³ hear My voice, ^o and ^o I ¹⁴ know them, ^o and they follow Me:
 28 ²⁷ And ^o I give unto them ^o eternal ¹⁰ life; ²⁷ and they shall ^o never perish, ^o neither shall ^o any ^{man} ^o pluck them ^o out of My hand.
 29 ¹⁷ My Father, which gave ^{them} Me, is greater than all; and ¹⁸ no ^{man} is able to ²⁸ pluck ^{them} ²⁸ out of ¹⁷ My Father's hand.
 30 ^o I and ¹⁷ My Father are ^o one."

1² 31 Then the Jews took up stones ^o again ^o to stone Him.

m² 32 ⁶ Jesus answered them, "Many good works have I shewed you ^o from ¹⁷ My Father; ¹⁹ for which of those works do ye stone Me?"

1³ 33 The Jews answered Him, saying, ¹³ "For a good work we stone Thee ⁻⁵ not; but ¹³ for ^o blasphemy; and because that ^o Thou, being a man, makest Thyself ^o God."

m³ 34 ⁶ Jesus answered them, "Is it ⁻⁵ not written ²³ in your ^o law, 'I said, 'Ye are ^o gods?'
 35 ²⁴ If he called ^{them} ³⁴ gods, ^o unto whom the word of ³³ God came, and the scripture ^o cannot be ^o broken;
 36 Say ye of Him, Whom ¹⁵ the Father hath ^o sanctified, and ^o sent ¹ into the ^o world, 'Thou blasphemest; because I said, 'I am ^o the Son of God?'
 37 ²⁴ If I do ⁻⁵ not the works of ¹⁷ My Father, ^o believe Me ¹ not.
 38 But ²⁴ if I do, ^o though ye ³⁷ believe ¹ not Me, ³⁷ believe ^o the works: ¹⁰ that ye may ¹⁴ know, and ^o believe, ^o that ¹⁵ the Father ^{is} ²³ in Me, and ^o I ²³ in Him."

Q Y A 39 Therefore they sought again to ^o take Him: but He ^o escaped ²⁸ out of their hand,

B 40 And ^o went away again beyond Jordan

20 devil = demon. Gr. *daimonion*. Cp. 8. 48, and Matt. 12. 24.
 21 words. Gr. pl. of *rhēma*. 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. *mē*, Ap. 105. II) able to . . . is he?

10. 22-38 (P, p. 1534). AT THE FEAST OF DEDICATION. (Repeated Alternation.)

P 1¹ | 22-24. The Jews. Question.
 m¹ | 25-30. The Lord. Answer.
 1² | 31. The Jews. Stoning.
 m² | 32. The Lord. Answer.
 1³ | 33. The Jews. Stoning.
 m³ | 34-38. The Lord. Answer.

22 And. Fig. *Chronographia*. Ap. 6. 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, 25th Chisleu (= December), 164 B. C. Cp. 1 Macc. 4. 52-59.
 23 walked = was walking. in. Gr. *en*. Ap. 104. viii. temple. Gr. *hieron*. See note on Matt. 23. 16. Solomon's porch. According to Josephus (*Ant.* xx. 9, § 7), this was a relic from Solomon's temple (cp. Acts 3. 11; 5. 12).
 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. us = our souls. Ap. 110. IV. 3. If, &c. Ap. 118. 2. a. Christ, i. e. Messiah. Ap. 98. IX. plainly. Same Gr. word as "openly", 18. 20.
 25 told. He had not spoken to them as He did in 4. 26; 9. 35-37, but the works were evidence enough to those who had eyes to see. Cp. 5. 36; 7. 31; 9. 32; 15. 24. believed. Ap. 150. I. 1. i.
 My Father's name. Only occurs here and 5. 43. Cp. Rev. 14. 1. of = concerning. Gr. *peri*. Ap. 104. xiii. 1.
 27 and. Fig. *Polysyndeton*. Ap. 6.
 28 eternal. Gr. *aiōnios*. Ap. 151. II. B. i. never = by no means (Gr. *ou mē*. Ap. 105. III) unto the age (Gr. *eis ton aiōna*. Ap. 151. II. A. ii. 4. b). neither = and not (Gr. *ou*. Ap. 105. I). pluck = snatch. See v. 12. out of. Gr. *ek*. Ap. 104. vii.
 30 one. Gr. *hen*. Neut., one in essence, not one person which would be *heis*, masc. This is the climax of His claim to oneness with the Father in v. 13, 25, 28, 29. Cp. also v. 38; 14. 11. Rev. 22. 3.
 31 again. See 8. 59. to. Gr. *hina*, as in v. 10.
 32 from. Gr. *ek*. Ap. 104. vii.
 33 blasphemy. See Lev. 24. 16. God = Jehovah. See Ap. 98. I. i. 1.
 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. i. 4. Quoted from Ps. 82. 6.
 35 unto. Gr. *pros*. Ap. 104. xv. 3. cannot = is not (Gr. *ou*. Ap. 105. I) able to. broken. Cp. 7. 23.
 36 sanctified = set apart for a holy purpose. Cp. 17. 19. sent. Ap. 174. 1. world. Ap. 129. 1. the Son of God. Ap. 98. XV.
 37 believe. Ap. 150. I. 1. ii.
 38 though = even if. Gr. *kān* = *kai ean*. Ap. 118. 1. b. believe. Ap. 150. I. 1. iii. that, &c.

the works. These have a voice of their own. Cp. Ps. 19. 1-4. believe. Ap. 150. I. 1. iii. that, &c. With this profound statement cp. 14. 10, 11, 20; 17. 11, 21. See also Matt. 11. 27.

10. 39-11. 54- (Q, p. 1534). SUBSEQUENT EVENTS. (*Introversion and Alternation*.)

Q | Y | A | 10. 39. Desire to take Him.
 B | 10. 40-42. The Lord escapes.
 Z | 11. 1-46. The SEVENTH Sign. The Raising of Lazarus.
 Y | A | 11. 47-53. Counsel to take Him.
 B | 11. 54-. The Lord escapes.

39 take = arrest. See 7. 30, 32, 44. escaped = went forth. Cp. 8. 59 and Luke 4. 30. 40 went away, &c. This was in December, and He remained away till April, visiting Bethany (11. 1) in the interval, and spending the latter part of the time at the city Ephraim (11. 54).

A. D. 28 ¹into the place °where John at first °baptized; and there He abode.
 41 And many °resorted ³⁵unto Him, and °said, "John °did °no °miracle: but all things that John spake ²⁵of this Man were °true."
 42 And many °believed °on Him °there.

Z C **11** Now a certain *man* °was sick, *named* °Lazarus, °of Bethany, °the town of °Mary and her sister °Martha.
 2 (°It was *that* ¹Mary which anointed °the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus ¹was sick.)

D 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 ³unto death, but °for °the °glory of °God, °that °the Son of God might be glorified °thereby."
 5 (Now ⁴Jesus °loved ¹Martha, and her sister, and Lazarus.)

C E¹ F G 6 When He had heard therefore that he ³was 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 Judæa again."

J 8 *His* disciples say unto Him, °"Master, the Jews °of late sought to stone Thee; and goest Thou thither again?"

FG 9 ⁴Jesus answered, "Are there ⁴not °twelve hours in the day? °If °any man walk ⁶in the day, he stumbleth ⁴not, because he °seeth °the °light of this °world.
 10 But ⁹if a man walk ⁶in the night, he stumbleth, because °there is no ⁹light ⁶in him."

H 11 These things said He: and ⁷after that He saith unto them, "Our °friend ¹Lazarus °sleepeth; but I °go, ⁴that I may °awake him out of sleep."

where, &c. See 1. 28.
 baptized = was baptizing. Ap. 115. I. i.
 41 resorted = came. said = kept saying.
 did, &c. Miracles were not necessarily the credentials of a prophet (Deut. 13. 1-3). no. Gr. *ouden*.
 miracle = sign, a characteristic word in this Gospel. See note on 2. 11, and p. 1511.
 true. Gr. *alēthēs*. Ap. 175. 1.
 42 believed. See Ap. 150. I. v. (i).
 on. Gr. *eis*, Ap. 104. vi.
 there. Emphatic, in contrast with His treatment in Jerusalem.

11. 1-46 (Z, p. 1544). 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 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".

Lazarus. Same as Eleazar = God helpeth. First occ. Ex. 6. 23. of = from. Gr. *apo*. Ap. 104. iv. the town = of (Gr. *ek*. Ap. 104. vii) the town, or unwall'd village. See Luke 10. 38, which refers to Bethany. 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.

the Lord. Gr. *Kurios*. Ap. 98. VI. i. a. 3. B. c.
 3 sent. Gr. *apostellō*. Ap. 174. 1. If the place of 10. 40 was Bethabara beyond Jordan, and is to be identified with Beth-nimrah (Num. 32. 36) in Peraea, it would be about 25 miles from Jerusalem.

unto. Gr. *pros*. Ap. 104. xv. 3.
 Lord. Ap. 98. VI. i. a. 8. A.
 behold. Gr. *ide*. Ap. 133. I. 3.
 lovest. Ap. 135. I. 2.
 is sick: lit. is weakening = is sinking.

4 Jesus. Ap. 98. X.
 sickness. Gr. *astheneia* = weakness, not *nosos*, active disease. See note on Matt. 4. 23.

not. Gr. *ou*. Ap. 105. I.
 for = for the purpose of. Gr. *huper*. Ap. 104. xvii. 1.
 the glory, &c. The glory of God and of His Son are

one and the same. glory. See p. 1511. God. Ap. 98. I. i. 1. that = in order that. Gr. *hina*. the Son of God. Ap. 98. XV. thereby = through (Gr. *dia*. Ap. 104. v. 1) it. 5 loved. Ap. 135. I. 1. Not the same word as in vv. 3, 36.

11. 6-44 (C, above). THE SIGN. PERFORMANCE. (Division.)

C | E¹ | 6-16. Departure of the Lord.
 E² | 17-44. Arrival of the Lord.

11. 6-16 (E¹, above). DEPARTURE, ETC. (Extended Alternation.)

E¹ | F | G | 6. Days (lit.). Abode.
 H | 7. The Lord's proposal. "Let us go."
 J | 8. Disciples. Dissuasion.
 F | G | 9, 10. Day (fig.). Work.
 H | 11-16. The Lord's proposal. "Let us go."
 J | 16. Disciples. Acquiescence.

6 He abode . . . still. Gr. *tote men emeinen*. Then indeed He remained. Both A. V. and R. V. omit these important adverbs. in. Gr. *en*. Ap. 104. viii. 7 Then = Afterward. Gr. *epeita*. after. Gr. *meta*. Ap. 104. xi. 2. into. Gr. *eis*. Ap. 104. vi. 8 Master = Rabbi. Ap. 98. XIV. vii. 1. of late sought = just now were seeking. Cp. 8. 59. 9 twelve hours; reckoning from sunrise to sunset, 6 a. m. to 6 p. m. If, Ap. 118. 1 b. any man. Ap. 123. 3. seeth. Ap. 133. I. 5. the light, &c., i. e. the sun naturally, the Sun of righteousness metaphorically, light. Gr. *phōs*. Ap. 130. I. world, Gr. *kosmos*. Ap. 129. 1. 10 there is no light in him = the light is not (Gr. *ou*. Ap. 105. I) in him. The clauses in vv. 9, 10 are strictly antithetical.

Illustration { Walking by day in the light of the sun, a man stumbles not. (exoteric). { Walking by night without that light, he stumbles.

Application { He that hath the Son is walking in the light. (esoteric). { He that hath not the Son walks in darkness.

Cp 8. 12; 12. 35, 36, 46. 11 friend. Gr. *philos*, noun of *phileō*, v. 3. sleepeth = has fallen asleep. Gr. *koimaomai*. Ap. 171. 2. go. Gr. *poruomai*, to go with a set purpose. Cp. 14. 2, 3, and Matt. 2. 8, 9. Not the same word as in v. 8. awake him out of sleep. Gr. *exupnizō*. Occurs only here.

A. D. 28

12 ° Then said His disciples, ° "Lord, ° if he shall sleep, he ° shall do well."

13 (Howbeit ° Jesus spake ° of his death : but they thought that He had spoken ° of taking of rest in sleep.)

14 ° Then said ° Jesus unto them ° plainly, ° "Lazarus ° is dead.

15 And I am glad ° for your sakes that I was ° not there, to the intent ye may ° believe ; nevertheless let us go ° unto him."

J

16 ° Then said ° Thomas, which is called ° Didymus, unto his ° fellow disciples, "Let us also go, ° that we may die ° with Him."

E² K L

17 ° Then when ° Jesus came, He found that he had lain ° in the ° grave four days already.

18 (Now Bethany was nigh unto Jerusalem, ° about fifteen furlongs off :)

M

19 And many ° of the Jews ° came ° to ° Martha and ° Mary, to ° comfort them ° concerning their brother.

N

20 ° Then ° Martha, as soon as she heard that ° Jesus was coming, ° went and met Him : but ° Mary ° sat ° still ° in the house.

21 ° Then said ° Martha ° unto ° Jesus, ° "Lord, ° if Thou hadst been here, my brother had ° not died.

22 But I ° know, that even now, whatsoever Thou wilt ° ask of ° God, ° God will give it Thee."

O P

23 ° Jesus saith unto her, "Thy brother shall ° rise again."

Q

24 ° Martha saith unto Him, "I ° know that he shall ° rise again ° in the ° resurrection ° at the ° last day."

P R

25 ° Jesus said unto her, ° "I am the ° resurrection,

S

and the ° life :

R

he that ° believeth ° in Me, though he were dead, ° yet shall he live :

S

26 And whosoever ° liveth and ° believeth ° in Me shall ° never die.

Q

° Believest thou this ?"

27 She saith unto Him, "Yea, ° Lord : I ° believe that Thou art ° the Christ, ° the Son of God, Which should come ° into the ° world."

K L

28 And when she had so said, she went her way, and called ° Mary her sister ° secretly, saying, ° "The Master is come, and calleth for thee."

29 As soon as she heard that, she arose quickly, and came ° unto Him.

12 Then = Therefore. if. Ap. 118. 2. a. shall do well = shall be saved. Gr. *sōzō*, as in 10. 9.

13 of = concerning. Gr. *peri*. Ap. 104. xiii. 1.

14 Then said Jesus; lit. Then therefore Jesus said plainly. See 10. 24.

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. Cp. vv. 17, 39.

15 for your sakes = on account of (Gr. *dia*. Ap. 104. v. 2) you. believe. Ap. 150 I. 1. i.

16 Thomas. Ap. 94. III. 3 and 141.

Didymus = twin, a Greek word with the same meaning as Thomas. Occurs here, 20. 24, and 21. 2.

fellow-disciples. Gr. *summathētēs*. 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 (E², p. 1545). THE ARRIVAL, ETC. (Extended Alternation.)

E² K L | 17, 18. Arrival near Bethany.

M | 19. The Jews present.

N | 20-22. Martha.

O | 23-27. Resurrection. Promise.

K L | 28-30. Arrival near Bethany.

M | 31. The Jews present.

N | 32. Mary.

O | 33-44. Resurrection. Performance.

17 grave = tomb. Gr. *mnēmeion*. First, a memorial or monument, then a sepulchre. Cp. 5. 28.

18 about, &c. = as it were from (Gr. *apo*. Ap. 104. iv) fifteen furlongs, i.e. 1½ miles.

19 of = out of, from among. Gr. *ek*. Ap. 104. vii. came = had come.

to. Gr. *pros*, as in v. 3.

comfort. Gr. *paramutheomai*; to speak tenderly, consolingly. Occurs only here; v. 31; 1 Thess. 2. 11 and 5. 14.

concerning. Gr. *peri*, as in v. 13.

20 went and met = met. The word implies desire to avoid notice.

sat still = was sitting (Gr. *kathēzomai*). 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. 55. Luke 2. 46. Acts 6. 15.

22 know. Gr. *oida*. Ap. 132 I. i.

ask. Gr. *aiteō*. 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. 30.

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).

23 rise again. Gr. *anistēmi*. See Ap. 178. I. 1.

24 resurrection. Ap. 178. II. 1. at = in. Gr. *en*. Ap. 104. viii.

last day. See 6. 39, 40, 44, 54; 12. 48; and cp. Dan. 12. 2, 13.

11. 25, 26- (P, above). THE LORD'S PROMISE. (Alternation.)

P	R | 25-. Resurrection "I am", &c.	} Declaration concerning Himself.
	S | -25-. Life.	
	R | -25-. Resurrection for dead saints.	} Declaration concerning His own.
	S | 26-. Life for living ones.	

25 I am (emphatic). See note on Exod. 3. 14, and cp. 8. 58. life. Gr. *zōē*. Ap. 170. 1. believeth. See Ap. 150. I. 1. v. (i). These words refer to 1 Thess. 4. 16. in. Gr. *eis*. Ap. 104. vi. yet shall he live = shall live. Fig. *Aposiopēsis*. Ap. 6. The word "yet" is not in the Gr., and is unwarrantably introduced by both A.V. and R.V. 26 liveth = is alive, referring to 1 Thess. 4. 17. never = by no means (Gr. *ou mē*. Ap. 105. III) unto the age (Gr. *eis ton aïōna*. Ap. 151. II. A. ii. 4. b). Be-

lievest. See Ap. 150. I. iii. 27 the Christ = the Messiah (Ap. 98. IX). Be- the Son of God (Ap. 98. XV). Cp. Peter's confession in Matt. 16. 16. 28 secretly, saying = saying secretly.

The Master. Gr. *ho didaskalos*. Ap. 98. XIV. v. 8.

A. D. 28

30 Now ⁴Jesus was ⁴not yet come ⁷into the town, but was ⁶in that place where ¹Martha met Him.

M

31 The Jews ¹²then which were ¹⁶with her ⁶in the house, and ¹⁹comforted her, when they ^osaw ¹Mary, that she rose up hastily and went out, followed her, ^osaying, "She goeth ^ounto the grave to ^oweep there."

N

32 ¹²Then when ¹Mary was come where ⁴Jesus was, and ³¹saw him, she ^ofell down ^oat His feet, saying unto Him, ³"Lord, ¹²if Thou hadst been here, my brother had ⁴not died."

O T¹ n

33 When ⁴Jesus therefore ³¹saw her ³¹weeping, and the Jews also ³¹weeping which came with her, He ^ogroaned in the ^ospirit, and ^owas troubled,

34 And said, "Where have ye laid him?"

o

They said unto Him, "Lord, come and ³¹see."

n

35 ⁴Jesus ^owept.

o

36 ¹²Then said the Jews, ³"Behold how He ³loved him!"

U

37 ^oAnd some ¹⁹of them said, "Could ⁴not ^othis man, Which opened the eyes of the ^oblind, have caused that even ^othis man should ^onot have died?"

T² p

38 ⁴Jesus therefore again ³³groaning ⁶in Himself cometh ^oto the ¹⁷grave.

q

It was a ^ocave, and a stone lay ^oupon it.

p

39 ⁴Jesus said, "Take ye away the stone."

q

¹Martha, the sister of him that was dead, saith unto Him, ³Lord, by this time he stinketh: for he hath been ^{dead} ^ofour days."

U

40 ⁴Jesus saith unto her, "Said I ⁴not unto thee, that, ⁹if thou wouldest ¹⁵believe, thou shouldst ^osee ^othe ⁴glory of ⁴God?"

T³ r

41 ¹²Then they took away the stone *from the place* where the dead was laid.

s

And ⁴Jesus lifted up *His* eyes, and said, ^o"Father, I thank Thee that Thou ^ohast heard Me.

42 And ³ ²²knew that Thou hearest Me always: but ^obecause of the people which stand by I said *it*, ⁴that they may ⁻²⁶believe that ^{Thou} hast ³sent Me."

r

43 And when He thus had spoken, He cried with a loud voice, ¹"Lazarus, ^ocome forth."

44 And ^ohe that was dead came forth, bound hand and foot with ^ograveclothes: and his face was bound about with a ^onapkin.

s

⁴Jesus saith unto them, "Loose him, and let him go."

D

(P. 1545)

45 ¹²Then many ¹⁹of the Jews which came ¹⁹to ¹Mary, and had ^oseen ^othe things which ⁴Jesus did, ²⁵believed on Him.

46 ^oBut some ¹⁹of them ^owent their ways ¹⁹to the ^oPharisees, and ^otold them ^owhat things ⁴Jesus had done.

31 saw. Gr. *eidon*. Ap. 133. I. 1. saying. T Tr. A WH R read, "supposing". unto. Gr. *eis*. Ap. 104. vi.

weep (Gr. *klaio*) = to wail. Not the same word as in v. 35.

32 fell down. Others who fell down before Him or at His feet were the wise men (Matt. 2. 11), Jairus (Mark 5. 22), the woman (Mark 5. 33), the Syrophenician (Mark 7. 25), Peter (Luke 5. 8), the leper (Luke 5. 12), the Gadarene (Luke 8. 28), and the Samaritan (Luke 17. 16). This makes nine in all. See Ap. 10.

at. Gr. *eis*. Ap. 104. vi.

11. 33-44 (O, p. 1546). RESURRECTION. PERFORMANCE. (Alternations.)

O T¹ n | 33, 34-. The Lord. Groaning.

o | -34. The Jews. Answer.

n | 35. The Lord. Weeping.

o | 36. The Jews. Remark.

U | 37. What some said.

T² p | 38-. The Lord. Groaning.

q | -38. The grave described.

p | 39-. The Lord. Command.

q | -39. The dead described.

U | 40. What the Lord said.

T³ r | 41-. Lazarus. Dead.

s | -41, 42. The Lord. Request.

r | 43, 44-. Lazarus. Called.

s | -44. The Lord. Command.

33 groaned. Gr. *embrimaomai*, to snort as a horse does, from fear or anger; hence, to feel strong emotion, be indignant, &c. Only occurs here, v. 38. Matt. 9. 30, Mark 1. 43; 14. 5.

spirit. Ap. 101. II. 9.

was troubled = troubled Himself. Cp. Gen. 6. 6. Judg. 10. 16.

35 wept = shed tears. Gr. *dakruo*. Occurs only here. The noun *dakru* or *dakruon* occurs eleven times, and is always transl. by pl. "tears".

37 And = But.

this man (Gr. *houtos*) = this (One). Cp. Matt. 8. 27.

blind = blind (man). See 9. 1-7.

not. Gr. *me*. Ap. 105. II.

38 to = unto. Gr. *eis*, as v. 31.

cave. Natural or artificial. Cp. Isa. 22. 16.

upon = against. Gr. *epi*. Ap. 104. ix. 2.

39 four days. The Rabbis taught that the spirit wandered about for three days, seeking re-admission to the body, but abandoned it on the fourth day, as corruption began then.

40 see. Ap. 133. I. 8 (a).

the glory of God, i. e. the manifestation of the same glory by which Christ was raised. Cp. Rom. 6. 4.

41 Father. See 1. 14 and Ap. 98. III. Fifteen times the Lord used this term in prayer (omitting parallel passages in brackets): Matt. 11. 25, 26 (Luke 10. 21); 26. 39, 42 (Mark 14. 36. Luke 22. 42). Luke 23. 34, 46. John 11. 41; 12. 27, 28; 17. 1, 5, 11, 21, 24, 25 (15 = 3 x 5. Ap. 6). Next to John 17, this is the longest prayer recorded of our Lord.

hast heard = heardest (Aorist tense). This suggests that the prayer was heard and answered before, perhaps in Peraea. See v. 4.

42 because of. Gr. *dia*, as in v. 15.

43 come forth; lit. hither, out.

44 he that was dead. Gr. *ho tethnekos*, the dead man. Cp. Luke 7. 12.

graveclothes. Gr. *keiriai*. Only used here in N.T. In the Sept. it is used in Prov. 7. 16, as the rendering of the Heb. *marbaddim*. Originally it meant a bed-girth, and so any kind of wrapping. Here, = swathings.

napkin. Gr. *soudarion*. A Latin word, *sudarium*, or sweat-cloth. Used only here, 20. 7. Luke 19. 20, and

Acts 19. 12. 45 seen (Gr. *theaomai*. Ap. 133. I. 12) = regarded with wonder. the things which.

Some read "the thing which", referring to this special miracle, or rather these two miracles; for how could Lazarus, when restored to life, come forth, bound, as he was, hand and foot, and his eyes covered, save by a further exercise of Divine power? Thus there was a great increase of disciples, which alarmed the rulers.

46 But some. These were probably temple spies. went, &c. = went off. Pharisees. Ap.

120. II. told = "informed". what things = the thing which, as in v. 45. So L T Tr. WH.

- A V 47¹² Then gathered the chief priests and the
A. D. 28 46 Pharisees a ° council, and said,
W ° “What do we? for ° this man doeth many
° miracles.
48 ° If we let Him thus alone, all men will
25 believe on Him: and the Romans shall come
and take away both ° our ° place and ° nation.”
- V 49 And one¹⁹ of them, named Caiaphas, being
the high priest ° that same year, said unto them,
W ° “Ye²² know nothing at all,
50 ° Nor consider that ° it is expedient for ° us,
4 that one⁴⁷ 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.
53¹² Then ° from ° that day forth they took
counsel together ° for to put Him to death.
- B 54 ° Jesus therefore ° walked¹⁰ no more ° openly
° among the Jews;
D X¹ but went thence³¹ unto a country near to the
wilderness, ° into a city called ° Ephraim, and
there ° continued¹⁶ with His disciples.
- Y¹ A¹ 55 And the ° Jews’ passover was nigh at
A. D. 29 hand: and many went ° out of the country up
38 to Jerusalem ° before the passover, ° to ° purify
themselves.
56 Then ° sought they for ° Jesus, and spake
° among themselves, as they stood ° in the
° temple, “What think ye, that He will ° not
come ° to the feast?”
- B¹ 57 Now both the chief priests and the Pha-
risees had given a commandment, ° that, ° if ° any
man ° knew where He were, he should ° shew
it, that they might ° take Him.

11. 47-53 (A, p. 1544). COUNSEL TO TAKE HIM.
(Alternation.)

- A | V | 47-. The Chief Priests. Council.
W | -47, 48. Consultation.
V | 49-. The High Priest (Caiaphas).
W | -49-53. Decision.

47 council. Gr. *sunedrion*. 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.

this man. See v. 37, but “man” (Ap. 123. 1) is expressed here.

miracles = signs (Gr. *sēmeion*). A characteristic word in John’s Gospel. See p. 1511 and Ap. 176. 3.

48 our = of us. Gr. *hēmōn*. Both the word and its position are emphatic. They claimed for themselves what belonged to God. Cp. Matt. 23. 38, *your house*. So the feasts of the Lord (Lev. 23. 2), are called in this gospel, feasts of the Jews (v. 55; 5. 1; 6. 4; 7. 2).

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 4. 20. Acts 6. 13, 14; 21. 28, 29.

nation. Gr. *ethnos*. “Our” belongs to nation as well as to place. They claimed the nation which they ruled as their own (see Luke 20. 14).

49 that, &c. Caiaphas had been appointed six months before.

Ye know nothing at all = ye know nothing (Gr. *ouk ouden*, a double negative), i. e. you do not grasp the position; you do not see how critical it is.

50 Nor. Gr. *oude*.

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; 23. 2).

51 prophesied. The Jews regarded any *ex cathedra* utterance of the High Priest as inspired. Here Caiaphas was used by God, as Balaam was (Num. 22. 38). See Acts 2. 23; 4. 27, 28. should die = was about to die.

52 gather together. Cp. 10. 16 with Jer. 23. 3; 31. 10. children. Gr. *teknon*. Ap. 108. i.

were scattered abroad = had been scattered. See Lev. 26. 33. Deut. 28. 64. Jer. 9. 16. Ezek. 12. 15; 22. 15, &c. 53 from. Gr. *apo*. Ap. 104. iv. that day, i. e. the day on which the council came to their awful decision. for to, &c. = in order that (Gr. *hina*) 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. 16; 9. 16, 22, 34). 54 walked = was walking. openly. Same as “plainly” in v. 14. among. Gr. *en*. Ap. 104. viii. Ephraim. If it is to be identified with the modern *Ophrah*, it is about 16 miles north-east of Jerusalem. Cp. 2 Chron. 13. 19. continued (Gr. *diatribō*) = abode; so transl. in Acts 12. 19; 14. 3, 28; 16. 12; 20. 6. In 3. 22; Acts 25. 6, “tarried”.

11. -54-18. 1 (D, p. 1510). THE MINISTRY. FOURTH PERIOD. (Alternation.)

- D | X¹ | 11. -54. Departure. Ephraim.
Y¹ | 11. 55-12. 19. Hostility manifested.
Z¹ | 12. 20-36-. Greeks. The hour come. Glorification.
X² | 12. -36. Departure. Concealment.
Y² | 12. 37-50. Hostility explained.
Z² | 13. 1-17. 26. Disciples. The hour come. Glorification.
X³ | 18. 1. Departure. Gethsemane.

11. 55-12. 19 (Y¹, above). HOSTILITY MANIFESTED. (Alternation.)

- Y¹ | A¹ | 11. 55, 56. Passover. People. Concourse.
B¹ | 11. 57. Hostility. Chief Priests’ command.
A² | 12. 1-9. Passover. Bethany. Anointing.
B² | 10, 11. Hostility. Chief Priests’ counsel.
A³ | 12-18. Passover. People. Meeting.
B³ | 19. Hostility. Chief Priests’ perplexity.

55 Jews’ passover. Commencing on the 14th Nisan. See note on 2. 13. out of. Gr. *ek*. Ap. 104. vii. before. Gr. *pro*. Ap. 104. xiv. to = in order to. Gr. *hina*. purify themselves: i. e. from Levitical uncleanness. See Num. 9. 10 and Acts 21. 24. 56 sought = were seeking. among themselves = with (Gr. *meta*. Ap. 104. xi. 1) one another. temple. Gr. *hieron*. See note on Matt. 23. 16. not = in no wise. Gr. *ou mē*. Ap. 105. III. 57 any man = any one. Gr. *tis*. Ap. 123. 8. knew = got to know. Gr. *ginōskō*. Ap. 133. ii. shew = disclose. Gr. *mēnūō*. Only used here, Luke 20. 37. Acts 23. 30, and 1 Cor. 10. 28. take = arrest. Gr. *piazō*. Occurs twelve times, nine times in this sense. The three exceptions are 21. 3, 10. Acts 3. 7.

A² C
A. D. 29
10th day
of Nisan

12 °Then °Jesus °six days °before the °passover came °to Bethany, where °Lazarus was °which had been dead, whom He °raised °from °the dead.

2 There they made Him °a supper; and °Martha °served: but ¹Lazarus was one of them that sat at the table with Him.

3 ¹Then took °Mary a °pound of °ointment of °spikenard, very costly, and °anointed the feet of ¹Jesus, and wiped His feet with her hair: and the house was filled °with the odour of the ointment.

4 ¹Then saith one °of His disciples, °Judas Iscariot, °Simon's son, which °should betray Him,

5 "Why was °not this ointment sold for °three hundred pence, and given to the °poor?"

6 This he said, °not that he cared °for the °poor; but because he was a °thief, and had °the bag, and bare what was put therein.

7 ¹Then said ¹Jesus, °"Let her alone: °against the day of My burying hath she kept this.

8 For the °poor always ye have °with you; but Me ye have °not always."

9 Much people °of the Jews therefore °knew that He was there: and they came °not °for ¹Jesus' °sake only, but °that they might °see ¹Lazarus also, whom He had ¹raised ¹from ¹the dead.

10 But the chief priests consulted °that they might °put ¹Lazarus also to death;

11 Because that °by reason of him many of the Jews °went away, and °believed on ¹Jesus.

A² G J
11th day
of Nisan

12 °On the next day °much people that were come ¹to the feast, when they heard that ¹Jesus was coming ¹to Jerusalem,

13 Took branches of palm trees, and went forth °to meet Him,

K and °cried, °"Hosanna: Blessed *is* the King of Israel That cometh °in the name of the °Lord."

thief. Gr. *kleptēs*. The same word as in 10. 1, 8, 10. 26. 55; 27. 38. Luke 10. 30. That is *lēstēs*, and should be transl. "robber", as in 10. 1, 8; 18. 40. the bag. Gr. *glōssokomon*. Only here and 13. 29. Used in the Sept. of the chest made by command of Joash (2 Chron. 24. 8-11). 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 pouch or wallet for the reeds of the pipes so much used by the eastern shepherd. **7** Let her alone, &c. L T Tr. A V H R (not the Syriac) read, "Let her alone, in order that she may keep it," &c. against = unto. Gr. *eis*. Ap. 104. vi. **8** with you = among yourselves: i. e. not the outside poor, but the Lord's poor. with. Gr. *meta*. Ap. 104. xi. 1. **9** knew = got to know. Gr. *ginōskō*. Ap. 132. I. ii. for . . . sake = on account of. Gr. *dia*. Ap. 104. v. 2. that = in order that. Gr. *hina*. see. Gr. *eidon*. Ap. 133. I. 1. **10** put . . . to death. Gr. *apokteinō* = kill. Occurs seventy-five times, and mostly implies violent death, not by judicial execution. Cp. Matt. 14. 5. Luke 9. 22; 20. 14. Acts 3. 15; 7. 52; 23. 12. Rev. 13. 10. **11** by reason of = on account of. Gr. *dia*, as in v. 9. went away = withdrew: i. e. from the chief priests' faction. believed on. See Ap. 150. I. 1. v (i).

12. 12-13 (A³, p. 1548). PASSOVER. PEOPLE. MEETING. (*Introversion and alternation.*)

A ³	G	J	12, 13-. People. Meeting.
	K		-13. Praise.
	H		14. Entry. The Act.
	H		15, 16. Entry. The Prophecy.
G	K		17. Testimony.
	J		18. People. Reason of Meeting.

12 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. much people a great crowd. **13** to meet = for (Gr. *eis*. Ap. 104. vi) meeting. cried. Gr. imp. of *krazō*. Same word as in v. 44, but L T Tr. A V H R read imp. of *kraugazō* = were shouting out; used once of the Lord, 11. 43. Other occ.: 18. 40; 19. 6, 15. Matt. 12. 19; 15. 22. Acts 22. 23. In the Sept., only in Ezra 3. 13. Hosanna, &c. See note on Matt. 21. 9. in. Gr. *en*. Ap. 104. viii. Lord. Ap. 98 VI. a. 1. B. a.

12. 1-9 (A², p. 1548). BETHANY. (*Introversion and Alternation.*)

A ²	C	1, 2. The Lord and Lazarus (<i>ek nekron</i>).
	D	E | 3. The Anointing. Act.
		F | 4-6. Objection. Made.
	D	E | 7. The Anointing. Purpose.
		F | 8. Objection. Refuted.
	C	9. The Lord and Lazarus (<i>ek nekron</i>).

1 Then = Therefore. Jesus. Ap. 98. X. six days, &c.: i. e. on the ninth day of Nisan; our Thursday sunset to Friday sunset. See Ap. 156.

before. Gr. *pro*. Ap. 104. xiv. to = unto. Gr. *eis*. Ap. 104. vi. Lazarus. See note on 11. 1.

which had been dead. [L Tr. A] T V H R and Syr. omit these words. raised. Gr. *egeirō*. Ap. 178. I. 4. from = out of. Gr. *ek*. Ap. 104. vii.

the dead. There is no article. See Ap. 139. 3. **2** 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. 157.

Martha. Aramaic. See Ap. 94. III. 3. served = was serving. Gr. *diakonō*. Occurs twenty-two times in the Gospels: thirteen times transl. "minister" (Matt. 4. 11 to Luke 8. 3); nine times "serve" (Luke 10. 40 to John 12. 26). Cp. Luke 10. 40. Same word as in Luke 22. 27.

3 Mary. See Ap. 100. 3. pound. Gr. *litra* - Lat. *libra* = about 12 oz. Ap. 51. II. 4 (3). Occurs only here and 19. 39.

ointment. Gr. *myron*. Aromatic balsam. spikenard. See note on Mark 14. 3.

anointed. Three anointings are recorded in the Gospels. The first, probably in Capernaum in the house of Simon the Pharisee (Luke 7. 36-50): 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. 156, 157, and 158.

with = out of, or from. Gr. *ek*. Ap. 104. vii. **4** of = out of. Gr. *ek*. Ap. 104. vii. Judas Iscariot. See note on 6. 71.

Simon's son. These words are omitted by T Tr. V H R here, but found in all the texts in 6. 71, 13. 2, and 26. In some places the word Iscariot is made to agree with Simon.

should betray Him = was about to deliver Him up. **5** not. Gr. *ou*. Ap. 105. I. three hundred pence = about £10. See Ap. 51. I. 4. poor. See Ap. 127. 1.

6 for = concerning. Gr. *peri*. Ap. 104. xiii. 1. Matt. 6. 19; 24. 43, &c. Not the same as in Matt. 21. 13; 26. 55; 27. 38. Luke 10. 30. That is *lēstēs*, and should be transl. "robber", as in 10. 1, 8; 18. 40.

the bag. Gr. *glōssokomon*. Only here and 13. 29. Used in the Sept. of the chest made by command of Joash (2 Chron. 24. 8-11). 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 pouch or wallet for the reeds of the pipes so much used by the eastern shepherd.

7 Let her alone, &c. L T Tr. A V H R (not the Syriac) read, "Let her alone, in order that she may keep it," &c. against = unto. Gr. *eis*. Ap. 104. vi.

8 with you = among yourselves: i. e. not the outside poor, but the Lord's poor. with. Gr. *meta*. Ap. 104. xi. 1.

9 knew = got to know. Gr. *ginōskō*. Ap. 132. I. ii. for . . . sake = on account of. Gr. *dia*. Ap. 104. v. 2. that = in order that. Gr. *hina*. see. Gr. *eidon*. Ap. 133. I. 1.

10 put . . . to death. Gr. *apokteinō* = kill. Occurs seventy-five times, and mostly implies violent death, not by judicial execution. Cp. Matt. 14. 5. Luke 9. 22; 20. 14. Acts 3. 15; 7. 52; 23. 12. Rev. 13. 10.

11 by reason of = on account of. Gr. *dia*, as in v. 9. went away = withdrew: i. e. from the chief priests' faction. believed on. See Ap. 150. I. 1. v (i).

H 14 And ¹Jesus, when He had found a young
A. D. 29 ass, sat ^othereon; as it is ^owritten,

H 15 "Fear ^onot, daughter of Sion: behold, thy
King cometh, sitting ^oon an ass's colt."

16 These things ^ounderstood ^onot His disci-
ples at the first: but when ¹Jesus was ^oglorified,
then remembered they that these things ^owere
written ^oof Him, and that they ^ohad done
these things unto Him.

G K 17 ^oThe people therefore that was ^owith
Him when He called ¹Lazarus ^oout of his
^ograve, and ¹raised him ¹from ¹the dead,
^obare record.

J 18 ^oFor this cause ¹⁷the people also met Him,
^ofor that they heard that He had done this
^omiracle.

B³ 19 ^oThe Pharisees therefore said ^oamong
themselves, ^o"Perceive ye how ye ^oprevail
^onothing? ^obehold, the ^oworld is gone after
Him."

Z¹ L 20 ^oAnd there were certain ^oGreeks ^oamong
12th day of Nisan them that ^ocame up to ^oworship ^oat ^othe feast:
21 The same came therefore to ^oPhilip, which
was ^oof ^oBethsaida of Galilee, and ^odesired him,
saying, ^o"Sir, ^owe would see ¹Jesus."

22 ²¹Philip cometh and telleth ^oAndrew: and
again ^oAndrew and ²¹Philip tell ¹Jesus.

23 And ¹Jesus answered them, saying, "The
hour is come,

M ^othat ^othe Son of man should be ¹⁶glorified.

N 24 ^oVerily, verily, I say unto you, ^oExcept ^oa
corn of wheat fall ^ointo the ^oground and die, it
^oabideth alone: but ^oif it die, it ^obringeth forth
much fruit.

O 25 He that ^oloveth his ^olife shall lose it; and
he that hateth his ^olife ¹³in this ¹⁹world shall
^okeep it ^ounto ^olife ^oeternal.

26 ²⁴If any man ²serve Me, let him follow Me;
and where ³I am, there shall also My servant
be: ²⁴if any man ²serve Me, him will ^oMy Fa-
ther ^ohonour.

L 27 ^oNow is My ^osoul ^otroubled; ^oand what
shall I say? ^oFather, save Me ¹from this hour:
but ¹⁸for this cause came I ²⁵unto this hour.

M 28 ²⁷Father, ¹⁶glorify Thy name." ¹Then came
there a voice ¹from ^oheaven, saying, ^o"I have
both ¹⁶glorified it, and will ¹⁶glorify it again."

29 ¹⁷The people therefore, that stood by, and

14 thereon = upon (Gr. *epi*. Ap. 104. ix. 3) it.
written. See Ap. 153. 4. Quoted from Zech. 9. 9.

15 not. Gr. *mē*. Ap. 105. II.

on = upon. Gr. *epi*. Ap. 104. ix. 3.

16 understood = perceived. Gr. *ginōskō*. Ap. 132.
I. ii.

glorified. Gr. *doxazō*. One of the characteristic words
in John (see p. 1511).

were written = had been written. Cp. 2. 17; 5. 39.

of = about. Gr. *epi*. Ap. 104. ix. 2.

had done = did.

17 The people = The crowd.

out of. Gr. *ek*. Ap. 104. vii.

grave. See note on 11. 17.

bare record = were testifying. See note on 1. 7.

18 For this cause = on account of (Gr. *dia*. Ap. 104.
v) this. for that = because. Gr. *hoti*, as in vv. 6, 11.

miracle = sign. Gr. *sēmeion*. See Ap. 176. 3, and p. 1511.

19 The Pharisees. See Ap. 120. II.

among. Gr. *pros*. Ap. 104. xv. 3.

Perceive. Gr. *theōreō*. Ap. 133. I. 11.

prevail = profit. Gr. *ōphelēō*. Occurs fifteen times,
always transl. profit, except here; Matt. 27. 24; Mark
5. 26, and Luke 9. 25.

nothing = nothing at all. Gr. *ouk ouden*, a double
negative.

behold. Fig. *Asterismos*. Ap. 6.

world. Gr. *kosmos*. Ap. 129. 1.

12. 20-36- (Z¹, p. 1548). GREEKS. THE HOUR
COME. GLORIFICATION. (Alternation.)

Z¹ | L | 20-23-. The hour is come.

M | -23. Glorification.

N | 24. Death.

O | 25, 26. Words to Disciples.

L | 27. The hour is come.

M | 28-31. Glorification.

N | 32, 33. Death.

O | 34-36. Words to people.

20 And, &c. This was the third day before the Pass-
over, 12th of Nisan, our Sunday sunset to Monday
sunset.

Greeks. Gr. *Hellēnes*: i. e. Gentiles, not Greek-speak-
ing Jews, or Grecians (Acts 6. 1; 9. 29).

among = out of. Gr. *ek*. Ap. 104. vii.

came up = were coming up, according to custom.

worship. Gr. *proskuneō*. Ap. 137. 1. This would be
in the outer court of the Temple, called the Court of the
Gentiles. Cp. Rev. 11. 2.

at = in. Gr. *en*. Ap. 104. viii.

the feast. They would not be allowed to eat the
Passover, unless they were proselytes (Ex. 12. 48).

21 Philip . . . of Bethsaida. See Ap. 141. Probably
these Greeks were from Galilee (Ap. 169), and, as Philip
bore a Greek name, had some acquaintance with
him. of. Gr. *apo*. Ap. 104. iv.

desired = prayed. Gr. *erōtaō*. Ap. 134. I. 3.

Sir. Gr. *kurios*. Ap. 98. VI. i. a. 4. B.

we would see = we wish (Gr. *thelō*. Ap. 102. i) to see
(Gr. *eidon*. Ap. 133. I. 1).

22 Andrew. See Ap. 141. Andrew belonged to the

23 the Son of man. Ap. 98. XVI, and 99.

Except = If not. Gr.

first group of the Apostles, Philip to the second.

24 Verily, verily. The seventeenth occ. of this double *amēn*. See note on 1. 51. Except = If not. Gr. *ean* (Ap. 118. 1. b) *mē* (Ap. 105. II). a corn of wheat = the seed-corn of the wheat. The Gr. word *kokkos*

occurs seven times: in Matt. 13. 31; 17. 20. Mark 4. 31. Luke 13. 19; 17. 6 (of mustard seed); here; and 1 Cor. 15. 37. into. Gr. *eis*. Ap. 104. vi. ground. Gr. *gē*. Ap. 129. 4. abideth. Gr. *menō*, one

of the characteristic words in this Gospel. See p. 1511. if. Gr. *ean*. Ap. 118. 1. b. bringeth

forth = beareth. 25 loveth. Gr. *phileō*. Ap. 135. I. 2. life. Gr. *psuchē*. Ap. 110. III. 1, and

170. 3. Cp. Matt. 10. 39; 16. 25, 26. Mark 8. 35-37. Luke 9. 24; 17. 33. keep = guard, or preserve. Gr. *phulassō*. See note on 17. 12. unto. Gr. *eis*. Ap. 104. vi. life. Gr. *zōē*. Ap. 170. 1. eternal.

Gr. *aiōnios*. Ap. 151. II. B. i. 26 My Father. Gr. the Father. Ap. 98. III. honour. Gr. *timāō*,
only used by John, here, 5. 23, and 8. 49. 27 Now = At this moment. Not the "Now" of 11. 1, 5.

soul. Gr. *psuchē*; here used in the personal sense = I myself. Ap. 110. IV. 1. troubled. Cp.

11. 33; 13. 21; 14. 1, 27. and what shall I say?, &c. Supply the *Ellipses* (Ap. 6) that follow,
thus: (Shall I say) "Father, save Me from this hour?" (No!) It is for this cause I am come to this hour.
(I will say) "Father, glorify Thy name". Father. Ap. 98. III. See 1. 14. 28 heaven (sing.).
See note on Matt. 6. 9, 10. I have, &c. The Father's name was glorified in the wilderness by the Son's
victory over the "tempter". It was about to be glorified again by the final victory over Satan, in the
contest beginning in Gethsemane and ending at the empty tomb.

A.D. 29

heard it, said that it °thundered: others said, "An angel spake to Him."

30 ¹ Jesus °answered and said, "This voice came ⁵ not ° because of Me, but ° for your sakes.

31 ²⁷ Now is the ° judgment of this ¹⁹ world: ²⁷ now shall the ° prince of this ¹⁹ world be ° cast out.

N

32 And ³, ²⁴ if I be ° lifted up ¹ from the ° earth, will ° draw ° all men ° unto ° Me."

33 This He said, signifying ° what death He ° should die.

O

34 The people answered Him, ° "We have heard ¹⁷ out of the law that ° Christ ²⁴ abideth ° for ever: and how sayest Thou, 'The ° Son of man must be ³² lifted up?' who is ° this ° Son of man?"

35 Then ¹ 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 ¹³ in darkness ° knoweth ⁵ not whither he goeth.

36 ³⁵ While ye have ³⁵ light, ¹¹ believe ° in the ³⁵ light, that ye may ° be the ° children of ³⁵ light."

X²

These things spake ¹ Jesus, and departed, and ° did hide Himself ° from ° them.

Y² P¹ Q

37 But though He had done so many ¹⁸ miracles ° before them, yet they ¹¹ believed ⁵ not ¹¹ on Him:

R t¹

38 That the ° saying of ° Esaias the prophet might be ° fulfilled, which he spake, ¹³ "LORD, who hath ° believed our report? and to whom hath ° the arm of the ¹³ LORD been revealed?"

u¹

39 ° Therefore they ° could ⁵ not ° believe,

t²

because that ³⁸ Esaias said again, 40 ° "He hath blinded their eyes, and hardened their heart ;

u²

that they should ¹⁵ not ° see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them."

29 thundered, &c. They heard a sound, but could not distinguish what it was. Cp. Acts 9. 4; 22. 9.

30 answered, &c. See Ap. 122. 3. because of=on account of. Gr. *dia*. Ap. 104. v. 2. for your sakes=on account of (Gr. *dia*. Ap. 104. v) you.

31 judgment. Gr. *krisis* (Ap. 177. 7); i.e. the crisis reached when the world pronounced judgment against Christ and His claims.

prince=ruler. Gr. *archōn*; applied to Satan as prince of this world (*kosmos*, Ap. 129. 1) three times, here, 14. 30, and 16. 11; as prince of the demons in Matt. 12. 24. Mark 3. 22; and as prince of the power of the air in Eph. 2. 2. The same word used in Rev. 1. 5 of the Lord. The prince of this world was a well-known Rabbinical term (*Sar hā 'olām*, prince of the age) for Satan, "the angel", as they say, "into whose hands the whole world is delivered". See Dr. John Lightfoot's *Works*, xii, p. 369.

cast out. Same word as in 9. 34, 35. Matt. 21. 39. Mark 12. 8. Luke 20. 15. Acts 7. 58; 13. 50. In Luke 4. 29, rendered "thrust".

out (Gr. *exō*)=without, outside.

32 lifted up. Gr. *hupsōō*. Occurs twenty times. Always in John refers to the cross; see v. 34; 3. 14, 14, and 8. 28. In fourteen other passages (Matt. 11. 23; 23. 12, 12. Luke 1. 52; 10. 15; 14. 11, 11; 18. 14, 14. Acts 2. 33; 5. 31; 13. 17. 2 Cor. 11. 7. 1 Pet. 5. 6) rendered "exalt", and in James 4. 10, "lift up".

earth. Gr. *gē*. Ap. 129. 4.

draw. Gr. *helkuō*. Same word as in 6. 44. Used elsewhere in 18. 10; 21. 6, 11 and Acts 16. 19. The classical form *helkō* occurs in Acts 21. 30. James 2. 6. It was thought the form *helkuō* was peculiar to the N.T. and Sept., but it is found in one of the Oxyrhynchus *Papyri*. See Deissmann, *Light*, &c., pp. 437-9.

all. Cp. 6. 37, 39. unto. Gr. *pros*. Ap. 104. xv. 3.

Me=Myself. Gr. *emautou*.

33 what death=what kind of death.

should die=was about to die.

34 We have heard=we heard. The Gr. tense (aorist) refers to a definite time, and may refer to a portion of the law (cp. note on 10. 34) read on the Great Sabbath, two days previously. The quotation is usually referred to Ps. 89. 29, but it may rather be Ps. 92 (see title), which is said to have been read on the Sabbath from the days of Ezra.

Christ. Ap. 98. IX.

for ever=unto the age. Ap. 151. II. A. ii. 4. a.

perhaps a reference to the idea that there would be two

Son of man. Ap. 98. XVI.

this. Emphatic; perhaps a reference to the idea that there would be two

Messiahs—Messiah Ben-Joseph to suffer, and Messiah Ben-David to reign. 35 unto=to. them:

i.e. the people around Him. light. Ap. 130. 1. with. Gr. *meta*, as in vv. 8, 17, but all the texts

read *en*, among. while. All the texts read "as". lest darkness=in order that (Gr. *hina*) dark-

ness may not (Gr. *mē*. Ap. 105. II). come upon=seize. Gr. *katalambanō*. Same word as in 1. 5. Mark

9. 18. Phil. 3. 12, 13. 1 Thess. 5. 4. knoweth. Gr. *oida*. Ap. 132. 1. 36 in=on. Gr. *eis*.

Ap. 104. vi. be=become. children=sons. Ap. 108. iii. did hide Himself=was hidden.

from=away from. Gr. *apo*. Ap. 104. iv. them: i.e. the Greeks of v. 20. Cp. Matt. 10. 5.

12. 37-50 (Y², p. 1548). HOSTILITY EXPLAINED. (Division.)

Y² | P¹ | 37-43. Unbelief and Belief. John's Explanation.

| P² | 44-50. Belief and Unbelief. The Lord's Explanation.

12. 37-43 (P¹, above). UNBELIEF AND BELIEF. (Introversion and Repeated Alternation.)

P ¹	Q	| 37. Unbelief.
	R	| t ¹ | 38. Isaiah. Citation.
		| u ¹ | 39-. Consequence.
		| t ² | -39, 40-. Isaiah. Citation.
		| u ² | -40. Consequence.
		| t ³ | 41. Isaiah. Occasion.
	Q	| 42, 43. Belief.

37 before=in the presence of. Cp. 1 Thess. 1. 3; 2. 19. 38 saying. Gr. *logos*. See note on Mark 9. 32.

This is quoted from Isa. 53. 1. See note there. Esaias. Greek form of Isaiah. fulfilled. Gr. *plērōō*=

filled full or accomplished. See 13. 18; 15. 25; 17. 12; 18. 9, 32; 19. 24, 36. believed. Ap. 150. I. 1. ii.

the arm of the Lord=Messiah, as the executant of His decrees. Isa. 51. 9; 52. 10. Cp. "polished shaft",

Isa. 49. 2. 39 Therefore=On account of (Gr. *dia*. Ap. 104. v) this: i.e. the unbelief of v. 37. could

not=were not able to. believe. Ap. 150. I. 1. i. Judicial blindness follows persistent unbelief.

40 He hath blinded, &c. Quoted from Isa. 6. 9, 10. See notes there. This was the second occasion of

this prophecy being quoted, the first being in Matt. 13. 14 (cp. Mark 4. 12. Luke 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.

t³ 41 These things said ³⁸ Esaias, ° when he ⁹ saw
A. D. 29 His ° glory, and spake ° of Him.

Q 42 Nevertheless ²⁰ among the chief rulers also
many ¹¹ believed ¹¹ on Him; but ³⁰ because of
¹⁹ the Pharisees they did ° not confess Him,
³⁵ lest they should ° be put out of the synagogue:
43 For they ° loved the ° praise of ° men more
than the ° praise of ° God.

P² S¹ 44 ¹ Jesus cried and said, ° “ He that ¹¹ believ-
eth on Me, ¹¹ believeth ⁵ not ¹¹ on Me, but ¹¹ on
Him That ° sent Me.

45 And he that ° seeth Me ° seeth Him That
44 sent Me.

T¹ 46 ° I am come a ³⁵ light ²⁴ into the ¹⁹ world,
that whosoever ¹¹ believeth ¹¹ on Me should
¹⁵ not ²⁴ abide ¹³ in darkness.

S² 47 And ²⁴ if any man hear My ° words, and
³⁹ believe ¹⁵ not,

T² I ° judge him ⁵ not: for I came ⁵ not to ° judge
the ¹⁹ world, but to save the ¹⁹ world.

S³ 48 He that ° rejecteth Me, and receiveth ¹⁵ not
My ⁴⁷ words,

T³ hath one that ⁴⁷ judgeth him: the ° word that I
have spoken, the same shall ⁴⁷ judge him ¹³ in
° the last day.

S⁴ 49 For ° I have ⁵ not spoken ° of Myself; but
the ²⁷ Father Which ⁴¹ sent Me, ⁵ he gave me a
commandment, what I should ° say, and what
I should ° speak.

50 And I ³⁵ know that ° His commandment is
-²⁵ life ° everlasting: whatsoever I ⁴⁹ speak
therefore, even as the ²⁷ Father ⁴⁹ said unto Me,
so I ⁴⁹ speak.”

Z² U¹ V X^v
14th day
of Nisan

13 ° Now ° before the ° feast of the ° passover,
° when ° Jesus ° knew that ° ⁵ his hour was
come

w that He should ° depart ° out of this ° world ° un-
to ° the Father,

x having ° loved His own which were ° in the
° world, He ° loved them ° unto the ° end.

41 when. Gr. *hote*. All the texts read *hoti*, because.
glory. Gr. *doxa*. One of the characteristic words
in John's Gospel. See 1. 14.

of=concerning. Gr. *peri*. Ap. 104. xiii. 1.
42 be put out of the synagogue=become excom-
municate (*aposunagōgōi*). See note on 9. 22, and cp. 16. 1.

43 loved. Gr. *agapaō*. Ap. 135. I. 1.
praise=glory. Same word as in v. 41.
men. Gr. *anthrōpos*. Ap. 123. 1.
God. Ap. 98. I. i. 1.

12. 44-50 (P², p. 1551). BELIEF AND UNBELIEF.
(Repeated Alternation.)

P² | S¹ | 44, 45. Belief in the Son.
T¹ | 46. Blessing.
S² | 47-. Non-belief in the Son.
T² | -47. Judgment, not of the Son.
S³ | 48-. Rejection of the Son.
T³ | -48. Judgment by the Father.
S⁴ | 49, 50. Rejection of the Father.

44 He that believeth, &c. Faith in the Lord does
not rest in Him, but passes on to recognize that He is
the manifestation of the Father. Cp. 1. 14, 18; 3. 33.
sent. Gr. *pempō*. Ap. 174. 4.

45 seeth. Gr. *theōreō*. Ap. 133. I. 11.
46 I am come, &c. Cp. 8. 12.
47 words=sayings. Gr. *rhēma*. See note on Mark
9. 32.

judge. Gr. *krinō*. Ap. 122. 1.
48 rejecteth. Gr. *athateō*. Occ. sixteen times in
twelve passages. The others are: Mark 6. 26; 7. 9. Luke
7. 30; 10. 16. 1 Cor. 1. 19. Gal. 2. 21; 3. 15. 1 Thess. 4.
8. 1 Tim. 5. 12. Heb. 10. 28. Jude 8. Often transl.
despise. It means to count as nothing. See 1 Cor. 1. 19.
word. Gr. *logos*. Same word as “saying” in v. 38.
See note on Mark 9. 32.

the last day. The sixth and last occ. of this expres-
sion in John. See 6. 39, 40, 44, 54; 11. 24.
49 I have not spoken of Myself; i.e. from Myself.
The Lord's constant claim was that His very words
were what the Father had given Him to speak. Cp.
3. 34; 7. 16-18; 8. 28, 47; 14. 10, 24; 17. 8, 14.

say. Gr. *eipōn*. This has to do with the matter, or
subject.
speak. Gr. *laleō*. This word, which is very common
in John's Gospel, and occurs eight times in this chapter,
refers to the words in which the message was delivered.
See note above and next verse.

50 His commandment, &c. Fig. *Ellipsis*. Ap. 6.
The result of obeying His commandment is life ever-
lasting. Cp. 1 John 3. 23; 5. 11.

everlasting. Gr. *aiōnios*. Same as “eternal” in v. 25.
See Ap. 151. II. B. ii.

13. 1-17. 26 (Z², p. 1548). DISCIPLES. THE HOUR COME. GLORIFICATION. (Division.)

Z² | U¹ | 13. 1-16. 33. The Lord. Communication to His Disciples.
U² | 17. 1-26. The Lord. Prayer to the Father.

13. 1-16. 33 (U¹, above). COMMUNICATION TO HIS DISCIPLES. (Alternation.)

U¹ | V | 13. 1-38. Cleansing. Washing.
W | 14. 1-31. Return to the Father.
V | 15. 1-16. 4. Cleansing. Pruning.
W | 16. 5-33. Return to the Father.

13. 1-38 [For Structure see next page].

13. 1 Now. Not the same word as in 12. 27, 31, expressing a point of time, but a particle (Gr. *de*)
introducing a new subject. before. Gr. *pro*. Ap. 104. xiv. The preparation day, the 14th day of
Nisan, our Tuesday sunset to Wednesday sunset, the day of the Crucifixion. See Ap. 156. feast.
See on Matt. 26. 17 and Num. 28. 17. passover. Aram. *pascha*. See Ap. 94. III. 3. when Jesus
knew=Jesus (Ap. 98. X), knowing (Gr. *oida*, Ap. 132. I. 1). ⁵ his hour. See 2. 4; 7. 30; 8. 20;
12. 23, 27; 17. 1; and contrast Luke 22. 53. depart. Gr. *metabainō*=pass over from one place to
another. Used by John in three other places: 5. 24; 7. 3, and 1 John 3. 14. out of. Gr. *ek*.
Ap. 104. vii. world. Gr. *kosmos*. Ap. 129. 1. unto. Gr. *pros*. Ap. 104. xv. 3.
the Father. Ap. 98. III. See 1. 14. loved. Gr. *agapaō*. Ap. 135. I. 1. in. Gr. *en*.
Ap. 104. viii. unto. Gr. *eis*. Ap. 104. vi. end=furthest extent, referring not
so much to a period of time, the end of His life, as to His readiness to descend to the humblest service
in their behalf.

y
A. D. 29

2 And °supper °being ended, °the devil having °now put °into the heart of °Judas Iscariot, Simon's son, to betray Him;

Y¹ z¹

3 ¹ Jesus ¹ knowing that ¹ the Father ° had given all things ² into His hands, and that He was ° come ° from ° God, and ° went ° to ° God; -4 He ° riseth ° from ° supper, and laid aside His ° garments; and took a ° towel, and girded Himself.

5 ° After that He ° poureth water ² into a bason, and began to ° wash the disciples' feet, and to ° wipe them with the ° towel wherewith He was girded.

6 ° Then cometh He ³ to ° Simon Peter; and ° Peter saith unto Him, ° "Lord, dost ° Thou ° wash ° my feet?"

7 ¹ Jesus answered and said unto him, "What ° do thou knowest ° not ° now; but thou shalt ° know ° hereafter."

8 ⁶ Peter saith unto Him, "Thou shalt ° never ° wash my feet." ¹ Jesus answered him, ° "If I ° wash thee ° not, thou hast ° no part ° with Me."

9 ⁶ Simon Peter saith unto Him, ° "Lord, ° not my feet only, but also my hands and my head."

10 ¹ Jesus saith to him, "He that is ° washed needeth ° not save to ° wash his feet, but is ° clean every whit:

a¹

and ye are ° clean, but ° not all."

11 For He ¹ knew who ° should betray Him; ° therefore said He, "Ye are ° not all ° clean."

Y² z²

12 ° So after He had ° washed their feet, and had taken His ° garments, and was set down again, He said unto them, ° "Know ye ° what I have done to you?"

13 He ° call Me ° Master and ° Lord: and ° ye say well; for so I am.

14 ° If ° then, ° your ° Lord and ° Master, have ° washed your feet; ye also ° ought to ° wash one another's feet.

15 For I have given you an ° example, that ye should do as ° I have done to you.

16 ° Verily, verily, I say unto you, The ° servant is ° not greater than his ° lord; ° neither ° he that is sent greater than he that ° sent him.

17 ° If ye ° know these things, happy are ye ° if ye do them.

13. 1-38 (V, p. 1552). CLEANSING. WASHING. (Alternation and Introversion.)

V

X

v

|

v

|

1-

-

The Hour come.

w

|

-1-

-

Return to the Father.

x

|

-1.

Love to His Disciples.

y

|

2.

Judas. Betrayal.

Y¹

|

z¹

|

3-10-

-

Washing. Act.

a¹

|

-10, 11.

-

The Traitor. Knowledge.

Y²

|

z²

|

12-17.

-

Washing. Example.

a²

|

18, 19.

-

The Traitor. Communication.

Y³

|

z³

|

20.

-

Reception.

a³

|

21-30.

-

The Traitor. Revelation.

X

|

v

|

31, 32.

-

The Hour come.

w

|

33.

-

Return to the Father.

x

|

34, 35.

-

Disciples. Love to one another.

y

|

36-38.

-

Peter. Denial.

2 supper. The last supper recorded. See Ap. 157. being ended. In view of v. 26, Alford's transl., "supper having been served," is preferable to A.V. and R.V. renderings. It means "supper being laid". Washing would naturally precede the meal. Cp. Luke 7. 44.

the devil. See notes on Matt. 4. 1-11. Luke 4. 1-13, and Ap. 19 and 116. now = already.

into. Gr. eis. Ap. 104. vi. Judas. See 6. 71.

3 had given, &c. These statements of His divine origin, authority, and coming glory, are made so as to enhance the amazing condescension of the service to which He humbled Himself to do the office of a bond-slave.

come = come forth. Cp. 8. 42; 16. 27, 28, 30; 17. 8. from. Gr. apo. Ap. 104. iv.

God. Ap. 98. I. i. 1. went = is going away. to = unto. Gr. pros. As in v. 1.

4 riseth. Ap. 178. 4. from. Gr. ek. Ap. 104. vii. supper = supper table (as we should say), i.e., after they had taken their places.

garments, i.e. the outer garment. Gr. himation, transl. "robe" in 19. 2, 5. This was removed for working, and for sleeping was often used as a coverlet. When removed, leaving only the chiton or tunic, the man was said to be naked.

towel. Gr. lention, a linen cloth (Lat. linteum).

5 After that = Then.

poureth = putteth, same word as in v. 2.

wash. Gr. niptō. Ap. 186. i. wipe. Gr. ekmassō. Occ. elsewhere, 11. 2; 12. 3. Luke 7. 38, 44.

6 Then = Therefore. Simon Peter. Ap. 141.

Peter. No word for Peter. Some substitute ekeinos (he, emphatic), but L T Trm. A WH R reject it. Lord.

7 not. Gr. ou. Ap. 105. I.

hereafter = after (Gr. meta. Ap. 104. xi. 2) these things. 8 never = by no means (Gr. ou mē. Ap. 105. III) unto the age (Gr. eis ton aīōna. Ap. 151. II. A. ii. 4. b).

If. Gr. ean, with subj. Ap. 118. 1. b. not. Gr. mē. Ap. 105. II. no = not (Ap. 105. I) any.

with. Gr. meta. Ap. 104. xi. 1. 10 washed = bathed.

Gr. louō. Ap. 186. iii. Note the distinction between washing the whole body, and washing only a part of it.

Cp. 1 Cor. 6. 11. clean. Gr. katharos. Occ. twenty-seven times, transl. ten times "clean", sixteen

"pure", and once "clear" (Rev. 21. -18) = free from impurity or dross. Used here of the eleven (cp. 15. 3), but not of Judas into whose heart Satan had "cast" the impure thought of v. 2.

11 should betray Him = the one who is betraying Him. therefore = on account of (Gr. dia. Ap. 104. v).

12 So after = When therefore. what = what [it is]. 13 call Me = address Me as. Gr. phōnēō, always used

of calling with the voice (phōnē). Cp. 11. 28; 12. 17; and cp. kaleō, Luke 6. 46; 15. 19. Master (Gr. didaskalos) = Teacher. See Ap. 98. XIV. v. and cp. Matt. 26. 25, 49.

Lord. Ap. 98. VI. i. a. 2. A. a. ye say well. Would that Christians to-day would treat Him with the same respect which He here com-

mends, instead of calling Him by the name of His humiliation, Jesus, by which He was never addressed

by disciples, only by demons (Matt. 8. 29. Mark 1. 24; 5. 6. Luke 8. 28) and those who only knew Him as a

prophet (Mark 10. 47. Luke 18. 38). The Holy Spirit uses "Jesus" in the Gospel narratives. 14 If ° then = Therefore if (Ap. 118. 2. a) I, your = the. ought, &c. By Fig. Synecdochē (Ap. 6) the act of

feet-washing is put for the whole circle of offices of self-denying love. Literal feet-washing was not known

before the fourth cent. A.D. 15 example. Gr. hupodeigma. Occ. Heb. 4. 11; 8. 5; 9. 23, &c. 16 Verily,

verily. The eighteenth occ. of this solemn expression. See 1. 51. Three more occ. in this chapter,

vv. 20, 21, 38. servant = bond-servant. Gr. doulos. Once applied to the Lord (Phil. 2. 7). Frequent in

Paul's epistles. lord. Gr. kurios. Ap. 98. VI. i. a. 4. A. neither. Gr. oude. he that is

sent = an apostle. Gr. apostolos. Occ. 81 times, always transl. "apostle", save here, 2 Cor. 8. 23, and Phil.

2. 25. sent. Gr. pempō. Ap. 174. 4.

Gr. kurios. Ap. 98. VI. i. a. 3. A. Thou... mp. The pronouns are emphatic.

now. Gr. arti = just now. know = get to know. Gr. ginōskō. Ap. 132. I. ii.

meta. Ap. 104. xi. 2) these things. 8 never = by no means (Gr. ou mē. Ap. 105. III) unto the age (Gr. eis ton aīōna. Ap. 151. II. A. ii. 4. b).

If. Gr. ean, with subj. Ap. 118. 1. b. not. Gr. mē. Ap. 105. II. no = not (Ap. 105. I) any.

with. Gr. meta. Ap. 104. xi. 1. 10 washed = bathed.

Gr. louō. Ap. 186. iii. Note the distinction between washing the whole body, and washing only a part of it.

Cp. 1 Cor. 6. 11. clean. Gr. katharos. Occ. twenty-seven times, transl. ten times "clean", sixteen

"pure", and once "clear" (Rev. 21. -18) = free from impurity or dross. Used here of the eleven (cp. 15. 3), but not of Judas into whose heart Satan had "cast" the impure thought of v. 2.

11 should betray Him = the one who is betraying Him. therefore = on account of (Gr. dia. Ap. 104. v).

12 So after = When therefore. what = what [it is]. 13 call Me = address Me as. Gr. phōnēō, always used

of calling with the voice (phōnē). Cp. 11. 28; 12. 17; and cp. kaleō, Luke 6. 46; 15. 19. Master (Gr. didaskalos) = Teacher. See Ap. 98. XIV. v. and cp. Matt. 26. 25, 49.

Lord. Ap. 98. VI. i. a. 2. A. a. ye say well. Would that Christians to-day would treat Him with the same respect which He here com-

mends, instead of calling Him by the name of His humiliation, Jesus, by which He was never addressed

by disciples, only by demons (Matt. 8. 29. Mark 1. 24; 5. 6. Luke 8. 28) and those who only knew Him as a

prophet (Mark 10. 47. Luke 18. 38). The Holy Spirit uses "Jesus" in the Gospel narratives. 14 If ° then = Therefore if (Ap. 118. 2. a) I, your = the. ought, &c. By Fig. Synecdochē (Ap. 6) the act of

feet-washing is put for the whole circle of offices of self-denying love. Literal feet-washing was not known

before the fourth cent. A.D. 15 example. Gr. hupodeigma. Occ. Heb. 4. 11; 8. 5; 9. 23, &c. 16 Verily,

verily. The eighteenth occ. of this solemn expression. See 1. 51. Three more occ. in this chapter,

vv. 20, 21, 38. servant = bond-servant. Gr. doulos. Once applied to the Lord (Phil. 2. 7). Frequent in

Paul's epistles. lord. Gr. kurios. Ap. 98. VI. i. a. 4. A. neither. Gr. oude. he that is

sent = an apostle. Gr. apostolos. Occ. 81 times, always transl. "apostle", save here, 2 Cor. 8. 23, and Phil.

2. 25. sent. Gr. pempō. Ap. 174. 4.

^{a2} 18 I speak ⁷ not ° of you all: ³ I know whom I have chosen: but that the scripture may be fulfilled, ° He that eateth ° bread ⁸ with me hath lifted up his heel ° against me.

^{a3} 19 ° Now I tell you ¹ before it come, that, when it is come to pass, ye may ° believe that ° I am He.

^{Y3 z3} 20 ¹⁶ Verily, verily, I say unto you, He that receiveth whomsoever I ¹⁶ send receiveth Me; and he that receiveth Me receiveth Him That ¹⁶ sent Me."

^{a3} 21 When ¹ Jesus had thus said, He was ° troubled in ° spirit, and testified, and said, ¹⁶ "Verily, verily, I say unto you, that one ° of you shall betray Me."

22 ° Then the disciples ° looked one ° on another, doubting ¹⁸ of whom He ° spake.

23 Now there was ° leaning ° on ¹ Jesus' ° bosom one of His disciples, whom ¹ Jesus ¹ loved.

24 ° Simon Peter therefore ° beckoned to him, ° that he should ask who it should be ¹⁸ of whom He ²² spake.

25 ° He then ° lying ° on ¹ Jesus' ° breast saith unto Him, ° "Lord, who is it?"

26 ¹ Jesus answered, "° He it is, to whom I shall give a ° sop, when I have dipped it." And when He had dipped the ° sop, He gave it to ² Judas Iscariot, the son of Simon.

27 And ° after the ²⁶ sop ° Satan entered ² into him. ° Then said ¹ Jesus unto him, "That thou doest, do quickly."

28 Now ° no man at the table ⁷ knew ° for what intent He ° spake this unto him.

29 For some of them ° thought, because ² Judas had the ° bag, that ¹ Jesus ° had said unto him, "Buy those things that we have need of ° against ° the feast;" or, that he should give something to the ° poor.

30 ° He ⁶ then having received the ²⁶ sop went ° immediately out: and it was ° night.

^{X v} 31 ° Therefore, when ° he was gone out, ¹ Jesus said, ° "Now is ° the Son of man ° glorified, and ³ God is ° glorified ¹ in Him.

32 ° If ³ God be ³¹ glorified ¹ in Him, ³ God shall also ³¹ glorify Him ¹ in Himself, and shall ° straightway ³¹ glorify Him.

^v 33 ° Little children, yet ° a little while I am ⁸ with you. Ye shall seek Me: and ° as I said unto ° the Jews, Whither I go, ye ° cannot come; so now I say to you.

^x 34 A ° new commandment I give unto you, That ye ¹ love one another; as I have ¹ loved you, that ye also ¹ love one another.

35 ° By this shall all men ⁷ know that ye are My disciples, ⁸ if ye have ° love ° one to another."

immediately. Gr. *euthēs*, a very common word in Mark's Gospel. Occ. in John only here, 5. 9; 6. 21 and 18. 27. L T Tr. A WH R read *euthus*, as in v. 32.

31 Therefore, when = When therefore. he was gone out = he went out. Now. Gr. *nun*. See 12. 27. the Son of man. Ap. 98. XVI (1). glorified. A characteristic word in this Gospel. See 11. 4; 12. 16, 23, 28; 17. 1, &c. 32 If. Ap. 118. 2. a. [L Tr. A] WH R omit the conditional clause.

straightway. Gr. *euthus*. See note on v. 30. 33 Little children. Gr. *teknion*. Ap. 108. ii. Only occ. here, Gal. 4. 19 (where the reading is doubtful), and in John's first Epistle. a little while. Cp. 7. 33, 34; 14. 19; 16. 16-19.

as = even as. the Jews. The Lord uses this expression only here, 4. 22; 18. 20 and 36. cannot come = are not (Gr. *ou*). Ap. 105. I) able to come. The third time He said these words. Cp. 7. 34; 8. 21.

34 new. Gr. *kainos*. See note on Matt. 9. 17. 35 By = In. Gr. *en*. Ap. 104. viii. love. Gr. *agapē*. Ap. 135. II. 1. one to another = among (Gr. *en*) yourselves. Cp. the only other place in the Gospels where *en allēlois* occurs (Mark 9. 50).

18 of = concerning. Gr. *peri*. Ap. 104. xiii. 1.

He that, &c. Quoted from Ps. 41. 9. bread. Gr. the bread, i. e. My bread. In a pastoral letter of an Egyptian bishop about 600 A. D. on a Coptic ostrakon this verse is quoted from the Sept., "He that eateth My bread", &c. (Deissmann, *Light from the Ancient East*, p. 215).

against. Gr. *epi*. Ap. 104. ix. 3.

19 Now = From now. Gr. *ap'* (Ap. 104. iv) *arti*. Cp. 14. 7 and Matt. 26. 29.

believe. Ap. 150. I. 1. iii.

I am. Omit "He", and cp. 8. 28, 58; 18. 5, 6.

21 troubled. See 11. 33. spirit. Ap. 101. II. 9.

of = out of. Gr. *ek*. Ap. 104. vii.

22 looked. Gr. *blepō*. Ap. 133. I. 5.

on = towards. Gr. *eis*. Ap. 104. vi.

spake = is speaking.

23 leaning = reclining. Gr. *anakeimai*, generally transl. "sat at meat"; cp. v. 28. Reclining on the divan, his head towards the Lord's bosom, John was in the favoured position, on the Lord's right hand, Judas being on His left. on = in (Gr. *en*, as in v. 1).

bosom. Gr. *kolpos*. Cp. the other five occ.: 1. 18. Luke 6. 38; 16. 22, 23. Acts 27. 39 (creek).

24 beckoned = signed or nodded. Gr. *neuō*. Only here and Acts 24. 10.

that he should ask who it should be. L T Tr. A WH R read, "and saith to him, 'Say who it is'".

25 lying = lying back. Not the same word as "leaning" in v. 23. Peter was beyond Judas, and leaning back signed to John behind the Lord.

on. Gr. *epi*. Ap. 104. ix. 3.

breast. Gr. *stēthos*. Not the same word as "bosom" in v. 23. Occ. only here; 21. 20. Luke 18. 13; 23. 48. Rev. 15. 6.

26 sop. Gr. *psōmion*, a morsel. Only occ. here and vv. 27, 30. It was a mark of honour for the host to give a portion to one of the guests. The Lord had appealed to the conscience of Judas in v. 21, now He appeals to his heart.

27 after. Gr. *meta*. Ap. 104. xi. 2.

Satan. The only occ. of this title in John. Before this clause in the Greek is the word *tote*, then, marking the point of time; it is strangely ignored in the A.V. It is significant that the rejection of the Lord's last appeal hardened Judas, so that his heart became open to the entrance of Satan. Up to this moment Judas had been possessed by the evil thought, now he is obsessed by the evil one.

Then = Therefore. The Lord knew what had taken place, and that further appeal was useless. He dismisses him to the work he is set upon. See the terrible words in Ps. 41. 6, "His heart gathereth iniquity to itself; he goeth abroad, he telleth", exactly what Judas did.

28 no man at the table = no one (Gr. *oudeis*) of those reclining (Gr. *anakeimai*). See v. 23.

for what intent = with a view to (Gr. *pros*. Ap. 104. xv. 3) what.

spake this unto him = spake to him.

29 thought = were thinking.

bag. See note on 12. 6. had said = saith.

against = for. Gr. *eis*. Ap. 104. vi.

the feast: i. e. the feast beginning at the close of Passover, when the high day, 15th of Nisan, began (Ap. 156).

poor. Gr. *ptōchos*. See 12. 8 and Ap. 127. 1.

30 He = That One. Gr. *ekeinos*, emphatic.

night: i. e. about the third hour of the night, 9 p.m.,

^y **36** ^{A. D. 29} Simon Peter said unto Him, ⁶ "Lord, whither goest Thou?" ¹ Jesus answered him, "Whither I go, thou canst ⁷ not follow Me ³¹ now; but thou shalt follow ^o Me afterwards."
37 Peter said unto Him, ⁶ "Lord, why ³³ cannot I follow Thee ^o now? I will ^o lay down my ^o life ^o for Thy sake."
38 ¹ Jesus ^o answered him, "Wilt thou ³⁷ lay down thy ³⁷ life ³⁷ for My sake? ¹⁶ Verily, verily, I say unto thee, ^o The cock shall ^o not ^o crow, till thou hast ^o denied Me thrice.

^{W Z¹ B¹} **14** Let ^o not your heart be ^o troubled: ^o ye ^o believe ^o in ^o God, ^o believe also ^o in Me.
^{C¹} **2** ^o In ^o My Father's house are many ^o mansions: ^o if it were ¹ not so, ^o I would have told you. I go to prepare a place for you.
3 And ^o if I go and prepare a place for you, ^o I will come again, and receive you ^o unto Myself; ^o that where ³ I am, ^{there} ^o ye may be also.
4 And whither ³ I go ye ^o know, and the way ye ^o know."
5 ^o Thomas saith ^o unto Him, ^o "Lord, we ⁴ know ^o not whither Thou goest; and how ^o can we ⁴ know the way?"
6 ^o Jesus saith ⁵ unto him, ^o "I am the ^o way, ^o the ^o truth, and the ^o life: ^o no man ^o cometh ³ unto ^o the Father, ^o but ^o by Me.
7 ^o If ye had ^o known Me, ye should have ^o known ² My Father also: and ^o from henceforth ye ^o know Him, and have ^o seen Him."
^{A¹ D¹} **8** ^o Philip saith ⁵ unto Him, ⁵ "Lord, shew us ⁶ the Father, and it sufficeth us."
9 ^o Jesus saith ⁵ unto him, "Have I been ^o so long time ^o with you, and yet hast thou ⁵ not ⁷ known Me, Philip? he that hath ⁷ seen Me hath ⁷ seen ⁶ the Father; and how sayest thou ^{then}, 'Shew us ⁶ the Father'?"
10 ^o Believest thou ⁵ not that ³ I am ² in ⁶ the Father, and ⁶ the Father ² in Me? ^o the ^o words that ³ I speak ⁵ unto you I speak ⁵ not ^o of Myself: but ⁶ the Father That ^o dwelleth ² in Me, ³ doeth ^o the works.
11 ^o Believe Me that ³ I am ² in ⁶ the Father, and ⁶ the Father ² in Me: or else ^o believe Me ^o for the ^o very works' sake.
^{E¹} **12** ^o Verily, verily, I say ⁵ unto you, He that

36 Me. All the texts omit.
37 now=just now. Gr. *arti*.
 lay down, &c. Cp. 10. 11, 15; 15. 13. 1 John 3. 16.
 life. Gr. *psuchē*. Ap. 110. III. 1.
 for Thy sake = on behalf of (Gr. *huper*. Ap. 104. xvii.
 1) Thee.
38 answered him. All the texts read, "answereth".
 The = A.
 not = by no means. Gr. *ou mē*. Ap. 105. III.
 crow. Gr. *phōneō*. Same word as in v. 13.
 denied = utterly denied (Gr. *aparnēumai*), always of denying a person, as in Matt. 26. 34, 35, 75. Mark 14. 30, 31, 72. Luke 22. 34 61; but L T Tr. A WH R read *arneomai*, the milder form, without the intensive prefix.

14. 1-31 (W, p. 1552). RETURN TO THE FATHER. (*Alternation*.)
 W | Z¹ | B¹ | 1. Comfort. Coming again.
 C¹ | 2-7. Return to the Father. Purpose.
 A¹ | D¹ | 8-11. Question and Answer. Manifestation.
 E¹ | 12-17. Communications.
 Z² | B² | 18. Comfort. Coming again.
 C² | 19-21. Return to the Father. Promise.
 A² | D² | 22-24. Question and Answer. Manifestation.
 E² | 25-27-. Communications.
 Z³ | B³ | -27, 28-. Comfort. Coming again.
 C³ | -28-31. Return to the Father.

1 not. Gr. *mē*. Ap. 105. II.
 troubled. Cp. 11. 33 (Himself); 12. 27 (My soul); 13. 21 (spirit). Here it is the heart. In all cases the whole being is meant. See also Luke 24. 38.
 ye believe. There is no reason for translating the two verbs differently. Both are imperative. "Believe in God, and believe in Me".
 believe. Ap. 150. I. 1. v (i). in. Gr. *eis*.
 God. Ap. 98. I. i. 1.
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. *monē* (from *menō*, a characteristic word in this Gospel). Occurs only here and in v. 23.
 if it were not so = if not. Gr. *ei mē*. There is no verb. I would, &c. All the texts add "that" (*hoti*), and read "would I have told you that I go", &c.
3 if. Ap. 118. 1. b.
 I will come, &c. = again I am coming, and I will receive you.

unto. Gr. *pros*. Ap. 104. xv. 3. that = in order that. Gr. *hina*. ye may be also = ye also may be.
4 know. Gr. *oida*. Ap. 132. I. 1. Most of the texts omit the second "ye know", and read, "whither, &c., ye know the way." **5** Thomas. See Ap. 94. III and 141. unto = to. Lord. Ap. 98. VI. 1. a. 3. A. not. Gr. *ou*. Ap. 105. I. can, &c. The texts read, "know we". **6** Jesus. Ap. 98. X. I am. This affirmation used by our Lord at least twenty-five times in John. See 4. 26; 6. 20 ("It is I"). Gr. *Egō eimi*), 35, 41, 48, 51; 8. 12, 18, 23, 24, 28, 58; 10. 7, 9, 11, 14; 11. 25; 13. 19; 15. 1, 5; 18. 5, 6, 8, 37. way. Cp. Acts 9. 2; 18. 25, 26; 19. 9, 23; 22. 4; 24. 22. the truth = and the truth. Note the Fig. *Polysyndeton* to emphasize the Lord's statement. truth. Gr. *alētheia*. Cp. Ap. 175. 1. This word occurs twenty-five times in John, always in the lips of the Lord, save 1. 14, 17 and 18. 38 (Pilate). Only seven times in Matthew, Mark, and Luke. life. Ap. 170. 1, a characteristic word in this Gospel, where it occurs thirty-six times. See first occ. (Matt. 7. 14), "the way which leadeth unto life", and cp. 1 John 5. 11, 12, 20. no man = no one. Gr. *oudeis*. cometh. Cp. 6. 44. the Father. See 1. 14. but = if not. Gr. *ei mē*. by = through. Gr. *dia*. Ap. 104. v. 1. **7** If, &c. Ap. 118. 2. a. known. Ap. 132. I. ii. from henceforth = from (Gr. *apo*. Ap. 104. iv) now. seen. Ap. 133. I. 8. Cp. 1 John 1. 1. **8** Philip. See 1. 43-48; 6. 5; 12. 21, 22, and Ap. 141. **9** so long time. Philip, one of the first called. See 1. 43. with. Gr. *meta*. Ap. 104. xi. 1. **10** Believest. Ap. 150. I. iii. the words, &c. Supply the *Ellipsis* (Ap. 6) thus: "The words that I speak, I speak not of Myself, but the Father that dwelleth in Me speaketh them, and the works that I do, I do not of Myself, but the Father that dwelleth in Me doeth them". words. Gr. *rhēma*. See Mark 9. 32. of = from. Gr. *apo*. Ap. 104. iv. dwelleth = abideth. Gr. *menō*. See p. 1511. the works. The texts read "His works". **11** Believe Me that, &c. Ap. 150. I. ii and iii. believe Me. Ap. 150. I. ii. for . . . sake = On account of. Gr. *dia*. Ap. 104. v. 2. very works = works themselves. **12** Verily, verily. The twenty-second occ. See on 1. 51.

A. D. 29

¹ believeth on Me, ° the works that ³ do shall ° he do also; and ° greater works than these shall he do; because ³ go ³ unto ² My Father.

¹³ And whatsoever ye shall ° ask ² in My ° name, that will I do, ³ that ° the Father may be ° glorified ² in the Son.

¹⁴ ³ If ye shall ¹³ ask any thing ² in My ¹³ name, ³ will do it.

¹⁵ ³ If ye ° love Me, ° keep My commandments.

¹⁶ And ³ will ° pray ° the Father, and He ° shall give you ° another ° Comforter, ³ that He may ° abide ° with you ° for ever;

¹⁷ Even ° the Spirit of ° truth; Whom the ° world ° cannot receive, because it ° seeth Him ° not, neither ° knoweth Him: but ye ° know Him; for He ° dwelleth ° with you, and shall be ° in you.

Z² B² ¹⁸ I will ° not leave you ° comfortless: I ° will come ° to you.

C² ¹⁹ Yet ° a little while, and the ¹⁷ world ¹⁷ seeth Me ° no more; but ye ¹⁷ see Me: because ³ live, ye ° shall live also.

²⁰ At that day ye shall ° know that ³ am ² in ² My Father, and ye ² in Me, and ° ³ in you.

²¹ He that hath My commandments, and keepeth them, he it is that ¹⁵ loveth Me: and he that ¹⁵ loveth Me shall be ¹⁵ loved ° of ² My Father, and ³ will ¹⁵ love him, and will ° manifest Myself to him."

A² D² ²² ° Judas saith ⁵ unto Him, ⁵ not Iscariot, "Lord, ° how is it that Thou ° wilt ²¹ manifest Thyself ⁵ unto us, and ° not ⁵ unto the ¹⁷ world?"

²³ ° Jesus ° answered and said ⁵ unto him, ³ "If ° a man ¹⁵ love Me, he will keep My ° words: and My Father will ¹⁵ love him, and We will come ³ unto him, and make Our ° abode ¹⁷ with him.

²⁴ He that ¹⁵ loveth Me ¹ not ¹⁵ keepeth ⁵ not My ° sayings: and the word which ye hear is ⁵ not Mine, but ° the Father's ° Which sent Me.

E² ²⁵ These things have I spoken ⁵ unto you, ° being yet present ¹⁷ with you.

²⁶ But the ¹⁶ Comforter, Which is ° the Holy Ghost, Whom ° the Father will send ² in My name, ° he shall ° teach you all things, and ° bring all things to your remembrance, whatsoever I have said unto you.

the works, &c.: i.e. similar works, e.g. Acts 3. 7; 9. 34. he do also = he also do.

greater. Not only more remarkable miracles (Acts 5. 15; 19. 12) by the men who were endued with power from on high (*pneuma hagion*, Ap. 101. II. 14), but a more extended and successful ministry. The Lord rarely went beyond the borders of Palestine. He forbade the twelve to go save to the lost sheep of the house of Israel (Matt. 10. 5, 6); after Pentecost they went "everywhere" (Acts 8. 4), and Paul could say, "your faith is spoken of throughout the whole world" (Rom. 1. 8).

13 ask. Ap. 134. I. 4. Cp. Matt. 7. 7. name. The word occurs first in Matt. 1. 21, associated with Jesus (Ap. 98. X). Cp. Mark 16. 17 with Acts 3. 6, 16; 4. 10, &c. glorified. See 12. 16.

15 love. Gr. *agapaō*. Ap. 135. I. 1, and see p. 1511. keep. Most of the texts read, "ye will keep".

16 pray. Gr. *erōtaō*. Ap. 134. I. 3. Not *aiteō* as in v. 13. See 1 John 5. 16, where both words are used. shall = will.

another. Gr. *allos*. Ap. 124. 1. Comforter. Gr. *paraklētos*, rendered "Advocate" in 1 John 2. 1. *Paraklētos* and the Lat. *Advocatus* both mean one called to the side of another for help or counsel. The word is only found in John: here; v. 26; 15. 26; 16. 7 and 1 John 2. 1. So we have one Paraclete (the Holy Spirit) as here, and another with the Father. The Rabbinical writings often refer to the Messiah under the title *Mēnāhem* (= Comforter), and speak of His days as the days of consolation. Cp. Luke 2. 25. See Dr. John Lightfoot's *Works*, vol. xii, p. 384. abide. Gr. *menō*. Same as "dwelleth" in v. 10. See p. 1511.

for ever. Gr. *eis ton aīōna*. Ap. 151. II. A. 4. a. **17 the Spirit of truth** = the Spirit (Ap. 101. II. 3) of the truth. The definite article in both cases.

world. Gr. *kosmos*. Ap. 129. 1. cannot = is not (Ap. 105. I) able to. seeth. Gr. *theōreō*. Ap. 133. I. 11. with = beside. Gr. *para*. Ap. 104. xii. 2.

18 comfortless = orphans. Gr. *orphanos*. Occurs only here and James 1. 27.

will come = am coming. As in v. 3.

to. Gr. *pros*. Ap. 104. xv. 3.

19 a little while; i.e. about thirty hours. From the moment the Lord was taken down from the cross and entombed, He disappeared from the eyes of the world. Acts 10. 40. 41. no more. Gr. *ouk eti*. shall live also = also shall live.

20 At = In. Gr. *en*. Ap. 104. viii.

At that day. Referring primarily to the forty days after His resurrection, but this well-known Hebrew term describes the day of the Lord, in contradistinction to this present day of man (1 Cor. 4. 3 marg.). See Isa. 2. 11-17 and Rev. 1. 10.

³ in you. Fulfilled primarily at Pentecost, but looking on to the time when He will be among (Gr. *en*. Ap. 104. viii. 2) His people, as Jehovah-Shāmmāh. See Ezek. 43. 7; 48. 35. Zeph. 3. 15-17. **21 of** = by.

Gr. *hupo*. Ap. 104. xviii. 1. manifest. Gr. *emphanizō*. Ap. 106. I. iv. **22 Judas**. Ap. 141. 10. Brother or son of James (Luke 6. 16, R. V.). Five others of this name. Judas Iscariot; Judas, the Lord's brother (Matt. 13. 55); Judas of Galilee (Acts 5. 37); Judas of Damascus (Acts 9. 11); and Judas Barsabas (Acts 15. 22). This is the only mention of this Judas. how is it . . . ? = how comes it to pass? wilt = art about to. **23 answered**, &c. See note on Deut. 1. 41 and Ap. 122. 3. a man = any one. Gr. *tis*. Ap. 123. 3. words = word (sing.). Gr. *logos*: i.e. the commandments of v. 15, 21. abide.

Same word as "mansions", in v. 2. **24 sayings** = words. Gr. *logos*. Same as "word" in the next clause, and in v. 23. Cp. 8. 51, 52, 55, and see note on Mark 9. 32. Which sent Me. This expression (Gr. *ho pempsas*, Ap. 174. 4), occ. twenty-four times, all in John. See 4. 34; 5. 23, 24, 30, 37; 6. 38, 39, 40, 44; 7. 16, 28, 33; 8. 16, 18, 26, 29; 9. 4; 12. 44, 45, 49; 13. 20; 15. 21; 16. 5. In the third person, "that sent Him", twice, 7. 18; 13. 16. **25 being yet present** = abiding. Gr. *menō*. A characteristic word in John's Gospel. See p. 1511. Same word as "abide", v. 16, and "dwell", v. 10, 17. **26 the Holy Ghost** = the Spirit, the Holy. Gr. *to Pneuma to Hagion*. The only place in John where the two articles are found. Elsewhere Matt. 12. 32. Mark 3. 29; 12. 36; 13. 11. Luke 2. 26; 3. 22. Acts 1. 16; 5. 3, 32; 7. 51; 8. 18; 10. 44, 47; 11. 15; 13. 2, 4; 15. 8; 19. 6; 20. 23, 28; 21. 11; 28. 25. Eph. 1. 13; 4. 30. Heb. 3. 7; 9. 8; 10. 16. Twenty-eight times (7 x 4 = 28. Ap. 10). See Ap. 101. II. 3. he = that One. Gr. *ekeinos*.

teach. Gr. *didaskō*. Occ. 97 times, always rendered "teach". Cp. 1 John 2. 27. Other words transl. "teach" are *katangellō*, Acts 16. 21; *katēcheō*, 1 Cor. 14. 19. Gal. 6. 6; *mathēteuō*, Matt. 28. 19. Acts 14. 21; and *paideuō*, Acts 22. 3. Titus 2. 12. bring, &c. = put you in mind of. Occ. seven times: here; Luke 22. 61. 2 Tim. 2. 14. Titus 3. 1. 2 Pet. 1. 12. 3 John 10. Jude 5. Cp. 2. 17, 22; 12. 16. Luke 24. 6, 8 (a kindred word).

A. D. 29

27 ° Peace I leave ° with you, ° My ° peace I give ° unto you: ° not as the ° world giveth, give I ° unto you.

Z³ B³

1 Let ° not your heart be troubled, ° neither let it ° be afraid.

28 Ye ° have heard how I said unto you, I go away, and ° come again ° unto you.

C³

If ye ° loved Me, ye would rejoice, because ° I said, I go ° unto ° the Father: for ° My Father is ° greater than I.

29 And ° now I have told you before it come to pass, ° that, when it is come to pass, ye might ° believe.

30 ° Hereafter I will ° not talk much ° with you: for the ° prince of this ° world cometh, and hath ° nothing ° in Me.

31 But ° that the ° world may ° know that ° I ° love ° the Father; and ° as ° the Father ° gave Me commandment, ° even so ° I do. ° Arise, ° let us go hence.

V F¹ G¹ b

15 ° I am the ° true ° vine, and ° My Father is the Husbandman.

2 Every ° branch ° in Me that beareth ° not fruit He ° taketh away: and every branch that beareth fruit, He ° purgeth it, ° that it may ° bring forth more fruit.

3 ° Now ye are ° clean ° through the ° word which I have spoken ° unto you.

27 Peace. Fig. *Symecdochē*. Gr. *eivēnē*. Six times in John, always by the Lord. Cp. Dan. 10. 19. with you = to you.

My peace. The Prince of Peace (Isa. 9. 6) alone can give true peace. Cp. 16. 33; 20. 19, 21, 26. Luke 24. 36. unto = to.

world. Gr. *kosmos*. Ap. 129. 1. The world talks of peace, and we have Peace Societies, and Temples of Peace, while the nations are arming to the teeth. The world (Acts 4. 27) slew Him Who came to bring peace, and now talks of creating a "World's Peace" without the Prince of Peace, in ignorance of Ps. 2. 4. Prov. 1. 25-27. 1 Thess. 5. 3. neither. Gr. *mēde*.

be afraid = show cowardice. Gr. *deiliaō*. Occ. only here. The noun *deilia* occ. only in 2 Tim. 1. 7, and the adj. *deilos* in Matt. 8. 26. Mark 4. 40. Rev. 21. 8.

28 have heard = heard (Aor.). come again = am coming (omit "again").

I said. All the texts omit. greater. The Lord was not inferior as to His essential being (see vv. 9-11; 10. 30), but as to His office, as sent by the Father. See 1 Cor. 15. 27. Phil. 2. 9-11.

29 now. Gr. *nūn*. See 12. 27. believe. Ap. 150. I. 1. i.

30 Hereafter I will not = No longer (Gr. *ouk eti*) will I. prince. See 12. 31.

nothing. Gr. *ouk ouden*, a double negative, for emphasis. No sin for Satan to work upon. Cp. 8. 46. 2 Cor. 5. 21. Heb. 4. 15. 1 Pet. 2. 22, 23. 1 John 3. 5.

31 that = in order that. Gr. *hina*. I love. The only place where the Lord speaks of loving the Father. Six times the Father's love to the Son is mentioned, 3. 35; 10. 17; 15. 9; 17. 23, 24, 26. The adj. *agapētos*, beloved, does not occ. in John's Gospel, but nine times in his Epistles. See Ap. 135. III.

as = even as. gave . . . commandment = charged. Cp. Matt. 4. 6; 17. 9, and see notes on Isa. 49. 6-9. even so. Cp. 3. 14; 5. 23; 12. 50. Note even as . . . even so. I do = I am doing, i. e. carrying it out in obedience to the Father's will. Cp. 4. 34; 5. 30; 6. 38-40. Phil. 2. 8. Heb. 5. 8. Arise. Implying haste. Gr. *egeirō*. Ap. 178. I. 4. let us go. Cp. 11. 15.

15. 1-16. 4 (V, p. 1552). CLEANSING. PRUNING. (Division.)

V | F¹ | 15. 1-17. Love manifested and commanded.
 | F² | 15. 18-16. 4. Hatred foretold and experienced.

15. 1-17 (F¹, above). LOVE MANIFESTED AND COMMANDED. (Alternation.)

F ¹	G ¹	b | 1-3. The Vine and its branches. Pruning.
		c | 4. Fruitfulness.
		b | 5-. The Vine and its branches. Abiding.
		c | -5-7. Fruitfulness.
		H ¹ | 8. Purpose. The Father glorified.
G ²	d | 9-. The Father's love to the Son.	
	e | -9-. The Son's love to Disciples.	
	d | -9, 10-. Disciples abiding in Son's love.	
	e | -10. Son abiding in Father's love.	
	H ² | 11. Purpose. Joy.	
G ³	f | 12-. Command. Love one another.	
	g | -12, 13. Example.	
f	| 14. Commands for friends.	
	g | 15, 16. Proof of friendship.	
	H ³ | 17. Purpose. Love one another.	

I I 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 15. 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. 49. 3), 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. 2 branch. Gr. *klēma*. Only here, and vv. 4, 5, 6. in. Gr. *en*. Ap. 104. viii. not. Gr. *mē*. Ap. 105. II. taketh away = raiseth. Gr. *airō*. Occ. 102 times, and transl. more than forty times, take up, lift up, &c. Take away is a secondary meaning, see the Lexicons. Cp. Matt. 4. 6; 16. 24. Luke 17. 13. Rev. 10. 6; 18. 21, and Ps. 24. 7, 9 (Sept.). purgeth = cleanseth. Gr. *kathairō*. Occ. only here, and Heb. 10. 2. Of the two kinds of branches, the fruitless and the fruitful, He raises the former from grovelling on the ground, that it may bear fruit, and cleanses 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. 3 Now = Already. clean. Gr. *katharos*. Cp. 13. 10, 11, the only other occ. in John, and the verb *kathairō* in v. 2. through = on account of. Ap. 104. v. 2. word. Gr. *logos*. See on Mark 9. 32. unto = to.

c 4 ° Abide ²in Me, ° and ³in you. As the
A. D. 29 ²branch ° cannot bear fruit ° of itself, ° except it
 ° abide ²in the vine; ° no more can ye, ° except
 ye ° abide ²in Me.

b 5 ¹I am the vine, ye are the ²branches: He
 that ⁴abideth ²in Me, and ³in him,

c the same ²bringeth forth much fruit: for ° with-
 out Me ye can do ° nothing.
 6 ° If a man ⁴abide ° not ²in Me, he ° is cast
 forth as ° a ²branch, and ° is withered; and
 ° men gather them, and cast them ° into ° the
 fire, and they are burned.
 7 ° If ye ⁴abide ²in Me, and My ° words ⁴abide
²in you, ° ye shall ° ask what ye ° will, and it
 shall ° be done ³unto you.

H¹ 8 ° Herein ° is ¹My Father ° glorified, ° that ye
 bear much fruit; ° so shall ye be My disciples.

G² d 9 ° As ° the Father ° hath loved Me,
 e so have ³I ° loved you:
 d ° continue ye ²in My ° love.
 10 ° If ye ° keep My commandments, ye shall
 ° abide ²in My ° love;
 e even as ³I have ° kept ¹My Father's command-
 ments, and ⁴abide ²in His ° love.

H² 11 These things have I spoken ³unto you,
²that ° My joy might ° remain ²in you, and that
 ° your joy ° might be full.

G³ f 12 This is ° My commandment, ²That ye ° love
 one another,
 g ° as I ° have ° loved you.
 13 Greater ° love hath ° no man than this, ²that
 ° a man ° lay down his ° life ° for his ° friends.

f 14 ¶ Ye are My ¹³friends, ⁷if ye do ° whatsoever
³I command you.

g 15 ° Henceforth I call you not ° servants; for
 the ° servant ° knoweth ° not what his ° lord
 doeth: but I have called you ¹³friends; for all
 things that I have heard ° of ¹My Father I
 ° have made known ³unto you.
 16 ° ¶ Ye have ¹⁵not chosen Me, but ³I ° have
 chosen you, and ° ordained you, ²that ye should
 ° go and ²bring forth fruit, and that your fruit
 should ¹¹remain: ²that whatsoever ⁷ye shall
 ° ask of ° the Father ²in My name, He may give
 it you.

H³ 17 These things I command you, ²that ye
 ° love one another.

F² J h 18 ° If the ° world hate you, ° ye know that it
 ° hated Me before it hated you.
 19 ¹⁸If ye were ° of the ¹⁸world, the ¹⁸world
 ° would love his own: but because ye are ¹⁵not
 ° of the ¹⁸world, but ³I ° have chosen you ° out of
 the ¹⁸world, ° therefore the ¹⁸world hateth you.

4 Abide. Gr. *menō*. See p. 1511.
 and I. Read "I also [abide] in you". Omit the full
 stop, and supply "for".
 cannot=is not (Ap. 105. I) able to.
 of. Gr. *apo*. Ap. 104. iv.
 except=if...not. Gr. *ean mē*. Ap. 118. 1. b and
 105. II.
 no more=even so neither. Gr. *houtōs oude*.
 5 without. Gr. *chōris*, apart from. Cp. 1. 3, and
 20. 7 (by itself), the only other occ. in John.
 nothing. Gr. *ou ouden*, a double negative.
 6 If a man...not. Gr. *ean mē tis*. Ap. 118. 1. b
 and 123. 3. See "except" in v. 4. It is no longer
 "you" or "ye" but "any one", speaking generally.
 is cast forth...is withered. (Both verbs are in
 the Aorist)=was cast forth, &c., perhaps referring to
 the fig-tree (Matt. 21. 19, and Ap. 156). Cp. Matt. 13. 6.
 a=the. men=they. Cp. Matt. 13. 30, 39, 41.
 into. Gr. *eis*. Ap. 104. vi.
 the fire. No art. in received text, but added by
 T Tr. A WH R, making it emphatic. See Matt. 13. 40, 42.
 Rev. 20. 15.
 7 If. Ap. 118. 1. b.
 words sayings. Gr. *rhēma*. See Mark 9. 32.
 ye shall ask. All the texts read "ask". Cp. 14. 13, 14.
 Gr. *aiteō*. Ap. 134. I. 4.
 will. Gr. *thelō*. Ap. 102. I.
 be done=come to pass. Gr. *ginomai*.
 8 Herein=In (Gr. *en*. Ap. 104. viii) this.
 is...glorified=was...glorified (Aorist). Gr. *doxazō*.
 See p. 1511 and cp. 13. 31.
 that=in order that (Gr. *hina*), showing the Father's
 purpose. Cp. 11. 15, 50; 12. 33; 13. 1-3.
 so shall ye be=and (that) ye may become. Gr. *gino-
 mai*. See on "done" in v. 7.
 9 As=Even as. Gr. *kathōs*.
 the Father. See on 1. 14.
 hath loved=loved. Aor. as in second clause. Ap.
 135. I. 1.
 continue=abide. Gr. *menō*, as in v. 4.
 love. Ap. 135. II. 1, and see p. 1511.
 10 keep. Gr. *tēreō*. Cp. 8. 51, 52, 55; 14. 15, 21, 23, 24.
 11 My joy=the joy that is mine (emph.). Three
 times in John, here, 3. 29, and 17. 13.
 remain=abide. Gr. *menō* as above, but all the texts
 read "be".
 your joy. As He gave them His peace (14. 27), so He
 seeks to make them partakers of His joy.
 might be full=may be fulfilled: i. e. filled full.
 12 My commandment. My charge to you. As the
 Father's charge to Me (v. 10) so My charge to you. Cp.
 13. 34. as=even as.
 have loved=loved, as in v. 9.
 13 no man=no one. Gr. *oudeis*.
 a man=one. Gr. *tis*. Ap. 123. 3.
 lay down. Gr. *tithēmi*, lit. place; transl. "giveth"
 in 10. 11; "lay down" in 10. 15, 17, 18; 13. 37, 38. 1 John
 3. 16. life. Ap. 110. III.
 for=in behalf of. Gr. *huper*. Ap. 104. xvii. 1.
 friends (Gr. *philos*, noun of *phileō*. Ap. 135. I. 2)=
 those whom one loves. Cp. 13. 1. Rom. 5. 6-8.
 14 whatsoever. The texts read "the things which".
 15 Henceforth...not=No longer. Gr. *ouketi*, com-
 pound of *ou*.
 servants=bondservants.
 knoweth. Ap. 132. I. 1.
 not. Gr. *ou*. Ap. 105. I.
 have made known=
 made known (Aor.). 16 ¶ Ye have not, &c.=Not that ye chose Me, &c. Fig. *Antimetabolē*. Ap. 6.
 Thus reversing the custom of the Jews for the disciple to choose his own master. See Dr. John Lightfoot,
Works, vol. iii. p. 175. have chosen=chose. ordained=placed. Gr. *tithēmi*, as in v. 13. Cp.
 1 Tim. 1. 12; 2. 7. 2 Tim. 1. 11. Heb. 1. 2. go=go forth. ask of=ask, as in v. 7.

15. 18-16. 4 [For Structure see next page].

18 If. Ap. 118. 2. a. world. Gr. *kosmos*. See 14. 17 and Ap. 129. 1. ye know=know (imp.).
 Gr. *ginōskō*. Ap. 132. I. ii. hated=hath hated. Therefore continues to hate. 19 of=out of. Gr. *ek*.
 Ap. 104. vii. would love and continue loving (Imperfect). Gr. *phileō*. Ap. 135. I. 2. have
 chosen=chose. out of. Gr. *ek*, as above. therefore=on account of (Gr. *dia*. Ap. 104. v. 2) this.

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.

21 But all these things will they do unto you for My name's sake, because they know not Him That sent Me.

22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

23 He that hateth Me hateth My Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My Father.

25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated Me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, Which proceedeth from the Father, He shall testify of Me:

27 And He 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.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor Me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them.

And these things I said not unto you at the beginning, because I was with you.

5 But now I go My way to Him That sent Me;

15. 18-16. 4 (F², p. 1557). HATRED FORETOLD AND EXPERIENCED. (Introversion and Alternation.)

F² J | h | 15. 18-20. The World's hatred to Disciples.
i | 15. 21. Reason.
h | 15. 22-24. The World's hatred to Christ.
i | 15. 25. Reason.
K | 1 | 15. 26. The Spirit's testimony.
1 | 15. 27. The Disciples' testimony.
13 | 16. 1. The Lord's warning.
J | j | 16. 2. The World's hatred manifested.
k | 16. 3. Reason.
j | 16. 4-. The World's hatred foretold.
k | 16. -4. Reason.

20 Remember. Referring to 13. 16. have persecuted = persecuted (Aor.). Gr. diokō = 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. Cp. Acts 9. 4. In Luke 11. 49 and 1 Thess. 2. 15 a stronger word, ekdiokō, is used.

also, &c. = persecute you also. have kept = kept (Aor.). saying. Gr. logos. Same as "word" above, and in vv. 3, 25.

21 unto. The received text has the dative, but all the texts read eis (Ap. 104. vi). for My name's sake = on account of (Gr. dia. Ap. 104. v. 2) My name. See Acts 4. 7, 17, 18; 5. 40, 41; 9. 14, 16, 21. 1 Pet. 4. 14, 16, where all the texts read "name" instead of "behalf".

Him That sent Me. See on 14. 24. 22 had . . . come, &c. = came and spake. had not had sin = would not have (imperf.) sin, i.e. in rejecting Him as the Messiah. Fig. Heterōsis. Ap. 6. sin. Ap. 128. I. ii. 1. now. Gr. nun. See 12. 27. no = not (Ap. 105. I) any.

cloke = excuse. Gr. prophasis. Occurs seven times, rendered "pretence" in Matt. 23. 14. Mark 12. 40. Phil. 1. 18; "shew", Luke 20. 47; "colour", Acts 27. 30, and "cloke", here and 1 Thess. 2. 5. for = concerning. Gr. peri. Ap. 104. xiii.

24 among. Gr. en. Ap. 104. viii. none other man = no one else. Gr. oudeis allos. Ap. 124. 1. Cp. 5. 36; 9. 30.

they had not, &c. Same as in v. 22. Notice the different negatives mē and ou in the two clauses of the verse as in v. 22. seen. Gr. horaō. Ap. 133. I. 8.

25 fulfilled. See note on "full" in v. 11. their law. Cp. 8. 17.

They hated, &c. Quoted from Pss. 35. 19 and 69. 4. without a cause. Gr. dōrean. 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.

26 the Comforter. See 14. 16. is come = shall have come. send. Gr. pempō. Ap. 174. 4. from. Gr. para. Ap. 104. xii. 1. the Spirit of truth. See on 14. 17. proceedeth = goeth forth. Gr. ekeinos, as in 14. 26. shall = will; one of the many instances where both A.V. and R.V. blur the sense of their translation by the misuse of "shall" and "will". testify = bear witness. Gr. martureō. See note on 1. 7. of = concerning. Gr. peri. Ap. 104. xiii. 1. 27 shall bear witness = testify, or are testifying (present). ye have been = ye are. with. Gr. meta. Ap. 104. xi. 1. from the beginning. See note on 8. 44.

16. 1 unto = to. that = in order that. Gr. hina. not. Gr. mē. Ap. 105. II. offended: lit. scandalized, or caused to stumble. See 6. 61. Matt. 5. 29; 11. 6; 26. 31, 33. Cp. 1 Cor. 1. 23. Gal. 3. 13. The Talmud speaks of Him as "the hung". 2 shall = will. put you out, &c. = make you excommunicate. Gr. aposunagōgos. Occurs only here; 9. 22; and 12. 42. Cp. 9. 34, 35. killeth. See Acts 7. 59; 12. 2; 23. 12; 26. 10. doeth, &c. = is presenting an offering to God. See Acts 28. 9. God. Ap. 98. I. i. 1. service. Gr. latreia, technical word for an "offering". Occurs five times: here; Rom. 9. 4; 12. 1. Heb. 9. 1, 6. In the Sept. five times: Exod. 12. 25, 26; 13. 5. Josh. 22. 27. 1 Chron. 28. 13. 3 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 p. 1511. nor. Gr. oude. 4 the time. The texts read "their hour": i.e. the time of the things of vv. 2, 3. shall come = shall have come. at the beginning = from the beginning. Gr. ex archēs. See note on 6. 64. with. Gr. meta. Ap. 104. xi. 1.

16. 5-30 [For Structure see next page].

5 now. Gr. nun. See 12. 27. go My way = am going away: i.e. withdrawing. to. Gr. pros. Ap. 104. xv. 3. Him That sent Me. See on 14. 24. sent. Gr. pempō. Ap. 174. 4.

M N
A. D. 29

and ° none ° of you ° asketh Me, Whither goest Thou?

6 But because I have said these things ¹ unto you, sorrow hath filled your heart.

O 7 ° Nevertheless } tell you the ° truth; It is ° expedient for you that } ° go away: for ° if I go ¹ not away, the ° Comforter will ° not come ° unto you; but ° if I ° depart, I will ° send Him ° unto you.

N 8 ° And ° when He is come, ° }_ε 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.

O 12 ° I have yet many things to say ¹ unto you, but ye ° cannot ° bear them now.

13 ° Howbeit when ° }_ε, ° 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 ° }_ε ° shall ° glorify Me: for He ° shall receive ° of Mine, and ° shall ° shew it ¹ unto you.

15 All things that ° the Father hath are Mine: ° therefore said I, that He ° shall take ° of Mine, and ° shall ° shew it ¹ unto you.

L 16 ° A little while, and ye ° shall ° not ° see Me: and again, ° a little while, and ye shall ° see Me, ° because } go ° to ° the Father."

M P 17 ° Then said some ° of His disciples ° among themselves, "What is this that He saith unto us, ° 'A little while, and ye shall ° not ° see Me: and again, a little while, and ye shall ° see Me: and, 'Because } go ° to ° the Father?'"

18 They said therefore, "What is this that He saith, 'A little while?' we ° cannot tell what He saith."

16. 5-33 (W, p. 1552). RETURN TO THE FATHER. (*Alternation*.)

W	L	5-. Return to the Father.	} Explanations.
	M	N | -5, 6. Disciples. Silence and Sorrow.	
		O | 7. Promise of Holy Spirit to Disciples.	
	N	| 8-11. Mission of Holy Spirit to the World.	
		O | 12-15. Mission of Holy Spirit to the Disciples.	
	L	16. Return to the Father.	} Explanations.
	M	P | 17, 18. Disciples. Inquiry.	
		Q | 19-23. The Lord's Answer.	
	P	| 29, 30. Disciples. Certainty.	
		Q | 31-33. The Lord's Answer.	

none=no one. Gr. *oudeis*.
of=out of. Gr. *ek*. Ap. 104. vii.
asketh. Gr. *erōtaō*. Ap. 134. I. 3. They did not grasp the expediency of His going. So questioning had given place to sorrow. All else was excluded by the distress caused by "the things" foretold.

7 Nevertheless=But.
truth. Gr. *alētheia*. Cp. Ap. 175. 1, and see p. 1511.
expedient=profitable. Gr. *sumpherō*. Cp. Matt. 5. 29, 30. Acts 20. 20. Occurs in John here; 11. 50; and 18. 14. The two last passages indicate what Caiaphas deemed "expedient".

go away: i. e. openly.
if. Ap. 118. I. b.
Comforter. See on 14. 16.

unto. Gr. *pros*. Same as "to" in v. 5.
depart. Gr. *poreuomai*. Same word as in 14. 2. Note the three different words used by the Lord. In this verse, *aperchomai* twice, transl. "go away", expressing the fact; *poreuomai*, "depart", describing the change of sphere from earth to heaven, and in v. 5 *hupagō*, the manner, secretly, viz. by resurrection. It was in this way that Peter could not follow Him then (18. 36).

8 And, &c. These four verses exhibit the Fig. *Prosapodosis*, Ap. 6.

when He is come=having come.
}ε. Gr. *ekeinos*. See 14. 26.
reprove=convict, i. e. bring in guilty. Gr. *elenchō* (Lat. *convincō*). Elsewhere in John 8. 20, "reprove"; 8. 9, "convict"; 8. 46, "convince". Cp. also Titus 1. 9. James 2. 9.

world. Gr. *kosmos*. Ap. 129. 1.
of=concerning. Ap. 104. xiii. 1.
sin. Ap. 128. I. ii. 1.
judgment. Ap. 177. 7.

9 because. The mission of the Holy Spirit was to bring the world in guilty in regard to three things: (1) SIN. In God's sight sin is refusal to believe the Gospel concerning His son (1 John 5. 10). The Jews regarded only moral offences (as men do to-day) 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 punctilious Pharisee (Luke 18. 11, 12) as the ideal. The only righteous One, whose standard was the will of God (8. 29. Heb. 10. 7), 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 ere long the sentence will be executed (Rom. 16. 20).

10 My Father. See on 14. 2. see=behold. Ap. 133. I. 11. believe... on. Ap. 150. I. 1. v. (i).
judged=has been judged. Ap. 122. 1. no more. Gr. *ouketi*. 11 is

cannot=are not (Ap. 105. I) able. bear. Gr. *bastazō*. Cp. its use in 10. 31; 19. 17. Matt. 20. 12. 12 I have, &c. Still there are many things I have. 13 Howbeit=But. the

Spirit of truth. See on 14. 17 and Ap. 101. II. 3. is come=shall have come. guide=

lead on the way. Gr. *hodēgeō*. Elsewhere in Matt. 15. 14. Luke 6. 39. Acts 8. 31. Rev. 7. 17. Used into. Gr. *eis*. Ap.

104. vi. all truth=all the truth: i. e. all the truth necessary for His people from Ascension to Descension; the truth concerning the Pentecostal Church, the blessed hope of His return, and the mystery or secret of the Body of Christ, yet to be revealed to Paul. of=from. Gr. *apo*. Ap.

104. iv. whatsoever=whatsoever things. shall=will. shew=tell or

report. See 4. 25; 5. 15. Acts 14. 27; 15. 4; 1 Pet. 1. 12. things to come=the coming things.

14 glorify. See p. 1511. 15 therefore=on account of (Gr. *dia*. Ap. 104. v. 2) this. shall not see Me. Most of the texts read, "see

16 A little while. See on 13. 33. see. Ap. 133. I. 8. a. Not the same word as in first clause. 17 Then=Therefore. among

because, &c. T Tr. A WH R omit this clause. 18 cannot tell=do not (Gr. *ou* themselves=to (Gr. *pros*. Ap. 104. xv. 3) one another. 18 cannot tell=do not (Gr. *ou* Ap. 105. I.) know. Ap. 132. I. 1.

Q R
A. D. 29

19 ° Now ° Jesus ³ knew that they ° were desirous to ⁵ ask Him, and said ¹ unto them, "Do ye enquire ° among yourselves ⁸ of that I said, 16 'A little while, and ye shall ³ not 10 see Me: and again, 16 a little while, and ye shall -16 see Me?'

20 ° Verily, verily, I say ¹ unto you, That ye 13 shall ° weep and ° lament, but the ⁸ world 13 shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned 13 into joy.

21 ° A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the ° child, she remembereth 10 no more the ° anguish, ° for joy that a ° man ° is born 13 into the ⁸ world.

22 And ye ⁵ now therefore have sorrow: but I will -16 see you again, and your ° heart shall rejoice, and your joy ° no man ° taketh ° from you.

S 23 And ° in that day ye shall ⁵ ask Me ° nothing. 20 Verily, verily, I say unto you, Whatsoever ye shall ° ask ³ the Father ° in My name, He will give it you.

24 ° Hitherto ° have ye 23 asked 23 nothing 23 in My name: 23 ask, and ye shall receive, 1 that your joy may be ° full.

T 25 These things have I spoken ¹ unto you 23 in ° proverbs: ° but ° the time cometh, when I 13 shall 10 no more speak ¹ unto you 23 in ° proverbs,

T but I 13 shall 13 shew you ° plainly ⁸ of ³ the Father.

S 26 ° At ° that day ye shall 23 ask 23 in My name: and I say ³ not ¹ unto you, that 3 will ° pray ³ the Father ° for you:

27 For ³ the Father Himself ° loveth you, because ye have ° loved Me, and have ° believed that 3 came out ° from God.

R 28 I came forth 27 from ³ the Father, and am come 13 into the ⁸ world: again, I leave the ⁸ world, and ° go 5 to ³ the Father."

P (p. 1560) 29 His disciples ° said ¹ unto Him, ° "Lo, 5 now speakest Thou 25 plainly, and speakest ° no 25 proverb.

30 ° Now ° are we sure that Thou knowest all things, and needest ³ not ¹ that any man should 5 ask Thee: ° by this we 27 believe that Thou camest forth 22 from God."

Q 31 19 Jesus answered them, "Do ye now ° believe?

32 ° Behold, ° the hour cometh, yea, is 5 now come, 1 that ye ° shall be scattered, ° every man ° to ° his own, and shall leave Me alone: ° and yet I am ³ not alone, because ³ the Father is 4 with Me.

33 These things I have spoken ¹ unto you, 1 that 23 in Me ye might have ° peace. 23 In the ⁸ world ye shall have ° tribulation: but be of good cheer; 3 have ° overcome the ⁸ world."

8. 42; 13. 3; 17. 8.

28 go. Same word as "depart", v. 7. Lo. Gr. *ide*. Ap. 133. I. 3. no. Gr. *oudeis*.know. Gr. *oida*. Ap. 132. I. 1. Same word as "tell" (v. 18) and "knowest" in next clause. by= in. Gr. *en*. Ap. 104. viii. 31 believe. Ap. 150. I. 1. i. 32 Behold. Gr. *idou*. Ap. 133. I. 2. the hour=an hour (no art.). All the texts omit "now". shall bescattered=should be dispersed. Gr. *skorpizō*. Occ. elsewhere 10. 12. Matt. 12. 30. Luke 11. 23. 2 Cor. 9. 9. A stronger word in 11. 52. Matt. 26. 31. every man=each. to=unto. Gr. *eis*. Ap. 104. vi. his own=his own (home). Gr. *ta idia*. Cp. 1. 11, where it means his own possessions. and yet=and. 33 peace. Gr. *eirēnē*. See 14. 27; 20. 19, 21. 26. tribulation.Same as "anguish", v. 21. overcome=conquered. Gr. *nikaō*. 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; 15. 2. The noun *nikē* only in 1 John 5. 4, and *nikos* in Matt. 12. 20. 1 Cor. 15. 54, 55, 57.

16. 19-28 (Q, p. 1560). THE LORD'S ANSWER. (Introversion.)

Q | R | 19-22. Departure and Return.
S | 23, 24. Their prayer in that day.
T | 25-. Speaking no longer in proverbs. (Neg.)
T | -25. Speaking plainly. (Pos.)
S | 26, 27. Their prayer at that day.
R | 28. First Coming and Departure.

19 Now. All the texts omit.

Jesus. Ap. 98. X.

were desirous=were wishing. Gr. *thelō*. Ap. 102. 1. among yourselves=with (Gr. *meta*. Ap. 104. xi. 1) one another.20 Verily, verily. Twenty-third occurrence. See on 1. 51. weep. Gr. *klaiō*. See 11. 31, 33.lament. Gr. *thrēnō* (cp. Engl. *threnody*). See Luke 23. 27, and the other two occ. Matt. 11. 17 and Luke 7. 32 (mourn).21 A woman=The woman. The article, in conjunction with the Hebraism "in that day", v. 23, 26, indicates the woman (wife) of Rev. 12. See Isa. 66. 7-11. Mic. 5. 3. Cp. Ps. 22. 31. Hos. 13. 13. Mic. 4. 9, 10. 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. child. Ap. 108. v. anguish. Gr. *thlipsis*, tribulation. Matt. 24. 21, 29.for=on account of. Gr. *dia*. Ap. 104. v. 2. man. Ap. 123. 1. is born=was born.

22 heart. Cp. 14. 1.

no man=no one. Gr. *oudeis*.taketh. Most of the texts read "shall take". from. Gr. *apo*. Ap. 104. iv.23 in that day. See 14. 20. The use of this important Hebraism (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 withdrawn also. They will be renewed "in that day". in. Gr. *en*. Ap. 104. viii.nothing. A double negative. Gr. *ouk ouden*.ask. Gr. *aiteō*. Ap. 134. I. 4.

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. *paroimia*, 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 *parabolē* is used. In N.T. *parabolē* is frequent, rendered "parable", save Mark 4. 30 (comparison); Luke 4. 23 (proverb); and Heb. 9. 9; 11. 19 (figure).

but. Omit. the time=an hour.

plainly=in free speech, openly. See 11. 14.

26 At=In. Gr. *en*. Ap. 104. viii.

that day. See v. 23.

pray. Gr. *erōtaō*. Same as "ask" in v. 5.for=concerning. Gr. *peri*. Ap. 104. xiii. 1.27 loveth. Gr. *phileō*. Ap. 135. I. 2.

believed. Ap. 150. I. 1. iii.

from=from beside. Gr. *para*. Ap. 104. xii. 1. Cp. 8. 42; 13. 3; 17. 8. 29 said=say. The texts omit "depart", v. 7.

30 are we sure=we

know. Gr. *oida*. Ap. 132. I. 1. Same word as "tell" (v. 18) and "knowest" in next clause. by=in. Gr. *en*. Ap. 104. viii. 31 believe. Ap. 150. I. 1. i. 32 Behold. Gr. *idou*. Ap. 133. I. 2.

the hour=an hour (no art.). All the texts omit "now". shall be

scattered=should be dispersed. Gr. *skorpizō*. Occ. elsewhere 10. 12. Matt. 12. 30. Luke 11. 23. 2 Cor. 9. 9.A stronger word in 11. 52. Matt. 26. 31. every man=each. to=unto. Gr. *eis*. Ap. 104. vi.his own=his own (home). Gr. *ta idia*. Cp. 1. 11, where it means his own possessions. and yet=and. 33 peace. Gr. *eirēnē*. See 14. 27; 20. 19, 21. 26. tribulation.Same as "anguish", v. 21. overcome=conquered. Gr. *nikaō*. 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; 15. 2. The noun *nikē* only in 1 John 5. 4, and *nikos* in Matt. 12. 20. 1 Cor. 15. 54, 55, 57.

U³ V Y r
A. D. 29

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 ¶ have ° glorified Thee ° on the ° earth : ° I have finished the work which Thou ° gavest Me ° to do.

5 And ° now, O ° Father, ° glorify Thou Me ° with Thine own Self with the ° glory which I had ° with Thee ° before the ° world was.

Z m **6** I ° have manifested Thy ° name ° unto the ° men which Thou ° gavest Me ° out of the ° world : Thine they were, and Thou gavest them Me; and they have ° kept Thy ° word.

7 ° Now they have ° known that all things whatsoever Thou hast given Me are ° of Thee.

8 For I have given unto them the ° words which Thou gavest Me; and they ° have received them, and ° have ° known ° surely that I came out ° from Thee, and they ° have believed that Thou didst ° send Me.

W **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 ° am ° glorified ° in them.

11 And ° now I am ° no more ° in the ° world, but these are ° in the ° world, and ¶ come ° to Thee. ° Holy ° Father, ° keep ° through Thine

17. 1-26 (U², p. 1552). THE LORD'S PRAYER TO THE FATHER. (*Introversion and Alternation*.)

U² V Y | 1-5. The Glorification of the Son.

Z | m | 6. I have manifested Thy name.
n | 7, 8. The Son sent by the Father and recognized.

W | 9-11. Disciples. One “as We are”.

X A | 12. “I kept them.”

B | o | 13. Purpose of the Lord's words.

p | 14-. Thy Word given.

q | -14. They not of the world.

X A | 15. “Thou . . . keep them.”

B | q | 16. They not of the world.

p | 17. Thy Word. Truth.

o | 18, 19. Purpose of the Lord's work.

W | 20-23. Disciples. Those who believe through them. One “as We are”.

V | Y | 24. The glory of the Son.

Z | n | 25. The Son sent by the Father recognized.

m | 26. I have declared Thy name.

17. 1-5 (Y, above). THE GLORIFICATION OF THE SON. (*Introversion*.)

Y | r | 1-. Glorification of the Son by the Father.

s | -1. Glorification of the Father by the Son.

t | 2. Eternal Life. A Gift.

t | 3. Eternal Life. Its purpose.

s | 4. Glorification of the Father by the Son.

r | 5. Glorification of the Son by the Father.

1 words=things; i. e. from 13. 31 to 16. 33.

Jesus. Ap. 98. X.

to=unto. Gr. *eis*. Ap. 104. vi.

heaven=the heaven (sing.). See on Matt. 6. 9, 10.

Father. Ap. 98. III. See on 1. 14.

hour. Cp. 12. 23, 27; 13. 1. glorify. See on 12. 16 and p. 1511. Son. Ap. 98. XV and Ap. 108. iii. that=in order that. Gr. *hina*. also. All texts omit. **2** As=Even as. power=authority. Ap. 172. 5. over all flesh. Lit. of: i. e. in relation to (Ap. 17. 5) all flesh. Cp. Isa. 40. 5. Luke 3. 6. Acts 2. 17. eternal. Ap. 151. II. B. i. life. Ap. 170. 1. to as many, &c. Lit. everything that Thou hast given Him, to them. Seven times in this prayer His people are said to have been given Him by the Father, *vv.* 2, 6, 9, 11, 12, 24; but see notes on *vv.* 11, 12. **3** this, &c. Not a definition of eternal life, but the purpose (Gr. *hina*, as in *v.* 1) for which it is given. know. Ap. 132. I. ii. true. Ap. 175. 2, and p. 1511. God. Ap. 98. I. i. 1. Jesus Christ. Ap. 98. XI. sent. Ap. 174. 1. Christ said to be the Sent one six times in this prayer, forty-three times in John; *apostellō*, 17 times; *pempō*, 33 times. **4** on. Gr. *epi*. Ap. 104. ix. 1. earth. Ap. 129. 4. I have finished. The texts read “having finished”. Cp. 4. 34; 5. 36; 19. 30. gavest=hast given. to do=in order that (Gr. *hina*, as in *v.* 1) I should do it. **5** now. Gr. *nun*, as in 13. 31. with=beside. Gr. *para*. Ap. 104. xii. 2. glory. Gr. *doxa*. See p. 1511. before. Gr. *pro*. Ap. 104. xiv. world. Ap. 129. 1. **6** have manifested=manifested. name. Cp. *vv.* 11, 12, 26. Exod. 34. 5. Ps. 9. 10; 20. 1 (see note there). unto =to. men. Ap. 123. 1. gavest. Cp. *v.* 2; 6. 37; 12. 32. out of. Gr. *ek*. Ap. 104. vii. kept. Gr. *tēreō*. This word is used in these chapters twelve times: 14. 15, 21, 23, 24; 15. 10, 10, 20, 20; 17. 6, 11, 12, 15; nine times in reference to the Word, thrice in reference to the disciples. word. Gr. *logos*. See Mark 9. 32. Three statements are made by the Lord of His disciples, each three times: their relationship to the Word, *vv.* 6, 7, 8; relationship to the Sent One, *vv.* 8, 18, 25; relationship to the world, *vv.* 14, 14, 16. **7** of=from. Gr. *para*. Ap. 104. xii. 1. **8** words. Gr. *rhēma*. See Mark 9. 32. have received=received. have known=knew. surely=truly. Gr. *alēthōs*. Cp. Ap. 175. 1. from. Gr. *para*, as in *v.* 7. have believed=believed. Ap. 150. I. 1. iii. **9** pray=ask. Gr. *erōtaō*. Ap. 134. I. 3. The Lord uses this word eight times in these chapters: 14. 16; 16. 5, 23, 26; 17. 9, 9, 15, 20. The word *aitēō*, used of an inferior addressing a superior, occ. 14. 13, 14; 15. 7, 16; 16. 23, 24, 24, 26. Cp. Mark 15. 43 (crave), Luke 23. 52 (beg). for=concerning. Gr. *peri*. Ap. 104. xiii. 1. not. Gr. *ou*. Ap. 105. I. **10** all Mine are Thine, &c.=all things that are Mine are Thine, &c. This is a claim of perfect equality. Everything belonging to the Father, from essential being to works, the Son claims as His own. Luther says, “Any man can say ‘All mine is Thine’, but only the Son can say ‘All that is Thine is Mine.’” Cp. 1 Cor. 3. 21-23. am glorified=have been glorified. See *vv.* 6-8. in. Gr. *en*. Ap. 104. viii. **11** now . . . no more=no longer. Gr. *ouketi*. to=unto. Gr. *pros*. Ap. 104. xv. 3. Holy Father. When speaking of Himself, the Lord says, “Father”, *vv.* 1, 5, 21, 24; when speaking of His disciples, “Holy Father”; when speaking of the world, “Righteous Father”, *v.* 25. The holiness of God has separated the disciples from the world. Cp. 1 John 2. 15, 16. through=in. Gr. *en*, as in *v.* 12.

A. D. 29 own ⁶ name those ^o whom Thou hast given Me, ¹ that they may be ^o one, as We are.

X A 12 ^o While I was ^o with them ^o in the ⁵ world, ³ kept them ¹⁰ in Thy name: ^o those that Thou gavest Me I ^o have kept, and none ^o of them is ^o lost, ^o but ^o the ¹ son of ^o perdition; ¹ that ^o the scripture ^o might be ^o fulfilled.

B o 13 And ⁵ now come I ¹¹ to Thee; and these things I speak ¹⁰ in the ⁵ world, ¹ that they might have My joy ¹² fulfilled ¹⁰ in themselves.

p 14 ³ have given them ^o Thy ⁶ word;

q and the ⁵ world ^o hath hated them, because they are ⁹ not ¹² of the ⁵ world, even as ³ am ⁹ not ¹² of the ⁵ world.

X A 15 I ⁹ pray ⁹ not ¹ that Thou shouldst take them ⁶ out of the ⁵ world, but ¹ that Thou shouldst ⁶ keep them ^o from ^o the evil.

B q 16 They are ⁹ not ¹² of the ⁵ world, even as ³ am ⁹ not ¹² of the ⁵ world.

p 17 ^o Sanctify them ¹¹ through ^o Thy ^o truth: ^o Thy ⁶ word is ^o truth.

o 18 ^o As Thou ^o hast ³ sent Me ^o into the ⁵ world, even so ^o have ³ also ³ sent them ^o into the ⁵ world.

19 And ^o for their sakes ^o ³ sanctify Myself, ¹ that they also ^o might be ¹⁷ sanctified ¹¹ through ^o the ¹⁷ truth.

W u 20 ^o Neither ⁹ pray I ⁹ for these alone, but ⁹ for them also which ^o shall ^o believe on Me ^o through their ⁶ word.

21 ¹ That they all may be ¹¹ one;

v as ³hou, ¹ Father, art ¹⁰ in Me, and ³ ¹⁰ in Thee,

w ¹ that they also may be ¹¹ one ¹⁰ in Us:

x ¹ that the ⁵ world may ⁸ believe that ³hou ^o hast ³ sent Me.

u 22 And the ⁵ glory which Thou ^o gavest Me ³ have given them; ¹ that they may be ¹¹ one,

v even as ³e are one:

w 23 ³ ¹⁰ in them, and ³hou ¹⁰ in Me, ¹ that they may be ^o made perfect ^o in ¹¹ one,

x ^o and ¹ that the ⁵ world may ³ know that ³hou ^o hast ³ sent Me, and ^o hast ^o loved them, ^o as Thou ^o hast ^o loved Me.

V Y 24 ¹ Father, I ^o will ¹ that they also, whom Thou hast given Me, be ¹² with Me where ³ am; ¹ that they may ^o 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." Cp. Exod. 23. 21. Isa. 9. 6. Phil. 2. 9, 10. Rev. 19. 12.

one. Gr. *en*. Neut. as in 10. 30. This request is made five times (Ap. 6) in this chapter: here, *vv.* 21, 21, 22, 23.

12 While = When. with. Gr. *meta*. Ap. 104. xi. 1. in the world. All the texts omit.

those that. As in *v.* 11, all the texts put the relative in the sing., and read "in Thy name that Thou gavest Me, and I kept them".

have kept = kept (Gr. *phulassō*), i. e. guarded. Cp. Luke 2. 8 (keep watch). 1 John 5. 21. Not the same word as in former clause and *v.* 6.

of = out of. Gr. *ek*. Ap. 104. vii.

lost. Gr. *apollumi*. Occ. twelve times in John: 6. 12, 39; 12. 25; 17. 12; 18. 9 (lose); 3. 15, 16; 6. 27; 10. 28; 11. 50 (perish); 10. 10 (destroy); 18. 14 (die). Used of the doom of the sinner. One of the strongest words in the Greek language to express final and irretrievable destruction.

but = except. Gr. *ei mē*.

the son, &c. This expression occ. here and 2 Thess. 2. 3 (the Antichrist). Used in the Sept. in Isa. 57. 4, "children of transgression". Cp. Matt. 9. 15; 13. 38; 23. 15. Luke 16. 8. Acts 13. 10. Eph. 2. 2, in all which passages "child" should be "son".

perdition. Gr. *apōleia*, a kindred word to *apollumi*. Occ. twenty times. Only here in John. First occ. Matt. 7. 13.

the scripture, &c. This expression occ. five times in John, here, 13. 18; 19. 24, 28, 36.

might be = may be, expressing certainty.

fulfilled. See on 15. 11.

14 Thy word. In *v.* 6 the word is "kept", here it is "given"; in *v.* 17 its character is stated, "truth".

hath hated = hated.

15 from = out of. Gr. *ek*, as in the former clause.

the evil = the evil one. See on Matt. 6. 13. Cp. 1 John 5. 19. Three things the Lord requested for His disciples: to be kept from the evil one, to be sanctified through the truth (*v.* 17), and to behold His glory (*v.* 24).

17 Sanctify = Hallow. Gr. *hagiazō*. Separation is the idea of the word "holy". See note on Ex. 3. 5.

Thy. All the texts read "the".

truth. The truth is the great separating force. Cp. Matt. 10. 35.

Thy word, &c. = The word that is Thine is the truth. The Incarnate and revealed Words alike. Cp. 5. 33; 14. 6; 16. 13. Matt. 22. 16. 2 Cor. 6. 7; 13. 8. Gal. 2. 5, 14. Eph. 1. 13.

18 As = Even as. hast sent = didst send.

into. Gr. *eis*. Ap. 104. vi.

have . . . sent = sent.

19 for their sakes = on behalf of (Gr. *huper*. Ap. 104. xvii. 1) them.

³ sanctify Myself = I dedicate or consecrate Myself. This shows the meaning of sanctify; not making holy as to moral character, but setting apart for God. The Lord was the antitype of all the offerings, which were holy unto Jehovah.

might be = may be. the truth. There is no article.

17. 20-23 (W, p. 1562). DISCIPLES. THOSE WHO BELIEVE THROUGH THEM.
ONE "AS WE ARE". (Extended Alternation.)

W | u | 20, 21-. Unity.
v | -21-. Comparison.
w | -21-. Unity.
x | -21. Purpose.
u | 22-. Unity.
v | -22. Comparison.
w | 23-. Unity.
x | -23. Purpose.

20 Neither = Not. (Gr. *ou*. Ap. 105. I). shall believe. All the texts read "believe". believe on. Ap. 150. I. 1. v. (i). through. Gr. *dia*. Ap. 104. v. 21 hast sent = didst send (Aor.). 22 gavest. Here the reading should be "hast given". 23 made perfect = perfected. Gr. *teleiōō*. Same word as "finish" in *v.* 4. in = into. Gr. *eis*. Ap. 104. vi. and. All omit. hast sent = didst send. hast loved = lovedst. loved. Gr. *agapaō*. See p. 1511. as = even as. 24 will. Gr. *thelō*. Ap. 102. 1. Cp. 12. 21; 15. 7; 16. 19. behold. Gr. *theōreō*. Ap. 133. I. 11. Cp. 2. 23.

A. D. 29 given Me: for Thou ²³lovedst Me ⁵ before ^o the foundation of the ⁵ world.

Z n ²⁵ O ^o righteous ¹ Father, the ⁵ world ^o hath ⁹ not ³ known Thee: but ³ I ^o have ³ known Thee, and these ^o have ³ known that Thou ^o hast ³ sent Me.

m ²⁶ And I ^o have declared ⁶ unto them Thy ⁶ name, and will declare ^{it}: ¹ that the ^o love wherewith Thou ^o hast ²³ loved Me may be ¹⁰ in them, and ³ I ¹⁰ in them."

B A¹ B y ¹⁸ When ^o Jesus had spoken these ^o words, He ^o went forth ^o with His disciples over the ^o brook ^o Cedron, where was a ^o garden, ^o into the which ^{He} entered, and His disciples.

² And Judas also, which betrayed Him, ^o knew the place: for ¹ Jesus oftentimes resorted thither ^o with His disciples.

³ Judas then, having received ^o a band of men and ^o officers ^o from the ^o chief priests and Pharisees, cometh thither ² with ^o lanterns and ^o torches and ^o weapons.

Z ⁴ Jesus therefore, ² knowing all things that should come ^o upon Him, went forth, and said ^o unto them, "Whom seek ye?"

⁵ They answered Him, "Jesus ^o of Nazareth." Jesus saith ⁴ unto them, "³ I am He." And Judas also, which betrayed Him, stood ² with them.

⁶ As soon then as He had said ⁴ unto them, ⁵ "I am He," they went ^o backward, and fell ^o to the ground.

⁷ Then ^o asked He them again, "Whom seek ye?" And they said, ¹ "Jesus of ⁵ Nazareth."

⁸ ¹ Jesus answered, "I have told you that ⁵ I am He: ^o if therefore ye seek Me, let these go their way:"

⁹ ^o That the ^o saying might be ^o fulfilled, which He spake, ^o "Of them which Thou gavest Me have I lost ^o none."

y ¹⁰ Then Simon Peter having a ^o sword ^o drew it, and ^o smote the high priest's ^o servant, and cut off his right ^o ear. The servant's name was Malchus.

Z ¹¹ Then said ¹ Jesus ⁴ unto Peter, "Put up thy sword ¹ into the sheath: ^o the cup which ^o My Father hath given Me, shall I ^o 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.

I. i. lanterns. Gr. *phanos*. Occurs only here. Cp. Ap. 106. torches. Gr. *lampas*. Generally rendered "lamp" (Matt. 25. 1-8. Rev. 4. 5; 8. 10), but "light" in Acts 20. 8. weapons. The swords and staves of Luke 22. 52. ⁴ upon. Gr. *epi*. Ap. 104. ix. 3. unto=to. ⁵ of Nazareth=the Nazarene. For some reason Nazareth had an evil name (see 1. 46), and so Nazarene was a term of reproach. The name has nothing to do with Nazarite (separated) applied to Joseph (Gen. 49. 26), 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. 24, 28, 58; 13. 19, as well as in these verses, 5, 6, 8. Whatever may be said of the first two instances, the others are claims to the Divine title of Ex. 3. 14 (Ap. 98. II). See esp. 8. 58. There are fourteen instances of the metaphorical use of the phrase in connection with "bread", "light", &c. ⁶ backward. Gr. *eis* (Ap. 104. vi) *ta opisō*. to the ground. Gr. *chamai*. Only here, and 9. 8. ⁷ asked=demanded. Gr. *eperōtaō*. A stronger word than *erōtaō* (Ap. 134. I. 3), which occurs in v. 19. ⁸ if. Ap. 118. 2. a. ⁹ That=In order that. Gr. *hina*. saying. Gr. *logos*. See Mark 9. 32. fulfilled. See 17. 12. Of=Out of. Gr. *ek*. Ap. 104. vii. none=not one (Gr. *ouk oudeis*), a double negative. ¹⁰ Then Simon, &c.=Simon Peter, therefore. Cp. Luke 22. 49. sword. One of the two of Luke 22. 38. drew. Gr. *helkuō*. See 12. 32. smote. Gr. *paōō*. Only here, Matt. 26. 68. Mark 14. 47. Luke 22. 64. Rev. 9. 5. servant=bond-servant. Gr. *doulos*. See 13. 16. In all the four Gospels the definite article is used, the servant. Malchus had advanced so as to seize the Lord, and thus became the object of Peter's attack. ear. Gr. *ōtion*. Only used in connexion with this incident, and in all four Gospels, the usual word being *ous*. ¹¹ the cup. Cp. Matt. 20. 22, 23; 26. 39, 42. Rev. 14. 10. My Father. See on 2. 15. not=in no wise. Gr. *ou mē*. Ap. 105. III.

the foundation, &c. See Ap. 146.

²⁵ righteous Father. See on v. 11.

hath not known Thee=knew Thee not. See 8. 55. Rom. 1. 18-32. 1 Cor. 1. 21; 2. 8.

have known=knew.

hast sent=didst send.

²⁶ have declared=declared: i. e. made known. Gr. *gnōrizō*. See 15. 15, the only other occ. in John. Kindred word to *ginōskō* (Ap. 132. I. ii) and *gnōsis*, knowledge.

love. Gr. *agapē*. Ap. 135. II. 1.

hast loved=lovedst. This whole chapter beautifully illustrates Pss. 119 and 138. 2.

18. 1-20. 31 (B, p. 1510). DEATH, BURIAL, AND RESURRECTION. (*Division*.)

B | A¹ | 18. 1-19. 30. Death. Events leading up to it.

A² | 19. 31-42. Burial.

A³ | 20. 1-31. Resurrection.

18. 1-19. 30 (A¹, above). DEATH. (*Introversion*.)

A¹ | B | 18. 1-11. The Arrest.

C | 18. 12-27. Trial before Annas.

C | 18. 28-19. 16. Trial before Pilate.

B | 19. 17-30. The Crucifixion.

18. 1-11 (B, above). THE ARREST. (*Division*.)

B | y | 1-3. Judas. Treachery.

z | 4-9. The Lord. Avowal.

y | 10. Peter. Zeal.

z | 11. The Lord. Resignation.

1 When Jesus, &c.=Jesus, having spoken.

Jesus. Ap. 98. X. words=things.

went forth: i. e. from the place where He had been speaking. See 14. 31.

with. Gr. *sun*. Ap. 104. xvi.

brook. Gr. *cheimarros*, a winter torrent. Occurs only here.

Cedron. Called Kidron (2 Sam. 15. 23 and elsewhere in O.T.). David crossed it, when with a few faithful followers he fled from Absalom. The name seems to have been given both to the valley and to the torrent which, in winter, sometimes ran through it. Now Wādy-en-Nār.

garden. Gr. *kēpos*. An orchard or plantation. Cp. Luke 13. 19.

into. Gr. *eis*. Ap. 104. vi.

² knew. Gr. *oida*. Ap. 132. I. i.

with. Gr. *meta*. Ap. 104. xi.

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.

officers. The Temple guard. Cp. 7. 32, 45, 46.

from. Gr. *ek*. Ap. 104. vii.

chief priests. These were Sadducees (Acts 5. 17). So

C D
A. D. 29

12³ Then the³ band and the^o captain and³ officers of the Jews^o took¹ Jesus, and bound Him,

13 And led Him away^o to^o Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

14 Now^o Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die^o for the people.

E

15 And Simon Peter^o followed¹ Jesus, and so did^o another disciple: that disciple was^o known⁴ unto the high priest, and went in with¹ Jesus¹ into the^o palace of the high priest.

16 But Peter^o stood^o at the door without.³ Then went out that¹⁵ other disciple, which was¹⁵ known⁴ unto the high priest, and spake⁴ unto^o her that kept the door, and brought in Peter.

17³ Then saith the damsel¹⁶ that kept the door⁴ unto Peter, "Art^o not thou also one^o of^o this^o Man's disciples?" He saith, "I am^o not."

18 And the¹⁰ servants and^o officers^o stood there, who had made^o a fire of coals; for it was cold: and they^o warmed themselves: and Peter^o stood² with them, and^o warmed himself.

D

19 The high priest³ then^o asked¹ Jesus^o of His disciples, and^o of His^o doctrine.

20¹ Jesus answered him, "I^o spake^o openly to the^o world; I^o ever taught^o in the^o synagogue, and^o in the^o temple, whither the Jews always resort; and^o in secret^o have I said^o nothing.

21 Why⁷ askest thou Me? ⁷ask them which heard Me, what I^o have said unto them: ^obehold, they² know what I^o said."

22^o And when He had thus spoken, one of the³ officers which stood by^o struck¹ Jesus^o with the palm of his hand, saying, "Answerest Thou the high priest so?"

23¹ Jesus answered him, "If I^o have spoken^o evil, bear witness¹⁹ of the^o evil: but³ if well, why^o smitest thou Me?"

24^o Now Annas^o had^o sent Him bound^o unto Caiaphas the high priest.

E

25 And Simon Peter^o stood and warmed himself. They said therefore⁴ unto him, "Art¹⁷ not thou also one^o of His disciples?" He^o denied it, and said, "I am⁻²⁷ not."

26 One^o of the¹⁰ servants of the high priest, being his kinsman whose¹⁰ ear Peter cut off, saith, "Did⁻¹⁷ not I^o see thee²⁰ in the garden² with Him?"

27^o Peter³ then²⁵ denied again: and^o immediately^o the cock^o crew.

18. 12-27 (C, p. 1564). TRIAL BEFORE ANNAS AND CAIAPHAS. (Alternation.)

C | D | 12-14. The Lord led away to Annas.
E | 15-18. Peter. Denial.
D | 19-24. The Lord examined by Annas.
E | 25-27. Peter. Denial.

12 captain. Gr. *chiliarchos* = commander of a thousand. One of the six tribunes attached to a legion. His presence shows the importance attached by the Romans to the arrest, the Jews having represented it as a case of dangerous sedition.

took: i. e. surrounded and seized. Cp. Acts 26. 21.

13 to = unto. Gr. *pros*. Ap. 104. xv. 3.

Annas. He had been deposed in 779 A. U. C., the year our Lord's ministry began (Ap. 179), and three others had been promoted and deposed before Caiaphas was appointed by Valerius Gratus. Our Lord was taken to Annas first, because his experience in the Law would the better enable him to formulate a charge against Him.

14 Caiaphas. See 11. 49-53.

for = in behalf of. Gr. *hyper*. Ap. 104. xvii. 1.

15 followed = was following.

another. Gr. *allos*. Ap. 124. 1.

known. Gr. *gnōstos*. Cp. *ginōskō*. Ap. 132. I. ii. That this was John himself is highly improbable. He always designates himself "the disciple whom Jesus loved" (13. 23; 19. 26; 21. 7, 20). It is more probable it was some one of influence, as Nicodemus or Joseph of Arimathea, both members of the Sanhedrin.

palace = Gr. *aulē*. Originally the court, open to the air, around which the house was built, then the house itself.

16 stood = was standing.

at. Gr. *pros*. Ap. 104. xv. 2.

her that kept the door = doorkeeper. Gr. *thurōros*. Here and in v. 17 fem. Occ. elsewhere 10. 3. Mark 13. 34 (masc.). Female porters were not uncommon. Cp. Acts 12. 13. The Sept. reads in 2 Sam. 4. 6, "The porter (fem.) of the house winnowed wheat, and slumbered and slept". Cp. Josephus, *Antiq.*, bk. vii, ch. ii. 1.

17 not. Gr. *mē*. Ap. 105. II.

this Man's = this fellow's. Spoken in contempt.

Man's. Ap. 123. 1. not. Gr. *ou*. Ap. 105. I.

18 officers. The Chiliarch and Roman soldiers had gone back to their barracks (Antonia), leaving the Lord in the hands of the Jews.

stood . . . warmed. All these verbs are in the imperfect.

a fire of coals. Gr. *anthrakia*. Only here and 21. 9.

19 asked. Gr. *erōtaō*. Ap. 134. I. 3.

of = concerning. Gr. *peri*. Ap. 104. xiii. 1.

doctrine. To elicit something to be used against Him.

20 spake. The texts read "have spoken".

openly. Gr. *parrhēsia*. Cp. 7. 4.

world. Gr. *kosmos*. Ap. 129. 1.

in. Gr. *en*. Ap. 104. viii.

synagogue. See Ap. 120. Omit "the". It is general, applying to more than one.

temple = temple courts. Gr. *hieron*. See Matt. 23. 16.

have I said = I said.

nothing. Gr. *ouden*, neut. of *oudeis*.

21 have said = said. behold. Gr. *ide*. Ap. 133. I. 3.

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, 19. 3. Mark 14. 65. This beginning of indignities may have been with or without a weapon.

23 have spoken = spoke. evil = evilly. Gr. *kakōs*, adverb of *kakos* (Ap. 128. III. 2) in next clause. smitest. Gr. *derō*. Occ. fifteen times. Transl. "beat" except here, Luke 22. 63, and 2 Cor. 11. 20. It has been alleged against the Lord that He did not carry out His own precept in Matt. 5. 39. But those 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. 35-38. 24 Now. In the Received text, there is no word for "Now", but most of the critical texts insert *oun*, therefore. had sent = sent. Gr. *apostellō*. Ap. 174. 1. This shows that this preliminary inquiry was conducted by Annas.

John omits the trial before Caiaphas. unto. Gr. *pros*. Ap. 104. xv. 3. 25 stood, &c. =

was standing, &c., as in v. 18. denied. Gr. *arneomai*. See note on 13. 38. See Ap. 160. 26 see.

Gr. *eidon*. Ap. 133. I. 1. 27 Peter, &c. = Again therefore Peter denied. immediately.

Gr. *euthēōs*. See 13. 30. the = a. crew = crewed. The first of the two cock-crowings.

See Ap. 160. The word is *phōnēō*, to make a sound with the voice.

C F H¹
A. D. 29

28 ° Then led they ¹ Jesus ° from Caiaphas ° unto the ° hall of judgment: and ° it was early; and they themselves went ⁻¹⁷ not ¹ into the judgment hall, ° lest they should be ° defiled; but ° that they might ° eat the passover.

29 Pilate ³ then ° went out ²⁴ unto them, and said, "What ° accusation bring ye ° against ¹⁷ this ¹⁷ Man?"

30 They answered and said ⁴ unto him, ⁸ "If ⁵ we were ⁻¹⁷ not a ° malefactor, we would ⁻¹⁷ not have delivered Him up ⁴ unto thee."

31 ⁵ Then said Pilate ⁴ unto them, ° "Take ye Him, and ° judge Him ° according to your law." The Jews therefore said ⁴ unto Him, ° "It is ° not lawful for us to put ° any man to death:"

32 ° That the ° saying of ¹ Jesus might be ° fulfilled, which He spake, ° signifying what death He ° should die.

J 33 ³ Then Pilate entered ¹ into the ²⁸ judgment hall again, and ° called ¹ Jesus, and said ⁴ unto Him, "Art ² Thou ° the King of the Jews?"

34 ¹ Jesus answered him, "Sayest thou this thing ° of thyself, or did ° others tell it thee ¹⁹ of Me?"

35 Pilate answered, "Am ³ I a Jew? Thine own nation and the chief priests have delivered Thee ⁴ unto me: what ° hast Thou done?"

36 ¹ Jesus answered, "My kingdom is ⁻¹⁷ not ° of this ²⁰ world: ° if My kingdom were ° of this ²⁰ world, then would My ° servants fight, ° that I should ⁻¹⁷ not be delivered to the Jews: but ° now is My kingdom ⁻¹⁷ not from hence."

37 Pilate therefore said ⁴ unto Him, ° "Art ² Thou a king then?" Jesus answered, "Thou sayest that ³ I am a king. ° To this end was ³ I born, and ° for this cause came I ¹ into the ²⁰ world, ° that I should ° bear witness unto ° the truth. Every one that is ° of ° the truth heareth ° My voice."

38 Pilate saith ⁴ unto Him, ° "What is ³⁷ truth?"

H² And when he had said this, he went out again ²⁴ unto the Jews, and saith ⁴ unto them, "I find ²⁰ in Him ° no ° fault at all.

39 But ye have a ° custom, ° that I should release ⁴ unto you one ° at the passover: ° will ye therefore that I release ⁴ unto you ° the King of the Jews?"

40 ³ Then ° cried they all again, saying, ¹⁷ "Not ° this Man, but ° Barabbas." Now ° Barabbas was a ° robber.

G 19 Then Pilate therefore took ° Jesus, and ° scourged Him.

18. 28—19. 16 (C, p. 1564). TRIAL BEFORE PILATE. (*Alternation*.)

C F H¹ | 18. 28-32. Pilate and the Jews.
J | 18. 33-38-. Examination by Pilate.
H² | 18. -38-40. Pilate. Release proposed.
G | 19. 1-3. Scourging.
F | H³ | 19. 4-7. Pilate and the Jews. No fault.
J | 19. 8-11. Further examination.
H⁴ | 19. 12-14. Pilate. Release sought.
G | 19. 15, 16. Deliverance to death.

28 Then = Therefore. This follows the decision of the Sanhedrin recorded in Matt. 26. 58—27. 2 and parallel passages. See above, v. 24.

from = away from. Gr. *apo*. Ap. 104. iv. unto. Gr. *eis*. Ap. 104. vi.

hall of judgment. Gr. *praitōrion*. Lat. *praetorium*, the house of the Prætor. See Mark 15. 16. Probably connected with the castle of Antonia, built by Herod the Great and named after Mark Antony. It was not Herod's palace, as is clear from Luke 23. 7. Cp. same word in Acts 23. 35. Phil. 1. 13.

it was early: i. e. in the early hours of the Preparation between 11 p.m. and midnight.

lest, &c. = in order that they might not. Gr. *hina mē*. defiled. Gr. *miainō*. Only here, Tit. 1. 15, 15. Heb. 12. 15. Jude 8.

eat the passover. At the close of this Preparation Day, the 14th Nisan, "at even". See Ap. 156, 165.

29 went out. Gr. *exerchomai*. All the texts add *exō*, outside.

accusation = charge. Gr. *katēgoria*. Cp. Eng. "category", against. Gr. *kata*. Ap. 104. x. 1.

30 malefactor = evildoer. Gr. *kakopoios*. Only here and 1 Pet. 2. 12, 14; 3. 16; 4. 15. Cp. Luke 23. 32. They expected Pilate to take their word for it, and condemn Him unheard. See Acts 25. 16.

31 Take ye Him = Take Him yourselves. judge. Gr. *krinō*. Ap. 122. 1.

according to. Gr. *kata*. Ap. 104. x. 2.

It is not lawful. For violations of their law they seem to have had the power of stoning to death. See 8. 59; 10. 31. Acts 7. 59. But they feared the people, and so had determined to raise the plea of rebellion against Cæsar and throw the odium of the Lord's death upon Pilate.

not . . . any man. Gr. *ouk oudeis*. A double negative. 32 signifying, &c. See 12. 33.

should die = is about to die.

33 called. Gr. *phōnēō*. See v. 27.

the King, &c. This shows the malicious charge the Jews had made.

34 of = from. Gr. *apo*. Ap. 104. iv.

others. Gr. *allos*. Ap. 124. 1.

35 hast Thou done? = didst Thou?

36 servants. Gr. *hupēretēs*. Same word as "officer", v. 3. now. Gr. *nun*, as in 17. 5.

37 Art Thou a king then? = Is it not then (Gr. *oukoun*. Occ. only here) that Thou art a king? or, So then a king Thou art?

To this end = To (Gr. *eis*. Ap. 104. vi) this, i. e. for this purpose.

for this cause. Exactly the same words, *eis touto*, as in previous clause. bear witness = testify. Gr. *martureō*. See on 1. 7. the truth. See on 14. 6, and p. 1511. My voice. See 8. 47; 10. 3, 4, 16, 27.

38 What is truth? The question of many a man. Pilate was not "jesting", as Lord Bacon says. He was doubtless sick of the various philosophies and religions which contended for acceptance. no. Gr. *oudeis*. fault. Gr. *aitia* (cp. *aitēō*, Ap. 134. I. 4), a charge, accusation; hence a ground of charge. 39 custom. Gr. *sunētheia*. Only here and in 1 Cor. 11. 16. at. Gr. *en*. Ap. 104. viii. will ye . . . ? = do ye wish . . . ? Gr. *boulomai*. Ap. 102. 2. Only occ. of this word in John. the King of the Jews.

It was this taunt that led them to retort by the threat of *Læsa majestatis* (high treason) against Pilate himself (19. 12). 40 cried = cried aloud, shouted. Gr. *kraugazō*. Cp. 19. 6, 15. Acts 22. 23. this Man = this fellow. Cp. 7. 27; 9. 29. Barabbas. Aramaic. Ap. 94. III. 3. robber = bandit, highway robber. Gr. *lēstēs*. Cp. Mark 11. 17; 14. 48; 15. 27. Not *kleptēs*, thief. The two words together in 10. 1, 8. They chose the robber, and the robber has ruled over them to this day.

19. 1 Jesus. Ap. 98. X. scourged. Gr. *mastigōō*. Not the same word as in Matt. 27. 26. Mark 15. 15, which is *phragelloō*. Cp. 2. 15. A Florentine Papyrus of A. D. 85 contains the following addressed by a Prefect in Egypt to one Phibion: "Thou wast worthy of scourging . . . but I deliver thee to the people." Deissmann, *Light*, &c., p. 267.

A. D. 29

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.

F H³

4 Pilate ° therefore went ° forth again, and saith ° unto them, ° "Behold, I bring Him ° forth to you, ° that ye may ° know that I find ° no ° fault ° in Him."

5 ° Then came ¹ Jesus ⁴ forth, wearing the ° crown of thorns, and ° the purple robe. And Pilate saith ⁴ 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 ⁴ unto them, ° "Take ^{ye} Him, and ° crucify Him: for ³ find ° po ⁴ fault ⁴ 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."

J

8 When Pilate therefore heard that ° saying, he was ° the more afraid;

9 And went again ° into the ° judgment hall, and saith ⁴ unto ¹ Jesus, ° "Whence art Thou?" But ¹ Jesus gave him ⁶ no answer.

10 ⁵ Then saith Pilate ⁴ unto Him, ° "Speakest Thou ° not unto me? ° knowest Thou ° not that I have ° power to ° crucify Thee, and have ° power to release Thee?"

11 ¹ Jesus answered, ° "Thou couldest have ° no ¹⁰ power at all ° against Me, ° except it were given thee ° from above: ° therefore ° he that ° delivered Me ⁴ unto thee hath ° the greater sin."

H⁴

12 And ° from thenceforth Pilate ° sought to release Him: but the Jews ⁶ cried out, saying, ° "If thou let this Man go, thou art ¹⁰ not ° Cæsar's friend: whosoever maketh himself a king speaketh against ° Cæsar."

13 ° When Pilate therefore heard ° that ⁸ saying, he brought ¹ Jesus ⁴ 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 pass-over, and about ° the sixth hour: and ° he saith ⁴ unto the Jews, ° "Behold your King!"

seen, really a supernatural Being?

132. I. i. power=authority. Gr. *exousia*. Ap. 172. 5.

negative. against. Gr. *kata*. Ap. 104. x. 1.

Gr. *anōthen*. See on 3. 3. therefore=on account of (Gr. *dia*. Ap. 104. v. 2) this.

i. e. Caiaphas. Judas had delivered Him to the Sanhedrin, the Sanhedrin to Pilate.

on v. 30, "gave up". the. Omit "the".

sought=was seeking. If. Ap. 118. 1. b.

Roman emperors after Julius Cæsar. Frequently found in inscriptions.

Octavius added the title Augustus (Luke 2. 1)=Gr. *Sebastos* (Acts 25. 21, 25).

Pilate therefore having heard. that saying. All the texts read "these words".

epi. Ap. 104. ix. 1. judgment seat. Gr. *bēma*: lit. a pace, a step, then a platform or raised place. In this case it was a stone platform with a seat in the open court in front of the Prætorium. Occ. only here in John.

in. Gr. *eis*. Ap. 104. vi. the Pavement. Gr. *lithostrōtos*=strewn with stone: i. e. of mosaic or tessellated work.

Gabbatha. Aramaic. Ap. 94. III. 3. The meaning of this word is uncertain.

14 the preparation: i. e. the day before the Passover was eaten "at even" on the 14th Nisan. All four Gospels state that our Lord was entombed on the Preparation Day (vv. 31, 42. Matt. 27. 62. Mark 15. 42. Luke 23. 54). See Ap. 165.

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. 156, 165. Some have thought that the events from 13. 1 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.

he 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 *kathizō*, only one other (Eph. 1. 20) is, without question, used transitively.

10 not.

11 no... at all. Gr. *ouk oudeis*. A double

except. Gr. *ei mē*=if not.

from above.

he that, &c.: delivered. See

12 from thenceforth=on (Gr. *ek*. Ap. 104. vii) this.

Cæsar. Gr. *Kaisar*. This title was adopted by the

Deissmann, *Light*, &c., p. 383.

13 When Pilate, &c.=

in=upon. Gr.

14 the preparation: i. e. the day before the Passover was eaten "at even" on the 14th Nisan. All four Gospels state that our Lord was entombed on the Preparation Day (vv. 31, 42. Matt. 27. 62. Mark 15. 42. Luke 23. 54). See Ap. 165.

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. 156, 165. Some have thought that the events from 13. 1 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.

he 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 *kathizō*, only one other (Eph. 1. 20) is, without question, used transitively.

2 of=out of. Gr. *ek*. Ap. 104. vii.

thorns. The sign of earth's curse (Gen. 3. 18).

purple. Gr. *porphureos*. The adj. occurs only here,

v. 5, and Rev. 18. 16.

3 Hail. See on Matt. 27. 29.

smote Him, &c.=gave Him blows. See 18. 22.

4 therefore. All the texts omit.

forth=outside. Gr. *exō*. See 18. 29.

Behold. Gr. *ide*. Ap. 133. I. 3.

that=in order that. Gr. *hina*.

know. Gr. *ginōskō*. Ap. 132. I. ii.

no. Gr. *oudeis*.

fault. See 18. 38.

in. Gr. *en*. Ap. 104. viii. And yet he had scourged

Him, illegally, hoping thereby to satiate the blood-

thirst of the Jews.

5 Then=Therefore.

crown of thorns; lit. the thorny crown. Not the

same expression as in v. 2.

the purple robe. To the horrible torture of the

flagellum had been added the insults and cruelties of

the soldiers. Cp. Isa. 50. 6.

Man. Gr. *anthrōpos*. Ap. 123. 1. Pilate hoped the

pitiable spectacle would melt their hearts. It only

whetted their appetite.

6 chief priests. These would, no doubt, include

Caiaphas.

officers. See 18. 3. These temple guards are con-

spicuous for their zeal, due perhaps to the Lord's inter-

ference with the sellers of Matt. 21. 12-15.

saw. Gr. *eidon*. Ap. 133. I. 1.

cried out. See 18. 40.

Crucify. See Ap. 162. Omit "Him" in each case.

Take ^{ye} Him=Take Him yourselves.

no=not. Gr. *ou*. Ap. 105. I.

7 by=according to. Gr. *kata*. Ap. 104. x. 2.

our=the.

ought. Gr. *opheilō*. Elsewhere in John only in 13. 14.

made Himself, &c. This was the charge on which

the Sanhedrin condemned Him. See Matt. 26. 65, 66.

Cp. Lev. 24. 16.

Son of God. Ap. 98. XV.

8 saying. Gr. *logos*. See Mark 9. 32.

the more afraid. A dreadful presentiment was grow-

ing in Pilate's mind, due to what he may have heard

of the Lord's miracles, to His bearing throughout the

trial, and to his wife's message.

9 into. Gr. *eis*. Ap. 104. vi.

judgment hall. See 18. 28.

Whence art Thou? This was Pilate's fifth question of

the Lord. See 18. 33, 35, 37, 38. It expressed the fear

that was growing within him. Pilate may have been

a freethinker (as some infer from 18. 38), but like free-

thinkers of all ages, he was not free from superstition.

Was this Man, so different from all others he had ever

seen, really a supernatural Being? Gr. *ou*. Ap. 105. 1. knowest. Gr. *oida*. Ap.

10 not.

11 no... at all. Gr. *ouk oudeis*. A double

except. Gr. *ei mē*=if not.

from above.

he that, &c.: delivered. See

12 from thenceforth=on (Gr. *ek*. Ap. 104. vii) this.

Cæsar. Gr. *Kaisar*. This title was adopted by the

Deissmann, *Light*, &c., p. 383.

13 When Pilate, &c.=

in=upon. Gr.

14 the preparation: i. e. the day before the Passover was eaten "at even" on the 14th Nisan. All four Gospels state that our Lord was entombed on the Preparation Day (vv. 31, 42. Matt. 27. 62. Mark 15. 42. Luke 23. 54). See Ap. 165.

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. 156, 165. Some have thought that the events from 13. 1 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.

he 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 *kathizō*, only one other (Eph. 1. 20) is, without question, used transitively.

10 not.

11 no... at all. Gr. *ouk oudeis*. A double

except. Gr. *ei mē*=if not.

from above.

he that, &c.: delivered. See

12 from thenceforth=on (Gr. *ek*. Ap. 104. vii) this.

Cæsar. Gr. *Kaisar*. This title was adopted by the

Deissmann, *Light*, &c., p. 383.

13 When Pilate, &c.=

in=upon. Gr.

14 the preparation: i. e. the day before the Passover was eaten "at even" on the 14th Nisan. All four Gospels state that our Lord was entombed on the Preparation Day (vv. 31, 42. Matt. 27. 62. Mark 15. 42. Luke 23. 54). See Ap. 165.

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. 156, 165. Some have thought that the events from 13. 1 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.

he 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 *kathizō*, only one other (Eph. 1. 20) is, without question, used transitively.

G
A. D. 29 15 But they ⁶cried out, "Away with *Him*,
⁶away with *Him*, ⁶crucify *Him*." Pilate saith
unto them, "Shall I ⁶crucify your King?"
The chief priests answered, "We have ⁶no
king ⁶but ¹²Cæsar."

16 Then ⁶delivered he *Him* therefore ⁴unto
them ⁶to be ⁶crucified. And they took ¹Jesus,
and led *Him* away.

B K 17 And He bearing His ⁶cross went forth
⁹into a place called *the place* of a ⁶skull, which
is called in the Hebrew ⁶Golgotha:

L b 18 Where they ⁶crucified *Him*, and ⁶two
⁶other ⁶with *Him*, ⁶on either side one, ⁶and
¹Jesus in the midst.

c 19 ⁶And Pilate ⁶wrote a title, and put *it* ⁶on
the ¹⁷cross. And ⁶the writing was, ¹JESUS ⁶OF
NAZARETH THE KING OF THE JEWS.

20 This title ⁵then read many of the Jews:
⁶for the place where ¹Jesus was ⁶crucified was
⁶nigh to the city: and it was written in He-
brew, and Greek, and Latin.

21 ⁶Then said ⁶the chief priests of the Jews to
Pilate, "Write ⁶not, 'The King of the Jews';
but that ⁶he said, 'I am King of the Jews.'"

22 Pilate answered, "What I have written
⁶I have written."

c 23 ⁶Then ⁶the soldiers, when they had ⁶cruci-
fied ¹Jesus, ⁶took His garments, and made
four parts, to every ⁶soldier a part; and also
His ⁶coat: now the ⁶coat was ⁶without seam,
woven ¹²from ⁶the top ⁶throughout.

24 They said therefore ⁶among themselves,
"Let us ²¹not rend it, but cast lots ⁶for it,
whose it shall be:" ⁴that ⁶the scripture might
be fulfilled, which saith, "They parted My
⁶raiment among them, and ⁶for My vesture
they did cast lots." These things therefore
the ²³soldiers did.

b 25 ⁶Now there ⁶stood ⁶by the ¹⁷cross of
¹Jesus His mother, and His mother's sister,
⁶Mary the wife of Cleophas, and ⁶Mary Mag-
dalene.

26 ⁶When ¹Jesus therefore ⁶saw His mother,
and the disciple standing by, whom He ⁶loved,
He saith ⁴unto His mother, "Woman, ⁶behold
thy ⁶son!"

27 Then saith He to the disciple, ²⁶"Behold
thy mother!" And ⁶from that hour that dis-
ciple took her ⁶unto his own home.

L d 28 ⁶After this, ¹Jesus, ¹⁰knowing that all

15 Away with. Gr. *airō*. First occ. in John 1. 29.
The imperative *aron* is used in exactly the same way
in a Papyrus from Oxyrhynchus, in a letter from a boy
to his father. Deissmann, *Light*, p. 187.

Shall I . . . ? = Is it your King I am to crucify?
We have, &c. This was their final and deliberate
rejection of their King, and the practical surrender of
all their Messianic hopes. Cp. 1 Sam. 8. 7.
but. Same as "except" in v. 11.

16 delivered, &c.: i.e. to their will (Luke 23. 25).
Thus the Lord's execution was in Jewish hands (Acts
2. 23). The centurion and his quaternion of soldiers
merely carried out the decision of the chief priests,
Pilate having pronounced no sentence, but washed
his hands, literally as well as metaphorically, of the
matter.

to be = in order that (Gr. *hina*) He might be.

19. 17-30 (B, p. 1564). CRUCIFIXION. (Introversion.)

B	K	|	17. Delivered to death.
	L	|	b | 18. Fellow-sufferers.
		|	c | 19-22. Discussion. Pilate and the Jews.
		|	c | 23, 24. Discussion. The soldiers.
		|	b | 25-27. Fellow-sufferers.
	L	|	d | 28. Saying. "I thirst."
		|	e | 29. Vinegar. Given.
		|	e | 30-. Vinegar. Received.
		|	d | -30-. Saying. "It is finished."
	K	|	-30. Death.

17 cross. Gr. *stauros*. See Ap. 162.

skull. Gr. *kranion*. See Matt. 27. 33.

Golgotha. Aramaic. Ap. 94. III. 3.

18 two other = other two. Ap. 164.

other. Gr. *allos*. Ap. 124. 1.

with. Gr. *meta*. Ap. 104. xi. 1.

on either side one. Gr. *enteuthen kai enteuthen*: lit.
hither and thither, i.e. on this side and on that side.
This was before the parting of the garments (v. 23). See
Ap. 164.

and, &c.: lit. and the middle one, Jesus.

19 And = Moreover.

wrote. John alone mentions that Pilate wrote it
himself. See Ap. 163. on. Gr. *epi*. Ap. 104. ix. 1.
the writing was = it was written.

OF NAZARETH = the Nazarene. See 18. 5.

20 for = because. Gr. *hoti*.

nigh. Probably just outside the north wall, between
the Damascus Gate and Herod's Gate, and near the
so-called grotto of Jeremiah, about half a mile from the
Prætorium. See Conder's *Jerusalem*, p. 151, &c., and
Palestine Exploration Society's maps.

21 the chief priests of the Jews. This expression
occurs only here. They were no longer God's priests.
not. Gr. *mē*. Ap. 105. II.

he = that fellow. Gr. *ekeinos*. Spoken with contempt.

22 What, &c. Fig. *Amphibologia*. Ap. 6.

I have written. It therefore stands written for ever.
Caiaphas as representative of the Jews proclaimed the

Lord as Saviour for the world, Pilate fastens upon the Jews the hated name of the Nazarene as their King.
23 the soldiers. These were probably slaves attached to the legion who were employed as executioners.
took = received. The garments were their perquisite.

body, and reaching to the knees. without seam. Gr. *arraphos*. Occurs only here.

Josephus says one of the high priest's garments was without seam. the top = the parts above

(Gr. *ta anōthen*). Cp. Matt. 27. 51. Mark 15. 38. throughout = through (Gr. *dia*. Ap. 104. v. 1)

the whole. 24 among themselves = to (Gr. *pros*. Ap. 104. xv. 3) one another. for =

concerning. Gr. *peri*. Ap. 104. xiii. 1. the scripture, &c. See 13. 18; 17. 12; 18. 9, 32. The

quotation is from Ps. 22. 18. raiment. Same word as "garments" in v. 23. for = upon.

Gr. *epi*. Ap. 104. ix. 3. These things, &c. = The soldiers therefore indeed did these things. The Gr.

particle *men* is ignored both by A. V. and by R. V. It marks a contrast with what follows. 25 Now

= But. stood = were standing. by = beside. Gr. *para*. Ap. 104. xii. 2. Mary. See

Ap. 100. John omits the name of his own mother Salome, who was there also (Matt. 27. 56). 26 When,

&c. Read, "Jesus therefore, seeing", loved. Gr. *agapaō*. Ap. 135. I. 1. Woman. See

on 2. 4. behold. Gr. *idou*. Ap. 133. I. 2; but the texts read *ide*. Ap. 133. I. 3. son. Gr.

huios. Ap. 108. iii. Joseph being evidently dead, and her firstborn son (Matt. 1. 25) dying, there would be

no support for Mary. In view of 7. 3-5, it was a befitting arrangement. 27 from. Gr. *apo*. Ap. 104.

iv. unto his own. Gr. *eis* (Ap. 104. vi) *ta idia*. This expression occurs in 1. 11; 16. 32. Acts 21. 6.

A different phrase in 20. 10.

28 After. Gr. *meta*. Ap. 104. xi. 2.

A. D. 29

things ° were now accomplished, ° that ° 24 the scripture might be fulfilled, saith, ° “I thirst.”

e

29 ° Now there was set a vessel full of ° vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth.

e

30 When ° 1 Jesus therefore ° had received the vinegar,

d

He said, ° “It is finished:”

K

and He ° bowed His head, and ° gave up the ° ghost.

A² M

31 The Jews therefore, because it was the ° 14 preparation, ° that the bodies should ° 21 not ° remain ° upon the ° 17 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.

N

32 ° Then came the ° 23 soldiers, and ° 31 brake the ° 31 legs of ° the first, and of the ° 18 other which was ° crucified with him.

33 But when they came ° to ° 1 Jesus, and ° saw that He was dead already, they ° 31 brake ° 10 not His ° 31 legs:

34 But one of the ° 23 soldiers with a spear ° pierced His ° side, and ° forthwith came there out ° blood and water.

35 And he that ° saw it ° bare record, and his ° record is ° true: and he ° 10 knoweth that he saith ° true, ° that he ° might ° believe.

36 For these things were done, ° that ° 24 the scripture should be fulfilled, ° “A bone of Him shall ° not be ° broken.”

37 And again ° another scripture ° saith, ° “They shall ° look ° on Him whom they ° pierced.”

M

38 And ° 28 after ° this Joseph ° of ° Arimathæa, being ° a disciple of ° 1 Jesus, ° but secretly ° for fear of the Jews, ° besought Pilate ° that he might ° take away the body of ° 1 Jesus: and Pilate ° gave him leave. He came therefore, and ° took the body of ° 1 Jesus.

39 And there came ° also ° Nicodemus, which at the first came to ° 1 Jesus ° by night, ° and brought ° a mixture of ° myrrh and ° aloes, about an hundred ° pound weight.

were now accomplished = have been already finished. Gr. *teleō*. Not the same word as “fulfilled”, which is *teleiōō* = consummated. There is a deep significance here. He saw the casting of the lots, and knew that all that the Scripture had foretold of others was finished. There yet remained a prediction for Him to realize, that of Ps. 69. 21. See note on Ps. 69. 1.

29 Now. All the texts omit. vinegar. See note 30 had received = received. [on Matt. 27. 34. It is finished. Gr. *teleō*, as in v. 28. Ps. 22 ends with the word “done”. Of the seven sayings from the Cross, Matthew (27. 46) and Mark (15. 34) record one (Psalm 22. 1); Luke three (23. 34, 43, 46); and John three (vv. 26, 27, 28, 30). It is clear from Luke 23. 44 that the promise to the malefactor was before the darkness. The words of Ps. 22. 1 were uttered at the beginning or during the course of the three hours' darkness. Probably the Lord repeated the whole of Ps. 22, which not only sets Him forth as the Sufferer, but also foretells the glory that is to follow. Perhaps other Scriptures also, as a terrible witness against the chief priests, who were present (Mark 15. 31. Luke 23. 35), and must have heard.

bowed. This suggests that till then He had kept His head erect. He now lays down His life, as He said (10. 18). gave up. Gr. *paradidōmi*. This word occurs fifteen times in John; transl. nine times “betray”, of Judas; five times “deliver”, of the chief priests and Pilate.

ghost. Gr. *pneuma*. Ap. 101. II. 6. Matthew says, *apheke to pneuma*, sent forth His spirit (27. 50); Mark (15. 37) and Luke (23. 46) say, *exepneuse*, breathed out, i. e. drew His last breath. Cp. Gen. 2. 7. Pss. 104. 29, 30; 146. 4. Ecc. 12. 7.

19. 31-42 (A², p. 1564). BURIAL. (Alternation.)

A² | M | 31. Removal of bodies proposed.

N | 32-37. Bodies dishonoured.

M | 38, 39. Removal of the Body effected.

N | 40-42. The Body honoured.

31 remain. Gr. *menō*. See p. 1511. Cp. Deut. 21. 23. upon. Gr. *epi*. Ap. 104. ix. 1.

on. Gr. *en*. Ap. 104. viii. an high day. It was the first day of the Feast, the 15th Nisan. See Lev. 23. 6, 7. Our Wednesday sunset to Thursday sunset. See Ap. 156, 165.

besought. Gr. *erōtāō*. Ap. 134. I. 3. legs. Gr. *skelos*. From the hip downwards. Occ. only in these three verses.

broken. Gr. *katagnumi* = broken in pieces, shattered. Occurs only in these verses and in Matt. 12. 20.

taken away. Same word as in v. 15.

32 the first, &c. See Ap. 164. crucified with. Gr. *sustauroō*. Only here, Matt. 27. 44. Mark 15. 32. Rom. 6. 6. Gal. 2. 20. 33 to. Gr. *epi*. Ap. 104. ix. 3. 34 pierced. Gr. *nussō*. Occurs only here. side. Gr. *pleura*. Only here; 20. 20, 25, 27. Acts 12. 7. forthwith = immediately. Gr. *euthus*. blood and water.

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 symbolical of the sprinkling with blood and cleansing with water of the Old Covenant. See Heb. 9. 12-14, 19-22. 1 John 5. 6, 8. 35 saw. Gr. *horaō*. Ap. 133. I. 8. bare record. Gr. *martureō*. record. Gr. *marturia*.

Both these are characteristic words in this Gospel. See note on 1. 7, and p. 1511. true = reliable, genuine. See Ap. 175. 2 and p. 1511. true = true to fact. See Ap. 175. 1 and p. 1511. believe. Ap. 150. I. 1. i.

36 A bone, &c. This has reference to Ex. 12. 46. Num. 9. 12. Thus in all things He was the antitype of the Passover lamb. broken. Gr. *suntribō*. Not the same word as in vv. 31, 32. Cp. Ps. 34. 20. 37 another. Gr. *heteros*. Ap. 124. 2. saith. Note the careful discrimination in the words used. The former Scripture was fulfilled, i. e. filled full. This is not fulfilled, but in order to its fulfilment it was necessary that He should be pierced. See Zech. 12. 10. It was fulfilled in the case of those who looked upon Him, but waits for its complete fulfilment when the spirit of grace and supplication is poured out on repentant Israel. look. Gr. *opsomai*. Ap. 133. I. 8. a. on. Gr. *eis*. Ap. 104. vi. pierced. Gr. *ekkentēō*. Only here and Rev. 1. 7 = pierced through. Includes therefore the piercing of the hands and feet. Cp. Ps. 22. 16. 38 this = these things. of = from. Gr. *apo*. Ap. 104. iv. Arimathæa. Probably Ramah, where Samuel was born. 1 Sam. 1. 1, 19. Called in the Sept. Arimathaim.

him “a rich man” (27. 57); Mark, “an honourable counsellor” (15. 43); Luke, “a good man and a just” (23. 50). See on 18. 16. for = because of. Gr. *dia*. Ap. 104. v. 2. take away . . . took. Gr. *airō*. Same word as in vv. 15, 31. gave him leave. Gr. *epitrepō*. Generally transl. “suffer”. Matt. 8. 21, &c. Cp. Acts 21. 39, 40. 39 also Nicodemus. Read, Nicodemus also. Nicodemus. See 3. 1, and 7. 50.

to. Gr. *pros*. Ap. 104. xv. 3. by night. Now he comes openly, as Joseph did. and brought = bringing. a mixture. Gr. *migma*. Occ. only here. Some read *heligma* = a roll. myrrh. Gr. *smurna*. Only here and in Matt. 2. 11. aloes. a fragrant aromatic wood. Occurs only here in N.T. Referred to four times in O.T. pound. Gr. *litra*. See 12. 3 and Ap. 51. II. 4 (3).

N
A. D. 29

40 Then took they the body of ¹ Jesus, and wound it in ^o linen clothes ¹⁸ with the spices, as the manner of the Jews is to ^o bury.

41 Now ⁴ in the place where He was ^o crucified there was a ^o garden; and ⁴ in the ^o garden a ^o new ^o sepulchre, ^o wherein was ^o never man yet laid.

42 There laid they ¹ Jesus therefore ^o because of the Jews' ¹⁴ preparation ^{day}; for the ⁴¹ sepulchre was nigh at hand.

A³ O¹ P
18th day
of Nisan

20 The first ^{day} of the week cometh yet dark, ^o unto the ^o sepulchre, and seeth the stone ^o taken away ^o from the ^o sepulchre.

2 Then she runneth, and cometh ^o to Simon Peter, and ^o to the ^o other disciple, whom ^o Jesus ^o loved, and saith ^o unto them, "They ^o have ¹ taken away ^o the Lord ^o out of the ¹ sepulchre, and we ^o know ^o not where they ^o have laid Him."

Q

3 Peter therefore went forth, and that ² other disciple, and ^o came ^o to the ¹ sepulchre.

4 So they ^o ran both together: and the ² other disciple ^o did outrun Peter, and came first ³ to the ¹ sepulchre.

5 And he ^o stooping down, and looking in, ^o saw the ^o linen clothes lying; ^o yet went he ² not in.

6 Then cometh Simon Peter following him, and went ^o into the ¹ sepulchre, and ^o seeth the ⁵ linen clothes ^o lie,

7 And the ^o napkin, that was ^o about His head, ² not lying ^o with the ⁵ linen clothes, but ^o wrapped together ^o in ^o a place by itself.

8 Then went in ^o also that ² other disciple, ^o which came first ³ to the ¹ sepulchre, and he ^o saw, and ^o believed.

9 For ^o as yet they ² knew ^o not ^o the scripture, that He ^o must ^o rise again ^o from the dead.

10 Then the disciples went away again ^o unto ^o their own home.

taken away = having been taken away. Gr. *airō*. See 19. 15.

2 Then = Therefore.

Jesus. Ap. 98. X.

have taken = took.

Ap. 104. vii.

laid = laid. Same word as in 11. 34.

and Nicodemus had removed Him.

4 ran = were running.

5 stooping down. Gr. *parakuptō*.

other *oec.*: v. 11. Luke 24. 12. James 1. 25. 1 Pet. 1. 12.

linen clothes. See 19. 40.

Ap. 104. vi.

Ap. 104. xi. 1.

7 napkin. See 11. 44.

Ap. 104. xi. 1.

elsewhere, only in Matt. 27. 59. Luke 23. 53, of the linen cloth.

folded round the head as a turban is folded, and that it lay still in the form of a turban.

The linen clothes also lay exactly as they were when swathed round the body.

The Lord had passed out of them, not needing, as Lazarus (11. 44), to be loosed. It was this sight that convinced John (v. 8).

Ap. 104. vi.

which = who.

that He was risen. All that He had said about rising again the third day had fallen upon dull ears. The chief priests had taken note of His words (Matt. 27. 63), but the disciples had not.

not = not yet. Gr. *oudepō*, as in 19. 41.

3. 14; 12. 34.

Ap. 139. 3.

the same words as in 19. 27. Galilean fishermen, constantly moving about with their Rabbi since the Feast of Tabernacles, six months before, could have had no settled home, as we understand it, in Jerusalem. They had not been there since their Master left it (see 10. 40), till the last few days.

rise again. Gr. *anistēmi*. Ap. 178. I. 1.

10 unto. Gr. *pros*. Ap. 104. xv. 3.

their own home = their lodging. Not the

had not been there since their Master left it (see 10. 40), till the last few days.

to. Gr. *pros*. Ap. 104. xv. 3.

loved = used to love (imperf.). Gr. *phileō*. Ap. 135. I. 2.

the Lord. Gr. *kurios*. Ap. 98. VI. i. a. 3. A.

know. Gr. *oida*. Ap. 132. I. i.

3 came = were coming.

to = unto. Gr. *eis*. Ap. 104. vi.

did outrun = ran ahead, more quickly than. This affords no ground for the assumption by so many commentators, even Alford, that John was younger than Peter.

6 into. Gr. *eis*.

lie = lying.

with. Gr. *meta*.

about = upon. Gr. *epi*. Ap. 104. ix. 1.

wrapped together = rolled, or coiled round and round. Gr. *entulissō*. Used

in = into. Gr. *eis*.

8 also, &c. = that other disciple also.

believed (Ap. 150. I. 1. i): i. e. believed

the scripture. Cp. Ps. 16. 10, 11, &c.

must. Cp.

from the dead. Gr. *ek nekron*.

their own home = their lodging. Not the

had not been there since their Master left it (see 10. 40), till the last few days.

had not been there since their Master left it (see 10. 40), till the last few days.

had not been there since their Master left it (see 10. 40), till the last few days.

had not been there since their Master left it (see 10. 40), till the last few days.

had not been there since their Master left it (see 10. 40), till the last few days.

had not been there since their Master left it (see 10. 40), till the last few days.

had not been there since their Master left it (see 10. 40), till the last few days.

had not been there since their Master left it (see 10. 40), till the last few days.

had not been there since their Master left it (see 10. 40), till the last few days.

had not been there since their Master left it (see 10. 40), till the last few days.

40 wound. Gr. *deō*. Generally transl. "bind". See 11. 44; 18. 12, 24. The other evangelists use a different word.

linen clothes = linen cloths or bandages. The rolls used for swathing the bodies of the rich (Isa. 53. 9). The Rabbis say criminals were wrapped in old rags.

bury = entomb. Gr. *entaphiazō*. Only here and Matt. 26. 12. The noun *entaphiasmos* occurs in 12. 7 and Mark 14. 8.

41 garden. Gr. *kēpos*. See 18. 1.

new. Gr. *kainos*. See on Matt. 9. 17.

sepulchre = tomb. Gr. *mnēmeion*. Before this in John transl. "grave", 5. 28; 11. 17, 31, 38; 12. 17.

wherein = in (Gr. *en*. Ap. 104. viii) which.

never man yet = not yet any one. Gr. *oudepō oudeis*.

42 There laid they Jesus. Here the body (v. 38) is called "Jesus". Cp. 20. 2.

because of = on account of. Gr. *dia*. Ap. 104. v. 2.

20. 1-31 (A³, p. 1564). RESURRECTION.

(Division.)

A³ | O¹ | 20. 1-18. Events. Morning.| O² | 20. 19-31. Events. Evening.20. 1-18 (O¹, above). EVENTS. MORNING.

(Introversion.)

O¹ | P | 1, 2. Report of Mary.

| Q | 3-10. Peter and John.

| P | 11-17. Mary alone.

| Q | 18. Report of Mary.

20. 1 The first day of the week = On the first

(day) of the Sabbaths (pl.). Gr. *Tē miā tōn sabbatōn*. The

word "day" is rightly supplied, as *miā* is feminine, and so must agree with a feminine noun understood,

while *sabbatōn* is neuter. Luke 24. 1 has the same.

Matthew reads, "towards dawn on the first (day) of the Sabbaths", and Mark (16. 2), "very early on the

first (day) of the Sabbaths". The expression is not a

Hebraism, and "Sabbaths" should not be rendered

"week", as in A. V. and R. V. A reference to Lev. 28.

15-17 shows that this "first day" is the first of the

days for reckoning the seven Sabbaths to Pentecost.

On this day, therefore, the Lord became the firstfruits

(*vv.* 10, 11) of God's resurrection harvest (1 Cor. 15. 23).

Mary. See Ap. 100.

early: i. e. about the ninth or tenth hour (3 to 4 a. m.).

See Ap. 165.

unto. Gr. *eis*. Ap. 104. vi.

sepulchre. See 19. 41.

from. Gr. *ek*. Ap. 104. vii.

other. Gr. *allos*. Ap. 124. 1.

unto = to.

out of. Gr. *ek*.

not. Gr. *ou*. Ap. 105. I.

have

to = unto. Gr. *eis*. Ap. 104. vi.

lie = lying.

with. Gr. *meta*.

about = upon. Gr. *epi*. Ap. 104. ix. 1.

wrapped together = rolled, or coiled round and round. Gr. *entulissō*. Used

in = into. Gr. *eis*.

8 also, &c. = that other disciple also.

believed (Ap. 150. I. 1. i): i. e. believed

the scripture. Cp. Ps. 16. 10, 11, &c.

must. Cp.

from the dead. Gr. *ek nekron*.

their own home = their lodging. Not the

had not been there since their Master left it (see 10. 40), till the last few days.

had not been there since their Master left it (see 10. 40), till the last few days.

had not been there since their Master left it (see 10. 40), till the last few days.

had not been there since their Master left it (see 10. 40), till the last few days.

had not been there since their Master left it (see 10. 40), till the last few days.

had not been there since their Master left it (see 10. 40), till the last few days.

had not been there since their Master left it (see 10. 40), till the last few days.

had not been there since their Master left it (see 10. 40), till the last few days.

had not been there since their Master left it (see 10. 40), till the last few days.

had not been there since their Master left it (see 10. 40), till the last few days.

had not been there since their Master left it (see 10. 40), till the last few days.

had not been there since their Master left it (see 10. 40), till the last few days.

had not been there since their Master left it (see 10. 40), till the last few days.

had not been there since their Master left it (see 10. 40), till the last few days.

had not been there since their Master left it (see 10. 40), till the last few days.

had not been there since their Master left it (see 10. 40), till the last few days.

had not been there since their Master left it (see 10. 40), till the last few days.

had not been there since their Master left it (see 10. 40), till the last few days.

P
A. D. 29 11 But ¹Mary stood without ^oat the ¹sepulchre ^oweeping: ^oand as she wept, she ^ostooped down, and ^olooked ^ointo the ¹sepulchre,

12 And ^oseeth ^otwo angels ^oin white ^ositting, the one ^oat the head, and the other ^oat the feet, where the body of ²Jesus had lain.

13 And ^othey say ²unto her, ^o“Woman, why ¹¹weepest thou?” She saith ²unto them, “Be- cause they ^ohave ¹taken away my ^oLord, and I ²know ²not where they ^ohave laid Him.”

14 And ^owhen she had thus said, she ^oturned herself ^oback, and ^osaw ²Jesus standing, and ²knew ²not that it was ²Jesus.

15 ²Jesus saith ²unto her, ¹³“Woman, why ¹¹weepest thou? whom seekest thou?” ^oShe, supposing Him to be the ^ogardener, saith ²unto Him, ^o“Sir, ^oif ^oI thou ^ohave borne Him hence, tell me where Thou ^ohast laid Him, and ^oI will ¹take Him away.”

16 ²Jesus saith ²unto her, ¹⁴“Mary.” ^oShe turned herself, and saith ²unto Him, ^o“Rab- boni;” which is to say, ^o“Master.”

17 ²Jesus saith ²unto her, ^o“Touch Me ^onot; ^ofor I am ^onot yet ascended ²to ^oMy Father: but go ²to ^oMy brethren, and say ²unto them, ^o‘I ^oascend ¹⁰unto ^oMy Father, and ^oyour Father; and to My ^oGod, and your ^oGod.’”

Q 18 Mary Magdalene ^ocame ^oand told the dis- ciples that she had ^oseen ²the Lord, and ^othat He had spoken these things ²unto her.

O² R f 19 ²Then the same day at evening, being ¹the first day of the week, when the doors were shut ^owhere the disciples were ^oassembled ^ofor fear of the Jews, came ²Jesus and stood ⁷in the midst, and saith ²unto them, ^o“Peace be ²unto you.”

g 20 And when He had so said, He shewed ²unto them ^oHis ^ohands and His ^oside. ²Then ^owere the disciples ^oglad, when they ⁸saw ²the Lord.

f 21 ²Then said ²Jesus to them again, ¹⁹“Peace be ²unto you: as ^oMy Father hath ^osent Me, ^oeven so ^osend ^oI you.”

g 22 And when He had said this, He ^obreathed on them, and saith ²unto them, “Receive ye ^othe Holy Ghost:

11 at. Gr. *pros.* Ap. 104. xv. 3. weeping. Gr. *klaiō.* See on 11. 33. and=therefore.

12 two angels. Probably Michael and Gabriel. Cp. Dan. 9. 21; 10. 21; 12. 1. Luke 1. 19. 26. The supreme importance of the Lord's resurrection in the Divine counsels demanded the presence of the highest angels. in. Gr. *en.* Ap. 104. viii.

sitting: i. e. at either end of the rock-cut ledge whereon the Lord had been laid (as the cherubim at either end of the mercy-seat, Ex. 25. 19). They sit in the empty tomb who stand in the presence of God (Luke 1. 19. Rev. 8. 2). at. Gr. *pros.* Ap. 104. xv. 2.

13 Woman. See on 2. 4. have taken=took. Lord. Ap. 98. VI. i. a. 3. A. have laid=laid.

14 when, &c.=having said these things. turned . . . back: i. e. turned half round. back. Gr. *eis* (Ap. 104. vi) *ta opisō.*

15 gardener. Gr. *kēpouros.* Occurs only here. Sir. Gr. *kurios.* Ap. 98. VI. 1. a. 3. B. b. if. Ap. 118. 2. a. have borne=didst bear.

16 Rabboni. Ap. 98. XIV. viii. Most of the texts add, before Rabboni, “in Hebrew”. Master. Gr. *didaskalos.* Ap. 98. XIV. v. 1. Cp. 13. 13.

17 Touch Me not=Do not be holding Me. Gr. *haptō.* Only here in John; elsewhere, thirty-nine times. See Matt. 8. 3, 15; 9. 20, 21, 29. not. Gr. *mē.* Ap. 105. II.

for. This gives the reason for the prohibition. He afterwards allowed the women to hold Him by the feet (Matt. 28. 9). On this day, the morrow after the Sabbath, the high priest would be waving the sheaf of the firstfruits before the Lord (Lev. 23. 10, 11); while He, the firstfruits from the dead (1 Cor. 15. 23), would be fulfilling the type by presenting Himself before the Father. not yet. Gr. *cupō;* compound of *ou.* Ap. 105. I.

My Father. See on 2. 16.

My brethren. Cp. Matt. 12. 50; 28. 10. Heb. 2. 11. ascend=am ascending.

My . . . your. This marks the essential difference in His and their relationship with the Father. But because God is the God and Father of our Lord (Eph. 1. 3) He is therefore our God and Father too.

God. Gr. *Theos.* Ap. 98. I. i. 1.

18 came=cometh.

and told=telling. Gr. *apangellō.* See 4. 51. Matt. 2. 8. Cp. Ap. 121. 5. 6. seen. Gr. *horaō.* Ap. 133. I. 8.

20. 19-31 (O², p. 1570). EVENTS. EVENING. (Alternation.)

O² | R | 19-23. Appearance to the Ten.

S | 24, 25. Belief that rests on sight.

R | 26-29. Appearance to the Eleven.

S | 30, 31. Belief that rests on the Word.

20. 19-23 (R, above). APPEARANCE, ETC. (Alternation.)

R	f	|	19.	Peace.
	g	|	20.	Gladness.
	f	|	21.	Peace.
	g	|	22, 23.	Power.

19 where. Probably the upper room. See Mark 14. 15. Luke 22. 12. Acts 1. 13. assembled. All the texts omit. for=on account of. Gr. *dia.* Ap. 104. v. 2. Peace. Cp. 14. 27; 16. 33.

20 hands . . . side. Luke says hands and feet. All three were pierced. See on 19. 37. side. See 19. 34. were . . . glad=rejoiced. 21 My Father=The Father. See 1. 14. sent.

Gr. *apostellō.* Ap. 174. 1. even so=I also. send. Gr. *pempō.* Ap. 174. 4. Note the distinction. The Father sent the Son alone, but the Son sends His disciples with an “escort” or guard, i. e. the Holy Spirit. This is to emphasize the fact that the Lord remains (by the Spirit) with those whom He sends.

22 breathed on. Gr. *emphusaō.* Only here in N.T., but used in the Sept. in Gen. 2. 7 for the Heb. word *nāphah*, 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 about the third century A. D. occurs the following in a spell for driving out a demon: “When thou adjurest, blow (*phusa*), sending the breath from above [to 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. 14. 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. 33, and cp. Acts 1. 14; 2. 1).

A. D. 29

23 Whose soever ° sins ye ° remit, they are remitted 2 unto them; and whose soever sins ye retain, they are retained."

S

24 But ° Thomas, one ° of the twelve, called Didymus, was 2 not 7 with them when 2 Jesus came.

25 The 2 other disciples therefore said 2 unto him, "We have 18 seen 2 the Lord." But he said 2 unto them, "Except I shall 8 see 12 in His hands the ° print of the nails, and ° put my finger 6 into the ° print of the nails, and ° thrust my hand 6 into His 20 side, I will ° not 8 believe."

R

26 And ° after eight days again His disciples were within, and Thomas 7 with them: then came 2 Jesus, ° the doors being shut, and stood 7 in the midst, and said, 19 "Peace be 2 unto you."

27 Then saith He to Thomas, ° "Reach hither thy finger, and ° behold My hands; and ° reach hither thy hand, and 25 thrust it 6 into My 20 side: and ° be 17 not ° faithless, but ° believing."

28 And Thomas answered and said 2 unto Him, ° "My 2 Lord and my 17 God."

29 2 Jesus saith 2 unto him, ° "Thomas, because thou hast 18 seen Me, thou hast 8 believed: blessed are they ° that have 17 not 8 seen, and yet have 8 believed."

S

30 ° And many other ° signs truly did 2 Jesus ° in the presence of His disciples, ° which are 2 not written 12 in this book:

31 But ° these ° are written, ° that ye ° might ° believe that 2 Jesus is the ° Christ, the ° Son of 17 God; and ° that 8 believing ye ° might have ° life ° through His ° name.

A T¹

21 ° After these things ° Jesus ° shewed Himself again to the disciples ° at the sea of Tiberias; and ° on this wise ° shewed He Himself.

U V¹ X

2 There were together Simon Peter, and

in the presence of = in the sight of. Gr. *enōpion*.

which are not written. Here was the opportunity for the writers of the Apocryphal Gospels, &c., of which they were not slow to avail themselves. 31 these. Emphatic. are written = have been (and therefore stand) written. that = in order that. Gr. *hina*. might = may. believe. Ap. 150. I. 1. iii. Christ. Ap. 98. IX. Son of God. Ap. 98. XV. life. Ap. 170. 1. through = in. Gr. *en*. Ap. 104. viii. name. Cp. 1. 12. Acts 3. 6; 4. 10, 12; 10. 43. 1 Cor. 6. 11. 1 John 5. 13.

21. 1-25 (A, p. 1510). THE SUCCESSORS. (Alternation.)

A	T ¹	| 1. Manifestation of the Lord.
		U | 2-13. Miracle.
T ²	U	| 14. Manifestation of the Lord.
		| 15-23. Ministry.
T ³		| 24, 25. Witness to the Lord.

1 After these things. A note of time frequent in John. See 3. 22; 5. 1, 14; 6. 1; 7. 1; 13. 7; 19. 38. After. Gr. *meta*. Ap. 104. xi. 2. Jesus. Ap. 98. X. shewed = manifested. Gr. *phaneroō*. Ap. 106. I. v; not merely presented Himself, but revealed His power and glory. See 2. 11. Not the same word as 14. 21, 22, which is *emphanizō*. Ap. 106. I. iv. at = upon. Gr. *epi*. Ap. 104. ix. 1. on this wise = thus.

21. 2-13 (U, above). MIRACLE. (Division.)

U	V ¹	| 2-6. Appearance of the Lord. Unknown.
		V ² | 7-13. Appearance of the Lord. Known.

21. 2-6 (V¹, above). APPEARANCE, &c. (Alternation and Introversion.)

V ¹	X	| 2. Disciples. Alone.
		Y | h | 3-. Fishing.
X	i	| -3. Failure. "Nothing."
		| 4. Disciples. The Lord present.
Y	i	| 5. Failure. "No meat."
		h | 6. Fishing.

23 sins. Ap. 128. I. ii. 1.

remit. Gr. *aphiēmi*. Always transl. elsewhere "forgive", when sins or debts are referred to. This authority bestowed upon the apostles and others continued in force with other "gifts" till Acts 28, which records the final rejection of the Kingdom. To suppose that the "Church" of Eph. 1 has any share in them is not rightly to divide the Word of Truth, but to introduce perplexity and confusion. See Mark 16. 17 and Ap. 167.

24 Thomas. The third mention of him in John. See 11. 16; 14. 5.

of = out of. Gr. *ek*. Ap. 104. vii.

25 Except = If... not. Gr. *ean mē*. Ap. 118. 1. b, and 105. II.

print. Gr. *tupos*, type. Elsewhere transl. figure, fashion, example, &c.

put. Gr. *ballō*, generally transl. "cast". See 15. 6; 19. 24.

thrust. Gr. *ballō*, as above.

not = by no means. Gr. *ou mē*. Ap. 105. III.

26 after eight days: i.e. a week later, on the day following the second Sabbath of the seven in the reckoning to Pentecost.

after. Gr. *meta*. Ap. 104. xi. 2.

the doors being shut. This shows that the Lord had now the spiritual body, *sōma pneumatikon*, of 1 Cor. 15. 44.

27 Reach hither = Bring here.

behold. Gr. *ide*. Ap. 133. I. 3.

be = become.

faithless. Gr. *apistos* = unbelieving.

believing. Ap. 150. III.

28 My Lord and my God. First testimony to the Deity of the risen Lord. Possibly Thomas was using the words of Ps. 86. 15, which in the Sept. read *Kurie ho Theos*, and claiming forgiveness for his unbelief on the ground of Ex. 34. 6, to which this verse of the Psalm refers.

29 Thomas. All the texts omit.

that, &c. = who saw not and believed. See 4. 48. Matt. 16. 1. 1 Cor. 1. 22. Those who crave for miracles and signs to-day will have them, but they will be Satan's miracles.

30 And many, &c. Therefore many and other (Ap. 124. 1).

signs. See p. 1511 and Ap. 176. 3. These were always in relation to and in proof of His Messiahship.

- A. 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 "Be also go ° with thee." They went forth, and entered ° into ° a ship ° immediately ;
- i and ° that night they ° caught ° nothing.
- X 4 But when the morning was ° now come, 1 Jesus stood ° on the shore : but the disciples ° knew ° not that it was 1 Jesus.
- Y i 5 ° Then 1 Jesus saith 3 unto them, ° "Children, have ye any ° meat?" They answered Him, ° "No."
- h 6 And He said 3 unto them, ° "Cast the ° net 4 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.
- V² Z k 7 Therefore that disciple whom 1 Jesus ° loved saith 3 unto Peter, "It is ° the Lord." ° Now when Simon Peter ° heard that it was ° the Lord, he ° girt ° his fisher's coat unto him, (for he was ° naked,) and did cast himself 3 into the sea.
- l 8 And the 2 other disciples came in ° a little ship; (for they were 4 not far ° from ° land, but as it were ° two hundred cubits,) ° dragging ° the 6 net with fishes.
- A 9 As soon 5 then as they ° were come ° to 8 land, they ° saw a ° fire of coals there, and ° fish laid thereon, and ° bread.
- Z l 10 1 Jesus saith 3 unto them, "Bring 2- of ° the fish which ye have now 3 caught."
- 11 Simon Peter ° went up, and 6 drew the 6 net ° to 8 land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was 4 not the 6 net broken.
- k 12 1 Jesus saith 3 unto them, "Come and ° dine." And ° none of the disciples ° durst ° ask Him, "Who art Thou?" 4 knowing that it was the Lord.
- A 13 1 Jesus ° then cometh, and taketh ° bread, and giveth them, and ° fish likewise.
- T² 14 This is ° now the third time that 1 Jesus 1 shewed Himself to ° His disciples, after that He was ° risen ° from the dead.

2 of = from. Gr. *apo*. Ap. 104. iv.
 other. Gr. *allos*. Ap. 124. 1.
 of = out of. Gr. *ek*. Ap. 104. vii.
 3 unto = to.
 I go a fishing = I go forth to fish.
 with. Gr. *sun*. Ap. 104. xvi.
 into. Gr. *eis*. Ap. 104. vi.
 a = the; probably that of Matt. 4. 21, belonging to Zebedee and his sons.
 immediately. All the texts omit.
 that night = in (Gr. *en*. Ap. 104. viii) that night.
 caught. Gr. *piazō*. Used in the Gospels by John only, and always, save here and v. 10, of "taking" the Lord (7. 30, 32, 44; 8. 20; 10. 39; 11. 57).
 nothing. Gr. *oudēs*, compound of *ou*. Ap. 105. I.
 4 now = already.
 on. Gr. *eis*. Ap. 104. vi.
 knew. Gr. *oida*. Ap. 132. I. i.
 not. Gr. *ou*. Ap. 105. I.
 5 Then = Therefore.
 Children. Gr. *paidion*. Ap. 108. v.
 meat. Gr. *prosphagion*. Something to eat with (your bread), a relish. Occ. only here.
 No. Gr. *ou*. Ap. 105. I.
 6 Cast. Gr. *ballō*, as in 20. 25, 27.
 net. A bag or purse net. Gr. *diktuaon*, as in Matt. 4. 20. Mark 1. 18. Luke 5. 2. For other words for "net", see Matt. 4. 18; 13. 47.
 now they were not = no longer (Gr. *ouketi*) were they.
 draw. Gr. *helkuō*. See on 12. 32.
 for = from. Gr. *apo*. Ap. 104. iv. This was the eighth sign. See Ap. 176.

21. 7-13 (V², p. 1572). APPEARANCE, &c.
 (Alternation and Introversion.)

V² Z | k | 7. Recognition by John.
 | | 1 | 8. Fish caught.
 | | A | 9. Provision made.
 Z | l | 10, 11. Fish brought.
 | | k | 12. Recognition by all.
 | | A | 13. Provision enjoyed.

7 loved. Gr. *agapaō*. Ap. 135. I. 1.
 the Lord. Ap. 98. VI. i. a. 8. A.
 Now when = Therefore.
 heard = having heard.
 girt. Gr. *diastōnumi*. Only here and 13. 4, 5.
 his fisher's coat = the upper garment. Gr. *ependutēs*. Only here in N.T. Used in the Sept. for the Heb. *me'īl*, robe, in 1 Sam. 18. 4. 2 Sam. 13. 18.
 naked. Gr. *gumnos*. This means he had only his tunic or undergarment on. Cp. Mark 14. 51. Acts 19. 16.
 8 a little ship = the boat. Gr. *plouarion*, dim. of *plouon*, v. 3, 6. Elsewhere in 6. 22, 23 "boat", Mark 8. 9; 4. 36.
 from. Gr. *apo*. Ap. 104. iv.
 land = the land. Gr. *gē*. Ap. 129. 4.
 two, &c. = about (Gr. *apo*. Ap. 104. iv) two, &c.: i. e. one hundred yards. See Ap. 51. III. 2 (1).
 dragging. Gr. *surō*. Only here, Acts 8. 3; 14. 19; the net with fishes = the net of fishes.
 saw = see. Gr. *blepō*.
 fish. Gr. *opsarion*,
 bread = a loaf. One little fish and one loaf to feed eight persons. A beautiful variant of, and supplement to, the widow's handful of meal and cruse of oil (1 Kings 17). It was a type of the food He would supply them with, in the strength of which they would go "many days".
 10 the fish. Here the word is *opsarion* in the plural. But they were great fishes (v. 11). So it must be used in a general sense.
 11 went up = went back.
 12 dine. Gr. *aristaō*. Only here, v. 15, and Luke 11. 37. The *ariston* was the morning meal, as contrasted with the afternoon meal, which was called *deipnon*, transl. "supper". Cp. Matt. 22. 4. Luke 11. 38; 14. 12.
 none = no one. Gr. *oudēs*.
 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. 8; 10. 11.
 13 then. All the texts omit.
 bread = the loaf.
 fish = the fish of v. 9.
 14 now = already.
 His = the.
 risen. Gr. *egeirō*. Ap. 178. I. 4.
 from the dead.

17. 6. Rev. 12. 4. Not the same word as in v. 6.
 9 were come = went forth. to = unto. Gr. *eis*. Ap. 104. vi.
 Ap. 133. I. 5. fire of coals. Gr. *anthrakia*. Only here and 18. 18. saw = see. Gr. *blepō*.
 dim. of *opson*, cooked meat, eaten as a relish. In 6. 9, 11, the only other passage where it occ., it is in the plural as in v. 10 below. Here it probably means a little fish. bread = a loaf. One little fish and one loaf to feed eight persons. A beautiful variant of, and supplement to, the widow's handful of meal and cruse of oil (1 Kings 17). It was a type of the food He would supply them with, in the strength of which they would go "many days".
 10 the fish. Here the word is *opsarion* in the plural. But they were great fishes (v. 11). So it must be used in a general sense.
 11 went up = went back.
 to. Gr. *epi*. Ap. 104. ix. 1, but all the texts read *eis*.
 12 dine. Gr. *aristaō*. Only here, v. 15, and Luke 11. 37. The *ariston* was the morning meal, as contrasted with the afternoon meal, which was called *deipnon*, transl. "supper". Cp. Matt. 22. 4. Luke 11. 38; 14. 12.
 none = no one. Gr. *oudēs*.
 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. 8; 10. 11.
 13 then. All the texts omit.
 bread = the loaf.
 fish = the fish of v. 9.
 14 now = already.
 His = the.
 risen. Gr. *egeirō*. Ap. 178. I. 4.
 from the dead.
 Gr. *ek nekron*. See Ap. 139. 3.

U B¹ C¹
A. D. 29

15 ° So when they had ¹² dined, ¹ Jesus saith to Simon Peter, ° “Simon, son of Jonas, ⁷ lovest thou Me ° more than these ?” He saith ³ unto Him, ° “Yea, ⁷ Lord ; ⁷ Thou ⁴ knowest that I ° love Thee.”

D¹ He saith ³ unto him, ° “Feed My ° lambs.”

C² 16 He saith to him again ° the second time, ¹⁵ “Simon, son of Jonas, ⁷ lovest thou Me ?” He saith ³ unto Him, ° “Yea, ⁷ Lord ; ⁷ Thou ⁴ knowest that I ¹⁵ love Thee.”

D² He saith ³ unto him, ° “Feed My ° sheep.”

C³ 17 He saith ³ unto him the third time, ¹⁵ “Simon, son of Jonas, ¹⁵ lovest thou Me ?” Peter was ° grieved because He said ³ unto him the third time, ¹⁵ “Lovest thou Me ?” And he said ³ unto Him, ⁷ “Lord, ⁷ Thou ⁴ knowest all things ; ⁷ Thou ° knowest that I ¹⁵ love Thee.”

D³ Jesus saith ³ unto him, ¹⁵ “Feed My ¹⁶ sheep.

C⁴ 18 ° Verily, verily, I say ³ unto thee, When thou wast ° young, thou ° girdedst thyself, and walkedst whither thou ° wouldest : but when thou shalt be old, thou shalt stretch forth thy hands, and ² another shall ° gird thee, and ° carry thee whither thou ° wouldest ⁴ not.”

19 This spake He, signifying by ° what death he should ° glorify ° God.

D⁴ And ° when He had spoken this, He saith ³ unto him, ° “Follow Me.”

B² 20 ° Then Peter, ° turning about, ⁹ seeth the disciple whom ¹ Jesus ⁷ loved ¹⁹ following ; which ° also leaned ° on His breast ° at supper, and said, ⁷ “Lord, ° which is he that ° betrayeth Thee ?”

21 Peter ° seeing him saith to ¹ Jesus, ⁷ “Lord, and ° what shall this man do ?”

22 ¹ Jesus saith ³ unto him, ° “If I ¹⁸ will that he ° tarry till I come, ° what is that ° to thee ? ¹⁹ follow thou Me.”

23 ⁵ Then went this ° saying abroad ° among the brethren, that ° that disciple ° should ⁴ not die : yet ¹ Jesus said ⁴ not ³ unto him, ° “He shall ⁴ not die ;” but, ²² “If I ¹⁸ will that he ²² tarry till I come, what is that ²² to thee ?”

T³ 24 This is the disciple which ° testifieth ° of these things, and wrote these things : and we ⁴ know that his ° testimony is ° true.

25 And there are ° also many ² other things which ¹ Jesus did, the which, ²² if they should be written ° every one, ° I suppose that ° even the ° world itself could ° not ° contain ° the books that should be written. ° Amen.

what, &c. Peter's curiosity rebuked. Cp. Matt. 17. 4.

23 saying. Gr. *logos*. See on Mark 9. 32. should not die = is not dying : i. e. is not going to die.

See p. 1511, note 4. of = concerning. Gr. *peri*. Ap. 104. xiii. 1. true. Gr. *alēthēs*. Ap. 175. 1.

also. See 20. 30. every one = one by one. Gr. *kath'* (Ap. 104. x. 2) *en*. *oimai*, contr. for *oiomai*, which occ. in Phil. 1. 16. James 1. 7. Ap. 105. I. world. Gr. *kosmos*. Ap. 129. 1.

(hath no place). Cp. Matt. 19. 11, 12. the books, &c. = the written books. Fig. *Hyperbolē*. 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 singular in v. 25, contrasted with the Evangelist's modest self-effacement elsewhere, has led some to doubt the Johannine authorship of this chapter. But the evidence of the MSS. and Versions, and the attestation clause at v. 24 is so closely allied to that in 19. 35 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. 176).

21. 15-23 (U, p. 1572). MINISTRY.
(Division.)

U | B¹ | 15-19. The future of Peter.
| B² | 20-23. The future of John.

21. 15-19 (B¹, above). THE FUTURE OF PETER.
(Repeated Alternation.)

B¹ | C¹ | 15-. Question.
| D¹ | -15. Command.
C² | 16-. Question.
| D² | -16. Command.
C³ | 17-. Question.
| D³ | -17. Command.
C⁴ | 18, 19-. Prediction.
| D⁴ | -19. Command.

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. 135. I. 2. Note the different words used in these verses. The Lord uses *agapaō* twice and *phileō* once, Peter always *phileō*.

Feed : i. e. provide pasture for. Gr. *boskō*. Save in this passage, always of swine.

lambs. Gr. *arnion*, a diminutive. Only here and in the Revelation, where it occ. twenty-nine times, always of the Lord, except 13. 11. The other word for “lamb”, *amnos*, only in 1. 29, 36. Acts 8. 32. 1 Pet. 1. 19.

16 the = a.

Feed = Shepherd. Gr. *poimainō*. Occ. eleven times, transl. “rule” in Matt. 2. 6. Rev. 2. 27 ; 12. 5 ; 19. 15. Cp. *poimēn*, 10. 2, 11, 12, 14, 16 (Shepherd) ; Eph. 4. 11 (pastors). sheep. Gr. *probaton*.

17 grieved. Gr. *lupeō*. Elsewhere in John, 16. 20. Cp. 1 Pet. 1. 6. The noun *lupē* occ. in 16. 6, 20, 21, 22. Cp. 1 Pet. 2. 19.

knowest. Gr. *ginōskō*. Ap. 132. I. ii.

18 Verily, verily. Twenty-fifth and last occ. of this double Amen (Ap. 10). See on 1. 51 and p. 1511.

young. Gr. *neōteros*, younger. The positive *neos* applied to any one up to thirty. This and 20. 4 gave rise to the tradition that Peter was a middle-aged man.

girdedst. Gr. *zōnumi*. Only here.

wouldest. Gr. *thelō*. Ap. 102. 1.

carry = lead. Gr. *pherō*. Cp. Mark 9. 17. Luke 15. 23. Acts 14. 13.

19 what = what kind of.

glorify. Gr. *doxazō*. See p. 1511.

God. Ap. 98. I. i. 1. when He had = having.

Follow. Gr. *akolouthēō*. Used of soldiers, servants, and pupils. First occ. in John, 1. 37.

20 Then. All the texts omit.

turning about = having turned round.

also leaned = leaned also.

on. Gr. *epi*. Ap. 104. ix. 3.

at. Gr. *en*. Ap. 104. viii. which = who.

betrayeth. See on 19. 30, “gave up”.

21 seeing. Gr. *eidon*. Ap. 133. I. 1.

what, &c. : lit. this one, what ?

22 If. Ap. 118. i. b.

tarry. Gr. *menō*, transl. abide, remain, &c. See p. 1511. to = with reference to. Gr. *pros*. Ap. 104. xv. 3.

among = unto. Gr. *eis*. Ap. 104. vi. that. Gr. *ekeinōs*.

24 testifieth = beareth witness. Gr. *martureō*.

testimony. Gr. *marturia*. Cp.

19. 35, and see p. 1511. 25 also many, &c. = many other things

also. See 20. 30. I suppose = I think. Gr.

oimai, contr. for *oiomai*, which occ. in Phil. 1. 16. James 1. 7. even . . . not. Gr. *oude*, compound of *ou*.

Ap. 105. I. contain. Gr. *chōreō*. Elsewhere in John : 2. 6 ; 8. 37

(hath no place). Cp. Matt. 19. 11, 12. the books, &c. = the written books. Fig. *Hyperbolē*. 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

singular in v. 25, contrasted with the Evangelist's modest self-effacement elsewhere, has led some to doubt

the Johannine authorship of this chapter. But the evidence of the MSS. and Versions, and the attestation

clause at v. 24 is so closely allied to that in 19. 35 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. 176).

THE ACTS OF THE APOSTLES.

A 1 THE 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:
BCA a 4 And, being assembled together with them, b 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."
 a 6 When they therefore were come together, they asked of Him, saying, "Lord, wilt Thou at this time restore again the kingdom to Israel?"
 b 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 Judæa, and in Samaria, and unto the uttermost part of the earth."
B 9 And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight.
 10 And while they looked stedfastly toward heaven as He went up, behold, two men stood by them in white apparel;

1. 1 former. Lit. first. This links the Acts with Luke's Gospel, see p. 1575.
 treatise = account. Gr. *logos*. Ap. 121. 10. have. Omit.
 Theophilus. See note on Luke 1. 3.
 of = concerning. Gr. *peri*. Ap. 104. xiii. 1. Jesus. Ap. 98. X.
 began. This shows that the Acts records the continuation of the Lord's ministry to the Circumcision (Rom. 15. 8).
 2 taken up = received up. Cp. Mark 16. 19. after that He . . . had = having.
 through. Gr. *dia*. Ap. 104. v. 1.
 the Holy Ghost = Divine power. Ap. 101. II. 14. given commandments unto = commanded. the apostles. See Ap. 189.
 had chosen = chose out (Luke 6. 13).
 3 also. Read after "Himself".
 shewed = presented.
 after His passion = after (Gr. *meta*. Ap. 104. xi. 2) that He suffered.
 by. Gr. *en*. Ap. 104. viii.
 infallible proofs = indubitable evidence. Gr. *tekmerion*. Only here. Cp. 1 John 1. 1, 2.
 seen. Gr. *optanomai*. Ap. 133. I. 10. Only here.
 forty days = during (Gr. *dia*. Ap. 104. v. 1) forty days. The only reference to the period between the Resurrection and the Ascension.
 pertaining to = concerning. Gr. *peri*, as in v. 1. the kingdom of God. Ap. 112. 2 and 114.

1. 4-2. 13 (C, p. 1575). JERUSALEM. MISSION OF THE HOLY SPIRIT. EQUIPMENT OF THE APOSTLES. (Alternations.)

C	A	a	1. 4-. Assembled.
		b	4, 5. Command. Wait.
		a	6. Come together.
		b	7, 8. Promise given. B | 9-11. Ascension of the Lord.
		A	c | 12, 13. Return.
		d	14. Obedience. Waiting.
		c	15-26. Assembled.
		d	2, 1-3. Promise fulfilled. B | 2, 4-13. The Descent of the Spirit.

4 being assembled together with. Gr. *sunalizomai*. First occ. Matt. 10. 5. Cp. Ap. 121. 5, 6. Not the same word as in v. 2. not. Gr. *mē*. Ap. 105. II.
 depart = separate themselves. Gr. *chōri-zō*. First occ. Matt. 19. 6. from. Gr. *apo*. Ap. 104. iv. wait for. Gr. *perimenō*. Only here. promise of the Father. See Ap. 17. 2. Cp. Luke 24. 49. have heard = heard. 5 For John truly = Because John indeed (Gr. *men*). baptized with. Ap. 115. I. ii. be baptized with. Ap. 115. I. iii. 1. b. not. Gr. *ou*. Ap. 105. I. many days hence = after (Gr. *meta*. Ap. 104. xi. 2) these many days. 6 asked of = were questioning. Gr. *eperōtaō*. Cp. Ap. 134. I. 3. Lord. Ap. 98. VI. i. β. 2. B. wilt Thou. Lit. if (Ap. 118. 2. a) Thou dost. Fig. *Heterōsis* (of Tense). Ap. 6. at = in. Gr. *en*. Ap. 104. viii.
 restore again = establish or set up. Gr. *apokathistanō*. First occ. Matt. 12. 13. the kingdom: i. e. the Messianic kingdom, which the prophets spoke of, and all Israelites were looking for. Cp. Luke 1. 32, 33; and see App. 112 and 114. 7 unto. Gr. *pros*. Ap. 104. xv. 3. for you = yours. know. Gr. *ginōskō*. Ap. 132. I. ii. the times, &c. = the great time, &c. A Hebraism, pl. of majesty. Fig. *Heterōsis*. Ap. 6. in. Gr. *en*, as v. 6. power = authority. Ap. 172. 5. 8 power. Gr. *dunamis*. Ap. 172. 1. the Holy Ghost = the Holy Spirit (with art.). Ap. 101. II. 3. Cp. Luke 24. 49. upon. Ap. 104. ix. 3. and. Fig. *Polysyndeton*. Ap. 6. witnesses. See note on John 1. 7. unto Me. Texts read, "of Me", or "My" witnesses. Cp. Isa. 43. 10, 12; 44. 8. unto = as far as. Gr. *heōs*. earth. Ap. 129. 4. 9 beheld. Ap. 133. I. 5. taken up = lifted up. Gr. *epairō*. First occ. Matt. 17. 8. Always in Gospels, "lift up". a cloud. Not a rain cloud of the earth, but referring to the attendant angelic hosts. Cp. Pss. 24. 7-10; 47. 5. Matt. 24. 30; 26. 64. 1 Thess. 4. 17. Rev. 1. 7; 11. 12. received. Gr. *hupolambanō*. Here; 2. 15. Luke 7. 43; 10. 30. out of their sight = from (Ap. 104. iv) their eyes.
 10 looked stedfastly = were gazing earnestly. Ap. 133. III. 6. toward = into. Ap. 104. vi. heaven = the heaven (sing.). See note on Matt. 6. 9, 10. went up = was going, behold. Ap. 133. I. 2. men. Ap. 123. 2. These were angels. Cp. 10. 30. John 20. 12.

11 Which ° also said, ° “Ye ¹⁰ men of Galilee, why stand ye °gazing up °into ¹⁰ heaven? °this same ¹ Jesus, Which is taken up °from you °into heaven, shall °so come in like manner as ye °have seen Him °go °into ¹⁰ heaven.”

4 c 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 ¹¹ into °an °upper room, where °abode both °Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphæus, and Simon Zelotes, and Judas the brother of James.

d 14 These all °continued °with one accord in °prayer and °supplication, °with the women, °and Mary the mother of Jesus, and °with His °brethren.

c 15 And ⁷ in those days Peter °stood up ⁷ 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 ¹ Jesus.

17 For he was °numbered °with us, and °had obtained °part of this °ministry.

18 ° Now °this man °purchased a °field °with the °reward of °iniquity; and falling °headlong, he °burst asunder in the midst, and all his bowels °gushed out.

19 And it was °known °unto all the dwellers at Jerusalem; insomuch as that ¹⁸ field is called in their °proper °tongue, °Aceldama, that is to say, The ¹⁸ field of blood.

20 For it °is written ⁷ 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 ¹⁰ men which have companied with us °all the time that °the Lord ¹ Jesus °went in and out °among us,

11 also said = said also.

Ye men of Galilee. Lit. Men, Galileans. The term “men” was usual in addressing a company. Cp. our use of the word, “Gentlemen”. This usage is common in Acts: v. 16; 2. 14, 22, 29, 37; 3. 12; 5. 35; 7. 2; 13. 15, 16, 26, 38; 15. 7, 13; 17. 22; 19. 35; 21. 28; 22. 1; 23. 1, 6; 28. 17.

gazing up. Ap. 133. I. 7. Sometexts read Ap. 133. I. 5. into. Ap. 104. vi. this same = this.

so . . . in like manner. The Descent, therefore, will be like the Ascension, actual, literal, visible, unexpected, save by those looking for Him, in the clouds of heaven, and to the same place whence He departed (Zech. 14. 4). have seen = beheld. Ap. 133. I. 12.

go = going. 12 unto. Ap. 104. vi.

Olivet. Only here in N.T., but found often in the Papyri. The usual expression is the “Mount of Olives”. from = near.

a sabbath day’s journey. See Ap. 51. III. 1 (5).

13 were come = entered. an = the.

upper room. Gr. *huperōon*: here; 9. 37, 39; 20. 8. Not the same word as in Mark 14. 16. Luke 22. 12.

abode = were abiding. Gr. *katamenō*. Only here. Peter, &c. See Ap. 141.

14 continued = were continuing. Gr. *proskartereō*. In Acts, here; 2. 42, 46; 6. 4; 8. 13; 10. 7.

with one accord = with one mind. Occ. eleven times in Acts, once in Rom. 15. 6. Found in a Papyrus of 117 B.C.

prayer. Ap. 134. II. 2.

supplication. The texts omit.

with. Ap. 104. xvi.

and Mary. The last mention of her, “at prayer”. brethren. Ap. 182.

15 stood up = rose up. Gr. *anistēmi*. Ap. 178. I. 1. disciples. The texts read “brethren”.

number. Gr. *ochlos*, crowd. This is an occ. of the Fig. *Epitrechon*. Ap. 6.

together = to the same (place). Gr. *epi to auto*. See 2. 1, 44; 4. 26. 1 Cor. 7. 5; 11. 20; 14. 23.

an hundred and twenty = three forties. A divinely appointed number during a period of waiting. It was the number of Ezra’s great synagogue. See Ap. 10.

16 Men and brethren. Cp. v. 11.

scripture. Gr. *graphē*.

fulfilled = filled full. Ap. 125. 7.

Ghost = Spirit. Ap. 101. II. 3.

by = through. Ap. 104. v. 1.

David. Peter asserts that Ps. 69 was written by concerning. Ap. 104. xiii. 1.

17 numbered. Gr. *katarithmeō*. Only here. with. Gr. *sun*, as in v. 14, but the texts read *en*, among. had. Omit. part = the lot. Gr. *klēros*. Five times in the Gospels, of the lots cast for the Lord’s garments. ministry. Gr. *diakonia*. Ap. 190. II. 1. this man = this one, indeed.

18 Now = Therefore. Verses 18, 19 form a parenthesis. purchased = caused to be purchased. Fig. *Metonymy* (of Effect). Ap. 6. See Ap. 161. field = place, or holding. Gr. *chōrion*. See note on Matt. 26. 36. with. Ap. 104. vii. reward = pay. Gr. *misthos*.

Sin pays its wages (Rom. 6. 23). iniquity. Ap. 128. VII. 1. Cp. 2 Pet. 2. 13, where the same Greek words are transl. “wages of unrighteousness”. headlong. Gr. *prēnēs*. Only here. burst asunder.

Gr. *lakeō*. Only here. Dr. John Lightfoot (1602-75) writes:—“The devil, immediately after Judas had cast back his money into the temple, caught him up into the air, strangled him, threw him headlong, and dashed him in pieces on the ground”. He refers to Tobit 3. 8, and adds, “That this was known to all the dwellers at Jerusalem, argues that it was no common and ordinary event, and must be something more than hanging himself, which was an accident not so very unusual in that nation.” Works, viii, pp. 366, 367.

This requires that Matt. 27. 5 be read, “He was hanged, or strangled”, instead of “hanged himself”. gushed out = were poured out. 19 known. Gr. *gnōstos*. Cp. Ap. 132. I. ii. This word occ. fifteen times, ten times in Acts. unto = to. proper = own. Gr. *idios*. tongue = dialect. Gr. *dialektos*.

Only in Acts: here; 2. 6, 8; 21. 40; 22. 2; 26. 14. Aceldama. See Ap. 94. III. 3. 3 and 161.

20 is = has been. the = a: i.e. the second book, in Ps. 69. 25. habitation = farm, or country house. Gr. *epaulis*. Only here. desolate = desert: i.e. let the place he has thus acquired become a wilderness. let, &c. Lit. let there not (Gr. *mē*. Ap. 105. II) be the dweller (v. 19).

therein = in (Gr. *en*. Ap. 104. viii) it. bishoprick. Gr. *episcopē*, the office of an *episcopos*, or overseer. Occ. only here; Luke 19. 44. 1 Tim. 3. 1. 1 Pet. 2. 12. Cp. v. 17. This is a composite quotation from Pss. 69. 25, and 109. 8. Ap. 107. II. 4. another. Gr. *heteros*. Ap. 124. 2. take = receive.

21 all = in (Gr. *en*) all. the Lord. Ap. 98. VI. i. β. 2. A. went in and out. A Hebraism for life in general. Fig. *Synecdochē* (of the Species). Ap. 6. Cp. 9. 28. Deut. 28. 6. John 10. 9. among = over. Ap. 104. ix. 3.

David, and was the utterance of the Holy Spirit. Cp. 2 Pet. 1. 21. was = became. took = arrested. Gr. *sullambanō*. Cp. Matt. 26. 55. 17 numbered. Gr. *katarithmeō*. Only here. with. Gr. *sun*, as in v. 14, but the texts read *en*, among. had. Omit. part = the lot. Gr. *klēros*. Five times in the Gospels, of the lots cast for the Lord’s garments. ministry. Gr. *diakonia*. Ap. 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. field = place, or holding. Gr. *chōrion*. See note on Matt. 26. 36. with. Ap. 104. vii. reward = pay. Gr. *misthos*. Sin pays its wages (Rom. 6. 23). iniquity. Ap. 128. VII. 1. Cp. 2 Pet. 2. 13, where the same Greek words are transl. “wages of unrighteousness”. headlong. Gr. *prēnēs*. Only here. burst asunder. Gr. *lakeō*. Only here. Dr. John Lightfoot (1602-75) writes:—“The devil, immediately after Judas had cast back his money into the temple, caught him up into the air, strangled him, threw him headlong, and dashed him in pieces on the ground”. He refers to Tobit 3. 8, and adds, “That this was known to all the dwellers at Jerusalem, argues that it was no common and ordinary event, and must be something more than hanging himself, which was an accident not so very unusual in that nation.” Works, viii, pp. 366, 367. This requires that Matt. 27. 5 be read, “He was hanged, or strangled”, instead of “hanged himself”. gushed out = were poured out. 19 known. Gr. *gnōstos*. Cp. Ap. 132. I. ii. This word occ. fifteen times, ten times in Acts. unto = to. proper = own. Gr. *idios*. tongue = dialect. Gr. *dialektos*. Only in Acts: here; 2. 6, 8; 21. 40; 22. 2; 26. 14. Aceldama. See Ap. 94. III. 3. 3 and 161. 20 is = has been. the = a: i.e. the second book, in Ps. 69. 25. habitation = farm, or country house. Gr. *epaulis*. Only here. desolate = desert: i.e. let the place he has thus acquired become a wilderness. let, &c. Lit. let there not (Gr. *mē*. Ap. 105. II) be the dweller (v. 19). therein = in (Gr. *en*. Ap. 104. viii) it. bishoprick. Gr. *episcopē*, the office of an *episcopos*, or overseer. Occ. only here; Luke 19. 44. 1 Tim. 3. 1. 1 Pet. 2. 12. Cp. v. 17. This is a composite quotation from Pss. 69. 25, and 109. 8. Ap. 107. II. 4. another. Gr. *heteros*. Ap. 124. 2. take = receive. 21 all = in (Gr. *en*) all. the Lord. Ap. 98. VI. i. β. 2. A. went in and out. A Hebraism for life in general. Fig. *Synecdochē* (of the Species). Ap. 6. Cp. 9. 28. Deut. 28. 6. John 10. 9. among = over. Ap. 104. ix. 3.

22 Beginning ⁴from the ^obaptism of John, ⁸unto that same day that He was ²taken up ⁴from us, must ^oone ^obe ordained to be a ⁸witness ¹⁴with us of His ^oresurrection."

23 And they ^oappointed two, Joseph called ^oBarsabas, who was surnamed Justus, and Matthias.

24 And they ^oprayed, and said, "Thou, ^oLord, ^oWhich knowest the hearts of all men, ^oshew ^owhether ^oof these two Thou ²hast chosen,

25 That he may ^otake part of ^othis ¹⁷ministry and ^oapostleship, ^ofrom which Judas ^oby transgression fell, ^othat he might go ^oto ^ohis own place."

26 And they gave forth their ^olots; and the ^olot fell ⁸upon Matthias; and he was ^onumbered ^owith the eleven ²apostles.

d 2 And ^owhen the day of ^oPentecost was ^ofully come, they were all ^owith one accord ^oin one place.

2 And ^osuddenly there came a ^osound ^ofrom ^oheaven as of a ^orushing ^omighty ^owind, and it filled all the house where they were sitting.

3 And there ^oappeared unto them ^ocloven tongues like as of fire, and it sat ^oupon ^oeach of them.

B 4 And they were all filled with ^othe Holy Ghost, and began to ^ospeak with ^oother tongues, ^oas ^othe Spirit ^ogave them ^outterance.

5 And there were ^odwelling ^oat Jerusalem Jews, ^odevout ^omen, ^oout of every ^onation ^ounder ²heaven.

6 Now ^owhen this was noised abroad, the ^omultitude came together, and were ^oconfounded, because that ^oevery man heard them ⁴speak in his own ^olanguage.

7 And they were all ^oamazed and marvelled, saying ^oone to another, ^o"Behold, are ^onot all these which ⁴speak Galilæans?"

8 And how hear we ⁸every man in our own ^otongue, ^owherein we were born?"

9 ^oParthians, and Medes, and Elamites, and the ⁸dwellers in Mesopotamia, and in Judæa, and ^oCappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in ^oEgypt, and in the parts of Libya ^oabout Cyrene, and ^ostrangers of Rome, Jews and ^oproselytes,

11 ^oCretes and Arabians, we do hear them

22 baptism. Gr. *baptisma*. Ap. 115. II. i. 2. Put for ministry by Fig. *Synecdochē*. Ap. 6.

one = one of these. be ordained to be = become. resurrection. Gr. *anastasis*. Ap. 178. II. 1. The resurrection is the great subject of the Apostolic witness. Cp. 2. 32; 3. 26; 4. 10; 5. 30; 10. 40; 13. 30; 17. 3, 31, &c.

23 appointed = put forward, or nominated. Barsabas. Texts read Barsabbas. Ap. 94. III. 3. 11. Cp. 15. 22.

24 prayed. Gr. *proseuchomai*. Ap. 134. I. 2. Which knowest, &c. Lit. heart-knowing. Gr. *kar-diognōstēs*. Only here and 15. 8. Cp. Jer. 17. 10.

shew = shew plainly. Gr. *anadeiknumi*. Only here and Luke 10. 1.

whether of these two. Lit. of these two, the one of. Ap. 104. vii.

25 take part = receive the lot. Gr. *klēros*. this ministry, &c. = this apostolic ministry. Fig. *Hendiadys*. Ap. 6.

apostleship. Gr. *apostolē*. Only here, Rom. 1. 6. 1 Cor. 9. 2. Gal. 2. 8.

from. Ap. 104. vii, but texts read *apo*.

by transgression fell = transgressed. Ap. 128. VI. 1. that he might = to. to. Gr. *eis*. Ap. 104. vi.

his own. Same word as "proper", v. 19.

26 lots, lot. Gr. *klēros*. Same word as "part", in v. 17.

numbered. Gr. *sunkatapsēphizō*. Only here. See note on Luke 14. 28.

with. Gr. *meta*. Ap. 104. xi. 1.

2. 1 when, &c. Lit. in (Ap. 104. viii) the day... being completed. The Syriac and Vulgate read "days". This refers to the completion of the seven weeks (fifty days inclusive) from the waving of the sheaf of firstfruits (Lev. 23. 15, 16).

Pentecost = fiftieth (day). Gr. *Pentēkostos*. Only here; 20. 16. 1 Cor. 16. 8.

fully come = being fulfilled. Gr. *sumplēroō*. Only here and Luke 8. 23; 9. 51.

with one accord. See note on 1. 14.

in one place = together. See note on 1. 15.

2 suddenly. Gr. *apnō*. Only here; 16. 26; 28. 6.

sound. Gr. *ēchos*. Only here; Luke 4. 37. Heb. 12. 19.

from. Ap. 104. vii.

heaven = the heaven (sing.). See Matt. 6. 9, 10.

rushing, &c. = a mighty wind borne along.

rushing. Gr. pass. of *pherō*. Same word as in 2 Pet. 1. 21 (moved).

mighty. Gr. *biaios*. Only here. The noun, *bia* (force), is only found in Acts. See 5. 26.

wind = blast. Gr. *pnōē*, from *pnōē*, to breathe, or blow, whence *pneuma*. Only here and 17. 25. In the Sept. twenty-one times, of which fifteen are the rendering of the Heb. *n'shāmāh*. Ap. 16.

3 appeared unto = were seen by. Gr. *horaō*. Ap. 133. I. 8.

cloven tongues = tongues distributing, or parting themselves.

upon. Gr. *epi*. Ap. 104. ix. 3. each = each one.

II. 14. speak. Gr. *laleō*. Ap. 121. 7. other. Gr. *heteros*. Ap. 124. 2. as = even as.

the Spirit. Ap. 101. II. 3. gave = was giving. utterance = to utter or speak forth. Gr.

apophthengomai, here, v. 14, and 26. 25. 5 dwelling. Gr. *katoikeō*. As in 1. 19. Not sojourners for the Feast, but Jews of the dispersion who had taken up their abode at Jerusalem, perhaps because of the expectation of the Messiah. Cp. Luke 2. 25, 38.

eulabēs. Only here, 8. 2, and Luke 2. 25. at = in. Ap. 104. viii. devout = pious. Gr.

nation. Gr. *ethnos*. In Acts transl. twelve times, "nation"; thirty times, "Gentiles"; once, "people" (8. 9); and once, "heathen" (4. 25).

under = of those under. Ap. 104. xviii. 2. 6 when, &c. Lit. this voice (Gr. *phōnē*) having come.

transl. multitude, save 25. 3, "bundle". confounded. Gr. *sunchunō*. Only here, 9. 22; 19. 32; 21. 27, 31.

every man, &c. = they heard them speaking, each one. language. Gr. *dialektos*. See note on 1. 19.

7 amazed = dumbfounded. Cp. Mark 3. 21. one to another = to (Ap. 104. xv. 3) one another. The texts omit, but not the Syriac. Behold. Ap. 133. I. 2. Fig. *Asterismos*. Ap. 6. not. Ap. 105. I.

8 tongue. Gr. *dialektos*, as in v. 6. wherein. In (Ap. 104. viii) which. 9 Parthians, &c. These were Jews of the dispersion. The first four were within the limits of the Persian Empire. Elam is mentioned in Gen. 14. 1. Jer. 49. 34 (note). Dan. 8. 2, &c. Mesopotamia is the same as Padan-Aram (Gen. 24. 10; 28. 2). Cappadocia, &c. Provinces of Asia Minor. Asia here means the district comprising Mysia, Lydia, &c., on the Western coast, governed by a Roman pro-consul. Cp. Rev. 1. 4.

10 Egypt, &c. These were from Africa. about. Gr. *kata*. Ap. 104. x. 2. strangers, &c. = sojourners from Rome. Gr. *epidēmō*. Only here and 17. 21. proselytes. See note on Matt. 23. 15. 11 Cretes = Cretans. See Tit. 1. 12.

4 speak in our tongues the °wonderful works of °God."

12 And they were all 7 amazed, and °were in doubt, saying °one to another, °"What meaneth this?"

13 4 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 Judæa, and all ye that °dwell at Jerusalem, be this °known °unto you, and °hearken to my °words:

15 For these are 7 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 4 And it shall come to pass °in °the last days, °saith God, °I will °pour out °of My °Spirit °upon °all flesh: and your °sons and your daughters shall prophesy, and your °young men shall °see °visions, and your old men shall °dream °dreams:

18 And °on My °servants and °on My °handmaidens I will °pour out °in those days °of My °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 shall °call 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 °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

wonderful works = great things. Gr. *megaleios*. Only here and Luke 1. 49.

God. Ap. 98. I. i. 1. 12 were in doubt = were perplexed. Occ. here; 5. 24; 10. 17. Luke 9. 7; 24. 4.

one to another. Gr. *allos* (Ap. 124. 1) *pros* (Ap. 104. xv. 3) *allon*.

What meaneth this? = What does this imply? Gr. *thelō*. (Ap. 102. 1.)

13 mocking. Gr. *chleuazō*. Only here and 17. 32. The texts read *diachleuazō*.

These men = They. are full = have been filled. Gr. *mestoō*. Only here. new wine. Gr. *gleukos*. Only here. This word and *mestoō* are frequent in medical works.

2. 14-8. 1- (D, p. 1575). THE MINISTRY OF PETER (WITH OTHERS) TO THE NATION IN JERUSALEM. (Repeated Alternation.)

- D | C¹ | 2. 14-47. Among the brethren.
- D¹ | 3. 1-4. 22. Among the people.
- C² | 4. 23-5. 11. Among the brethren.
- D² | 5. 12-42. Among the people.
- C³ | 6. 1-7. Among the brethren.
- D³ | 6. 8-8. 1-. Among the people.

2. 14-47 (C¹, above). AMONG THE BRETHREN. (Division.)

- C¹ | E¹ | 14-36. Peter's address.
- E² | 37-47. Results.

2. 14-36 (E¹, above). PETER'S ADDRESS. (Repeated Alternation.)

- E¹ | F¹ | 14, 15. Appeal. Men of Judæa.
- G¹ | 16-21. Reference to Joel.
- F² | 22-24. Appeal. Men of Israel.
- G² | 25-28. Reference to Ps. 16.
- F³ | 29-33. Appeal. Men and Brethren.
- G³ | 34-36. Reference to Ps. 110.

14 with. Ap. 104. xvi. voice. Gr. *phōnē*. See v. 6. said = spoke out. Gr. *apophthengomai*, as in v. 4. This was an utterance in the power of the Holy Spirit. unto = to. Ye men, &c. Lit. men, Jews, and dwellers at Jerusalem. See note on 1. 11. The ministry of Peter was to the Circumcision. Cp. Matt. 15. 24. known. See note on 1. 19.

hearken = attend closely. Gr. *enōtizomai*. Only here. Gr. *rhēma*. Mark 9. 32. 15 suppose. Gr.

Lit. take into the ears. words = sayings. *hypolambanō*. See note on 1. 9. seeing - for. the third hour: i.e. 9 a.m. Ap. 165. Cp. 1 Thess. 5. 7. 16 this is that, &c. Quoted from Joel 2. 28-31. See Ap. 183. by = through. Ap. 104. v. 1. 17 in. Ap. 104. viii. the last days. See note on Gen. 49. 1. pour out. Gr. *ekcheō*. Transl. "shed forth" in v. 33. of. Ap. 104. iv. Spirit. Ap. 101. II. 14. all flesh. A Hebraism. Cp. Isa. 40. 5; 66. 24. Luke 3. 6. John 17. 2. sons. Gr. *huios*. Ap. 108. iii. young men. Ap. 108. x. see. Ap. 183. I. 8 (a). visions. Gr. *horasis*. Rev. 4. 3; 9. 17. dream. Only here and Jude 8. dreams. Only here. 18 on. Gr. *epi*. Ap. 104. ix. 3. servants. Gr. *doulos*. Ap. 190. I. 2. handmaidens = bondmaids. Gr. *doulē*. 19 shew = give. wonders. Ap. 176. 2. signs. Ap. 176. 3. in. Ap. 104. ix. 1. earth. Ap. 129. 4. Wonders in the heavens, signs upon earth. vapour. Only here and Jas. 4. 14. smoke. Only here, and twelve times in Revelation. 20 turned = changed. Only here; Gal. 1. 7. Jas. 4. 9. into. Ap. 104. vi. notable. Gr. *epiphanēs*. Only here. Same word as in the Sept. Cp. Ap. 106. iii. The kindred noun, *epiphaneia*, is used of the Lord's coming. 2 Thess. 2. 8. 1 Tim. 6. 14, &c. In Joel, the word is "terrible". day of the Lord. First occ. of this expression is in Isa. 2. 12. See note there. Lord. Ap. 98. VI. i. β. 1. B. a. 21 call, &c. Gr. *epikaleō*. Cp. 7. 59; 9. 14; 22. 16. Rom. 10. 12-14. 1 Cor. 1. 2. 22 Ye men, &c. Cp. v. 14. words. Ap. 121. 10. Jesus. Ap. 98. X. of Nazareth = the Nazarene. This title occ. seven times in Acts. Man. Ap. 123. 2. approved = set forth, or commended. Gr. *apodeiknumi*. Only here, 25. 7. 1 Cor. 4. 9. 2 Thess. 2. 4. of. Ap. 104. iv. among = unto. Ap. 104. vi. miracles = powers. Ap. 176. 1. also. Omit. know. Ap. 132. I. i. 23 being delivered. Only here. determinate = determined. Gr. *horizō*. Here; 10. 42; 11. 29; 17. 26, 31. Luke 22. 22. Rom. 1. 4. Heb. 4. 7. counsel. Ap. 102. 4. foreknowledge. Gr. *prognōsis*. Cp. Ap. 132. I. iv. Only here and 1 Pet. 1. 2. have taken, and. The texts omit. wicked. Gr. *anomos*. Ap. 128. III. 3. have crucified = nailed up to (the cross). Gr. *prospēgnumi*. Only here. In the other forty-five places "crucify" is *staurōō*. slain = slew. Gr. *anaireō*, take off, or away. Occ. twenty-three times. All in Luke and Acts, save Matt. 2. 16. Heb. 10. 9. 24 raised up, Ap. 178. I. 1. Cp. 13. 32, 33.

D C¹ E¹ F¹

G¹

F²

loosed the ° pains of death: because it was
7 not possible that He should be ° holden ° of it.

G² 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.'

F³ 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 °²² know-
ing 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 ° re-
surrection 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 ° all are ° 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 ° ge ° now ° see and
hear.

G³ 34 For David ° is ° not ascended ° into ° the
heavens: but he saith himself, ° 'The LORD said
° unto my ° Lord, Sit Thou ° on My right hand,
35 Until I make Thy foes ° Thy footstool.'

36 Therefore let ° all the house of Israel ° know
° assuredly, that ° God hath made that same
° Jesus, Whom ° ge ° have crucified, both ° Lord
and ° Christ."

E² H e 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?"

f 38 Then Peter said ° unto them, ° "Repent,
and ° be baptized every one of you ° in the ° name

pains = birth-pangs. Gr. *ōdin*. Only here; Matt. 24. 8.
Mark 13. 8. 1 Thess. 5. 3. Used in the Sept. in Ps. 116. 3,
where the A. V. reads "sorrows".

holden. Same word as "retain", in John 20. 23.
of = by. Ap. 104. xviii. 1.

25 David. Ps. 16. 8.
concerning = with reference to. Ap. 104. vi.
foresaw = saw before (me). Only here and 21. 29. Gr.
prooraō.

Lord. Ap. 98. VI. i. β. 1. A. a.
always = through (Ap. 104. v. 1) every (event).
before my face. Lit. in the eyes of (Gr. *enōpion*) me.
on. Ap. 104. vii.

that = in order that. Gr. *hina*.
not. Ap. 105. II. moved. shaken.

26 Therefore = On account of (Ap. 104. v. 2) this.
was glad = rejoiced exceedingly. See Matt. 5. 12.
1 Pet. 1. 8; 4. 13.

also my flesh = my flesh also.
rest. Lit. tabernacle. Gr. *kataskēnoō*. Here; Matt.
13. 32. Mark 4. 32. Luke 13. 19.
in. Gr. *epi*. Ap. 104. ix. 2.

27 leave = forsake, or abandon. Gr. *enkataleipō*. Occ.
nine times. Always transl. "forsake", except here and
Rom. 9. 29.

my soul = me. Ap. 110. IV. 1.

in = into. Ap. 104. vi.

hell. Ap. 131. II.

neither. Gr. *oude*. suffer = give.

Holy One. Gr. *hosios*. Here; 13. 34, 35. 1 Tim. 2. 8.
Tit. 1. 8. Heb. 7. 26. Rev. 15. 4; 16. 5. Over thirty
times in Sept., of which twenty-five are in Psalms.
Mostly as rendering of Heb. *hā id* = grace, or favour.
See Deut. 33. 8. Pss. 16. 10; 52. 9.

see. Ap. 133. I. 1.

corruption. Gr. *diaphthora*. Only here; v. 31; 13.
34-37.

28 hast made known = madest known. Ap. 132. I. ii.
life. Ap. 170. 1.

joy. Gr. *euphrosunē*. Only here and 14. 17.

with. Gr. *meta*. Ap. 104. xi. 1.

29 Men, &c. See note on 1. 11.

let me = I may.

freely = with (Ap. 104. xi. 1) frankness.

unto. Ap. 104. xv. 3.

of. Gr. *peri*. Ap. 104. xiii. 1.

patriarch. Occ. here, 7. 8, 9, and Heb. 7. 4. Applied
to Abraham and the sons of Jacob, as founders of the
nation, and to David, as founder of the monarchy.

sepulchre = tomb, as in Mark 5. 5. Gr. *mnēma*. Cp.
7. 15. Luke 23. 53. The more usual word is *mnēmeion*,
as in 13. 29.

with = among. Gr. *en*. Ap. 104. viii. 2.

unto = until. Gr. *achri*.

30 being. Gr. *huparchō*. See note on Luke 9. 48.

had sworn = swore. See 2 Sam. 7.

with = by.

of = Gr. *ek*. Ap. 104. vii.

on = Gr. *epi*. Ap. 104. ix. 1.

according . . . Christ to sit. The texts read, "He would set (one)".

His throne. i. e. God's throne. Cp. 1 Chron. 29. 23, and see Ps. 2. 6.

seeing (it). Gr. *proeidon*. Here and Gal. 3. 8. resurrection. Gr. *anastasis*. Ap. 178. II. 1. Christ =

the Christ. Ap. 98. IX. His soul. Texts read "He". left. Gr. *kataleipō*, but the texts read

enkataleipō, as in v. 27. did see = saw. 32 hath. Omit. whereof = of which. all.

i. e. the twelve. witnesses. See note on 1. 8. 33 being . . . exalted. Gr. *hupsōō*. See note

on John 12. 32. of = from beside. Gr. *para*. Ap. 104. xii. 1. promise. See note on 1. 4.

the Holy Ghost = the Holy Spirit. Ap. 101. II. 3. shed forth. Same as "pour out" in vv. 17, 18.

now. Omit. see. Gr. *blepō*. Ap. 133. I. 5. 34 is not ascended = went not up.

Therefore still sleeping. Cp. 13. 36. the heavens. See note on Matt. 6. 9, 10. Lord.

Ap. 98. VI. i. β. 2. A. a. 35 Thy footstool = the footstool of Thy feet. Quoted from Ps. 110. 1. See

note on Matt. 22. 44. 36 all the house, &c. Cp. v. 14. know. Gr. *ginōskō*. Ap. 132. I. ii.

assuredly. Gr. *asphalōs*. See note on "safely", Mark 14. 44. have crucified = crucified. Gr.

stauroō, not same word as in v. 23. Lord. Ap. 98. VI. i. β. 2 B.

2. 37-47 [For Structure see next page].

37 pricked = pierced through. Only here in N.T. In Sept. Gen. 34. 7. Ps. 109. 16, &c. apostles.
See Ap. 189. 38 Repent. Ap. 111. I. 1. be baptized . . . in. Ap. 115. I. v. For the formula

of baptism, see Ap. 185. name. Note the frequent use of "the name" in the Acts. Cp. 3. 6, 16;

4. 10, 12, 17, 18, 30, &c. See also Gen. 12. 8. Ex. 3. 13-15; 23. 21.

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."

g 41 Then they that ° gladly ° received his ° word were ° baptized:

J h and the same day there were added unto them about three thousand ° souls.

i 42 ° And they ° continued stedfastly in the ° apostles' ° doctrine and ° fellowship, and in ° breaking of bread, and in ° prayers.

He 43 ° And fear came ° upon every ° soul: and many ° wonders and ° signs were done ° by the ° apostles.

g 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.

J i 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, ° Praising ° God, and having ° favour ° with all the ° people.

h And the ° Lord added ° to the church daily ° such as should be saved.

D¹ K k 3 Now ° Peter and John ° went up together ° into the ° temple ° at the hour of ° prayer, ° being ° the ninth hour.

m 2 And a ° certain ° man ° lame ° from his mother's womb was carried, whom they ° laid

2. 37-47 (E², p. 1579). RESULTS. (Alternation and Introversion.)

E² H | e | 37. Conviction.
 f | 38-40. Apostle's Counsel.
 g | 41-. Converts.
 J | h | -41. Souls added.
 i | 42. Continuance.
 H | e | 43-. Fear.
 J | -43. Apostles' Miracles.
 g | 44, 45. Converts.
 J | i | 46, 47-. Continuance.
 h | -47. Souls added.

Jesus Christ. i. e. Jesus as Messiah. Ap. 98. XI. for. Gr. *eis*. Ap. 104. vi.
 remission = forgiveness. Gr. *aphesis*. Cp. Ap. 174. 12. sins. Ap. 128. I. ii. 1.
 gift = free gift. Gr. *dōrea*. See note on John 4. 10. Always used of divine gifts. The word *dōron* is always used of man's gifts, except in Eph. 2. 8.
 39 children. Ap. 108. i.
 afar off. Lit. unto (Gr. *eis*) far, i. e. the Dispersion and then the Gentiles. Cp. 22. 21. Eph. 2. 13, 17. Fig. *Euphēmos*. Ap. 6.
 call = call to (Himself).
 40 with = by.
 testify = earnestly testify. Gr. *diamarturomai*. Occ. fifteen times. Once in Luke 16. 28, nine times in Acts, and five times in Paul's Epistles.
 exhort. Ap. 134. I. 6.
 from = away from. Gr. *apo*. Ap. 104. iv.
 untoward = crooked.
 41 gladly. Texts omit.
 received = received fully. Gr. *apodechomai*. Only here; 15. 4; 18. 27; 24. 3; 28. 30. Luke 8. 40.
 baptized. Ap. 115. I. i.
 souls. Ap. 110. II. See Ps. 110. 3.
 42 And. This and the "ands" in following verses give the Fig. *Polysyndeton*. Ap. 6.
 continued stedfastly. Gr. *proskartereō*. See note on 1. 14.
 doctrine = teaching.
 fellowship = the fellowship. Cp. v. 44.
 breaking of bread. This was the common meal. Cp. vv. 44, 46 and Matt. 14. 19. Isa. 58. 7.
 breaking. Only here and Luke 24. 35.
 prayers = the prayers. Ap. 134. II. 2. Cp. 3. 1.
 43 upon = to.
 44 believed. Ap. 150. I. 1. i.
 together. See v. 1.

45 to all. i. e. to the believers. every man = any one. Ap. 123. 3. 46 temple = temple courts. Gr. *hieron*. See note on Matt. 23. 16. from house to house = at home. did eat = were partaking of. meat = food. Gr. *trophē*. nourishment. with. Gr. *en*. gladness. Occ. here; Luke 1. 14, 44. Heb. 1. 9. Jude 24. singleness. Gr. *aphelotēs*. Only here. 47 Praising. Gr. *aineō*. Always used of praising God. Here; 3. 8, 9. Luke 2. 13, 20; 19. 37; 24. 53. Rom. 15. 11. Rev. 19. 5. favour. Gr. *charis*. Ap. 186. I. 1. with = in regard to. Gr. *pros*. Ap. 104. xv. 3. people. Gr. *laos*. Lord. Ap. 98. VI. i. β. 1. A. b. to the church. The texts omit. such, &c. = the saved.

3. 1-4. 22 (D¹, p. 1579). AMONG THE PEOPLE. (Introversion and Alternation.)

D¹ K | 3. 1-11. Miracle. Performed.
 L | M¹ | 3. 12-26. Answer to People.
 N¹ | 4. 1-7. Arrest.
 M² | 4. 8-12. Answer to Rulers.
 N² | 4. 13-18. Decision.
 M³ | 4. 19-20. Answer to Rulers.
 N³ | 4. 21-. Release.
 K | 4. -21-22. Miracle. Result.

3. 1-11 (K, above). MIRACLE. PERFORMED. (Introversion.)

K | k | 1. In the Temple.
 m | 2. The Beautiful Gate.
 n | 3-9. The Lame Man healed.
 m | 10. The Beautiful Gate.
 k | 11. Solomon's Porch.

1 Peter and John. Mentioned together seven times in Acts, John always in subordination to Peter. went = were going. into. Gr. *eis*. Ap. 104. vi. temple. See 2. 46. at = upon. Ap. 104. ix. 3. prayer. Ap. 134. II. 2. the ninth hour. About 3 p.m. See Ap. 165. Cp. Luke 1. 9, 10. 2 certain. Ap. 123. 3. man. Ap. 123. 2. lame = being (Gr. *huparchō*). See note on Luke 9. 48) lame. from. Gr. *ek*. Ap. 104. vii. laid = were laying, i. e. used to lay.

daily ° at the gate of the 1 temple which is called ° Beautiful, to ° ask ° alms ° of them that entered 1 into the 1 temple;

n 3 Who, ° seeing 1 Peter and John about to go 1 into the 1 temple, ° asked ° an 2 alms.

4 ° And 1 Peter, ° fastening his eyes ° upon him ° with 1 John, said, ° "Look ° on us."

5 4 And he ° gave heed ° unto them, ° expecting to receive something 2 of them

6 Then Peter said, "Silver and gold ° have I none; but such as I have ° give I thee: ° In ° the name of ° Jesus Christ ° of Nazareth ° rise up and walk."

7 And he ° took him by the right hand, and ° lifted him up: and ° immediately his ° feet and ° ankle bones ° received strength.

8 And he ° leaping up stood, and walked, and entered with them 1 into the 1 temple, walking, and ° leaping, and praising ° God.

9 And all the ° people 3 saw him walking and praising 3 God:

m 10 And they ° knew that it was he which sat ° for 2 alms ° at the 2 Beautiful gate of the 1 temple: and they were filled with wonder and ° amazement ° at that which had happened 5 unto him.

k 11 And as ° the lame man which was healed held 1 Peter and John, all the 9 people ran together ° unto them ° in the ° porch that is called Solomon's, ° greatly wondering.

M¹ O¹ 12 4 And when Peter 3 saw it, he answered 11 unto the 9 people, ° "Ye men of Israel, why marvel ye 10 at this? or why ° look ye so earnestly ° on us, as though by our own ° power or ° holiness we had made ° this man to walk ?

p 13 The 8 God of Abraham, and of Isaac, and of Jacob, the 8 God of our fathers, hath ° glorified His ° Son 6 Jesus;

q 14 Whom he ° delivered up, and ° denied ° Him ° in the presence of Pilate, ° when he was determined to ° let Him go.

q 14 But he 13 denied ° the Holy One and ° the Just, and ° desired ° a murderer ° to be granted 5 unto you;

at=towards. Ap. 104. xv. 3.

Beautiful. Probably the East gate, which, Josephus says, "was of Corinthian brass and greatly excelled those that were only covered over with silver and gold" (*Wars* 5. § 3).

ask. Ap. 134. I. 4.

alms. Gr. *eleēmosunē*. This was shortened into "aelmesse", and then into "alms".

of=from. Gr. *para*. Ap. 104. xii. 1.

3 seeing. Ap. 133. I. 1.

asked. Gr. *erōtaō*. Ap. 134. I. 3.

an alms. Lit. to receive an alms.

4 And=But.

fastening his eyes. Gr. *atenizō*. Ap. 133. III. 6.

upon. Gr. *eis*. Ap. 104. vi.

with. Gr. *sun*. Ap. 104. xvi.

Look. Gr. *blepō*. Ap. 133. I. 5.

on. Same as "upon".

5 gave heed. Gr. *epechō*. Here, 19. 22. Luke 14. 7. Phil. 2. 16. 1 Tim. 4. 16.

unto=to.

expecting. Gr. *prosdokaō*. Ap. 133. III. 3.

6 have I none=belong not (Gr. *ou*. Ap. 105. I). Apart from Peter's lack, it was unlawful by Rabbinical ruling to carry a purse into the Temple.

give, &c.=this I give thee.

In. Gr. *en*. Ap. 104. viii.

the name. See 2. 38.

Jesus Christ. Ap. 98. XI.

of Nazareth=the Nazarene. This title occurs seven times in Acts. See 2. :2; 4. 10; 6. 14; 10. 38; 22. 8; 26. 9.

rise up. Gr. *egeirō*. Ap. 178. I. 4.

7 took. Gr. *piazō*. See note on John 11. 67.

lifted=raised, as in v. 6.

immediately. Gr. *parachrēma*. Occ. nineteen times, of which ten are in Luke and seven in Acts.

feet. Gr. *basis*, a step, then that with which one steps, &c. Only here.

ankle bones. Gr. *sphuron*. Only here.

received strength=were strengthened. Gr. *stereoō*. Only here, v. 16, and 16. 5.

8 leaping up. Gr. *exallomai*. Only here, a strong form of *hallomai*.

leaping. Gr. *hallomai*. Only here, 14. 10, and John 4. 14. Cp. Isa. 35. 6.

God. Ap. 98. I. i. 1.

9 people. See 2. 47.

10 knew. Gr. *epiginōskō*. Ap. 132. I. iii.

for. Gr. *pros*. Ap. 104. xv. 3.

at. Gr. *epi*. Ap. 104. ix. 2.

amazement. Gr. *ekstasis*, ecstasy. See note on Mark 5. 42.

11 the lame . . . healed. The texts read "he".

unto. Gr. *pros*. Ap. 104. xv. 3. in. Ap. 104. ix. 2. porch, &c. See note on John 10. 23.
greatly wondering. Only here. Cp. Mark 14. 33. This miracle was significant of Israel's restoration.
Isa. 35. 6. Cp. Matt. 11. 5.

3. 12-26 (M¹, p. 1581). ANSWER TO PEOPLE. (*Division*.)

O¹ | 12-16. Explanation.

O² | 17-26. Application.

3. 12-16 (O¹, above). PETER'S EXPLANATION. (*Introversion*.)

O¹ | o | 12. Miracle. Negative. Not by man's power.

p | 13-. God glorified His servant Jesus.

q | -13. Ye denied Him.

q | 14, 15-. Ye killed Him.

p | -15. God raised Him.

o | 16. Miracle. Positive. By His Name.

12 Ye men of Israel. Lit. Men, Israelites. See note on 1. 11. look ye so earnestly. Gr. *atenizō*, Ap. 133. III. 6. on=to. power. Gr. *dunamis*. Ap. 172. 1. holiness=godliness. Cp. Ap. 137. 5. this man=him. 13 glorified. Gr. *doxazō*. See note on p. 1511. Son=

Servant. Ap. 108. iv. Cp. Isa. 42. 1; 49. 6. Matt. 12. 18. delivered up. Gr. *paradidōmi*. See note on John 19. 30. denied. Cp. John 19. 15. Him. The texts omit. in. Gr. *kata*. Ap. 104. x. 2. when, &c. Lit. he having decided (Gr. *krinō*. Ap. 122. 1). let Him go=to release Him.

Gr. *apoluō*. Ap. 174. 11. 14 the Holy One. Cp. 4. 27, 30. Isa. 29. 23; 43. 3; 49. 7. Fig. *Antonomasia*.

Ap. 6. the Just. Gr. *dikaios*. Ap. 191. 1. Cp. 7. 52; 22. 14. desired. Gr. *aiteō*. Ap. 134. I. 4.

a murderer=a man (Ap. 123. 2) a murderer. to be granted. Gr. *charizomai*. Ap. 184. II. 1.

15 And killed the ° Prince of ° life,

^p Whom ° God hath ° raised ° from the dead; whereof we are ° witnesses.

o 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.

O² r¹ 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.

s¹ 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:

r² 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 the ° LORD your ° God ° raise up ° unto you ° of your brethren, ° like unto me; Him shall ye hear ° in all things whatsoever He shall ° say ° unto you.

s² 23 And it shall come to pass, that every ° soul, which will ° not hear that Prophet, shall be ° destroyed ° from among the ° people.

r³ 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 the ° covenant which ° God ° made ° with our fathers, saying ° unto Abraham, ° And ° in ° thy seed shall all the ° kindreds of the ° earth be ° blessed.

s³ 26 ° Unto you first ° God, having ° raised up His ° Son ° Jesus, ° sent Him to bless you, ° in turning away every one of you ° from his ° iniquities."

15 Prince. Gr. *archēgos* = leader; one who stands at the head or beginning (*archē*) of a list, or rank. Here, 5. 31. Heb. 2. 10; 12. 2.

life. Gr. *zōē*. Ap. 170. 1.

from the dead. Gr. *ek nekron*. Ap. 139. 3.

witnesses. Gr. *martur*. See note on 1. 8.

16 through = upon. Gr. *epi*. Ap. 104. ix. 2.

faith. Gr. *pistis*. Ap. 150. II. 1.

in = of.

made . . . strong. See v. 7.

this man = this one.

see. Gr. *theōroō*. Ap. 133. I. 11.

know. Gr. *oida*. Ap. 132. I. i.

by. Gr. *dia*. Ap. 104. v. 1.

perfect soundness. Lit. wholeness. Gr. *holoklēria*.

Only here. Cp. 1 Thess. 5. 23. Heb. 2. 4.

in the presence of. Lit. over against. Gr. *apenanti*.

Here, 17. 7. Matt. 21. 2; 27. 24, 61. Rom. 3. 18.

3. 17-26 (O², p. 1582). APPLICATION. (Alternation.)

O² r¹ | 17, 18. Prophecy. Christ's Death.

s¹ | 19, 20. Repentance. Pardon. Refreshing.

r² | 21, 22. Prophecy. Christ's Rule.

s² | 23. Disobedience. Destruction.

r³ | 24, 25. Prophecy. All blessed in Christ.

s³ | 26. Sin Forsaken. Blessing.

17 wot = know, as in v. 16.

through = according to. Gr. *kata*. Ap. 104. x. 2.

did also, &c. = your rulers also (did). Cp. Luke 23. 34.

18 before had shewed = announced before. Here,

v. 24; 7. 52. 2 Cor. 9. 5. Cp. Ap. 121. 5.

Christ. Ap. 98. IX. The texts read "His Christ".

hath . . . fulfilled = fulfilled. Gr. *plēroō*. Ap. 125. 7.

See 1. 16; 2. 2, 28.

19 Repent. Gr. *metanoō*. Ap. 111. I. 1.

be converted = turn ye again (to Me). Jer. 3. 7, 14,

22, &c.

that, &c. Lit. for (Gr. *eis*. Ap. 104. vi) the blotting

out.

sins. Gr. *hamartia*. Ap. 128. I. ii. 1.

blotted out = wiped out, the blotting out. Here,

Col. 2. 14. Rev. 3. 5; 7. 17; 21. 4

when = in order that. Gr. *hopōs*. Occ. fifteen times

in Acts, and always expresses a purpose. Cp. 8. 15, 24;

9. 2, 12, 17, 24, &c.

the. Omit.

refreshing. Gr. *anapsuxis*. Only here. Cp. 2 Tim.

1. 16. shall = may.

from. Gr. *apo*. Ap. 104. iv.

the Lord. Ap. 98. VI. i. β. 1. A. b

20 send. Gr. *apostellō*. Ap. 174. 1.

Jesus Christ = Christ Jesus. Ap. 98. XII.

before was preached. Gr. *prokērussō*. Cp. Ap.

121. 1. Only here, and in 13. 24. But the texts read *procheirizomai*, to choose or appoint before, as in 22. 14;

26. 16. 21 the heaven. No art. See Matt. 6. 9, 10. until. Gr. *achri*. restitution.

Gr. *apokatastasis* = re-establishment from a state of ruin. Only here. hath spoken = spoke. Gr.

laleō. Ap. 121. 7. since the world began. Ap. 151. II. A. ii. 1. 22 For = Indeed.

Moses. Moses is referred to nineteen times in Acts. See note on Matt. 8. 4. said. See Deut.

18. 15-19. So Peter claimed Deuteronomy as the work of Moses. unto the fathers. The texts

omit. A prophet. Cp. John 1. 21, 25. Lord. Ap. 93. VI. i. β. 1. B. a. raise up.

Gr. *anistēmi*. Ap. 178. I. 1. of = out of. Gr. *ek*. Ap. 104. vii. like unto = as He raised

up me. in = according to. Gr. *kata*. Ap. 104. x. 2. say = speak, as in v. 21. (See Ap.

107. I.) The reference is to Deut. 18. 15. 23 soul. Ap. 110. II. not. Gr. *mē*. Ap. 105. II.

destroyed = utterly destroyed. Gr. *exolothreuomai*. Only here. Frequently in Sept. About eighty times

as rendering of *kārath*, cut off. See Gen. 17. 14. Ex. 30. 33; 31. 14 The quotation is from Deut. 18. 18, 19.

Ap. 107. I. 1. Here the Holy Spirit gives the solemn meaning of "I will require it of him", as being destruction

from among the people. Cp. Mal. 4. 1. from among. Ap. 104. vii. 24 Samuel.

Samuel was the first great prophet and spokesman of God after Moses. those that follow

after = those next in order. Gr. *kathexēs*. Only used by Luke, here, 11. 4; 18. 23. Luke 1. 3; 8. 1.

have likewise foretold = foretold also. See v. 18. 25 the. Omit. children =

sons. Gr. *huios*. Ap. 108. iii. covenant. Gr. *diathēkē*. Cp. Luke 1. 72. For this Hebraism,

"sons of the covenant", cp. Matt. 8. 12; 9. 15. Luke 16. 8. made = covenanted. Gr.

diatithēni. with = Gr. *pros*. Ap. 104. xv. 3. in. Dat. case; no preposition. thy

seed. i. e. Christ. See Gal. 3. 16. kindreds = families. Gr. *patria*. Only here, Luke 2. 4.

Eph. 3. 15. earth. Gr. *gē*. Ap. 129. 4. blessed. Gr. *eneulogeomai*. Only here,

and in Gal. 3. 8. Strong form of *eulogeō*, which occ. in the next verse. 26 iniquities. Gr.

ponēria. Ap. 128. II. 1.

N¹

4 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 Howbeit 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 Annas 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 power, or by what name, have ye done this?"

M²

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 deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, Whom ye crucified, Whom God raised from the dead, even by him doth this man stand here before you whole.

11 This is the Stone Which was set at nought of you builders, Which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

N²

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

4. 1 And=Now.

spake. Gr. *laleō*. Ap. 121. 7.unto. Gr. *pros*. Ap. 104. xv. 3.

people. See 2. 47.

captain. See note on Luke 22. 4.

temple. See 2. 46.

Sadducees. Ap. 120. II. 2. The Lord was opposed by the Pharisees. Now the opponents are the Sadducees, because of their hatred of the truth of the resurrection, of which the Apostles were witnesses. See note on 1. 22; 23. 6-8.

2 grieved = exasperated. Gr. *diaponeomai*. Only here, and 16. 18.

that = because. Gr. *dia*. Ap. 104. v. 2.preached. Gr. *katangellō*. Ap. 121. 5.through = in. Gr. *en*. Ap. 104. viii.

Jesus. Ap. 98. X.

resurrection. Gr. *anastasis*. Ap. 178. II. 1.from the dead. Gr. *ek nekron*. Ap. 139. 3.

3 in. Ap. 104. vi.

hold = ward. Gr. *tērēsis*. Only here, 5. 18, and 1 Cor. 7. 19.

unto. Gr. *eis*. Ap. 104. vi.

now = already.

4 Howbeit = But.

word. Gr. *logos*. Ap. 121. 10.

believed. Ap. 150. I. 1. i.

men. Gr. *anēr*. Ap. 123. 2.

5 it came to pass. A Hebraism, very common in Luke, about fifty times in his Gospel, and some fifteen times in the Acts.

on. Gr. *epi*. Ap. 104. ix. 3.

rulers, &c. An assembly of the Sanhedrin. Cp. Matt. 26. 3. Mark 14. 53, and see note on Matt. 2. 4.

6 Annas. See note on Luke 3. 2.

Caiaphas. See note on John 11. 49-53; 18. 13.

John. Nothing certainly known of him. Dr. John Lightfoot supposes he was Johanan Ben Laccai, a famous Rabbi of that time. *Works*, viii. p. 392.

of. Gr. *ek*. Ap. 104. vii.

kindred = race. Gr. *genos*. Not the same word as in 3. 25.

kindred of the high priest = high-priestly race. Gr. *archieratikos*. Only here.

at. Gr. *eis*. Ap. 104. vi.7 in. Gr. *en*. Ap. 104. viii.

asked = were enquiring. Gr. *punthanomai*, as in Matt. 2. 4.

By = In, as above.

what = what kind of.

power. Gr. *dunamis*. Ap. 172. 1.

have ye done = did ye.

8 filled, &c. See 2. 4.

Holy Ghost. Ap. 101. II. 14.

9 If. Gr. *ei*. Ap. 118. 2. a.of. Gr. *epi*. Ap. 104. ix. 2.

done to = of. Gen. of relation.

what means = whom. *he* = this one.

10 known. See note on 1. 19.

of Nazareth = the Nazarene.

raised. Gr. *egeirō*. Ap. 178. 4.whole. Gr. *hugiēs*. Only here in

the Acts. Twelve times in the Gospels. Cp. Matt. 12. 13. Occ. Tit. 2. 8; fourteen occ. in all.

11 the

Stone, &c. A reference to Ps. 118. 22.

set at nought = treated with contempt. Gr. *exoutheneō*.

the head, &c. Lit.

12 Neither

is there, &c. = And there is not (Ap. 105. I) in any (Gr. *oudeis*). A double negative, for emphasis.other. Gr. *allos*. Ap. 124. 1.there is none = neither is there. Gr. *oude*.

other.

heaven = the heaven.

whereby = in (Ap. 104. viii) which.

13 Now when they saw = And beholding. Gr. *theōreō*.unlearned = illiterate. Gr. *agrammatos*. Only here. Cp. John 7. 15.ignorant = obscure. Gr. *idiōtēs*. Lit. private, i. e.

took knowledge = recognized.

Jesus. Ap. 98. X.

14 beholding. Gr. *blepō*. Ap. 133. I. 5.

was = had been.

could, &c. = had nothing

be examined. Gr. *anakrinō*. Ap. 122. 2. Cp. Luke 23. 14.good deed = benefit. Gr. *euergesia*. Only here and 1 Tim. 6. 2.Ap. 17. 5. man. Gr. *anthrōpos*. Ap. 123. 1.is made whole = has been saved. Gr. *sōzō*. Cp. John 11. 12.

unto = to. the name. See 2. 38. Jesus Christ. Ap. 98. XI.

Cp. 2. 22. crucified. See 2. 23. God. Ap. 98. I. i. 1.

this man = this one. before you = in your presence.

the Acts. Twelve times in the Gospels. Cp. Matt. 12. 13. Occ. Tit. 2. 8; fourteen occ. in all.

Stone, &c. A reference to Ps. 118. 22.

Cp. Luke 18. 9; 23. 11. of = by Gr. *hupo*. Ap. 104. xviii. 1.unto (Gr. *eis*. Ap. 104. vi.) a head of a corner, i. e. a corner-stone. Cp. Isa. 28. 16.is there, &c. = And there is not (Ap. 105. I) in any (Gr. *oudeis*). A double negative, for emphasis.other. Gr. *allos*. Ap. 124. 1.Gr. *heteros*. Ap. 124. 2. under. Gr. *hupo*. Ap. 104. xviii. 2.

See note on Matt. 6. 9, 10.

be saved. Gr. *sōzō*, as in v. 9. among. Ap. 104. viii. 2.Ap. 133. I. 11. boldness = outspokenness. Gr. *parrhēsia*. Same word as "freely", in 2. 29.perceived. Gr. *katalambanō*. Cp. John 1. 5. Eph. 3. 18. unlearned = illiterate. Gr. *agrammatos*. Only here. Cp. John 7. 15.unprofessional. Only here, 1 Cor. 14. 16, 23, 24. 2 Cor. 11. 6. ignorant = obscure. Gr. *idiōtēs*. Lit. private, i. e.Gr. *epigindskō*. Ap. 132. I. iii. with. Gr. *sun*. Ap. 104. xvi.14 beholding. Gr. *blepō*. Ap. 133. I. 5. was = had been.(Gr. *oudeis*) to say against it (Gr. *antepō*. Only here and Luke 21. 15).

aside out of the °council, they °conferred °among themselves,

16 Saying, "What shall we do to these °men? for that indeed a °notable °miracle hath °been done °by them is °manifest to all them that °dwell in Jerusalem; and we °cannot deny it.

17 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 °Jesus.

M³ 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."

N³ 21 °So when they had further threatened them, they °let them go, finding °nothing how 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.

C² P¹ Q 23 And °being °let go, they went °to °their own company, and °reported all that the chief priests and elders had said °unto them.

R t 24 And when they heard that, they lifted up their voice °to °God °with one accord, and said, "Lord, Thou °art God, Which °hast made °heaven, and °earth, and the sea, and all that °in them is:

u 25 Who °by the mouth of Thy °servant David °hast said,

v 'Why did the °heathen °rage, and the °people °imagine vain things?

26 The kings of the °earth stood up, and the °rulers were gathered °together °against the °LORD, and °against His °Christ.'

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,

15 council = Sanhedrin. Gr. *sunedrion*. See note on Matt. 5. 22.

conferred. Gr. *sumballō*. Only used by Luke, here, 17. 18; 18. 27; 20. 14. Luke 2. 19; 14. 31.

among themselves = towards (Gr. *pros*. Ap. 104. xv. 3) one another.

16 notable. Gr. *gnōstos*, as in v. 10.

miracle. Gr. *semēion*. Ap. 176. 3.

been done = come to pass.

by. Gr. *dia*. Ap. 104. v. 1.

manifest. Gr. *phaneros*. Ap. 106. I. viii.

dwell in = inhabit. Gr. *katoikeō*. See note on 2. 5.

cannot = are not (Gr. *ou*. Ap. 105. I) able to.

17 that = in order that. Gr. *hina*.

spread. Gr. *dianemomai*. Only here.

no further = not (Gr. *mē*) for (Gr. *epi*) more.

among = unto. Gr. *eis*. Ap. 104. vi.

straitly threaten = threaten with threats. Fig. *Polyptōton*. Ap. 6.

threaten. Gr. *apeileō*. Only here and 1 Pet. 2. 23. The noun *apeilē* occ. here, v. 29; 9. 1. Eph. 6. 9.

that they speak, &c. = Lit. no longer to speak to no man. A double negative, for emphasis.

in = Gr. *epi*. Ap. 104. ix. 2.

18 not. Gr. *mē*. Ap. 105. II.

speak = speak forth. Gr. *phthengomai*. Only here, and 2 Pet. 2. 16, 18. Cp. 2. 4.

at all. Gr. *katholou*. Only here.

nor. Gr. *mede*.

19 answered and said. Ap. 122. 3.

Whether = If. Gr. *ei*. Ap. 118. 2. a.

more = rather.

judge. Gr. *krinō*. Ap. 122. 1. Fig. *Anaccenōsis*. Ap. 6.

20 but = not. As v. 17.

have seen and heard = saw (Gr. *eidon*. Ap. 138. I. 1) and heard.

21 So when, &c. = But having further threatened. Only here.

let . . . go = Gr. *apoluō*. Ap. 174. 11.

nothing, &c. = no further means of punishing.

because of. Gr. *dia*. Ap. 104. v. 2.

glorified. Gr. *doxazō*. See note on 8. 13.

for. Gr. *epi*. Ap. 104. ix. 2.

was done = had taken place.

22 was shewed = had been wrought.

4. 23-5. 11 (C², p. 1579). AMONG THE BRETHREN. (*Division*.)

C² | P¹ | 4. 23-31. Return of the Apostles.

| P² | 4. 32-5. 11. Unity.

4. 23-31 (P¹, above) RETURN OF THE APOSTLES. (*Introversion*.)

P¹ | Q | 23. Report.

| R | 24-30. Prayer.

| R | 31-. Answer.

| Q | -31. Testimony.

23 being = having been.

to Gr. *pros*. Ap. 104. xv. 3.

reported. Gr. *apangellō*. Cp. Ap. 121. 5, 6.

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.

v | 27, 28. Man's rage accomplished.

u | 29. Word by Apostles.

t | 30. God's power. Healing.

24 with one accord. See note on 1. 14. Lord. Gr. *Despotēs*. Ap. 98. VI. ii. 1. art God. The texts omit hast made = madest. earth. Gr. *gē*. Ap. 129. 4. 25 servant. Gr. *pais*. Ap. 108. iv. and 190. I. 6. hast said = saidst. This quotation is from Ps. 2. 1, 2. See notes there

heathen = nations. Gr. *ethnos*. Hence our word "heathen". rage. Gr. *phruassō*. Only here in N.T. Used in Sept. of Ps. 2. 1, as transl. of Heb. *rāgash*. imagine = meditate. Gr. *meletaō*. Here, Mark 13. 11. 1 Tim. 4. 15. 26 The kings. i. e. Gentiles. rulers. i. e. Jews. together.

See note on 1. 15. against. Gr. *kata*. Ap. 104. x. 1. Lord. Ap. 98. VI. i. β. 1. A. α. Christ. i. e. Messiah. Ap. 98. IX. 27 of a truth. Lit. upon (Ap. 104. ix. 1) truth. The texts add "in this city". against. Gr. *epi*. Ap. 104. ix. 3. Child = servant. Gr. *pais*, as v. 25. Fig. *Catachresis*. Ap. 6.

hast anointed = didst anoint. See note on Luke 4. 18. Gentiles. Gr. *ethnos*, as in v. 25.

28 For to do whatsoever Thy hand and Thy counsel °determined before °to be done.

29 And °now, °Lord, °behold their 17threatenings: and °grant 10unto Thy °servants, that °with all 13boldness they may 1speak Thy 4word,

30 7By stretching forth Thine hand °to heal; and that °signs and °wonders may be done 16by the 10name of Thy holy 27Child 13Jesus."

31 And °when they had °prayed, the place was °shaken °where they were assembled together; and they were all 8filled with °the Holy Ghost,

and they 1spake the 4word of 10God 20with 13boldness.

32 And °the multitude of them that 4believed were of one heart and of one °soul:

°neither said °any of them that °ought of °the things which he possessed was his own; but they had all things common.

33 And with great 7power °gave the °apostles °witness of the 2resurrection of °the Lord 13Jesus: and great °grace was °upon them all.

34 °Neither °was there °any 12among them °that lacked: for as many as °were °possessors of °lands or houses sold them, and brought the prices of the things that were sold,

35 And laid them down °at the 33apostles' feet: and °distribution was made unto every man °according as °he had need.

36 And °Joses, who °by the 33apostles was surnamed °Barnabas, (which is, being interpreted, The °son of °consolation,) a Levite, and °of the country of Cyprus,

37 °Having °land sold it, and brought the money, and laid it 35at the 33apostles' feet.

5 But a °certain °man °named °Ananias, °with Sapphira his wife, sold a possession, 2 And °kept back part °of the price, his wife

that lacked = in need. Only here. Cp. Ap. 134. I. 5. Only here. lands. Gr. *chōrion*. See note on Matt. 26. 36. &c. = it was distributed. according as. Gr. *kathoti*, as in 2. 24, 45.

4. 36-5. 11 (U², above). PARTICULAR. (Division.)

U² | V¹ | 4. 36-37. Devotedness. V² | 5. 1-11. Deceit.

36 The next chapter should begin here. Joses. Texts read Joseph, as in 1. 23. by. Ap. 104. xviii. 1. Barnabas. It is possible that Joseph Barnabas, or Barnabbas, is the same as Joseph Barsabbas of 1. 23, and that he was reserved for a better lot by the Holy Spirit. son. Ap. 108. iii. See note on 3. 25. consolation. Or, exhortation. Gr. *paraklēsis* has both meanings. See Luke 2. 25; 6. 24. 1 Cor. 14. 3. of the country of Cyprus = a Cypriote by race. 37 Having. Gr. *huparchō*. land. Lit. a field, as in Luke 14. 18.

5. 1-11 (V², above). DECEIT. (Extended Alternation)

V² | W | x | 1, 2. Ananias. y | 3, 4. Remonstrance. z | 5-. Death. X | a | -5. Fear. b | 6. Burial. W | x | 7, 8. Sapphira. y | 9. Remonstrance. z | 10-. Death. X | b | -10. Burial. a | 11. Fear.

1 certain. Ap. 123. 3. man. Ap. 123. 2. named = by name. Ananias. Ananias and Sapphira, names of grace and beauty attached to persons whose principles were bad. with. Ap. 104. xvi. 2 kept back. Gr. *nosphizomai*. Only here, v. 3. Tit. 2. 10. of = from. Ap. 104. iv.

28 counsel. Ap. 102. 4. Cp. 2. 23. determined before. Gr. *proorizō*. Generally translated "predestinate". See Rom. 8. 29, 30. 1 Cor. 2. 7. Eph. 1. 5, 11.

to be done. Fig. *Hypo-zeugma* (*Zeugma*. 3. Ap. 6). As "hand" could not determine.

29 now = as to the present. Gr. *tanun*. A strong form of *nun*. Only here, 5. 38; 17. 30; 20. 32; 27. 22.

Lord. Ap. 98. VI. i. β. 1. B. b. behold. Gr. *epeidon*. Ap. 133. II. 1. Only here and Luke 1. 25. grant = give.

servants = bond-servants. Ap. 190. I. 2. with. Ap. 104. xi. 1.

30 to heal = for (Gr. *eis*. Ap. 104. vi) healing. signs. As in v. 16, 22.

wonders. Gr. *teras*. Ap. 176. 2.

31 when they had = while they.

prayed. Ap. 134. I. 5.

shaken. Gr. *saleuō*. Cp. 16. 26.

where = in (Ap. 104. viii) which. the Holy Ghost. Ap. 101. II. 14.

4. 32-5. 11 (P², 1585). UNITY. (Alternation.)

P² | S | 4. 32-. Unity. T | 4. -32. Community of goods. S | 4. 33. Power and Grace. T | 4. 34-5. 11. Community of goods.

32 the multitude, &c. = of the full number (Gr. *plēthos*) of the believing ones.

soul. Ap. 110. V. 1.

neither = and not even. any = one.

ought = any one. Gr. *tis*. Ap. 123. 3.

the things which he possessed = his possessions. Gr. *huparchō*. Cp. Luke 9. 48 and 12. 15.

33 gave = were giving forth.

apostles. Ap. 189.

witness = the testimony. Gr. *marturion*. First occ. Matt. 8. 4.

the Lord. Ap. 98. VI. i. β. 2. A.

grace. Ap. 184. I. 1.

upon. Gr. *epi*. Ap. 104. ix. 3.

4. 34-5. 11 (T, above). COMMUNITY OF GOODS. (Division.)

T | U¹ | 4. 34, 35. General. U² | 4. 36-5. 11. Particular.

34 Neither = For neither.

was = were. Gr. *huparchō*. See note on Luke 9. 48. The texts read *en* was. any. Ap. 123. 3.

were. Gr. *huparchō*. possessors. Gr. *ktētōr*. 35 at. Ap. 104. xii. 3. distribution,

he = any one. Gr. *tis*, as in v. 34.

also °being privy to it, and brought a ¹certain part, and laid it °at the °apostles' feet.

y 3 But Peter said, "Ananias, why hath Satan filled thine heart to lie to °the Holy Ghost, and to ²keep back part ²of the price of the °land?

4 °Whiles it remained, was it °not thine own? and after it was sold, °was it not °in thine own °power? °why °hast thou conceived this thing °in thine heart? thou hast °not lied °unto °men, but °unto °God."

z 5 °And Ananias hearing these °words fell down, and °gave up the ghost:

X a and °great fear came °on all them that heard °these things.

b 6 °And the °young men °arose, °wound him up, and carried him out, and buried him.

W x 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 ⁴unto her, "Tell me °whether ye sold the ³land for so much?" And she said, "Yea, for so much."

y 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."

z 10 Then fell she down °straightway °at his feet, and °yielded up the ghost:

X b and the °young men came in, and found her °dead, and, carrying her forth, buried her °by her °husband.

a 11 And ⁵great fear came °upon all the °church, and °upon °as many as heard these things.

D²Y¹ c¹ 12 °And °by the hands of the ²apostles were many °signs and °wonders °wrought °among the °people;

d¹ (and they were all °with one accord ⁴in °Solomon's porch.

c² 13 °And of the rest durst °no man °join himself to them: but the ¹²people °magnified them.

14 °And °believers were the more added to the °Lord, °multitudes both of °men and °women.)

15 °Insomuch that they brought forth the

being privy to = being conscious of. Gr. *suneidon*. Only here, 12. 12; 14. 6. 1 Cor. 4. 4.

at. Ap. 104. xii. 3. apostles'. Ap. 189.

3 the Holy Ghost. Two arts. Ap. 101. II. 3: Cp. 1. 16.

land. Gr. *chōrion*, as in 1. 18, 19; 4. 31, not *ktēma* possession, as in v. 1; 2. 45. Matt. 19. 22.

4 Whiles . . . power? Lit. Is it not (Gr. *ouchi*. Ap. 105. I. a.) that, remaining, it remained to thee, and sold, it belonged to thy right?

was = belonged. Gr. *huparchō*. See Luke 9. 48. in. Gr. *en*. Ap. 104. viii.

power. Ap. 172. 5. why - why is it that.

hast . . . conceived = didst put, implying careful deliberation, not sudden temptation.

not. Ap. 105. I. unto = to.

men. Ap. 123. 1. 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. *ekpneō*. Mark 15. 37.

great fear. Cp. "great grace", "great power", in 4. 33.

on = upon. Ap. 104. ix. 3. these things. The texts omit.

6 young men = younger (men). arose. Ap. 178. I. 1.

wound . . . up. Gr. *sustellō*. Only here and 1 Cor. 7. 29.

7 about the space . . . after = as it were an interval. Gr. *diastēma*. Only here. A medical word.

when = and. not. Ap. 105. II.

knowing. Ap. 132. I. i. 8 answered. Ap. 122. 3.

whether = if. Ap. 118. 2. a. 9 unto. Gr. *pros*. Ap. 104. xv. 3.

How = Why. have agreed together = were agreed together. Gr. *sumphōneō*. Here, 15. 15, and four times in the Gospels.

Cp. Engl. "symphony". Spirit. Ap. 101. II. 3.

Lord. Ap. 98. VI. i. β. 1. B. b. behold. Ap. 133. I. 2. Fig. *Asterismos*. Ap. 6.

husband. Ap. 123. 2. at. Ap. 104. ix. 2.

shall = they shall. 10 straightway. Gr. *parachrēma*. See note on 3. 7.

at. Gr. *para*, as in v. 2, but the texts read *pros*.

yielded up the ghost. Same as in v. 5. young men. Ap. 108. x. dead. Ap. 139. 2.

by. Ap. 104. xv. 3. 11 upon. Gr. *epi*. Ap. 104. ix. 3.

church. Ap. 186. as many as = all those who.

5. 12-42 (D², p. 1579). AMONG THE PEOPLE. (Division.)

D² | Y¹ | 12-21-. Apostles' Activity.
| Y² | -21-42. Rulers' Opposition.

5. 12-21- (Y¹, above). APOSTLES' ACTIVITY. (Repeated Alternation.)

Y¹ | c¹ | 12-. Miracles.
| d¹ | -12. In the Temple.
c² | 13-16. Miracles.
| d² | 17, 18. In prison.
c³ | 19, 20. Miracle.
| d³ | 21-. In the Temple.

12 by. Ap. 104. v. 1. signs. Ap. 176. 3. wonders. Ap. 176. 2. wrought = being wrought. Cp. Mark 16. 17, 18. among. Ap. 104. viii. 2. people. Gr. *laos*. See note on 2. 47. with one accord. See note on 1. 14. Solomon's porch. See note on John 10. 23. 13 no man = no one. Gr. *oudeis*. join himself. Gr. *kollaomai*. See note on Luke 15. 15. magnified. Gr. *megalunō*. Cp. Luke 1. 46, 55. 14 believers = believing (ones). Ap. 150. I. 1. Lord. Ap. 98. VI. i. β. 2. A. multitudes. Gr. *plēthos*. See note on 2. 6. women. Cp. 1. 14. 15 Insomuch that - So that. This depends upon the first clause of v. 12, all that intervenes being in a parenthesis.

°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 ¹⁴multitude out of the cities ° round about ° unto Jerusalem, bringing ¹⁵sick folks, and them which were ° vexed ° with unclean ° spirits: and they were ° healed ° every one.

d² 17 ° Then the ° high priest ° rose up, and all they that were ¹ with him, (which is the ° sect of the ° Sadducees,) and were filled with ° indignation,

18 And laid their hands ⁵ on the ² apostles, and put them ⁴ in the ° common ° prison.

c³ 19 But the angel of the ⁹ LORD ¹² by night opened the ° prison doors, and brought them forth, and said,

20 "Go, stand and ° speak ⁴ in the ° temple to the ¹² people all ° the ° words of this ° life."

d³ 21 ⁵ And when they heard that, they entered ° into the ²⁰ 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,

f¹ and ° sent ° to the ° prison to have them brought.

22 But when the ° officers came, and found them ⁴ not ⁴ in the ¹⁹ prison, they returned, and ° told,

23 Saying, "The ²¹ prison ° truly found we ° shut ° with all safety, and the ° keepers standing ° without ° before the doors: but when we had opened, we found ¹³ no man within."

e² 24 Now when ° the high priest and the ° captain of the ²⁰ temple and the chief priests heard these ° things, they ° doubted ° of them ° whereunto this would grow.

25 Then came ° one and ²² told them, saying, ⁹ "Behold, the ¹ men whom ye put ⁴ in ¹⁹ prison are standing ⁴ in the ²⁰ temple, and teaching the ¹² people."

f² 26 Then went the ²⁴ captain ¹ with the ²² officers, and brought them ° without violence: for they feared the ¹² people, ° lest they should have been stoned.

27 ⁵ And when they had brought them, they set *them* ° before the ²¹ council:

e³ and the ¹⁷ high priest ° asked them,

28 Saying, "Did ⁴ not we ° straitly command you that ye should ⁷ not teach ° in this ° name? and, ⁹ behold, ye have filled Jerusalem with your doctrine, and ° intend to ° bring ° this ⁴ Man's blood ¹¹ upon us."

f³ 29 Then Peter and the *other* ² apostles ⁸ an-

sick. See note on John 11. 1.

into=along. Ap. 104. x. 2.

on=upon. Ap. 104. ix. 1.

couches. Gr. *krabbatos*. See note on Mark 2. 4.

that=in order that. Gr. *hina*.

at the least=even if (it might be).

overshadow. Gr. *episkiazō*. See note on Luke 9. 34.

some=some one. Ap. 123. 3.

16 also, &c.=a multitude also.

round about. Gr. *perix*. Only here.

unto. Ap. 104. vi.

vexed=beset. Gr. *ochleō*, to crowd. Only here and Luke 6. 18. A medical word.

with=by. Ap. 104. xviii. 1.

spirits. Ap. 101. II. 12.

healed. Gr. *therapeuō*. See note on Luke 6. 17, 18.

every one=all of them.

17 Then=But.

high priest. Gr. *archiereus*.

rose up. Ap. 178. I. 1. See v. 6.

sect. Gr. *hairesis*=a choosing, hence "heresy".

Occ. here, 15. 5; 24. 5, 14; 26. 5; 28. 22. 1 Cor. 11. 19.

Gal. 5. 20. 2 Pet. 2. 1.

Sadducees. Ap. 120. II. 2. Cp. 4. 1.

indignation. Gr. *zēlos*. Only other occ. in Acts in 13. 45. Used in a good sense in John 2. 17. 2 Cor.

11. 2, &c.

18 common=public. Gr. *dēmosios*. Only here, 16.

37; 18. 28; 20. 20.

prison. Same as "hold" in 4. 3.

19 prison. Gr. *phulakē*, the common word for

"prison".

20 speak. Ap. 121. 7.

temple. See 2. 46.

the words, &c.=these words of life. Fig. *Hypallagē*.

Ap. 6.

words. Gr. *rhēma*. See note on Mark 9. 32.

life. Ap. 170. 1. The life through resurrection so

bitterly opposed by the Sadducees. Cp. 13. 26.

21 into. Gr. *eis*. Ap. 104. vi.

early in the morning=towards (Ap. 104. xviii) day-

break. Gr. *tou orthrou*. Cp. Luke 24. 1. John 8. 2.

taught=were teaching.

5. -21-42 (Y², p. 1587). RULERS' OPPOSITION.

(Repeated Alternation.)

Y² e¹ | -21. Assembly.

f¹ | -21-23. Apostles sent for.

e² | 24, 25. Alarm.

f² | 26, 27. Apostles brought.

e³ | -27, 28. Investigation.

f³ | 29-32. Apostles' Answer.

e⁴ | 33. Murderous Design.

f⁴ | 34. Apostles excluded.

e⁵ | 35-39. Wise counsel.

f⁵ | 40-42. Apostles released.

-21 council. See note on Matt. 5. 22.

senate=assembly of the elders. Only here in N.T.

but frequent in Sept. for "elders".

children=sons. Ap. 108. iii.

sent. Ap. 174. 1.

to=unto. Ap. 104. vi.

prison=place of bonds. Only here, v. 23; 16. 26.

Matt. 11. 2. Used in Sept. in Gen. 39. 22, &c.

22 officers. Ap. 190. I. 7. See note on Luke 1. 2.

John 7. 32; 18. 3.

told. Same as "reported", 4. 23.

23 truly=indeed.

keepers=guards. Gr. *phulax*. Only here

before. Ap. 104. xiv. 24 the high priest and.

things=words. Ap. 121. 10. doubted=

of. Ap. 104. xiii. 1. whereunto, &c.=

26 without. Lit. not (Ap. 105. I.) with (Ap.

lest=in order that (Gr. *hina*). 27 before

28 straitly command. Lit. command with a

in. Gr. *epi*. Ap. 104. ix. 2. name. See

bring. Gr. *epagō*. Only here and 2 Pet.

this, &c.=the blood of this Man (Emph.).

shut=locked. Gr. *kleiō*. with. Ap. 104. viii

and 12. 6, 19. without. The texts omit.

The texts omit. captain. See note on 4. 1.

were doubting. Gr. *diaporeō*. See note on Luke 9. 7.

what this might come to be. 25 one. Ap. 123. 3.

104. xi. 1) violence (Gr. *bia*; here, 21. 35; 24. 7; 27. 41).

=in. Ap. 104. viii. asked. See note on 1. 6.

command. Fig. *Polyptōton*. Ap. 6. A Hebraism.

note on 2. 38. intend. Gr. *boulomai*. Ap. 102. 3.

2. 1, 5. Cp. their own invocation in Matt. 27. 25.

swered and said, "We ought to °obey °God rather than °men.

30 The °God of our fathers °raised up °Jesus, Whom °he °slew °and hanged °on a °tree.

31 °Sim °hath °God °exalted °with His right hand to be a °Prince and a °Saviour, for to give °repentance to Israel, and °forgiveness of °sins.

32 And °we are °His °witnesses of these °things; and so is also °the Holy Ghost, Whom °God °hath given to them that °obey Him."

33 °When they heard that, they were °cut to the heart, and °took counsel to °slay them.

34 Then °stood there up °one °in the °council, a °Pharisee, named °Gamaliel, a °doctor of the law, °had in reputation °among all the °people, and commanded to °put the °apostles forth a little space;

35 And said °unto them, "Ye °men of Israel, take heed to yourselves what ye °intend to do °as touching these °men.

36 For °before these days °rose up °Theudas, °boasting himself to be °somebody; to whom a number of °men, about four hundred, °joined themselves: who was °slain; and all, as many as °obeyed him, were °scattered, and °brought °to nought.

37 °After °this man °rose up °Judas of Galilee °in the days of the °taxing, and °drew away much °people °after him: °he also °perished; and all, even as many as °obeyed him, were dispersed.

38 And now I say unto you, °Refrain °from these °men, and let them alone: for °if this °counsel or this work be °of °men, it °will come to nought:

39 But °if it be °of °God, ye °cannot °overthrow it; °lest haply ye be found even °to fight against God."

40 °And to him they °agreed; and when they had called the °apostles, and °beaten them, they commanded that they should °not °speak °in the °name of °Jesus, and °let them go.

41 °And they departed °from the presence of the °council, rejoicing that they were °counted worthy to °suffer shame °for °His °name.

42 And daily °in the °temple, and °in every house, they ceased °not to teach and °preach °Jesus Christ.

6 And °in those days, when the number of the disciples was multiplied, there arose a °murmuring of the °Grecians °against the

29 We ought = it is necessary.

obey. Gr. *peitharcheō*. Only here, v. 32; 27. 21. Tit. 3. 1.

30 raised up. Gr. *egeirō*. Ap. 178. I. 4.

Jesus. Ap. 98. X.

slew = laid hands on. Gr. *diacheirizomai*. Only here and 26. 21.

and = having. tree. Ap. 162.

31 Sim = This One. It is emphatic, and so placed first in the sentence. hath. Omit.

exalted. Gr. *hupsōō*. See note on John 12. 32.

with = at, or to. See 2. 33.

Prince. Gr. *archēgos*. See note on 3. 15.

Saviour. Gr. *Sōtēr*. Occurs twenty-four times. First occ. Luke 1. 47.

repentance. Ap. 111. II. 1.

forgiveness. Gr. *aphesis*. More frequently transl. "remission". See 2. 38. Luke 4. 18; 24. 47. Cp. Ap. 174. 12.

sins. Gr. *hamartia*. Ap. 128. I. ii. 1.

32 His. Omit.

witnesses. See note on 1. 8.

things = words. Gr. *rhēma*, as in v. 20.

the Holy Ghost. Ap. 101. II. 3.

hath given = gave.

33 When, &c. = Now they having heard.

cut to the heart. Gr. *diapriomai*. Only here and 7. 54.

took counsel = were consulting. Gr. *bouleuō*.

slay. Gr. *anaireō*. See note on 2. 23.

34 stood there up = rose up. Gr. *anistēmi*. Ap. 178. I. 1, as in v. 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 52 A. D.

a doctor of the law. See note on Luke 5. 17.

had in reputation = honoured. Gr. *tinios*. 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.

as touching = upon, or in the case of. Ap. 104. ix. 2.

36 Theudas. The name is not uncommon in the Talmud.

boasting, &c. = saying that he was.

somebody. Gr. *tis*. Ap. 123. 3. Fig. *Tapeinōsis*. Ap. 6.

joined themselves. Gr. *proskollaomai*. Only here, Matt. 19. 5. Mark 10. 7. Eph. 5. 31. Cp. v. 13.

obeyed. Ap. 150. I. 2.

scattered. Gr. *dialuō*. Only here. A medical word.

brought. Lit. came to be.

37 After. Gr. *meta*. Ap. 104. xi. 2.

this man = this one.

Judas of Galilee. His revolt is recorded by Josephus, *Ant.* xviii. 1. § 1.

taxing. Gr. *apographē*. Only here and Luke 2. 2, which see.

drew away = caused to revolt or apostatize.

after. Gr. *optō*.

he also. Ap. 124. 5.

38 Refrain = Stand away.

if. Ap. 118. I. b. counsel. Gr. *boulē*.

will come to nought = will be overthrown.

39 if. Gr. *ei*. Ap. 118. 2. a. cannot = are not

lest haply. Gr. *mēpote*, compound

40 agreed, as v. 36.

41 And they = They

indeed therefore. Gr. *kataxioomai*. Here, Luke 20. 35; 21. 36. 2 Thess. 1. 5.

suffer shame = be dishonoured or counted unworthy. Gr. *atimazō*. Here, Luke 20. 11. John 8. 49.

Rom. 1. 24; 2. 23. Jas. 2. 6. Fig. *Oxymoron*. Ap. 6. for. Ap. 104. xvii. 1. His = the.

every house. Gr. *kat'* (Ap. 104. x. 2) *oikon* = at home. See on 2. 46. preach. Ap. 121. 4. Jesus

Christ = Jesus as the Christ (Ap. 98. XI), the name of v. 41.

6. 1-7 [For Structure see next page].

6. 1 in. Ap. 104. viii. murmuring. Gr. *gongusmos*. An onomatopœic word. Here, John 7. 12. Phil. 2. 14. 1 Pet. 4. 9. Grecians = Greek-speaking Jews. Gr. *Hellenistēs*. against. Ap. 104. xv. 3.

Hebrews, because their widows were °neglected
in the °daily °ministration.

A g 2 Then the twelve called the multitude of the
disciples *unto them*, and said, "It is °not °reason
that we should leave the °word of °God, and
°serve °tables.

h 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.

A g 4 But we will °give ourselves continually to
°prayer, and to the °ministry of the 2 word."

h 5 ¶ And the °saying pleased the whole 2 multi-
tude: and they chose °Stephen, a 3 man full of
°faith and of 3 the Holy Ghost, and Philip, and
Prochorus, and Nicanor, and Timon, and Par-
menas, and Nicolas a °proselyte of °Antioch:

6 Whom they set °before the °apostles: and
when they had °prayed, they °laid *their hands*
on them.

Z 7 And the 2 word of 2 God increased; and the
number of the disciples multiplied 1 in Jeru-
salem greatly; and a great °company of the
priests were obedient to °the 5 faith.

D³ B¹ 8 And Stephen, full of °faith and °power, did
great °wonders and °miracles °among the
°people.

C¹ 9 ¶ Then there °arose °certain °of the °syna-
gogue, which is called *the synagogue* of the
°Libertines, and Cyrenians, and Alexandrians,
and of them °of °Cilicia and of Asia, °disputing
with Stephen.

B² 10 And they were 2 not °able to °resist the
wisdom and the °spirit by which he °spake.

C¹ 11 Then they °suborned 3 men, which said,
"We have heard him 10 speak °blasphemous
°words °against °Moses, and *against* 2 God."

B³ 12 And they °stirred up the 8 people, and the
°elders, and the scribes, and came upon *him*,
and °caught him, and brought *him* °to the
°council,

C³ 13 And set up false °witnesses, which said,
"This °man ceaseth 2 not to 10 speak 11 blasphe-
mous 11 words °against this holy place, and the
law:

14 For we have heard him say, that this
°Jesus °of Nazareth °shall °destroy °this place,

8 faith. The texts read "grace". Ap. 184. I. 1.
miracles=signs. Ap. 176. 3. among. Ap. 104. viii. people. See note on 2. 47. 9 arose. Ap.
178. I. 1. certain. Ap. 123. 3. of=out of. Ap. 104. vii. synagogue. Ap. 120. Libertines.
During the Civil Wars many Jews had been enslaved, and afterwards set free by their masters. A manu-
mitted slave was called *libertinus*. These were probably the descendants of such freedmen who had
returned to Jerusalem, after the decree of Tiberius expelling the Jews from Rome about 20 A.D. of
=from. Ap. 104. iv. Cilicia. A province of Asia Minor, of which Tarsus was the capital. See 21. 39.
Probably Saul was one of these disputers. disputing. Gr. *suzeteō*, generally transl. "question". Cp.
Mark 1. 27; 8. 11; 9. 10, 14, 16. 10 able=strong enough. See 15. 10. resist. Gr. *anthistēmi*. Cp.
Luke 21. 15. spirit. See note on v. 3. spake. Ap. 121. 7. 11 suborned. Gr. *hupoballō*. Only
here. blasphemous. Gr. *blasphēmos*. Here, v. 13. 1 Tim. 1. 13. 2 Tim. 3. 2. 2 Pet. 2. 11. words.
Gr. *rhēma*. See note on Mark 9. 32. against. Ap. 104. vi. Moses. See note on 3. 22. Here mean-
ing the Law. 12 stirred up. Gr. *sunkineō*. Only here. Frequent in medical works. elders, &c.
See note on 4. 5, and Ap. 189. caught = violently seized. Gr. *sunarpozō*. Only here, 19. 29; 27. 15,
and Luke 8. 29. to -unto. Ap. 104. vi. council. See note on 4. 15. 13 witnesses. Gr. *martur*.
See 1. 8. man. Ap. 123. 1. against. Ap. 104. x. 1. 14 Jesus. Ap. 98. X. of Nazareth = the
Nazarene. Cp. 2. 22; 3. 6; 4. 10. shall = will. destroy. Gr. *kataluō*. Cp. 5. 38, 39. this place,
i. e. the temple, in one of the courts of which the Sanhedrin was sitting.

6. 1-7 (C³, p. 1579). AMONG THE BRETHREN.
(*Introversion and Alternation.*)

C³ Z | 1. Disciples multiplied.
A g | 2. Apostles' Work. Negative.
h | 3. Appointment proposed.
A g | 4. Apostles' Work. Positive.
h | 5, 6. Appointment made.
Z | 7. Disciples multiplied.

neglected = being overlooked. Gr. *paratheōreō*. Cp.
Ap. 133. I. 11. Only here.

daily. Gr. *kathēmerinos*. Only here.

ministration = ministering. Ap. 190. II. 1. It was
the relief of 2. 44, 45.

2 not. Ap. 105. I.

reason = pleasing. Gr. *arestos*. Occurs also 12. 3.
John 8. 29. 1 John 3. 22.

word. Ap. 121. 10.

God. Ap. 98. I. i. 1.

serve. Ap. 190. III. 1.

tables. i. e. the business of distribution. Fig. *Idiōma*.
Ap. 6.

3 look ye out. Ap. 133. III. 5.

among = from. Ap. 104. vii.

seven. Ap. 10.

men. Gr. *anēr*. Ap. 123. 2.

of honest report. Lit. witnessed to, or attested.
Gr. *martureō*. Cp. Heb. 11. 2, 4, 5, 39, R.V.

the Holy Ghost. Ap. 101. II. 14. The texts omit
"Holy". Cp. v. 10.

over. Ap. 104. ix. 1.

business = need. Gr. *chreia*, as in 2. 45; 4. 35.

4 give ourselves continually. Gr. *proskartereō*, as
in 1. 14.

prayer. Ap. 134. II. 2. ministry. Ap. 190. III. 1.

5 saying. Gr. *logos*, as in v. 2.

Stephen. Gr. *Stephanos* = a crown. All the names
are Greek. These are called the seven deacons, but
the word *diakonos* is not used in the Acts. See Ap.
190. I. 1. Besides Stephen, Philip is the only one of
whom anything is recorded (8. 5; 21. 8).

faith. Ap. 150. II. 1.

proselyte. See note on Matt. 23. 15.

Antioch. In Syria.

6 before = in the presence of.

apostles. Ap. 189.

prayed. Ap. 134. I. 2.

laid, &c. Cp. Num. 27. 18-23.

7 company = crowd. Gr. *ochlos*.

the faith, i. e. in the Name. Cp. 3. 16.

6. 8-8. 1 (D³, p. 1579). AMONG THE PEOPLE.
(*Alternation.*)

D³ B¹ | 6. 8. Stephen's Miracles.

C¹ | 6. 9. Opposition.

B² | 6. 10. Stephen's Wisdom.

C² | 6. 11. False Witnesses.

B³ | 6. 12. Stephen's Arrest.

C³ | 6. 13, 14. False Witnesses.

B¹ | 6. 15-8. 1. Stephen's Testimony and Martyrdom.

power. Ap. 172. 1.

wonders. Ap. 176. 2.

people. See note on 2. 47. 9 arose. Ap.

178. I. 1. certain. Ap. 123. 3. of=out of. Ap. 104. vii. synagogue. Ap. 120. Libertines.

During the Civil Wars many Jews had been enslaved, and afterwards set free by their masters. A manu-

mitted slave was called *libertinus*. These were probably the descendants of such freedmen who had

returned to Jerusalem, after the decree of Tiberius expelling the Jews from Rome about 20 A.D. of

=from. Ap. 104. iv. Cilicia. A province of Asia Minor, of which Tarsus was the capital. See 21. 39.

Probably Saul was one of these disputers. disputing. Gr. *suzeteō*, generally transl. "question". Cp.

Mark 1. 27; 8. 11; 9. 10, 14, 16. 10 able=strong enough. See 15. 10. resist. Gr. *anthistēmi*. Cp.

Luke 21. 15. spirit. See note on v. 3. spake. Ap. 121. 7. 11 suborned. Gr. *hupoballō*. Only

here. blasphemous. Gr. *blasphēmos*. Here, v. 13. 1 Tim. 1. 13. 2 Tim. 3. 2. 2 Pet. 2. 11. words.

Gr. *rhēma*. See note on Mark 9. 32. against. Ap. 104. vi. Moses. See note on 3. 22. Here mean-

ing the Law. 12 stirred up. Gr. *sunkineō*. Only here. Frequent in medical works. elders, &c.

See note on 4. 5, and Ap. 189. caught = violently seized. Gr. *sunarpozō*. Only here, 19. 29; 27. 15,

and Luke 8. 29. to -unto. Ap. 104. vi. council. See note on 4. 15. 13 witnesses. Gr. *martur*.

See 1. 8. man. Ap. 123. 1. against. Ap. 104. x. 1. 14 Jesus. Ap. 98. X. of Nazareth = the

Nazarene. Cp. 2. 22; 3. 6; 4. 10. shall = will. destroy. Gr. *kataluō*. Cp. 5. 38, 39. this place,

i. e. the temple, in one of the courts of which the Sanhedrin was sitting.

and shall °change the °customs which Moses delivered us."

B⁴D 15 And all that sat ¹ in the ¹² council, °looking stedfastly °on him, °saw his face °as it had been the face of an angel.

7 Then said the high priest, °"Are these things so?"

E i 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 °from thy °kindred, and °come °into the °land which I shall shew thee.'

4 Then came he ³ out of the ³ land of the Chaldeans, and ² dwelt ² in ² Charran: and from thence, °when his father was dead, He °removed him ³ into this ³ land, °wherein ye now ² dwell.

5 And He gave him °none inheritance ² 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 ² God °spake on this wise, That his seed should °sojourn ² in a °strange ³ land; and that they should °bring them into bondage, and °entreat them evil °four hundred years.

7 'And the °nation °to whom they shall be in bondage will ³ °judge,' said ² God: 'and ⁵ after °that shall they come forth, and °serve Me ² 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.

j 9 And the ⁸ patriarchs, °moved with envy, sold Joseph ³ into Egypt: but ² God was °with him,

10 And °delivered him ³ out of all 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 ¹⁰ over all °the land of Egypt and Chanaan, and great ¹⁰ affliction: and our fathers found ⁵ no °sustenance.

12 But when Jacob heard that there was °corn ² in Egypt, he °sent out our fathers °first.

change. Gr. *allassō*. Here; Rom. 1. 23. 1 Cor. 15. 51, 52. Gal. 4. 20. Heb. 1. 12. customs. Gr. *ethos*. Hence Engl. "ethics". Occ. twelve times. All in Luke and Acts, except John 19. 40. Heb. 10. 25.

6. 15—8. 1 (B⁴, p. 1590). STEPHEN'S TESTIMONY AND DEATH. (*Introversion*.)

B⁴ D | 6. 15—7. 1. Stephen and the High Priest.
E | i | 7. 2-8. Abraham. The Land promised.
j | 7. 9-16. Joseph. Persecuted. Delivered.
k | 7. 17-31. Moses. Type of the Prophet.
l | 7. 32-34. The Wilderness a Holy Place.
m | 7. 35-39. Rejection.
F | 7. 40-43. Tabernacles of Idols.
F | 7. 44. Jehovah's Tabernacle.
E | i | 7. 45-. Joshua. The Land possessed.
j | 7. 45, 46. David. Persecuted. Delivered.
k | 7. 47. Solomon. Type of the King.
l | 7. 48-50. All Places Holy.
m | 7. 51-53. Resistance.
D | 7. 54—8. 1-. Death of Stephen.

15 looking stedfastly = fastening their eyes. Ap. 133. III. 6. Cp. 1. 10.

on. Gr. *eis*. Ap. 104. vi.

saw. Ap. 133. I. 1.

as it had been = as if.

7. 1 Are these things so = If (Ap. 118. 2. a) these things are so.

2 Men. Ap. 123. 2. Cp. 1. 11.

God. Ap. 98. I. i. 1.

glory. See p. 1511. This is the genitive of character. Ap. 17. 1. Cp. Ps. 29. 3, and note the seven other similar expressions, "the God of comfort" (Rom. 15. 5. 2 Cor. 1. 3), "hope" (Rom. 15. 13), "love" (2 Cor. 13. 11), "patience" (Rom. 15. 5), "peace" (Rom. 15. 33, &c.), "all grace" (1 Pet. 5. 10), and "truth" (Deut. 32. 4, &c.), appeared unto = was seen by. Gr. *optomai*. Ap. 106. vi.

in. Gr. *en*. Ap. 104. viii.

dwelt = settled. Gr. *katoikeō*. See note on 2. 5.

Charran = Haran (Gen. 11. 31).

3 unto. Gr. *pros*. Ap. 104. xv. 3.

out of. Gr. *ek*. Ap. 104. vii.

country = land. Gr. *gē*. Ap. 129. 4.

from = out of. Gr. *ek*, as above.

kindred. Gr. *sungeneia*. Only here, v. 14, and Luke 1. 61.

come = hither. Gr. *deuro*.

into. Gr. *eis*. Ap. 104. vi.

land. Gr. *gē*, as above.

4 when = after that. Gr. *meta*. Ap. 104. xi. 2. It was Abraham, not Terah, who had been called (Gen. 12. 1), and therefore Terah could get no farther than Haran. There was a long sojourn in Haran of twenty-five years. See Ap. 50. pp. 51, 52.

removed him. Gr. *metoikizō* = to cause to change wherein = into

one's abode. Only here and v. 43. In the Sept., in 1 Chron. 5. 6. Amos 5. 27, &c. 5 none = not (Gr. *ou*. Ap. 105. I) any. no, not, &c. = not even (Gr. *oude*). Fig. *Epitasis*. Ap. 6. to set his foot on = a place

(Gr. *bēma*. See note on John 19. 13) for a foot. promised. Ref. to Gen. 13. 15. for. Gr. *eis*. Ap. 104. vi. possession. Gr. *kataschesis*. Only here and v. 45. after. Gr. *meta*. Ap. 104. xi. 2. no = not any, as above. child. Gr. *teknon*. Ap. 108. i. 6 spake. Gr. *laleō*. Ap. 121. 7. Quoted from Gen. 15. 13, 14. sojourn = be a stranger. Gr. *paroikos*. Here, v. 29. Eph. 2. 19. 1 Pet. 2. 11. The verb *paroikeō*, only in Luke 24. 18. Heb. 11. 9. strange = foreign. Gr. *allogrios*. Ap. 124. 6. bring

them into bondage = enslave them. Gr. *douloō*. Ap. 190. III. 3. entreat them evil = wrong them. Gr. *kakoō*. Cp. Ap. 128. III. 2. Here, v. 19; 12. 1; 14. 2; 18. 10. 1 Pet. 3. 13. four hundred years. See note on Ex. 12. 40. 7 nation. Gr. *ethnos*. See note on 4. 25, 27. to whom, &c. = whom they shall serve. Gr. *douleuō*. Ap. 190. III. 2. judge. Gr. *krinō*. Ap. 122. 1. that = these things.

serve = worship. Gr. *latreuō*. Ap. 137. 4. Cp. Ex. 3. 12. 8 covenant. Gr. *diathēkē*. See note on Matt. 26. 28. patriarchs. See note on 2. 29. 9 moved with envy = being jealous. Gr. *zēloō*. Cp. the noun *zēlos*, 5. 17. with. Gr. *meta*. Ap. 104. xi. 1. 10 delivered. Gr. *exaireō*. Here, v. 34; 12. 11; 23. 27; 26. 17. Matt. 5. 29; 18. 9. Gal. 1. 4. afflictions = tribulations. Gr. *thlipsis*. Cp. Ps. 105. 17-19. favour = grace. Gr. *charis*. Ap. 184. I. 1. in the sight of = before. Gr. *enantion*. over. Gr. *epi*. Ap. 104. ix. 3. 11 the land of. Omit. sustenance. Gr. *chortasma*. Only here. Cp. the verb *chortazō* = to fill. First occ. Matt. 5. 6. 12 corn. Gr. *sita*, an irregular pl. of *sitos*, the word used elsewhere in N.T. and Sept. The texts read *sitia*, from *sition*, a word much used by medical writers. sent

out. Gr. *exapostellō*. Ap. 174. 2. first = the first time.

13 And ° at the second time Joseph was ° made known to 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, ° threescore and fifteen ° souls.

15 So Jacob went down ° into Egypt, and ° died, he, and our fathers,

16 And were ° carried over ° into ° Sychem, and laid ° in the ° sepulchre that Abraham ° bought for a sum of money ° of the ° sons of Emmor the father of Sychem.

k 17 But ° when the time of the ° promise drew nigh, which ° God had sworn to Abraham, the ° people grew and multiplied ° in Egypt,

18 Till ° 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, ° to the end they might ° not ° live.

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 ° shewed himself unto them as they ° strove, and ° would have set them ° at one ° again, saying, ° ‘Sirs, ye are brethren; why ° do ye wrong one to another?’

27 But he that ° did his neighbour wrong ° thrust him away, saying, ° ‘Who made thee a ruler and a ° judge ° over us?’

28 ° Wilt thou ° kill me, as thou ° diddest the Egyptian yesterday?’

29 Then fled ° Moses ° at this ° saying, and was a ° stranger ° in the ° land of ° Madian, where he begat two ° sons.

30 And when forty years were ° expired, there ° appeared to him ° in the wilderness of mount

13 at=in. Gr. en. Ap. 104. viii. made known. Gr. *anagnōrizomai*. Only here. Cp. Ap. 132. I. ii. kindred=race. Gr. *genos*.

was made known=became (Gr. *ginomai*) manifest (Gr. *phaneros*. Ap. 106. I. viii). See Gen. 45. 16. unto=to.

14 sent. Gr. *apostellō*. Ap. 174. 1. called . . . to him. Gr. *metakateomai*. Here, 10. 32; 20. 17; 24. 25. *meta* in composition expresses the idea of change.

threescore, &c. This included Jacob's kindred. See note on Gen. 46. 26.

souls. Gr. *psuchē*. Ap. 110. II.

15 died=came to his end. Gr. *teleutaō*.

16 carried over=removed. Gr. *metatithēmi*. Only here; Gal. 1. 6. Heb. 7. 12; 11. 5, 5. Jude 4.

Sychem=Shechem (Gen. 50. 5). See Ap. 187.

sepulchre. Gr. *mnēma*. See note on 2. 29.

bought. Gr. *ōneomai*. Only here.

of=from. Gr. *para*. Ap. 104. xii. 1.

sons. Gr. *huios*. Ap. 108. iii.

17 when=as soon as.

promise. Gr. *epangelia*. See note on 1. 4.

people. Gr. *laos*. See note on 2. 47.

18 another. Gr. *heteros*. Ap. 124. 2.

king. See Ap. 188.

arose. Gr. *anistēmi*. Ap. 178. I. 1.

knew. Gr. *oida*. Ap. 132. i.

not. Gr. *ou*. Ap. 105. I.

19 The same=This one.

dealt subtilly with. Gr. *katasophizomai*. Only here. In Sept. "deal wisely", Ex. 1. 10.

cast out=caused to be exposed (Gr. *ekthetos*. Only here).

young children=babes. Gr. *brephos*. Ap. 108. viii. to the end. Gr. *eis*.

not. Gr. *mē*. Ap. 105. II.

live=be born alive, or preserved alive. Gr. *zōgoneō*. Only here and Luke 17. 33. See also 1 Tim. 6. 13. In Sept. in Ex. 1. 17, 18, 22, &c.

20 Moses. See note on 3. 22.

exceeding fair=fair to God. Fig. *Idiōma*. Ap. 6. fair. Gr. *asteios*. Only here and Heb. 11. 23. The word used in Ex. 2. 2, Sept.

nourished up. Gr. *anatrophō*. Only here, v. 21 and 22. 3. A word common in medical writers.

21 cast out. Gr. *ektitthēmi*, verb of *ekthetos*, in v. 19. Only here, 11. 4; 18. 26; 28. 23.

took . . . up. Gr. *anaireō*. Generally transl. "kill", i. e. take away (by death). See v. 28; 2. 23; 5. 33, 36, &c. her own son=a son for herself.

22 learned=educated. Gr. *paideuō*. in all, &c. This included the mysteries of the Egyptian religion, as all education was in the hands of the priests.

words. Gr. *logos*. Ap. 121. 10.

deeds=works. Fig. *Syntheton*. Ap. 6.

23 he was, &c. Lit. a period (Gr. *chronos*) of forty years (Gr. *tessaraktontaētēs*. Only here and 13. 18) was fulfilled. Gr. *plēroō*. Ap. 125. 7.

Gr. *episkeptomai*. Ap. 133. III. 5. children=sons.

suffer wrong=being wronged. Gr. *adikeō*. Cp. Ap. 128. VII. 1. defended. Gr. *amunomai*. Only here. avenged=took vengeance (Gr. *ekdikēsus*). Here, Luke 18. 7, 8; 21. 22. Rom. 12. 19. 2 Cor. 7. 11. 2 Thess. 1. 8. Heb. 10. 30. 1 Pet. 2. 14) for him

that was oppressed=the oppressed one. Gr. *kataponeomai*. Only here and 2 Pet. 2. 7. and smote=having smitten. 25 would have. Omit. by. Gr. *dia*. Ap. 104. v. 1. deliver them=give them salvation.

26 next=following. Gr. *epeimi*. Only here, 16. 11; 20. 16; 21. 18; 23. 11. See note on Matt. 6. 11. shewed himself. Gr. *optomai*, as in v. 2. strove=fought. Gr. *machomai*. Only here, John 6. 52. 2 Tim. 2. 24. James 4. 2. would have set them=was driving them together. Gr. *sunelaunō*. Only here. But the texts read "was reconciling them", Gr. *sunallassō*. at one=into

(Gr. *eis*. Ap. 104. vi) peace. again. Omit. Sirs=Men. Gr. *aner*. Ap. 123. 2. The pl. *andres* is transl. "Sirs" six times, all in Acts, here, 14. 15; 19. 25; 27. 10, 21, 25. do ye wrong one to another

=wrong ye one another. Gr. *adikeō*, as in v. 24. 27 thrust him away. Gr. *apōtheomai*. Only here, v. 39; 13. 46. Rom. 11. 1, 2. 1 Tim. 1. 19. judge. Gr. *dikastēs*. Only here, v. 35. Luke 12. 14. Cp. Ap. 177. 4. over. Gr. *epi*. Ap. 104. ix. 1.

28 Wilt thou=Thou dost not (Ap. 105. II) wish (Ap. 102. 1); *mē* is used with questions, where a negative answer is expected. kill. Gr. *anaireō*, as in v. 21. diddest=killedst. 29 saying. Gr. *logos*, as in v. 22. stranger. Gr. *paroikos*. Same as "sojourn" in v. 6. Madian=Midian. See Ex. 2. 15; 3. 1. 30 expired=fulfilled. Gr. *plēroō*, as in v. 23.

into=upon. Gr. *epi*. Ap. 104. ix. 3. visit.

Gr. *huios* as in v. 16. 24 seeing. Gr. *eidon*. Ap. 133. I. 1.

Cp. Ap. 128. VII. 1. defended. Gr. *amunomai*. Only here.

Here, Luke 18. 7, 8; 21. 22. Rom. 12. 19. 2 Cor. 7. 11. 2 Thess. 1. 8. Heb. 10. 30. 1 Pet. 2. 14) for him

that was oppressed=the oppressed one. Gr. *kataponeomai*. Only here and 2 Pet. 2. 7. and smote=

having smitten. 25 would have. Omit. by. Gr. *dia*. Ap. 104. v. 1. deliver them=give them

salvation. 26 next=following. Gr. *epeimi*. Only here, 16. 11; 20. 16; 21. 18; 23. 11. See note on

Matt. 6. 11. shewed himself. Gr. *optomai*, as in v. 2. strove=fought. Gr. *machomai*. Only here,

John 6. 52. 2 Tim. 2. 24. James 4. 2. would have set them=was driving them together. Gr.

sunelaunō. Only here. But the texts read "was reconciling them", Gr. *sunallassō*. at one=into

(Gr. *eis*. Ap. 104. vi) peace. again. Omit. Sirs=Men. Gr. *aner*. Ap. 123. 2. The pl. *andres* is

transl. "Sirs" six times, all in Acts, here, 14. 15; 19. 25; 27. 10, 21, 25. do ye wrong one to another

=wrong ye one another. Gr. *adikeō*, as in v. 24. 27 thrust him away. Gr. *apōtheomai*. Only here,

v. 39; 13. 46. Rom. 11. 1, 2. 1 Tim. 1. 19. judge. Gr. *dikastēs*. Only here, v. 35. Luke 12. 14. Cp.

Ap. 177. 4. over. Gr. *epi*. Ap. 104. ix. 1.

28 Wilt thou=Thou dost not (Ap. 105. II) wish (Ap. 102. 1); *mē* is used with questions, where a negative answer is expected. kill. Gr. *anaireō*, as in v. 21.

diddest=killedst. 29 saying. Gr. *logos*, as in v. 22. stranger. Gr. *paroikos*. Same as "sojourn"

in v. 6. Madian=Midian. See Ex. 2. 15; 3. 1. 30 expired=fulfilled. Gr. *plēroō*, as in v. 23.

Sina an Angel ° of the Lord ° in a flame ° of fire in a bush.

31 When ²⁰ Moses ²⁶ saw it, he wondered at the ° sight: and as he drew near to ° behold it, the voice of ° the LORD came ° unto him,

32 Saying, 'I am the ° God of thy fathers, the ° God of Abraham, and the ° God of Isaac, and the ° God of Jacob.' Then ²⁰ Moses ° trembled, and durst ¹⁸ not ³¹ behold.

33 Then said ° the LORD to him, 'Put off ° thy shoes from thy feet: for the place ° where thou standest is holy ° ground.

34 ° I have ²⁴ seen, I have ²⁴ seen the ° affliction of My ¹⁷ people which is ² in Egypt, and I have heard their ° groaning, and am come down to ¹⁰ deliver them. And now ³ come, I ¹⁴ will send thee ³ into Egypt.'

35 This ²⁰ Moses whom they refused, saying, 'Who made thee a ruler and a ²⁷ judge?' the same did ° God ¹⁴ send to be a ruler and a ° deliverer ° by the hand of the Angel Which ² appeared to him ² in the bush.

36 ° He brought them out, after that he had ° shewed ° wonders and ° signs ² in the ³ land of Egypt, and ² in the Red sea, and ² in the wilderness forty years.

37 This is ° that ²⁰ Moses, which said ¹³ unto the ²³ children of Israel, ° 'A Prophet shall ³⁰ the Lord ° your ° God ° raise up ¹³ unto you ° of your brethren, ° like unto me; ° Him shall ye hear.'

38 This is he, that was ² in the ° church ² in the wilderness ⁹ with the Angel Which ⁶ spake to him ² in the mount Sina, and with our fathers: who received the ° lively ° oracles to give ¹³ unto us:

39 To whom our fathers ° would ¹⁸ not ° obey, but ²⁷ thrust him ° from them, and in their hearts turned back again ³ into Egypt,

40 Saying unto Aaron, 'Make us ° gods ° to go before us: for as for this ²⁰ Moses, which brought us ³ out of the ³ land of Egypt, we ° wot ¹⁸ not what ° is become of him.'

41 And they ° made a calf ² in those days, and offered sacrifice ¹³ unto the ° idol, and ° rejoiced ² in the works of their own hands.

42 Then ° God turned, and gave them up to ° worship the ° host of ° heaven: ° as it ° is written ² in ° the book of the prophets, ° 'O ° ye house of Israel, ° have ye offered to Me ° slain beasts and sacrifices by the space of forty years ² in the wilderness ?

43 ° Yea, ye took up the ° tabernacle of Moloch, and the star of your ° god ° Remphan, ° figures which ye made to ° worship them: and I will ° carry you away ° beyond ° Babylon.'

44 Our fathers had the ⁴³ tabernacle of ° witness ² in the wilderness, ⁴² as He ° had appointed ⁶ speaking ¹³ unto ²⁰ Moses, that he should make it ° according to the ° fashion that he had ° seen.

of the Lord. The texts omit.

of fire in a bush = of a burning bush. Fig. *Antimeria*. Ap. 6.

31 sight. Gr. *horama*. Occ. twelve times, all in Acts, except in Matt. 17. 9. Always trans. "vision", except here. Not the same word as in 2. 17.

behold = inspect, or consider. Gr. *katanoō*. Ap. 133. II. 4.

the Lord. Ap. 98. VI. i. β. 1. B. a. unto him. The texts omit. The quotations are from Ex. 3.

32 God. The texts omit the third and fourth occ. of the word in this verse.

trembled = became trembling (Gr. *entromos*. Only here, 16. 29. Heb. 12. 21).

33 the Lord. Ap. 98. VI. i. β. 1. A. a.

thy shoes, &c. = the sandal of thy feet.

where = in (Gr. *en*) which, but the texts read *epi*.

ground. Gr. *gē*. Ap. 129. 4.

34 I have seen, I have seen. A Hebraism. Fig. *Polyptōton*. Ap. 6. Lit. Seeing, I saw.

affliction = wrong. Gr. *kakōsis*. Only here. Cp. *kakōō*, vv. 6, 19.

groaning. Gr. *stenagmos*. Only here and Rom. 8. 26.

35 deliverer = redeemer. Gr. *lutrotēs*. Only here.

Cp. *lutron*, ransom (Matt. 20. 28. Mark 10. 45); *lutroō*,

redeem (Luke 24. 21. Tit. 2. 14. 1 Pet. 1. 18); *lutrōsis*, redemption (Luke 1. 68; 2. 38. Heb. 9. 12).

by = in. Gr. *en*, but the texts read *sun*.

36 He = This one.

shewed. Lit. done. See Deut. 31. 2; 34. 7.

wonders. Gr. *teras*. Ap. 176. 2.

signs. Gr. *sēmeion*. Ap. 176. 3.

37 that = the.

A Prophet. Quoted from Deut. 18. 15. Cp. 3. 22.

your. The texts omit.

raise up. Gr. *anistēmi*. Ap. 178. I. 1.

of. Gr. *ek*. Ap. 104. vii.

like unto = as.

Him shall ye hear. The texts omit, but not the Syriac.

38 church. Ap. 186.

lively = living. Fig. *Idiōma*. Ap. 6.

oracles = utterances. Gr. *logion*. Only here; Rom. 3. 2. Heb. 5. 12. 1 Pet. 4. 11.

39 would. Ap. 102. 1.

obey = be obedient (Gr. *hupēkoos*. Only here; 2 Cor. 2. 9. Phil. 2. 8).

from them = away.

40 gods. Ap. 98. I. i. 5.

to go before. Gr. *proporeuomai*. Only here and Luke 1. 76.

wot = know. Ap. 132. I. i.

is become of = has come (to).

41 made a calf. Gr. *moschopoieō*, a compound word, meaning "were calf-making" Only here.

idol. Gr. *eidōlon*. The first of eleven occ. Only word so rendered.

rejoiced = were rejoicing. Gr. *euphrainō*. Same word as in 2. 26.

42 worship. Same word as "serve" in v. 7.

host = army. Gr. *stratia*. Only here and Luke 2. 13.

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

as = even as. is = has been.

the = a. ye. Omit.

have ye offered = did ye offer. This question is introduced by *mē*, as in v. 28.

slain beasts. Gr. *sphagion*. Only here. Cp. *sphagē*, 8. 32.

43 Yea, ye = Ye even. tabernacle. Gr. *skēnē*, tent. Remphan. See notes on Amos 5. 25-27, from which this quotation is taken. It follows the Sept. very closely. Ap. 107. II. 3 (b). figures. Gr. *tupos*. See note on John 20. 25 (print). Rom. 5. 14. worship. Gr. *proskuneō*. Ap. 137. 1. carry . . . away. Gr. *metoikizo*, as in v. 4. beyond. Gr. *epekeina*. Only here. Babylon. Amos says "Damascus". See note there. The stages of captivity were: Syrian, to Damascus; Assyrian, beyond Damascus to Mesopotamia; Babylonian, to Babylon and beyond, and now they were to be carried to the uttermost parts of the earth. 44 witness = testimony. Gr. *marturion*, as in 4. 33. See Ex. 25. 16: 26. 33; 30. 6 Rev. 15. 6. had appointed = arranged. according to. Gr. *kata*. Ap. 104. x. 2. fashion Gr. *tupos*, as in v. 43. seen. Gr. *horaō*. Ap. 133. I. 8. Cp. Ex. 26. 30; 27. 8. Heb. 8. 5.

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 ;

46 Who found ¹⁰ favour ° before ° God, and ° desired to find a ° tabernacle for the ° God of Jacob.

47 But ° Solomon built Him an house.

48 ° Howbeit ° the Most High ° dwelleth ¹⁸ not ° in ° Temples ° made with hands ; ° as saith the prophet,

49 ° " Heaven is My throne, and ° earth is ° My footstool : ° what house will ye build Me ? " saith ° the LORD : ° " or what is the place of My ° rest ? "

50 Hath ° not My hand made all these things ? °

51 Ye ° stiffnecked and ° uncircumcised in heart and ears, ye do always ° resist ° the Holy Ghost : as your fathers did, so do ye.

52 Which of the prophets ° have ¹⁸ not your fathers persecuted ? and they ° have slain them which ° shewed before ° of the ° coming of ° the Just One ; of Whom ye ° have been now ° the ° betrayers and murderers :

53 Who ° have received the law ° by the ° disposition of angels, and ° have ¹⁸ not kept it . °

54 When they heard these things, they were ° cut to the heart, and they ° gnashed ° on him with their teeth.

55 But he, ° being full of ° the Holy Ghost, ° looked up stedfastly ³ into ⁴² heaven, and ° saw the ° glory of ° God, and ° Jesus standing ° on the ° right hand of ° God,

56 And said, ° " Behold, I ° see ° the heavens ° opened, and the ° Son of man standing ° on the ° right hand of ° God . ° "

57 Then they cried out with a ° loud voice, and ° stopped their ears, and ° ran ° upon him ° with one accord,

58 And cast him ° out of the city, and ° stoned him : and the ° witnesses laid down their clothes ° at a ° young man's feet, whose name was ° Saul.

59 And they ° stoned Stephen, ° calling upon God, and saying, ° " Lord ° Jesus, receive my ° spirit . ° "

60 And he ° kneeled down, and cried with a

45 also. This should be read after " brought in ". came after = received in succession. Gr. *diadechomai*. Only here. R.V. " in their turn ".

Jesus = Joshua. Cp. Heb. 4. 8. The Heb. means " Jehovah the Saviour ". See note on title, Josh. 1. into. Gr. *en*. Ap. 104. viii.

Gentiles. Gr. *ethnos*, same as nation, v. 7. drave out = thrust out. Gr. *exōtheō*. Only here and 27. 39. Cp. v. 27.

before = from. Gr. *apo*. Ap. 104. iv. unto = until. Gr. *heōs*.

David. Like Joseph, David was rejected, and tested by affliction before God gave him deliverance.

46 before = in the eyes of. Gr. *enōpion*.

desired = asked. Gr. *aiteō*. Ap. 184. I. 4. See 2 Sam. 7. 2, 3.

tabernacle. Gr. *skēnōma*. Only here and 2 Pet. 1. 13, 14. Not the same as in v. 44. R.V. reads " habitation ". Cp. Ps. 132. 5.

47 Solomon. Stephen does not enlarge upon the history of either David or Solomon, probably because he saw the gathering storm on the faces of his audience.

48 Howbeit, &c. Read, " But not the Most High in hand-made temples dwelleth ". The " not " stands first by Fig. *Anastrophe*. Ap. 6.

the Most High. Gr. *hypsistos*. This, as a title of Deity, occ. nine times. See Luke 1. 32.

Temples. The texts omit.

made with hands. Gr. *cheiropoiētos*. Here, 17. 34. Mark 14. 58. Eph. 2. 11. Heb. 9. 11, 24.

49 earth. Gr. *gē*, as in v. 3.

My footstool = the footstool of my feet, as in 2. 35. Cp. Matt. 5. 35, and see note on Matt. 22. 44.

what = what kind of.

rest. Gr. *katapausis*. Only here ; Heb. 8. 11, 18 ; 4. 1, 3, 5, 10, 11.

50 not. Gr. *ouchi*. Ap. 105. I (a). Freely quoted from Isa. 66. 1, 2.

51 stiffnecked. Gr. *sklērotrachēlos*. Only here in N.T., but in Sept. in Ex. 33. 3, 5 ; 34. 9. Deut. 9. 6, 13. Cp. Deut. 31. 27. 2 Chron. 30. 8. Prov. 29. 1. This is an instance of Fig. *Ecphōnēsis*. Ap. 6.

uncircumcised. Gr. *aperitētos*. Only here.

resist = fall against. Gr. *antiptō*. Only here.

the Holy Ghost. Ap. 101. II. 3. This verse is quoted in support of the idea that men can successfully withstand the Spirit, instead of stumbling at His words. Cp. Matt. 21. 44.

52 have, &c. = did . . . persecute. have slain = slew. shewed before. Gr. *prokatangellō*. See 3. 18.

of. Gr. *peri*. Ap. 104. xiii. 1.

coming. Gr. *eleusis*. Only here.

the Just One. Gr. *dikaios*. Ap. 191. 1. Cp. 3. 14 ; 22. 14. 1 John 2. 1.

have been = became.

the. Omit. betrayers. Gr. *prodōtēs*. Here, Luke 6. 16. 2 Tim. 3. 4.

53 have. Omit. by = unto. Gr. *eis*. Ap. 104. vi. disposition. Gr. *diatagē*. Only here and Rom. 13. 2. The Syriac reads, " by the precept ". Cp. v. 38 and Gal. 3. 19.

54 out. Gr. *diapriomai*, as in 5. 33. gnashed, &c. = were gnashing their teeth on him. Gr. *brachō*. Only here. An onomatopoeic word, like *brugmos*. Matt. 8. 12, &c. Both are medical words. on. Gr. *epi*. Ap. 104. ix. 3.

55 being. Gr. *huparchō*. See note on Luke 9. 48. the Holy Ghost. No article. Ap. 101. II. 14. looked up stedfastly. Gr. *atenizō*. Ap. 138. III. 6. He was probably in one of the Temple courts, open to the sky.

right hand. Fig. *Anthrōpopatheia*. Ap. 6. Jesus. Ap. 98. X. on. Gr. *ek*. Ap. 104. vii.

opened. Gr. *anoigō*, but the texts read " *dianoigō* ", thrown open. Son of Mar. Ap. 98. XVI. The eighty-fifth occ. Only here in Acts, and the only place where He is so named by man. In John 12. 34, the Lord's own words are repeated in a question.

57 loud = great, i. e. the shout of the crowd in indignation. stopped = held tight. Gr. *sunēchō*. See Luke 4. 38. ran = rushed. upon. Gr. *epi*. Ap. 104. ix. 3.

with one accord. Gr. *homothumadon*. See note on 1. 14. **58** out of = without. Gr. *exō*. Cp. Lev. 24. 14. The charge was blasphemy, as in the case of his Master. Cp. Heb. 13. 13.

stoned him = kept casting stones at him. Gr. *lithoboleō*. Cp. Mark 12. 4. 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. *neanias*. Only here, 20. 9 ; 23. 17. 18, 22. He was probably about thirty-three years of age. *Neanias* was the next period to *neaniskos* (Ap. 108. x), but the limits are very uncertain.

Saul. Gr. *Saulos*. Cp. 22. 20. **59** calling upon. There is no Ellipsis of the word God. See R.V. Stephen called upon and invoked the Lord. Lord. Ap. 98. VI. i. β. 2. B. spirit. Ap. 101. II. 6.

60 kneeled down. Lit. " placed the knees ", an expression used in Luke (22. 41) and Acts (here, 9. 40 ; 20. 36 ; 21. 5), and once in Mark (15. 19). In the Epistles we read " bow the knee ". Eph. 3. 14.

⁵⁷ loud voice, ⁵⁹ "Lord, lay ¹⁹ not this ° sin ° to their charge." And when he had said this, he ° fell asleep.

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 Judæa 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 havock 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 every where ° preaching the ° word.

H¹ I¹ J n

5 Then Philip went down ° to the city of Samaria,

and ° preached ° Christ ° unto them.

P

6 And the ° people ° with one accord ° gave heed ° unto those things ° which Philip spake,

Q

° hearing and seeing the ° miracles which he ° did.

7 For unclean ° spirits, crying with loud voice, came out of many that were possessed with them; and many ° taken with palsies, and that were lame, were ° healed.

K

8 And there ° was great joy ° in that city.

J n

9 But there was a ° certain ° man, ° called Simon, which ° beforetime ° in the ° same city used sorcery, ° and bewitched the ° people of Samaria,

O

° giving out that himself was ° some great one:

every house. Gr. *kata* (Ap. 104. x. 2) *tous oikous* = house by house. haling = dragging Gr. *surō*. See note on John 21. 8. women. Cp. 1. 14; 5. 14. to. Gr. *eis*. Ap. 104. vi. prison. Gr. *phulakē*. See 5. 19. **4** Therefore, &c. = They therefore indeed. went every where. Lit. passed through. Gr. *dierchomai*. Occ. forty-three times, thirty-one times in Luke and Acts. preaching. Gr. *euangelizō*. Ap. 121. 4. word. Gr. *logos*. Ap. 121. 10.

8. 5-40 (H¹, above). MINISTRY AT SAMARIA, &c. (Division.)

H¹ | I¹ | 5-25. Samaria.
| I² | 26-40. In the South.

8. 5-25 (I¹, above). SAMARIA. (Alternation.)

I¹ | J | n | 5-. Philip.
| | o | -5. His message.
| | p | 6-. Heed given.
| | q | -6, 7. Cause.
| | K | 8. Philip's ministry. Result.
J | n | 9-. Simon.
| | o | -9. His message.
| | p | 10, 11-. Heed given.
| | q | -11. Cause.
| | K | 12-25. Philip's ministry. Result.

5 preached. Gr. *kērussō*. Ap. 121. 1. Christ, i. e. the Messiah. Ap. 98. IX. unto = to. **6** people = crowds. Gr. *ochlos*. with one accord. Gr. *homothumadon*. See note on 1. 14. gave heed. Same word as "take heed" in 5. 35, and "attended" in 16. 14. which Philip spake = spoken by (Gr. *hupo*. Ap. 104. xviii. 1) Philip. hearing, &c. Lit. in (Gr. *en*. Ap. 104. viii) that they heard and saw (Gr. *blepō*. Ap. 133. I. 5). miracles = signs. Gr. *sēmeion*. Ap. 176. 3. did = was doing. **7** spirits. Ap. 101. II. 12. taken with palsies = paralytic. Gr. *paraluomai*. Only here, 9. 33. Luke 5. 18, 24. Heb. 12. 12. (feeble). healed. Gr. *therapeuō*. Ap. 137. 6. **8** was = came to be. in. Gr. *en*. Ap. 104. viii. **9** certain. Gr. *tis*. Ap. 123. 3. called. Lit. by name. beforetime . . . used sorcery. Lit. before was (Gr. *prōparchō*. Only here and Luke 23. 12) practising magic (Gr. *mageuō*, to act as a magos. Only here. Cp. 13. 6, 8. Matt. 2. 1, 7, 16). same. Omit. and bewitched = bewitching Gr. *existēmi*, to drive out of one's senses. In middle voice, to be amazed. Cp. 2. 7, 12. Mark 3. 21. 2 Cor. 5. 13. people. Gr. *ethnos*, nation. giving out = saying. some = a certain. Gr. *tis*. Ap. 123. 3.

sin. Gr. *hamartia*. Ap. 128. I. ii. 1.

to their charge = to them.

fell asleep. Gr. *koimaomai*. Ap. 171. 2.

8. 1 consenting unto = approving of. Gr. *suneu-dokeō*. Only here, 22. 20. Luke 11. 48. Rom. 1. 32. 1 Cor. 7. 12, 13. Cp. John 16. 2.

death. Gr. *anairesis* = taking off. Only here and 22. 20. Cp. *anaireō*, 2. 23, &c. This clause belongs to the previous chapter.

8. -1-11. 30 (E, p. 1575). MINISTRY OF PETER AND OTHERS IN THE LAND. (Extended Alternation.)

E | F¹ | 8. -1-3. Persecution in Jerusalem.
G¹ | 8. 4. Believers scattered.
H¹ | 8. 5-40. Ministry at Samaria, &c.
F² | 9. 1, 2. Persecution by Saul.
G² | 9. 3-19-. Saul converted.
H² | 9. -19-22. Ministry at Damascus.
F³ | 9. 23-30. Persecution of Saul.
G³ | 9. 31. Assemblies multiplied.
H³ | 9. 32-10. 48. Ministry at Lydda, &c.
F⁴ | 11. 1-17. Dissension in the Assemblies.
G⁴ | 11. 18. Peace restored.
H⁴ | 11. 19-30. Ministry at Phenice, &c.

at = in. Gr. *en*. Ap. 104. viii

time = day. was = arose.

against. Gr. *epi*. Ap. 104. ix. 3.

church. Ap. 186.

scattered abroad. Gr. *diaspeirō*. Only here, v. 4; 11. 19. Cp. *diaspora*. Jas. 1. 1. 1 Pet. 1. 1.

throughout. Gr. *kata*. Ap. 104. x. 2.

regions = districts. except. Gr. *plēn*.

the apostles. They remained at the centre of affairs, to watch over the infant assemblies. Cp. v. 14. See Ap. 189.

2 devout. Gr. *eulabēs*. See note on 2. 5.

men. Gr. *anēr*. Ap. 123. 2.

carried . . . to his burial. Lit. carried away together. Gr. *sunkomizō*. Only here.

lamentation. Gr. *kopetos*. Only here.

over. Gr. *epi*. Ap. 104. ix. 2.

3 As for = But.

made havock of. Gr. *lumainomai*. Only here.

haling = dragging Gr. *surō*. See

- 10** To whom they all gave heed, from the least to the greatest, saying, "This man is the great power of God."
11 And to him they had regard,
 because that of long time he had bewitched them with sorceries.
12 But when they believed Philip preaching the things concerning the kingdom of God, and the 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 wondered, beholding the miracles and signs which were done.
14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:
15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:
16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)
17 Then laid they their hands on them, and they received the Holy Ghost.
18 And when Simon saw that through laying on of the apostles' hands the 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 Holy Ghost."
20 But Peter said unto him, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."
21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.
22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.
23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity."
24 Then answered Simon, and said, "Pray ye to the Lord for me, that none of these things which ye have spoken come upon me."
25 And they, when they had testified and preached the word of the Lord, returned

10 from. Gr. *apo*. Ap. 104. iv. least, &c. Lit. little unto great. This man = This one. power. Gr. *dunamis*. Ap. 172. 1. God. Ap. 98. I. i. 1. He thus assumed to be the Divine Logos. Cp. 1 Cor. 1. 24. **11** had regard. Same word as "gave heed" in vv. 6, 10. because that . . . he had. Lit. because of (Gr. *dia*. Ap. 104. v. 2) their having been bewitched by. sorceries = magical arts. Gr. *mageia*. Only here. Cp. *mageuō*, v. 9.

8. 12-25 (K, p. 1595). PHILIP'S MINISTRY. RESULT. (Alternation.)

K | r | 12, Baptisms.
 s | 13, Simon's baptism.
 t | 14, Apostles' visit.
 r | 15-17, Holy Spirit given.
 s | 18-24, Simon's offer.
 t | 25, Apostles' return.

12 believed. Ap. 150. I. 1. ii. the things. The texts omit. concerning. Gr. *peri*. Ap. 104. xiii. 1. the kingdom of God. Ap. 112 and 114. name. Cp. 3. 6. Jesus Christ. Ap. 98. XI. baptized. Ap. 115. I. i. **13** believed also = also believed. Ap. 150. I. 1. i. continued = was continuing. Gr. *proskarterō*. See note on 1. 14. wondered = was amazed, or dumbfounded. Middle of *existēmi*. Cp. "bewitched", v. 9. beholding. Gr. *theōreō*. Ap. 133. I. 11. miracles. Gr. *dunamis*. Ap. 176. 1. signs. Gr. *semeion*. Ap. 176. 3. The A.V. reverses the translation here. "Miracles and signs" should be "signs and powers, or mighty works". The texts add "great". **14** sent. Gr. *apostellō*. Ap. 174. 1. unto. Gr. *pros*. Ap. 104. xv. 3. **15** prayed. Gr. *proseuchomai*. Ap. 134. I. 2. for = concerning. Gr. *peri*, as in v. 12. the Holy Ghost = holy spirit. Gr. *pneuma hagian*. No article. Ap. 101. II. 14. **16** upon. Gr. *epi*. Ap. 104. ix. 2. none = no one. Gr. *oudeis*. There is a double negative in the sentence. were = had been. Gr. *huparchō*. See Luke 9. 48. baptized in = baptized into. Ap. 115. I. iv. Lord. Ap. 98. VI. i. β. 2. A. Jesus. Ap. 98. X. See Ap. 185. **17** on = upon. Gr. *epi*. Ap. 104. ix. 3. received = were receiving, i.e. continuing to receive. **18** saw. Gr. *theōma*. Ap. 133. I. 12. The texts read *eidon*. Ap. 133. I. 1. through. Gr. *dia*. Ap. 104. v. 1. the Holy Ghost. *to pneuma to hagian*. Both articles, because referring to what has been already spoken of

in v. 15. was = is. **19** power = authority. Gr. *exousia*. Ap. 172. 5. that = in order that. Gr. *hina*. **20** perish. Lit. be unto (Gr. *eis*) destruction (Gr. *apolēna*). See John 17. 12. Peter's indignant words are an instance of Fig. *Apodiōxis*. Ap. 6. with. Gr. *sun*. Ap. 104. xvi. that, &c. = to purchase. gift = free gift. Gr. *dōrea*. See 2. 38. with = through. Gr. *dia*. Ap. 104. v. 1. **21** neither = not. Gr. *ou*. Ap. 105. I. nor. Gr. *oude*. lot. Gr. *klēros*. Cp. 1. 17, 25, 26. matter = reckoning, or account. Gr. *logos*. Ap. 121. 10. not. Gr. *ou*, as above. in the sight of = in the eyes of. Gr. *enōpion*. But the texts read *enantē*, before. **22** Repent. Gr. *metanoēō*. Ap. 111. I. 1. of = from. Gr. *apo*. Ap. 104. iv. wickedness. Gr. *kakia*. Ap. 128. II. 2. pray. Gr. *deomai*. Ap. 134. I. 5. God. Ap. 98. I. i. 1. The texts read "Lord". Ap. 98. VI. i. β. 2. A. if. Gr. *ei*. Ap. 118. 2. a. thought. Gr. *epinoia*. Only here. may = shall. forgiven. Gr. *aphiēmi*. Ap. 174. 12. **23** perceive = see. Gr. *horaō*. Ap. 133. I. 8. in. Gr. *eis*. Ap. 104. vi. gall. Gr. *cholē*. Only here and Matt. 27. 34. Cp. Deut. 29. 18. bitterness. Gr. *pikria*. Here, Rom. 3. 14. Eph. 4. 31. Heb. 12. 15. bond. Gr. *sundesmos*. Here, Eph. 4. 3. Col. 2. 19; 3. 14. A medical word for a ligature. iniquity. Gr. *adikia*. Ap. 128. VII. 1. **24** answered, &c. Ap. 122. 3. to. Gr. *pros*. Ap. 104. xv. 3. the Lord. Ap. 98. VI. i. β. 2. A. for. Gr. *huper*. Ap. 104. xvii. 1. none = not one. Gr. *mēdeis*. upon. Gr. *epi*. Ap. 104. ix. 3. From this incident comes the term "simony" for traffic in sacred things. **25** And they. Lit. They indeed therefore. testified. Gr. *diamarturomai*, i. e. fulfilled their testimony. Cp. 2. 40. preached = spoke. Gr. *laleō*. Ap. 121. 7.

³ to Jerusalem, and °preached the gospel in many °villages of the Samaritans.

I² u¹ 26 °And °the angel of °the LORD °spake ¹⁴ unto Philip, saying, °“ Arise, and go °toward the south °unto the way that goeth down ¹⁰ from Jerusalem °unto °Gaza, which is desert.”

v¹ 27 And he ²⁶ arose and went: and, °behold, a ² man of Ethiopia, an eunuch °of great authority °under °Candace °queen of the Ethiopians, who °had the charge of all her °treasure, and had come ³ to Jerusalem for to °worship, ²⁸ Was returning, and sitting °in his chariot read Esaias the prophet.

u² 29 °Then °the Spirit said ⁵ unto Philip, “Go near, and °join thyself to this chariot.”

30 °And Philip °ran thither to *him*, and heard him read the prophet Esaias, and said, °“ Understandest thou what thou readest ?”

v² 31 And he said, “How can I, °except °some man should °guide me ?” And he °desired Philip that he would come up and sit ²⁰ with him.

32 °The place of the scripture which he read was this, “He was led as a sheep °to the °slaughter; and like a °lamb °dumb before °his shearer, so opened he ²¹ not his mouth:

33 °In his °humiliation his °judgment was taken away: and who shall °declare his °generation? °for his °life is taken ¹⁶ from the °earth.”

34 And the eunuch ²⁴ answered Philip, and said, ²² “I pray thee, °of whom speaketh the prophet this? °of himself, or °of °some °other °man ?”

u³ 35 °Then Philip °opened his mouth, and began °at °the same scripture, and ⁵preached ⁵unto him ¹⁶ Jesus.

v³ 36 And as they went °on *their* way, they came ²⁶ unto a °certain water; and the eunuch said, °“ See, *here is water*; what doth hinder me to be ¹² baptized ?”

37 And Philip said, ²² “If thou ¹³ believest °with all thine heart, thou mayest.” And he ²⁴ answered and said, “I °believe that ¹² Jesus Christ is the °Son of ¹⁰ God.”

38 And he commanded the chariot to stand still: and they went down both °into the water, both Philip and the eunuch; and he ¹² baptized him.

u⁴ 39 And when they were come up °out of the water, ²⁹ the Spirit of ²⁶ the Lord caught away Philip, that the eunuch °saw him °no more: °and he °went on his way °rejoicing.

40 But Philip °was found °at °Azotus: and

preached the gospel in = evangelized. Gr. *euangelizō*. Ap. 121. 4. villages. Once John had wished to call down fire from heaven on a Samaritan village. Luke 9. 54.

8. 26-40 (I², p. 1595). IN THE SOUTH.
(Alternation.)

I² u¹ | 26. Philip. The Angel's command.
v¹ | 27, 28. The Eunuch. Reading.
u² | 29, 30. Philip. The Spirit's command.
v² | 31-34. The Eunuch. Questions.
u³ | 35. Philip. Preaching.
v³ | 36-38. The Eunuch. Baptism.
u⁴ | 39, 40. Philip. Caught away.

26 And = But.

the = an.

the Lord. Ap. 98. VI. i. β. 1. B. b.

spake. Gr. *laleō*, as v. 25.

Arise. Gr. *anistēmi*. Ap. 178. I. 1.

toward = down to. Gr. *kata*. Ap. 104. x. 2.

unto. Gr. *epi*. Ap. 104. ix. 3.

unto. Gr. *eis*. Ap. 104. vi.

Gaza. One of the five cities of the Philistines; destroyed by Alexander.

27 behold. Gr. *idou*. Ap. 133. I. 2.

of great authority = a potentate. Gr. *dunastēs*. Ap. 98. V.

under = of.

Candace. A title of the queens of Ethiopia. Cp. Pharaoh.

queen. Gr. *basilissa*. Only here, Matt. 12. 42. Luke 11. 31. Rev. 18. 7.

had the charge of = was over (Gr. *epi*. Ap. 104. ix. 1).

treasure. Gr. *gaza*. Only here.

worship. Gr. *proskunēō*. Ap. 137. 1.

28 in = upon. Gr. *epi*. Ap. 104. ix. 1.

29 Then = And.

the Spirit, i. e. the angel. Ap. 101. II. 11.

join thyself. Gr. *kollaomai*. See note on 5. 13.

30 And. Same as “Then”. v. 29.

ran thither to him, and. Lit. having run up.

Understandest. Gr. *ginōskō*. Ap. 132. I. ii. Fig.

Paregmenon. Ap. 6. “Read” is *anaginōskō*.

31 except. Lit. If (Ap. 118. 1. b.) . . . not (Ap. 105. II).

some man = some one. Gr. *tis*. Ap. 123. 3.

guide me = lead me in the way. Gr. *hodēgeō*. Only here, Matt. 15. 14. Luke 6. 39. John 16. 13. Rev. 7. 17.

desired = besought. Gr. *parakaleō*. Ap. 134. I. 6.

32 The place = Now the context. Gr. *periochē*. Only here. Quoted from Isa. 53. 7, almost word for word from the Sept.

to. Gr. *epi*. Ap. 104. ix. 3.

slaughter. Gr. *sphagē*. Only here, Rom. 8. 36. Jas. 5. 5.

lamb. Gr. *amnos*. See note on John 1. 29.

dumb. Gr. *aphōnos*, voiceless. Only here, 1 Cor. 12. 2; 14. 10. 2 Pet. 2. 16. The usual word in the Gospels is *kōphos*.

his shearer = the one shearing (Gr. *keirō*) him.

33 humiliation = low estate. Referring to the whole period of His life on earth. Gr. *tapeinōsis*. Only here, Luke 1. 48. Phil. 3. 21. James 1. 10.

judgment. Gr. *krisis*. Ap. 177. 7.

declare = tell. Gr. *diēgeomai*. Only here, 9. 27; 12. 17.

generation = posterity. Gr. *genea*. Cp. Matt. 1. 17.

for = because. life. Gr. *zōē*.

34 of = concerning. Gr. *peri*. Ap. 104. xiii. 1. some . . .

man. Gr. *tis*. Ap. 123. 3. other. Gr. *heteros*. Ap. 124. 2. 35 Then = But. opened his mouth.

A Hebraism. Fig. *Idiōma*. Ap. 6. at = from. Gr. *apo*. Ap. 104. iv. the same = this. 36 on =

down. Gr. *kata*. Ap. 104. x. 2. See = Behold. Gr. *idou*. Ap. 133. I. 2. 37 Most texts omit this

verse. The R. V. puts it in the margin. with = out of. Gr. *ek*. Ap. 104. vii. believe. Ap. 150. I. 1. iii. Son. Gr. *huios*. Ap. 108. iii. See also Ap. 98. XV. 38 into. Gr. *eis*. Ap. 104. vi. 39 out

of. Gr. *ek*. Ap. 104. vii. saw. Gr. *eidon*. Ap. 133. I. 1. no more. Gr. *ouk ouketi*, a double negative. and = for. Supply *Ellipsis*, taught by the Spirit, he needed him not. went on his way = went his way. rejoicing. Cp. v. s. 40 was found = was carried to, and found. A *constructio prœgnans*. at = to. Gr. *eis*. Ap. 104. vi. Azotus. Ashdod. See Josh. 11. 22.

Mark 5. 16; 9. 9. Luke 8. 39; 9. 10. Heb. 11. 32.

See also Dan. 9. 26, “have nothing” (R. V.). John 12. 24, “alone”.

Ap. 170. 1. earth. Gr. *gē*. Ap. 129. 4. 34 of = concerning. Gr. *peri*. Ap. 104. xiii. 1. some . . .

man. Gr. *tis*. Ap. 123. 3. other. Gr. *heteros*. Ap. 124. 2. 35 Then = But. opened his mouth.

A Hebraism. Fig. *Idiōma*. Ap. 6. at = from. Gr. *apo*. Ap. 104. iv. the same = this. 36 on =

down. Gr. *kata*. Ap. 104. x. 2. See = Behold. Gr. *idou*. Ap. 133. I. 2. 37 Most texts omit this

verse. The R. V. puts it in the margin. with = out of. Gr. *ek*. Ap. 104. vii. believe. Ap. 150. I.

1. iii. Son. Gr. *huios*. Ap. 108. iii. See also Ap. 98. XV. 38 into. Gr. *eis*. Ap. 104. vi. 39 out

of. Gr. *ek*. Ap. 104. vii. saw. Gr. *eidon*. Ap. 133. I. 1. no more. Gr. *ouk ouketi*, a double

negative. and = for. Supply *Ellipsis*, taught by the Spirit, he needed him not. went on his way =

went his way. rejoicing. Cp. v. s. 40 was found = was carried to, and found. A *constructio*

prœgnans. at = to. Gr. *eis*. Ap. 104. vi. Azotus. Ashdod. See Josh. 11. 22.

passing through he ⁴preached in all the cities,
^otill he came ³to ^oCæsarea.

F² (P. 1595) **9** ^oAnd Saul, yet ^obreathing out ^othreatenings and ^oslaughter ^oagainst the disciples of ^othe Lord, went ^ounto the high priest,
²And ^odesired ^oof him letters ^oto ^oDamascus ^oto the synagogues, that ^oif he found ^oany ^oof this way, ^owhether they were ^omen or ^owomen, he might bring them bound ^ounto Jerusalem.

G² L **3** ¹And ^oas he journeyed, ^ohe came near ²Damascus: and ^osuddenly there ^oshined round about him a ^olight ^ofrom ^oheaven:

4 And he ^ofell ^oto the ^oearth, and heard a ^ovoice saying ¹unto him, ^o"Saul, Saul, why persecutest thou Me?"

M **5** ¹And he said, "Who art Thou, ^oLord?" And ^othe Lord said, "I am ^oJesus Whom thou persecutest: ^oit is hard for thee to kick against the pricks."

6 And he trembling and astonished said, ^o"Lord, what wilt Thou have me to do?" And ^othe Lord said unto him,

N ^o"Arise, and go ^ointo the city, and it shall be ^otold thee what thou must do."

7 ¹And the ²men which ^ojourneyed with him stood ^ospeechless, ^ohearing a ⁴voice, but ^oseeing ^ono man.

O **8** ¹And Saul ^oarose ³from the ⁴earth; and when his eyes were opened,

P he ^osaw ^ono man: but they ^oled him by the hand, and brought him ⁶into ²Damascus.

9 ¹And he was three days ^owithout sight,

Q and ^oneither did eat ^onor drink.

L **10** ¹And there was a ^ocertain disciple ^oat ²Damascus, ^onamed Ananias; and ^oto him said ¹the Lord ^oin a ^ovision, "Ananias."

M And he said, ^o"Behold, I am here, ⁵Lord."

N **11** ¹And ¹the Lord said ^ounto him, ⁶"Arise, and go ^ointo the ^ostreet which is called ^oStraight, and ^oenquire ¹⁰in the house of Judas for ^oone called Saul, of Tarsus: for, ¹⁰behold, he ^oprayeth,

till. Gr. *heōs*.

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 Sebaste, in honour of Augustus (Gr. *Sebastos*) Cæsar. Herod built a mole or breakwater, so as to make a harbour (Josephus, *Ant.* XVI. v. 1). Now a ruin.

9. 1 And=But, or Now.

breathing out. Gr. *empneō*. Only here.

threatenings. Gr. *apeilē*. See 4. 17.

slaughter=murder. Gr. *phōnos*. Occ. ten times. Always trans. murder, except here and Heb. 11. 37.

against. Gr. *eis*. Ap. 104. vi.

the Lord. Ap. 98. VI. i. β. 2. A.

unto=to.

2 desired. Gr. *aiteō*. Ap. 134. I. 4.

of. Gr. *para*. Ap. 104. xii. 1.

to. Gr. *eis*. Ap. 104. vi.

Damascus. Probably the oldest city in the world. First mentioned in Gen. 14. 15. Founded before Baalbec and Palmyra, has outlived them both. In David's time a garrison town (2 Sam. 8. 6). Rebelled against Solomon (1 Kings 11. 24). Many interesting events connected with it. See 2 Kings 8. 7-15; 14. 28; 16. 9, 10. 2 Chron. 24. 23. Isa. 7. 8, &c.

to. Gr. *pros*. Ap. 104. xv. 3.

if. Gr. *ean*. Ap. 118. 1. b.

any. Gr. *pl. of tis*. Ap. 123. 3.

of this way=being of the way. Note the term "the way" to describe the faith of the believers. See 18. 25, 26; 19. 9, 23; 22. 4; 24. 14, 22, and cp. John 14. 6.

whether they were=both.

men. Gr. *anēr*. Ap. 123. 2.

women. Cp. 8. 3. unto. Gr. *eis*. Ap. 104. vi.

9. 3-19- (G², p. 1595). SAUL CONVERTED.

(Extended Alternation.)

G² L | 3, 4. Call to Saul.

M | 5, 6-. Response.

N | -6, 7. Command. Arise.

O | 8-. Obedience.

P | -8, 9-. Blindness.

Q | -9. Fasting.

L | 10-. Call to Ananias.

M | -10. Response.

N | 11-16. Command. Arise.

O | 17-. Obedience.

P | -17, 18. Sight restored.

Q | 19-. Fast ended.

3 as he journeyed. Lit. in (Gr. *en*. Ap. 104. viii) the journeying.

he came near = it came to pass that he drew nigh.

suddenly. Gr. *exaiφnēs*. Occ. here, 22. 6. Mark 13. 36. Luke 2. 13; 9. 39.

shined round about=flashed around. Gr. *perishō*.

lighten. (See Luke 17. 24; 24. 4.

from. Gr. *apo*. Ap. 104. iv, but texts read *ek*.

to. Gr. *epi*. Ap. 104. ix. 3. earth.

Saul, Saul. Up to 13. 9, the Greek

form *Saulos* is used in the narrative, but here, 17; 13. 21; 22. 7, 13; 26. 14, the Hebrew *Saoul* is found. Fig. *Epizeuxis*. Ap. 6. See Gen. 22. 11. **5** Lord. Ap. 98. VI. i. β. 2. B. the Lord. The texts read "He". Jesus. Ap. 98. X. it is hard, &c. The texts omit "it is hard", &c., to "unto him", in the middle of v. 6. The words were probably supplied from the personal narrative in 26. 14. **6** Arise. Gr. *anistēmi*. Ap. 178. I. 1. into. Gr. *eis*. Ap. 104. vi. told. Gr. *laleō*. Ap. 121. 7. **7** journeyed with. Gr. *sunodeuō*. Only here. speechless. Gr. *enneos* or *eneos*. Only here in N.T., but found in Sept. Prov. 17. 28 (holdeth his peace) and Is. 56. 10 (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" (*phōnē*) being in the genitive case here, and in the accusative case in v. 4. Cp. John 12. 28-30. seeing. Gr. *theōreō*. Ap. 133. I. 11. no man=no one. Gr. *mēdeis*. **8** arose = was raised up. Gr. *egeirō*. Ap. 178. I. 4. saw. Gr. *blepō*. Ap. 133. I. 5. no man=no one. Gr. *oudeis*. The texts read "nothing". led . . . and = leading him by the hand. Gr. *cheiragōgēō*. Only here and 22. 11. Cp. 13. 11. **9** without sight = not (Gr. *mē*) seeing (Gr. *blepō*. Ap. 133. I. 5). neither = not. Gr. *ou*. Ap. 105. I. nor. Gr. *oude*. **10** certain. Gr. *tis*. Ap. 123. 3. at. Gr. *en*. Ap. 104. viii. named = by name. to. Gr. *pros*. Ap. 104. xv. 3. in. Gr. *en*, as above. vision. See note on 7. 31. Behold. Gr. *idou*. Ap. 133. I. 2. Fig. *Asterismos*. Ap. 6. **11** unto. Gr. *pros*. Ap. 104. xv. 3. into. Gr. *epi*. Ap. 104. ix. 3. street=lane. Gr. *rhumē*. Here, 12. 10. Matt. 6. 2. Luke 14. 21. Straight. It ran direct from the W. gate to the E. gate. In oriental cities such would be the bazaar. enquire = seek. Gr. *zēteō*. one, &c. = a Tarsean, Saul by name. Tarsus was the capital of Cilicia. Saul was doubtless one of those who disputed with Stephen (6. 9). prayeth. Gr. *proseuchomai*. Ap. 134. I. 2.

12 And °hath seen ¹⁰ in a ¹⁰ vision a ² man ¹⁰ named Ananias coming in, and putting his hand on him, that he might °receive his sight."

13 Then Ananias answered, ⁵ "Lord, I have heard °by many °of this ² man, °how much evil he hath done to Thy °saints ¹⁰ at Jerusalem:

14 And here he hath °authority °from the chief priests to bind all that °call on Thy name."

15 But ¹ the Lord said ¹¹ unto him, "Go thy way: for he is °a chosen vessel °unto Me, to bear My name °before the °Gentiles, and kings, and the °children of Israel:

16 For I will °shew him how great things he must °suffer °for My name's sake."

O 17 ¹ And Ananias went his way, and entered °into the house; and putting his hands °on him said,

P °"Brother °Saul, ¹ the Lord, even ⁵ Jesus, That °appeared unto thee ¹⁰ in the way °as thou camest, hath °sent me, that thou mightest ¹² receive thy sight, and be filled with °the Holy Ghost."

18 And °immediately there °fell ³ from his eyes as it had been °scales: and he ¹² received sight °forthwith, and ⁶ arose, and was °baptized.

Q 19 And when he had received °meat, he was strengthened.

H² (p. 1595) ¹ Then was Saul ¹⁰ certain days °with the disciples which were ¹⁰ at ² Damascus.

20 And °straightway he °preached °Christ ¹⁰ in the synagogues, that °he is °the Son of God.

21 But all that heard him °were amazed, and said; "Is °not this he that °destroyed them which ¹⁴ called on this name ¹⁰ in Jerusalem, and came hither °for that intent, °that he might bring them bound °unto the chief priests?"

22 But Saul °increased the more in strength, and °confounded the Jews which °dwelt ¹⁰ at ² Damascus, °proving that this is °very Christ.

F³ R u 23 ¹ And °after that °many days were fulfilled, the Jews °took counsel to °kill him:

V 24 But their °laying await was °known °of

12 hath seen = saw. Gr. *eidon*. Ap. 133. I. 1. receive his sight. Gr. *anablepō*. Ap. 133. I. 6.

13 by = from. Gr. *apo*. Ap. 104. iv. of = concerning. Gr. *peri*. Ap. 104. xiii. 1. how much evil = how many evil things. Gr. *kakos*. Ap. 128. III. 2.

saints = holy, or separated, ones. Gr. *hagios*. Cp. Ps. 116. 15.

14 authority. Gr. *exousia*. Ap. 172. 5. from. Gr. *para*. Ap. 104. xii. 1. call, &c. See note on 2. 21.

15 a chosen vessel = a vessel of choice, or election (Gr. *eklogē*). Occ. here, Rom. 9. 11; 11. 5, 7, 28. 1 Thess. 1. 4. 2 Pet. 1. 10. unto = for.

before = in the presence of. Gentiles = nations. Gr. *ethnos*. children = sons. Gr. *huios*. Ap. 108. iii. Note the order.

16 shew = forewarn. Gr. *hupodeiknumi*. Occ. elsewhere 20. 35. Matt. 3. 7. Luke 3. 7; 6. 47; 12. 5. suffer. See 2 Cor. 11. 23-28.

for My name's sake = on behalf of (Gr. *huper*. Ap. 104. xvii. 1) My name. See 22. 14-18.

17 on. Gr. *epi*. Ap. 104. ix. 3. Brother. Thus recognizing him as a fellow-disciple.

Saul. Gr. *Saoul*, as in v. 4. appeared unto = was seen by. Gr. *optomai*. Ap. 106. I. vi.

as = by which. sent. Gr. *apostellō*. Ap. 174. 1.

the Holy Ghost. Gr. *pneuma hagion*. Ap. 101. II. 14. 18 immediately = straightway. Gr. *eutheōs*.

fell = fell away. Gr. *apoptō*. Only here. scales. Gr. *lepis*. Only here in N.T. In Sept., Lev. 11. 9, 10, &c. Cp. Tobit 11. 13.

forthwith. Gr. *parachrēma*. Cp. 3. 7; 5. 10. The texts omit.

baptized. Ap. 115. I. 1. 19 meat = nourishment. Gr. *trophē*.

with. Gr. *meta*. Ap. 104. xi. 1. 20 straightway. Gr. *eutheōs*, as in v. 18.

preached. Gr. *kērussō*. Ap. 121. 1. Christ. The texts read "Jesus".

He = This One. the Son of God. Ap. 98. XV. 21 were amazed. Gr. *existēmī*. Cp. 2. 7; 8. 9, 13.

not. Gr. *ou*. Ap. 105. I. destroyed = devastated. Gr. *portheō*. Same word as in Gal. 1. 13, 23. Not the same as in 8. 3.

for that intent = for (Gr. *eis*. Ap. 104. vi) this. that = in order that. Gr. *hina*.

unto. Gr. *epi*. Ap. 104. ix. 3. 22 increased . . . in strength = was strengthened.

Gr. *endunamoō*. Occ. elsewhere, Rom. 4. 20. Eph. 6. 10. Phil. 4. 13. 1 Tim. 1. 12. 2 Tim. 2. 1; 4. 17. Heb. 11. 34. Cp. Ap. 172. 1.

confounded. See note on 2. 6. dwelt. See note on 2. 5. proving. Gr. *sumbibazō*. Lit. bring together, compare. Here, 16. 10. 1 Cor. 2. 16. Eph. 4. 16. Col. 2. 2, 19. very Christ = the Christ, i.e. the Messiah. Ap. 98. IX. Instead of searching the Scriptures to see if these things were so, the Damascenes were occupied with the change in Saul's attitude. Hence we read nothing of believers. Contrast 17. 11, 12. No epistle addressed to them nor any record of a church there.

9. 23-30 (F³, p. 1595). PERSECUTION OF SAUL. (*Alternation and Introversion.*)

F ³	R	|	u	|	23. Plot to kill (<i>anairēō</i>).
	v	|		|	24. Plot known.
	x	|		|	25, 26-. Escape to Jerusalem.
	S	|	y	|	-26. Suspicion.
		|	z	|	27. Preaching boldly (<i>parrhēsiazomai</i>).
	S	|	y	|	28. Reception.
		|	z	|	29-. Speaking boldly (<i>parrhēsiazomai</i>).
R	u	|		|	-29. Plot to slay (<i>anairēō</i>).
	v	|		|	30-. Plot known.
	x	|		|	30. Escape to Tarsus.

23 after that = when. many days = the three years of Gal. 1. 18. Cp. 1 Kings 2. 38, 39, where many days also implies three years. took counsel = plotted. Gr. *sumbouleuō*. Occ. elsewhere, Matt. 26. 4. John 11. 53; 18. 14. Rev. 3. 18. kill. See note on "slain", 2. 23. 24 laying await = plot. Gr. *epiboulē*. Occ. elsewhere 20. 3, 19; 23. 30. known. Gr. *ginōskō*. Ap. 132. ii. of = to.

Saul. And they ° watched the gates day and night ° to ²³ kill him.

x 25 Then the disciples took him by night, and ° let him down ° by the wall ° in a ° basket.

26 ¹ And when Saul was come ° to Jerusalem, he ° assayed to ° join himself to the disciples :

S y but they were all afraid of him, ° and believed ° not that he was a disciple.

z 27 But ° Barnabas ° took him, and brought him ° to the ° apostles, and ° declared ¹ unto them how he had ¹² seen ¹ the Lord ¹⁰ in the way, and that He had ° spoken to him, and how he had ° preached boldly ¹⁰ at ² Damascus ¹⁰ in the name of ° Jesus.

S y 28 And he was ¹⁹ with them ° coming in and going out ¹⁰ at Jerusalem.

z 29 And he ° spake boldly ¹⁰ in the name of ¹ the Lord ° Jesus, and ° disputed ° against the ° Grecians :

R u but they ° went about to ° slay him.

v 30 ° Which when the brethren knew,

x they ° brought him down ² to ° Cæsarea, and ° sent him forth ²⁶ to ¹¹ Tarsus.

G³ p. 1595) 31 ° Then had the ° churches ° rest ° throughout all Judæa and Galilee and Samaria, ° and were edified ; and ° walking in the fear of ¹ the Lord, and in the ° comfort of ° the Holy Ghost, ° were ° multiplied.

H³ T a 32 ¹ And it came to pass, as Peter passed ° throughout all quarters, he came down ° also ²⁷ to the ¹³ saints which ²² dwelt at ° Lydda.

33 ¹ And there he found a ¹⁰ certain ° man ¹⁰ named Æneas, ° which had kept his bed ° eight years, and was ° sick of the palsy.

34 And Peter said ¹ unto him, " Æneas, ° Jesus Christ ° maketh thee whole : ° arise, and ° make thy bed." And he ° arose ¹⁸ immediately.

b 35 And all that ²² dwelt at Lydda and Saron ¹² saw him, and ° turned ⁴ to ¹ the Lord.

c 36 Now there was ¹⁰ at Joppa a ¹⁰ certain ° disciple ¹⁰ named ° Tabitha, which ° by interpretation is called ° Dorcas : this woman was full

watched = were watching. Gr. *paratēreō*. See note on Luke 17. 20.

to = that they might. In 2 Cor. 11. 32, Paul says " the governor under Aretas kept the city with a garrison". 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.

25 let him down = sent him down. Gr. *kathiēmi*. Occ. elsewhere, 10. 11; 11. 5. Luke 5. 19.

by = through. Gr. *dia*. Ap. 104. v. 1.

in = lowering (Gr. *chalaō*) him in. See note on Luke 5. 4.

in. Gr. *en*. Ap. 104. viii.

basket. Gr. *spuris*. See note on Matt. 15. 37.

26 to. Gr. *eis*. Ap. 104. vi.

assayed = tried. Gr. *peiraō*.

join. See note on 5. 13.

and believed not = not (Gr. *mē*. Ap. 105. II.) believing, i.e. hesitating to believe. Ap. 150. I. iii.

27 Barnabas. See note on 4. 36.

took = laid hold of. Gr. *epilambanomai*. Occ. twelve times in Luke and Acts. Mostly of helping or arresting.

to. Gr. *pros*. Ap. 104. xv. 3.

apostles. Ap. 189.

declared = related. Gr. *diēgeomai*. See note on 8. 33.

spoken. Gr. *laleō*. Ap. 121. 7.

preached boldly = spoke without reserve. Gr. *parrhēsiazomai*. Occ. elsewhere, v. 29; 13. 46; 14. 3; 18. 26; 19. 8; 26. 26. Eph. 6. 20. 1 Thess. 2. 2.

28 coming in and going out. See note on 1. 21.

29 spake boldly. Same word as "preached boldly" in v. 27.

disputed. Same word as in 6. 9.

against. Gr. *pros*. Ap. 104. xv. 3.

Grecians. See note on 6. 1.

went about = took in hand. Gr. *epicheireō*. Occ. elsewhere, 19. 13. Luke 1. 1. A medical word.

slay. Same word as "kill", vv. 23, 24.

30 Which . . . knew = But the brethren having got to know it. Gr. *epiginōskō*. Ap. 132. I. iii.

brought . . . down. Gr. *katagō*.

Cæsarea. See 8. 40.

sent. Gr. *exapostellō*. Ap. 174. 2. See 11. 25.

31 Then, &c. = The church indeed therefore.

churches. Ap. 186.

rest = peace. Gr. *eirēnē*.

throughout. Gr. *kata*. Ap. 104. x. 1.

and were edified = being edified. Gr. *oikodomeō*.

Cp. 4. 11; 7. 47, 49.

walking = going. Fig. *Hendiadys*. Ap. 6. Read,

"being edified and walking in the fear of the Lord were replenished with".

comfort. Gr. *paraklēsis*. See note on 4. 36.

the Holy Ghost. Ap. 101. II. 3.

were = was. The texts put this verse in the sing.

"The church . . . was". multiplied. See note on 6. 1.

9. 32—10. 48 (H³, p. 1595). MINISTRY AT LYDDA, &c. (Alternation.)

H³ | T | 9. 32-42. Æneas, &c.
 | U | 9. 43. Abode (*menō*).
 | T | 10. 1-48-. Cornelius.
 | U | -48. Abode (*epimenō*).

9. 32-42 (T, above). ÆNEAS, &c. (Alternation.)

T | a | 32-34. Miracle.
 | b | 35. Result.
 | a | 36-41. Miracle.
 | b | 42. Result.

32 throughout = through. Gr. *dia*. Ap. 104. v. 1. also to the saints = to the saints also. Lydda.

Ludd, in the plain of Sharon, about a day's journey w. of Jerusalem. See 1 Chron. 8. 12. 33 man.

Gr. *anthrōpos*. Ap. 123. 1. which had kept his bed = lying on (Gr. *epi*. Ap. 104. ix. 2) a bed (Gr. *krab-*

baton. See note on Mark 2. 4). eight years = from (Gr. *ek*. Ap. 104. vii) eight years. sick of the

palsy = paralysed. See note on 8. 7. 34 Jesus Christ. Ap. 98. XI. maketh thee whole = healeth

thee. Gr. *iaomai*. See note on Luke 6. 17. make thy bed. Lit. spread for thyself. 35 turned.

See 11. 21; 14. 15; 15. 19; 26. 18, 20. 36 disciple. Gr. *mathētria*, the fem. form of *mathētēs*. Only here.

Tabitha. Aramaic. Ap. 94. III. 3. 42. The Hebrew for roe or gazelle is Zebec. The fem. is found in

2 Kings 12. 1, there spelt Zibiah. by interpretation = being interpreted. Gr. *diērmēneuō*. Here,

Luke 24. 27. 1 Cor. 12. 30; 14. 5, 13, 27. Dorcas. Gr. for antelope, or gazelle.

of good works and °almsdeeds which she did.

37¹ And it came to pass¹⁰ in those days, that she °was sick, and died: whom when they had °washed, they laid her¹⁰ in an °upper chamber.

38¹ And °forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was °there, they¹⁷ sent¹¹ unto him two² men °desiring him that he would²⁶ not °delay to come °to them.

39 Then Peter °arose and went with them. When he was come, they brought him °into the³⁷ upper chamber: and all the widows stood by him weeping, and °shewing the °coats and garments which Dorcas made, while she was¹⁹ with them.

40 But Peter put them all °forth, and °kneeled down, and¹¹ prayed; and turning him¹⁰ to the body said, "Tabitha, °arise." And she opened her eyes: and when she¹² saw Peter, she sat up.

41¹ And he gave her his hand, and °lifted her up, and °when he had called the¹³ saints and widows, presented her alive.

b 42¹ And °it was °known³¹ throughout all Joppa; and many °believed in¹ the Lord.

U 43¹ And it came to pass, that he °tarried many days¹⁰ in Joppa °with °one Simon a °tanner.

TV¹ c 10 There was a °certain °man °in °Cæsarea °called Cornelius, a °centurion of the °band called the °Italian band,

2 A °devout man, and one that feared °God °with all his house, which gave much °alms to the °people, and °prayed to °God alway.

3 He °saw¹ in a °vision °evidently °about °the ninth hour of the day an angel of² God coming in °to him, and saying °unto him, "Cornelius."

4 °And when he looked on him, °he was afraid, and said, "What is it, °Lord?" And He said³ unto him, "Thy °prayers and thine² alms are come up °for a °memorial °before² God.

d 5 And now °send¹ men °to Joppa, and °call for one Simon, °whose surname is Peter:

6 °He °lodgeth °with °one Simon a °tanner, whose house is °by the sea side: °He shall tell thee what thou oughtest to do."

e 7 °And when the angel which °spake³ unto °Cornelius was departed, he called two of his °household servants, and a² devout soldier of them that °waited on him continually;

8 And °when he had declared all these things³ unto them,

f he sent them⁵ to Joppa.

to. Gr. *pros*. Ap. 104. xv. 3. unto=to. Gr. *atenizō*. Ap. 133. III. 6. See note on 1. 10. Gr. *emphobos*. Here, 22. 9; 24. 25. Luke 24. 5, 37. 11, where it is rendered "Sir". prayers. Gr. *proseuchē*. Ap. 134. II. 2. for. Gr. *eis*. Ap. 104. vi. memorial. Gr. *mnēmosunon*. Here, Matt. 26. 13. Mark 14. 9. before=in the sight of. Gr. *enōpion*. 5 send. Gr. *pempō*. Ap. 174. 4. to. Gr. *eis*. Ap. 104. vi. call for=send for. Gr. *metapempō*. Ap. 174. 7. whose surname is=who is surnamed. 6 He=This one. lodgeth. Gr. pass. of *zenizo*, to receive as a guest. with. Gr. *para*. Ap. 104. xii. 2. one. Gr. *tis*. Ap. 123. 3. tanner. See 9. 43. by the sea side=by the side of (Gr. *para*. Ap. 104. xii. 3.) the sea. he shall, &c. The texts omit this clause. 7 And=Now. spake. Gr. *laleō*. Ap. 121. 7. Cornelius. The texts read "him". household servants. Gr. *oiketēs*. Ap. 190. I. 5. waited. . . continually. Gr. *proskartereō*. See note on 1. 14. 8 when he had declared=having related. Gr. *exegeomai*. Here, 15. 12, 14; 21. 19. Luke 21. 35. John 1. 18. sent. Gr. *apostellō*. Ap. 174. 1.

°almsdeeds=alms. Gr. *eleēmosunē*, as in 3. 2.

37 was sick=fell sick. Gr. *astheneō*. Frequent in the Gospels. In Acts, here, 19. 12; 20. 35.

washed=bathed. Gr. *louō*. Ap. 136. iii.

upper chamber=upper room. See note on 1. 13.

38 forasmuch as Lydda was nigh. Lit. Lydda being near.

there=in (Gr. *en*. Ap. 104. viii) it.

desiring=entreating. Gr. *parakaleō*. Ap. 134. I. 6.

delay. Gr. *okneō*. Only here.

to=as far as. Gr. *heōs*.

39 coats. Gr. *chitōn*. =tunic or under-garment.

40 forth=outside. Gr. *exō*. Cp. Mark 5. 40.

kneeled down. Same expression as in 7. 60.

41 lifted her up. Lit. caused her to rise up. Gr. *anistēmi*, as above, v. 40.

when he had=having.

42 it was=it came to be.

known. Gr. *gnōstos*. See note on 1. 19.

believed in. Ap. 150. I. 1. V. (iii.) 2.

43 tarried=abode. Gr. *menō*. See note on p. 1511.

with. Gr. *para*. Ap. 104. xii. 2.

one=a certain. Gr. *tis*. Ap. 123. 3.

tanner. Gr. *burseus*. Only here and 10. 6, 32. Perhaps no one else would receive him.

10. 1-48- (T, p. 1600). CORNELIUS.
(Division.)

T | V¹ | 10. 1-24-. Preparation.
| V² | 10. -24-48-. Conference.

10. 1-24- (V¹, above). PREPARATION.
(Extended Alternation.)

V¹ | c | 1-4. Vision.
| d | 5, 6. Command.
| e | 7, 8-. Obedience.
| f | -8, 9-. Messengers sent.
c | -9-19-. Vision.
| d | -19, 20. Command.
| e | 21, 22. Obedience.
| f | 23, 24-. Messengers received.

10. 1 certain. Gr. *tis*. Ap. 123. 3.

man. Gr. *anēr*. Ap. 123. 2.

in. Gr. *en*. Ap. 104. viii.

Cæsarea. See note on 8. 40.

called=by name.

centurion=a captain over a hundred men. Gr. *hekatontarchēs*. Occ. elsewhere, v. 22; 24. 23; 27. 1, 31. In the Gospels and in nine other places in Acts, the form *hekatontarchos* is used.

band=cohort. Gr. *speira*. See Matt. 27. 27.

Italian. It would be one levied in Italy.

2 devout=pious. Gr. *eusebēs*. Here, v. 7; 22. 12.

2 Pet. 2. 9. Not the same as in 2. 5; 8. 2.

God. Ap. 98. I. i. 1.

with. Gr. *sun*. Ap. 104. xvi.

alms. Gr. *eleēmosunē*. See note on 3. 2.

people. Gr. *laos*. See note on 2. 47.

prayed. Gr. *deomai*. Ap. 134. I. 5.

3 saw. Gr. *eidon*. Ap. 133. I. 1.

vision. Gr. *horama*, as in 7. 31.

evidently=clearly, i. e. objectively. Gr. *phanerōs*.

about=as if.

the ninth hour=3 p.m. Ap. 165.

4 And when he looked on him=But gazing at him. he was afraid, and=and becoming affrighted, he.

Rev. 11. 13. Lord. Gr. *kurios*. Used as in John 4.

11, where it is rendered "Sir". prayers. Gr. *proseuchē*. Ap. 134. II. 2. for. Gr. *eis*. Ap. 104. vi.

Mark 14. 9. before=in the sight of. Gr. *enōpion*.

5 send. Gr. *pempō*. Ap. 174. 4. to. Gr. *eis*. Ap. 104. vi. call for=send for. Gr. *metapempō*.

Ap. 174. 7. whose surname is=who is surnamed. 6 He=This one. lodgeth. Gr. pass. of *zenizo*,

to receive as a guest. with. Gr. *para*. Ap. 104. xii. 2. one. Gr. *tis*. Ap. 123. 3. tanner. See 9. 43.

by the sea side=by the side of (Gr. *para*. Ap. 104. xii. 3.) the sea. he shall, &c. The texts omit this clause.

7 And=Now. spake. Gr. *laleō*. Ap. 121. 7. Cornelius. The texts read "him".

household servants. Gr. *oiketēs*. Ap. 190. I. 5. waited. . . continually. Gr. *proskartereō*. See note on 1. 14.

8 when he had declared=having related. Gr. *exegeomai*. Here, 15. 12, 14; 21. 19. Luke 21. 35. John 1. 18. sent. Gr. *apostellō*. Ap. 174. 1.

9 On the morrow, as they went on their journey, and drew nigh unto the city,

c Peter went up upon the housetop to pray about the sixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, "Rise, Peter; kill, and eat."

14 But Peter said, "Not so, Lord; for I have never eaten any thing that is common or unclean."

15 And the voice spake unto him again the second time, "What God hath cleansed, that call not thou common."

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while 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,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 While Peter thought on the vision,

d the Spirit said unto him, "Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them."

e 21 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?"

22 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."

f 23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

9 went on their journey. Gr. *hodoiporeō*. Only here.

drew nigh = were drawing near.

upon. Gr. *epi*. Ap. 104. ix. 3.

housetop = house.

pray. Gr. *proseuchomai*. Ap. 134. I. 2.

about. Gr. *peri*. Ap. 104. xiii. 2.

the sixth hour, i. e. midday. Ap. 165.

10 very hungry. Gr. *prospeinos*. Only here.

would have eaten = wished (Gr. *ethelō*. Ap. 102. 1) to eat.

eaten. Gr. *geuomai*, to taste (food understood). Always trans. "taste", except in Acts, here, 20. 11; 23. 14.

he fell, &c. Lit. a trance (Gr. *ekstasis*) fell upon (Gr. *epi*. Ap. 104. ix. 3.) him. The texts read "came upon him". *Ekstasis* is sometimes transl. "amazement", as in 3. 10. It is akin to *existēmi* (2. 7; 8. 9, &c.). This was not an objective vision, as in the case of Cornelius.

11 saw = beheld. Gr. *theōreō*. Ap. 133. I. 11.

heaven = the heaven. Matt. 6. 9, 10.

unto him. The texts omit.

sheet. Gr. *othonē*. Only here and 11. 5.

knit. The texts omit. Read "Let down by the four corners".

let down = sent down. Gr. *kathiēmi*. Occ. elsewhere, 9. 25; 11. 5. Luke 5. 19.

to = upon. Gr. *epi*. Ap. 104. ix. 1.

earth. Gr. *gē*. Ap. 129. 4.

12 Wherein = In (Gr. *en*. Ap. 104. viii) which.

were. Gr. *huparchō*. See note on Luke 9. 48.

all manner of = all.

fourfooted beasts. Gr. *tetrapous*. Here 11. 6. Rom. 1. 23.

and wild beasts. The texts omit.

creeping things. Gr. *herpeton*. Here 11. 6. Rom. 1. 23. James 3. 7.

air = heaven.

13 Rise. Gr. *anistēmi*. Ap. 178. I. 1.

kill = slay. Gr. *thuō*, to slay, or to sacrifice.

14 Not so = By no means. Gr. *mēdamōs*.

have . . . eaten = ate.

never = not even at any time. Gr. *oudepote*.

unclean. Gr. *akathartos*. The previous twenty-one occ. all apply to evil spirits. Here the reference is to the ceremonial uncleanness of the Levitical law.

15 unto. Gr. *pros*. Ap. 104. xv. 8.

the second time. Lit. from (Gr. *ek*. Ap. 104. vii.) a second (time).

What = The things which.

not. Gr. *mē*. Ap. 105. II.

16 thrice. Lit. upon (Gr. *epi*. Ap. 104. ix. 3) thrice.

into. Gr. *eis*. Ap. 104. vi.

17 doubted = was perplexed. Gr. *diaporeō*. See note on Luke 9. 7.

mean = be.

behold. Gr. *idou*. Ap. 133. I. 2.

from. Gr. *apo*. Ap. 104. iv.

had made enquiry . . . and = having inquired carefully. Gr. *dierōtaō*. Compd. of *dia* Ap. 104. v, and *erōtaō* Ap. 134. I. 3. Only here.

before = at. Gr. *epi*. Ap. 104. ix. 3.

18 asked = inquired. Gr. *punthanomai*. whether = if. Gr. *ei*. Ap. 118. 2. a. 19 thought on = turned over in his mind. Gr. *enthumeomai*. Only here and Matt. 1. 20; 9. 4. The texts read *dienthumeomai*, a stronger word.

on. Gr. *peri*. Ap. 104. xiii. 1. the Spirit, i. e. the angel of v. 3. Ap. 101. II. 11. 20 Arise therefore = But arise. Same as rise v. 13. doubting.

Gr. *diakrinō*. Ap. 122. 4. nothing. Gr. *mēdeis*. for I have sent them. This proves that it is the angel that is speaking. Cp. v. 5. 21 which were sent unto him from Cornelius. All the texts and Syriac omit.

wherefore = on account of (Gr. *dia*. Ap. 104. V. 2) which. are come = are present. 22 just. Gr. *dikaios*. Ap. 191. 1. of good report = borne witness to. Gr. *martureō*. Same as "of honest report" in 6. 3.

among = by. Gr. *hupo*. Ap. 104. xviii. 1. nation. Gr. *ethnos*. warned from God. Gr. *chrēmatizō*. See note on Luke 2. 26. by. Gr. *hupo*, as above. send for. Gr. *metapempō*, as in v. 5.

words. Gr. *rhēma*. See note on Mark 9. 32. of = from. Gr. *para*. Ap. 104. xii. 1.

24 And the morrow after they entered ¹⁶into ¹Cæsarea.

V² W ⁷ 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.

26 But Peter ° took him up, saying, ° “Stand up; I myself also am a ° man.”

27 And ° as he talked with him, he went in, and found many that were come together.

X 28 And he said ¹⁵unto them, “⁹ε° know how that it is an ° unlawful thing for a ¹man that is a Jew to ° keep company, or come ³unto ° one of another nation; but ²God ° hath shewed ° me that I should ° not call any ²⁶man common or ¹⁴unclean.

29 Therefore ° came I unto you ° without gainsaying, as soon as I was ²²sent for; I ¹⁸ask therefore ° for what intent ye ° have ²²sent for me?”

Y 30 And Cornelius said, ° “Four days ago ° I was fasting until this hour; and at ³the ninth hour I ⁹prayed ¹in my house, and, ¹⁷behold, a ¹man stood ⁴before me in ° bright clothing,

31 And said, ‘Cornelius, thy ⁴prayer ° is heard, and thine ²alms ° are had in remembrance ° in the sight of ²God.

32 ⁵Send therefore ⁵to Joppa, and ° call hither Simon, ⁵whose surname is Peter; he is ⁶lodged ¹in the house of one Simon a ⁶tanner ° by the sea side: ° who, when he cometh, shall ⁷speak unto thee.’

33 ° Immediately therefore I ⁵sent ³to thee; and thou ° hast well done that thou art come. Now therefore are we all here present ⁴before ²God, to hear all things that are commanded thee ° of ²God.”

X g¹ 34 Then Peter ° opened his mouth, and said, “° Of a truth I ° perceive that ²God is ° no ° respecter of persons:

35 But ¹in every ²²nation he that feareth Him, and worketh righteousness, is ° accepted with Him.

36 The ° word which God ⁸sent ³unto the ° children of Israel, ° preaching peace ° by Jesus Christ: ° (ε is ⁴Lord of all:)

37 That ²²word, I say, ye ° know, which ° was published ° throughout all Judæa, and began ¹⁷from Galilee, ° after the ° baptism which John ° preached;

10. 24-48- (V², p. 1601). CONFERENCE. (Introversion.)

V² W | -24-27. Expectation.

X | 28, 29. Peter.

Y | 30-33. Cornelius.

X | 34-43. Peter.

W | 44-48-. Realization.

24 waited = was waiting. Gr. *prosdokaō*. Ap. 138. III. 3.

near = intimate. Gr. *anankaios*. Lit. necessary. First occ. Transl. elsewhere “necessary”, “needful”, &c.

25 And as, &c. = Now as it came to pass that Peter entered in. met. Gr. *sunantaō*. Here 20. 22. Luke 9. 37; 22. 10. Heb. 7. 1, 10.

at. Gr. *epi*. Ap. 104. ix. 3. worshipped = did him homage or reverence. Gr. *proskuneō*. Ap. 137. 1.

26 took him up = raised him up. Gr. *egeirō*. Ap. 178. I. 4.

Stand up = rise up. Gr. mid. of *anistēmi*. Ap. 178. I. 1.

man. Gr. *anthrōpos*. Ap. 123. 1.

27 as he talked with = conversing with. Gr. *sunomileō*. Only here.

28 know. Gr. *epistamai*. Ap. 132. I. v. unlawful. Gr. *athemitos*. Here and 1 Pet. 4. 3. *Themis* is that which is established by custom or usage.

keep company. Gr. *kollaomai*. See Luke 15. 15. one of another nation = aliens. Gr. *allophulos* Only here in N.T., but freq. in Sept., where the Heb. reads “Philistines”.

hath. Omit.

me. Emphatic because it stands first in the sentence. “Me God shewed”.

not call any = call no (Gr. *mēdeis*).

29 came, &c. Read, “without gainsaying also I came”.

without gainsaying. Gr. *anantirrhētis*. Only here. for what intent = for what word, or reason. Gr. *logos*. Ap. 121. 10.

have. Omit.

30 Four days ago = From (Gr. *apo*. Ap. 104. iv) the fourth day.

I was, &c. The texts omit “fasting”, and read “until this hour I was praying”.

bright = shining. Gr. *lampros*.

31 is = was.

are had in, &c. = were remembered.

in the sight cf. The same as “before”, vv. 4, 30, 33.

32 call hither. Gr. *metakaleō*. See note on 7. 14.

who, &c. The texts omit.

33 Immediately. Gr. *exautēs*. Here, 11. 11; 21. 32; 23. 30. Mark 6. 25. Phil. 2. 23.

hast well done = didst well. Cp. Phil. 4. 14. James 2. 17. 2 Pet. 1. 19. 3 John 6.

of = by. Gr. *hupo*. Ap. 104. xviii. 1.

10. 34-43 (X, above). PETER. (Alternation.)

X	g ¹	| 34-38. The Lord's Life.
	h ¹	| 39-. Witnesses.
	g ²	| -39, 40. The Lord's Death and Resurrection.
	h ²	| 41. Witnesses.
	g ³	| 42. The Lord the Judge.
	h ³	| 43. Witnesses.

34 opened his mouth. See note on 8. 35. Of = Upon. Gr. *epi*. Ap. 104. ix. 1. perceive. See note on 4. 13. no = not a. Gr. *ou*. Ap. 105. I. respecter of persons. Lit. one who takes faces (i. e. persons) into account. Gr. *prosōpolēptēs*. Only here. Cp. James 2. 9. 35 accepted with = acceptable to. Gr. *dektos*. Here Luke 4. 19, 24. 2 Cor. 6. 2. Phil. 4. 18. 36 word. Gr. *logos*. Ap. 121. 10. children = sons. Gr. *huios*. Ap. 108. iii. preaching. Gr. *euangelizō*. Ap. 121. 4. by = by means of. Gr. *dia*. Ap. 104. v. 1. Jesus Christ. Ap. 98. XI. ε. &c. Cornelius had no claim on Him as son of David. Cp. Matt. 15. 22-28. 37 know. Gr. *oida*. Ap. 132. I. i. was published. Lit. came to be. throughout. Gr. *kata*. Ap. 104. x. 1. after. Gr. *meta*. Ap. 104. xi. 2. baptism. Ap. 115. II. i. 2. preached = proclaimed. Gr. *kērussō*. Ap. 121. 1.

38 ° How 2 God anointed ° Jesus ° of Nazareth with ° the Holy Ghost and with ° power: Who went about ° doing good, and ° healing all that were ° oppressed 33 of the devil; for 2 God was ° with Him.

h¹ 39 And we are ° witnesses of all things which He did both 1 in the ° land of the Jews, and 1 in Jerusalem;

g² Whom they ° slew ° and hanged ° on a ° tree: 40 ° Him 2 God ° raised up the third day, and ° shewed Him openly;

h² 41 ° Not to all the 2 people, but 3 unto 39 witnesses ° chosen before 33 of 2 God, even to us, who ° did eat and ° drink with Him 37 after He 13 rose ° from the dead.

g³ 42 And He ° commanded us to 37 preach 3 unto the 2 people, and to ° testify that it is He Which was ° ordained 33 of 2 God to be the ° Judge of ° quick and ° dead.

h³ 43 To 40 Him ° give all the prophets witness, that ° through His ° name whosoever ° believeth in Him shall receive ° remission of ° sins."

W 44 While Peter yet 7 spake these 22 words, 38 the Holy Ghost fell ° on all them which heard ° the 36 word.

45 And ° they 1 of the circumcision which ° believed ° were astonished, as many as came with Peter, because that 44 on the ° Gentiles also was poured out the ° gift of 38 the Holy Ghost.

46 For they heard them ° speak with tongues, and ° magnify 2 God. Then ° answered Peter,

47 ° "Can ° any man ° forbid water, that these should 15 not be ° baptized, which have received 38 the Holy Ghost ° as well as we ?"

48 And he commanded them to be ° baptized 1 in the name of ° the Lord.

U Then ° prayed they him to ° tarry 1 certain days.

F⁴ i 11 ° And the ° apostles and brethren that were ° in Judæa heard that the ° Gentiles ° had also received the ° word of ° God.

2 And when Peter was come up ° to Jerusalem, ° they that were ° of the circumcision ° contended ° with him,

3 Saying, "Thou wentest in ° to ° men uncircumcised, and didst ° eat with them."

k 4 But Peter ° rehearsed the matter from the beginning, and ° expounded it ° by order ° unto them, saying,

38 How, &c. The Gr. reads, "Jesus of Nazareth, how God anointed (see 4. 27) Him".

Jesus. Ap. 98. X.

of=from. Gr. *apo*. Ap. 104. iv.

the Holy Ghost=holy spirit. No art. Ap. 101. II. 14.

power. Gr. *dunamis*. Ap. 172. 1.

doing good. Gr. *euergeteō* = acting as a benefactor. Only here. Cp. Luke 22. 25, and see 4. 9.

healing. Gr. *iaomai*. See note on Luke 6. 17.

oppressed = overpowered. Gr. *katadunasteuō*. Here, James 2. 6. Cp. Luke 13. 16. 2 Cor. 12. 7. Rev. 2. 10.

with. Gr. *meta*. Ap. 104. xi. 1.

39 witnesses. Gr. *martur*. See note on 1. 8.

land=country. Gr. *chōra*.

slew. Gr. *anaireō*. See note on 2. 23.

and hanged = having hanged Him.

on. Gr. *epi*. Ap. 104. ix. 1.

tree. See note on 5. 30.

40 Him = This One.

raised up. Gr. *egeirō*. Ap. 178. I. 4.

shewed Him openly. Lit. gave Him to become

manifest, i. e. to be openly seen. Gr. *emphanēs*. Here, Rom. 10. 20. Cp. Ap. 106. I. iv.

41 Not. Gr. *ou*. Ap. 105. I.

chosen before. Gr. *procheirotoneō*. Only here. Cp. 14. 23.

did eat . . . with. Gr. *sunesthiō*. Here, 11. 3. Luke 15. 2. 1 Cor. 5. 11. Gal. 2. 12.

drink with. Gr. *sumpinō*. Only here.

from the dead. Gr. *ek nekron*. Ap. 139. 3.

42 commanded = charged.

testify = fully testify. Gr. *diamarturomai*. See note on 2. 40.

ordained. Gr. *horizō*. See note on 2. 23.

Judge. Gr. *kritēs*. Cp. Ap. 122. 1, and 177. 6, 7, 8.

quick = living.

dead = dead persons. Gr. *nekros*. Ap. 139. 2.

43 give . . . witness = testify. Gr. *martureō*, as in v. 22.

through. Gr. *dia*. Ap. 104. v. 1.

name. See note on 2. 38.

believeth in. Ap. 150. I. 1. v. (1).

remission = forgiveness. Gr. *aphesis*. See note on 2. 38; 5. 31.

sins. Gr. *hamartia*. Ap. 128. I. ii. 1.

44 on. Gr. *epi*. Ap. 104. ix. 3.

the word, i. e. the gospel message. Fig. *Idioma*. Ap. 6.

45 they, &c., i. e. the Jews. Cp. 11. 2. Rom. 4. 12; 15. 8. Gal. 2. 12. Col. 4. 11. Tit. 1. 10. These were Jewish Christians, called "brethren", v. 23, 11. 12.

believed = were faithful. Gr. *pistos*. Ap. 150. III.

were astonished. Gr. *existēmi*. See note on 2. 7.

Gentiles. Gr. *ethnos*. Same as "nation", vv. 22, 35.

gift. Gr. *dōrea*. See note on John 4. 10.

46 speak = speaking. Gr. *laleō*, as in v. 7.

magnify = magnifying. Gr. *megalunō*, as in 5. 13.

answered. Ap. 122. 3.

47 Can. Gr. *mēti*. Cp. *mē*. Ap. 105. II. any man = any one. Gr. *tis*. Ap. 123. 3. forbid. Same as "hinder" in 8. 36. baptized. Ap. 115. I. 1. as well as we = even as we also. 48 baptized in.

Ap. 115. I. iii. c. the Lord. Ap. 98. VI. i. β. 2 A. The texts read "Jesus Christ". prayed. Gr. *erōtaō*. Ap. 134. I. 3. tarry. Gr. *epimenō*. See John 8. 7 (continue).

11. 1-17 (F⁴, p. 1595). DISSENSION IN THE ASSEMBLY. (*Introversion*.)

F⁴ | i | 1-3. Peter blamed.

k | 4-10. Peter's Vision.

l | 11, 12. Command.

k | 13, 14. Cornelius' Vision.

i | 15-17. Peter vindicated.

11. 1 And=Now. apostles. Ap. 189. in=throughout. Gr. *kata*. Ap. 104. x. 2. Gentiles. Gr. *ethnos*, as in 10. 45. had. Omit. word. Gr. *logos*. Ap. 121. 10. God. Ap. 98. I. i. 1. 2 to.

Gr. *eis*. Ap. 104. vi. they, &c. See note on 10. 45. of. Gr. *ek*. Ap. 104. vii. contended = were

contending. Gr. *diakrinō*. Ap. 122. 4. with=against. Gr. *pros*. Ap. 104. xv. 3. 3 to. Gr. *pros*.

Ap. 104. xv. 3. men. Gr. *anēr*. Ap. 123. 2. eat with. Gr. *sunesthiō*, as in 10. 41. 4 rehearsed

. . . from the beginning, and = having begun. expounded = set forth. Gr. *ektitēmi*. See note on

7. 21. by order = in order. Gr. *kathexēs*. See note on 3. 24. unto = to.

5 "I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, 'Arise, Peter; slay and eat.'

8 But I said, 'Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.'

9 But the voice answered me again from heaven, 'What God hath cleansed, that call not thou common.'

10 And this was done three times: and all were drawn up again into heaven.

11 And behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.

12 And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, 'Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.'

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that He said, 'John indeed baptized with water; but ye shall be baptized with the Holy Ghost.'

17 Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?"

G⁴ (p. 1595) 18 When they heard these things, they held their peace, and glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life."

H⁴ Z¹ m¹ 19 Now they which were scattered abroad upon the persecution that arose about

5 in. Gr. *en*. Ap. 104. viii.

praying. Gr. *proseuchomai*. Ap. 134. I. 2.

trance. Gr. *ekstasis*. See 10. 10.

saw. Gr. *eidon*. Ap. 133. I. 1.

vision=sight. Gr. *horama*. See note on 7. 31.

certain. Gr. *tis*. Ap. 123. 3.

sheet. Gr. *othonē*, as in 10. 11.

let down=sent down, as in 10. 11.

from=out of. Gr. *ek*. Ap. 104. vii.

heaven=the heaven. See Matt. 6. 9, 10.

even to=as far as to. Gr. *achris*.

6 Upon=Unto. Gr. *eis*. Ap. 104. vi.

when I had... eyes=having gazed. Gr. *atenisō*. Ap. 133. III. 6. See note on 1. 10.

considered. Gr. *katanoō*. Ap. 133. II. 4.

fourfooted beasts. Gr. *tetrapous*, as in 10. 12.

earth. Gr. *gē*. Ap. 129. 4.

wild beasts. Gr. *thērion*. Omitted in 10. 12.

creeping things. Gr. *herpeton*. See 10. 12.

air=heaven.

7 arise. Gr. *anistēmi*. Ap. 178. I. 1.

slay. Gr. *thuō*, as in 10. 13.

8 Not so=By no means. Gr. *mēdamōs*.

Lord. Ap. 98. VI. i. β. 2 B.

nothing, &c., never at any time (Gr. *oudepote*) came anything common, &c.

into. Gr. *eis*. Ap. 104. vi.

9 the=a.

answered. Gr. *apokrinomai*. Ap. 122. 3.

me. Omit.

again. Lit. from (Gr. *ek*. Ap. 104. vii) a second (time).

call=make.

not. Gr. *mē*. Ap. 105. II.

10 was done=came to pass.

three times. Lit. upon (Gr. *epi*. Ap. 104. ix) thrice.

drawn up. Gr. *anaspaō*. Only here and Luke 14. 5. Cp. 20. 30.

11 behold. Gr. *idou*. Ap. 133. I. 2.

immediately. Gr. *exautēs*, as in 10. 33.

were... come=stood before.

already. Omit.

unto=at. Gr. *epi*. Ap. 104. ix. 3.

where=in (Gr. *en*. Ap. 104. viii) which.

sent. Gr. *apostellō*. Ap. 174. 1.

from. Gr. *apo*. Ap. 104. iv.

Cæsarea. See note on 8. 40.

unto. Gr. *pros*. Ap. 104. xv. 3.

12 the spirit. The angel of 10. 3.

nothing. Gr. *mēdeis*.

doubting. Gr. *diakrinō*. Ap. 122. 4.

accompanied=came with (Gr. *sun*. Ap. 104. xvi).

13 shewed=announced. Gr. *apangellō*. Same as "report", 4. 23, and "tell", 5. 22, 25.

an=the.

which stood and said=standing and saying.

unto him. Omit.

men. All the texts omit.

call for=send for. Gr. *metapempō*. Ap. 174. 7.

whose surname is=who is surnamed.

14 tell thee=speak (Gr. *laleō*. Ap. 121. 7) to (Gr. *pros*. Ap. 104. xv. 3) thee. words. Gr. *rhēma*.

See note on Mark 9. 32. whereby=by (Gr. *en*. Ap. 104. viii) which. 15 as I began. Lit. in (Gr. *en*) my beginning.

speak. Gr. *laleō*, as in v. 14 (tell). the Holy Ghost. Ap. 101. II. 4. on=

upon. Gr. *epi*. Ap. 104. ix. 3. as, &c.=even as on us also. at the beginning=in (Gr. *en*) the

beginning. Cp. 2. 4 and John 1. 1. 16 baptized. Ap. 115. I. ii. baptized. Ap. 115. I. iii. i. b.

the Holy Ghost. No art. Ap. 101. II. 14. 17 Forasmuch then=If (Ap. 118. 2a) therefore. gift.

Gr. *dōrea*. Cp. 2. 38 and John 4. 10. us=us also. who=when we. believed. Ap. 150. I. 1. v.

(iii) 2. the Lord. Ap. 98. VI. i. β. 2. A. Jesus Christ. Ap. 98. XI. could=was able to.

withstand=hinder. 18 When they heard=Now, having heard. held their peace=ceased, as

in 21. 14. See Luke 14. 4; 23. 56. 1 Thess. 4. 11. also to the Gentiles=to the Gentiles also. This

and v. 3 shows that Cornelius was not a proselyte. granted=given. repentance. Gr. *metanoia*.

Ap. 111. II. 1. unto. Gr. *eis*. Ap. 104. vi. life. Gr. *zōē*. Ap. 170. 1.

11. 19-30 [For Structure see next page]

19 Now they=They indeed therefore. scattered abroad. Gr. *diaspeirō*. See note on 8. 1. upon

=from. Gr. *apo*. Ap. 104. iv. persecution. Gr. *thlipsis*. See note on 7. 10. arose=came to pass.

about=over, or upon. Gr. *epi*. Ap. 104. ix. 2.

Stephen travelled as far as Phenice, and Cyprus, and ° Antioch, ° preaching the 1 word to ° none ° but 4 unto the ° Jews only.

20 1 And ° some 2 of them were 3 men ° of Cyprus and Cyrene, which when they were come 2 to Antioch, 15 spake 11 unto the ° Grecians, ° preaching 17 the Lord ° Jesus.

n¹ 21 And the hand of 8 the Lord was ° with them: and a great number ° believed, and turned 11 unto 17 the Lord.

m² 22 Then ° tidings ° of these things ° came 18 unto the ears of the ° church which was 5 in Jerusalem: and they ° sent forth ° Barnabas, ° that he should go ° as far as Antioch.

23 Who, ° when he came, and had 5 seen the ° grace of 1 God, was glad, and ° exhorted them all, that with ° purpose of heart they would ° cleave 4 unto 17 the Lord.

24 For he was a good 3 man, and full of 16 the Holy Ghost and of ° faith:

n² and much ° people was added 4 unto 17 the Lord.

m³ 25 Then departed Barnabas 2 to Tarsus, ° for to seek Saul:

26 And ° when he had found him, he brought him 18 unto Antioch. 1 And ° it came to pass, that a whole year they assembled themselves ° with the 22 church, and taught much 24 people. ° And the disciples were ° called ° Christians first 5 in Antioch.

Z² o 27 And 5 in these days ° came ° prophets 11 from Jerusalem 18 unto Antioch.

28 1 And there ° stood up one 2 of them ° named ° Agabus, and signified ° by ° the Spirit that there ° should be great ° dearth ° throughout all the ° world:

p which came to pass ° in the days of ° Claudius Cæsar.

o 29 ° Then the disciples, every man according to his ability, ° determined to ° send ° relief 4 unto the brethren which ° dwelt 5 in Judæa:

p 30 Which ° also they did, ° and 11 sent it 3 to the ° elders 28 by the hands of Barnabas and Saul.

it came to pass. The three clauses which follow are all dependent on "it came to pass". with. Gr. *en*. And = And that. called. Gr. *chrēmatisō*. This word occ. nine times. See note on Luke 2, 26. Generally of a Divine communication. The noun *chrēmatismos* occ. only in Rom. 11. 4. Though the name may have been given at first by Gentiles in mockery, the usage of the word by the Holy Spirit indicates that its real origin was Divine. Christians. Here, 26. 28. 1 Pet. 4. 16. Cp. 15. 17. Jews could not have given the name, as *Christos* was a sacred word.

11. 27-30 (Z², above). IN CARNAL THINGS. (Alternation.)

Z² | o | 27, 28-. Prophecy of Dearth.
| p | -28. Fulfilment.
| o | 29. Purpose of Relief.
| p | 30. Fulfilment.

27 came = came down. prophets. Ap. 189. 28 stood up. Gr. *anistēmi*. Ap. 178. I. 1. named = by name. Agabus. Cp. 21. 10. by = through. Gr. *dia*. Ap. 104. v. 1. the Spirit. The article shows that this was the Holy Spirit (Ap. 101. II. 3), speaking through Agabus. Cp. 21. 11. should be = was about to be. dearth. Gr. *limos*. Occ. twelve times. Cp. 7. 11. Elsewhere transl. "hunger" or "famine". throughout = over. Gr. *epi*. Ap. 104. ix. 3. world. Gr. *oikoumenē*. Ap. 129. 3. in the days of. Gr. *epi*. Ap. 104. ix. 1. A Gr. idiom. Claudius Cæsar. The fourth Roman Emperor (A. D. 41-54). Roman historians mention several famines during his reign. See also Josephus, *Ant.* XX. iii. 6. 29 Then, &c. Lit. But as any one (Gr. *tis*) of the disciples prospered (Gr. *euporeomai*. Only here), they determined, each one of them. determined. Gr. *horizō*. See note on 2. 23. send. Gr. *pempō*. Ap. 174. 4. relief = for (Gr. *eis*. Ap. 104. vi) ministrations. Gr. *diakonia*. Ap. 190. II. 1. dwelt. See note on 2. 5. 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. 189. Here elders included the Apostles. Cp. 8. 1. 1 Pet. 5. 1.

11. 19, 30 (H⁴, p. 1595). MINISTRY AT PHENICE, &c. (Division.)

H⁴ | Z¹ | 19-26. In Spiritual Things.
| Z² | 27-30. In Carnal Things.

11. 19-26 (Z¹, above). IN SPIRITUAL THINGS. (Alternation.)

Z¹ | m¹ | 19, 20. Preaching by Cypriotes, &c.
| n¹ | 21. Many believers.
| m² | 22-24-. Preaching by Barnabas.
| n² | -24. Much people added.
| m³ | 25, 26. Preaching by Barnabas and Saul.

Antioch. The capital of Syria, about sixteen miles from the sea. Seleucia was its port.

preaching = speaking. Gr. *laleō*, as in vv. 14, 15.

none = no one. Gr. *mēdeis*.

but = except. Gr. *ei mē*.

Jews = Seed of Abraham.

20 some. Gr. *tis*. Ap. 123. 3.

of Cyprus, &c. Cypriotes and Cyrenians.

Grecians. See note on 6. 1. Most texts read *Hellenes*, Greeks. There was nothing strange in speaking to the Greek-speaking Jews.

preaching. Gr. *euangelizō*. Ap. 121. 4.

Jesus. Ap. 98. X.

21 with. Gr. *meta*. Ap. 104. xi. 1.

believed, and = having believed. Ap. 150. I. 1. i.

22 tidings = the report, or word. Gr. *logos*. Ap. 121. 10.

of = concerning. Gr. *peri*. Ap. 104. xiii. 1.

came = was heard. church. Ap. 186.

sent forth. Gr. *exapostellō*. Ap. 174. 2.

Barnabas. He was himself of Cyprus. Cp. 4. 36, and see v. 20.

that he should go. The texts omit.

as far as. Gr. *heōs*.

23 when he came and had = having come, and.

grace. Ap. 184.

exhorted = was exhorting. Gr. *parakaleō*. Ap. 134. I. 6. Cp. 4. 33.

purpose. Gr. *prothesis*, that which is put before one. The Eng. word is from the Lat. *propositum*, which exactly corresponds to the Greek. The word is used of the shewbread, i. e. the bread of presentation, in Matt. 12. 4. Mark 2. 26. Luke 6. 4. Heb. 9. 2. In its seven other occ. it is rendered as here.

cleave unto = abide with. Gr. *prosmenō*. Here, 18. 18. Matt. 15. 32. Mark 8. 2. 1 Tim. 1. 3; 5. 5.

24 faith. Ap. 150. II. 1.

people. Gr. *ochlos*. Lit. crowd.

25 for to seek. Lit. to seek up and down. Gr. *anazētō*. Here, Luke 2. 44.

26 when he had = having.

F A 12 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.

B C q 3 And ° because he saw it ° pleased the Jews, he ° proceeded further to ° take Peter also. (Then were the days of ° unleavened bread.)

r 4 And when he had ° apprehended him, he put him ° in ° prison, and delivered him to four ° quaternions of soldiers to keep him ;

D s ° intending ° after ° Easter to ° bring him forth to the ° people.

t 5 Peter ° therefore was kept ° in ° prison :

u but ° prayer was made ° without ceasing ° of the ° church ° unto ° God ° for him.

v 6 And when Herod ° would have brought him forth, ° the same night Peter was ° sleeping between two soldiers, bound with two chains : and the ° keepers ° before the door ° kept the ° prison.

7 And, ° behold, the angel of ° the LORD ° came upon him, and a ° light shined ° in the ° prison : and he smote ° Peter on the side, and ° raised him up, saying, ° “ Arise up ° quickly.” And his chains fell ° off from his hands.

8 And the angel said ° unto him, ° “ Gird thyself, and bind on thy sandals.” And so he did. And he saith ° unto him, “ Cast thy ° garment about thee, and follow me.”

9 And he went out, and followed ° him ; and ° wist ° not that it was ° true which was done ° by the angel ; but ° thought he ° saw a ° vision.

10 ° When they were past the first and the second ° ward, 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,

w and ° forthwith the angel departed ° from him.

D s 11 And ° when Peter was come ° to himself, he said, “ Now I ° know ° of a surety, that ° the

12. 1-23 (F, p. 1575). JERUSALEM. PETER'S IMPRISONMENT. (Introversion.)

F | **A** | 1, 2. Herod. Persecution.
| **B** | 3-19-. Peter. Imprisonment and Release.
| **A** | -19-23. Herod. Judgment and Death.

12. This chapter is a parenthesis, describing events in A.D. 44.

1 about. Gr. *kata*. Ap. 104. x. 2. time = season.

Herod. Herod Agrippa I. Ap. 109.

stretched forth his hands = put to his hands. Cp. Luke 9. 62, same phrase.

vex = maltreat. Gr. *kakoō*. See note on 7. 6.

certain. Gr. *tis*. Ap. 123. 3.

of = of those from (Gr. *apo*. Ap. 104. iv).

the church. Ap. 186.

2 killed. Gr. *anaireō*. See note on 2. 23.

James. Ap. 141. 3.

John. Ap. 141. 4. The last historical reference to John.

sword. Death by the sword was regarded by the Rabbis as particularly disgraceful.

12. 3-19- (B, above). PETER. IMPRISONMENT. (Introversion and Alternation.)

B | **C** | **q** | 3. Herod's base policy.

| **r** | 4-. Peter guarded.

| **D** | **s** | -4. Intention.

| | **t** | 5-. Prison.

| | | **u** | -5. Prayer.

| | | | **v** | 6-10-. Deliverance effected.

| | | | | **w** | -10. Angel's Departure.

| **D** | **s** | 11. Frustration.

| | **t** | 12-. House.

| | | **u** | -12. Prayer.

| | | | **v** | 13-17-. Deliverance recounted.

| | | | | **w** | -17. Peter's Departure.

| **C** | **r** | 18. Peter missed.

| | **q** | 19-. Herod's Vengeance.

3 because he saw = seeing. Gr. *eidon*. Ap. 133. I. 1. pleased = is pleasing to. See note on 6. 2, and Mark 15. 15 (note).

proceeded further = added. A Hebraism. Gr. *prostitēmi*. Cp. Luke 20. 11.

take. See note on 1. 16.

unleavened bread. Lit. the unleavened (things). Leaven in every form was to be put away. Ex. 12.

See note on John 11. 57. in = into. Gr. *eis*. Ap.

quaternions. Gr. *tetradion*, a body of four. Only here.

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. 6. intending. Gr. *boulomai*. Ap. 102. 3. after. Gr. *meta*. Ap.

104. xi. 2. Easter. Gr. *to pascha*, the Passover. Easter is a heathen term, derived from the Saxon goddess *Eastre*, the same as *Astarte*, the Syrian Venus, called *Ashtoreth* in the O.T. bring . . . forth =

lead up, i. e. to the judgment seat. Cp. Luke 22. 66. people. Gr. *laos*. **5** therefore = then indeed.

in. Gr. *en*. Ap. 104. viii. prayer. Gr. *proseuchē*. Ap. 134. II. 2. without ceasing = intense.

Gr. *ektenēs*. Occ. elsewhere only in 1 Pet. 4. 8. The comparative only in Luke 22. 44, and the adverb in 1 Pet. 1. 22. The texts here read the adverb, *ektenōs*.

of = by. Gr. *hupo*. Ap. 104. xviii. 1. unto.

Gr. *pros*. Ap. 104. xv. 3. God. Ap. 98. I. i. 1. for = in behalf of. Gr. *huper*. Ap. 104. xvii. 1, but

texts read *peri*, concerning. **6** would have brought = was about to bring. the same = that.

sleeping. Gr. *koimaomai*. Ap. 171. 2. keepers = guards. See 5. 23. before. Gr. *pro*. Ap. 104.

xiv. kept = were keeping. **7** behold. Gr. *idou*. Ap. 133. I. 2. the Lord. Ap. 98. VI. i. β. 2. B.

came upon = stood over. light. Gr. *phōs*. Ap. 130. 1. prison. Gr. *oikēma*, dwelling. Only here.

The R.V. reads "cell". That was Peter's dwelling-place. The angel of the Lord there. Peter on the

side = Peter's side. raised . . . up. Gr. *egeirō*. Ap. 178. I. 4. Arise up. Gr. *anistēmi*. Ap. 178.

I. 1. quickly = in (Gr. *en*) or with speed. off from. Gr. *ek*. Ap. 104. vii. **8** Gird thyself.

Gr. *perizōnumi*. Occ. elsewhere, Luke 12. 35, 37 ; 17. 8. Eph. 6. 14. Rev. 1. 13 ; 15. 6. Texts read *zōnumi*,

as in John 21. 18. unto = to. garment. Gr. *himation*, the outer garment. **9** him. The texts

omit. wist = knew. Gr. *oida*. Ap. 132. I. i. not. Gr. *ou*. Ap. 105. I. true. Gr. *alēthēs*. Ap.

175. 1. by = through. Gr. *dia*. Ap. 104. v. 1. thought = was thinking. saw. Gr. *blepō*. Ap.

133. I. 5. vision. Gr. *horama*, as in 7. 31. **10** When, &c. Now, having passed through. ward

= prison. Gr. *phulakē*, as in vv. 4, 5, 6, 17. unto = upon. Gr. *epi*. Ap. 104. ix. 3. unto. Gr. *eis*.

Ap. 104. vi. opened = was opened. of his own accord = automatically. Gr. *automatos*. Elsewhere

only in Mark 4. 28. street. Gr. *rhumē*. See note on 9. 11. forthwith = immediately. Gr. *euthēs*.

from. Gr. *apo*. Ap. 104. iv. **11** when, &c. Peter, having come to be. to himself = in (Gr. *en*)

himself, i. e. in his right senses. Cp. "out of his senses", or "beside himself". know. Gr. *oida*, as in

v. 9. of a surety = truly. Gr. *alēthōs*. Cp. Ap. 175. 1.

15, 19. **4** apprehended = arrested. Gr. *piazō*.

104. vi. prison = ward. Gr. *phulakē*.

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. 6. intending. Gr. *boulomai*. Ap. 102. 3. after. Gr. *meta*. Ap.

104. xi. 2. Easter. Gr. *to pascha*, the Passover. Easter is a heathen term, derived from the Saxon goddess *Eastre*, the same as *Astarte*, the Syrian Venus, called *Ashtoreth* in the O.T. bring . . . forth =

lead up, i. e. to the judgment seat. Cp. Luke 22. 66. people. Gr. *laos*. **5** therefore = then indeed.

in. Gr. *en*. Ap. 104. viii. prayer. Gr. *proseuchē*. Ap. 134. II. 2. without ceasing = intense.

Gr. *ektenēs*. Occ. elsewhere only in 1 Pet. 4. 8. The comparative only in Luke 22. 44, and the adverb in 1 Pet. 1. 22. The texts here read the adverb, *ektenōs*.

of = by. Gr. *hupo*. Ap. 104. xviii. 1. unto.

Gr. *pros*. Ap. 104. xv. 3. God. Ap. 98. I. i. 1. for = in behalf of. Gr. *huper*. Ap. 104. xvii. 1, but

texts read *peri*, concerning. **6** would have brought = was about to bring. the same = that.

sleeping. Gr. *koimaomai*. Ap. 171. 2. keepers = guards. See 5. 23. before. Gr. *pro*. Ap. 104.

xiv. kept = were keeping. **7** behold. Gr. *idou*. Ap. 133. I. 2. the Lord. Ap. 98. VI. i. β. 2. B.

came upon = stood over. light. Gr. *phōs*. Ap. 130. 1. prison. Gr. *oikēma*, dwelling. Only here.

The R.V. reads "cell". That was Peter's dwelling-place. The angel of the Lord there. Peter on the

side = Peter's side. raised . . . up. Gr. *egeirō*. Ap. 178. I. 4. Arise up. Gr. *anistēmi*. Ap. 178.

I. 1. quickly = in (Gr. *en*) or with speed. off from. Gr. *ek*. Ap. 104. vii. **8** Gird thyself.

Gr. *perizōnumi*. Occ. elsewhere, Luke 12. 35, 37 ; 17. 8. Eph. 6. 14. Rev. 1. 13 ; 15. 6. Texts read *zōnumi*,

as in John 21. 18. unto = to. garment. Gr. *himation*, the outer garment. **9** him. The texts

omit. wist = knew. Gr. *oida*. Ap. 132. I. i. not. Gr. *ou*. Ap. 105. I. true. Gr. *alēthēs*. Ap.

175. 1. by = through. Gr. *dia*. Ap. 104. v. 1. thought = was thinking. saw. Gr. *blepō*. Ap.

133. I. 5. vision. Gr. *horama*, as in 7. 31. **10** When, &c. Now, having passed through. ward

= prison. Gr. *phulakē*, as in vv. 4, 5, 6, 17. unto = upon. Gr. *epi*. Ap. 104. ix. 3. unto. Gr. *eis*.

Ap. 104. vi. opened = was opened. of his own accord = automatically. Gr. *automatos*. Elsewhere

only in Mark 4. 28. street. Gr. *rhumē*. See note on 9. 11. forthwith = immediately. Gr. *euthēs*.

from. Gr. *apo*. Ap. 104. iv. **11** when, &c. Peter, having come to be. to himself = in (Gr. *en*)

himself, i. e. in his right senses. Cp. "out of his senses", or "beside himself". know. Gr. *oida*, as in

v. 9. of a surety = truly. Gr. *alēthōs*. Cp. Ap. 175. 1.

Lord ° hath sent His angel, and ° hath delivered me ° out of the hand of ¹ Herod, and from all the ° expectation of the ⁴ people of the Jews."

t 12 And ° when he had considered *the thing*, he came ° to the house of ° Mary the mother of ° John, whose surname was Mark ;

u where many were ° gathered together ° praying.

v 13 And ° as Peter knocked at the door of the ° gate, a ° damsel came to ° hearken, ° named ° Rhoda.

14 And ° when she knew Peter's voice, she opened ° not the ¹³ gate ° for gladness, but ran in, and ° told how Peter stood ° before the ¹³ gate.

15 And they said ° unto her, ° "Thou art mad." But she ° constantly affirmed that it was even so. Then said they, "It is his ° angel."

16 But Peter ° continued knocking : and when they had opened *the door*, and ° saw him, they ° were astonished.

17 But he, ° beckoning ⁻⁸ unto them with the hand to ° hold their peace, ° declared ⁻⁸ unto them how ° the Lord ° had brought him ¹¹ out of the ° prison. And he said, "Go ° shew these things ⁻⁸ unto ° James, and to the brethren." And he

w departed, and went ° into ° another place.

Cr 18 Now ° as soon as it was day, there was ° no small ° stir ° among the soldiers, ° what was become of Peter.

q 19 And when ¹ Herod had ° sought for him, and found him ° not, he ° examined the ° keepers, and commanded that *they* should be ° put to death.

A And he went down ¹⁰ from Judæa ° to ° Cæsarea, and *there* ° abode.

20 And ° Herod ° was highly displeased with ° them of Tyre and Sidon : but they ° came ° with one accord ° to him, and having ° made Blastus ° the king's chamberlain ° their friend, ° desired peace ; ° because their country was ° nourished ° by the ° king's country.

21 And upon a ° set day ¹ Herod, arrayed in ° royal ° apparel, sat ° upon ° his throne, and ° made an oration ° unto them.

22 And the ° people ° gave a shout, *saying*, "It is the voice of a ° god, and ° not of a ° man."

23 And ° immediately the ° angel of ° the LORD smote him, ° because he gave ° not ° God the glory : and he was ° eaten of worms, and ° gave up the ghost.

hath sent = sent. Gr. *exapostellō*. Ap. 174. 2.

hath delivered = delivered. See note on 7. 10.

out of, Gr. *ek*. Ap. 104. vii.

expectation = eager looking. Gr. *prosdokia*. Elsewhere only in Luke 21. 26. Cp. Ap. 133. III. 3.

12 when, &c. = having considered or realized. Gr. *suneidon*. See note on 5. 2.

to. Gr. *epi*. Ap. 104. ix. 3.

Mary. Ap. 100. 5.

John. See 13. 5, 13 ; 15. 37, 39. Col. 4. 10. 2 Tim. 4. 11.

gathered together. Gr. *sunathroizō*. Elsewhere only in 19. 25. Luke 24. 33.

praying = and praying. Gr. *proseuchomai*. Ap. 134. I. 2.

13 as Peter knocked = Peter, having knocked.

gate. Gr. *pulōn*. Transl. "porch" in Matt. 26. 71.

damsel. Gr. *paidiskē*. Cp. Ap. 108. iv, v, vi.

hearken = answer. Gr. *hupakouō*. Elsewhere transl. "obey," or "be obedient".

named = by name.

Rhoda. Gr. *Rhodē*, rose.

14 when she knew = having recognized. Gr. *epiginōskō*. Ap. 132. I. iii.

for = from. Gr. *apo*. Ap. 104. iv.

told = reported. Gr. *apangellō*. Cp. Ap. 121. 6.

15 Thou art mad. Gr. *mainomai*. Here, 26. 24, 25. John 10. 20. 1 Cor. 14. 23.

constantly affirmed = kept strongly asserting. Gr. *diischurizomai*. Compd. of *dia* and *ischurizomai*. Cp. Ap. 172. 3. Elsewhere only in Luke 22. 59.

angel, i. e. guardian angel, according to Jewish belief. Cp. Matt. 18. 10. Heb. 1. 14.

16 continued. Gr. *epimēnō*. See note on 10. 48.

were astonished = were astounded. Gr. *existēmī*. See 2. 7 ; 8. 9 ; 9. 21 ; 10. 45.

17 beckoning. Lit. shaking down. Gr. *kataseiō*. Only in Acts, here, 13. 16 ; 19. 33 ; 21. 40. The action suggested he was in haste and must not be interrupted.

hold their peace = be silent.

declared. Gr. *diēgeomai*. See 8. 33.

the Lord. Ap. 98. VI. i. β. 2. A.

had. Omit.

shew. Same as "told" in v. 14.

James. The Lord's brother. See Gal. 1. 19, and Ap. 182.

into. Gr. *eis*. Ap. 104. vi.

another. Gr. *heteros*. Ap. 124. 2.

18 as soon as, &c. = day having come.

no. Gr. *ou*. Ap. 105. I.

stir = disturbance. Gr. *tarachos*. Here and 19. 23.

among. Gr. *en*. Ap. 104. viii. 2.

what was, &c. Lit. what then Peter had come to be.

19 sought for him = sought him up and down.

not. Gr. *mē*. Ap. 105. II.

examined. Gr. *anakrinō*. Ap. 122. 2.

put to death = led away, i. e. to execution. Gr. *apagō*. Same word as in Matt. 27. 31, &c.

to. Gr. *eis*, as in v. 10.

Cæsarea. See 8. 40.

abode. Gr. *diatribō*, to rub away, or spend (time). Occ. John 3. 22 ; 11. 54, and eight times in Acts.

displeased. Gr. *thumomacheō*, to fight angrily. Only here. them of Tyre, &c. = the Tyrians, &c. came = were present, or presented themselves.

with one accord. Gr. *homothumadon*. See note on 1. 14. to. Gr. *pros*. Ap. 104. xv. 3. made . . . their friend = persuaded, or won over. Gr. *peithō*. Ap. 150. I. 2. the king's chamberlain = one who was over (Gr. *epi*. Ap. 104. ix. 1) the bedchamber (Gr. *koitōn*. Only here) of the king. desired = were asking for. Gr. *aiteō*. Ap. 134. I. 4. because. Gr. *dia*. Ap. 104. v. 2. nourished. Cp. 1 Kings 5. 9, 11. Ezek. 27. 17. by. Gr. *apo*. Ap. 104. iv. king's = royal. Gr. *basilikos*. See note on John 4. 46.

21 set = appointed. royal. Same as "king's", v. 20. apparel. Josephus (*Ant.* XIX. viii. 2) says it was of silver tissue, and glittered resplendently in the sun. upon. Gr. *epi*. Ap. 104. ix. 1. his throne = the throne. Gr. *bēma*. Always transl. "judgment seat" save here and 7. 5. Cp. John 19. 13.

made an oration, i. e. a political oration. Gr. *dēmēgoreō*. Only here. 22 people. Gr. *dēmos*. The usual word for the populace. Only here, 17. 5 ; 19. 30, 33. gave a shout. Gr. *epiphōneō*. Only here, 22. 24, and Luke 23. 21. god. Ap. 98. I. i. 5. man. Gr. *anthrōpos*. Ap. 123. 1. 23 immediately. Gr. *parachrēma*. See note on 3. 7. because = the reason for (Gr. *anti*. Ap. 104. ii) which. eaten of worms. Gr. *skōlēkobrōtos*. Only here. *skōlēx*, a worm, only in Mark 9. 44-48. gave up the ghost = expired. Gr. *ekpsuchō*. Only here and 5. 5, 10.

B C

24 But the ° word of ° God ° grew and ° multiplied.

25 And Barnabas and Saul returned ° from Jerusalem, when they had fulfilled *their* ° ministry, and ° took with them ¹² John whose surname was Mark.

13 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 ° ministered to ° the Lord, and fasted, ° the Holy Ghost said, ° "Separate Me Barnabas and Saul ° for the work ° whereunto I have called them."

3 And ° when they had fasted and ° prayed, and laid *their* hands on them, they ° sent *them* away.

D E

4 So *they*, being ° sent forth ° by ² the Holy Ghost, ° departed ° unto ° Seleucia;

F

and from thence they ° sailed ° to ° Cyprus.

5 And when they were ¹ at ° Salamis, they ° preached the ° word of ° God ° in the ° synagogues of the Jews: and they had ° also John to *their* ° minister.

6 And when they had gone through the isle ° unto ° Paphos, they found a ° certain ° sorcerer, a ° false prophet, a Jew, whose name was ° Bar-jesus:

7 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.

8 But ° Elymas the sorcerer (for so is his name by interpretation) ° withstood them, seeking to ° turn away the ° deputy ° from the ° faith.

9 Then Saul, (who ° also is called ° Paul,) filled with ° the Holy Ghost, ° set his eyes ° on him,

10 And said, "O full of ° all ° subtilty and ° all

24 word. Gr. *logos*. Ap. 121. 10.

grew = increased.

multiplied. Gr. *plēthunō*. See Matt. 24. 12.

25 from. Gr. *ek*. Ap. 104. vii.

ministry, i. e. of administering the contributions of 11. 30. Gr. *diakonia*. Ap. 190. II. 1.

took with them. Gr. *sumparalambanō*. Only here, 15. 37, 38, and Gal. 2. 1.

13. 1 in. Gr. *kata*. Ap. 104. x. 2.

church. Ap. 186. at = in. Gr. *en*. Ap. 104. viii.

Antioch. See note on 11. 19.

certain. Texts omit.

prophets. Ap. 189.

teachers. Gr. *didaskalos*. Occ. forty-eight times in

Gospels, transl. "Master" except in Luke 2. 46 (doctor)

and John 3. 2 (teacher). Only here in Acts. Always

"teacher" in the Epistles, except Jas. 3. 1 (master).

which had been brought up with = foster-brother

of. Gr. *suntrōphos*. Only here.

Herod. Herod Antipas. Ap. 109.

tetrarch. See Matt. 14. 1. Luke 3. 19; 9. 7.

2 ministered. Gr. *leitourgeō*. Ap. 190. III. 6. Here,

Rom. 15. 27. Heb. 10. 11. In the Sept. used of the

Levitical service, as in Heb. 10. 11.

the Lord. Ap. 98. VI. i. β. 2. A.

the Holy Ghost. Ap. 101. II. 3.

Separate. Cp. Rom. 1. 1. Gal. 1. 15.

for. Gr. *eis*. Ap. 104. vi.

whereunto = to which.

3 when they had = having.

prayed. Gr. *proseuchomai*. Ap. 134. I. 2.

sent . . . away. Gr. *apoluō*. Ap. 174. 11.

13. 4—14. 28 (D, p. 1575). THE MINISTRY OF PAUL (WITH OTHERS) TO THE DISPERSION. APART FROM JERUSALEM AND THE TWELVE.

(Introversion.)

D | E | 13. 4-. Departure from Antioch.

F | 13. 4-12. Cyprus.

G | 13. 13. Perga.

H | 13. 14-50. Antioch (Pisidia).

I | 13. 51-14. 6-. Iconium.

J | 14. 6-20-. Lystra.

K | 14. 20. Derbe.

J | 14. 21-. Lystra.

I | 14. 21-. Iconium.

H | 14. 21-24. Antioch (Pisidia).

G | 14. 25-. Perga.

F | 14. 25. Attalia.

E | 14. 26-28. Return to Antioch.

4 sent forth. Gr. *ekpempō*. Ap. 174. 6. by. Gr. *hupo*. Ap. 104. xviii. 1. departed = went down.

unto. Gr. *eis*. Ap. 104. vi. Seleucia. See on 11. 19. sailed. Gr. *apopteō*. Here, 14. 26; 20. 15; 27. 1.

to. Gr. *eis*, as above. Cyprus. Cp. 4. 36. 5 Salamis. The first port they would reach, at east end

of the island. preached. Gr. *katangelō*. Ap. 121. 5. word. Gr. *logos*. Ap. 121. 10. God.

Ap. 98. I. i. 1. in. Gr. *en*. Ap. 104. viii. synagogues. Ap. 120. I. Cp. v. 14; 14. 1; 17. 1, 10, 17;

18. 4, 19; 19. 8. also John = John also. See 12. 25. minister. Gr. *hupēretēs* (Ap. 190. I. 3). He was not

included by the Holy Spirit's command, but doubtless came at his kinsman (Col. 4. 10) Barnabas' invitation.

6 unto = as far as. Paphos. The capital and residence of the governor. certain. Gr. *tis*. Ap. 123. 3.

sorcerer. Gr. *magos*. Here, v. 8, and Matt. 2. 1, 7, 16. false prophet. Gr. *pseudoprophētēs*. Used five

times by our Lord. Bar-jesus. Ap. 94. III. 3. 8. 7 with. Gr. *sun*. Ap. 104. xvi. deputy of

the country. Gr. *anthupatos*. Here, vv. 8, 12; 19. 38. This is the Gr. word for proconsul. Cyprus

had been an imperial province, governed by a propraetor, but according to Strabo Augustus transferred

it to the Senate, and the governor would be now a proconsul. The title "proconsul" has been found on

a coin of Cyprus of A. D. 52, and a slab has been discovered at Soli in Cyprus, with the name Paulus,

proconsul. One of the proofs of Luke's accuracy. prudent. Gr. *sunetos*. Here, Matt. 11. 25. Luke

10. 21. 1 Cor. 1. 19. man. Gr. *anēr*. Ap. 123. 2. who = he. desired = sought earnestly. Gr.

epizētēō. See 12. 19. 8 Elymas. The knowing one. Cp. *Uema*, the corporation of Moslem who

interpret the Koran. Arabic *alim*, wise. withstood. Gr. *anthistēmi*. First occ. Matt. 5. 39; often

transl. "resist". turn away. Gr. *diastrephō*. On its other six occ. transl. "pervert" or "perverse",

as v. 10. from. Gr. *apō*. Ap. 104. iv. faith. Gr. *pistis*. Ap. 150. II. 1. 9 also, &c. = is called Paul

also. As a Roman citizen he would have a Roman name, as well as his Jewish one. Paul. Always so

called from this time, except when he refers to his conversion, 22. 7, 13; 26. 14. the Holy Ghost. Ap.

101. II. 14. set his eyes . . . and = gazing intently. Gr. *atenizō*. Ap. 133. III. 6. This is inconsistent

with weak sight. on. Gr. *eis*. Ap. 104. vi. 10 all. Notice the three "alls". subtilty = guile.

Gr. *dolos*. Cp. Matt. 26. 4. Mark 14. 1. Rev. 14. 5.

° mischief, *thou* ° child of the devil, *thou* enemy of all ° righteousness, wilt thou ° not cease to ° pervert the ° right ways of ° the Lord ?

11 And now, ° behold, the hand of ° the Lord is ° upon thee, and thou shalt be blind, ° not ° seeing the sun ° for a season." And ° immediately there fell ° on him a ° mist and a darkness; and he went about seeking ° some to lead him by the hand.

12 Then the ° deputy, when he ° saw what was done, ° believed, being ° astonished ° at the ° doctrine of ° the Lord.

G 13 Now when ° Paul and his company ° loosed ° from Paphos, they came ° to ° Perga ° in Pamphylia: 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 ° synagogue on ° the sabbath day, and sat down.

15 And ° after the ° reading of the law and the prophets the ° rulers of the synagogue ° sent ° unto them, saying, " Ye ° men and brethren, ° if ° ye have any ° word of ° exhortation ° for the ° people, ° say on."

M x 16 Then ° Paul ° stood up, and ° beckoning with *his* hand said, " Men of Israel, and ° ye that fear ° God, give audience.

17 The ° God of this ° people of Israel chose our fathers, and ° exalted the ° people ° when they dwelt as strangers ° in the ° land of Egypt, and ° with an high arm brought He them ° out of it.

18 And ° about the time ° of forty years ° suffered He their manners ° in the wilderness.

19 And ° when He had destroyed ° seven ° nations ° in the ° land of Chanaan, He ° divided their ° land to them by lot.

20 And ° after ° that He gave unto them

mischief=wickedness. Gr. *radiourgia*. Only here. Cp. 18. 14.

child=son. Gr. *huios*. Ap. 108. iii. See Matt. 13. 38; 23. 16. John 8. 44; 17. 12. 1 John 3. 10, and cp. "sons of Belial", so frequent in the O.T.

righteousness. Gr. *dikaïosunē*. Ap. 191. 3. not. Gr. *ou*. Ap. 105. I.

pervert. See v. 8. right=straight.

the Lord. Ap. 98. VI. i. β. 2. B. This rebuke is a case of Fig. *Aganactēsis*. Ap. 6.

11 behold. Gr. *idou*. Ap. 133. I. 2.

upon. Gr. *epi*. Ap. 104. ix. 3.

not. Gr. *mē*. Ap. 105. II.

seeing. Gr. *blepō*. Ap. 133. I. 5:

for=until.

immediately. Gr. *parachrēma*, as in 3. 7.

on. Gr. *epi*, as above.

mist. Gr. *achlus*. Only here. A medical word for incipient blindness.

some to lead, &c. Lit. hand-leaders. Gr. *cheiragōgos*. Only here. Cp. 9. 8.

12 saw. Gr. *eidon*. Ap. 133. I. 1.

believed. Ap. 150. I. 1. i.

astonished. Gr. *ekplēssō*. Cp. Matt. 7. 28; 22. 33. Luke 4. 32. at. Gr. *epi*. Ap. 104. ix. 2.

doctrine=teaching.

13 Paul and his company. Lit. Those about (Gr. *peri*. Ap. 104. xiii. 2) Paul. A Greek idiom.

loosed=weighed (anchor). Gr. *anagō*. Used in this sense once in Luke (8. 22), and thirteen times in Acts (16. 11; 18. 21, &c.).

Perga. The capital of Pamphylia. A few miles up the Cestrus, which flows into the bay of Attalia. Now a ruin. John's departure may have been due to some difference as to the change of plan, and the proceeding from the lowlands of Pamphylia to the high ground of Antioch may have been on account of Paul's illness, to which he refers in Gal. 4. 13. in=of. departing=having withdrawn. Gr. *apochōreō*. Only here, Matt. 7. 23. Luke 9. 39.

13. 14-50 (H, p. 1609). ANTIOCH (PISIDIA).

(Alternation.)

H | L | 14, 15. Synagogue. First Sabbath.

M | 16-41. Paul. Address.

N | 42, 43. Effect.

L | 44, 45. Synagogue. Second Sabbath.

M | 46, 47. Paul and Barnabas. Appeal.

N | 48-50. Effect.

14 when they, &c. = having gone through, as v. 6. into. Gr. *eis*. Ap. 104. vi. the sabbath day = the day of the sabbaths. See note on John 20. 1. This was after Passover A. D. 46, or 47. 15 after. Gr. *meta*. Ap. 104. xi. 2. reading. Gr. *anagnōsis*. Only here, 2 Cor. 3. 14. 1 Tim. 4. 13. See note on Luke 4. 16, 17. rulers, &c. Gr. *archisunagogos*. Here, 18. 8, 17. Mark 5. 22, 35, 36, 38. Luke 8. 49; 13. 14. These rulers were probably the ruler and the angel. Ap. 120. I. 1, 2. sent. Gr. *apostellō*. Ap. 174. 1. unto. Gr. *pros*. Ap. 104. xv. 3. men, &c. See note on 1. 11. if. Ap. 118. 2. a. ye have. There is among (Gr. *en*. Ap. 104. viii) you. exhortation. Gr. *paraklēsis*. See note on 4. 36. for. Gr. *pros*, as above. people. Gr. *laos*. say on=speak. Gr. *legō*.

13. 16-41 (M, above). PAUL. ADDRESS. (Alternation.)

M | x | 16-22. Israel's History. David raised up (*ēgeire*, v. 22).

y | 23. Promise fulfilled (*ēgage*).

z | 24, 25. Repentance preached.

x | 26-31. The Lord's Death and Resurrection (*ēgeire*, v. 30).

y | 32-37. Promises fulfilled (*ēgeire*, v. 37).

z | 38-41. Forgiveness proclaimed.

16 Paul. From this time Paul takes precedence of Barnabas. stood up, &c. = having risen up, and beckoned. stood up. Gr. *anistēmi*. Ap. 178. I. 1. beckoning. See note on 12. 17. Men of Israel = Men, Israelites. See note on 1. 11. ye that fear God. Cp. v. 26; 10. 2, 22, 35. Luke 1. 50; 12. 5; 23. 40. Rev. 11. 18; 14. 7; 15. 4; 19. 5. Ps. 61. 5, &c. 17 exalted. Gr. *hupsoō*. See note on John 12. 32. when they dwelt as strangers = in (Gr. *en*. Ap. 104. viii) their sojourning. Gr. *paroikia*. Only here and 1 Pet. 1. 17. Cp. 7. 6. land. Gr. *gē*. Ap. 129. 4. with. Gr. *meta*. Ap. 104. xi. 1. out of. Gr. *ek*. Ap. 104. vii. 18 about = as it were. Gr. *hōs*. of forty years. Gr. *tessarakontaētēs*. See 7. 23. suffered He their manners. Gr. *trophophoreō*, but many MSS. read *trophophoreō*, bore them as a nurse. Cp. Deut. 1. 31. It is the change of one letter in the Greek. 19 when He had = having. seven. See Deut. 7. 1. nations. Gr. *ethnos*. divided . . . by lot = gave by lot. Gr. *kataklerodoteō*. Only here. Cp. Sept., Ps. 77. 55. But texts read *katakleronomeō*, distributed by lot. Freq. in Sept.; e. g. Num. 33. 54. 20 that = these things.

judges ¹⁸ about ° the space of ° four hundred and fifty years, ° until ° Samuel the prophet.

21 And afterward they ° desired a king; and ° God gave ° unto them ° Saul the ° son of Cis, a ° man ° of the tribe of Benjamin, ° by ²⁰ the space of ° forty years.

22 And ¹⁹ when He had ° removed him, He ° raised up ²¹ 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 Mine own heart, which ° shall fulfil all My ° will.'

23 ° Of ° this man's seed hath ° God ° according to His ° promise ° raised ²¹ unto Israel a Saviour, ° Jesus:

24 ° When John had first preached ° before ° His coming the ° baptism of ° repentance to all the ¹⁵ people of Israel.

25 And as John ° fulfilled his ° course, he said, ° 'Whom ° think ye that I am? ¶ I am ¹⁰ not He. But, ¹¹ behold, there cometh One ¹⁵ after me, Whose shoes of His feet I am ¹⁰ not worthy to loose.'

26 ¹⁵ Men and brethren, ¹⁰ 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 ¹ at Jerusalem, and their rulers, ° because they knew ° Him not, ° nor yet the voices of the prophets which are ¹⁵ read ° every sabbath day, they have ²⁵ fulfilled them ° in condemning Him.

28 And ° though they found ° no ° cause of death in Him, yet ²¹ desired they Pilate that He should be ° slain.

29 And when they had ° fulfilled ° all that was written ° of Him, they took Him down ⁸ from the ° tree, and laid Him ° in a ° sepulchre.

30 But ° God ²² raised Him ° from the dead:

31 And He was ° seen ° many days ° of them which ° came up with Him ⁸ from ° Galilee ⁴ to Jerusalem, who ° are His ° witnesses ¹⁵ unto the ¹⁵ people.

32 And we ° declare unto you glad tidings, how that the ²³ promise which was made ¹⁵ unto the fathers,

33 ° God hath fulfilled ° the same ²¹ unto us their ° children, ° in that He hath raised up ²³ Jesus again; as ° it is also written ⁵ in the second psalm, 'Thou art My ²¹ Son, this day have I ° begotten Thee.'

34 ° And as concerning that He ³³ raised Him up ³⁰ from the dead, now ° no more to return ° to ° corruption, He said ° on this wise, ° 'I will give you the ° sure ° mercies of David.'

the space of. Omit.

four hundred and fifty years. See Ap. 50. iv, and 86. 2.

until. Gr. *hēs*, i. e. the end of Samuel's ministry. Samuel. See note on 3. 24.

21 desired = asked. Gr. mid. of *aiteō*. Ap. 134. I. 4. unto = to.

Saul. Gr. *Saoul*. The Hebr. form. Cp. 9. 4.

son. Gr. *huios*. Ap. 103. iii.

of = out of. Gr. *ek*. Ap. 104. vii.

by. Omit.

forty years. See Ap. 10 and 50. V. p. 56.

22 removed = set aside. Gr. *methistēmi*. Only here, 19. 26. Luke 16. 4. 1 Cor. 13. 2. Col. 1. 13.

raised up. Gr. *egeirō*. Ap. 178. I. 4.

to be their king = for (Gr. *eis*. Ap. 104. vi) king.

He gave testimony, and = having testified, (Gr. *martureō*. See p. 1511). He. The quotation is from Ps. 89. 20.

have. Omit.

after = according to. Gr. *kata*. Ap. 104. x. 2.

shall fulfil = will do.

will = wishes, or desires. Pl., as in Eph. 2. 3. Gr. *thelēma*. Ap. 102. 2.

23 Of = From. Gr. *apo*. Ap. 104. iv.

this man's = this one's.

according to. Gr. *kata*, as in v. 22.

promise. See 2 Sam. 7. 12-16. Ps. 132. 11.

raised. Gr. *egeirō*, as in v. 22. But the texts read *agō*, led or brought. Jesus. Ap. 98. X.

24 When John, &c. = John having before proclaimed. Gr. *prokērussō*. See note on 3. 20.

before. Gr. *pro*. Ap. 104. xiv.

His coming. Lit. the face of His entering in (Gr. *eisodos*), i. e. upon public life.

baptism. Ap. 115. II. i. 2.

repentance. Gr. *metanoia*. Ap. 111. II.

25 fulfilled, &c. = was running his race. Cp. 20. 24.

fulfilled. Gr. *plēroō*. Ap. 125. 7.

course. Gr. *dromos*. Only here, 20. 24. 2 Tim. 4. 7.

Whom = Who.

think = suppose. Gr. *huponoeō*. Only here, 25. 18; 27. 27.

26 stock = race. Gr. *genos*.

whosoever, &c. = those among (Gr. *en*. Ap. 104. viii. 2) you who fear. See v. 16.

is = was.

sent. Gr. *apostellō*, as in v. 15, but the texts read *exapostellō*. Ap. 174. 2.

27 dwell. Gr. *katoikeō*. See note on 2. 5.

because, &c. = being ignorant of.

Him. This word referring to v. 26.

nor yet = and.

every sabbath day = throughout (*kata*) every sabbath.

in condemning = having judged. Gr. *krinō*. Ap. 122. 1.

28 though they = having.

no. Gr. *mēdeis*.

cause. Gr. *aitia*. See John 18. 38; 19. 4, 6.

slain. Gr. *anaireō*. See note on 2. 23.

29 fulfilled = ended. Gr. *teleō*.

tree. Gr. *xulon*.

sepulchre = tomb. Gr. *mnēmeion*. See note on

Matt. 27. 60. 30 from the dead. Gr. *ek nekron*. Ap. 139. 3. 31 seen. Gr. *optomai*. Ap. 106. I.

vi. many days = for (Gr. *epi*. Ap. 104. ix. 3) many days. of = by. came up with Him. Gr. *sunanabainō*. Only here and Mark 15. 41. Galilee. All the Apostles, except Judas, were Galileans.

Cp. 1. 11; 2. 7. Luke 23. 49, 55. are. The texts add "now". witnesses. See 1. 8.

32 declare unto you glad tidings = tell you good news. Gr. *euangelizō*. Ap. 121. 4. 33 the same

= this. children. Gr. *teknon*. Ap. 108. i. in that he hath . . . again = having raised up. Gr.

anistēmi. Ap. 178. I. 1. it is also, &c. = it has been written in the second Psalm also. See Ps. 2. 7.

Ap. 107. I. 1. begotten Thee = brought Thee to the birth, i. e. in resurrection. 34 And as con-

cerning = But. no more, &c. = being no longer (Gr. *mēketi*. Comp. of *mē*. Ap. 105. II.) about to

return. to = unto. Gr. *eis*. Ap. 104. vi. corruption. Gr. *diaphthora*. See note on 2. 27. Here

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. *hosios*. See 2. 27. Same as "holy" in v. 35. The sure mercies are the promises faithfully kept

by the Almighty. Fig. *Catachresis*. Ap. 6. See Isa. 55. 3.

all that was = all things that were.

of = concerning. Gr. *peri*. Ap. 104. xiii. 1.

tree. Gr. *xulon*.

See 5. 30. in = into. Gr. *eis*. Ap. 104. vi.

sepulchre = tomb. Gr. *mnēmeion*. See note on

Matt. 27. 60. 30 from the dead. Gr. *ek nekron*. Ap. 139. 3.

31 seen. Gr. *optomai*. Ap. 106. I.

vi. many days = for (Gr. *epi*. Ap. 104. ix. 3) many days.

of = by. came up with Him. Gr.

sunanabainō. Only here and Mark 15. 41.

Galilee. All the Apostles, except Judas, were Galileans.

Cp. 1. 11; 2. 7. Luke 23. 49, 55.

are. The texts add "now". witnesses. See 1. 8.

32 declare unto you glad tidings = tell you good news.

Gr. *euangelizō*. Ap. 121. 4. 33 the same

= this. children. Gr. *teknon*. Ap. 108. i.

in that he hath . . . again = having raised up. Gr.

anistēmi. Ap. 178. I. 1.

it is also, &c. = it has been written in the second Psalm also. See Ps. 2. 7.

Ap. 107. I. 1. begotten Thee = brought Thee to the birth, i. e. in resurrection.

34 And as con-

cerning = But. no more, &c. = being no longer (Gr. *mēketi*. Comp. of *mē*. Ap. 105. II.) about to

return. to = unto. Gr. *eis*. Ap. 104. vi. corruption. Gr. *diaphthora*. See note on 2. 27. Here

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. *hosios*. See 2. 27. Same as "holy" in v. 35. The sure mercies are the promises faithfully kept

by the Almighty. Fig. *Catachresis*. Ap. 6. See Isa. 55. 3.

by the Almighty. Fig. *Catachresis*. Ap. 6. See Isa. 55. 3.

35 Wherefore He saith °also ⁵in °another psalm, 'Thou °shalt ¹⁰not °suffer Thine °Holy One to ¹²see °corruption:'

36 For °David, °after he had °served his own generation by the °will of °God, °fell on sleep, and was laid ¹⁵unto his fathers, and ¹²saw ³⁴corruption.

37 But He, Whom °God ²³raised °again, ¹²saw °no ³⁴corruption.

38 Be it °known ²¹unto you therefore, ¹⁵men and brethren, that °through ²³this Man is °preached ²¹unto you the °forgiveness of °sins:

39 And °by °him °all that ¹²believe are °justified °from all things, from which ye °could ¹⁰not be °justified °by the law of °Moses.

40 Beware therefore, °lest that come °upon you, which is spoken of °in the prophets;

41 °Behold, ye °despisers, and wonder, and °perish: for °work a work °in your days, a work which ye shall °in no wise °believe °though °a man °declare it ²¹unto you."

42 And when °the Jews were °gone ¹⁷out of the °synagogue, °the Gentiles °besought that these °words might be °preached to them °the next sabbath.

43 Now when the °congregation was °broken up, many of the Jews and °religious °proselytes followed Paul and Barnabas: who, °speaking to them, °persuaded them to °continue in the °grace of °God.

44 And °the next sabbath day °came °almost the whole city together to hear the °word of °God.

45 But when the Jews ¹²saw the °multitudes, they were filled with °envy, and °spake against those things which were spoken °by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas °waxed bold, and said, "It was necessary that the °word of °God should first have been °spoken to you: but °seeing ye °put it from you, and °judge yourselves °unworthy of °everlasting °life, °lo, we turn °to the °Gentiles.

47 For so hath °the Lord commanded us, saying, 'I have set thee ²²to be a °light of the °Gentiles, °that thou shouldst be °for salvation °unto the ends of the °earth.'

48 And when the °Gentiles heard this, they were glad, and glorified the °word of °the Lord: and as many as were °ordained °to °eternal °life ¹²believed.

49 And the °word of °the Lord was °published °throughout all the °region.

35 also, &c. = in another Psalm also. another. Gr. *heteros*. Ap. 124. 2. The reference is to Ps. 16. 10. Cp. 2. 27.

shalt = wilt.

suffer = give.

Holy One. Gr. *hosios*. as in v. 34.

36 David = David indeed.

after he had = having.

served. Gr. *hupēreteō*. Ap. 190. III. 4.

will. Gr. *boulē*. Ap. 102. 4. Cp. v. 22. Only place where *boulē* is transl. "will".

fell on sleep. Gr. *koimaomai*. Ap. 171. 2.

37 again. Omit.

no = not. Gr. *ou*. Ap. 105. I.

38 known. Gr. *gnōstos*. See note on 1. 19.

through. Gr. *dia*. Ap. 104. v. 1.

forgiveness = remission. Gr. *aphesis*. See note on 2. 38; 5. 31.

sins. Gr. *hamartia*. Ap. 128. I. ii. 1.

39 by = in. Gr. *en*. Ap. 104. viii.

him = This One.

all that believe are = every one who believes is.

justified. Gr. *dikaioō*. Ap. 191. 2.

could not = were not able to.

Moses. See 3. 22.

40 Beware = See. Gr. *blepō*. Ap. 133. I. 5.

lest. Gr. *mē*. Ap. 105. II.

upon. Gr. *epi*. Ap. 104. ix. 3. But the texts omit "upon you".

41 Behold. Gr. pl. of *ide*. Ap. 133. I. 3. The quotation is from Hab. 1. 5. Ap. 107. I. 3.

despisers. Gr. *kataphronētēs*. Only here.

perish = vanish away. Gr. *aphanizō*. Occ. elsewhere, Matt. 6. 16, 19, 20. Jas. 4. 14. Negative of *phainō*. Ap. 106. i. Cp. Luke 24. 31. Heb. 4. 13; 8. 13.

in no wise. Gr. *ou mē*. Ap. 105. III.

believe. Ap. 150. I. 1. ii.

though = (even) if. Ap. 118. 1. b.

a man = one. Gr. *tis*. Ap. 123. 3.

declare. Gr. *ekdiēgeomai*. Only here and 15. 3. A medical word. Cp. *diēgeomai* (8. 33).

42 the Jews. Texts omit.

gone = going forth. Gr. *exeimi*. Only here, 17. 15; 20. 7; 27. 43.

the Gentiles. The texts read "they".

besought = were beseeching. Gr. *parakaleō*. Ap. 134. I. 6.

words. Gr. *rhēma*. See note on Mark 9. 32.

preached = spoken. Gr. *laleō*. Ap. 121. 7.

the next sabbath = on (Gr. *eis*. Ap. 104. vi) the intervening (Gr. *metaxu*) sabbath. One of the weekly gatherings. See Ap. 120.

43 congregation = synagogue.

broken up = released. Gr. *luō*, same word as "loosed" in v. 25.

religious = worshipping. Gr. *sebomai*. Ap. 137. 2.

proselytes. See note on Matt. 23. 15.

speaking to = addressing. Gr. *proslaleō*. Only here and 28. 20.

persuaded = were urging. Gr. *peithō*. Ap. 150. I. 2.

continue. Gr. *epimenō*. See note on 10. 48. The following sabbath; not the same expression as in v. 42.

44 the next sabbath day = the

came . . . together = was gathered together.

45 multitudes = crowds. Gr. *ochlos*. envy.

spake against. Gr. *antilegō*. Cp. Luke 2. 34. The same word as "contradicting" at the end of the verse. See note on 28. 19.

46 waxed bold, and = speaking boldly. Gr. *parrhēsiazomai*. See note on 9. 27.

spoken. Gr. *laleō*. Ap. 121. 7. seeing = since. Gr. *epeidē*. put it

from you = thrust it away. Gr. *apōtheomai*. See note on 7. 27. judge. Gr. *krinō*. Ap. 122. 1.

unworthy = not (Gr. *ou*) worthy. everlasting. Gr. *aiōnios*. Ap. 151. II. B. ii. life. Gr. *zōē*. Ap. 170. 1.

lo = behold. Fig. *Asterismos*. Ap. 6. Gentiles. Gr. *ethnos*.

47 the Lord. Ap. 98. VI. i. β. 1. A. a. light. Gr. *phōs*. Ap. 130. 1. The quotation is from Isa. 49. 6.

This commission to Jehovah's Servant is cited as their authority for turning to the Gentiles. that thou

shouldst be = to be. unto = as far as. Gr. *hōs*. earth. Gr. *gē*. Ap. 129. 4. **48** ordained

= appointed. Gr. *tasso*. Here, 15. 2; 22. 10; 28. 23. Matt. 28. 16. Luke 7. 8. Rom. 13. 1. 1 Cor. 16. 15.

eternal. Gr. *aiōnios*. Ap. 151. II. B. i. **49** published. Gr. *diapherō*. Lit. to carry through.

texts read *prosmenō*, as in 11. 23.

grace. Gr. *charis*. Ap. 184.

almost. Gr. *schēdon*. Here, 19. 26, and Heb. 9. 22.

Gr. *zēlos*. Cp. 5. 17.

spake against. Gr. *antilegō*.

See note on 9. 27.

spoken. Gr. *laleō*.

See note on 7. 27.

unworthy = not (Gr. *ou*) worthy.

everlasting. Gr. *aiōnios*.

Ap. 151. II. B. ii.

life. Gr. *zōē*.

Ap. 170. 1.

lo = behold. Fig. *Asterismos*.

Ap. 6.

47 the Lord. Ap. 98. VI. i. β. 1. A. a.

light. Gr. *phōs*.

Ap. 130. 1.

The quotation is from Isa. 49. 6.

This commission to Jehovah's Servant is cited as their authority for turning to the Gentiles.

that thou shouldst be = to be.

unto = as far as. Gr. *hōs*.

earth. Gr. *gē*.

Ap. 129. 4.

48 ordained = appointed. Gr. *tasso*.

Here, 15. 2; 22. 10; 28. 23.

Matt. 28. 16. Luke 7. 8. Rom. 13. 1. 1 Cor. 16. 15.

eternal. Gr. *aiōnios*.

Ap. 151. II. B. i.

49 published. Gr. *diapherō*.

Lit. to carry through.

throughout. Gr. *dia*.

Ap. 104. v. 1.

region. Gr. *chōra*.

See 8. 1; 16. 6.

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,

b that a great ° multitude both of the Jews and also of the ° Greeks ° believed.

c **2** But the ° unbelieving Jews ° stirred up the ° Gentiles, and ° made their ° minds evil affected ° against the brethren.

a **3** Long time therefore ° abode they ° speaking boldly ° in ° the Lord, ° Which ° gave testimony ° unto the ° word of His ° grace, and ° granted ° signs and ° wonders to be done ° by their hands.

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,

J O and fled ° unto ° Lystra and Derbe, cities of Lycaonia, and unto the ° region that lieth round about:

7 And there they ° preached the gospel.

P d **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,

50 stirred up = instigated. Gr. *parotrūnō*. Only here.

devout. Gr. *sebomai*, same as "religious" (v. 43). honourable. Gr. *euschēmōn*. Here, 17. 12. Mark 15. 43. 1 Cor. 7. 35; 12. 24.

chief men = first.

raised. Gr. *epegeirō*. Ap. 178. I. 7. Only here and 14. 2.

against. Gr. *epi*. Ap. 104. ix. 3.

out of. Gr. *apo*. Ap. 104. iv.

coasts = borders.

13. 51-14. 6- (I, p. 1609). ICONIUM. (Alternation.)

I a | 13. 51-14. 1-. Preaching.

b | 14. -1. Result.

c | 14. 2. Opposition.

a | 14. 3. Preaching.

b | 14. 4. Result.

c | 14. 5, 6-. Opposition.

51 shook off. Gr. *ektinassō*. Only here, 18. 6. Matt. 10. 14. Mark 6. 11. A medical word. Cp. Neh. 5. 13. Fig. *Parœmia*. Ap. 6.

Iconium. Now Konieh, the present (1915) terminus of the Bagdad railway. About 800 miles from Smyrna.

14. 1 it came to pass. See note on 4. 5.

in. Gr. *en*. Ap. 104. viii.

both together. Gr. *kata* (Ap. 104. x. 2) to *auto*. Cp. *epi to auto*. 1. 15, &c.

into. Gr. *eis*. Ap. 104. vi.

synagogue. Ap. 120. I.

spake. Gr. *laleō*. Ap. 121. 7.

multitude. Gr. *plēthos*. See note on 2. 6.

Greeks. These were Gentiles. Gr. *Hellen*.

believed. Ap. 150. I. 1. i.

2 unbelieving. Gr. *apeitheō*. Cp. Ap. 150. I. 2. This is the second occ. First occ. John 3. 36. Often transl. "disobedient".

stirred up. Gr. *epegeirō*. See note on 13. 50.

Gentiles. Gr. *ethnos*. The Gr. reads, "stirred up and made evil affected the minds of the Gentiles".

made . . . evil affected = embittered, or poisoned.

Gr. *kakoō*. See note on 7. 6.

minds = souls. Gr. *psuchē*. Ap. 110. IV. 2.

against. Gr. *kata*. Ap. 104. x. 1.

3 abode. Gr. *diatribō*. See note on 12. 19.

speaking boldly. Gr. *parrhēsiazomai*. See note on 9. 27.

in. Gr. *epi*. Ap. 104. ix. 2. Indicating the subject of their discourse. the Lord. Ap. 98. VI. i. β. 2. A. Which = Who. gave testimony = witnessed. Gr. *martureō*. See p. 1511. unto = to. word. Gr. *logos*. Ap. 121. 10. grace. Gr. *charis*. Ap. 184. 1. granted = gave. signs. Gr. *semeion*. Ap. 176. 3. wonders. Gr. *teras*. Ap. 176. 2. by. Gr. *dia*. Ap. 104. v. 1. **4** divided. Gr. *schizō*, to rend; hence *schisma*, division. See John 7. 43; 9. 16; 10. 19. part . . . part = some indeed . . . but others. held = were. with. Gr. *sun*. Ap. 104. xvi. apostles. Ap. 189. **5** assault = onset. Gr. *hormē*. Only here and Jas. 3. 4. rulers, i. e. of the Jews. use . . . despitefully = insult. Gr. *hubrizō*. Occ. Matt. 22. 6. Luke 11. 45; 18. 32. 1 Thess. 2. 2. **6** were ware of it, and = having considered it. Gr. *suneidon*. See note on 5. 2.

14. -6-20 (J, p. 1609). LYSTRA. (Alternation and Introversion.)

J | O | -6, 7. Preaching.

P | d | 8-10. Miracle. Healing.

e | 11-13. Deification.

O | 14-18. Remonstrance.

P | e | 19. Repudiation.

d | 20-. Miracle. Resurrection.

unto. Gr. *eis*. Ap. 104. vi. Lystra, &c. The order in the Gr. is "unto the cities of Lycaonia, Lystra and Derbe". region, &c. Gr. *perichōros*. Cp. Matt. 3. 5. Luke 4. 14. **7** preached, &c. = were preaching the gospel. Gr. *euangelizō*. Ap. 121. 4. They were itinerating to evangelize the whole district.

Timothy was one of the converts, as, on the return visit, he is called a disciple (16. 1). **8** certain. Gr. *tis*. Ap. 123. 3. man. Gr. *anēr*. Ap. 123. 2. at = in. Gr. *en*. Ap. 104. viii. being. Texts omit. a cripple = lame. from. Gr. *ek*. Ap. 104. vii. never. Gr. *oudepote*. had. Texts omit.

9 The same = This one. heard = was hearing. stedfastly beholding = gazing at. Gr. *atenizō*. Ap. 133. III. 6. See note on 1. 10. perceiving. Gr. *eidon*. Ap. 133. I. 1. faith. Gr. *pistis*. Ap. 150. II. 1. healed = saved. Gr. *sōzō*.

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, Mercurius, 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 people.

14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city:

and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra,

and to Iconium,

and Antioch,

10 Stand. Gr. *anistēmi*. Ap. 178. I. 1.

upright=straight. Gr. *orthos*. Only here and Heb. 12. 13.

on. Gr. *epi*. Ap. 104. ix. 3.

walked=began to walk. Cp. Isa. 35. 6.

11 people=crowd. Gr. *ochlos*.

saw. Gr. *eidon*. Same as "perceive" in v. 9. had done=did.

in the speech of Lycaonia. Gr. *Lukaonisti* gods. Ap. 98. I. i. 5.

to. Gr. *pros*. Ap. 104. xv. 3.

in the likeness of=likened to.

men. Gr. *anthrōpos*. Ap. 123. 1. The Lycaonians were no doubt familiar with the legend of Jupiter and Mercury's visit in disguise to the aged couple, Philemon and Baucis, the scene of which was laid in the neighbouring province of Phrygia. See Ovid, *Metam.* VIII.

12 Jupiter. Gr. *Zeus*. The father of the gods.

Mercurius. Gr. *Hermēs*. 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.

before. Gr. *pro*. Ap. 104. xiv.

oxen and garlands=garlanded oxen. Fig. *Hendiadys*. Ap. 6.

unto. Gr. *epi*. Ap. 104. ix. 3.

would have, &c.=were desiring (Gr. *ethelō*. Ap. 102. 1) to sacrifice.

14 Which when, &c.=But the apostles, Barnabas and Paul, having heard,

rent. Cp. Matt. 26. 65.

ran in=rushed in. Gr. *eispēdaō*. Only here and 16. 29. The texts read *ekpēdaō*, rushed out. Used by medical writers of a bounding pulse.

among=to. Gr. *eis*. Ap. 104. vi.

15 Sirs. Gr. *andres*. Ap. 123. 2. Cp. 7. 26.

of like passions. Gr. *homoioopathēs*. Only here and Jas. 5. 17.

and preach unto you. Lit. evangelizing you. See v. 7. that ye should=to.

from. Gr. *apo*. Ap. 104. iv.

vanities=vain things. Gr. *mataios*. Here, 1 Cor. 8. 20; 15. 17. Tit. 3. 9. Jas. 1. 26. 1 Pet. 1. 18. Used in the Sept. 1 Kings 16. 13, 26. Jer. 8. 19. Jonah 2. 9, &c. Fig. *Metonymy* of Adjunct. Ap. 6.

the living God. This notable expression occ. fifteen times in the O.T., on thirteen occasions (2 Kings 19. 4, 16 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; 84. 2. Isa. 37. 4, 17. Jer. 10. 10; 23. 36. Dan. 6. 20, 26.

Hos. 1. 10; and sixteen times in the N.T. Matt. 16. 16; 26. 63. John 6. 69: here, Rom. 9. 26. 2 Cor. 3. 3; 6. 16. 1 Thess. 1. 9. 1 Tim. 3. 15; 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 Caiaphas, 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 idols. Cp. Deut. 32. 40. God. Ap. 98. I. i. 1. heaven=the heaven. See Matt. 6. 9, 10. earth. Gr. *gē*. Ap. 129. 4. therein=in (Gr. *en*. Ap. 104. viii) it. 16 times=generations. Gr. *genea*. past=passed away. Gr. *paroichomai*. Only here. nations. Gr. *ethnos*. 17 Nevertheless=And yet. left. Gr. *aphiēmi*. Ap. 174. 12. not. Gr. *ou*. Ap. 105. I. without witness. Gr. *amarturos*. Only here. in that He did, &c.=doing good. Gr. *agathopoieō*. Here, Mark 3. 4. Luke 6. 9, 33, 36. 1 Pet. 2. 15, 20; 3. 6, 17. 3 John 11. gave=giving. from heaven. Gr. *ouranōthen*. An adverb. Only here and 26. 13. fruitful=fruit-bearing. Gr. *karpophoros*. Only here. filling=satisfying. Gr. *empiplemi*. Here, Luke 1. 63; 6. 25. John 6. 12. Rom. 15. 24. A medical word. gladness. Gr. *euphrosunē*. Only here and 2. 28. 18 with these sayings=saying these things. scarce=with difficulty. Gr. *molis*. restrained=made to cease. Gr. *katapauō*. Only here and Heb. 4. 4, 8, 10. not. Gr. *mē*. Ap. 105. II. 19 And=But. who persuaded=and having persuaded. Gr. *peithō*. Ap. 150. I. 2. stoned. Cp. 2 Cor. 11. 25. drew=dragged. Gr. *surō*. See note on John 21. 8. out of=outside. Gr. *exō*. supposing=reckoning. Gr. *nomizō*. This word, which occ. fifteen times, always means to conclude from custom, law, or evidence, never to imagine. See note on Luke 3. 23. had been dead=was dead, as was the fact. 20 Howbeit=But. stood round about=encircled. Gr. *kukloō*. Only here, Luke 21. 20. John 10. 24. Heb. 11. 30. Rev. 20. 9. rose up, and=having risen up, i. e. by Divine power. Gr. *anistēmi*. Ap. 178. I. 1. Same word as "stand" in v. 10. the next day=on the morrow. Cp. Matt. 10. 23. to=unto. Gr. *eis*. Ap. 104. vi. 21 when they had=having. had taught=having made disciples of. Gr. *mathēteuō*. Only here, Matt. 13. 62; 27. 67; 28. 19.

22 ° Confirming the ° souls of the disciples, and ° exhorting them to ° continue in ° the faith, and ° that we must ° through much ° tribulation enter ¹ 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 ³ Lord, ° on Whom they ° believed.

24 And ° after they had passed throughout Pisidia, they came ²⁰ to Pamphylia.

G 25 And ²³ when they had ° preached the ³ word ¹ in Perga,

F they went down ¹ into ° Attalia :

E 26 And thence ° sailed ²⁰ to Antioch, from whence they had been ° recommended to the ° grace of ¹⁵ God ° for the work which they fulfilled.

27 And ° when they were come, and ° had gathered the ²³ church together, they ° rehearsed ° all that ¹⁵ God ° had done ²³ with them, and how He had opened ° the door of ° faith ³ unto the ² Gentiles.

28 And there they ³ abode ° long time ⁴ with the disciples.

EQU¹e

15 And ° certain men which came down ° from ° Judæa ° taught ° the brethren, and said, ° "Except ye be circumcised ° after the ° manner of ° Moses, ye ° cannot be ° saved."

2 ° When therefore Paul and Barnabas had ° no small ° dissension and ° disputation ° with them, they ° determined that Paul and Barnabas, and ¹ certain ° other ° of them, should go

5, 6. all that = whatsoever. had done = did. little time. About two years and a half.

22 confirming. Gr. *epistêrizō*. Only here, 15. 32, 41; 18. 23. The simple verb *stêrizō* occ. thirteen times, first occ. Luke 9. 51. The kindred verb *stereoō* only in Acts. See 3. 7.

souls. Gr. *psuchē*. Ap. 110. IV. 1. exhorting. Gr. *parakaleō*. Ap. 134. I. 6. continue. Gr. *emmenō*. Only here, Gal. 3. 10. Heb. 8. 9. Compd. of *menō*. See p. 1511.

the faith. Gr. *pistis*. Ap. 150. II. 1. Cp. 6. 7; 13. 8.

that. *Ellipsis* of "saying". through. Gr. *dia*. Ap. 104. v. 1. tribulation. Gr. *thlipsis*. See note on 7. 10. the kingdom of God. Ap. 114.

23 when they had = having. ordained = chosen. Gr. *cheirotoneō*. Only here and 2 Cor. 8. 19.

elders. Ap. 189. Cp. Tit. 1. 5.

in. Gr. *kata*. Ap. 104. x. 2.

church. Ap. 186.

and had prayed = having prayed. Gr. *proseuchomai*. Ap. 134. I. 2.

with. Gr. *meta*. Ap. 104. xi. 1.

fasting = fastings. Cp. 13. 2.

commended. Gr. *paratithēmi*. Cp. Luke 23. 46.

on. Gr. *eis*. Ap. 104. vi.

believed. Ap. 150. I. 1. v (i).

24 after they had = having.

25 preached = spoken. Gr. *laleō*. Ap. 121. 7.

Attalia. A town on the coast of Pamphylia. Gr. *Attaleia*.

26 sailed = sailed away. Gr. *apoleō*. See note on 13. 4.

recommended = committed. Gr. *paradidōmi*. See note on John 19. 30.

grace. Gr. *charis*. Ap. 184.

for. Gr. *eis*. Ap. 104. vi.

27 when they were = having.

had = having.

rehearsed = recited. Gr. *anangellō*. Cp. Ap. 121.

the - a. 28 long time = no (Gr. *ou*. Ap. 105. I)

15. 1-19. 20 (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.
 S | 16. 12-40. Philippi.
 T | 17. 1-14. Thessalonica and Berea.
 S | 17. 15-18. 18-. Athens and Corinth.
 R | 18. -18-19. 12. Ephesus, and extended tour in Asia Minor.
 Q | 19. 13-20. Opposition without.

15. 1-41 (Q, above). DISSENSION WITHIN. (*Division*.)

- Q | U¹ | 1-35. Dissension about Circumcision.
 U² | 36-41. Dissension about Mark.

15. 1-35 (U¹, above). DISSENSION ABOUT CIRCUMCISION. (*Introversion*.)

- U¹ | e | 1, 2. Antioch. Judaizers.
 f | 3-5. Appeal to Jerusalem.
 g | 6-11. Council. Peter.
 h | 12. Paul and Barnabas. Evidence.
 g | 13-21. Council. James.
 f | 22-29. Answer from Jerusalem.
 e | 30-35. Antioch. Progress.

15. 1 certain men. Gr. *tis*. Ap. 123. 3. These men are disavowed by the Apostles (v. 24). Cp. Gal. 2. 12. from. Gr. *apo*. Ap. 104. iv. Judæa. As though from head-quarters. Perhaps some of the priests of 6. 7. Cp. Gal. 2. 4. taught = were teaching. the brethren. See note on 11. 26. Except = If not. Gr. *ean* (Ap. 118. 1. b.) *mē* (Ap. 105. II). after = in. manner = custom. See note on 6. 14. Moses. See notes on 3. 24. Matt. 8. 4, and cp. John 7. 22. cannot. Lit. are not (Gr. *ou*. Ap. 105. I) able to. saved. Cp. v. 11, and 16. 30. 2 When therefore, &c. Lit. Now no small dissension and disputation having taken place by Paul, &c. no. Gr. *ou*. Ap. 105. I. dissension = disagreement. Gr. *stasis*, a standing up. The word for sedition. Occ. here, 19. 40; 23. 7, 10; 24. 5. Mark 15. 7. Luke 23. 19, 25. Heb. 9. 8. disputation. Gr. *suzēlōsis*. Only here, v. 7; 28. 29. Texts read *zēlōsis*, questioning. Cp. 25. 20. with = towards. Gr. *pros*. Ap. 104. xv. 3. determined = appointed. Gr. *tassō*. Same as "ordained" (13. 48). other = others. Gr. *allos*. Ap. 124. 1. of. Gr. *ek*. Ap. 104. vii.

up ° to Jerusalem ° unto the ° apostles and elders ° about this ° question.

f 3 ° And ° being brought on their way ° by the ° church, they ° passed through ° Phenice and Samaria, ° declaring the ° conversion of the ° Gentiles: and they caused great joy ° unto all the brethren.

4 And when they were ° come 2 to Jerusalem, they were ° received ° of the 3 church, and of the 2 apostles and elders, and they ° declared all things that ° God had done ° with them.

5 But there ° rose up 1 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 1 Moses.

g 6 And the 2 apostles and elders ° came-together ° for to ° consider ° of this ° matter.

7 And when there had been much ° disputing, Peter ° rose up, and said 2 unto them, ° “Men and brethren, ye ° know how that ° a good while ago 4 God ° made choice ° among us, that the 3 Gentiles ° by my mouth should hear the ° word of the gospel, and 5 believe.

8 And 4 God, ° Which knoweth the hearts, ° bare them witness, giving them ° the Holy Ghost, ° even as He did 3 unto us;

9 And ° put no difference between us and them, ° purifying their hearts by ° faith.

10 Now therefore why ° tempt ye 4 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.”

h 12 Then all the ° multitude kept silence, and ° gave audience to Barnabas and Paul, ° declaring ° what ° miracles and ° wonders 4 God had wrought 7 among the 3 Gentiles 7 by them.

g 13 And ° after they had ° held their peace, ° James ° answered, saying, 7 “Men and brethren, ° hearken 3 unto me:

14 ° Simeon hath 12 declared how 4 God ° at the first did ° visit ° the 3 Gentiles, to take ° out of them a ° people ° for His name.

15 And to this ° agree the 7 words of the ° prophets; as it ° is written,

to. Gr. *eis*. Ap. 104. vi.

unto. Gr. *pros*. Ap. 104. xv. 3.

apostles and elders. Ap. 189.

about. Gr. *peri*. Ap. 104. xiii. 1.

question. Gr. *zētēma*. Here, 18. 15; 23. 29; 25. 19; 26. 3. Cp. “disputation” above.

3 And = They indeed therefore.

being brought on their way. Gr. *propempō*. Cp.

Ap. 174. 4. Here, 20. 38; 21. 5. Rom. 15. 24. 1 Cor.

16. 6, 11. 2 Cor. 1. 16. Tit. 3. 13. 3 John 6. Cp. Gen. 18. 16.

by. Gr. *hupo*. Ap. 104. xviii. 1.

church. Ap. 186.

passed = were passing.

Phenice: i. e. Phenicia. This shows they went by the coast road, as far as Casarea.

declaring. See note on 13. 41.

conversion. Gr. *epistrophē*. Only here. For the verb, which occ. thirty-nine times, see v. 19 and 3. 19.

Gentiles. Gr. *ethnos*.

unto = to.

4 come. This was Paul's third visit. Not by revelation. No Divine action.

received. Gr. *apodechomai*. See note on 2. 41.

of = by. Gr. *hupo*. Ap. 104. xviii. 1.

declared = related. Gr. *anangellō*. Same as “rehearsed” (14. 27).

God. Ap. 98. I. i. 1.

with. Gr. *meta*. Ap. 104. xi. 1. I. e. as His instrument (v. 12).

5 rose up. Gr. *exanistēmi*. Ap. 178. I. 2.

of = of those from (Gr. *apo*. Ap. 104. iv).

sect. Gr. *hairesis*. See note on 5. 17.

Pharisees. Ap. 120. II. 1.

believed. Ap. 150. I. 1. i. I. e. in Jerusalem.

was = is.

keep = observe. Gr. *tēreō*.

6 came together = were gathered together.

for. Omit.

consider = see. Gr. *eidon*. Ap. 133. I. 1.

of = concerning. Gr. *peri*. Ap. 104. xiii. 1.

matter. Gr. *logos*. Ap. 121. 10.

7 disputing. Same as disputation, v. 2. Much feeling would be exhibited.

rose up. Gr. *anistēmi*. Ap. 178. I. 1.

Men and brethren. See note on 1. 16.

know. Gr. *epistamai*. Ap. 132. I. v.

a good while ago. Lit. from (Gr. *apo*. Ap. 104. iv)

early (Gr. *archaios*) days, i. e. about thirteen years before. Ap. 181.

made choice = chose out. Gr. *eklegomai*, as in 1. 2.

among. Gr. *en*. Ap. 104. viii. 2.

by = through. Gr. *dia*. Ap. 104. v. 1. Cp. 10.

44-48.

word. Gr. *logos*. Ap. 121. 10.

8 Which knoweth, &c. = the Heart-searcher. See note on 1. 24. bare . . . witness. Gr. *martureō*. See p. 1511. the Holy Ghost. Both articles are here, but used grammatically, referring back to 2. 4 (the same gift). Ap. 101. II. 14. even as, &c. = as

He did to us also.

9 put no difference = discriminated in nothing. Gr. *diakrinō*. Ap. 122. 4.

purifying = having cleansed. Gr. *katharizō*. Cp. 10. 15; 11. 9. The Heart-searcher is the Heart-cleanser.

faith = the faith. Gr. *pistis*. Ap. 150. II. 1.

10 tempt. Gr. *peiraō*, try, put to the test. Always

transl. “tempt” up to this verse, except John 6. 6 (prove). Cp. 5. 9. put = lay. yoke. Not circum-

cision only, but obligation to keep the whole law. upon. Gr. *epi*. Ap. 104. ix. 3. neither . . . nor.

Gr. *oute . . . oute*. were able = had strength. Gr. *ischuō*. Cp. Ap. 172. 3. bear = carry. Gr. *bastazō*.

Cp. Matt. 3. 11. 11 believe. Ap. 150. I. 1. iii. through. Gr. *dia*. Ap. 104. v. 1. grace. Ap.

184. I. 1. Lord. Ap. 98. VI. i. β. 2 B. Jesus Christ. Ap. 98. XI, but texts omit “Christ”. even as

they = according to (Gr. *kata*. Ap. 104. x. 2) the manner in which they also (will be). These are the last

words of Peter recorded in the Acts. See his own argument turned against himself in Gal. 2. 14-21.

12 multitude. Gr. *plēthos*. See note on 2. 6. gave audience = were listening to. declaring. Gr.

exēgeomai. See note on 10. 8. what = how many, or how great. Cp. Mark 3. 8. miracles = signs. Gr.

semeion. Ap. 176. 3. wonders. Gr. *teras*. Ap. 176. 2. 13 after. Gr. *meta*. Ap. 104. xi. 2. held

their peace. Same as kept silence in v. 12. James. See note on 12. 17. answered. Ap. 122. 3.

hearken unto = hear. Same word as “gave audience” in v. 12, and “hear”, vv. 7, 24. 14 Simeon =

Simon. Gr. *Simeōn*. Cp. 2 Pet. 1. 1. at the first, &c. = first visited. Gr. *episkeptomai*. Ap. 133. III. 5.

Cp. Luke 1. 68, 78. 7. 16. the Gentiles, &c. Read, to receive out from among the Gentiles. out of.

Gr. *ek*. Ap. 104. vii. people. Gr. *laos*. for. Gr. *epi*, but texts omit the preposition. 15 agree.

Gr. *sumphōneō*. See note on 5. 9. prophets. Only one prophet is quoted (Amos 9. 11 12), but there are

many similar predictions in Isaiah and others. See Ap. 107. I. 1. is = has been.

16 "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, ° 'Who doeth all these things.'

18 °Known °unto °God are all His works °from the beginning of the world.

19 Wherefore °my sentence is, °that we trouble °not them, which °from among the °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 °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 and brethren send °greeting °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.

16 this = these things.

will return, &c. A Hebraism for "I will build again". Cp. Gen. 26. 18. Num. 11. 4 (marg.).

return. Gr. *anastrephō*. Cp. 5. 22. But elsewhere refers to passing one's life, except John 2. 15 (overthrow). Cp. the noun *anastrophē*. Always transl. "conversation", i. e. manner of life, or behaviour.

build again = build up. Gr. *anoikodomeō*. Only here. tabernacle = tent. Gr. *skēnē*, 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. *kataskaptō*. Only here and Rom. 11. 3. The texts read "things overturned". Gr. *katastrephō*.

set it up = make upright or straight. Gr. *anorthōō*. Here, Luke 13. 13. Heb. 12. 12.

17 the residue. Gr. *kataloipos*. Only here. It is the faithful remnant.

men. Gr. *anthrōpos*. Ap. 123. 1. The Heb. would be *ādām*, while the A.V. text of Amos 9. 12 is Edom (Hebr. *ēdōm*), but the consonants are the same, and the only difference is in the pointing. That *ādām*, not Edom, is right can hardly be questioned, or James would not have used it.

seek after = earnestly seek. Gr. *ekzētēō*. Only here, Luke 11. 50, 51. Rom. 3. 11. Heb. 11. 6; 12. 17. 1 Pet. 1. 10. Cp. Jer. 29. 13.

the Lord. Ap. 98. VI. i. β. 1. A. a.

all the Gentiles. The Gentiles take the second place. Zech. 8. 23.

upon. Gr. *epi*. Ap. 104. ix. 3.

My name. Cp. Jas. 2. 7. Deut. 28. 10. Jer. 14. 9 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. *gnōstos*. See note on 1. 19.

from the . . . world = from the age. Gr. *ap' aiōnos*. Ap. 151. II. A. ii. 1.

19 my sentence is = I judge, or decide. Gr. *krinō*. Ap. 122. 1.

that we trouble not = not (Gr. *mē*. Ap. 105. II) to trouble or harass. Gr. *parenochlēō*. Only here. Cp. kindred verbs in 5. 16. Heb. 12. 15.

from among. Gr. *apo*. Ap. 104. iv.

are turned = are turning. Gr. *epistrephō*. See v. 3, and 9. 35. to. Gr. *epi*. Ap. 104. ix. 3.

20 write. Gr. *epistellō*. Only here, 21. 25. Heb. 13. 22.

abstain. Gr. mid. of *apechō*. This form occ. here, v. 29. 1 Thess. 4. 3; 5. 22. 1 Tim. 4. 3. 1 Pet. 2. 11. pollutions. Gr. *aisgēma*. Only here. Pollution would be caused by eating unclean (forbidden) food.

Cp. v. 29. 1 Cor. 8. The verb *aliskeō* occ. in the Sept. of Dan. 1. 8 and Mal. 1. 7, 12. fornication. In many cases the rites of heathenism involved uncleanness as an act of worship. Cp. Num. 25. 1-15. Probably the worship of the golden calf was of that character (Exod. 32. 6, 25). strangled. Gr. *pniktos*. Only here, v. 29; 21. 25. The verb *pnigō* occ. Matt. 18. 28. Mark 5. 13. In this case the blood remained in the carcase, contrary to Lev. 17. 10-14.

21 old time. Lit. ancient (Gr. *archaios*, as in v. 7) generations. in every city. Gr. *kata* (Ap. 104. x. 2) *polin*, i. e. city by city. A similar idiom occ. below, "every Sabbath day".

preach. Gr. *kērussō*. 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).

In other words, whether they could belong to the family of believers (up to this time and later held as a strictly Jewish polity) without formal admission as "strangers" in accordance with Ex. 12. 43, 44.

The Epistle to the Hebrews was probably written to make the position clear to Hebrews and converts alike. in. Gr. *en*. Ap. 104. viii. synagogues. Ap. 120. I. every, &c. See above.

22 pleased it = it seemed (good) to. Gr. *dokeō*. with. Gr. *sun*. Ap. 104. xvi. send. Gr. *pempō*. Ap. 174. 4. chosen men = men chosen out. men. Gr. *anēr*. Ap. 123. 2. their own company = themselves. Barsabas = Barsabbas. Perhaps a brother of Joseph of 1. 23. See v. 32. Silas. So called in Acts. In the Epistles Silvanus. This was a Latin name, and he was a Roman citizen (16. 37).

chief = leading. Gr. *hēgeomai*. 23 And they wrote = Having written. In v. 30 it is called "a letter".

after this manner. The texts omit. greeting. Gr. *chairein*. Lit. to rejoice. Fig. *Ellipsis* (Ap. 6). I bid you to rejoice. Cp. Fr. *adieu*, (I commend you) to God. Cp. 23. 26. Jas. 1. 1. in = throughout. Gr. *kata*, as in v. 21.

24 have. Omit. out from. Gr. *ek*. Ap. 104. vii. subverting = unsettling. Gr. *anaskeuazō*. Only here, and not in Sept. your souls = you (emph.). Gr. *psuchē*. Ap. 110. IV. 1.

saying . . . law. The texts omit. gave no such commandment = commanded it not (Gr. *ou*. Ap. 105. I).

25 It seemed good. Same word as "it pleased", v. 22. being assembled = having come to be. with one accord. Gr. *homothumadon*. See note on 1. 14. 26 that have hazarded. Lit. having given up. Gr. *paradidōmi*. Often transl. "deliver up", or "betray". In v. 40 and 14. 26 "recommend".

lives. Gr. *psuchē*. Ap. 110. III. 1. for = in behalf of. Gr. *huper*. Ap. 104. xvii. 1. Lord. Ap. 98. VI. i. β. 2. A.

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 ° fornication: ° from which ° if ye keep yourselves, ye shall do well. ° Fare ye well."

30 So ° when they were dismissed, they came ° to Antioch: and ° when they had gathered the ° multitude together, they delivered the epistle:

31 ° Which when they had read, they rejoiced ° for the ° consolation.

32 And Judas and Silas, ° being prophets also themselves, ° exhorted the brethren ° with many ° words, and ° confirmed them.

33 And ° after they had tarried there a space, they ° were let go ° in peace ° from the brethren ° unto the ° apostles.

° 34 Notwithstanding it pleased Silas to abide there still.

35 ° Paul also and Barnabas ° continued ° in Antioch, teaching and ° preaching the ° word of the ° Lord, ° with many ° others also.

U² 36 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."

37 And Barnabas ° determined to ° take with them ° John, ° whose surname was Mark.

38 But Paul ° thought ° not good to ° take him with them, who ° departed ° from them ° from Pamphylia, and went ° not with them ° to the work.

39 ° And the contention was so sharp between them, ° that they ° departed asunder ° one ° from the other: and so ° Barnabas ° took Mark, and ° sailed ° unto Cyprus;

40 And Paul ° chose ° Silas, and departed, being ° recommended ° by the brethren ° unto the ° grace of ° God.

41 And he went through Syria and Cilicia, ° confirming the ° churches.

Ri 16 Then ° came he to ° Derbe and Lystra: and, ° behold, a ° certain disciple was there, ° named ° Timothy, the ° son of a ° certain

that=so that. departed asunder=separated. Gr. *apochōrizomai*. Only here and Rev. 6. 14. one from the other=from one another. Barnabas. He here disappears from the history. took... and=having taken. sailed=sailed away. Gr. *ekpleō*. Only here, 18. 18; 20. 6. unto. Gr. *eis*. Ap. 104. vi. 40 chose... and=having chosen. Gr. *epilegomai*. Only here and John 5. 2 (called). recommended. See v. 26. God. The texts read "the Lord".

16. 1-11 (R, p. 1615). LYSTRA, AND EXTENDED TOUR IN ASIA MINOR. (Introversion.)

R | i | 1-3. Preparation to go forth (*exelthein*, v. 3).
 k | 4. Decrees of Council.
 l | 5. Churches prospering.
 k | 6-9. Decree of the Spirit.
 i | 10, 11. Preparation to go forth (*exelthein*, v. 10).

1 came... to=arrived at. Gr. *katantaō*. 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. 133. I. 2. certain. Gr. *tis*. 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). Cp. 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 (*timē* and *theos*), suggests the important part he was to take in the revelation of God's eternal purpose. son. Gr. *huios*. Ap. 108. iii. certain. Texts omit.

27 have sent. Gr. *apostellō*. Ap. 174. 1. who shall also tell. Lit. themselves also telling. See note on 12. 14.

mouth=word (of mouth). Gr. *logos*. Ap. 121. 10.

28 the Holy Ghost. Ap. 101. II. 3.

us: i. e. the whole church (v. 22). no. Gr. *mēdeis*. burden. Gr. *baros*. Occ. here, Matt. 20. 12. 2 Cor. 4. 17. Gal. 6. 2. 1 Thess. 2. 6. Rev. 2. 24.

than=except.

necessary=compulsory. Gr. *epanankes*. Only here. Circumcision therefore was not compulsory.

29 meats offered to idols. Gr. *eiddōlouthos*. Occ. here, 21. 25. 1 Cor. 8. 1, 4, 7, 10; 10. 19, 28. Rev. 2. 14, 20. This explains what the pollutions (v. 20) were.

from. Gr. *ek*. Ap. 104. vii.

if ye keep=keeping carefully. Gr. *diatēreō*. Only here and Luke 2. 51.

Fare ye well. Lit. be strong. Gr. *rōnnumi*. Only here and 23. 30. The usual way of ending a letter.

30 when they, &c.=having then been dismissed, i. e. let go. Gr. *apoluō*, as in v. 33. Ap. 174. 11.

when they had=having.

31 Which, &c.=And having read it.

for. Gr. *epi*. Ap. 104. ix. 2.

consolation. See 4. 36; 13. 15.

32 being prophets also themselves=being themselves also prophets. See Ap. 189.

exhorted. Gr. *parakaleō*. Ap. 134. I. 6.

with=by means of. Gr. *dia*. Ap. 104. v. 1.

confirmed=strengthened. Gr. *epistērizō*. See note on 14. 22.

33 after, &c.=having continued some time. Lit. made time.

were let go. Same as "dismissed" in v. 30.

in=with. Gr. *meta*. Ap. 104. xi. 1.

34 This verse is omitted by all the texts. The R.V. puts it in the margin.

35 Paul also=But Paul.

continued. Gr. *diatribō*. See note on 12. 19.

preaching. Gr. *euangelizō*. Ap. 121. 4.

others. Gr. *heteros*. Ap. 124. 2.

36 some days after=after certain (Gr. *tis*. Ap. 123. 3) days.

where=in (Gr. *en*. Ap. 104. viii) which.

have preached=preached. Gr. *katangellō*. Ap. 121. 5. do=fare.

37 determined=purposed. Gr. *bouleuō*. See 5. 33; 27. 39. But the texts read *boulomai*. Ap. 102. 3.

take with them. Gr. *sumparalambanō*. See 12. 25. John. See note on 12. 12.

whose surname was=who was called.

38 thought... good. Gr. *axioō*, to reckon worthy, or right. Here, 28. 22. Luke 7. 7. 2 Thess. 1. 11. 1 Tim. 5. 17. Heb. 3. 3; 10. 29.

departed=fell away. Gr. *aphistēmi*. Cp. Luke 8. 13.

39 And the contention, &c. But there arose a sharp contention. Gr. *paroxusmos*. Only here and Heb. 10. 24. A medical word. The verb occ. in 17. 16.

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 Him ° would Paul have to ° go forth ° with him; and took and circumcised him ° because of the Jews which were ° in those ° quarters: for they ° knew all that his father ° was a ° Greek.

k 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.

l 5 ° And so were the ° churches ° established in the ° faith, and increased in number ° daily.

k 6 ° Now when they had gone throughout Phrygia and ° the region of Galatia, and were ° forbidden ° of the Holy Ghost to ° preach the ° word ° 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."

i 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 ° Samothracia, and the ° next day ° to ° Neapolis;

SV 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 m^l 13 And ° on the sabbath we went ° out of the

and believed = a believer. Gr. *πίστος*. Ap. 150. III. Eunice (2 Tim. 1. 5), as well as her mother Lois, had instructed Timothy in the Holy Scriptures from his infancy (2 Tim. 3. 15).

Greek: i. e. a Gentile (Gr. *Hellen*). His influence doubtless prevented Timothy's being circumcised when eight days old.

2 well reported of = borne witness to. Gr. *μαρτυροῦ*. See p. 1511.

by. Gr. *ὑπο*. Ap. 104. xviii. 1.

at = in. Gr. *ἐν*. Ap. 104. viii.

3 would Paul have = Paul purposed. Gr. *θέλω*. Ap. 102. 1.

go forth. Gr. *ἐξέρχεται*.

with. Gr. *σύν*. Ap. 104. xvi.

because of. Gr. *διὰ*. Ap. 104. v. 2.

in. Gr. *ἐν*. Ap. 104. viii.

quarters = places.

knew. Gr. *οἶδα*. Ap. 132. I. i.

was = was by race. Gr. *κυρῆς*. See note on Luke 9. 48.

4 went through = were going through. Gr. *διὰπορεύομαι*. Occ. elsewhere Luke 6. 1; 13. 22; 18. 36. Rom. 15. 24.

decrees, or edicts. Gr. *δόγμα*. Occ. also 17. 7. Luke 2. 1. Eph. 2. 15. Col. 2. 14.

keep = observe, or guard. Gr. *φύλασσω*.

ordained = decided. Gr. *κρίνω*. Ap. 122. 1.

of = by, as in v. 2.

apostles, &c. Ap. 189.

5 And so, &c. = The churches indeed therefore. churches. Ap. 186.

established. Gr. *στερεῶ*. See note on 3. 7; 14. 22. A medical word.

faith. Ap. 150. II. 1.

daily. Gr. *καθ'* (Ap. 104. x. 2) *ἡμέραν*, i. e. day by day.

6 Now, &c. The texts read, "They went through". the region of Galatia = the Galatian country. forbidden = hindered.

the Holy Ghost. Ap. 101. II. 3.

preach = speak. Gr. *λάλο*. Ap. 121. 7.

word. Gr. *λογος*. Ap. 121. 10.

Asia. See note on 2. 9.

7 After they were = Having.

to - down to. Gr. *κάτα*. Ap. 104. x. 2. I. e. to the border of Mysia. R. V. "over against".

assayed = were attempting. Gr. *πειράζω*. See 15. 10.

into. Gr. *κάτα*, 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 (vv. 6, 7). The Spirit promised by the Lord Jesus (2. 33. John 16. 7). not. Gr. *οὐ*. Ap. 105. I.

8 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. appeared to = was seen by. Gr. *ὁράω*. Ap. 133. I. 8.

10 in = through. Gr. *διὰ*. Ap. 104. v. 1. There stood, &c. = A certain (Gr. *τίς*. Ap. 123. 5) man (Gr. *ἀνὴρ*. Ap. 123. 2), a Macedonian, was standing. prayed = praying. Ap. 134. I. 6. into. Gr.

eis. Ap. 104. vi. 10 after = when. had seen = saw. Gr. *εἶδον*. Ap. 133. I. 1. we. Here Luke comes upon the scene. endeavoured = sought. assuredly gathering. Gr. *συνβιβάζω*. See note on 9. 22.

the Lord. Ap. 98. VI. i. β. 2. A., but the texts read "God". for to . . . them. Lit. to evangelize them. Gr. *εὐαγγελίζω*. Ap. 121. 4. 11 loosing. See note on 13. 13. from. Gr. *ἀπό*.

Ap. 104. iv. came, &c. = ran direct. Gr. *εὐθρόμεῶ*. Only here and 21. 1. I. e. ran before the wind. Samothracia. The highest in elevation of the northern Aegean islands, midway between Troas and Philippi. next. See note on 7. 26. 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. Cp.

20. 6.

16. 12-40 [For Structure see next page].

12 Philippi. The scene of the decisive battle which ended the Roman republic 42 B. 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. *κόλωνα*. 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. *διατρίβω*. 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. *ἐξ*, without.

° 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 ¹ certain woman named Lydia,
a ° seller of purple, of the city of ° Thyatira,
° which worshipped ° God, ° heard us: whose
heart ° the Lord ° opened, that she attended
¹³ unto the things which were ¹³ 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 to ¹⁴ the Lord,
come ³ into my house, and ° abide there.” And
she ° constrained us.

^{m2} 16 And it came to pass, as we went ¹ to
¹³ prayer, a ¹ certain ° damsel ° possessed with
a ° spirit ° of divination met us, which brought
her ° masters much ° gain by ° soothsaying:

ⁿ² 17 ° The same ° followed Paul and us, and
cried, saying, ° “These ° men are the ° servants
of the ° Most High ¹⁴ God, which ° shew ¹³ unto
° us the way of ° salvation.”

18 And this ° did she ° many days. But Paul,
being ° grieved, turned and said to the ¹⁶ spirit,
“I ° command thee ³ in ° the name of ° Jesus
Christ to come ° out of her.” And he came out
the same hour.

^{o2} 19 And when her ¹⁶ masters ¹⁰ saw that the
hope of their ¹⁶ gains ° was gone, they ° caught
Paul and Silas, and ° drew them ³ into the
° marketplace ° unto the ° rulers,

20 And ° brought them to the ° magistrates,
saying, ° “These ¹⁷ men, ° being Jews, do ° ex-
ceedingly trouble our city,

21 And ° teach ° customs, which ° are ⁷ not
lawful for us to ° receive, ° neither to ° observe,
° being Romans.”

16.12-40 (S, p. 1615). PHILIPPI.
(Introversion and Alternation.)

S | V | 12. Abiding in Philippi.
W | m¹ | 13. Prayer.
n¹ | 14. Lydia. Heart opened.
o¹ | 15. Result. Hospitality.
m² | 16. Prayer.
n² | 17, 18. Damsel. Demon cast out.
o² | 19-24. Result. Persecution.
m³ | 25, 26. Prayer.
n³ | 27-34. Jailor. Conversion.
o³ | 35-39. Result. Vindication.
V | 40. Departure from Philippi.

city. The texts read “gate”.
by a river side = beside (Gr. *para*. Ap. 104. xii. 8)
the river. No art. because the river (the Gangas) was
well known to Luke.

where, &c. The texts read “where we reckoned
prayer would be”. See note on 14. 19.
prayer. Gr. *proseuchē*. Ap. 134. II. 2. Here a place
of prayer.

spake. Gr. *laleō*. Ap. 121. 7. unto = to.
resorted thither = came together.

14 seller of purple. Gr. *porphuropōlis*. Only here.
The celebrated purple dye was made from the murex,
a shell-fish. Referred to by Homer.
Thyatira. On the Lycus in Lydia. Inscriptions of
the guild of Dyers at Thyatira.

which worshipped = one worshipping. Gr. *sebomai*.
Ap. 137. 2. No doubt a proselyte.

God. Ap. 98. I. i. 1.
heard = was hearing.

the Lord. Ap. 98. VI. i. β. 2. A.
opened = opened effectually. Gr. *dianoigō*. Only
here, 17. 3. Mark 7. 34, 35. Luke 2. 23; 24. 31, 32, 46.

15 baptized. Ap. 115. I. i.
besought. Gr. *parakaleō*. Ap. 134. I. 6.
If. Ap. 118. 2. a.

judged. Gr. *krinō*. Ap. 122. 1.
faithful. Gr. *pistos*. Ap. 150. III.

abide. Gr. *menō*. See p. 1511.
constrained. Gr. *parabiazomai*. Only here and
Luke 24. 29. Hindered in Asia their first convert is
an Asiatic.

16 damsel. Gr. *paidiskē*. See note on 12. 13.

spirit. Ap. 101. II. 12. of divination. Gr. *Puthōn*.
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 Pember's *Earth's Earliest Ages*, ch. XII. The term Python became equivalent to a soothsaying demon, as
in the case of this 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. α. 4. A. gain. Gr.
ergasia = work; hence, wages, pay. Only here, v. 19; 19. 24, 25. Luke 12. 58. Eph. 4. 19. soothsaying
= fortune-telling. Gr. *manteuomai*. Only here. In Sept. used of false prophets. Deut. 18. 10. 1 Sam.
28. 8, &c. 17 The same = This one. followed . . . and = following persistently. Gr. *katakoulouthēō*.
Only here and Luke 23. 55. cried = kept crying, i.e. the demon in her. Cp. Matt. 8. 29. Luke 4. 33.

men. Gr. *anthrōpos*. Ap. 123. 1. servants = bond-servants. Gr. *doulos*. Ap. 190. I. 2. Most High
God. See note on Luke 1. 32 and cp. Mark 5. 7. Not necessarily a testimony to the true God, as the
term was applied to Zeus. shew = proclaim. Gr. *katangelō*. Ap. 121. 5. us. The texts read “you”.
salvation. Cp. Luke 4. 34, where a demon testifies to the Lord, to discredit Him. 18 did = was doing.

many = for (Gr. *epi*. Ap. 104. ix. 3) many. grieved = worn out with annoyance. Gr. *diaponeomai*.
Only here and 4. 2. command. Gr. *parangelō*. See note on 1. 4. the name. See note on 2. 38.
Jesus Christ. Ap. 98. XI. out of = out from. Gr. *apo*. Ap. 104. iv. 19 was gone = came out.

Same word as in v. 18. Perhaps the demon rent and tore her in coming out, as in Mark 9 26. Luke 9. 42.
caught = laid hold on. drew = dragged. Gr. *hēlkuō*. Cp. 21. 30, where *hēlkō*, the classical form, is used, and
see note on John 12. 32. marketplace. Gr. *agora*. Where the courts were held. Lat. *forum*. unto.
Gr. *epi*. Ap. 104. ix. 3. rulers = authorities. Gr. *archōn*. 20 brought. Gr. *prosagō*. Only here, 27. 27.

Luke 9. 41. 1 Pet. 3. 18. magistrates. These were Romans. Gr. *stratēgos*. Showing Luke's accuracy.
The magistrates of this colony bore the same title as at Rome, praetors, for which *stratēgos* is the Greek
rendering, though before this it is applied to the captain of the Temple guard. being. Gr. *huparchō*.
See note on Luke 9. 48. exceedingly trouble. Gr. *ektarassō*. Only here. It suggests that a riot was
feared. 21 teach = proclaim. Same as “shew” (v. 17). customs. Gr. *ethos*. See note on 6. 14.

are = it is. receive. Gr. *paradechomai*. Only here, 22. 18. Mark 4. 20. 1 Tim. 5. 19. Heb. 12. 6.
neither. Gr. *oudē*. observe = do. being. Gr. *eimi*. 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 to beat them.

23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison 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.

28 But Paul cried with a loud voice, saying, "Do thyself no harm: for we are all here."

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, "Sirs, what must I do to be saved?"

31 And they said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the serjeants, saying, "Let those men go."

36 And the keeper of the prison told this saying to Paul, "The magistrates have sent to let you go: now therefore depart, and go in peace."

37 But Paul said unto them, "They have beaten us openly uncondemned, being Romans, and have cast us into prison; and

22 multitude=crowd. Gr. *ochlos*. rose up together. Gr. *sunephistēmi*. Only here. against. Gr. *kata*. Ap. 104. x. 1. rent off. Gr. *perirregnumi*. Only here.

beat them=beat them with rods. Gr. *rabbizō*. Only here and 2 Cor. 11. 25. The lictors who attended on the prætors carried rods or staves (*rabdōs*) for the purpose, and were called rod-bearers. Gr. *rabdouchos*. See v. 35.

23 stripes. Gr. *plēgē*. Four times transl. "wound", five times "stripe", and twelve times "plague". charging. Same as "command" in v. 18.

jailor. Gr. *desmophulax*, i. e. keeper of the prison. Only here and vv. 27, 36.

keep. Gr. *tērō*. Cp. 12. 5, 6. safely. Gr. *asphalōs*. See note on Mark 14. 44.

24 thrust=cast, as v. 23. inner. Gr. *esōteros*. Comparative of *esō*, within. Only here and Heb. 6. 19.

made . . . fast=made safe. Gr. *asphalizō*. Only here and Matt. 27. 64-66.

in the stocks. Lit. unto (Gr. *eis*. Ap. 104. vi) the wood.

25 at. Gr. *kata*. Ap. 104. x. 2. midnight. Gr. *mesonuktion*. Only here, 20. 7. Mark 13. 35. Luke 11. 5.

prayed, and=praying. Gr. *proseuchomai*. Ap. 134. I. 2.

sang praises unto. Lit. were hymning. Gr. *humneō*. Here, Matt. 26. 30. Mark 14. 26. Heb. 2. 12. The first two passages refer to the great Hallel. See notes on Matt. 26. 30. Ps. 113. If this were sung by Paul and Silas, note the beautiful significance of Pss. 115. 11; 116. 3, 4, 15, 17; 118. 6, 29, and in the result, Ps. 114. 7. The noun *hymnos* (hymn) only in Eph. 5. 19. Col. 3. 16.

heard=were listening to. Gr. *epakrooamai*. Only here. The noun occ. in 1 Sam. 15. 22 (Sept.).

26 suddenly. Gr. *apnō*. See note on 2. 2. earthquake. Gr. *seismos*. See note on Matt. 8. 24. prison. Gr. *desmōtērion*. See note on 5. 21. Not the word *phulakē* which occ. vv. 23, 24, 27, 37, 40.

shaken. Gr. *saleuō*. See 4. 31. loosed. Gr. *aniēmi*. Only here, 27. 40. Eph. 6. 9. Heb. 13. 5.

27 keeper of the prison. Same as "jailor" (v. 23). awaking out of his sleep. Lit. becoming awake. Gr. *exupnos*. Only here. The verb *exupnizō* only in John 11. 11.

drew out=drew. would have killed=was about to kill. Gr. *anaireō*. See note on 2. 23.

supposing. Gr. *nomizō*. See note on 14. 19. been fled=escaped. Cp. 12. 19; 27. 42. Roman soldiers were responsible with their lives for prisoners in their charge.

28 Do thyself no harm=Do nothing (Gr. *mēdeis*) evil (Gr. *kakos*. Ap. 128. III. 2) to thyself.

29 called for=asked for. Gr. *aiteō*. Ap. 134. I. 4. came trembling=becoming (Gr. *ginomai*) in a tremble (Gr. *entromos*). See note on 7. 32. **30** out=outside. Gr. *exō*.

Sirs. Gr. *kurios*. Cp. Ap. 98. VI. i. a. 4. B. Same as "masters" (v. 16). 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 of the Lord Jesus Christ. To bid people to believe, who are not under conviction, is vain.

31 Believe. Gr. *pisteuō*. Ap. 150. I. v. (iii) 2. Christ. The texts omit. Cp. Matt. 1. 21. **33** the same=in (Gr. *en*. Ap. 104. viii) the same. their stripes=from (Gr. *apo*. Ap. 104. iv) their

wounds. straightway. Gr. *parachrēma*. Same as immediately (v. 26). See note on 3. 7. **34** brought. Gr. *anagō*. Same as "loosed", v. 11. set meat=placed a table. Cp. Ps. 23. 5. rejoiced. See note on "was glad", 2. 26. believing. Ap. 150. I. 1. ii. with all his house. Gr. *panoiki*, an adverb. Only here. **35** sent. Gr. *apostellō*. Ap. 174. 1. serjeants=lictors. Gr. *rabdouchos*. See v. 22. Only here and v. 38. Let . . . go=Release. Gr. *apoluō*. Ap. 174. 11. **36** told=reported. Gr. *apangellō*.

See note on 4. 23. this saying=these words. Gr. *logos*, as in v. 6. to. Gr. *pros*. Ap. 104. xv. 3. to, &c.=in order that (Gr. *hina*) you may be released. depart=come forth. **37** unto. Same as "to" in v. 36. beaten. Gr. *derō*, as in 5. 40. openly=publicly. Gr. *dēmosia*. See note on 5. 18.

uncondemned=without investigation. Gr. *akatakritos*. Only here and 22. 25. Romans=men (Gr. *anthrōpos*) Romans. The charge was that they were Jews, introducing alien customs, and the magistrates condemned them without inquiry. Cp. 21. 39; 22. 25.

light. Gr. *phōs*. Ap. 130. 1. sprang in. Gr. *eispēdaō*. Only here and 14. 14.

becoming (Gr. *ginomai*) in a tremble (Gr. *entromos*). See note on 7. 32. **30** out=outside. Gr. *exō*.

Sirs. Gr. *kurios*. Cp. Ap. 98. VI. i. a. 4. B. Same as "masters" (v. 16). 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 of the Lord Jesus Christ. To bid people to believe, who are not under conviction, is vain.

31 Believe. Gr. *pisteuō*. Ap. 150. I. v. (iii) 2. Christ. The texts omit. Cp. Matt. 1. 21. **33** the same=in (Gr. *en*. Ap. 104. viii) the same. their stripes=from (Gr. *apo*. Ap. 104. iv) their

wounds. straightway. Gr. *parachrēma*. Same as immediately (v. 26). See note on 3. 7. **34** brought. Gr. *anagō*. Same as "loosed", v. 11. set meat=placed a table. Cp. Ps. 23. 5. rejoiced. See note on "was glad", 2. 26. believing. Ap. 150. I. 1. ii. with all his house. Gr. *panoiki*, an adverb. Only here. **35** sent. Gr. *apostellō*. Ap. 174. 1. serjeants=lictors. Gr. *rabdouchos*. See v. 22. Only here and v. 38. Let . . . go=Release. Gr. *apoluō*. Ap. 174. 11. **36** told=reported. Gr. *apangellō*.

See note on 4. 23. this saying=these words. Gr. *logos*, as in v. 6. to. Gr. *pros*. Ap. 104. xv. 3. to, &c.=in order that (Gr. *hina*) you may be released. depart=come forth. **37** unto. Same as "to" in v. 36. beaten. Gr. *derō*, as in 5. 40. openly=publicly. Gr. *dēmosia*. See note on 5. 18.

uncondemned=without investigation. Gr. *akatakritos*. Only here and 22. 25. Romans=men (Gr. *anthrōpos*) Romans. The charge was that they were Jews, introducing alien customs, and the magistrates condemned them without inquiry. Cp. 21. 39; 22. 25.

now do they thrust us out °privily? °nay verily; but let them come themselves and °fetch us out."

38 And the ³⁵serjeants ³⁶told these ° words ¹³unto the magistrates: and they °feared, when they heard that they were Romans.

39 And they came and ¹⁶besought them, and °brought them out, and °desired them to depart out of the city.

40 And they went °out of the prison, and entered °into the house of Lydia: and when they had ¹⁰seen the brethren, they °comforted them, and departed.

17 Now when they had °passed through °Amphipolis and °Apollonia, they came °to °Thessalonica, where was a °synagogue of the Jews:

2 And °Paul, as his manner was, went in °unto them, and °three sabbath days °reasoned with them °out of the scriptures,

3 °Opening and °alleging, that °Christ must needs have suffered, and °risen again °from the dead; and that °this °Jesus, Whom ³ °preach °unto you, is °Christ.

4 And °some °of them °believed, and °consorted with Paul and Silas; and of the °devout Greeks a great °multitude, and of the °chief women °not a few.

5 But °the Jews which believed not, °moved with envy, °took unto them °certain °lewd °fellows °of the baser 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 ¹to the °people.

6 And °when they found them not, they °drew Jason and °certain °brethren °unto the °rulers of the city, crying, "These that have °turned the °world upside down are come hither also;

privily=secretly. Gr. *lathra*. Only here, Matt. 1. 19; 2. 7. John 11. 28. Note the contrast, "openly . . . secretly". Fig. *Antithesis*. Ap. 6.

nay verily=no (Gr. *ou*. Ap. 105. I.) indeed.

fetch=lead. Same word as in 5. 19; 7. 36, 40.

38 words. Gr. *rhēma*. See note on Mark 9. 32.

feared=were alarmed. Cp. 22. 29. They had violated the Roman law by which no Roman citizen could be scourged, or put to death, by any provincial governor without an appeal to the Emperor. Cp. 25. 11, 12.

39 brought. Same word as "fetch" (v. 37).

desired=were praying. Gr. *erōtaō*. Ap. 184. I. 8.

40 out of. Gr. *ek*. Ap. 104. vii.

comforted=exhorted. Gr. *parakaleō*, as in vv. 9, 15, 39. Ap. 134. I. 6.

17. 1-14 (T, p. 1615). THESSALONICA AND BERÆA. (Extended Alternation.)

T	X	p	|	1. Thessalonica. Synagogue.
				q | 2, 3. Reasoning from the Scriptures.
X	p	|	r | 4. Believers.	
			s | 5-9. Persecution.	
X	p	|	10. Beræa. Synagogue.	
			q | 11. Searching the Scriptures.	
X	p	|	r | 12. Believers.	
			s | 13, 14. Persecution.	

17. 1 passed through. Gr. *diodeuō*. Only here and Luke 8. 1. A medical word.

Amphipolis. About thirty-three miles south-west of Philippi.

Apollonia. Thirty miles further, about midway between Amphipolis and Thessalonica.

to. Gr. *eis*. Ap. 104. vi.

Thessalonica. Now *Salonica* or *Saloniki*. Rose to importance in the time of Cassander, who rebuilt it and called it after his wife. Has been an important city in the past, and also in recent days during the second Balkan war (1913), 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. *ethō*) with Paul, he. This verb *ethō* occ. only here, Matt. 27. 15. Mark 10. 1. Luke 4. 16.

unto. Gr. *pros*. Ap. 104. xv. 3.

three, &c. On (Gr. *epi*. Ap. 104. ix. 3) three sabbath days.

reasoned. Gr. *dialegomai*. Second occ. First, Mark 9. 34. Occ. ten times in Acts. out of=from. Gr. *apo*. Ap. 104. iv. 3 Opening. See note on 16. 14. alleging. Lit. setting before them. Gr. *paratithēmi*. See 14. 23; 16. 34; 20. 32. Matt. 13. 24. Mark 8. 6, 7. 1 Cor. 10. 27. Christ must needs, &c. Lit. it was necessary that the Messiah (Ap. 98. IX) should suffer and rise. risen. Gr. *anistēmi*. Ap. 178. I. 1. from the dead. Gr. *ek nekron*. Ap. 139. 3. this, &c.=this is the Christ, Jesus, Whom I proclaim. Jesus. Ap. 98. X. preach. Gr. *katangelō*. Ap. 121. 5. unto=to. 4 some=certain. Gr. *tis*. Ap. 123. 3. of=out of. Gr. *ek*. Ap. 104. vii. believed=were persuaded. Gr. *peithō*. Ap. 150. I. 2. I. e. 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. 13). This and vv. 11, 12 beautifully illustrate Rom. 10. 17. consorted with=cast in their lot with. Gr. *prosklēroomai*. Only here. devout. Gr. *sebomai*. Ap. 137. 2. Same as "worshipping" or "religious". Cp. 13. 43, 50; 16. 14; 18. 7. multitude. Gr. *plēthos*. See note on 2. 6. chief first. Cp. 13. 50. I. e. women of the best families. not. Gr. *ou*. Ap. 105. I. 5 the Jews, &c.=the unbelieving (Gr. *apeitheō*, as in 14. 2) Jews. moved with envy=filled with jealousy. Gr. *zēloō*, as in 7. 9. took unto them. Gr. *proslambanō*. See 18. 26; 27. 33, 34, 36. Matt. 16. 22. Mark 8. 32. In 28. 2 and onward it is transl. "receive". certain. Same as "some" (v. 4). lewd=evil. Gr. *ponēros*. Ap. 128. III. 1. Lewd is from A.S. *læwed*, lay. fellows=men. Gr. *anēr*. Ap. 123. 2. of the baser sort. Lit. belonging to the market. Gr. *agoraios*. Only here and 19. 38. These were idlers, ready for mischief, as we should say "rowdies". gathered a company. Gr. *ochlopoieō*, to make a crowd. Only here. set . . . on an uproar=were setting, &c. Gr. *thorubeomai*. Occ. here, 20. 10. Matt. 9. 23. Mark 5. 39. Cp. "uproar" (20. 1). all. Omit. assaulted . . . and. Having attacked. sought=were seeking. them, i. e. Paul and Silas, who were staying with Jason (v. 7). people. Gr. *dēmos*. See note on 12. 22. Either the mob or the popular assembly, for Thessalonica was a free city. 6 when, &c.=not (Gr. *mē*. Ap. 105. II) having found them. drew=were dragging. Gr. *surō*. See note on John 21. 8. brethren. The believers of v. 4. unto=before. Gr. *epi*. Ap. 104. ix. 3. rulers of the city. Gr. *politarchēs*, compound of *politēs*, citizen, and *archō*, to rule. Only here and v. 8. The noun or the corresponding verb is found in many inscriptions in Macedonia, five of them in Thessalonica. One on an arch spanning a street to-day, where seven politarchs are recorded, and amongst them Sosipater, Secundus, and Gaius, names identical with those of Paul's friends (19. 29; 20. 4). turned . . . upside down. Gr. *anastatoō*. Only here, 21. 38. Gal. 5. 12. Cp. *anastasis*. Ap. 178. II. 1. world. Gr. *oikoumenē*. Ap. 129. 3.

7 Whom Jason hath °received: and these all °do °contrary to the °decrees of Cæsar, 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 taken °security °of Jason, and of °the other, they °let them go.

X p 10 And the brethren °immediately °sent away Paul and Silas °by night °unto °Berea: who coming *thither* °went °into the °synagogue of the Jews.

q 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 things were so.

r 12 Therefore many °of them °believed; also of °honourable women which were Greeks, and of °men, °not a few.

s 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 °abode there still.

S t 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.

u 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.

v 18 Then °certain °philosophers of the °Epicureans, and of the °Stoicks, °encountered

7 received, i. e. as guests. Gr. *hupodechomai*. Here, Luke 10. 38; 19. 6. Jas. 2. 25. A medical word. do = practise. Gr. *prattō*.

contrary to. Gr. *apenanti*. See 3. 16. Matt. 21. 2. decrees. Gr. *dogma*. See note on 16. 4. another. Gr. *heteros*. Ap. 124. 2.

king. The same sinister attempt to raise the charge of high treason, as in John 18. 36, 37; 19. 12. Paul, in proclaiming the Messiah, must have spoken of His reign.

8 troubled. Gr. *tarassō*. See note on John 5. 4. people = crowd. Gr. *ochlos*.

9 security. Gr. *to hikanon*, that which is sufficient, i. e., "substantial bail".

of = from. Gr. *para*. Ap. 104. xii. 1.

the other = the rest (pl.). Ap. 124. 3.

let them go = released them as in 16. 35.

10 immediately. Gr. *eutheōs*.

sent away. Gr. *ekpempō*. Ap. 174. 6. Only here and 13. 4.

by night = through (Gr. *dia*. Ap. 104. v. 1) the night. unto. Gr. *eis*. Ap. 104. vi.

Berea. About thirty miles to the W. Now Verria. went. Gr. *apeimi*. Only here. They were not deterred by their treatment at Thessalonica.

into. Gr. *eis* as above.

11 noble. Gr. *eugenēs* = well born. Occ. here, Luke 19. 12. 1 Cor. 1. 26. Hence they were more courteous.

in. Gr. *en*. Ap. 104. viii.

word. Gr. *logos*. Ap. 121. 10.

with. Gr. *meta*. Ap. 104. xi. 1.

readiness of mind. Gr. *prothumia*. Only here, 2 Cor. 8. 11, 12, 19; 9. 2.

searched = examined. Gr. *anakrinō*. Ap. 122. 2. Not the same word as in John 5. 39.

daily. See 16. 5.

whether = if. Ap. 118. 2. b.

those = these.

12 believed. Ap. 150. I. 1. i.

honourable. Gr. *euschēmōn*. See note on 13. 50. Mark 15. 43.

men. Gr. *anēr*. Ap. 123. 2.

13 of = from. Gr. *apo*. Ap. 104. iv.

had knowledge = got to know. Gr. *ginōskō*. Ap. 132. I. ii.

God. Ap. 98. I. i. 1.

preached. Gr. *katangelō*. Ap. 121. 5.

of. Gr. *hupo*. Ap. 104. xviii. 1.

at = in. Gr. *en*.

and stirred up = stirring up. Gr. *saleuō*. Cp. 4. 31; 16. 26. The texts add "and troubling" as in v. 8. 14 sent away. Gr. *exapostellō*. Ap. 174. 2. as it were. Gr. *hōs*, but the texts read *heōs*, as far as to. Gr. *epi*. Ap. 104. ix. 3. abode. Gr. *hupomenō*. Gen. transl. "endure".

17. 15-18. 18-(S, p. 1615). ATHENS AND CORINTH. (Extended Alternation.)

S t | 17. 15, 16. Athens.

u | 17. 17. Reasoning.

v | 17. 18-21. Philosophers. Questioning.

w | 17. 22-31. Paul's defence.

x | 17. 32-34. Results.

t | 18. 1-3. Corinth.

u | 18. 4, 5. Reasoning and testifying.

v | 18. 6-. Jews. Opposing.

w | 18. -6. Paul's repudiation.

x | 18. 7-18-. Results.

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. *heōs*. receiving = having received. for to = in order that (Gr. *hina*) they should. to. Gr. *pros*. Ap. 104. xv. 3. with all speed = as quickly as possible. Gr. *hōs tachista*. Only here. departed. Gr. *exēimi*. See 13. 42. 16 waited. Gr. *ekdechomai*. Here, John 5. 3. 1 Cor. 11. 33; 16. 11. Heb. 10. 13; 11. 10. Jas. 5. 7. 1 Pet. 3. 20. spirit. Ap. 101. II. 8. stirred. Gr. *paroxunomai*. Only here and 1 Cor. 13. 5. A medical word. Cp. Acts 15. 39. when he saw = beholding. Gr. *theōreō*. Ap. 133. I. 11. wholly, &c. = full of idols. Gr. *kateidōlos*. Only here. 17 disputed = was reasoning. Gr. *diategomai*, as in v. 2. with. Gr. *pros*. Ap. 104. xv. 3. met with. Gr. *paratunchanō*. Only here. 18 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. *stoa*) where they met. encountered. Gr. *sumballō*. See note on 4. 15.

him. And ⁴some said, "What ^o will this ^o babbler say?" ^o other some, "He seemeth to be ^o a setter forth of ^o strange ^o gods:" because he ^o preached ³ unto them ³ Jesus, and the ^o resurrection.

19 And they ^o took him, and brought him ⁶ unto ^o Areopagus, saying, ^o "May we ^o know what this ^o new doctrine, ^o whereof thou speakest, is?"

20 For thou bringest ⁵ certain ^o strange things ¹ to our ^o ears: we ^o would ¹⁹ know therefore what these things ^o mean."

21 (For all the Athenians and ^o strangers which ^o were there ^o spent their time ^o in ^o nothing else, but either to tell, or to hear ⁴ some ^o new thing.)

22 Then Paul stood ¹¹ in the midst of ^o Mars' hill, and said, ^o "Ye men of Athens, I ^o perceive that ^o in all things ye are ^o too superstitious.

23 For as I passed by, and ^o beheld your ^o devotions, I found an ^o altar ^o with this inscription, TO THE ^o UNKNOWN ¹³ GOD. ^o Whom therefore ye ^o ignorantly ^o worship, ^o $\text{\textcircled{S}}$ im ^o declare ³ ³ unto you.

24 ¹³ God That made the ^o world and all things ^o therein, ^o seeing that $\text{\textcircled{S}}$ e is ^o Lord of ^o heaven and ^o earth, ^o dwelleth ⁴ not ¹¹ in ^o temples ^o made with hands;

25 Neither is ^o worshipped ^o with ^o men's hands, ^o as though He needed ^o any thing, ^o seeing $\text{\textcircled{S}}$ e giveth to all ^o life, and ^o breath, and all things;

26 And hath made ⁴ of ^o one blood ^o all nations of ²⁶ men for to ²⁴ dwell ^o on all the face of the ²⁴ earth, and hath ^o determined the times ^o before appointed, and the ^o bounds of their ^o habitation;

27 ^o That they should seek ^o the Lord, ^o if ^o haply they might ^o feel after Him, and find Him, though He ^o be ⁴ not far ^o from ^o every one of us:

28 For ^o in Him we live, and move, and

will, &c. = would this babbler wish (Gr. *thelō*. Ap. 102. 1.) to say.

babbler. Gr. *spermologos* = seed-picker. Only here. Used of birds, and so applied to men who gathered scraps of information from others.

other some = and some.

a setter forth = a proclaimer. Gr. *katangeleus*. Cp. Ap. 121. 5. Only here. Cp. the verb in vv. 3, 13, 23. strange = foreign. Gr. *xenos*. An adj., but generally transl. stranger, ("man" understood), as in v. 21.

gods = demons. Gr. *daimonion*. Occ. sixty times, fifty-two times in the Gospels. Only here in Acts. Transl. "devils" in A. V. and R. V. (marg. demons) save here.

preached. Gr. *euangelizō*. Ap. 121. 4.

resurrection. Gr. *anastasis*. Ap. 178. 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. *epilambanomai*. See note on 9. 27; 23. 19.

Areopagus = the hill of Mars, or the Martian hill. Gr. *Areios pagos*. Cp. v. 22. Where the great council of the Athenians was held.

May = Can.

know. Gr. *ginōskō*, as in v. 13.

new. Gr. *kainos*. See note on Matt. 9. 17.

whereof, &c. = which is spoken (Gr. *lateō*. Ap. 121. 7) by (Gr. *hupo*. Ap. 104. xviii. 1) thee.

20 strange. Gr. *xenizō*, to treat as *xenos* (v. 18), hence to lodge. See 10. 6, 18, 23, 32. 1 Pet. 4. 4, 12. ears. Gr. *akoē*, hearing.

would = wish to. Gr. *boulomai*. Ap. 102. 3. mean. Lit. wish (Gr. *thelō*. Ap. 102. 1) to be.

21 strangers. See vv. 18, 20.

were there = were dwelling or sojourning. Gr. *epidēmeō*. Only here and 2. 10.

spent their time. Gr. *eukaireō*, to have leisure. Only here, Mark 6. 31. 1 Cor. 16. 12.

in = for. Gr. *eis*. Ap. 104. vi.

nothing else = no other thing. Gr. *oudeis heteros* (Ap. 124. 2).

new thing = newer thing, i. e. the latest idea. Gr. *kainoteros*. Comp. of *kainos* (v. 19). Only here.

22 Mars' hill. See v. 19.

Ye men of Athens. Gr. *andres Athēnaioi*. See note on 1. 11.

perceive. Same as "saw", v. 16. in = according to. Gr. *kata*. Ap. 104. x. 2. too superstitious = more religiously disposed than others. Gr. *deisidaimonesteros*, comparative of *deisidaimōn*, compound of *deidō* (to fear) and *daimōn*. Only here. The noun occ. in 25. 19. The A. V. rendering is too rude, and Paul had too much tact to begin by offending his audience. Fig. *Protherapeia*. Ap. 6. 23 beheld. Gr. *anatheōreō*. Ap. 133. II. 3. devotions = the objects of your worship. Gr. *sebasma*. Only here and 2 Thess. 2. 4. Cp. *sebomai*. Ap. 137. 2. altar. Gr. *bōmos*. Only here. Add "also". with this, &c. = on (Gr. *en*) which had been inscribed. Gr. *epigraphō*. Only here, Mark 15. 26. Heb. 8. 10; 10. 16. Rev. 21. 12.

UNKNOWN. Gr. *agnōstos*. Only here. For type see Ap. 48. Public or private calamities would suggest that some god whom they could not identify must be propitiated. Whom. The texts read "what". ignorantly = being ignorant. Gr. *agnoeō*. worship. Gr. *eusebeō*. Ap. 137. 5. $\text{\textcircled{S}}$ im = This. declare. Same as "preach" (vv. 3, 13). Note Paul's skilful use of local circumstances. 24 world. Gr. *kosmos*. Ap. 129. 1. therein = in (Gr. *en*) it. seeing that $\text{\textcircled{S}}$ e is = This One being essentially (Gr. *huparchō*. See note on Luke 9. 48). Lord. Ap. 98. VI. i. β. 1. B. b. heaven. No art. See note on Matt. 6. 9, 10. earth. Gr. *gē*. Ap. 129. 4. dwelleth. See note on 2. 5. temples = shrines. Gr. *naos*. See note on Matt. 23. 16. made with hands. See note on 7. 48. This is a direct quotation from Stephen's speech. 25 worshipped. Gr. *therapeuō*. Ap. 137. 6. with = by. Gr. *hupo*. Ap. 104. xviii. 1. men's. Gr. *anthrōpos*. Ap. 123. 1. as though He needed = as needing. Gr. *prosdeomai*. Only here. any thing = something. Gr. *tis*, as vv. 4, 5. seeing $\text{\textcircled{S}}$ e giveth = Himself giving. life. Gr. *zōē*. Ap. 170. 1. breath. Gr. *pnōē*. See note on 2. 2. 26 one blood. The texts omit "blood". The "one" here means either Adam, or the dust of which he was formed. One (Gr. *heis*) is sometimes used for a certain one (Gr. *tis*). See Matt. 8. 19; 16. 14. Mark 15. 36. Rev. 18. 21; 19. 17. all nations = every nation (Gr. *ethnos*). on. Gr. *epi*. Ap. 104. ix. 3. determined. Gr. *horizō*. See note on 2. 23. before appointed. Gr. *protassō*. Only here. But the texts read *prostassō*. Cp. 1. 7 and see Ap. 195. bounds. Gr. *horothesia*. Only here. habitation. Gr. *katoikia*. Only here. Cp. "dwellers", 2. 5. 27 That they should seek = To seek. the Lord. Ap. 98. VI. i. β. 1. A. b. The texts read "God", if. Ap. 118. 2. b. haply = at least. feel after = grope for. Gr. *psēlaphaō*. Only here, Luke 24. 39. Heb. 12. 18. 1 John 1. 1. be. Gr. *huparchō*. See note on Luke 9. 48. Cp. "seeing" &c., v. 24. from. Gr. *apo*. Ap. 104. iv. every = each. Fig. *Association*. Ap. 6. 28 in = by. Gr. *en*. Ap. 104. viii.

° 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 13 God, we ought 4 not to ° think that ° the Godhead is like 3 unto gold, or silver, or stone, ° graven ° by ° art and 25 man's ° device.

30 ° And the times of this ignorance 13 God ° winked at; but ° now ° commandeth all 25 men every where to ° repent:

31 Because He ° hath appointed a day, 11 in the which He ° will ° judge the 6 world 11 in ° righteousness ° by ° that 12 Man Whom He ° hath ° ordained; ° whereof He hath given ° assurance 3 unto all men, ° in that He hath 3 raised Him 3 from the dead."

x 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 5 certain 12 men ° clave 3 unto him, and 12 believed: ° among the which was ° Dionysius the ° Areopagite, and a woman ° named Damaris, and ° others ° with them.

f 18 ° After these things ° Paul ° departed ° from Athens, and came ° to ° Corinth; 2 And ° found a ° certain Jew ° named ° Aquila, ° born in Pontus, ° lately come ° from Italy, ° with his wife ° Priscilla; (° because that ° Claudius had commanded all Jews to 1 depart ° from Rome;) and came ° unto them.

3 And 2 because he was ° of the same craft, he ° abode ° with them, and ° wrought: for ° by their occupation they were ° tentmakers.

whereof, &c. = having afforded. assurance. having. 32 And, &c. = But having heard. were mocking. Gr. *chleuasō*. See note on 2. 13. To Epicureans and Stoics alike a resurrection of dead persons was a madman's dream. Only those whose "hearts the Lord opened" (v. 34) could receive it. Cp. 16. 14. of = con erving. Gr. *peri*. Ap. 104. xiii. 1. 33 from among them = out of (Gr. *ek* Ap. 104. vii) the midst of them. 34 Howbeit = But. clave . . . and = having joined themselves. Gr. *kollaō*. See note on 5. 13. among. Gr. *en*. Ap. 104. viii. 2. Dionysius = Dionysius also. Areopagite. A member of the Athenian assembly. named = by name. others. Gr. *heteros*, as in vv. 7, 21. with. Gr. *sun*. Ap. 104. xvi.

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. 270 B. C.). Cleanthes (abt. 300 B. C.) has almost the same words. Ap. 107. II. 5.

also His offspring = His offspring also. offspring. Gr. *genos*. Transl. kind, race, nation, kindred, &c. Offspring only here, v. 29, and Rev. 22. 16. Adam was by creation son of God. Gen. 1. 27; 2. 7. See Ap. 99 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.

29 Forasmuch . . . are = Being then. Gr. *huparchō*, as in vv. 24, 27.

think = reckon. Gr. *nomizō*. See note on 14. 19.

the Godhead. Gr. *to theion*. Ap. 98. I. ii. 3.

graven = an engraving, or sculpture. Gr. *charagma*. Only here and eight times in Rev. of the mark of the beast. Cp. *charaktēr*. Heb. 1. 3.

by = of.

art. Gr. *technē*. Only here, 18. 3. Rev. 18. 22.

device = thought. Gr. *enthumēsis*. Only here, Matt. 9. 4; 12. 25. Heb. 4. 12. Cp. 10. 19.

30 And, &c. Lit. The times indeed therefore of ignorance.

winked at; but = having overlooked. Gr. *hupereidon*. Only here.

now. Emphatic. See note on 4. 29.

commandeth. Gr. *parangellō*. See note on 1. 4.

repent. Ap. 111. I. 1. Cp. 2 Cor. 5. 19.

31 hath. Omit.

will = is about to.

judge. Gr. *krinō*. Ap. 122. 1.

righteousness. Gr. *dikaiosunē*. Ap. 191. 3.

by. Gr. *en*. Ap. 104. viii. that = a.

ordained. Same as "determined", v. 26.

Gr. *pistis*. Ap. 150. II. 1. in that He hath = of the dead. Gr. *nekrōn*. Ap. 139. 2. mocked =

To Epicureans and Stoics alike a resurrection of dead persons was a madman's dream. Only those whose "hearts the Lord opened" (v. 34) could receive it. Cp. 16. 14. of = con erving. Gr. *peri*. Ap. 104. xiii. 1. 33 from among them = out of (Gr. *ek* Ap. 104. vii) the midst of them. 34 Howbeit = But. clave . . . and = having joined themselves. Gr. *kollaō*. See note on 5. 13. among. Gr. *en*. Ap. 104. viii. 2. Dionysius = Dionysius also.

Areopagite. A member of the Athenian assembly. named = by name. others. Gr. *heteros*, as in vv. 7, 21. with. Gr. *sun*. Ap. 104. xvi.

18. 1 After. Gr. *meta*. Ap. 104. xi. 2. Paul. Texts read "he". departed. See 1. 4. from. Gr. *ek*. Ap. 104. vii. to. Gr. *eis*. Ap. 104. vi. Probably in spring of A. D. 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, Lechaem and Cenchrae, 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, probably introduced by the Phœnicians (1 Kings 11. 33). Attached to the temple of Venus were one thousand courtesans. The word *Korinthiazomai*, 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 Athens, Corinth, and elsewhere, supplied Paul with many of the metaphors with which his writings abound. 2 found = having found. certain. Gr. *tis*. 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. *prospatos*. Only here. The adj. *prospatos*, 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. because. Gr. *dia*. Ap. 104. v. 2. Claudius. This edict was issued early in A. D. 52 in consequence either of disturbances in Rome, caused by Jews, or of Judæa itself being almost in a state of rebellion. unto = to. 3 of the same craft. Gr. *homotechnos*. Only here. A word applied by physicians to one another. The medical profession was called the healing art (Gr. *technē*). abode = was abiding. See 16. 15. with. Gr. *para*. Ap. 104. xii. 2. wrought = was working. Gr. *ergazomai*. by their occupation = as to their craft. Gr. *technē*. tentmakers. Gr. *skēnopoios*. 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 spake °the Lord to Paul °in the night °by a °vision, "Be °not afraid, but °speak, and °hold °not thy peace:

10 For I am °with thee, and °no man shall °set on thee to °hurt thee: for I have much °people °in this city."

11 And he °continued there °a year and six months, teaching the °word of °God °among them.

12 °And °when 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:

15 But °if it be °a question °of °words and names, and of °your law, °look ye to it; °for I will be no judge of °such matters."

4 reasoned. Gr. *diálogosmai*. See 17. 2, 17. in. Gr. *en*. Ap. 104. viii.

synagogue. Ap. 120. I. In the museum at Corinth is a fragment of a stone with the inscription, (*syna*)*gōgē hebr(aion)* = synagogue of the Hebrews. The letters in brackets are missing. Its date is said to be between 100 B. C. and A. D. 200.

every sabbath = sabbath by sabbath. Cp. 15. 21. persuaded = was persuading, or sought to persuade. Ap. 150. I. 2.

the. Omit.

Greeks. Gr. *Hellen*. See 14. 1.

5 And = Now.

were come = came down.

was pressed, &c. Read, was engrossed with or by (Gr. *en*) the word, i. e. his testimony.

spirit. All the texts read "word" (Gr. *logos*. Ap. 121. 10). and testified = earnestly testifying. Gr. *diamarturo-mai*. See note on 2. 40.

Jesus. Ap. 98. X.

was = is.

Christ = the Messiah. Ap. 98. XI. Cp. 1 Cor. 1. 23. This was to the Jews a horrible "scandal".

6 opposed themselves. Gr. *antitassomai*, to set in battle array. Elsewhere transl. "resist". Rom. 13. 2. Jas. 4. 6; 5. 6. 1 Pet. 5. 5.

shook. Gr. *ektinassō*. See note on 13. 51.

raiment = outer garments. Gr. *himation*. Cp. 12. 8.

unto. Gr. *pros*. Ap. 104. xv. 3.

upon. Gr. *epi*. Ap. 104. ix. 3.

your own heads. Fig. *Synecdochē*. Ap. 6. "Head" put for man himself.

clean = pure (Gr. *katharos*), i. e. free from responsibility. Cp. 20. 26. Ezek. 3. 17-21.

henceforth = now. unto. Gr. *eis*. Ap. 104. vi.

Gentiles. Gr. *ethnos*. I. e. in Corinth. See next verse. He still continued to go first to the synagogues in other places. See 19. 8 and Ap. 181. 6.

7 into. Gr. *eis*. Ap. 104. vi.

Justus. Some texts read Titus, or Titius, Justus.

worshipped. Gr. *sebomai*. Ap. 137. 2.

God. Ap. 98. I. i. 1.

joined hard. Gr. *sunomōroō*. Only here.

8 Crispus. See 1 Cor. 1. 14.

chief, &c. Gr. *archisunagōgos*. Here and v. 17 transl. chief ruler, &c. In all other places, ruler, &c. See note on 13. 15.

believed on. Ap. 150. I. 1. ii.

the Lord. Ap. 98. VI. i. β. 2. A.

with. Gr. *sun*. Ap. 104. xvi.

believed. Ap. 150. I. 1. i.

baptized. Ap. 115. I. i. and 185.

9 by. Gr. *dia*. Ap. 104. v. 1. vision. Gr. *horama*. See note on 7. 31. not. Gr. *mē*. Ap. 105. II.

speak. Gr. *laleō*. Ap. 121. 7. hold . . . thy peace = be . . . silent. Gr. *siōpāō*. Only here in Acts, ten

times in the Gospels. This is the Fig. *Pleonasm*. Ap. 6. 10 with. Gr. *meta*. Ap. 104. xi. 1. no

man = no one. set on thee = lay (hands) on thee. hurt thee = do thee evil. Gr. *kakoō*. See note on

7. 6. people. Gr. *laos*. Here used generally. 11 continued. Lit. "sat". Fig. *Synecdochē* (of

species). "Sit" used of a permanent condition. a year and six months. In A. D. 52-53. During this

period Paul wrote 1 Thess. (A. D. 52) and 2 Thess. (A. D. 53), and probably Hebrews. See introductory notes

to these epistles and Ap. 180, 193. word. Gr. *logos*. Ap. 121. 10. among. Gr. *en*. Ap. 104. viii. 2.

12 when, &c. Lit. Gallio being proconsul. Another instance of Luke's accuracy. Achaia was a senatorial

province under Augustus, imperial under Tiberius, but after A. D. 44 restored by Claudius to the senate

and therefore governed by a proconsul. Gallio. Brother of Seneca, who was Nero's tutor. Said to be

an amiable and gracious man. was the deputy. Gr. *anthupateuō*. Lit. holding the office of proconsul

(*anthupatos*). Only here. Some of the texts read *anthupatouontos*, being proconsul. Cp. 13. 7; 19. 38.

made insurrection . . . against = rose up against. Gr. *katephistēmi*. Only here. The verb *ephistēmi*

occ. 17. 5, "assault". with one accord. Gr. *homothumadon*. See note on 1. 14. to. Gr. *epi*. Ap.

104. ix. 3. judgment seat. Gr. *bēma*. See note on John 19. 13. In the Athenian courts there were two

other platforms, for the accuser and the accused. 13 This fellow = This one. persuadeth.

Gr. *anapeithō*. Strong form of *peithō* (Ap. 150. I. 2). Only here. men. Gr. *anthrōpos*. Ap. 123. 1.

contrary to = against. Gr. *para*. Ap. 104. xii. 3. 14 now. Omit. open his mouth. Fig. *Idiōma*.

Ap. 6. A Hebraism. If = If indeed. Gr. *ei*. Ap. 118. 2. a. a matter of wrong = an injustice. Gr.

adikēma. Ap. 128. VII. 2. wicked. Gr. *ponēros*. Ap. 128. III. 1. lewdness = recklessness. Gr.

radiourgēma. Only here. Cp. 13. 10. reason would = according to (Gr. *kata*. Ap. 104. x. 2) reason (Gr.

logos. Ap. 121. 10). that I should = I would. 15 a question. Gr. *zētēma*. See note on 15. 2. The

texts read "questions". of. Gr. *peri*. Ap. 104. xiii. 1. words = a word. Gr. *logos*. Ap. 121. 10.

your law = the law (that is) with (Gr. *kata*. Ap. 104. x. 2) you. look, &c. = look ye yourselves to it.

Gr. *opsomai*. Ap. 133. I. 8 (a). for. Omit. will be no judge = will (Gr. *boulomai*. Ap. 102. 3) not

(Gr. *ou*. Ap. 105. I.) be a judge (Gr. *kritēs*. Cp. Ap. 122. 1. and 177. 6, 7, 8). such = these.

16 And he ° drave them ² from the ¹² judgment seat.

17 Then ° all the Greeks took ° Sosthenes, the ⁸ chief ruler of the synagogue, and ° beat *him* before the ¹² judgment seat. And ° Gallio cared for none of those things.

18 And Paul *after this* ° tarried *there* yet ° a good while,

R Y y and then ° took his leave of the brethren, ° and sailed thence ⁷ into Syria, and ⁸ with him Priscilla and Aquila; having ° shorn *his* head ⁴ in ° Cenchrea: for he had a ° vow.

Z 19 And ° he ° came ¹ to Ephesus, and left them there: but he himself entered ⁷ into the ⁴ synagogue, and ⁴ reasoned with the Jews.

20 When they ° desired *him* to ° tarry ° longer time with them, he ° consented ° not;

y 21 But ° bade them farewell, saying, ° “I must by all means keep this feast that cometh in Jerusalem: but I will ° return again ⁶ unto you, ° if ⁷ God will.” And he ° sailed ³ from Ephesus.

Z 22 And ° when he had landed ° at Cæsarea, and ° gone up, and saluted the ° church, he went down ¹ to Antioch.

23 And ° after he had spent ° some time *there*, he departed, and went over *all* the ° country of Galatia and Phrygia ° in order, ° strengthening all the disciples.

Z A¹ a 24 ⁵ And a ² certain Jew ² named ° Apollos, ² born at Alexandria, an ° eloquent ° man, and ° mighty ⁴ in the scriptures, ¹⁹ came ¹ to Ephesus.

b 25 ° This man was ° instructed ° in ° the way of ⁸ the Lord; and being ° fervent in the ° spirit, he ° spake and taught ° diligently the things ° of ° the Lord, ° knowing only the ° baptism of John.

16 drave. Gr. *apelaunō*. Only here. They probably persisted in their charges and so the lictors were ordered to clear the court.

17 all the Greeks. The texts read, “they all”. Sosthenes. He had apparently succeeded Crispus (v. 8). Cp. 1 Cor. 1. 1.

beat. The crowd, to whom the Jews were obnoxious, would be glad to second the work of the lictors.

Gallio, &c. Lit. none (*ouden*) of these things was a concern to Gallio. He refused to interfere in behalf of such troublesome litigants.

18 tarried = stayed on. Gr. *prosmenō*. See note on 11. 23.

a good while = many days.

18. -18-19. 12 (R, p. 1615). EPHEBUS, AND EXTENDED TOUR IN ASIA MINOR. (*Introversion*.)

R | Y | 18. -18-23. Paul. Ministry at Ephesus and elsewhere.

Z | 18. 24-28. Apollos. Ministry at Ephesus and in Achaia.

| Y | 19. 1-12. Paul. Ministry at Ephesus.

18. -18-23 (Y, above). PAUL. MINISTRY AT EPHEBUS, &c. (*Alternation*.)

Y | y | -18. Leaves Corinth (*apotassō*).

z | 19, 20. Ministry at Ephesus.

y | 21. Leaves Ephesus (*apotassō*).

z | 22, 23. Ministry at Cæsarea, &c.

took his leave = having taken leave. Gr. *apotassō*, to set apart. Mid. withdraw. In N.T. always in Mid. Voice. Here, v. 21. Mark 6. 46. Luke 9. 61; 14. 33. 2 Cor. 2. 13.

and sailed = sailed away. See note on 15. 39. shorn. Gr. *keirō*. Occ. elsewhere, 8. 32, and 1 Cor. 11. 6. In the latter passage *keirō*, which means to “shear”, and *zuraō*, which means to “shave”, both occur. Cp. 21. 24.

Cenchrea. This was the port east of Corinth whence he would set sail.

vow. Gr. *euchē*. Ap. 134. II. 1. Only here, 21. 23, and Jas. 5. 15. It has been questioned whether these words refer to Paul or to Aquila. The facts point to Paul, for whichever it was, the ceremonies connected with the vow could only be completed at Jerusalem, he would set sail.

return. Gr. *anakamptō*, bend back (my steps). Only here, Matt. 2. 12. Luke 10. 6. Heb. 11. 15. if God will = God being willing (Gr. *thelō*. Ap. 102. 1).

sailed. Gr. *anagō*. See note on 13. 13. 22 when he had landed = having come down. at = to. Gr. *eis*. Ap. 104. vi. gone up, i. e. to Jerusalem. Fig. *Ellipsis*. Ap. 6. church. Ap. 186.

23 after, &c. Lit. having made. See 15. 33. some time. Probably three months. It was from Antioch he had gone forth on his first missionary journey; it had happier associations for him than Jerusalem, where they were “all zealous of the law” (21. 20). country of Galatia. Not the province, but the district.

in order. Gr. *kathexēs*. See note on 3. 24. strengthening. Gr. *epistērizō*. The texts read *stērizō*. See note on 14. 22.

18. 24-28 (Z, above). APOLLOS. MINISTRY AT EPHEBUS, &c. (*Division*.)

Z | A¹ | 24-26. Ephesus.
| A² | 27, 28. Achaia.

18. 24-26 (A¹, above). EPHEBUS. (*Alternation*.)

A¹ | a | 24. Mighty in the Scriptures.

b | 25. Teaching accurately.

a | 26-. Speaking boldly.

b | -26. Instructed more accurately,

24 Apollos. Shortened form of Apollonius. eloquent. Gr. *logios*. Only here. The word may mean either “eloquent”, or “learned”. The latter idea is expressed in the next phrase. man. Gr. *aner*.

Ap. 123. 2. mighty. Gr. *dunatos*. Said of Moses (7. 22). 25 This man = This one. instructed. Gr. *katecheō*. See notes on 21. 21, 24. Luke 1. 4. Rom. 2. 18. Cp. Engl. “catechise”. in = as to. the way. See note on 9. 2.

fervent. Gr. *zeō*, to boil. Only here and Rom. 12. 11. His was burning zeal. Fig. *Idioma*. Ap. 6. spirit. Ap. 101. II. 8. Fervent in spirit means spiritually fervent, or exceedingly zealous. diligently = accurately. Gr. *akribōs*. Here Matt. 2. 8. Luke 1. 3. Eph. 5. 15. 1 Thess. 5. 2.

The verb *akribōō* only in Matt. 2. 7, 16. of = concerning (Gr. *peri*. Ap. 104. xiii. 1). the Lord. The texts read “Jesus”. knowing. Gr. *epistamai*. Ap. 132. I. v. baptism. Gr. *baptisma*. Ap. 115. II. i. 2.

a 26 And he began to speak boldly in the
 'synagogue:
 b whom when Aquila and Priscilla had heard,
 they took him unto them, and expounded
 2 unto him the way of God more perfectly.
 A² 27 And when he was disposed to pass into
 Achaia, the brethren wrote, exhorting the
 disciples to receive him: who, when he was
 come, helped them much which had believed
 through grace:
 28 For he mightily convinced the Jews,
 and that publicly, shewing by the scrip-
 tures that Jesus was Christ.
 Y^c 19 And it came to pass, that, while Apollos
 was at Corinth, Paul having passed
 through the upper coasts came to Ephesus:
 d and finding certain disciples,
 e 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."
 f 3 And he said unto them, "Unto what then
 were ye baptized?" And they said, "Unto
 John's baptism."
 g 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."
 g 6 And when Paul had laid his hands upon
 them,
 f the Holy Ghost came on them;
 e and they spake with tongues, and prophesied.
 d 7 And all the men were about twelve.
 c 8 And he went into the synagogue, and
 spake boldly for the space of three months,
 disputing and persuading the things concern-
 ing the kingdom of God.
 9 But when divers were hardened, and
 believed not, but spake evil of that way

26 he = this one.
 speak boldly. Gr. *parrhēsiazomai*. See note on
 9. 27.
 expounded. Gr. *ektiθēmī*. Set out before him. See
 note on 7. 21.
 more perfectly = more accurately. Comp. of *akribōs*,
 v. 25.
 27 was disposed = wished. Gr. *boulomai*. Ap.
 102. 3.
 exhorting. Gr. *protrepomai*. 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. *sumballō*. See note on 4. 15.
 through. Gr. *dia*. Ap. 104. v. 1.
 grace. Ap. 184.
 28 mightily. Gr. *eutonōs*. Only here and Luke
 23. 10. A medical word.
 convinced = confuted. Gr. *diakateleuchomai*. Only
 here.
 publicly. Gr. *dēmosia*. See note on 5. 18.

19. 1-12 (Y, p. 1627). PAUL. MINISTRY AT EPHESUS. (Introversion.)

Y^c | 1-. Paul's arrival at Ephesus.
 d | -1. Certain men. Their character. Disciples.
 e | 2. Spiritual gifts. Their ignorance of them.
 f | 3. What they had received. John's
 baptism.
 g | 4, 5. What Paul said. Paul's descrip-
 tion of John's action.
 g | 6-. What Paul did. Luke's descrip-
 tion. Paul's action.
 f | 6-. What they now received. Spiritual
 gifts.
 e | -6. Spiritual gifts. Their use of them.
 d | 7. The men. Their number. About twelve.
 c | 8-12. Paul's continuance at Ephesus.

19. 1 while . . . was. Lit. in (Gr. *en*) the being
 Apollos.
 at = in. Gr. *en*. Ap. 104. viii.
 Corinth. All the notices of Apollos are connected
 with Corinth, except Tit. 3. 13, when he was apparently
 in Crete, or expected to pass through it.
 upper. Gr. *anōterikos*. Only here.
 coasts = parts, i. e. the highland district, at the back
 of the Western Taurus range. Paul's route was prob-
 ably through Derbe, Lystra, Iconium, the Phrygian
 lake district, and the Lydian part of the Province of
 Asia. It was about August-September, A. D. 54.
 to. Gr. *eis*. Ap. 104. vi.
 certain. Gr. *tis*. Ap. 123. 3.
 2 unto. Gr. *pros*. Ap. 104. xv. 3.
 Have ye received. Lit. If (Ap. 118. 2. a) ye re-
 ceived.

the Holy Ghost. Gr. *pneuma hagion*. No art. Ap. 101. II. 14. since ye believed = having believed.
 Ap. 150. I. 1. i. 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. *oude*) heard 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. The reference must have been to the promised gifts. 3 unto
 them. The texts omit. Unto. Gr. *eis*. Ap. 104. vi. baptized. Ap. 115. I. iv. baptism. Ap.
 115. II. i. 2. 4 verily = indeed. baptized. Ap. 115. I. i. repentance. Gr. *metanoia*. Ap. 111.
 II. unto = to. people. Gr. *laos*. See note on 2. 47. that = in order that. Gr. *hina*. believe.
 Ap. 150. I. 1. v. (i). on. Gr. *eis*. Ap. 104. vi. after. Gr. *meta*. Ap. 104. xi. 2. Christ Jesus. Ap. 98.
 XII. The texts omit "Christ". 5 in = into. Gr. *eis*. Ap. 104. vi. the name. See note on 2. 38. This
 verse continues Paul's statement of John's action. See the Structure. the Lord. Ap. 98. VI. i. β. 2. A.
 Jesus. Ap. 98. X. 6 the Holy Ghost. Both arts. Ap. 101. II. 3. on. Gr. *epi*. Ap. 104. ix. 3.
 spake. Gr. *laleō*. Ap. 121. 7. prophesied. See Ap. 189. 7 men. Gr. *anēr*. Ap. 123. 2. 8 into.
 Gr. *eis*. Ap. 104. vi. synagogue. Ap. 120. I. spake boldly. Gr. *parrhēsiazomai*. See note on 9. 27.
 for the space of = for. Gr. *epi*. Ap. 104. ix. 3. three months. Sept. to Dec. A. D. 54. disputing
 = reasoning. Gr. *dialegomai*. See 17. 2. persuading. Gr. *peithō*. Ap. 150. I. 2. concerning. Gr.
peri. Ap. 104. xiii. 1. kingdom of God. Ap. 114. 9 divers = some. Gr. *times*. Ap. 124. 4.
 hardened. Gr. *sklērunō*. Rom. 9. 18. Heb. 3. 8, 13, 15; 4, 7. believed not = were unbelieving. Gr.
apeithēō. Cp. 14. 2; 17. 5. but spake evil = speaking evil. Gr. *kakologēō*. Here, Matt. 15. 4. Mark 7.
 10; 9. 39. 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 °by the space of 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 B¹ h¹ 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,

i¹ °“We °adjure you by °Jesus Whom Paul °preacheth.”

h² 14 And there were seven °sons of one Sceva, a Jew, and °chief of the priests, °which did so.

i² 15 And the °evil °spirit °answered and said, °“Jesus I °know, and Paul I °know; but who are ye?”

h³ 16 And the °man °in whom the °evil °spirit was °leaped °on them, and °overcame °them, °and prevailed °against them, so that they fled °out of that house naked and °wounded.

B² k 17 And this °was °known to all the Jews and °Greeks also °dwelling at Ephesus; and fear fell °on them all, and the °name of °the Lord °Jesus was °magnified.

multitude. Gr. *plēthos*. See note on 2. 6. departed = having withdrawn. Gr. *aphistēmi*. from. Gr. *apo*. Ap. 104. iv.

separated. Gr. *aphorizō*. Cp. 13. 2.

in. Gr. *en*. Ap. 104. viii.

school. Gr. *scholē*. Lit. leisure, then lecture or discussion, then place for such. Only here.

one. The texts omit.

Tyrannus. Evidently a well-known teacher. He may have been a Rabbi, who had become a convert. “In towns where there were many Jews, both in Judea and elsewhere, they had a synagogue and a divinity school.” (Dr. John Lightfoot, *Works*, iii. 236.)

10 by the space of = for. Gr. *epi*. Ap. 104. ix. 3. they which dwelt = the dwellers. Gr. *katoikeō*. See note on 2. 6.

word. Gr. *logos*. Ap. 121. 10.

Jesus. The texts omit.

Greeks. Gr. *Hellēn*. Contrast 2 Tim. 1. 15 with this v. 10.

11 God. Ap. 98. I. i. 1.

wrought = was doing.

special. Lit. no (Gr. *ou*. Ap. 105. I) chance, i. e. no ordinary. Gr. *tunchanō* = to happen.

miracles. Gr. *dunamis*. See Ap. 176. 1.

by = through. Gr. *dia*. Ap. 104. v. 1. Paul was only the instrument, God the worker.

12 body = skin. Gr. *chrōs*. Only here. Medical writers used *chrōs* instead of *sōma* for body.

brought. Gr. *epipherō*. Only here, 25. 18. Rom. 3. 5. Phil. 1. 16. Jude 9. The texts read *apopherō*, carry.

unto = upon. Gr. *epi*. Ap. 104. ix. 3.

sick. See John 11. 3, 4.

handkerchiefs. Gr. *soudarion*. See note on John 11. 44.

aprons. Gr. *simikinthion*. Only here. The Lat. *semicinctium* means girding half-way round. These would be the linen aprons used in the craft of tent-making.

diseases. Gr. *nosos*. See note on Matt. 4. 23, 24.

departed. Gr. *apallassō*. Only here, Luke 12. 58

spirits. Ap. 101. II. 12.

(deliver). Heb. 2. 15 (deliver). of them. The texts omit.

evil = wicked. Gr. *ponēros*. Ap. 128. III. 1.

19. 13-20 (Q, p. 1615). OPPOSITION WITHOUT. (Division.)

Q | B¹ | 13-16. Exorcists.
| B² | 17-20. Results.

19. 13-16 (B¹, above). EXORCISTS. (Alternation.)

B¹ | h¹ | 13-. Exorcists. General.
| i¹ | -13. Adjuration.
| h² | 14. Exorcists. Special.
| i² | 15. Spirit's answer.
| h³ | 16. Exorcists. Discomfiture.

13 vagabond = roving. Gr. *perierchomai*. Only here, 28. 13. 1 Tim. 5. 13. Heb. 11. 37. Cp. Gen. 4. 14. exorcists. Gr. *exorkistēs*. Only here. The verb *exorkizō*, to adjure, only in Matt. 26. 63. took upon

them = took in hand. Gr. *epicheirēō*. See note on 9. 29. call . . . the name = name. over. Gr. *epi*. Ap. 104. ix. 3. To get control over a demon, it was necessary to know its name (cp. Mark 5. 9) or to invoke the name of a superior power or spirit. Josephus (*Ant.* VIII. ii. 5) relates how an exorcist, named Eleazar, when expelling a demon in the presence of Vespasian, invoked the name of Solomon. The great magical Papyrus of the third century, in the Bibliothèque Nationale of Paris, gives spells in which the names of Abraham, Isaac, and Jacob, and of Jesus, God of the Hebrews, are used. We. The texts read “I”.

adjure. Gr. *orkizō*. This is the formula for casting out a demon in the above-named Papyrus, where *exorkizō* also is found. preacheth. Gr. *kērussō*. Ap. 121. 1. 14 sons. Gr. *huios*. Ap. 108. iii.

chief of the priests = a chief priest. Gr. *archiereus*. This word is only used in the Gospels, Acts, and Hebrews. It is used of the High Priest and priestly members of the Sanhedrin. Cp. Matt. 26. 3. Every town with a synagogue had a Sanhedrin of twenty-three members, if there were 120 Jews in the place; of three members, if there were fewer. Sceva was a member of the Sanhedrin at Ephesus. which did so = doing this. 15 answered and said. Ap. 122. 3. know. Gr. *ginōskō*. Ap. 132. I. ii. know. Gr. *epistamai*. Ap. 132. I. v. In the English there is the Fig. *Epistrophe*, Ap. 6, but not in the Gr.

16 man. Gr. *anthrōpos*. Ap. 123. 1. leaped. Gr. *ephallomai*. Only here. overcame = having overpowered. Gr. *katakurieuō*. Here, Matt. 20. 25. Mark 10. 42. 1 Pet. 5. 3. them. The texts read “them both”. So it would seem only two of them were acting. and prevailed. Lit. were strong. Gr. *ischuō*. See note on 15. 10. against. Gr. *kata*. Ap. 104. x. 1. out of. Gr. *ek*. Ap. 104. vii. wounded. Gr. *traumatizō*. Only here and Luke 20. 12.

19. 17-20 [For Structure see next page].

17 was = became. known. Gr. *gnōstos*. See note on 1. 19. magnified. Gr. *megalunō*. See note on 5. 13.

18 And many that ² believed came, and ^o confessed, and ^o shewed their ^o deeds.

19 Many of them also which ^o used ^o curious arts ^o brought their ^o books together, ^o and burned them ^o before all men; and they ^o counted the price of them, and found it fifty thousand pieces of silver.

20 So ^o mightily ^o grew the ¹⁰ word of ^o God and ^o prevailed.

21 ^o After these things were ^o ended, Paul ^o purposed ⁹ in ^o the spirit, when he had passed through Macedonia and Achaia, to go ¹ to Jerusalem, saying, ^o "After I have been there, I must ^o also ^o see Rome."

22 So he ^o sent ⁸ into Macedonia two of them that ^o ministered ⁴ unto him, Timotheus and ^o Erastus; but he himself ^o stayed ⁵ in Asia ^o for a season.

23 And ^o the same time there arose ^o no small ^o stir ^o about ⁹ that way.

24 For a ¹ certain man ^o named Demetrius, a ^o silversmith, which made silver ^o shrines

19. 17-20 (B², p. 1629). RESULTS.
(Introversion.)

B² | k | 17. The Lord's Name magnified.
| l | 18. Believers confessing.
| l | 19. Magic arts renounced.
| k | 20. The Word of God growing.

18 confessed. Cp. Matt. 3. 6.
shewed = declared. See note on 15. 4.
deeds = practices. Gr. *praxis*. Elsewhere, Matt. 16. 27 (works). Luke 23. 51. Rom. 8. 13; 12. 4 (office). Col. 3. 9.
19 used = practised. Gr. *prassō*.

curious arts. Gr. *periergos*. Only here and 1 Tim. 5. 13. The word means "going beyond that which is legitimate". The kindred verb only in 2 Thess. 3. 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 3,000 lines.

and burned them = burnt them up.

before = in the presence of.
counted. Gr. *sumpsēphizō*. Only here.

20 mightily = according to (Gr. *kata*. Ap. 104. x. 2) strength (Gr. *kratos*. Ap. 172. 2)
grew. Gr. *auxanō*. Cp. 6. 7; 12. 24.

Same word as in v. 16. This verse is an example of the

God. The texts read "the Lord". prevailed. Fig. *Epicrisis*. Ap. 6.

19. 21-28 (F, p. 1575). EPHEBUS AND JERUSALEM. PAUL'S APPREHENSION AND IMPRISONMENT. SUBSEQUENT ABODE (ROME), AND CLOSE OF HIS MINISTRY. (Division.)

F | C¹ 19. 21-21. 40. Final Ministry and last Missionary Journey.
| C² | 22. 1-28. 29. Apprehension and Imprisonment.

19. 21-21. 40 (C¹, above). FINAL MINISTRY. (Introversion.)

C¹ | D | 19. 21-41. Disturbance at Ephesus.
| E | 20. 1-6. Departure for Macedonia.
| F | 20. 7-12. Troas.
| G | 20. 13-16. Voyage to Miletus.
| G | 20. 17-38. At Miletus.
| F | 21. 1-15-. Journey to Cæsarea.
| E | 21. -15-26. Return to Jerusalem.
| D | 21. 27-40. Disturbance at Jerusalem.

19. 21-41 (D, above). DISTURBANCE AT EPHEBUS. (Introversion and Alternation.)

D | m | 21-25-. Assembly summoned.
| n | -25-27. Speech of Demetrius.
| o | 28. Outcry.
| H | p | 29-. Confusion.
| | q | -29. Gaius and Aristarchus seized.
| | I | 30-. Paul's purpose.
| | I | -30, 31. Paul restrained.
| H | p | 32. Confusion.
| | q | 33. Alexander put forward.
| o | 34. Outcry.
| n | 35-40. Town Clerk's speech.
| m | 41. Assembly dismissed.

21 After = As soon as. ended = fulfilled or accomplished. Gr. *pleroō*. Frequently used of the O. T. prophecies. Also of any plan being carried out. Cp. Matt. 3. 15. Mark 1. 15. Luke 7. 1. John 7. 8. The reference is not to the affairs at Ephesus only, but to the things recorded in 13. 4-19. 20. Here ends Paul's proclamation of the kingdom, and a further development of God's purpose begins. See the Structure on p. 1575 and Ap. 181. purposed. Lit. placed. Gr. *tithēmi*. Occ. more than ninety times. Transl. "lay", more than forty times. Cp. 5. 2. Luke 1. 66; 9. 44; 21. 14. the spirit = his spirit. Ap. 101. II. 9. The meaning is that he was firmly resolved. Fig. *Idiōma*. Ap. 6. after. Gr. *meta*. Ap. 104. xi. 2. also see, &c. = see Rome also. see. Gr. *eidon*. Ap. 133. I. 1. 22 sent. Gr. *apostellō*. Ap. 174. 1. Cp. 1 Cor. 4. 17. ministered. Gr. *diakoneō*. Ap. 190. III. 1. Erastus. Cp. Rom. 16. 23. 2 Tim. 4. 20. stayed. Lit. held on. Gr. *epechō*. See note on 3. 5. for a season = a time. 23 the same time = at (Gr. *kata*. Ap. 104. x. 2) that season. no. Gr. *ou*. Ap. 105. I. stir. See note on 12. 18. about = concerning. Gr. *peri*. Ap. 104. xiii. 1. 24 named = by name. silversmith. Gr. *argurokōpos*. Lit. silver-beater. Only here. shrines. Gr. *naos*. See note on Matt. 23. 16. Here a shrine meant an image of the goddess and part of the famous temple. These might be large enough to make ornaments for rooms or small enough to be carried as charms. On the reverse of a coin of Ephesus in the British Museum is a facade of the temple with a figure of Artemis in the centre.

° for ° Diana, brought ²³ no small ° gain ⁴ unto the ° craftsmen;

25 Whom he ° called together ° with the ° workmen ° of like occupation, and said,
n ° “Sirs, ye ⁻¹⁵ know that ° by this ° craft we have our ° wealth.

26 Moreover ye ° see and hear, that ° not alone at Ephesus, but ° almost throughout all Asia, this Paul hath ⁸ persuaded and ° turned away ° much people, saying that they be ²³ no ° gods, which are made ° with hands:

27 So that ²⁶ not only ° this our craft ° is in danger ° to be set at nought; but ° also that the ° temple of the great ° goddess ²⁴ Diana should be ° despised, and her ° magnificence should be ° destroyed, whom all Asia and the ° world ° worshippeth.”

o **28** And when they heard *these sayings*, they were full of wrath, and ° cried out, saying, “Great is ²⁴ Diana of the Ephesians.”

H p **29** And the ° whole city was filled with ° confusion:

q and having ° caught ° Gaius and ° Aristarchus, ° men of Macedonia, Paul’s ° companions in travel, they ° rushed ° with one accord ⁸ into the ° theatre.

I **30** And when Paul ° would have entered in ⁻³ unto the ° people,

I the disciples suffered him ²⁶ not.

31 And ¹ certain of the ° chief of Asia, which were his friends, ° sent ² unto him, ° desiring him that he would ° not ° adventure himself ⁸ into the ²⁹ theatre.

H p **32** Some therefore cried one thing, and some another: for the ° assembly was ° confused; and the more part ° knew ²⁶ not ° wherefore they were come together.

q **33** And they ° drew ° Alexander ¹⁶ out of the ° multitude, the Jews ° putting him forward. And ° Alexander ° beckoned with the hand, and ° would have ° made his defence ⁴ unto the ³⁰ people.

o **34** But when they ° knew that he was a Jew,

for = of.

Diana. Gr. *Artemis*. Not the chaste huntress 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.

gain. Gr. *ergasia*. See note on 16. 16.

craftsmen. Gr. *technitēs*. Only here, v. 38. Heb. 11. 10. Rev. 18. 22. Cp. 18. 3.

25 called together = gathered together. See note on 12. 12.

with = and.

workmen. Gr. *ergatēs*. A general term. of like occupation. Lit. concerning (Gr. *peri*. Ap. 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 silversmiths' guild, or trade union, and perhaps the other workmen had their own guilds.

Sirs. Gr. *anēr*. Ap. 123. 2. See note on 7. 26.

by = out of. Gr. *ek*. Ap. 104. vii.

craft. Same as “gain”, v. 24.

wealth. Gr. *euporia*. Only here. Cp. “ability”, 11. 29.

26 Moreover = And.

see = behold. Gr. *theōreō*. Ap. 133. I. 11.

not. Gr. *ou*. Ap. 105. I.

almost. See 13. 44.

turned away. Gr. *methistēmi*. See note on 13. 22.

much people = a great crowd (Gr. *ochlos*).

gods. Ap. 98. I. i. 5.

with = by. Gr. *dia*. Ap. 104. v. 1.

27 this our craft. Lit. this share for us, i. e. our line of trade.

is in danger. Gr. *kinduneuō*. Only here, v. 40. Luke 8. 23. 1 Cor. 15. 30.

to be set at nought. Lit. to come into (Gr. *eis*) rejection (Gr. *apelegmos*). Only here.

also. Read after Diana.

temple. Gr. *hieron*. See Matt. 23. 16. The ruins of this temple, one of the wonders of the ancient world, and of the amphitheatre (v. 29), still remain.

goddess. Gr. *thea*, fem. of *theos*. Only here, vv. 35, 37.

despised = reckoned for (Gr. *eis*) nothing (Gr. *ouden*).

magnificence. Gr. *megaleiotes*. Only here, Luke 9. 43. 2 Pet. 1. 16.

destroyed. Gr. *kathaireō*; lit. taken down. Cp. 13. 19, 29. Luke 1. 52. 2 Cor. 10. 5.

world. Gr. *oikoumenē*. Ap. 129. 3. worshippeth. Gr. *sebomai*. Ap. 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. *sunchusis*. Lit. pouring together. Only here. Cp. v. 32. caught = seized.

Gr. *sunarpazō*. 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 travel-

ers. Gr. *sunekdēmos*. Only here and 2 Cor. 8. 19. Cp. 2 Cor. 5. 6. rushed. Gr. *hormaō*. Only here,

7. 57, and of the swine in Matt. 8. 32. Mark 5. 13. Luke 8. 33. In the Greek these two statements are

transposed. See R.V. with one accord. See note on 1. 14. theatre. Gr. *theatron*. Only here,

v. 31. 1 Cor. 4. 9. Cp. Ap. 133. I. 12. **30** would = was wishing. Gr. *boulomai*. Ap. 102. 3. people.

Gr. *dēmos*. See 12. 22. **31** chief of Asia = Asiarchs. Gr. *Asiarchēs*. These 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 Artemisius, 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. 35. sent. Gr. *pempō*. Ap. 174. 4. desiring = exhorting. Gr. *parakaleō*. Ap. 134. I. 6. not.

Gr. *mē*. Ap. 105. II. adventure. Lit. give. Fig. *Idiōma*. Ap. 6. **32** assembly. Gr. *ekklesia*.

Ap. 186. confused = confounded. Gr. *sunchunō*. See note on 2. 6. knew. Gr. *oida*. Ap. 132. I. i.

wherefore = on account of what. **33** drew = put forward. Gr. *probibazō*. Only here and Matt. 14. 8,

which see. The texts read *sumbibazō*. See 9. 22. Alexander. Perhaps the same as in 1 Tim. 1. 20.

2 Tim. 4. 14. multitude. Same as “people”, v. 26. putting . . . forward. Gr. *proballō*. Only here

and Luke 21. 30 beckoned. See note on 12. 17. would have made = purposed (Gr. *thelō*).

Ap. 102. 1) to make his defence (Gr. *apologeomai*, 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. Cp. 22. 1). **34** knew. Gr. *epiginōskō*. Ap.

132. I. iii.

°all with one voice °about the space of two hours cried out, "Great is ²⁴Diana of the Ephesians."

ⁿ 35 And when the °townclerk had °appeased the ²⁶people, he said, ° "Ye ⁷men of Ephesus, ° what ¹⁶man is there that ° knoweth ²⁶not how that the city of the Ephesians is a ° worshipper of the ° great ²⁷goddess ²⁴Diana, and of ° the image which fell down from Jupiter ?

36 Seeing then that these things ° cannot be spoken against, ° ye ought to ° be ° quiet, and to do ° nothing ° rashly.

37 For ye have brought hither these ⁷men, which are neither ° robbers of churches, nor yet blasphemers of ° your ²⁷goddess.

38 ° Wherefore ° if Demetrius, and the ²⁴craftsmen which are ° with him, have a ° matter ° against ° any man, the ° law is open, and there are ° deputies : let them ° implead one another.

39 But ³⁸ if ye ° enquire ³⁸ any thing ° concerning ° other matters, it shall be ° determined ° in a ° lawful ³² assembly.

40 For we are ²⁷ in danger to be ° called in question ° for this day's ° uproar, there ³⁶ being ° no ° cause ° whereby we may give an ° account of this ° concourse."

^m 41 And ° when he had thus spoken, he ° dismissed the ³² assembly.

^{E r} 20 ° And ° after the ° uproar was ceased, Paul ° called unto *him* the disciples, and ° embraced *them*, and departed ° for to go ° into ° Macedonia.

^s 2 And when he had gone over ° those parts, and had ° given them much exhortation, he came ¹ into Greece,

^t 3 And *there* ° abode three months. And ° when the Jews laid wait for him, as he was about to ° sail ¹ into Syria,

^r ° he purposed to return ° through Macedonia.

4 And there ° accompanied him ° into Asia ° Sopater of Berea ; and of the Thessalonians,

lawful. Gr. *ennomos*, under laws. Only here and 1 Cor. 9. 21. for = concerning, as in v. 8. cause. Gr. *aition*. Only here and Luke 23. 4, 14, 22. which. account. Gr. *logos*. Ap. 121. 10. 41 when, &c. = having said these things.

all with one voice . . . out. Lit. one voice came from (Gr. *ek*) all crying out.

about, &c. = as it were for (Gr. *epi*) two hours. Fig. *Battologia*. Ap. 6.

35 townclerk = recorder. Gr. *grammateus*. In all its other sixty-six occ. transl. scribe.

appeased = quieted. Gr. *katastellō*. Only here and v. 36.

Ye, &c. = Men, Ephesians. Cp. 1. 11.

what man. The texts read, "who of men."

knoweth. Gr. *ginōskō*. Ap. 132. I. ii.

worshipper. Gr. *neōkoros*. Lit. temple-sweeper. Only here. This very word occ. on coins of Ephesus.

great goddess Diana. The texts read "great Diana".

the image, &c. Gr. *Diopetēs*. Only here. Lit. the fallen from Zeus. The lower part of the image in the shrine was a block of wood which was said to have fallen from the sky.

36 cannot be spoken against = are indisputable. Gr. *anantirrhētos*. Only here. The adv. in 10. 29.

ye ought to = it is needful that ye should.

be. Gr. *huparchō*. See note on Luke 9. 48.

quiet = calmed or appeased, as in v. 35.

nothing. Gr. *mēdeis*.

rashly = rash, or headstrong. Gr. *propetēs*. Only here and 2 Tim. 3. 4 (heady).

37 robbers of churches = plunderers of temples. Gr. *hierosulos*. Only here.

your goddess. The texts read "our god". Ap. 98. I. i. 5.

38 Wherefore if = If (Ap. 118. 2. a) indeed then.

with. Gr. *sun*. Ap. 104. xvi.

matter = charge. Lit. word. Gr. *logos*. Ap. 121. 10. Fig. *Idiōma*. Ap. 6.

against. Gr. *pros*. Ap. 104. xv. 3.

any man. Gr. *tis*. Ap. 123. 3.

law is open = courts (Gr. *agoraia*). See note on 17. 6) are being held.

deputies = proconsuls. Gr. *anthupatos*. See note on 13. 7. Asia was a pro-consular province, but there was only one proconsul. The townclerk was probably speaking generally.

implead = charge, or accuse. Gr. *enkalēō*. Only here, v. 40 ; 23. 28, 29 ; 26. 2, 7. Rom. 8. 33.

39 enquire = seek diligently. Same word as in 12. 19 ; 13. 7.

other. Gr. *heteros*. Ap. 124. 2.

determined = resolved. Gr. *epiluō*. Only here and Mark 4. 34 (expounded).

40 called in question. Same as "implead" (v. 38).

uproar. Gr. *stasis*, insurrection. no. Gr. *mēdeis*, as in v. 36.

whereby = concerning (Gr. *peri*, as in v. 8) which.

concourse. Gr. *sustrophē*. Only here and 23. 12.

dismissed = dissolved. Gr. *apoluō*. Ap. 174. 11.

20. 1-6 (E, p. 1630). DEPARTURE FOR MACEDONIA. (Extended Alternation.)

E	r	|	1. Departure.
	s	|	2. Arrival in Greece.
	t	|	3-. Abode. Three months.
r	|	-3-5.	Return through Macedonia.
	s	|	6-. Arrival at Troas.
	t	|	-6. Abode. Seven days.

20. 1 And = Now. after. Gr. *meta*. Ap. 104. xi. 2. uproar = din. Gr. *thorubos*. Here, 21. 34 ; 24. 18. Matt. 26. 5 ; 27. 24. Mark 5. 38 ; 14. 2. Cp. 17. 5. called unto. The texts and Syriac read comforted, or exhorted. Ap. 134. I. 6. embraced. Gr. *aspazomai*. Generally transl. "salute", or "greet". Cp. 2 Cor. 13. 12. for. Omit. into. Gr. *eis*. Ap. 104. vi. Macedonia. Cp. vv. 21, 22. 2 those parts. Doubtless including Philippi, Thessalonica, &c. given them much exhortation. Lit. exhorted (Gr. *parakalēō*. Ap. 134. I. 6) them with many a word (Gr. *logos*. Ap. 121. 10). 3 abode three months. Lit. having done three months. Cp. 15. 33 ; 18. 23. Fig. *Synecdochē* (of the species). Ap. 6. The whole period covered by vv. 1-3 is about nine months. when, &c. Lit. a plot (Gr. *epiboulē*. See 9. 24) having been made against him by (Gr. *hupo*. Ap. 104. xviii. 1) the Jews. sail. Gr. *anagō*. See note on 13. 13. he purposed. Lit. his purpose or judgment was. Gr. *gnōmē*. Ap. 177. 2. through. Gr. *dia*. Ap. 104. v. 1. 4 accompanied = were accompanying. This was their purpose, but they went before and waited at Troas (v. 5). Gr. *sunepomai*. Only here. into = as far as. Sopater. Shortened form of Sōsipater, which is found in Rom. 16. 21, but there is no connexion between the two persons. The texts add "son of Pyrrhus".

°Aristarchus and °Secundus; and °Gaius of Derbe, and Timotheus; and of Asia, °Tychicus and °Trophimus.

5 These going before °tarried for us °at °Troas.

6 And we °sailed away °from °Philippi ¹after the °days of unleavened bread, and came °unto them °to °Troas in °five days;

where we °abode seven days.

7 ¹And °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 ¹And 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 °long ⁷preaching, 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 ⁸in him.”

11 When he therefore was come up again, and had ⁷broken °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 ¹³took 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 ¹⁴at Samos, and tarried °at Trogyllium; and the °next day we came °to Miletus.

Aristarchus. See 19. 29.

Secundus. Only here.

Gaius. Not the same as in 19. 29.

Tychicus. See Eph. 6. 21. Col. 4. 7. 2 Tim. 4. 12. Tit. 3. 12. He was with Paul in his first and second imprisonments at Rome, and was twice sent by him to Ephesus, which was no doubt his native place, as it was that of Trophimus.

Trophimus. See 21. 29. 2 Tim. 4. 20.

5 tarried = were waiting.

at = in. Gr. *en*. Ap. 104. viii.

Troas. Cp. 16. 8. 2 Cor. 2. 12.

6 sailed away. Gr. *ekpleō*. See note on 15. 38.

from. Gr. *apo*. Ap. 104. iv.

Philippi: i. e. from Neapolis, its port.

days, &c. This was Passover, A. D. 57.

unto. Gr. *pros*. Ap. 104. xv. 3.

to. Gr. *eis*, as in v. 1.

five days. Cp. 16. 11.

abode. Gr. *diatribō*. See note on 12. 19.

20. 7-12 (F, p. 1630). TROAS. (Introversion.)

F u | 7, 8. Preaching.

v | 9. Eutychus dead.

v | 10. Eutychus restored.

u | 11, 12. Breaking bread, and converse.

7 upon. Gr. *en*. Ap. 104. viii.

first, &c. = first day of the sabbaths, i. e. the first day for reckoning the seven sabbaths to Pentecost. It depended upon the harvest (Deut. 16. 9), and was always from the morrow after the weekly sabbath when the wave sheaf was presented (Lev. 23. 16). In John 20. 1 this was the fourth day after the Crucifixion, "the Lord's Passover." Cp. Ap. 156. This was by Divine ordering. But in A. D. 57 it was twelve days after the week of unleavened bread, and therefore more than a fortnight later than in A. D. 29.

the disciples. The texts read "we".

came together = were gathered together, as in v. 8.

break bread. See note on 2. 42.

preached. Gr. *dialegomai*. Often transl. "reason".

See note on 17. 2. unto = to.

ready = being about. Same as in vv. 3, 13, 38.

depart. Gr. *exēimi*. See note on 13. 42.

continued = was extending. Gr. *parateinō*. Only here.

his speech = the word. Gr. *logos*, as in v. 2.

8 lights. Gr. *lampas*. Ap. 130. 6.

in. Gr. *en*. Ap. 104. viii.

upper chamber. See note on 1. 14.

gathered together. See note on v. 7.

9 sat = was sitting.

in. Gr. *epi*. Ap. 104. ix. 1. a = the. window. Gr. *thuris*. Only here and 2 Cor. 11. 33. It was an opening with a lattice. Eutychus, being asleep on the window-seat with the lattice open, fell out. certain. Gr. *tis*. Ap. 123. 3. young man. Gr. *neanias*. See note on 7. 68. named = by name. being fallen = being borne down. Gr. *katapherō*. Only in this v. and 26. 10. "Sunk down" is the same word. into = by (dat.). long. Lit. for (Gr. *epi*. Ap. 104. ix. 3) more (than usual). with. Gr. *apo*. Ap. 104. iv. third loft = third storey. Gr. *tristegon*. Only here. dead = a corpse. Ap. 139. 2. Gr. *nekros*. 10 embracing. Gr. *sumperilambanō*. Only here. Cp. 1 Kings 17. 21. 2 Kings 4. 34. Trouble . . . yourselves. Gr. *thorubeomai*. See 17. 5. not. Gr. *mē*. Ap. 105. II. It was midnight. Any loud outcry would have roused the neighbourhood and caused a scene. life. Gr. *psuchē*. Ap. 110. III. 1. and 170. 3. 11 bread. The texts read "the bread", to support the idea that it was a Eucharistic service, but see note on v. 7 and the refs. in 2. 42. talked. Gr. *homileō*. Only here, 24. 26. Luke 24. 14, 15. Hence our word "homily", for a solemn discourse. a long while = for (Gr. *epi*. Ap. 104. ix. 3) long (time). break of day. Gr. *augē*. Only here. so. Emph. to call attention to the circumstances attending his departure. 12 young man. Gr. *pais*. Ap. 108. iv. Not the same as v. 9. not. Gr. *ou*. Ap. 105. I. a little = moderately. Gr. *metriōs*. Only here. Fig. Tapeinosis. Ap. 6. comforted. Gr. *parakaleō*. Ap. 134. I. 6. See v. 2. They were cheered by the miracle and Paul's words. 13 to ship = on board. Lit. upon (Gr. *epi*. Ap. 104. ix. 3) the ship. unto. Gr. *epi*, as above. intending = being about. Same as in vv. 3, 7, 38. take in = receive on board. had he appointed. Gr. *diatassō*. See note on 7. 44. minding = being about, as above go afoot. Gr. *pezeuō*. Only here. The distance was twenty miles. 14 met. Gr. *sumballō*. See note on 4. 15. at. Gr. *eis*. Ap. 104. vi. 15 sailed thence, and = having sailed away. Gr. *apopleō*. See note on 13. 4. came = arrived. Gr. *katantaō*. See note on 16. 1. next. Gr. *epeimi*. See note on 7. 26. over against. Gr. *antikru*. Only here. next. Gr. *heteros*. Ap. 124. 2. arrived. Gr. *paraballō*. Only here and Mark 4. 30 (compare, i. e. bring alongside). next. Gr. *echomai*, to hold oneself near to. Note the three different words for "next" in this verse.

16 For Paul had °determined to °sail by Ephesus, °because he would °not °spend the time °in Asia: for he °hasted, °if it were possible for him, to be °at Jerusalem the day of °Pentecost.

G w 17 And °from °Miletus he °sent °to °Ephesus, and °called the °elders of the °church.

x 18 And when they were come °to him, he said °unto them, “Ye °know, °from the first day °that I °came °into Asia, °after what manner I have been °with you °at all seasons, °19 °Serving °the Lord °with all °humility of mind, and with °many tears, and °temptations, which befell me °by the °lying in wait of the Jews: °20 And how I °kept back °nothing °that was profitable unto you, °but have shewed you, and have taught you °publickly, and °from house to house, °21 °Testifying both °to the Jews, and also to the Greeks, °repentance °toward °God, and °faith °toward our °Lord °Jesus Christ.

K y 22 And now, °behold, I go °bound in the °spirit °unto Jerusalem, °not °knowing the things that shall °befall me there: °23 °Save that °the Holy Ghost °witnesseth °in every city, saying that bonds and °afflictions °abide me. °24 But °none of these things move me, °neither °count I my °life °dear °unto myself, so that I might °finish my °course °with °joy, and the °ministry, which I have received °of °the Lord °Jesus, to °testify °the gospel of the °grace of °God. °25 And now, °behold, I °know that ye all, °among whom I have °gone °preaching °the kingdom of God, °shall see my face °no more.

z 26 Wherefore I °take you to record °this day, that I °am °pure °from the blood of all men. °27 For I °have °not shunned °to °declare °unto you all the °counsel of °God.

a 28 °Take heed therefore °unto yourselves,

16 determined=decided. Gr. *krinō*. Ap. 122. 1. It was a question of taking a ship stopping at Ephesus or Miletus. sail by. Gr. *parapleō*. Only here. because . . . would = in order that he might. spend the time. Gr. *chronotribeō*, wear away the time. Only here. hasted = was hurrying on. if. Ap. 118. 2. b. Pentecost. Cp. v. 7.

20. 17-38 (G, p. 1630). AT MILETUS. (Introversion and Alternation.)

G w | 17. Summons.
 x | 18-21. Paul's conduct and testimony.
 K | y | 22-25. His future.
 z | 26, 27. His faithfulness.
 a | 28. Charge.
 K | y | 29-31-. The future of the Ephesians.
 z | -31. Paul's earnestness.
 a | 32. Commendation.
 x | 33-35. Paul's character and conduct.
 w | 36-38. Leave-taking.

17 Miletus. A city of great importance, as its remains show. sent = having sent. Gr. *pempō*. Ap. 174. 4. Ephesus. The time taken in summoning the elders was much less than he would have had to spend there, besides which there was the danger of a renewal of the rioting. called. Gr. *metakaleō*. See note on 7. 14. elders. Gr. *presbuteros*. See Ap. 189. church. See Ap. 186. 18 to. Gr. *pros*. Ap. 104. xv. 3. unto = to. know. Gr. *epistamai*. Ap. 132. I. v. that = from (Gr. *apo*) which. came. Gr. *epibainō*. Only here, 21. 2, 6; 25. 1; 27. 2. Matt. 21. 5. Lit. to go upon. after what manner = how. with. Gr. *meta*. Ap. 104. xi. 1. at all seasons = all the time. 19 Serving. Gr. *douleuō*. Ap. 190. III. 2. the Lord. Ap. 98. VI. i. B. 2. A. humility of mind. Gr. *tapeinophrosunē*. Only here, Eph. 4. 2. Phil. 2. 3. Col. 2. 18, 23; 3. 12. 1 Pet. 5. 5. many. Omit. temptations. Gr. *peirasmos*. Always transl. as here, save in 1 Pet. 4. 12. Here it means “trials”, as in lying in wait = plots, as in v. 3. A medical word, used of withholding food from patients. nothing. Gr. *oudeis*. that was profitable = of the things profitable. but have, &c. Lit. so as not (Gr. *mē*) to shew and teach. publickly. Gr. *dēmosia*. See note on 5. 18. from house to house in your houses. Gr. *kat' oikon*, as in 2. 46. 21 Testifying = witnessing. Gr. *diamarturomai*. See note on 2. 40. to the Jews, &c. = to Jews and Greeks. repentance. Gr. *metanoia*. Ap. 111. II. toward. Gr. *eis*. Ap. 104. vi. God. Ap. 98. I. i. 1. faith. Gr. *pistis*. Ap. 150. II. 1. Jesus Christ. Ap. 98. XI. 22 behold. Gr. *idou*. Ap. 133. I. 2. “And now, behold”, repeated v. 25. Fig. *Epibolē*. Ap. 6. bound in the spirit = firmly resolved. Fig. *Idiōma*. Ap. 6. spirit. Ap. 101. II. 9. knowing. Gr. *eidon*. Ap. 133. I. 1. befall = meet. Gr. *sunantō*. See note on 10. 25. Not the same word as in v. 19. 23 Save = But only. the Holy Ghost. Ap. 101. II. 3. witnesseth. Same word as testify, v. 21. The texts add “to me”. in every city. Gr. *kata polin*. Cp. 15. 21. afflictions. Gr. *thlipsis*. See note on 7. 10. abide = await or remain for. Gr. *menō*. See p. 1511. 24 none, &c. = I make of no (Gr. *oudeis*) account (Gr. *logos*). neither. Gr. *oude*. count = hold. dear = precious. Gr. *timios*. See note on 5. 34. finish. Gr. *teleiōō*. Ap. 125. 2. Only here in Acts. Often transl. “perfect”. course. See note on 13. 25. Ten years were yet to pass before this would be. See 2 Tim. 4. 7, 8. joy. All the texts omit “with joy”. ministry. Gr. *diakonia*. Ap. 190. II. 1. of = from. Gr. *para*. Ap. 104. xii. 1. Jesus. Ap. 18. X. the gospel, &c. Ap. 140. IV. grace. Ap. 184. I. 1. 25 among. Gr. *en*. Ap. 104. viii. 2. gone. Gr. *dierchomai*. See note on 8. 4. preaching. Gr. *kērussō*. Ap. 121. 1. the kingdom of God. Ap. 114. The texts omit “of God”. shall see. Gr. *opsomai*. Ap. 133. I. 8(a). no more = no longer. Gr. *ouketi*. 26 take you to record = am witnessed to by you. Gr. *marturomai*. Only here, Gal. 5. 3. Eph. 4. 17. The texts add 26. 22. 1 Thess. 2. 11 for *martureomai*. Fig. *Deisis*. Ap. 6. this day. Lit. in (Gr. *en*) the day of to-day. pure, &c. Cp. 18. 6. 27 have . . . shunned = shunned or shrunk. Gr. *hupostellō*. Same as “kept back”, v. 20. to. Lit. not (Gr. *mē*) to. declare. Gr. *anangellō*. See note on 14. 27. Same as “shew”, v. 20. counsel. Gr. *boulē*. Ap. 102. 4. All the revealed purpose of God up to that time. The Prison Epistles, containing the final revelation of God's counsel, were not yet written. 28 Take heed. Gr. *prosechō*. The sixth occ. in Acts. See note on 8. 6, 10, 11.

Luke 22. 28. See 2 Cor. 11. 26. by = in. Gr. *en*. Ap. 104. viii. lying in wait = plots, as in v. 3. Gal. 2. 12. Heb. 10. 38. A medical word, used of withholding food from patients. nothing. Gr. *oudeis*. that was profitable = of the things profitable. but have, &c. Lit. so as not (Gr. *mē*) to shew and teach. publickly. Gr. *dēmosia*. See note on 5. 18. from house to house in your houses. Gr. *kat' oikon*, as in 2. 46. 21 Testifying = witnessing. Gr. *diamarturomai*. See note on 2. 40. to the Jews, &c. = to Jews and Greeks. repentance. Gr. *metanoia*. Ap. 111. II. toward. Gr. *eis*. Ap. 104. vi. God. Ap. 98. I. i. 1. faith. Gr. *pistis*. Ap. 150. II. 1. Jesus Christ. Ap. 98. XI. 22 behold. Gr. *idou*. Ap. 133. I. 2. “And now, behold”, repeated v. 25. Fig. *Epibolē*. Ap. 6. bound in the spirit = firmly resolved. Fig. *Idiōma*. Ap. 6. spirit. Ap. 101. II. 9. knowing. Gr. *eidon*. Ap. 133. I. 1. befall = meet. Gr. *sunantō*. See note on 10. 25. Not the same word as in v. 19. 23 Save = But only. the Holy Ghost. Ap. 101. II. 3. witnesseth. Same word as testify, v. 21. The texts add “to me”. in every city. Gr. *kata polin*. Cp. 15. 21. afflictions. Gr. *thlipsis*. See note on 7. 10. abide = await or remain for. Gr. *menō*. See p. 1511. 24 none, &c. = I make of no (Gr. *oudeis*) account (Gr. *logos*). neither. Gr. *oude*. count = hold. dear = precious. Gr. *timios*. See note on 5. 34. finish. Gr. *teleiōō*. Ap. 125. 2. Only here in Acts. Often transl. “perfect”. course. See note on 13. 25. Ten years were yet to pass before this would be. See 2 Tim. 4. 7, 8. joy. All the texts omit “with joy”. ministry. Gr. *diakonia*. Ap. 190. II. 1. of = from. Gr. *para*. Ap. 104. xii. 1. Jesus. Ap. 18. X. the gospel, &c. Ap. 140. IV. grace. Ap. 184. I. 1. 25 among. Gr. *en*. Ap. 104. viii. 2. gone. Gr. *dierchomai*. See note on 8. 4. preaching. Gr. *kērussō*. Ap. 121. 1. the kingdom of God. Ap. 114. The texts omit “of God”. shall see. Gr. *opsomai*. Ap. 133. I. 8(a). no more = no longer. Gr. *ouketi*. 26 take you to record = am witnessed to by you. Gr. *marturomai*. Only here, Gal. 5. 3. Eph. 4. 17. The texts add 26. 22. 1 Thess. 2. 11 for *martureomai*. Fig. *Deisis*. Ap. 6. this day. Lit. in (Gr. *en*) the day of to-day. pure, &c. Cp. 18. 6. 27 have . . . shunned = shunned or shrunk. Gr. *hupostellō*. Same as “kept back”, v. 20. to. Lit. not (Gr. *mē*) to. declare. Gr. *anangellō*. See note on 14. 27. Same as “shew”, v. 20. counsel. Gr. *boulē*. Ap. 102. 4. All the revealed purpose of God up to that time. The Prison Epistles, containing the final revelation of God's counsel, were not yet written. 28 Take heed. Gr. *prosechō*. The sixth occ. in Acts. See note on 8. 6, 10, 11.

and to all the °flock, °over the which °²³ the Holy Ghost hath made you °overseers, to °feed the °¹⁷ church of °God, which He hath °purchased °with His own blood.

K y 29 °For °³ know °this, that °¹ after my °departing shall °grievous wolves enter °in among you, °¹⁰ not °sparing the °²⁸ flock.

30 °Also °of your own selves °shall °men °arise, °speaking °perverse things, to °draw away °disciples °after them.

31 Therefore °watch,

z °and remember, that °by the space of three years I ceased °¹² not to °warn every one night and day °¹⁸ with tears.

a 32 And °now, °brethren, I °commend you to °²¹ God, and to the °word of His °²⁴ grace, which is able to °build you up, and to give °you an °inheritance °²⁵ among all °them which are °sanctified.

x 33 I °have coveted °no man's silver, or gold, or °apparel.

34 Yea, ye yourselves °know, that these hands °have ministered °⁷ unto my °necessities, and to them that were °¹⁸ with me.

35 I °have shewed you all things, how that so °labouring ye ought to °support the °weak, and to °³¹ remember the °³² words of °²⁴ the Lord Jesus, how °⁵ said, °'It is more blessed to give than to receive.'"

w 36 And when he had thus spoken, he °kneeled down, and °prayed °with them all.

37 And °they all wept sore, and °fell °on Paul's neck, °and kissed him,

38 °Sorrowing most of all °for °the °³² words which he spake, that they °should °see his face °²⁵ no more. And they °accompanied him °¹⁸ unto the ship.

F L 21 And it came to pass, that after we were °gotten °from them, and had °launched, we came °with a straight course °unto Coos, and

flock. Gr. *poimnion*, little flock. Only here, v. 29. Luke 12. 32. 1 Pet. 5. 2, 3. For *poimnē*, see John 10. 16, over=in, or on. Gr. *en*. Ap. 104. viii. Out of 2,622 occ. of *en*, it is rendered "over" only here.

overseers. Gr. *episkopos*. Elsewhere transl. "bishop". Phil. 1. 1. 1 Tim. 3. 2. Tit. 1. 7. 1 Pet. 2. 25. They are called "elders", in v. 17, which makes it clear that "elders" (*presbuteroi*) and bishops (*episkopoi*) are the same. Ap. 189.

feed=shepherd. Gr. *poimainō*. Occ. eleven times; transl. "feed" seven times; "rule" in Matt. 2. 6. Rev. 2. 27; 12. 5; 19. 15.

God. Some texts read "Lord", but Alford gives good reasons for rejecting the change, due to Arian and Socinian attempts against the Lord's Deity.

purchased=gained possession of, or acquired. Gr. *peripoieomai*. Only here and 1 Tim. 3. 13. Cp. 1 Pet. 2. 9.

with=by means of. Gr. *dia*. Ap. 104. v. 1.

29 For. The texts omit. this. Omit.

departing. Gr. *aphixis*. Only here.

grievous=oppressive. Gr. *barus*. Elsewhere 25. 7. Matt. 23. 4, 23. 2 Cor. 10. 10. 1 John 5. 3.

in among=unto. Gr. *eis*. Ap. 104. vi.

sparing. Gr. *phaidomai*. Always transl. "spare" save 2 Cor. 12. 6. No other word for "spare" save Luke 15. 17. This verse is an instance of the Fig. *Hypocatastasis* (Ap. 6), to call attention to the true character of Apostolical succession.

30 Also, &c. = Of your own selves also.

of=out of. Gr. *ek*. Ap. 104. vii.

shall=will. men. Gr. *anēr*. Ap. 123. 2.

arise. Gr. *anistēmi*. Ap. 178. I. 1.

speaking. Gr. *laleō*. Ap. 121. 7.

perverse. See note on 13. 8.

draw away. Gr. *apospaō*. Only here, 21. 1. Matt. 26. 51. Luke 22. 41.

disciples=the disciples.

after, i. e. in their train. Gr. *opisō*.

31 watch. Cp. 1 Pet. 5. 8.

and remember=remembering. Gr. *mnēmoneuō*. Always transl. "remember", save Heb. 11. 15, 22.

by the space of three years. Gr. *trietia*. Only here.

warn. Gr. *noutheteō*. Used only by Paul, here and seven times in his epistles.

32 now. See note on 4. 29.

brethren. The texts omit.

commend. Gr. *paratithēmi*. See note on 17. 3.

word. Gr. *logos*. Ap. 121. 10.

build... up. Gr. *epoikodomeō*. Only used by Jude, you. The texts omit.

inheritance. Gr. *klēronomia*.

them which are=the. sanctified. Gr. *hagiazō*. See note on John 17. 17, 19.

33 have coveted=desired. no man's. Gr. *oudēs*, apparel.

Gr. *himatismos*. The word expresses more stateliness than the common word *himation*. Here, Matt. 27. 35.

Luke 7. 25; 9. 29. John 19. 24. 1 Tim. 2. 9. 34 know. Gr. *ginōskō*. Ap. 132. I. ii. have ministered=ministered. Gr. *hupēreteō*. Ap. 190. III. 4. See note on 13. 36. necessities=needs. Cp. 2. 45.

35 have shewed=shewed. Gr. *hupodeiknumi*. See note on 9. 16. labouring=toiling. Gr. *kopiaō*. Cp. Matt. 6. 28, first occ.

support. Gr. *antilambanomai*. Only here, Luke 1. 54. 1 Tim. 6. 2. weak.

Gr. *astheneō*. Often transl. "sick". It is, &c. This is one of the *Paroemiae* (Ap. 6) of the Lord, not elsewhere recorded.

36 kneeled down. See note on 7. 60. prayed. Gr. *proseuchomai*. Ap. 134. I. 2. with.

Gr. *sun*. Ap. 104. xvi. 37 they all, &c. Lit. there was a great weeping of all. fell=having fallen.

on. Gr. *epi*. Ap. 104. ix. 3. and kissed. Gr. *kataphileō*. Only here, Matt. 26. 49. Mark 14. 45 (Judas).

Luke 7. 38, 45 (the woman); 15. 20 (the father). 38 Sorrowing. Gr. *odunōmai*. Only here, Luke 2. 48; 16. 24, 25.

for=upon. Gr. *epi*. Ap. 104. ix. 2. the words=the word. Gr. *logos*. Ap. 121. 10.

should=were about to. see=behold. Gr. *theōreō*. Ap. 133. I. 11. accompanied. Gr. *propempō*.

See note on 15. 3. Cp. Ap. 174. 4.

21. 1-15- (F, p. 1630). JOURNEY TO CÆSAREA. (Alternation.)

F | L | 1-3. Journey to Tyre.

M | 4. Prophetic warning.

N | 5, 6. Departure.

L | 7-9. Journey to Cæsarea.

M | 10-14. Prophetic warning.

N | 15-. Departure.

21. 1 gotten=withdrawn *anagō*. See note on 13. 13. Gr. *eis*. Ap. 104. vi.

Same word as 20. 30. from. Gr. *apo*. Ap. 104. iv. launched. Gr. *euthudromeō*. See note on 16. 11. unto.

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 unlade her burden.

M 4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

N 5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

L 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 that were of Paul's company departed, and came unto Cæsarea: 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.

M b 10 And as we tarried there many days, there came down from Judæa 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.'"

c 12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

b 13 Then Paul answered, "What mean ye to weep and to break mine heart? for I am

following. Gr. *hexēs*. Only in Luke's writings. Here, 25. 17; 27. 18. Luke 7. 11; 9. 37. Note the different expressions for next day used by Luke. Cp. 20. 15.

2 went aboard=having embarked. Gr. *epibainō*. See note on 20. 18.

set forth. Same as launched, v. 1.

3 discovered=sighted. Gr. *anaphainomai*. Ap. 106. I. ii. Only here and Luke 19. 11.

Cyprus. The Kittim of the O.T. See Num. 24. 24. Isa. 23. 1, 12. Jer. 2. 10. Ezek. 27. 6. Dan. 11. 30. Cp. 4. 36; 13. 4-12.

sailed. Gr. *pleō*. Only here, 27. 2, 6, 24. Luke 8. 23. into. Gr. *eis*. Ap. 104. vi.

landed. Gr. *katagō*. Lit. bring down. Occ. elsewhere 9. 30; 22. 30; 23. 15, 20, 28; 27. 3; 28. 12. Luke 5. 11. Rom. 10. 6.

at=into. Gr. *eis*.

Tyre. See Matt. 11. 21.

there. Gr. *ekteise*. Only here and 22. 5.

unlade=unload. Gr. *apophortizomai*. Only here. burden. Gr. *gomos*. Only here and Rev. 18. 11, 12.

4 finding=having found. Gr. *aneuriskō*, to find by searching. Only here and Luke 2. 16.

disciples=the disciples. Probably few. He no longer seeks the synagogue.

tarried. Gr. *epimenō*. See note on 10. 48.

through. Gr. *dia*. Ap. 104. v. 1.

the Spirit=the Holy Spirit. Ap. 101. II. 3. Cp. vv. 11-14 and 1. 2.

not. Gr. *mē*. Ap. 105. II.

go up. Gr. *anabainō*, but the texts read *epibainō*, as in v. 2.

to. Gr. *eis*. Ap. 104. vi.

5 And=But it came to pass that.

accomplished=completed. Ap. 125. 9.

and they all, &c.=all with wives and children, bringing us on our way. Gr. *propempō*. See note on 15. 3.

with. Gr. *sun*. Ap. 104. xvi.

children. Gr. *teknon*. Ap. 108. i.

we kneeled down=having kneeled down. See note on 7. 60.

on. Gr. *epi*. Ap. 104. ix. 3.

shore. Gr. *aigialos*. Only here, 27. 39, 40. Matt. 13. 2, 48. John 21. 4.

and prayed=we prayed. Gr. *proseuchomai*. Ap. 134. I. 2.

6 taken our leave. Gr. *aspazomai*. See note on 20. 1.

took ship=embarked (Gr. *epibainō*, as in v. 1) on (Gr. *eis*) the ship, i.e. the same ship as v. 2.

home. Lit. to (Gr. *eis*) their own (things).

7 finished. Gr. *dianūō*. Only here.

our course=the voyage. Gr. *ploos*. Only here and 27. 9, 10.

came. Gr. *katantaō*. See note on 16. 1.

saluted. Same as "take leave" in v. 6.

See p. 1511. with. Gr. *para*. Ap. 104. xii. 2.

Cp. "following", v. 1. of Paul's company. Lit. about (Gr. *peri*. Ap. 104. xiii. 2) Paul.

See note on 8. 40. About sixty miles from Tyre by the coast road.

of. Gr. *ek*. Ap. 104. vii.

seven. See 6. 5. 9 the same man=this one.

which did prophesy. Gr. *prophēteuō*. They were evangelists, like their father. This is in accord with Joel 2. 28, as quoted in 2. 17. See Ap. 49 and 189.

abode. Gr. *menō*.

8 next. Here the common word *epaurion* is used.

Cæsarea.

of. Gr. *ek*. Ap. 104. vii.

the

They were

21. 10-14 (M, p. 1635). PROPHETIC WARNING. (Alternation.)

M	b	|	10, 11. Agabus. Prediction.
	c	|	12. Disciples. Entreaty.
	b	|	13. Paul. Devotion.
	c	|	14. Disciples. Submission.

10 came down. Cæsarea was 2,000 feet below the hill country of Judæa. certain. Gr. *tis*. Ap. 123. 3. prophet. See Ap. 189. named=by name. Agabus. See 11. 28. 11 unto. Gr. *pros*.

Ap. 104. xv. 3. the Holy Ghost=the Holy Spirit. Ap. 101. II. 3. Both articles here. shall=

will. at=in. Gr. *en*. Ap. 104. viii. man. Gr. *anēr*. Ap. 123. 2. deliver. Gr. *paradidōmi*.

See note on John 19. 30. Gentiles. Gr. *ethnos*. 12 they of that place=the residents, i.e. the be-

lievers there. Gr. *entopios*. Only here. besought=were beseeching. Gr. *parakaleō*. Ap. 134. I. 6.

13 What mean ye, &c. Lit. What are ye doing, weeping, &c. break=crush. Gr. *sunthruptō*.

Only here. am ready=hold myself in readiness. This expression occ. also 2 Cor. 12. 14. 1 Pet. 4. 5.

ready ° not to be bound only, but ° also to die
 3 at Jerusalem ° for ° the name of ° the Lord
 ° Jesus."

c 14 And when he would 4 not be ° persuaded,
 we ° ceased, saying, "The ° will of 13 the Lord
 be done."

N 15 And ° after those days we ° took up our
 E d carriages, and 4 went up 4 to Jerusalem.

16 There went 5 with us ° also certain of the
 disciples ° of 8 Caesarea, ° and brought ° with
 them ° one ° Mnason ° of Cyprus, an ° old
 disciple, 7 with whom we should ° lodge.

17 And when we were come 4 to Jerusalem,
 the brethren received us ° gladly.

18 And the day ° following Paul ° went in
 5 with us 11 unto James; and all the ° elders
 ° were present.

e 19 And when he had 7 saluted them, he
 ° declared ° particularly what things ° God
 ° had wrought ° among the 11 Gentiles ° by his
 ministry.

f 20 And when they heard it, they ° glorified
 ° the Lord, and said ° unto him, "Thou ° seest,
 ° brother, how many ° thousands of Jews there
 are which ° believe; and they ° are all ° zealous
 of the law :

g 21 And they ° are ° informed ° of thee, that
 thou teachest all the Jews which are ° among
 the 11 Gentiles ° to forsake ° Moses, ° saying that
 they ought 4 not to circumcise their ° children,
 ° neither to walk ° after the ° customs.

22 What is it therefore? ° the multitude must
 needs come together: for they will hear that
 thou art come.

g 23 Do therefore this that we say to thee: We
 have four 11 men which have a ° vow ° on them ;

24 Them take, and ° purify thyself 5 with them,
 and ° be at charges ° with them, that they may
 ° shave their heads; and all ° may ° know that
 those things, whereof they were 21 informed
 ° concerning thee, are ° nothing ;

f but that thou thyself also ° walkest orderly,
 and keepest the law.

e 25 As ° touching the 11 Gentiles which
 20 believe, we ° have written ° and concluded

not. Gr. *ou*. Ap. 105. I.

also to die = to die also.

for = in behalf of. Gr. *hyper*. Ap. 104. xvii. 1.

the name. See note on 2. 38.

the Lord. Ap. 98. VI. i. β. 2. A.

Jesus. Ap. 98. X. Paul's decision was approved
 (23. 11).

14 persuaded. Gr. *peithō*. Ap. 150. I. 2.

ceased. See note on 11. 18.

will. Gr. *thelēma*. Ap. 102. 2.

15 after. Gr. *meta*. Ap. 104. xi. 2.

took up, &c = 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. *aposkeuazomai*.
 Only here.

21. -15-26 (E, p. 1630). RETURN TO JERUSALEM.
 (Introversion.)

E | d | -15-18. Paul and his companions enter the
 assembly (*eisēeti*).

e | 19. God's work among the Gentiles.

f | 20. Zealous of the law.

g | 21, 22. Suspicion of Paul.

g | 23, 24-. To remove suspicion.

f | -24. Keeping the law.

e | 25. Ordinances for the Gentiles.

d | 26. Paul and the seven men enter the Temple
 (*eisēeti*).

16 also, &c. = certain also.

of = from. Gr. *apo*. Ap. 104. iv.

and brought = bringing.

with them. Omit.

one. Gr. *tis*. Ap. 123. 3.

Mnason. Nothing more is known of him.

of Cyprus = a Cypriote, as in 4. 36; 11. 20.

old. Gr. *archaios*. Not referring to his age but to
 his standing in the Christian assembly. An early
 disciple.

lodge. Gr. *xenizō*. See note on 10. 6.

17 gladly. Gr. *asmenōs*. Only here and 2. 41.

18 following. Gr. *epeimi*. See note on 7. 26.

went in. Gr. *eiseimi*. Only here, v. 26; 3. 3. Heb.
 9. 6.

elders. See Ap. 189.

were present = came. Gr. *paraginomai*. Occ. thirty-
 seven times. Elsewhere transl. "come".

19 declared = related. See note on 10. 8.

particularly. Lit. one by one, each one of the
 things which.

God. Ap. 98. I. i. 1. See note on 1 Cor. 3. 9.

had wrought = did.

among. Gr. *en*. Ap. 104. viii. (2).

by = through. Gr. *dia*. Ap. 104. v. 1.

ministry. Gr. *diakonia*. Ap. 190. II. 1.

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. 15.

thousands.

believe = have believed. Ap.

unto = to. seest. Gr. *theōreō*. Ap. 133. I. 11.

Gr. *myrias* = myriads. Fig. *Hyperbolē*. Ap. 6. Cp. John 3. 26; 12. 19.

150. I. 1. i. are. Emph. Gr. *hyperarchō*. See note on Luke 9. 48.

zealous. Gr. *zēlōtēs*. Properly a

noun, meaning zealot, i. e. enthusiast. Occ. here, 22. 3. 1 Cor. 14. 12. Gal. 1. 14. Tit. 2. 14. Also as a

title. See Ap. 141. 11. 21 are = were. informed = instructed. See note on 18. 25. of = concerning.

Gr. *peri*. Ap. 104. xiii. 1. among. Gr. *kata*. Ap. 104. x. 2. to forsake = apostasy (Gr. *apostasia*).

Only here and 2 Thess. 2. 3) from (Gr. *apo*). Moses. See note on 3. 22. Matt. 8. 4. Here meaning the

law, as in 6. 11; 15. 21. saying that they ought. I. e. telling or bidding them. Cp. 2 John 10, 11.

children. Gr. *teknon*. Ap. 108. i. neither. Gr. *mēde*. after = by. customs. See note on 6. 14.

22 the multitude, &c. Some texts omit this, and read "they will certainly (Gr. *pantōs*) hear". 23 vow.

Gr. *euchē*. See 18. 18. Ap. 134. II. 1. on. Gr. *epi*. Ap. 104. ix. 1. 24 purify. Gr. *hagnizō*. Cp.

John 11. 55. This refers to the ceremonies connected with the Nazirite vow (Num. 6). James, who was

probably the speaker, would be glad to find Paul was already under the vow he had taken at Cenchree

(18. 18), as facilitating the execution of his plan. be at charges = pay the expenses of the sacrifices.

Gr. *dapanāō*. Here, Mark 5. 26. Luke 15. 14. 2 Cor. 12. 16. Jas. 4. 3. with = upon. Gr. *epi*. Ap. 104.

ix. 2. shave. Gr. *xuraō*. Only here and 1 Cor. 11. 5, 6. See note on *keirō*, 18. 18. may = shall.

know. Gr. *ginōskō*. Ap. 132. I. ii. concerning. Same as "of", v. 21. nothing. Gr. *oudeis*.

walkest orderly. Gr. *stoicheō* = to walk according to religious observances. Here, Rom. 4. 12. Gal. 5. 25;

6. 16. Phil. 3. 16. 25 touching. Gr. *peri*. Ap. 104. xiii. 1. have written = wrote. and con-

cluded = having decided. Gr. *krinō*. Ap. 122. 1.

° 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."

d 26 Then Paul took the ¹¹ men, and the ° next day ²⁴ purifying himself ⁵ with them ° entered ³ into the ° temple, ° to signify the ° accomplishment of the days of ° purification, until that ° an offering should be ° offered ¹³ for ° every one of them.

D h¹ 27 And when the seven days were ° almost ended, the Jews which were ¹⁶ of Asia, ° when they saw him ° in the ²⁶ temple, ° stirred up all the ° people, and laid hands ⁵ on him,

i¹ 28 Crying out, ° "Men of Israel, help: ° This is the ° man, that teacheth all men every where ° against the ° people, and the law, and ° this place: and ° further brought ° Greeks also ³ into the ²⁶ temple, and hath polluted this holy place."

29 (For they had ° seen before ⁵ with him ²⁷ in the ° city Trophimus ° an Ephesian, whom they ° supposed that Paul had brought ³ into the ²⁶ temple.)

k¹ 30 And ° all the city was moved, and ° the ²⁸ people ran together: and they ° took Paul, and ° drew him out of the ²⁶ temple: and ° forthwith ° the doors were shut.

h² 31 And as they ° went about to kill him, ° tidings ° came ²⁰ unto the ° chief captain of the ° band, that all Jerusalem ° was in an uproar. 32 Who ° immediately took ° soldiers and ° centurions, and ° ran down ° unto them: and when they ° saw the ³¹ chief captain and the ° soldiers, they ° left beating of Paul.

i² 33 Then the ³¹ chief captain ° came near, and ³⁰ took him, and commanded him to be bound with ° two chains; and ° demanded who he was, and what he had done.

34 And some ° cried one thing, some another, ¹⁹ among the ° multitude: and when he could ⁴ not ²⁴ know ° the certainty ° for the ° tumult, he commanded him to be carried ³ into the ° castle.

well informed not to be aware of the inscription which forbade the entry of any alien within the inner temple under penalty of death. It was on one of the pillars of the balustrade which separated the court of the women, where the Nazirite ceremonies were performed, from the inner sanctuary. The stone bearing this inscription was discovered by M. Clermont Ganneau in 1871. It is as follows: "No alien is to enter within the railing and enclosure round the temple. Whosoever is caught will be responsible to himself for his death which will ensue." 30 all the city = the whole city. the people ran, &c. = there was a running together (Gr. *sundromē*. Only here) of the people. took. Gr. *epilambanomai*. See note on 9. 27. drew = were dragging. Gr. *helkō*. Only here and Jas. 2. 6. Cp. 16. 19. forthwith = immediately. the doors, &c. These were the gates leading into the court of the women. Shut by the Levitical door-keepers to prevent profanation by murder. 31 went about = were seeking. Cp. John 7. 19, 20. tidings = a report. Gr. *phasis*. Only here. came. Lit. went up, i. e. to the Castle of Antonia, which overlooked the Temple. chief captain. Gr. *chiliarchos*. The commander of 1,000 men. See note on John 18. 12. band = cohort. Gr. *speira*. See John 18. 3. was in an uproar = was in commotion. Gr. *sunchunō*. See notes on v. 27; 2. 6; 19. 29. 32 immediately. Gr. *exautēs*. See note on 10. 33. soldiers, &c. From the garrison in Antonia. centurions. Gr. *hekatontarchos*. The form used in the Gospels, and in nine places in Acts. Here, 22. 25, 26; 23. 17, 23; 27. 6, 11, 43; 28. 16. ran down. Gr. *katatrechō*. Only here. unto = upon. Gr. *epi*. Ap. 104. ix. 3. saw. Gr. *eidon*. Ap. 133. I. 1. left beating of Paul = ceased beating Paul. 33 came near, and = having drawn near. two chains; i. e. either hand chained to a soldier. See note on 12. 6. demanded. Gr. *punthanomai*. See note on 4. 7; 10. 18. 34 cried = were crying out. Gr. *boāō*, as in 17. 6. The texts read *epiphōneō*, as in 12. 22 (gave a shout) and 22. 24. multitude. Same as people, v. 27. the certainty = the sure thing. Gr. *asphalēs*. Adj. meaning "safe" or "sure". Occ. here, 22. 30; 25. 26. Phil. 3. 1. Heb. 6. 19. for = on account of. Gr. *dia*. Ap. 104. v. 2. tumult. Same as uproar, 20. 1. castle. Gr. *parembolē*. Occ. elsewhere, v. 37; 22. 24; 23. 10, 16, 32. Heb. 11. 34; 13. 11, 13. Rev. 20. 9.

that they . . . only. The texts omit. things offered, &c. = that which is offered, &c. Gr. *eidōlothutos*. See note on 15. 29.

26 next. Same as in 20. 15. Gr. *echomai*.

entered. Gr. *eiseimi*, as in v. 18.

temple. Gr. *hieron*. See note on Matt. 23. 16.

to signify = declaring. Gr. *diangellō*. Only here, Luke 9. 60. Rom. 9. 17.

accomplishment. Gr. *ekplērōsis*. Only here. Cp. 13. 33.

purification. Gr. *hagnismos*. Only here.

an offering = the offering. See Num. 6. 14-20. Gr. *prosphora*. Only here, 24. 17. Rom. 15. 16. Eph. 5. 2. Heb. 10. 5, 8, 10, 14, 18.

offered. Gr. *prospherō*. First occ. Matt. 2. 11 (presented).

every = each.

21. 27-40 (D, p. 1630). DISTURBANCE AT JERUSALEM. (Extended Alternation.)

D h¹ | 27. Riot.

i¹ | 28, 29. Charge.

k¹ | 30. Paul seized.

h² | 31, 32. Chief captain interposes.

i² | 33, 34. Inquiry as to charge.

k² | 35, 36. Violence of people.

h³ | 37. Chief captain appealed to.

i³ | 38, 39. Inquiry about Paul.

k³ | 40. Silence of people.

27 almost = about to be.

ended. Gr. *sunteleō*. Elsewhere Matt. 7. 28. Mark 13. 4. Luke 4. 2, 13. Rom. 9. 28. Heb. 8. 8.

when they saw = having seen. Gr. *theomai*. Ap. 133. I. 12.

in. Gr. *en*. Ap. 104. viii.

stirred up = excited. Gr. *sunchēō*. This form occ. only here. See note on 2. 6.

people = crowd. Gr. *ochlos*.

28 Men of Israel. See note on 1. 11; 2. 22.

This = This one, this fellow.

man. Gr. *anthrōpos*. Ap. 123. 1.

against. Gr. *kata*. Ap. 104. x. 1.

people. Gr. *laos*. See 2. 47.

this place: i. e. the Temple.

further = moreover.

Greeks. Gr. *Hellēn*.

29 seen before. Gr. *prooraō*. Only here and 2. 25. city. It was in the city Trophimus was seen in Paul's company, and they came to the conclusion that when they saw Paul in the Temple, Trophimus must be there too.

an = the.

supposed = concluded. Gr. *nomizō*. See note on 14. 19. But the evidence was insufficient. Paul was too

k² 35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, "Away with him."

h³ 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?"

i³ 38 Art thou not that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?"

39 But Paul said, "I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city; and, I beseech thee, suffer me to speak unto the people."

k³ 40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

C² O R I 22 "Men, brethren, and fathers, hear ye my defence which I make now unto you."

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 "I am verily 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

35 upon. Gr. *epi*. Ap. 104. ix. 3. stairs. Gr. *anabathmos*. Only here and v. 40. so it was = it befell, as in 20, 19.

borne. Gr. *bastazō*, as in 15, 10. of = by. Gr. *hupo*. Ap. 104. xviii. 1. violence. Gr. *bia*. See note on 5, 26.

36 multitude. Gr. *plēthos*. See note on 2, 6. Away with him. Gr. *airō*. See note on John 19, 15. 37 was = was about.

led = brought.

May I speak. Lit. If (Ap. 118. 2. a) it is permitted me to say something.

Who = But he.

Canst thou speak = Dost thou know. Gr. *ginōskō*. Ap. 132. I. ii.

Greek. Gr. *Hellenisti*. Only here and John 19, 20.

38 Art not thou = Art thou not then.

that = the.

before. Gr. *pro*. Ap. 104. xiv.

madest an uproar = stirred up to sedition. Gr. *anastatoō*. See note on 17, 6.

that were murderers = of the *Sicarii*, or assassins (Gr. *sikarios*. Only here). The *Sicarii* (a Latin word from *sica*, a curved dagger) were bandits who infested Judæa in the time of Felix, who sent troops against them, though Josephus says it was at the instigation of Felix that they murdered the high priest Jonathan. The Egyptian referred to was a false prophet who led a number of the *Sicarii* to Jerusalem, declaring that the walls would fall down before them.

39 of Tarsus = a Tarsean. Gr. *Tarseus*. See note on 9, 11.

in = of.

citizen. Gr. *politēs*. Only here and Luke 15, 15; 19, 14.

no. Gr. *ou*. Ap. 105. I.

mean = without mark. Gr. *asēmos*. Only here. Used of disease without definite symptoms. In the medical writer, Hippocrates, the very expression "no mean city" occurs. Fig. *Tapeinosis*. Ap. 6.

beseech. Gr. *deomai*. Ap. 134. I. 5.

speak. Gr. *laleō*. Ap. 121. 7. 40 given him licence. Same word as "suffer" in v. 39. stood... and = standing. beckoned. See note on 12, 17. spake unto them = addressed (them). Gr. *prospōneō*. Only here, 22, 2. Matt. 11, 16. Luke 6, 13; 7, 32; 13, 12; 23, 20. Hebrew. Gr. *Hebrais*. Only here, 22, 2; 26, 14. tongue = dialect. Gr. *dialektos*. See note on 1, 19. There should be no break before ch. 22.

22. 1—28. 29 (C², p. 1630). APPREHENSION AND IMPRISONMENT. (*Introversion and Division*.)

C² O | 22. 1—23, 22. Paul and the Jews in Jerusalem. Two addresses.

P | 23. 23—35. Journey to Cæsarea.

Q¹ | 24, 1—27. Paul and Felix.

Q² | 25, 1—12. Paul and Festus.

Q³ | 25, 13—26, 32. Paul and Agrippa.

P | 27, 1—28, 16. Journey to Rome.

O | 28, 17—29. Paul and the Jews in Rome. Two addresses.

22. 1—23. 22 (O, above). PAUL AND THE JEWS IN JERUSALEM, &c. (*Alternation*.)

O | R | 22, 1—21. Paul's defence.

S | 22, 22—30. Events following.

R | 23, 1—10. Paul's defence.

S | 23, 11—22. Events following.

22. 1—21 (R, above). PAUL'S DEFENCE. (*Alternation*.)

R | l | 1—5. A zealous Jew.

m | 6—10. Revelation from the Lord.

l | 11—16. A chosen vessel.

m | 17—21. Revelation from the Lord.

22. 1 Men, &c. See note on 1, 11 and 7, 2. defence. Gr. *apologia*. Occ. eight times, here; 25, 16. 1 Cor. 9, 3. 2 Cor. 7, 11. Phil. 1, 7, 17. 2 Tim. 4, 16. 1 Pet. 3, 15. See the verb, 19, 33. unto. Gr. *pros*. Ap. 104. xv. 5. 2 spake . . . to = addressed. Gr. *prospōneō*, as in 21, 40. Hebrew. Gr. *Hebrais*, as in 21, 40. tongue. Gr. *dialektos*, as in 1, 19. kept, &c. = shewed silence the more. 3 verily. Texts omit. man. Gr. *anēr*. Ap. 123, 2. in. Gr. *en*. Ap. 104. viii. in Cilicia = of Cilicia. brought up. Gr. *anatrephō*. Only here and 7, 20, 21. at. Gr. *para*. Ap. 104. xii. 3. Gamaliel. See note on 5, 34. Only mentioned in these two places. taught. Gr. *paideuō*, to train a child (*pais*), instruct, chastise. See 7, 22. Luke 23, 16, 22. according to. Gr. *kata*. Ap. 104. x. 2. perfect manner. Lit. accuracy. Gr. *akribeia*. Only here. Much used by medical writers.

the law ° of the fathers, ° and was ° zealous ° toward ° God, ° as ye all are this day.

4 And I persecuted ° this ° way ° unto ° the death, ° binding and ° delivering ° into prisons both ° men and ° women.

5 As ° also the high priest doth ° bear me witness, and ° all the estate of the elders: ° from whom also I received letters ° unto the ° brethren, and ° went ° to Damascus, to bring them which were ° there bound ° unto Jerusalem, ° for to be punished.

m 6 And it came to pass, that, as I made my journey, and ° was come nigh ° unto Damascus ° about ° noon, ° suddenly there ° shone ° from ° heaven a great ° light ° round ° about me.

7 And I fell ° unto the ° ground, and ° heard a voice saying ° unto me, ° 'Saul, Saul, why persecutest thou Me?'

8 And I answered, 'Who art Thou, ° Lord?' And He said ° unto me, 'I am ° Jesus ° of Nazareth, Whom thou persecutest.'

9 And they that were ° 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, ° 'What shall I do, ° Lord?' And ° the Lord said ° unto me, ° 'Arise, and go ° into Damascus; and there it shall be ° told thee ° of all things which are ° appointed for thee to do.'

11 And when I could ° not ° see ° for the ° glory of ° that ° light, being ° led by the hand ° of them that ° were with me, I came ° into Damascus.

12 And ° one Ananias, a ° devout ° man ° according to the law, ° having a good report ° of all the Jews which ° dwelt there,

13 Came ° unto me, and stood, and said ° unto me, 'Brother ° Saul, ° receive thy sight.' And the same hour I ° looked up ° upon him.

14 And he said, 'The ° God of our fathers hath ° chosen thee, ° that thou shouldest ° know His ° will, and ° see ° that Just One, and ° shouldest hear ° the voice ° of His mouth.

15 For thou shalt be ° His ° witness ° unto all ° men of ° what thou hast ° seen and heard.

16 And now why tarriest thou? ° arise, and be ° baptized, and ° wash away thy ° sins, ° calling on ° the name of ° the Lord.'

of the fathers. Gr. *patrōos*, pertaining to the fathers. Only here, 24. 14; 28. 17.

and was = being. Gr. *huparchō*. See note on Luke 9. 48.

zealous. See note on 21. 20.

toward = of, i. e. a zealot in behalf of. Cp. Phil. 3. 5, 6.

God. Ap. 98. I. i. 1.

as ye, &c. This was to conciliate them. Fig. *Protherapeia*. Ap. 6.

4 this. Emph.

way. See 9. 2.

unto = as far as.

the. Omit.

binding. Gr. *desmeuō*. Only here and Matt. 23. 4.

delivering. Same as "commit" in 8. 3.

into. Gr. *eis*. Ap. 104. vi.

women. Cp. 8. 3; 9. 2.

5 also, &c. = the high priest also.

bear . . . witness. Gr. *martureō*. See p. 1511. Same as 15. 8.

all the estate, &c. = the whole presbytery. Gr. *presbiterion*. Only here, Luke 22. 66. 1 Tim. 4. 14.

from. Gr. *para*. Ap. 104. xii. 1.

brethren. This means the Jewish rulers in Damascus.

went = was going.

to = unto. Gr. *eis*. Ap. 104. vi.

there. Gr. *ekeise*. Only here and 21. 3. Add "also".

unto. Gr. *eis*, as above.

for to be punished = in order that (Gr. *hina*) they might be punished. Gr. *timōreō*. Only here and 26. 11.

6 was come nigh = drew near.

unto = to.

about. Gr. *peri*. Ap. 104. xiii. 2.

noon. Gr. *mesēmbria*. Only here and 8. 26 (south).

suddenly. Gr. *exaiphnēs*. See note on 9. 3.

shone . . . round. Gr. *periastraptō*. See note on 9. 3.

from = out of. Gr. *ek*. Ap. 104. vii.

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

light. Gr. *phōs*. Ap. 130. 1.

7 ground. Gr. *edaphos*. Only here.

heard. See note on 9. 4.

Saul, Saul. See note on 9. 4.

8 answered. Gr. *apokrinomai*. Ap. 122. 3.

Lord. Ap. 98. VI. i. β. 2. B.

Jesus. Ap. 98. X.

of Nazareth = the Nazarene. See 2. 22. The Lord Himself uses the despised name.

9 with. Gr. *sun*. Ap. 104. xvi.

saw = beheld. Gr. *theaomai*. Ap. 133. I. 12. It was no mere lightning flash. Cp. "glory", v. 11.

not. Gr. *ou*. Ap. 105. I. spake. Gr. *laleō*.

the Lord. Ap. 98. VI. i.

told. Gr. *laleō*, as in v. 9. of = concerning. Gr. *peri*.

Ap. 104. xiii. 1. appointed. Gr. *tassō*. See note on 13. 48. 11 see. Gr. *emblepō*. Ap. 133. I. 7.

for = from. Gr. *apo*. Ap. 104. iv. glory. Gr. *doxa*. See note on John 1. 14. Cp. 7. 55. that.

Emph. led by the hand. See note on 9. 8. of = by. Gr. *hupo*. Ap. 104. xviii. 1. were with.

Gr. *suneimi*. Only here and Luke 9. 18. 12 one = a certain. Gr. *tis*. Ap. 123. 3. devout. Gr. *eusebēs*.

See note on 10. 2, but the texts read *eulabēs*, as in 2. 5. having a good report = borne witness to. Gr. *matureō*, as in v. 5. Cp. Heb. 11, 2, 4, &c., R.V. dwelt. Gr. *katoikeō*. See note on 2. 5.

13 Saul. Gr. *Saoul*, as in v. 7. receive thy sight. Lit. look up. Gr. *anablepō*. Ap. 133. I. 6.

looked up. Same word. Gr. *anablepō*. upon. Gr. *eis*. Ap. 104. vi. 14 chosen = destined. Gr. *procheirizomai*.

Only here and 26. 16. Not the same as in 1. 2, &c. that thou shouldest know = to know. Gr. *ginōskō*. Ap. 132. 1. ii. will. Gr. *thelēma*. Ap. 102. 2. see. Gr. *eidon*. Ap. 133. I. 1.

that Just One = the Righteous One. Gr. *dikaios*. Ap. 191. 1. Cp. 3. 14; 7. 52. 1 John 2. 1. Fig. *Antonomasia*. Ap. 6. Paul was thus led to avoid using any term that would excite his hearers. shouldest

hear = to hear. the voice of His mouth = His commands. Fig. *Idiōma*. Ap. 6. Paul thus received his commission direct from the Lord Himself. Cp. Gal. 1. 12. of = out of. Gr. *ek*. Ap. 104. vii.

15 His witness = a witness to Him. witness. See 1. 8. men. Gr. *anthrōpos*. Ap. 123. 1. what =

the things which. seen. Gr. *horaō*. Ap. 133. I. 8. 16 baptized. Ap. 115. I. i. The verb is in

Mid. Voice. wash away. Gr. *apolouō*. Ap. 136. iv and 185. sins. Gr. *hamartia*. Ap. 128. I. ii. 1.

calling on. See note on 2. 21. the name. See note on 2. 38. the Lord. The texts read "of Him",

i. e. His name, referring to the Righteous One.

and were afraid. Omit. heard. See note on 9. 7.

10 What shall I do. This question is only in this account.

Arise. Gr. *anistēmi*. Ap. 178. I. 1.

Ap. 104. xiii. 1. appointed. Gr. *tassō*. See note on 13. 48.

11 see. Gr. *emblepō*. Ap. 133. I. 7.

for = from. Gr. *apo*. Ap. 104. iv. glory. Gr. *doxa*. See note on John 1. 14. Cp. 7. 55. that.

Emph. led by the hand. See note on 9. 8. of = by. Gr. *hupo*. Ap. 104. xviii. 1. were with.

Gr. *suneimi*. Only here and Luke 9. 18. 12 one = a certain. Gr. *tis*. Ap. 123. 3. devout. Gr. *eusebēs*.

See note on 10. 2, but the texts read *eulabēs*, as in 2. 5. having a good report = borne witness to. Gr. *matureō*, as in v. 5. Cp. Heb. 11, 2, 4, &c., R.V. dwelt. Gr. *katoikeō*. See note on 2. 5.

13 Saul. Gr. *Saoul*, as in v. 7. receive thy sight. Lit. look up. Gr. *anablepō*. Ap. 133. I. 6.

looked up. Same word. Gr. *anablepō*. upon. Gr. *eis*. Ap. 104. vi. 14 chosen = destined. Gr. *procheirizomai*.

Only here and 26. 16. Not the same as in 1. 2, &c. that thou shouldest know = to know. Gr. *ginōskō*. Ap. 132. 1. ii. will. Gr. *thelēma*. Ap. 102. 2. see. Gr. *eidon*. Ap. 133. I. 1.

that Just One = the Righteous One. Gr. *dikaios*. Ap. 191. 1. Cp. 3. 14; 7. 52. 1 John 2. 1. Fig. *Antonomasia*. Ap. 6. Paul was thus led to avoid using any term that would excite his hearers. shouldest

hear = to hear. the voice of His mouth = His commands. Fig. *Idiōma*. Ap. 6. Paul thus received his commission direct from the Lord Himself. Cp. Gal. 1. 12. of = out of. Gr. *ek*. Ap. 104. vii.

15 His witness = a witness to Him. witness. See 1. 8. men. Gr. *anthrōpos*. Ap. 123. 1. what =

the things which. seen. Gr. *horaō*. Ap. 133. I. 8. 16 baptized. Ap. 115. I. i. The verb is in

Mid. Voice. wash away. Gr. *apolouō*. Ap. 136. iv and 185. sins. Gr. *hamartia*. Ap. 128. I. ii. 1.

calling on. See note on 2. 21. the name. See note on 2. 38. the Lord. The texts read "of Him",

i. e. His name, referring to the Righteous One.

- m 17 And it came to pass, that, when I ° was come again ° to Jerusalem, even while I ° prayed ° in the ° temple, I was ° in a ° trance ;
- 18 And ° 14 saw Him ° saying ° unto me, ' Make haste, and get thee ° quickly ° out of Jerusalem: for they will ° not ° receive thy ° testimony ° concerning Me.'
- 19 And I said, ° ' Lord, ° they ° know that I ° imprisoned and ° beat ° in every synagogue them that ° believed ° on Thee :
- 20 And when the blood of ° Thy martyr Stephen was ° shed, I also was standing by, and ° consenting ° unto his death, and ° kept the ° raiment of them that ° slew him.'
- 21 And He said ° unto me, ' Depart: for I will ° send thee far hence ° unto the ° Gentiles.' "
- S n 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,
- o 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.
- P 25 And as they ° bound him with ° thongs, Paul said ° unto the ° centurion that stood by, ° " Is it lawful for you to ° scourge a ° 15 man that is a Roman, and ° uncondemned ? "
- 26 When the ° 26 centurion heard that, he ° went and ° told the ° 24 chief captain, saying, ° " Take heed ° what thou doest: for this ° 15 man is a Roman." "
- p 27 Then the ° 24 chief captain came, and said ° unto him, " Tell me, art thou a Roman ? " He said, " Yea." "
- 28 And the ° 24 chief captain ° answered, " With a great ° sum ° obtained I this ° freedom." And Paul said, " But I was ° free ° born." "
- o 29 Then ° straightway they ° departed ° 22 from him which ° should have ° 24 examined him: and the ° 24 chief captain also was afraid, after he ° 24 knew that he was a Roman, and because he had bound him.
- n 30 ° On the morrow, ° because he would have ° 14 known the ° certainty wherefore he was

- 17 was come again = returned. See 9. 26. Gal. 1. 18. Ap. 180.
- prayed = was praying. Gr. *proseuchomai*. Ap. 134. I. 2.
- temple. Gr. *hieron*. See Matt. 23. 16. A point to weigh with his hearers.
- trance. Gr. *ekstasis*. See note on 10. 10.
- 18 saying. Before " saying " supply ellipsis, " and heard Him",
- quickly = with (Gr. *en*. Ap. 104. viii) speed.
- out of. Gr. *ek*. Ap. 104. vii.
- receive. Gr. *paradechomai*. See note on 16. 21. Fig. *Tapeinosis*. Ap. 6.
- testimony. Gr. *marturia*. See note on p. 1511 and cp. 1. 8.
- concerning. Gr. *peri*. Ap. 104. xiii. 1.
- 19 they = they themselves.
- know. Gr. *epistamai*. Ap. 132. I. v.
- imprisoned = was imprisoning. Gr. *phulakizō*. Only here.
- beat = was beating. Gr. *derō*. See note on 5. 40.
- in every synagogue. Gr. *kata tas sunagōgas*, synagogue by synagogue. Showing Paul's systematic action.
- believed. Gr. *pisteuō*. Ap. 150. I. 1. v. (iii) 2.
- on. Gr. *epi*. Ap. 104. ix. 3.
- 20 Thy martyr Stephen = Stephen Thy witness (Gr. *martur*. See 1. 8).
- shed = being poured out. Gr. *ekcheō*, as in 2. 17, 18, 33.
- consenting. Gr. *suneudokeō*. See note on 8. 1.
- unto his death. The texts omit.
- kept = was guarding.
- raiment = garments. As in 14. 14.
- slew. Gr. *anaireō*. See note on 2. 23.
- 21 send. Gr. *exapostellō*. Ap. 174. 2.
- Gentiles = nations. Gr. *ethnos*.

22. 22-30 (S, p. 1639). EVENTS FOLLOWING. (Introversion.)

- S | n | 22, 23. Paul before the people.
o | 24. Torture ordered.
p | 25, 26. Rights claimed.
p | 27, 28. Rights admitted.
o | 29. Torture abandoned.
n | 30. Paul before the Council.

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.

word. Gr. *logos*. Ap. 121. 10. The thought of Gentiles on an equality with Jews was intolerable.

lifted up, &c. Cp. 2. 14; 14. 11.

Away. See note on John 19. 15.

from. Gr. *apo*. Ap. 104. iv.

earth. Gr. *gē*. Ap. 129. 4.

fit. Gr. *kathēkō*. Only here and Rom. 1. 28. To teach the Gentiles that the Messiah of the Jews was a crucified malefactor was an outrageous offence to the orthodox Jew (1 Cor. 1. 23). 23 cried out = were crying out. Gr. *kraugazō*. See John 18. 40. cast off. Gr. *riptō*. clothes = outer garments. Gr. *himation*. Holding them in their hands and tossing them upward. threw = were throwing. Gr. *ballō*. Ap. 174. 9. 24 chief captain. See note on 21. 31. castle. See note on 21. 34. examined. Gr. *anetazō*. Only here and v. 29. scourging. Gr. *mastiz*. Here and Heb. 11. 36 transl. "scourging"; in the Gospels (Mark 3. 10; 5. 23, 34. Luke 7. 21) transl. "plague". Cp. John 19. 1. that = in order that. Gr. *hina*. know. Gr. *epiginōskō*. Ap. 132. I. iii. wherefore = on account of (Gr. *dia*. Ap. 104. v. 2) what cause. cried = were shouting. Gr. *epiphōneō*. See note on 12. 22. against. Lit. "at". No preposition. 25 bound. Gr. *proteínō*, to stretch out or tie up. Only here. thongs. Gr. *himas*. Here, Mark 1. 7. Luke 3. 16. John 1. 27. centurion. See note on 21. 32. Is it = If (Gr. *ei*. Ap. 118. 2. a) it is. scourge. Gr. *mastizō*. Only here. The usual word is *mastigoō*. uncondemned. Gr. *akatakritos*. See note on 16. 37. 26 went. The chiliarch having given his orders, had gone to his quarters. told. Gr. *apangellō*. See note on 16. 36. Take heed. The texts omit. what thou doest = what art thou about to do? 28 sum. Gr. *kephalaion*. Only here and Heb. 8. 1. In Sept. Lev. 6. 4. Num. 4. 2; 5. 7 (principal), &c. obtained. Gr. *ktaomai*. See note on 1. 18. freedom. Gr. *politeia* = citizenship. Here and Eph. 2. 12. born = "even born so." 29 straightway. Gr. *eutheōs*, as in 21. 30 (forthwith). departed. See note on 19. 9. should have, &c. = were about to examine. 30 On the morrow = But on the morrow. because, &c. = wishing (Gr. *boulomai*. Ap. 102. 3.) to know. certainty. See note on 21. 34.

° accused ° of the Jews, he loosed him ° from his bands, and commanded the chief priests and all their ° council to ° appear, and ° brought Paul down, and set him ° before them.

R q **23** And Paul, ° earnestly beholding the ° council, said, ° “Men and brethren, I have ° lived in all good ° conscience ° before ° God until this day.”

2 And the high priest ° Ananias commanded them that stood by him to smite ° him on the mouth.

3 Then said Paul ° unto him, ¹ “God ° shall smite thee, *thou* ° whited ° wall: for sittest thou ° to judge me ° after the law, and commandest me to be smitten ° contrary to the law?”

4 And they that stood by said, ° “Revilest thou ° God’s high priest?”

r **5** Then said Paul, “I ° wist ° not, brethren, that he was ° the high priest: for it ° is written, ‘Thou shalt ° not speak ° evil of the ruler of thy ° people.’”

q **6** ° But when Paul ° perceived that the one part were ° Sadducees, and the ° other ° Pharisees, he cried out ° in the ° council, ¹ “Men and brethren, I am a Pharisee, the ° son of a Pharisee: ° of ° the ° hope and ° resurrection ° of the dead I am ° called in question.”

r **7** And when he had ° so said, there arose a ° dissension ° between the Pharisees and the Sadducees: and the ° multitude was ° divided.

8 For ° the Sadducees say that there is ° no ° resurrection, ° neither angel, ° nor ° spirit: but ° the Pharisees confess both.

9 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.”

10 And when there arose a great ° dissension, the ° chief captain, ° fearing ° lest Paul should have been ° pulled in pieces ° of them, commanded the ° soldiers to go down, and to ° take him by force ° from among them, and to bring him ° into the ° castle.

S s **11** And the night ° following ° the Lord stood

Sadducees . . . Pharisees. Ap. 120. II. other. son. Gr. *huios*. Ap. 108. iii. of = concerning. resurrection = resurrection-hope. Fig. *Hendiadys*. II. 1. of the dead. Gr. *nekrōn*. No art. Ap. 139. 2. in v. 3. **7** so said = spoken (Gr. *laleō*. Ap. 121. 7) this. between = of. multitude. Gr. *plēthos*. See 2. 6. **8** the. Omit. no. Gr. *mē*. Ap. 105. II. neither . . . nor. Gr. *mēte . . . mēte*. spirit. Ap. 101. II. 11. **9** cry. Gr. *kraugē*. Here; Matt. 25. 6. Eph. 4. 31. Heb. 5. 7. Rev. 14. 18; 21. 4. arose. Gr. *anistēmi*. Ap. 178. I. 1. strove = were earnestly contending. Gr. *diamachomai*. Only here. no = nothing. Gr. *oudeis*. evil. Gr. *kakos*. Ap. 128. III. 2. man. Gr. *anthrōpos*. Ap. 123. 1. if. Gr. *ei*. Ap. 118. 2. a. hath spoken = spoke. Gr. *laleō*, as in v. 7. let us not, &c. All the texts omit. They suddenly broke off. Perhaps the Pharisees were afraid to express their thoughts. It is the Fig. *Aposiopēsis*. Ap. 6. The words in the A.V. were probably added by some copyist from 5. 39, adapting Gamaliel’s language. **10** chief captain. See note on 21. 31. fearing. Gr. *eulabeomai*. Only here and Heb. 11. 7. The texts read *phobeomai* (as 22. 29), a much more common word. lest. Gr. *mē*. Ap. 105. II. pulled in pieces = torn asunder. Gr. *diaspaō*. Only here and Mark 5. 4. of = by. Gr. *hupo*. Ap. 104. xviii. 1. soldiers. Lit. an army or detachment. Gr. *strateuma*. Here, v. 27. Matt. 22. 7. Luke 23. 11. Rev. 9. 16; 19. 14, 19. take . . . by force. Gr. *harpazō*. Cp. 8. 39 (caught away). from among = out of (Gr. *ek*) the midst of. into. Gr. *eis*. Ap. 104. vi. castle. See note on 21. 34.

23. 11-22 (S, p. 1639). EVENTS FOLLOWING. (Alternation.)

S | s | 11. Comfort from the Lord.
t | 12-15. Conspiracy formed.
s | 16-19. Consideration from the chief captain.
t | 20-22. Conspiracy revealed.

11 following. Gr. *epeimi*. See note on 7. 26. the Lord. Ap. 98. VI. i. β. 2. A.

accused. Gr. *katēgoreō*. Occ. nine times in Acts. of. Gr. *para*. Ap. 104. xii. 1, but the texts read *hupo*, xviii. 1.

from his bands. The texts omit.

council = the Sanhedrin. See John 11. 47.

appear. The texts read “come together”.

brought . . . down. Gr. *katagō*. See note on 21. 3. before. Gr. *eis*. Ap. 104. vi.

23. 1-10 (R, p. 1639). PAUL’S DEFENCE. (Alternation.)

R | q | 1. Paul’s life.

r | 5. Dispute with High Priest.

q | 6. Paul’s faith.

r | 7-10. Dispute between the sects.

23. 1 earnestly beholding. Gr. *atenizō*. Ap. 133. III. 6.

council. See note on 22. 30.

Men and brethren. See note on 1. 11.

lived. Gr. *politeuomai*, to live as a citizen. Only here and Phil. 1. 27.

conscience. Gr. *suneidēsis*. Cp. 24. 16.

before = to.

God. Ap. 98. I. i. 1.

2 Ananias. Son of Nedebeus. He was murdered by a band of the Sicarii some years after, being caught in an aqueduct where he had concealed himself (Josephus, *Ant. XX. v. 2; vi. 2; ix. 2; Wars, II. xvii. 9*).

him on the = his.

3 unto. Gr. *pros*. Ap. 104. xv. 3.

shall = is about to.

whited = whitewashed. Gr. *koniaō*. Only here and Matt. 23. 27. See note there.

wall. Gr. *toichos*. The wall of a building, not the wall of a city (*teichos*). Only here.

to judge = judging. Gr. *krinō*. Ap. 122. 1.

after = according to. Gr. *kata*. Ap. 104. x. 2.

contrary to the law = acting against law. Gr. *paranomeō*. Only here.

4 Revilest. Gr. *loidoreō*. See note on John 9. 28.

5 wist = knew. Gr. *oida*. Ap. 132. I. i.

not. Gr. *ou*. Ap. 105. I.

the. Omit.

is written = has been written, or standeth written. See Ex. 22. 28.

evil. Gr. *kakōs*. Cp. Ap. 128. III. 2. Cp. John 18. 23. Jas. 4. 3 (amiss).

people. Gr. *laos*. See note on 2. 47.

6 But = Now.

perceived = got to know. Gr. *ginōskō*. Ap. 132. I. ii. Some may have heard Paul’s address on the stairs (22. 1-21), and were discussing his statement about the risen Lord, and might have put a question to him.

Gr. *heteros*. Ap. 124. 2. in. Gr. *en*. Ap. 104. viii.

Gr. *peri*. Ap. 104. xiii. 1. the = a. hope and

resurrection. Gr. *anastasis*. Ap. 178.

called in question = judged. Gr. *krinō*, as

dissension. Gr. *stasis*. See note on 15. 2.

divided. Gr. *schizō*. See note on 14. 4.

neither . . . nor. Gr. *mēte . . . mēte*. spirit. Ap. 101.

only here.

let us not, &c. All the texts

omit. They suddenly broke off. Perhaps the Pharisees were afraid to express their thoughts. It is the

Fig. *Aposiopēsis*. Ap. 6. The words in the A.V. were probably added by some copyist from 5. 39, adapting

Gamaliel’s language. **10** chief captain. See note on 21. 31. fearing. Gr. *eulabeomai*. Only here and

Heb. 11. 7. The texts read *phobeomai* (as 22. 29), a much more common word. lest. Gr. *mē*. Ap. 105. II.

pulled in pieces = torn asunder. Gr. *diaspaō*. Only here and Mark 5. 4. of = by. Gr. *hupo*. Ap. 104.

xviii. 1. soldiers. Lit. an army or detachment. Gr. *strateuma*. Here, v. 27. Matt. 22. 7. Luke

23. 11. Rev. 9. 16; 19. 14, 19. take . . . by force. Gr. *harpazō*. Cp. 8. 39 (caught away). from

among = out of (Gr. *ek*) the midst of. into. Gr. *eis*. Ap. 104. vi. castle. See note on 21. 34.

by him, and said, "Be of good cheer, ° Paul: for 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 which had made this ° conspiracy.

14 And they came to the chief priests and ° elders, and said, ° "We have ° bound ourselves under a great ° curse, ° that we will ° eat ° nothing until we have slain Paul.

15 Now therefore ye ° with the ° council ° signify to the ° chief captain that he ° bring him down ° unto you to morrow, as ° though ye would ° enquire ° something ° more perfectly ° concerning him: and we, ° or ever he come near, are ready to ° kill him."

16 And when Paul's sister's ° son heard of their ° lying in wait, he ° went and entered ° into the ° castle, and ° told Paul.

17 Then Paul called one of the ° centurions unto him, and said, "Bring this ° young man ° unto the ° chief captain: for he hath ° a certain thing to ° tell him."

18 So he took him, and brought him ° to the ° chief captain, and said, ° "Paul the ° prisoner called me unto him, and ° prayed me to bring this ° young man ° unto thee, who hath ° something to ° say ° unto thee."

19 Then the ° chief captain ° took him by the hand, and ° went with him aside ° privately, and ° asked him, "What is that thou hast to ° tell me?"

20 And he said, "The Jews ° have agreed to ° desire thee that thou wouldst ° bring down Paul to morrow ° into the ° council, as ° though they would ° enquire ° somewhat ° of him ° more perfectly.

21 But do ° not thou ° yield unto them: for there ° lie in wait for him ° of them more than forty ° men, which have ° bound themselves with an oath, that they will ° neither eat ° nor drink till they have ° killed him: and now are they ready, ° looking for ° a promise ° from thee."

22 So the ° chief captain then ° let the ° young man depart, and ° charged him, ° "See thou tell ° no man that thou hast ° shewed these things ° to me."

23 And ° he called unto him ° two ° centurions,

Be of good cheer = Take courage. Gr. *tharseō*. Here; Matt. 9. 2, 22; 14. 27. Mark 6. 50; 10. 49. Luke 8. 48. John 16. 33.

Paul. The texts omit.

testified. Gr. *diamarturomai*. See note on 2. 40.

in. Gr. *eis*. Ap. 104. vi.

bear witness. Gr. *martureō*. See p. 1511 and note on John 1. 7.

also at Rome = at Rome also.

at. Gr. *eis*, as above.

12 certain of. The texts omit.

banded together = having made a coalition, i. e. of the two sects. Gr. *sustrophē*. See note on 19. 40.

bound . . . curse. Gr. *anathematizō*. Only here, vv. 14, 21, and Mark 14. 71, where see note.

saying, &c. Josephus records a vow taken by ten men to kill Herod the Great. In a papyrus from Oxyrhynchus, in the Bodleian Library, there is a letter from an Egyptian boy, threatening that, if his father will not take him to Alexandria, he would neither eat nor drink.

13 conspiracy. Gr. *sunōmosia*. Only here.

14 elders. Ap. 189.

We have bound . . . curse. Lit. we have anathematized ourselves (see Mark 14. 71) with an anathema. A Hebraism. Fig. *Polyptōton*. Ap. 6.

curse. Gr. *anathema*. Here; Rom. 9. 3. 1 Cor. 12. 3; 16. 22. Gal. 1. 8, 9.

that we will = to.

eat = taste. See note on 10. 10.

nothing. Gr. *mēdeis*.

15 with. Gr. *sun*. Ap. 104. xvi.

signify. Gr. *emphanizō*. Ap. 106. I. iv.

bring . . . down. Gr. *katagō*. See note on 21. 3.

unto. The texts read *eis*. Ap. 104. vi.

though ye would = being about to.

enquire. Gr. *diaginōskō*. This is the medical word for making a careful examination. Only here and 24. 22. The noun *diagnōsis* only in 25. 21.

something . . . him = the things concerning him more accurately (Gr. *akribesteron*, comparative of *akribōs*, 18. 25, 26). Occ. 18. 26; 24. 22.

concerning. Gr. *peri*. Ap. 104. xiii. 1.

or ever = before. Gr. *pro*. Ap. 104. xiv.

kill. Gr. *anaireō*. See note on 2. 23. Not the same word as in vv. 12, 14.

16 lying in wait. Gr. *enedra*. Only here and 25. 3. went, &c. This may be rendered "having come in upon (them) and entered", suggesting that he made the discovery accidentally. See R.V. marg. But it was of God. Paul was not to be "cut off" at the will of the enemy, any more than the "seed". See Ex. 2. 6, and Ap. 23.

told = reported (it to). Gr. *apangellō*. See note on 4. 23.

17 centurions. See note on 21. 32.

young man. Gr. *neanias*, but the texts read *neaniskos*. Ap. 108. x.

a certain thing. Gr. *tis*. Ap. 123. 3.

18 So, &c. = He therefore indeed having taken him, brought him.

to. Gr. *pros*. Ap. 104. xv. 3.

Paul the prisoner. This was a title the apostle cherished as one of honour. See Eph. 3. 1; 4. 1. 2 Tim. 1. 8. Philem. 1, 9. prisoner. Gr. *desmios*. prayed = asked. Gr. *erōtaō*. Ap. 134. I. 3.

something. Gr. *tis*. Same as "a certain thing", v. 17. say = speak. Gr. *laleō*. Ap. 121. 7. unto = to. 19 took. Gr. *epilambanomai*. See note on 9. 27. went . . . aside

= having withdrawn. Gr. *anachōreō*. Cp. Matt. 12. 15. privately. Gr. *kat'* (Ap. 104. x. 2) *idian*. This expression occ. many times in the first three Gospels, transl. apart, aside, &c. asked = enquired of.

Gr. *punthanomai*. See note on 21. 33. 20 have agreed = agreed. Gr. *suntithēmi*. Here, 24. 9. Luke

22. 5. John 9. 22. desire. Same as "prayed", v. 18. enquire. Same as "asked", v. 19. somewhat = something, as in v. 18. 21 not. Gr. *mē*. Ap. 105. II. yield unto = be persuaded by. Gr. *peithō*. Ap. 150. I. 2. lie in wait. Gr. *enedreūō*. Only here and Luke 11. 54. Cp. v. 16. of. Gr. *ek*. Ap. 104. vii. men. Ap. 123. 2. looking for. Gr. *prosdechomai*. Cp. 24. 16. Mark 15. 43

(waited for). a = the. This shows that some promise of a further trial of Paul had been given. from. Gr. *apo*. Ap. 104. iv. 22 So, &c. The chief captain indeed then. let . . . depart = sent away. Gr. *apotuō*. Ap. 174. 11. charged = commanded. Gr. *parangellō*. See note on 1. 4. See thou tell = to

tell. Gr. *eklaleō*. Only here. no man = no one. Gr. *mēdeis*. shewed. Same as "signify", v. 16.

23. 23-35 [For Structure see next page].

23 he called = having called. two = certain (Gr. *tis*. Ap. 123. 3) two.

° saying, "Make ready two hundred soldiers to go ° to Cæsarea, and ° horsemen threescore and ten, and ° spearmen two hundred, ° at the third hour of the night ;

24 And provide *them* ° beasts, ° that they may ° set Paul on, and ° bring *him* safe ° unto ° Felix the ° governor."

v 25 ° And he wrote a letter ° after this manner :

26 ° "Claudius Lysias ° unto the ° most excellent ° governor Felix *sendeth* ° greeting.

27 This ° man ° was taken ° of the Jews, and ° should have been ° killed ° of them: ° then came I ° with ° an army, ° and rescued him, having ° understood that he was a Roman.

28 And ° when I would have ° known the cause ° wherefore they ° accused him, ° I ° brought him forth ° into their council :

29 Whom I ° perceived to be ° accused ° of ° questions of their law, but ° to have ° nothing ° laid to his charge worthy of death or of bonds.

30 And when ° it was ° told me how that ° the Jews laid wait ° for the ° man, I ° sent ° straightway ° to thee, ° and gave commandment to his ° accusers also to say ° before thee ° what *they had* against him. ° Farewell."

w 31 ° Then the soldiers, ° as it was ° commanded them, took Paul, and brought *him* ° by night ° to ° Antipatris.

32 On the morrow they ° left the ° horsemen to go ° with him, and returned ° to the ° castle :

v 33 Who, ° when they came ° to Cæsarea, and ° delivered the ° epistle to the ° governor, presented Paul also ° before him.

34 And ° when the ° governor had read *the letter*, he ° asked ° of what ° province he was. And when he ° understood that *he was* ° of ° Cilicia ;

u 35 "I will ° hear thee," said he, "when *thine* ° accusers ° are also come." And he commanded him to be ° kept ° in Herod's ° judgment hall.

23. 23-35 (P, p. 1639). JOURNEY TO CÆSAREA. (Introversion.)

P | u | 23, 24. Chief captain. Orders.
v | 25-30. Letter written.
w | 31, 32. Journey.
v | 33, 34. Letter received.
u | 35. Felix. Orders.

saying = he said.

to = as far as. Gr. *heōs*. About seventy miles.

Cæsarea. See note on 8. 40.

horsemen. Gr. *hippeus*. Only here and v. 32.

spearmen. Gr. *dexiolabos*. Only here. Some light-armed troops are meant.

at = from. Gr. *apo*. Ap. 104. iv. The third hour of the night was 9 p.m., and no one could pursue till the gates were open at 6 a.m.

24 beasts. Gr. *ktēnos*. Here ; Luke 10. 34. 1 Cor. 15. 39. Rev. 18. 13.

that = in order that. Gr. *hina*.

set . . . on. Gr. *epibibazō*. Here, and Luke 10. 34 ; 19. 35.

bring . . . safe = keep him safe and bring him. Fig. *Ellipsis*. Ap. 6. Gr. *diastazō*. See Matt. 14. 36.

Felix. Claudius made him Procurator of Judæa in A. D. 52. Josephus gives many details of the stirring times of his rule, and of his cruelty and treachery (*Ant.* XX. vii. 1 ; viii. 5, 6, 7, &c.).

governor. Gr. *hēgemōn*. The general term for a subordinate ruler, Felix being a lieutenant of the Procurator of Syria.

25 And he wrote = Having written.

after this manner = having (Gr. *periechō*, but texts read *echō*) this form (Gr. *tupos*, 7. 43).

26 Claudius Lysias. As the Procurator's legate, he was responsible for order in Jerusalem. He had shown promptness and vigour, and, moreover, kindly consideration for his prisoner (v. 19), and in his letter puts Paul's case in a favourable light. He certainly claims some credit for himself to which he was not entitled (v. 27), and says nothing about his proposing to scourge a Roman citizen. But he stands far above Felix, or even Festus, and is entitled to rank with Julius (27. 3, 43).

most excellent. Gr. *kratistos*. Only occ. here ; 24. 3 ;

26. 25, and Luke 1. 3. It was an official title. Cp.

27 was taken = having been seized. See note on

"Excellency". greeting. See note on 15. 23.

1. 16, and cp. John 18. 12. should have been = being about to be, 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.

exaireō. See note on 7. 10. understood = learnt. 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. *ginōskō*. Ap. 132. I. ii, but the texts read *epiginōskō*.

Ap. 132. I. iii. wherefore = on account of (Gr. *dia*. Ap. 104. v. 2) which. accused = were accusing.

Gr. *enkaleō*. See note on 19. 38. 29 perceived = found. questions. Gr. *zētēma*. See note on 15. 2.

to have nothing, &c. = as having no accusation. laid to his charge. Gr. *enklēma*. Only here and

25. 16. 30 it was told me, &c. Lit. a plot was revealed to me as about to be laid against the man.

told = revealed. Gr. *mēnuō*. See Luke 20. 37 (shewed). the Jews. The texts omit. for = against.

Gr. *eis*. Ap. 104. vi. sent. Gr. *pempō*. Ap. 174. 4. straightway. Gr. *exautēs*. See note on 10. 33.

and gave commandment = having commanded, or charged. Gr. *parangellō*. See v. 22. accusers.

Gr. *katēgoros*. Here ; v. 35 ; 24. 8 ; 25. 16, 18. John 8. 10. Rev. 12. 10. before. Gr. *epi*. Ap. 104. ix. 1.

what they had. Omit. Farewell. Omit. 31 Then = So then. as it was = according

to (Gr. *kata*. Ap. 104. x. 2) that which was. commanded. 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. *eaō*. Generally transl. "suffer" in the sense of "permit". 33 when

they came = having entered. delivered = having delivered. Gr. *anadidōmi*. Only here. epistle.

Same as letter, v. 25. before = to. 34 when, &c. The texts read "when he had read it".

asked = questioned. Gr. *eperōtaō*. See note on 1. 6. province. Gr. *eparchia*. Only here and 25. 1.

understood = learnt by enquiry. Gr. *punthanomai*. See vv. 19, 20. of = from. Gr. *apo*. Ap.

104. iv. Cilicia. Cilicia was included in the province of Syria, and therefore in the jurisdiction of Felix.

35 hear = hear fully. Gr. *diakouō*. Only here. are also come = also shall have come. kept =

guarded. judgment hall. Gr. *praitōrion*. See note on Matt. 27. 27. John 18. 28. It here means

the guard-room attached to Herod's palace.

Q¹T

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.

U V

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 wouldst hear us °of thy °clemency °a few words.

W

5 For we have found this °man a °pestilent fellow, and °a mover of °sedition °among all the Jews °throughout the °world, and a °ring-leader 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.

V

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 °the more cheerfully °answer °for myself:

Wx

11 Because that thou °mayest °understand,

24. 1-27 (Q¹, p. 1639). PAUL AND FELIX.
(Introversion and Alternation.)

Q¹ T | 1. Felix. On the judgment seat.
U | V | 2-4. Tertullus. Introduction.
W | 5-9. His charges.
V | 10. Paul. Introduction.
W | 11-21. His defence.
T | 22-27. Felix. Decision.

24. 1 after. Gr. *meta*. Ap. 104. xi. 2.

Ananias. See note on 23. 2.

descended = came down.

with. Gr. *meta*. Ap. 104. xi. 1.

the = certain. Gr. *tis*. Ap. 123. 3.

elders. See Ap. 189.

certain. Gr. *tis*, as above.

orator = advocate. Gr. *rhētōr*. Only here. The adv. in 1 Tim. 4. 1 (expressly).

who. Pl., referring to the Jews (v. 9) as well as their spokesman.

informed. Gr. *emphanizō*. Ap. 106. I. iv.

governor. See note on 23. 24.

against. Gr. *kata*. Ap. 104. x. 1.

2 accuse. Gr. *katēgorōō*. See note on 22. 30.

Seeing . . . enjoy = Obtaining (as we do). Gr. *tunchanō*, to obtain, (intr.) to happen. See note on 19. 11.

by = through. Gr. *dia*. Ap. 104. v. 1.

great quietness. Lit. much peace (Gr. *eirēnē*).

very worthy deeds. Gr. *katorthōma*, but the texts read *diorthōma*. Only here. The words are from *orthos* (see 14. 10), and the former means “a right action”, the latter, “an amelioration” or “reform”.

unto = to. nation. Gr. *ethnos*.

providence = provident care, or foresight. Gr. *pronoia*. Only here and Rom. 13. 14.

3 accept = receive. Gr. *apodechomai*. See note on 2. 41.

always = in every case. Gr. *pante*. Only here.

in all places = everywhere. Gr. *pantachou*.

most noble. Same as “most excellent”, in 23. 26.

thankfulness. Gr. *eucharistia*. In the other fourteen occ. rendered “thanksgiving”, “thanks”, or “giving of thanks”.

4 Notwithstanding = But.

5 hinder. Gr. *enokptō*. Occ. here, Rom. 15. 22.

Gal. 5. 7. 1 Thess. 2. 18. 1 Pet. 3. 7. further. Lit. for (Gr. *epi*. Ap. 104. ix. 3) more (time).

pray. Gr. *parakaleō*. Ap. 134. I. 6. that thou wouldst = to. of = in.

Dat. case. clemency. Gr. *epieikia*. Only here and 2 Cor. 10. 1. a few words = concisely. Gr. *suntomōs*. Only here. A medical word.

5 man. Gr. *anēr*. Ap. 123. 2. pestilent. Gr. *loimos*, a plague. Occ. elsewhere. Matt. 24. 7. Luke 21. 11.

a mover of = stirring up. sedition. Gr. *stasis*. See note on 15. 2. The texts read “seditions”.

among. Dat. case. throughout. Gr. *kata*. Ap. 104. x. 2. world. Gr. *oikoumenē*. Ap. 129. 3.

ring-leader. Gr. *prōtostatēs*. Only here. sect. Gr. *hairesis*. See note on 5. 17. Nazarenes. Cp. 6. 14. Only here is the term applied to believers. The Jews would not call them Christians (11. 26), as that was derived from the word for Messiah; so Tertullus was instructed to call them Nazarenes. Cp. 22. 8.

6 also. This should follow “temple”. hath gone about = attempted. Same as “assayed” (16. 7).

profane = pollute. Gr. *bebēloō*. See note on Matt. 12. 5, the only other occ.

temple. Gr. *hieron*. See note on Matt. 23. 16. took = seized also.

and would have, &c. These words and vv. 7 and 8, as far as “unto thee”, are omitted by the texts, but not by the Syriac. Dean Alford puts the words in brackets and declares himself at a loss to decide respecting them, it being inexplicable that Tertullus should have ended so abruptly.

would have judged = purposed (Gr. *ethelō*. Ap. 102. 1) to judge. judged. Gr. *krinō*. Ap. 122. 1. according to. Gr. *kata*. Ap. 104. x. 2.

7 chief captain. See note on 21. 31. violence. Gr. *bia*. See note on 5. 26.

out of. Gr. *ek*. Ap. 104. vii. **8** Commanding = Having commanded. Lysias had done this after he had sent Paul to Caesarea to escape the plot. Hence the bitterness of the Jews against him. It is one of the strongest grounds for the retention of these verses.

accusers. Gr. *katēgoros*. See note on 23. 30. unto. Gr. *epi*. Ap. 104. ix. 3. examining = having examined. Gr. *anakrinō*. Ap. 122. 2.

of. Gr. *para*. Ap. 104. xii. 1. mayest = wilt be able to. take knowledge = know fully. Gr. *epiginōskō*. Ap. 132. I. iii.

of = concerning. Gr. *peri*. Ap. 104. xiii. 1. **9** assented = agreed. Gr. *suntithēmi*. See note on 23. 20.

saying = affirming. Gr. *phaskō*. Only here; 25. 19. Rom. 1. 22. Rev. 2. 2. **10** Then = And. after that, &c. Lit. the governor having nodded. See note on John 13. 24.

answered. Gr. *apokrinomai*. Ap. 122. 3. Forasmuch as, &c. = Knowing (as I do).

know. Gr. *epistamai*. Ap. 132. I. v. of. Gr. *ek*. Ap. 104. vii. many years. About seven; i. e. since A. D. 52.

judge. See note on 18. 15. the more cheerfully. Gr. *euthumoteron*. Only here. The texts read the adverb *euthumōs*. Cp. 27. 22, 36.

answer. Gr. *apologeomai*. See note on 19. 33. for, &c. = in regard to the things concerning (Gr. *peri*. Ap. 104. xiii. 1) myself.

24. 11-21 [For Structure see next page].

11 mayest = canst. understand. Gr. *ginōskō*. Ap. 132. I. ii, but the texts read *epiginōskō* (iii).

that = in order that. Gr. *hina*. be . . . tedious unto = hinder. Gr. *enokptō*. Occ. here, Rom. 15. 22.

Gal. 5. 7. 1 Thess. 2. 18. 1 Pet. 3. 7. not. Gr. *mē*. Ap. 105. II. further. Lit. for (Gr. *epi*. Ap. 104. ix. 3) more (time).

pray. Gr. *parakaleō*. Ap. 134. I. 6. that thou wouldst = to. of = in.

Dat. case. clemency. Gr. *epieikia*. Only here and 2 Cor. 10. 1. a few words = concisely. Gr. *suntomōs*. Only here. A medical word.

5 man. Gr. *anēr*. Ap. 123. 2. pestilent. Gr. *loimos*, a plague. Occ. elsewhere. Matt. 24. 7. Luke 21. 11.

a mover of = stirring up. sedition. Gr. *stasis*. See note on 15. 2. The texts read “seditions”.

among. Dat. case. throughout. Gr. *kata*. Ap. 104. x. 2. world. Gr. *oikoumenē*. Ap. 129. 3.

ring-leader. Gr. *prōtostatēs*. Only here. sect. Gr. *hairesis*. See note on 5. 17. Nazarenes. Cp. 6. 14. Only here is the term applied to believers. The Jews would not call them Christians (11. 26), as that was derived from the word for Messiah; so Tertullus was instructed to call them Nazarenes. Cp. 22. 8.

6 also. This should follow “temple”. hath gone about = attempted. Same as “assayed” (16. 7).

profane = pollute. Gr. *bebēloō*. See note on Matt. 12. 5, the only other occ.

temple. Gr. *hieron*. See note on Matt. 23. 16. took = seized also.

and would have, &c. These words and vv. 7 and 8, as far as “unto thee”, are omitted by the texts, but not by the Syriac. Dean Alford puts the words in brackets and declares himself at a loss to decide respecting them, it being inexplicable that Tertullus should have ended so abruptly.

would have judged = purposed (Gr. *ethelō*. Ap. 102. 1) to judge. judged. Gr. *krinō*. Ap. 122. 1. according to. Gr. *kata*. Ap. 104. x. 2.

7 chief captain. See note on 21. 31. violence. Gr. *bia*. See note on 5. 26.

out of. Gr. *ek*. Ap. 104. vii. **8** Commanding = Having commanded. Lysias had done this after he had sent Paul to Caesarea to escape the plot. Hence the bitterness of the Jews against him. It is one of the strongest grounds for the retention of these verses.

accusers. Gr. *katēgoros*. See note on 23. 30. unto. Gr. *epi*. Ap. 104. ix. 3. examining = having examined. Gr. *anakrinō*. Ap. 122. 2.

of. Gr. *para*. Ap. 104. xii. 1. mayest = wilt be able to. take knowledge = know fully. Gr. *epiginōskō*. Ap. 132. I. iii.

of = concerning. Gr. *peri*. Ap. 104. xiii. 1. **9** assented = agreed. Gr. *suntithēmi*. See note on 23. 20.

saying = affirming. Gr. *phaskō*. Only here; 25. 19. Rom. 1. 22. Rev. 2. 2. **10** Then = And. after that, &c. Lit. the governor having nodded. See note on John 13. 24.

answered. Gr. *apokrinomai*. Ap. 122. 3. Forasmuch as, &c. = Knowing (as I do).

know. Gr. *epistamai*. Ap. 132. I. v. of. Gr. *ek*. Ap. 104. vii. many years. About seven; i. e. since A. D. 52.

judge. See note on 18. 15. the more cheerfully. Gr. *euthumoteron*. Only here. The texts read the adverb *euthumōs*. Cp. 27. 22, 36.

answer. Gr. *apologeomai*. See note on 19. 33. for, &c. = in regard to the things concerning (Gr. *peri*. Ap. 104. xiii. 1) myself.

that there are °yet but °twelve days °since I went up °to Jerusalem °for to °worship.

y 12 And they °neither found me °in the °temple °disputing °with °any man, °neither °raising up the people, °neither °in the °synagogues, nor °in the city:

13 ¹²Neither can they °prove the things °whereof they now ²accuse me.

z 14 But this I confess ²unto 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 ¹²⁻in the °prophets:

15 °And have hope °toward ¹⁴God, 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 offence °toward ¹⁴God, and toward °men.

x 17 Now °after °many years I came to bring °alms °to my ²nation, and °offerings.

18 °Whereupon certain Jews °from Asia found me °purified ¹²in the °temple,

y °neither ¹with °multitude, °nor ¹with °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 ¹²in me, while I stood ¹⁹before the °council,

z 21 Except it be ¹⁰for this one °voice, that I cried standing °among them, °Touching the ¹⁵resurrection ¹⁵of the dead ³am °called in question °by you this day."

Ta 22 °And °when Felix heard these things, °having more perfect knowledge ⁸of that ¹⁴way, he °deferred them, and said, "When Lysias the ⁷chief captain shall °come down, I will °know the uttermost of your matter."

24. 11-21 (W, p. 1645). DEFENCE.
(Extended Alternation.)

W | x | 11. Admission.
y | 12, 13. Repudiation.
z | 14-16. Confession. Resurrection.
x | 17, 18-. Admission.
y | -18-20. Repudiation.
z | 21. Confession. Resurrection.

yet but = not (Gr. *ou*. Ap. 105. I) more than. twelve days: i. e. since 21. 17. since = from (Gr. *apo*. Ap. 104. iv) which. to. Gr. *en*, but the texts read *eis*, unto. for. Omit.

worship. Gr. *proskuneō*. Ap. 137. 1.

12 neither. Gr. *oute*.

in, in. Gr. *en*. Ap. 104. viii.

disputing. Gr. *dialegomai*. See note on 17. 2.

with. Gr. *pros*. Ap. 104. xv. 3.

any man = any one. Gr. *tis*. Ap. 123. 3.

neither = or.

raising up the people = making up a seditious gathering (Gr. *epistastasis*. Only here and 2 Cor. 11. 28) of the multitude (Gr. *ochlos*).

neither . . . nor. Gr. *oute . . . oute*.

synagogues. Ap. 120. I.

in = throughout. Gr. *kata*. Ap. 104. x. 2.

13 prove. Same as "shew" (1. 3). Here = demonstrate.

whereof = concerning (Gr. *peri*. Ap. 104. xiii. 1) which.

14 after = according to. Gr. *kata*. Ap. 104. x. 2.

the way. See note on 9. 2.

heresy. Same word as "sect", v. 5.

worship. Gr. *latreuō*. Ap. 137. 4.

God. Ap. 98. I. i. 1.

of my fathers. Gr. *patrōs*. See note on 22. 8.

believing. Gr. *pisteuō*. Ap. 150. I. 1. ii.

are = have been.

in = according to. Gr. *kata*, as above.

prophets. Ap. 189.

15 And have = Having.

toward. Gr. *eis*. Ap. 104. vi.

allow = look for. Gr. *prosdexomai*. See note on 23. 21.

resurrection. Gr. *anastasis*. Ap. 178. II. 1.

of the dead. Ap. 139. 2, but the texts omit, not the Syriac.

the just = righteous. Gr. *dikaïos*. Ap. 191. 1.

unjust = unrighteous. Gr. *adikos*. Four times transl. "unrighteous"; eight times "unjust". Cp. Ap. 128. VII. 1. 16 herein = in (Gr. *en*. Ap. 104. viii) this.

exercise. Gr. *askēō*, to practise as an art, used of the healing art in medical writings. Only here. conscience. Cp. 23. 1. void of offence. Gr. *aproskopos*. The verb *proskoptō* means to stumble, and this adj. here means "without stumbling", while in the other two occ., 1 Cor. 10. 32. Phil. 1. 10, it means "not causing to stumble".

toward. Gr. *pros*. Ap. 104. xv. 3. men. Gr. *anthrōpos*. Ap. 123. 1. 17 after. Gr. *dia*. Ap. 104. v. 1. many. Lit. more. It was about five years since his previous visit. See Ap. 180. alms. See note on 3. 2. to. Gr. *eis*. Ap. 104. vi. offerings. Gr. *prosphora*. See note on 21. 26.

18 Whereupon = In (Gr. *en*) which, i. e. while engaged in the offerings. from. Gr. *apo*. Ap. 104. iv. purified. Gr. *hagnizō*. See note on 21. 24, 26. neither = not. Gr. *ou*. Ap. 105. I. multitude = crowd. Gr. *ochlos*, as in v. 12. nor. Gr. *oudē*. tumult. Same as "uproar", 20. 1. A Latin MS. of the thirteenth century adds "And they laid hands on me, crying, Away with our enemy".

19 before. Gr. *epi*. Ap. 104. ix. 1. object = accuse, as in v. 2. if. Gr. *ei*. Ap. 118. 2. b. against. Gr. *pros*. Ap. 104. xv. 3. 20 if. The texts omit. any = what. evil doing. Gr. *adikēma*. Ap. 128. VII. 2. council. Gr. *sunedrion*. See note on Matt. 5. 22. John 11. 47. 21 voice = utterance. Gr. *phōnē*.

among. Gr. *en*. Ap. 104. viii. 2. Touching = Concerning. Gr. *peri*. Ap. 104. xiii. 1. called in question = judged. Gr. *krinō*. Ap. 122. 1. by. Gr. *hupo*, but the texts read *epi*, before, as in vv. 19, 20.

24. 22-27 (T, p. 1645). FELIX. DECISION. (Alternation.)

T | a | 22. Adjournment.
b | 23. Paul in custody.
a | 24-26. Conferences.
b | 27. Paul in bonds.

22 And = Now. when, &c. = Felix, having heard. having, &c. = knowing (Gr. *oida*. Ap. 132. I. i) more perfectly, or accurately. Gr. *akribesteron*. See note on 18. 26; 23. 15. deferred. Gr. *anaballō*. 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. *diaginōskō*, as in 23. 15) the things referring to (Gr. *kata*. Ap. 104. x. 2) you.

23 And he °commanded °a °centurion to °keep °Paul, and to let *him* have °liberty, and that he should forbid °none of °his acquaintance to °minister or come 2 unto him.

a 24 And 1 after 1 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 10 answered, "Go thy way °for this time; when I °have a °convenient season, I will °call for thee."

26 He hoped also that money °should have been given °him °of Paul, °that he might loose him: °wherefore he 24 sent for him °the oftener, and °communed with him.

b 27 But °after two years °Porcius Festus came into Felix' room: and Felix, °willing to °shew the Jews a °pleasure, left Paul bound.

Q2 c1 25 Now when °Festus °was come °into the °province, °after three days he ascended °from °Cæsarea °to Jerusalem.

d1 2 Then the °high priest and the °chief of the Jews °informed him °against Paul, and °besought him,

3 °And desired °favour 2 against him, that he would °send for him 1 to Jerusalem, °laying wait °in the way to °kill him.

c2 4 But Festus °answered, that Paul should be °kept °at 1 Cæsarea, and that he himself would depart °shortly thither.

d2 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."

23 commanded. Gr. *diatassō*. See 7. 44.

a = the. Probably the one who had come with him, centurion. Gr. *hekatontarchēs*. See 10. 1. keep. Gr. *tēreō*. See 16. 23 and John 17. 6. Paul. The texts read "him".

liberty = relaxation. Gr. *anesis*. Occ. here; 2 Cor. 2. 13; 7. 5; 8. 13. 2 Thess. 1. 7. Cp. the verb *aniēmi*, 16. 26.

none = no one. Gr. *mēdeis*.

his acquaintance = his own (people).

minister. Ap. 190. III. 4. See 13. 36.

24 with. Gr. *sun*. Ap. 104. xvi.

Drusilla. Ap. 109. She was the daughter of Herod Agrippa I, and had left her first husband, Azizus, king of Emesa, and married Felix. It was no doubt through her that Felix had his knowledge of "the Way" (v. 22).

sent for. Gr. *metapempō*. Ap. 174. 7. See note on 10. 5.

concerning. Gr. *peri*. Ap. 104. xiii. 1.

faith. Gr. *pistis*. Ap. 150. II. 1.

in = towards, or with regard to. Gr. *eis*. Ap. 104. vi. Christ. The texts add "Jesus". Ap. 98. XII.

25 reasoned. Gr. *dialegomai*. See 17. 2.

righteousness. Gr. *dikaiousunē*. See Ap. 191. 3.

temperance = self-control. Gr. *enkrateia*. Only here; Gal. 5. 23. 2 Pet. 1. 6. The adj. *enkratēs* only in Tit. 1. 8. and the kindred verb only in 1 Cor. 7. 9; 9. 25.

judgment. Gr. *krima*. Ap. 177. 6.

trembled and = having become terrified. Gr. *emphobos*. See 10. 4.

for this time = for the present.

have. Gr. *metalambanō*, to partake of, or obtain a share of. Occ. 2. 46 (eat); 27. 33. 2 Tim. 2. 6. Heb. 6. 7; 12. 10.

convenient season = season, or opportunity. Gr. *kairos*. Cp. Gal. 6. 10. Heb. 11. 15.

call for. Gr. *metakaleō*. See 7. 14. The season never came for hearing what Paul had to teach, though he found opportunity to see if he could get a bribe.

26 should = would.

him. Omit.

of = by. Gr. *hupo*, as in v. 21.

that . . . him. The texts omit.

wherefore. Add "also".

the oftener. Gr. *puknoteron*. Comp. of *puknos*, the neut. being used adverbially. See Luke 5. 33. Add "also".

communed = was communing, or used to talk. Gr. *homileō*. See 20. 11. 27 after two years. Lit. a space of two years (Gr. *diētia*, only here and 28. 30) having been fulfilled (Gr. *plēroō*. Ap. 125. 7).

Porcius, &c. Lit. Felix received Porcius Festus as successor (Gr. *diadochos*. Only here. Cp. the verb in 7. 45). willing = wishing. Gr. *thelō*. Ap. 102. 1. shew = lay up with the Jews. Gr. *katatithēmi*, to deposit. Here; 25. 9. Mark 15. 46. pleasure. Gr. *charis*. Ap. 184. I. 1.

25. 1-12 (Q2, p. 1639). PAUL AND FESTUS. (Repeated Alternation.)

Q2	c1	| 1. Festus. At Jerusalem.
	d1	| 2, 3. Paul. Plot against, by Jews.
	c2	| 4. Festus. Offer to judge.
	d2	| 5. Paul. His accusers.
	c3	| 6. Festus. On the judgment seat.
	d3	| 7, 8. Paul. Accusers refuted.
	c4	| 9. Festus. Offer to Paul.
	d4	| 10, 11. Paul. Appeal to Cæsar.
	c5	| 12. Festus. Decision.

25. 1 Festus. He was procurator only about two years (A. D. 60-62) when he died. Knowing the turbulence of the Jews, he wished to have the support of the priestly party. Hence his favour to them, in seeking to induce Paul to go to Jerusalem for trial, though Festus may not have known the reason of the request. Josephus commends him as a rooter-out of robbers and the Sicarii (21. 38). See *Wars*, II. xiv. 1. was come. Gr. *epibainō*. See 20. 18. into = to. province. See 23. 34. after. Gr. *meta*. Ap. 104. xi. 2. from. Gr. *apo*. Ap. 104. iv. Cæsarea. See 8. 40. to = unto. Gr. *eis*. Ap. 104. vi.

2 high priest. Gr. *archiereus*. The texts read "chief priests". chief = first. informed. Gr. *emphanizō*. See 23. 15 and Ap. 106. I. iv. against. Gr. *kata*. Ap. 104. x. 1.

besought = were beseeching. Gr. *parakaleō*. Ap. 134. I. 6. 3 And desired = Asking. Gr. *aiteō*. Ap. 134. I. 4. favour. Gr. *charis*. Ap. 184. I. 1. send for. Gr. *metapempō*. See 10. 5 and Ap. 174. 7.

laying wait. Lit. making a plot (Gr. *enedra*, as in 23. 16). in = along. Gr. *kata*. Ap. 104. x. 2. kill. Gr. *anaireō*. See 2. 23. 4 answered. Ap. 122. 3. kept. Gr. *tēreō*. at = in. Gr. *eis*. Ap. 104. vi.

5 among. Gr. *en*. Ap. 104. viii. 2. go down with. Gr. *sunkatabainō*. Only here. accuse. Gr. *katēgoreō*. See note on 22. 30. man. Gr. *anēr*. Ap. 123. 2. The texts read, "if there be anything in the man amiss, accuse him." if. Gr. *ei*. Ap. 118. 2. a. any. Gr. *tis*. Ap. 123. 3. in. Gr. *en*. Ap. 104. viii.

^c 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.

^d 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, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

^c 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?"

^d 10 Then said Paul, "I stand at Cæsar'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 Cæsar."

^c 12 Then Festus, when he had conferred with the council, answered, "Hast thou appealed unto Cæsar? unto Cæsar shalt thou go."

^Q X e 13 And after certain days king Agrippa

6 tarried. Gr. *diatribō*. See 12. 19. more, &c. The texts read, "not (Gr. *ou*) more than eight or ten".

unto. Gr. *eis*. Ap. 104. vi. the next day = on the morrow. on = upon. Gr. *epi*. Ap. 104. ix. 1. judgment seat. Gr. *bēma*. See John 19. 13. brought = brought forth, as in *vv.* 17, 23.

7 came = had come. stood round about. Gr. *peristēmi*. Only here; John 11. 42. 2 Tim. 2. 16. Tit. 3. 9. and laid, &c. The texts read, "bringing against him".

complaints = charges. Gr. *aitiama*. Only here. could = were . . . able to. See 15. 10. not. Gr. *ou*. Ap. 105. I.

prove. Gr. *apodeiknumi*. See 2. 22. 8 While, &c. Lit. Paul making his defence. Gr. *apologeomai*. See 19. 33. he. The texts read "Paul".

Neither. Gr. *oute*. against. Gr. *eis*. Ap. 104. vi. temple. Gr. *hieron*. See Matt. 23. 16. nor yet = neither. Gr. *oute*, as above. have I offended = did I transgress. Gr. *hamartanō*. Ap. 128. I. i.

any thing at all = any thing. Gr. *tis*. Ap. 123. 3. 9 willing = purposing. Gr. *thelō*. Ap. 102. 1. to do the Jews a pleasure = to gain favour with the Jews, as in 24. 27.

Wilt thou = Art thou willing to. Gr. *thelō*, as above. judged. Gr. *krinō*. Ap. 122. 1.

of = concerning. Gr. *peri*. Ap. 104. xiii. 1. before. Gr. *epi*. Ap. 104. ix. 1.

10 stand = am standing. at = before. Gr. *epi*, as above.

to, &c. = the Jews I wronged (Gr. *adikeō*. See 7. 24) in nothing (Gr. *oudeis*).

thou = thou also. Festus admitted this in *vv.* 18, 19. knowest = knowest thoroughly. Gr. *epiginōskō*. Ap. 132. I. iii.

11 For if = If then indeed. if. Ap. 118. 2. a. be an offender = am doing wrong. Gr. *adikeō*, as in *v.* 10. refuse. Lit. beg off. Gr. *paraitēomai*. See Luke 14. 18. none = nothing. Gr. *oudeis*. no man = no one. Gr. *oudeis*. may = can. See *v.* 7. deliver. Lit. grant. Gr. *charisomai*. Ap. 184. II. 1. See 3. 14. unto = to. appeal unto = call upon, invoke. Gr. *epikaleomai*. See 2. 21.

Cæsar: i. e. the Emperor before whose tribunal every Roman citizen was entitled to appear. Paul, seeing the desire of Festus to hand him over to the Jews, was constrained to exercise this right. Cp. 16. 37; 22. 25. 12 conferred. Gr. *sullaleō*. Only here; Matt. 17. 3. Mark 9. 4. Luke 4. 36; 9. 30; 22. 4. with. Gr. *meta*. Ap. 104. xi. 1. council. See Matt. 12. 14. Gr. *sumboulion*. Not the same word used for "council" elsewhere in Acts, which is *sunedrion*. See 4. 15, &c. It means the assessors of the court, or chief officers of the government. unto = before. Gr. *epi*. Ap. 104. ix. 3. One can detect a tone of resentment, since Paul's appeal had baffled the desire of Festus to gain favour with the Jews.

25. 13—26. 32 (Q³, p. 1639). PAUL AND AGRIPPA. (*Alternation and Introversion.*)

Q ³	X	|	25. 13-21. Festus consults Agrippa.
			Y | 25. 22. Agrippa desires to hear Paul.
Z	|	A	25. 23-. Court convened.
		B	25. -23. Paul brought to the bar.
X	|	25. 24-27. Festus opens the case.	
		Y | 26. 1-. Agrippa calls on Paul for his defence.	
Z	|	B	26. -1-29. Paul's defence.
		A	26. 30-32. Court rises.

25. 13-21 (X, above). FESTUS CONSULTS AGRIPPA. (*Alternation.*)

X	|	e	13-15. The Jews' request.
		f	16. Festus' reply.
		e	17-19. The Jews' charges.
		f	20, 21. Festus' decision.

13 And = Now. after certain days. Lit. certain days having passed by. Gr. *diaginomai*. Only here; 27. 9. Mark 16. 1. certain. Gr. *times*. Ap. 124. 4. king Agrippa. Agrippa the Second, son of the Herod of ch. 12, and Cypros, grand-niece of Herod the Great. At the death of his father, he was too young to be appointed his successor; but in A. D. 50 Claudius gave him the kingdom of Chalcis, his uncle, the husband of Bernice, who occupied that throne, having died two years before. This was shortly afterwards exchanged for the tetrarchies of Abilene and Trachonitis, with the title of king. His relations with his sister Bernice were the occasion of much suspicion. He was of the Jews' religion, though of Idumean descent, and well versed in Jewish laws and customs (26. 3). Josephus (*Wars*, II. xvi. 4) records a speech he made to dissuade the Jews from engaging in war with the Romans. He sided with the Romans in the war, and after A. D. 70 retired with Bernice to Rome, where he died about A. D. 100.

and Bernice ° came ° unto Cæsarea 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 ° against him.

f 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 ° 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 ° man to be brought forth.

18 ° Against whom when the ° accusers stood up, they ° brought ° none ° accusation of such things as ° supposed:

19 But had ° certain ° questions ° against him ° of their own ° superstition, and ° of ° one ° Jesus, which was dead, Whom Paul ° affirmed to be alive.

f 20 And ° because ° doubted ° of such manner of ° questions, I ° asked ° him ° whether he ° would go ° 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 ° Cæsar."

Y 22 Then Agrippa said ° unto Festus, ° "I ° would also hear the ° man myself." ° "To morrow," said he, "thou shalt hear him."

Z A 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,

B at Festus' commandment Paul was brought forth.

X 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.

came. Gr. *katantaō*. See 16. 1. salute. As vassal of Rome, to pay his respects to the procurator, Rome's representative.

14 had been = had tarried, as in v. 6. declared = set forth. Gr. *anatithēmi*. Only here and Gal. 2. 2.

Paul's cause. Lit. the things about (Gr. *kata*. Ap. 104. x. 2) Paul.

certain. Gr. *tis*. Ap. 123. 3. in bonds = a prisoner. Gr. *desmios*, always rendered "prisoner" save here and Heb. 13. 3. by. Gr. *hupō*. Ap. 104. xviii. 1.

15 About = concerning. Gr. *peri*. Ap. 104. xiii. 1. was = was come.

at = to. Gr. *eis*. Ap. 104. vi. elders. Ap. 189.

desiring to have = asking for. Gr. *aiteō*. Ap. 134. I. 4.

judgment. Gr. *dikē*. Ap. 177. 4. The texts read *katadikē* (condemnation), a word found nowhere else in N.T.

16 To. Gr. *pros*. Ap. 104. xv. 3. the manner = a custom.

any. Gr. *tis*. Ap. 123. 3. man. Gr. *anthrōpos*. Ap. 123. 1.

to die = unto (Gr. *eis*) destruction (Gr. *apōleia*). Cp. 8. 20. But the texts omit.

accusers. See note on 23. 30. face to face. Gr. *kata* (Ap. 104. x. 2) *prosōpon*.

have licence = should receive opportunity (lit. place) to answer, &c. = of defence. Gr. *apologia*, as in 22. 1.

concerning. Gr. *peri*. Ap. 104. xiii. 1. crime laid against him = charge. Gr. *enklēma*, as in 23. 29.

17 without any delay = having made no (Gr. *mēdeis*) delay (Gr. *anabolē*. Only here. Cp. 24. 22).

on the morrow = the next (day). Gr. *hexēs*. See 21. 1.

18 Against = Concerning. Gr. *peri*, as in vv. 9, 15, 16, 19, 20, 24, 26.

brought = were bringing. Gr. *epipherō*. See 19. 12. But the texts read *pherō*, same as in v. 7.

none. Gr. *oudeis*. accusation = charge. Gr. *aitia*, the common word for cause, or charge.

supposed. See 13. 25. 19 questions. Gr. *zētēma*. See 15. 2.

against. Gr. *pros*. Ap. 104. xv. 3. superstition = religion. Gr. *deisidaimonia*. Cp. 17. 22.

Festus would not say "superstition" in speaking to Agrippa, who was himself of the Jews' religion.

one = a certain, as above, v. 14. Jesus. Ap. 98. X.

affirmed = was affirming. Gr. *phaskō*. See 24. 9.

20 because, &c. Lit. I, being at a loss (Gr. *aporeo- mai*. Only here; John 13. 22. 2 Cor. 4. 8. Gal. 4. 20).

of such manner of questions. Lit. for (Gr. *eis*) the enquiry (Gr. *zētēsis*. Only here; John 3. 25. 1 Tim. 1. 4; 6. 4. 2 Tim. 2. 23. Tit. 3. 9. Cp. v. 19) concerning

(Gr. *peri*) these things. asked = said.

whether = if. Ap. 118. 2. b. would = would be willing (Gr. *boulomai*. Ap. 102. 3) to. 21 reserved = kept. Gr. *tērō*. hearing = examination. Gr. *diagnōsis*. Only here. See note on 23. 15. Augustus.

Gr. *Sebastos*. The Gr. word means "venerable", the same as the Lat. *augustus*, a title first used by Octavianus, the adopted son of Julius Cæsar, and his successor, and by the Emperors succeeding. Cp. the title "Ahasuerus". Ap. 57, p. 80. kept. Same as "reserved". send. Gr. *pempō*. Ap. 174. 4.

but the texts read *anapempō*. Ap. 174. 5. 22 unto. Gr. *pros*. Ap. 104. xv. 3. I would also = I also was wishing to (Ap. 102. 3). 23 And = Therefore. pomp. Gr. *phantasia*. Only here. Cp. the verb in Heb. 12. 21. into. Gr. *eis*. Ap. 104. vi. place of hearing. Gr. *akroatērion*. Only here. Cp. *akroatēs*, hearer, Rom. 2. 13, &c.

with. Gr. *sun*. Ap. 104. xvi. chief captains. Gr. *chiliarchos*. See 21. 31. principal men = men who were of eminence (Gr. *kat'* (Ap. 104. x. 2) *exochēn*. *Exochēn* occ. only here).

24 which are here present with. Gr. *sumpareimi*. Only here. see = behold. Gr. *theōreō*. Ap. 133. I. 11. this man = this (one). multitude. Gr. *plēthos*. See 2. 6.

have dealt with = complained to. Gr. *entunchanō*. Lit. to meet with, apply to. Elsewhere transl. "make intercession". Rom. 8. 27, 34; 11. 2. Heb. 7. 25. crying = crying out. Gr. *epiboaō*. Only here. The texts read *boaō*, not so strong a word.

not ... any longer. Gr. *mē* (Ap. 105. II) *mēketi*. A double negative.

25 But when ζ found that he had committed nothing worthy of death, and that he himself hath ¹¹ appealed to ²¹ Augustus, I have determined to ²¹ send him.

26 ⁹ Of whom I have no certain thing to write ¹¹ unto my lord. Wherefore I have brought him forth ⁹ before you, and specially ⁹ before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to ²¹ send a prisoner, and ²⁴ not withal to signify the crimes *laid* ² against him."

Y 26 Then Agrippa said unto Paul, "Thou art permitted to speak for thyself."

ZBCg 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.

h 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.

h 6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

g 8 Why should it be thought a thing incredible with you, that God should raise the dead?

25 found = perceived. Gr. *katalambanō*. See 4. 13. committed = done. nothing. Gr. *mēdeis*.

have determined = decided. Gr. *krinō*. Ap. 122. 1. 26 no = not (Gr. *ou*) any (Gr. *tis*). Ap. 123. 3.

certain = sure. See note on 21. 34. lord. Gr. *kurios*. Cp. Ap. 98. VI. i. This title was refused by the Emperors, Augustus and Tiberius, but accepted by Caligula and his successors.

after, &c. Lit. examination having taken place. examination. Gr. *anakrīsis*. Only here. Cp. 24. 8. somewhat. Gr. *tis*.

27 unreasonable. Gr. *alogos*. Only here; 2 Pet. 2. 12. Jude 10 (transl. "brute"). A medical word. withal, &c. = to signify the charges also.

crimes = charges. Gr. *aitia* as in v. 18.

26. 1 unto. Gr. *pros*. Ap. 104. xv. 3.

Thou art permitted. Lit. It is permitted thee. Gr. *epitrepō*. Same word as "suffer" and "give licence" (21. 39, 40).

for = in behalf of. Gr. *huper*. Ap. 104. xvii. 1.

26. -1-29 (B, p. 1648). PAUL'S DEFENCE. (Introversion.)

B | C | -1-8. Introduction.

D | 9-23. Statement.

C | 24-29. Conclusion.

26. -1-8 (C, above). INTRODUCTION. (Introversion.)

C | g | -1-3. Appeal to Agrippa's knowledge.

h | 4, 5. Paul's life.

h | 6, 7. Paul's hope.

g | 8. Appeal to Agrippa's reason.

answered, &c. = was making his defence. Gr. *apologomai*. See 19. 33.

2 think. Gr. *hēgeomai*. This word has two meanings, "to lead" (15. 22) and "hold, or reckon", as here and in nineteen subsequent passages.

happy. Gr. *makarios*. Occ. fifty times. Always transl. "blessed", save here, John 13. 17. Rom. 14. 22. 1 Cor. 7. 40. 1 Pet. 3. 14; 4. 14.

shall = am about to.

before. Gr. *epi*. Ap. 104. ix. 1.

touching = concerning. Gr. *peri*. Ap. 104. xiii. 1.

accused. Gr. *enkaleō*. See 19. 38.

of = by. Gr. *hupo*. Ap. 104. xviii. 1.

3 because, &c. Lit. thou being an expert. Gr. *gnōstēs*. Only here. Cp. *gnōstos* (1. 19).

customs. Gr. *ethos*. See 6. 14.

Gr. *kata*. Ap. 104. x. 2.

rothomōs. Only here. Fig. *Protherapeia*, Ap. 6.

170. 2. from. Gr. *ek*. Ap. 104. vii.

Luke 18. 21. 1 Tim. 4. 12.

note on John 8. 44.

from the beginning. Gr. *anōthen*. See note on Luke 1. 3.

willing to. Gr. *thelō*. Ap. 102. 1.

= according to. Gr. *kata*. Ap. 104. x. 2.

Cp. the adverb *akribōs* and the comparative adj. in 18. 25, 26. A medical word.

See 5. 17. religion = form of worship. Gr. *thrēskeia*. Only here; Col. 2. 18. Jas. 1. 26, 27. Herodotus uses the word of the ceremonies of the Egyptian priests. Used also in the Papyri.

120. II. 6 judged. Gr. *krinō*. Ap. 122. 1.

God. Ap. 98. I. i. 1. unto. The texts read *eis*. Ap. 104. vi.

Only here. This single word to denote the whole twelve tribes shows that Paul regarded them as one. To him there were no "lost" tribes as fondly imagined to-day.

instantly = in (Gr. *en*) intensity. Gr. *ekteneia*. Only here. Cp. the adj. *ektenēs* (12. 5).

arrive. Gr. *katantāō*. See 16. 1.

which hope. king Agrippa. The texts omit.

be thought = is it judged. Gr. *krinō*, as in v. 6.

where transl. "faithless", "unbelieving", &c. with. Gr. *para*. Ap. 104. xii. 2.

2. a. should raise = raises. Gr. *egeirō*. Ap. 178. I. 4.

139. 2. Cp. v. 23.

questions. Gr. *zētēma*. See 15. 2.

beseech. Gr. *deomai*. Ap. 134. I. 5.

4 manner of life. Gr. *biōsis*. Only here. Cp. Ap.

170. 2. youth. Gr. *neotēs*. Only here; Matt. 19. 20. Mark 10. 20.

at the first = from (Gr. *apo*). Ap. 104. iv) the beginning (Gr. *archē*). Cp.

note on John 8. 44. among. Gr. *en*. Ap. 104. viii.

at = in. Gr. *en*. Ap. 104. viii.

know. Gr. *oida*. Ap. 132. I. i.

the. Omit. 5 Which knew me = Knowing me before. Gr. *proginōskō*. Ap. 132. I. iv.

if. Ap. 118. 1. b. would = be

Gr. *akribestatos*.

sect. Gr. *hairesis*.

Gr. *epi*. Ap. 104. ix. 2.

7 twelve tribes. Gr. *dōdekaphulon*.

Gr. *ekteneia*.

5. come

Gr. *epi*. Ap. 104. xiii. 1)

8 should it

Gr. *apistos*. Only occ. in Acts. Else-

Gr. *para*. Ap. 104. xii. 2. that = if. Ap. 118.

Gr. *nekros*. Ap.

D E 9 I 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 I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

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 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 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:

26. 9-23 (D, p. 1650). STATEMENT.
(Extended Alternation and Introversion.)

D E | 9. Opposition.

F | i | 10, 11. Persecution. Jerusalem, &c.

k | 12. Persecution. Damascus.

G | 13-15. Jesus the Persecuted.

H | 16-. Stand (Gr. *histēmi*).

J | -16. Witness.

K | 1 | 17. The People and the Gentiles.

m | 18. Light.

E | 19. Obedience.

F | k | 20-. Preaching. Damascus.

i | -20. Preaching. Jerusalem, &c.

G | 21. Paul the persecuted.

H | 22-. Continue (Gr. *histēmi*).

J | -22, 23-. Witness.

K | m | -23-. Light.

l | -23. The People and the Gentiles.

9 verily = therefore indeed.

to = unto. Gr. *pros*. Ap. 104. xv. 3.

the name. See 2. 38.

Jesus. Ap. 98. X.

of Nazareth = the Nazarene. See 2. 22. This is the seventh and last occ. of the title in Acts.

10 also did = did also. He not only thought, but acted.

in. Gr. *en*. Ap. 104. viii.

saints. Gr. *hagios*. See 9. 13, 32, 41. Only in these four places in Acts applied to God's people. Frequently in the epistles. Cp. Ps. 31. 23, 24.

shut up. Gr. *katakleiō*. Only here and Luke 3. 20.

authority. Gr. *exousia*. Ap. 172. 5.

from. Gr. *para*. Ap. 104. xii. 1.

chief priests. Gr. *archiereus*, as in 25. 15.

put to death. Gr. *anatreō*. See 2. 23.

gave = cast. Gr. *katapherō*. See 20. 9.

voice = vote. Gr. *psēphos*. The pebble used for voting. Only here and Rev. 2. 17.

11 I punished . . . and = punishing them . . . , I. See 22. 5.

in = throughout. Gr. *kata*. Ap. 104. x. 2.

synagogue. Ap. 120. I.

compelled = was compelling, or constraining, as in 28. 19. Gr. *anankazō*.

exceedingly. Gr. *perissōs*. Only here, Matt. 27. 23. Mark 10. 26.

mad against = maddened against. Gr. *emmainomai*. Only here, Cp. v. 24.

strange = foreign. Lit. the cities outside (Gr. *exō*).

12 Whereupon = In (Gr. *en*) which (circumstances). went = was going.

to = unto. Gr. *eis*. Ap. 104. vi. here. Cp. the verb *epitrepō* (v. 1). light. Gr. *phōs*. Ap. 130. 1. 104. xvii. 2. about. Gr. *perilampō*. Only here and Luke 2. 9. down. Gr. *katapiptō*. Only here and 28. 6. 121. 7, but the texts read "saying" (*legō*). tongue = dialect. See 1. 19. Ap. 6. kick. Gr. *laktizō*. Only here. where, 1 Cor. 15. 55, 56. Rev. 9. 10. Ap. 178. I. 1. stand. Gr. *histēmi*. by. Gr. *horaō*. Ap. 133. I. 8. minister. Gr. *hupēretēs*. Ap. 190. I. 3. Gr. *horaō*, as above. 17 Delivering. Gr. *exaireō*. See 7. 10. gentiles. Gr. *ethnos*. Contrast v. 4. turn = that they may turn. Col. 1. 13. power = authority. Gr. *exousia*, as in v. 10. Gr. *aphesis*. See 2. 38; 5. 31. Gr. *klēros*. See 1. 17. faith. Gr. *pistis*. Ap. 150. II. 1. obedient. Gr. *apeithēs*. Cp. Ap. 150. I. 2. 3. 3. "Not disobedient", which means emphatically "obedient", is the Fig. *Tapeinōsis*. Ap. 6. to. heavenly. Gr. *ouranios*. Only here, Matt. 6. 14, 26, 32; 15. 13. Luke 2. 13. vision. Gr. *optasia*. Only here, Luke 1. 22; 24. 23. 2 Cor. 12. 1.

Fk 20 But shewed °first 19 unto them °of Damascus,

i and at Jerusalem, and °throughout all the coasts of Judæa, and then to the 17 Gentiles, that they should °repent and 18 turn °to °God, and do works °meet for °repentance.

G 21 For these causes the Jews °caught me 10 in the °temple, and °went about to °kill me.

H 22 Having therefore °obtained °help °of °God, I °continue °unto this day, °witnessing both to

J °small and great, saying °none other things than those which °the °prophets and °Moses °did say should come:

23 °That °Christ °should suffer, and °that He should be the first °that should rise from the dead, and

K m should °shew 13 light

l 19 unto the 17 people, and to the 17 Gentiles."

CL n 24 And as he thus °spake for himself, °Festus said with a loud voice, "Paul, thou art °beside thyself; much °learning doth °make thee °mad."

o 25 But he said, °"I am 19 not mad, °most noble Festus; but °speak forth the °words of truth and °soberness.

M 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 19 not done 10 in a corner.

M 27 King Agrippa, °believest thou the prophets? I °know that thou °believest."

L n 28 Then Agrippa said 1 unto Paul, °"Almost thou 26 persuadest me to be a °Christian."

o 29 And Paul said, "I °would to °God, that 19 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",

of=in. Gr. en. Ap. 104. viii. throughout. Gr. eis. Ap. 104. vi.

repent. Gr. metanoë. Ap. 111. I. 1. to. Gr. epi. Ap. 104. ix. 3.

meet=worthy of, or answering to. Cp. Matt. 3. 8. repentance. Gr. metanoia. Ap. 111. II.

21 caught. Gr. sullambanō. See 1. 16. temple. Gr. hieron. See Matt. 23. 16.

went about=were attempting. Gr. peiraomai. Only here. kill. Gr. diacheirizomai. See 5. 30.

22 obtained. Gr. tunchanō. See 19. 11; 24. 2. help. Gr. epikouria. Only here. A medical word.

of=from. Gr. para. Ap. 104. xii. 1, but the texts read apo (iv). continue=stand. Gr. histēmi. Same as v. 16. See the Structure.

unto=until. Gr. achri. witnessing. Same word as "testify" (v. 5). small and great. Cp. 8. 10. Rev. 11. 18; 13. 16; 19. 5, 18; 20. 12.

none, &c.=nothing (Gr. oudeis) except the things which. the prophets, &c. Usually "Moses and the prophets". See 28. 23. Luke 16. 29, 31. John 1. 45.

prophets. See Ex. 4. 16 and Ap. 82. Moses. See 3. 22.

did say=spake. Gr. laleō. Ap. 121. 7. 23 That=If. Gr. ei. Ap. 118. 2. a. Cp. v. 8. Christ=the Messiah. Ap. 98. IX.

should suffer=is liable or destined to suffer. Gr. pathētos. Only here. Justin Martyr puts the word into the mouth of Trypho the Jew, in his dialogue, Ch. xxxvi.

that should, &c.=by (Gr. ek) a resurrection (Gr. anastasis. Ap. 178. II. 1) of the dead (Gr. nekron. Ap. 139. 2).

shew=proclaim. Gr. katangellō. Ap. 121. 5.

26. 24-29 (C, p. 1650). CONCLUSION. (Introversion and Alternation.)

C | L | n | 24. Festus interposes.
o | 25. Paul's reply.
M | 26. Agrippa's knowledge challenged.
M | 27. Agrippa's belief challenged.
L | n | 28. Agrippa interposes.
o | 29. Paul's reply.

24 spake for himself. Same as "answer for himself", vv. 1, 2.

Festus, &c. To Festus the resurrection of dead persons was as much beyond the range of possibility as it is to myriads to-day. "Modern views" have relegated the resurrection, as the hope of the believer, to the background. beside thyself=mad. Gr. mainomai. See 12. 15. learning. Lit. letters (Gr. gramma). As we say "a man of letters". Cp. John 7. 15. make=turn or pervert. Gr. peritrepō. Only here. A medical word. mad=to (Gr. eis)madness. Gr. mania. Only here. 25 I am... mad. Gr. mainomai, as in v. 24. most noble. See 24. 3. Luke 1. 3. speak forth. Gr. apophthengomai. See 2. 4. words. Gr. rhēma. See Mark 9. 32. soberness. Gr. sōphrosunē. Here and 1 Tim. 2. 9, 15. 26 knoweth. Gr. epistamai. Ap. 132. I. v. of=concerning. Gr. peri. Ap. 104. xiii. 1. before. Gr. pros. Ap. 104. xv. 3. also I speak freely=I speak, using boldness also. speak. Gr. laleō, as in vv. 14, 22, 31. freely=speaking out, or without reserve. Gr. parrhēsiazomai. Occ. seven times in Acts. See 9. 27, 29; 13. 46; 14. 3; 18. 26; 19. 8. am persuaded. Gr. peithō. Ap. 150. I. 2. none. A double negative. Gr. ou ouden. are hidden, &c.=has escaped his notice. Gr. lanthanō. Only here, Mark 7. 24. Luke 8. 47. Heb. 13. 2. 2 Pet. 3. 5, 8. 27 believest. Gr. pisteuō. Ap. 150. I. 1. ii and i. know. Gr. oida. Ap. 132. I. i. 28 Almost. Gr. En oligō. In a little, i. e., briefly, or in short. Cp. Eph. 3. 3. Paul, carried away by his subject, ceases to be the advocate for the prisoner and has become the advocate for God. Agrippa perceives it, and intervenes with—"To put it briefly, thou art persuading me to become a Christian." There is no ground for supposing that Agrippa was "almost persuaded". Christian. See 11. 26. 29 would=could wish. Gr. euchomai. Ap. 134. I. 1. also all=all also. almost, and altogether. Lit. in (Gr. en) little and in (Gr. en) great. Fig. Synœceiōsis. Ap. 6. He takes up Agrippa's words with a higher meaning. except. Gr. parektos. Only here. Matt. 5. 32. 2 Cor. 11. 28. 30 And when, &c. All the texts omit. king. Paul's appeal had taken the case out of the hands of Festus; so this was not a court of justice, but an inquiry to please Agrippa, and to enable Festus to make his report to the Emperor. Agrippa was the chairman (vv. 1, 24, 26) and so gave the signal for closing the inquiry, probably afraid lest any more such searching questions should be put to him.

¹⁶ rose up, and the ° governor, and Bernice, and they that ° sat with them:

³¹ And when they were ° gone aside, they ° talked ° between themselves, saying, "This ° man doeth ° nothing worthy of death or of bonds."

³² Then said Agrippa ¹⁹ unto Festus, "This ° man ° might have been ° set at liberty, ° if he had ° not ° appealed unto Cæsar."

P N¹ O

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.

² 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.

³ 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.

P p¹

⁴ And when we had ² launched from thence, we ° sailed under Cyprus, ° because the winds were contrary.

⁵ And when we had ° sailed over the ° sea of Cilicia and Pamphylia, we ° came ° to Myra, a city of Lycia.

⁶ And there the ° centurion found a ² ship of ° Alexandria ² sailing ¹ into Italy; and he ° put us ° therein.

⁷ And ° when we had sailed slowly ° many days, and ° scarce were come ° over against

governor. Gr. *hēgemōn*. See 23. 24.

sat with them. Gr. *sunkathēmai*. Only here and Mark 14. 54.

³¹ gone aside. Gr. *anachōreō*. See 23. 19.

talked. Gr. *laleō*. Ap. 121. 7.

between themselves = to (Gr. *pros*. Ap. 104. xv. 3) one another.

man. Gr. *anthrōpos*. Ap. 123. 1.

nothing. Gr. *oudeis*, as 22, 26.

³² might have been = could have been, or was able to be.

set at liberty. Gr. *apoluō*. Ap. 174. 11.

if. Gr. *ei*, as in v. 8.

not. Gr. *mē*. Ap. 105. II.

appealed. Gr. *epikaleomai*. See 25. 11.

27. 1-28. 16 (P, p. 1639). JOURNEY TO ROME. (Division.)

P | N¹ | 27. 1-44. Cæsarea to Melita.

| N² | 28. 1-16. Melita to Rome.

27. 1-44 (N¹, above). CÆSAREA TO MELITA. (Alternation.)

N¹ | O | 1-3. Julius treats Paul kindly.

| P | 4-41. Voyage and tempest.

| O | 42, 43. Julius saves Paul.

| P | 44. All escape to land.

1 when = as.

determined = decided. Gr. *krinō*. Ap. 122. 1.

sail. Gr. *apopleō*. See 13. 4.

into. Gr. *eis*. Ap. 104. vi.

delivered = were delivering. Gr. *paradidōmi*. See 3. 13.

certain. Gr. *tines*. Ap. 124. 4.

other. Gr. *heteros*. Ap. 124. 2.

prisoners. Gr. *desmōtēs*. Only here and v. 42. The usual word is *desmios*. See 25. 14.

unto = to.

one, &c. = a centurion of an Augustan cohort, by name Julius. Gr. *hekatontarchēs*. See 10. 1. Augustus'. Gr. *Sebastos*. Cp. 25. 21, 25.

band = cohort. Gr. *speira*. See Matt. 27. 27.

ship. Gr. *ploion*. The usual word for "ship".

Adramyttium. A city in Mysia, in the province of Asia, at the head of the gulf of that name. launched. Gr. *anagō*. See 13. 13. meaning = being about. According to the texts this does not refer to "we" but to the ship. It was on the return voyage to Adramyttium by the coasts of Asia. sail. Gr. *pleō*. See 21. 3. by, &c. = to the places against (Gr. *kata*) Asia. Aristarchus. See 19. 29; 20. 4. He and Luke could only have been allowed on board as Paul's servants. with. Gr. *sun*. Ap. 104. xvi. **3** next. Gr. *heteros*, as in v. 1. touched = landed. Gr. *katagō*. See 21. 3. at. Gr. *eis*. Ap. 104. vi. Sidon. The great port of Phœnicia about 70 miles north of Cæsarea. The wind must therefore have been favourable, south-south-west. courteously = kindly. Gr. *philanthrōpōs*. Only here. Cp. Ap. 135. II. 2. entreated... and = using. Gr. *chraomai*. Elsewhere transl. "use". gave... liberty. Gr. *epitrepō*. See 26. 1. unto. Gr. *pros*. Ap. 104. xv. 3. refresh himself = obtain (Gr. *tunchanō*. See 26. 22) their care (Gr. *epimeleia*. Only here).

27. 4-41 (P, above). VOYAGE AND TEMPEST. (Alternation.)

P | p¹ | 4-8. Sidon to Fair Havens.

| q¹ | 9, 10. Paul. Admonition.

| p² | 11-20. To Clauda. Tempest-driven.

| q² | 21-26. Paul. Encouragement.

| p³ | 27-29. Drawing near to land.

| q³ | 30, 31. Paul. Warning.

| p⁴ | 32. The boat abandoned.

| q⁴ | 33-38. Paul. Encouragement.

| p⁵ | 39-41. The ship aground.

⁴ sailed under: i. e. under the lee (of Cyprus). Gr. *hupopleō*. Only here and v. 7. because. Gr. *dia*. Ap. 104. v. 2. ⁵ sailed over = sailed across. Gr. *diapleō*. 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. ⁶ centurion. Gr. *hekatontarchos*. See 21. 32. Alexandria. Egypt was the granary of the ancient world, and this was a corn ship, bound for Italy. See v. 38. put us = caused us to embark. Gr. *embibazō*. Only here. A medical word, used of setting a dislocated limb. therein = into (Gr. *eis*) it. ⁷ when, &c. = sailing slowly. Gr. *braduploeō*. Only here. After leaving the lee of Cyprus, the wind, hitherto 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. 3, "long"). scarce were come = were come with difficulty. Gr. *molis*. Occ. vv. 8, 16; 14. 18. Rom. 5. 7. 1 Pet. 4. 18. over against. Gr. *kata*. Ap. 104. x. 2.

°Cnidus, the wind °not °suffering us, we sailed under °Crete, °over against Salmone;
8 And, °hardly °passing it, came °unto a place which is called °The fair havens; nigh where- unto was the city of Lasea.

q¹ 9 Now when much time was °spent, and when °sailing was °now °dangerous, °because the °fast was °now already past, Paul °admonished them,

10 And said °unto them, °“Sirs, I °perceive that this °voyage °will be °with °hurt and much °damage, °not only of the °lading and °ship, but °also of our °lives.”

p² 11 Nevertheless the °centurion °believed the °master and the °owner of the ship, more than those things which were °spoken °by Paul.

12 And because the haven was °not commodious °to winter in, the more part °advised to °depart thence also, °if °by any means they might °attain °to °Phenice, and there to °winter; which is an haven of Crete, °and lieth °toward 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 it a °tempestuous wind, called °Euroclydon.

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 °Clauda, °we had much work to °come by the °boat:

17 Which when they had °taken up, they °used °helps, °undergirding the °ship; and, fearing °lest they should °fall °into the °quicksands, °strake °sail, and so were °driven.

Cnidus. An important city, situated at the extreme south-west of Asia Minor. Referred to in 1 Macc. 15. 23. not. Gr. *mē*. Ap. 105. II.

suffering. Gr. *proseō*. Only here. The simple verb *eaō* occ. several times. See vv. 32, 40; 28. 4.

Crete. Known also as Candia. Salmone was its eastern cape.

8 hardly. Gr. *molis*, as v. 7.

passing. Gr. *paralegōmai*. Only here and v. 13. They had difficulty in weathering the point.

unto. Gr. *eis*. Ap. 104. vi.

The fair havens = Fair Havens. It bears the same name still.

9 spent = passed. Gr. *diaginomai*. See 25. 13.

sailing. Gr. *ploos*. See 21. 7.

now = already.

dangerous. Gr. *episphalēs*. Only here.

fast: i. e. the tenth day of the seventh month, the day of Atonement, about Oct. 1.

now already = already.

admonished = Gr. *paraineō*. Only here and v. 22.

10 Sirs. Gr. *anēr*. Ap. 123. 2. Cp. 7. 26; 14. 15; 19. 25.

perceive. Gr. *theōreō*. Ap. 133. I. 11.

voyage. Same as "sailing" in v. 9.

will = is about to.

with. Gr. *meta*. Ap. 104. xi. 1.

hurt. Gr. *hubris*. Only here, v. 21. 2 Cor. 12. 10.

damage = loss. Gr. *zēmia*. Only here, v. 21. Phil. 3. 7, 8.

not. Gr. *ou*. Ap. 105. I.

lading = cargo. Gr. *phortos*. Only here; but the texts read *phortion*, as in Matt. 11. 30; 23. 4. Luke 11. 46. Gal. 6. 5.

also of our lives = of our lives also.

lives. Gr. *psychē*. Ap. 110. III. 1.

11 Nevertheless = But.

centurion. He was in authority, being on imperial service.

believed. Gr. *peithō*. Ap. 150. I. 2.

master. Lit. steersman. Gr. *kubernētēs*. Only here, and Rev. 18. 17.

owner, &c. = shipowner. Gr. *nauklēros*. Only here.

spoken = said. Gr. *legō*.

by. Gr. *hupo*. Ap. 104. xviii. 1.

12 not commodious = not well situated. Gr. *aneu-thetos*. Only here.

to winter in = for (Gr. *pros*) wintering (Gr. *para-* depart. Same as

"launch", v. 2. if. Gr. *ei*. Ap. 118. 2. b. by any means = at least. attain. Gr. *katantaō*. See

16. 1. Phenice. Now *Lutro*. At the western end of the island. winter. Gr. *paracheimazō*. Only here, 28. 11. 1 Cor. 16. 6. Tit. 3. 12. and lieth = looking. Gr. *blepō*. Ap. 133. I. 5. toward = down.

Gr. *kata*. Ap. 104. x. 2. south west = south-west wind. Gr. *lips*. Only here. north west = north-west wind. Gr. *chōros*. Only here. The meaning is that the harbour looked in the same direction as that in which these winds blew, i. e. north-east and south-east, as in R. V. 13 blew softly. Gr. *hupopneō*. Only here.

purpose. See 11. 23. loosing. Gr. *airō*, to raise. Here it means to weigh anchor. sailed . . . by. Same as "pass", v. 8. close. Gr. *asson*. Comp. of *anchi*, near. Only here. 14 But not long after.

Lit. But after not much (time). after. Gr. *meta*. Ap. 104. xi. 2. arose against it = beat down from it (i. e. Crete). arose. Gr. *ballō*. Ap. 174. 9. This verb is sometimes used intransitively. against =

down. Gr. *kata*. Ap. 104. x. 1. tempestuous = typhonic. Gr. *tuphōnikos*. Only here. Euroclydon. The texts (not the Syriac) read *Eurakulōn*, which means north-north-east wind. But if so, it would hardly have been introduced by the words "which is called". It was evidently a hurricane, not uncommon in those waters, and called "Euroclydon" locally and by the sailors. 15 caught. Gr. *sunarpazō*. See

6. 12. bear up into = face. Lit. look in the eye of. Gr. *antopthalmeō*. Only here. we let her

drive. Lit. giving her up (Gr. *epididōmi*) we were driven (borne along, pass. of Gr. *pherō*). The A. V. rendering is the exact nautical expression. 16 running under = having run under the lee of. Gr.

hupotrechō. Only here. island. Gr. *nēsion*, a small island, dim. of *nēsos* (13. 6). Only here. Clauda.

Clauda (some texts, Cauda) was due south of Phenice. we had much work. Lit. with difficulty

(Gr. *molis*, v. 7) were we strong (Gr. *ischuō*. See 15. 10). come by = become masters of. Gr. *perikratēs*. Only here. boat = skiff. Gr. *skaphē*. Only here, vv. 30, 32. The verb *skaptō*, to dig, or hollow

out, only in Luke 6. 48; 13. 8; 16. 3. 17 taken up. Gr. *airō*. See v. 13. used. Gr. *chraomai*. See v. 3. helps. Gr. *boētheia*. Only here and Heb. 4. 16. undergirding. Gr. *hupozōnnumi*. Only

here. The process of passing a cable or chain round a ship to prevent her going to pieces is called "frapping". lest. Gr. *mē*. Ap. 105. II. fall. Gr. *ekpiptō*. Occ. thirteen times; here, vv. 26, 29,

32; 12. 7. Mark 13. 25. Rom. 9. 6, &c. quicksands. Gr. *surtis*. 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 Sidra, into which they were afraid of being driven. strake sail. Lit. having

lowered the gear. strake. Gr. *chalaō*. See Luke 5. 4. sail. Gr. *skeuos*. The great yard to which the

sail was attached. Occ. twenty-three times. Always rendered "vessel", save here; Matt. 12. 29. Mark

3. 27 (goods). Luke 17. 31 (stuff).

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 ° tackling of the ° ship.

20 And when ° neither sun ° nor stars ° in many days ° appeared, and ° no small ° tempest ° lay on us, all hope that we should be saved was then ° taken away.

q² 21 But ° after long ° abstinence, Paul stood forth ° in the midst of them, and said, 10 "Sirs, ye ° should have ° hearkened 1 unto me, and ° not have ° loosed ° from Crete, and to have ° gained this ° harm and ° loss.

22 And ° now I ° exhort you to ° be of good cheer: for there shall be ° no ° loss of ° any man's 10 life ° among you, ° but of the ° ship.

23 For there ° stood by me this night ° the angel of ° God, Whose I am, and Whom I ° serve,

24 Saying, 'Fear ° not, Paul; thou ° must ° be brought before Cæsar; and, ° lo, 23 God hath ° given thee all them that ° sail 10 with thee.'

25 Wherefore, 10 sirs, 22 be of good cheer: for I ° believe 23 God, that it shall be ° even as it was ° told me.

26 ° Howbeit we 24 must be ° cast ° upon a ° certain ° island."

p³ 27 But when the fourteenth night was come, as we were ° driven up and down 21 in ° Adria, ° about midnight the ° shipmen ° deemed that ° they drew near to some country:

28 And ° sounded, ° and found it twenty ° fathoms: and ° when they had gone a little further, they ° sounded again, and found it fifteen ° fathoms.

29 Then fearing ° lest we should have 17 fallen ° upon ° rocks, they 19 cast four ° anchors ° out of the ° stern, and ° wished ° for the day.

q³ 30 And as the 27 shipmen were ° about to flee 29 out of the ° ship, ° when they had let down the 16 boat 1 into the sea, ° under colour as ° though they would have ° cast 29 anchors 29 out of the ° foreship,

31 Paul said to the 1 centurion and to the soldiers, ° "Except these ° abide 21 in the ° ship, ye ° cannot be saved."

18 exceedingly. Gr. *sphodrōs*. Only here. The usual word is *sphōdra*, as in Matt. 2. 10.

tossed with a tempest. Gr. *cheimazomai*. Only here. Cp. v. 12.

next. Gr. *hexēsa*. See 21. 1.

lightened the ship=they began to jettison the cargo. Lit. they were making a casting-out. Gr. *ekbolē*. Only here.

19 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. *rhiptō*. See Luke 4. 35.

with our own hands. Gr. *autocheir*. Only here. To emphasize the fact that all were called to help in this time of peril.

tackling. Gr. *skeuē*. The yard, sail, and all the ship's furnishings. Only here, but used in the Sept. Jonah 1. 5.

20 neither . . . nor. Gr. *mēte . . . mēte*.

in=for. Gr. *epi*. Ap. 104. ix. 3.

appeared=shone. Gr. *epiphainō*. Ap. 106. iii.

no. Gr. *ou*. Ap. 105. I.

tempest. Gr. *cheimōn*. Elsewhere transl. "winter", Matt. 24. 20. Mark 13. 18. John 10. 22. 2 Ti. 4. 21; except Matt. 16. 3 (foul weather). Cp. v. 18.

lay on us. Gr. *epikeimai*. See Luke 5. 1; 23. 23. 1 Cor. 9. 16. Heb. 9. 10.

taken away. Gr. *periaireō*. Only here, v. 40. 2 Cor. 3. 16. Heb. 10. 11.

21 after long abstinence. Lit. much fasting having taken place (Gr. *huparchō*. See Luke 9. 48).

abstinence. Gr. *asitia*. Only here. Cp. v. 33, and v. 38 (*sitos*).

in. Gr. *en*. Ap. 104. viii.

should=ought to.

hearkened. Gr. *peitharcheō*. See 5. 29.

loosed. Gr. *anagō*. See vv. 2, 4, 12.

from. Gr. *apo*. Ap. 104. iv.

gained=gotten, as R.V. Gr. *kerdainō*. Occ. sixteen times. Always transl. "gain", save Phil. 3. 8. 1 Pet. 3. 1 (win). Only here in Acts. First occ. Matt. 16. 26.

harm. Same as "hurt" (v. 10).

loss. Same as "damage" (v. 10).

22 now. See 4. 29.

exhort. Same as "admonish" (v. 9).

be of good cheer. Gr. *euthumeō*. Only here, v. 25, and Jas. 5. 13.

no. Gr. *oudeis*.

loss=casting away. Gr. *apobolē*. Only here and Rom. 11. 15.

any man's life=a life.

among=out of. Gr. *ek*. Ap. 104. vii.

but=except. Gr. *plēn*.

23 stood by. Gr. *paristēmi*. Cp. 1. 10. the=an. God. Ap. 98. I. i. 1. serve. Gr. *latreuō*. Ap. 137. 4 and 190. III. 5. 24 must. Same as "should", v. 21. be brought=stand. lo. Gr.

idou. Ap. 133. I. 2. given=granted. Gr. *charizomai*. Ap. 184. II. 1. 25 believe. Gr. *pisteuō*. Ap. 150. I. 1. ii. even as. Lit. thus according to (Gr. *kata*. Ap. 104. x. 2) the manner in which. told=

spoken to. Gr. *laleō*. Ap. 121. 7. 26 Howbeit=But. cast. Gr. *ekpiptō*. Same as "fall" (v. 17).

upon. Gr. *eis*. Ap. 104. vi. island. Gr. *nēsos*. Elsewhere 13. 6; 28. 1, 7, 9, 11. Rev. 1. 9; 6. 14; 16. 20.

27 driven up and down. Gr. *diapherō*=to carry hither and thither. Cp. 13. 49. Mark 11. 16. Then "to differ", as in the other occ. Matt. 6. 26; 10. 31; 12. 12. Luke 12. 7, 24. Rom. 2. 18. 1 Cor. 15. 41.

Gal. 2. 6; 4. 1. Phil. 1. 10. Adria=the Adria. In Paul's day this term included the part of the Mediterranean lying south of Italy, east of Sicily, and west of Greece. Josephus was on board a ship which foundered in the Adriatic Sea and was picked up by a ship of Cyrene, which landed him at Puteoli (Life, § 3).

about. Gr. *kata*. Ap. 104. x. 2. shipmen=seamen. Gr. *nautēs*. Only here, v. 30, and Rev. 18. 17. deemed=were supposing. See 13. 25. they drew, &c.=some country was drawing near to them. Gr. *prosagō*. See 16. 20. 28 sounded=having sounded. Gr. *bolizō*. Only here. and=

they. fathoms. Gr. *orguia*. See Ap. 51. III. 2. (2). when, &c.=having proceeded. Gr. *diistēmi*, to put, or stand, apart. Only here, and Luke 22. 59 (lit. one hour having intervened); 24. 51 (was parted).

29 lest=lest perchance. upon. The texts read *kata*. Ap. 104. x. 2. rocks=rough (Gr. *trachus*. Only here and Luke 3. 5) places. anchors. Gr. *ankura*. Only here, vv. 30, 40. Heb. 6. 19. out of. Gr. *ek*. Ap. 104. vii. stern. Gr. *prumna*. Only here, v. 41, and Mark 4. 38. wished=were praying.

Gr. *euchomai*. Ap. 134. I. 1. for the day=that the day would come. 30 about=seeking. when, &c.=and had let down. Gr. *chalaō*, as in v. 17. under colour=by pretence. Gr. *prophasia*. Else-

where, Matt. 23. 14. Mark 12. 40. Luke 20. 47. John 15. 22. Phil. 1. 18. 1 Thess. 2. 5. though they would have=being about to. cast. Gr. *ekteinō*. Elsewhere (fifteen times) transl. "stretch" or "put forth". foreship=bows or prow. Gr. *prōra*. Only here and v. 41. 31 Except=If . . . not. Gr. *ean*

(Ap. 118. I. b) *mē* (Ap. 105. II). abide. Gr. *menō*. See p. 1511. cannot=are not (Gr. *ou*. Ap. 105. I) able to.

p⁴ 32 Then the soldiers cut off the °ropes of the
16 boat, and let her 17 fall off.

q⁴ 33 And while the day was coming on, Paul
°besought them all to °take °meat, saying,
°“This day is the fourteenth day that ye have
°tarried °and continued °fasting, having
°taken °nothing.

34 Wherefore I °pray you to 33- take some
33 meat, for this °is °for your °health: for °there
shall not an °hair °fall °from the head of any
of you.”

35 And °when he had thus spoken, he took
bread, and °gave thanks to 23 God in presence
of them all: and when he had °broken it, he
began to eat.

36 Then were they all °of good cheer, and
they also 33- took some 33 meat.

37 And we were °in all 21 in the 2ship two
hundred threescore and sixteen °souls.

38 And °when they had eaten enough, they
°lightened the 2ship, °and cast out the °wheat
1 into the sea.

p⁵ 39 And when it was day, they °knew 10 not
the °land: but they °discovered a 1certain
°creek with a °shore, 1 into °the which they
°were minded, °if °it were possible, to °thrust
in the 2ship.

40 And when they had °taken up the
2v anchors, they °committed °themselves 3
unto the sea, and °loosed the °rudder °bands, and
°hoised up the °mainsail to the °wind, and
°made °toward 39 shore.

41 °And °falling 1 into a place °where two
seas met, they °ran the °ship aground; and
the °forepart °stuck fast, and °remained
°unmoveable, but the °hinder part °was broken
°with the °violence of the °waves.

O 42 And the soldiers' °counsel was °to kill the
1 prisoners, 17 lest °any °of them °should swim
out, and °escape.

43 But the °centurion, °willing to °save Paul,
°kept them from their °purpose; and com-
manded that they which °could °swim °should
cast themselves first into the sea, °and get °to
39 land:

32 ropes. Gr. *schoinion*. Only here and John 2. 15
(cords).

33 besought = was entreating. Gr. *parakaleō*. Ap.
184. I. 6.

take. Gr. *metalambanō*. See 2. 46.

meat = food, or nourishment. Gr. *trophē*.

This day, &c. Lit. Tarrying (or waiting) to-day, the
fourteenth day.

tarried. Gr. *prosdokaō*. Ap. 133. III. 3.

and continued = ye continue. Gr. *diateleō*. Only
here.

fasting = without food. Gr. *asitos*. Only here. Cp.
v. 21. Fig. *Synecdochē*. Ap. 6.

taken. Gr. *proslambanō*. See 17. 5.

nothing. Gr. *mēdeis*.

34 pray. Same as “besought”, v. 33.

is. Gr. *huparchō*. See Luke 9. 48.

for. Gr. *pros*. Ap. 104. xv. 1.

health = salvation. Gr. *sōtēria*. The verb *sōzō* is fre-
quently transl. “heal”. Matt. 9. 21, 22. John 11. 12
(do well). Acts 4. 9; 14. 9.

there shall not, &c. Lit. a hair of no one (Gr. *oudeis*)
of you shall fall from his head.

hair. Gr. *thrix*. Only occ. in Acts.

fall. The texts read “perish”, as in Luke 21. 18.

Fig. *Paremia*. Ap. 6. Cp. 1 Sam. 14. 45. 2 Sam. 14. 11.

1 Kings 1. 52. Matt. 10. 30.

from. Gr. *apo*, with texts. Ap. 104. iv.

35 when, &c. = having said these things, and taken
bread, he.

gave thanks. Gr. *eucharisteō*. Only here and 28. 15
in Acts. First occ. Matt. 15. 36.

broken. Gr. *klaō*. See 2. 46.

36 of good cheer. Gr. *euthumos*. Only here. The
verb occ. vv. 22, 25.

37 in all . . . two hundred, &c. Lit. all the souls
two hundred threescore and sixteen.

souls. Gr. *psuchē*. Ap. 110. II. Cp. vv. 10, 22. Jo-
sephus says in the ship in which he was wrecked there
were 600, of whom only eighty were saved. Cp. v. 22.

38 when, &c. Having been satisfied (Gr. *korēnumi*).
Only here and 1 Cor. 4. 8) with food (Gr. *trophē*, as in
v. 33).

lightened. Gr. *kouphizō*. Only here.

and cast out = casting out.

wheat. Gr. *sitos*.

39 knew = recognized. Gr. *epiginōskō*. Ap. 132. I. iii.
land. Gr. *gē*. Ap. 129. 4.

discovered = perceived. Ap. 133. II. 4.

creek. Gr. *kolpos*, bosom. Here, Luke 6. 38; 16. 22,
23. John 1. 18; 13. 23.

shore = beach.

the. Omit.

were minded = took counsel or planned. Gr. *bouleuō*.

thrust in. Gr. *exōtheō*. Only here and

7. 45. 40 taken up. Gr. *periaireō*. Same as in v. 20. committed. Gr. *eaō*. Same as “let”, v. 32.

themselves = them, i.e. the anchors. They “slipped” the anchors. loosed. Gr. *antēmi*, as in 16. 26.

Eph. 6. 9. Heb. 13. 5. rudder bands = lashings of the rudders. rudder. Gr. *pēdalion*. Only here

and Jas. 3. 4. There were two great paddles, one on either side, used for steering. bands. Gr. *zeuktē-*

ria. The tackle by which the paddles were lashed to the hull when the ship was at anchor. Only here.

hoisted = hoisted. Gr. *evairō*. Generally take up, or lift up. 1. 9; 2. 14, &c. mainsail = foresail. Gr.

artemōn. Only here. The mainsail had been thrown overboard (v. 19). wind. Lit. the blowing. Gr.

pnēd. Elsewhere, Matt. 7. 25, 27. Luke 12. 55. John 3. 8; 6. 18. Rev. 7. 1. made = were holding on.

Gr. *katechō*. See 2 Thess. 2. 6. toward = for. Gr. *eis*. Ap. 104. vi. 41 And = But. falling. Gr.

peripiptō. Only here, Luke 10. 30. Jas. 1. 2. where two seas met. Gr. *dithalassos*. Only here. A

sandbank formed by opposing currents. ran . . . aground. Gr. *epokellō*, but the texts read *epikellō*,

meaning the same. Only here. ship. Gr. *naus*. Only here. Elsewhere the word for “ship” is *ploion*.

It was no longer a ship, but a mere floating bulk. forepart. Same as “foreship”, v. 30. Add “indeed”

stuck fast, and = having stuck fast. Gr. *ereidō*. Only here. remained. Gr. *menō*, as in v. 31.

unmoveable. Gr. *asaleutos*. Only here and Heb. 12. 28. hinder part = stern, v. 29. was broken

= began to break up. Gr. *luō*. See 13. 43. with = by, as in v. 11. violence. Gr. *bia*. See 5. 26.

waves. Gr. *kuma*. Only here, Matt. 8. 24; 14. 24. Mark 4. 37. Jude 13. 42 counsel. Gr. *boulē*.

Ap. 102. 4. See v. 12. to kill = in order that (Gr. *hina*) they might kill. any = any one. Ap.

123. 3. of them. Omit. should swim out, and = having swum out. Gr. *ekkolumbaō*. Only here.

escape = make good his escape. Gr. *diapheugō*. Only here. 43 willing = purposing. Gr. *boulomai*.

Ap. 102. 8. save. Gr. *diastōō*. See Matt. 14. 36. kept = hindered. purpose. Gr. *boulēma*.

Ap. 102. 4. Only here and Rom. 9. 19. could = were able to. swim. Gr. *kolumbaō*. Only here.

Cp. v. 42. should, &c. = having first cast (themselves) overboard. Gr. *aporrhuptō*. Only here. and

get. Lit. should go forth. Gr. *exēimi*. See 13. 42. to = upon. Gr. *epi*. Ap. 104. ix. 3.

P 44 And °the rest, °some °on °boards, and °some °on °broken pieces °of the 2ship. And so it came to pass, that they °escaped all safe 43 to 39 land.

N² Q¹ R 28 And °when they were °escaped, then °they °knew that the °island was called °Melita.

S r¹ 2 And the °barbarous people shewed us °no °little °kindness: for they °kindled a °fire, and °received us every one, °because of the °present rain, and °because of the °cold.

s¹ 3 And when Paul had °gathered a °bundle of °sticks, and laid them °on the 2fire, there came a °viper °out of the °heat, and °fastened on his hand.

4 And when the 2barbarians °saw the venomous °beast °hang °on his hand, they said °among themselves, "No doubt this °man is a murderer, whom, °though he hath 1escaped °the sea, °yet °vengeance suffereth °not to live."

5 °And he °shook off the 4beast °into the fire, and °felt °no °harm.

6 °Howbeit they °looked °when he °should have °swollen, or °fallen down °dead °suddenly: but after they had looked °a great while, and °saw °no °harm come °to him, they °changed their minds, and said that he was a °god.

r² 7 °In the same quarters °were °possessions of the °chief man of the 1island, °whose name was Publius; who °received us, and °lodged us three days °courteously.

s² 8 And it came to pass, that the father of Publius lay °sick of °a fever and of a °bloody flux: °to whom Paul entered in, and °prayed, and laid his hands on him, and °healed him.

9 °So when this was done, °others also which

44 the rest. Gr. *loiapos*. Ap. 124. 3. some = some indeed.

on. Gr. *epi*. Ap. 104. ix. 2.

boards = planks. Gr. *sanis*. Only here.

on. Gr. *epi*. Ap. 104. ix. 1.

broken pieces: i. e. any kind of wreckage. Lit. some of the things.

of = from. Gr. *apo*. Ap. 104. iv.

escaped all safe = all escaped safe (same as "save", v. 43).

In this chapter there are over fifty words, mostly nautical, found nowhere else in the N.T.

28. 1-16 (N², p. 1653). MELITA TO ROME.
(Division.)

N² | Q¹ | 1-10. Sojourn at Melita.
| Q² | 11-16. Journey to Rome.

28. 1-10 (Q¹, above). SOJOURN AT MELITA.
(Introversion and Alternation.)

Q¹ | R | 1. Arrival.

S | r¹ | 2. Hospitality.

s¹ | 3-6. Miracle.

r² | 7. Hospitality.

s² | 8, 9. Miracles.

r³ | 10-. Hospitality.

| R | -10. Departure.

1 when they were = having. escaped. Gr. *diasōzō*. Same as in 27. 43, 44. See Matt. 14. 36.

they. The texts read "we".

knew. Gr. *epiginōskō* Ap. 132. I. iii.

island. Gr. *nēsos*. See 27. 26.

Melita = Malta. It was in the jurisdiction of the Prætor of Sicily St. Paul's Bay, the traditional scene of the shipwreck, fulfils all the conditions.

2 barbarous people. Gr. *barbaros*. Elsewhere, v. 4. Rom. 1. 14. 1 Cor. 14. 11. Col. 3. 11. The Greeks called all people who did not speak Greek barbarians. The Maltese were Phœnicians.

no = not. Gr. *ou*. Ap. 105. I.

little = ordinary, as in 19. 11.

kindness. Gr. *philanthrōpia*. Ap. 135. II. 2

kindled = having kindled. Gr. *anaptō*. Only here,

Luke 12. 49. Jas. 3. 5.

fire. Gr. *pura*. Only here, and in v. 3.

received. Gr. *proslambanō*. See 17. 5.

because of. Gr. *dia*. Ap. 104. v. 2.

cold. Gr. *psuchos*. Only here, John 18.

present. Gr. *ephistēmi*. Lit. to come upon, as in Luke 2. 9. 18. 2 Cor. 11. 27.

3 gathered. Gr. *sustrephō*. Only here. bundle = multitude. Gr. *plēthos*.

sticks. Gr. *phruganon* Only here. on. Gr. *epi*. Ap. 104. ix. 3. viper. Gr. *echidna*. Only here,

Matt. 3. 7; 12. 34; 23. 33. Luke 3. 7. out of. Gr. *ek*. Ap. 104. vii, but the texts read *apo* (Ap. 104. iv).

heat. Gr. *thermē*. Only here. fastened. Gr. *kathaptō*. Only here. 4 saw. Gr. *eidon*. Ap. 133.

I. 1. beast. Gr. *thērion*. See 11. 6. hang = hanging. on = from. Gr. *ek*. Ap. 104. vii.

among themselves = to (Gr. *pros*. Ap. 104. xv. 3) one another. man. Gr. *anthrōpos*. Ap. 128. 1.

though he hath. Lit. having. the sea = out of (Gr. *ek*) the sea. yet. Omit. vengeance. Gr.

hē dikē. Ap. 177. 4. The Greeks personified Justice, Vengeance, and other ideas; as we do when we

speak of Nemesis. not. Gr. *ou*. Ap. 105. I. 5 And he = He then indeed. shook off. Gr.

apotinassō. Only here, and Luke 9. 5. into. Gr. *eis*. Ap. 104. vi. felt = suffered. no = nothing.

Gr. *oudeis*. harm = evil. Gr. *kakos*. Ap. 128. III. 2. 6 Howbeit = But. looked = were expecting,

or watching in expectation. Gr. *prosdokāō*, Ap. 133. III. 3. when = that. should have = was about

to. swollen = swell. Gr. *pimprēmī* Only here. fallen down. See 26. 14. dead = a corpse. Gr.

nekros. Ap. 139. 2. suddenly. See 2. 2. a great while = for (Gr. *epi*. Ap. 104. ix. 3) much (time).

saw. Gr. *theōreō*. Ap. 133. I. 11. no = nothing. Gr. *mēdeis*. harm = amiss. Gr. *atopos*. Only

here, Luke 23. 41. 2 Thess. 3. 2. to. Gr. *eis*. Ap. 104. vi. changed their minds. Gr. *metaballomai*.

Only here. god. Ap. 98. I. 1. 5. 7 In, &c. = Now in (Gr. *en*) the parts about (Gr. *peri*. Ap. 104.

xiii. 2) that place. were. Gr. *huparchō*. See Luke 9. 48. possessions = lands. Gr. *chōrion*. See

Matt. 26. 36. chief man = first. Gr. *prōtos*. This title has been found on an inscription. whose

name was = by name. received. Gr. *anadechomai*. Only here and Heb. 11. 17. lodged. Gr.

xenizō. See 10. 6; 21. 16. courteously. Gr. *philophronōs*. Only here. Cp. 27. 3, and 1 Pet. 3. 8.

8 sick of = taken with. Gr. *sunechō*. See Luke 4. 38. a fever = fevers. Gr. *puretos*. Elsewhere Matt.

8. 15. Mark 1. 31. Luke 4. 38, 39. John 4. 52. Always in sing. But found in pl. in medical works. Per-

haps to convey the idea of severity which is expressed by "great" in Luke 4. 38, or of their recurrence

bloody flux. Gr. *dusenteria*. Hence Engl. dysentery. Only here to. Gr. *pros*. Ap. 104. xv. 3.

prayed. Gr. *proseuchomai*. Ap. 134. I. 2. healed. Gr. *iaomai*. See Luke 6. 17. 9 So = But.

others = the rest. Ap. 124. 3.

had °diseases 7 in the 1 island came, and were °healed:

r^s 10 Who °also honoured us with many honours;

R and when we °departed, they °laded us with °such things as were necessary.

Q² t 11 And °after three months we 10 departed 7 in a °ship of Alexandria, which had °wintered 7 in the 1 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 13 to °Rhegium: and 11 after one day °the south wind blew, and we came °the next day 6 to °Puteoli:

u 14 Where we found brethren, and were °desired to 12 tarry °with them seven days: and so we °went °toward Rome.

u 15 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 4 saw, he °thanked °God, and took °courage.

t 16 And when we came 6 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.

O T¹ v 17 And it came to pass, that 11 after three days Paul called the °chief of the Jews together: and when they were come together, he said °unto them,

w °“Men and brethren, though I have committed °nothing against the °people, or °customs °of our fathers, yet was I 16 delivered °prisoner °from Jerusalem 5 into the hands of the Romans.

diseases. Gr. *astheneia*. See Matt. 8. 17. John 11. 4. healed. Gr. *therapeuō*. See Luke 6. 18 and Ap. 137. 6.

10 also honoured, &c. = honoured us with many honours also.

departed = sailed. Gr. *anagō*. See “loosed” (13. 13). laded us with = laid on us.

such things, &c. = the things for (Gr. *pros*. Ap. 104. xv. 3) the need (Gr. *chreia*). The texts read “needs”. Cp. Phil. 4. 16.

28. 11-16 (Q², p. 1657). JOURNEY TO ROME. (Introversion.)

Q² | t | 11-13. Departure for Rome.

u | 14. Brethren. Puteoli.

u | 15. Brethren. Appii Forum.

t | 16. Arrival at Rome.

11 after. Gr. *meta*. Ap. 104. xi. 2.

ship of Alexandria. Another corn ship.

wintered. Gr. *paracheimazō*. See 27. 12.

whose sign, &c. = with sign the Dioscuri.

sign. Gr. *parasēmos*. Only here. Lit. signed or marked.

Castor and Pollux. Gr. *Dioskouroi*. Lit. sons of Zeus. These twin sons of Zeus and Leda were deified and their names given to the bright stars in the constellation Gemini. They were regarded as the patron deities of sailors. The “sign” was carried on the prow of the vessel, after the manner of our “figure-heads”.

12 landing. Gr. *katagō*. See 21. 3.

at. Gr. *eis*. Ap. 104. vi.

Syracuse. An important town in Sicily (S.E.), still bearing the same name.

tarried. Gr. *epimenō*. See 10. 48.

13 fetched a compass = having tacked about. Gr. *perierchomai*. See 19. 13. Fig. *Idiōma*. Ap. 6.

and came = arrived. Gr. *katantaō*. See 16. 1.

Rhegium. Now Reggio, on the Straits of Messina.

the south wind blew, and = a south wind having sprung up. Gr. *epiginomai*. Only here.

the next day = the second day. Gr. *deuteraios*. Only here.

Puteoli. On the Bay of Naples. It was here Josephus and his shipwrecked companions were landed. Now *Pozzuoli*. 14 desired = entreated. Gr. *parakaleō*. Ap. 134. I. 6. with. Gr. *epi*. Ap. 104. ix. 2, but the texts read *para* (xii. 2). went = came. toward. Gr. *eis*. Ap. 104. vi. Rome was used in a more extended sense here than in v. 16. 15 of us = the things (i. e. the news) concerning (Gr. *peri*) us. to meet us. Lit. for (Gr. *eis*) meeting (Gr. *apantēsis*. See Matt. 25. 1) us. Appii forum. The market of Appius, a small town on the Appian Way, forty-three miles from Rome. The three taverns. About ten miles further on. taverns. Gr. *tabernē* transliterated from Lat. *taberna*. Only here. thanked. Gr. *eucharisteō*. See 27. 35. God. Ap. 98. I. i. 1. courage. Gr. *tharsos*. Only here. Cp. 23. 11. 16 Rome. Cp. 19. 21; 23. 11. The purpose was fulfilled, but perhaps not in the way Paul expected. centurion. Gr. *hekatontarchos*. See 21. 32. Most texts omit this clause. delivered. Gr. *paradidōmi*. See 3. 13. captain of the guard. Gr. *stratopedarchēs*. Only here. Probably the Præfect of the Prætorians. Paul was suffered. Lit. it was permitted (Gr. *epitrepō*. See 26. 1) Paul. dwell. Gr. *menō*. See p. 1511. by. Gr. *kata*. Ap. 104. x. 2. with. Gr. *sun*. Ap. 104. xvi. kept = guarded. He was chained by the wrist to the prisoner. Paul speaks of this chain in v. 20. Eph. 6. 20. Phil. 1. 7, 13, 14, 16. Col. 4. 18. Philem. 10, 13.

28. 17-29 (O, p. 1639). PAUL AND THE JEWS IN ROME. TWO ADDRESSES. (Division.)

O | T¹ | 17-22. First meeting.

| T² | 23-29. Second meeting.

28. 17-22 (T¹, above). FIRST MEETING. (Extended Alternation.)

T¹ | v | 17-. Call.

w | -17. Law and customs of Israel not violated.

x | 18. Romans find no capital charge.

y | 19. Jews speak against (*antilegō*) Paul's release.

v | 20-. Call.

w | -20. Hope of Israel.

x | 21. Jews receive no complaints.

y | 22. The sect everywhere spoken against (*antilegō*).

17 chief = first, as in v. 7. unto. Gr. *pros*. Ap. 104. xv. 3. Men, &c. See 1. 16. nothing. Gr. *oudeis*. people. Gr. *laos*. See 2. 47. customs of our fathers = the ancestral customs, customs. Gr. *ethos*. See 6. 14. of our fathers. Gr. *patrōs*. See 22. 3. prisoner. See 25. 14. from = out of. Gr. *ek*. Ap. 104. vii.

x 18 Who, when they had °examined me, °would have °let me go, °because there was °no °cause of death °in me.

y 19 But when the Jews °spake against it, I was °constrained to °appeal unto Cæsar; °not that I had ought to °accuse my °nation of.

v 20 °For this °cause therefore have I °called for you, to °see you, and to °speak with you :

w because that °for °the hope of Israel I am °bound with this chain."

x 21 And they said °unto him, "We °neither received °letters °out of Judæa °concerning thee, °neither any of the brethren that came °shewed or °spake °any harm °of thee.

y 22 But we °desire to hear °of thee what thou thinkest: for °as °concerning this °sect, °we know that every where it is °spoken against."

T² Uz 23 And when they had °appointed him a day, there came many °to him °into his °lodging;

a to whom he °expounded and °testified the °kingdom of °God, °persuading them °concerning °Jesus, both °out of the law of °Moses, and °out of the °prophets, °from morning °till °evening.

V 24 And some °believed the things which were spoken, and some °believed not.

25 And °when they agreed not °among themselves, they °departed,

U a °after that Paul had spoken one °word, °"Well °spake °the Holy Ghost °by °Esaias the °prophet °unto °our fathers,

26 Saying, °Go °unto this °people, and say, °Hearing ye shall hear, and shall °not °understand; and °seeing ye shall °see, and °not °perceive:

27 For the heart of this °people °is 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."

z 29 And when he had said these °words, the Jews departed,

18 examined. Gr. *anakrinō*. Ap. 122. 2. would have = were wishing to. Gr. *boulomai*. Ap. 102. 3.

let . . . go. Gr. *apoluō*. Ap. 174. 11.

no. Gr. *mēdeis*.

cause. Gr. *aitia*, as in 25. 27.

19 spake against. Gr. *antilegō*. See 13. 45. constrained. Gr. *anankazō*. See 26. 11 (the only other occ. in Acts).

appeal unto. Gr. *epikaleomai*. See 25. 11.

accuse. Gr. *katēgorēō*. See 22. 30.

nation. Gr. *ethnos*.

20 For. Gr. *dia*. Ap. 104. v. 2.

called for. Gr. *parakaleō*, as in v. 14.

speak with. Gr. *prostaleō*. See 13. 43.

for. Gr. *heneken*. First occ. Matt. 5. 10 (for the sake of). the hope of Israel = the Messiah whom Israel hoped for. Fig. *Metonymy*. Ap. 6.

bound with. Gr. *perikeimai*. Only here, Mark 9. 42. Luke 17. 2. Heb. 5. 2; 12. 1.

21 neither. Gr. *oute*.

letters. Gr. *gramma*, a letter of the alphabet. In pl. "writings". This and Gal. 6. 11 are the only places where it is used of an epistle, the usual word being *epistolē*.

out of = from. Gr. *apo*. Ap. 104. iv.

concerning. Gr. *peri*. Ap. 104. xiii. 1.

shewed = reported. Gr. *apangellō*. See 4. 23.

spake. Gr. *laleō*. Ap. 121. 7.

any harm = anything evil (Gr. *ponēros*. Ap. 128. III. 1).

22 desire = think it right. Gr. *axiōō*. See 15. 38.

of = from. Gr. *para*. Ap. 104. xii. 1.

as, &c. = concerning this sect indeed.

sect. Gr. *hairesis*. See 5. 17.

we know = it is known (Gr. *gnōstos*. See 1. 19) to us.

28. 23-29 (T², p. 1658). SECOND MEETING.

T² U | z | 23-. Jews assemble.

a | -23. Paul expounds.

V | 24 25-. Result. Disputation.

U | a | -25-28. Paul warns.

| z | 29-. Jews depart.

V | -29. Result. Reasoning.

23 appointed = arranged. Gr. *tassō*. See 13. 48. lodging. Gr. *xenia*. Only here and Philem. 22. Cp. 10. 6; 21. 16.

expounded. Gr. *ektithēmi*. See 7. 21.

testified. Gr. *diamarturomai*. See 2. 40. Ninth and last occ. in Acts.

kingdom of God. The Messianic kingdom was the subject. The mention of the Lord Jesus, and the law of Moses, and the prophets, establishes this. See Ap. 114. persuading. Gr. *peithō*. Ap. 150. I. 2.

Jesus. Ap. 98. X.

Moses. Nineteenth occ. in Acts. See Matt. 8. 4.

prophets. Ap. 189.

from. Gr. *apo*. Ap. 104. iv.

till. Gr. *heōs*.

evening. Gr. *hespera*. See 4. 3.

24 believed = were persuaded of. Gr. *peithō*, as in v. 23. believed not = were disbelieving. Gr. *apistēō*. Elsewhere, Mark 16. 11, 16. Luke 24. 11, 41. Rom. 3. 3. 2 Tim. 2. 13. 25 when they agreed

not = being out of harmony. Gr. *asymphōnos*. Only here. See 5. 9; 15. 15. departed. Lit. were being sent away. Ap. 174. 11. The imperfect suggests that the chief men (v. 17) broke up the meeting and sent the rest away lest they should be convinced.

Gr. *rhēma*. See Mark 9. 32. Well = Rightly. after that, &c. = Paul having spoken. word.

by = through. Gr. *dia*. Ap. 104. v. 1. Esaias = Isaiah. See 8. 28, 30. The quotation is from 6. 9, 10. This is the third occasion of the quotation of these words. See Matt. 13. 14, 15. John 12. 40. our.

The texts read "your". 26 Hearing = In hearing. Gr. *akoē*. Cp. 17. 20. not = by no means. Gr. *ou mē*. Ap. 105. III. understand. Gr. *sunīēmi*. Cp. Ap. 132. II. 3. seeing . . . see. Gr. *blepō*. Ap. 183. I. 5. perceive. Gr. *eidon*. Ap. 133. I. 1. Fig. *Polyptoton*. Ap. 6. 27 is waxed gross = has become fat.

Gr. *pachunomai*. Only here and Matt. 13. 15. their ears, &c. = with their ears they hear heavily. closed. Gr. *kammūō*. Only here and Matt. 13. 15. lest = lest at any time. Gr. *mēpotē*. be converted = turn again. Gr. *epistrephō*. See 3. 19. 28 unto = to. salvation. Gr. *sōtērion*. Elsewhere, Luke 2. 30 (which see); 3. 6. Eph. 6. 17. The more usual *sōtēria* occ. 13. 26, &c. is sent = was sent.

Gr. *apostellō*. Ap. 174. 1. Gentiles. Gr. *ethnos*. 29 words = things. The texts omit this verse.

V ° and had great ° reasoning ° among themselves.

A 30 And Paul ° dwelt ° two whole years 7 in his own ° hired house, and ° received all that came in 17 unto him,

31 ° Preaching the 23 kingdom of 15 God, and teaching those things ° which concern ° the Lord ° Jesus Christ, ° with all ° confidence, ° no man forbidding him.

and had=having.

reasoning=disputation. Gr. *suzētēsis*. See 15. 2. among. Gr. *en*. Ap. 104. viii. 2.

30 dwelt. Gr. *menō*, as in v. 16, but texts read *emmenō* (continue) as in 14. 22.

two . . . years. Gr. *diētia*. See 24. 27. This was 61-63 A. D.

hired house. Gr. *misthōma*. Only here. Probably the means for this were provided by the Philippians (Phil. 4. 10-20) and other believers.

received=received freely. Gr. *apodechomai*. See

which concern=concerning. Gr. *peri*. Ap. 104.

Jesus Christ. Ap. 98. XI. with. Gr. *meta*. Ap.

104. xi. 1. confidence=boldness. Gr. *parrhēsia*. See 4. 13. no man, &c. =unhindered. Gr. *akōlutōs*.

2. 41. 31 Preaching. Gr. *kērussō*. Ap. 121. 1.

xiii. 1. the Lord. Ap. 98. VI. i. β. 2. A.

104. xi. 1. Only here.

THE INTER-RELATION OF THE SEVEN CHURCH EPISTLES AS SHOWN BY THE STRUCTURE AS A WHOLE.

(Introversion.)

A | **ROMANS.** "Doctrine and Instruction." The Gospel of God: never hidden, but "promised afore". God's justification of Jew and Gentile individually—dead and risen with Christ (1-8). Their relation dispensationally (9-11). The subjective foundation of the mystery (see page 1694).

B | **CORINTHIANS.** "Reproof." *Practical* failure to exhibit the teaching of Romans through not seeing their standing as having died and risen with Christ. "Leaven" in practice (1 Cor. 5. 6).

C | **GALATIANS.** "Correction." *Doctrinal* failure as to the teaching of Romans. Beginning with the truth of the new nature ("spirit"), they were "soon removed" (1. 6), and sought to be made perfect in the old nature ("flesh") (3. 3). "Leaven" in doctrine (5. 9).

A | **EPHESIANS.** "Doctrine and Instruction." The mystery of God, always hidden, never before revealed. Individual Jews and Gentiles gathered out and made "one new man" in Christ. Seated in the heavenlies with Christ.

B | **PHILIPPIANS.** "Reproof." *Practical* failure to exhibit the teaching of Ephesians in manifesting "the mind of Christ" as members of the one Body.

C | **COLOSSIANS.** "Correction." *Doctrinal* failure as to the teaching of Ephesians. Wrong doctrines which come from "not holding the Head" (2. 19) and not seeing their completeness and perfection in Christ (2. 8-10).

A | **THESSALONIANS.** "Doctrine and Instruction." Not only "dead and risen with Christ" (as in Romans); not only seated in the heavenlies with Christ (as in Ephesians); but "caught up to meet the Lord in the air, so to be for ever with the Lord". In Rom., justified in Christ; in Eph., sanctified in Christ; in Thess., glorified with Christ. No "reproof". No "correction". All praise and thanksgiving. A typical Church.

Thessalonians comes last, though written first (Ap. 180). There are no "Church" epistles beyond this, because there is no higher truth to be taught. The consummation is reached. This is the highest Form in the School of Grace, where the Holy Spirit is the great Divine Teacher. "All the truth" culminates here—the "all truth" into which He was to guide. The church of God is led from the depths of degradation (in Romans) to the heights of glory (in Thessalonians), caught up to be for ever with the Lord, and left there in eternal blessing "in" and "with" Christ.

The reader is further referred to Ap. 192. B.

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 | 1. 7. SALUTATION.	
	G | 1. 8-10-. PRAYER CONCERNING PAUL'S VISIT TO THEM.	} EPISTOLARY.
	H | 1.-10-13. PAUL'S DESIRE TO VISIT THEM.	
	J | 1. 14-16-. HIS MINISTRY OF THE GOSPEL.	
	E | K | 1.-16-8. 39. DOCTRINAL.	
	L | 9. 1-11. 35. DISPENSATIONAL.	
	B | 11. 36. THE ASCRIPTION. THE WISDOM OF GOD. AS TO THE DISPENSATIONS.	
A	E | K | 12. 1-15. 7. PRACTICAL.	
	L | 15. 8-12. DISPENSATIONAL.	
D	J | 15. 13-21. HIS MINISTRY OF THE GOSPEL.	} EPISTOLARY.
	H | 15. 22-29. 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 (A¹, A², A³; Ap. 192). And rightly so, for it contains the ABC 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. 23). 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. 16 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. 25, 26); 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 Phebe, "a servant of the church . . . at Cenchrea" (16. 1).

THE EPISTLE OF PAUL THE APOSTLE

TO THE

ROMANS.

A C 1 ^o PAUL, a ^o servant of ^o Jesus Christ, ^o called to be an ^o apostle, ^o separated ^o unto ^o the gospel of ^o God,
 2 (Which He ^o had ^o promised afore ^o by His ^o prophets ^o in the holy ^o scriptures,)
 3 ^o Concerning His ^o Son ^o Jesus Christ our ^o Lord, ^o Which was made ^o of the ^o seed of ^o David ^o according to the ^o flesh,
 4 And ^o declared to be the ^o Son of ¹ God ^o with ^o power, ² according to the ^o spirit of ^o holiness, ^o by the ^o resurrection ^o from the ^o dead:
 5 ² By Whom we have received ^o grace and ^o apostleship, ^o for ^o obedience to the ^o faith ^o among all ^o nations, ^o for His ^o name:
 6 ⁵ Among whom are ye also ^o the called of ¹ Jesus Christ:

D F 7 To ^o all that be ² in Rome, ^o beloved of ¹ God, ¹ called to be ^o saints: ⁵ Grace to you and peace ^o from ¹ God ^o our Father, and ^o the ^o Lord ¹ Jesus Christ.

G 8 First, I ^o thank my ¹ God ^o through ¹ Jesus Christ ^o for you all, that your ⁵ faith is ^o spoken of ^o throughout the whole ^o world.
 9 For ¹ God is my ^o witness, Whom I ^o serve ^o with my ^o spirit ² in ^o the gospel of His ³ Son, that ^o without ceasing I ^o make mention of you always ^o in my ^o prayers,
 10 ^o Making request,

H ^o if by any means now at length I ^o might have

1. 1 Paul. Paul's name heads all his Epistles, except Hebrews.
 servant. Gr. *doulos*. Ap. 190. I. 2. Cp. 2 Cor. 4. 5. Gal. 1. 10. Phil. 1. 1. Tit. 1. 1.
 Jesus Christ. Ap. 98. XI.
 called, &c. Lit. a called apostle; called at his conversion (Acts 26. 17, 18).
 apostle. Ap. 189.
 separated = set apart. Gr. *aphorizō*. Cp. Acts 13. 2; 19. 9. 2 Cor. 6. 17. Gal. 1. 15; 2. 12. Note the three stages in Paul's "separation" for God's purpose: birth (Gal. 1. 15, 16); conversion (Acts 9. 15); work (Acts 13. 2).
 unto. Gr. *eis*. Ap. 104. vi.
 the gospel of God: i. e. the "gospel of the grace of God" (Acts 20. 24. Cp. Acts 15. 7), not the "gospel of the kingdom". See Ap. 140. II and IV.
 God. Ap. 98. I. i. 1.
 2. had. Omit.
 promised afore. Gr. *procampellō*. Only here: *epangellō* occurs fifteen times; always rendered "promise", save 1 Tim. 2. 10; 6. 21 (professing).
 by. Gr. *dia*. Ap. 104. v. 1.
 prophets. Ap. 189.
 in. Gr. *en*. Ap. 104. viii.
 scriptures. Gr. *graphē*. Occ. fifty-one times (sing. and pl.). Fourteen times by Paul, but only here with adj. *hagios*, holy.
 3. Concerning. Gr. *peri*. Ap. 104. xiii. 1.
 Son. Gr. *huios*. Ap. 108. iii.
 Jesus . . . Lord. In the Greek these words follow after "dead" in v. 4. Fig. *Hyperbaton*. Ap. 6.
 Lord. Ap. 98. VI. i. β. 2. A.
 Which was made = Who was born (Gal. 4. 4, R. V.).
 of. Gr. *ek*. Ap. 104. vii.
 seed: i. e. of David's line, but ending specifically in Mary, who was here the "seed" of David. Ap. 99.
 David. Cp. John 7. 42. 2 Tim. 2. 8. according to. Gr. *kata*. Ap. 104. x. 2. flesh = human nature. Gr. *sarx*. See 9. 3, 5. 4 declared = marked out. Gr. *horizō*. See Acts 2. 23. Cp. Ps. 2. 7. Son of God. Ap. 98. XV. with power = in (Gr. *en*) power (Gr. *dunamis*. Ap. 172. 1); i. e. powerfully. Cp. Phil. 3. 10. spirit. Ap. 101. II. 13. holiness. Gr. *hagiōsunē*. Only here, 2 Cor. 7. 1. 1 Thess. 3. 13. Nowhere in Gr. literature. It is the Gen. of apposition (Ap. 17. 4). The expression is not to be confounded with *pneuma hagion* (Ap. 101. II. 14). His Divine spiritual nature in resurrection is here set in contrast with His human flesh as seed of David. by. Gr. *ek*. Ap. 104. vii. resurrection. Gr. *anastasis*. Ap. 178. II. 1. Cp. Acts 26. 23. from = of. dead. Ap. 139. 2. See Matt. 27. 52, 53. 5 grace and apostleship. Some see here the fig. *Hendiadys* (Ap. 6), and read "apostolic grace". grace. Gr. *charis*. Ap. 184. I. 1. apostleship. See Acts 1. 25. for. Gr. *eis*. Ap. 104. vi. obedience to the faith = faith-obedience. faith. Ap. 150. II. 1. among. Gr. *en*. Ap. 104. viii. 2. nations = Gentiles. Gr. *ethnos*. Occ. in Rom. twenty-nine times; transl. "Gentiles" except here, 4. 17, 18; 10. 19; 16. 26. for = on behalf of. Gr. *hyper*. Ap. 104. xvii. 1. name. See Acts 2. 21. 6 the called. Cp. 1 Cor. 1. 24. 7 all, &c.: i. e. all God's beloved ones in Rome. beloved. Gr. *agapētos*. Ap. 135. III. saints. See Acts 9. 13, and cp. Ps. 16. 3. from. Gr. *apo*. Ap. 104. iv. our Father. Cp. 8. 15; Gal. 4. 6; and see Ap. 98. III. the = our. Lord. Ap. 98. VI. i. β. 2. B. This salutation is found in all Paul's Epistles save Hebrews and the three Pastorals, where "mercy" is added. 8 thank. See Acts 27. 35. through. Gr. *dia*. Ap. 104. v. 1. Cp. John 14. 6. for. Gr. *hyper*, as in v. 5, but the texts read *peri*, concerning (Ap. 104. xiii. 1). spoken of. Gr. *katan-gellō*. Ap. 121. 5. throughout. Gr. *en*. Ap. 104. viii. world. Gr. *kosmos*. Ap. 129. 1. 9 witness. Gr. *martus*; only here in Romans. Cp. 2 Cor. 1. 23. Phil. 1. 8. 1 Thess. 2. 5, 10. serve. Gr. *latreuō*. App. 137. 4; 190. III. 5. with. Gr. *en*. Ap. 104. viii. spirit. Ap. 101. II. 5. Cp. Phil. 3. 3. the gospel of His Son. This expression only here; elsewhere, the Apostle speaks of "the gospel of Christ", 1 Cor. 9. 12, 18. 2 Cor. 2. 12. Phil. 1. 27. Cp. 2 Cor. 4. 4. without ceasing. Gr. *adialeiptōs*. Only here and 1 Thess. 1. 3; 2. 13; 5. 17. make mention. Cp. Eph. 1. 16. Phil. 1. 3. 1 Thess. 1. 2; 3. 6. 2 Tim. 1. 3. Philem. 4. The same expression appears in a papyrus of second cent., from the Fayoum, in a letter from a Roman soldier to his sister. in. Gr. *epi*. Ap. 104. ix. 1. prayers. Gr. *proseuchē*. Ap. 134. II. 2. 10 Making request. Gr. *deomai*. Ap. 134. I. 5. if by any means. Gr. *eipōs*. Ap. 118. 2. a. might . . . journey. Gr. *euodoumai*. Elsewhere, 1 Cor. 16. 2. 3 John 2.

a prosperous journey ° by the ° will of ¹ 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.

J 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 in me is, 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:

K A ¹ B a for it is the ° power of ¹ God ° unto salvation to every one that ° believeth; to the Jew ° first, and also to the ° Greek.

b 17 For ° therein is ° the ° righteousness of ¹ God ° revealed ° from ° faith

b ° to ° faith:

a as it is ° written "The ° just shall ° live ° by ° faith."

C 18 ° For ° the wrath of ¹ God is ° revealed

by. Gr. *en*. Ap. 104. viii.
will. Gr. *thelēma*. Ap. 102. 2.
come. Gr. *erchomai*. Ap. 106. I. vii.
unto. Gr. *pros*. Ap. 104. xv. 3.

11 long. Gr. *epithēō*. Elsewhere, 2 Cor. 5. 2; 9. 14. Phil. 1. 8; 2. 26. 1 Thess. 3. 6. 2 Tim. 1. 4. Jas. 4. 5. 1 Pet. 2. 2.

see. Ap. 133. I. 1.

that=in order that. Gr. *hina*.

impart. Gr. *metadidōmi*. Elsewhere, 12. 8. Luke 3. 11. Eph. 4. 28. 1 Thess. 2. 8.

unto=to.

spiritual. Gr. *pneumatikos*. See 1 Cor. 12. 1.

gift. Gr. *charisma*. Ap. 184. I. 2. Cp. 12. 6. 1 Cor. 12. 4, &c.

to the end. Gr. *eis*. Ap. 104. vi.

established. Gr. *stērizō*. Elsewhere, 16. 25. Luke 9. 51; 16. 26; 22. 32. 1 Thess. 3. 2, 13. 2 Thess. 2. 17; 3. 3. Jas. 5. 8. 1 Pet. 5. 10. 2 Pet. 1. 12. Rev. 3. 2.

12 ° That is, &c.= But this (imparting some spiritual gift) is (or means) our being comforted by our mutual faith.

comforted together. Gr. *sumparakaleō*. Only here. mutual=in (Gr. *en*) one another.

13 would, &c. First of six occ. Here; 11. 25. 1 Cor. 10. 1; 12. 1. 2 Cor. 1. 8. 1 Thess. 4. 13. See the positive form, 1 Cor. 11. 3. Col. 2. 1.

would. Gr. *thelō*. Ap. 102. 1.

not. Ap. 105. I.

have you, &c.=that you should be ignorant. Gr. *agnoeō*. Cp. Mark 9. 32. Luke 9. 45.

purposed. Gr. *protithēmi*; only here, 8. 25. Eph. 1. 9.

let=hindered. (Anglo-Saxon *lettan*, to delay.) Gr. *kōluō*; occ. twenty-three times (seventeen times "forbid").

other. Gr. *loipos*. Ap. 124. 3. Paul frequently uses the significant term, "the rest", to designate the unsaved. See 11. 7. Eph. 2. 3; 4. 17. 1 Thess. 4. 13; 5. 6. See also Rev. 20. 5.

14 the. Omit. Greeks. Gr. *Hellen*. See John 7. 35 and 12. 20. Barbarians. See Acts 28. 2, 4. wise. Corresponds generally to "learned". unwise. Gr. *anoētos*, unintelligent. Such as the Pharisees despised (John 7. 49). Elsewhere, Luke 24. 25. Gal. 3. 1, 3. 1 Tim. 6. 9. Titus 3. 3. 15 as much as in me is—as for (Gr. *kata*. Ap. 104. x. 2) me. ready. Gr. *prothumos*. Only here. Matt. 26. 41. Mark 14. 38. preach the gospel. Gr. *euangelizō*. Ap. 121. 4. you, &c.=you also that are at (Gr. *en*) Rome. 16 For. This is Fig. *Ætiologia*. Ap. 6. I am, &c.: i.e. I count it my highest honour and glory to proclaim the gospel. Fig. *Tapēnōsis*. Ap. 6. ashamed. Gr. *epaischunomai*. Here, 6. 21. Mark 8. 38. Luke 9. 26. 2 Tim. 1. 8, 12, 16. Heb. 2. 11; 11. 16. of Christ. All the texts omit.

1. -16-8. 39 (K, p. 1661). DOCTRINAL. (Division.)

K | A¹ | 1 -16-5. 11. Sins. The old nature. Its results.
| A² | 5. 12-8. 39. Sin. The old nature. Itself.

1. -16-5. 11 (A¹, above). SINS. THE OLD NATURE. ITS RESULTS. (Introversion.)

A¹ | B | 1. -16, 17. The power of God revealing a righteousness from God.
C | 1. 18. The wrath of God revealed.
C | 1. 19-2. 11. The wrath of God revealed.
B | 2. 12-5. 11. The power of God revealing a righteousness from God.

1. -16, 17 (B, above). THE POWER OF GOD, &c. (Introversion.)

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.
b | -17-. A divine righteousness revealed by God unto faith (*eis pistin*), as regards ourselves, i.e. exercised in us.
a | -17. Salvation by faith through God's power in imputing righteousness.

believeth. Ap. 150. I. 1. i. first. In point of national precedence and privilege. Cp. 2. 9, 10; 8. 1, 2. Greek. See v. 14. Representing all non-Jews. 17 therein=in (Gr. *en*) it. the. Omit. righteousness of God=God's righteousness. righteousness. Gr. *dikaiosunē*. Ap. 191. 3. revealed. Gr. *apokaluptō*. Ap. 106. I. ix. from. Gr. *ek*. Ap. 104. vii. to. Gr. *eis*. Ap. 104. vi. God's righteousness is revealed on the ground of faith (faith-principle) (*ek pisteōs*), as the absolute condition of salvation, and is operative only for those who believe (*eis pistin*). For the use of *ek pisteōs*, cp. 3. 26, 30; 4. 16; 5. 1: 10. 6; 14. 23. Gal. 2. 16. written. See Matt. 2. 5 (first occ.). just. Gr. *dikaios*. Ap. 191. 1. live. Quoted from Hab. 2. 4. Cp. Gal. 3. 11. Heb. 10. 38. 18 For. In the gospel not only is God's salvation revealed, but God's wrath also, and both are the revelation of God's righteousness. the wrath of God. This expression occ. only here, John 3. 36. Eph. 5. 6. Col. 3. 6. Cp. Rev. 19. 15. Referred to many times in N.T., e.g. 2. 8; 5. 9; 9. 22. Matt. 3. 7. Eph. 2. 3; 5. 6. Rev. 6. 16, 17.

7 from ° heaven ° against all ° ungodliness and ° unrighteousness of ° men, who ° hold ° the truth 2 in ° unrighteousness;

C D F 19 Because that which may be ° known of 1 God is ° manifest 2 in them; for 1 God ° hath ° shewed it 11 unto them.

20 For the ° invisible things of Him 7 from the creation of the 8 world are ° clearly seen, being understood by the ° things that are made, even His ° eternal 4 power and ° Godhead; ° so that they are ° without excuse:

G c 21 Because that when they ° knew 1 God, they ° glorified Him 18 not as 1 God, neither were 8 thankful;

d ° but ° became vain 2 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 ° uncorruptible 1 God ° into an ° image made like to ° corruptible 18 man, and to ° birds, and ° four-footed beasts, and ° creeping things.

f 24 Wherefore 1 God ° also ° gave them up 17 to ° uncleanness ° through the ° lusts of their own hearts, ° to dishonour their own bodies ° between themselves:

II e 25 ° Who ° changed ° the 18 truth of 1 God 23 into ° a lie, and ° worshipped and ° served the ° creature ° more than the Creator, Who is ° blessed ° for ever. ° Amen.

f 26 ° For this cause 1 God 24 gave them up 1 unto ° vile ° affections: for even their women did 25 change the ° natural ° use ° into that which is ° against nature:

heaven. Sing. No article. See Matt. 6. 10. against. Gr. *epi*. Ap. 104. ix. 3. ungodliness. Gr. *asebeia*. Ap. 128. IV. unrighteousness. Gr. *adikia*. Ap. 128. VII. 1. men. Gr. *anthrōpos*. Ap. 128. 1. hold = hold down, suppress. Cp. 2 Thess. 2. 6. the truth. Gr. *alētheia*, p. 1511. Cp. Ap. 175. 1 and 2.

1. 19—2. 11 (C, p. 1663). THE WRATH OF GOD DESCRIBED AND SET FORTH. (Alternation.)

C | D | 1. 19—2. 1. Man's ungodliness deserves it.
E | 2. 2. God's judgment just.
D | 2. 3-5. Man's impentence deserves it.
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, 20. God's power known. Ungodliness, therefore, without excuse.
G | c | 1. 21-. The glory of God rejected.
d | 1. -21. Consequent mental corruption.
H | e | 1. 22, 23. God's glory degraded.
f | 1. 24. Consequent degradation of bodily acts.
H | e | 1. 25. God's truth degraded.
f | 1. 26, 27. Consequent degradation of bodily passions.
G | c | 1. 28-. The knowledge of God rejected.
d | 1. -28-31. Consequent mental corruption.
F | 1. 32—2. 1. God's judgment known. Ungodliness, therefore, inexcusable.

19 known. See Acts 1. 19. manifest. Gr. *phaneros*. Ap. 106. I. viii. hath. Omit. shewed = manifested. Gr. *phaneroō*. Ap. 106. I. v. 20 invisible. Gr. *avratos*. Here, Col. 1. 15, 16. 1 Tim. 1. 17. Heb. 11. 27. clearly seen. Gr. *kathoraō*. Only here. things that are made. Gr. *poiēma*. Only here and Eph. 2. 10.

eternal. Gr. *aidios*. Ap. 151. II. C. i. Godhead. Ap. 98. I. ii. 2. so that, &c. = to the end (Gr. *eis*) of their being. Cp. v. 11. without excuse. Gr. *anapologētos*. Only here and 2. 1. 21 knew. Gr. *ginōskō*. Ap. 132. I. ii. glorified. See p. 1511. but. Emphatic. became vain. Gr. *matiaoomai*. Only here. Cp. Acts 14. 15. imaginations = reasonings. See Matt. 15. 19. foolish. Gr. *asunetos*, as v. 31. 22 Professing, &c. = saying that they were. Gr. *phaskō*. See Acts 24. 9. became fools. Lit. were fooled (i. e. by their perverted mind). Gr. *mōrainō*. Here, Matt. 5. 13. Luke 14. 34. 1 Cor. 1. 20. 23 changed. Gr. *allassō*: see Acts 6. 14. glory. Gr. *doxa*. See p. 1511. uncorruptible. Gr. *aphthartos*. Here; 1 Cor. 9. 25; 15. 52. 1 Tim. 1. 17. 1 Pet. 1. 4, 23; 3. 4. into. Gr. *en*. Ap. 104. viii. image, &c. = likeness (Gr. *homoiōma*. Here, 5. 14; 6. 5; 8. 3. Phil. 2. 7. Rev. 9. 7) of an image of. image. Gr. *eikōn*. Occ. twenty-three times; always so rendered. This is the Fig. *Pleonasm*. Ap. 6. corruptible. Gr. *phthartos*. Here, 1 Cor. 9. 25; 15. 53, 54. 1 Pet. 1. 18, 23. birds, &c. In Egypt they worshipped the hawk and the ibis. fourfooted beasts. Gr. *tetrapous*. See Acts 10. 12. As the bull and the cow, held by the Egyptians sacred to *Apis* and *Hathor* (Venus); 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 Scarabaeus 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 19. 30. uncleanness. Gr. *akatharsia*. Occ. ten times, always so rendered. The cognate word *akathartēs* in Rev. 17. 4 only. Ceasing 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. viii. 2. 25 Who = Since they. changed. Gr. *metallassō*; only here and v. 26. A stronger word than in v. 23. the truth of God into a lie = the truth of God for the lie. Man transferred his worship from God (the Truth) to the devil. Cp. John 8. 44. Eph. 4. 25. 2 Thess. 2. 9-11. a lie = the lie. Gr. *to pseudos*. Cp. 2 Thess. 2. 11. The lie is that Satan is man's benefactor and is to be worshipped. worshipped. Gr. *sebasomai*. Ap. 137. 3. Only here. served. Gr. *latreuō*. App. 137. 4 and 190. III. 5. creature = the 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, 5) transferred the worship of man from the Creator to himself, the creature. more than. Gr. *para*. Ap. 104. xii. 3. blessed. Gr. *eulogētos*. Cp. 9. 5. Mark 14. 61. (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. 5. 18. John 1. 51, and p. 1511. 26 For this cause = Because of (Ap. 104. v. 2) this. vile affections = passions of infamy (Gr. *atimia*. Here, 9. 21. 1 Cor. 11. 14; 15. 43. 2 Cor. 6. 8; 11. 21. 2 Tim. 2. 20). affections = passions, or lusts. Gr. *pathos*. Only here; Col. 3. 5. 1 Thess. 4. 5. natural. Gr. *phusikos*. Only here, v. 27. 2 Pet. 2. 12. use. Gr. *chrēsis*. Only here and v. 27. into. Ap. 104. vi. against. Gr. *para*. Ap. 104. xii. 3.

27 And likewise ° also the ° men, ° leaving the
 26 natural 26 use of the woman, ° burned 2 in their
 ° lust one ° toward another; ° men 4 with ° men
 ° working ° that which is unseemly, and ° re-
 ceiving 2 in themselves ° that ° recompence of
 their ° error which was meet.

G c 28 ° And even as they ° did 13 not like to retain
 1 God 2 in their ° knowledge,

d 1 God 24 gave them over 17 to a ° reprobate mind,
 to do those things which are ° not ° convenient:

29 Being ° filled with all 18 unrighteousness,
 ° fornication, ° wickedness, covetousness, ° mali-
 ciousness; full of ° envy, ° murder, ° debate,
 ° deceit, ° malignity; ° whisperers,

30 ° Backbiters, ° haters of God, ° despiteful,
 ° proud, ° boasters, ° inventors of ° evil things,
 ° disobedient to parents,

31 ° Without understanding, ° covenantbreak-
 ers, ° without natural affection, ° implacable,
 ° unmerciful:

F 32 Who ° knowing the ° judgment of 1 God,
 that they which ° commit such things are
 worthy of death, 18 not only do the same, but
 ° have pleasure in them that ° do them.

2 ° Therefore thou art ° inexcusable, O ° mān,
 ° whosoever thou art that ° judgest: for
 ° wherein thou ° judgest ° another, thou ° con-
 demnest thyself; for thou that ° judgest ° doest
 the same things.

E 2 But 4 we ° are sure that the ° judgment of
 ° God is ° according to ° truth ° against them
 which ° commit such things.

D 3 And ° thinkest thou this, O 1 man, that
 1 judgest them which 1 do such things, and
 doest the same, that thou shalt escape the
 2 judgment of 2 God?

4 Or despisest thou the ° riches of His ° good-
 ness and ° forbearance and longsuffering; ° not
 knowing that the ° goodness of 2 God leadeth
 thee ° to ° repentance?

5 But ° after thy ° hardness and ° impenitent
 heart ° treasurest up ° unto thyself wrath
 ° against ° the day of wrath and ° revelation of
 the ° righteous judgment of 2 God;

27 also the men = the men also. men. Ap. 123. 5.
 leaving = having forsaken. Ap. 174. 12.
 burned = were inflamed. Gr. *ekkaiomai*. Only here.
 lust. Gr. *orexis*. Only here.
 toward. Ap. 104. vi.

working. Gr. *katergazomai*. Occ. eleven times in
 Romans, seven in 2 Corinthians. See also Jas. 1. 3, 20.
 1 Pet. 4. 3.

that which is unseemly. Gr. *aschēmosunē*. Only
 here and Rev. 16. 15. Cp. Gen. 19. 7.

receiving = receiving back, or in full. Gr. *apo-
 lambanō*. that = the.

recompence. Gr. *antimisthia*, retribution; only
 here and 2 Cor. 6. 13.

error. Gr. *planē*, lit. a wandering = wrong action,
 wickedness. Here, Matt. 27. 64. Eph. 4. 14. 1 Thess.
 2. 3. 2 Thess. 2. 11. Jas. 5. 20. 2 Pet. 2. 18; 3. 17.
 1 John 4. 6. Jude 11.

28 And even . . . mind. There is a play upon two
 words here, not easily expressed in Eng. "As they
 rejected God, God rejected them."

did . . . like. Gr. *dokimazō*, to accept after testing,
 to approve. Cp. 2. 18; 12. 2; 14. 22. 1 Cor. 9. 27.

knowledge. Ap. 132. II. ii.

reprobate. Gr. *adokimos*. The negative of *dokimos*.
 Cp. *dokimazō*, above. Here, 1 Cor. 9. 27. 2 Cor. 13. 5,
 6, 7. 2 Tim. 3. 8. Tit. 1. 16. Heb. 6. 8.

not. Gr. *mē*. Ap. 105. II.

convenient. Gr. *kathēkon*. See Acts 22. 22.

29 filled. Gr. *plērōō*. Ap. 125. 7.

fornication. The texts omit.

wickedness. Gr. *ponēria*. Ap. 128. II. 1.

maliciousness. Gr. *kakia*. Ap. 128. II. 2.

envy = jealousy. Gr. *phthonos*. Cp. Matt. 27. 18.

murder. Gr. *phonos*. Note the *Paronomasia*, *phthonos*,
phonos. Ap. 6. See Acts 9. 1. debate = strife.

deceit. Gr. *dolos*. See Acts 18. 10.

malignity. Gr. *kakoetheia*, lit. disposition for mis-
 chief. Only here.

whisperers = calumniators. Gr. *psithuristēs*. Only here.

30 Backbiters = evil speakers (not necessarily behind
 the back). Gr. *katalalos*. Only here. Cp. 2 Cor. 12. 20.

1 Pet. 2. 1.

haters of God = hateful to God. Gr. *theostugēs*. Only
 here.

despiteful = insolent. Gr. *hubristēs*. Only here and
 1 Tim. 1. 13.

proud. Gr. *huperēphanos*. Here, Luke 1. 51. 2 Tim.
 3. 2. Jas. 4. 6. 1 Pet. 5. 5.

boasters. Gr. *alazōn*. Only here and 2 Tim. 3. 2.

inventors. Gr. *epheuretēs*. Only here.

evil. Gr. *kakos*. Ap. 128. III. 2.

disobedient. See Acts 26. 19.

31 Without understanding. Gr. *asunetos*. See v. 21. Note the *Paronomasia* with next word. Ap. 6.
 covenantbreakers. Gr. *asunthetos*. Only here. without natural affection. Gr. *astorgos*. Only
 here and 2 Tim. 3. 3. implacable. The texts omit. unmerciful = pitiless. Gr. *aneleēmōn*. Only here.

32 knowing. Gr. *epiginōskō*. Ap. 132. I. iii. judgment = righteous sentence. Gr. *dikaiōma*. App.
 177. 3; 191. 4. commit = practise. have pleasure in = consent also to. See Acts 8. 1. do.
 Same as "commit", above. This list of heathen iniquities is the Fig. *Synathroesmos*. Ap. 6.

2. 1 Therefore. That is, on account of the decrees of God, 1. 32. inexcusable. Same word as 1. 20.
 man. Gr. *anthrōpos*. Ap. 123. 1. whosoever, &c. Lit. every one judging. judgest. Gr. *krinō*.
 Ap. 122. 1. wherein = in (Gr. *en*. Ap. 104. viii) which. another = the other. Gr. *heteros*. Ap. 124. 2.

condemnest. Gr. *katakrinō*. Ap. 122. 7. The three occ. of *krinō* and one of *katakrinō* give the fig. *Pareg-
 menon* (Ap. 6). doest = practisest. Same word as "commit", 1. 32. 2 are sure = know. Gr. *oida*.
 Ap. 132. I. i. judgment. Gr. *krima*. Ap. 177. 6. God. Ap. 98. I. i. 1. according to. Gr. *kata*.
 Ap. 104. x. 2. truth. See 1. 18. against. Gr. *epi*. Ap. 104. ix. 3. commit. Same as "do", v. 1.

3 thinkest = reckonest. Gr. *logizomai*. First of nineteen occ. in Romans of this important word; here, v. 26;
 3. 28; 4. 3, 4, 5, 6, 8, 9, 10, 11, 22, 23, 24; 6. 11; 8. 18, 36; 9. 8; 14. 14. First occ. Mark 11. 31 (reasoned).

4 riches. Cp. 9. 23; 11. 33. Eph. 1. 7, 18; 2. 7; 3. 8, 16. Phil. 4. 19. Col. 1. 27; 2. 2. goodness.

Gr. *chrēstotēs*. Ap. 184. III. (a). forbearance. Gr. *anochē*. Only here and 3. 25. not knowing.

Gr. *agnoōō*. See 1. 13. goodness. Gr. *chrēstos*. Ap. 184. III. Neut. adj. used as noun. to. Gr. *eis*.
 Ap. 104. vi. repentance. Gr. *metanoia*. Ap. 111. II. 5 after. Gr. *kata*. Ap. 104. x. 2. hardness.

Gr. *sklērotēs*. Only here. impenitent. Gr. *ametanoētōs*. Only here. Cp. Ap. 111. treasurest up. Gr.
thēsurizō. Here, Matt. 6. 19, 20. Luke 12. 21. 1 Cor. 16. 2. 2 Cor. 12. 14. Jas. 5. 3. 2 Pet. 3. 7. unto = to.

against. Gr. *en*. Ap. 104. viii. the day of wrath. Cp. Rev. 6. 17; 19. 15. Isa. 61. 2; 63. 4. reve-
 lation. Gr. *apokalupsis*. Ap. 106. II. 1. righteous judgment. Gr. *dikaiōkrisia*. Only here. Cp.
 App. 191. 1 and 177. 7.

6 Who will °render to °every man °according to his deeds :

7 To them who °by °patient continuance °in well doing seek for °glory and honour and °immortality, °eternal °life:

8 But °unto them that are °contentious, and °do not obey the truth, but °obey °unrighteousness, indignation and °wrath,

9 Tribulation and °anguish, °upon every °soul of °man that °doeth °evil, of the °Jew first, and °also of the °Gentile ;

10 But °glory, honour, and peace, to every man that °worketh good, to the °Jew first, and °also to the °Gentile :

11 For there is °no °respect of persons °with °God.

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.

14 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 :

15 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 ;)

16 °In the °day when °God °shall °judge the °secrets of °men °by °Jesus Christ °according to my gospel.

17 Behold, thou art called a Jew, and °restand in °the law, and °makest thy boast °of °God.

18 And °knowest His °will, and °approvest the things that are °more excellent, °being instructed °out of the law ;

19 And °art confident that thou thyself art a guide of the blind, a °light of them which are °in darkness,

20 An °instructor of the foolish, a °teacher of °babes, which hast the °form of °knowledge and of the truth °in the law.

21 Thou °therefore which teachest °another, teachest thou °not thyself ? thou that °preachest °a man should °not steal, dost thou steal ?

22 Thou that sayest °a man should °not commit adultery, dost thou commit adultery ? thou that °abhorrest idols, dost thou °commit sacrilege ?

14 the. Omit. not. Gr. *mē*. Ap. 105. II. conscience. See Acts 23. 1. **15** shew = shew forth. *endeiknumi*. written. Gr. *grapto*. Only here. *summartureō*. Here, 8. 16 ; 9. 1. Rev. 22. 18. also. Omit. **16** shall = will. **18** knowest. Gr. *ginōskō*. Ap. 132. I. ii. **21** therefore. Gr. *kērussō*. Ap. 121. 1. **22** a man, &c. Lit. not to commit. *hierosuleō*. Only here. Cp. Acts 19. 37.

Jesus Christ. Ap. 98. XI. **17** Behold. Gr. *ide*. Ap. 133. I. 3. The texts read "But if". **19** art confident. Gr. *peithō*. Ap. 150. I. 2. **20** instructor = preceptor. Gr. *paidutēs*. Only here and Heb. 12. 9. **21** therefore. Gr. *oun*. Another. As v. 1, but without article. **22** a man, &c. Lit. not to commit. *hierosuleō*. Only here. Cp. Acts 19. 37.

restand in = restand upon. Gr. *epanapauomai*. Only here and Luke 10. 6. **18** knowest. Gr. *ginōskō*. Ap. 132. I. ii. **19** art confident. Gr. *peithō*. Ap. 150. I. 2. **20** instructor = preceptor. Gr. *paidutēs*. Only here and Heb. 12. 9. **21** therefore. Gr. *oun*. Another. As v. 1, but without article. **22** a man, &c. Lit. not to commit. *hierosuleō*. Only here. Cp. Acts 19. 37.

makest, &c. = gloriest, as 5. 3, and 1 Cor. 1. 29, 31. Gr. *kauchaomai*. Only in Paul's Epistles (thirty-six times) and in Jas. 1. 9 ; 4. 16. of. Gr. *en*. Ap. 104. viii. **18** knowest. Gr. *ginōskō*. Ap. 132. I. ii. **19** art confident. Gr. *peithō*. Ap. 150. I. 2. **20** instructor = preceptor. Gr. *paidutēs*. Only here and Heb. 12. 9. **21** therefore. Gr. *oun*. Another. As v. 1, but without article. **22** a man, &c. Lit. not to commit. *hierosuleō*. Only here. Cp. Acts 19. 37.

will. Gr. *thelēma*. Ap. 102. 2. **19** art confident. Gr. *peithō*. Ap. 150. I. 2. **20** instructor = preceptor. Gr. *paidutēs*. Only here and Heb. 12. 9. **21** therefore. Gr. *oun*. Another. As v. 1, but without article. **22** a man, &c. Lit. not to commit. *hierosuleō*. Only here. Cp. Acts 19. 37.

being instructed. Gr. *katēcheō*. See Acts 18. 25. out of. Gr. *ek*. Ap. 104. vii. **19** art confident. Gr. *peithō*. Ap. 150. I. 2. **20** instructor = preceptor. Gr. *paidutēs*. Only here and Heb. 12. 9. **21** therefore. Gr. *oun*. Another. As v. 1, but without article. **22** a man, &c. Lit. not to commit. *hierosuleō*. Only here. Cp. Acts 19. 37.

thou thyself art a guide of the blind, a °light of them which are °in darkness, **20** An °instructor of the foolish, a °teacher of °babes, which hast the °form of °knowledge and of the truth °in the law. **21** Thou °therefore which teachest °another, teachest thou °not thyself ? thou that °preachest °a man should °not steal, dost thou steal ? **22** Thou that sayest °a man should °not commit adultery, dost thou commit adultery ? thou that °abhorrest idols, dost thou °commit sacrilege ?

6 render = recompense, as in 12. 17. every man = each one. The two following vv., giving details, form the Fig. *Merismos*. Ap. 6.

7 by = according to, as in v. 2. patient continuance = patience. in well doing. Lit. of a good work. glory. See 1. 23.

immortality = incorruption. Gr. *aphtharsia*. Here, 1 Cor. 15. 42, 50, 53, 54. Eph. 6. 24. 2 Tim. 1. 10. Tit. 2. 7.

eternal. Ap. 151. II. B. i. life. Gr. *zōē*. Ap. 170. 1.

8 contentious = of (Gr. *ek*. Ap. 104. vii) contention. Gr. *eritheia*. Here, 2 Cor. 12. 20. Gal. 5. 20. Phil. 1. 16 ; 2. 3. Jas. 3. 14, 16.

do not obey. Gr. *apeitheō*. See Acts 14. 2.

obey. Gr. *peithō*. Ap. 150. I. 2.

unrighteousness. Gr. *adikia*. Ap. 128. VII. 1.

9 Tribulation. Gr. *thlipsis*. See Acts 7. 10. anguish. Gr. *stenochōria*. Here, 8. 35. 2 Cor. 6. 4 ; 12. 10.

upon. Gr. *epi*. Ap. 104. ix. 3.

soul. Gr. *psuchē*. Ap. 110. II.

doeth = worketh. Gr. *katēgazomai*. See 1. 27.

evil = the evil. Gr. *kakos*. Ap. 128. III. 2.

Jew ... Gentile. Cp. 1. 16.

also. Omit. Gentile = Greek.

10 worketh. Gr. *ergazomai*, as 4. 1.

11 no. Ap. 105. I.

respect of persons = partiality. Gr. *prosōpolēpsia*. Only here, Eph. 6. 9. Col. 3. 25. Jas. 2. 1.

with. Gr. *para*. Ap. 104. xii. 2.

2. 12-5. 11 (B, p. 1663). THE POWER AND RIGHTEOUSNESS OF GOD REVEALED. (Repeated Alternation.)

J¹ | 2. 12. The case of Jew and Gentile.

K¹ | 2. 13-16. General reasons.

J² | 2. 17-27. The case of the Jew.

K² | 2. 28, 29. General reflection.

J³ | 3. 1-26. The case of the Jew.

K³ | 3. 27-31. General conclusion.

J⁴ | 4. 1-22. The case of Abraham.

K⁴ | 4. 23-5. 11. General application.

12 have. Omit. The standpoint is the judgment time.

sinned. Gr. *hamartanō*. Ap. 128. I. i.

without law. Gr. *anomōs*. Only here.

also perish = perish also. The Mosaic Law will not be cited against non-Jews.

in. Gr. *en*. Ap. 104. viii.

the. Omit. by. Ap. 104. v. 1.

13 not. Gr. *ou*. Ap. 105. I.

hearers. Gr. *akroatēs*. Only here and Jas. 1. 22, 23, 25. Cp. Acts 25. 23.

the. The texts omit.

just. See 1. 17.

before. Gr. *para*. Ap. 104. xii. 2.

justified. Gr. *dikaioō*. Ap. 191. 2.

by nature. See 1. 26. contained in = of. having, &c. = not having law. **15** shew = shew forth. *endeiknumi*. written. Gr. *grapto*. Only here.

bearing witness = bearing witness therewith. Gr. *martureō*. Here, 8. 16 ; 9. 1. Rev. 22. 18. **16** shall = will. **18** knowest. Gr. *ginōskō*. Ap. 132. I. ii. **19** art confident. Gr. *peithō*. Ap. 150. I. 2. **20** instructor = preceptor. Gr. *paidutēs*. Only here and Heb. 12. 9. **21** therefore. Gr. *oun*. Another. As v. 1, but without article. **22** a man, &c. Lit. not to commit. *hierosuleō*. Only here. Cp. Acts 19. 37.

thoughts = reckonings. Gr. *logismos*. Only here and 2 Cor. 10. 5. excusing. Gr. *apologeomai*. See Acts 19. 33. **16** shall = will. **18** knowest. Gr. *ginōskō*. Ap. 132. I. ii. **19** art confident. Gr. *peithō*. Ap. 150. I. 2. **20** instructor = preceptor. Gr. *paidutēs*. Only here and Heb. 12. 9. **21** therefore. Gr. *oun*. Another. As v. 1, but without article. **22** a man, &c. Lit. not to commit. *hierosuleō*. Only here. Cp. Acts 19. 37.

restand in = restand upon. Gr. *epanapauomai*. Only here and Luke 10. 6. **18** knowest. Gr. *ginōskō*. Ap. 132. I. ii. **19** art confident. Gr. *peithō*. Ap. 150. I. 2. **20** instructor = preceptor. Gr. *paidutēs*. Only here and Heb. 12. 9. **21** therefore. Gr. *oun*. Another. As v. 1, but without article. **22** a man, &c. Lit. not to commit. *hierosuleō*. Only here. Cp. Acts 19. 37.

will. Gr. *thelēma*. Ap. 102. 2. **19** art confident. Gr. *peithō*. Ap. 150. I. 2. **20** instructor = preceptor. Gr. *paidutēs*. Only here and Heb. 12. 9. **21** therefore. Gr. *oun*. Another. As v. 1, but without article. **22** a man, &c. Lit. not to commit. *hierosuleō*. Only here. Cp. Acts 19. 37.

being instructed. Gr. *katēcheō*. See Acts 18. 25. out of. Gr. *ek*. Ap. 104. vii. **19** art confident. Gr. *peithō*. Ap. 150. I. 2. **20** instructor = preceptor. Gr. *paidutēs*. Only here and Heb. 12. 9. **21** therefore. Gr. *oun*. Another. As v. 1, but without article. **22** a man, &c. Lit. not to commit. *hierosuleō*. Only here. Cp. Acts 19. 37.

thou thyself art a guide of the blind, a °light of them which are °in darkness, **20** An °instructor of the foolish, a °teacher of °babes, which hast the °form of °knowledge and of the truth °in the law. **21** Thou °therefore which teachest °another, teachest thou °not thyself ? thou that °preachest °a man should °not steal, dost thou steal ? **22** Thou that sayest °a man should °not commit adultery, dost thou commit adultery ? thou that °abhorrest idols, dost thou °commit sacrilege ?

23 Thou that ¹⁷ makest thy boast ° of ¹² the law, ° through ° breaking the law ° dishonourest thou ° God ?

24 " For the name of ° God is ° blasphemed ° among the ¹¹ Gentiles ²³ through you," as ° it is written.

25 For circumcision verily profiteth, ° if thou ° keep ¹² the law: but ° if thou be a ° breaker of ¹² the law, thy circumcision ° is made uncircumcision.

26 Therefore ²⁵ if the uncircumcision keep the ° righteousness of the law, ° shall ° not his uncircumcision be ° counted ° for circumcision ?

27 And shall ° not uncircumcision which is ° by ¹⁴ nature, if it fulfil the law, ¹ judge thee, who ¹² by ° the letter and circumcision ° dost transgress ¹² the law ?

K² 28 For he is ¹³ not a Jew, which is one ° outwardly; ° neither is that circumcision, ° which is outward ¹² in the flesh:

29 But he is a Jew, which is one ° inwardly; and circumcision is that of the heart, ¹² in ° the ° spirit, and ¹³ not in ° the ²⁷ letter; whose praise is ¹³ not ° of ¹ men, but ° of ° God.

J³ 3 ° What advantage then hath the Jew? or what ° profit is there of circumcision ?

2 Much ° every way: chiefly, because that ° unto them were ° committed the ° oracles of ° God.

3 For what ° if ° some ° did not believe? ° shall their ° unbelief ° make the ° faith of ° God ° without effect ?

4 ° God forbid: yea, let ° God be ° true, but every ° man a ° liar; as it is ° written, " That Thou mightest be ° justified ° in Thy ° sayings, and mightest overcome ° when Thou art ° judged."

5 But ° if our ° unrighteousness ° commend the ° righteousness of ° God, ° what shall we say? ° Is ° God unrighteous Who ° taketh ° vengeance? (I speak ° as a ° man)

6 ° God forbid: for then how shall ° God ° judge the ° world ?

7 For ° if the truth of ° God ° hath more abounded ° through my ° lie ° unto His ° glory; why yet am I also ° judged as a ° sinner ?

8 And ° not rather, (as we be ° slanderously reported, and as ° some ° affirm that we say,) " Let us do ° evil, ° that ° good may ° come?" whose ° damnation is ° just.

9 What then? ° are we better than they? ° No, in no wise: for we have ° before proved both

23 of. Gr. en. Ap. 104. viii.

through. Gr. dia. Ap. 104. v. 1.

breaking, &c. = the transgression (Gr. parabasis. Cp. Ap. 128. VI. 1, 3) of the law.

dishonourest. Gr. atimazō. See 1. 24.

24 blasphemed. Cp. Acts 13. 45.

among. Gr. en. Ap. 104. viii. 2.

it is written. Cp. Ezek. 36. 20, 23.

25 if. Gr. ean. Ap. 118. 1. b.

keep = practise, as in v. 1.

breaker. Gr. parabatēs. Ap. 128. VI. 3.

is made = has become.

26 righteousness = righteous requirements. Gr. dikaiōma. Ap. 191. 4

shall = will. not. Ap. 105. I (a).

counted. Same as "think", v. 3. I. e. in the day of v. 5.

for. Gr. eis. Ap. 104. vi.

27 not. Supplied from v. 26. by. Ap. 104. vii.

the letter = that which is written. Gr. gramma, i. e. ta dikaiōmata of v. 26.

dost transgress = art a transgressor. Gr. parabatēs, as v. 25.

28 outwardly . . . which is outward = in (Gr. en) outward (Gr. phaneros. Ap. 106. I. viii) guise.

neither. Gr. oude.

29 inwardly = in (Gr. en) secret. the. Omit.

spirit. Ap. 101. II. 7. of. Gr. ek. Ap. 104. vii.

3. 1 What, &c. = What then is the advantage of the Jew, or what is the, &c.

profit. Gr. ōpheleia. Only here and Jude 16.

2 every way = according to (Gr. kata. Ap. 104. x. 2) every way.

unto . . . committed = they were entrusted with.

Gr. pisteuō. Ap. 150. I. 1. iv. Cp. 1 Thess. 2. 4.

oracles. Gr. logion. See Acts 7. 38.

God. Ap. 98. I. i. 1.

3 if. Gr. ei. Ap. 118. 2. a.

some. Gr. tines. Ap. 124. 4.

did not believe. Gr. apisteō. See Acts 28. 24.

shall. The question is introduced by mē (Ap. 105. II).

unbelief. Gr. apistia. Occ. twelve times; first

Matt. 13. 58. In Rom., here, 4. 20; 11. 20, 23.

make . . . without effect = nullify. Gr. katargeō. See Luke 13. 7.

faith = faithfulness. Gr. pistis. Ap. 150. II. 1.

4 God forbid. Lit. Let it not be. Gr. mē (Ap. 105.

II) genoito. This strong asseveration occ. fifteen times.

Here, vv. 6, 31; 6. 2, 15; 7. 7, 13; 9. 14; 11. 1, 11. Luke

20. 16. 1 Cor. 6. 15. Gal. 2. 17; 3. 21; 6. 14.

true. Gr. alēthēs. Ap. 175. 1.

man. Gr. anthrōpos. Ap. 123. 1.

liar. Gr. pseustēs. In Paul's Epp. only here, 1 Tim.

1. 10. Tit. 1. 12.

written. Quoted from Ps. 51. 4 (Sept.).

justified. Gr. dikaiōō. Ap. 191. 2. See 2. 13.

in. Gr. en. Ap. 104. viii.

sayings. Gr. logos. Ap. 121. 10.

when Thou art judged. Lit. in (Gr. en) Thy being

judged (Gr. krinō. Ap. 122. 1),

commend = establish, set forth. Gr. sunistēmi.

what shall we say? Gr. ti eroumen. This

expression occ. seven times; here, 4. 1; 6. 1; 7. 7; 8. 31; 9. 14, 30. Is, &c. See "shall", v. 3. taketh =

inflicts. Gr. epipherō. Occ. Jude 9. vengeance = the wrath. See 1. 18. as. Gr. kata. Ap.

104. x. 2. Cp. 6. 19. This is the Fig. Hypotimēsis. Ap. 6. 6 world. Ap. 129. 1. Cp. Gen. 18. 25.

7 hath more abounded = abounded, as 5. 15; 15. 13. Gr. perisseuō. Lit. overflow. See 2 Cor. 8. 2, &c.

through. Gr. en. Ap. 104. viii. lie. Gr. pseusma. Only here. unto. Gr. eis. Ap. 104. vi.

glory. Gr. doxa. See 1. 23 and John 1. 14. sinner. Gr. hamartiōlos. Cp. Ap. 128. I. i. ii.

8 not . . . come? = (why) not (say), as we be slanderously reported, and as some affirm that we say. Let us

do, &c. Fig. Epitrechon (Ap. 6). not. Gr. mē. Ap. 105. II. slanderously reported. Gr. blas-

phēmēō. Cp. 2. 24. Acts 13. 45. affirm. Gr. phēmi. Only here in Rom. Occ. fifty-eight times, always

"say", except here. evil. Lit. the evil things. Gr. kakos. Ap. 128. III. 2. that = in order

that. Gr. hina. good. Lit. the good things. come. Gr. erchomai. Ap. 106. I. 7. damnation.

Gr. krima. Ap. 177. 6. just. Gr. endikos. Ap. 191. 1.

9 are . . . they? = have we any advan-

tage? or, have we any excuse to put forward? Gr. proechō. Only here; may be mid. or pass. voice.

No, in no wise = Not (Gr. ou. Ap. 105. I) at all (Gr. pantōs). before proved = before convicted. Gr.

proaitiōmai. Only here. Cp. 1. 21.

Jews and °Gentiles, °that they are °all °under °sin;

10 As it is °written, “°There is °none °righteous, °no, °not one:

11 There is °none that °understandeth, there is °none that °seeketh after °God.

12 °They are all °gone out of the way, they are together °become unprofitable; there is °none that doeth °good, °no, not one.

13 °Their °throat is an °open °sepulchre; with °their °tongues they °have used deceit; °the °poison of °asps is °under their °lips:

14 °Whose mouth is °full of °cursing and °bitterness:

15 °Their feet are °swift to °shed blood:

16 °Destruction and °misery are °in their ways:

17 And the way of peace °have they °not °known:

18 There is °no fear of °God °before their eyes.”

19 Now we °know that what things soever the °law saith, it °saith to them who are °under the °law: °that °every mouth may be °stopped, and all the °world may become °guilty before °God.

20 Therefore °by °the deeds of °the law there shall °no flesh be °justified in His sight: for °by °the law °is the °knowledge of °sin.

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 them that °believe: for there is °no °difference:

23 For all °have °sinned, and °come short of the °glory of °God;

24 Being °justified °freely °by His °grace °through the °redemption that is °in °Christ Jesus:

25 Whom °God °hath °set forth °to be a °propitiation °through °faith °in His blood, °to

Gentiles = Greeks. See 2. 9. that they are = to be all. Emph. under. Gr. *hupo*. Ap. 104. xviii. 2. sin. Gr. *hamartia*. 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. *Gnome* (Ap. 6). Vv. 10-12 (general) are from Ecc. 7. 20. Ps. 14. 2, 3; 53. 2, 3 (3, 4); vv. 13-18 (particular) are from Ps. 5. 9 (10); 140. 3; 10. 7. Isa. 59. 7, 8. Ps. 36. 1 (2). Verification of these refs., from the standpoint of Paul's argument, throws much light upon the O.T. pass. in which they occur.

There . . . one. Lit. There is not (Gr. *ou*) a righteous (man), not even one.

righteous. Gr. *dikaïos*. Ap. 191. 1. Cp. 1. 17. no, not. Gr. *oude*.

11 none. Gr. *ou*. Ap. 105. I.

understandeth. Gr. *sunihēmi*. Occ. twenty-six times. Always “understand”, save Mark 6. 52 and 2 Cor. 10. 12. seeketh after. Gr. *ekzēleō*. See Acts 15. 17.

12 In Ps. 14 the Heb. stands as in A.V., but in the Sept. (Alex. MS.) additional matter appears, word for word as in these vv. 12-18. This is not found in Ps. 53, a practical repetition of Ps. 14.

They, &c. = All went.

gone . . . way. Gr. *ekklinō*. Only here, 16. 17. 1 Pet. 3. 11.

become unprofitable = are worthless. Gr. *achreioōmai*. Only here.

good. Gr. *chrēstotēs*. Ap. 184. III (a).

no, not one = there is not as far as (Gr. *heōs*) one.

13 Their. Ps. 5. 9 shows that this refers to the boasters and workers of iniquity of v. 5. Cp. 1. 24-32; 2. 17, 23.

throat: i. e. speech; by Fig. *Metonymy*. Ap. 6. Gr. *larunx*. Only here.

open sepulchre = opened sepulchre; lit. a tomb that has been opened, emitting noisomeness.

sepulchre. Gr. *taphos*. Only here, Matt. 23. 27, 29; 27. 61, 64, 66; 28. 1. Applied to any place where dead bodies are deposited. *Mnēmeion*, rendered “sepulchre”, is found only in Gospels and Acts 13. 29, and means a monumental tomb. Cp. Matt. 27. 60.

tongues. See Ps. 140. 11.

have used deceit = deceived. Gr. *doliōō*; only here. The kindred verb occ. 2 Cor. 4. 2.

the. Omit. poison. Gr. *ios*. Occ. here and Jas. 3. 8; 5. 3.

Gr. *aspis*. Only here. Cp. Jas. 3. 5, 6, 8. Deut. 32. 33.

14 Whose mouth, &c. Cp. Ps. 10. 7. full. Gr. *gemō*. Cp. Matt. 23. 25, 27.

cursing and bitterness = bitter imprecations. Fig. *Hendiadys*. Ap. 6.

but commonly a prayer for evil, an imprecation.

15 Their feet, &c. See Prov. 1. 16. Isa. 59. 7. swift = sharp. Gr. *oxys*. Occ. only here and seven times in Rev., always “sharp”.

shed. Gr. *ekcheō*. Only here in Rom. Elsewhere seventeen times, generally “pour out”.

16 Destruction. Gr. *suntrima*. Only here. Lit. a breaking, or bruising. Cp. 16. 20. John 19. 36.

misery = distress. Gr. *talaipōria*. Here and Jas. 5. 1. Cp. 7. 24. Jas. 4. 9.

17 have they not known = they knew not. not. Gr. *ou*. Ap. 105. I.

known. Gr. *ginōskō*. Ap. 132. I. ii.

18 This is quoted from Ps. 36. 1. before. Gr. *apenanti*. See Acts 3. 16. 19 know. Gr. *oida*. Ap. 132. I. i.

law. See 2. 12. saith. Gr. *laleō*. Ap. 121. 7.

under. Gr. Ap. 104. viii.

every mouth. No partiality for the Jew. stopped = closed. Gr. *phrassō*. Here; 2 Cor. 11. 10. Heb. 11. 33.

guilty = under penalty. Gr. *hupodikos*. Only here. 20 by. Gr. *ek*. Ap. 104. vii.

the deeds of the law = works of law. Cp. v. 27. by. Gr. *dia*. Ap. 104. v. 1.

the law = law. See 2. 12. knowledge. Ap. 132. II. ii.

21 now = at this present time. Gr. *nuni*. First of twenty-one occ.

without the law = apart from (Gr. *chōris*) law. is manifested. Gr. *phaneroō*. Ap. 106. I. v. Cp. 1. 19.

witnessed. Gr. *martureō*. Cp. 10. 2. 2 Tim. 2. 6. by. Gr. *hupo*. Ap. 104. xviii. 1.

the law and the prophets. An expression for the whole O.T. Cp. Matt. 7. 12. Luke 24. 44.

prophets. Ap. 189. 22 Even = And. Jesus Christ. Ap. 98. XI.

and upon all. Most texts omit. believe. Ap. 150. I. i. i.

no. Gr. *ou*. difference = distinction. Gr. *diastolē*. Elsewhere, 10. 12. 1 Cor. 14. 7.

23 have. Omit. sinned. Gr. *hamartanō*. Ap. 128. I. i.

In the first Adam as the federal head of the old creation. come short. Gr. *hustereō*. Only here in Rom. Occ. sixteen times, always in the sense of failing, or lacking. Cp. Matt. 19. 20 (first occ.). Mark 10. 21. John 2. 3. Heb. 12. 15.

24 freely. Gr. *dōrean*. See John 15. 25. by. Dative case. No prep. grace. Gr. *charis*. Ap. 184. I. 1. Cp. v. 28; 5. 1, 9.

through. Gr. *dia*. Ap. 104. v. 1. redemption. Gr. *apolutrosis*. Occ. ten times. Here; 8. 23. Luke 21. 28. 1 Cor. 1. 30. Eph. 1. 7, 14; 4. 30. Col. 1. 14. Heb. 9. 15; 11. 35.

Christ Jesus. Ap. 98. XII. 25 hath. Omit. set forth = foreordained (marg.). Gr. *protithēmi*. See 1. 13.

to be = as. propitiation. Gr. *hilastērion*. Only here and Heb. 9. 5. The word comes to us from the Sept. In Ex. 25. 17 *kapporeth* (cover) is rendered *hilastērion epithema*, propitiatory cover, the cover of the ark on which the blood was sprinkled as the means of propitiation.

to, &c. = for (Gr. *eis*. Ap. 104. vi) a declaration of (Gr. *endeixis*. Occ. also, v. 26. 2 Cor. 8. 24. Phil. 1. 28).

adds” in Ps. 140. 3.

lips = language. Fig. *Metonymy*. Ap. 6.

15 Their

bitterness. Gr. *pikria*. See Acts 8. 23.

15 Their

swift = sharp. Gr. *oxys*. Occ. only here and seven times in Rev., always “sharp”.

16 Destruction. Gr. *suntrima*. Only here. Lit. a breaking, or bruising. Cp. 16. 20. John 19. 36.

misery = distress. Gr. *talaipōria*. Here and Jas. 5. 1. Cp. 7. 24. Jas. 4. 9.

17 have they not known = they knew not. not. Gr. *ou*. Ap. 105. I.

known. Gr. *ginōskō*. Ap. 132. I. ii.

18 This is quoted from Ps. 36. 1. before. Gr. *apenanti*. See Acts 3. 16. 19 know. Gr. *oida*. Ap. 132. I. i.

law. See 2. 12. saith. Gr. *laleō*. Ap. 121. 7.

under. Gr. Ap. 104. viii.

every mouth. No partiality for the Jew. stopped = closed. Gr. *phrassō*. Here; 2 Cor. 11. 10. Heb. 11. 33.

guilty = under penalty. Gr. *hupodikos*. Only here. 20 by. Gr. *ek*. Ap. 104. vii.

the deeds of the law = works of law. Cp. v. 27. by. Gr. *dia*. Ap. 104. v. 1.

the law = law. See 2. 12. knowledge. Ap. 132. II. ii.

21 now = at this present time. Gr. *nuni*. First of twenty-one occ.

without the law = apart from (Gr. *chōris*) law. is manifested. Gr. *phaneroō*. Ap. 106. I. v. Cp. 1. 19.

witnessed. Gr. *martureō*. Cp. 10. 2. 2 Tim. 2. 6. by. Gr. *hupo*. Ap. 104. xviii. 1.

the law and the prophets. An expression for the whole O.T. Cp. Matt. 7. 12. Luke 24. 44.

prophets. Ap. 189. 22 Even = And. Jesus Christ. Ap. 98. XI.

and upon all. Most texts omit. believe. Ap. 150. I. i. i.

no. Gr. *ou*. difference = distinction. Gr. *diastolē*. Elsewhere, 10. 12. 1 Cor. 14. 7.

23 have. Omit. sinned. Gr. *hamartanō*. Ap. 128. I. i.

In the first Adam as the federal head of the old creation. come short. Gr. *hustereō*. Only here in Rom. Occ. sixteen times, always in the sense of failing, or lacking. Cp. Matt. 19. 20 (first occ.). Mark 10. 21. John 2. 3. Heb. 12. 15.

24 freely. Gr. *dōrean*. See John 15. 25. by. Dative case. No prep. grace. Gr. *charis*. Ap. 184. I. 1. Cp. v. 28; 5. 1, 9.

through. Gr. *dia*. Ap. 104. v. 1. redemption. Gr. *apolutrosis*. Occ. ten times. Here; 8. 23. Luke 21. 28. 1 Cor. 1. 30. Eph. 1. 7, 14; 4. 30. Col. 1. 14. Heb. 9. 15; 11. 35.

Christ Jesus. Ap. 98. XII. 25 hath. Omit. set forth = foreordained (marg.). Gr. *protithēmi*. See 1. 13.

to be = as. propitiation. Gr. *hilastērion*. Only here and Heb. 9. 5. The word comes to us from the Sept. In Ex. 25. 17 *kapporeth* (cover) is rendered *hilastērion epithema*, propitiatory cover, the cover of the ark on which the blood was sprinkled as the means of propitiation.

to, &c. = for (Gr. *eis*. Ap. 104. vi) a declaration of (Gr. *endeixis*. Occ. also, v. 26. 2 Cor. 8. 24. Phil. 1. 28).

declare His ⁵righteousness ^ofor the ^oremission of ^osins that are ^opast, ⁷through the ^oforbearance of ²God;

²⁶ ^oTo ²⁶declare, *I say*, ^oat this ²time His ⁵righteousness: ^othat He might be ^ojust, and the ⁴justifier of him ^owhich believeth in ^oJesus.

K³ ²⁷ Where *is* ^oboasting then? It is ^oexcluded. ⁻²⁰ By ^owhat ¹⁹law? of ^oworks? ^oNay: but ⁻²⁰ by ^othe ¹⁹law of faith.

²⁸ Therefore we ^oconclude that a ⁴man is ⁴justified by ³faith ²¹without the ²⁰deeds of ^othe law.

²⁹ *Is He* the ²God of the Jews only? *is He* ^onot ^oalso of the ^oGentiles? Yes, of the ^oGentiles also:

³⁰ ^oSeeing ^oit is one ²God, ^oWhich shall ⁴justify the circumcision ²⁰⁻by faith, and uncircumcision ²⁴through ³faith.

³¹ Do we then ^omake void the ¹⁹law ²⁴through ³faith? ⁴God forbid: ^oyea, we establish the ¹⁹law.

J⁴ L ⁴ ^oWhat shall we say then that Abraham hath found?

² For ^oif Abraham were ^ojustified ^oby works, he hath *whereof* to ^oglory; but ^onot ^obefore ^oGod.

³ For what saith ^othe Scripture? ^o“Abraham ^obelieved ²God, and it was ^ocounted ^ounto him ^ofor ^orighteousness.”

M g ⁴ Now to him that worketh, is the reward ²not ^oreckoned ^oof ^ograce, but ^oof ^odebt.

⁵ But to him that worketh ^onot, but ^obelieveth ^oon Him that ²justifieth the ^oungodly, his ^ofaith is ³counted ³for ³righteousness.

h ⁶ Even as David also ^odescribeth the ^oblessedness of the ^oman, ³unto whom ²God ^oimputeth ³righteousness ^owithout works,

⁷ *Saying*, ^o“Blessed are they whose ^oiniquities are ^oforgiven, and whose ^osins are ^ocovered.”

⁸ *Blessed is* the ^oman to whom the ^oLORD will ^onot ^oimpute ⁷sin.”

⁹ *Cometh* this ⁶blessedness then ^oupon the circumcision *only*, or ^oupon the uncircumcision also? for we say that ⁵faith was ⁴reckoned to Abraham ³for ³righteousness.

¹⁰ How was it then ⁴reckoned? when he was ^oin circumcision, or ^oin uncircumcision?

² Not ^oin circumcision, but ^oin uncircumcision.

¹¹ And he received the ^osign of circumcision, a seal of the ³righteousness of the ⁵faith which he had yet ^obeing uncircumcised: ^othat he

3 the Scripture. Gen. 15. 6. Abraham. Read, “Now Abraham.” believed. Ap. 150. I. 1. ii. counted=reckoned, imputed. Gr. *logizomai*. See 2. 3 (Paul quotes the Sept.). unto=to. for. Ap. 104. vi. righteousness. Ap. 191. 3. **4** reckoned. Same as “counted”, v. 3. of. Gr. *kata*. Ap. 104. x. 2. grace. Ap. 184. I. 1. debt. Gr. *opheilema*. Only here and Matt. 6. 12. **5** not. Ap. 105. II. believeth. Ap. 150. I. 1. v. (iii). 2. on. Ap. 104. ix. 3. ungodly=impious. Gr. *asebēs*. Here, 5. e. 1 Tim. 1. 9. 1 Pet. 4. 18. 2 Pet. 2. 5; 3. 7. Jude 4, 15. Cp. Ap. 128. IV. faith. Ap. 150. II. 1. **6** describe=says of. blessedness. Gr. *makarismos*. Here, v. 9. Gal. 4. 15. man. Ap. 123. 1. imputeth. Same as “count”, v. 3. without=apart from. See 3. 21. **7** Blessed. Ap. 63. vi. iniquities. Ap. 128. III. 4. forgiven. Ap. 174. 12. sins. Ap. 128. I. ii. 1. covered=covered over. Gr. *epikaluptō*. Only here. **8** man. Ap. 123. 2. LORD. Ap. 98. VI. i. β. 1. B. a. not. Ap. 105. III. Quoted from Ps. 32. 1, 2. Ap. 107. II. 3. C. **9** *Cometh*, &c.=This blessing, then, is it? upon. Gr. *epi*. Ap. 104. ix. 3. **10** in. Gr. *en*. Ap. 104. viii. **11** sign. Ap. 176. 3. being uncircumcise ¹=in (Gr. *en*) uncircumcision. that, &c.=unto (Ap. 104. vi) his being.

for=by reason of. Gr. *dia*. Ap. 104. v. 2. remission. Lit. the passing over. Gr. *paresis*. Only here.

sins. Gr. *hamartēma*. Ap. 128. I. ii. 2. past. Gr. *proginomai*. Only here. Cp. Acts 17. 30. forbearance. Gr. *anochē*. See 2. 4.

26 To. Gr. *pros*. Ap. 104. xv. 8. at this time=in (Gr. *en*) the present season (Ap. 195). that, &c.=to (Gr. *eis*) His being. just. Same as “righteous”, v. 10.

which believeth, &c. Lit. the one out of (Ap. 104. vii) faith of Jesus; i. e. on the principle of faith in Jesus. Cp. 1. 17. Jesus. Ap. 98. X.

27 boasting. I. e. of the Jew; 2. 17-23. Gr. *kauchēsis*, which means the act of boasting, while *kauchēma* (4. 2) refers to the subject of the boast. excluded. Gr. *ekkleiō*. Only here and Gal. 4. 17. what. Lit. what manner of. Cp. 1 Pet. 1. 11. works. Same as “deeds”, v. 20.

Nay. Gr. *ouchi*. Ap. 105. I. (a). the=a. **28** conclude=reckon. Gr. *logizomai*. See 2. 3. the. Omit.

29 *Is* . . . only? Read, “What, is He, &c.?” The question opens with the Gr. conjunction *ē*, translated “what” in 1 Cor. 6. 16. 19; 14. 36. not. Same as “nay”, v. 27. also of the Gentiles=of Gentiles also. Gentiles. See 1. 5.

30 Seeing=Since. Gr. *epeiπεr*. Only here. *it is one God*=God is One, i. e. for both Jew and Gentile.

Which shall=Who will. **31** make void. Gr. *katargēo*, as v. 3. Yea=Nay. Gr. *alla*.

4. 1-22 (J⁴, p. 1666). THE CASE OF ABRAHAM. (*Introversion and Alternation*.)

J⁴ L | 1-3. Abraham's faith reckoned for righteousness.

M | g | 4, 5. Not by works, but according to grace.

h | 6-12. Blessing to all who have like faith.

M | g | 13-16-. Not through law, but according to grace.

h | -16-17. Blessing to all who have like faith.

L | 18-22. Abraham's faith reckoned for righteousness.

4. 1 What, &c. See 3. 5. Forcible form of Fig. *Erotēsis* (Ap. 6). Resuming from 3. 21. father=forefather, as the texts read. Fig. *Synecdoche* of Species, Ap. 6. as pertaining to. Gr. *kata*. Ap. 104. x. 2. the flesh. All the Jews claimed Abraham as their father. See 9. 5. Luke 1. 73. John 8. 39 (cp. v. 56). Acts 7. 2.

2 if. Ap. 118. 2. a. justified. Ap. 191. 2. by. Gr. *ek*. Ap. 104. vii. glory. Gr. *kauchēma*. See 3. 27 and 2 Cor. 9. 3. not. Ap. 105. I. before. Gr. *pros*. Ap. 104. xv. 8. God. Ap. 98. I. i. 1.

3 the Scripture. Gen. 15. 6. Abraham. Read, “Now Abraham.” believed. Ap. 150. I. 1. ii. counted=reckoned, imputed. Gr. *logizomai*. See 2. 3 (Paul quotes the Sept.). unto=to. for. Ap. 104. vi. righteousness. Ap. 191. 3. **4** reckoned. Same as “counted”, v. 3. of. Gr. *kata*. Ap. 104. x. 2. grace. Ap. 184. I. 1. debt. Gr. *opheilema*. Only here and Matt. 6. 12. **5** not. Ap. 105. II. believeth. Ap. 150. I. 1. v. (iii). 2. on. Ap. 104. ix. 3. ungodly=impious. Gr. *asebēs*. Here, 5. e. 1 Tim. 1. 9. 1 Pet. 4. 18. 2 Pet. 2. 5; 3. 7. Jude 4, 15. Cp. Ap. 128. IV. faith. Ap. 150. II. 1. **6** describe=says of. blessedness. Gr. *makarismos*. Here, v. 9. Gal. 4. 15. man. Ap. 123. 1. imputeth. Same as “count”, v. 3. without=apart from. See 3. 21. **7** Blessed. Ap. 63. vi. iniquities. Ap. 128. III. 4. forgiven. Ap. 174. 12. sins. Ap. 128. I. ii. 1. covered=covered over. Gr. *epikaluptō*. Only here. **8** man. Ap. 123. 2. LORD. Ap. 98. VI. i. β. 1. B. a. not. Ap. 105. III. Quoted from Ps. 32. 1, 2. Ap. 107. II. 3. C. **9** *Cometh*, &c.=This blessing, then, is it? upon. Gr. *epi*. Ap. 104. ix. 3. **10** in. Gr. *en*. Ap. 104. viii. **11** sign. Ap. 176. 3. being uncircumcise ¹=in (Gr. *en*) uncircumcision. that, &c.=unto (Ap. 104. vi) his being.

might be the father of all ° them that ° believe, ° though they be not circumcised; ° that ° righteousness might be ° imputed ° unto them ° also: 12 And the father of circumcision to them who are ° not ° of the circumcision only, but who also ° walk in the ° steps of that ° faith of our father Abraham, which he had ° being yet uncircumcised.

M g 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;

h ° to the end the promise ° might be ° sure to ° all the seed; ° not to that only which is ° of the law, but to that also which is ° of the ° faith of Abraham, who is the father of us all,

17 (As it is ° written, "I have ° made thee a father of many nations") before Him Whom he ° believed, even ° God, Who ° quickeneth ° the dead, and ° calleth those things which be ° not, as though they were.

L 18 Who ° against hope ° believed in hope, ° that he might become ° the father of many ° nations, ° according to that which was spoken, ° "So shall thy seed be."

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 it was ° imputed to him ° for ° righteousness.

K 4 j 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.

them, &c. Lit. of all the believing (ones). Ap. 150. I. 1. i.

though, &c. = through (Ap. 104. v. 1) uncircumcision. also. Omit.

12 of. Ap. 104. vii. walk. Gr. *stoicheō*. See Acts 21. 24. steps. Gr. *ichnos*. Only here, 2 Cor. 12. 18. 1 Pet. 2. 21.

13 For, &c. The Greek reads, "For not through law was the promise." Cp. Gal. 3. 18.

heir. Cp. Gal. 3. 29 and Heb. 11. 8-10. world. Ap. 129. 1.

through. Ap. 104. v. 1.

14 the. Omit. is made void = Lit. has been emptied. Gr. *kenōō*. Elsewhere, 1 Cor. 1. 17; 9. 15. 2 Cor. 9. 3. Phil. 2. 7. made of none effect. Gr. *katargeō*. See 3. 3.

15 worketh. See 1. 27.

for. The texts read "but".

no = not. Ap. 105. I.

no = neither. Gr. *oude*.

transgression. See 2. 23.

16 Therefore = On account of (Ap. 104. v. 2) this. of faith. See 1. 17.

that = in order that. Gr. *hina*.

by. Gr. *kata*. Ap. 104. x. 2.

to the end. Gr. *eis*. Ap. 104. vi.

might = may.

sure. Gr. *bebaios*. Here, 2 Cor. 1. 7. Heb. 2. 2; 3. 6, 14; 6. 19; 9. 17. 2 Pet. 1. 10, 19.

all the seed. To every child of faithful Abraham, Jew and Gentile alike.

of the faith. See 1. 17.

17 written. Gen. 17. 5.

made = set, appointed. Gr. *tithēmi*.

believed. Ap. 150. I. 1. vi.

quickeneth = maketh alive. Gr. *zōopoieō*. Here, 8. 11. John 5. 21; 6. 63. 1 Cor. 15. 22, 36, 45. 2 Cor. 3. 6. Gal. 3. 21. 1 Tim. 6. 13. 1 Pet. 3. 18.

the dead. Ap. 139. 1.

calleth, &c. Primarily of Isaac. Cp. Gen. 15.

18 against. Ap. 104. xii. 3.

believed in. Ap. 150. I. 1. v. (iii). 1.

the. Omit.

nations. Gr. *ethnos*. See 1. 5.

according to. Gr. *kata*. Ap. 104. x. 2.

So, &c. Quoted from Gen. 15. 5.

19 being, &c. Fig. *Tapeinosis*. Ap. 6. See this Fig. in 5. 6 also.

considered. Ap. 133. II. 4.

not. The texts omit.

now = already.

dead. Gr. *nekroō*. See Col. 3. 5. Heb. 11. 12.

when he was = he being. Gr. *huparchō*. See Luke 9. 48.

an hundred years old. Gr. *hekatontaētēs*. Only here.

neither yet = and.

deadness. Gr. *nekrōsis*. Only here and 2 Cor. 4. 10. at. Ap. 104. vi. through = by. was

strong. Gr. *endunamōō*. See Acts 9. 22. glory. See 1. 23 and John 1. 14. 21 fully persuaded. also, &c. = to perform also. 22 And

20 staggered. Gr. *diakrinō*. Ap. 122. 4. Cp. Matt. 21. 21. at. Ap. 104. vi. through = by. was strong. Gr. *endunamōō*. See Acts 9. 22. glory. See 1. 23 and John 1. 14. 21 fully persuaded. Gr. *plērophoreō*. Occ. 14. 5. Luke 1. 1. 2 Tim. 4. 5, 17. also, &c. = to perform also. 22 And therefore = Wherefore also.

4. 23-5. 11 (K⁴, p. 1666). GENERAL APPLICATION. (*Introversion*.)

K⁴ | j | 4. 23-25. Atonement made.

k | 5. 1, 2. Result: peace with God.

l | 5. 3-5. Not only so; glory also in tribulation.

m | 5. 6-8. Reason: the love of God in Christ.

n | 5. 9, 10. Much more then; saved from wrath by His Life.

k | 11-. Result: joy in God.

j | -11. Atonement received.

23 for his sake = on account of (Ap. 104. v. 2) him.

shall = is about to. if we believe = to (us) believing. Ap. 150. I. 1. v. (iii). 2. raised. Ap. 178. I. 4. First of ten occ. in Rom. Here; v. 25; 6. 4, 9; 7. 4; 8. 11, 11, 34; 10. 9; 13. 11. Jesus. Ap. 98. X. Lord.

Ap. 98. VI. i. β. 2. A. from. Ap. 104. vii. the dead. Ap. 139. 3. 25 delivered. See John 19. 30. offences. Ap. 128. I. ii. 3. again. Omit. justification = justifying. Ap. 191. 5.

5 Therefore being °justified °by °faith, °we have peace °with °God °through our °Lord °Jesus Christ:
2 °By Whom °also we °have °access °by ¹faith °into this °grace °wherein we stand, and °rejoice °in hope of the °glory of ¹God.
3 And °not only so, but we °glory °in °tribulations also: °knowing that °tribulation °worketh patience;
4 And patience, °experience; and °experience, °hope:
5 And ²hope °maketh ³not ashamed; because the °love of ¹God °is shed abroad ³in our hearts ²- by the °Holy Ghost which °is given °unto us.
6 For when we were yet °without strength, °in °due time °Christ died °for the °ungodly.
7 For °scarcely °for a °righteous man will °one die: °yet °peradventure °for a good man °some would even °dare to die.
8 But ¹God °commendeth His °love °toward us, °in that, while we were yet °sinners, °Christ died °for us.
9 Much more then, being now ¹justified °by His °blood, we shall be °saved °from °wrath ¹through Him.
10 For °if, when we were °enemies, we were °reconciled to ¹God ²- by the death of His °Son, much more, being reconciled, we shall be saved °by His °life.
11 And ³not only so, but we also °joy ³in ¹God ¹through our ¹Lord ¹Jesus Christ,
²- by Whom we have now received the °atone-
12 °Wherefore, °as ²- by one °man °sin entered

5. 1 justified. See 2. 13. Ap. 191. 2. by. Ap. 104. vii. faith. Ap. 150. II. 1., i. e. on faith-principle. See 1. 17. we have peace. The R.V. "let us have peace" is not warranted. The apostle's teaching is plain. Having been justified, therefore we have peace with God. with. Ap. 104. xv. 8. God. Ap. 98. I. i. 1. through. Ap. 104. v. 1. Lord. Ap. 98. VI. i. β. 2. A. Jesus Christ. Ap. 98. XI. **2** By. Ap. 104. v. 1. also. Read after "access". have = have had, have obtained. access. Lit. the introduction. Gr. *prosaogōgē*. Only here and Eph. 2. 18; 3. 12. by. Dat. No prep. into. Ap. 104. vi. grace. See 1. 5. wherein = in (Gr. *en*) which. rejoice. Same as "boast", 2. 17. in. Ap. 104. ix. 2. glory. See 1. 23 and 4. 20. **3** not. Ap. 105. I. glory . . . also = rejoice (as v. 2) also in &c. in. Ap. 104. viii. tribulations = the afflictions. Gr. *thlipsis*. See Acts 7. 10. knowing. Ap. 182. I. i. worketh. See 1. 27. **4** experience. Gr. *dokimē*. Here; 2 Cor. 2. 9; 8. 2; 9. 13; 13. 3. Phil. 2. 22. hope. Cp. Tit. 2. 13. See 4. 18. **5** maketh . . . ashamed = causeth shame. Gr. *kataischunō*. Here, 9. 33; 10. 11. Luke 13. 17. 1 Cor. 1. 27; 11. 4, 6, 22. 2 Cor. 7. 14; 9. 4. 1 Pet. 2. 6; 3. 16. love. Ap. 135. II. 1. is shed abroad. Gr. *ekchunō*. See Acts 1. 18; 10. 45. Holy Ghost. Ap. 101. II. 14. is = was. unto = to. **6** without strength. Gr. *asthenēs*. Christ. Ap. 98. IX. for. Ap. 104. xvii. 1. righteous. Ap. 191. 1. one. Ap. 123. 8. yet = for. peradventure. Gr. *tacha*. Only here and Philem. 15. some = one. See above. dare = venture. **8** commendeth. See 3. 5. In this verse the subject of the sentence comes last, and reads "commendeth His own love toward us—God", giving the Fig. *Hyperbaton* (Ap. 6), for emphasis. toward. Gr. *eis*. Ap. 104. vi. in that = because. sinners. Gr. *hamartōlos*. Cp. Ap. 128. I. i, ii. **9** by. Gr. *en*. blood. Cp. v. 1 and 3. 24. saved. First of eight occ. in Romans. from. Gr. *apo*. Ap. 104. iv. wrath. See 1. 18. 1 Thess. 1. 10. **10** if. Gr. *ei*. Ap. 118. 2. a. enemies. Note the fig. *Catabasis*, Ap. 6; without strength, sinners, enemies vv. 6, 8, 10. reconciled. Gr. *katallassō*, a more intensive word than *allassō* (1. 23). Elsewhere, 1 Cor. 7. 11. 2 Cor. 5. 18, 19, 20. Son. Ap. 108. iii. Cp. 6. 10. Gal. 2. 19, 20. life. Ap. 170. 1. **11** joy = rejoice (v. 2). atonement = reconciliation, restoration to favour. Gr. *katallagē*. Here, 11. 15. 2 Cor. 5. 18, 19.

5. 12—8. 39 (A², p. 1663). SIN: THE OLD NATURE ITSELF. (*Introversion*.)

A² N | 5. 12-21. Condemnation to death of the first man; through the sin (*to paraptōma*) of one man: but, a justifying unto life through the righteous act (*to dikaiōma*) of one man, the Second Man.
 O | 6. 1-7. 6. We are not in sin, because we died with Christ.
 O | 7. 7-25. Sin is in us, though we have risen with Christ.
 N | 8. 1-39. No condemnation for the new man, to those who are alive unto God in Christ Jesus, and in whom is *pneuma Christou*, the new nature; because of condemnation of sin in the flesh (in Christ, the Second Man).

5. 12-21 (N, above). CONDEMNATION OF THE FIRST MAN. (*Introversion and Extended Alternation*.)

N | P | n | 5. 12. By one man's sin—death.
 o | 5. 13. Sin not imputed where no law.
 p | 5. 14-. The reign of death.
 q | 5. -14. The type, Adam.
 Q | 5. 15. Not as by one sin, so the gracious gift.
 Q | 5. 16, 17. Not as by one man, so the gracious gift.
 P | n | 5. 18, 19. By One Man's righteous act many made righteous.
 o | 5. 20. Sin imputed when law came.
 p | 5. 21-. The reign of sin and death.
 q | 5. -21. The Antitype, Jesus Christ our Lord.

12 Wherefore = On account of (Ap. 104. v. 2) this. Having described the fruits of sin, the apostle now goes on to deal with the root. as = just as. man. Ap. 123. 1. Cp. 1 Cor. 15. 21. sin. Ap. 128. I. ii. 1.

²into the ° world, and ° death ²⁻by ° sin; and so death ° passed ° upon all ° men, ° for that all ° have ° sinned:

o 13 (For until the law ¹²sin was ³in the ¹²world: but ¹²sin is ³not ° imputed ° when there is ° no law.

p 14 Nevertheless death reigned ³from Adam ° to ° Moses, even ° over them that had ° not ¹²sinned ° after the ° similitude of Adam's ° transgression,

q who is ° the ° figure of ° Him That was to come.

Q 15 But ³not as the ° offence, so also is the ° free gift. For ¹⁰if ° through the ° offence of ° one ° many ° be dead, much more the ²grace of ¹God, and the ° gift ³by ²grace, which is ° by ° one ¹²man, ¹Jesus Christ, ° hath ° abounded ° unto ° many.

Q 16 And ³not as it was ²⁻by one that ¹²sinned, so is the ° gift: for the ° judgment was ¹by one ° to ° condemnation, but the ¹⁵free gift is ° of many ¹⁵offences ¹⁵unto ° justification.

17 For ¹⁰if ° by one man's ¹⁵offence death reigned ²⁻by one; much more they which receive ° abundance of ²grace and of the ¹⁵gift of ° righteousness shall reign ³in ¹⁰life ²⁻by One, ¹Jesus Christ.)

P n 18 Therefore as ²⁻by the ¹⁵offence of one judgment came ¹²upon all ¹²men ¹⁶to ¹⁶condemnation; even so ²⁻by the ° righteousness of One the free gift came ¹²upon all ¹²men ¹⁵unto ° justification ° of ¹⁰life.

19 For as ²⁻by ¹²one ¹²man's ° disobedience ° many were ° made ⁸sinners, ° so ²⁻by the ° obedience of ¹²One shall ° many be ° made ⁷righteous.

o 20 Moreover the law ° entered, ° that the ¹⁵offence might ° abound. But where ¹²sin ° abounded, ²grace ° did much more abound:

p 21 ²⁰That as ¹²sin ° hath reigned ° unto death, q ° even ¹⁹so might ²grace reign ¹through ¹⁷righteousness ¹⁵unto ° eternal ¹⁰life ²⁻by ¹Jesus Christ our ¹Lord.

O R r 6 ° What shall we say then? Shall we ° continue in ° sin, ° that ° grace may ° abound?

also (the free gift came) upon all men to justification of life. righteousness of one = one righteous act. Gr. *dikaiōma*. Ap. 191. 4, as v. 16. Add "also", justification. Gr. *dikaiōsis*. Ap. 191. 5. of = issuing in. Ap. 17. 5. 19 disobedience. Ap. 128. V. 2. many = the many. made = constituted. so = so also. obedience. The obedience unto death of Phil. 2. 8. This was the one righteous act of v. 18. 20 entered. Lit. came in beside. Gr. *pareiserchomai*. Only here and Gal. 2. 4. that = in order that. Gr. *hina*. abound = multiply. Gr. *pleonazō*. Here, 6. 1. 2 Cor. 4. 15; 8. 15. Phil. 4. 17. 1 Thess. 3. 12. 2 Thess. 1. 3. 2 Pet. 1. 8. did much more abound = superabounded. Gr. *hyperperisseuō*. Only here and 2 Cor. 7. 4. 21 hath. Omit. unto. Ap. 104. viii. even so, &c. = so might grace also. eternal. Ap. 151. II. B. i.

6. 1-7. 6 (O, p. 1671). WE ARE NOT IN SIN BECAUSE WE DIED WITH CHRIST. (*Introversion*.)

O R | 6. 1-11. Identification with Christ in death and life.
S | 6. 12-14. Sin no longer has dominion, because we are dead to the law.
T | 6. 15-19. The old, and the new, master and servant.
S | 6. 20-23. Sin no longer has dominion, because we are alive in Christ.
R | 7. 1-6. Identification with Christ in life and death.

6. 1-11 (R, above). IDENTIFICATION WITH CHRIST IN DEATH AND LIFE. (*Introversion*.)

R | r | 6. 1-3. Death to SIN cannot entail life in SINS.
s | 6. 4-7. By identification with Christ in His death and *life*, there cannot be continuance in SIN.
s | 6. 8-10. By identification with Christ in His death and *life*, there must be life with God.
r | 6. 11. Death to SIN entails life with God.

6. 1 What, &c. See 3. 5. continue. Gr. *epimenō*. See Acts 10. 48. sin. Ap. 128. I. ii. 1. that = in order that. Gr. *hina*. grace. Ap. 184. I. 1. abound. See 5. 20.

world. Ap. 129. 1.

death, &c. = by means of sin, death.

passed = passed through.

upon = unto. Ap. 104. vi.

for that = because. Gr. *epi*' (Ap. 104. ix. 2) *hō*.

have. Omit.

sinned. I. e. in Adam, as representative. See 3. 23. Ap. 128. I. i.

13 imputed. Not the same word as in 4. 6, &c. Gr. *ellogēō*. Only here and Philem. 18.

when, &c. = there not (Gr. *mē*) being law.

no. Ap. 105. II.

14 to = until. Gr. *mechri*.

Moses. Occ. twenty-two times in the Epistles. Cp. Matt. 8. 4. over. Ap. 104. ix. 3.

not. Ap. 105. II. after. Ap. 104. ix. 2.

similitude = likeness. See 1. 23.

transgression. Gr. *parabasis*. See 2. 23.

the = a.

figure. Gr. *tupos*. See John 20. 25.

Him . . . come = The Coming One. A well-known Hebraism for the Messiah. See Matt. 11. 3. Adam was a type (Ap. 6) as the federal head of a new-created race.

15 offence. Ap. 128. I. ii. 3. See 4. 25.

free gift. Ap. 184. I. 2.

through = by. Dative. No prep.

one, many = the one, the many.

be dead = died.

gift. Gr. *dōrea*. See John 4. 10.

by = of. Gen. case.

hath. Omit.

abounded. See 3. 7.

unto. Gr. *eis*. Ap. 104. vi.

16 And not, &c. Read, And not as by means of one having sinned is the free gift; for the judgment indeed of one (was) unto condemnation; but the free gift is of (or resulted from) many transgressions unto justification.

gift. Gr. *dōrēma*. Not the same word as v. 15. Occ. only here and Jas. 1. 17.

judgment. Gr. *krima*. Ap. 177. 6.

to. Ap. 104. vi.

condemnation. Gr. *katakrima*. Only here, v. 18; 8. 1. Cp. Ap. 122. 7; 177. 6. of. Ap. 104. vii.

justification. Gr. *dikaiōma*, a righteous acquittal. Ap. 191. 4.

17 For . . . one = For if by the trespass of the one, death reigned through the one.

by. Dative. No prep.

abundance = the abundance. Gr. *perisseia*. Here, 2 Cor. 8. 2; 10. 15. Jas. 1. 21.

righteousness. See 1. 17.

18 Therefore, &c. = So then as by means of one (act of) transgression (sentence came) upon all men unto condemnation, even so by means of one righteous act

2 ° God forbid. How shall we, that ° are dead to 1 sin, live any longer ° therein ?

3 ° Know ye not, that so many of us as were ° baptized ° into ° Jesus Christ were ° baptized ° into His death ?

4 Therefore we ° are ° buried with Him ° by ° baptism 3 into death : 1 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 ° planted together ° in the ° likeness of His death, ° we shall be ° also in the likeness of His ° resurrection :

6 ° Knowing this, that our ° old ° man is ° crucified with Him, 1 that ° the body of 1 sin might be ° destroyed, that ° henceforth we should not ° serve 1 sin.

7 For he that ° is dead ° is freed ° from 1 sin.

8 Now ° if ° we be dead ° with 4 Christ, we ° believe that we shall ° also ° live with Him :

9 ° Knowing that 4 Christ ° being 4 raised 4 from the 4 dead dieth ° no more ; death ° hath ° no more dominion over Him.

10 For ° in that He died, He died ° unto 1 sin ° once : but in that He liveth, He liveth ° unto ° God.

11 Likewise ° reckon ye ° also yourselves to be 4 dead indeed 10 unto ° sin, but alive 10 unto 10 God ° through 3 Jesus Christ ° our Lord.

12 Let ° not 1 sin therefore reign 4 in your ° mortal body, ° that ye should obey it 4 in the lusts thereof.

13 ° Neither ° yield ye your members as ° instruments of ° unrighteousness 10 unto 1 sin :

but ° yield yourselves 10 unto 10 God, as those that are 11 alive 4 from the 4 dead, and your members as ° instruments of ° righteousness 10 unto 10 God.

14 For 1 sin shall ° not 9 have dominion over you : for ye are ° not ° under ° the law, but ° under 1 grace.

15 What then ? ° shall we ° sin, because we are 14 not 14 under the law, but 14 under 1 grace ? 2 God forbid.

2 God forbid. See 3. 4. are dead = died.

therein = in (Ap. 104. viii) it.

3 Know ye not. Lit. Are ye ignorant. Gr. *agnoeo*. See 2. 4.

baptized. Ap. 115. I. iv.

into. Ap. 104. vi.

Jesus Christ = Christ Jesus. Ap. 98. XII. Cp. Matt. 20. 20-22.

4 are = were.

buried with. Gr. *sunthapto*. Only here and Col. 2. 12. by. Ap. 104. v. i.

baptism. Ap. 115. II. i. 1.

Christ. Ap. 98. IX.

raised up. Ap. 178. I. 4.

from. Ap. 104. vii.

dead. Ap. 189. 3.

glory. I. e. glorious power.

Father. Ap. 98. III.

in. Ap. 104. viii.

newness. Gr. *kainotes*. Only here and 7. 6.

life. Ap. 170. 1.

5 if. Ap. 118. 2. a.

been = become.

planted together. I. e. with Him. Gr. *sumphutos*. Only here. Cp. John 12. 24. 1 Cor. 15. 36.

in. Dative case.

likeness. See 1. 23.

we . . . resurrection = yea, we shall be (in the likeness) of His resurrection also.

resurrection. Ap. 178. II. 1.

6 Knowing. Ap. 182. I. ii.

old man. The old Adam nature. Here, Eph. 4. 22. Col. 3. 9.

man. Ap. 128. 1.

crucified with. See John 19. 32.

the body of sin = the old nature which is the slave of sin. Cp. Col. 2. 11, 12.

destroyed = annulled. Gr. *katargeo*. See 3. 3 and Luke 13. 7.

henceforth. Gr. *meketi*.

serve. Ap. 190. III. 2.

7 is dead = died (i. e. with Christ).

is freed = has been justified, cleared from the claims of sin. Ap. 191. 2.

from. Ap. 104. iv.

8 we be dead with = we died together with (Gr. *sun*. Ap. 104. xvi).

believe. Ap. 150. I. 1. iii.

also live with = live also with. Gr. *suzao*; only here, 2 Cor. 7. 3. 2 Tim. 2. 11.

9 Knowing. Ap. 182. I. i.

being = having been.

no more. Gr. *ouketi*.

hath . . . dominion. Lit. "lords it over". Gr. *kurieuo*. Here, v. 14; 7. 1; 14. 9. Luke 22. 25. 2 Cor. 1. 24. 1 Tim. 6. 15. 10 in that He died = (the death) He died. unto = to. Dat. case. once = once for all. Gr. *ephapax*. Only here, 1 Cor. 15. 6. Heb. 7. 27; 9. 12; 10. 10. God. Ap. 98. I. i. 1. 11 reckon. See 4. 4. also yourselves = yourselves also. through = in. Ap. 104. viii. our Lord. The texts omit.

6. 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-. The members, therefore, not to be surrendered as instruments of unrighteousness. (Negative.)

u | -13. The members to be surrendered to God as instruments of righteousness. (Positive.)

t | 14. 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. *thnetos*. Here, 8. 11. 1 Cor. 15. 53, 54. 2 Cor. 4. 11; 5. 4. that ye should obey = for (Ap. 104. vi) obeying. The texts omit "it in" and read "obey its desires".

13 Neither. Gr. *mede*. yield = present. instruments = weapons. Gr. *hoplon*. Here, 13. 12. John 18. 3. 2 Cor. 6. 7; 10. 4. unrighteousness. Ap. 128. VII. 1. righteousness. Ap. 191. 3.

14 not. Ap. 105. I. under. Ap. 104. xviii. 2. the. Omit.

6. 15-19 (T, p. 1672). THE OLD AND THE NEW MASTER. (Introversion.)

v | 15, 16. Acts of obedience indicate the master served.

w | 17. Change in acts of obedience.

w | 18. Change in commands of new master.

v | 19. The master served indicates the nature of obedience rendered.

15 shall we = are we to. sin. Cp. 2. 12. Ap. 128. I. i.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of 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 yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed?

for the end of those things is death.

22 But now being made free from sin, and become servants to God,

ye have your fruit unto holiness,

and the end everlasting life.

23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

7 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

Jesus Christ. The texts read "Christ Jesus". Ap. 98. XII.

16 servants. Ap. 190. I. 2.

to obey = for (Ap. 104. vi) obedience.

his . . . obey = ye are servants to him whom ye obey. whether. Gr. *ētoi*. An emphatic word. Only here. unto. Ap. 104. vi.

17 But . . . thanked = But thanks (Gr. *charis*. Ap. 184. I. 1) to God. Cp. 1 Cor. 15. 57.

were. But that service is past.

form. Gr. *typos*. See 5. 14.

doctrine = teaching. Gr. *didachē*. Only here and 16. 17 in Rom.

which . . . you = unto (Ap. 104. vi) which ye were delivered. See John 19. 30.

18 Being . . . free = Having, then, been set free. Gr. *eleutherōō*. Only here, v. 22; 8. 2, 21. John 8. 32, 36. Gal. 5. 1.

became the servants = were made bond-servants or enslaved. Ap. 190. III. 3.

19 after the manner, &c. Gr. *anthrōpinos*. Here, 1 Cor. 2. 4, 13; 4. 3; 10. 13. Jas. 3. 7. 1 Pet. 2. 13. Cp. 3. 8.

because of. Ap. 104. v. 2.

infirmity. Gr. *astheneia*. See John 11. 4.

flesh. See 1. 3.

servants. Gr. *doulon*. Only here. See Ap. 190. I. 2.

uncleanness. Gr. *akatharsia*. See 1. 24.

iniquity. Ap. 128. III. 4.

unto. Gr. *eis*. Ap. 104. vi. I. e. to work.

holiness. Gr. *hagiasmos*. Only here, v. 22. 1 Cor. 1. 30. 1 Thess. 4. 3, 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.

V | z | 21-. The fruits, shame.

a | -21. The end, death.

U | y | 22-. Free from sin.

x | -22-. Servants of God.

V | z | -22-. The fruit, holiness.

a | -22, 23. The end, eternal life.

20 from = with regard to.

21 fruit. Paul uses "fruit" of good results, never of evil ones. Cp. v. 22. Gal. 5. 22. Eph. 5. 9. Phil. 1. 11, 22; 4. 17. Heb. 12. 17.

whereof = in respect of (Gr. *epi*. Ap. 104. ix. 2) which. end. Gr. *telos*. Antithesis to the *telos* of v. 22.

death. The second death. Cp. v. 23. Rev. 20. 6; 21. 8.

22 everlasting. Ap. 151. II. B. ii.

23 wages = rations. Gr. *opsōnion*. Only here, Luke 8. 14. 1 Cor. 9. 7. 2 Cor. 11. 8. In Luke 8. 14 the "wages" are the fish ration issued to Roman soldiers. Cp. v. 13.

gift. Ap. 184. I. 2.

eternal. Ap. 151. II. B. i.

7. 1-6 (R, p. 1672). IDENTIFICATION WITH CHRIST IN LIFE AND DEATH. (*Introversion and Alternation*.)

R | b | 1. Lordship of the law only during life.

c | d | 2. Death releases from its claim.

e | 3. Result—remarriage lawful.

c | d | 4-. We are dead to the law, in Christ.

e | -4, Result—the way open for union with Christ in resurrection.

b | 5, 6. Lordship of the law by death.

7. 1 know ye not. See 6. 3. speak. Ap. 121. 7. know. Ap. 132. I. ii. the. Omit. law. Gr. *nomos*. Occ. over 190 times, of which about two-thirds are in Paul's Epistles, the greater number being in Romans and 31 in Galatians. There are 23 in this chapter. dominion over. See 6. 9, 14. a = the. man. Gr. *anthrōpos*. Ap. 123. 1. The general term, meaning either man or woman. as long = for (Ap. 104. ix. 3) such time (Gr. *chronos*). 2 which hath, &c. Gr. *hupandros*. Only here. husband. Ap. 123. 2. so long, &c. Lit. while living. if. Ap. 118. 1. b. be dead = should have died. loosed = free. Gr. *katargeō*. See 3. 3. from. Ap. 104. iv. her = the. 3 be married to. Lit. become for. another. Ap. 124. 2. man. Ap. 123. 2. be called. Gr. *chrēmatisō*. See Luke 2. 26. 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.

c d	4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ ;	4 are become dead = were put to death. Gr. <i>thānatoō</i> . See Matt. 10. 21. Mark 13. 12. 2 Cor. 6. 9. 1 Pet. 3. 18.
e	° that ye should be married to another, even to Him who is raised from the dead, ° that we should bring forth fruit unto God.	the law. Cp. 2. 12-14. by. Ap. 104. v. 1. the body : i. e. the crucified body, not the body of Christ mystical (Eph. 1. 23). Christ. Ap. 98. IX. that = to the end (Ap. 104. vi) that. raised. Ap. 178. I. 4. from the dead. Gr. <i>ek nekron</i> . Ap. 139. 3. Cp. 4. 24.
b	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.	that = in order that. Gr. <i>hina</i> . should = may. unto = to.
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.	God. Ap. 98. I. i. 1. No analogy here with the persons in the illustration. There the husband is dead. The law is not dead. But we have died to its claims. See 3. 19 ; 6. 14. Gal. 3. 23, 24. 5 in the flesh. Cp. 1. 3 ; 2. 28 ; 8. 8, 9. in. Ap. 104. viii.
O W Y f	7 ° What shall we say then ? Is the law sin ? ° God forbid. Nay, I had not known sin, ° but by the law : for I had not known lust, ° except the law had said, "Thou shalt not covet."	motions of sins = sinful passions (emphasis on "sinful"). Fig. <i>Antimereia</i> , Ap. 6. motions. Gr. <i>pathēma</i> . Usually transl. sufferings, afflictions. See 8. 18. 2 Cor. 1. 5, 6, 7. Gal. 5. 24. 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.
g	8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.	sins. Ap. 128. I. ii. 1. were = were (called out). the law. I. e. the Mosaic Law. to. Gr. <i>eis</i> . Ap. 104. vi.
Z h	9 For I was alive without the law once : but when the commandment came,	6 delivered. Gr. <i>katargeō</i> . See v. 2. that . . . held = having died (to that) in which we were held. wherein = in (Ap. 104. viii) which. that = so that.
i	sin revived,	serve. Ap. 190. III. 2. Cp. 6. 6. newness. See 6. 4.
k	and I died.	spirit. Ap. 101. II. 5. not. Ap. 105. I.
Z h	10 And the commandment, which was ordained to life,	oldness. Gr. <i>palaiotēs</i> . 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. 3. 6.
i	I found to be	
k	unto death.	
Y g	11 For sin, taking occasion by the commandment, deceived me, and by it slew me.	
f	12 Wherefore the law is holy, and the commandment holy, and just, and good.	

7. 7-25 (O, p. 1671). SIN IS IN US THOUGH WE HAVE RISEN WITH CHRIST. (*Introversion.*)

O	W | 7-12. The Law. Its conflict with the old nature.
	X | 13-16. Manifestation of the Law in the conscience. (The consent.)
	X | 17-20. Manifestation of the Law in the experience and the life. (The doing.)
	W | 21-25. The Law. Its conflict with the new nature.

7. 7-12 (W, above). THE LAW. ITS CONFLICT WITH THE OLD NATURE. (*Introversion and Extended Alternation.*)

W	Y	f	7. The Law not sin. (Negative).
	g	h	8. Sin using the commandment as a point of attack.
		i	9-. Alive without sin.
		j	9-. Revival of sin.
		k	9-. Result—death.
	Z	h	10-. Commandment ordained for life.
		i	10-. Discovery on account of sin.
		k	10-. Result—death.
	Y	g	11. Sin using the commandment as a point of attack.
	f	j	12. The Law holy. (Positive.)

7 What, &c. See 3. 5. God forbid. See 3. 4. known. Ap. 132. I. ii. but. Lit. if (Ap. 118. 2) not (Ap. 105. II). known = recognized (it as). Ap. 132. I. i. lust = desire, i. e. of the old nature. See John 8. 44. except. Same as "but". covet. Gr. *epithumēō*. Quoted here and 13. 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 = opportunity. Gr. *aphormē*. Here, v. 11. 2 Cor. 5. 12 ; 11. 12. Gal. 5. 13. 1 Tim. 5. 14. wrought = worked out. Gr. *katargazomai* ; see 1. 27. concupiscence. Same as "lust", v. 7. without = apart from. Gr. *chōris*. was = is. dead. Ap. 139. 9 came. Ap. 106. vii. revived. Gr. *anazōō*. Here, 14. 9. Luke 15. 24, 32. Rev. 20. 6. 10 to, unto. Ap. 104. vi. life. Ap. 170. 1. I found = was itself found by me. 11 deceived. Gr. *exapataō*. Here, 16. 18. 1 Cor. 3. 18. 2 Cor. 11. 3. 2 Thess. 2. 3. 12 the law = the law indeed (Gr. *men*. Omitted by A. V. and R. V.). just = righteous. Ap. 191. 1.

- X A 13 ° Was then that which is good made death
 4 unto me? ° God forbid. ° But ° sin, -4 that it might
 ° appear ° sin, ° working death in me ° by that
 which is good; -4 that ° sin ° by the command-
 ment might become ° exceeding ° sinful.
- B l 14 For we -7 know that the law is ° spiritual:
 m but I am ° carnal, sold ° under ° sin.
- B l 15 For that which I ° do I ° allow ° not:
 m for ° what I ° would, ° that ° do I ° not; but what
 I hate, ° that ° do I.
- A 16 ° If then I -15 do that which I 15 would ° not, I
 ° consent ° unto the law that it is good.
- X n 17 ° Now then it is ° no more I that 15- do it,
 but ° sin that ° dwelleth ° in me.
- o 18 For I -7 know that ° in me (that is, ° in my
 ° flesh,) 17 dwelleth ° no good thing:
- P for ° to will ° is present with me;
 p but how to ° perform that which is good, ° I
 find ° not.
- o 19 For the good that I 15 would I -15 do ° not:
 but the ° evil which I 15 would ° not, that I ° do.
- n 20 ° Now 16 if I -15 do that I 15 would ° not, ° it is
 17 no more I that 15- do it, but ° sin that 17 dwelleth
 ° in me.
- W C 21 I find then ° a law, that, when I 15 would
 -15 do good, evil 18 is present with me.
- D q 22 For I ° delight in the law of ° God ° after
 the ° inward ° man:
- r 23 But I ° see ° another law ° in my members,
 ° warring against the law of my mind, and
 ° bringing me into captivity to the ° law of ° sin
 which is ° in my members.
- D q 24 ° O ° wretched ° man that I am!
 r who shall ° deliver me ° from ° the body of this
 death?
 25 ° I thank ° God ° through ° Jesus Christ our
 ° Lord.

17 Now then = But now. no more = no longer. Gr. *ouketi*. sin ... me = the indwelling sin (Ap. 128. I. ii. 1). dwelleth. Gr. *oikeō*. Here, vv. 18, 20; 8. 9, 11-. 1 Cor. 3. 16; 7. 12, 13. 1 Tim. 6. 16. 18 flesh. I. e. old nature. no = not. Ap. 105. I. to will. Same as "would", vv. 15, 16, 19, 20, 21. is present. Gr. *parakeimai*, to be at hand. Only here and v. 21. perform. Same as "work", v. 13, and "do-", v. 15. I find. The texts read (is) "not" (present). 19 evil. Ap. 128. III. 2. do = practise. Gr. *prassō*. As v. -15-. 20 Now, &c. = But if what I do not myself wish, this I do. it is, &c. = no longer I myself (emph.).

7. 21-25 (W, p. 1675). THE LAW. ITS CONFLICT WITH THE NEW NATURE.
 (Introversion and Alternation.)

- W | C | 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, 25-. Deliverance.
 C | -25. Two opposing services continued in the one man.

21 a law, &c. = the law with me who wish. 22 delight. Gr. *sunēdomai*. Only here. Cp. Ps. 1. 2; 112. 1; 119. 35 (Sept.). after. Ap. 104. x. 2. inward. Gr. *esō*. Adverb used as Adjective. Cp. 2 Cor. 4. 16. Eph. 3. 16. 1 Pet. 3. 4. 23 see. Ap. 133. I. 5. warring against. Gr. *antistrateuomai*. Only here. bringing... into captivity = (seeking to) lead captive. Gr. *aichmalōtizō*. Only here. Luke 21. 24. 2 Cor. 10. 5. 2 Tim. 3. 6. The kindred verb, *aichmalōteuō*, only in Eph. 4. 8. law of sin: i. e. the old nature. 24 O. Omit. This exclamation is an instance of Fig. *Ecphonēsis*. Ap. 6. wretched. Gr. *talaipōros*. Only here and Rev. 3. 17. Cp. *talaipōria*, misery, 3. 16. Jas. 5. 1; and the verb *talaipōreō*, only in Jas. 4. 9. deliver = rescue. See first occ. Matt. 6. 13. Gr. *rhuomai*. from. Gr. *ek*. Ap. 104. vii. the body of this death. The body of sin. Cp. v. 13; 6. 6; 8. 13. 25 I thank. Gr. *eucharisteō*. See Acts 27. 35. The texts read "Thanks". Cp. 6. 17. Supply the *Ellipsis* (Ap. 6), He will deliver me through. Ap. 104. v. 1. Jesus Christ. Ap. 98. XI. Lord. Ap. 98. VI. i. β. 2. A.

7. 13-16 (X, p. 1675). MANIFESTATION OF LAW
 IN THE CONSCIENCE. (Introversion and Alternation.)

- X | A | 13. Manifestation of the evil of sin to the con-
 science.
 B | l | 14-. The law spiritual.
 m | -14. The man sinful.
 B | l | 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. i.
 working = working out. See 1. 27.
 in. Dat. case. No prep.

exceeding. Gr. *kath'* (Ap. 104. x. 2) *hyperbolēn*.
 sinful. Gr. *hamartōlos*. So transl. in Mark 8. 38.
 Luke 5. 8; 24. 7. Elsewhere, "sinner". Cp. Ap. 128. I.
 14 spiritual. See 1. 11.

carnal. Gr. *sarkikos*, according to the Received Text
 (Ap. 94. VI), but the Critical Texts read *sarkinos* (cp.
 2 Cor. 3. 3).

under. Ap. 104. xviii. 2.

15 do. Same as work, vv. 8, 13.

allow = approve. The same as know", vv. 1, -7.

what, &c. = not what I wish, this I practise.

would. Ap. 102. 1. Note the use of *thelō*, on the
 right side, seven times in vv. 15-21.

that... not = this do I practise (Gr. *prassō*. See
 1. 32. John 5. 29).

that do I = this I do (Gr. *poieō*). There are three Gk.
 words in this verse for "do". The first is *katēgazomai*,
 work out, in vv. 8, 13, 15, 17, 18, 20. The second is *prassō*,
 practise, in vv. 15, 19, and the third *poieō*, do, in vv. 16,
 16, 19, 20, 21.

16 If... not = But if what I do not wish, this I do.
 If. Ap. 118. 2. c.

consent. Gr. *sumphēmi*. Only here.

7. 17-20 (X, p. 1675). MANIFESTATION OF THE
 LAW IN THE EXPERIENCE AND THE LIFE
 (Introversion.)

- 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.
 o | 19. Evil is what is performed as to my flesh.
 n | 20. No more I myself that do evil, but sin that
 dwelleth in me.

7. So then with the °mind } myself °serve the law of °God; but with the flesh the law of °sin.

8 There is therefore now °no °condemnation to them which are °in °Christ Jesus, °who walk not after the flesh, but after the Spirit.

2 For °the law of the °Spirit of °life °in °Christ Jesus °hath made me free °from the law of °sin and death.

3 For °what the law could not do, °in that it was °weak °through the flesh, °God °sending His own °Son °in the °likeness of °sinful flesh, and °for °sin, °condemned °sin °in the °flesh:

4 °That the °righteousness of the law might be °fulfilled °in us, who walk °not °after the °flesh, but °after the °Spirit.

5 For they that °are °after the °flesh °do mind the things of the °flesh; but they that °are °after the °Spirit the things of the °Spirit.

6 For °to be °carnally minded °is °death; but °to be spiritually minded °is °life and °peace.

7 Because the °carnal mind °is °enmity °against °God: for °it is °not subject to the law of °God, °neither indeed can be.

8 °So then they that are °in the °flesh °cannot please °God.

9 But °we are °not °in the °flesh, but °in the °Spirit, °if so be that the °Spirit of °God °dwell °in you.

°Now °if °any man have °not °the °Spirit of °Christ, °he is °none of His.

10 °And °if °Christ be °in you, the °body °is °dead °because of °sin; but the °Spirit °is °life °because of °righteousness.

mind = mind (the new nature) indeed. This is the experience of every one who is the subject of the grace of God, and has received the gift of the new nature as the sign of God's justification. Not the experience of one man in two successive stages, but the co-existence of the two experiences in the one man at the same time. See *The Church Epistles*, by E. W. Bullinger, D.D., p. 64.

8. 1-39 (N, p. 1671). NO CONDEMNATION FOR THE NEW MAN. (*Introversion*.)

N | E | 1-4. "No condemnation" for those who are in Christ; and the reason.

F | 5-15. Spirit (the new nature) in us; now leading us.

F | 16-27. The Holy Spirit's witness with our "spirit", or new nature; leading it.

E | 28-39. "No separation" from Christ; secured for those who are in Christ; and the reason.

8. 1-4 (E, above). NO CONDEMNATION; AND THE REASON. (*Alternation*.)

E | s | 1. No condemnation to those in Christ.

t | 2. Reason. The law of the "spirit" (or new nature) sets us free from the claims of the law.

s | 3. Condemnation of sin in the flesh (or old nature) by God sending His Son in the likeness of sinful flesh.

t | 4. Result. The law of the "spirit" (or new nature) fulfils the righteous requirements of the law.

8. 1 no. Gr. *oudeis*. Emphatic, as it stands first in the Gr.

condemnation. Gr. *katakrima*. See 5. 16.

in. Ap. 104. viii.

Christ Jesus. Ap. 98. XII. Cp. 6. 23.

who... Spirit. All the texts omit. Probably a gloss from v. 4.

2 the... life = the spiritual law of life. Fig. *Antimeria*. Ap. 6.

Spirit. Ap. 101. II. 5.

life. Ap. 170. I.

hath made me free = freed me. Gr. *eleutheroō*. See 6. 18.

from. Ap. 104. iv.

sin. Ap. 128. I. ii. 1.

weak = impotent. Gr. *astheneō*. through. Ap. 104.

v. 1. God. Ap. 98. I. i. 1. sending = having sent. Ap. 174. 4. Cp. John 17. 3. Son. Ap. 108. iii.

likeness. See 1. 23; 6. 5. *Not sinful flesh*, for "in Him was no sin"; *nor the likeness of flesh*, because His was real flesh, but the *likeness of sin's flesh*. sinful flesh = flesh of sin (v. 3). for. Ap. 104. xiii. 1.

condemned. Ap. 122. 7. flesh. By the perfect humanity and perfect walk of the Incarnate Son,

God exhibited a *living* condemnation of sinful flesh. **4** That = In order that. Gr. *hina*. righteous-

ness = righteous requirement. Ap. 191. 4. fulfilled. Ap. 125. 7. not. Ap. 105. II. after. Ap.

104. X. 2. flesh = the old nature.

3 what, &c. Lit. the impossible thing of the law.

v. 1. God. Ap. 98. I. i. 1. sending = having sent. Ap. 174. 4. Cp. John 17. 3. Son. Ap. 108. iii.

likeness. See 1. 23; 6. 5. *Not sinful flesh*, for "in Him was no sin"; *nor the likeness of flesh*, because His was real flesh, but the *likeness of sin's flesh*. sinful flesh = flesh of sin (v. 3). for. Ap. 104. xiii. 1.

condemned. Ap. 122. 7. flesh. By the perfect humanity and perfect walk of the Incarnate Son,

God exhibited a *living* condemnation of sinful flesh. **4** That = In order that. Gr. *hina*. righteous-

ness = righteous requirement. Ap. 191. 4. fulfilled. Ap. 125. 7. not. Ap. 105. II. after. Ap.

104. X. 2. flesh = the old nature.

8. 5-15 (F, above). THE SPIRIT OR NEW NATURE IN US. NOW LEADING US. (*Introversion*.)

F | u | 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 | -9. If *pneuma Christou* (the new nature) be not in us, we are not His.

z | 10. If Christ be thus in us, then, though the body is mortal,

w | 11. 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.

u | 13-15. The carnal to be reckoned as dead; then we live unto God, and are led by His Spirit as His sons.

5 are: i. e. live. do mind = set affection on. Gr. *phroneō*. Occ. ten times in Rom.; here, 12. 3, 3; 12.

16, 16; 14. 6, 6, 6, 6; 15. 5. Cp. Col. 3. 2. **6** to be, &c. = the minding (Gr. *phronēma*. Only here and v. 7

27) of the flesh. *is*: i. e. results in. to be spiritually, &c. = the minding of the spirit (Ap. 101. II. 5

as in v. 2). Cp. Phil. 4. 8, 9. Col. 3. 2. peace. Cp. 5. 1. **7** carnal mind = minding of the flesh, as v. 6.

enmity. Gr. *echthra*. Here, Luke 23. 12. Gal. 5. 20. Eph. 2. 15, 16. Jas. 4. 4. against. Ap. 104. vi.

it is not subject to = does not submit itself to. Gr. *hupotassō*. See 10. 3. not. Ap. 105. I. neither.

Gr. *oude*. **8** So, &c. Cp. 7. 15-17. Gal. 5. 17. cannot = are not (v. 7) able to. **9** if so be. Gr.

eiper. if. Ap. 118. 2. a. dwell. See 7. 17. Now = But. any man = any one. Ap. 123. 3.

the. Omit. Christ. Ap. 98. IX. See also Ap. 101. II. 5. none = not. Ap. 104. I.

10 And = But. body = body indeed (Gr. *men*). dead. Gr. *nekros*. Ap. 139. See 6. 11.

because of. Ap. 104. v. 2. righteousness. Ap. 191. 3.

- 11 But ⁹if the ²Spirit of Him That ⁰raised up ⁰Jesus ⁰from the dead ⁹dwell ¹in you, He That ⁰raised up ⁹Christ ⁰from the dead shall ⁰also ⁰quicken your ⁰mortal bodies ⁰by His ²Spirit That ⁰dwell^{eth} ¹in you.
- 12 ⁰Therefore, brethren, we are ⁰debtors, ⁷not to the ⁴flesh, to live ⁴after the ⁴flesh.
- 13 For ⁹if ye live ⁴after the ⁴flesh, ye ⁰shall die: but ⁹if ye ⁰through the ²Spirit ⁰do mortify the ⁰deeds of the body, ye shall live.
- 14 For as many as are ⁰led by ⁰the ²Spirit of ³God, they are the ³sons of ³God.
- 15 For ye ⁰have ⁷not received ⁰the ⁰spirit of ⁰bondage again ⁰to fear; but ye ⁰have received ⁰the ⁰Spirit of ⁰adoption, ⁰whereby we cry, ⁰“Abba, Father.”
- 16 The ⁰Spirit Itself ⁰bear^{eth} witness with our ²spirit, that we are the ⁰children of ³God:
- 17 And ⁹if ¹⁶children, ⁰then ⁰heirs; ⁰heirs of ³God, and ⁰joint-heirs with ⁹Christ; ⁹if so be that we ⁰suffer with ⁹Him, ⁴that we may be ⁰also glorified together.
- 18 For I ⁰reckon that the ⁰sufferings of ⁰this present time ^{are} ⁷not worthy to be compared ⁰with the glory which ¹³shall be ⁰revealed ⁰in us.
- 19 For the ⁰earnest expectation of the ⁰creature ⁰wait^{eth} for the ⁰manifestation of the ³sons of ³God.
- 20 ⁰For the ¹⁹creature was made ⁷subject to ⁰vanity, ⁷not ⁰willingly, but ⁰by reason of Him Who hath ⁷subjected ^{the same} ⁰in ⁰hope,
- 21 Because the ¹⁹creature itself also shall be ⁰delivered ²from the ¹⁵bondage of ⁰corruption ⁰into the ⁰glorious liberty of the ¹⁶children of ³God.
- 22 For we ⁰know that the whole ¹⁹creation ⁰groan^{eth} and ⁰travail^{eth} in pain together until now.
- 23 And ⁷not only ^{they}, but ourselves also, which have the ⁰firstfruits of the ¹⁶Spirit, even we ourselves ⁰groan ⁰within ourselves, ¹⁹waiting for the ¹⁵adoption, ^{to wit}, ¹⁰the ⁰redemption of our body.
- 24 For we ⁰are saved ⁰by ⁰hope: but ⁰hope that is ⁰seen is ⁷not ⁰hope: for what ⁰a man ⁰seeth, why doth he ⁰yet hope for?

11. 9. 1 Pet. 3. 7. suffer with. Gr. *sumpaschō*. with” (Him) here is that of 6. 3, 4, 6, 8, 11, and not the sufferings of this present time. also . . . together = glorified together with (Gr. *sundowazomai*. Only here) (Him) also. 18 reckon. See 4. 4. sufferings. Gr. *pathēma*. See 7. 5. this present time. Lit. the now time or season (Gr. *kairos*). with. Ap. 104. xv. 3. revealed. Ap. 106. I. ix. in = unto or with regard to. Ap. 104. vi. 19 earnest expectation = anxious looking with outstretched head. Gr. *apokaradokia*. Only here and Phil. 1. 20. creature = creation. wait^{eth} for. Gr. *apekdechomai*. Occ. here, vv. 23, 25. 1 Cor. 1. 7. Gal. 5. 6. Phil. 3. 20. Heb. 9. 28. manifestation. Ap. 108. II. 1. 20 For, &c. This verse is in parenthesis, save the last two words. vanity. Gr. *mataiotēs*. Only here, Eph. 4. 17. 2 Pet. 2. 18. Here the meaning is disappointing misery, in which sense the word is frequently used by the Sept. for the Heb. *hebel*, e. g. Eccles. 1. 14; 2. 11, 17; 9. 9. willingly. Gr. *hekōn*. Only here and 1 Cor. 9. 17. by reason of. Gr. *dia*. Ap. 104. v. 2. in hope. Read, (wait^{eth}, I say) in hope (see 4. 18). in. Ap. 104. ix. 2. 21 delivered = set free, as in v. 2. corruption. Gr. *phthora*. Here, 1 Cor. 15. 42, 50. Gal. 6. 8. Col. 2. 22. 2 Pet. 1. 4; 2. 12, 19. into. Ap. 104. vi. glorious liberty = freedom of the glory. 22 know. Ap. 132. I. i. groan^{eth} = is groaning together. Gr. *sustenasō*. Only here. travail^{eth} . . . together = travails together. Gr. *sunōdinō*. Only here. 23 firstfruits of the Spirit. The gifts of the Holy Spirit as the foretaste and pledge of the eternal inheritance. Cp. Eph. 1. 14. Heb. 6. 5. See Ex. 23. 19. Lev. 23. 10, &c. firstfruits. Gr. *aparchē*. Occ. here, 11. 16; 16. 5. 1 Cor. 15. 20, 23; 16. 15. Jas. 1. 18. Rev. 14. 4. groan. Gr. *stenazō*. Here, Mark 7. 34. 2 Cor. 5. 2, 4. Heb. 13. 17. Jas. 5. 9. Cp. v. 21. within. Ap. 104. viii. redemption. See 3. 24. 24 are = were. See 5. 9. by. Dat. case. No prep. hope. The creation also is waiting and hoping. seen, seeth. Ap. 133. I. 5. a man = any one, as v. 9. yet hope for = hope for also.

11 raised up. See 4. 24. Jesus. Ap. 98. X. from the dead. Gr. *ek nekron*. Ap. 139. 3. also, &c. = quicken (Gr. *zōopoieō*. See 4. 17) your mortal (see 6. 12) bodies also. by. Ap. 104. v. 1. dwell^{eth} = indwell^{eth}. Gr. *enoikeō*. Cp. v. 7. 12 Therefore = So then. debtors. Gr. *opheiletēs*, as 1. 14; 15. 27. 13 shall die. Lit. are about to die. R.V., must die. through. Dat. case. No prep. do mortify = are putting to death. Gr. *thanatoō*. See 7. 4. deeds = practices. Gr. *praxis*. Occ. 12. 4. Matt. 16. 27. Luke 23. 51. Acts 19. 18. Col. 3. 9. 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. 15 have. Omit. the = a. spirit. Ap. 101. II. 7. bondage. Ap. 190. II. 2. to. Gr. *eis*. Ap. 104. vi. adoption = sonship. Gr. *huiothesia*. Occ. here, v. 23; 9. 4. Gal. 4. 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 3. 6) and are, therefore, *sons of God* by spiritual generation. It is thus a 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. ‘ab). 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. (Introversion.)

F | y | 16-18. The Holy Spirit's witness with the new nature as to our standing as the sons of God.
 z | 19-21. Creation waiting to share the coming glory of this manifestation of the liberty of the glory.
 z | 22-25. Creation uniting its groaning with ours waiting for the manifestation of our resurrection glory.
 y | 26, 27. The Holy Spirit Himself helping our infirmities owing to our state, by His intercessions.

16 Spirit Itself = Spirit Himself. Ap. 101. II. 3. beareth witness. See 2. 15. children. Ap. 108. i. See note 2, p. 1511. 17 then heirs = heirs also. heirs. See 4. 13. heirs of God = heirs indeed of God. joint-heirs. Gr. *sunklērōnomos*. Here, Eph. 3. 6. Heb. Only here and 1 Cor. 12. 26. The “suffering together also . . . together” (Him) here is that of 6. 3, 4, 6, 8, 11, and not the sufferings of this present time. also . . . together = glorified together with (Gr. *sundowazomai*. Only here) (Him) also. 18 reckon. See 4. 4. sufferings. Gr. *pathēma*. See 7. 5. this present time. Lit. the now time or season (Gr. *kairos*). with. Ap. 104. xv. 3. revealed. Ap. 106. I. ix. in = unto or with regard to. Ap. 104. vi. 19 earnest expectation = anxious looking with outstretched head. Gr. *apokaradokia*. Only here and Phil. 1. 20. creature = creation. wait^{eth} for. Gr. *apekdechomai*. Occ. here, vv. 23, 25. 1 Cor. 1. 7. Gal. 5. 6. Phil. 3. 20. Heb. 9. 28. manifestation. Ap. 108. II. 1. 20 For, &c. This verse is in parenthesis, save the last two words. vanity. Gr. *mataiotēs*. Only here, Eph. 4. 17. 2 Pet. 2. 18. Here the meaning is disappointing misery, in which sense the word is frequently used by the Sept. for the Heb. *hebel*, e. g. Eccles. 1. 14; 2. 11, 17; 9. 9. willingly. Gr. *hekōn*. Only here and 1 Cor. 9. 17. by reason of. Gr. *dia*. Ap. 104. v. 2. in hope. Read, (wait^{eth}, I say) in hope (see 4. 18). in. Ap. 104. ix. 2. 21 delivered = set free, as in v. 2. corruption. Gr. *phthora*. Here, 1 Cor. 15. 42, 50. Gal. 6. 8. Col. 2. 22. 2 Pet. 1. 4; 2. 12, 19. into. Ap. 104. vi. glorious liberty = freedom of the glory. 22 know. Ap. 132. I. i. groan^{eth} = is groaning together. Gr. *sustenasō*. Only here. travail^{eth} . . . together = travails together. Gr. *sunōdinō*. Only here. 23 firstfruits of the Spirit. The gifts of the Holy Spirit as the foretaste and pledge of the eternal inheritance. Cp. Eph. 1. 14. Heb. 6. 5. See Ex. 23. 19. Lev. 23. 10, &c. firstfruits. Gr. *aparchē*. Occ. here, 11. 16; 16. 5. 1 Cor. 15. 20, 23; 16. 15. Jas. 1. 18. Rev. 14. 4. groan. Gr. *stenazō*. Here, Mark 7. 34. 2 Cor. 5. 2, 4. Heb. 13. 17. Jas. 5. 9. Cp. v. 21. within. Ap. 104. viii. redemption. See 3. 24. 24 are = were. See 5. 9. by. Dat. case. No prep. hope. The creation also is waiting and hoping. seen, seeth. Ap. 133. I. 5. a man = any one, as v. 9. yet hope for = hope for also.

25 But °if we hope for that we °see °not, then do we °with °patience °wait for it.

26 Likewise the °Spirit also °helpeth our °infirmities: for we °know °not what we should °pray for as we ought: but the °Spirit Itself °maketh intercession °for us °with °groanings °which cannot be uttered.

27 °And °He That °searcheth the hearts °knoweth what is the °mind of the °Spirit, because He °maketh intercession °for the °saints °according to the will of °God.

E G¹ a 28 °And we °know that all things °work together °for good to them that °love °God, to them who are the called °according to His °purpose.

b 29 For whom He °did foreknow, He °also did °predestinate to be °conformed to the °image of His °Son, °that He might be °the firstborn °among many °brethren.

30 Moreover whom He did °predestinate, them He °also called: and whom He called, them He °also justified: and whom He justified, them He °also glorified.

b 31 °What shall we then say °to these things?

°If °God °be °for us, who °can °be °against us? 32 He that °spared °not His own °Son, but °delivered Him up °for us all,

a how shall He °not °with Him also °freely give us all things?

G² c 33 Who shall °lay any thing °to the charge of °God's elect? °It is °God That °justifieth;

d 34 Who is he that °condemneth? It is °Christ That died, yea rather, That °is risen again, Who is °even °at the right hand of °God, Who °also °maketh intercession °for us.

d 35 Who shall °separate us °from the °love of °Christ? shall °tribulation, or °distress, or °persecution, or famine, or nakedness or °peril, or sword?

29 did foreknow=foreknew. Gr. *proginōskō*. Ap. 192. I. iv. also did predestinate=foreordained (Gr. *proorizō*). See Acts 4. 28) also. conformed. Gr. *summorphos*. Only here and Phil. 3. 21. Cp. Phil. 3. 10. image. See 1. 23. that He might be. Lit. unto (Ap. 104. vi) His being. the firstborn. Gr. *prototokos*. Here, Matt. 1. 25. Luke 2. 7. Col. 1. 15, 18. Heb. 1. 6; 11. 28; 12. 23. Rev. 1. 5 (first-born of the dead). Cp. Acts 13. 33. Col. 1. 18 among. Ap. 104. viii. 2. brethren. Cp. Heb. 2. 11, 12. 30 Moreover=But. also called=called also. See 1 Cor. 1. 9. also justified=justified (Ap. 191. 2) also. Cp. 2. 13. also glorified=glorified (see 1. 21) also. In this beautiful *Climax* (Ap. 6), by another Fig. (*Heterosis* of Tenses, Ap. 6) the called ones are spoken of as already (in the Divine purpose) in Christ, justified, and glorified! 31 What, &c. See 3. 5. to. Ap. 104. xv. 8. *de=is*. can be=is. against. Ap. 104. x. 1. 32 spared. Gr. *phēidomai*. See Acts 20. 29. delivered... up. See John 19. 30. not. Ap. 105. I. (a). with. Ap. 104. xvi. freely give. Ap. 184. II. 1.

8. 33-39 (G², above). SECURED BY GOD'S LOVE, AS AFFECTING OUR STATE. (*Introversion*.)

G² c | 33. God's love in securing us against all who would *accuse*.
d | 34. Christ's love (manifested in death and resurrection) securing us against all who would *condemn*.
d | 35-37. Christ's love (thus manifested by Him that loved us) securing us against all separation arising from the *operations of things*.
c | 38, 39. God's love in Christ in securing us against all separation from the *nature of things*.

33 lay any thing=bring charges, i. e. call to judicial account. Gr. *enkaleō*. See Acts 19. 38. to the charge of. Ap. 104. x. 1. It... justifieth=Shall God Who justifies (them)? 34 It is=Shall. even=also. at. Ap. 104. viii. also, &c.=intercedes also. 35 separate. Gr. *chōrizō*. See Acts 18. 1. love. Ap. 135. II. 1. Cp. 5. 5. 2 Cor. 5. 14. tribulation. See 2. 9. distress. Rendered "anguish" in 2. 9. persecution. See Acts 8. 1. peril. Gr. *kindunos*. Only here and 2 Cor. 11. 26. These four questions and answers in vv. 33-35 form the Fig. *Anaphora*. V. 35 gives the Fig. *Paradiastolē*. See Ap. 6.

25 with=through. Ap. 104. v. 1.

patience. See 2. 7.

26 helpeth. Gr. *sunantilambanomai*. Only here and Luke 10. 40.

infirmities. The texts read infirmity. Gr. *astheneia*. See 6. 19. John 11. 4.

pray for. Gr. *proseuchomai*. See Ap. 184. I. 2.

maketh intercession. Gr. *huperentunchanō*. Only here.

for us. All the texts omit.

with. No prep.

groanings. Gr. *stenagmos*. Only here and Acts 7. 34. which... uttered=unutterable. Gr. *alalētos*. Only here.

27 And=But.

He: i. e. the Holy Spirit.

searcheth. Gr. *ereunaō*. See John 5. 39 and 1 Cor. 2. 10.

mind. Gr. *phronēma*, as vv. 6, 7.

maketh intercession. Gr. *entunchanō*. See Acts 25. 24.

for. Ap. 104. xvii. 1.

saints. See 1. 7.

according to. Ap. 104. x. 2.

8. 28-39 (E, p. 1677). "NO SEPARATION" FROM CHRIST SECURED FOR THOSE WHO ARE IN CHRIST. THE REASON. (*Division*.)

E | G¹ | 28-32. Secured by God's *purpose*, as affecting our *standing*.

G² | 33-39. Secured by God's *love*, as affecting our *state*.

8. 28-32 (G¹, above). SECURED BY GOD'S PURPOSE, AS AFFECTING OUR STANDING.

(*Introversion*.)

G¹ | a | 28. God's purpose in *working* "all things" for good to His people.

b | 29, 30. God's purpose in conforming us to His Son.

b | 31, 32-. God's purpose in conforming His Son for us.

a | -32. God's purpose in *giving* "all things" with His Son.

28 And=But.

work together. Gr. *sunergeō*. Only here, Mark 16. 20. 1 Cor. 16. 16. 2 Cor. 6. 1. Jas. 2. 22.

for. Ap. 104. vi.

love. Gr. *agapaō*. Ap. 135. I. 1.

purpose. Gr. *prothesis*. See Acts 11. 23.

36 ° As it is ° written, ° “For Thy sake we are killed all the day long; we are ° accounted as ° sheep ° for the slaughter.”

37 Nay, ° in all these things we are ° more than conquerors ° through Him That ° loved us.

38 For I am ° persuaded, that ° neither death, ° nor ° life, ° nor angels, ° nor principalities, ° nor ° powers, ° nor things ° present, ° nor things to come,

39 ° Nor ° height, ° nor depth, ° nor any other ° creature, shall be able to ° separate us ° from the ° love of ° God, which is ° in ° Christ Jesus our ° Lord.

L H e 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 ° accursed ° from ° Christ ° for my brethren, my kinsmen ° according to the flesh :

f 4 Who are Israelites; ° 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 e 5 Whose are the fathers, and ° of whom ° as concerning the flesh ° Christ came, Who is ° over ° all, ° God ° blessed ° for ever. 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, ° “In Isaac shall thy seed be called.”

8 That is, They which are the ° children of the flesh, these are ° not the ° children of ° God :

36 As=Even as. Ap. 6.

written. See 1. 17.

For Thy sake=On Thine account. accounted. See 4. 5.

sheep, &c. Quoted from Ps. 44. 22. for the=of.

37 more than conquerors. Gr. *hupernikaō*; only here.

38 persuaded. Cp. 2. 8 (obey). Ap. 150. I. 2. neither, nor. Gr. *oute*.

principalities. Gr. *archē*. See Eph. 6. 12.

powers. Ap. 172. 1 and 176. 1.

present. Gr. *enistēmi*. Elsewhere, 1 Cor. 3. 22; 7. 26. Gal. 1. 4. 2 Thess. 2. 2. 2 Tim. 3. 1. Heb. 9. 9.

39 height. Gr. *hupsōma*; only here and 2 Cor. 10. 5. creature=created thing. See v. 21.

Lord. Ap. 98. VI. i. β. 2. A. The question in v. 35, followed by the answer in vv. 38, 39, is a striking example of the Fig. *Paradiastolē*. Ap. 6. These vv. illustrate the importance also of the number 17, as there are seven things enumerated in v. 35, “tribulation”, &c., and ten in vv. 38, 39, “neither death”, &c. See Ap. 10. Cp. another illustration of the number 17 in Heb. 12. 18-24. See Ap. 10.

9. 1-11. 36 (L, p. 1661). DISPENSATIONAL. (*Introversion and Division.*)

L | H | 9. 1-5. Paul's sorrow regarding Israel's failure.

K | L | 9. 6-13. God's purpose had respect only to a portion.

M | 9. 14-29. God's purpose regarded only a remnant.

N | O¹ | 9. 30-33. Israel's failure in spite of the Prophets.

O² | 10. 1-13. Israel's failure in spite of the Law.

O³ | 10. 14-21. Israel's failure in spite of the Gospel.

K | M | 11. 1-10. God's purpose regarding the remnant accomplished.

L | 11. 11-32. God's purpose will ultimately embrace the whole.

H | 11. 33-36. Paul's joy regarding God's purpose.

9. 1-5 (H, above). PAUL'S SORROW REGARDING ISRAEL'S FAILURE. (*Introversion.*)

H | e | 1-3. Paul's kinship to Israel according to flesh (*kata sarka*). His former wish to be accursed, and his present sorrow.

f | 4. What belongs to Israel.

f | 5-. Who belong to Israel.

e | -5. Christ's kinship to Israel according to flesh (*kata sarka*). His eternal existence as God over all, blessed for ever.

9. 1 in. Gr. *en*. Ap. 104. viii. Christ. Ap. 98. IX. not. Ap. 105. I. bearing . . . witness. See 2. 15. the Holy Ghost. Ap. 101. II. 14. 2 heaviness=sorrow. continual. Gr. *adialeiptos*. Only here and 1 Tim. 1. 5. sorrow=pangs. Gr. *odunē*. Only here and 1 Tim. 6. 10. 3 could=used to. Fig. *Anamnēsis*. Ap. 6. wish. Ap. 134. I. 1. accursed. See Acts 23. 14. from. Gr. *apo*. Ap. 104. iv. Christ=the Christ. See v. 1. The words in v. 3 “For I” to “Christ” are in a parenthesis. Fig. *Epitrechon*. Ap. 6. for. Gr. *huper*. Ap. 104. xvii. 1. according to. Gr. *kata*. Ap. 104. x. 2. The sorrow was on behalf of his brethren. 4 to whom, &c.=whose are. adoption. See 8. 15. glory. See p. 1511. covenants. See Matt. 26. 28. giving, &c. Gr. *nomothesia*. Only here. service. Ap. 190. II. 3. 5 of. Gr. *ek*. Ap. 104. vii. as, &c. Read “is the Christ as to the flesh”. as concerning. Same as according to, v. 3. over. Gr. *epi*. Ap. 104. ix. 1. all. Cp. John 17. 2. 1 Cor. 15. 27, 28. Col. 1. 16-19; 2. 9. God. Ap. 98. I. i. 2. blessed. See 1. 25. for ever. Ap. 151. II. A. ii. 7. a. This is an example of the Fig. *Anamnēsis*. Ap. 6. Note the seven privileges of Paul's people in v. 4. Ap. 10. To account for various readings, the R.V. sometimes appeals in the margin to ancient authorities, meaning Greek MSS., &c., but here, and here only, *modern interpreters* are allowed to introduce, by varying punctuation, devices for destroying this emphatic testimony to the Deity of the Lord. See Ap. 94. V. i. 3.

9. 6-13 (L, above). GOD'S PURPOSE HAD RESPECT ONLY TO A PORTION. (*Introversion and Alternation.*)

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.

6 word. Gr. *logos*. Ap. 121. 10. God. Ap. 98. I. i. 1. taken, &c. Lit. fallen out=failed. Cp. 1 Cor. 13. 8. 7 Neither. Gr. *oude*. children. Gr. *teknon*. Ap. 108. i.

but the ⁷children of the promise are ^ocounted ^ofor the seed.

h 9 For this *is* the ⁶word of promise, ^o“At this time will I come, and Sarah shall have a ^oson.”

Q g 10 And ¹not only *this*; but when Rebecca also had conceived ^oby one, *even* ^oby our father Isaac;

11 For *the children* being ^onot yet born, ^oneither having done any good or ^oevil, ^othat the ^opurpose of ⁶God ³according to election might ^ostand, ¹not ^oof works, but ^oof Him That calleth;)

h 12 It was said ^ounto her, “The ^oelder shall ^oserve the ^oyounger.”

P 13 As it is written, “Jacob ^ohave I ^oloved, but Esau ^ohave I hated.”

M R i 14 ^oWhat shall we say then? *Is there* ^ounrighteousness ^owith ⁶God? ^oGod forbid.

15 For He saith to Moses, “I will ^ohave mercy on whom I ^owill ^ohave mercy, and I will ^ohave compassion on whom I ^owill ^ohave compassion.”

16 So then *it is* ¹not of him that ^owilleth, ^onor of him that runneth, but of ⁶God That sheweth ¹⁵mercy.

k 17 For the Scripture saith ¹²unto Pharaoh, “Even ³for this same ^opurpose have I ^oraised thee up, that I might ^oshew My ^opower ¹in thee, and that My name might be ^odeclared ^othroughout all the ^oearth.”

18 Therefore hath He ¹⁵mercy on whom He ¹⁶will *have mercy*, and whom He ¹⁶will He ^ohardeneth.

S 19 Thou wilt say then ¹²unto me, “Why doth He yet ^ofind fault? For who hath resisted His ^owill?”

20 Nay but, O ^oman, who art thou that ^orepliest against ⁶God? ^o“Shall the ^othing formed say to him that ^oformed *it* ‘Why hast thou made me thus?’”

21 Hath ¹not the potter ^opower ^oover the ^oclay, ⁵of the same ^olump to make one vessel ^ounto honour, and another ^ounto ^odishonour?

S 22 *What* ^oif ⁶God, ¹⁶willing to ¹⁷shew His wrath, and to make His ^opower known, endured ^owith much longsuffering ^othe vessels of wrath ^ofitted ^oto ^odestruction:

23 And ¹¹that He might make known the ^oriches of His ⁴glory ^oon ²²the vessels of mercy, which He had ^obefore prepared ²¹unto ⁴glory,

24 ^oEven us, whom He hath called, ¹not ^oof the Jews only, but also ^oof the Gentiles?

R k 25 As He saith ^oalso ¹in Osee, “I will call them My ^opeople, which were ¹not My ^opeople; and her ¹³beloved, which was ¹not ¹³beloved.

26 And it shall ^ocome to pass, *that* ¹in the place where it was said ¹²unto them, ‘*We are* ¹not My ²⁵people;’ there shall they be called the ^ochildren of the living ⁶God.”

23 riches. See 2. 4. on. Ap. 104. ix. 3. Eph. 2. 10. 24 Even, &c.=“Us whom He called . . . but of the Gentiles also?” 25 also, &c.=in Hosea also. people. See Acts 2. 47. Quoted from Hos. 2. 23. Cp. 1 Pet. 2. 10. 26 come to pass=be. children. Ap. 108. iii. Quoted from Hos. 1. 9, 10.

8 counted. Gr. *logizomai*. See 2. 26.

for. Gr. *eis*. Ap. 104. vi.

9 At. Gr. *kata*. Ap. 104. x. 2.

son. Gr. *huios*. Ap. 108. iii. See Gen. 18. 14.

10 by. Gr. *ek*. Ap. 104. vii.

11 not. Gr. *me*. Ap. 105. II.

neither. Gr. *mede*.

evil. Gr. *kakos*. Ap. 128. III. 2.

that=in order that. Gr. *hina*.

purpose. Gr. *prothesis*. See Acts 11. 23.

stand=abide. Gr. *meno*. Only here transl. “stand”.

Cp. 1 Pet. 1. 23, 25.

12 unto=to. elder=greater.

serve. Gr. *douleuo*. Ap. 190. III. 2.

younger=less. See Gen. 25. 23.

13 have. Omit.

loved. Gr. *agapao*. Ap. 135. I. 1. See Deut. 21. 15.

9. 14-29 (M, p. 1680). GOD'S PURPOSE REGARDED ONLY A REMNANT. (*Introversion*.)

M R i | 14-16. Divine election justified by Scripture.

k | 17, 18. Gentiles hardened for sake of Israel.

S | 19-21. Divine election not to be challenged.

S | 22-24. Divine election benevolent so far as man can apprehend.

R | k | 25, 26. Israel restored to supremacy over Gentiles.

i | 27-29. Divine election justified by Scripture.

14 What, &c. See 3. 5.

unrighteousness. Gr. *adikia*. Ap. 128. VII. 1.

with. Gr. *para*. Ap. 104. xii. 2.

God forbid. See Luke 20. 16.

15 have mercy=pity. will. Omit.

have compassion on=compassionate. Gr. *oikteiro*.

Only here. Cp. 12. 1. See Ex. 33. 19.

16 willeth. Gr. *thelo*. Ap. 102. 1. Isaac willed, Esau ran.

nor. Gr. *oude*.

17 purpose. Lit. thing.

raised . . . up. Ap. 178. I. 6. The same word is used in the Sept. of 2 Sam. 12. 11.

shew. See 2. 16.

power. Ap. 172. 1.

declared. See Luke 9. 60 (preach). Ap. 121. 6.

throughout. Ap. 104. viii.

earth. Ap. 129. 4. Quoted from Ex. 9. 16.

18 hardeneth. See Acts 19. 9. Cp. Ex. 4. 21.

19 find fault. Gr. *memphomai*. Only here, Mark 7. 2. Heb. 8. 8. will. Ap. 102. 4.

20 man. Ap. 128. 1.

repliest against. Gr. *antapokrinomai*. Only here and Luke 14. 6. Cp. Ap. 104. ii and 122. 3.

Shall. Question preceded by *me*, as v. 14.

thing formed. Gr. *plasma*. Only here.

formed. Gr. *plasso*. Only here and 1 Tim. 2. 13. Quoted from Isa. 45. 9.

21 power. Ap. 172. 5.

over=of.

clay. See John 9. 6.

lump. Gr. *phurama*. Only here, 11. 16. 1 Cor. 5. 6, 7. Gal. 5. 9.

unto. Ap. 104. vi. Cp. Isa. 45. 9; 64. 8. Jer. 18. 1-8.

dishonour=not shame, but lack of honour.

22 if. Ap. 118. 2. a.

power. Gr. *to dunaton*.

with. Ap. 104. viii. the. Omit.

fitted=pieced up together, as a broken vessel. Ap. 125. 8.

to. Ap. 104. vi.

destruction=perdition, as in John 17. 12. From this is it not clear that in the resurrection the unjust come forth from the grave in the self-same bodies in which they entered it (John 5. 28, 29)?

before prepared. Gr. *proetomazo*. Only here and

27 Esaias also crieth concerning Israel, "Though 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 Sodoma, and been made like unto Gomorrha."

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 stumblingstone; 33 As it is written, "Behold, I lay in Sion a stumblingstone and rock of offence:

and whosoever believeth on Him shall not be ashamed."

10 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ is the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, that "the man which doeth those things shall live by them."

6 But the righteousness which is of faith speaketh on this wise, "Say not in thine heart, 'Who shall ascend into heaven?'" (that is, to bring Christ down from above.)

7 "Or, 'Who shall descend into the deep?'" (that is, to bring up Christ again from the dead.)

8 But what saith it? "The word is nigh thee, even in thy mouth, and in thy heart:" that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord 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.

27 concerning - over. Ap. 104. xvii. 1.

Though. Ap. 118. 1. b. remnant. Gr. *kataleimma*. Only here. a = the.

28 finish = close. Gr. *sunteleō*. See Acts 21. 27. work = account. Gr. *logos*. Ap. 121. 10.

cut . . . short. Gr. *sunteimnō*. Only here and next clause. righteousness. Ap. 191. 3.

the Lord. Ap. 98. VI. i. β. 1. B. a.

upon. Ap. 104. ix. 1. Quoted almost verbatim from the Sept. of Isa. 10. 22, 23. Ap. 107. II. 3 (b).

29 Except = If (Ap. 118. 1. a) not (Ap. 105. II.)

Sabaoth Hosts. Only here and Jas. 5. 4. First occ. 1 Sam. 1. 11. Quoted from Isa. 1. 9. Ap. 107. I. 3. left. Gr. *enkataleipō*. See Acts 2. 27.

9. 30-33 (O¹, p. 1680). ISRAEL'S FAILURE IN SPITE OF THE PROPHETS. (*Introversion*.)

30. With the believer, no running or willing (v. 16).

31, 32-. With the runner or willer, no believing.

32, 33-. With the runner or willer, only stumbling.

33. With the believer, no stumbling.

30 not. Ap. 105. II.

have attained to = obtained. Gr. *katalambanō*. See John 12. 35.

faith. Ap. 150. II. 1. That is, on faith-principle, as in 1. 17.

31 the = a. hath = omit. attained. Gr. *phthanō*. Not the same word as in 30. See Luke 11. 20.

32 of the law. The texts omit. stumbled. Gr. *proskoptō*. Here, 14. 21. 1 Pet. 2. 8, and five times in the Gospels. stumblingstone. Gr. *proskomma*. Here, v. 33; 14. 13, 20. 1 Pet. 2. 8.

33 Behold. Ap. 133. I. 2. Sion. Ap. 68. offence. See 1 Cor. 1. 23.

whosoever. The texts read "he who".

believeth. Ap. 150. I. v. (iii) 1.

ashamed = put to shame. See Rom. 5. 5.

Quoted from Isa. 28. 16. Ap. 107. II. 3 (b) and 4.

10. 1-13 (O², p. 1680). ISRAEL'S FAILURE UNDER THE LAW. (*Alternation*.)

1-3. The Righteousness of God. Israel's ignorance of it.

4. Christ the end of the Law.

5-10. The Righteousness of God. Teaching of the Law.

11-13. Christ the end of the Law. Witness of the Prophets.

10. 1 desire. Gr. *eudokia*. See Luke 2. 14, and cp. Eph. 1. 5, 9. Phil. 1. 15; 2. 13. 2 Thess. 1. 11.

prayer. Ap. 134. II. 3.

to. Ap. 104. xv. 3. God. Ap. 98. I. i. 1. for. Ap. 104. xvii. 1.

Israel. The texts read them.

that, &c. = for (Gr. *eis*) salvation.

2 bear . . . record. Gr. *martureō*. See 3. 21.

not. Ap. 105. I. according to. Ap. 104. x. 2.

knowledge. Ap. 132. II. ii.

3 ignorant. See 1. 13.

righteousness. Ap. 191. 3.

going about = seeking.

unto = to.

4 Christ. Ap. 98. IX. for. Ap. 104. vi.

believeth. Ap. 150. I. i.

by. Ap. 104. viii. Quoted from

Lev. 18. 5. 6 faith. Ap. 150. II. 1. Cp. 1. 17. not. Ap. 105. II. in. Gr. *en*. Ap. 104. viii. ascend.

See John 3. 13. Acts 2. 34. into. Ap. 104. vi. heaven = the heaven. Matt. 6. 9, 10. 7 deep.

Gr. *abussos*. See Luke 8. 31. from the dead. Gr. *ek nekrotōn*. Ap. 139. 3. 8 word. Gr. *rhēma*.

See Mark 9. 32. These quotations are from Deut. 30. 12-14. faith = the faith. Ap. 150. II. 1. preach.

Ap. 121. 1. 9 if. Ap. 118. 1. b. with. Gr. *en*. the Lord Jesus = Jesus as Lord. Cp. John

13. 13. 1 John 4. 15. Lord. Ap. 98. VI. i. β. 2. B. Jesus. Ap. 98. X. believe. Ap. 150. I. i. iii.

hath. Omit. raised. See 4. 24. 10 with. No prep. Dat. case. man believeth = it is believed.

5 Moses. See 5. 14.

of. Ap. 104. vii.

man. Ap. 123. 1.

by. Ap. 104. viii.

Quoted from

Lev. 18. 5. 6 faith. Ap. 150. II. 1. Cp. 1. 17. not. Ap. 105. II. in. Gr. *en*. Ap. 104. viii. ascend.

See John 3. 13. Acts 2. 34. into. Ap. 104. vi. heaven = the heaven. Matt. 6. 9, 10. 7 deep.

Gr. *abussos*. See Luke 8. 31. from the dead. Gr. *ek nekrotōn*. Ap. 139. 3. 8 word. Gr. *rhēma*.

See Mark 9. 32. These quotations are from Deut. 30. 12-14. faith = the faith. Ap. 150. II. 1. preach.

Ap. 121. 1. 9 if. Ap. 118. 1. b. with. Gr. *en*. the Lord Jesus = Jesus as Lord. Cp. John

13. 13. 1 John 4. 15. Lord. Ap. 98. VI. i. β. 2. B. Jesus. Ap. 98. X. believe. Ap. 150. I. i. iii.

hath. Omit. raised. See 4. 24. 10 with. No prep. Dat. case. man believeth = it is believed.

unto. Ap. 104. vi. confession, &c. = it is confessed.

11 For the Scripture saith, "Whosoever believeth on Him shall not be ashamed."

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him.

13 For "whosoever shall call upon the name of the Lord shall be saved."

14 How then shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

16 But they have not all obeyed the gospel. For Esaias saith, "Lord, who hath believed our report?"

17 So then faith cometh by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, "their sound went into all the earth, and their words unto the ends of the world."

19 But I say, Did not Israel know? First Moses saith, "I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you."

20 But Esaias is very bold, and saith, "I was found of them that sought Me not; I was made manifest unto them that asked not after Me."

21 But to Israel He saith, "All day long I have stretched forth My hands unto a disobedient and gainsaying people."

11 I say then, Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away His people which He foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 "Lord, they have killed Thy prophets, and digged down Thine altars; and I am left alone, and they seek my life."

4 But what saith the answer of God unto him? "I have reserved to Myself seven thousand men, who have not bowed the knee to the image of Baal."

11 believeth. Ap. 150. I. 1. v. (iii). 1.

ashamed. See 9. 33. Quoted from Isa. 28. 16.

12 no. Gr. *ou*.

difference. See 3. 22.

over=of.

call upon. See Acts 2. 21.

13 name. See Acts 2. 38.

Lord. Ap. 98. VI. i. β. 1. B. a. Quoted from Joel 2. 32.

10. 14-21 (O³, p. 1680). ISRAEL'S FAILURE UNDER THE GOSPEL. (*Alternation*.)

p | 14, 15. Israel heard. God vindicated.

q | 16. Israel inexcusable.

p | 17, 18. Israel heard. God vindicated.

q | 19-21. Israel inexcusable.

14 on. Gr. *eis*.

believed. Ap. 150. I. 1. v. (i).

believe. Ap. 150. I. 1. vi.

without=apart from.

a preacher=one preaching (Ap. 121. 1).

15 except=if (Ap. 118. 1. b) not (Gr. *mē*).

sent. Ap. 174. 1.

beautiful. Gr. *hōraios*. Lit. happening in its time.

Only here, Matt. 23. 27. Acts 3. 2, 10. Cp. Eccl. 3. 1, 11.

preach the gospel. Ap. 121. 4.

bring glad tidings. Same as above. Quoted from Isa. 52. 7 (Sept.).

16 gospel. See Ap. 140.

hath. Omit.

our report=the hearing of us. Quoted from Isa. 53. 1.

17 by. Ap. 104. vii.

by. Ap. 104. v. 1.

God. The texts read "Christ".

18 sound. Gr. *phthongos*. Only here and 1 Cor.

14. 7. Cp. Acts 4. 18.

earth. Ap. 129. 4.

ends. Gr. *peras*. Here, Matt. 12. 42. Luke 11. 31. Heb. 6. 16.

world. Ap. 129. 3. Quoted from Ps. 19. 4. This v. 18, by the Fig. *Prolepsis* (Ap. 6), anticipates the objection that they had not heard.

19 know. Ap. 132. I. ii.

provoke... to jealousy. Gr. *parazēloō*. Only here, 11. 11, 14. 1 Cor. 10. 22.

by. Ap. 104. ix. 2.

people. Gr. *ethnos*.

foolish. See 1. 21.

nation=people, as above.

anger. Gr. *parorgizō*. Only here and Eph. 6. 4. Used

frequently in the Sept. of provoking Jehovah to anger. Deut. 32. 21, &c.

20 very bold. Gr. *apotelmaō*. Only here.

manifest. Gr. *emphanēs*. Only here and Acts 10. 40.

asked. See Acts 5. 27. Quoted from Isa. 65. 1.

21 stretched forth. Gr. *ekpetannumi*. Only here. Used of a bird expanding its wings.

unto. Ap. 104. xv. 3.

disobedient. See 2. 8.

gainsaying. Gr. *antilegō*. See Acts 13. 45.

people. See Acts 2. 47. Quoted from Isa. 65. 2.

11. 1-10 (M, p. 1680). GOD'S PURPOSE REGARDING THE REMNANT ACCOMPLISHED.

(*Introversion*.)

M | r | 1-3. The majority of Israel rejected God.

s | 4-6. A remnant reserved, according to God's election.

s | 7-. The remnant obtained what the nation lost.

r | -7-10. Fate of majority. God hardened them.

11. 1 Hath=Did. God. Ap. 98. I. i. 1. cast away=thrust aside. See Acts 7. 27. people.

See 10. 21. God forbid. See 3. 4. also=indeed. of. Ap. 104. vii. 2 not. Ap. 105. I.

foreknew. Ap. 132. I. iv. Wot=Know. Ap. 132. I. i. of Elias=in (Gr. *en*) Elijah: i. e. in the

section which gives Elijah's history. Cp. Mark 12. 26. Luke 20. 37. maketh intercession. See 8. 27.

against. Ap. 104. x. 1. 3 Lord. Ap. 98. VI. i. β. 1. B. a. have. Omit. digged down=over-

threw. See Acts 15. 16. left. Gr. *hupoleistō*. Only here. life. Ap. 110. III. 1; Ap. 170. 3.

4 answer of God=Divine response. Gr. *chrēmatismos*. Only here. Cp. Acts 11. 26. unto=to.

men. Ap. 123. 2. Quoted from 1 Kings 19. 10-18.

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, 1 "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 °stumblingblock, and °a °recompence 'unto them:

10 Let their eyes °be darkened, that they may °not °see, and °bow down their °back away."

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 °diminishing of them the 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 °partakest of the root and °fatness of the olive tree;

18 °Boast °not against the branches. But °if thou °boast, thou bearest °not the root, but the root thee.

8 at. Ap. 104. viii. time. See 8. 26.

remnant. Gr. *leimma*. Only here. Cp. 9. 27. according to. Ap. 104. x. 2. election. See 9. 11.

grace. See 1. 5. Ap. 184. I. 1.

6 if. Ap. 118. 2. a.

no more = no longer. The texts omit last clause of the verse.

7 hath. Omit.

obtained. Gr. *epitunchanō*. Only here, Heb. 6. 15; 11. 33. Jas. 4. 2.

rest. See 1. 13. Ap. 124. 3.

blinded = hardened. Gr. *pōroō*. Here, 2 Cor. 3. 14, and three times in the Gospels. Cp. v. 25.

8 hath given = gave.

spirit. Ap. 101. II. 7.

slumber = stupor. Gr. *katamuxis*. Only here.

Quoted from Isa. 29. 10.

not. Ap. 105. II.

see. Ap. 138. I. 5.

9 table. Put by Fig. *Metaphor* for material prosperity.

a = for (Gr. *eis*) a.

stumblingblock. See 9. 32.

recompence. Gr. *antapodoma*. Only here and Luke 14. 12.

10 be darkened. See Rom. 1. 21.

bow down. Gr. *sunkamptō*. Only here.

back. Gr. *nōtos*. Only here. Quoted from Ps. 69. 23. Cp. Deut. 28. 43.

11. 11-32 (L, p. 1680). GOD'S PURPOSE WILL EMBRACE THE WHOLE. (*Division.*)

L | T¹ | 11-16. Israel provoked to jealousy.

T² | 17-24. The wild olive graft.

T³ | 25-32. The hardening of Israel.

11. 11-16 (T¹, above). ISRAEL PROVOKED TO JEALOUSY. (*Alternation.*)

T¹ | t | 11. Salvation to Gentiles provokes Israel to jealousy.

u | 12. Benefit to world through Israel's fall. Greater benefit will come from their fulness.

t | 13, 14. Paul's apostleship provokes Israel to jealousy.

u | 15, 16. Benefit through Israel's rejection. Greater benefit will be through their restoration.

11 Have, &c. = Did they not (Gr. *mē*) stumble (Gr. *ptaiō*. Only here, Jas. 2. 10; 3. 2. 2 Pet. 1. 10)?

that = in order that. Gr. *hina*.

should = might.

through = by (Dat.).

fall. Ap. 128. I. ii. 3.

for. Ap. 104. vi.

provoke, &c. See 10. 19.

12 world. Ap. 129. 1.

diminishing. Gr. *hēttēma*. Only here and 1 Cor. 6. 7. Cp. 2 Cor. 12. 13.

13 apostle. Ap. 189. magnify = glorify. See p. 1511.

fulness. Gr. *plērōma*. Cp. Ap. 125. 7. office = ministry. Ap. 190. II. 1. 14 provoke, &c. See v. 11. some. Ap. 124. 4. 15 casting

away. See Acts 27. 22 (loss), and cp. Ex. 32. 11. reconciling. See 5. 11. receiving. Gr. *proslēpsis*.

Only here. but = if not (Gr. *ei mē*). life. Ap. 170. 1. from the dead. Gr. *ek nekron*. Ap. 139. 3.

16 firstfruit. See 8. 23. lump. See 9. 21. is also = also is. so, &c. = the branches also are.

11. 17-24 (T², above). THE WILD OLIVE GRAFT. (*Introversion.*)

T² | v | 17, 18. The wild olive graft, not to boast

w | 19, 20. The wild olive to fear.

w | 21, 22. Reason for fear.

v | 23, 24. The reason for not boasting.

17 be, &c. = were broken off. Gr. *ekklazō*. Only here and vv. 19, 20. wild olive tree. The oleaster which bears no fruit. Gr. *agrielaios*. Only here and v. 24. grafted in. Gr. *enkentrizō*. Only here and vv. 19, 23, 24. among. Ap. 104. viii. (2). partakest = art partaker (Gr. *sunkoinōnos*. Only here,

1 Cor. 9. 23. Phil. 1. 7. Rev. 1. 9). fatness. Gr. *piotēs*. Only here. 18 Boast. Gr. *katakauchaomai*. Only here, Jas. 2. 13; 3. 14.

w 19 Thou wilt say then, "The branches were broken off, that they might be grafted in."

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

w 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.

v 23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

T^s 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 in part is happened to Israel,

y 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:

v 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 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

x 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.

H Y 33 O the depth of the riches

19 The. Omit.

20 unbelief. See v. 30 and 3. 3.

faith. Ap. 150. II. 1.

highminded=arrogant. Gr. *hupsēlophroneō*. Only here and 1 Tim. 6. 17.

21 natural=according to (Ap. 104. x. 2) nature. lest. The texts read "that".

also spare not=neither (Gr. *oude*) spare.

22 Behold. Ap. 133. I. 3.

goodness. See 2. 4.

severity=cutting off. Gr. *apotomia*. Only here. on. Ap. 104. ix. 3.

toward=on, as above.

if. Ap. 118. 1. b. continue. See 6. 1.

23 abide=continue, as above.

24 if. Ap. 118. 2. c.

out of. Ap. 104. vii.

olive tree, &c. Read "wild olive tree which is so by (Ap. 104. x. 2) nature".

contrary to. Ap. 104. xii. 3.

into. Ap. 104. vi.

good olive tree. Gr. *kallielaios*. Only here. It is only in the kingdom of grace that such a process, thus contrary to nature, can be successful.

11. 25-32 (T^s, p. 1684). THE HARDENING OF ISRAEL. (Introversion.)

T^s 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-. The Gospel standpoint. Israel enemies.

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.

25 I would, &c. See 1. 13.

mystery=secret. Ap. 193.

lest=in order that . . . not. Gr. *hina mē*.

in your own conceits. Lit. with (Ap. 104. xii. 2) yourselves. Cp. Prov. 3. 7.

blindness=hardness. Gr. *pōrosis*. See Mark 3. 5.

in part. Gr. *apo merous*.

fulness. Gr. *plērōma*. That is, the fulness of times when the full number of Acts 15. 17 is completed. Cp. Luke 21. 24. Isa. 59. 20.

26 Sion. Ap. 68.

ungodliness. Ap. 128. IV.

from. Ap. 104. iv.

27 My covenant=the covenant (see 9. 4) with (Ap. 104. xii. 1) Me.

take away. Gr. *aphaireō*. Cp. Heb. 10. 4. Rev. 22. 19. sins. Ap. 128. I. ii. 1. This is a combined quotation from Isa. 59. 20, 21 and 27. 9. Ap. 107. II. 4.

28 As concerning. Ap. 104. x. 2.

for . . . sakes=on account of (Ap. 104. v. 2).

as touching=as concerning, as above.

beloved. Ap. 135. III.

29 gifts. Ap. 184. I.

without repentance=not to be repented of. Ap.

have not believed=disobeyed. See 2. 8.

unbelief=disobedience. Gr. *apeitheia*.

32 hath concluded=shut up. Gr. *sunkleitō*.

have mercy upon=pity.

111. III. 30 in times past—at one time (*pote*).

obtained mercy. Lit. were pitied. through. No prep.

Also v. 32. Eph. 2. 2; 5. 6. Col. 3. 6. Heb. 4. 6, 11.

Elsewhere, Luke 5. 6. Gal. 3. 22, 23. in. Gr. *eis*.

11. 33-35 (H, p. 1680). PAUL'S JOY REGARDING GOD'S PURPOSE. (Introversion.)

H | Y | 33-. The depth of the riches.

Z | z | -33-. Wisdom.

a | -33-. Knowledge.

A | -33-. His judgments unsearchable.

A | -33-. His ways untraceable.

Z | a | 34-. Knowledge.

z | -34-. His counsellor (wisdom).

Y | 35. Who hath given Him His riches?

33 riches. See 2. 4. This v. is an example of the Fig. *Thaumasmos*. Ap. 6.

Z z both of the wisdom
 a and ° knowledge of ¹ God!
 A how ° unsearchable are His ° judgments, and
 A His ways ° past finding out!
 Z a **34** For who ° hath known the mind of the
 ° LORD?
 z or who ° hath been His ° counsellor?
 Y **35** Or who ° hath first given to Him, and it
 shall be ° recompensed 'unto him again?
 B **36** For ¹ of Him, and ° through Him, and ° to
 Him, are all things: to Whom be ° glory ° for
 ever. Amen.

knowledge. Ap. 132. II. 1.
 unsearchable=inscrutable. Gr. *anexereunētos*. Only
 here.
 judgments. Ap. 177. 6.
 past finding out=untraceable. Gr. *anexichniastos*.
 Only here and Eph. 3. 8.
34 hath known=knew. Ap. 132. I. ii.
 hath been=became.
 counsellor=fellow-counsellor. Gr. *sumboulos*. Only
 here. Cp. Ap. 102. 4.
35 hath first given=gave first. Gr. *prodidōmi*.
 Only here.
 recompensed... again=repaid. Gr. *antapodidōmi*.
 Here, 12. 19. Luke 14. 14. 1 Thess. 3. 9. 2 Thess. 1. 6.
 Heb. 10. 30. Cp. v. 9.
36 through. Ap. 104. v. 1.
 to. Ap. 104. vi.
 glory. See 1. 23.
 for ever. Ap. 151. II. A. ii. 7. a. This v.
 is the Fig. *Polyptōton* (Ap. 6), the pronoun "Him"
 being introduced by three different prepositions, *ek*,
dia, and *eis*.

A E K A¹

12 I ° beseech you ° therefore, brethren, ° by
 the ° mercies of ° God, ° that ye ° present
 your bodies a living sacrifice, holy, ° accept-
 able ° 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.

12. 1-15. 7 (E, p. 1661). PRACTICAL. (Division.)

E | A¹ | 12. 1, 2. As regards God.
 | A² | 12. 3-15. 7. As regards man.

A² B

3 For I say, ° through the ° grace given ¹ unto
 me, to every ° man that is ° among you, ² 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 an-
 other.
 6 Having then ° gifts ° differing ° according
 to the ° grace that is given to us, ° whether
 prophecy, let us prophesy ° according to the
 ° proportion of ° faith;
 7 ° Or ° ministry, let us wait ° on our minister-
 ing: ° or he that teacheth, ° on teaching;
 8 ° Or he that ° exhorteth, ° on ° exhortation:
 he that ° giveth, let him do it ° with ° simplicity;
 he that ° ruleth, ° with diligence; he that shew-
 eth mercy, ° with ° cheerfulness.

12. 1 beseech. Ap. 134. I. 6.
 therefore. This refers to 8. 39, chaps. 9-11 being a
 digression.
 by. Ap. 104. v. 1.
 mercies. Gr. *oiktirmos*. Only here, 2 Cor. 1. 3. Phil.
 2. 1. Col. 3. 12. Heb. 10. 28. Cp. 9. 15, and Luke 6.
 36. "Compassion" in the Sept. of Lam. 3. 22.
 God. Ap. 98. I. i. 1.
 that ye=to.
 present. Same as "yield", 6. 13, 19. Cp. Luke 2. 22.
 acceptable=well-pleasing. Gr. *euairetos*. Here, v. 2;
 14. 18. 2 Cor. 5. 9. Eph. 5. 10. Phil. 4. 18. Col. 3. 20.
 Tit. 2. 9. Heb. 13. 21.
 unto=to.
 reasonable. Gr. *logikos*. Only here and 1 Pet. 2. 2.
 service. Gr. *latreia*. Ap. 190. II. 3.
 2 not. Gr. *mē*. Ap. 105. II.
 conformed. Gr. *suschēmatizō*. Only here and 1 Pet.
 1. 14. Cp. 1 Cor. 4. 6.
 world. Gr. *aion*. Ap. 129. 2.
 transformed. Gr. *metamorphoōmai*. See Matt. 17. 2.
 renewing. Gr. *anakainōsis*. Only here and Tit. 3. 5.
 Cp. Heb. 6. 6.
 your=the.
 that, &c.=to (Gr. *eis*) your proving.
 that=the.
 perfect. Gr. *teleios*. Ap. 125. 1.
 will. Gr. *thelēma*. Ap. 102. 2.

12. 3-15. 7 (A², above). AS REGARDS MAN. (Introversion.)

A² B | 12. 3-8. The brethren.
 C | 12. 9-21. Social relationships.
 D | 13. 1-7. Civil relationships.
 C | 13. 8-14. Social relationships.
 B | 14. 1-15. 7. The brethren.

3 through. Gr. *dia*. Ap. 104. v. 1. grace. Gr. *charis*. Ap. 184. I. 1. man=one. among. Gr. *en*.
 Ap. 104. viii. 2. think... more highly=think overweeningly. Gr. *hyperphroneō*. Only here. than=
 in comparison with (Gr. *para*. Ap. 104. xii. 3) what. soberly=unto (Gr. *eis*) the being sober. Gr. *sōphro-
 neō*. Here, Mark 5. 15. Luke 8. 35. 2 Cor. 5. 13. Tit. 2. 6. 1 Pet. 4. 7. hath dealt=imparted. every
 =each. faith. Gr. *pistis*. Ap. 150. II. 1. **4** members=the members. in. Ap. 104. viii.
 not. Ap. 105. I. office. See 8. 13 (deeds). **5** Christ. Ap. 98. IX. every one=
 severally. Gr. *kath'* (Ap. 104. x) *heis*. **6** Having then = But having. gifts. Gr. *charisma*. Ap.
 184. I. 2. differing. Gr. *diaphoros*. Only here; Heb. 1. 4; 8. 6; 9. 10. according to. Gr. *kata*.
 Ap. 104. x. 2. whether. Gr. *eite*. See Ap. 118. 2. a. proportion. Gr. *analogia*. Only here.
 faith=the faith (v. 3). **7** Or. Ap. 118. 2. a. ministry=ministering. Ap. 190. II. 1. on. Ap.
 104. viii. **8** exhorteth. Ap. 134. I. 6. exhortation. Gr. *paraklēsis*. See Acts 4. 36. giveth.
 See 1. 11. with. Ap. 104. viii. simplicity. Gr. *haplotēs*. Elsewhere, 2 Cor. 1. 12; 8. 2; 9. 11, 13;
 11. 3. Eph. 6. 5. Col. 3. 22. ruleth=presideth. Gr. *proistēmi*. Here; 1 Thess. 5. 12. 1 Tim. 3. 4, 5, 12;
 5. 17. Tit. 3. 8, 14. cheerfulness. Gr. *hilarotēs*. Only here. The adj. in 2 Cor. 9. 7.

C **9** Let °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. °Be °not °wise °in your own conceits.

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 °rather give place °unto °wrath: for it is written, °“Vengeance is Mine; I will °repay, saith the °LORD.”

20 Therefore °if thine enemy hunger, °feed him; °if he thirst, give him °drink: for in so doing thou shalt °heap coals of fire °on his head.

21 Be °not overcome °of °evil, but overcome °evil °with good.

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. *kalos*. Occ. 102 times, generally rendered “good”. Cp. Luke 8. 15. 2 Cor. 8. 21; 13. 7. Jas. 2. 7. 1 Pet. 2. 12.

as . . . you = lit. as is of (Ap. 104. vii) you.

Mark 9. 50. 2 Cor. 13. 11. 1 Thess. 5. 13.

=revenge. See Luke 18. 3. rather. Omit.

Vengeance. Gr. *ekdikēsis*. See Acts 7. 24.

Lord. Ap. 98. VI. i. β. 1. B. a. **20** if, if.

13. 3. The noun only in John 18. 26, 27.

2 Tim. 3. 6. on. Ap. 104. ix. 3. Quoted from Prov. 25. 21, 22.

13. 1 soul. Ap. 110. II. be subject. See 8. 7.

Here, Phil. 2. 3; 3. 8; 4. 7. 1 Pet. 2. 13.

2. a.) not (Ap. 105. II). of. Ap. 104. iv, but the texts read “under”, Ap. 104. xviii. 1.

I. i. 1. ordained. See Acts 13. 48. of. Ap. 104. xviii. 1. **2** resisteth. Gr. *antitassomai*. See

Acts 18. 6. resisteth, resist=withstand. Gr. *anthistēmi*. See 9. 19. ordinance. See Acts 7. 53.

damnation. Ap. 177. 6. **3** rulers. Ap. 172. 6. not. Ap. 105. I. evil. Ap. 128. III. 2.

Wilt . . . power? = desirest thou not then to fear the power? Wilt. Ap. 102. 1. not. Ap. 105. II.

do. Gr. *poieō*. praise. See 2. 29. of. Ap. 104. vii. **4** the=a. minister. Ap. 190. I. 1.

for. Ap. 104. vi. if. Ap. 118. 1. b. beareth=wearth. Gr. *phoreō*. Elsewhere, Matt. 11. 8.

John 19. 5. 1 Cor. 15. 49, 49. Jas. 2. 3.

9 love. Ap. 135. II. 1.

without dissimulation=unfeigned. Gr. *anupokritos*. Occ. 2 Cor. 6. 6. 1 Tim. 1. 5. 2 Tim. 1. 5. Jas. 3. 17. 1 Pet. 1. 22.

Abhor=abhorring. Gr. *apostugēō*. Only here.

that . . . evil=the evil. Ap. 128. III. 1.

cleave=cleaving. See Luke 15. 15.

that . . . good=the good.

10 kindly affectioned. Gr. *philostorgos*. Only here. Used of the affectionate regard of members of a family. to. Ap. 104. vi.

brotherly love=love for the brethren. Gr. *philedelphia*. Cp. 1 Pet. 1. 22.

in honour . . . another. I. e. in every honourable matter leading one another on.

preferring. Gr. *proēgeomai*. Lit. to lead before. Only here.

11 slothful. Gr. *oknēros*. Only here; Matt. 25. 26. Phil. 3. 1.

business. Gr. *spoudē*, as “diligence” in v. 8.

fervent. See Acts 18. 25.

in. Dat. case. No prep.

spirit=the spirit. Ap. 101. II. 7.

serving. Ap. 190. III. 2.

Lord. Ap. 98. VI. i. β. 2. A.

12 hope=the hope. Cp. 5. 2. Tit. 2. 13.

patient. Gr. *hupomenō*. Cp. Matt. 10. 22. 1 Cor. 13. 7.

instant=steadfastly. See Acts 1. 14.

prayer. Ap. 134. II. 2.

13 Distributing = Communicating. Gr. *koinōneō*. Sometimes transl. “partake”.

saints. See 1. 7.

hospitality=kindness to strangers. Gr. *philoxenia*.

Only here and Heb. 13. 2. The adj. in 1 Tim. 3. 2.

Tit. 1. 8. 1 Pet. 4. 9.

14 which=that.

persecute. The same Gk. word as for “given to”, v. 13.

15 Rejoice. Cp. 1 Cor. 12. 26.

with, with. Ap. 104. xi. 1.

16 Be . . . mind. I. e. Be in brotherly sympathy with.

mind. Gr. *phroneō*. See 8. 5.

toward. Ap. 104. vi.

high things. Cp. v. 3.

condescend=lit. be carried away with. Gr. *sunapagomai*. Only here, Gal. 2. 13. 2 Pet. 3. 17.

men . . . estate=the lowly (ones).

Be . . . conceits. Prov. 3. 7.

Be=Become.

wise=prudent. Gr. *phronimos*. Occ. 11. 25.

in. Ap. 104. xii. 2.

17 no man=no one. Gr. *mēdeis*.

evil. Ap. 128. III. 2.

for. Ap. 104. ii.

Provide=Take thought beforehand. Gr. *pronoēō*. Only here, 2 Cor. 8. 21. 1 Tim. 5. 8. See Prov. 3. 4 (Sept.).

live peaceably=be at peace. Gr. *eirēneuō*. Only here, men. Ap. 123. 1. **18** If. Ap. 118. 2. a.

19 Dearly. Omit. beloved. Ap. 135. III. **avenge**

unto=to. wrath=the wrath (i. e. of God). See 1. 18.

repay=recompense. Gr. *antapodidōmi*. See Deut. 32. 35.

Ap. 118. 1. b. feed. Gr. *psōmizō*. Only here and 1 Cor.

drink=to drink. heap. Gr. *sōreuō*. Only here and

21 of. Ap. 104. xviii. 1.

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 °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 any thing, °but to °love one °another: for he that °loveth °another hath °fulfilled °the law.

9 For this, "Thou shalt °not commit adultery, Thou shalt °not kill, Thou shalt °not steal, Thou shalt °not bear false witness, Thou shalt °not °covet;" and °if there be °any °other °commandment, it is °briefly comprehended °in this °saying, °namely, "Thou shalt °love thy °neighbour as thyself."

10 °Love °worketh °no °ill to his °neighbour: therefore °love is °the °fulfilling of °the law.

11 And that, °knowing the °time, that now it is °high time to °awake °out of sleep: for now is our salvation nearer than when we °believed.

12 The night is °far spent, the day is °at hand: let us therefore °cast off the works of °darkness, and let us put on the °armour of °light.

13 Let us walk °honestly, as °in the day; °not in °rioting and drunkenness, °not in chambering and °wantonness, °not in strife and °envying.

14 But put ye on the °Lord Jesus Christ, and make °not °provision for °the flesh, °to fulfil the lusts thereof.

14 Him that is weak in the °faith °receive ye, °but °not °to °doubtful °disputations.

2 °For one °believeth that he may eat all things: °another, who is weak, eateth herbs.

revenger=avenger. Gr. *ekdikos*. Only here and 1 Thess. 4. 6.

to execute=for. Ap. 104. vi.

upon him=to the one.

doeth=practiseth. Gr. *prassō*.

5 for. Ap. 104. v. 2.

wrath=the wrath.

for conscience sake=on account of (Ap. 104. v. 2) the conscience. See 2. 15; 9. 1. Acts 23. 1.

6 for this cause. Gr. *dia* (Ap. 104. v. 2) *touto*.

pay you=ye pay. Gr. *teleō*. As "fulfil" in 2. 27.

tribute. Gr. *phoros*. Tax as paid by those of another state or country. Only here; v. 7. Luke 20. 22; 23. 2. ministers. Ap. 190. I. 4.

attending continually = persevering. Same Gr. word in 12. 12.

upon. Ap. 104. vi.

7 therefore. Omit.

their=the.

dues. Gr. *opheilē*. Only here and Matt. 18. 32.

custom. That which is paid for public ends. Gr. *telos*. Cp. Matt. 17. 25.

8 no man=no one. Gr. *mēdeis*.

but=if (Ap. 118. b) not (Ap. 105. II).

love. Ap. 135. I. 1.

another=the other. Ap. 124. 2.

fulfilled. See 1. 29. Ap. 125. 7. the. Omit.

9 covet. See 7. 7.

if... any. Gr. *ei* (Ap. 118. 2. a) *tis* (Ap. 123. 3).

other. Ap. 124. 2.

commandment. See 7. 8, 9.

briefly comprehended = summed up. Gr. *anakephalaioomai*. Only here and Eph. 1. 10.

in. Ap. 104. viii.

saying. Ap. 121. 10.

namely. Lit. in (Ap. 104. viii) the (saying).

neighbour. Gr. *plēsios*.

10 Love. Ap. 135. II. 1.

worketh. See 2. 10.

no. Ap. 105. I.

ill. Gr. *kakos*, transl. "evil" in vv. 3, 4.

the, the. Omit.

fulfilling = fulfilment, or fulness. Gr. *plērōma*. See 11. 12, 25.

11 knowing. Ap. 132. I. 1.

time=season. Gr. *kairos*.

high time. Gr. *hōra*. See 1 John 2. 18 (hour).

awake = be awakened. Ap. 178. I. 4.

out of. Ap. 104. vii.

believed. See 1. 16. Ap. 150. I. 1. i.

12 far spent = advanced. See Luke 2. 52. Gal. 1. 14.

2 Tim. 2. 16; 3. 9, 13.

at hand = drawn nigh. Cp. Luke 21. 28.

cast off. See Acts 7. 58 (laid down).

darkness = the darkness. See 2. 19. Cp. Eph. 5. 11.

13 honestly = decently. Gr. *euschēmōs*. Only here, 1 Cor. 14. 40. 1 Thess. 4. 12. rioting =

revelling. Gr. *kōmos*. Only here, Gal. 5. 21. 1 Pet. 4. 3. wantonness = lasciviousness. Here, Mark 7. 22.

2 Cor. 12. 21. Gal. 5. 19. Eph. 4. 19. 1 Pet. 4. 3. 2 Pet. 2. 7, 18. Jude 4. envying = jealousy. See

Acts 5. 17. 14 Lord Jesus Christ. See 1. 7. provision. See Acts 24. 2. the flesh. I. e. the

old nature. to... thereof. Lit. unto (Ap. 104. vi) lusts. See 1. 24.

14. 1-15. 7 (B, p. 1686). THE BRETHREN. (Alternation.)

- B E¹ | 14. 1. Reception of the weak.
 F¹ | 14. 2-23. Not to be judged. "For."
 E² | 15. 1. Their infirmities tolerated.
 F² | 15. 2-6. To be pleased. "For."
 E³ | 15. 7. To be received.

14. 1 faith. Ap. 150. III. receive. See Acts 17. 5. but. Omit. not. Ap. 105. II. to. Ap. 104. vi. doubtful = criticizing. Gr. *diakrisis*. Only here; 1 Cor. 12. 10. Heb. 5. 14. disputations = of (his) thoughts. I. e. without presuming to judge his thoughts.

14. 2-23 (F¹, above). THE WEAK NOT TO BE JUDGED. (Alternation.)

- F¹ | b | 2, 3. Weakness as to practice.
 o | 4. Not to be judged.
 b | 5-9. Weakness as to belief.
 c | 10-23. Not to be judged.

2 For one = The one indeed. believeth. Ap. 150. I. 1. iii. another = the (other).

3 Let ¹ not him that eateth ^o despise him that eateth ¹ not; and let ¹ not him which eateth ¹ not ^o judge him that eateth: for ^o God ^o hath received him.

c 4 Who art thou that ³ judgest ^o another man's ^o servant? to his own ^o master he standeth or falleth. ^o Yea, he shall be ^o holden up: for ^o God is able to make him stand.

b 5 ^o One man ^o esteemeth one day ^o above another: another esteemeth every day ^o alike. Let ^o every man be ^o fully persuaded ^o in his own mind.

6 He that ^o regardeth the day, ^o regardeth it ^o unto the ^o Lord; ^o and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the ^o Lord, for he ^o giveth ³ God thanks; and he that eateth ¹ not, to the ^o Lord he eateth ^o not, and ^o giveth ³ God thanks.

7 For ^o none of us ^o liveth to himself, and ^o no man dieth to himself.

8 For ^o whether we ⁷ live, we ⁷ live ⁶ unto the ^o Lord; and ^o whether we die, we die ⁶ unto the ^o Lord: ^o whether we ⁷ live therefore, ^o or die, we are the ^o Lord's.

9 For ^o to this end ^o Christ ^o both died, ^o and rose, and ^o revived, ^o that He ^o might be Lord both of the ^o dead and ^o living.

c 10 But why dost thou ³ judge thy brother? or why dost thou ^o set at nought thy brother? for we shall all ^o stand before the ^o judgment seat of ^o Christ.

11 For it is written, "As I ⁷ live, saith the ^o LORD, every knee shall bow to Me, and every tongue shall ^o confess to ³ God."

12 So then ⁵ every one of us shall give ^o account ^o of himself to ³ God.

13 Let us ^o not therefore ³ judge one another ^o any more: but ³ judge this rather, ^o that no man put a ^o stumblingblock or an ^o occasion to fall ^o in his brother's way.

14 I ^o know, and am ^o persuaded ^o by the ^o Lord Jesus, that ^o there is nothing ^o unclean ^o of itself: ^o but to him that ^o esteemeth any thing to be ^o unclean, to ^o him it is ^o unclean.

15 ^o But ^o if thy brother ^o be grieved ^o with ^o thy meat, ^o now walkest thou ^o not ^o charitably. ^o Destroy ¹ not ^o him ^o with thy meat, ^o for whom ³ Christ died.

16 Let ¹ not then your good be ^o evil spoken of: 17 For the ^o kingdom of ³ God is ⁶ not ^o meat and ^o drink; but ^o righteousness, and peace, and ^o joy ⁵ in the ^o Holy Ghost.

18 For he that ⁵ in ^o these things ^o serveth ³ Christ is ^o acceptable to ³ God, and ^o approved ^o of ^o men.

19 Let us therefore ^o follow after the ^o things which make for peace, and ^o things wherewith one may ^o edify another.

3 despise. Cp. Luke 18. 9; 23. 11. judge. Ap. 122. 1.

God. Ap. 98. I. i. 1.

hath received = received.

4 another man's. Ap. 124. 6.

servant = household servant. See Luke 16. 13. Ap. 190. I. 6.

master. Gr. *kurios*. Ap. 98. VI. i.

Ye₁ = But.

holden up = made to stand.

God. The texts read "the Lord".

5 One man = The one indeed.

esteemeth = judgeth. Gr. *krinō*, as v. 3.

above. Ap. 104. xii. 3.

alike. Omit.

every man = each.

fully persuaded = assured. See 4. 21.

in. Ap. 104. viii.

6 regardeth = observeth. See 8. 5.

unto = to.

Lord. Ap. 98. VI. i. β. 2. B.

and . . . *it*. The texts omit.

giveth . . . thanks. See Acts 27. 35.

not. Ap. 105. I.

7 none, no man. Gr. *oudeis*.

liveth. Gr. *zaō*. Ap. 170. 1.

8 whether (3), or. Ap. 118. 1. b.

Lord. Ap. 98. VI. i. β. 2. A.

9 to this end = unto (Ap. 104. vi) this (*touto*).

Christ. Ap. 98. IX.

both. Omit.

and rose. The texts omit.

revived = lived (again). Ap. 170. 1.

that = in order that. Gr. *hina*.

might be Lord. Gr. *kurieuō*. See 6. 9, 14.

dead. Ap. 139. 2.

living. Ap. 170. 1.

10 set at nought = "despise", as in v. 3.

stand before. See 6. 13 (yield).

judgment seat. See Acts 7. 5.

Christ = the Christ. Ap. 98. IX. The texts read

"God".

11 LORD. Ap. 98. VI. β. 1. B. a.

confess. Gr. *exomologeomai*. Citation from

Is. 45. 23. The Holy Spirit substitutes "As I live" for

Heb., "By Myself have I sworn." See Ap. 107. I. 1.

12 account = an account. Ap. 121. 10.

of. Ap. 104. xiii. 1.

13 not . . . any more = no longer. Gr. *mēketi*. Ap.

105. II.

that . . . put = not (Ap. 105. II) to put.

stumblingblock. See 9. 32.

occasion to fall. Gr. *skandalon*. See 9. 33.

in, &c. Lit. to the brother.

14 know. Ap. 132. I. i.

persuaded. See 8. 38.

by. Ap. 104. viii.

Lord Jesus. See 10. 9.

there is nothing = nothing (Gr. *oudeis*) is.

unclean. I. e. ceremonially unclean. See Acts 2. 44

(common).

of. Ap. 104. v. 1.

but = except. Lit. if (Ap. 118. 2) not (Ap. 105. II).

esteemeth = reckoneth. See 2. 3; 4. 3.

him = that same.

15 But. The texts read "For".

if. Ap. 118. 2. a.

now . . . not = no longer. Gr. *ouketi*. Ap. 105. I.

charitably = according to (Ap. 104. x. 2) love (Ap. 135. II. 1). Destroy. Lit. loose, or pull, away from;

the opp. to build up. See vv. 19, 20; 2. 12. 1 Cor. 8. 11. him = that same. with = by.

Dat. case. for. Ap. 104. xvii. 1. 16 evil spoken of = blasphemed. See 2. 24. 17 king-

dom of God. Ap. 114. II. not. Ap. 105. I. meat, drink = eating, drinking. righteous-

ness. See 1. 17. joy. Cp. Gal. 5. 22. Holy Ghost. Ap. 101. II. 5, 14. 18 these things = this.

serveth. See 6. 6. acceptable = well-pleasing. See 12. 1. approved. Gr. *dokimos*. First of seven

occ., always "approved", save Jas 1. 12. of = by. men. Ap. 123. 1. 19 follow after = pursue.

See 9. 30. things . . . peace. Lit. the things of the peace. things . . . another = the things of

mutual (Gr. *eis*, Ap. 104. vi, *allēlous*, others) edifying. edify. Gr. *oikodomē*. Cp. 15. 2. 1 Cor. 14. 3.

Eph. 4. 12.

20 For meat ° destroy ¹ not the ° work of ³ God. All things indeed *are* ° pure; but *it is* ° evil for that ¹⁸ 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 ¹ faith? have *it* ° to thyself ° before ³ God. ° Happy *is* he that ° condemneth ¹ not himself ° in that ° thing which he ° alloweth.

23 ° And he that ° doubteth is ° damned ° if he eat, because *he eateth* ° not ° of ¹ faith: ° for ° whatsoever *is* ° not ° of ¹ faith is ° sin.

E² 15 ° We then that are strong ought to ° bear the ° infirmities of the ° weak, and ° not to ° please ourselves.

F² d 2 Let ° every one of us ¹ please ° his neighbour ° for his good ° to ° edification.

3 For even ° Christ ¹ pleased ° not Himself; but, as it is written, "The ° reproaches of them that ° reproached Thee fell ° on Me."

4 For whatsoever things were written aforetime were written ² for our ° learning, ° that we ° through ° patience and ° comfort of the ° Scriptures ° might have ° hope.

d 5 Now the ° God of ⁴ patience and ° consolation grant you to be ° likeminded ° one toward another

° according to ° Christ Jesus:

6 ⁴ That ye may ° with one mind ° and one mouth glorify ° God, even the ° Father of our ° Lord Jesus Christ.

E³ 7 Wherefore ° receive ye one another, as ³ Christ also ° received us ° to ° the glory of ° God.

L 8 ° Now I say that ° Jesus ³ 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 ⁸ for His ° mercy; as it is written, "° For this cause I will ° confess to Thee ° among the Gentiles, and ° sing ° unto ° Thy name."

10 And again He saith, "° Rejoice, ye Gentiles, ° with His people."

20 destroy. Lit. loosen down. Cp. v. 15, and see Acts 5. 38, 39.

work. Cp. Eph. 2. 10.

pure=clean. Gr. *katharos*. Only here in Rom. Cp. Tit. 1. 15. See Acts 18. 6.

evil. Ap. 128. III. 2.

with. Ap. 104. v. 1.

offence = stumblingblock, as v. 13.

21 neither=not. Ap. 105. II.

flesh. Cp. 1 Cor. 8. 13.

nor, nor. Gr. *mēde*. Ap. 105. II.

whereby = in (Ap. 104. viii) which.

stumbleth. See 9. 32.

offended. See John 16. 1.

22 to = as concerning. Ap. 104. x. 2. Cp. rendering of *kata* in Eph. 4. 22. Phil. 3. 6. Heb. 9. 9.

before = in the sight of. First occ. Luke 1. 6.

Happy. Gr. *makarios*. See 4. 7, 8.

condemneth = judgeth. As v. 3.

thing. Omit.

alloweth. Gr. *dokimazō*. See 1. 28.

23 And = But.

doubteth. See 4. 20.

damned = condemned. Ap. 122. 7.

if. Ap. 118. 1. b.

of, of. Ap. 104. vii.

for = and.

whatsoever . . . 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 therewith, is sin.

sin. Ap. 128. I. ii. 1.

Here some MSS.

insert 16. 25-27. See p. 1694.

15. 1 We then = And we.

bear. See 11. 13.

infirmities. Gr. *asthēnēma*. Only here.

weak. See 8. 3.

not. Ap. 105. II.

please. See 8. 3.

15. 2-6 (F², p. 1688). THE BROTHERS TO BE PLEASED. "FOR." (*Alternation*.)

F² d | 2. Each one to please his neighbour.

e | 3, 4. Motive. The example of Christ, and the word of God.

d | 5-. Each one to be likeminded.

e | -5, 6. The example of Christ, and for the glory of God.

2 every = each.

his = the.

for his good. Lit. unto (Ap. 104. vi) the good.

to. Ap. 104. xv. 3.

edification. The same Gr. word as 14. 19.

3 Christ. Ap. 98. IX.

not. Ap. 105. I.

reproaches . . . reproached = revilings . . . reviled.

Gr. *oneidismos, oneidizō*. The insulting with opprobrious language, when used against Christ and His people. The noun occ. here; 1 Tim. 3. 7. Heb. 10. 33; 11. 26; 13. 13. The verb here, Matt. 5. 11. Mark 15. 32. on. Ap. 104. ix. 3. Quoted from Ps. 69. 9. Ap. 107. I. 1. 4 learning = teaching, as 12. 7. that = in order that. Gr. *hina*. through. Ap. 104. v. 1. patience = patient endurance. See 2. 7. comfort = the comfort. See Acts 4. 36. Scriptures = the Scriptures. See 1. 2. might = may. hope = the hope. Cp. 12. 12. This verse 4 is an example of *Parēchēsis* (Ap. 6), the two words of patience and hope in Hebrew (not in Gr.) having a similar sound. 5 God. Ap. 98. I. i. 1. consolation = comfort, as v. 4. likeminded. See 12. 16. one . . . another = among (Ap. 104. viii. 2) yourselves. according to. Ap. 104. x. 2. Christ Jesus. See 8. 1. 6 with one mind = with one accord. Twelfth and last occ. of *homothumadon*. See Acts 1. 14. and = with (Ap. 104. viii). Father. Ap. 98. III. Lord Jesus Christ. See 5. 1. 7 receive. See Acts 17. 5. to. Ap. 104. vi. the glory, &c. I. e. their reception of others redounds unto God's glory. Cp. Eph. 1. 6. 8 Now. The texts read "For". Jesus. Omit. was = has become. See Acts 1. 22. minister. Ap. 190. I. 1. the. Omit. circum-

cision. See 2. 25; 3. 30. Cp. Matt. 10. 5, 6. John 12. 36. for. Ap. 104. xvii. 1. truth. See 1. 25 and p. 1511. to confirm = for (Gr. *eis*) the confirming of. confirm. Gr. *bebaiōō*. Here, Mark 16. 20. 1 Cor. 1. 6, 8. 2 Cor. 1. 21. Col. 2. 7. Heb. 2. 3; 13. 9. made . . . fathers. Lit. of the fathers. No prep.

9 that = for. might glorify = to glorify. mercy. See 9. 23. For this cause. Gr. *dia* (Ap. 104. v. 2) *touto*. confess. See 14. 11. among. Ap. 104. viii. 2. sing. Gr. *psallō*. Only here; 1 Cor.

14. 15. Eph. 5. 19. Jas. 5. 13. unto = to. Thy name. See Acts 2. 21. Ps. 18. 49 (Sept.). 10 Re-

joice. Gr. *euphrainō*. See Acts 2. 26. with. Ap. 104. xi. 1. See Deut. 32. 43 (Sept.).

11 And again, "Praise the LORD, all ye Gentiles; and laud Him, all ye 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."

D J 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 whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the 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."

H 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 Whosoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.

25 But now I go unto Jerusalem to minister unto the saints.

11 Praise. See Acts 2. 47.

LORD. Ap. 98. VI. i. β. 1. A. a.

laud, &c. = let all the peoples praise Him.

laud = highly extol. Gr. *epaineō*. Here, Luke 16. 8, 1 Cor. 11. 2, 17, 22. See Ps. 117. 1.

people = peoples.

12 a = the.

rise. Ap. 178. I. 1.

reign over = rule. Gr. *archō*. Only here and Mark 10. 42.

in. Ap. 104. ix. 2.

trust = hope. See 8. 24. Isa. 11. 10.

13 hope, hope = the hope.

fill. Ap. 125. 7.

in, in. Ap. 104. viii.

believing. Ap. 150. I. 1. i.

that, &c. = unto (Ap. 104. vi) your abounding.

through. Ap. 104. viii.

power. Ap. 172. 1.

the Holy Ghost. Ap. 101. II. 14.

14 persuaded. See 8. 38.

of. Ap. 104. xiii. 1.

full. See 1. 29.

goodness. Gr. *agathōsunē*. Here, Gal. 5. 22. Eph. 5. 9. 2 Thess. 1. 11.

knowledge. Ap. 132. II. i.

admonish. See Acts 20. 31.

15 Nevertheless = But.

brethren. Omit.

have written = wrote.

boldly = freely.

unto = to.

in some sort = partly. Gr. *apo* (Ap. 104. iv) *merous*.

putting . . . mind = reminding. Gr. *epanamimnēskō*. Only here.

because of. Ap. 104. v. 2.

grace. Ap. 184. I. 1.

of. Ap. 104. xviii. 1. The texts give 104. iv.

16 That . . . be = For (Ap. 104. vi) me to be.

the = a.

minister. See 13. 6. Ap. 190. I. 4.

Jesus Christ = Christ Jesus. Ap. 98. XII.

ministering = to minister as a priest. Gr. *hierourgeō*. Only here.

gospel, &c. Ap. 140. III.

offering up. See Acts 21. 26.

acceptable = accepted, as v. 31.

sanctified. Gr. *hagiazō*. Only here in Rom.

by. Ap. 104. viii.

17 glory. See 3. 27.

those = the.

which pertain = pertaining to. Ap. 104. xv. 3.

18 not, not. Ap. 105. I.

dare. See 5. 7.

speak. Ap. 121. 7.

wrought. See 1. 27; 7. 8.

by, by. Ap. 104. v. 1.

to make . . . obedient = for (Ap. 104. vi) obedience of (the) Gentiles.

word. Ap. 121. 10.

deed = work.

signs. Ap. 176. 3. wonders.

power. Same Gr. word as for "mighty". the Spirit of God. Some texts read "the Holy Spirit" (Ap. 101. II. 3).

from. Ap. 104. iv. unto = as far as. Illyricum. Not mentioned in Acts. It included Montenegro, Albania, Dalmatia, &c.

fully preached. Gr. *plēroō*, rendered "fill", "filled", in vv. 13, 14. Cp. Acts 20. 24. Ap. 125. 7. gospel. See Ap. 140.

20 have I strived = earnestly endeavouring. Gr. *philotimeomai*. Only here; 2 Cor. 5. 9. 1 Thess. 4. 11. preach, &c. See 1. 15. Ap. 121. 4.

named = (already) named, as R.V. lest . . . build = in order that I should not (Ap. 105. II) build upon. Ap. 104. ix. 3. another man's = another's (Ap. 124. 6). 21 To . . . see.

Lit. They shall see (Ap. 133. I. 8. (a)) to whom it was not (Ap. 105. I) reported. He = concerning (Ap. 104. xiii. 1) Him.

spoken. Gr. *anangellō*. Cp. Acts 14. 27. 1 Pet. 1. 12. understand. See 3. 11.

From Is. 52. 15. 22 hindered. See Acts 24. 4. 23 no more = no longer. Gr. *mēketi*. Ap. 105. II.

parts = regions. 2 Cor. 11. 10. Gal. 1. 21. great desire. Gr. *epipothia*. Only here. these =

from (Ap. 104. iv). unto. Ap. 104. xv. 3. 24 Whosoever. Ap. 118. 1. b. take . . . journey =

go, as v. 25. into. Ap. 104. vi. to. Ap. 104. xv. 3. see. Ap. 133. I. 12. in . . . journey.

See Acts 16. 4. brought. See Acts 15. 3. by. Ap. 104. xviii. 1. if. Ap. 118. 1. b.

somewhat. See v. 15. with . . . company. Lit. with you. Cp. 1. 12. 25 go. See v. 24. unto.

Ap. 104. vi. to minister = ministering. Gr. *diakoneō*. Ap. 190. III. 1. saints. See 1. 7.

19 Through mighty = By (Ap. 104. viii) the power (Ap. 172. 1). signs. Ap. 176. 3. wonders. Ap. 176. 2. power. Same Gr. word as for "mighty". the Spirit of God. Some texts read "the Holy Spirit" (Ap. 101. II. 3). from. Ap. 104. iv. unto = as far as. Illyricum. Not mentioned in Acts. It included Montenegro, Albania, Dalmatia, &c. fully preached. Gr. *plēroō*, rendered "fill", "filled", in vv. 13, 14. Cp. Acts 20. 24. Ap. 125. 7. gospel. See Ap. 140. 20 have I strived = earnestly endeavouring. Gr. *philotimeomai*. Only here; 2 Cor. 5. 9. 1 Thess. 4. 11. preach, &c. See 1. 15. Ap. 121. 4. named = (already) named, as R.V. lest . . . build = in order that I should not (Ap. 105. II) build upon. Ap. 104. ix. 3. another man's = another's (Ap. 124. 6). 21 To . . . see. Lit. They shall see (Ap. 133. I. 8. (a)) to whom it was not (Ap. 105. I) reported. He = concerning (Ap. 104. xiii. 1) Him. spoken. Gr. *anangellō*. Cp. Acts 14. 27. 1 Pet. 1. 12. understand. See 3. 11. From Is. 52. 15. 22 hindered. See Acts 24. 4. 23 no more = no longer. Gr. *mēketi*. Ap. 105. II. parts = regions. 2 Cor. 11. 10. Gal. 1. 21. great desire. Gr. *epipothia*. Only here. these = from (Ap. 104. iv). unto. Ap. 104. xv. 3. 24 Whosoever. Ap. 118. 1. b. take . . . journey = go, as v. 25. into. Ap. 104. vi. to. Ap. 104. xv. 3. see. Ap. 133. I. 12. in . . . journey. See Acts 16. 4. brought. See Acts 15. 3. by. Ap. 104. xviii. 1. if. Ap. 118. 1. b. somewhat. See v. 15. with . . . company. Lit. with you. Cp. 1. 12. 25 go. See v. 24. unto. Ap. 104. vi. to minister = ministering. Gr. *diakoneō*. Ap. 190. III. 1. saints. See 1. 7.

26 For it ° hath pleased ° them of Macedonia and Achaia to make a certain ° contribution² for the poor ° saints which are ° at Jerusalem.

27 It ° 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 ° minister¹⁵ unto them¹³ in ° carnal things.

28 When therefore I have ° performed this, and have sealed to them this fruit, I ° will come¹⁸ by you²⁴ into Spain.

29 And ° I am sure that, when I come²³ unto you, I shall come¹³ in the fulness of the ° blessing ° of the¹⁹ gospel of³ Christ.

G 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 me¹³ in ° your ° prayers² to ° God⁸ for me;

31 ° That I may be delivered¹⁹ from them that ° do not believe¹³ in Judæa; and that my ° service which I have² for Jerusalem may be ° accepted of the ° saints;

32 ° That I may come²³ unto you ° with joy¹⁸ by the ° will of ° God, ° and may with you be ° refreshed.

33 Now the ° God of ° peace be¹⁰ with you all. Amen.

FG¹ 16 I ° commend ° unto you ° Phebe our sister, 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 ° helpers² in ° Christ Jesus:

4 Who have ° for my ° life ° laid down their own ° necks: ° unto whom ° not only ° give thanks, but also all the ° churches of the Gentiles.

5 Likewise greet the ° church that is ° in their house. ° Salute my ° wellbeloved ° Epænetus, who is the ° firstfruits of ° Achaia ° unto ° Christ.

6 ° Greet ° Mary, ° who ° bestowed much labour ° on ° us.

7 ° Salute ° Andronicus and ° Junia, my ° kinsmen, and my ° fellowprisoners, who are ° of note ° among the ° apostles, ° who also were ° in ° Christ ° before me.

8 ° Greet ° Amplias my ° beloved ° in the ° Lord.

26 hath pleased = pleased. them of. Omit.

contribution. Gr. *koinōnia*. See Acts 2. 42. saints = of the saints.

at. Ap. 104. viii.

27 if. Ap. 118. 2. a.

spiritual things. Gr. *pneumatikos*. See 1. 11.

minister. Gr. *leitourgeō*. See Acts 13. 2. Ap. 190. III. 6. carnal things. See 7. 14.

28 performed = accomplished.

will come. See Acts 4. 15 (go aside).

29 I am sure. Ap. 132. I. i.

blessing. Gr. *eulogia*. First of sixteen occ.

of the gospel. The texts omit.

30 beseech. Ap. 134. I. 6.

for . . . sake, for. Ap. 104. v. 1.

love. Ap. 135. II. 1.

Spirit. Ap. 101. II. 3.

strive together with. Gr. *sunagōnizomai*. Only here. your. Omit.

prayers. Ap. 134. II. 2.

31 do not believe = are disobedient. See 2. 8.

service = ministration. See 12. 7. Ap. 190. II. 1.

accepted of = acceptable to.

32 with. Ap. 104. viii.

will. Ap. 102. 2.

and . . . refreshed = together with you be refreshed. Gr. *sunanapauomai*. Only here.

33 peace = the peace. In v. 5 we have the God of the patience; in v. 13, the God of the hope; here, the God of the peace.

16. 1-24 (F, p. 1661). SALUTATIONS. (Division.)

F | G¹ | 1. -16-. From Paul himself.

| G² | -16-24. From others than Paul.

1 commend. See 3. 5. unto = to.

Phebe. Only here; "bright", or "pure", the fem. of Phœbus, otherwise Apollo, the sun-god. Her name indicates a convert from paganism. She was probably the bearer of the epistle to Rome. See Int. Notes, p. 1661.

which = who. servant. Ap. 190. I. 1.

church. Gr. *ekklēsia*. Ap. 186.

at. Ap. 104. viii.

Cenchrea. See Acts 18. 18.

2 That = In order that.

in. Ap. 104. viii.

Lord. Ap. 98. VI. i. β. 2. B.

as . . . saints. Lit. worthily of the saints. Gr. *axiōs tōn hagion*. Cp. Eph. 4. 1. Phil. 1. 27. Col. 1. 10.

1 Thess. 2. 12. 3 John 6.

assist = stand by. See 6. 13. Cp. Acts 27. 23.

business = thing. Gr. *pragma*. See Acts 5. 4.

hath = may have.

succourer. Gr. *prostatis*, protectress. Cp. Latin *patronus*, a defender of meaner persons. Athenian writers use the word of such as took care of strangers. Cp. 1 Tim. 5. 9, 10.

3 Greet = Salute. See Acts 18. 22.

Priscilla and Aquila. The texts read Prisca (dim.) as in 2 Tim. 4. 19. See Acts 18. 2, 18, 26. 1 Cor. 16. 19, for all we know of these helpers. Whether converts of Paul is not clear, but they were deeply taught in the Scriptures and the "Way" of God, as is shown in Acts 18. 26. helpers = fellow-labourers. Gr. *sunergos*. Cp. Phil. 4. 3. See 1 Cor. 3. 9. Christ Jesus. Ap. 98. XII. 4 for. Ap. 104. xvii. 1. life. App. 110 III. 1 and 170. 3. laid . . . necks = risked their own lives. A similar expression occ. in a roll from

Herculaneum c. 160 B.C. necks = neck. not. Ap. 105. I. give thanks. See Acts 27. 35. The occasion is nowhere mentioned. 5 in their house. See 1 Cor. 16. 19. in. Ap. 104. x. 2. Salute. Same Gr. word as for "Greet", v. 3. wellbeloved. See Ap. 135. III. Epænetus. Only here. firstfruits. Cp. Acts 18. 27; 19. 21, 22. 1 Cor. 16. 15. Achaia. The texts read "Asia". unto. Ap. 104. vi. Christ. Ap. 98. IX. 6 Mary. Gr. *Mariam*. The only Heb. name in this list. who . . . us. On an inscription from a Roman cemetery, about the second century A. D., a wife records of her husband, "who laboured much for me". bestowed . . . labour = laboured. Gr. *kopiaō*. Cp. Luke 5. 5. John 4. 6. on. Ap. 104. vi. us. The texts read "you". 7 Andronicus. Only here. Junia. The Acc. case may indicate either masc. *Junias*, or fem. *Junia*. kinsmen. Gr. *sungenēs*. Literal here; in 9. 3 it is figurative. Benjamites and probably near relatives. Here, v. 11, and Acts 23. 16, are the only refs. to Paul's relatives. fellowprisoners. Gr. *sunaiχmalōtos*; lit. a war-captive. Only here; Col. 4. 10. Philemon 23. of note = eminent. Gr. *episēmos*. Only here and Matt. 27. 16. among. Ap. 104. viii. 2. apostles. Ap. 189. who . . . me. Read "who before me also were in Christ". before. Ap. 104. xiv. 8 Amplias. Only here. beloved. As in v. 5.

9 ⁵ Salute ⁰ Urbane, our ³ helper ² in ⁵ Christ, and ⁰ Stachys my ⁸ beloved.

10 ⁵ Salute ⁰ Apelles ⁰ approved ² in ⁵ Christ. ⁵ Salute them which are ⁰ of ⁰ Aristobulus' ⁰ household.

11 ⁵ Salute ⁰ Herodion my ⁷ kinsman. ³ Greet them that be ¹⁰ of the ¹⁰ household of ⁰ Narcissus, ⁰ which are ² in the ² Lord.

12 ⁵ Salute ⁰ Tryphena and Tryphosa, who ⁰ labour ² in the ² Lord. ⁵ Salute ⁰ the ⁵ beloved ⁰ Persis, which ⁰ laboured much ² in the ² Lord.

13 ⁵ Salute ⁰ Rufus ⁰ chosen ² in the ² Lord, and ⁰ his mother and mine.

14 ⁵ Salute ⁰ Asyncritus, Phlegon, ⁰ Hermas, Patrobas, Hermes, and the brethren which are ⁰ with them.

15 ⁵ Salute ⁰ Philologus, and Julia, ⁰ Nereus, and his sister, and Olympas, and all the ⁰ saints which are ¹⁴ with them.

16 ⁵ Salute one another ⁰ with ⁰ an ⁰ holy kiss.

G² ⁰ The ¹ churches of ⁵ Christ ⁵ salute you.

17 Now I ⁰ beseech you, brethren, ⁰ mark them which cause ⁰ divisions and ⁰ offences ⁰ contrary to the ⁰ doctrine which ^{ye} have learned; and ⁰ avoid ⁰ them.

18 For they that are such ⁰ serve ⁴ not our ² Lord ⁰ Jesus Christ, but their own ⁰ belly; and ⁰ by ⁰ good words and ⁰ fair speeches ⁰ deceive the hearts of the ⁰ simple.

19 For your obedience is ⁰ come abroad ⁵ unto all men. I ⁰ am glad therefore ⁰ on your behalf; but ⁰ yet I ⁰ would have you ⁰ wise ⁵ unto that which is ⁰ good, and ⁰ simple ⁰ concerning ⁰ evil.

20 And ⁰ the ⁰ God of peace shall ⁰ bruise Satan ⁰ under your feet ⁰ shortly. ⁰ The ⁰ grace of our ¹⁸ Lord Jesus Christ be ⁰ with you. ⁰ Amen.

21 ⁰ Timotheus my ⁰ workfellow, and ⁰ Lucius, and ⁰ Jason, and ⁰ Sosipater, my ⁰ kinsmen, ⁵ salute you.

22 ³ Tertius, who wrote *this* epistle, ⁵ salute you ² in the ² Lord.

23 ⁰ Gaius mine host, and of the whole ¹ church, ⁵ saluteth you. ⁰ Erastus the ⁰ chamberlain of the city ⁵ saluteth you, and ⁰ Quartus ⁰ a brother.

them = from (Ap. 104. iv) them.

See John 7. 38. by. Ap. 104. v. 1.

words. Gr. *chrēstologia*. Only here.

"blessing"). See 15. 29. deceive = deceive thoroughly.

11. 3. 2 Thess. 2. 3. The usual word for "deceive" means "to lead astray" (Ap. 128. viii. 1).

guileless. Gr. *akakos*. Only here and Heb. 7. 26.

am glad = rejoice. See 12. 12. on . . . behalf. Ap. 104. ix. 2.

be. would. Ap. 102. 1. wise. See 1. 14.

Only here; Matt. 10. 16. Phil. 2. 15. concerning. Ap. 104. vi.

See 15. 33. God. Ap. 98. I. i. 1. bruise = crush in pieces, or utterly. Gr. *suntribō*. Elsewhere,

Matt. 12. 20. Mark 5. 4; 14. 3. Luke 4. 18; 9. 39. John 19. 36. Rev. 2. 27. under. Ap. 104. xviii. 2.

shortly = with speed. Gr. *en* (Ap. 104. viii) *tachēi*. The grace, &c. Each one of Paul's Epp. ends with

a benedictory prayer that "grace" may be with churches and individuals alike. grace. Ap. 184. I. 1.

with. Ap. 104. xi. 1. Amen. The texts, except B.E., omit.

THE FIRST POSTSCRIPT (TERTIUS).

21 Timotheus = Timothy. See Acts 16. 1.

Probably referred to in Acts 13. 1. Not Luke.

Sosipater. May be the Berean of Acts 20. 4.

Prob. a Roman, writing to Romans.

23 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. 14.

The Gaius of 3 John 1, evidently a man of position, is probably another person.

Erastus. Perhaps the same as in 2 Tim. 4. 20. The name, a Greek one, occ. Acts 19. 22.

chamberlain = treasurer. Gr. *oikonomos*. Occ. ten times, rendered "steward" in eight. See Luke 12. 42.

Quartus. Only here. Roman name. a brother = the brother (in Christ, v. 7).

9 Urbane = Urban (masc.). A Latin name.

Stachys. Masc. Only here.

10 Apelles. Masc. Only here. A Greek name frequently adopted by Jews.

approved = the approved, a term pointing to one of tried excellence. See 14. 18.

of. Ap. 104. vii.

Aristobulus. Only here. A Greek name.

household. Lit. those from among the (ones) of

Aristobulus. He himself may not have been a Christian, and those referred to may have been of his family, or slaves. Cp. Phil. 4. 22.

11 Herodion. Greek masc. name.

Narcissus. Only here. Common Greek name (masc.), which = who.

12 Tryphena and Tryphosa. Only here. Gr. fem. names.

labour, laboured. As in v. 6.

the beloved. Not "my" as in 8, 9.

Persis. Greek fem. name.

13 Rufus. Common Latin name. Perhaps the Rufus of Mark 15. 21.

chosen = the elect (brother). See 8. 33. Cp. 1 Tim.

5. 21. 2 John 13. The term marks some special mani-

festation of grace, as in that of Apelles, v. 10.

his . . . mine. Implying tender relationship.

14 Asyncritus, &c. Five Greek masc. names. Only here. See Acts 14. 12.

Hermas. Not to be identified with the author of "The Shepherd of Hermas", written about 120 A.D.

with. Ap. 104. xvi.

15 Philologus, &c. These names occ. only here.

"Nereus" was a sea-god of the Ægean, and this con-

vert may have retained his original pagan name.

saints. Like the "brethren" of v. 14, known to God,

but not to Paul by name.

16 with. Ap. 104. viii.

an = a.

holy kiss. Cp. 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Thess.

5. 26. 1 Pet. 5. 14. The kiss was, and is, in the East

a sign of respect and affection. Cp. the other two occ.

of *philēma*, kiss, Luke 7. 45; 22. 48. See Acts 20. 37.

The. The texts read "All the"; i. e. those specifically

mentioned or referred to above.

17 beseech. Ap. 134. I. 6. Cp. 12. 8.

mark = to mark. See Luke 11. 35.

divisions = factions. Gr. *dichostasia*. Only here;

1 Cor. 3. 3. Gal. 5. 20.

offences = stumbling-blocks, as in 11. 9

contrary to. Ap. 104. xii. 3.

doctrine. See 6. 17.

have learned = learned.

avoid = turn away. Cp. 3. 12. 1 Pet. 3. 11.

Jesus. The texts omit. belly.

good . . . speeches = their fine words and flatteries. good

fair speeches. Gr. *eulogia*. Occ. sixteen times (eleven transl.

19 come abroad. Gr. *aphikneomai*. Only here.

yet . . . have = I wish you indeed to

good = the good. simple = harmless. Gr. *akeraios*.

evil = the evil. 20 the God, &c.

22 Tertius. Elsewhere,

under. Ap. 104. xviii. 2.

grace. Ap. 184. I. 1.

24 ° The ²⁰ grace of our ²⁰ Lord Jesus Christ be ²⁰ with you all. Amen.

C 25 Now to Him That is ° of power to ° establish you ° according to my ° gospel, and the ° preaching of ° Jesus Christ, ° according to ° the ° revelation of ° the ° mystery, ° which was kept ° secret ° since the world began,

26 ° But now is ° made manifest, and ¹⁸ by ° the scriptures of the prophets, ²⁵ according to ° the ° commandment of the ° everlasting ²⁰ God, ° made known ° to all ° nations ° for ° the ° obedience of faith :

B 27 To ²⁰ God only ° wise, be ° glory ° through ²⁵ 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", vv. 25, 26, and 27. There are clearly two postscripts, one after v. 20, the other after v. 24. The first closes the Ep. itself at the time of writing by Tertius in the spring of 58 A. D. The other was added by Paul himself during the first Roman imprisonment, and after Ephesians had been written. See longer Note below.

SECOND POSTSCRIPT (PAUL).

25 of power=able. Gr. *dunamai*. Cp. 8. 39. See Ap. 176. 1.

establish. See 1. 11.

according to. Ap. 104. x. 2.

gospel. Ap. 140. IV.

preaching. Ap. 121. 3.

Jesus Christ. Ap. 98. XI.

the=a. revelation. Ap. 106. II. i. Cp. Eph. 3. 3. . . . mystery. Gr. *musterion*. Ap. 193. which . . . secret=which (secret) has been kept in silence (Gr. *sigāō*. Cp. Acts 15. 12. 1 Cor. 14. 28, 30, 34). since . . . began. Ap. 151. II. B. iv. 26 But, &c.=But now is manifested. made manifest. Ap. 106. I. v. the . . . prophets=prophetic writings. Gr. *graphē prophētikos*. The term *prophētikos* occ. only here and 2 Pet. 1. 19. Ap. 189. the. Omit. commandment. Gr. *epitagē*. Here; 1 Cor. 7. 6, 25. 2 Cor. 8. 8. 1 Tim. 1. 1. Tit. 1. 3; 2. 15. everlasting. Ap. 151. II. B. ii. made known. See 9. 22. to. Ap. 104. vi. nations=Gentiles, as v. 4. for. Ap. 104. vi. obedience, &c. See 1. 5. 27 wise. See 1. 14. glory=the glory. through. Ap. 104. v. 1. for ever. See Ap. 151. II. A. ii. 7. a.

LONGER NOTE.

THE SECOND POSTSCRIPT (16. 25-27).

That the "doxology" is a postscript added by the apostle after he had arrived at, and was residing in, Rome (61-63 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 authenticity 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" "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 at once understood that the doxology was subsequently added.¹ 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 promulgated 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", viz. 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. 1661) 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.

(Introversion and Alternation.)

A	|	1	1-9.	INTRODUCTION.
B	|	D	|	1, 10-4, 16. 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.
	|	C	|	7, 1-8, 13. THINGS WRITTEN TO PAUL.
B	|	D	|	9, 1-15, 58. MINISTERIAL. REPROOF AND EXPLANATIONS.
	|	E	|	G | 16, 1-9. VISIT OF PAUL.
	|	F	|	16, 10-18. MISSION OF TIMOTHY.
A	|	16,	19-24.	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, 18; 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 profligacy of its citizens. The great city has now become a mean village.

For the Chronology of the Acts period, see Ap. 180.
For the Church Epistles, see Ap. 192.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

A A¹ **1** PAUL, ° called to be an ° apostle of ° Jesus Christ ° through the ° will of ° God, and ° Sosthenes ° our brother,
2 ° Unto the ° church of ° 1 God which is ° at Corinth, to ° them that are sanctified ° in ° Christ Jesus, ° 1 called to be ° saints, ° with all that ° in every place ° call upon ° the name of ° 1 Jesus Christ our ° Lord, both theirs and ours:
3 ° Grace be ° 2 unto you, and ° peace, ° from ° 1 God our Father, and from the ° Lord ° 1 Jesus Christ.

A² **4** I ° thank my ° 1 God always ° on your behalf, ° for the ° 3 grace of ° 1 God which is given you ° by ° 1 Jesus Christ;
5 That ° 2 in every thing ye ° are ° enriched ° 4 by Him, ° 2 in all ° utterance, and in all ° knowledge;
6 Even as the ° testimony of ° Christ was ° confirmed ° 2 in you:
7 So that ye ° come behind ° 2 in ° no ° gift; ° waiting for the ° coming of our ° 2 Lord ° 1 Jesus Christ:
8 Who shall ° also ° confirm you ° unto the ° end, that ye may be ° blameless ° 2 in the day of our ° 2 Lord ° 1 Jesus Christ.
9 ° 1 God is ° faithful, ° by Whom ye were called ° unto the ° fellowship of His ° Son ° 1 Jesus Christ our ° 2 Lord.

B D **10** ° Now I ° beseech you, brethren, ° 9 by ° 2 the name of our ° 2 Lord ° 1 Jesus Christ, ° that ye all ° speak the same thing, and that there be ° no ° divisions ° among you; but that ye be ° perfectly joined together ° 2 in the same mind and ° 2 in the same ° judgment.

1. 1-9 (A, p. 1695). INTRODUCTION. (Division.)

A | **A¹** | 1-3. Benediction.
| **A²** | 4-9. Thanksgiving.

1. 1 called, &c. Lit. a called apostle. See Rom. 1. 1. called. Gr. *klētos*. See Rom. 1. 1. No ellipsis of "to be", nor in v. 2. apostle. Ap. 189. Jesus Christ. Ap. 98. XI. through. Ap. 104. v. 1. will. Ap. 102. 2. God. Ap. 98. I. i. 1. Sosthenes. If he is the same as in Acts 18. 17, he had followed in the steps of Paul (Gal. 1. 23). our = the.

2 Unto = to. church of God. This expression occ. in 10. 32; 11. 22; 15. 9. Acts 20. 28. 2 Cor. 1. 1. Gal. 1. 13. 1 Tim. 3. 5, 15; and in the plural in 11. 16. 1 Thess. 2. 14. 2 Thess. 1. 4.

church. Ap. 186. at = in. Ap. 104. viii. them that are sanctified. Gr. *hagiazō*. See John 17. 17, 19.

in. Gr. *en*; as above. Christ Jesus. Ap. 98. XII. saints. Gr. *hagios*. See Acts 9. 13. with. Ap. 104. xvi. call upon. Gr. *epikaleō*. See Acts 2. 21. Same as "appeal to" (Acts 25. 11, &c.).

the name. See Acts 2. 38 and cp. v. 10. Lord. Ap. 98. VI. i. β. 2. A.

3 Grace. Ap. 184. I. 1. See Rom. 1. 7. peace. This has no reference to their divisions, as the same salutation is given in all Paul's epistles except those to Timothy and Titus.

from. Ap. 104. iv. Lord. Ap. 98. VI. i. β. 2. B.

4 thank, &c. Gr. *eucharisteō*. See Acts 27. 35. on your behalf = concerning (Ap. 104. xiii. 1) you.

for = upon. Ap. 104. ix. 2. by = in. Ap. 104. viii. Cp. Eph. 1. 3. **5** are = were. enriched. Gr. *ploutizō*. Only here and 2 Cor. 6. 10; 9. 11. utterance. Ap. 121. 10. knowledge. Ap. 132. II. i. Cp. 2 Cor. 8. 7; 11. 6. **6** testimony. Gr. *marturion*. Always rendered "testimony", save Matt. 24. 14. Acts 4. 33; 7. 44. Jas. 5. 3. In these "witness". Christ. Ap. 98. IX. confirmed. Gr. *bebaioō*. See Rom. 15. 8. **7** come behind = are not (Ap. 105. II) lacking (Gr. *hustereō*). See Rom. 3. 23. no. Gr. *mēdeis*. A double negative. gift. Ap. 184. I. 2. waiting for = eagerly expecting. Gr. *apekdechomai*. See Rom. 8. 19. coming = revelation. Ap. 106. II. 1. There are two other words used with reference to the Lord's coming, *parousia* (see Matt. 24. 3), and *epiphaneia* (see 2 Thess. 2. 8). Cp. 2 Thess. 1. 7. 1 Pet. 1. 7, 13. **8** also, &c. = confirm you also. unto = until. Gr. *hōs*. Cp. Phil. 1. 6. end. Gr. *telos*. See Matt. 10. 22. blameless. Gr. *anengklētos*. Here, Col. 1. 22. 1 Tim. 3. 10. Tit. 1. 6, 7. **9** faithful. Ap. 150. III. Cp. 10. 13. 2 Cor. 1. 18. 1 Thess. 5. 24. 2 Thess. 3. 3. by. Ap. 104. v. 1. unto. Ap. 104. vi. fellowship. Gr. *koinōnia*. Cp. 2 Cor. 13. 14. 1 John 1. 3. Son. Ap. 103. iii. The title "Lord" is added to "Jesus Christ" six times in the first ten verses of this chapter.

1. 10-4. 16 (D, p. 1695). MINISTERIAL. REPROOF AND EXPLANATIONS. (Extended Alternation.)

D | **B** | **D** | 1. 10-12. Reproof for their divisions.
| **E** | 1. 13. Questions. Is Christ divided? &c.
| **F** | 1. 14-16. Answer.
| **C** | 1. 17-3. 2. Paul's apostolic commission.
| **D** | 3. 3, 4. Reproof for their divisions.
| **E** | 3. 5. Questions. Who then is Paul? &c.
| **F** | 3. 6-8. Answer.
| **C** | 3. 9-4. 16. Paul's apostolic commission.

10 Now = But. beseech = exhort. Ap. 134. I. 6. that = in order that. Gr. *hina*. speak = say. no = not. Ap. 105. II. divisions. Gr. *schisma*. Elsewhere, 11. 18; 12. 25. Matt. 9. 16 (rent). Mark 2. 21 (rent). John 7. 43; 9. 16; 10. 19. Hence Engl. "schism". among. Ap. 104. viii. 2. perfectly joined together = fitted, or perfected. Fig. *Pleonasm*. Ap. 6. See Ap. 125. 8. judgment = opinion. Ap. 177. 2.

11 For it hath been ° declared 2 unto me ° of you, my brethren, ° by them *which are of the house of Chloe*, that there are ° contentions 10 among you.

12 10 Now ° this I say, that ° every one of you saith; “*∫* am of Paul”; and “*∫* of ° Apollos”; and “*∫* of ° Cephas”; and “*∫* of ° Christ”.

E 13 ° Is ° Christ divided? ° was Paul crucified ° for you? or were ye ° baptized ° in the name of Paul?

F 14 I ° thank 1 God that I ° baptized ° none of you, ° but ° Crispus and ° Gaius;

15 ° Lest ° any should say that I ° had 13 baptized 13 in mine own name.

16 And I 14 baptized ° also the household of ° Stephanas: ° besides, I ° know ° not ° whether I 14 baptized 15 any ° other.

C G¹ 17 For ° Christ ° sent me 16 not to 14 baptize, but to ° preach the gospel: 16 not ° with wisdom of ° words, 15 lest the cross of ° Christ should be ° made of none effect.

H¹J 18 For the ° preaching of the cross is to ° them that perish ° foolishness; but 2 unto ° us which are ° saved it is the ° power of 1 God.

K 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 1 God ° made foolish the wisdom of ° this ° world?

21 For ° after that 2 in the wisdom of 1 God the -20 world ° by wisdom ° knew 16 not 1 God, ° it pleased 1 God ° by the 18 foolishness of ° preaching to save them that ° believe.

22 For ° the Jews ° require a ° sign, and ° the Greeks ° seek after wisdom:

11 declared = shown. Gr. *deleō* = to make manifest. Elsewhere, 3. 13. Col. 1. 8. Heb. 9. 8; 12. 27. 1 Pet. 1. 11. In these three last, signify. 2 Pet. 1. 14 (show), of = concerning; as in v. 4.

by. Ap. 104. xviii. 1. contentions = strifes. Gr. *eris*. See Rom. 1. 29.

12 this I say = I mean this. every, &c., i. e. each one is attached to some party.

Apollos. See Acts 18. 24. Cephas. See John 1. 42.

13 Is Christ divided? The omission of *mē*, with the question, implies that the answer must be affirmative. “He is indeed.” Cp. 12. 12-26. You are rending Him.

was Paul, &c. ? The *mē* here requires a negative answer.

for = on behalf of. Ap. 104. xvii. 1. baptized. Ap. 115. I. iv.

in = into. Ap. 104. vi. 14 baptized. Ap. 115. I. i.

none. Gr. *oudeis*. but = except. Gr. *ei mē*. Crispus. See Acts 18. 8.

Gaius. See Acts 19. 29. Rom. 16. 23. 15 Lest. Lit. in order that (Gr. *hina*, as in v. 10) not (Gr. *mē*).

any. Gr. *tis*. Ap. 123. 3. had. Omit.

16 also, &c. = the household of Stephanas also. Stephanas. Cp. 16. 15, 17.

besides = for the rest. Gr. *loipon*. Neut. of *loipos*. Ap. 124. 3.

know. Ap. 132. I. i. not. Ap. 105. I.

whether = if. Ap. 118. 2. a. other. Ap. 124. 1.

1. 17-3. 2 [For Structure see below].

17 sent. Ap. 174. 1. preach the gospel = evangelize. Ap. 121. 4.

with - in. Ap. 104. viii. words. Ap. 121. 10. This means either “eloquent language”, or “clever reasoning”. Perhaps both ideas were in the apostle’s mind.

made of none effect. Gr. *kenō*. See Rom. 4. 14.

1. 17-3. 2 (C, p. 1696). PAUL’S APOSTOLIC COMMISSION. (Repeated Alternation.)

C	G ¹ | 1. 17. Personal. Commission given.
	H ¹ | 1. 18-31. General. The subject. Christ and the Cross.
	G ² | 2. 1-5. Personal. Commission carried out. Manner.
	H ² | 2. 6-16. Special (in private). The wisdom of God to the initiated.
	G ³ | 3. 1. Personal. Commission carried out. Speaking.
	H ³ | 3. 2. General. Subject. The condition of the Corinthians.

1. 18 31 (H¹, above). GENERAL. SUBJECT. CHRIST AND THE CROSS. (Alternation.)

H ¹	J | 18. The Cross. Opposite effects.
	K | 19-22. Reason. “For.”
	J | 23, 24. Christ. Opposite effects.
	K | 25-31. Reason. “Because.”

18 preaching = word, or message. Gr. *logos*, as in v. 17. them that perish = those that are perishing. Gr. *apollumi*. Cp. 2 Cor. 2. 15; 4. 3. 2 Thess. 2. 10. See John 17. 12. foolishness. Gr. *mōria*. Only in this Epistle, vv. 21, 23; 2. 14; 3. 19. us which are, &c. = those who are being saved, (even) us. This is the order in the Greek. Salvation has more than one aspect. See Rom. 13. 11. Phil. 2. 12. 1 Thess. 5. 8, 9. 2 Tim. 1. 9; 3. 15; 4. 18. 1 Pet. 1. 5. power. Ap. 172. 1. Cp. Rom. 1. 16. 19 is = has been. The reference is to Isa. 29. 14. Ap. 107. I. 3. destroy. Gr. *apollumi*, as in v. 18. bring to nothing = annul. Gr. *athetō*. See John 12. 48. understanding. Gr. *sunesis*. First occ. Mark 12. 33. prudent. Gr. *sunetos*. Adj. akin to the above. See Acts 13. 7. This quotation agrees with the Sept., except that it reads “hide” (*kruptō*) instead of “bring to nought”. In the Hebrew the form of the sentence is different. (See A.V.) 20 disputer. Gr. *suzētētēs*. Only here. Cp. Acts 15. 2. world = age. Ap. 129. 2. It was an age of speculation. Acts 17. 21. not. Gr. *ouchi*. Ap. 105. I. (a). made foolish. Gr. *mōrainō*. See Rom. 1. 22. this - the. world. Gr. *kosmos*. Ap. 129. 1. The wisdom of the world is human wisdom generally. 21 after that = since. knew. Ap. 132. I. ii. it pleased God = God was well pleased. Gr. *eudokeō*. Occ. twenty-one times. Generally transl. “pleased”, “well pleased”, “take pleasure”, preaching = the thing proclaimed. Ap. 121. 3. believe. Ap. 150. I. i. 22 the. Omit. require = ask. Ap. 154. I. 4. sign. Ap. 176. 3. The texts read “signs”. seek after = seek.

J **23** But we ° preach ° Christ ° crucified, ° 2 unto ° the Jews a ° stumblingblock, and ° 2 unto ° the ° Greeks ° 18 foolishness;
24 But ° 2 unto ° them which are ° 1 called, both Jews and Greeks, ° Christ the ° 18 power of ° 1 God, and the wisdom of ° 1 God.

K **25** Because the ° foolishness of ° 1 God is wiser than ° men; and the ° weakness of ° 1 God is stronger than ° men.

26 For ° ye ° see your ° calling, brethren, how that ° 16 not many wise men ° after the flesh, ° 16 not many mighty, ° 16 not many ° noble, are called:

27 But ° 1 God ° hath chosen the ° 25 foolish things of the ° -20 world ° to ° confound the wise; and ° 1 God ° hath chosen the ° 25 weak things of the ° -20 world ° to ° confound the things which are mighty;

28 And ° base things of the ° -20 world, and things which are ° despised, ° 27 hath ° 1 God chosen, yea, and things which are ° not, ° 27 to ° bring to nought things that are:

29 That ° 10 no flesh should ° glory in His presence.

30 But ° of Him are ye ° 2 in ° 2 Christ Jesus, Who ° of ° 1 God ° is made ° 2 unto us wisdom, ° and ° righteousness, and ° sanctification, ° and ° redemption:

31 ° 10 That, according as it ° is written, "He that ° 29 glorieth, let him ° 29 glory ° 2 in the ° LORD."

G² L **2** And ° 3, brethren, when I came ° to you, came ° not ° with ° excellency of ° speech or of wisdom, ° declaring ° unto you the ° testimony of ° God.

2 For I ° determined ° 1 not to ° know any thing ° among you, ° save ° Jesus Christ, and ° §im crucified.

M **3** And ° 3 was ° with you ° in weakness, and ° in fear, and ° in much ° trembling.

L **4** And my ° speech and my ° preaching was ° 1 not ° with ° enticing ° words of ° man's wisdom, but ° 3 in ° demonstration ° of the Spirit and of ° power:

M **5** ° That your ° faith should ° not ° stand ° 3 in the wisdom of ° men, but ° 3 in the ° 4 power of ° 1 God.

23 preach. Ap. 121. 1.

crucified. That is, a crucified Messiah. the. Omit.

stumblingblock. Gr. *skandalon*. Occ. fifteen times. Nine times transl. "offence"; once "offend"; thrice "stumblingblock"; elsewhere "occasion to fall, or of stumbling". First occ. Matt. 13. 41. Instead of the signs of the kingdom promised by the prophets, the One who claimed to be their Messiah was crucified. This staggered them.

Greeks. The texts read "Gentiles" (*ethnos*).

24 them which are called = the called themselves.

25 foolishness. Lit. foolish thing. Gr. *mōros*. men. Ap. 123. 1.

weakness. Lit. weak thing. Gr. *asthenēs*.

26 ye. Omit.

see. Ap. 133. I. 5.

calling. Gr. *klēsis*. See Rom. 11. 29. Here it means the way ye were called, i. e. the kind of persons whom God sent to call you. Hence instead of "are called" as in A.V. and R.V., the *ellipsis* should be supplied thus: "not many are wise", &c. Apollos was an eloquent man, but as to Paul, his speech was regarded as contemptible. See 2 Cor. 10. 10, and cp. Acts 17. 18.

after = according to. Ap. 104. x. 2.

noble. Gr. *eugenēs*. See Acts 17. 11.

27 hath chosen = chose. Gr. *eklegomai*. See Acts 1. 2. to = in order to. Gr. *hina*.

confound = put to shame. Gr. *kataischunō*. See Rom. 5. 5.

28 base. Gr. *agenēs*. Lit. without family, or descent. Only here. The opp. of *eugenēs*, v. 26.

despised. Gr. *exoutheneō*. Lit. counted as nothing. See Acts 4. 11.

not. Ap. 105. II.

bring to nought. Gr. *katargeō*. See Rom. 3. 3.

29 glory = boast. Gr. *kauchaomai*. See Rom. 2. 17.

30 of. Ap. 104. vii.

of = from. Ap. 104. iv. The Greek reads "became . . . wisdom from God"°

is made = became. Gr. *ginomai*.

and = both.

righteousness. Ap. 191. 3.

sanctification = holiness. Gr. *hagiasmos*. See Rom. 6. 19.

and = even.

redemption. Gr. *apolutrōsis*. See Rom. 3. 24 and cp. Eph. 1. 7, 14; 4. 30.

31 is = has been. This is a summary of Jer. 9. 23. LORD. Ap. 98. VI. i. β. 1. B. a.

2. 1-5 (G², p. 1697). PERSONAL. COMMISSION CARRIED OUT. MANNER. (*Alternation*.)

G² | L | 1, 2. His testimony.
 | M | 3. His feelings.
 | L | 4. His testimony.
 | M | 5. The faith of the Corinthians.

2. 1 to = unto. Ap. 104. xv. 3. not. Ap. 105. I. with = according to. Ap. 104. x. 2. excellency = pre-eminence. Gr. *huperochē*. Only here and 1 Tim. 2. 2. speech = word. Ap. 121. 10. declaring. Ap. 121. 5. unto = to. testimony. Gr. *marturion*, as in 1. 6. God. Ap. 98. I. i. 1. **2** determined. Ap. 122. 1. know. Ap. 132. I. i. among Ap. 104. viii. 2. save = except. Gr. *ei* (Ap. 118. 2. a) *nē* (Ap. 105. II). Jesus Christ. Ap. 98. XI. §im = This One. Emphatic. **3** with. Ap. 104. xv. 3. in. Ap. 104. viii. trembling. Gr. *tromos*. Elsewhere, Mark 16. 8 (lit. trembling . . . seized them). 2 Cor. 7. 15. Eph. 6. 8. Phil. 2. 12. Fear is joined with trembling in all these passages save Mark 16. 8. His sense of weakness (cp. Gal. 4. 13) produced fear, and this resulted in trembling. Cp. 2 Cor. 4. 7. **4** preaching. Gr. *kērugma*, as in 1. 21. with = in. Ap. 104. viii. enticing = persuasive. Gr. *peithos*. Only here. Cp. Ap. 150. I. 2. words. Gr. *logos*, as in v. 1. man's = human. Gr. *anthrōpinos*. See Rom. 6. 19. But the texts omit "man's". demonstration. Gr. *apodeixis*. Only here. Cp. 4. 9. of the . . . power. Here spirit = spiritual gift, in this case Divine wisdom. By Fig. *Hendiadys* (Ap. 6) = "the powerful gift". power. Ap. 172. 1. **5** That = In order that. Gr. *hina*. faith. Ap. 150. II. 1. not. Ap. 105. II. stand = be. men. Ap. 123. 1.

H² N 6 °Howbeit we °speak wisdom ²among °them that are perfect :

O a yet ¹not the wisdom of this °world, °nor of the °princes of this °world, that °come to nought :

b 7 But we ⁶speak the wisdom of ¹God ³in a °mystery, *even* the °hidden *wisdom*, which ¹God °ordained °before the °world °unto our glory :

P c 8 Which °none of the ⁶princes of this ⁶world °knew: for °had they °known *it*, they would ¹not have crucified °the Lord °of glory.

d 9 But as it °is written, "Eye °hath ¹not seen, °nor ear heard, °neither have entered °into the heart of ³man, the things which ¹God °hath prepared for them that °love Him."

Q e 10 But ¹God °hath revealed *them* ¹unto us °by °His °Spirit: for the °Spirit °searcheth all things, yea, the deep things of ¹God.

f 11 For what ⁵man ²knoweth the things of a ⁵man, ²save the °spirit of °man which is ³in him? even so the °things of ¹God ²knoweth °no man, °but the ¹⁰Spirit of ¹God.

g 12 Now we °have received, ¹not the ¹¹⁻spirit of the °world, but the °spirit which is °of ¹God; ⁵that we might ²know the things that are °freely given to us °of ¹God.

N 13 Which things °also we ⁶speak, O a ¹not ³in the ⁴words °which ⁴man's wisdom teacheth,

b °but which the Holy Ghost teacheth; °comparing °spiritual things °with °spiritual.

P c 14 But the °natural ⁵man receiveth ¹not the things of the ¹⁰Spirit of ¹God:

d for they are °foolishness ¹unto him: ⁹neither can he ³know *them*, because they are °spiritually °discerned.

Q c 15 But he that is ¹³spiritual °judgeth all things, yet he himself is °judged ¹²of ¹¹no man.

f 16 For who °hath ³known the mind of the °LORD, °that he may °instruct Him?

g But we have the mind of °Christ.

G³ 3 And 3, brethren, °could °not °speak °unto you as °unto °spiritual, but as °unto °carnal, *even* as °unto babes °in °Christ.

H³ 2 I °have fed you with milk, and ¹not with meat: for °hitherto ye were ¹not able to bear *it*, °neither yet now are ye able.

2. 6-16 (H², p. 1697). THE WISDOM OF GOD (IN PRIVATE). (*Extended Alternation*.)

H² N | 6-. Paul's speaking.

O | a | -6. Neg. Not the wisdom of this age. } Subject.
b | 7. Pos. But the wisdom of God. }

P | c | 8. Neg. Ignorant of God's wisdom. } The rulers of this age.
d | 9. Pos. Reason. Be-cause of incapacity. }

Q | e | 10. Revelation needed.
f | 11-. Question.
g | -11, 12. Answer.

N | 13-. Paul's speaking.

O | a | -13-. Neg. Not the wisdom of man. } Subject.
b | -13. Pos. But the power of God. }

P | c | 14-. Neg. Ignorant of revelation. } The natural man.
d | -14. Pos. Reason. Be-cause of incapacity. }

Q | e | 15. Spiritual judgment needed.
f | 16-. Question.
g | -16. Answer.

6 Howbeit = But. speak. Ap. 121. 7.

them, &c. = the perfect. Gr. *teleios*. Ap. 125. 1.
world = age. Ap. 129. 2. nor. Gr. *oude*.
princes = rulers.

come to nought = are being brought to nought. Gr. *katargeō*. See 1. 28. 7 mystery. Ap. 193.
hidden. Same word as in Luke 10. 21. Eph. 3. 9. Col. 1. 26.

ordained = preordained. Gr. *proorizō*. See Acts 4. 28. before. Ap. 104. xiv. Cp. Rom. 16. 25. Eph. 1. 4. 2 Tim. 1. 9.

world = ages, as in v. 6. unto. Ap. 104. vi.
8 none. Gr. *oudeis*. knew. Ap. 132. I. ii.
had they = if (Gr. *ei*. Ap. 118. 2. a) they had.
the Lord. Ap. 98. VI. i. β. 2. A.
of glory. Cp. Acts 7. 2. Eph. 1. 17. Col. 1. 27. Heb. 1. 3. Jas. 2. 1.

9 is = has been. The quotation is from Isa. 64. 4. Ap. 107. II. 2.

hath not seen = saw not. Ap. 133. I. 1.
nor ear heard = and ear heard not (Gr. *ou*).
neither have, &c. = and went not (Gr. *ou*) up.
into = upon. Ap. 104. ix. 3.

hath. Omit. love. Ap. 135. I. 1.

10 hath revealed = revealed. Ap. 106. ix.
by = through. Ap. 104. v. 1.
His. The texts read "the".

Spirit. Ap. 101. II. 3.
searcheth. Gr. *ereunaō*. See John 5. 39. Cp. Ps. 139. 1. Rev. 2. 23.

11 spirit. Ap. 101. II. 6. things. Add "also".
no man = no one. Gr. *oudeis*.
but = save, as v. 2. 12 have. Omit.

world. Gr. *kosmos*. Ap. 129. 1.
freely given. Ap. 184. II. 1. of = by. Ap. 104.

spirit. Ap. 101. II. 5. of - by. Ap. 104. vii. xviii. 1. 13 also we speak = we speak also. which man's, &c. = taught (Gr. *didaktos*). 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". comparing = interpreting. Gr. *sunkrinō*. Ap. 122. 8. Used in Sept. of interpreting dreams. Gen. 40. 8, 16, 22; 41. 12, 13, 15. Dan. 5. 16, 17. To interpret = to fit the meaning to the words. spiritual. I. e. spiritual (things) to spiritual (men). See 12. 1. with. No preposition. Dative case. 14 natural. Gr. *psuchikos*. Elsewhere, 15. 44, 44, 46, and (transl. "sensual") Jas. 3. 15. Jude 19. Cp. *psuchē*. Ap. 110. foolishness. See 1. 18. spiritually. Gr. *pneumatikōs*. Only here and Rev. 11. 8. discerned. Ap. 122. 2. 15 judgeth = discerneth. judged. As discerned, above. 16 hath known = knew. LORD. Ap. 98. VI. i. β. 1. B. a. that he may = who shall. instruct. Gr. *sumbibazō*. See Acts 9. 22. Quoted from Is. 40. 14. Christ. Ap. 98. IX.

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 *sarkinos*. See 2 Cor. 3. 3. in. Ap. 104. viii. Christ. Ap. 98. IX. 2 have fed you with = gave you . . . to drink (Gr. *potizō*). hitherto, &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. *oute* or *oude*.

D 3 For ye are yet °carnal: for whereas *there* is °among you °envying, and °strife, and °divisions, are ye °not °carnal, and walk °as °men?

4 For °while one saith, “*Ƴ* am of Paul”; and °another, “*Ƴ* am of Apollos”; are ye °not °carnal?

E 5 Who then is Paul, and who *is* Apollos, but °ministers °by whom ye °believed, even as °the Lord °gave to °every man?

F 6 *Ƴ* °have planted, Apollos °watered; but °God °gave the increase.

7 So then °neither is he that planteth °any thing, °neither he that watereth; but °God That °giveth the increase.

8 Now he that °planteth and he that °watereth are °one: and °every man shall receive °his own reward °according to °his own labour.

C R h 9 For °we are °labourers together with °God: ye are °God’s °husbandry, ye are °God’s °building.

h 10 °According to the °grace of °God which is given °unto me, as a wise °masterbuilder, I °have laid the °foundation, and °another °buildeth thereon. But let °every man °take heed how he °buildeth thereupon.

11 For °other °foundation can °no man lay °than that is laid, which is °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 made °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 °abide which he hath °built thereupon, he shall receive a reward.

15 °If °any man’s work shall be °burned, he shall °suffer loss: but he himself shall be saved; yet so as °by fire.

k 16 °Know ye °not that ye are the °Temple of °God, and *that* the °Spirit of °God dwelleth °in you?

3 carnal. Gr. *sarkikos*. See v. 1. Rom. 7. 14.

among. Ap. 104. viii. 2.

envying. Gr. *zelos*. See Acts 5. 17.

strife. Gr. *eris*. See 1. 11.

divisions. *dichostasia*. See Rom. 16. 17. But the texts omit “and divisions”.

not. Ap. 105. I. (a).

as=according to. Ap. 104. x. 2.

men=a man. Ap. 123. 1.

4 while=whenever.

another. Ap. 124. 2.

carnal. Gr. *sarkikos*, as in v. 3; but the texts read “men” (*anthrōpoi*).

5 ministers=servants. Ap. 190. I. 1.

by=through. Ap. 104. v. 1.

believed. Ap. 150. I. 1. i.

the Lord. Ap. 98. VI. i. β. 2. A.

gave. See Eph. 4. 11.

every man=each (one).

6 have planted=planted. See Acts 18. 1-18.

watered. Gr. *potizō*, as in v. 2. See Acts 18. 27-19. 1.

God. Ap. 98. I. i. 1.

gave the increase=was causing it to grow. Imperf. because God’s work was continuing, Paul’s or any other’s only temporary.

7 neither... neither. Gr. *oute... oute*.

any thing. Gr. neut. of *tis*. Ap. 123. 3. Cp. 2 Cor. 3. 6. Gal. 2. 6; 6. 3.

8 one=one thing. Both belong to the same company of servants, of whom God is the Master.

his own. Emph. Gr. *idios*.

according to. Ap. 104. x. 2.

3. 9-4. 16 (C, p. 1696). PAUL’S APOSTOLIC COMMISSION. (Alternation.)

C | R | 3. 9-17. Illustrations.

S | 3. 18-23. Application.

R | 4. 1-5. Illustration.

S | 4. 6-16. Application.

3. 9-17 (R, above). ILLUSTRATIONS. “WE” AND “YE”. (Alternation.)

R | h | 9-. “We.” Paul and Sosthenes.

k | -9. “Ye.” God’s husbandry, &c.

h | 10-15. “We.” Paul and others.

k | 16, 17. “Ye.” God’s Temple.

9 we. I. e. Paul and Sosthenes. See 1. 1.

labourers together with God = God’s fellow-workers.

The word “God” is in the genitive of possession (Ap. 17),

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 dative case. labourers together with. Gr. *sunergos*. Occ. thirteen times. Three

times as here, used generally; in all other cases used of individuals, Timothy, Titus, Luke, &c. husbandry = tilled field. Gr. *georgion*. Only here. Cp. Num. 24. 6. Ps. 80. 15. building. Gr. *oikodomē*. Used

in Matt. 24. 1. Mark 13. 1, 2. 2 Cor. 5. 1. Eph. 2. 21, of an edifice. Elsewhere twelve times of the act of building, and transl. “edifying”, in a metaphorical sense. 10 grace. Ap. 184. I. 1. masterbuilder.

Gr. *architekton*. Only here. have. The texts omit. foundation. Cp. Ap. 146. another. Ap. 124. 1. buildeth thereon. Gr. *epoikodomēō*. See Acts 20. 32. take heed=see. Ap. 133. I. 5.

11 no man=no one. Gr. *oudeis*. than=beside. Ap. 104. xii. 3. Jesus Christ. Ap. 98. XI.

12 Now. But. if. Ap. 118. 2. a. any man=any one. Gr. *tis*. Ap. 123. 3. upon. Ap. 104. ix. 3.

hay. Gr. *chortos*. Transl. twelve times “grass”, twice “blade”, Matt. 13. 26. Mark 4. 28. Only here rendered “hay”. Note the Fig. *Asyndeton* (Ap. 6). stubble. Gr. *kalamē*. Only here. All these six

things are perishable (1 Pet. 1. 7). 13 be made=become. manifest. Ap. 106. I. viii. the day.

I. e. the day of the Lord. See Acts 2. 20. declare. Gr. *dēloō*. See 1. 11. revealed. Ap. 106. I. ix.

by=in. Ap. 104. viii. try= test, or prove. Gr. *dokimazō*. 14 abide. Gr. *menō*. See p. 1511.

15 burned=burned up. Gr. *katakainō*. Cp. Matt. 3. 12. Luke 3. 17. 2 Pet. 3. 10. suffer loss. Gr. *zēmiōō*. Elsewhere, Matt. 16. 26. Mark 8. 36. Luke 9. 25. 2 Cor. 7. 9. Phil. 3. 8. He will lose his reward.

Cp. 2 John 8. 16 Know ye not. This expression occ. twelve times in Paul’s epistles. Elsewhere, 5. 6; 6. 2, 3, 9, 15, 16, 19; 9. 13, 24. Rom. 6. 16; 11. 2. One other occ. is in Jas. 4. 4. It conveys a delicate

reproach. Know. Ap. 133. I. 1. Temple. Gr. *naos*. See Matt. 23. 16. There is no art. because *naos* is the predicate. Spirit. The Holy Spirit. Ap. 101. II. 3. in=among. Ap. 104. viii. 2. The

Spirit dwells in the shrine formed by the collective body of believers. Cp. Eph. 2. 22.

17 ¹²If ¹²any man °defile the ¹⁶Temple of °God, °him shall °God °destroy; for the ¹⁶Temple of °God is °holy, °which temple *gr* are.

S I 18 Let °no man °deceive himself. ¹²If ¹²any man ³among you seemeth to be wise ¹in this °world, let him become a °fool, °that he may °be wise.

m 19 For the wisdom of this °world is °foolishness °with °God. For it °is written, "He °taketh the wise ¹in their own °craftiness."
20 And again, "°The LORD °knoweth the °thoughts of the wise, that they are °vain."

l 21 °Therefore let ¹⁸no man °glory ¹in ³men.

m For all things are yours;
22 Whether Paul, or Apollos, or Cephas, or the ¹⁹world, or °life, or death, or things °present, or things °to come; all are yours;
23 And *gr* are ¹Christ's; and ¹Christ is °God's.

R T 4 Let a °man °so °account of us, as of the °ministers of °Christ,

U n and °stewards of the °mysteries of °God.

o 2 °Moreover it is °required °in ¹stewards, °that °a man be found °faithful.

T 3 But °with me it is °a very small thing ²that I should be °judged °of you, or °of °man's judgment: °yea, I °judge °not mine own self.

4 For I °know °nothing °by myself; yet am I °not °hereby °justified: but He that ³judgeth me is °the Lord.

5 Therefore °judge °nothing °before the °time, until °the Lord come,

U o Who both will °bring to light the hidden things of darkness, and will °make manifest the °counsels of the hearts:

n and then °shall every man have praise °of ¹God.

S V 6 And these things, brethren, °I have in a figure transferred °to myself and to Apollos °for your sakes;

4. 1 man. Ap. 123. 1. so. This emphasizes the "as" which follows. account=reckon. Gr. *logizomai*. ministers. Ap. 190. I. 3. Christ. Ap. 98. IX. stewards. Gr. *oikonomos*. Occ. ten times. Always transl. "steward", except Rom. 16. 23 and Gal. 4. 2. See Luke 16. 1. mysteries. Gr. *mysterion*. Ap. 193. To Paul were committed various secrets. See 15. 51. Romans 11. 25. 2 Thess. 2. 7. 1 Tim. 3. 9, 16. God. Ap. 98. I. i. 1. 2 Moreover=For the rest. Same as "besides" (1. 16). required=sought. in=among. Ap. 104. viii. 2. that=in order that. Gr. *hina*. a man=one. Ap. 123. 3. faithful. Ap. 150. III. 3 with=for. a very small=the least. judged=examined. Ap. 122. 2. of=by. Ap. 104. xviii. 1. man's judgment. Lit. man's day. The day in which man is examining, and "judging", and God is silent. man's. Gr. *anthropinos*, as in 2. 4, 13. yea, &c.=I do not even (Gr. *oude*) judge. 4 know=am conscious of. Gr. *sunoida*. See Acts 5. 2. nothing. Gr. *oudeis*. by=against. No preposition. not. Ap. 105. I. hereby=in (Gr. *en*) this. justified. Ap. 191. 2. the Lord. Ap. 98. VI. i. β. 2. B. 5 judge. Ap. 122. 1. nothing=not (Gr. *mē*. Ap. 105. II) anything (Gr. *ti*). before. Ap. 104. xiv. time=season. the Lord. Ap. 98. VI. i. β. 2. A. bring to light. Gr. *phōtizō*. See Luke 11. 36. make manifest. Ap. 106. I. v. counsels. Gr. *boulē*. Ap. 102. 4. shall every, &c. Lit. praise shall be to each one. of=from. Ap. 104. iv.

4. 6-16 (S, p. 1700). APPLICATION. (Introversion and Alternation.)

S | V | 6-. Paul and Apollos
W | p | -6, 7. The Corinthians.
q | 8. Their exaltation.
W | p | 9, 10. The apostles.
q | 11-13. Their humiliation
V | 14-16. Paul.

6 I have in a figure transferred. Gr. *metaschēmatizō*. Elsewhere transl. "transform", 2 Cor. 11. 13, 14, 15; and "change", Phil. 3. 21. to=unto. Ap. 104. vi. for your sakes=on account of (Gr. *dia*. Ap. 104. v. 2) you.

17 defile. Gr. *phtheirō*. Same word as "destroy" below. Occ. also in 15. 33. 2 Cor. 7. 2; 11. 3. Eph. 4. 22. Jude 10. Rev. 19. 2 (corrupt). The word "mar" will suit both clauses. The man who mars God's Temple by introducing divisions, and the wisdom that is not from above (Jas. 3. 15), will himself be marred (v. 15).

him=this one. Gr. *houtos*. Emphatic.

holy. Gr. *hagios*.

which=and such, i. e. holy, or separated. Omit "temple" in the last clause.

3. 18-23 (S, p. 1700). APPLICATION. (Alternations.)

S | 1 | 18. Dehortation. Let no man, &c.

m | 19, 20. Reason. For the Lord knoweth, &c.

l | 21-. Dehortation. Let no man glory, &c.

m | -21-23. Reason. All things are yours.

18 no man=no one. Gr. *mēdeis*.

deceive. Gr. *exapataō*. See Rom. 7. 11.

world. Ap. 129. 2.

fool. Gr. *mōros*, as in 1. 25, 27.

that=in order that. Gr. *hina*.

be=become.

19 world. Gr. *kosmos*. Ap. 129. 1.

foolishness. Gr. *mōria*. See 1. 18.

with. Ap. 104. xii. 2.

is=has been.

taketh. Gr. *drassomai*. Only here. Found in the Sept., but not in Job 5. 13, from which this is quoted. craftiness. Gr. *panourgia*. See Luke 20. 23. This is the only time Job is quoted in the N.T.

20 The LORD. No art. Ap. 98. VI. i. β. 1. B. a.

knoweth. Ap. 132. I. ii.

thoughts=reasonings.

vain. Gr. *mataios*. See Acts 14. 15. Quoted from Ps. 94. 11.

21 Therefore=So then.

glory=boast, as in 1. 29.

22 life. Gr. *zōē*. Ap. 170. 1.

present. Gr. *enistēmi*. See Rom. 8. 28.

to come=about to be. Gr. *mello*.

4. 1-5 (R, p. 1700). ILLUSTRATION.

(Alternation and Introversion.)

R | T | 1-. Right judgment of us (Paul and Sosthenes).

U | n | -1. Stewards.

o | 2. What is required defined.

T | 3-5-. Right judgment of me (Paul).

U | o | -5-. What is required discovered.

n | -5. Stewards. Reward.

W P ²that ye might learn ²in us ° not to think of men ° above that which ° is written, ²that ° no one of you be ° puffed up ° for one ° against ° another.

7 For who ° maketh thee to differ from another? and what hast thou that thou didst ⁴not receive? now ° if thou didst receive it, why dost thou ° glory, ° as if thou hadst ° not received it?

q ⁸Now ye ° are full, ° now ye are rich, ye have reigned as kings ° without us: and I ° would to ¹God ye did reign, ²that we also might ° reign with you.

W P ⁹For I think that ¹God ° hath ° set forth us the ° apostles ° last, as it were ° appointed to death: for we are made a ° spectacle ° unto the ° world, ° and to angels, and to ¹men.

10 ³are ° fools ° for ¹Christ's sake, but ye are wise ²in ¹Christ; we are weak, but ye are strong; ye are ° honourable, but we are ° despised.

q ¹¹Even unto ° this ° present hour we both hunger, and thirst, and ° are naked, and ° are buffeted, and ° have no certain dwellingplace; ¹²And labour, ° working with our own hands: being ° reviled, we bless; being persecuted, we suffer it:

13 Being ° defamed, we ° intreat: we are made as the ° filth of the ° world, and are the ° off-scouring of all things ° unto this day.

V ¹⁴I write ⁴not these things to ° shame you, but as my ° beloved ° sons I ° warn you.

15 For ° though ye ° have ten thousand ° instructors ²in ¹Christ, yet have ye ⁴not many fathers: for ²in ° Christ Jesus ³have begotten you ° through the ° gospel.

16 Wherefore I ° beseech you, ° be ye ° followers of me:

E F (p. 1695) ¹⁷For this cause have I ° sent ° unto you ° Timothy, who is my ¹⁴beloved ¹⁴son, and ²faithful ²in ° the Lord, who shall ° bring you into remembrance of my ways ° which be ²in ¹Christ, ° as I teach every where ²in every ° church.

G ¹⁸Now ° some are ° puffed up, as though I ° would ° not come ° to you.

19 But I will come ¹⁸to you ° shortly, ° if ⁵the Lord ° will, and will ° know, ⁴not the ° speech of them which are ° puffed up, but the ° power.

20 For the ° kingdom of God is ⁴not ²in ° word, but ²in ¹⁹power.

21 What ¹⁹will ye? shall I come ° unto you

not. Ap. 105. II.

above. Ap. 104. xvii. 2.

is = has been.

no one . . . one. Lit. ye be not (Gr. *mē*) puffed up, one on behalf of (Gr. *huper*. Ap. 104. xvii. 1) the one.

puffed up. Gr. *phusioō*. Elsewhere, *v.* 18, 19; 5. 2; 8. 1; 13. 4. Col. 2. 18.

against. Ap. 104. x. 1.

another = the other. Ap. 124. 2.

7 maketh . . . to differ. Ap. 122. 4. Note the change from pl. in *v.* 6 to the sing. here.

if. Ap. 118. 2. a.

glory = boast, as in 1. 29.

as if thou hadst not = as not (Gr. *mē*) having.

8 Now = Already. Notice the Fig. *Amplificatio* (Ap. 6).

are full = have been filled. Gr. *korennumi*. See Acts 27. 38.

without = apart from. This is an instance of *Irony* (Ap. 6).

would to God. Gr. *ophelon*, from *opheilō*, 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 2 Tim. 2. 12.

9 hath. Omit.

set forth. Gr. *apodeiknumi*. See Acts 2. 22.

apostles. Ap. 189.

last. They were the successors of the prophets in this. Acts 7. 62.

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.

unto = to.

world. Gr. *kosmos*. Ap. 129. 1.

and = both.

10 fools. Gr. *mōros*, as in 1. 25, 27.

honourable. Gr. *endoxos*. Elsewhere transl. "gloriously", Luke 7. 25, and "glorious" in Luke 13. 17. Eph. 5. 27.

despised. Gr. *atimos*. Elsewhere, 12. 23. Matt. 13. 57. Mark 6. 4.

11 Even unto = Up to, or until. Gr. *achri*.

this = the. present. Gr. *arti* = now.

are naked = are scantily clothed. Gr. *gumnēteuō*. Only here.

are buffeted. Gr. *kolaphizō*. Here, Matt. 26. 67. Mark 14. 65. 2 Cor. 12. 7. 1 Pet. 2. 20.

have no certain dwellingplace. Gr. *astateō* = to be a wanderer. Only here.

12 working, &c. See Acts 18. 3; 20. 34. 1 Thess. 2. 9. 2 Thess. 3. 8.

reviled. Gr. *loidoreō*. See John 9. 28.

13 defamed. Gr. *blasphēmeō*. But some texts read *dusphēmeō*.

intreat. Ap. 134. I. 6.

filth = sweepings. Gr. *perikatharma*. Only here.

offscouring. Gr. *peripsēma*. Only here.

unto this day. Lit. until now. Gr. *heōs arti*.

14 I write, &c. Lit. Not as putting you to shame do

I write these things. shame. Gr. *entrepō*. Occ. elsewhere, Matt. 21. 37. Mark 12. 6. Luke 18. 2, 4; 20. 13. 2 Thess. 3. 14. Tit. 2. 8. Heb. 12. 9, all in middle sense, meaning "to feel shame", and so "to reverence", as in the Gospels. beloved. Ap. 135. III. sons = children. Ap. 108. i. warn. Gr. *noutheteō*. See Acts 20. 31. 15 though = if. Ap. 118. 1. b. have = should have. instructors. Gr. *paidagōgos*. Only here and Gal. 3. 24, 25. Christ Jesus. Ap. 98. XII. have begotten = begat. Gr. *gennaō*. Cp. Philem. 10. through. Ap. 104. v. 1. gospel. Ap. 140. 16 Wherefore = On account of (Ap. 104. V. 2) this. beseech. Gr. *parakaleō*, as in *v.* 13. be = become. followers = imitators. Gr. *mimetēs*. Elsewhere, 11. 1. Eph. 5. 1. 1 Thess. 1. 6; 2. 14. Heb. 6. 12. 1 Pet. 3. 13. See 16. 10. bring you into remembrance = remind you. Gr. *anamimnēskō*. Elsewhere, Mark 11. 21; 14. 72. 2 Cor. 7. 15. 2 Tim. 1. 6. Heb. 10. 32. which be. Omit. as = even as. church. Ap. 186.

18 some. Ap. 124. 4. would not come = were not coming. to = unto. Ap. 104. xv. 3. 19 shortly = quickly. if. Ap. 118. 1. b. will. Gr. *thelō*. Ap. 102. 1. know. I. e. find out and expose. Ap. 132. I. ii. speech = word. Ap. 121. 10. power. Ap. 172. 1. 20 kingdom of God. Ap. 114. No verb in the sentence. Supply "is established". Fig. *Ellipsis*. Ap. 6. word. Gr. *logos*, as in *v.* 19.

21 unto. Gr. *pros*, as in *v.* 18, 19. This *v.* is an example of Fig. *Anacænōsis*. Ap. 6.

° with a ° rod, or ° in ° love, and in the ° spirit of ° meekness?

C X¹ Y¹ r¹

5 It is ° reported ° commonly *that there is* fornication ° among you, and such fornication as is ° not so much as ° named ° among the ° Gentiles, that ° one should have his father's wife.

s¹ **2** And ye ° are ° puffed up, and ° have ° not rather mourned,

t¹ ° that he that ° hath done this deed might be ° taken away ° from among you.

Y² r² **3** For ° verily, ° as absent ° in body, but present ° in ° spirit, have ° judged already, as though I were present, ° concerning him that hath ° so done this deed,

4 In ° the name of our ° Lord ° Jesus ° Christ, when ye are gathered together, and my ° spirit, ° with the ° power of our ° Lord ° Jesus ° Christ,

5 To deliver such an one ° unto ° Satan ° for ° the ° destruction of the flesh, ° that the ° spirit may be saved ° in the ° day of the ° Lord ° Jesus.

s² **6** Your ° glorying is ° not good. ° Know ye ° not that a little ° leaven ° leaveneth the whole ° lump?

t² **7** Purge out therefore the old ° leaven, ° that ye may be a new ° lump, as ye are unleavened. For even ° Christ our passover ° is sacrificed ° for us:

8 Therefore let us ° keep the feast, ° not ° with old ° leaven, ° neither ° with the ° leaven of ° malice and ° wickedness; but ° with the unleavened bread of ° sincerity and truth.

Y³ r³ **9** I wrote ° unto you ° in ° an epistle ° not to ° company with fornicators:

10 Yet ° not altogether with the fornicators of this ° world, or with the ° covetous, or ° extortioners, or with ° idolaters; for then ° must ye needs go ° out of the ° world.

11 But now I have written ° unto you ° not to ° keep company, ° if ° any man that is ° called a brother be a fornicator, or ° covetous, or an

spirit. Ap. 101. II. 8. Absent bodily, he was present with them in thought and feeling. Cp. Col. 2. 5. judged. Gr. *krinō*. Ap. 122. 1. concerning. Omit. so. I. e. so daringly. done this deed = wrought (Gr. *katargazomai*). See Rom. 1. 27; this. **4** In the name, &c. Read, "Having been gathered together in the name of our Lord Jesus, ye and my spirit." A Latin MS. of the seventh century in the British Museum reads "and the sanctifying Spirit Himself". In. Ap. 104. viii. the name. Cp. Acts 2. 38. Lord. Ap. 98. VI. i. β. 2. A. Jesus. Ap. 98. X. Christ. The texts omit. with. Ap. 104. xvi. power. Ap. 172. 1. Jesus Christ. Ap. 98. XI. **5** To deliver. I. e. That ye should deliver. Gr. *paradidōmi*. See John 19. 30. This clause depends on "judged" in v. 3. unto = to. Satan. Cp. 1 Tim. 1. 20. Satan is regarded as inflicting bodily suffering. See Luke 13. 16. 2 Cor. 12. 7. for. Ap. 104. vi. the. Omit. destruction. Gr. *olethros*. Elsewhere, 1 Thess. 5. 3. 2 Thess. 1. 9. 1 Tim. 6. 9. spirit. Ap. 101. II. 6. day. The day of resurrection, when the spirit which returns to God at death is restored. **6** glorying = boasting. Gr. *kauchēma*. See Rom. 4. 2. leaven. See Matt. 13. 33. leaveneth. See Matt. 13. 33. Fig. *Paroemia*. Ap. 6. Cp. Gal. 5. 9. lump. Gr. *phurama*. See Rom. 9. 21. **7** Purge Christ. Ap. 98. IX. is = was. for = on behalf of. Ap. 104. xvii. 1. But the texts omit "for us". **8** Therefore = So then. keep the feast. Gr. *heortazō*. Only here. He means, the Passover being past, we are living in the days of unleavened bread. Fig. *Allegory*. Ap. 6. not. Ap. 105. II. with. Gr. *en*, as in 4. 21. neither. Gr. *mēde*. malice . . . wickedness. Gr. *kakia* . . . *ponēria*. Ap. 129. II. 2 and 1. sincerity. Gr. *eilikrineia*. Elsewhere, 2 Cor. 1. 12; 2. 17. **9** an = the, i. e. the present one. company. Lit. mix together. Gr. *sunanamignumi*. Elsewhere, v. 11 and 2 Thess. 3. 14. **10** world. Gr. *kosmos*. Ap. 129. 1. covetous. Gr. *pleonektēs*. Elsewhere, v. 11; 6. 10. Eph. 5. 5. extortioners. Gr. *harpax*. Elsewhere, v. 11; 6. 10. Matt. 7. 15. Luke 18. 11. idolaters. Gr. *eidōlatrēs*. Elsewhere, v. 11; 6. 9; 10. 7. Eph. 5. 5. Rev. 21. 8; 22. 15. must ye needs = ye ought to. out of. Ap. 104. vii. **11** keep company. Same as "company with" (v. 9). if. Ap. 118. 1. b. any man. Gr. *tis*, as in v. 1. called = named, i. e. bears the name of.

with = in. Gr. *en*, as in v. 2. Cp. Luke 22. 49, where *en* is transl. "with".

rod. Gr. *rabdos*. Transl. four times "staff", twice "sceptre" (Heb. 1. 8). Cp. Rev. 2. 27; 12. 5; 19. 15. See also 2 Sam. 7. 14. Ps. 2. 9.

love. Ap. 135. II. 1. spirit. Ap. 101. II. 7. meekness. Gr. *prautēs*. Cp. Ap. 127. 8. Occ. elsewhere, 2 Cor. 10. 1. Gal. 5. 23; 6. 1. Eph. 4. 2. Col. 3. 12. 1 Tim. 6. 11. 2 Tim. 2. 25. Tit. 3. 2. Jas. 1. 21. 3. 13. 1 Pet. 3. 15.

5. 1-6. 20 (C, p. 1695). THINGS HEARD BY PAUL. (*Division*.)

C | X¹ | 5. 1-13. Fornication. Declaration.
X² | 6. 1-11. Litigation.
X³ | 6. 12-20. Fornication. Amplification.

5. 1-13 (X¹, above). FORNICATION. (*Extended and Repeated Alternation*.)

X ¹	Y ¹	r ¹	| 1. Crimination.
		s ¹	| 2-. Remonstrance.
		t ¹	| -2. Purgation.
Y ²	r ²	| 3-5. Judgment.	
	s ²	| 6. Remonstrance.	
	t ²	| 7, 8. Purgation.	
Y ³	r ³	| 9-11. Injunction.	
	s ³	| 12, 13-. Remonstrance.	
	t ³	| -13. Purgation.	

5. 1 reported = heard. Cp. Matt. 2. 3; 4. 12. Gal. 1. 23.

commonly = altogether. Gr. *holōs*. Elsewhere, 6. 7; 15. 29. Matt. 5. 34.

among. Ap. 104. viii. 2.

not so much = not even. Gr. *oude*.

named. The texts omit. Supply the Ellipsis by "found". "Named" has been suggested by Eph. 5. 3. Gentiles. Gr. *ethnos*.

one = a certain one. Ap. 123. 3.

2 are = have been.

puffed up. Gr. *phusioō*. See 4. 6.

have, &c. = did not rather mourn.

not. Gr. *ouchi*. Ap. 105. I. (a).

that = in order that. Gr. *hina*.

hath done = did.

taken away. Gr. *exairō*. Only here and v. 13. The texts read the commoner word *airō*. Had they mourned and humbled themselves for such a scandal in their midst they must have taken action (v. 13).

from among = out of (Gr. *ek*. Ap. 104. vii.) the midst of.

3 verily = indeed, or for my part.

as. The texts omit. in. No prep. Dat. case.

done this deed = wrought (Gr. *katargazomai*). See Rom. 1. 27; this.

4 In the name, &c. Read, "Having been gathered together in the name of our Lord Jesus, ye and my spirit." A Latin MS. of the seventh century in the British Museum reads "and the sanctifying Spirit Himself". In. Ap. 104. viii.

the name. Cp. Acts 2. 38. Lord. Ap. 98. VI. i. β. 2. A. Jesus. Ap. 98. X. Christ. The texts omit. with. Ap. 104. xvi. power. Ap. 172. 1. Jesus Christ. Ap. 98. XI. 5 To deliver.

I. e. That ye should deliver. Gr. *paradidōmi*. See John 19. 30. This clause depends on "judged" in v. 3.

unto = to. Satan. Cp. 1 Tim. 1. 20. Satan is regarded as inflicting bodily suffering. See Luke 13. 16. 2 Cor. 12. 7. for. Ap. 104. vi. the. Omit. destruction. Gr. *olethros*. Elsewhere, 1 Thess. 5. 3. 2 Thess. 1. 9. 1 Tim. 6. 9. spirit. Ap. 101. II. 6. day. The day of resurrection, when the spirit which returns to God at death is restored.

6 glorying = boasting. Gr. *kauchēma*. See Rom. 4. 2. leaven. See Matt. 13. 33. leaveneth. See Matt. 13. 33. Fig. *Paroemia*. Ap. 6. Cp. Gal. 5. 9. lump. Gr. *phurama*. See Rom. 9. 21. 7 Purge Christ. Ap. 98. IX. is = was. for = on behalf of. Ap. 104. xvii. 1. But the texts omit "for us".

8 Therefore = So then. keep the feast. Gr. *heortazō*. Only here. He means, the Passover being past, we are living in the days of unleavened bread. Fig. *Allegory*. Ap. 6. not. Ap. 105. II. with. Gr. *en*, as in 4. 21. neither. Gr. *mēde*.

malice . . . wickedness. Gr. *kakia* . . . *ponēria*. Ap. 129. II. 2 and 1. sincerity. Gr. *eilikrineia*. Elsewhere, 2 Cor. 1. 12; 2. 17. 9 an = the, i. e. the present one. company. Lit. mix together. Gr. *sunanamignumi*. Elsewhere, v. 11 and 2 Thess. 3. 14. 10 world. Gr. *kosmos*. Ap. 129. 1. covetous. Gr. *pleonektēs*. Elsewhere, v. 11; 6. 10. Eph. 5. 5. extortioners. Gr. *harpax*. Elsewhere, v. 11; 6. 10. Matt. 7. 15. Luke 18. 11. idolaters. Gr. *eidōlatrēs*. Elsewhere, v. 11; 6. 9; 10. 7. Eph. 5. 5. Rev. 21. 8; 22. 15. must ye needs = ye ought to. out of. Ap. 104. vii. 11 keep company. Same as "company with" (v. 9). if. Ap. 118. 1. b. any man. Gr. *tis*, as in v. 1. called = named, i. e. bears the name of.

¹⁰ idolater, or a ° railer, or a ° drunkard, or an
¹⁰ extortioner; with such an one ° no not to ° eat.

^s 12 For what ° have § to do to ° judge them also
that are without? do ° not ge ° judge them that
are within?

13 But them that are without ° God ° judgeth.

^t ° Therefore ° put away ° from among yourselves
° that wicked person.

^X ² u 6 Dare ° any of you, having a matter ° against
° another, ° go to law ° before the ° unjust,
and ° not ° before the ° saints?

^v 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 that pertain
to this life?

4 ° If then ye have ° judgments of ° things per-
taining to this life, ° set them to judge who are
° least esteemed ° in the ° church.

^u 5 I speak ° to your ° shame. ° Is it so, that
there is ° not a wise man ° among you? ° no,
not one that shall be able to ° judge ° between
his ° brethren?

6 But brother ° goeth to law ° with brother,
and that ° before the ° unbelievers?

7 Now therefore, there is ° utterly a ° fault
° among you, because ye ° go to law ° one ° with
another.

^v Why do ye ° not rather ° take wrong? why do
ye ° not rather ° suffer yourselves to ° be de-
frauded?

8 ° Nay, ge ° 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 ° idola-
ters, ° nor adulterers, ° nor ° effeminate, ° nor
° abusers of themselves with mankind,

10 ° Nor ° thieves, ° nor ° covetous, ° nor drunk-
ards, ° 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.

railer. Gr. *loidoros*. Only here and 6. 10. Cp. 4. 12.
drunkard. Gr. *methusos*. Only here and 6. 10.
no not = not even. Gr. *mēde*, as in v. 8.
eat = eat with. Gr. *sunesthiō*. See Acts 10. 41.

12 have § to do. Lit. is it to me.
13 God. Ap. 98. I. i. 1.
Therefore. The texts omit. The injunction is more
forcible without it.

put away. Gr. *exairō*, as in v. 2.
from among. Ap. 104. vii.
that, &c. = the wicked (one). Ap. 128. III. 1.

With this chapter should be compared the Lord's
words in Matt. 18. 15-17, and Paul's injunctions in
2 Thess. 3. 6-15. The aim in every case was to bring
the offender to repentance. Note also that this was a
moral offence, and no sanction is given by these in-
junctions to the separation so common now on the
ground of differing interpretations of Scripture state-
ments.

6. 1-11 (X², p. 1708). LITIGATION. (*Alternation*.)

X² u | 1. Litigation.
v | 2-4. Remonstrance. "Know ye not?"
u | 5-7-. Litigation.
v | -7-11. Remonstrance. "Know ye not?"

6. 1 any. Ap. 123. 3.
against. Ap. 104. xv. 3.
another = the other. Ap. 124. 2.
go to law. Lit. be judged. Ap. 122. 1.
before. Ap. 104. ix. 1.
unjust. Gr. *adikos*. See Acts 24. 15 and cp. Ap. 128.
VII. 1.

not. Gr. *ouchi*. Ap. 105. I (a).
saints. See Acts 26. 10.
2 Do ye not know = Know ye not. See 3. 16 and
cp. vv. 3, 9, 15, 16, 19.

not. Ap. 105. I.
know. Ap. 132. I. i.
judge. Gr. *krinō*, as in v. 1.
world. Gr. *kosmos*. Ap. 129. 1.
if. Ap. 118. 2. a.
by. Gr. *en*. Ap. 104. viii.
unworthy. Gr. *anaxios*. Only here.
to judge, &c. Lit. of the least judgments (Ap.
177. 8).

3 how much more. Gr. *mēti ge*. Frequently used
with a negative question, as a strong remonstrance.
See Matt. 26. 22. John 18. 35. Acts 10. 47.
things, &c. Gr. *biōtikos*. Only here, v. 4, and Luke
21. 34 (which see).

4 If. Ap. 118. 1. b.
judgments. See v. 2.
set . . . to judge. Lit. cause . . . to sit. Gr. *kathizō*.
Cp. Eph. 1. 20.

least esteemed = counted as nothing. Gr. *exoutheneō*.
See Acts 4. 11.
in. Ap. 104. viii.
church. Ap. 186.

5 to. Ap. 104. xv. 3. shame. Gr. *entropē*. Only here and 15. 34. Cp. the verb in 4. 14. Is it so.
Gr. *houtōs*. 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. judge.
Ap. 122. 4. between = in (Gr. *ana*. Ap. 104. i) the midst of. brethren = his brother. 6 with.
Ap. 104. xi. 1. unbelievers. Gr. *apistos*. See Ap. 150. III. 7 utterly = altogether. See 5. 1. fault.
Gr. *hētēma*. Ap. 128. IX. Only here and Rom. 11. 12. go to law. Lit. have judgments (Gr. *krima*. Ap.
177. 6). one with another. Lit. with yourselves. take wrong = suffer unjustly. Gr. pass. of *adikeō*.
See Acts 7. 24. suffer, &c. = be defrauded. Gr. *apostereō*. Elsewhere, v. 8; 7. 5. Mark 10. 19. 1 Tim.
6. 5. Jas. 5. 4. 8 Nay = But. do wrong = act unjustly. Gr. *adikeō*, as above. 9 unrighteous.
Same as unjust (v. 1). the kingdom of God. See Ap. 114, and cp. 4. 20. not. Ap. 105. II.
deceived. Gr. *planaō*. This caution occ. three times in Paul's epistles; here, 15. 33. Gal. 6. 7, and once
in James (1. 16). neither . . . nor. Gr. *oute*. idolaters. See 5. 10. effeminate. Gr. *malakos*.
Elsewhere transl. "soft". Matt. 11. 8. Luke 7. 25. abusers, &c. Gr. *arsenokoitēs*. Only here and
1 Tim. 1. 10. Cp. Rom. 1. 27. 10 thieves. Gr. *kleptēs*. See John 10. 1. covetous, &c. See 5.
10, 11. nor. The three last occ. are Gr. *ou*. 11 such. Lit. these things. some. Ap. 123. II.
washed. Gr. *apolouō*. Ap. 136. iv. Only here and Acts 22. 16. Cp. John 13. 10. sanctified. Gr.
hagiazō. See John 17. 17. justified. Ap. 191. 2. Lord. Ap. 98. VI. i. β. 2. A. Jesus = Jesus
Christ. Ap. 98. XI. Spirit. Ap. 101. II. 3. God. Ap. 98. I. i. 1.

X³ w¹ 12 All things are lawful ° unto me, but ° all things are ² not expedient: all things are lawful ° for me, but ³ will ² not be ° brought under the power ° of ¹ any.

13 Meats for the belly, and the belly for meats: but ¹¹ God shall ° destroy both it and them.

x¹ Now the body is ² not for fornication, but for the ¹¹ Lord; and the ¹¹ Lord for the body.

14 And ¹¹ God ° hath both ° raised up the ¹¹ Lord, and will also ° raise up us ° by His own ° power.

w² 15 ² Know ye ² not that your bodies are the members of ° Christ? shall I then take the members of ° Christ, and make them the members of an harlot? ° God forbid.

16 ° What? ² know ye ² not that he which is ° joined to an harlot is one body? ° for two, saith He, shall be ° one flesh.

17 But he that is ¹⁶ joined ¹² unto the ¹¹ Lord is one ° spirit.

x² 18 Flee fornication. ° Every ° sin that a ° man doeth is ° without the body; but he that committeth fornication ° sinneth ° against his own body.

w¹ 19 ¹⁶ What? ² know ye ² not that your body is ° the ° Temple of the ° Holy Ghost which is ° in you, which ye have ° of ¹¹ God, and ye are ² not your own?

20 For ye ° are ° bought with a price: therefore ° glorify ¹¹ God ° in your body, ° and ° in your spirit, which are ¹¹ God's.

CZ¹ A y 7 Now ° concerning ° the things whereof ° ye wrote ° unto me: It is good for a ° man ° not to touch a woman.

z 2 ° Nevertheless, ° to avoid fornication,

a let ° every man have his own wife, and let ° every woman have her own ° husband.

3 Let the ² husband render ¹ unto the wife due ° benevolence: and likewise ° also the wife ¹ unto the ² husband.

4 The wife ° hath ° not power of her own body, but the ² husband: and likewise ³ also the ² husband ° hath ° not power of his own body, but the wife.

unto = to. man. Ap. 123. 1. not. Ap. 105. II. But see Heb. 13. 4.

7. 1-8. 13 (C, p. 1695). THINGS WRITTEN TO PAUL. (Division.)

C	Z ¹	|	7. 1-9. The unmarried.
	Z ²	|	7. 10-17. The married and unmarried.
	Z ³	|	7. 18-24. Circumcision and servitude.
	Z ⁴	|	7. 25-40. Virgins.
	Z ⁵	|	8. 1-13. Things offered to idols.

7. 1-9 (Z¹, above.) THE UNMARRIED. (Extended Alternation.)

Z ¹	A	y	|	1. The benefit.
		z	|	2-. The evil.
		a	|	-2-5. The remedy.
	A	y	|	6-8. The benefit.
		z	|	9-. The evil.
		a	|	-9. The remedy.

2 Nevertheless = But. to avoid = on account of. Ap. 104. v. 2. every = each. husband. Ap. 123. 2. 3 benevolence. Gr. *eunoia*. Only here and Eph. 6. 7; but instead of "due benevolence", all the texts read "the debt", Gr. *opheilē*, which occ. elsewhere only in Matt. 18. 32. Rom. 13. 7. also the wife = the wife also. 4 hath . . . power. Gr. *exousiazō*. See 6. 12. not. Ap. 105. I.

6. 12-20 (X³, p. 1703). FORNICATION. AMPLIFICATION. (Repeated Alternation.)

X ³	w ¹	|	12, 13-. General principles.
	x ¹	|	-13, 14. Application.
	w ²	|	15-17. Remonstrance. "Know ye not?"
	x ²	|	18. Purgation.
	w ³	|	19, 20. Remonstrance. "Know ye not?"

12 unto = to.

all things, &c. = not all things are profitable (Gr. *sumpherō*. Cp. John 11. 50; 16. 7. Acts 20. 20).

for = to.

brought under, &c. Gr. pass. of *exousiazō*, to have authority over. Elsewhere 7. 4. Luke 22. 26.

of = by. Ap. 104. xviii. 1.

13 destroy = bring to nought. Gr. *katargeō*. See Rom. 8. 3.

14 hath. Omit.

raised up. Gr. *egeirō*. Ap. 178. I. 4.

raise up. Gr. *exegeirō*. Ap. 178. I. 6. Cp. Rom. 9. 17.

by = through. Ap. 104. v. 1.

power. Gr. *dunamis*. Ap. 172. 1. Cp. 15. 43. 2 Cor. 13. 4. Eph. 1. 19, 21.

15 Christ. Ap. 98. IX.

God forbid. Gr. *mē genoito*. The eleventh occ. of this expression in Paul's epistles. See Rom. 8. 4.

16 What? = Or.

joined. Gr. *kollaō*. See Luke 15. 15.

for two, &c. The quotation is from Gen. 2. 24 (Sept.). one = into (Gr. *eis*. Ap. 104. vi) one. Cp. Matt. 19. 5, where the same idiom occurs.

17 spirit. Ap. 101. II. 2. Cf. v. 15; 12. 13.

18 Every, i. e. every other.

sin. Ap. 128. I. ii. 2. man. Ap. 123. 1.

without. Gr. *ektos*. Occ. Matt. 23. 26 (outside). 2 Cor. 12. 2, 3 (out of).

sinneth. Ap. 128. I. i. against. Ap. 104. vi.

19 the = a. Temple. Gr. *naos*. See 3. 16.

Holy Ghost = Holy Spirit. Ap. 101. II. 3.

of = from. Ap. 104. iv.

20 are = were.

bought. Gr. *agorazō*. Occ. thirty-one times, always transl. "buy", save Rev. 5. 9; 14. 3, 4.

glorify. Gr. *doxazō*. See p. 1511.

and in your spirit, &c. All the texts omit.

7. 1-8. 13 7. 1-9 [For Structures see below].

7. 1 concerning. Ap. 104. xiii. 1.

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 (16. 17).

5 °Defraud ye ¹not °one the other, °except *it* be °with °consent °for a °time, °that ye may °give yourselves to °fasting and °prayer; and come °together again, °that Satan tempt you ¹not °for your °incontinency.

A y 6 But I speak this °by °permission, *and* ⁴not °of °commandment.

7 For I °would that all ¹men were even as I myself. But ²every man hath his °proper °gift °of °God, one °after this manner, and another °after that.

8 °I say therefore to the °unmarried and widows, It is good for them °if they °abide even as \mathfrak{J} .

z 9 But °if they °cannot contain,

a let them marry: for it is better to marry than to °burn.

Z² b 10 And ¹unto the married I °command, °yet ⁴not \mathfrak{J} , but the °Lord,

c °Let ¹not the wife °depart °from *her* ²husband:

11 But and ⁸if she ¹⁰depart, let her °remain ⁸unmarried, or be °reconciled to *her* ²husband: and ¹⁰let ¹not the ²husband °put away *his* wife.

b 12 But to °the rest speak \mathfrak{J} , ⁴not the ¹⁰Lord:

c °If °any brother hath °a wife that °believeth not, and $\mathfrak{sh}\epsilon$ °be pleased to °dwell °with him, let him ¹not ¹¹put her away.

13 And the woman which hath °an ²husband that ¹²believeth not, and °if $\mathfrak{h}\epsilon$ ¹²be pleased to ¹²dwell ¹²with her, let her ¹not °leave °him.

14 For the ¹²unbelieving ²husband is °sanctified °by the wife, and the ¹²unbelieving wife is °sanctified °by the °husband: °else were your °children °unclean; but now are they °holy.

15 But ⁹if the ¹²unbelieving ¹⁰depart, let him ¹⁰depart. A brother or a sister °is ⁴not under bondage °in such cases: but ⁷God hath called us °to peace.

16 For what °knowest thou, O wife, °whether thou shalt save *thy* ²husband? or how °knowest thou, O °man, °whether thou shalt save *thy* wife?

17 °But as ⁷God hath °distributed to ²every man, as the ¹⁰Lord hath called °every one, so let him walk. And so °ordain I ¹⁵in all °churches.

5 Defraud. Gr. *apostereō*, as in 6. 7. Here, deprive one the other = one another.

except. Gr. *ei mē*.

with = from. Ap. 104. vii.

consent. Gr. *sumphōnos*. Only here. Cp. Acts 5. 9. for. Ap. 104. xv. 3.

time = season.

that = in order that. Gr. *hina*.

give yourselves to = have leisure for. Gr. *scholazō*.

Only here and Matt. 12. 44. Cp. Acts 19. 9 (school).

fasting and. All the texts omit.

prayer. Ap. 134. II. 2.

together. Gr. *epi to auto*. See Acts 1. 15; 2. 1.

for = on account of. Ap. 104. v. 2.

incontinency. Gr. *akrasia*. Only here and Matt. 23. 25.

6 by = according to. Ap. 104. x. 2.

permission. Gr. *svngnōmē*. Only here.

of. Gr. *kata*, as above.

commandment. Gr. *epitagē*. See Rom. 16. 26.

7 would. Ap. 102. 1.

proper. Gr. *idios*. Same as "own" in vv. 2, 4, 37.

gift. Ap. 184. I. 2.

of = from. Ap. 104. vii.

God. Ap. 98. I. i. 1.

after this manner . . . after that. Gr. *houtōs . . .*

houtōs.

8 I say therefore = But I say.

unmarried. Gr. *agamos*. Only here, vv. 11, 32, 34.

if. Ap. 118. 1. b.

abide = remain. Gr. *menō*. See p. 1511.

9 if. Ap. 118. 2. a.

cannot contain = have not (Gr. *ou*) self-control. Gr. *engkrateuomai*. Only here and 9. 25. Cp. Acts 24. 25. Tit. 1. 8. Occ. in Sept. Gen. 43. 31. 1 Sam. 13. 12 (forced).

burn. Gr. *purōomai*. Elsewhere, 2 Cor. 11. 29. Eph. 6. 16. 2 Pet. 3. 12. Rev. 1. 15; 3. 18.

7. 10-17 (Z², p. 1705). THE MARRIED AND UNMARRIED. (*Alternation*.)

Z² | b | 10-. The Lord.

| c | -10, 11. His command.

| b | 12-. The apostle.

| c | -12-17. His appointment.

10 command. Gr. *parangellō*. See Acts 1. 4.

yet, &c. Fig. *Epanorthosis*. Ap. 6.

Lord. Ap. 98. VI. 1. β. 2. A. Cp. Matt. 5. 32.

Let not the wife. Lit. That the wife should not.

depart = be separated. Gr. *chōrizō*. In Matt. 19. 6, put asunder.

from. Ap. 104. iv.

11 remain = abide, as in v. 8.

reconciled. Gr. *katallassō*. See Rom. 5. 10.

put away = send away. Gr. *aphiēmi*. Ap. 174. 12.

12 the rest. Ap. 124. 3.

any. Ap. 123. 3.

be pleased. Gr. *suneudokeō*. See Acts 8. 1.

13 an husband, &c. =

an unbelieving (as in v. 12) husband. Gr. *meta*. Ap. 104. xi. 1.

leave. Gr. *aphiēmi*, 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. him. All the texts read "her

husband". 14 sanctified. Gr. *hagiazō*. See John 17. 17, 19. by = in. Ap. 104. viii. husband.

All the texts read "brother", i. e. believer, or Christian brother. else = since otherwise. children.

Ap. 108. i. unclean. Cp. Peter's use of this word in Acts 10. 14, 28. holy. Gr. *hagios*. 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 or she would exercise upon it.

15 is not under bondage = has not been enslaved (Ap. 190. III. 3). in. Ap. 104. viii. to = in, as

above. Peace is the atmosphere of the Christian calling, and should decide all the problems of life.

Cp. 14. 33. Rom. 12. 18. 2 Cor. 13. 11. Col. 3. 15. 16 knowest. Ap. 132. I. i. whether = if.

Ap. 118. 2. a. man = husband, as above. Here are the Figs. *Antimetathesis* and *Apostrophē*. Ap. 6.

17 But. Gr. *ei mē*, as v. 5. God . . . the Lord. These should be transposed. Cp. 1. 9. Rom. 8. 30.

Gal. 1. 15. Eph. 4. 4. 1 Thess. 2. 12. 2 Thess. 2. 13, 14. 2 Tim. 1. 9. distributed = divided, or

imparted. Gr. *merizō*. Occ. fourteen times. Always transl. divided, save here, v. 34. Rom. 12. 3.

2 Cor. 10. 13. Heb. 7. 2. every one. Same as "every man". ordain = appoint. Gr. *diatassomai*.

See Acts 7. 44. churches. Ap. 186.

a wife, &c. = an unbelieving (Gr. *apistos*, as in 6. 6) wife.

8. 1. dwell. Gr. *oikeō*. See Rom. 7. 17. with. Gr. *meta*. Ap. 104. xi. 1.

an unbelieving (as in v. 12) husband. if. Omit.

13 an husband, &c. =

an unbelieving (as in v. 12) husband. leave. Gr. *aphiēmi*, 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. him. All the texts read "her

husband". 14 sanctified. Gr. *hagiazō*. See John 17. 17, 19. by = in. Ap. 104. viii. husband.

All the texts read "brother", i. e. believer, or Christian brother. else = since otherwise. children.

Ap. 108. i. unclean. Cp. Peter's use of this word in Acts 10. 14, 28. holy. Gr. *hagios*. 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 or she would exercise upon it.

15 is not under bondage = has not been enslaved (Ap. 190. III. 3). in. Ap. 104. viii. to = in, as

above. Peace is the atmosphere of the Christian calling, and should decide all the problems of life.

Cp. 14. 33. Rom. 12. 18. 2 Cor. 13. 11. Col. 3. 15. 16 knowest. Ap. 132. I. i. whether = if.

Ap. 118. 2. a. man = husband, as above. Here are the Figs. *Antimetathesis* and *Apostrophē*. Ap. 6.

17 But. Gr. *ei mē*, as v. 5. God . . . the Lord. These should be transposed. Cp. 1. 9. Rom. 8. 30.

Gal. 1. 15. Eph. 4. 4. 1 Thess. 2. 12. 2 Thess. 2. 13, 14. 2 Tim. 1. 9. distributed = divided, or

imparted. Gr. *merizō*. Occ. fourteen times. Always transl. divided, save here, v. 34. Rom. 12. 3.

2 Cor. 10. 13. Heb. 7. 2. every one. Same as "every man". ordain = appoint. Gr. *diatassomai*.

See Acts 7. 44. churches. Ap. 186.

Z³ d 18 ° Is ° any man called ° being circumcised ? let him ¹ not become uncircumcised. Is ° any called ¹⁵ in uncircumcision ? let him ¹ not be circumcised.

19 Circumcision is ° nothing, and uncircumcision is ° nothing, but the ° keeping of the commandments of ⁷ God.

e 20 Let ² every man ⁸ abide ¹⁵ in the ° same calling ° wherein he was called.

d 21 ° Art thou called *being* a ° servant ? ° care ¹ not for it : but ⁹ if thou ° mayest ° be made free, ° use *it* rather.

22 For he that ° is called ¹⁵ in the ° Lord, *being* a ²¹ servant, is the ° Lord's ° freeman : likewise ° also he that ° is called, *being* free, is ° Christ's ²¹ servant.

23 Ye ° are ° bought with a price ; be ¹ not ye the ²¹ servants of ¹ men.

e 24 Brethren, let ² every man, ²⁰ wherein he ²² is called, ° therein ³ abide ° with ⁷ God.

Z⁴ B 25 Now ¹ concerning virgins I have ° no ⁶ commandment of the ²² Lord : yet I give my ° judgment, as one that hath ° obtained mercy ° of the ²² Lord to be ° faithful.

26 I ° suppose therefore that this ° is good ⁶ for the ° present ° distress, *I say*, that *it is* good for a ¹ man so to be.

C f 27 Art thou ° bound ¹ unto a wife ? seek ¹ not ° to be loosed. Art thou ° loosed ¹⁰ from a wife ? seek ¹ not a wife.

28 ° But and ⁸ if thou marry, thou ° hast ⁴ not ° sinned ; and ⁸ if a virgin marry, she ° hath ⁴ not ° sinned.

g Nevertheless such shall have ° trouble in the flesh : but ³ spare you.

f 29 But this I say, brethren, the ° time *is* ° short : ° it remaineth, ⁵ that both they that have wives be as ° though they had none ;

30 And they that weep, as though they wept ¹ not ; and they that rejoice, as though they rejoiced ¹ not ; and they that buy, as though they ° possessed ¹ not ;

31 And they that ²¹ use this ° world, as ¹ not ° abusing *it* ; for the ° fashion of this ° world ° passeth away.

g 32 But I ⁷ would ° have you ° without carefulness. He that is ⁸ unmarried ° careth for the things ° that belong to the ¹⁰ Lord, how he may please the ¹⁰ Lord :

33 But he that is married ³² careth for the things ° that are of the ³¹ world, how he may please *his* wife.

34 ° There is difference *also* between a wife and a virgin. The ⁸ unmarried woman ³² careth for the things of the ¹⁰ Lord, ⁵ that she may be ¹⁴ holy both in ° body and in ° spirit : but she

it remaineth = as for the rest it is. See "besides" in 1. 16. **30** possessed. Gr. *katechō*, to hold fast. Cp. 15. 2. **31** world. Gr. *kosmos*. Ap. 129. 1. abusing = using to the full. Gr. *katachraomai*. Only here and 9. 18. The force of *kata* is intensive. Cp. *katesthō*, devour, eat up (2 Cor. 11. 20). See Col. 3. 2. 1 John 2. 15. **32** have you = that you should be. without carefulness = free from anxiety. Gr. *amerimnos*. Only here and Matt. 28. 14. **33** that are. Omit. **34** There is, &c. The texts vary here. See R. V. There is difference between. Gr. *merizō*, as in v. 17 (distributed). **body** = the body. **spirit** = the spirit. Ap. 101. II. 6.

7. 18-24 (Z³, p. 1705). CIRCUMCISION AND SERVITUDE. (*Alternation*)

Z³ | d | 18, 19. Circumcision.
| o | 20. Abide in it.
| d | 21-23. Servitude.
| e | 24. Abide in it.

18 Is = Was.

any man, any = any (one). Gr. *tis*. Ap. 123. 3. being = having been.

19 nothing. Gr. *oudeis*. Cp. Gal. 5. 6 ; 6. 15. keeping = guarding. Gr. *terēsis*. This is the Fig. *Ellipsis* (Ap. 6). Supply "is every thing", or "is alone important".

20 same. Omit.

wherein = in (Gr. *en*) which. The order in the Gr. is, "Each one in the calling in which he was called, in this let him remain".

21 Art = Wast.

servant = slave. Ap. 190. I. 2.

care, &c. = let it not be a care to thee.

mayest = canst.

be made = become.

use. Gr. *chraomai*. See Acts 27. 3.

22 is = was.

Lord. Ap. 98. VI. i. β. 2. B.

freeman = absolutely free. Gr. *apeleutheros*, a much stronger word than "free" in v. 21. Only here. also. Omit.

Christ's. Ap. 98. IX.

23 are = were.

bought. See 6. 20.

24 therein - in (Gr. *en*) this.

with. Gr. *para*. Ap. 104. xii. 2.

7. 25-40 (Z⁴, p. 1705). VIRGINS. (*Alternations*.)

Z⁴ | B | 25, 26. Paul's advice on his own account.

C | f | 27, 28-. Marriage not sin.

| g | -28. Trouble.

| f | 29-31. To remain as they were.

| g | 32-34. Care.

B | 35. Paul's advice for their profit.

C | h | 36, 37. Permission to marry.

| k | 38. Preference not to do so.

| h | 39. Permission to marry again.

| k | 40. Preference not to do so.

25 no = not. Gr. *ou*. Ap. 105. I.

judgment = opinion. Ap. 177. 2.

obtained mercy. See 1 Tim. 1. 13, 16.

of = by. Ap. 104. xviii. 1.

faithful. Ap. 150. III and 175. 4.

26 suppose = reckon. Gr. *nomizō*. See Luke 3. 23. Acts 14. 19.

is. Gr. *huparchō*. See Luke 9. 48.

present. Gr. *enistēmi*. See Rom. 8. 38.

distress = need. Gr. *anangkē*. Cp. Luke 21. 23.

27 bound. Gr. *deō*, not *douloō*, as in v. 15

to be loosed = release. Gr. *luisis*. Only here.

loosed. Gr. pass. of *luō*.

28 But and = Moreover.

hast not = wouldst not have.

sinned. Ap. 128. I. i.

hath not = would not have.

trouble = tribulation. Gr. *thlixisis*. See Acts 7. 10,

and cp. Matt. 24. 19-21.

spare. Gr. *pheidomai*. See Acts 20. 29.

29 time = season.

short = shortened, or contracted. Gr. *sustellō*. Only here and Acts 5. 6. Cp. 1 John 2. 18.

that is married ³² careth for the things of the ³¹ world, how she may please her ² husband.

B 35 And this I speak ⁵ for your own ^o profit; ⁴ not ⁵ that I may cast a ^o snare upon you, but ⁵ for ^o that which is comely, and ^o that ye may attend upon the ¹⁰ Lord ^o without distraction.

C h 36 But ⁹ if ¹⁸ any man ^o think that he ^o behaveth himself uncomely ^o toward his ^o virgin, ⁸ if she ^o pass the flower of her age, and ^o need so require, let him do what he ⁷ will, he ²⁸ sinneth ⁴ not: let them marry.

37 Nevertheless he that standeth ^o stedfast ¹⁵ in his heart, ^o having ^o no ^o necessity, but hath ^o power ^o over his own ^o will, and hath so ^o decreed ¹⁵ in his heart that he will keep his ³⁶ virgin, doeth well.

k 38 So then he that ^o giveth her in marriage doeth well; but he that ^o giveth her ¹ not in marriage doeth better.

i 39 The wife is ²⁷ bound ^o by the law ^o as long as her ² husband liveth; but ⁸ if her ² husband ^o be dead, she is ^o at liberty to be married to whom she ⁷ will; only ¹⁵ in the ²² Lord.

l 40 But she is happier ⁸ if she so ⁸ abide, ^o after my ²⁵ judgment: and ³ I think also that I have the ^o Spirit of ⁷ God.

Z⁵ D¹ E 8 Now ^o as touching ^o things offered unto idols, we ^o know that we ^o all have ^o knowledge.

F ^o Knowledge ^o puffeth up, but charity ^o edifieth. ² And ^o if ^o any man think that he ¹ knoweth ^o any thing, he ^o knoweth ^o nothing yet as he ought to ^o know.

G 3 But ² if ² any man ^o love ^o God, ^o the same is ² known ^o of Him.

H I 4 ^o As concerning therefore the ^o eating of ^o those ^o things that are offered in sacrifice unto idols, we ¹ know that an idol ^{is} ^o nothing ^o in the ^o world,

m and that *there is* ^o none ^o other ³ God ^o but one.

III 5 For though there be that are called ^o gods, whether ⁴ in ^o heaven or ^o in ^o earth, (as there be ^o gods many, and ^o lords many,)

m 6 But to us *there is but one* ³ God, the Father, ^o of Whom *are* all things, and we ^o in Him;

G and one ^o Lord ^o Jesus Christ, ^o by Whom *are* all things, and we ^o by Him.

F 7 Howbeit *there is* ^o not ⁴ in ^o every man ^o that ¹ knowledge:

2 if. Ap. 118. 2. a. any man . . . any thing. Gr. *tis*. Ap. 123. 3. knoweth. Ap. 132. I. ii, with texts. nothing yet = not yet any thing. Gr. *oudepō oudeis*. A double negative. The texts read single negative. 3 love. Ap. 135. I. 1. God. Ap. 98. I. i. 1. the same = this one. of = by. Ap. 104. xviii. 1. 4 As concerning. Gr. *peri*, as in v. 1. eating. Gr. *brōsis*. those = the. things . . . idols. Same word as in v. 1, though it is transl. by a longer phrase. nothing. Gr. *oudeis*. in. Ap. 104. viii. world. Ap. 129. 1. none = no. Gr. *oudeis*. other. The texts omit. but. Gr. *ei mē*. 5 gods. Ap. 98. I. i. 5. Cp. Ps. 82. 1, 6. heaven. No art. See Matt. 6. 9, 10. in = upon. Ap. 104. ix. 1. earth. Gr. *gē*. Ap. 129. 4. lords. Gr. *kurios*. Cp. Ap. 98. VI. i. and 4. B. 6 of. Ap. 104. vii. in = unto. Ap. 104. vi. Cp. Rom. 11. 36. Lord. Ap. 98. VI. i. β. 2. B. Jesus Christ. Ap. 98. XI. by = by means of. Ap. 104. v. 1. Cp. John 1. 3. Col. 1. 16. Heb. 1. 2. we by Him. Cp. John 14. 6. Rom. 5. 1. Phil. 1. 11. 7 not. Ap. 105. I. every man = all. that = the.

35 profit. Gr. *sumpherō*. Same as "expedient" (6. 12). snare. Gr. *brochos*. Only here. Something to hamper or fetter.

that which is comely = decorum or propriety. Gr. *euschēmōn*. See Acts 13. 50.

that ye may attend = for devoted attention. Gr. *euprosedros*. The texts read *euparedros*, with the same meaning. Only here.

without distraction. Gr. *aperispastōs*. Only here. The verb *perispaomai* is used in Luke 10. 40 (cumber).

36 think. Same as "suppose", v. 26.

behaveth, &c. = acts unseemly. Gr. *aschēmoneō*. Only here and 13. 5.

toward. Ap. 104. ix. 3.

virgin, i. e. virgin daughter.

pass, &c. = be of full age. Gr. *huperakmos*. Only here. need so require = it ought to be so.

37 stedfast. Gr. *hedraios*. Elsewhere, 15. 58. Col. 1. 23. having no = not (Gr. *mē*, as v. 1) having.

necessity = constraint. Gr. *anangkē*, as in v. 26.

power = authority. Gr. *exousia*. Ap. 172. 5.

over = concerning. Gr. *peri*, as in v. 1.

will. Ap. 102. 2.

decreed = decided, or judged. Ap. 122. 1.

38 giveth . . . in marriage. Gr. *ekgamizō*. Elsewhere, Matt. 22. 30; 24. 38. Luke 17. 27.

39 by the law. The texts omit.

as long as = for (Gr. *epi*. Ap. 104. ix. 3) such time as. be dead. Ap. 171. 2.

at liberty = free, as in vv. 21, 22.

40 after = according to. Ap. 104. x. 2.

Spirit of God = Divine spirit. Ap. 101. II. 4.

8. 1-13 (Z⁵, p. 1705). THINGS OFFERED TO IDOLS. (*Division*.)

Z⁵ | D¹ | 1-8. Knowledge brings liberty to oneself.
| D² | 9-13. Liberty may cause stumbling to others.

8. 1-8 (D¹, above). KNOWLEDGE BRINGS LIBERTY TO ONESELF. (*Introversion and Alternation*.)

D¹ | E | 1-. Things offered to idols.
F | -1, 2. Knowledge.
G | 3. He who loves God, gets knowledge through Him.
H | 1 | 4-. The idol is nothing.
m | -4. There is only one God.
H | 1 | 5. There are idol gods so called.
m | 6-. There is only one God.
G | -6. Those who know God know Him through Christ.
F | 7-. Knowledge.
E | -7, 8. Things offered to idols.

8. 1 as touching = concerning. Ap. 104. xiii. 1. things, &c. = the things offered to idols. Gr. *eidōlōthutos*. See Acts 15. 29. This was another subject about which they had written.

know. Ap. 132. I. i.

all. I. e. the greater part. Fig. *Idiōma*. Ap. 6.

knowledge. Ap. 132. II. i.

puffeth up. Gr. *phusioō*. See 4. 6. This sentence and the next two verses form a parenthesis.

charity = love. Ap. 135. II. 1.

edifieth = buildeth up. Gr. *orkodomeō*. See Acts 9. 31. Contrast between a bubble and a building.

Gr. *tis*. Ap. 123. 3.

knoweth. Ap. 132. I. ii,

Gr. *oudepō oudeis*. A double negative. The texts read

Ap. 98. I. i. 1. the same = this one. of = by. Ap.

Ap. 104. xviii. 1. 4 As concerning. Gr. *peri*, as in v. 1. eating. Gr. *brōsis*. those = the. things

Ap. 104. viii. world. Ap. 129. 1. none = no. Gr. *oudeis*. other. The texts omit. but. Gr. *ei*

Ap. 98. I. i. 5. Cp. Ps. 82. 1, 6. heaven. No art. See Matt. 6. 9, 10. in = upon.

Ap. 104. ix. 1. earth. Gr. *gē*. Ap. 129. 4. lords. Gr. *kurios*. Cp. Ap. 98. VI. i. and 4. B. 6 of.

Ap. 104. vii. in = unto. Ap. 104. vi. Cp. Rom. 11. 36. Lord. Ap. 98. VI. i. β. 2. B. Jesus

Christ. Ap. 98. XI. by = by means of. Ap. 104. v. 1. Cp. John 1. 3. Col. 1. 16. Heb. 1. 2. we by

Him. Cp. John 14. 6. Rom. 5. 1. Phil. 1. 11. 7 not. Ap. 105. I. every man = all. that = the.

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.

8 But meat °commendeth us °not to °God: for °neither, °if we eat, °are we the better; °neither, °if we eat °not, °are we the worse.

D² J 9 But °take heed °lest by any means this °liberty of yours become a °stumblingblock to °them that are weak.

K n 10 For °if °any man °see thee which hast °knowledge °sit at meat °in the °idol's temple, °shall °not the °conscience of him °which is weak be °emboldened °to eat °those °things which are offered to idols?

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? am I °not free? have I °not °seen °Jesus Christ our °Lord? are °not ge my work °in the °Lord?

2 °If I be °not an °apostle °unto °others, yet °doubtless I am to you: for the °seal of mine °apostleship are ge °in the °Lord.

N R¹ 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?

some. Ap. 124. 4. conscience. I. e. conviction. Gr. *suneidēsis*, but the texts read (first occ.) *sunētheia*, custom (see John 18. 39. 1 Cor. 11. 16). The meaning is much the same. Having been so long accustomed to believe the idol to have a real existence, they still regard the sacrifice as a real one. unto=until. this hour=now. defiled=polluted. Gr. *motunō*. Only here and Rev. 3. 4; 14. 4.

8 commendeth = presenteth. Gr. *paristēmi*. See Acts 1. 3, and cp. 2 Cor. 11. 2. Eph. 5. 27. Col. 1. 22, 28. neither. Gr. *oute*. if. Ap. 118. 1. b. are we the better. Lit. do we exceed. not. Ap. 105. II. are we the worse. Lit. do we lack, or come short. Gr. *hustereō*. See Rom. 3. 23.

8. 9-13 (D², p. 1708). LIBERTY MAY CAUSE STUMBLING TO OTHERS. (Introversion and Alternation.)

D² J | 9. Care lest liberty cause stumbling. K | n | 10-. Influence of one who has knowledge. o | -10. Effect of example on a weak brother. K | n | 11. Influence of one who has knowledge. o | 12. Effect of example on a weak brother. J | 13. Care lest liberty cause stumbling.

9 take heed = see, or look to it. Ap. 133. I. 5. lest by any means. Gr. *mēpōs*. liberty = authority, or right. Ap. 172. 5. stumblingblock. Gr. *proskomma*. See Rom. 9. 32. them that are = the.

10 see. Ap. 133. I. 1. sit at meat = sitting down. idol's temple. Gr. *eidōleion*. Only here. not. Ap. 105. I. (a). conscience. Gr. *suneidēsis*. which = since he. emboldened. Lit. built up. Gr. *oikodomeō*, as in v. 1. There is Irony (Ap. 6) here. Instead of building up the weak brother, the edifice will come tottering down (v. 11). to eat = for (Gr. *eis*) eating. 11 through = upon. Ap. 104. ix. 2. The texts read "in", Gr. *en*.

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. 128. I. i. against. Ap. 104. vi. wound = strike. their, &c. = their conscience since it is weak. 13 Wherefore. Gr. *dioper*. Here, 10. 14, and 14. 13. offend = stumble. Gr. *skandalizō*, to cast a snare before one. Occ. twenty-six times in the Gospels; here, Rom. 14. 21. 2 Cor. 11. 29. Cp. the noun, 1. 23. eat no flesh = by no means (Gr. *ou mē*. Ap. 105. III) eat flesh (Gr. *kreas*. Only here and Rom. 14. 21). while the world standeth = unto the age. Ap. 151. II. A. ii. 4. e. lest I = in order that (Gr. *hina*) I may not (Gr. *mē*. Ap. 105. II).

9. 1-15. 58 (D, p. 1695). MINISTERIAL. REPROOF AND EXPLANATIONS. (Introversion and Alternation.)

D | L | M | 9. 1, 2. Apostleship asserted and claimed. N | 9. 3-27. Claim established by his practical teaching. O | P | 10. 1-11. 1. The Mosaic Dispensation typical. Q | 11. 2-16. The public use of spiritual gifts. O | P | 11. 17-34. The Gospel Dispensation antitypical. Q | 12. 1-14. 40. The public exercise of spiritual gifts. L | M | 15. 1-11. Apostleship asserted and claimed. N | 15. 12-58. Claim established by his doctrinal teaching.

9. 1 not. First two and fourth occ. Ap. 105. I. apostle. Ap. 189. The texts transpose the first two questions. not. Third occ. Ap. 105. I. (a). seen. Ap. 133. I. 8. Jesus Christ = Jesus. Ap. 98. X. Lord. Ap. 98. VI. i. β. 2. A. in. Gr. *en*. Ap. 104. viii. Lord. Ap. 98. VI. i. β. 2. B. 2 If. Ap. 118. 2. a. unto = to. others. Ap. 124. 1. doubtless = at least. seal. Gr. *sphragis*. apostleship. Gr. *apostolē*. See Acts 1. 25.

9. 3-27 (N, above). CLAIM ESTABLISHED BY HIS PRACTICAL TEACHING. (Repeated Alternation.)

N | R⁴ | 3-8. Claim to live of the Gospel equal to that of others. S¹ | 9-11. Teaching of the Law thereon. R² | 12. Claim not advanced by Paul. S² | 13, 14. Teaching of the Sanctuary thereon. R³ | 15-27. Claim not exercised by Paul.

3 answer = defence. Gr. *apologia*. See Acts 22. 1. examine. Ap. 122. 2. 4 not. Gr. *mē ou*. The *mē* stands for the question. power = authority, or right. Gr. *exousia*. Ap. 172. 5. to eat, &c., i. e. at the expense of the assembly. 5 a sister a wife. I. e. a wife who is a believer, and so entitled to be provided for, as well as her husband. other = the rest of the. Ap. 124. 8. brethren. See Ap. 182.

6 Or § only and ° Barnabas, have 1- not we 4 power ° to forbear working ?

7 Who ° goeth a warfare any time at his own ° charges ? who planteth a ° vineyard, and eateth 1- not ° of the fruit thereof ? or who feedeth a flock, and eateth 1- not ° of the milk of the flock ?

8 ° Say I these things ° as a ° man ? or saith ° not the law ° the same also ?

S¹ 9 For it ° is written 1 in the law of ° Moses, "Thou shalt 1- 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 that he that ° thresheth ° in hope ° should ° be partaker of his hope.

11 2 If we have sown 2 unto you ° spiritual things, *is it* a great thing 2 if we shall reap your ° carnal things ?

R² 12 2 If 2 others 10 be partakers of *this* 4 power over you, *are* 1- not we rather ? Nevertheless we ° have 1- not used this 4 power ; but ° suffer all things, ° lest we should ° hinder the ° gospel of ° Christ.

S 13 ° Do ye 1- not ° know that they which ° minister about ° holy things ° live of the things 7 of the ° temple ? and they which ° wait at the altar ° are partakers with the altar ?

14 ° Even so hath the 1- Lord ° ordained that they which ° preach the gospel should live 7 of the 12 gospel.

R² T 15 But § have 12 used ° none of these things: ° neither have I written these things, ° that it should be so done ° unto me :

U for *it were* ° better for me to die, than that ° any man should ° make my ° glorying void.

16 For ° though I ° preach the gospel, I have ° nothing to glory of: for ° necessity ° is laid upon me, ° yea, woe is 2 unto me, ° if I ° preach ° not the gospel !

17 For 2 if I ° do this thing ° willingly, I have a reward: but 2 if ° against my will, ° a ° dispensation of the gospel ° is committed unto me.

V 18 What is my reward then ?

6 Barnabas. It would appear then that Barnabas adopted the same method as Paul, of working for his living.

to forbear working = of not (Gr. *mē*) working.

7 goeth a warfare = serves as a soldier. Gr. *stratēuomai*. Occ. elsewhere, Luke 3. 14 (which see). 2 Cor. 10. 3. 1 Tim. 1. 18. 2 Tim. 2. 4. Jas. 4. 1. 1 Pet. 2. 11. charges. Gr. *opsōnion*. Lit. soldier's rations. Occ. elsewhere and transl. "wages", Luke 3. 14. Rom. 6. 23. 2 Cor. 11. 8.

vineyard. The only reference to a vineyard in N.T., besides our Lord's three parables. of. Ap. 104. vii.

8 Say I, &c. The question is introduced by *mē* (v. 4), and there is an *Ellipsis* of "only".

as = according to. Gr. *kata*. Ap. 104. x. 2. man. Gr. *anthrōpos* (Ap. 123. 1), i. e. according to the universal practice of men.

not. Gr. *ouchi*. Ap. 105. I. (a).

the same also = also these things.

9 is = has been.

Moses. Occ. twice in this Epistle, here and 10. 2. Cp. Matt. 8. 4.

muzzle. Gr. *phimoō*. See Luke 4. 35 (hold . . . peace). treadeth out the corn = thresheth. Gr. *aloaō*. Only here, v. 10 and 1 Tim. 5. 18, where the same quotation from Deut. 25. 4 is found.

Doth, &c. The question begins with *mē*, as in v. 8, and expects the answer "No". But He does care. See Job 38. 41. Matt. 6. 26; 10. 29. So there is an *Ellipsis* of the word "only" after "oxen". Cp. v. 8.

God. Ap. 98. I. i. 1.

10 for our sakes = on account of (Gr. *dia*. Ap. 104. v. 2) us. is = was.

ploweth. Gr. *arotriāō*. Only here and Luke 17. 7. should = ought to. in = upon. Ap. 104. ix. 2.

thresheth. See v. 9.

should be, &c. The texts read "(should do so) upon the hope of partaking (of the fruit)."

be partaker = share. Gr. *metechō*. Elsewhere, v. 12; 10. 17, 21, 30. Heb. 2. 14; 5. 13; 7. 13.

11 spiritual things = the spiritual (things). Gr. *pneumatikos*. See 12. 1.

carnal. Gr. *sarkikos*. See Rom. 7. 14.

12 have not used = did not use. Gr. *chraomai*. See Acts 27. 3.

suffer = bear. Gr. *stegō*, to cover. Elsewhere, 13. 7. 1 Thess. 3. 1, 5 (forbear).

lest, &c. = in order that (Gr. *hina*) we might not (Gr. *mē*. Ap. 105. II).

hinder. Lit. give any hindrance. Gr. *engkopē*. Only here. Cp. Acts 24. 4. gospel. Ap. 140.

Christ = the Christ. Ap. 98. IX.

13 Do ye not know = Know ye not. See 3. 16.

holy things. Gr. *hieros*. Only here and 2 Tim. 3. 15. temple. Gr. *hieron*, neut. of *hieros*. The temple generally. See Matt. 23. 16.

wait. Gr. *prosedreuō*. Only here, but the texts read *paredreuō*, same meaning. are partakers = divide. Gr. *summerizomai*. Only here. 14 Even so, &c. = So did the Lord also ordain. ordained. Gr. *diatassō*. See Acts 7. 44. preach. Ap. 121. 5.

know. Ap. 132. I. i. minister. Same word as "work", v. 6. live = eat. See Deut. 18. 1. generally. See Matt. 23. 16. wait. Gr. *prosedreuō*. Only here, but the texts read *paredreuō*, same meaning. are partakers = divide. Gr. *summerizomai*. Only here. 14 Even so, &c. = So did the Lord also ordain. ordained. Gr. *diatassō*. See Acts 7. 44. preach. Ap. 121. 5.

9. 15-27 (R³, p. 1709). CLAIM NOT EXERCISED BY PAUL. (*Extended Alternation*.)

R³ | T | 15-. Forbearance.
 U | -15-17. Reason.
 V | 18-. Reward.
 T | -18-. Forbearance.
 U | -18-23. Reason.
 V | 24-27. Reward.

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. any man. Gr. *tis*. Ap. 123. 3. The texts read *oudeis*. make . . . void. Gr. *kenōō*. See Phil. 2. 7. glorying = boasting, as in 5. 6. 16 though = if. Ap. 118. 1 b. preach the gospel. Ap. 121. 4. nothing to glory of = no (Gr. *ou*) (cause of) boasting (as in v. 15). necessity. Gr. *anankē*. Cp. 7. 37. is laid = lies. Gr. *epikeimai*. See Acts 27. 20. yea. The texts read "for". if. Ap. 118. 1. b. not. Ap. 105. II. 17 do = practise. Gr. *prassō*. See John 3. 20. willingly = being willing. Gr. *hekōn*. Only here and Rom. 8. 20. against my will = being unwilling. Gr. *akōn*. Only here. a dispensation, &c. = I have been entrusted with (Gr. *pisteuō*. 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). Elsewhere, Luke 16. 2, 3, 4. Eph. 1. 10; 3. 2. Col. 1. 25. 1 Tim. 1. 4. is committed. Ap. 150. I. 1. iv.

T *Verily* ¹⁵that, when I ¹⁶preach the gospel, I may make the ¹²gospel ° of ¹²Christ ° without charge,

U ° that I ° abuse ¹⁶not my ⁴power ¹in the gospel. ¹⁹For though I be free ° from ° all *men*, yet ° have I ° made myself servant ²unto ° all, ¹⁵that I might ° gain the more.

²⁰And ²unto the Jews I became as a Jew, ¹⁵that I might ¹⁹gain the Jews; to them that are ° under ° the law, as ° under ° the law, ¹⁵that I might ¹⁹gain them that are ° under ° the law;

²¹To them that are ° without law, as ° without law, (being ¹⁶not ° without law to ° God, but ° under the law to ¹²Christ,) ¹⁵that I might ¹⁹gain them that are ° without law.

²²To the weak became I as weak, ¹⁵that I might ¹⁹gain the weak: I am ° made all things to all *men*, ¹⁵that I might by all means save ° some.

²³And this I do ¹⁰for the ¹²gospel's sake, ¹⁵that I ° might be ° partaker thereof with ° you.

V p¹ ²⁴Know ye ¹- not that they which run ¹in a ° race ¹run all, but one receiveth the ° prize?

q¹ ° So run, ¹⁵that ye may ° obtain.

p² ²⁵And every man that ° striveth for the mastery ° is temperate in all things.

q² Now they do it ° to obtain a ° corruptible ° crown; but we an ° incorruptible.

p³ ²⁶∫ therefore ²⁴so run, ¹- not ° as ° uncertainly; ²³so ° fight I, ¹- not ° as one that ° beateth the air:

q³ ²⁷But I ° keep under my body, and ° bring it into subjection: ° lest that by any means, ° when I have preached to ²others, I myself should ° be ° a ° castaway.

O P W

¹⁰Moreover, brethren, I ° would ° not that ye should ° be ignorant, how that ° all our fathers were ° under the cloud, and ° all passed ° through the sea;

²And were all ° baptized ° unto ° Moses ° in the cloud and ° in the sea;

³And did all eat the same ° spiritual ° meat;

⁴And did all drink the same ³spiritual ° drink: ° for they ° drank ° of that ³spiritual

¹⁸ of Christ. The texts omit. without charge = without cost or expense. Gr. *adapanos*. Only here. Cp. *dapanē*, cost (Luke 14. 28), and *dapanas*, spend (Luke 15. 14).

that, &c. Lit. unto (Gr. *eis*) my not abusing. abuse = use to the full. See 7. 31.

¹⁹ from. Ap. 104. vii.

all = all things, i. e. restrictions of meats, &c. have. Omit.

made myself servant = enslaved myself. Ap. 190. III. 3.

gain. Gr. *kerdainō*. See Acts 27. 21.

²⁰ under. Ap. 104. xviii. 2.

the law = law. The texts add, "Not as being myself under law".

²¹ without law. Gr. *anomos*. Ap. 128. III. 3. Here used in the sense of Rom. 2. 12, 14.

under the law. Gr. *ennomos*. See Acts 19. 39.

²² made = become.

some. Ap. 124. 4.

²³ might be = may become.

partaker. Gr. *sunkoinōnos*. See Rom. 11. 17.

you = it, i. e. the gospel. Sharer in its triumphs.

9. 24-27 (V, p. 1710). REWARD. (Repeated Alternation.)

V | p¹ | 24-. Running in a race.

q¹ | -24. Application.

p² | 25-. The training.

q² | -25. Application.

p³ | 26. Running and boxing.

q³ | 27. Application.

²⁴ race = race-course. Gr. *stadion*. Elsewhere transl. "furlong", the course being usually of this length.

prize. Gr. *brabeion*. Only here and Phil. 3. 14. Cp. the verb, Col. 3. 15. (rule).

So. I. e. as these runners do.

obtain = lay hold of. Gr. *katalambanō*. See Acts 4. 13.

²⁵ striveth for the mastery. Gr. *agonizomai*. See Luke 13. 24. The usual term for contending in the games.

is temperate = exercises self-control. Gr. *enkrateuomai*. See 7. 9. This refers to the severe training, extending over many months, before the contest.

to obtain = in order that (Gr. *hina*) they may receive. Same word as "receive" in v. 24.

corruptible. Gr. *phthartos*. See Rom. 1. 23.

crown. Gr. *stephanos*. See first occ. Matt. 27. 29.

The crown was a chaplet of wild olive, parsley, &c.

incorruptible. Gr. *aphthartos*. See Rom. 1. 23. Cp. 1 Pet. 5. 4.

²⁶ as. "As" should precede "not".

uncertainly. Gr. *adelos*. Only here. Cp. 14. 8.

²⁷ keep under. Gr. *hupōpiazō*. See Luke 18. 5. bring . . . into subjection = reduce to slavery. Gr. *doulagōgeō*. Only here. Cp. Ap. 190. III. 2, 3. lest that by any means. Gr. *mēpōs*. when, &c. = having preached. Gr. *kērussō*. 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. *adokimos*. See Rom. 1. 28, and cp. Heb. 6. 8.

10. 1-11. 1 (P, p. 1709). THE MOSAIC DISPENSATION TYPICAL. (Alternation.)

P | W | 10. 1-5. The Mosaic Dispensation.

X | 10. 6-14. Application.

W | 10. 15-20-. The Gospel (i. e. Kingdom) Dispensation.

X | 10. -20-11. 1. Application.

^{10. 1} Moreover. The texts read, "For". It introduces an instance of some who were rejected. would not = do not desire. Gr. *thelō*. Ap. 102. 1. not. Ap. 105. I. be ignorant. Gr. *agnoeō*. See Rom. 1. 13. all. Notice the emphatic repetition of "all" in vv. 1-4. under. Ap. 104. xviii. 2. through. Ap. 104. v. 1. ² baptized. Ap. 115. I. iii. 1. d. and iv. unto. Ap. 104. vi. Moses. See 9. 9. in. Ap. 104. viii. ³ spiritual. Gr. *pneumatikos*. See 12. 1. meat = food. Cp. Ps. 78. 24, 25. ⁴ drink. Gr. *poma*. Only here and Heb. 9. 10. for, &c. To the end of the verse is a parenthesis. drank = were drinking. Imperf. of. Ap. 104. vii.

Rock ° that followed them: and that Rock was ° Christ.

5 But ° with ° many of them ° God was 1 not ° well pleased: for they were ° overthrown 2 in the wilderness.

X r 6 Now these things ° were ° our ° examples, ° to the intent we should ° not ° lust after ° evil things, as they also ° lusted.

7 ° Neither be ye ° idolaters, as were ° some of them; as it ° is written, "The ° people sat down to eat and drink, and ° rose up to ° play."

8 ° Neither let us commit fornication, as ° some of them committed, and fell 2 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.

s 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.

r 13 ° There hath ° no temptation taken you ° but ° such as is common to man: but ° God is ° faithful, Who will 1 not suffer you to be ° tempted ° above that ye are able; but will ° with the temptation ° also make ° a way to escape, that ye may be able to ° bear it.

s 14 ° Wherefore, my ° dearly beloved, flee ° from ° idolatry.

W t 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?

u 17 ° For we being many are one ° bread, and one body: for we ° are all ° partakers 4 of that one ° bread.

that followed them. There is no word for "them". The meaning is, the miracle of the water from the Rock followed that of manna from heaven.

Christ. Ap. 98. IX. As the source of their supply, He is called the Rock. Fig. *Metaphor*. Ap. 6. Cp. Deut. 32. 4, 15, 18, 30, 31, 37. Ps. 19. 14; &c.

5 with. Ap. 104. viii.

many = the most.

God. Ap. 98. I. i. 1.

well pleased. Gr. *eudokeō*. See 1. 21.

overthrown. Gr. *katastrōnumi*. Only here in N.T. But the word occ. twice in Sept., Num. 14. 16 (where the A.V. read: "slain") and Job 12. 23.

10. 6-14 (X, p. 1711). APPLICATION. (*Alternation*.)

X | r | 6-10. Types. Failures.

s | 11, 12. Warning.

r | 13. Temptations.

s | 14. Warning.

6 were = became.

our. I.e. for us.

examples = types. Gr. *typos*. Same word as "example" (v. 11). See first occ. John 20. 25.

to the intent. Gr. *eis*. Ap. 104. vi.

not. Ap. 105. II.

lust after. Lit. be desirers of. Gr. *epithumētēs*. Only here.

evil. Gr. *kakos*. Ap. 128. III. 2.

lusted. Gr. *epithumēō*, to desire. Occ. sixteen times, not always in a bad sense. Cp. Matt. 13. 17. Luke 17. 22; 22. 15. The reference is to Ex. 32. 6-25. Ap. 107. I. 3.

7 Neither. Gr. *mēde*.

idolaters. See 5. 10.

some. Ap. 124. 4.

is = has been.

people. Gr. *laos*. See Acts 2. 47.

rose up. Gr. *anistēmi*. Ap. 178. I. 1.

play. Gr. *paizō*. Only here in N.T. This quotation is word for word from the Sept. of Ex. 32. 6.

8 three and twenty thousand. See Num. 25. 1-9, where the number is given as 24,000, but this included the princes of the people of v. 4. See note there.

9 tempt = put thoroughly to the test. Gr. *ekpeirazō*. Only here and Matt. 4. 7. Luke 4. 12; 10. 25.

Christ. The texts read "the Lord".

tempted. Gr. *peirazō*, the word commonly used.

were destroyed. Gr. pass. of *apollumi*. See 1. 18.

of = by. Ap. 104. xviii. 1. See Num. 21. 5, 6.

10 murmur. Gr. *gonguzō*. Occ. here and six times in the Gospels.

destroyer. Gr. *olothreutēs*. Only here, but the verb is found in Heb. 11. 28, of the destroying angel, and

11 unto = to. ensamples. Gr. *typos*, as in v. 6, but

admonition = warning. Gr. *nothēsia*. Elsewhere, Eph. 6. 4. Tit 3. 10. upon. Ap. 104. vi.

world = ages. Ap. 129. 2. are

take heed = look to it. Gr. *blepō*.

12 Wherefore = So then. take heed = look to it. Gr. *blepō*.

13 There

hath, &c. Lit. Temptation hath not (Gr. *ou*). but = except. Gr. *ei mē*. such, &c. = a human (one).

Gr. *anthrōpinos*. See 2. 4. faithful. Gr. *pistos*. Ap. 150. III and 175. 4. Cp. 1. 9. 1 Pet. 4. 19.

1 John 1. 9. above. Ap. 104. xvii. 2. with. Ap. 104. xvi. also make, &c. = make a way to escape

also. a way to escape. Gr. *ekbasis* = a way out. Only here and Heb 13. 7. bear = endure. Gr.

hupopherō. Only here, 2 Tim. 3. 11. 1 Pet. 2. 19. 14 Wherefore. See 8. 13. dearly beloved. Ap.

135. III. from. Ap. 104. iv. idolatry. Gr. *eidōlolatreia*. Only here, Gal. 5. 20. Col. 3. 5. 1 Pet. 4. 3.

Cp. 2 Cor 6. 16. 1 John 5. 21.

10. 15-20- (W, p 1711). THE GOSPEL (i.e. KINGDOM) DISPENSATION. (*Alternation*.)

W | t | 15, 16. Fellowship.

u | 17. Reason.

t | 18. Fellowship

u | 19, 20-. Inference.

15 judge. Ap. 122. 1. This appeal is an instance of the Fig. *Anacoenosis*. 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. 105. I. (a). communion. Same as fellowship (1. 9). Fig. *Metaphor* (Ap. 6), and in the following verses. Christ = the Christ. Ap. 98. IX. 17 For, &c. Lit.

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. *metechō*. See 9. 10.

18 °Behold Israel °after the flesh: are ¹⁶ 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:

X v¹ and I ¹would ¹not that ye should °have fellowship with °devils.

21 Ye °cannot drink the cup of the °Lord, and the cup of ²⁰ devils: ye °cannot ¹⁷ be partakers of the °Lord's table, and of the table of ²⁰ 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 ¹ not expedient: all things are lawful for me, but °all things edify ¹ not.

w¹ 24 Let °no man seek °his own, but °every man °another's wealth.

v² 25 °Whatsoever is sold ² in the °shambles, that eat, °asking °no question °for °conscience sake:

w³ 26 For the °earth is the °LORD'S, and the °fulness thereof.

v³ 27 °If °any of °them that believe not °bid you to a feast, and ye °be disposed to go, ²⁵ whatsoever is set before you, eat, ²⁵ asking ²⁵ no question ²⁵ for ²⁵ conscience sake.

28 But °if °any man say ¹¹ unto you, "This is °offered in sacrifice unto idols", eat °not ²⁵ for his sake that °shewed it, and ²⁵ for ²⁵ conscience sake:

w³ for the ²⁵ earth is the ²⁵ LORD'S, and the ²⁵ fulness thereof:

4 29 ²⁵ Conscience, I say, ¹⁶ not thine own, but °of the ²⁴ other: for why is my liberty ¹⁶ judged °of °another man's ²⁵ conscience?

30 For °if °by °grace ¹⁷ be a partaker, why am I °evil spoken of °for that for which °give thanks?

w⁴ 31 Whether therefore ye eat, or drink, or whatsoever ye do, 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 °please all men in all things, °not seeking mine own °profit, but the profit of °many, °that they may be saved.

11 °Be ye °followers of me, even as °also am of °Christ.

Q x 2 Now I °praise you, brethren, that ye

18 Behold = See. Gr. *blepō*, as in v. 12. after = according to. Ap. 104. x. 2. partakers. Gr. *koinōnos*. Elsewhere, v. 20. Matt. 23. 30. Luke 5. 10. 2 Cor. 1. 7; 8. 23. Philem. 17. Heb. 10. 33. 1 Pet. 5. 1. 2 Pet. 1. 4.

19 that which, &c. Gr. *eidōlothutos*. See Acts 15. 29. 20 Gentiles. Gr. *ethnos*.

devils = demons. Gr. *daimonion*. See Acts 17. 18. Reference to Deut. 32. 17.

10. -20-11. 1 (X, p. 1711). APPLICATION.
(Repeated Alternation.)

X v¹ | 10. -20-23. Distinctions in fellowships.

w¹ | 10. 24. Inference.

v² | 10. 25. Distinctions in knowledge.

w² | 10. 26. Reason.

v³ | 10. 27, 28-. Distinction in meats.

w³ | 10. -28. Reason.

v⁴ | 10. 29, 30. Distinctions in conscience.

w⁴ | 10. 31-11. 1. Inference.

have fellowship = become partakers (v. 18).

21 cannot = are not (Gr. *ou*) able to.

Lord. Ap. 98. VI. i. β. 2. B.

22 provoke . . . to jealousy. Gr. *parazēloō*. See Rom. 10. 19.

Lord. Ap. 98. VI. i. β. 2. A.

are we, &c. This question is introduced by *mē*, expecting a negative answer. Notice the vividness given to the apostle's argument by the use of the Fig. *Erōtēsis* in vv. 16, 18, 19, 22.

23 all things, &c. = not all things are expedient, or profitable.

all things, &c. = not all things edify. Gr. *oikodomeō*. See Acts 9. 31.

24 no man = no one. Gr. *mēdeis*.

his own = his own things.

every man = each one, but the texts omit.

another's wealth = the things of the other (Gr. *heteros*. Ap. 124. 2). Cp. Phil. 2. 4.

25 Whatsoever = All which.

shambles. Gr. *makellon*. Only here.

asking no question = questioning nothing (Gr. *mēdeis*).

asking. Ap. 122. 2.

for . . . sake = on account of. Ap. 104. v. 2.

conscience. Gr. *suneidēsis*. Cp. 8. 7.

26 earth. Ap. 129. 4.

LORD'S. Ap. 98. VI. i. β. 1. A. a.

fulness. Gr. *plērōma*. See Ps. 21. 1.

27 If. Ap. 118. 2. a.

any. Ap. 123. 3.

them that believe not = the unbelievers. Gr. *apistos*, as in 7. 12. bid = call.

be disposed = wish. Ap. 102. 1.

28 if. Ap. 118. 1. b.

any man = any one, as in v. 27.

offered, &c. Gr. *eidōlothutos*, as in v. 19, but the texts read *hierothutos*, "offered in sacrifice", as more appropriate language at a heathen feast.

shewed. Gr. *mēniō*. See Luke 20. 37.

29 of the other = that of the other. This must be a weak believer, who wished to give warning: a heathen would have no "conscience" in the matter. Here, after the parenthesis of vv. 26-28, the word "conscience" is repeated from v. 25, giving the Fig. *Epanalepsis*. Ap. 6.

another. Ap. 124. 1.

30 grace. Ap. 184. I. 1.

evil spoken of. Gr. *blasphēmō*. Same as "defamed"

See Acts 27. 35. 31 to. Ap. 104. vi.

(4. 13). for. Ap. 104. xvii. 1. give thanks. Gr. *eucharisteō*. See Acts 27. 35. 31 to. Ap. 104. vi. 32 Give none offence. Lit. Become without offence. Gr. *aproskopos*. See Acts 24. 16. Gentiles = Greeks. Gr. *Hellen*. church. Ap. 186. 33 please. Gr. *areskō*. profit. Same as "expedient", v. 23. many = many. that = in order that. Gr. *hina*.

11. 1 Be = Become. followers = imitators. Gr. *mimētēs*. See 4. 16. Christ. Ap. 98. IX.

11. 2-16 [For Structure see next page].

2 praise. Gr. *epaineō*. Elsewhere, vv. 17, 22. Luke 16. 8 (commend). Rom. 15. 11 (laud).

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 ¹Christ; and the head of the °woman is the °man; and the head of ¹Christ is °God.

Y **4** Every ³man °praying or °prophesying, having °his head covered, °dishonoureth °his head.

5 But every woman that ⁴prayeth or ⁴prophesieth with her head °uncovered ⁴dishonoureth her head: for that is °even all one as if she were °shaven.

6 For °if the woman be °not °covered, let her °also be °shorn: but °if it be a shame for a woman to be °shorn or °shaven, let her be °covered.

Y z¹ **7** For a ³man indeed ought °not to °cover his head, °forasmuch as he is the °image and glory of ³God:

a¹ but the woman is the glory of the ³man.

z² **8** For the ³man is °not °of the woman;

a² but the woman °of the ³man.

z³ **9** °Neither was the ³man created °for the woman;

a³ but the woman °for the ³man.

10 °For this cause ought the woman to have °power °on her head °because of °the angels.

z⁴ **11** Nevertheless °neither is the ³man °without the ³woman, °neither the woman °without the ³man, °in °the Lord.

a⁴ **12** For as the woman is °of the ³man, even so is the ³man also °by the woman; but °all things °of ³God.

Y **13** °Judge ¹¹in yourselves: °is it comely that a woman °pray unto ³God °uncovered?

14 Doth °not even nature itself teach you, that, °if a ³man °have long hair, it is a °shame unto him?

15 But ¹⁴if 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 ³God.

O P Z **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. Cp. Gen. 24. 65. on. Ap. 104. ix. 1. because of = on account of, as above. the angels. Cp. Gen. 6. 2. Peter 2. 4. Jude 6. Cannot refer to the bishop or other officer; for why should he be affected more than the other men in the congregation? **11** neither. Gr. *oute*. without = apart from. Gr. *chōris*. in. Ap. 104. viii. the Lord. No art. Ap. 98. VI. i. β. 2. B. Cp. Gal. 3. 28. **12** by = through. Ap. 104. v. 1. all things. Cp. 8. 6. 2 Cor. 5. 18. Eph. 3. 9. **13** Judge. Ap. 122. 1. Fig. *Anacœnosis*. Ap. 6. is it comely = is it becoming. Gr. *prepei*. Elsewhere, Matt. 3. 15. Eph. 5. 3. 1 Tim. 2. 10. Tit. 2. 1. Heb. 2. 10; 7. 26. **14** not even. Gr. *oude*. if. Ap. 118. 1. b. have long hair = let the hair grow. Gr. *komaō*. Only here and v. 15. shame. Gr. *atimia*. See Rom. 1. 26. **15** hair. Gr. *komē*. Only here. is = has been. for = instead of. Ap. 104. ii. covering. Gr. *peribolaion*. Only here and Heb. 1. 12 (vesture). **16** any man = any one. Ap. 123. 3. contentious = fond of strife. Gr. *philoneikos*. Only here. no. Ap. 105. I. custom. See John 18. 39. neither. Gr. *oude*. churches. Ap. 186.

11. 17-34 (P, p. 1709). THE GOSPEL DISPENSATION ANTITYPICAL. (*Alternation*)

P | Z | 17. Censure.
 A | 18-22-. About coming together.
 Z | -22. Censure.
 A | 23-34. About the Lord's Supper.

17 in this, &c. = declaring this. Gr. *parangellō*. See Acts 1. 4.

11. 2-16 (Q, p. 1709). THE PUBLIC USE OF SPIRITUAL GIFTS. (*Introversion*)

Q | x | 2. Praise of the obedient.

y | 3. A revealed principle.

Y | 4-6. Result.

Y | 7-12. Reasons.

y | 13-15. Nature's teachings.

x | 16. Rejection of the contentious.

keep = hold fast. Gr. *katechō*, as in 1 Thess. 5. 21. Heb. 3. 6, 14; 10. 23.

ordinances. Gr. *paradosis*. Elsewhere, twelve times, always transl. "tradition". delivered. Gr. *paradidōmi*. See John 19. 30.

3 would. Ap. 102. 1.

have you = that you should.

know. Ap. 132. 1. i. Cp. 10. 1. In the rest of the verse are the Figs. *Anaphora* and *Climax*. Ap. 6. man. Ap. 123. 2.

woman. In this clause woman means wife, and man husband. Cp. Eph. 5. 23.

God. Ap. 98. I. i. 1.

4 praying. Ap. 134. I. 2.

prophesying. Ap. 189.

his head covered. Lit. (something) upon (Ap. 104. x. 1) the head.

dishonoureth. Gr. *kataischunō*. 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. *akatakalyptos*. Only here and v. 13.

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.

shaven. Gr. *xuraō*. See Acts 21. 24.

6 if. Ap. 118. 2. a.

not. Ap. 105. I.

covered. Gr. *katakalyptomai*. Only here and v. 7.

also be shorn = be shorn also.

shorn. See Acts 8. 32.

11. 7-12 (Y, above). REASONS.

Y | z¹ | 7-. Man. His glory.

a¹ | -7. Woman. Her glory.

z² | 8-. Man. His origin.

a² | -8. Woman. Her origin.

z³ | 9-. Man. Purpose of his creation.

a³ | -9, 10. Woman. Purpose of her creation.

z⁴ | 11. Mutual dependence in the Lord.

a⁴ | 12. Mutual relationship by the ordinance of God.

7 forasmuch as he is = being originally. Gk. *hup-archō*. See Luke 9. 48.

image. Gr. *eikōn*. See Rom. 1. 23. Cp. Gen. 1. 27; 9. 6.

8 of. Gr. *ek*. Ap. 104. vii.

9 Neither, &c. And truly the man was not (Gr. *ou*) for = on account of. Ap. 104. v. 2.

10 For this cause = On account of (as above) this.

²praise you ⁶not, that ye ^ocome together ⁶not ^ofor the better, but ^ofor the worse.

A 18 For first of all, when ye ¹⁷come together ¹¹in ^othe ¹⁶church, I hear that there ^obe ^odivisions ^oamong you; and I ^opartly ^obelieve it.

19 For there must be ^oalso ^oheresies ¹⁸among you, ^othat they which are ^oapproved may ^obe made manifest ¹⁸among you.

20 When ye ¹⁷come together therefore ^ointo one place, *this* is ⁶not to eat the ^oLord's Supper.

21 For ¹¹in eating ^oevery one ^otaketh before *other* his own supper: and one is hungry, and another is drunken.

22 ^oWhat? have ye ⁶not houses to eat and to drink in? or despise ye the ¹⁶church of ³God, and ^oshame them that have ^onot?

Z ^oWhat shall I say to you? shall I ²praise you ¹¹in this? I ²praise you ⁶not.

A B 23 For ³o have received ^oof the ^oLord that which ^oalso I ²delivered ^ounto you, That the ^oLord ^oJesus ^othe *same* night in which He was ^obetrayed took bread:

24 And when He had ^ogiven thanks, He brake *it*, and said, ^o"Take, eat, this ^ois My body, which is ^obroken ^ofor you: this do ^oin ^oremembrance of Me."

25 ^oAfter the same manner ^oalso *He took* the cup, ^owhen He had supped, saying, ^o"This cup is the ^onew ^otestament ¹¹in My blood: this do ye, ^oas oft as ye drink *it*, ²⁴in ²⁴remembrance of Me.

C b¹ 26 For ²⁵as often as ye eat this bread, and drink this cup, ye do ^oshew the ²³Lord's death till He come."

c¹ 27 Wherefore whosoever shall eat this bread, and drink *this* cup of the ²³Lord ^ounworthily, shall be ^oguilty ^oof the body and blood of the ²³Lord.

b² 28 But let a ^oman ^oexamine himself, and ^oso let him eat ⁸of *that* bread, and drink ⁸of *that* cup.

c² 29 For he that eateth and drinketh ^ounworthily, eateth and drinketh ^odamnation to himself, ²²not ^odiscerning ^othe ²³Lord's body.

30 ¹⁰For this cause many *are* weak and sickly ¹⁸among you, and ^omany ^osleep.

b³ 31 For ⁶if we ^owould ^ojudge ourselves, we should ⁶not be ¹³judged.

come together. Gr. *sunerchomai*. This was a voluntary assembling, not the authoritative "being gathered to His name" of Matt. 18. 20.

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.

be. Gr. *huparchō*. See Luke 9. 48.
divisions. Gr. *schisma*. See 1. 10.
among. Ap. 104. viii. 2.

partly believe it - believe some part (of it), or believe it of some part of you.
believe. Ap. 150. I. 1. iii.

19 also heresies = heresies also.
heresies = sects. See Acts 5. 17.
that = in order that. Gr. *hina*.

approved. Gr. *dokimos*. See Rom. 14. 18.
be made = become. This is the reason why divisions are permitted, but is no justification of them. Cp. 1 John 2. 19.

20 into one place. Gr. *epi to auto*. See Acts 2. 1. These were the social meals of the early church, called love feasts (2 Pet. 2. 13. Jude 12), followed by the Lord's Supper. According to the Greek custom, each brought his own provisions, and while the rich fared sumptuously, the poor sometimes had little or nothing; for the spirit of division led to the exclusion by some of all who were not of their own party. Thus sectarianism invaded even the Lord's table.

Lord's. Gr. *kuriakos*. Only here and Rev. 1. 10. See note there.

21 every = each.
taketh before = first taketh. Gr. *prolambanō*. Only here, Mark 14. 8. Gal. 6. 1. Thus the over-indulgence of some unfitted them for the ordinance.

22 What? have ye not = For is it (Gr. *mē*, introducing the question) that ye have not (Gr. *ou*).
shame. Gr. *kataischunō*. Same as in v. 4.
not. Ap. 105. II.

What shall I say, &c. Fig. *Amphidiorthōsis*. Ap. 6.

11. 23-34 (A, p. 1714). ABOUT THE LORD'S SUPPER. (*Introversion and Alternation*.)

A	B	|	23-25. Revelation received.
	C	|	b ¹ | 26. Worthy partaking.
		|	c ¹ | 27. Unworthy partaking.
		|	b ² | 28. Discerning oneself.
		|	c ² | 29, 30. Not discerning the body.
		|	b ³ | 31. Self-judgment.
		|	c ³ | 32. The Lord's chastening.
	B	|	33, 34. Counsel given.

23 have. Omit.
of = from. Ap. 104. iv.
Lord. Ap. 98. VI. i. β. 2. A.
also I delivered = I delivered also. Cp. 15. 3.
unto = to. Jesus. Ap. 98. X.

the *samē* = in (Gr. *en*) the.
betrayed. Gr. *paradidōmi*. Same as "delivered", v. 2. See John 19. 30.

24 given thanks. Gr. *eucharisteō*. See Acts 27. 35.
Take, eat. The texts omit. is. See Matt. 26. 26.

broken. The texts omit. for = on behalf of. Ap. 104. xvii. 1. in = for. Ap. 104. vi. remembrance of Me = My memorial. Gr. *anamnēsis*. Only here, v. 25. Luke 22. 19. Heb. 10. 3. 25 After the same manner = Likewise. also He took, &c. = He took the cup also. when = after. Ap. 104. xi. 2. This cup, &c. Fig. *Metaphor*, as in v. 24. Ap. 6. If, as Rome maintains, the wine is transubstantiated into the blood of Christ, can the cup be so too? new. Gr. *kainos*. See Matt. 9. 17. testament = covenant. See Luke 22. 20 and Heb. 9. 14-23. as oft as. Gr. *hosakis*. Only here, v. 26. Rev. 11. 6. 26 shew = proclaim. Ap. 121. 5. 27 unworthily. Gr. *anaxiōs*. Only here and v. 29 (which see). guilty. Gr. *enochos*, as Matt. 26. 66. 28 man. Ap. 123. 1. examine = test or try. 19 and 9. 27. so. I. e. after this self-testing. "himself", read "since he does not discern", &c. discerning. Ap. 122. 4. 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 vv. 19-22. Note the Fig. *Paregmenon*. Ap. 6. 30 many = not a few, as R.V. sleep. Ap. 171. 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. 29.

^c 32 But when we are ¹³ judged, we are ° chastened ° of the ²³ Lord, ¹⁹ that we should ⁻²²⁻ not be ° condemned ° with the ° world.

^B 33 Wherefore, my brethren, when ye ¹⁷ come together ° to eat, ° tarry one for another.

34 And ⁶ if ¹⁶ any man hunger, let him eat ° at home; ¹⁹ that ye ¹⁷ come ⁻²²⁻ not together ° unto ° condemnation. And the rest will I ° set in order when I come.

^{Q D d} 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.

^e 4 Now there are ° diversities of ° gifts, but the same ° Spirit.

5 And there are ° differences of ° administrations, but the same ³ Lord.

6 And there are ⁴ diversities of ° operations, but it is the same ³ God Which ° worketh ° all ° in all.

^f 7 But the ° manifestation of the ⁴ Spirit is given to ° every man ° to profit withal.

8 For to one is given ° by the ⁴ Spirit the ° word of wisdom; to ° another the ° word of ° knowledge, ° by the same ⁴ Spirit;

9 To ° another ° faith, ³ by the same ⁴ Spirit; to ° another the ⁴ gifts of ° healing, ³ by the same ⁴ Spirit;

10 To ° another the ° working of ° miracles; to ° another prophecy; to ° another ° discerning of ° spirits; to ° another *divers* ° kinds of tongues; to ° another the ° interpretation of tongues;

11 But all these ° worketh that one and the ° selfsame ⁴ Spirit, ° dividing to ⁷ every man ° severally as He ° will.

^g 12 For as the body is one, and hath many members, and all the members of ° that one

32 chastened. Gr. *paideuō*. Cp. Heb. 12. 6, 7, 10. Rev. 3. 19.

of = by. Ap. 104. xviii. 1.

condemned. Ap. 122. 7.

with. Ap. 104. xvi.

world. Gr. *kosmos*. Ap. 129. 1. This shows that the judgment of v. 29 is not eternal judgment. In vv. 31, 32, the Fig. *Paregmenon* occ. again.

33 to eat = for (Gr. *eis*) eating.

tarry = wait. Cp. Acts 17. 16. Jas. 5. 7.

34 at home = in (Gr. *en*) the house.

unto. Ap. 104. vi.

condemnation. Same as "damnation", v. 29.

set in order. Gr. *diatassō*. See Acts 7. 44.

12. 1—14. 40 (Q, p. 1709). THE PUBLIC EXERCISE OF SPIRITUAL GIFTS. (*Introversion*.)

^Q | D | 12. 1-31. Spiritual gifts.

| E | 13. 1-13. Love more excellent than gifts.

| D | 14. 1-40. Prophecy the best gift.

12. 1-31 (D, above). SPIRITUAL GIFTS. (*Introversion*.)

D | d | 1-3. Instruction as to spiritual gifts.

| e | 4-6. Diversities of gifts.

| f | 7-11. God's gifts to the saints.

| g | 12-20. The many members of the body.

| h | 21-27. Their mutual interdependence.

| i | 28. God's provision for the church.

| e | 29, 30. 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. 6. 12). It is put in contrast with that which is natural, as in 3. 1; 15. 44. In 10. 3, 4 "supernatural" would express the meaning. It occ. twenty-six times and is always transl. "spiritual", and is the only word so rendered, except in 14. 12, which sec. Supply *things* instead of *gifts*.

I would, &c. See Rom. 1. 13. This is the fifth occ. of this expression.

not. Ap. 105. I.

2 know. Ap. 132. I. i.

Gentiles. Gr. *ethnos*.

carried = led. Gr. *apagō*. First occ. Matt. 7. 13.

unto. Ap. 104. xv. 3. these. Omit.

dumb. Gr. *aphōnos*. See Acts 8. 32. Cp. Ps. 115. 6.

Isa. 48. 7. 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).

3 give you to understand = make known to you. speaking. Ap. 121. 7. by = in. Ap. 104. xviii.

God. Ap. 101. II. 5. God. Ap. 98. I. i. 1. call-

eth, &c. = saith "accursed Jesus". This was probably a form of renunciation. Jesus. Ap. 98. X.

accursed. Gr. *anathema*. See Acts 23. 14. that Jesus is the Lord. The texts read simply "Lord Jesus".

Lord. Ap. 98. VI. i. β. 2. B. but = if not. Gr. *ei mē*. Holy Ghost. Ap. 101. II. 4. This means

acknowledging Him as Lord and Master (Rom. 10. 9), not mere lip-service. 4 diversities. Gr. *diairesis*.

Only here and vv. 5, 6. Cp. *hairesis*, 11. 19. gifts. Ap. 134. I. 2. Spirit. Ap. 101. II. 3. In these

vv. 4-6 we have the Spirit, the Son, and the Father working. 5 differences. Same as "diversities",

v. 4. administrations = services. Ap. 190. II. 1. 6 operations = workings. Gr. *energēma*. Only

here and v. 10. worketh. Gr. *energeō*. See Rom. 7. 5. all in all. I. e. all the gifts in all the mem-

bers. Fig. *Ellipsis*. Ap. 6. in. Ap. 104. viii. Note the Fig. *Symplokē* in these three vv., each begin-

ning with "diversities", and ending the sentence with "the same". 7 manifestation. Gr. *phanerōsis*.

Only here and 2 Cor. 4. 2. Cp. Ap. 106. I. v. and viii. every man = each one. to profit withal = for

(Gr. *pros*. Ap. 104. xv. 3) profiting, i. e. for the profit of others. 8 by = through. Ap. 104. v. 1.

word. Ap. 121. 10. another. Ap. 124. 1. knowledge. Ap. 132. II. i. by = according to. Ap.

104. x. 2. 9 another. Ap. 124. 2. faith. Ap. 150. II. 1. Cp. Gal. 5. 22. Eph. 2. 8. healing.

Gr. *iama*. Only here and vv. 28, 30. Cp. Luke 6. 17. 10 working. See v. 6. miracles. Ap. 172.

1 and 176. 1. discerning. Gr. *diakrisis*. See Rom. 14. 1. Heb. 5. 14. Cp. Ap. 122. 4. spirits. Ap.

101. II. 11 or 12. kinds. Gr. *genos*, as in 14. 10. interpretation. Gr. *hermēneia*. Only here and 14. 26.

11 selfsame = same. dividing = distributing. Gr. *diatreō*. Only here and Luke 15. 12. Cp. the noun

diatresis, vv. 4-6. severally = in His own way. will. Ap. 102. 3. 12 that one. The texts read "the".

Gr. *gnōrizō*. no man = no one. Gr. *oudείς*.

Spirit of God. Gr. *pneuma Theou*. The new nature. Ap. 101. II. 5. God. Ap. 98. I. i. 1. call-

eth, &c. = saith "accursed Jesus". This was probably a form of renunciation. Jesus. Ap. 98. X.

accursed. Gr. *anathema*. See Acts 23. 14. that Jesus is the Lord. The texts read simply "Lord Jesus".

Lord. Ap. 98. VI. i. β. 2. B. but = if not. Gr. *ei mē*. Holy Ghost. Ap. 101. II. 4. This means

acknowledging Him as Lord and Master (Rom. 10. 9), not mere lip-service. 4 diversities. Gr. *diairesis*.

Only here and vv. 5, 6. Cp. *hairesis*, 11. 19. gifts. Ap. 134. I. 2. Spirit. Ap. 101. II. 3. In these

vv. 4-6 we have the Spirit, the Son, and the Father working. 5 differences. Same as "diversities",

v. 4. administrations = services. Ap. 190. II. 1. 6 operations = workings. Gr. *energēma*. Only

here and v. 10. worketh. Gr. *energeō*. See Rom. 7. 5. all in all. I. e. all the gifts in all the mem-

bers. Fig. *Ellipsis*. Ap. 6. in. Ap. 104. viii. Note the Fig. *Symplokē* in these three vv., each begin-

ning with "diversities", and ending the sentence with "the same". 7 manifestation. Gr. *phanerōsis*.

Only here and 2 Cor. 4. 2. Cp. Ap. 106. I. v. and viii. every man = each one. to profit withal = for

(Gr. *pros*. Ap. 104. xv. 3) profiting, i. e. for the profit of others. 8 by = through. Ap. 104. v. 1.

word. Ap. 121. 10. another. Ap. 124. 1. knowledge. Ap. 132. II. i. by = according to. Ap.

104. x. 2. 9 another. Ap. 124. 2. faith. Ap. 150. II. 1. Cp. Gal. 5. 22. Eph. 2. 8. healing.

Gr. *iama*. Only here and vv. 28, 30. Cp. Luke 6. 17. 10 working. See v. 6. miracles. Ap. 172.

1 and 176. 1. discerning. Gr. *diakrisis*. See Rom. 14. 1. Heb. 5. 14. Cp. Ap. 122. 4. spirits. Ap.

101. II. 11 or 12. kinds. Gr. *genos*, as in 14. 10. interpretation. Gr. *hermēneia*. Only here and 14. 26.

11 selfsame = same. dividing = distributing. Gr. *diatreō*. Only here and Luke 15. 12. Cp. the noun

diatresis, vv. 4-6. severally = in His own way. will. Ap. 102. 3. 12 that one. The texts read "the".

body, being many, are one body: ° so also is ° Christ.

13 For ° 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 ° not one member, but many.

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 ° the eye, 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 were hearing, where were the ° smelling?

18 But now ° hath ° God ° set the members ° every one of them ° in the body, ° as it hath pleased Him.

19 And ° if they were all one member, where were the body?

20 But now are they many members, yet but one body.

g 21 And the eye ° cannot say ° unto the hand, "I have ° no need of thee;" nor again the head to the feet, "I have ° no need of you."

22 ° Nay, much more those members of the body, which seem ° to be more feeble, are necessary:

23 And those members of the body, which we think to be ° less honourable, upon these we ° bestow more abundant honour; and our ° uncomely parts have more abundant ° comeliness.

24 For our ° comely parts have ° no need: but ° God ° hath ° tempered the body together, having given more abundant honour to that part which ° lacked:

25 ° That there should be ° no ° schism ° in the body; but that the members ° should have the same care ° one ° for another.

26 And ° whether one member suffer, all the members ° suffer with it; ° or one member be ° honoured, all the members rejoice ° with it.

27 Now we are ° the body of ° Christ, and members ° in particular.

f 28 And ° God ° hath ° set some ° in the ° church, first ° apostles, secondarily ° prophets, thirdly ° teachers, ° after that ° miracles, then ° gifts of ° healings, ° helps, ° governments, ° diversities of tongues.

e 29 ° Are all ° apostles? ° are all ° prophets? ° are all ° teachers? ° are all ° workers of ° miracles?

30 ° Have all the ° gifts of ° healing? ° do all ° speak with tongues? ° do all ° interpret?

d 31 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. *eis*, as above, but the texts omit, probably because of the difficulty of the expression; but *eis* 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.

15 If. Ap. 118. 1. b. the = a.

of. Ap. 104. vii. therefore = on account of (Gr. *para*. Ap. 104. xii. 8) this.

17 If. Ap. 118. 2. a. smelling. Gr. *osphrēsis*. Only here.

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.

no. Ap. 105. I.

22 Nay = But. to be. I. e. naturally. Gr. *huparchō*. See Luke 9. 48.

23 less honourable. Gr. *atimos*. See 4. 10. bestow. Lit. put around. Gr. *peritithēmi*. See first occ. Matt. 21. 33.

uncomely. Gr. *aschēmōn*. Only here. comeliness. Gr. *euschēmōnē*. See here.

24 comely. Gr. *euschēmōn*. See Acts 13. 50. hath. Omit.

tempered . . . together = mingled together, or compounded. Gr. *sunkerannumi*. Only here and Heb. 4. 2. lacked = came short. Gr. *husterēō*. See Rom. 3. 23.

25 That = In order that. Gr. *hina*.

no. Ap. 105. II.

schism. Gr. *schisma*. See 1. 10. should have the same care = should care (Gr. *merimnaō*. See 7. 32) the same.

one for another = on behalf of (Gr. *huper*. Ap. 104. xvii. 1) one another.

26 whether = if at least. Gr. *eite*. Cp. Ap. 118. 2. a. suffer with it = suffer together. Gr. *sumpaschō*. Only here and Rom. 8. 17.

or. Gr. *eite*, as above.

honoured = glorified. See 6. 20.

with it = together.

27 the body. There is no art. because *sōma* is the predicate. Cp. 3. 16.

in particular. Gr. *ek* (Ap. 104. vii.) *merous*. The meaning is "Each in his part", as R. V. m.

28 church. Ap. 186.

apostles . . . prophets. Ap. 189.

teachers. Gr. *didaskalos*. Ap. 98. XIV. v. 4.

after that. Gr. *epeita*.

miracles = powers. Gr. *dunamis*, as in v. 10. Here it means "workers of miracles".

helps. Gr. *antilēpsis*. Only here in N.T., but found in the Sept., Ps. 83. 8; &c., and in the Papyri (Ap. 94. IV).

governments. Gr. *kubernēsis*. Only here in N.T., but found in the Sept. The word means "guidance". Gr. *genos*. Not the same word as in vv. 4-6. 29 Are.

workers of. There is no word for

30 interpret. Gr. *diērmēneuō*. See Acts 9. 36.

best. The texts read "greater". more excellent.

Cp. Acts 27. 11. diversities = (different) kinds. All these seven questions are introduced by *mē* (Ap. 105. II).

31 covet earnestly. Gr. *zēloō*. See Acts 7. 9. Lit. according to (Gr. *kata*. Ap. 104. x. 2) excellence. See Rom. 7. 13.

E h

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.

i **4** ° Charity suffereth long, and ° is kind; ° charity ° envieth ° 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 ° Beareth all things, ° believeth all things, hopeth all things, endureth all things.

8 ° Charity ° never ° faileth:

h but ° whether there be prophecies, they shall ° fail; ° whether there be tongues, they shall cease; ° whether there be ° knowledge, it shall ° vanish away.

9 For we ° know ° in part, and we prophesy ° in part.

10 But when that which is ° perfect is come, then that which is ° in part shall be ° done away.

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.

i **13** And now ° abideth ° faith, hope, ° charity, these three; but the greatest of these is ° charity.

D F¹ G

14 Follow after ° charity, and ° desire ° spiritual gifts, but rather ° that ye may prophesy.

8 never. Gr. *oudepote*. faileth. All the texts read "falleth". whether. Gr. *eite*. fail = be brought to nought. Gr. *katargeō*. See Rom. 3. 3. vanish away. Same as "fail". **9** know. Ap. 132. I. ii. in part. Gr. *ek* (Ap. 104. vii) *merous*. **10** perfect. Ap. 125. 1. done away. Same as "fail", v. 8. **11** child. Ap. 108. vii. thought = reasoned. Gr. *logizomai*. man. Ap. 123. 2. put away = did away with. Gr. *katargeō*, as in vv. 8, 10. childish things = the things of a child. **12** see. Ap. 133. I. 5. through. Ap. 104. v. 1. glass = mirror. Gr. *esoptron*. Only here and James 1. 23. darkly. Lit. in (Gr. *en*) a riddle. Gr. *ainigma*. Only here in N.T. In the Sept., Num. 12. 8. 1 Kings 10. 1. Prov. 1. 6, &c. to. Ap. 104. xv. 3. know = fully know. Ap. 132. I. iii. even as, &c. = even as I was fully known also. **13** abideth. Gr. *menō*. See p. 1511.

14. 1-40 (D, p. 1716). PROPHECY THE BEST GIFT. (Division.)

D | F¹ | 1-20. Prophecy better than tongues.
| F² | 21-40. Reasons and cautions.

14. 1-20 (F¹, above). PROPHECY BETTER THAN TONGUES.

F¹ | G | 1. Every gift to be desired.
| H | 2-4. But prophesying best.
G | 5-. Tongues also to be desired.
H | -5-20. But prophesying best.

14. 1 charity = love, as in 13. 1. desire = covet earnestly, as in 12. 31. spiritual. Gr. *pneumatikos*. See 12. 1. that = in order that. Gr. *hina*.

13. 1-13 (E, p. 1716). LOVE MORE EXCELLENT THAN GIFTS. (Alternation.)

E | h | 1-3. Love the pre-eminent grace.
i | 4-8-. Its characteristics.
h | -8-12. Gifts only transient.
i | 13. Love abides and is supreme.

13. 1 Though = If. Ap. 118. I. b.

speak. Ap. 121. 7.

men. Ap. 123. 1.

not. Ap. 105. II.

charity = love. Ap. 135. II. 1.

sounding. Gr. *ēcheō*. Only here and Luke 21. 25 (roaring).

brass. Gr. *chalkos*. See Matt. 10. 9. Rev. 18. 12. Elsewhere, Mark 6. 8; 12. 41; (money).

tinkling. Gr. *alalazō*. Only here and Mark 5. 38. An onomatopoeic word. Frequent in the Sept. of the battle shout; Josh. 6. 20. Judges 15. 14. 1 Sam. 17. 20, 52; &c.

cymbal. Gr. *kumbalon*. Only here, but frequent in the Sept.

2 understand = know. Ap. 132. I. i.

mysteries. Ap. 193.

knowledge. Ap. 132. II. i.

faith. Ap. 150. II. 1.

remove. Gr. *methistēmi*. See Acts 13. 22.

nothing. Gr. *oudenis*.

3 bestow = give away in doles. Gr. *psōmizō*. Only here and Rom. 12. 20. Cp. "sop", John 13. 26.

goods = the things belonging (*huparchō*, Luke 9. 48) to me.

give = deliver up. Gr. *paradidōmi*. See John 19. 30.

to be = in order that (Gr. *hina*) it may be.

it profiteth, &c. = I am nothing profited.

4 is kind. Gr. *chrēsteuomai*. Only here. Cp. Ap. 184. III. Note the Fig. *Asyndeton* in these vv. 4-8.

envieth. Gr. *zēloō*. See Acts 7. 9.

not. Ap. 105. I.

vaunteth. Gr. *perpereuomai*. Only here.

is . . . puffed up. See 4. 6.

5 Doth . . . behave, &c. Gr. *aschēmoneō*. Only here and 7. 36.

is . . . easily provoked = is . . . roused to anger. Gr. *paroxunomai*. Only here and Acts 17. 16. There is no word for "easily". The statement is absolute.

thinketh no evil = reckons not (Gr. *ou*) the evil (done to it).

evil. Ap. 128. III. 2.

6 in = upon, or at. Ap. 104. ix. 2.

iniquity = unrighteousness. Ap. 128. VII. 1.

rejoiceth in the truth = rejoiceth with (as in 12. 26) the truth, i.e. as it wins its way, truth being personified.

7 Beareth. Gr. *stegō*. See 9. 12. Here it means "is forbearing in all provocations".

believeth. Ap. 150. I. 1. iii.

H 2 For he that ° speaketh ° in ° an *unknown* tongue ° speaketh ° not ° unto ° men, but ° unto ° God: for ° no man ° understandeth *him*; ° howbeit ° in the ° spirit he ° speaketh ° mysteries.

3 But he that prophesieth ° speaketh ° unto ° men ° to ° edification, and ° exhortation, and ° comfort.

4 He that ° speaketh in ° an *unknown* tongue ° edifieth himself; but he that prophesieth ° edifieth the ° church.

G 5 I ° would that ye all ° spake with tongues,

H k but rather ° that ye prophesied: for greater *is* he that prophesieth than he that ° speaketh with tongues, ° except he ° interpret, ° that the ° church may receive ° edifying.

6 Now, brethren, ° if I come ° unto 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 ?

l 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, ° it may be, 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 ° speaketh a ° barbarian, and he that ° speaketh shall be a ° barbarian ° unto me.

12 ° Even so *ye*, forasmuch as ye are ° zealous of ° spiritual gifts, seek ° that ye may ° excel ° to the ° edifying of the ° church.

k 13 ° Wherefore let him that ° speaketh in ° an *unknown* tongue ° pray ° that he may ° interpret.

l 14 For ° if I ° pray in ° an *unknown* tongue, my ° spirit ° prayeth, but my ° understanding is unfruitful.

15 What is it then ? I will ° pray with the ° spirit, and I will ° pray with the ° understanding also: I will ° sing with the ° spirit, and I will ° sing with the ° understanding also.

16 Else ° when thou shalt bless with the ° spirit, how shall he that ° occupieth the room of the ° unlearned say ° “ Amen ” ° at thy ° giving of thanks, ° seeing he ° understandeth ° not what thou sayest ?

2 speaketh. Gr. *laleō*. Ap. 121. 7.
in. No prep. Dat. case. an *unknown* = a.
not. Ap. 106. I.
unto = to.
men. Gr. *anthrōpos*. Ap. 123. 1.
God. Ap. 98. I. i. 1.
no man = no one. Gr. *oudeis*.
understandeth. Gr. *akouō*. Occ. over 420 times.
Transl. hear, except in this and six or seven other passages. See Acts 9. 7.
howbeit = but.
spirit. Ap. 101. II. 4. There is no article.
mysteries. Ap. 193.
3 to. Supply the ellipsis by “for”.
edification. Lit. building. Gr. *oikodomē*. See 3. 9.
Here used metaphorically.
exhortation. Gr. *paraklēsis*. See Acts 4. 36 and 13. 15. Cp. Ap. 134. I. 6.
comfort. Gr. *paramuthia*. Only here. Cp. Phil. 2. 1, and the verb in John 11. 19.
4 edifieth. Gr. *oikodomeō*. See Acts 9. 31.
church. Ap. 186.
5 would = wish. Ap. 102. 1.

14. -5-20 (H, p. 1718). PROPHESYING BEST.
(Alternation.)

II | k | -5, 6. Interpretation needed.
| l | 7-12. Otherwise gift of tongues useless.
| k | 13. Interpretation needed.
| l | 14-20. Otherwise gift of tongues useless.

except. A strong expression. Gr. *ektos ei mē*. Lit. without if not.
interpret. Gr. *diērmēneuō*. See Acts 9. 36.
edifying. Same as “edification”, v. 3.
6 if. Ap. 118. 1. b.
unto. Ap. 104. xv. 3.
except = unless. Gr. *ean* (Ap. 118. 1. b) *mē* (Ap. 105. II).
by = in. Gr. *en*. Ap. 104. viii.
revelation. Ap. 106. II. i.
knowledge. Ap. 132. II. i.
7 And even = Nevertheless. Gr. *homōs*. Only here, John 12. 42. Gal. 3. 15.
without life. Gr. *apsuchos*. Only here.
sound. Gr. *phōnē*, voice.
whether, or. Gr. *eite*.
pipe. Gr. *aulos*. Only here.
harp. Gr. *kithara*. Only here and Rev. 5. 8; 14. 2; 15. 2.
distinction. Gr. *diastolē*. See Rom. 3. 22.
sounds. Gr. *phthongos*. Only here and Rom. 10. 18.
Not the same word as in the first part of the verse.
known. Ap. 132. I. ii.
piped. Gr. *auleō*. Only here, Matt. 11. 17. Luke 7. 32.
harped. Gr. *kitharizō*. Only here and Rev. 14. 2.
8 uncertain. Gr. *adēlos*. Only here and Luke 11. 44 (appear not).
to the battle = for (Gr. *eis*. Ap. 104. vi) war.
9 So likewise *ye* = So *ye* also.
utter = give.
by. Ap. 104. v. 1. words. Ap. 121. 10.
easy to be understood = intelligible. Gr. *eusēmos*. Only here.
into. Ap. 104. vi.
voices. Gr. *phōnē*. See v. 7. in. Ap. 104. viii.
without, &c. = dumb. Gr. *aphōnos*. See Acts 8. 32.
meaning = force. Ap. 172. 1. barbarian. See Acts 28. 2. unto. Gr. *en*. Ap. 104. viii. I. e. in my regard. 12 Even so *ye* = So *ye* also. zealous. Gr. *zēlōtes*. See Acts 21. 20. spiritual gifts. Lit. spirits. Here put for the operations of the Holy Spirit, as in v. 2. Ap. 101. II. 4. excel = abound. to. Gr. *pros*. Ap. 104. xv. 3. 13 Wherefore. See 8. 13. pray. Ap. 134. I. 2. 14 spirit. Ap. 101. II. 9. understanding. Gr. *nous*. Transl. seven times “understanding”, seventeen times “mind”. 15 sing. Gr. *psallō*, as Eph. 5. 15 (making melody). 16 when = if. Ap. 118. I. b. occupieth = fills up. Gr. *anaplērōō*. Here, 16. 17. Matt. 18. 14. Gal. 6. 2. Phil. 2. 30. 1 Thess. 2. 16. unlearned. See Acts 4. 13. Lit. “private” as opposed to “official”. Amen = the amen. See p. 1511. at. Ap. 104. ix. 2. giving of thanks. Gr. *eucharistia*. See Acts 24. 3. seeing = since. understandeth = knoweth. Ap. 132. I. i.

10 it may be = if (Ap. 118. 2. b) it may be.
world. Ap. 129. 1. none. Gr. *oudeis*.
11 know. Ap. 132. I. i. not. Ap. 105. II.
28. 2. unto. Gr. *en*. Ap. 104. viii. I. e. in my regard.
Gr. *zēlōtes*. See Acts 21. 20. spiritual gifts. Lit. spirits. Here put for the operations of the Holy Spirit, as in v. 2. Ap. 101. II. 4. excel = abound. to. Gr. *pros*. Ap. 104. xv. 3. 13 Wherefore. See 8. 13. pray. Ap. 134. I. 2. 14 spirit. Ap. 101. II. 9. understanding. Gr. *nous*. Transl. seven times “understanding”, seventeen times “mind”. 15 sing. Gr. *psallō*, as Eph. 5. 15 (making melody). 16 when = if. Ap. 118. I. b. occupieth = fills up. Gr. *anaplērōō*. Here, 16. 17. Matt. 18. 14. Gal. 6. 2. Phil. 2. 30. 1 Thess. 2. 16. unlearned. See Acts 4. 13. Lit. “private” as opposed to “official”. Amen = the amen. See p. 1511. at. Ap. 104. ix. 2. giving of thanks. Gr. *eucharistia*. See Acts 24. 3. seeing = since. understandeth = knoweth. Ap. 132. I. i.

17 For thou verily ° givest thanks well, but the ° other is ° not ° edified.

18 I ° thank my ° God, ° I ° speak with tongues more than ye all :

19 Yet ° in the ° church I ° had rather ° speak five words ° with my ° understanding, ° that by my voice I ° might teach ° others also, than ten thousand words ° in ° an unknown tongue.

20 Brethren, ° be ° not ° children in ° understanding: howbeit in ° malice ° be ye children, but in ° understanding ° be ° men.

F² m

21 ° In ° the law it is written, ° "With men of ° other tongues ° and ° other lips will I ° speak ° unto this ° people; and ° yet for all that will they not ° hear Me, saith the ° LORD." °

22 Wherefore tongues are ° for a ° sign, ° not to them that ° believe, but to them that ° believe not: but prophesying ° serveth ° not for them that ° believe not, but for them which ° believe.

23 ° If therefore the whole ° church be come together ° into one place, and all ° speak with tongues, and there come in those that are ° unlearned, or ° unbelievers, will they ° not say that ye are ° mad ?

24 But ° if all prophesy, and there come in ° one that ° believeth not, or ° one ° unlearned, he is ° convinced ° of all, he is ° judged ° of all :

25 And thus ° are the secrets of his heart made ° manifest; and so falling down ° on his face he will ° worship ° God, ° and report that ° God is ° in you ° of a truth.

n

26 ° How is it then, brethren? when ye come together, ° every one ° of you hath a psalm, hath a doctrine, hath a tongue, hath a ° revelation, hath an ° interpretation.

o

Let all things be done ° unto ° edifying.

m

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 ° speak two or three, and let ° the ° other ° judge.

30 ° If any thing be ° revealed to ° another that sitteth by, let the first ° hold his peace.

31 For ye ° may all prophesy ° one by one, ° that all may learn, and all may be ° comforted.

32 And the ° spirits of the ° prophets are ° subject to the ° prophets.

33 For ° God is ° not the author of ° confusion, but of peace, as ° in all ° churches of the ° saints.

34 Let your women keep silence ° in the ° churches: for it is ° not permitted ° unto them

17 givest thanks. Gr. *eucharisteō*. See Acts 27. 35. other. Gr. *heteros*. Ap. 124. 2.

18 thank. Same as "give thanks", v. 17. I speak = speaking (as I do).

19 had rather = desire to. Ap. 102. 1. with. Gr. *dia*, but the texts read "by" (Dat.) might teach. Gr. *katēcheō*. See Acts 18. 25. others. Ap. 124. 1.

20 be = become. children. Ap. 108. v. understanding. Gr. *phrēn*. Only here. malice. Ap. 128. II. 2.

be ye children = act as babes. Gr. *nēpiazō*. Cp. Ap. 108. vii.

men, i. e. of mature age and thought. Gr. *teleios*. See Ap. 123. 6, and 125. 1.

14. 21-40 (F², p. 1718). REASONS AND CAUTIONS. (Extended Alternation.)

F² m | 21-25. Divine prediction.

n | 26-. Remonstrance.

o | -26. Exhortation. Let, &c.

m | 27-35. Apostolic direction.

n | 36-39. Remonstrance.

o | 40. Exhortation. Let, &c.

21 the law. The Scriptures of the O.T. are called "the law", "the law and the Prophets", "the law, the Prophets, and the Psalms". Here the law includes Isaiah, just as in John 10. 34; 15. 25, it includes the Psalms.

With = In. Ap. 104. viii.

other tongues. Gr. *heteroglōssos* = other-tongued. Only here.

and other lips = and with lips of others.

people. Gr. *laos*. See Acts 2. 47.

yet for all that, &c. = not even (Gr. *oude*) so will they.

hear = hearken to. Gr. *eisakouō*. Elsewhere, Matt. 6. 7. Luke 1. 13. Acts 10. 31. Heb. 5. 7; all of answered prayer. A stronger word than *akouō* which occ. over 400 times.

LORD. Ap. 98. VI. i. β. 1. B. a. The quotation is from Isa. 28. 11, 12. Ap. 107. II. 2.

22 for. Ap. 104. vi.

sign. Ap. 176. 3.

believe. Ap. 150. I. 1. i.

believe not = are unbelieving. Gr. *apistos*. See Ap. 150. III.

serveth = is.

23 into one place. See Acts 2. 1.

unbelievers. Gr. *apistos*, as in vv. 22, 24.

mad. Gr. *mainomai*. See Acts 12. 15.

24 one = any one. Ap. 123. 3.

convinced. Gr. *elenchō*. See John 8. 9. Occ. seventeen times; transl. four times "convince", once "convict", five times "rebuke", six times "reprove", and once "tell a fault" (Matt. 18. 15).

of = by. Ap. 104. xviii. 1.

judged = discerned. Ap. 122. 2.

25 are . . . made = become.

manifest. Ap. 106. viii.

on. Ap. 104. ix. 3.

worship. Ap. 137. 1.

and report = announcing, or declaring. Gr. *apan-gellō*. Cp. Ap. 121. 5, 6.

in = among. Gr. *en*. Ap. 104. viii. 2.

of a truth = indeed. Gr. *ontōs*. Cp. John 8. 36.

26 How. Gr. *ti*. Same as "What", v. 15.

27 If. Gr. *eite*. Ap. 118. 2. a.

any man = any one, as in v. 24. by = according to. Ap. 104. x. 2. by course = in turn. Gr. *ana* (Ap. 104. i) *meros*. 28 no. Gr. *mē*, as in v. 11. interpreter. Gr. *diermēneutēs*. Only here. 29 prophets. Ap. 189. the other = the others. judge = discern, or discriminate. Ap. 122. 4. 30 revealed. Ap. 106. I. ix. hold his peace. Same as "keep silence" in vv. 28, 34. 31 may = can.

one by one. Gr. *kath'* (Ap. 104. x. 2) *hena*. comforted. Ap. 184. I. 6. 32 spirits = spiritual gifts, as in v. 12. 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. 33 confusion = commotion. Gr. *akatastasia*. See Luke 21. 9. saints. Gr. *hagios*. See Acts 9. 13.

every = each. of you. Omit. interpretation. See 12. 10. 27 If. Gr. *eite*. Ap. 118. 2. a. any man = any one, as in v. 24. by = according to. Ap. 104. x. 2. by course = in turn. Gr. *ana* (Ap. 104. i) *meros*. 28 no. Gr. *mē*, as in v. 11. interpreter. Gr. *diermēneutēs*. Only here. 29 prophets. Ap. 189. the other = the others. judge = discern, or discriminate. Ap. 122. 4. 30 revealed. Ap. 106. I. ix. hold his peace. Same as "keep silence" in vv. 28, 34. 31 may = can.

one by one. Gr. *kath'* (Ap. 104. x. 2) *hena*. comforted. Ap. 184. I. 6. 32 spirits = spiritual gifts, as in v. 12. 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. 33 confusion = commotion. Gr. *akatastasia*. See Luke 21. 9. saints. Gr. *hagios*. See Acts 9. 13.

every = each. of you. Omit. interpretation. See 12. 10. 27 If. Gr. *eite*. Ap. 118. 2. a. any man = any one, as in v. 24. by = according to. Ap. 104. x. 2. by course = in turn. Gr. *ana* (Ap. 104. i) *meros*. 28 no. Gr. *mē*, as in v. 11. interpreter. Gr. *diermēneutēs*. Only here. 29 prophets. Ap. 189. the other = the others. judge = discern, or discriminate. Ap. 122. 4. 30 revealed. Ap. 106. I. ix. hold his peace. Same as "keep silence" in vv. 28, 34. 31 may = can.

one by one. Gr. *kath'* (Ap. 104. x. 2) *hena*. comforted. Ap. 184. I. 6. 32 spirits = spiritual gifts, as in v. 12. 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. 33 confusion = commotion. Gr. *akatastasia*. See Luke 21. 9. saints. Gr. *hagios*. See Acts 9. 13.

to ² speak; but *they are commanded* to be ⁰ under obedience, ⁰ as also saith the law.

35 And ⁰ if they ⁰ will learn ²⁷ any thing, let them ask ⁰ their ⁰ husbands ⁰ at home: for it is a shame for women to ² speak ¹⁰ in the ⁴ church.

36 What? ⁰ came the ⁰ word of ² God out ⁰ from you? or ⁰ came it ⁰ unto you only?

37 ³⁵ If ²⁷ any man think himself to be a ³⁹ prophet, or ¹ spiritual, let him ⁰ acknowledge that the things that I write ² unto you are the commandments of ⁰ the ⁰ Lord.

38 But ³⁵ if ²⁷ any man ⁰ be ignorant, let him ⁰ be ignorant.

39 Wherefore, brethren, ⁰ covet to prophesy, and forbid ¹¹ not to ² speak with tongues.

40 Let all things be done ⁰ decently and ⁰ in ⁰ order.

15 ⁰ Moreover, brethren, I ⁰ declare ⁰ unto you the ⁰ gospel which I ⁰ preached ⁰ unto you,

which ⁰ also ye have received, ⁰ and ⁰ wherein ye stand;

² By which ⁰ also ye are saved, ⁰ if ye ⁰ keep in memory ⁰ what I ¹ preached ¹ unto you, ⁰ unless ye ⁰ have ⁰ believed ⁰ in vain.

³ For I ⁰ delivered ¹ unto you ⁰ first of all that which I ⁰ also received, how that ⁰ Christ died

⁰ for our ⁰ sins ⁰ according to the scriptures, ⁴ And that He was buried, and that He ⁰ rose again the third day ³ according to the ⁰ scriptures:

⁵ And that He was ⁰ seen ⁰ of ⁰ Cephas, then ⁰ of ⁰ the twelve:

⁶ After that, He was ⁵ seen ⁵ of above five hundred brethren ⁰ at once, ⁰ of whom the greater part remain ⁰ unto this present, but ⁰ some ⁰ are fallen asleep.

⁷ After that, He was ⁵ seen ⁵ of ⁰ James; then ⁵ of ⁰ all the ⁰ apostles.

⁸ And last of all He was ⁵ seen ⁵ of me also, ⁰ as of ⁰ one born out of due time.

⁹ For ³ am the ⁰ least of the ⁷ apostles, that am ⁰ not meet to be called an ⁷ apostle, because I persecuted the ⁰ church of ⁰ God.

¹⁰ But by the ⁰ grace of ⁹ God I am what I am: and His ⁰ grace ⁰ which was *bestowed* ⁰ upon me ⁰ was ⁹ not ⁰ in vain; but I laboured more abundantly than they all: yet ⁹ not ³, but the ⁰ grace of ⁹ God which was ⁰ with me.

¹¹ Therefore ⁰ whether *it were* ³ ⁰ or *they*, so we ⁰ preach, and so ye ² believed.

12 Now ² if ³ Christ be ¹¹ preached that He ⁴ rose ⁰ from the dead, how say ⁵ some ⁰ among

³⁴ under obedience = subject, as in v. 32. as also, &c. = as the law also saith. Reference is to Gen. 3. 16. Cp. 1 Tim. 2. 11-13.

³⁵ if. Ap. 118. 2. a. will = wish to. Ap. 102. 1. their = their own.

husbands. Ap. 123. 2. at home = in (Gr. *en*) the home.

³⁶ came = went. word. Ap. 121. 10. from. Ap. 104. iv. came. Gr. *katantaō*. See Acts 16. 1. unto. Ap. 104. vi.

³⁷ acknowledge. Ap. 132. I. iii. the. All the texts omit.

Lord. Ap. 98. VI. i. β. 2. B. ³⁸ be ignorant. Gr. *agnoeō*. See 10. 1.

³⁹ covet. Same as desire, v. 1. ⁴⁰ decently. Gr. *euschēmōnēs*. Elsewhere (Rom. 13. 13. 1 Thess. 4. 12) transl. honestly. Cp. 7. 35; 12. 24.

in = according to. Gr. *kata*. Ap. 104. x. 2. order. Gr. *taxis*. Elsewhere, Luke 1. 8. Col. 2. 5. Heb. 5. 6, 10; 6. 20; 7. 11, 17, 21.

15. 1-11 (*M*, p. 1709). APOSTLESHIP ASSERTED AND CLAIMED. (*Alternation*.)

M | p | 1-. Paul's gospel. Declared.
q | -1, 2. Which *they* had received.
p | 3-. Paul's gospel. Delivered.
q | -3-11. Which *he* had received.

15. 1 Moreover = Now.

declare = make known. Gr. *gnōrizō*. unto = to. gospel. Ap. 140.

preached. Ap. 121. 4. also ye have received = ye received also. and wherein, &c. = in (Gr. *en*. Ap. 104. viii) which ye stand also.

² By = Through. Ap. 104. v. 1.

also, &c. = ye are saved also.

if. Ap. 118. 2. a.

keep in memory = hold fast. Gr. *katechō*. See 7. 30.

what = with what word. Gr. *logos*. Ap. 121. 10. 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.

believed. Ap. 150. I. 1. i.

in vain = to no purpose. Gr. *eikē*. See Rom. 13. 4.

³ delivered. Gr. *paradidōmi*. See John 19. 30. Cp. 11. 23.

first of all = among (Gr. *en*. Ap. 104. viii. 2) the first things.

also received = received also.

Christ. Ap. 98. IX.

for. Ap. 104. xvii. 1.

sins. Ap. 128. I. ii. 1.

according to. Ap. 104. x. 2.

⁴ rose again = has been raised. Ap. 178. I. 4.

scriptures. Ps. 16. 10. Isa. 53. 9-11. Jonah 1. 17. Cp. Matt. 12. 39. Luke 11. 29.

⁵ seen. Ap. 133. I. 8. In *vv.* 5-8 we have the Fig. *Protimēsis*. Ap. 6. of-by. Dat. case. Cephas. Luke 24. 34. the twelve. John 20. 19, 24. The term is used officially. ⁶ After that. Gr. *epeita*.

at once. Gr. *ephapaz*. See Rom. 6. 10. There is no mention of this in the Gospels, unless it be Matt. 26. 16-20, where "some doubted" may imply that others than the eleven were present. of. Ap. 104. vii. urto this present = until now. some. Gr. *times*. Ap. 124. 4. are fallen asleep. Ap. 171. 2.

⁷ James. See Ap. 182. all, &c. Luke 24. 30-32. Acts 1. 6-9. apostles. Ap. 189. ⁸ as = as if (it were). Gr. *hōspereti*. Only here. one born, &c. = an abortion. Gr. *ektrōma*. Only here in N.T., but used in Sept. of Job 3. 16. Eccl. 6. 3. ⁹ least. Fig. *Meiōsis* (Ap. 6). not. Ap. 105. I. church. Ap. 186. God. Ap. 98. I. i. 1. ¹⁰ grace. Ap. 184. I. 1. which, &c. = Fig. *Ellipsis*. Ap. 6.

upon. Ap. 104. vi. was not = did not become, i. e. prove to be. in vain. Gr. *kenos*, empty. Not the same word as in *vv.* 2, 17. with. Ap. 104. xvi. ¹¹ whether, or. Ap. 118. 2. a. preach. Ap. 121. 1.

15. 12-58 [For Structure see next page].

12 from the dead. Gr. *ek nekrōn*. Ap. 139. 3. among. Ap. 104. viii. 2.

you that there is °no °resurrection of °the dead?

K r 13 But 2 if there be 12 no 12 resurrection of 12 the dead, °then is 3 Christ °not 4 risen :

s 14 And 2 if 3 Christ °be 9 not 4 risen, then is our °preaching 10 vain, and your °faith °is also 10 vain.

15 °Yea, and we are found °false witnesses of 9 God ; because we °have °testified °of 9 God that He 4 raised up 3 Christ : Whom He 4 raised 9 not up, °if so be that 12 the dead 4 rise 9 not.

r 16 For 2 if 12 the dead 4 rise 9 not, 13 then is °not 3 Christ 4 raised :

s 17 And 2 if 3 Christ 14 be 9 not 4 raised, your 14 faith is °vain ; ye are yet °in your 3 sins.

18 Then they also which °are 6 fallen asleep 17 in 3 Christ °are °perished.

19 2 If 17 in this °life only we °have hope 17 in 3 Christ, we are °of all °men most miserable.

L O t 20 But now °is 3 Christ 4 risen 12 from the dead, °and become the °firstfruits of °them that slept.

21 For since 2 by 19 man came death, 2 by 19 man °came also the 12 resurrection of 12 the dead.

22 For as 17 in °Adam °all die, °even so 17 in 3 Christ shall all be °made alive.

u 23 But °every man 17 in his own °order : 3 Christ the 20 firstfruits ; °afterward they that are 3 Christ's, °at His °coming.

24 Then cometh the °end, when He °shall have 3 delivered up the °kingdom to 9 God, even the °Father ; when He shall have °put down all °rule and all °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.

19 life. Gr. zōē. Ap. 170. 1. have hope = are having our hope. of all men, &c. = more to be pitied than all men. men. Gr. anthrōpos. Ap. 123. 1.

15. 20-28 (L, above). RESURRECTION CERTAIN, BECAUSE CHRIST IS RAISED.

(Extended Alternation.)

L | O | t | 20-22. Death counteracted.
| u | 23, 24. Order. Firstfruits, &c.
| P | 25. Reason.
O | t | 26, 27-. Death destroyed.
| u | -27, 28-. Order. Father supreme.
| P | -28. Purpose.

20 is, &c. = Christ has been raised. From v. 20 to v. 28 is a digression. Fig. Parembolē. Ap. 6. and become. All the texts omit. firstfruits. Gr. aparchē. See Rom. 8. 23, and cp. notes on John 20. 1, 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. 9). This is acknowledged by some now (John 13. 13 ; 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. 5. 2. Ps. 2. 2, 3 ; 12. 4. Luke 19. 14). But this Lordship shall one day be asserted and acknowledged by all, including the arch-rebel himself (Ps. 2. 6, 7. Phil. 2. 9-11. Rev. 19. 16). To this end all must be raised. made alive. Gr. zōopoiēō. See Rom. 4. 17. Cp. John 5. 28, 29. 23 every man = each one. order. Gr. tagma. Only here in N.T. It is used in the Sept. of a body of soldiers. Num. 2. 2, &c. (rank). 2 Sam. 23. 13 (army). afterward. Gr. epeita. Same as vv. 6, 7. at = in. Gr. en. Ap. 104. viii. coming. Gr. parousia. See Matt. 24. 3. 24 end. Gr. telos. Not the same "end" as in 1. 8. Christ's coming brings that "end", but this is the end of the millennial age. shall, &c. The texts read, "delivers up", kingdom. App. 112-114. Father. Ap. 98. III. put down = brought to nought. Gr. katargeō. See Rom. 3. 3. rule. Gr. archē. Ap. 172. 6. authority. Ap. 172. 5. power. Ap. 172. 1. Cp. Eph. 1. 21. 1 Pet. 3. 22. 25 uncer. Ap. 104. xviii. 2. It is God Who puts all enemies under Christ's feet. The fifth quotation of Ps. 110. 1. Cp. Matt. 22. 44. 26 The last enemy, &c. Lit. Death, the last enemy, is destroyed. Fig. Prolepsis 1. Ap. 6. destroyed. Same word as "put down", v. 24.

15. 12-28 (N, p. 1709). CLAIM ESTABLISHED BY HIS DOCTRINAL TEACHING.

(Extended Alternation.)

N | J | 12. Objection. What some say.
K | 13-19. Answer.
L | 20-28. Resurrection certain because Christ is raised.
M | 29-32. Present conflict to no purpose, if Christ be not raised.
N | 33, 34. Exhortation.
J | 35. Objections.
K | 36-41. Answer.
L | 42-49. Resurrection certain because Christ is raised.
M | 50-57. Victory worth all present conflicts.
N | 58. Exhortation.

no. Gr. ou, as in v. 9. resurrection. Gr. anastasis. Ap. 178. II. 1. the dead. No art. Ap. 139. 2.

15. 13-19 (K, above). ANSWER. (Alternation.)

K | r | 13. If no resurrection, Christ not risen.
s | 14, 15. Consequences. Our preaching vain. Your faith vain. We are false witnesses.
r | 16. If no resurrection, Christ not risen.
s | 17-19. Consequences. Your faith vain. The dead have perished. We most miserable.

13 then, &c. = not even (Gr. oude) has Christ been raised.

14 be not risen = has not been raised. preaching. Ap. 121. 3.

faith. Ap. 150. II. 1. is also = also is.

15 Yea, and = Moreover. false witnesses. Gr. pseudomartur. Only here and Matt. 26. 60.

have. Omit. testified. Gr. martureō. See p. 1511.

of = against. Gr. kata. Ap. 104. x. 1. if so be that = if (Ap. 118. 2. a) at least.

16 not. Gr. oude.

17 vain = to no purpose. Gr. mataios. See Acts 14. 15. Not the same word as in vv. 2, 10, 14, 57.

in. Ap. 104. viii.

18 are fallen = fell. are. Omit. perished. Gr. apollumi. See 1. 18.

27 For He ° hath put all things ²⁵ under His feet.

u But when He saith "all things are ° put under Him", it is manifest that ° He is excepted, Which did ° put all things under Him.

28 And when all things shall be ° subdued ¹ unto Him, then shall the Son ° also Himself be ° subject ¹ unto Him That ²⁷ put all things under Him,

P ° that ° God may be ° all ¹⁷ in all.

M 29 Else what shall they do which are ° baptized ³ for ° the dead, ² if the ¹² dead ⁴ rise ⁹ not at all? ° why are they then ° baptized ³ for ° the dead?

30 And why ° stand we in jeopardy every hour?

31 ° I protest by your rejoicing which I have ¹⁷ in ° Christ Jesus our ° Lord, I die ° daily.

32 ² If ° after the manner of ¹⁹ men I ° have ° fought with beasts ²³ at Ephesus, ° what advantage it ° me, ² if the ¹² dead ⁴ rise ⁹ not? ° let us eat and drink; for to morrow we die.

N 33 Be ° not ° deceived: ° evil ° communications ° corrupt ° good ° manners.

34 ° Awake ° to righteousness, and ° sin ³³ not; for ° some ° have not the knowledge of ° God: I speak *this* ° to your shame.

J 35 But ° some man will say, "How are ° the dead ⁴ raised up? and with ° what body do they come?"

K 36 Thou ° fool, that which thou sowest is ° not ° quickened, ° except it die:

37 And that which thou sowest, thou sowest ° not that body that shall be, but ° bare grain, ° it may chance of wheat, or ° of some other grain:

38 But ° God giveth it a body ° as it hath pleased Him, and to ° every seed ° his own body.

39 ° All flesh is ° not the same flesh: but *there is* ° one kind of flesh of ¹⁹ men, ° another flesh of ° beasts, ° another of fishes, and ° another of ° birds.

40 *There are* also ° celestial bodies, and bodies ° terrestrial: but the glory of the ° celestial is ° one, and the *glory* of the ° terrestrial is ° another.

41 *There is* ° one glory of the sun, and ° another glory of the moon, and ° another glory of the stars: for ° one star differeth from ° another star ¹⁷ in glory.

27 hath put = subjected. Gr. *hupotassō*. Contrast the first occ. Luke 2. 51.

put under *Him* = subjected. This quotation is from Ps. 8. 6.

He is excepted = it is with the exception of Him.

28 subdued = subjected, 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 nations His enemies, and continues to put down all that exalts itself against God throughout His millennial reign. See Pss. 18. 37-50; 60. 12; 101. 8 (R.V.); 145. 20. Isa. 63. 3, 6. Rev. 19. 15.

that = in order that. Gr. *hina*.

all in all. In vv. 27, 28, *panta* occ. six times, in five of them transl. "all things". It must be the same here. There is an ellipsis, and it should read "over all things in all (places)", i. e. everywhere supreme.

29 baptized, &c. See v. 20. This question follows on from v. 19. Ap. 115. I. vi.

baptized = being baptized.

the dead. Ap. 139. 4.

why are they, &c. Read, why are they baptized also? (It is) for the dead. It is to remain dead, as Christ remains, if there be no resurrection, v. 13. 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 sprang 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.

Christ Jesus. Ap. 98. XII.

Lord. Ap. 98. VI. i. β. 2. A. For this full title see Rom. 6. 23.

daily. Gr. *kath'* (Ap. 104. x. 2) *hēmeran*.

32 after the manner of men = according to (Ap. 104. x. 2) a man. have. Omit.

fought with beasts. Gr. *thērionomachēō*. Only here. Fig. *Metaphor*. Ap. 6. Referring to the riot (Acts 19. 28-31). Ignatius, in his epistle to the Romans, says, "From Syria even to Rome, I fight with beasts . . . being bound to ten leopards, I mean, a band of soldiers, who, even when they receive benefits, show themselves the worse". Clark's *Ante-Nicene Library*, vol. i, p. 213.

what, &c. = what is the profit? Gr. *ophelos*. Only here and James 2. 14, 16. me = to me.

let us eat, &c. Many similar expressions of Epicureanism are found in heathen writers. But this is probably cited from Isa. 22. 13. Cp. Wisdom 2. 5-9.

33 not. Ap. 105. II.

deceived. See 6. 9.

evil. Ap. 128. III. 2.

communications = associations. Gr. *homilia*. Only here. Cp. the verb, Acts 20. 11.

corrupt. See 3. 17.

good. Ap. 184. III. manners. Gr. *ethos*. Only here. In pl. = morals. A quotation from the *Thais* of Menander, an Athenian poet. Ap. 107. II. 5.

34 Awake. Lit. Return to sobriety (of mind). Gr. *eknēphō*. Only here in N.T., but in Sept. Gen. 9. 24. i. e. as is right. Gr. *dikaiōs*, adv. of *dikaio*. Ap. 191. 1. i Sam. 25. 37; &c. to righteousness = righteously, have ignorance. Gr. *agnōsia*. Only here and 1 Pet. 2. 15. sin. Ap. 128. I. i. have not, &c. Lit. man = some one. Ap. 123. 3. to your shame. See 6. 5. 35 some

11. 40. The fourth occ. quickened. Same as "made alive", v. 22. except. Gr. *ean* (Ap. 118. 1. b) *mē* (Ap. 105. II).

37 bare = naked. Gr. *gymnos*. Always transl. "naked" elsewhere. it may chance = if (Ap. 118. 2. b) it should happen. of some other = of some one (Gr. *tis*) of the rest (Gr. *loipos*). Ap. 124. 3).

38 as it hath, &c. = even as He purposed. Ap. 102. 1. Cp. 12. 18. every seed = each of the seeds. In vv. 36-38 the apostle shows that as we know not how the seeds come to life and grow up (Mark 4. 27), much less do we know how the resurrection change is effected. his = its. 39 All flesh, &c. = Not all flesh is the same flesh. one. Ap. 124. 1. another. Same as "one". Gr. *allos*.

beasts. See Acts 23. 24. birds. Gr. *ptēnon*. Only here. 40 celestial. Gr. *epouranos*. Occ. twenty times. Transl. "heavenly" save in this verse, Eph. 6. 12. Phil. 2. 10. See John 3. 12. terrestrial. Gr. *epigeios*. Occ. seven times. Transl. "earthly" save here in this verse and Phil. 2. 10. The same contrast is seen in John 3. 12. Phil. 2. 10. one . . . another. Gr. *heteros*. Ap. 124. 2. For Longer Note on this verse see p. 1726.

41 one, another, another. Gr. *allos*. Ap. 124. 1. one, another. Omit.

L 42 So °also is the¹² resurrection of³⁵ the dead. It is sown¹⁷ in °corruption; it is °raised¹⁷ in °incorruption:

43 It is sown¹⁷ in dishonour; it is °raised¹⁷ in glory: it is sown¹⁷ in weakness; it is °raised¹⁷ 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 first¹⁹ man Adam °was made a living °soul;" the last Adam °was made °a °quicken³⁶ing °spirit.

46 °Howbeit that °was °not first which is °spiritual, but that which is °natural; °and °afterward °that which is °spiritual.

47 The first¹⁹ man is °of the °earth, °earthy: the second¹⁹ man is °the Lord °from °heaven.

48 As is the °earthy, such are they also that are °earthy: and as is the °heavenly, such are they also that are °heavenly.

49 And as we have borne the °image of the °earthy, we shall °also bear the °image of the °heavenly.

M 50 Now this I say, brethren, that °flesh and blood °cannot inherit the °kingdom of °God; °neither doth °corruption inherit °incorruption.

51 °Behold, I °shew you a °mystery; We shall °not all °sleep, but we shall all °be changed,

52¹⁷ In a °moment, °in the °twinkling of an eye, °as the last trump: for the trumpet shall sound, and °the dead shall be °raised °incorruptible, and we shall °be changed.

53 For this °corruptible must put on °incorruption, and this °mortal must put on °immortality.

54 So when this °corruptible shall have put on °incorruption, and this °mortal shall have put on °immortality, then shall be brought to pass the °saying that is written, "Death is °swallowed up °in °victory."

55 "°O death, where is thy °sting? °O °grave, where is thy °victory?"

56 The °sting of death is °sin; and the °strength of °sin is the law.

57 But °thanks be to °God, Which giveth us the °victory °through our °Lord °Jesus Christ.

N 58 °Therefore, my °beloved brethren, be ye °stedfast, °unmoveable, always abounding¹⁷ in the work of the °Lord, °forasmuch as ye °know that your labour is °not °in vain °in the °Lord.

EG (p. 1695) 16 Now °concerning the °collection °for the °saints, as I °have given order to the °churches of °Galatia, °even so do ye.

2 °Upon the °first day of the week let °every one of you lay °by him °in store, °as God hath

beloved. Ap. 135. III. stedfast. Gr. *hedraios*. See 7. 37. unmoveable. Gr. *ametakinētos*. Only here. forasmuch as ye know = knowing. Ap. 132. I. i. Lord. Ap. 98. VI. i. β. 2. B.

16. 1 concerning. Ap. 104. xiii. 1. collection. Gr. *logia*. Only here and v. 2, where it is transl. "gatherings". Found in the Papyri of tax-gathering. for. Ap. 104. vi. saints. Gr. *hagios*. See Acts 9. 13. have given order = commanded. Gr. *diatasō*. See Acts 7. 44. churches. Ap. 186. Galatia. Bengel says, "He proposes the Galatians as an example to the Corinthians, the Corinthians to the Macedonians (2 Cor. 9. 2), and the Corinthians and Macedonians to the Romans (Rom. 15. 26)". even so, &c. = so do ye also. 2 Upon. Ap. 104. x. 2. first, &c. See John 20. 1. Acts 20. 7. every = each. by. Ap. 104. xii. 2. in store = treasuring up. Gr. *thesaurizō*. See Matt. 6. 19. as, &c. = whatever he may be prospered in. Gr. *euodoumai*.

42 also, &c. = is the resurrection of the dead also, i. e. with a different body.

corruption. Gr. *phthora*. See Rom. 8. 21. The four contrasts in vv. 42-44 give the Fig. *Symplokē*. Ap. 6. incorruption. Gr. *aphtharsia*. See Rom. 2. 7.

43 power. Ap. 172. 1.

44 natural. Gr. *psuchikos*. See 2. 14.

spiritual. Gr. *pneumatikos*. See 12. 1.

and there is = there is also.

45 And so, &c. = So it has been written also. We have the proofs from nature and analogy of the variety and resources in the Divine working, and the testimony of the Word besides.

was made. Lit. became into. Gr. *egeneto eis*. The exact expression used in Gen. 2. 7 (Sept.).

soul. Gr. *psychē*. Ap. 110. II.

a quickening spirit = into (*eis*) a quickening spirit. See John 5. 21.

spirit. Ap. 101. II. 13.

46 Howbeit, &c. Read "But not first the spiritual, but the natural".

and. Omit.

that which is = the.

47 earth. Ap. 129. 4.

earthy. Gr. *choikos*. Only here and in vv. 48, 49. The noun *chous*, dust, is found in the Sept. Gen. 2. 7.

Ps. 22. 15; 104. 29. Ecc. 3. 20, &c.

the Lord. All the texts omit.

from. Ap. 104. vii. Same as "of", prev. line.

heaven. Sing. See Matt. 6. 10.

48 heavenly. Gr. *epouranios*. Same as "celestial", v. 40.

49 image. Gr. *eikōn*. See Rom. 1. 23.

also bear, &c. = bear the image also.

50 flesh and blood. See Matt. 16. 17.

cannot = are not (Gr. *ou*, as in v. 9) able to.

kingdom of God. Ap. 114.

neither. Gr. *oude*.

51 Behold. Ap. 133. I. 2.

shew = tell.

mystery = secret. Ap. 133.

sleep = be sleeping. Ap. 171. 2.

be changed. Gr. *allassō*. See Acts 6. 14.

52 moment. Gr. *atomos*, lit. that which cannot be cut or divided. Hence "atom". Only here.

twinkling. Gr. *ripē*. Only here.

incorruptible. Gr. *aphthartos*. See Rom. 1. 23.

53 corruptible. Gr. *phthartos*. See Rom. 1. 23.

mortal. Gr. *thnētos*. See Rom. 6. 12.

immortality. Gr. *athanasia*. Only here, v. 54, and 1 Tim. 6. 16. In Rom. 2. 7 and 2 Tim. 1. 10 *aphtharsia* is transl. immortality.

54 saying = word. Ap. 121. 10.

swallowed up. Gr. *katapinō*. Elsewhere Matt. 23. 24. 2 Cor. 2. 7; 5. 4. Heb. 11. 29. 1 Pet. 5. 8. Rev. 12. 16.

in = unto. Ap. 104. vi.

victory. Gr. *nikos*. Only here, vv. 55, 57: and Matt. 12. 20. The quotation is from Isa. 25. 8, and the following verse from Hos. 13. 14. Ap. 107. II. 4.

55 sting. Gr. *kentron*. See Acts 26. 14.

grave. Gr. *hadēs*. Ap. 131. II. The texts read "death" (Gr. *thanatos*).

56 strength = power, as in vv. 24, 43.

57 thanks. Ap. 184. I. 1.

through. Ap. 104. v. 1.

Jesus Christ. Ap. 98. XI.

58 Therefore = So then.

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 ° do pass through Macedonia.

6 And it may be that I will ° abide, yea, and ° winter ° with you, ° that ye may ° bring me on my journey whithersoever I go.

7 For I ° will ° not ° see you now ° by the way; but I ° trust to ° tarry ° a while ° with you, ° if the ° Lord permit.

8 But I will ° tarry ° at Ephesus until ° Pentecost.

9 For a great ° door and ° effectual is opened ° unto me, and there are many adversaries.

F 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 ° conduct him forth ° in peace, ° that he may come ° unto me: for I ° look for him ° with the brethren.

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 your things be done ° with ° charity.

15 I ° beseech you, brethren, (ye ° know the house of ° Stephanas, that it is the ° firstfruits of Achaia, and that they ° have ° addicted themselves ° to the ° ministry ° of the ° saints.)

16 ° That ° ye ° submit yourselves ° unto such, and to every one that ° helpeth with us, and labourerth.

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.

that = in order that. Gr. *hina*.

no = not. Ap. 105. II.

gatherings. See v. 1.

3 approve. Gr. *dokimazō*. See 3. 13; 11. 28.

by (Ap. 104. v. 1), &c. Read, "them will I send with letters".

them = *theē*.

send. Ap. 174. 4.

bring = carry away. Gr. *apopherō*. Elsewhere, Mark 15. 1. Luke 16. 22. Rev. 17. 3; 21. 10.

liberality = gift. Lit. grace. Gr. *charis*. Ap. 184. I. 1. Cp. 2 Cor. 8. 19.

unto. Ap. 104. vi.

4 if. Ap. 118. I. b.

with. Ap. 104. xvi.

5 unto. Ap. 104. xv. 3.

shall pass = shall have passed.

do pass = am passing, i. e. purpose to pass.

6 abide. Gr. *paramenō*. Elsewhere, Heb. 7. 23. Jas. 1. 25.

winter. See Acts 27. 12.

with. Ap. 104. xv. 3.

bring me on my journey. Gr. *propempō*. See Acts 15. 3.

7 will. Ap. 102. 1.

not. Ap. 105. I.

see. Ap. 133. I. 1.

by the way = in (Gr. *en*. Ap. 104. viii) passing Gr. *parodos*. Only here.

trust = hope.

tarry. Gr. *epimenō*. See Acts 10. 48.

a while = some (Gr. *tis*) time (Gr. *chronos*).

Lord. Ap. 98. VI. i. β. 2. A.

8 at = in. Ap. 104. viii.

Pentecost. See Acts 2. 1.

9 door. Fig. *Metaphor*. Ap. 6. Cp. Acts 14. 27. 2 Cor. 2. 12. Col. 4. 3. Rev. 3. 8 See for the facts, Acts 19. 17-20.

effectual. Gr. *energēs*. Elsewhere, Philem. 6 Heb. 4. 12.

unto = to.

10 come = shall have come.

see. Gr. *blepō*. Ap. 133. I. 5.

without fear = fearlessly. Gr. *aphobōs*. Elsewhere, Luke 1. 74. Phil. 1. 14. Jude 12. Timothy was of a timid, shrinking disposition, and the apostle commends him to the support of the true believers at Corinth.

Lord. Ap. 98. VI. i. β. 2. B.

11 Let no man = Let not (Gr. *mē*. Ap. 105. II) any one (Gr. *tis*. Ap. 123. 3).

despise. Gr. *exoutheneō*. See Acts 4. 11. Cp. 1 Tim. 4. 12.

conduct . . . forth. Gr. *propempō*, as in v. 6.

in. Ap. 104. viii.

look for. Gr. *ekdechomai*. See 11. 33. Heb. 10. 13;

11. 10. 1 Pet. 3. 20. with. Ap. 104. xi. 1. It is clear from these verses (10, 11) that the letter was not sent by Timothy. He had already departed (4. 17), and as he was to travel by a circuitous route, he might not arrive till after the receipt of the letter. See Acts 19. 22. Paul was expecting him to be in time to return with the bearers of the letter, who were probably the three named in v. 17.

12 As touching = Now concerning (Ap. 104. xiii. 1). desired = exhorted. Ap. 134. I. 6. to = in order that (Gr. *hina*) he should. will. Ap. 102. 2. at this time = now. have convenient time = have leisure. Gr. *eukaireō*. See Acts 17. 21. So far from being jealous of the popularity of Apollos (1. 12). Paul urges him to visit Corinth. To him God's glory was the one object to be sought (3. 5-7. Phil. 1. 18).

13 Watch. Cp. Acts 20. 31. stand fast. Cp. Gal. 5. 1. Phil. 1. 27; 4. 1. 1 Thess. 3. 8. 2 Thess. 2. 15. faith. Ap. 150. II. 1. Cp. 15. 1. quit you like men. Gr. *andrizomai*. Only here. be strong. Gr. *krataiōō*. Elsewhere, Luke 1. 80; 2. 40. Eph. 3. 16. 14 with = in. Ap. 104. viii. charity = love.

Gr. *agapē*. Ap. 135. II. 1. Cp. 14. 1. 1 Pet. 4. 8. 15 beseech. Gr. *parakaleō*. See "desired", v. 12. know. Ap. 132. I. i. Stephanas. See 1. 16. firstfruits. Gr. *aparchē*. See Rom. 8. 23; 16. 5.

have. Omit. addicted = set. Gr. *tassō*. See Acts 13. 48. to = for, as in v. 1. ministry = service. Ap. 190. II. 1. of = to. 16 ye = ye also. submit = subject. Gr. *hupotassō*, as in

14. 32, &c. helpeth with. Gr. *sunergeō*, to work together with. Elsewhere, Mark 16. 20. Rom. 8. 28. 2 Cor. 6. 1. Jas. 2. 22. Cp. 3. 9. 17 of = at. Ap. 104. ix. 2. coming = presence. Gr. *parousia*.

See Matt. 24. 3. that which was, &c. = your lack. Gr. *husterēma*. Elsewhere, Luke 21. 4. 2 Cor. 8. 14; 9. 12; 11. 9. Phil. 2. 30. Col. 1. 24. 1 Thess. 3. 10. have. Omit. supplied. Gr. *anaplerōō*.

See Phil. 2. 30. 18 have refreshed = gave rest to. Same as in Matt. 11. 28. spirit. Ap. 101. II. 9. acknowledge = recognize. Ap. 132. I. iii.

A
(p. 1695)

19 The ¹ churches of Asia ° salute you. ° Aquila and Priscilla ° salute you much ¹¹ in the ¹⁰ Lord, ⁴ with the ¹ church that is ° in their house.

20 All the brethren ° greet you. ° Greet ye one another ¹⁴ with an holy ° kiss.

21 The ° salutation of *me* Paul with mine own hand.

22 ° If ° any man ° love ⁷ not the ⁷ Lord ° Jesus Christ, let him be ° Anathema ° Maran-atha.

23 The ° grace of ° our ⁷ Lord ° Jesus Christ be ¹¹ with you.

24 My ° love be ¹¹ with you: all ¹¹ in ° Christ Jesus. Amen.

19 salute. Gr. *aspazomai*. See Acts 20. 1.

Aquila. Cp. Acts 18. 2, 18, 26. Rom 16. 3. 2 Tim. 4. 19 in. Gr. *kata*. Ap. 104. x. 2.

20 greet. Same as "salute", v. 19

kiss. Gr. *philēma*. See Rom. 16. 16; &c.

21 salutation, &c. Cp. Col. 4. 18. 2 Thess. 3. 17, and see Rom. 16. 22.

22 If. Ap. 118. 2. a.

any man = any one. Gr. *tis*. Ap. 123. 3.

love. Ap. 135. I. 2.

Jesus Christ. All the texts omit.

Anathema = accursed. Full stop after this word. See Acts 23. 14.

Maran-atha. Aramaic. Ap. 94. III. 3. 33

23 grace. Ap. 184. I. 1.

our. Read the Jesus Christ. Ap. 98. XI. Some texts omit Christ Jesus. Ap. 98. XII.

"Christ". 24 love. Same as "charity", v. 14.

LONGER NOTE ON 1 COR. 15. 40.

1. The subject of vv. 35-54 is the manner of the resurrection. And the basis is,—as the plant to the seed, so spiritual body to natural body, &c.: "thou sowest 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 heavenlies", and

b. resurrection bodies fitted for life and activities on earth? (e g. Matt. 19. 28; cp. Ezek. 34. 23; 37. 24, &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, 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.
	|	H K	| 1, 15, 16. PROPOSED VISIT.
	|	L	| 1, 17-2, 2. VINDICATION OF HIS ACTION.
	|	J M O	| 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, 8-16. FORMER EPISTLE. EFFECT.
	|	N	| 8, 1-9, 15. MACEDONIA. ASSEMBLIES.
	|	H	| L | 10, 1-12, 13. VINDICATION OF HIS ACTION.
	|	K	| 12, 14-13, 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, 13-15), 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 Achaia 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, 23, and 13, 2, the apostle had not been back on account of the disorders in the church, whatever may be meant by "the third time" in 13, 1. In 1, 15, 16 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. D. 57 (winter) or spring of 58. See Ap. 180.

THE SECOND EPISTLE OF PAUL THE APOSTLE
TO THE
CORINTHIANS.

A **1** PAUL, an ° apostle of ° Jesus Christ ° by the ° will of ° God, and ° Timothy ° our brother, ° unto the ° church of ° God which is ° at Corinth, ° with all the ° saints which are ° in all Achaia: **2** ° Grace be to you and peace ° from ° God our ° Father, and from the ° Lord ° Jesus Christ.

BCE **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 where-with 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 you ° ignorant ° of our ° trouble which came ° to 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

1. 1 apostle. Ap. 189. First occ. of this form of address Cp. Gal. 1. 1. Eph. 1. 1. Col. 1. 1. 1 Tim. 1. 1. 2 Tim. 1. 1.

Jesus Christ. Ap. 98. XI.
by=through. Gr. *dia*. Ap. 104. v. 1.
will. Gr. *thelema*. Ap. 102. 2. Cp. 1 Cor. 1. 1.
God. Ap. 98. I. i. 1. Cp. Acts 9. 16.

Timothy. Timothy is associated with Paul in the address of the epistles to Philippians, Colossians; and with Paul and Silas in the two epistles to the Thessa- lonians.

our=the. unto=to.
church. Ap. 186. at=in. Ap. 104. viii.
with. Gr. *sun*. Ap. 104. xvi.
saints. Gr. *hagios*. See Acts 9. 13.
in. Ap. 104. viii.

2 Grace. Ap. 184. I. 1.
from. Gr. *apo*. Ap. 104. iv.
Father. Ap. 98. III.

Lord. Ap. 98. VI. i. β. 2. B.
3 Blessed. Gr. *eulogētos*. See Rom. 1. 25.
God=the God.

even=and, as in Eph. 1. 3. 1 Pet. 1. 3.
Lord. Ap. 98. VI. i. β. 2. A.
mercies. Gr. *oiktirimos*. See Rom. 12. 1.
the God of all comfort. Cp. Acts 7. 2.

comfort. Gr. *paraklēsis*. See Acts 4. 36. This word occ. eleven times in this Epistle, six times in this chapter. In *vv.* 5, 6, 7 transl. "consolation". Note the Fig. *Epanodos*. Ap. 6.

4 comforteth. Gr. *parakaleō*. Ap. 184. I. 6. Occ. eighteen times in this epistle.

in=upon. Gr. *epi*. Ap. 104. ix. 2.
tribulation. Gr. *thlipsis*. See Acts 7. 10.
that we may be=unto (Gr. *eis*. Ap. 104. vi) our being. any=every.

trouble. Same as "tribulation".
of=by. Gr. *hupo*. Ap. 104. xviii. 1.

5 sufferings. Gr. *pathēma*. See Rom. 8. 18.
Christ=the Christ. Ap. 98. IX.

in=towards. Gr. *eis*, as in *v.* 4.
consolation=comfort, as *v.* 3.

6 whether=if. Gr. *eite*. Ap. 118. 2. a.
afflicted. Gr. *thlibō*. Occ. here, 4. 8; 7. 5. Matt. 7. 14. Mark 3. 9. 1 Thess. 3. 4. 2 Thess. 1. 6, 7. 1 Tim. 4. 1.

for. Gr. *hyper*. Ap. 104. xvii. 1. **7** is effectual= for. Gr. *hyper*. Ap. 104. xvii. 1. **8** would not=do

at the beginning of *v.* 6, in others in the middle, after "suffer". knowing. Gr. *oida*. Ap. 182. I. i. partakers. Gr. *koinōnos*. See 1 Cor. 10. 18. also, &c.=of the consolation also. **9** would not=do

not wish (Gr. *thelō*. Ap. 102. 1) you to be. not. Gr. *ou*. Ap. 105. I. ignorant. Gr. *agnōeō*. See Rom. 1. 13. The sixth occ. of this expression. of. The texts read "concerning". Gr. *peri*. Ap. 104. xiii. 1. to us. The texts omit. pressed=weighed down. Gr. *barōō*. Elsewhere, 5. 4. Matt. 26. 43 (heavy). Mark 14. 40. Luke 9. 32. 1 Tim. 5. 16 (charged). out of measure. Lit. according to

(Gr. *kata*. Ap. 104. x. 2) excellence (Gr. *hyperbolē*) or excess. This phrase is used five times. See 4. 17. Rom. 7. 13. 1 Cor. 12. 31. Gal. 1. 13. above. Gr. *hyper*. Ap. 104. xvii. 2. strength=power. Gr. *dynamis*. Ap. 172. 1. insomuch=so. despaired. Gr. *exaporeomai*. Only here and 4. 8. The reference may be to the riot at Ephesus (Acts 19. 23-34), where his life would have been in danger, but for the counsel of his friends (*v.* 31); but the following verses rather indicate some dangerous sickness. Both may have been in the apostle's mind. life. Gr. *zōē*. Cp. Ap. 170. 1. **9** sentence=answer. Gr. *apokrima*. Only here. Cp. Ap. 122. 3. The only issue he could see from his troubles was "death". that=in order that. Gr. *hina*. not. Gr. *mē*. Ap. 105. II. trust. Gr. *peithō*. Ap. 150. I. 2. naiseth. Gr. *egeirō*. Ap. 178. I. 4. the dead. Ap. 189. 1. **10** delivered. Gr. *ruomai*. Note the different tenses, giving the Fig. *Polyptōton*. Ap. 6. from=out of. Gr. *ek*. Ap. 104. vii. so great. Gr. *tēlikoutos*. Only here, Heb. 2. 3. Jas. 3. 4. Rev. 16. 18. doth. The texts read "will". trust=

hope. yet=still also. **11** helping together=co-operating. Gr. *sunpourgeō*. Only here. by. No Prep. Dat. case. prayer. Gr. *deōsis*. Ap. 134. II. 3.

5. 10. Heb. 11. 37. Cp. "tribulation", above.
worketh. See Rom. 7. 5. enduring. Gr. *hupomonē*. Generally transl. "patience".
behalf of. Gr. *hyper*, as in *v.* 6. stedfast. Gr. *bebaios*. See Heb. 2. 2. In some MSS. this clause stands at the beginning of *v.* 6, in others in the middle, after "suffer".
partakers. Gr. *koinōnos*. See 1 Cor. 10. 18. also, &c.=of the consolation also.
not wish (Gr. *thelō*. Ap. 102. 1) you to be. not. Gr. *ou*. Ap. 105. I. ignorant. Gr. *agnōeō*. See Rom. 1. 13. The sixth occ. of this expression. of. The texts read "concerning". Gr. *peri*. Ap. 104. xiii. 1. to us. The texts omit. pressed=weighed down. Gr. *barōō*. Elsewhere, 5. 4. Matt. 26. 43 (heavy). Mark 14. 40. Luke 9. 32. 1 Tim. 5. 16 (charged). out of measure. Lit. according to (Gr. *kata*. Ap. 104. x. 2) excellence (Gr. *hyperbolē*) or excess. This phrase is used five times. See 4. 17. Rom. 7. 13. 1 Cor. 12. 31. Gal. 1. 13. above. Gr. *hyper*. Ap. 104. xvii. 2. strength=power. Gr. *dynamis*. Ap. 172. 1. insomuch=so. despaired. Gr. *exaporeomai*. Only here and 4. 8. The reference may be to the riot at Ephesus (Acts 19. 23-34), where his life would have been in danger, but for the counsel of his friends (*v.* 31); but the following verses rather indicate some dangerous sickness. Both may have been in the apostle's mind. life. Gr. *zōē*. Cp. Ap. 170. 1. **9** sentence=answer. Gr. *apokrima*. Only here. Cp. Ap. 122. 3. The only issue he could see from his troubles was "death". that=in order that. Gr. *hina*. not. Gr. *mē*. Ap. 105. II. trust. Gr. *peithō*. Ap. 150. I. 2. naiseth. Gr. *egeirō*. Ap. 178. I. 4. the dead. Ap. 189. 1. **10** delivered. Gr. *ruomai*. Note the different tenses, giving the Fig. *Polyptōton*. Ap. 6. from=out of. Gr. *ek*. Ap. 104. vii. so great. Gr. *tēlikoutos*. Only here, Heb. 2. 3. Jas. 3. 4. Rev. 16. 18. doth. The texts read "will". trust= hope. yet=still also. **11** helping together=co-operating. Gr. *sunpourgeō*. Only here. by. No Prep. Dat. case. prayer. Gr. *deōsis*. Ap. 134. II. 3.

us, ° that for the ° gift bestowed ° upon us ° by the means of many persons, ° thanks may be given ° by many ° on our behalf.

F 12 For our ° rejoicing is this, the ° testimony of our ° conscience, that ° in ° simplicity and ° godly ° sincerity, ° not ° with ° fleshly wisdom, but ° by the ° grace of ° God, we ° have had our conversation ° in the ° world, and ° more abundantly ° to you-ward.

D G 13 For we write ° none ° other things ° unto you, than what ye read or ° acknowledge; and I ° trust ye shall ° acknowledge ° even to the end; 14 As ° also ye ° have ° acknowledged us ° in part, that we are your ° rejoicing, even as ye also are ours ° in ° the day of the ° Lord ° Jesus.

H K 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 Judæa.

I 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 ° God is ° true, our ° word ° toward you was ° not ° yea and ° nay.

19 For the ° Son of ° God, ° Jesus Christ, Who was ° preached ° among you ° by us, even ° by me and ° Silvanus and Timotheus, was ° not ° yea and ° nay, but ° in Him was ° yea.

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 ° stablisheth 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 to ° spare you I came ° not as yet ° unto Corinth.

24 ° Not ° for that we ° have dominion over

gift. Gr. *charisma*. Ap. 184. I. 2.

upon. Gr. *eis*. Ap. 104. vi.

by the means of = from. Gr. *ek*. Ap. 104. vii. thanks may be given. Lit. it may be thanked. Gr. *eucharisteō*. See Acts 27. 35.

on our behalf = on account of (Gr. *huper*. Same as "for", v. 6) us.

12 rejoicing = boasting. Gr. *kauchēsis*, the act of boasting. See Rom. 3. 27.

testimony. Gr. *marturion*. First occ. Matt. 8. 4.

conscience. See Acts 23. 1.

simplicity = guilelessness. Gr. *haplotēs*. Elsewhere 8. 2; 9. 11, 13; 11. 3. Rom. 12. 8. Eph. 6. 5. Col. 3. 22. The texts read *hagiotēs*, holiness; not the Syriac.

godly sincerity = sincerity of God.

sincerity. Gr. *eilikrineia*. See 1 Cor. 5. 8.

with = in. Gr. *en*. Ap. 104. viii.

fleshly. Gr. *sarkikos*. See Rom. 7. 14 and 1 Pet. 2. 11.

by = in, as above.

have had our conversation = behaved, or lived.

Gr. *anastrephō*. Cp. Eph. 2. 3. 1 Tim. 3. 15. Heb. 10. 33; 13. 18. 1 Pet. 1. 17. 2 Pet. 2. 18.

world. Gr. *kosmos*. Ap. 129. 1.

more abundantly. Gr. *perissotērōs*. Out of thirteen occ. seven are in this Epistle. See 2. 4; 7. 13, 15; 11. 23, 23; 12. 15.

to you-ward = towards (Gr. *pros*. Ap. 104. xv. 8) you.

13 none = not (Gr. *ou*).

other. Gr. *allos*. Ap. 124. 1.

acknowledge. Gr. *epiginōskō*. Ap. 132. I. iii.

even. The texts omit.

14 also ye = ye also.

have. Omit.

in part. Gr. *apo merous*. A part of you, the faithful ones.

rejoicing = ground of boasting. Gr. *kauchēma*. See Rom. 4. 2.

the day, &c. See 1 Cor. 5. 5.

Jesus. Ap. 98. X.

15 in. No Prep. Dat. case.

confidence. Gr. *pepoithēsis*. Ap. 150. II. 2.

was minded = wished. Gr. *boulomai*. Ap. 102. 3.

unto. Gr. *pros*. Ap. 104. xv. 3.

before, i. e. before visiting Macedonia.

benefit. Gr. *charis*. Ap. 184. I. 1.

16 into. Gr. *eis*. Ap. 104. vi.

out of = from. Gr. *apo*. Ap. 104. iv.

brought on my way. Gr. *propempō*. See Acts 15. 3.

toward. Gr. *eis*, as above. This was the apostle's original intention, but was altered, because of his not finding Titus (2. 12, 13). See p. 1727. 17 did I, &c. The question is introduced by *mētī*, expecting a negative answer.

elaphria. Only here. purpose = plan. Gr. *bouleuomai*. The "Received Text" reads *bouleuomai* at the beginning of the verse also. according to. Gr. *kata*. Ap. 104. x. 2. with. Gr. *para*. Ap. 104. xii. 2.

yea yea = the yea yea. nay nay = the nay nay. Gr. *ou*. Ap. 105. I. That is, one thing to-day and another to-morrow. 18 true = faithful. Gr. *pistos*. Ap. 150. III. word. Gr. *logos*. Ap. 121. 10.

Cp. 1 Cor. 1. 18. toward = unto. Gr. *pros*, as in vv. 15, 16, 20. 19 Son. Gr. *huios*. Ap. 108. iii. preached. Gr. *kērussō*. Ap. 121. 1. among. Gr. *en*. Ap. 104. viii. 2. Silvanus = Silas. Cp. 1 Thess. 1. 1. 2 Thess. 1. 1. 1 Pet. 5. 12. See Acts 18. 5.

20 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 transl. "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 occ. 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. 16, 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. 16, where "the God of truth" is "the God of Amen".

21 stablisheth = confirms. Gr. *bebaioō*. See Rom. 15. 8. hath. Omit. anointed. Gr. *chriō*, the verb from which *Christos* is formed. Elsewhere, always of the Lord. Luke 4. 18. Acts 4. 27; 10. 38. Heb. 1. 9. 22 hath. Omit. also sealed us = sealed us also. sealed. Gr. *sphragizō*. Cp. John 3. 33.

given = gave. earnest. Gr. *arrabōn*. Only here, 5. 5. Eph. 1. 14. A foretaste or pledge of some future benefit. Spirit. Ap. 101. II. 4. The operation of the Spirit is the pledge of the fulfilment of the promises. 23 call God for a record = invoke God as a witness. call. Gr. *epikaleomai*. See Acts 2. 21. Cp. Acts 25. 11, 12, 21, 26; &c. record. Gr. *martur*. Cp. Rom. 1. 9. upon. Gr. *epi*. Ap. 104. ix. 3.

soul. Gr. *psuchē*. Ap. 110. IV. 1. spare. Gr. *pheidomai*. See Acts 20. 29. not as yet. Gr. *ouketi*. unto. Gr. *eis*. Ap. 104. vi. 24 for that = because. have dominion = lord it. Gr. *kurieuō*. See Rom. 6. 9.

your ° faith, but are ° helpers of your joy: for by ° faith ye stand.

2 But I ° determined this with myself, ° that I would ° not come again ° to you ° in ° heaviness.

2 For ° if § ° make you sorry, who is he then that ° maketh me glad, ° but the same which is ° made sorry ° by me?

J M O

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.

5 But ° if ° any have ° caused grief, he hath ° not ° grieved me, but ° in part: ° that I may ° not ° overcharge you all.

6 Sufficient to such a ° man is this ° punishment, which was *inflicted* ° of ° many.

7 So that ° contrariwise ye *ought* rather to ° forgive *him*, and ° comfort *him*, ° lest perhaps such a one should be ° swallowed up with ° overmuch ° sorrow.

8 Wherefore I ° beseech you that ye would ° confirm *your* ° love ° toward him.

9 For ° to this end ° also did I write, ° that I might ° know the ° proof of you, ° whether ye be ° obedient ° in all things.

10 To whom ye ° forgive any thing, ° § *forgive* also: for ° if § ° forgive any thing, to whom I ° forgive *it*, ° for your sakes *forgave I it* ° in the ° person of ° Christ;

11 ° Lest ° Satan should get an advantage of us: for we are ° not ° ignorant of his ° devices.

P

12 ° Furthermore, when I came ° to ° Troas ° to *preach* ° Christ's gospel, and a ° door was opened ° unto me ° of the ° Lord,

13 I had ° no ° rest in my ° spirit, because I found ° not Titus my brother:

N

but ° taking my leave of them, I ° went from thence ° into Macedonia.

B C E

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. 150. II. 1. helpers. Gr. *sunergos*. See 1 Cor. 8. 9.

2. 1 determined = judged, or decided. Gr. *krinō*. Ap. 122. 1.

that I would not = not to. not. Gr. *mē*. Ap. 105. II. to = unto. Gr. *pros*. Ap. 104. xv. 3. in. Gr. *en*. Ap. 104. viii.

heaviness = sorrow or grief. Gr. *lupē*, transl. "sorrow" in *vv.* 3, 7.

2 if. Gr. *ei*. Ap. 118. 2. a. make . . . sorry = grieve. Gr. *lupēō*, transl. "grieve", or "cause grief" in *vv.* 4, 5. Out of twenty-six occ. twelve are in this Epistle. maketh . . . glad. Gr. *euphrainō*. See Acts 2. 26 (re-joice).

but = except. Gr. *ei mē*. by. Gr. *ek*. Ap. 104. vii. **3** unto you. The texts omit. lest = in order that (Gr. *hina*) not (Gr. *mē*). sorrow. See *v.* 1.

from. Gr. *apo*. Ap. 104. iv. having confidence = trusting. Gr. *peithō*. Ap. 150. I. 2. in = upon. Gr. *epi*. Ap. 104. ix. 3.

4 out of. Gr. *ek*. Ap. 104. vii. affliction. Gr. *thlipsis*, as in 1. 4. anguish = straitening, or distress. Gr. *sunochē*. Only here and Luke 21. 25. Cp. the verb *sunechō*, 5. 14. Luke 12. 50. Acts 18. 5. Phil. 1. 23.

unto = to. with = by, or through. Gr. *dia*. Ap. 104. v. 1. not. Gr. *ou*. Ap. 105. I. that = in order that. Gr. *hina*. know. Gr. *ginōskō*. Ap. 132. I. ii. love. Gr. *agapē*. Ap. 135. II. 1. more abundantly. See 1. 12. unto. Gr. *eis*. Ap. 104. vi.

5 any. Gr. *tis*. Ap. 123. 3. in part. Gr. *apo merous*. The grief has come from a part of you who have been led away. overcharge = lay a burden, or press heavily, upon. Gr. *epibareō*. Only here, 1 Thess. 2. 9. 2 Thess. 3. 8. **6** man = one, as *v.* 7.

punishment = censure. Gr. *epitimia*. Only here. Cp. the verb *epitimaō*. First occ. Matt. 8. 26. Fig. *Tapeinōsis*. Ap. 6. of = by. Gr. *hupo*. Ap. 104. xviii. 1. many = the more, i. e. the majority.

7 contrariwise = (on) the contrary. Gr. *tonantion*, for *to enantion*. Here, Gal. 2. 7. 1 Pet. 3. 9. forgive. Gr. *charizomai*. Ap. 134. II. 1. comfort. Gr. *parakaleō*. Ap. 134. I. 6.

lest = lest perhaps. Gr. *mēpōs*. swallowed up. Gr. *katapinō*. See 1 Cor. 15. 54. overmuch = more abundant. **8** beseech. Gr. *parakaleō*, as above. confirm = ratify with authority. Gr. *kuroō*. Only here and Gal. 3. 15. Akin to *kurios*, lord. toward. Gr. *eis*. Ap. 104. vi.

9 to this end = for (Gr. *eis*) this. also did I write = did I write also. proof. Gr. *dokimē*. See Rom. 5. 4 (experience). whether = if. Ap. 118. 2. a. obedient. Gr. *hupēkoos*. See Acts 7. 39. in. Gr. *eis*, as above. **10** § *forgive* also = § also *forgive*. for your sakes. Lit. on account of (Gr. *dia*. Ap. 104. v. 2) you. person = face, i. e. sight, or presence. Christ. Ap. 98. IX. **11** Satan, &c. Lit. we should be overreached (Gr. *pleonekteō*. Here, 7. 2; 12. 17, 18. 1 Thess. 4. 6) by (Gr. *hupo*, as in *v.* 6) Satan. ignorant. Gr. *agnoō*. Cp. 1. 8. Fig. *Tapeinōsis*. Ap. 6. devices = thoughts. Gr. *noēma*. Elsewhere 3. 14; 4. 4; 10. 5; 11. 3. Phil. 4. 7. See 11. 3. Eph. 6. 11. Rev. 2. 24. **12** Furthermore = Now. to. Gr. *eis*. Ap. 104. vi. Troas. See Acts 16. 8. to *preach* Christ's gospel = for (Gr. *eis*) the gospel (Ap. 140) of the Messiah. door. See 1 Cor. 16. 9. of. Gr. *en*. Ap. 104. viii. Lord. -Ap. 98. VI. i. β. 2. B. **13** no = not (Gr. *ou*). rest. Gr. *anesis*. See Acts 24. 23. spirit. Ap. 101. II. 9. taking . . . leave. Gr. *apotassomai*. See Acts 18. 18. went from thence = went forth. into. Gr. *eis*. Ap. 104. vi. **14** thanks. Gr. *charis*. Ap. 134. I. 1. God. Ap. 98. I. i. 1. causeth us to triumph = leadeth us in triumph (Gr. *thriambeuō*), or triumphs over us as in Col. 2. 15. Only in these two places. Paul was a captive won by grace. In a Roman triumph there were captives destined to be spared and captives destined to death. See *v.* 16. maketh manifest. Gr. *phaneroō*. Ap. 106. I. v. savour. Gr. *osmē*. Elsewhere, *v.* 16. John 12. 3 (odour). Eph. 5. 2. Phil. 4. 13 (odour). knowledge. Gr. *gnōsis*. Ap. 132. II. 1. by = by means of. Gr. *dia*. Ap. 104. v. 1. Paul gave evidence of the wisdom which dwelt in Him (Col. 2. 3) in his own conversion (1 Tim. 1. 16), as well as in his preaching.

15 For we are ⁴unto ¹⁴God a ^osweet savour of ¹⁰Christ, ¹in them that are ^osaved, and ¹in them that ^operish:

16 To the one we *are* the ¹⁴savour of death ⁻⁴unto death; and to the other the ¹⁴savour of ^olife ⁻⁴unto ^olife. And who *is* sufficient ^ofor these things?

17 For we are ⁴not as ^omany, which ^ocorrupt the ^oword of ¹⁴God: but as ^oof ^osincerity, but as ^oof ¹⁴God, ^oin the sight of ¹⁴God ^ospeak we ¹in ¹⁰Christ.

F A C

3 ^oDo we begin ^oagain to ^ocommend ourselves? or need we, as ^osome *others*, ^oepistles of commendation ^oto you, or *letters* of commendation ^ofrom you?

2 ^oThey are our epistle ^owritten ^oin our hearts, ^oknown and ^oread ^oof all ^omen:

3 *Forasmuch as ye are* ^omanifestly declared to be the epistle of ^oChrist ^oministered ^oby us, ²written ^onot ^owith ^oink, but ^owith the ^oSpirit of the living ^oGod; ^onot ²in ^otables of stone, but ²in ^ofleshy ^otables of the heart.

D

4 And such ^otrust have we ^othrough ^oChrist ^oto ³God-ward:

5 ³Not that we are sufficient ^oof ourselves to ^othink ^oany thing as ^oof ourselves; but our ^osufficiency *is* ^oof ³God;

E G

6 Who ^oalso ^ohath made us able ^oministers of ^othe ^onew ^otestament; ³not of ^othe ^oletter, but of ^othe ^ospirit: for the ^oletter killeth, but the ^ospirit ^ogiveth life.

H J¹ K¹

7 But ^oif the ^oministration of death, ^owritten

some. Gr. *tines*. Ap. 124. 4. epistles, &c. = commendatory (Gr. *sustatikos*. Only here) letters. Cp. Acts 18. 27. to. Gr. *pros*. Ap. 104. xv. 3. from. Gr. *ek*. Ap. 104. vii. Question preceded by *mē*. **2** written. Gr. *engraphō*. Only here and v. 3. in. Gr. *en*. Ap. 104. viii. known. Gr. *ginōskō*. Ap. 132. I. ii. read. Gr. *anaginōskō*. There is a *Paronomasia* here. Ap. 6. of = by. Gr. *hupo*. Ap. 104. xviii. 1. men. Ap. 123. 2. **3** manifestly declared = manifested. Gr. *phaneroō*. Ap. 106. I. v. Christ. Ap. 98. IX. ministered. Gr. *diakoneō*. Ap. 190. III. 1. by. Gr. *hupo*, as in v. 2. not. Gr. *ou*. Ap. 105. I. with. No Prep. Dat. case. ink. Gr. *melan*. Only here, 2 John 12. 3 John 13. Spirit. Ap. 101. II. 4. God. Ap. 98. I. i. 1. tables of stone = stone tables. tables. Gr. *plax*. Only here and Heb. 9. 4. fleshy. Gr. *sarkinos*. This word refers to the substance or material and carries no moral significance. Cp. Heb. 7. 16, where the texts read as here. **4** trust = confidence. Gr. *pepoithēsis*. Ap. 150. II. 2. through. Gr. *dia*. Ap. 104. v. 1. Christ = the Christ. to God-ward = toward (Gr. *pros*. Ap. 104. xv. 3) God. **5** of = from. Gr. *apo*. Ap. 104. iv. think = reckon. Gr. *logizomai*. See the frequent occ. in Rom. 4, count, reckon, &c. any thing. Gr. *tis*. Ap. 123. 3. of. Gr. *ek*. Ap. 104. vii. sufficiency. Gr. *hikanotēs*. Only here. of. Gr. *ek*, as above.

3. 6-18 (E, above). MINISTRY OF THE NEW COVENANT. *Alternation.*

E | G | 6. *Pneuma* necessary for life.
H | 7-16. *Pneuma* changes the Old Covenant.
G | 17. *Pneuma* necessary for liberty.
H | 18. *Pneuma* changes us.

6 also. Read after "ministers". hath made us able = enabled us, or made us efficient as. Gr. *hikanōō*. Only here and Col. 1. 12. ministers. Gr. *diakonos*. Ap. 190. I. 1. the = a. new. Gr. *kainos*. See Matt. 9. 17. testament = covenant. Gr. *diathēkē*. See Matt. 26. 28. This is the covenant of Jer. 31. 31. Cp. Heb. 8. 6-13. the. Omit. letter. Gr. *gramma*. This is the Sinaitic covenant, called "the ministration of death" in v. 7. spirit. The old covenant could not give life. It was like a dead body, for lack of the spirit (James 2. 26). Cp. John 6. 63. Christ is the Spirit of the new covenant. See v. 17. giveth life = quickeneth. Gr. *zōopoieō*. See Rom. 8. 11 and 1 Cor. 15. 45.

3. 7-16 (H, above). PNEUMA CHANGES THE OLD COVENANT. (*Division.*)

H | J¹ | 3. 7-11. *Pneuma* gives life.
| J² | 3. 12-16. *Pneuma* brings into liberty.

3. 7-11 (J¹, above). PNEUMA GIVES LIFE. (*Repeated Alternation.*)

J¹ | K¹ | 7. The Old Covenant came with glory, but Israel could not look upon it.
L¹ | 8. The New Covenant also comes with glory.
K² | 9-. The Old Covenant, which brought condemnation, came with glory.
L² | -9. The New Covenant, which ministers righteousness, exceeds it in glory.
K³ | 10-. The Old Covenant had no glory in inflicting death.
L³ | -10. The New Covenant has surpassing glory in giving life.
K⁴ | 11-. The Old Covenant, which is annulled, was with glory.
L⁴ | -11. The New Covenant, which abides, will abide in glory.

7 if. Ap. 118. 2. a. ministration. Gr. *diakonia*. Ap. 190. II. 1. written = in (Gr. *en*. Ap. 104. viii) letters. See v. 6.

15 sweet savour. Gr. *euōdia*. Elsewhere, Eph. 5. 2. Phil. 4. 18. saved = being saved. Cp. 1 Cor. 1. 18.

perish = are perishing. Gr. *apollumi*. See 1 Cor. 1. 18. **16** life. Gr. *zōē*. Ap. 170. 1.

for. Gr. *pros*. Ap. 104. xv. 3.

17 many. As in 2. 6.

corrupt = adulterate. Gr. *kapēleuō*. Only here. The word *kapēlos*, which occ. once in the Sept., meant a huckster, tavern-keeper, and then the verb came to mean "adulterate". See Isa. 1. 22, where the Sept. reads, "thy wine-sellers mix the wine with water".

word. Gr. *logos*. Ap. 121. 10.

of. Gr. *ek*. Ap. 104. vii. sincerity. See 1 Cor. 5. 8. in the sight of = before. Gr. *katenōpion*. Elsewhere, 12. 19. Eph. 1. 4. Col. 1. 22. Jude 24. The texts read *katenanti*, over against. speak. Gr. *laleō*. Ap. 121. 7.

3. 1-7. 4 (F, p. 1727). CHARACTER OF PAUL'S MINISTRY. (*Alternation.*)

F | A | 3. 1-6. 10. Paul's services.
B | 6. 11, 12. His interest in the Corinthians.
A | 6. 13-7. 3. Paul's recompense.
B | 7. 4. His joy in the Corinthians.

3. 1-6. 10 (A, above). PAUL'S SERVICES. (*Extended Alternation.*)

A | C | 3. 1-3. Commendation. Question.
D | 3. 4, 5. Trust in, and sufficiency of, God.
E | 3. 6-18. Ministry of the New Covenant.
F | 4. 1-5. 11. Support under affliction.
C | 5. 12, 13. Commendation. Negation.
D | 5. 14--18-. Love of Christ. All things of God.
E | 5. -18--6. 2. Ministry of Reconciliation.
F | 6. 3-10. Approval under affliction.

3. 1 Do we, &c. = Are we to begin.

again. He had done so in 1 Cor. 9.

commend. Gr. *sunistanō*. See on Rom. 3. 5.

and ° engraven ² in stones, ° was ° glorious, so that the ° children of Israel could ° not ° stedfastly behold the face of ° Moses ° for the glory of his countenance; which *glory* was ° to be done away:

L¹ 8 How shall ° not the ⁷ ministration of the ⁶ spirit be rather ⁷ glorious?

K² 9 For ⁷ if the ⁷ ministration of ° condemnation be glory,

L² much more doth the ⁷ ministration of ° righteousness exceed ² in glory.

K³ 10 For even that which was ° made glorious ° had no glory ² in this respect,

L³ by reason of the glory that ° excelleth.

K⁴ 11 For ⁷ if that which is ⁷ done away was ° glorious,

L⁴ much more that which ° remaineth *is* ° glorious.

J² M¹ 12 ° Seeing then that we have such hope, we ° use ° great ° plainness of speech:

N¹ 13 And ³ not as ⁷ Moses, which put a ° veil ° over his face, ° that the ⁷ children of Israel could ° not ° stedfastly look ° to the end of that which is ° abolished:

14 But their ° minds were ° blinded: for until ° this day ¹¹ remaineth the same ¹³ veil ° untaken away ° in the ° reading of the ° old testament;

M² ° which *veil* is ⁷ done away ² in ³ Christ.

N² 15 But even unto ¹⁴ this day, ° when ⁷ Moses is read, the ¹³ veil ° is ° upon their heart.

M³ 16 Nevertheless ¹⁵ when ° it shall ° turn ¹ to the ° Lord, the ¹³ veil shall be ° taken away.

G 17 Now the ° Lord is ° that ° Spirit: and where the ° Spirit of the ¹⁶ Lord *is*, there *is* liberty.

H 18 But we all, with ° open face ° beholding as in a glass the glory of the ¹⁶ Lord, are ° changed into the same ° image ° from glory ¹³ to glory, even as ° by ° the Spirit of the Lord.

FO 4 ° Therefore ° seeing we have this ° ministry, as we ° have ° received mercy, we ° faint ° not;

engraven. Gr. *entupōō*. Only here.

was = came to be.

glorious = in (Gr. *en*) glory.

children = sons. Gr. *huios*. Ap. 108. iii.

not. Gr. *mē*. Ap. 105. II.

stedfastly behold = gaze upon. Gr. *atenizō*. Ap. 133.

III. 6. Followed by the Gr. *eis* (Ap. 104. vi).

Moses. Occ. three times in this Epistle, here, vv. 13, 15.

for = on account of. Gr. *dia*. Ap. 104. v. 2.

to be done away = being done away. Gr. *katargeō*.

See Rom. 3. 3.

8 not. Gr. *ouchi*. Ap. 105. I. (a).

9 condemnation. Gr. *katakrisis*. Only here and

7. 3. See Ap. 122. 7.

righteousness. Gr. *dikaiosunē*. Ap. 191. 3.

10 made glorious = glorified. Gr. *doxazō*. See p. 1511.

had no glory = was not glorified, as above.

excelleth. Gr. *huperballō*. Occ. here, 9. 14. Eph. 1. 19; 2. 7; 3. 19.

11 glorious = through (Gr. *dia*. Ap. 104. v. 1) glory. remaineth. Gr. *menō*. See p. 1511.

glorious = in (Gr. *en*) glory.

3. 12-16 (J², p. 1731). PNEUMA BRINGS INTO LIBERTY. (Repeated Alternation.)

J² M¹ | 12. We speak plainly.

N¹ | 13, 14-. Moses was veiled.

M² | -14. Veil done away in Christ.

N² | 15. Veil on the heart of Israel.

M³ | 16. Veil taken away.

12 Seeing . . . have = Having then.

use. Gr. *chraomai*. See Acts 27. 3.

great = much.

plainness of speech = outspokenness. Gr. *parrhēsia*. Often transl. boldly, or freely.

13 veil. Gr. *kalumma*. Only here and in vv. 14, 15, 16.

over = upon. Gr. *epi*. Ap. 104. ix. 3. See Ex. 34. 33.

that, &c. = with a view to (Gr. *pros*. Ap. 104. xv. 3) the children of Israel's not gazing to the end.

to. Gr. *eis*. Ap. 104. vi.

abolished = being done away, as in v. 7.

14 minds = thoughts. Gr. *noēma*. See 2. 11.

blinded = hardened. Gr. *pōroō*. See Rom. 11. 7, 25 (*pōrosis*).

this day = to-day. Gr. *sēmeron*.

untaken away = not (Gr. *mē*. Ap. 105. II) unveiled, or revealed (Gr. *anakaluptō*, unveil, only here and v. 18). This should follow "old testament". It means,

"it being not revealed that it is done away" (R.V. m.).

in. Gr. *epi*. Ap. 104. ix. 2.

reading. Gr. *anagnōsis*. See Acts 13. 15.

old testament = old covenant. The only place where the term is used. The usual designation is "the law", or "Moses" (v. 15).

which *veil* = that (Gr. *hoti*) it. 15 when. Gr. *hēnika*. Only here and v. 16. is = lieth. upon. Gr.

epi. Ap. 104. ix. 3. 16 it. I. e. the heart of Israel. turn. Gr. *epistrephō*. Often trans. "return", or "be converted". See Matt. 13. 15. John 12. 40. Acts 3. 19; 28. 27. Lord. Ap. 98. VI. i. β. 2. B.

taken away. Gr. *periaireō*. See Acts 27. 20. 17 Lord. Ap. 98. VI. i. β. 2. A. that = the

Spirit. Ap. 101. II. 2. Cp. v. 6. 18 open = unveiled. See v. 14. Here is the contrast. Moses alone beheld and reflected the Shekinah glory, we all behold and reflect the Lord's glory. beholding . . .

glass = reflecting, as R.V. Gr. *katoptrizō*. Only here. changed = transformed. Gr. *metamorphoōmai*. See Mark 9. 2. image. Gr. *eikōn*. Cp. Rom. 8. 29. Col. 3. 10. from. Gr. *apo*. Ap. 104. iv.

by = from. Gr. *apo*. the Spirit of the Lord = the Lord the Spirit. The word "Spirit" is in the Gen. of Apposition. Ap. 17. 4. See v. 6.

4. 1-5. 11 (F, p. 1731). SUPPORT UNDER AFFLICTION. (Extended Alternation.)

O | 4. 1-6. Contrasts as to others.

P | 4. 7-14. Instrumentalities.

Q | 4. 15. Benefit to the Corinthians.

O | 4. 16-5. 5. Contrasts as to themselves.

P | 5. 6-10. Instrumentalities.

Q | 5. 11. Benefit to mankind.

4. 1 Therefore = On account of (Gr. *dia*. Ap. 104. v. 2) this. seeing we have = having. ministry. Gr. *diakonia*. Ap. 190. II. 1. have. Omit. received mercy. Cp. 1 Cor. 7. 25. faint. Gr.

ekkakeō. Occ. v. 16, Luke 18. 1 (which see). Gal. 6. 9. Eph. 3. 13. 2 Thess. 3. 13. not. Gr. *ou*. Ap. 105. I.

2 But ¹ have ° renounced ° the hidden things of ° dishonesty, ° not walking ° in ° craftiness, ° nor ° handling the ° word of ° God deceitfully; but 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 ² 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 ¹ 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 ² in our hearts, ² to ° give the light of the ° knowledge of the glory of ° God ² in the face of ° Jesus Christ.

P 7 But we have this treasure ² in ° earthen vessels, ° that the ° excellency of the ° power may be of ° God, and ² not ° of us.

8 We are ° troubled ° on every side, yet ¹ not ° distressed; we are ° perplexed, but ¹ not ° in despair;

9 Persecuted, but ¹ not ° forsaken; ° cast down, but ¹ not ° destroyed;

10 Always ° bearing about ² in the body the ° dying of the ° Lord ° Jesus, ⁷ that the ° life also of ° Jesus might be ° made manifest ² in our body.

11 For we ° which live are ° alway ° delivered ° unto death ⁵ for ° Jesus' sake, ⁷ that the ¹⁰ life also of ° Jesus might be ¹⁰ made manifest ² in our ° mortal flesh.

12 So then death ° worketh ² in us, but ¹⁰ life ² 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 up us also ° by ° Jesus, and shall present us ° with you.

2 renounced. Gr. *apeipon*. Only here.

the hidden, &c. = the shameful secret things. This is the Fig. *Antimerēia*. Ap. 6.

dishonesty = shame. Gr. *aischunē*. Always transl. "shame", except here. Luke 14. 9. Phil. 3. 19. Heb.

12. 2. Jude 13. Rev. 3. 18.

not. Gr. *mē*. Ap. 105. II.

in. Gr. *en*. Ap. 104. viii.

craftiness. See Luke 20. 23.

nor. Gr. *mēde*.

handling . . . deceitfully. Gr. *doloō*. Only here.

word. Gr. *logos*. Ap. 121. 10.

God. Ap. 98. I. i. 1.

manifestation. Gr. *phanerōsis*. See 1 Cor. 12. 7.

commend. See 3. 1.

to. Gr. *pros*. Ap. 104. xv. 3.

every man's conscience. Lit. every conscience of men (Gr. *anthrōpos*. Ap. 123. 1).

3 if. Ap. 118. 2. a.

gospel. Cp. Ap. 140.

hid = hid (Gr. *kaluptō*, to cover or veil) also. Cp. Jas. 5. 20. 1 Pet. 4. 8, and see 3. 13-16.

hid. Same verb.

to = in. Gr. *en*.

lost = perishing. Gr. *apollumi*. See 1 Cor. 1. 18.

4 god. Ap. 98. I. i. 4.

world = age. Gr. *aiōn*. Ap. 129. 2. Cp. John 12. 31;

14. 30; 16. 11; where, however, world is *kosmos* (Ap. 129. 1).

minds. Gr. *noēma*. See 2. 11.

them, &c. = the unbelieving. Gr. *apistos*. Cp. Ap. 150. III.

lest, &c. = to (Gr. *eis*. Ap. 104. vi) the end that the light . . . should not (Gr. *mē*, as in v. 2).

light = illumination. Gr. *phōtismos*. Ap. 130. 3.

glorious gospel = gospel (or good news) of the glory. Cp. 1 Tim. 1. 11. Tit. 2. 13. See Ap. 140.

Christ = the Christ. Ap. 98. IX.

image. See 3. 18. Col. 1. 15. Heb. 1. 3 (*charaktēr*).

shine. Gr. *augazō*. Only here. Cp. *apaugasma*, Heb. 1. 3.

unto them. The texts omit.

5 preach. Gr. *kērussō*. Ap. 121. 1.

Christ Jesus. Ap. 98. XII.

the Lord = as Lord. Ap. 98. VI. i. β. 2. B. Cp. Rom. 10. 9.

servants. Gr. *doulos*. Ap. 190. I. 2.

for, &c. = on account of (Gr. *dia*. Ap. 104. v. 2) Jesus (Ap. 98. X).

6 commanded. Lit. spoke. Cp. Gen. 1. 3.

light. Gr. *phōs*. Ap. 130. 1.

out of. Gr. *ek*. Ap. 104. vii.

give the light = the illumination. Gr. *phōtismos*, as in v. 4.

Jesus Christ. Ap. 98. XI. The texts omit "Jesus".

knowledge. Gr. *gnōsis*. Ap. 132. II. i.

7 earthen. Gr. *ostrakinos*. Only here and 2 Tim. 2. 20. From *ostrakon*, a potsherd. Cp. Ap. 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. 32. 14. that = in order that. Gr. *hina*. excellency. Gr. *huperbolē*. Cp. 12. 7 (abundance).

power. Gr. *dunamis*. Ap. 172. 1.

of = out of. Gr. *ek*. Ap. 104. vii. It does not emanate from us.

Above "of God" is the possessive case. The power not only emanates from God, but belongs to Him. He does not part with it. 8 troubled = afflicted. Gr. *thlibō*. See 1. 6. on every side = in (Gr. *en*) every thing. distressed. Gr. *stenochōreomai*. Only here and 6. 12, where it is trans. "straitened". The Syriac reads "suffocated", referring probably to a wrestler who is compressed by his antagonist.

perplexed. Gr. *aporeomai*. Not knowing which way to turn. See Acts 25. 20. in despair. Gr. *exaporeomai*. See 1. 8. 9 forsaken = abandoned. Gr. *enkataleipō*. See Acts 2. 27. cast down. Gr. *kataballō*.

Only here, Heb. 6. 1. Rev. 12. 10. destroyed. Gr. *apollumi*, as in v. 3. Notice the four "nots" in these two verses. Fig. *Mesodiplōsis*. Ap. 6. 10 Always. Ap. 151. II. G. i. bearing about. Gr. *peripherō*.

Mark 6. 55. Eph. 4. 14. Heb. 13. 9. Jude 12. dying. Gr. *nekrōsis*. Only here and Rom. 4. 19. It means the condition of a corpse. It was his constant experience. See next verse. Lord. The texts omit.

life. Gr. *zōē*. Ap. 170. 1. made manifest. Gr. *phanerōō*. Ap. 106. I. v. 11 which live. Lit. the living. Gr. *zōō*. Cp. Ap. 170. 1. alway. Ap. 151. II. F. ii. delivered. Gr. *paradidōmi*. See John 19. 30. unto. Gr. *eis*. Ap. 104. vi. mortal. Gr. *thnētōs*. See Rom. 6. 12. 12 worketh. Gr. *emergeō*.

See Rom. 7. 5. 13 spirit. Ap. 101. II. 4. faith. Ap. 150. II. 1. It is the Gen. of Apposition (Ap. 17. 4) faith being the Spirit's gift. 1 Cor. 12. 9. according as, &c. = according to (Gr. *kata*. Ap. 104. x. 2) that which has been written. believed. Ap. 150. I. 1. i. and. Omit. have I spoken = I spoke. Gr. *laleō*. Ap. 121. 7. and therefore speak = therefore we also speak. 14 Knowing. Gr. *oīda*. Ap. 132. I. i. raised up. Gr. *egeirō*. Ap. 178. I. 4. Lord. Ap. 98. VI. i. β. 2. A. by = through. Gr. *dia*, but the texts read "with", Gr. *sun*. with. Gr. *sun*. Ap. 104. xvi.

Q 15 For all things *are* ° for your sakes, ⁷ that the ° abundant ° grace might, ° through the ° thanksgiving of ° many, ° redound ° to the glory of ² God.

O 16 ° For which cause we ¹ faint ¹ 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 ² not at the things which are ° seen, but at the things which are ² not ° seen: for the things which are ° seen *are* ° temporal; but the things which are ² not ° seen *are* ¹⁷ 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.

2 For ¹ in this we ° groan, earnestly desiring to be ° clothed upon with our ° house which is ° from ° heaven:

3 ° If so be that ° being clothed we shall ° not be found naked.

4 For we that are ¹ in ¹ *this* tabernacle do ² groan, being burdened: ³ not ° for that we ° would be ° unclothed, but ² clothed upon, ° that ° mortality might be ° swallowed up ° of ° life.

5 Now He That hath ° wrought us ° for the selfsame thing *is* ¹ God, Who ° also hath given ° unto us the ° earnest of the ° Spirit.

P 6 Therefore *we are* ° always ° confident, ¹ knowing that, whilst we are ° at home ¹ in the body, we are ° absent ° from the ° Lord:

7 (For we walk ° by ° faith, ³ not ° by sight:)

8 We are ° confident, *I say*, and ° willing rather to be ° absent ² from the body, and to be ° present ° with the ° Lord.

9 Wherefore we ° labour, that, whether ° present or ° absent, we may be ° accepted of Him.

10 For we must all ° appear ° before the ° judgment seat of ° Christ; ° that ° every one may receive the things *done* ° in *his* body, ° according to that he hath ° done, whether *it be* good or ° bad.

Q 11 ¹ Knowing therefore the ° terror of the ° Lord, we ° persuade ° men; but we are ° made manifest ° unto ° God; and I ° trust ° also are ° made manifest ¹ in your consciences.

C 12 For we ° commend ³ not ourselves again

15 for your sakes = on account of (Gr. *dia*. Ap. 104. v. 2) you.

abundant = abounding. Gr. *pleonazō*. See Rom. 5. 20.

grace. Gr. *charis*. Ap. 184. I. 1.

through. Gr. *dia*. Ap. 104. v. 1.

thanksgiving. Gr. *eucharistia*. See Acts 24. 3. Cp. 1. 11.

many = the majority, as in 2. 6.

redound = overflow, or excel. Gr. *perisseuō*.

to. Gr. *eis*. Ap. 104. vi.

16 For which cause = Therefore.

though = even if. Ap. 118. 2. a.

outward (Gr. *exō*) man (Gr. *anthrōpos*. Ap. 123. 1).

This expression occ. 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. 9.

perish = is corrupted or destroyed. Gr. *diaphtheirō*. Occ. elsewhere, Luke 12. 33. 1 Tim. 6. 6. Rev. 8. 9; 11. 18.

inward. Gr. *esōthen*. In Rom. 7. 22. Eph. 3. 16, the word is *esō*.

renewed. Gr. *anakainōō*. Only here and Col. 3. 10.

17 our light, &c. Lit. the momentary lightness of our affliction.

light. Gr. *elaphros*. Only here and Matt. 11. 30. Cp. "lightness", 1. 17.

affliction. Gr. *thlipsis* as in 1. 4. Cp. the verb, v. 8.

for a moment. Gr. *parantika*. Only here.

worketh. Gr. *katēgazomai*. To work out. See Rom. 7. 8.

far more exceeding. Lit. according to (Gr. *kata*. Ap. 104. x. 2) excess unto (Gr. *eis*. Ap. 104. vi) excess. The Gr. for "excess" is *hyperbolē*, as in v. 7.

eternal. Gr. *aiōnios*. Ap. 151. II. B. i.

weight. Gr. *baros*. See Acts 15. 28.

18 look. Gr. *skopeō*. See Luke 11. 35.

seen. Gr. *blepō*. Ap. 133. I. 5.

temporal = temporary, for a season. Gr. *proskairos*. Only here, Matt. 13. 21. Mark 4. 17. Heb. 11. 25.

5. 1 know. Gr. *oida*. Ap. 132. I. i.

if. Ap. 118. 1. b.

earthly. Gr. *epigeios*. See John 3. 12.

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. *kataluō*.

building. Gr. *oikodomē*. See 1 Cor. 3. 9.

of. Gr. *ek*. Ap. 104. vii. God. Ap. 98. I. i. 1.

not made with hands. Gr. *acheiropoiētos*. Only here, Mark 14. 58. Col. 2. 11.

eternal. Ap. 151. II. B. i.

in. Gr. *en*. Ap. 104. viii.

heavens (pl.). See Matt. 6. 9, 10.

2 groan. See Rom. 8. 23.

clothed upon. Gr. *ependuomai*. Here and v. 4. Cp. John 21. 7.

house. Gr. *oikētērion*. Only here and Jude 6.

from. Gr. *ek*. Ap. 104. vii.

being clothed. Gr. *enduō*. Cp. 1 Cor. 15. 53, 54. Cp.

Job 10. 11 (Sept.). not. Ap. 105. I. 4 for that. Gr. *eph'* (Ap. 104. ix. 2) *hō*. would = desire to

Ap. 102. 1. unclothed. Gr. *ekduō*, as Mk. 15. 20 (took off). that = in order that. Gr. *hina*. mor-

talidity = the mortal (thing). See Rom. 6. 12. swallowed up. See 1 Cor. 15. 54. of = by. Ap. 104.

xviii. 1. life = the life. Ap. 170. 1. 5 wrought. See 4. 17. for. Gr. *eis*. Ap. 104. vi. also.

Omit. unto = to. earnest. See 1. 22. The transliteration of the Heb. *'erābon*. Spirit. Ap.

101. II. 4. 6 always. Ap. 151. II. G. i. confident. Gr. *tharreō*. Always in 2 Cor. save Heb. 13. c.

at home. Gr. *endēmēō*. Only here and vv. 8, 9 (present). absent. Gr. *ekdēmēō*. Only here and vv. 8, 9.

The *dēmos* was the township to which an Athenian citizen belonged. Cp. Phil. 3. 20. from. Gr. *apo*.

Ap. 104. iv. Lord. Ap. 98. VI. i. β. 2 A. 7 by. Gr. *dia*. Ap. 104. v. 1. faith. Ap. 150. II. 1.

8 willing = well pleased. See 1 Cor. 1. 21. present. As "at home", v. 6. with. Ap. 104. xv. 3.

9 labour = are ambitious. See Rom. 15. 20. Add "also". accepted = well pleasing. See Rom. 12. 1.

10 appear = be manifested. Ap. 106. I. v. before = in the presence of. See Matt. 5. 16. judgment

seat. See Rom. 14. 10. Christ = the Christ. Ap. 98. IX. every = each. in = by means of. Ap. 104.

v. 1. according to = with reference to. Ap. 104. xv. 3. done = practised. bad. Ap. 128. III. 2.

The texts read *phaulos* as John 3. 20. 11 terror = fear, as in Acts 9. 31. persuade. Ap. 150. I. 2.

men. Ap. 123. 1. made manifest. Same as "appear", v. 10. trust = hope. also. To follow

"manifest". 12 commend. See Rom. 3. 5.

heaven. Sing. See v. 1.

Job 10. 11 (Sept.).

Ap. 102. 1.

xviii. 1.

Omit.

101. II. 4.

at home.

Ap. 104. iv.

8 willing

9 labour

10 appear

v. 1.

The texts read

men.

Ap. 123. 1.

"manifest".

3 If. Ap. 118. 2. a.

Ap. 105. I.

4 for that.

See Rom. 6. 12.

5 wrought.

See 1. 22.

6 always.

Ap. 151. II. G. i.

7 by.

Ap. 104. v. 1.

8 willing

9 labour

10 appear

v. 1.

11 terror

12 commend.

See Rom. 3. 5.

⁵ unto you, but give you ^o occasion ^o to glory ^o on our behalf, ⁴ that ye may have somewhat ^o to answer them which ^o glory ¹ in appearance, and ^o not ^o in heart.

13 For ^o whether we be ^o beside ourselves, *it is* to ¹ God: ^o or whether we ^o be sober, *it is* for ^o your cause.

D 14 For the ^o love of ¹⁰ Christ ^o constraineth us; ^o because we thus ^o judge, that ^o if One died ^o for all, then ^o were all dead:

15 And *that* He died ¹⁴ for all, ⁴ that ^o they which ^o live should ^o not henceforth ^o live ⁵ unto themselves, but ⁵ unto Him Which died ¹⁴ for them, and ^o rose again.

16 Wherefore ^o henceforth ¹ know we ^o no man ^o after the flesh: ^o yea, ^o though we ^o have known ¹⁰ Christ ^o after the flesh, yet now ^o henceforth ^o know we *Him* ^o no more.

17 Therefore ^o if ^o any man be ¹ in ¹⁰ Christ, ^o *he is* ^o a ^o new ^o creature: ^o old things are passed away; ^o behold, ^o all things are become ^o new.

18 And ^o all things are ¹ of ¹ God,

E R¹ a Who ^o hath ^o reconciled us to Himself ⁷ by ^o Jesus ¹⁰ Christ,

b and ^o hath given to us the ^o ministry of ^o reconciliation;

a 19 To wit, that ¹ God was ¹ in ¹⁰ Christ, ¹⁸ reconciling the ^o world ⁵ unto Himself, ^o not ^o imputing their ^o trespasses ⁵ unto them,

b and ^o hath committed ^o unto us the ^o word of ¹⁸ reconciliation.

R² c 20 Now then we ^o are ambassadors ¹⁴ for ¹⁰ Christ, as though ¹ God ^o did beseech *you* ⁷ by us:

d we ^o pray *you* ^o in ¹⁰ Christ's stead, be ye ¹⁸ reconciled to ¹ God.

e 21 For ^o He hath made *him to be* ^o sin ¹⁴ for us, Who ¹⁶ knew ^o no ^o sin; ⁴ that we might ^o be made ^o the ^o righteousness of ¹ God ¹ in Him.

c 6 We then, ^o as workers together ^o with Him, ^o beseech ^o you also that ye receive ^o not the ^o grace of ^o God ^o in vain.

e 2 (For Hesaith, "I ^o have ^o heard thee in a time

hath committed unto = placed in (Gr. *en*). Cp. 4. 7.

5. 20—6. 2 (R², above). MINISTERS. (*Extended Alternation*.)

R ²	c	|	5. 20-. Ambassadors.
	d	|	5. -20. Entreaty.
	e	|	5. 21. Enforcement.
	c	|	6. 1-. Fellow-labourers.
	d	|	6. -1. Entreaty.
	e	|	6. 2. Enforcement.

20 are ambassadors. Gr. *presbeuō*. Only here and Eph. 6. 20. did beseech = is beseeching. Ap. 134. I. 6. pray. Ap. 134. I. 5. in . . . stead = on behalf of. Gr. *huper*, as in v. 12. 21 For. Omit. He, &c. Read, *him* Who knew not sin, for us He made sin. sin. Ap. 128. I. ii. 1. Only here and 11. 7, in this Epistle. The first occ. in this v. is by Fig. *Metonymy* (Ap. 6) put for sin-offering. Cp. Eph. 5. 2. The same Fig. appears in the same connexion in Gen. 4. 7. Exod. 29. 14; 30. 10. Lev. 4. 3; 6. 25. Num. 8. 8. Ps. 40. 6 (7); &c. no = not. Ap. 105. II. be made = become. the. Omit. righteousness. Ap. 191. 3.

6. 1 as workers together = working together. See Rom. 8. 28. with Him. Omit. See 1 Cor. 3. 9. beseech. Ap. 134. I. 6. you. Omit. not. Ap. 105. II. grace. See 1. 2. God. Ap. 98. I. i. 1. in vain. Lit. for (Gr. *eis*) that which is empty or of no effect. 2 have. Omit. heard = heard with favour. Gr. *epakouō*. Only here.

occasion. See Rom. 7. 8.

to glory = of boasting. Rom. 4. 2.

on our behalf = on behalf of (Ap. 104. xvii. 1) us.

to answer = towards, or against. Ap. 104. xv. 3.

glory = boast. Rom. 2. 17.

in. No prep. Dat. case. The texts read *en*.

not. Gr. *ou*, but texts read *mē* (Ap. 105. II).

13 whether, or whether. Gr. *eite*. Ap. 118. 2. a.

beside ourselves. See Acts 2. 7 (amazed).

be sober = be of sound mind. Gr. *sōphroneō*. Here,

Mark 5. 15. Luke 8. 35. Rom. 12. 3. Tit. 2. 6. 1 Pet.

4. 7. your cause = you.

14 love. Ap. 135. II. 1. Cp. Rom. 8. 35.

constraineth. Gr. *sunechō*. See Luke 4. 38; 8. 45

(throng).

because, &c. = judging (Ap. 122. 1) this.

if. Texts omit.

for. Ap. 104. xvii. 1.

were, &c. = all died.

15 they which live = the living, as 4. 11.

live. See Ap. 170. 1.

not henceforth = no longer (*mēketi*).

rose. Ap. 178. I. 4.

16 henceforth = from (Gr. *apo*) now.

no man = no one.

after. Ap. 104. x. 2.

yea, though = even if (Ap. 118. 2. a).

have known, know. Ap. 132. I. ii.

henceforth . . . no more = no longer (*ouketi*).

17 if. Ap. 118. 2. a.

any man. Gr. *tis*. Ap. 123. 3.

he is. Supply the ellipsis by *there is*.

a new creature = a new creation.

new. Gr. *kainos*. See Matt. 9. 17.

old = the ancient.

behold. Ap. 133. I. 2.

all things. Texts read "they".

18 all things. Gr. *ta panta*. Cp. Acts 17. 25. Rom.

11. 36. 1 Cor. 8. 6.

5. -18—6. 2 (E, p. 1731). MINISTRY OF RECONCILIATION. (*Division*.)

E | R¹ | 5. -18, 19. Ministry.

| R² | 5. 20—6. 2. Ministers.

5. -18, 19 (R¹, above). MINISTRY. (*Alternation*.)

R¹ | a | -18-. Reconciliation.

| b | -18. Commission.

| a | 19-. Reconciliation.

| b | -19. Commission.

hath. Omit.

reconciled. See Rom. 5. 10.

Jesus. Omit.

hath given = gave.

ministry. Ap. 190. II. 1.

reconciliation = the reconciliation. See Rom. 5. 11.

19 world. Ap. 129. 1.

not. Ap. 105. II.

imputing. See Rom. 2. 3; 4. 6.

trespasses. Ap. 128. I. ii. 3.

word. Ap. 121. 10.

° accepted, and ° in the day of salvation ° have I succoured thee: ° behold, now is the ° accepted time; ° behold, now is the day of salvation.)

F 3 Giving ° no ° offence ° in any thing, ° that the ° ministry be ° not ° blamed:

4 But ° in all things ° approving ourselves as the ° ministers of ° God, ° in much patience, ° in ° afflictions, ° in necessities, ° in ° distresses,

5 ° In stripes, ° in imprisonments, ° in ° tumults, ° in labours, ° in ° watchings, ° in fastings;

6 ° By ° pureness, ° by ° knowledge, ° by long-suffering, ° by ° kindness, ° by the ° Holy Ghost, ° by ° love ° unfeigned,

7 ° By the ° word of truth, ° by the ° power of ° God, ° by the ° armour of ° righteousness on the right hand and on the left,

8 ° By ° honour and ° dishonour, ° by ° evil report and ° good report: as ° deceivers, and yet ° true;

9 As ° unknown, and yet ° well known; as dying, and ° behold, we live; as ° chastened, and ° not killed;

10 As ° sorrowful, yet ° always rejoicing; as ° poor, yet ° making many rich; as having ° nothing, and yet ° possessing all things.

B 11 O ye Corinthians, ° our mouth is open ° unto you, our heart is ° enlarged.

12 Ye are ° not ° straitened ° in us, but ye are ° straitened ° in your own ° bowels.

AS 13 Now for ° a recompence in the same, (I speak as ° unto my ° children,) be ye also ° enlarged.

T f 14 ° Be ye ° not ° unequally yoked ° together with ° unbelievers: for what ° fellowship ° hath ° righteousness with ° unrighteousness? and what ° communion ° hath ° light ° with darkness? 15 And what ° concord ° hath ° Christ ° with ° Belial? or what part ° hath ° he that believeth ° with an ° infidel?

16 And what ° agreement ° hath the ° Temple of ° God ° with ° idols?

accepted. Gr. *dektos*. Same Gk. verb. as "receive" in v. 1.

in. Gr. *en*. Ap. 104. viii
have I succoured = I helped. Quoted from Isa. 49. 8.
behold. Gr. *idou*. Ap. 133. I. 2.

accepted. Gr. *euprosdektos*. A stronger word than above. See Rom. 15. 16.

3 no . . . any thing. A double negative. Gr. *mēdeis* . . . *mēdeis*.

offence = cause of stumbling. Gr. *proskopē*. Only here. Cp. the verb *proskoptō*, Rom. 9. 32.

that = in order that. Gr. *hina*.

ministry. Gr. *diakonia*. Ap. 190. II. 1.
blamed. Gr. *mōmaomai*. Only here and 8. 20.

4 approving = commending. See 3. 1.

ministers. Gr. *diakonos*. Ap. 190. I. 1.
afflictions = tribulations. Gr. *thlipsis*. See 1. 4.

distresses. Gr. *stenochōria*. See Rom. 2. 9. Cp. v. 12.

5 tumults. Gr. *akatastasia*. See Luke 21. 9. Cp. Acts 14. 5, 19; 16. 22; 17. 5; 18. 12; 19. 29.

watchings = sleeplessness. Gr. *agrupnia*. Only here and 11. 27.

6 By = In. Gr. *en*, as in v. 2.
pureness. Gr. *hagnotēs*. Only here. Cp. the adj. *hagnos* in 7. 11.

knowledge. Gr. *gnōsis*. Ap. 182. II. i.
kindness. Ap. 184. III (a).

Holy Ghost. No arts. Ap. 101. II. 14.
love. Gr. *agapē*. Ap. 135. II. 1.

unfeigned. Gr. *anupokritos*. See Rom. 12. 9.
7 word. Ap. 121. 10. power. Ap. 172. 1.

by = through. Ap. 104. v. 1.
armour. Gr. *hoplon*. Either arms or armour. See Rom. 6. 13. The Greek soldier carried a sword or spear in his right hand and a shield in his left.

righteousness. Gr. *dikaïosunē*. Ap. 191. 3. Cp. Eph. 6. 14.

8 honour = glory. Gr. *doxa*. See p. 1511.
dishonour = shame. Gr. *atimia*. See Rom. 1. 26.

evil report. Gr. *dusphēmia*. Only here.
good report. Gr. *euphēmia*. Only here.

deceivers. Gr. *planos*. Occ. elsewhere, Matt. 27. 63.
1 Tim. 4. 1. 2 John 7. true. Ap. 175. 1.

9 unknown. Gr. *agnōeō*. See 1. 8.
well known. Gr. *epiginōskō*. Ap. 132. I. iii.

chastened. Gr. *paideuō*. See 1 Cor. 11. 32.
10 sorrowful = grieved. Gr. *lupeō*. See 2. 2.

making . . . rich. Gr. *ploutizō*.
possessing. Gr. *katechō*. See 1 Cor. 7. 30. From

11 our mouth, &c. A Hebraism for speaking with liberty. Cp. Judg. 11. 35. Ps. 78. 2; 109. 2. Prov. 8. 6; 31. 26. Ezek. 24. 27; 29. 21. Matt. 5. 2. Acts 8. 35. unto. Gr. *pros*. Ap. 104. xv. 3. enlarged. Gr. *platanō*. Only here, v. 13, and Matt. 23. 5. 12 not. Gr. *ou*. Ap. 105. I. straitened. Gr. *stenochōreomai*. See 4. 8.

bowels. Gr. *splanchnon*. The inward parts. Metaphorically, of the affections, the seat of which we regard as the heart. Fig. *Catachrēsis*. Ap. 6. Occ. here, 7. 15. Luke 1. 78. Acts 1. 18. Phil. 1. 8; 2. 1. Col. 3. 12. Philem. 7, 12, 20. 1 John 3. 17. All metaph. save Acts 1. 18.

always. Ap. 151. II. F. ii.

nothing. Gr. *mēdeis*.

poor. Gr. *ptōchos*. Ap. 127. 1.

See 1 Cor. 1. 5.

11 our mouth, &c. A Hebraism for speaking with liberty. Cp. Judg. 11. 35. Ps. 78. 2; 109. 2. Prov. 8. 6; 31. 26. Ezek. 24. 27; 29. 21. Matt. 5. 2. Acts 8. 35. unto. Gr. *pros*. Ap. 104. xv. 3. enlarged. Gr. *platanō*. Only here, v. 13, and Matt. 23. 5. 12 not. Gr. *ou*. Ap. 105. I. straitened. Gr. *stenochōreomai*. See 4. 8. bowels. Gr. *splanchnon*. The inward parts. Metaphorically, of the affections, the seat of which we regard as the heart. Fig. *Catachrēsis*. Ap. 6. Occ. here, 7. 15. Luke 1. 78. Acts 1. 18. Phil. 1. 8; 2. 1. Col. 3. 12. Philem. 7, 12, 20. 1 John 3. 17. All metaph. save Acts 1. 18.

bowels. Gr. *splanchnon*. The inward parts. Metaphorically, of the affections, the seat of which we regard as the heart. Fig. *Catachrēsis*. Ap. 6. Occ. here, 7. 15. Luke 1. 78. Acts 1. 18. Phil. 1. 8; 2. 1. Col. 3. 12. Philem. 7, 12, 20. 1 John 3. 17. All metaph. save Acts 1. 18.

bowels. Gr. *splanchnon*. The inward parts. Metaphorically, of the affections, the seat of which we regard as the heart. Fig. *Catachrēsis*. Ap. 6. Occ. here, 7. 15. Luke 1. 78. Acts 1. 18. Phil. 1. 8; 2. 1. Col. 3. 12. Philem. 7, 12, 20. 1 John 3. 17. All metaph. save Acts 1. 18.

bowels. Gr. *splanchnon*. The inward parts. Metaphorically, of the affections, the seat of which we regard as the heart. Fig. *Catachrēsis*. Ap. 6. Occ. here, 7. 15. Luke 1. 78. Acts 1. 18. Phil. 1. 8; 2. 1. Col. 3. 12. Philem. 7, 12, 20. 1 John 3. 17. All metaph. save Acts 1. 18.

bowels. Gr. *splanchnon*. The inward parts. Metaphorically, of the affections, the seat of which we regard as the heart. Fig. *Catachrēsis*. Ap. 6. Occ. here, 7. 15. Luke 1. 78. Acts 1. 18. Phil. 1. 8; 2. 1. Col. 3. 12. Philem. 7, 12, 20. 1 John 3. 17. All metaph. save Acts 1. 18.

6. 13—7. 3 (A, p. 1731). PAUL'S RECOMPENCE. (*Introversion and Repeated Alternation*.)

A | S | 6. 13. Enlargement.

T | f¹ | 6. 14—16-. Command. No unequal yoking.

g¹ | 6. -16. Reason. Promise.

f² | 6. 17-. Command. Separation.

g² | 6. -17, 18. Reason. Promise.

f¹ | 7. 1. Command. Cleansing.

S | 7. 2, 3. Reception.

13 a recompence, &c. = the same recompence. Gr. *antimisthia*. Only here and Rom. 1. 27. unto = to. children. Gr. *teknon*. Ap. 108. i. 14 Be = Become. unequally yoked. Gr. *heterozugeō*.

Only here. together with = to. unbelievers. Gr. *apistos*. See 4. 4. fellowship = partaking, or share. Gr. *metochē*. Only here. See 1 Cor. 9. 10. hath = is there to. unrighteousness = lawlessness. Gr. *anomia*. Ap. 128. III. 4. light. Gr. *phōs*. Ap. 130. 1. with = towards. Gr. *pros*, as in v. 11.

15 concord. Gr. *sumphōnēsis*. Cp. the verb in Acts 5. 9 and the adj. in 1 Cor. 7. 5. Christ. Ap. 98. IX. Belial. Only here in N.T. A Hebr. word, meaning worthlessness, occ. several times in O.T. he that believeth = the believer. Gr. *pistos*. Ap. 150. III. with. Gr. *meta*. Ap. 104. xi. 1. infidel. Same as "unbelievers", v. 14. 16 agreement. Gr. *sunkatathesis*. Only here. The verb is used in Luke 23. 51. Temple. Gr. *naos*. See Matt. 23. 16. idols. I. e. the temple of idols. Fig. *Ellipsis* of Repetition. Ap. 6.

15 concord. Gr. *sumphōnēsis*. Cp. the verb in Acts 5. 9 and the adj. in 1 Cor. 7. 5. Christ. Ap. 98. IX. Belial. Only here in N.T. A Hebr. word, meaning worthlessness, occ. several times in O.T. he that believeth = the believer. Gr. *pistos*. Ap. 150. III. with. Gr. *meta*. Ap. 104. xi. 1. infidel. Same as "unbelievers", v. 14. 16 agreement. Gr. *sunkatathesis*. Only here. The verb is used in Luke 23. 51. Temple. Gr. *naos*. See Matt. 23. 16. idols. I. e. the temple of idols. Fig. *Ellipsis* of Repetition. Ap. 6.

15 concord. Gr. *sumphōnēsis*. Cp. the verb in Acts 5. 9 and the adj. in 1 Cor. 7. 5. Christ. Ap. 98. IX. Belial. Only here in N.T. A Hebr. word, meaning worthlessness, occ. several times in O.T. he that believeth = the believer. Gr. *pistos*. Ap. 150. III. with. Gr. *meta*. Ap. 104. xi. 1. infidel. Same as "unbelievers", v. 14. 16 agreement. Gr. *sunkatathesis*. Only here. The verb is used in Luke 23. 51. Temple. Gr. *naos*. See Matt. 23. 16. idols. I. e. the temple of idols. Fig. *Ellipsis* of Repetition. Ap. 6.

15 concord. Gr. *sumphōnēsis*. Cp. the verb in Acts 5. 9 and the adj. in 1 Cor. 7. 5. Christ. Ap. 98. IX. Belial. Only here in N.T. A Hebr. word, meaning worthlessness, occ. several times in O.T. he that believeth = the believer. Gr. *pistos*. Ap. 150. III. with. Gr. *meta*. Ap. 104. xi. 1. infidel. Same as "unbelievers", v. 14. 16 agreement. Gr. *sunkatathesis*. Only here. The verb is used in Luke 23. 51. Temple. Gr. *naos*. See Matt. 23. 16. idols. I. e. the temple of idols. Fig. *Ellipsis* of Repetition. Ap. 6.

^g¹ for ^{ye} are the ° Temple of the living ¹ God; as ¹ God hath said, "I will ° dwell ° in them, and ° walk in them; and I will be their ¹ God, and they shall be My ° people."

^f² 17 Wherefore "come out ° from among them, and be ye separate", saith the ° LORD, "and touch ¹ not ° the unclean thing;

^g² and I will ° receive you,

18 And will be ° a Father ¹³ unto you, and ye shall be ° My sons and daughters," saith the ¹⁷ LORD ° Almighty.

^f³ 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.

^S 2 ° Receive us; we have ° wronged ° no man, we have ° corrupted ° no man, we have ° defrauded ° no man.

3 I speak ° not ^{this} ° to condemn you: for I have said before, that ye are ¹ in our hearts ° to ° die and ° live with you.

^B 4 Great is my ° boldness of speech ° toward you, great is my ° glorying ° of you: I am ° filled with ° comfort, I ° am exceeding joyful ° in all our ° tribulation.

^{DJMP}^a 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.

^b 6 Nevertheless ¹ God, That ° comforteth ° those that are cast down, ° comforted us ° by the ° coming of Titus;

^b 7 And ° not ° by his ° coming only, but ° by the ° consolation wherewith he was ° comforted ° in you, ° when he told us your ° earnest desire, your ° mourning, your ° fervent mind ° toward me;

^a so that I rejoiced the more.

^O^h 8 For ° though I ° made you sorry ° with a letter, I do ° not ° repent, ° though I did ° repent: ⁱ for I ° perceive that ° the same epistle hath

dwell. Gr. *enoikeō*. See Rom. 8. 11.

in. Ap. 104. viii. 2.

walk. Gr. *emperipateō*. Only here.

people. Gr. *laos*. See Acts 2. 47. Quoted from Lev. 26. 12.

17 from among=out of (Gr. *ek*. Ap. 104. vii) the midst of.

LORD. Ap. 98. VI. i. β. I. B. a. Quoted from Isa. 52. 11.

receive. Gr. *eisdechomai*. Only here.

18 a Father=for (Gr. *eis*. Ap. 104. vi) a Father. Ref. to 2 Sam. 7. 14.

My sons=to Me for (Gr. *eis*) sons (Gr. *huios*. Ap. 108. iii).

Almighty. Gr. *Pantokratōr*. In the N.T. only here, and nine times in the Revelation. See Ap. 4. VII.

7. 1 dearly beloved. Gr. *agapētos*. Ap. 135. III.

from. Gr. *apo*. Ap. 104. iv.

filthiness=pollution. Gr. *molusmos*. Only here. The verb occ. in 1 Cor. 8. 7.

spirit. Ap. 101. II. 9. Flesh and spirit being put for the whole person.

perfecting. Gr. *epiteleō*. Ap. 125. 3.

holiness. Gr. *hagiōsunē*. See Rom. 1. 4.

in. Gr. *en*. Ap. 104. viii.

God. Ap. 98. I. i. 1.

2 Receive=Make room for. Gr. *chōreō*. See John 21. 25. Cp. 6. 11, 13.

wronged. Gr. *adikeō*. See Acts 7. 24.

no man. Gr. *oudeis*.

corrupted. Gr. *phtheirō*. See 1 Cor. 3. 17.

defrauded. Gr. *pleonekteō*. See 2. 11. Fig. *Asyndeton* (Ap. 6) in this verse, also in vv. 4, -5, 7-.

3 not. Gr. *ou*. Ap. 105. I.

to condemn you=for (Gr. *pros*. Ap. 104. xv. 3)

condemnation. Gr. *katakrisis*. See 3. 9.

to die, &c. Lit. unto (Gr. *eis*) the dying, &c.

die=die with. Gr. *sunapothnēskō*. Only here, Mark 14. 31. 2 Tim. 2. 11.

live with. Gr. *suzōō*. See Rom. 6. 8.

4 boldness of speech. Gr. *parrhēsia*. See 3. 12.

toward. Gr. *pros*. Ap. 104. xv. 3.

glorying. Gr. *kauchēsis*. See Rom. 3. 27.

of=on behalf of. Gr. *huper*. Ap. 104. xvii. 1.

filled. Gr. *pleroō*. Ap. 125. 7.

comfort=the comfort. Gr. *paraklēsis*. See 1. 3.

Perhaps referring to v. 6.

am exceeding joyful. Lit. overabound (Gr. *huperperisseuō*. See Rom. 5. 20) with the joy.

in=upon. Gr. *epi*. Ap. 104. ix. 2. tribulation. Gr. *thlipsis*. See 1. 4.

7. 5-7 (DJMP, p. 1727). NO REST IN FLESH. (Introversion.)

a | 5. Troubled exceedingly.

b | 6. God's comfort.

b | 7-. His comfort by you.

a | -7. Rejoiced the more.

5 into. Gr. *eis*. Ap. 104. vi. Macedonia. This was after leaving Troas (2. 12, 13), where he was appointed at not finding Titus.

no. Gr. *oudeis*. rest. Gr. *anesis*. See 2. 13. troubled. Gr. *thlibō*. See 1. 6. on. Gr. *en*. Ap. 104. viii. See 4. 8. fightings. Gr. *machē*. Here, 2 Tim. 2. 23. Tit. 3. 9. Jas. 4. 1. 6 comforteth. Gr. *parakaleō*. Ap. 134. I. 6. those that are cast down=the lowly.

Gr. *tapeinos*. See Rom. 12. 16. by. Gr. *en*. Ap. 104. viii. coming. Gr. *parousia*. See Matt. 24. 3.

7 consolation. Same as "comfort", v. 4. Add "also" after "consolation". when, &c. = telling us (as he did). Gr. *anangellō*. See Acts 14. 27. earnest desire. Gr. *epithēsis*. Only here and v. 11.

mourning. Gr. *odurmos*. Only here and Matt. 2. 18. fervent mind=zeal. Gr. *zēlos*. See v. 11.

toward=on behalf of. Gr. *huper*. Ap. 104. xvii. 1.

7. 8-16 (O, p. 1727). FORMER, EPISTLE. EFFECT. (Extended Alternation.)

O | h | 8-. Former Letter. Effect.

i | -8-11-. Result. Godly sorrow. } The Corinthians.

k | -11. Approving themselves. }

h | 12. Former Letter. Cause. }

i | 13-15. Result. Comfort. } Paul.

k | 16. Confidence. }

8 though. Gr. *ei*. Ap. 118. 2. a. made . . . sorry=grieved. Gr. *lupeō*. See 2. 2. with=by. Gr. *en*, as above. repent. Gr. *metamelomai*. Ap. 111. I. 2. The meaning is that Paul at first regretted he had written so severely, but afterwards changed his mind when he saw the salutary effect of his letter.

perceive=see. Gr. *blepō*. Ap. 133. I. 5. the same=that.

°made you sorry, °though *it were* but °for a season.

9 Now I rejoice, °not that ye were °made sorry, but that ye °sorrowed °to °repentance: for ye were °made sorry °after a godly manner, °that ye might °receive damage °by us °in °nothing.

10 For °godly °sorrow °worketh °repentance °to salvation °not to be repented of: but the °sorrow of the °world °worketh death.

11 For °behold this selfsame thing, that ye °sorrowed °after a godly sort, what °carefulness it °wrought °in you, yea, what °clearing of yourselves, yea, what °indignation, yea, what °fear, yea, what °vehement desire, yea, what °zeal, yea, what °revenge!

k 1 In all *things* ye have °approved yourselves to be °clear °in °this matter.

h 12 Wherefore, °though I wrote °unto you, I *did it* °not °for his cause that had °done the wrong, nor °for his cause that °suffered wrong, but that our °care °for you in the sight of °God might °appear °unto you.

i 13 °Therefore we were °comforted °in your °comfort: yea, and °exceedingly the more joyed we °for the joy of Titus, because his °spirit was °refreshed °by you all.

14 For °if I have °boasted any thing to him °of you, I am °not °ashamed; but as we °spake all things to you °in truth, °even so our °boasting, which I *made* °before Titus, is found a truth.

15 And his °inward affection is °more abundant °toward you, whilst he °remembereth the obedience of you all, how °with °fear and trembling ye received him.

k 16 I rejoice °therefore that I °have confidence °in you °in all *things*.

NU 1 8 Moreover, brethren, we °do you to wit of the °grace of °God bestowed °on the °churches of Macedonia;

2 How that °in a great °trial of °affliction the abundance of their joy and their °deep poverty abounded °unto the riches of their °liberality.

even so, &c. = so our glorying also.

15 inward affection. Gr. *splanchnon*. See 6. 12.

toward = unto. Gr. *eis*, as in v. 9.

remembereth. Gr. *anamimnēskō*. See 1 Cor. 4. 17.

meta. Ap. 104. xi. 1. fear and trembling. See 1 Cor. 2. 3.

confidence. Gr. *tharreō*. See 5. 6.

though. Ap. 118. 1. a.

for. Gr. *pros*. Ap. 104. xv. 8.

9 sorrowed = were grieved.

to = unto. Gr. *eis*, as in v. 6.

repentance. Gr. *metānoia*. Ap. 111. II. Here is the difference between Paul's repentance and that of the Corinthians. The Corinthians were guilty of sin; Paul might have made an error of judgment.

after a godly manner = according to (Gr. *kata*. Ap. 104. x. 2) God, i. e. God's mind and will.

that = in order that. Gr. *hina*.

receive damage = suffer loss. Gr. *zēmiōō*. See 1 Cor. 3. 15.

by = from. Gr. *ek*. Ap. 104. vii.

nothing. Gr. *mēdeis*.

10 godly sorrow = grief (Gr. *lupē*. See 2. 1) according to God, as in v. 9. Cp. Ps. 51. Matt. 26. 75.

worketh. Gr. *katērgazomai*, as in 4. 17, but the texts read *ergazomai*.

not to be repented of. See Ap. 111. III.

world. Gr. *kosmos*. Ap. 129. 1. Cp. Saul (1 Sam. 15. 24, 30); Judas (Matt. 27. 3-5).

11 behold. Gr. *idou*. Ap. 133. I. 2.

carefulness = diligence. Gr. *spoudē*. See Rom. 12. 8.

wrought = worked. Gr. *katērgazomai* as in v. 10.

in. No prep. Dat. case.

clearing of yourselves. Gr. *apologia*. See Acts 22. 1.

indignation. Gr. *aganaktēsis*. Only here.

vehement desire. Same as "earnest desire" in v. 7.

zeal. See v. 7.

revenge = vindication. Gr. *ekdikēsis*.

approved = commended. Gr. *sunistēmi*. See 8. 1.

clear. Gr. *hagnos* = pure. Occ. elsewhere, 11. 2.

Phil. 4. 8. 1 Tim. 5. 22. Tit. 2. 5. Jas. 3. 17. 1 Pet. 3. 2. 1 John 3. 3.

this = the.

12 unto = to.

for . . . cause. Gr. *heineken*.

done the wrong. Gr. *adikeō*, as in v. 2.

suffered wrong = been wronged. Same verb.

care. Same as "carefulness", v. 11.

for = on behalf of. Gr. *huper*, as in v. 4. Some texts read, "your care for us".

appear = be manifested. Gr. *phaneroō*. Ap. 106. I. v.

unto = toward. Gr. *pros*, as in v. 4.

13 Therefore = On account of (Gr. *dia*. Ap. 104. v. 2) this.

exceedingly. See 1. 12.

for = upon. Gr. *epi*, as in v. 4.

refreshed. See 1 Cor. 16. 18.

by = from. Gr. *apo*. Ap. 104. iv.

14 if. Ap. 118. 2. a.

boasted = gloried. Gr. *kauchaomai*. See Rom. 2. 17.

ashamed. Gr. *kataischunō*. See Rom. 5. 5.

spake. Gr. *laleō*. Ap. 121. 7.

before. Gr. *epi*. Ap. 104. ix. 1.

more abundant. Same as exceedingly, v. 13.

with. Gr. *meta*. Ap. 104. xi. 1.

16 therefore. Omit.

have con-

confidence. Gr. *tharreō*. See 5. 6.

8. 1-9. 15 (N, p. 1727). MACEDONIA. ASSEMBLIES. (Alternation and Introversion.)

N	U	|	1	|	8. 1-5. Example of the Macedonians.	
						m	|	8. 6. Mission of Titus.
V	n	|	8. 7. Their graces.	o	|	8. 8-12. Reasons for appeal.
U	m	|	8. 16-23. Titus and others. Qualifications.	l	|	8. 24. Appeal to Corinthians.
o	|	9. 3-5. Reasons for appeal.	p	|	9. 6-15. God's glory and munificence.	

8. 1 do you to wit = make you to know. Gr. *gnōrizō*. Cp. 1 Cor. 12. 3. grace. Ap. 184. I. 1. God. Ap. 98. I. i. 1. on. Gr. *en*. Ap. 104. viii. churches. Ap. 186. 2 in. Gr. *en*, as above. trial. Gr. *dokimē*. See Rom. 5. 4. affliction. Gr. *thlipsis*. See 1. 4. deep poverty. Lit. poverty according to (Gr. *kata*. Ap. 104. x. 1) depth. unto. Gr. *eis*. Ap. 104. vi. liberality. Gr. *haplotē*. The adj. *haplous* means single-minded, not self-seeking.

3 For °to *their* °power, I °bear record, yea, and °beyond *their* °power, *they were* °willing of themselves;

4 °Praying us °with much °intreaty °that we would receive the °gift, and *take upon us* the fellowship of the °ministering °to the °saints.

5 And *this they did*, °not as we hoped, but first gave their own selves to the °Lord, and °unto us °by the °will of °God.

m 6 °Insomuch that we °desired Titus, °that as he had °begun, so he would °also °finish °in you °the same °¹grace also.

V n 7 °Therefore, as ye abound °in every *thing*, in °faith, and °utterance, and °knowledge, and in all °diligence, and in °your °love to us, see °that ye abound °in this °¹grace also.

o 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 ye through his 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 °performance also °out of that which ye have.

12 For °if there °be first a °willing mind, *it is* °accepted according to °that a man hath, and °not according to that he hath °not.

p 13 For *I mean* °not °that °other men be eased, and °ye be 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."

U m 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;

3 to=according to. Gr. *kata*. Ap. 104. x. 2. power. Gr. *dunamis*. Ap. 172. 1.

bear record=testify. Gr. *martureō*. See p. 1511. beyond=above. Gr. *hyper*. Ap. 104. xvii. 2. The texts read *para*.

willing of themselves. Lit. self-chosen. Gr. *authairetos*. Only here and v. 17.

4 Praying=Asking. Gr. *deomai*. Ap. 134. I. 5. with. Gr. *meta*. Ap. 104. xi. 1.

intreaty = exhortation. Gr. *paraklēsis*. See Acts 4. 36, and 13. 15.

that we would receive. The texts omit, and read, "asking of us the gift and fellowship".

gift=grace. As in v. 1.

ministering = ministry. Gr. *diakonia*. Ap. 190. II. 1.

to=unto. Gr. *eis*. Ap. 104. vi.

saints. See Acts 9. 13.

5 not. Gr. *ou*. Ap. 105. I.

Lord. Ap. 98. VI. i. β. 2. A.

unto=to.

by=through. Gr. *dia*. Ap. 104. v. 1.

will. Gr. *thelēma*. Ap. 102. 2.

6 Insomuch, &c. Lit. Unto (Gr. *eis*) our exhorting (Gr. *parakaleō*. Ap. 134. I. 6).

that=in order that. Gr. *hina*.

begun = begun before. Gr. *proenarchomai*. Only here and v. 10.

also finish = finish also.

finish. Gr. *epiteleō*. Ap. 125. 3.

in=unto. Gr. *eis*, as above.

the same=this.

7 Therefore = But, or Moreover.

faith. Gr. *pistis*. Ap. 150. II. 1.

utterance = word. Gr. *logos*. Ap. 121. 10.

knowledge. Gr. *gnōsis*. Ap. 132. II. i.

diligence. Gr. *spoudē*. See 7. 11.

your love to us. Lit. the love from (Gr. *ek*) you in respect of (Gr. *en*) us.

love. Gr. *agapē*. Ap. 135. II. 1.

8 by. Gr. *kata*. Ap. 104. x. 2.

commandment. Gr. *epitagē*. See Rom. 16. 26.

by occasion of = through. Gr. *dia*, as in v. 5.

forwardness. Same as "diligence" in v. 7.

others. Gr. *heteros*. Ap. 124. 2.

sincerity = genuineness. Gr. *gnēsios*. Occ. elsewhere, Phil. 4. 3. 1 Tim. 1. 2. Tit. 1. 4.

9 know. Gr. *ginōskō*. Ap. 132. I. ii.

Jesus Christ. Ap. 98. XI.

for your sakes = on account of (Gr. *dia*. Ap. 104. v. 2) you.

became poor. Gr. *ptōcheuō*. Only here. Cp. Ap. 127. 1.

10 herein = in (Gr. *en*) this.

advice = judgment. Ap. 177. 2.

also, &c. to be forward also.

be forward = will. Gr. *thelō*. Ap. 102. 1.

a year ago = from (Gr. *apo*. Ap. 104. iv) a year ago.

Same word as "finish", v. 6. doing = doing also.

will. Gr. *thelō*, as v. 10. performance = performing,

as above. out of. Gr. *ek*. Ap. 104. vii. 12 if. Ap. 118. 2. a. be first = is set forth, or set before.

Gr. *prokeimai*. Occ. elsewhere, Heb. 6. 18; 12. 1, 2. Jude 7. willing mind. Same as "readiness",

v. 11. accepted. Gr. *euprosdektos*. See Rom. 15. 18. that = whatsoever. 13 other men be eased

= there should be ease or rest (Gr. *anesis*. See Acts 24. 23) to others (Gr. *allos*. Ap. 124. 1). ye bur-

dened = to you affliction, as in v. 2. 14 by = out of. Gr. *ek*. Ap. 104. vii. equality. Gr. *isotēs*.

Only here and Col. 4. 1. now at this time = in (Gr. *en*) the present season. for. Gr. *eis*. Ap. 104. vi.

want. Gr. *husterēma*. See 1 Cor. 16. 17. be = become. In this verse there is an *epanodos* (Ap. 6).

a | equality.

b | supply.

b | supply.

a | equality.

15 is = has been. had nothing over = did not (Ap. 105. I) abound. Gr. *pleonazō*. See 4. 15. had no lack = had not (Ap. 105. I) less (than enough). Gr. *elattoneō*. Only here. This is quoted almost word for word from the Sept. Ex. 16. 18. 16 thanks. Gr. *charis*. Ap. 134. I. 1. earnest care. Same as "diligence", v. 7. into = in. Gr. *en*. Ap. 104. viii. for. Gr. *hyper*. Ap. 104. xvii. 1. 17 exhortation. Same as "intreaty", v. 4.

but °being °more forward, °of his own accord he went °unto you.

18 And we have °sent 4 with him the brother, whose praise is 2 in the °gospel °throughout all the 1 churches;

19 And °not that only, but who was °also °chosen °of the 1 churches °to travel with us °with this 1 grace, which is °administered °by us °to the °glory of the °same 5 Lord, and °declaration of °your °ready mind:

20 °Avoiding this, °that no man should °blame us 2 in this °abundance which is 19 administered 19 by us:

21 °Providing for °honest things, 5 not only in the sight of the °Lord, but °also in the sight of °men.

22 And we have 18 sent with them our brother, whom we have oftentimes proved °diligent 2 in many things, but now much more °diligent, °upon the great °confidence which °I have 6 in you.

23 Whether any do enquire °of Titus, he is my °partner and °fellowhelper °concerning you: or our brethren be enquired of, they are the °messengers of the 1 churches, and the 19 glory of °Christ.

24 Wherefore °shew ye 4 to them, and °before the 1 churches, the °proof of your 7 love, and of our °boasting °on your behalf.

9 For as °touching the °ministering °to the °saints, it is superfluous for me to write to you:

2 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.

3 Yet °have I °sent the brethren, °lest our °boasting 2 of you should be °in vain °in this °behalf; °that, as I °said, ye may be ready:

4 °Lest haply °if 2 they of Macedonia come °with me, and find you °unprepared, we (° that we say °not, ye) should be °ashamed 3 in this same °confident °boasting.

5 Therefore I thought it necessary to °exhort the brethren, 3 that they would go before °unto you, and °make up beforehand your °bounty, °whereof ye had notice before, that the same might be ready, as a matter of °bounty, and 4 not as of covetousness.

6 But this I say, He which soweth °sparingly

being. Gr. *huparchō*. See Luke 9. 48.

more forward = more diligent. Gr. comp. of *spoudaios*. Only here and v. 22. Cp. vv. 7, 8, 16.

of his own accord. Gr. *authairetos*. See v. 3. unto. Gr. *pros*. Ap. 104. xv. 3.

18 sent. Gr. *sumpempō*. Ap. 174. 8. Only here and v. 22. gospel. Ap. 140.

throughout. Gr. *dia*. Ap. 104. v. 1. The brother was probably Luke.

19 also chosen = chosen also.

chosen. Gr. *cheirotoneō*. See Acts 14. 23.

of = by. Gr. *hupo*. Ap. 104. xviii. 1.

to travel with us = as our fellow-traveller. Gr. *sunekdēmos*. See Acts 19. 29.

with. Gr. *sun*. Ap. 104. xvi. The texts read *en*.

administered. Gr. *diakoneō*. Ap. 190. III. 1.

by. Gr. *hupo*, 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. Cp. v. 20. glory. See p. 1511.

same. The texts omit.

declaration of. Supply the *ellipsis* by "to show".

your. All the texts read "our".

ready mind. Same as "readiness", v. 11. Cp. v. 1.

20 Avoiding. Gr. *stellomai*. Only here and 2 Thess. 3. 6.

that no man = lest (Gr. *mē*) any one (Gr. *tis*. Ap. 123. 3).

blame. Gr. *mōmaomai*. See 6. 3.

abundance. Gr. *hadrotēs*. Only here.

21 Providing for. The texts read "For we provide". Gr. *pronoō*. See Rom. 12. 17.

honest. See Rom. 12. 17.

Lord. Ap. 98. VI. i. β. 2. B.

also, &c. = in the sight of men also. This is a reply to the charge referred to in 12. 17.

men. Ap. 123. 1.

22 diligent. Same as "forward", v. 17.

upon = through. No preposition.

confidence. Gr. *pepoithēsis*. Ap. 150. II. 2.

I have. Supply the *ellipsis* by "he has". This was the reason of his diligence.

23 of = on behalf of. Gr. *huper*. Ap. 104. xvii. 1.

partner. Gr. *koinōnos*. See 1. 7.

fellowhelper. Gr. *sunergos*. See 1 Cor. 3. 9.

concerning = with reference to. Gr. *eis*. Ap. 104. vi. messengers. Gr. *apostolos*. Ap. 189. Here and in Phil. 2. 25 used in the general sense.

Christ. Ap. 98. IX.

24 shew. Gr. *endeiknumi*. See Rom. 2. 15.

before. Lit. unto (Gr. *eis*) the face of.

proof, or evidence. Gr. *endeixis*. See Rom. 3. 25.

boasting. Gr. *kauchēsis*. See Rom. 3. 27.

on your behalf = on behalf of (Gr. *huper*, as above) you.

9. 1 touching = concerning. Gr. *peri*. Ap. 104. to = unto. Gr. *eis*. Ap. 104. vi. saints. See

the forwardness of your mind = your readiness.

of = on behalf of. Gr.

Achaia = Greece. a year ago. See 8. 10.

only here and Col. 3. 21.

lest = in order that

sent. Gr. *pempō*. Ap. 174. 4.

boasting = glorying. Gr. *kauchēma*. See Rom. 4. 2.

in. Gr. *en*. Ap. 104. viii. behalf = part. Gr. *meros*.

4 Lest haply = Lest by any means. Gr. *mē pōs*.

unprepared. Gr. *aparaskuastos*. Only here.

ashamed. Gr. *kataischunō*. See Rom. 5. 5. confident = confidence.

boasting. Gr. *kauchēsis*. See Rom. 3. 27. The

unto. Gr. *eis*. Ap. 104. vi. make up

beforehand. Gr. *prokatartizō*. Only here. Cp. Ap. 125. 8. bounty = blessing. Gr. *eulogia*. Transl.

"blessing" eleven times, "fair speech" Rom. 16. 18, and "bounty" here and v. 6. Cp. Joel 2. 14. Mal. 2. 2, where the same word is used in the Sept.

whereof ye had notice before = before notified. Gr. *prokatarangellō*. See Acts 3. 18. The texts read *proepangellō*, which occ. elsewhere only in Rom. 1. 2. 6 sparingly. Gr. *phaidomenōs*. Only here. Compare *phaidomai*, 1. 23.

xiii. 1. ministering. Gr. *diakonia*. Ap. 190. II. 1. Acts 9. 13. 2 know. Gr. *oida*. Ap. 132. I. i. Gr. *prothumia*. See Acts 17. 11. boast = glory. Gr. *kauchaomai*. See Rom. 2. 17. *huper*: Ap. 104. xvii. 1. them of, &c. = the Macedonians. Achaia = Greece. a year ago. See 8. 10. zeal. Gr. *zēlos*. Cp. Acts 5. 17. hath. Omit. very many = the majority. 3 have. Omit. (Gr. *hina*) . . . not. Gr. *mē*. Ap. 105. II. boasting = glorying. Gr. *kauchēma*. See Rom. 4. 2. in vain = made void. Gr. *kenōō*. See Phil. 2. 7. that = in order that. Gr. *hina*. said = was saying. 4 Lest haply = Lest by any means. Gr. *mē pōs*. if. Ap. 118. 1. b. with. Gr. *sun*. Ap. 104. xvi. unprepared. Gr. *aparaskuastos*. Only here. not. Gr. *mē*. Ap. 105. II. ashamed. Gr. *kataischunō*. See Rom. 5. 5. confident = confidence. Gr. *hupostasis*. Here, 11. 17. Heb. 1. 3; 3. 14; 11. 1. boasting. Gr. *kauchēsis*. See Rom. 3. 27. The texts omit. 5 exhort. Gr. *parakaleō*. Ap. 134. I. 6. unto. Gr. *eis*. Ap. 104. vi. make up beforehand. Gr. *prokatartizō*. Only here. Cp. Ap. 125. 8. bounty = blessing. Gr. *eulogia*. Transl. "blessing" eleven times, "fair speech" Rom. 16. 18, and "bounty" here and v. 6. Cp. Joel 2. 14. Mal. 2. 2, where the same word is used in the Sept. whereof ye had notice before = before notified. Gr. *prokatarangellō*. See Acts 3. 18. The texts read *proepangellō*, which occ. elsewhere only in Rom. 1. 2. 6 sparingly. Gr. *phaidomenōs*. Only here. Compare *phaidomai*, 1. 23.

shall reap also ° sparingly; and he which soweth ° bountifully shall reap also ° bountifully.

7 ° Every man according as he ° purposeth in his heart, so let him give; ° not ° grudgingly, or ° of necessity: for ° God ° loveth a ° cheerful ° giver.

8 And ° God is ° able to make ° all ° grace abound ° toward you; ° that ye, ° always having ° all ° sufficiency ° in ° all things, may abound ° to ° every good work,

9 (As it ° is written, "He hath ° dispersed abroad; He hath given to the ° poor: His ° righteousness ° remaineth ° for ever.")

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 us thanksgiving to ° God.

12 For the ° administration of this ° service ° not only ° supplieth the want of the ° saints, but is abundant also ° by many thanksgivings ° unto ° God;

13 Whiles ° by the ° experiment of this ° ministration they glorify ° God ° for ° your professed ° subjection ° unto the ° gospel of ° Christ, and for your ° liberal ° distribution ° unto them, and ° unto all men;

14 And by their ° prayer ° for you, which long after you ° for the ° exceeding ° grace of ° God ° in you.

15 ° Thanks be ° unto ° God ° for His ° unspeakable ° gift.

10 Now § 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. *Symplokē*.

7 Every man = Each one.

purposeth. Gr. *proaireomai*. Only here. The texts read "hath purposed".

grudgingly. Lit. of (Gr. *ek*. Ap. 104. vii) grief of. Gr. *ek*, as above. God. Ap. 98. I. i. 1.

loveth. Gr. *agapao*. Ap. 135. I. 1.

cheerful. Gr. *hilaros*. Only here. The noun in Rom. 12. 8. Cp. Eng. "hilarity".

giver. Gr. *dotēs*. Only here. Cp. Prov. 22. 9, where the Sept. reads, "God blesseth a cheerful giver". Fig. *Paronomia*.

8 able. Gr. *dunatos*, but the texts read the verb *dunateō*, which occ. elsewhere only in 13. 3.

all. Notice the four "alls" which, with "every", give the Fig. *Polyptōton*. Ap. 6.

grace. Gr. *charis*. Ap. 184. I. 1.

toward = unto. Gr. *eis*, as in v. 5.

always . . . things. Gr. *panti pantote pasan*. Fig. *Paronomasia*.

sufficiency. Gr. *autarkeia*. Only here and 1 Tim. 6. 6. every. Gr. *pas*. Transl. "all" above.

9 is = has been, or standeth.

dispersed abroad = scattered. Gr. *skorpizō*. See John 16. 32.

poor. Gr. *penēs*. Ap. 127. 2. Only here.

righteousness. Gr. *dikaïosunē*. Ap. 191. 3.

remaineth. Gr. *menō*. See p. 1511.

for ever. Gr. *eis ton aïōna*. Ap. 151. II. A. ii. 4. a. Quoted from Ps. 112. 9.

10 ministereth. Gr. *epichorēgeō*. Occ. elsewhere, Gal. 3. 5. Col. 2. 19. 2 Pet. 1. 5, 11. The prefix *epi* suggests God's liberal supply. Cp. Isa. 55. 10.

minister. Gr. *chorēgeō*. 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.

for. Gr. *eis*. Ap. 104. vi.

11 Being enriched. Gr. *ploutizō*. See 1 Cor. 1. 5.

bountifulness. Gr. *haplotēs*. See 1. 12.

causeth = worketh. Gr. *katergazomai*, as 4. 17.

through. Gr. *dia*. Ap. 104. v. 1.

12 administration. Same as "ministering", v. 1. service. Gr. *leitourgia*. Ap. 190. II. 4.

not. Gr. *ou*. Ap. 105. I.

supplieth = fully supplies. Gr. *prosanaplēroō*. 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. for = upon. Gr. *epi*. Ap. 104. ix. 2. your professed subjection = the subjection of your confession, i. e. produced by your confession. confession. Gr. *homologia*. Occ. elsewhere, 1 Tim. 6. 12, 13. Heb. 3. 1; 4. 14; 10. 23. subjection. Gr. *hupotagē*. Occ. elsewhere Gal. 2. 5. 1 Tim. 2. 11; 3. 4. gospel. Ap. 140.

Christ. Ap. 98. IX. liberal distribution = the bountifulness (Gr. *haplotēs*, as in v. 11) of your distribution. distribution = fellowship. Gr. *koinōnia*. 14 prayer. Gr. *deōsis*. Ap. 134. II. 3. for = on behalf of. Gr. *huper*. Ap. 104. xvii. 1. for = because of. Gr. *dia*. Ap. 104. v. 2. exceeding. Gr. *huperballō*.

See 3. 10. in = upon. Gr. *epi*. Ap. 104. ix. 2. 15 Thanks. Gr. *charis*, as in v. 8. unspeakable = that cannot be fully declared. Gr. *anekdiēgētos*. Only here. gift. Gr. *dōrea*. See John 4. 10. 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. 9. 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.)

L | W¹ | 10. 1-18. Direct.
| W² | 11. 1-12. 13. Indirect.

10. 1-18 (W¹, above). DIRECT. (Alternation.)

W¹ | q | 1, 2. Self-disparagement.
| r | 3-6. Defence.
| q | 7. Self-disparagement.
| r | 8-18. Defence.

10. 1 beseech. Gr. *parakaleō*. Ap. 134. I. 6. by. Gr. *dia*. Ap. 104. v. 1. meekness. Gr. *praotēs*. See 1 Cor. 4. 21. gentleness. Gr. *epieikeia*. Only here and Acts 24. 4 (clemency). The adj. *epieikēs* occ. Phil. 4. 5 (moderation). Christ. Ap. 98. IX. in presence = according to (Gr. *kata*. Ap. 104. x. 2) outward appearance (*prosōpon*).

Gr. *en*. Ap. 104. viii. 2. am bold. Gr. *tharreō*. See 5. 6. toward. Gr. *eis*. Ap. 104. vi. This refers to what his opponents said of him (v. 10).

2 beseech = pray. Gr. *deomai*. Ap. 134. I. 5. not. Gr. *mē*. Ap. 105. II.

L W¹ q

bold when I am present with ° that ° confidence, wherewith I ° think to ° be bold ° against ° some, which ° think of us as if we walked ° according to the flesh.

r 3 For though we walk ° in the flesh, we do ° not ° war ° after the flesh :

4 (For the ° weapons of our ° warfare are ° not ° carnal, but ° mighty ° through ° God ° to the ° pulling down of ° strong holds;)

5 Casting down ° imaginations, and every ° high thing that ° exalteth itself ° against the ° knowledge of ° God, and ° bringing into captivity every ° thought ° to the obedience of ° Christ;

6 And having ° in a readiness to ° revenge all ° disobedience, when your obedience is ° fulfilled.

q 7 Do ye ° look on things ° after the ° outward appearance? ° If ° any man ° trust to himself that he is ° Christ's, let him ° of himself ° think this again, that, as he is ° Christ's, ° even so are we ° Christ's.

r 8 For ° though I should ° boast somewhat more ° of our ° authority, (which the ° Lord ° hath given us ° for ° edification, and ° not ° for your ° destruction,) I should ° not ° be ashamed :

9 ° That I may ° not seem as if I would ° terrify you ° by letters.

10 For his letters, say they, are ° weighty and ° powerful; but his bodily ° presence is ° weak, and his ° speech ° contemptible.

11 Let such an one ° think this, that, such as we are ° in ° word ° by letters when we are absent, such will we be also ° in deed when we are present.

12 For we ° dare ° not ° make ourselves of the number, or ° compare ourselves with ° some that ° commend themselves : but they measuring themselves ° by themselves, and ° comparing themselves among themselves, ° are ° not wise.

13 But we will ° not ° boast ° of ° things without our measure, but ° according to the measure of the ° rule which ° God hath ° distributed to us, a measure to ° reach ° even unto you.

14 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 :

15 ° 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,

16 To ° preach the gospel ° in the regions

that = the.

confidence. Gr. *pepoithēsis*. Ap. 150. II. 2.

think = reckon.

be bold = dare, as in v. 12. Gr. *tolmaō*. *Tharreo* expresses "confidence", *tolmaō* carries the feeling into action.

against. Gr. *epi*. Ap. 104. ix. 3.

some. Gr. *tines*. Ap. 124. 4.

according to. Gr. *kata*, as in v. 1.

3 in. Gr. *en*. Ap. 104. viii.

not. Gr. *ou*. Ap. 105. I.

war. Gr. *strateuomai*. See 1 Cor. 9. 7.

after = according to, as above.

4 weapons. Gr. *hoplon*. See 6. 7.

warfare. Gr. *strateia*. Only here and 1 Tim. 1. 18.

carnal. Gr. *sarkikos*. See Rom. 7. 14 and 1 Pet. 2. 11.

mighty. Gr. *dunatos*. Same as "able", 9. 8.

through = by. No prep. Dat. case.

God. Ap. 98. I. i. 1.

to. Gr. *pros*. Ap. 104. xv. 3.

pulling down = destruction. Gr. *kathairesis*. Only here, v. 8, and 13. 10. The verb in v. 5.

strong holds. Gr. *ochurōma*. Only occ.

5 imaginations = thoughts, or reasonings. Gr. *logismos*. Only here and Rom. 2. 15.

high thing. Gr. *hupsōma*. Only here and Rom. 8. 39.

exalteth. Gr. *epairō*. See Acts 1. 9.

against. Gr. *kata*. Ap. 104. x. 1.

knowledge. Gr. *gnōsis*. Ap. 132. II. i.

bringing, &c. Gr. *aichmalōtizō*. See Rom. 7. 23.

thought. Gr. *noēma*. See 2. 11.

to. Gr. *eis*. Ap. 104. vi.

6 revenge = avenge. Gr. *ekidikeō*. See Luke 18. 3, and cp. 7. 11.

disobedience. Gr. *parakoē*. See Rom. 5. 19.

fulfilled. Gr. *plēroō*. Ap. 125. 7.

7 look on. Gr. *blepō*. Ap. 133. I. 5.

outward appearance. Gr. *prosōpon*, as in v. 1.

If. Ap. 118. 2. a.

any man = any one. Gr. *tis*. Ap. 123. 3.

trust. Gr. *peithō*. Ap. 150. I. 2.

of = from. Gr. *apo*. Ap. 104. iv. All texts save L

give *epi* with gen. Ap. 104. ix. 1.

even so are we = so are we also.

8 though = if. Ap. 118. 1. b.

boast = glory. Gr. *kauchaomai*. See Rom. 2. 17.

of = concerning. Gr. *peri*. Ap. 104. xiii. 1.

authority. Gr. *exousia*. Ap. 172. 5.

Lord. Ap. 98. VI. i. β. 2. A.

hath given = gave.

for. Gr. *eis*. Ap. 104. vi.

edification. Gr. *oikodomē*. See 1 Cor. 3. 9.

be ashamed. Gr. *aischunomai*. Occ. elsewhere,

Luke 16. 3. Phil. 1. 20. 1 Pet. 4. 16. 1 John 2. 28.

The more frequent word in N.T. is *kataischunō*. See Rom. 5. 5.

9 That = In order that. Gr. *hina*.

terrify. Gr. *ekphobēō*. Only here.

10 weighty. Gr. *barus*. See Acts 20. 29.

powerful. Gr. *ischuros*. Cp. Ap. 172. 3.

presence. Gr. *parousia*. See Matt. 24. 3.

weak. As 1 Cor. 1. 27.

contemptible = of no account. Gr. *exouthenō*. See Acts 4. 11.

speech. Gr. *logos*. Ap. 121. 10.

11 in. No prep. Dat. case. word. Gr. *logos*. Same as "speech" above. 12 dare. Same as "be

bold", v. 2. make . . . of the number. Gr. *enkrinō*, to judge or reckon among. Only here. Ap. 122. 5.

compare. Gr. *sunkrinō*. Ap. 122. 8. some. Gr. *tines*. Ap. 124. 4. commend. Gr. *sunistanō*.

See Rom. 3. 5. by = among. Gr. *en*. Ap. 104. viii. 2. are not wise = do not understand. First occ.

Matt. 13. 13. 13 not. Gr. *ouchi*. Ap. 105. I. (a). of = with reference to. Gr. *eis*. Ap. 104. vi.

things without our measure. Lit. the unmeasured (Gr. *ametros*, only here and v. 15) things. rule.

Gr. *kanōn*. Occ. elsewhere, vv. 15, 16. Gal. 6. 16. Phil. 3. 16. Hence Engl. "canon". distributed. Gr.

merizō. See 1 Cor. 7. 17. reach = arrive. Gr. *ephikneomai*. Only here and v. 14. even unto you =

unto (Gr. *achri*, as far as) you also. 14 stretch . . . beyond. Gr. *huperekteinō*, stretch out over. Only

here. unto. Gr. *eis*. Ap. 104. vi. gospel. Cp. Ap. 140. 15 of = in. Gr. *en*. Ap. 104. viii.

other men's. Gr. *allosios*. Ap. 124. 6. faith. Gr. *pistis*. Ap. 150. II. 1. enlarged = magnified.

Gr. *megalunō*. See Acts 5. 13. by = in. Gr. *en*. Ap. 104. viii. abundantly = unto (Gr. *eis*) abundance.

16 preach the gospel. Gr. *euangelizō*. Ap. 121. 4. in = unto. Gr. *eis*, as above.

^obeyond you, and ^snot to ^sboast ^sin ^oanother man's ^oline ¹³of things made ready to our hand.
17 But he that ^oglorieth, let him ^oglory ^sin the ^oLORD.
18 For ^snot he that ¹²commendeth himself is ^oapproved, but whom the ^sLord ¹²commendeth.

beyond. Gr. *huperekeina*. Only here.
 another man's. Gr. *allogrios*, as in v. 18.
 line. Same as "rule", v. 13.
17 glorieth. Same as boast, v. 8. The quotation is from Jer. 9. 24.
 LORD. Ap. 98. VI. i. β. 1. B.
18 approved. Gr. *dokimos*. See Rom. 14. 18.

W² X Z

11 ^oWould to God ye could ^obear with me a little in my ^ofolly: and indeed ^obear with me.

11. 1-12. 13 (W², p. 1741). VINDICATION. INDIRECT. (*Extended Alternation and Introversion.*)

2 For I am ^ojealous over you with ^ogodly ^ojealousy: for I ^ohave ^oespoused you to one ^ohusband, that I may present you as a ^ochaste virgin to ^oChrist.

W² | X | Z | 11. 1-4. Apology for boasting. Solicitude for them.

3 But I fear, ^olest by any means, as the serpent ^obeguiled Eve ^othrough his ^osubtilty, so your ^ominds should be ^ocorrupted ^ofrom the ^osimplicity that is ^oin ²Christ.

A | 11. 5, 6. Equality with other apostles. Not behind them in knowledge.

4 For ^oif he that cometh ^opreacheth ^oanother ^oJesus, whom we have ^onot ^opreached, or ^oif ye receive ^oanother ^ospirit, which ye have ^onot received, or ^oanother ^ogospel, which ye have ^onot accepted, ^oye might well ¹bear with ^ohim.

B | s | 11. 7-10. Gratuitous preaching. t | 11. 11. Why? Because I love you not? Y | 11. 12-15. False apostles.

5 For I ^osuppose I ^owas ^onot a whit behind the ^overy chiefest ^oapostles.

X | Z | 11. 16-18. Apology for boasting. Solicitude for himself.

6 But ^othough I ^obe ^orude in ^ospeech, yet ⁴not in ^oknowledge; but we have been ^othoroughly ^omade manifest ^oamong you ^oin all things.

A | 11. 19-12. 11. Equality with other apostles. Not behind them in sufferings.

A

7 Have I committed an ^ooffence in ^oabasing myself ^othat ye might be ^oexalted, because I ^ohave ^opreached to you the ⁴gospel of ^oGod ^ofreely?

B | t | 12. 12, 13-. Why? Because I wronged you? s | 12. -13. Gratuitous preaching.

B s

8 I ^orobbed ^oother ^ochurches, taking ^owages of ^othem, ^oto do you service.

11. 1 Would to God. See 1 Cor. 4. 8. bear with. Gr. *anechomai*. See Luke 9. 41. folly. Gr. *aphrosunē*. Only here, vv. 17, 21, and Mark 7. 22. Cp. v. 16. bear=ye do bear.

9 And when I was present ^owith you, and ^owanted, I ^owas chargeable to ^ono man: for ^othat which was lacking to me the brethren ^owhich came ^sfrom ^oMacedonia ^osupplied: and ⁶in all ^othings I have kept myself ^ofrom being burdensome ^ounto you, and so will I keep myself.

2 jealous. Gr. *zēloō*. See Acts 7. 9. godly=of God. Ap. 98. I. i. 1. It means a great jealousy. Cp. Acts 7. 20. jealousy. Gr. *zēlos*. See Acts 5. 17. have. Omit.

10 As the truth of ²Christ is ⁶in me, ^ono man shall stop me of this ^oboasting ⁶in the ^oregions of Achaia.

espoused. Gr. *harmozō*. Only here. husband. Gr. *anēr*. Ap. 123. 2. chaste. Gr. *hagnos*. See 7. 11. Christ. Ap. 98. IX.

t

11 Wherefore? because I ^olove you ⁴not? ⁷God ^oknoweth.

3 lest by any means. Gr. *mē pōs*. beguiled=deceived. Gr. *exapataō*. See Rom. 7. 11. through=in. Gr. *en*. Ap. 104. viii. subtilty=craftiness. Gr. *panourgia*. See Luke 20. 23. minds. Gr. *noēma*. See 2. 11; 3. 14. corrupted. Gr. *phtheirō*. See 1 Cor. 3. 17. from. Gr. *apo*. Ap. 104. iv. simplicity. Gr. *haplotēs*. See 1. 12. in=towards. Gr. *eis*. Ap. 104. vi. **4** if. Ap. 118. 2. a. preacheth. Gr. *kērussō*. Ap. 121. 1. another. Gr. *allos*. Ap. 124. 1. Jesus. Ap. 98. X. not. Gr. *ou*. Ap. 105. I. another. Gr. *heteros*. Ap. 124. 2.

spirit. Ap. 101. II. 12. Cp. vv. 13-15. another. Gr. *heteros*, as above. Cp. Gal. 1. 6, 7. gospel. Cp. Ap. 140. ye might, &c. The meaning is, if the false teacher professed to bring a fresh gospel, there might be some excuse for their hearing what he had to say, but it is the same as Paul's message.
3 suppose=reckon. was... behind. Gr. *husterēō*. See 1 Cor. 1. 7. not a whit=in nothing. Gr. *mēdeis*. Whit is the O.E. *wiht* (wight), a person or thing. very chiefest. Gr. *huper* (Ap. 104. xvii) *lian* (exceeding). Farrar transl. "extra-super". apostles. Ap. 189. This is said ironically of the claims of those who decried him. **6** though=even if. Ap. 118. 2. a. rude. Gr. *idiōtēs*. See Acts 4. 13. speech. Gr. *logos*. Ap. 121. 10. knowledge. Gr. *gnōsis*. Ap. 132. II. i. thoroughly=in (Gr. *en*) every way. made manifest. Gr. *phanerōō*. Ap. 106. I. v. among. Gr. *eis*. Ap. 104. vi. in. Gr. *en*. Ap. 104. viii. **7** offence=sin. Gr. *hamartia*. Ap. 128. I. ii. 1. abasing. Gr. *tapeinōō*. Cp. *tapeinōsis*, Acts 8. 33. that=in order that. Gr. *hina*. exalted. Gr. *hupsōō*. See John 12. 32. have. Omit. preached. Gr. *euangelizō*. Ap. 121. 4. God. Ap. 98. I. i. 1. freely. Gr. *dōrean*. As a free gift. See Rom. 8. 24. **8** robbed. Gr. *sulaō*. Only here. Cp. Acts 19. 37. other. Gr. *allos*, as in v. 4. Cp. v. 9. churches. Ap. 186. wages. Gr. *opsōnion*. See Rom. 6. 23. to do you service. Lit. for (Gr. *pros*. Ap. 104. xv. 3) the service (Gr. *diakonia*. Ap. 190. II. 1) of you. **9** with. Gr. *pros*, as above. wanted=was in need. Gr. *husterēō*, as in v. 5. was chargeable=distressed. Gr. *katanarkaō*. Only here and 12. 13, 14. no man. A double negative here. Gr. *ou oudeis*. that which was lacking to me=my need. Gr. *husterēma*. See 1 Cor. 16. 17. which=when they. Macedonia. See Acts 18. 5. supplied. Gr. *prosanaplēroō*. See 9. 12. Cp. Phil. 4. 15, 16. from being, &c. Lit. unburdensome. Gr. *abarēs*. Only here. unto=to. **10** no man, &c. Lit. this glorying shall not (Gr. *ou*) be stopped (Gr. *phrassō*. See Rom. 3. 19) to (Gr. *eis*) me. boasting. Gr. *kauchēsis*. See Rom. 3. 27. regions. Gr. *klima*. See Rom. 15. 23. **11** love. Gr. *agapōō*. Ap. 135. I. 1. knoweth. Gr. *oida*. Ap. 132. I. i.

Y 12 But what I do, that I will do, ⁷that I may cut off ^ooccasion from them which ^odesire ^ooccasion; ⁷that ^owherein they ^oglory, they may be found even as we.
 13 For such *are* ^ofalse apostles, ^odeceitful workers, ^otransforming themselves ^ointo ^othe ^oapostles of ²Christ.
 14 And ^ono marvel; for Satan himself is ¹³transformed ¹³into an angel of ^olight.
 15 Therefore *it is* ¹⁴no great thing ⁴if his ^oministers also be ¹³transformed as the ^oministers of ^orighteousness; whose end shall be ^oaccording to their works.
 X Z 16 I say again, Let ^ono ^oman think me a ^ofool; ⁴if ^ootherwise, yet as a ^ofool receive me, ⁷that ³may ^oboast myself a little.
 17 That which I ^ospeak, I ^ospeak *it* ⁴not ^oafter the ^oLord, but as it were ^ofoolishly, ⁶in this ^oconfidence of ¹⁰boasting.
 18 ^oSeeing that many ¹²glory ¹⁷after the flesh, ³will ¹²glory also.
 A C 19 For ye ^osuffer ¹⁶fools ^ogladly, ^oseeing ye *yourselves* are wise.
 20 For ye ¹⁹suffer, ⁴if a ¹⁶man ^obring you into bondage, ⁴if a ¹⁶man ^odevour you, ⁴if a ¹⁶man take *of you*, ⁴if a ¹⁶man ^oexalt himself, ⁴if a ¹⁶man smite you ^oon the face.
 D 21 I speak ^oas concerning ^oreproach, as ^othough we had been ^oweak. Howbeit ^owhereinsoever ^oany ^ois bold, (I speak ¹⁷foolishly,) ³am bold also.
 22 ^oAre they Hebrews? so *am* ³. Are they Israelites? so *am* ³. Are they the seed of Abraham? so *am* ³.
 E 23 Are they ¹⁵ministers of ²Christ? (I ¹⁷speak ^oas a fool) ³*am* ^omore; ⁶in ^olabours ^omore abundant, ⁶in stripes ^oabove measure, ⁶in prisons ^omore frequent, ⁶in deaths oft.
 24 ^oOf the Jews five times received I ^oforty stripes ^osave one.
 25 Thrice was I ^obeaten with rods, once was I ^ostoned, thrice I ^osuffered shipwreck, ^oa night and a day I have ⁶been ⁶in the ^odeep;
 26 *In* ^ojourneyings often, *in* ^operils of waters, *in* ^operils of ^orobbers, *in* ^operils ^oby *mine own* ^ocountrymen, *in* ^operils ^oby the ^oheathen, *in* ^operils ⁶in the city, *in* ^operils ⁶in the wilderness, *in* ^operils ⁶in the sea, *in* ^operils ^oamong ^ofalse brethren;
 27 ⁶In ^oweariness and ^opainfulness, ⁶in

12 occasion. Gr. *aphormē*. See Rom. 7. 8. desire. Gr. *thelō*. Ap. 102. 1. wherein=in (Gr. *en*) what. glory. Gr. *kauchaomai*. See Rom. 2. 17. 13 false apostles. Gr. *pseudapostolos*. Only here. Cp. v. 26 and 2 Pet. 2. 1. deceitful. Gr. *dolios*. Only here. The verb in Rom. 3. 13. transforming themselves. Gr. *metaschēmatizō*. See 1 Cor. 4. 6. into. Gr. *eis*. Ap. 104. vi. the. Omit. 14 no. Gr. *ou*, as v. 4. light. Gr. *phōs*. Ap. 130. 1. See 2. 11. Rev. 2. 24. 15 ministers. Gr. *diakonos*. Ap. 190. I. 1. righteousness. Gr. *dikaiousunē*. Ap. 191. 3. according to. Gr. *kata*. Ap. 104. x. 2. 16 no. Gr. *mē*. Ap. 105. II. man=one. Gr. *tis*. Ap. 123. 3. fool. Gr. *aphrōn*. See Luke 11. 40. The fifth, sixth, and seventh occ. in this v. and v. 19. Cp. *aphrosunē*, v. 1. otherwise = not. Gr. *mē*, as above. boast=glory, as in v. 12. 17 speak. Gr. *laleō*. Ap. 121. 7. after=according to. Gr. *kata*, as in v. 15. Lord. Ap. 98. VI. i. β. 2. B. foolishly=in (Gr. *en*) folly (v. 1). confidence. See 9. 4. Cp. Phil. 3. 4-6. 18 Seeing that=Since. I, &c. Read I also, &c.

11. 19-12. 11 (A, p. 1743). EQUALITY WITH OTHER APOSTLES. NOT BEHIND THEM IN SUFFERINGS. (*Introversion and Alternation.*)

A C | 11. 19, 20. Fools suffered.
 D | 11. 21, 22. Paul's position as a Jew.
 E | 11. 23-29. Sufferings from men.
 F | u¹ | 11. 30, 31. Glory wherein shown.
 v¹ | 11. 32, 33. His humiliating escape.
 u² | 12. 1-. Glory inexpedient.
 v² | 12. -1-5. Visions and revelations.
 u³ | 12. 6. Grounds for glorying.
 E | 12. 7, 8. Suffering from Satan.
 D | 12. 9, 10. Paul's strength in Christ.
 C | 12. 11. Paul a fool.
 19 suffer. Same as "bear with", v. 1. gladly. Gr. *hēdeōs*. Only here, 12. 9, 15. Mark 6. 20; 12. 37. seeing, &c. Lit. being wise.
 20 bring . . . into bondage=enslave. Gr. *kata-douloō*. Only here and Gal. 2. 4. Cp. Ap. 190. III. 3. devour. Gr. *katēsthiō*. Elsewhere, Matt. 23. 14. Mark 12. 40. Luke 20. 47. Gal. 5. 15. Rev. 11. 5. exalt. Gr. *epairō*. See Acts 1. 9. on=upon. Gr. *eis*. Ap. 104. vi.
 21 as concerning = according to, or by way of. Gr. *kata*, as in vv. 15, 17. reproach=shame. Gr. *atimia*. See Rom. 1. 26. though=that.
 weak. Supply the *Ellipsis* with "as they say". whereinsoever=in (Gr. *en*) whatever.

any. Gr. *tis*, as in v. 16. is bold, am bold = dares, dare. See 10. 2. 22 Are they Hebrews? &c. These questions are an example of the Fig. *Epiphora*. Ap. 6. 23 as a fool=being beside myself. Gr. *paraphronēō*. Cp. 2 Pet. 2. 16 (madness). more. Gr. *huper* (Ap. 104. xvii. 2, here used adverbially). The *Ellipsis* of any object adds emphasis. labours. Gr. *kopos*. See v. 27. more abundant. See 1. 12. above measure. Gr. *huperballontōs*. Only here. Cp. 3. 10 (excel). See Acts 16. 23. more frequent. Same as "more abundant", above. 24 Of=By. Gr. *hupo*. Ap. 104. xviii. 1. forty. See Deut. 25. 3. save = beside. Gr. *para*. Ap. 104. xii. 3. 25 beaten, &c. Gr. *rhabdizō*. See Acts 16. 22. stoned. At Lystra, Acts 14. 19. suffered shipwreck=was shipwrecked. Gr. *naugeōs*. Only here and 1 Tim. 1. 19. a night and a day. Gr. *nuchthēmeron*. Only here. been. Lit. made, i. e. spent. deep. Gr. *buthos*. Only here. Before this was written Paul made at least seven voyages. Acts 13. 4, 13; 14. 26; 16. 11; 18. 18, 19, 21. 2 Cor. 2. 12, 13; and possibly many more. 26 journeyings. Gr. *hodoiporia*. Only here and John 4. 6. Cp. Acts 10. 9. perils. Gr. *kindunos*. Only in this verse and Rom. 8. 35. robbers=bandits. Gr. *lestēs*. See John 18. 40. by=from. Gr. *ek*. Ap. 104. vii. countrymen=nation. Gr. *genos*. See Mark 7. 26. Gal. 1. 14. heathen. Gr. *ethnos*. Gen. transl. "nation", or "Gentile"; "heathen" here, Acts 4. 25. Gal. 1. 16; 2. 9; 3. 8. among. Gr. *en*. Ap. 104. viii. 2. false brethren. Gr. *pseudadelphos*. Only here and Gal. 2. 4. Cp. v. 13. Only a few of these dangers and sufferings are described in Paul's history as recorded in Acts. 27 weariness. Same as "labours", v. 23. painfulness. Gr. *mochthos*. Only here, 1 Thess. 2. 9. 2 Thess. 3. 8.

° watchings often, ° in hunger and ° thirst, ° in fastings often, ° in ° cold and ° nakedness.

28 ° Beside ° those things that are ° without, ° that which cometh upon me ° daily, the care of all the ° churches.

29 Who is weak, and I am ° not weak? who is ° offended, and ° burn ° not?

F u¹ 30 ° If I must needs ° glory, I will ° glory of the things ° which concern mine infirmities.

31 The ° God and ° Father of our ° Lord ° Jesus Christ, Which is ° blessed ° for evermore, ° knoweth that I lie ° not.

v¹ 32 ° In Damascus the ° governor under ° Aretas the king ° kept the city of the Damascenes with a garrison, ° desirous to ° apprehend me:

33 And ° through a ° window ° in a ° basket was I ° let down ° by the wall, and escaped his hands.

u² 12 It is ° not expedient for me doubtless to ° glory.

v² ° I will come ° to ° visions and ° revelations of the ° Lord.

2 I ° knew a ° man ° in ° Christ ° above fourteen years ago, (whether ° in the body, I ° cannot tell; or whether ° out of the body, I ° cannot tell: ° God ° knoweth;) such an one ° caught up ° to the third ° heaven.

3 And I ° knew such a ° man, (whether ° in the body, or ° out of the body, I ° cannot tell: ° God ° knoweth;)

4 How that he was ° caught up ° into ° paradise, and heard ° unspeakable ° words, which it is ° not lawful for a ° man to ° utter.

5 ° Of such an one will I ° glory: yet ° of myself I will ° not ° glory, ° but ° in mine ° infirmities.

u³ 6 For ° though I would ° desire to ° glory, I shall ° not be a ° fool; for I will say the truth: but now I ° forbear, ° lest ° any man should ° think ° of me ° above that which he ° seeth me to be, or that he heareth ° of me.

E 7 And ° lest I should be ° exalted above measure ° through the ° abundance of the ° revelations, there was given to me a ° thorn in the flesh, ° the ° messenger of Satan ° to ° buffet me, ° lest I should be ° exalted above measure.

8 ° For this thing I ° besought the ° Lord thrice, ° that it might depart ° from me.

D 9 And He said ° unto me, "My ° grace is sufficient for thee: for ° My ° strength ° is made

watchings. Gr. *agrupnia*. See 6. 5.

thirst. Gr. *dipsos*. Only here.

cold. Gr. *psuchos*. See Acts 28. 2.

nakedness. Gr. *gumnotēs*. See Rom. 8. 35, and cp. 1 Cor. 4. 11.

28 Beside= Apart from.

those . . . are= the things.

without. Gr. *parektos*. Cp. Acts 26. 29.

that which . . . me. Lit. my crowd. Gr. *episustasis*. Only here and Acts 24. 12.

daily. Gr. *kath'* (Ap. 104. x. 2) *hemeran*. The daily crowd of matters demanding his attention. Besides the letters which have come down to us, he must have written many others in answer to those from his converts. See 1 Cor. 5. 9; 7. 1.

29 offended. Gr. *skandalizō*. See 1 Cor. 8. 13.

burn. Gr. *purōmai*. See 1 Cor. 7. 9. Here it means, with zeal or indignation.

30 which concern = of.

31 Father. Ap. 98. III.

Lord. Ap. 98. VI. i. β. 2. A.

Jesus Christ. Ap. 98. XI, but the texts omit "Christ". blessed. Gr. *eulogētos*. See 1. 3.

for evermore. Ap. 151. II. A. ii. 7. b.

32 governor. Gr. *ethnarchēs*. Only here. It means a prefect.

Aretas. The father-in-law of Herod Antipas. Ap. 109. kept . . . with a garrison = guarded. Gr. *phroureō*. Only here, Gal. 3. 23. Phil. 4. 7. 1 Pet. 1. 5.

desirous = wishing. Gr. *thelō*. Ap. 102. 1, but the texts omit.

apprehend. Gr. *piazō*. See John 11. 57. No doubt to please the Jews in Damascus. Cp. Acts 12. 3; 24. 27; 25. 9.

33 through. Gr. *dia*. Ap. 104. v. 1.

window. Gr. *thuris*. See Acts 20. 9.

basket. Gr. *sarganē*. Only here. In Acts 9. 25 the word is *spuris*.

let down. Gr. *chalaō*. See Luke 5. 4.

by. Gr. *dia*, as above.

12. 1 not. Gr. *ou*. Ap. 105. I.

glory. Gr. *kauchaomai*. See Rom. 2. 17.

I will = But I will. to = unto. Gr. *eis*. Ap. 104. vi.

visions. Gr. *optasia*. See Acts 26. 19.

revelations. Gr. *apokalupsis*. Ap. 106. II. i.

Lord. Ap. 98. VI. i. β. 2. B.

2 knew. Gr. *oida*. Ap. 132. I. i. The 2nd Perf. with sense of the Present Tense.

man. Gr. *anthrōpos*. Ap. 123. 1.

in. Gr. *en*. Ap. 104. viii. Christ. Ap. 98. IX.

above, &c. Lit. before (Gr. *pro*. Ap. 104. xiv) fourteen years.

cannot tell = know (Gr. *cida*, as above) not (Gr. *ou*).

out of = without. Gr. *ektos*. See 1 Cor. 6. 18.

God. Ap. 98. I. i. 1.

caught up = caught away. Gr. *harpazō*. See John 10. 12.

to = as far as. Gr. *heōs*.

heaven. Sing. See Matt. 6. 9, 10.

4 into. Gr. *eis*. Ap. 104. vi.

Gr. *arrētos*. Only here. words. Gr. *rhēma*. See

paradise. See note on Ecc. 2. 5. unspeakable. See Mark 9. 32. utter. Gr. *laleō*. Ap. 121. 7. Paul was alive, and whether he was carried away bodily, as Philip was (Acts 8. 39), 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. 10).

5 Of = On behalf of. Gr. *huper*. Ap. 104. xvii. 1. but = except. Gr. *ei mē*.

infirmities = weaknesses. Same word in 9. 10. 6 though = if. Ap. 118. 1. b. desire. Gr. *thelō*. Ap. 102. 1.

fool. Gr. *aphrōn*. See Luke 11. 40. This is the eighth occ. of the word, and the ninth is in v. 11.

forbear = spare. Gr. *phēidomai*. See Acts 20. 29. lest. Gr. *mē*. Ap. 105. II. any man = any one. Gr. *tis*. Ap. 123. 3.

think = reckon. of = with reference to. Gr. *eis*. Ap. 104. vi. above. Gr. *huper*. Ap. 104. xvii. 2.

seeth. Gr. *blepō*. Ap. 133. I. 5. of. Gr. *ek*. Ap. 104. vii. 7 lest = in order that (Gr. *hina*) . . . not (Gr. *mē*, as above).

exalted . . . measure = over-exalted. Gr. *hyperairomai*. Only here and 2 Thess. 2. 4.

through = by. No prep. Dat. case. abundance = excellence. Gr. *hyperbolē*.

thorn. Gr. *skolops*. Only here in N.T. Found in the Sept. Num. 33. 55. Ezek. 28. 24. Hos. 2. 6. Also in the Papyri. the = a. messenger. Gr. *angelos*.

to = in order that (Gr. *hina*) he (or it) should. buffet. Gr. *kolaphizō*. See 1 Cor. 4. 11.

8 For = In behalf of. Gr. *huper*. Ap. 104. xvii. 1.

besought. Gr. *parakaleō*. Ap. 134. I. 6. Lord. Ap. 98. VI. i. β. 2. A. that = in order that. Gr. *hina*.

from. Gr. *apo*. Ap. 104. iv. 9 unto = to. grace. Ap. 184. I. 1. My. The texts omit.

strength. Gr. *dunamis*. Ap. 172. 1. is made perfect. Gr. *teleiōō*. Ap. 125. 2.

perfect² in⁵ weakness." ° Most gladly therefore will I rather¹ glory² in my⁵ infirmities, ° that the ° power of² Christ may ° rest ° upon me.

10 Therefore I take pleasure² in⁵ infirmities, ° in² reproaches, ° in necessities, ° in persecutions, ° in² distresses ° for² Christ's sake: for when I am weak, then am I strong.

11 I am become a ° fool ° in¹ glorying; ye have compelled me: for I ought to have been ° commended ° of you: for in ° nothing ° am I behind the ° very chiefest ° apostles, ° though I be ° nothing.

12 Truly the ° signs of an¹¹ apostle were wrought ° among you ° in all patience, ° in ° signs, and ° wonders, and ° mighty deeds.

13 For what is it wherein ye ° were inferior ° to ° other ° churches,

° except it be that I myself ° was¹ not burdensome to you? ° forgive me this ° wrong

14 ° Behold, the ° third time I am ready to come ° to you; and I will¹ not¹³ be burdensome ° to you: for I seek¹ not yours, but you: for the ° children ought¹ not to ° lay up for the parents, but the parents for the ° children.

15 And I will ° very gladly ° spend and ° be spent ° for ° you: ° though the more abundantly I ° love you, the less I be ° loved.

16 But be it so, I did¹ not ° burden you: nevertheless, ° being ° crafty, I caught you with guile.

17 ° Did I ° make a gain of you ° by ° any of them whom I ° sent ° unto you?

18 I ° desired Titus, and ° with him I sent a brother. ° Did Titus¹⁷ make a gain of you? walked we¹ not in the same ° spirit? walked we¹ not in the same ° steps?

19 Again, think ye that we ° excuse ourselves ° unto you? we ° speak before² God² in² Christ: but we do all things, ° dearly beloved, ° for your ° edifying.

20 For I fear, ° lest, when I come, I shall¹ not find you such as I ° would, and that I shall be found ° unto you such as ye ° would¹ not: ° lest there be ° debates, ° envyings, ° wraths, ° strifes, ° backbitings, ° whisperings, ° swellings, ° tumults:

21 And ° lest, when I come again, my² God will ° humble me ° among you, and that I shall ° bewail many ° which have ° sinned already, and ° have ° not repented ° of the uncleanness and fornication and ° lasciviousness which they have committed.

with, &c. Gr. *sunapostellō*. Ap. 174. 3. Only here. a = the. See 8. 18. spirit. Ap. 101. II. 8. Put by Fig. *Metonymy* for mind. The internal purpose, in contrast with the external walk. steps. Gr. *ichnos*. See Rom. 4. 12. 19 excuse ourselves = are making an apology. Gr. *apologeomai*. See Acts 19. 33. speak. Gr. *laleō*, as in v. 4. dearly beloved. Gr. *agapētos*. Ap. 135. III. edifying. Gr. *oikodomē*. See 1 Cor. 3. 9. 20 lest = lest in any way. Gr. *mē pōs*. would = wish. Gr. *thelō*. Ap. 102. 1. debates. Gr. *eris*, strife. See Rom. 1. 29. envyings = jealousies. Gr. *zēlos*. See Acts 5. 17. wraths. Gr. *thumos*. Occ. eighteen times. Transl. "wrath", except Rom. 2. 8 (indignation), and Rev. 16. 19; 19. 15 (fierceness). strifes. Gr. *eritheia*. Occ. seven times. Transl. "strife", except Rom. 2. 8. Phil. 1. 16 (contention). backbitings. Gr. *katalalia*, speaking against. Only here and 1 Pet. 2. 1. whisperings. Gr. *psithurismos*. Only here and Eccl. 10. 11 (euchantment, i. e. the muttering of the charmer). The verb occ. 2 Sam. 12. 19. Ps. 41. 7. See also Rom. 1. 29. swellings. Gr. *phusiosis*. Only here. Cp. 1 Cor. 4. 6. tumults. Gr. *akatastasia*. See Luke 21. 9. 21 humble. Gr. *tapeinōō*. See 11. 7. among = before. Gr. *pros*. Ap. 104. xv. 3. bewail = mourn for. which = of those who. sinned already = sinned before. Gr. *proamartanō*. Only here and 13. 2. Cp. Ap. 128. I. i. have . . . repented = repented. Gr. *metanoōō*. Ap. 111. I. 1. not. Gr. *mē*. Ap. 105. II. of = over. Gr. *epi*. Ap. 104. ix. 2. lasciviousness. Gr. *aselgeia*. First occ. Mark 7. 22.

Most gladly. Gr. *hēdista*. Neut. Pl. Superlative of *hēdus*; used adverbially.

power. Gr. *dunamis*, as above.

rest, i. e. as a tent is spread over one. Gr. *episkēnoō*. Only here. John uses *skēnoō* in 1. 14. See note there. upon. Gr. *epi*. Ap. 104. ix. 3.

10 reproaches = insults. Gr. *hubris*. See Acts 27. 10. distresses. Gr. *stenochōria*. See 6. 4.

for . . . sake. Gr. *hyper*. Ap. 104. xvii. 1.

11 in glorying. The texts omit.

commended. Gr. *sumistēmī*. See 3. 1.

of = by. Gr. *hupo*. Ap. 104. xviii. 1.

nothing. Gr. *oudeis*.

am I behind. Gr. *hustereō*. See Rom. 3. 23, and cp. 11. 5 and 1 Cor. 1. 7.

very chiefest. See 11. 5. apostles. Ap. 189.

though = even if. Gr. *ei* (Ap. 118. 2. a) *kai*.

12 signs. Gr. *sēmeion*. Ap. 176. 3.

among. Ap. 104. viii. 2.

wonders. Gr. *teras*. Ap. 176. 2.

mighty deeds = powers. Gr. *dunamis*. Ap. 176. 1.

13 were inferior. Gr. *hēttaomai*. Only here and 2 Pet. 2. 19, 20. Lit. "were worsted".

to = beyond. Gr. *hyper*. Ap. 104. xvii. 2.

other = the rest of. Ap. 124. 3. churches. Ap. 186.

except. Gr. *ei mē*. Same as "but", v. 5.

was . . . burdensome. Gr. *katanarkaō*. See 11. 9.

forgive. Gr. *charizomai*. Ap. 184. II. 1.

wrong. Gr. *adikia*. Ap. 128. VII. 1.

12. 14—13. 1 (K, p. 1727). PURPOSED VISIT. (Alternation.)

K | G | 12. 14-18. The third time. Ready.

H | 12. 19-21. Testing. His object.

G | 13. 1-. The third time. Coming.

H | 13. -1. Testing. Its principle.

14 Behold. Gr. *idou*. Ap. 133. I. 2.

third time. See 13. 1 and Int. Notes.

to = unto. Gr. *pros*. Ap. 104. xv. 3.

to you. The texts omit.

children. Gr. *teknon*. Ap. 108. i.

lay up = treasure up. Gr. *thēsaurizō*. As 1 Cor. 16. 2 (in store).

15 spend. Gr. *dapanaō*. See Acts 21. 24.

be spent. Gr. *ekdapanaō*. Spend out, exhaust. Only here.

you = your souls (Ap. 110. IV. 4).

love. Gr. *agapaō*. Ap. 135. I. 1.

16 burden. Gr. *katabarēō*. Only here.

being. Gr. *huparchō*. It means being essentially, from the beginning. See Luke 9. 48.

crafty. Gr. *panourgos*. Only here. Cp. Luke 20. 23. These words are spoken ironically, quoting what his opponents alleged.

17 Did I. The question, expecting a negative answer, is introduced by *mē*.

make a gain. Gr. *pleonekteō*. See 2. 11.

by. Gr. *dia*. Ap. 104. v. 1.

any. Gr. *tis*, as in v. 6.

sent. Gr. *apostellō*. Ap. 174. 1.

unto. Gr. *pros*, as in v. 14.

18 desired = besought, as in v. 8.

G 13 This is the ° third time I am coming ° to you.

H ° In the mouth of two or three ° witnesses shall every ° word ° be established.

G J 2 I ° told you before, and ° foretell you, as ° if I were present the second time; and being absent now ° I write to them which ° heretofore have sinned, and to all ° other, that, ° if I come ° again, I will ° not ° spare:

K 3 Since ye seek a ° proof of ° Christ ° speaking in me, ° Which ° to you-ward is ° not weak, but ° is mighty ° in you.

4 ° For ° though He was crucified ° through weakness, yet He ° liveth ° by the ° power of ° God. For we also are weak ° in Him, but we shall ° live ° with Him ° by the ° power of ° God ° toward you.

L 5 ° Examine yourselves, ° whether ye be ° in the ° faith; prove your own selves. ° Know ye ° not your own selves, how that ° Jesus Christ is ° in you, ° except ye be ° reprobates ?

6 But I ° trust that ye shall ° know that we are ° not ° reprobates.

L 7 Now I ° pray ° to ° God that ye ° do ° no ° evil; ° not ° that we should ° appear ° approved, but ° that ye should do that which is ° honest, though we be as ° reprobates.

8 For we can do ° nothing ° against the truth, but ° for the truth.

K 9 For we are glad, when we are weak, and we are strong: and this ° also we wish, even your ° perfection.

J 10 ° Therefore I write these things being absent, ° lest being present I should ° use ° sharpness, ° according to the ° power which the ° Lord ° hath given me ° to ° edification, and ° not ° to ° destruction.

A 11 ° Finally, brethren, farewell. ° Be perfect, ° be of good comfort, ° be of one mind, ° live in peace; and the ° God of ° love and peace shall be ° with you.

12 ° Greet one another ° with an holy kiss.

13 All the ° saints ° salute you.

14 The ° grace of the ° Lord ° Jesus Christ, and the ° love of ° God, and the ° communion of the Holy ° Ghost, be ° with you all. Amen.

13. 1 third. See 12. 14.
to=unto. Gr. *pros*. Ap. 104. xv. 3.
In. Gr. *epi*. Ap. 104. ix. 1.
witnesses. See p. 1511.

word. Gr. *rhēma*. See Mark 9. 32.
be established=stand. The reference is to Deut. 19. 15. Cp. Matt. 18. 16.

13. 2-10 (**G**, p. 1727). THE PRESENT EPISTLE.
(Introversion.)

G | 2. Present and absent.
K | 3, 4. Weakness and power.
L | 5, 6. Exhortation to them.
L | 7, 8. Prayer for them.
K | 9. Weakness and strength.
J | 10. Absent and present.

2 told... before, foretell. Gr. *prolegō*, as Gal. 5. 21. if I were=being. I write. The texts omit. heretofore, &c.=have sinned before. See 12. 21. other=the rest. Gr. *loipos*. Ap. 124. 3. if. Ap. 118. 1. b.

again. Lit. for (Gr. *eis*) again.
not. Gr. *ou*. Ap. 105. I.
spare. Gr. *phēidomai*. See Acts 20. 29.
3 proof. Gr. *dokimē*. See 2. 9.
Christ. Ap. 98. IX.

speaking. Gr. *laleō*. Ap. 121. 7.
in. Gr. *en*. Ap. 104. viii. Which=Who.
to you-ward=unto (Gr. *eis*. Ap. 104. vi) you.
is mighty. Gr. *duinateō*. Only here. See 9. 8.

4 For=For indeed.
though. Most of the texts omit.
through=out of. Gr. *ek*. Ap. 104. vii.
liveth. Ap. 170. 1.

by=out of. Gr. *ek*, as above.
power. Gr. *dunamis*. Ap. 172. 1. Cp. Eph. 1. 19, 20.
God. Ap. 98. I. i. 1.
with. Gr. *sun*. Ap. 104. xvi.

5 Examine=Try. In John 6. 6, prove.
whether=if. Ap. 118. 2. a.
faith. Gr. *pistis*. Ap. 150. II. 1.
Know. Gr. *epiginōskō*. Ap. 132. I. iii.
Jesus Christ. Ap. 98. XI.

except=if (Gr. *ei*. Ap. 118. 2. a)... not (Gr. *mē*. Ap. 105. II) in some respect (Gr. *tis*).
reprobates. Gr. *adokimos*. See Rom. 1. 28.

6 trust=hope.
know. Gr. *ginōskō*. Ap. 132. I. ii.
7 pray. Gr. *euchomai*. Ap. 134. I. 1.
do no=should not (Gr. *mē*) do anything (Gr. *mēdets*).
A double negative.

evil. Gr. *kakos*. Ap. 128. III. 2.
that=in order that. Gr. *hina*.
appear. Gr. *phainō*. Ap. 106. I. i.
approved. Gr. *dokimos*. See Rom. 14. 18.
honest. See 8. 21.

8 nothing=not (Gr. *ou*. Ap. 105. I) any thing (Gr. *tis*. Ap. 123. 3). against. Gr. *kata*. Ap. 104. x. 1. for=on behalf of. Gr. *huper*. Ap. 104. xvii. 1. 9 also we wish=we pray for (Gr. *euchomai*. Ap. 134. I. 1) also. perfection. Gr. *katartisis*. Only here. Cp. v. 11 and Ap. 125. 8. 10 Therefore=On account of (Gr. *dia*. Ap. 104. v. 2) this. lest=in order that (Gr. *hina*)... not (Gr. *mē*. Ap. 105. II).

use sharpness=act severely. use. Gr. *chraomai*. See Acts 27. 3. sharpness. Gr. *apotomōs*. Only here and Tit. 1. 13. Cp. Rom. 11. 22. according to. Gr. *kata*. Ap. 104. x. 2. power=authority. Gr. *exousia*. Ap. 172. 5. Lord. Ap. 98. VI. i. β. 2. A. hath given=gave. to=for. Gr. *eis*. Ap. 104. vi. edification. Gr. *oikodomē*. See 1 Cor. 3. 9. destruction. Gr. *kathairesis*. See 10. 4.

11 Finally=For the rest. Gr. *loipon*. See 1 Cor. 1. 16. Be perfect. Gr. *katartizō*. Ap. 125. 8. be of good comfort=be encouraged. Gr. *parakaleō*. Ap. 134. I. 6. be of one mind=mind (Gr. *phroneō*) the same thing. Cp. Rom. 12. 16; 15. 5. Phil. 2. 2; 3. 16; 4. 2. live in peace. Gr. *eirēneuō*, as Rom. 12. 18. love. Gr. *agapē*. Ap. 135. II. 1. with. Gr. *meta*. Ap. 104. xi. 1. 12 Greet =Salute. Gr. *aspazomai*. See Acts 20. 1. with. Gr. *en*. Ap. 104. viii. 13 saints. See Acts 9. 13.

salute. Same as "greet", v. 12. 14 grace. Gr. *charis*. Ap. 184. I. 1. Cp. 8. 9. 2 Thess. 1. 12. 1 Tim. 1. 14. 2 Tim. 2. 1. communion=fellowship. Gr. *koinōnia*, as 1 Cor. 1. 9. Ghost= Spirit. Ap. 101. II. 3. Note the order in this benediction.

THE EPISTLE TO THE GALATIANS.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introversion and Alternation.)

A | 1. 1-5. EPISTOLARY AND SALUTATION.

B¹ | **C**¹ | 1. 6-2. 14. SOLICITUDE.

D¹ | 2. 15-4. 11. DOCTRINAL CORRECTION.

B² | **C**² | 4. 12-20. SOLICITUDE.

D² | 4. 21-6. 10. DOCTRINAL CORRECTION.

B³ | **C**³ | 6. 11-14. SOLICITUDE.

D³ | 6. 15. DOCTRINAL CORRECTION.

A | 6. 16-18. 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, °neither °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 1 God the

1 Father, and from our °Lord 4 Jesus Christ,

4 Who gave Himself °for our °sins, °that He might °deliver us 1 from °this present °evil °world, °according to the °will °of 1 God and our 1 Father:

5 To Whom be glory ° forever and ever. Amen.

B' C' A' a 6 I marvel that ye are so soon °removed 3 from °Him that called you °into the 3 grace of °Christ °unto °another °gospel:

7 Which is 1 not °another;

b °but there be °some that °trouble you, °and would °pervert the 6 gospel of 6 Christ.

a 8 But °though we, or an angel 1 from °heaven, °preach any other gospel 2 unto you °than that which we °have °preached 2 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 8 than that ye 8 have received, let him be 8 accursed.

b 10 For °do I now °persuade 1 men, or 1 God? or °do I seek to please 1 men? for 9 if I yet °pleased 1 men, I should 1 not be the °servant of 6 Christ.

11 But I °certify you, brethren, that the 6 gospel which was 8 preached °of me is 1 not °after 1 man.

12 For 3 °neither received it °of 1 man, °neither was I taught it, but 1 by the °revelation of 1 Jesus Christ.

1. 1 apostle. Ap. 189.

not. Gr. *ou*. Ap. 105. I.

of. Gr. *apo*. Ap. 104. iv.

men. Gr. *anthrōpos*. Ap. 123. 1.

neither = nor yet. Gk. *oude*. Cp. *vv*. 11, 12.

by. Gr. *dia*. Ap. 104. v. 1.

Jesus Christ. Ap. 98. XI.

God. Ap. 98. I. i. 1.

Father. Ap. 98. III.

raised. Gr. *egeirō*. Ap. 178. I. 4.

from. Gr. *ek*. Ap. 104. vii.

the dead. Ap. 139. 3.

2 all. Probably including Timothy.

with. Gr. *sun*. Ap. 104. xvi.

unto = to.

churches. Ap. 186. The only Epistle addressed to a group of churches. Cp. 1 Cor. 16. 1.

Galatia. See Int. Notes. In all his other epistles Paul adds some commendatory words, "Beloved of God", Rom. 1. 7; "of God", 1 Cor. 1. 2; "saints", &c., Eph. 1. 1; Phil. 1. 1; Col. 1. 2; "in God", 1 Thess. 1. 1. The omission shows how great was their apostasy.

3 Grace. Gr. *charis*. Ap. 184. I. 1.

from. Gr. *apo*. Ap. 104. iv.

Lord. Ap. 98. VI. i. β. 2. B. Cp. Rom. 1. 7.

4 for. Gr. *hyper*, but the texts read *peri*. Ap. 104.

xiii. 1.

sins. Gr. *hamartia*. Ap. 128. I. ii. 1.

that = so that.

deliver. Gr. *exaireō*. See Acts 7. 10.

this = the.

evil. Gr. *ponēros*. Ap. 128. III. 1.

world. Gr. *aion*. Ap. 129. 2. Cp. Rom. 12. 2. 2 Cor.

4. 4. 1 John 5. 19 (*kosmos*).

according to. Gr. *kata*. Ap. 104. x. 2.

will. Gr. *thelēma*. Ap. 102. 2.

of God, &c. = of our God and Father.

5 for ever, &c. Ap. 151. II. A. ii. 9. a.

1. 6-2. 14 (C¹, p. 1748). SOLICITUDE. (*Division*.)

C¹ | A¹ | 1. 6-12. Declaration.

| A² | 1. 13-2. 14. Proof.

1. 6-12 (A¹, above). DECLARATION. (*Alternation*.)

A¹ | a | 6, 7-. Their defection.

| b | -7. The perverters.

a | 8, 9. Their defection.

| b | 10-12. Himself who taught them.

6 removed. Read "removing". Gr. *metatithēmi*. The Mid. and Pass. with *apo*, mean "to desert". Him. I. e. God. Cp. Rom. 8. 30. 1 Thess. 2. 12. 2 Thess. 2. 14. into. Gr. *en*. Ap. 104. viii. Christ. Ap. 98. IX. unto. Gr. *eis*. Ap. 104. vi. another. Gr. *heteros*. Ap. 124. 2. gospel. See Ap. 140. 7 another. Gr. *allos*. Ap. 124. 1. but. Gr. *ei mē*. some. Gr. *tines*. Ap. 124. 4. Cp. 2. 12. 1 Cor. 4. 18. 2 Cor. 3. 1; 10. 2. trouble = are troubling. Cp. 5. 10. Acts 15. 24. and would = wishing to. Gr. *thelō*. Ap. 102. 1. pervert. Gr. *metastrephō*. See Acts 2. 20. 8 though = even if (Gr. *ean*. Ap. 118. 1. b). heaven. See Matt. 6. 9, 10. preach, &c. = preach a gospel (Gr. *euangelizō*. Ap. 121. 4) beside (Gr. *para*. Ap. 104. xii. 3), or than, that. have. Omit. accursed. Gr. *anathema*. See Acts 23. 14 and cp. 3. 10, 13. 9 before. I. e. at his second visit (Acts 18. 23). so = and. If. Gr. *ei*. Ap. 118. 2. a. any man = any one. Ap. 123. 3. preach, &c. Same expression as v. 8. 10 do I, &c. = am I persuading. Gr. *peithō*. Ap. 150. I. 2. do I seek = am I seeking. pleased = were pleasing. servant. Gr. *doulos*. Ap. 190. I. 2. 11 certify = make known or declare to, as 1 Cor. 15. 1. Gr. *gnōrizō*. of. Gr. *hupo*. Ap. 104. xviii. 1. after. Same as "according to", v. 4. 12 neither. Gr. *oude*. of = from. Gr. *para*. Ap. 104. xii. 1. revelation. Gr. *apokalupsis*. Ap. 106. II. i. Cp. Acts 9. 15; 26. 16-18.

A² B¹ 13 For ye ⁸ have heard of my ^o conversation in time past ^o in ^o the Jews' religion, how that ^o beyond measure I ^o persecuted the ² church of ¹ God, and ^o wasted it :

14 And ^o profited ¹³ in ¹³ the Jews' religion ^o above many my ^o equals ¹³ in mine own ^o nation, ^o being more exceedingly ^o zealous of the traditions ^o of my fathers.

B² C 15 But when it pleased ¹ God, Who ^o separated me ¹ from my mother's ^o womb, and called me ¹ by His ³ grace,

16 To ^o reveal His ^o Son ¹³ in me, ^o that I might ⁸ preach Him ^o among the ^o heathen ; immediately I ^o conferred ¹ not with ^o flesh and blood :

17 ¹² Neither went I up ^o to Jerusalem ^o to them which were ¹ apostles ^o before me ; but I went ^o into ^o Arabia, and returned again ⁸ unto ^o Damascus.

D 18 Then ^o after three years I went up ¹⁷ to Jerusalem to ^o see ^o Peter, and ^o abode ^o with him fifteen days.

19 But ^o other of the ¹ apostles ^o saw I ^o none, ^o save James ^o the Lord's brother.

20 Now the things which I write ² unto you, ^o behold, before ¹ God, I lie ¹ not.

C 21 ^o Afterwards I came ¹⁷ into the ^o regions of ^o Syria and Cilicia ;

22 And ^o was unknown by face ² unto the ² churches of Judæa which were ¹³ in ⁶ Christ :

23 But they ^o had heard only, that he which persecuted us ¹³ in times past, now ⁸ preacheth ^o the faith which once he ^o destroyed.

24 And they ^o glorified ¹ God ¹³ in me.

D c 2 Then fourteen years ^o after, I went up again ^o to Jerusalem ^o with Barnabas, and ^o took Titus ^o with me ^o also.

2 And I went up ^o by ^o revelation, and ^o communicated ^o unto them ^o that ^o gospel which I ^o preach ^o among the Gentiles, but ^o privately to them ^o which were of reputation, ^o lest by any means I should run, or had run, ^o in vain.

3 But ^o neither Titus, who was ^o with me,

1. 13—2. 14 (A², p. 1749). PROOF. (Division.)

A² | B¹ | 1. 13, 14. Before his conversion.

B² | 1. 15—2. 14. After his conversion.

13 conversation = manner of life. Gr. *anastrophē*. Occ. thirteen times, always transl. conversation.

in time past. Lit. at one time. Gr. *potē*.

in. Gr. *en*. Ap. 104. viii.

the Jews' religion. Gr. *Ioudaismos*. Only here and v. 14. Cp. 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. *hyperbolē*). See Rom. 7. 13.

persecuted = was persecuting.

wasted = was wasting. Gr. *portheō*. See Acts 9. 21.

14 profited. Gr. *prokoptō*. See Rom. 13. 12.

above. Gr. *hyper*. Ap. 104. xvii. 2.

equals = of my own age. Gr. *sunēlikiotēs*. Only here. nation. Lit. race.

being. Gr. *huparchō*. See Luke 9. 48.

zealous. Gr. *zēlotēs*. See Acts 21. 20.

of my fathers. Gr. *patrikos*. Only here.

1. 15—2. 14 (B², above). AFTER HIS CONVERSION. (Alternations.)

B² | C | 1. 15-17. Absence from Jerusalem. In Arabia and Damascus.

D | 1. 18-20. In Jerusalem. Three years after.

C | 1. 21-24. Absence from Jerusalem. In Syria and Cilicia.

D | 2. 1-14. In Jerusalem. Fourteen years after.

15 separated. Gr. *aphorizō*. Cp. Rom. 1. 1.

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, 3, in fulfilment of Acts 9. 15.

16 reveal. Gr. *apokaluptō*. Ap. 106. I. ix.

Son. Gr. *huios*. Ap. 108. iii.

that = in order that. Gr. *hina*.

among. Gr. *en*. Ap. 104. viii. 2.

heathen = Gentiles. Gr. *ethnos*.

conferred. Gr. *prosanatithēmi*. Only here and 2. 6.

flesh and blood. See on Matt. 16. 17.

17 to. Gr. *eis*. Ap. 104. vi.

to. Gr. *pros*. Ap. 104. xv. 3.

before. Gr. *pro*. Ap. 104. xiv.

into. Gr. *eis*. Ap. 104. vi.

Arabia. See Ap. 180 and 181.

Damascus. Whence he escaped as recorded in Acts

9. 25. 2 Cor. 11. 33.

18 after. Gr. *meta*. Ap. 104. xi. 2. This was three years from his conversion, viz. A. D. 37. See Ap. 180. see. Gr. *historeō*. Ap. 133. I. 13. Peter. The texts read *Kēphas*, also in 2. 11, 14. See John 1. 42.

abode. Gr. *epimenō*. See Acts 10. 48. with. Gr. *pros*. Ap. 104. xv. 3. This first visit was cut short by the murder-plot of Acts 9. 29, and the command in the trance of Acts 22. 17-21. 19 other. Gr. *heteros*, as in v. 6. saw. Gr. *eidon*. Ap. 133. I. 1. none. Gr. *ou*. save = except. Gr. *ei mē*. the

Lord's brother. See Ap. 182. 20 behold. Gr. *idou*. Ap. 133. I. 2. 21 Afterwards = Then, as v. 18. regions. Gr. *klima*. See Rom. 15. 23. Syria and Cilicia. The only references to this journey and sojourn are found in Acts 9. 30 ; 11. 25. 22 was unknown = continued unknown Cp. 2 Cor. 6. 9.

23 had heard = were hearing : i. e. kept hearing. These are strong Imperfects. the faith. Gr. *pistis*. Ap. 150. II. 1. destroyed. Same as "wasted", v. 13. 24 glorified, &c. = were glorifying (Gr. *doxazō*. See p. 151) ; God in me, i. e. finding in Paul cause for glorifying God.

2. 1-14 (D, above). JERUSALEM. (Alternation.)

D | c | 1-3. Agreement.

d | 4, 5. Opposition.

c | 6-10. Agreement.

d | 11-14. Opposition.

2. 1 after. Gr. *dia*. Ap. 104. v. 1. I. e. after his conversion. See Ap. 180. Cp. Acts 15. 1, &c. to. Gr. *eis*. Ap. 104. vi. with. Gr. *meta*. Ap. 104. xi. 1. took . . . with. Gr. *sunparalambanō*. See Acts 12. 25. 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. 29, 30 ; 12. 25. 2 by = according to. Gr. *kata*. Ap. 104. x. 2. revelation. Gr. *apokalupsis*. Ap. 106. II. i. The decision of Acts 15. 2 was Divinely guided.

communicated. Gr. *anatithēmi*. See Acts 25. 14 (declared). unto = to. that = the. gospel. See Ap. 140. preach. Gr. *kērussō*. Ap. 121. 1. among. Gr. *en*. Ap. 104. viii. 2. privately. See Acts 23. 19. which were, &c. Lit. who seemed. Gr. *dokeō*. See vv. 6, 9. lest . . . means. Gr. *mē pōs*. in vain = for (Gr. *eis*) no effect. Cp. 2 Cor. 6. 1. 3 neither = not even. Gr. *oude*. with. Gr. *sun*. Ap. 104. xvi.

° being a Greek, was compelled to be circumcised:

d 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; 4 that ° the truth of the 2 gospel might ° continue ° with you.

c 6 But ° of these who ° seemed to be ° somewhat, (whatsoever they ° were, it ° maketh no matter to me: ° God accepteth ° no ° man's person:) ° for they who ° seemed to be somewhat ° in conference added ° nothing ° to me:

7 But contrariwise, when they ° saw that the 2 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 1 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 ° pillars, ° perceived the ° grace that was given 2 unto me, they gave to me and Barnabas the right hands of fellowship, 4 that we should go ° unto the ° heathen, and they ° unto the circumcision.

10 Only they would 4 that we should remember the ° poor; the same which I ° also ° was forward to do.

d 11 But when ° Peter ° was come 1 to Antioch, I ° withstood him ° to the face, because he was to be ° blamed.

12 For ° before that ° certain came ° from James, he did ° eat 1 with the Gentiles: but when they 11 were come, 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 6 truth of the 2 gospel, I said 2 unto 11 Peter before them all, ° "If thou, ° being a Jew, ° livest ° after the manner of Gentiles, and ° not ° as do the Jews, why compellest thou the Gentiles to ° live as do the Jews?"

being = (though) being.

4 because of. Gr. *dia*. Ap. 104. v. 2.

false brethren. Gr. *pseudadelphos*. See 2 Cor. 11. 26. unawares, &c. = brought in stealthily. Gr. *pareiskotos*. Only here.

came in privily. Gr. *pareiserchomai*. See Rom. 5. 20. spy out. Gr. *kataskopeō*. Only here. in. Gr. *en*. Ap. 104. viii.

Christ Jesus. Ap. 98. XII.

that = in order that. Gr. *hina*.

bring, &c. Gr. *katadouloō*. See 2 Cor. 11. 20. Cp. Ap. 190. III. 3.

5 gave place = yielded. Gr. *eikō*. Only here.

subjection. Gr. *hupotagē*. See 2 Cor. 9. 13.

no, not = not even. Gr. *oude*. See v. 3. This emphatic statement is the Fig. *Negatio*. Ap. 6.

for. Gr. *pros*. Ap. 104. xv. 3.

the truth, &c. Cp. v. 14. Col. 1. 5, 6.

continue. Gr. *diamenō*. Elsewhere, Luke 1. 22; 22.

28. Heb. 1. 11. 2 Pet. 3. 4.

with. Gr. *pros*, as above.

6 of = from. Gr. *apo*. Ap. 104. iv.

seemed. Gr. *dokēō*, as in v. 2.

somewhat. Gr. *ti*, neut. of *tis*. Ap. 123. 3.

were = once were.

maketh, &c. = matters (Gr. *diapherō*) nothing (Gr. *ouden*). Cp. 4. 1. See Acts 27. 27.

God. Ap. 98. I. i. 1. no. Gr. *ou*. Ap. 105. I.

man's. Gr. *anthrōpos*. Ap. 123. 1. Here is the Fig. *Anacoluthon*, Ap. 6. He breaks off at "somewhat", and resumes with "for", changing the construction.

for = but.

in conference added. Same as "conferred", 1. 16.

nothing. Gr. *ouden*, as above.

to me. This is emph. and in the Gr. comes at the beginning of the sentence.

7 saw. Gr. *eidon*. Ap. 133. I. 1.

was committed, &c. = I have been entrusted with.

Gr. *pisteuō*. Ap. 150. I. 1. iv.

as, &c. = even as Peter (with that) of the circumcision.

8 wrought, &c. Gr. *energeō*. See Rom. 7. 5, and cp. Ap. 172. 4.

in = by. No prep. Dat. case.

was mighty. Gr. *energeō*, as above.

me = me also.

toward. Gr. *eis*. Ap. 104. vi.

9 James. See 1. 19.

Cephas. Cp. 1. 18.

John. The only mention of him in Paul's epistles.

seemed. Cp. vv. 2, 6.

pillars. Gr. *stulos*. Elsewhere, 1 Tim. 3. 15. Rev.

3. 12; 10. 1. Applied by the Jews to teachers of the Law.

perceived. Gr. *ginōskō*. Ap. 132. I. ii.

grace. Gr. *charis*. Ap. 184. I. 1.

unto. Gr. *eis*. Ap. 104. vi.

heathen. Cp. 1. 16.

10 poor. Gr. *ptōchos*. Ap. 127. 1. The Lord's poor.

See John 12. 8.

also, &c. = was forward also.

was forward = was zealous. Gr. *spoudazō*. Elsewhere, Eph. 4. 3. 1 Th. 2. 17. 2 Tim. 2. 15; 4. 9, 21. Tit. 3. 12. Heb. 4. 11. 2 Pet. 1. 10, 15; 3. 14. 11 Peter. The texts read *Kēphas*, as in 1. 18. was come =

came. This must have followed the council of Acts 15, and preceded the dispute of Acts 15. 36-40. withstood. Gr. *anthistēmi*. Occ. fourteen times, five times "withstand"; nine times "resist". to =

against. Gr. *kata*. Ap. 104. x. 2. blamed = condemned. Gr. *kataginōskō*. Elsewhere, 1 John 3. 20, 21. 12 before. Gr. *pro*. Ap. 104. xiv. certain. Gr. *times*. Ap. 124. 4. from. Gr. *apo*. Ap. 104. iv.

eat with. Gr. *sunesthiō*. See Acts 10. 41. withdrew = began to withdraw. Gr. *hupostellō*. See Acts 20. 20. of. Gr. *ek*. Ap. 104. vii. 13 the other = the rest of. Gr. *loipos*. Ap. 124. 3. dissembled ...

with. Gr. *sunupokrinomai*. Only here. Cp. Ap. 122. 9. likewise = also. carried away. Gr. *sunapagomai*. See Rom. 12. 16. with = by. dissimulation. Gr. *hupokrisis*. 14 walked ... uprightly. Gr. *orthopodeō*. Only here. not. Gr. *ou*. Ap. 105. I. according to. Gr. *pros*. Ap. 104. xv. 3. If.

Gr. *ei*. Ap. 118. 2. a. being. Gr. *huparchō*. See Luke 9. 48. livest. Gr. *zaō*. See Ap. 170. 1. The meaning here is, — if thou, a Jew, having become free from the Law, in Christ, 5. 1, how unreasonable

to compel Gentiles to judaize (adopt the rites and customs of the Jews)? after the manner, &c. Gr. *ethnikōs*. Only here. Cp. the adj. in Matt. 6. 7; 18. 17. as do the Jews. Gr. *Ioudaikōs*. Only

here. Cp. the adj. in Tit. 1. 14. live, &c. Gr. *Ioudaizō*. Only here. Cp. the noun in 1. 13, 14.

D¹ E G e

15 We who are Jews by nature, and ¹⁴not ¹²sinners of the Gentiles,

16 Knowing that a man is ¹⁴not ¹⁰justified ¹⁰by ¹⁰the works of ¹⁰the law, ¹⁰but by ¹⁰the ¹⁰faith of ¹⁰Jesus Christ, ¹⁰even we ¹⁰have ¹⁰believed ²in ¹⁰Jesus Christ, ⁴that we might be ¹⁰justified ¹⁰by the ¹⁰faith of ¹⁰Christ, and ¹⁴not ¹⁰by ¹⁰the works of ¹⁰the law: for ¹⁰by ¹⁰the works of ¹⁰the law shall ¹⁰no flesh be ¹⁰justified.

f 17 But ¹⁴if, while we seek to be ¹⁶justified ¹⁰by ¹⁶Christ, we ourselves also are found ¹⁶sinners, ^{is} therefore ¹⁶Christ ¹⁶the ¹⁰minister of ¹⁰sin? ¹⁰God forbid."

18 For ¹⁴if I build again the things which I destroyed, I ¹⁰make myself a ¹⁰transgressor.

e 19 For ³through ¹⁶the law ¹⁰am dead to ¹⁶the law, ⁴that I might ¹⁴live ²unto ⁶God.

20 I ¹⁰am ¹⁰crucified with ¹⁶Christ: nevertheless I ¹⁴live; yet ¹⁰not ³, but ¹⁶Christ ¹⁴liveth ⁴in me: and the ¹⁰life which I now ¹⁴live ⁴in ¹⁶the flesh I ¹⁴live ¹⁷by ¹⁶the ¹⁶faith of the ¹⁰Son of ⁶God, Who ¹⁰loved me, and ¹⁰gave Himself ¹⁰for me.

f 21 I do ¹⁴not ¹⁰frustrate the ⁹grace of ⁶God: for ¹⁴if ¹⁰righteousness ¹⁰come ¹⁰by ¹⁶the law, then ¹⁶Christ ¹⁰is dead ¹⁰in vain.

H

3 O ¹⁰foolish Galatians, who ¹⁰hath ¹⁰bewitched you, ¹⁰that ye should ¹⁰not ¹⁰obey the truth, ¹⁰before whose eyes ¹⁰Jesus Christ ¹⁰hath been ¹⁰evidently set forth, ¹⁰crucified ¹⁰among you?

2 This only ¹⁰would I learn ¹⁰of you, Received ye the ¹⁰Spirit ¹⁰by ¹⁰the works of ¹⁰the law, or ¹⁰by ¹⁰the hearing of ¹⁰faith?

3 Are ye so ¹foolish? having ¹⁰begun in ²the ²Spirit, are ye now ¹⁰made perfect ¹⁰by ²the flesh?

4 Have ye suffered so many things ¹⁰in vain? ¹⁰if ^{it} be yet ¹⁰in vain.

5 He therefore That ¹⁰ministereth to you the ²Spirit, and ¹⁰worketh ¹⁰miracles ¹⁰among you, doeth He ^{it} ²by ²the works of ²the law, or ²by ²the hearing of ²faith?

F K

6 Even as Abraham ¹⁰believed ¹⁰God, and it was ¹⁰accounted to him ¹⁰for ¹⁰righteousness.

7 Know ye therefore that they which are ¹⁰of ²faith, ¹⁰the same are ²the ¹⁰children of Abraham.

bewitched. Gr. *baskainō*. Only here in N.T. In Sept. of Deut. 28. 54, 56. The noun *baskanos* in Prov. 23. 6; 28. 22. that . . . truth. The texts omit. not. Gr. *mē*. Ap. 105. II. obey. Gr. *peithō*. Ap. 150. I. 2. before. Gr. *kata*. Ap. 104. x. 2. Jesus Christ. Ap. 98. XI. hath been = was. evidently set forth. Gr. *prographō*. See Rom. 15. 4. crucified = as having been crucified. among you. The texts omit. 2 would. Gr. *thelō*. Ap. 102. 1. of. Gr. *apo*. Ap. 104. iv. Spirit. Ap. 101. II. 5. by. Gr. *ek*. Ap. 104. vii. the. Omit. faith. Gr. *pistis*. Ap. 150. II. 1. Cp. Rom. 10. 16, 17. 3 begun. Gr. *enarchomai*. Here and Phil. 1. 6. made perfect = being perfected. Gr. *epiteleō*. Ap. 125. 3. See 2 Cor. 7. 1. by = in. 4 in vain. See Rom. 13. 4. if. Gr. *ei*. Ap. 118. 2. a. 5 ministereth. Gr. *epichorēgeō*. See 2 Cor. 9. 10. worketh. See 2. 8. miracles. Gr. *dunamis*. Ap. 172. 1 and 176. 1. among. Gr. *en*. Ap. 104. viii. 2.

3. 6-4. 11 (F, above). ABRAHAM AND HIS SEED. (Extended Alternation.)

F | K | 3. 6-9. The promise was to Abraham's faith.
L | 3. 10-12. The curse of the Law.
M | 3. 13, 14. Redemption by Christ.
K | 3. 15-18. The promise was to Abraham's faith.
L | 3. 19-25. The use of the Law.
M | 3. 26-4. 11. Sonship in Christ.

6 believed. Gr. *pisteuō*. Ap. 150. I. 1. ii. God. Ap. 98. I. i. 1. accounted. Gr. *logizomai*. See Rom. 4. 3. for. Gr. *eis*. Ap. 104. vi. righteousness. Gr. *dikaïosunē*. Ap. 191. 3. Quoted from Gen. 15. 6. 7 Know. Gr. *ginōskō*. Ap. 132. I. ii. of. Gr. *ek*. Ap. 104. vii. the same = these. children. Gr. *huios*. Ap. 108. iii.

2. 15-4. 11 (D¹, p. 1748): 4. 21-6. 10 (D², p. 1748). DOCTRINAL CORRECTION. (Introversion and Alternation.)

D¹ | E | G | 2. 15-21. Justification.
H | 3. 1-5. Expostulation.
F | 3. 6-4. 11. Illustration. Abraham and his seed.
D² | F | 4. 21-31. Illustration. The bond and the free.
E | G | 5. 1-6. Justification.
H | 5. 7-8. 10. Expostulation.

2. 15-21 (G, above). JUSTIFICATION. (Alternation.)

G | e | 15, 16. Justification by faith.
f | 17, 18. Inconsistency.
e | 19, 20. Life by faith.
f | 21. Consistency.

15 sinners. Gr. *hamartōlos*. Cp. Ap. 128. I, and Matt. 9. 10.

16 Knowing. Gr. *oida*. Ap. 132. I. i. justified. Gr. *dikaïoō*. Ap. 191. 2.

by. Gr. *ek*. Ap. 104. vii. the. Omit. but by = except (Gr. *ean mē*) by (Gr. *dia*. Ap. 104. v. 1). faith. Gr. *pistis*. Ap. 150. II. 1.

Jesus Christ. Ap. 98. XI. even we = we also. have. Omit.

believed. Gr. *pisteuō*. Ap. 150. I. 1. v. Christ. Ap. 98. IX.

no flesh. Lit. not (Gr. *ou*) all flesh. A Hebraism. 17 by = in. Gr. *en*. Ap. 104. viii.

minister. Gr. *diakonos*. Ap. 190. I. 1. sin. Gr. *hamartia*. Ap. 128. I. ii. 1.

God forbid. See Luke 20. 16. Rom. 3. 4. 18 make = prove.

transgressor. Gr. *parabatēs*. Ap. 128. VI. 3. There is an ellipsis here. Read "to have been a transgressor", i. e. in destroying.

19 through. Gr. *dia*. Ap. 104. v. 1. am dead = died.

20 am = have been. crucified with. Gr. *sustauroō*. See John 19. 32 and Rom. 6. 6.

not = no longer. life . . . flesh. Cp. 1 Cor. 15. 45. Son of God. Ap. 98. XV.

loved. Gr. *agapaō*. Ap. 135. I. 1. gave = gave up, as John 19. 30.

for. Gr. *hyper*. Ap. 104. xvii. 1. 21 frustrate. Gr. *atheōō*. See 3. 15 and John 12. 48.

righteousness. Gr. *dikaïosunē*. Ap. 191. 3. by = through, as v. 19. is dead = died.

in vain. I. e. uselessly. Gr. *dōrean*. See John 15. 25.

3. 1 foolish = senseless. Gr. *anoētos*. See Rom. 1. 14.

hath. Omit. Sept. of Deut. 28. 54, 56. The noun *baskanos* in Prov. 23. 6; 28. 22.

not. Gr. *mē*. Ap. 105. II. obey. Gr. *peithō*. Jesus Christ. Ap. 98. XI. hath been = was.

crucified = as having been crucified. among you. The texts omit. 2 would. Gr. *thelō*. Ap. 102. 1. of. Gr. *apo*. Ap. 104. iv. Spirit. Ap. 101. II. 5. by. Gr. *ek*. Ap. 104. vii. the. Omit. faith. Gr. *pistis*. Ap. 150. II. 1. Cp. Rom. 10. 16, 17.

3 begun. Gr. *enarchomai*. Here and Phil. 1. 6. made perfect = being perfected. Gr. *epiteleō*. Ap. 125. 3. See 2 Cor. 7. 1. by = in. 4 in vain. See Rom. 13. 4. if. Gr. *ei*. Ap. 118. 2. a. 5 ministereth. Gr. *epichorēgeō*. See 2 Cor. 9. 10. worketh. See 2. 8. miracles. Gr. *dunamis*. Ap. 172. 1 and 176. 1. among. Gr. *en*. Ap. 104. viii. 2.

- 8 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.”
- 9 So then they which be °of °faith are blessed with °faithful Abraham.
- L 10 For as many as are °of °the works of °the law are °under °the °curse: for it is written, °“Cursed is every one that °continueth °not °in all things which are written °in the book of the law to do them.”
- 11 But that °no man is °justified °by °the law °in the sight of °God, it is evident: for, °“The °just shall °live °by °faith.”
- 12 And the law is °not °of °faith: but, °“The man that doeth them shall °live °in them.”
- M 13 °Christ hath °redeemed us °from the °curse of the law, °being made a °curse °for us: for it is written, °“Cursed is every one that hangeth °on a tree:”
- 14 °That the blessing of Abraham might come °on the Gentiles °through °Jesus Christ; °that we might receive the °promise of the °Spirit °through °faith.
- K 15 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.
- 16 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.
- 17 And this I say, that the °covenant, that was °confirmed before °of °God °in °Christ, the law, which °was °four hundred and thirty years °after, °cannot °disannul, °that it should °make the °promise of none effect.
- 18 For °if the inheritance be °of °the law, it is °no more °of °promise: but °God °gave it to Abraham °by °promise.
- L N 19 Wherefore then °serveth the law? It was added because of °transgressions, till the seed should come to whom °the promise was made;
- O and it was ordained °by °angels °in the hand of a °mediator.
- O 20 Now a °mediator is °not a mediator of one, but °God is one.
- N g 21 Is the law then °against the °promises of °God? °God forbid:

make . . . of none effect. Gr. *katargeō*. See Luke 13. 7. gave=has granted. Gr. *charizomai*. Ap. 184. II. 1.

18 no more. Gr. *ouketi*, no longer. by. Gr. *dia*. Ap. 104. v. 1.

3. 19-25 (L, p. 1752). THE USE OF THE LAW. (Introversion.)

- L | N | 19-. To reveal sin till the promised Seed should come.
 O | -19. A mediator manifests two parties. Shows the Law to be conditional.
 O | 20. No mediator; manifests one party. Shows the promise to be unconditional.
 N | 21-25. The Law given till Christ should come.

19 transgressions. Gr. *parabasis*. See Rom. 4. 15. Cp. Ap. 128. VI. 1. the . . . made. Lit. it has been promised. angels. Cp. Deut. 33. 2. Acts 7. 53. Heb. 2. 2. mediator. Gr. *mesitēs*. Here, v. 20. 1 Tim. 2. 5. Heb. 8. 6; 9. 15; 12. 24.

3. 21-25 (N, above). THE LAW GIVEN TILL CHRIST SHOULD COME. (Alternation.)

- N | g | 21-. The promise not affected by the Law.
 h | -21. The incapacity of the Law.
 g | 22. The promise the original intention.
 h | 23-25. The purpose of the Law.

21 against. Gr. *kata*. Ap. 104. x. 1. God forbid. See 2. 17.

h for ¹⁴if there had been a law given which could have ^ogiven life, verily ^orighteousness should have been ²by ²the law.

g **22** But the Scripture ¹hath ^oconcluded all ¹⁰under ^osin, ¹⁴that the ¹⁴promise ²by ²faith of ¹Jesus Christ might be given to them that ^obelieve.

h **23** But ^obefore ²faith came, we were ^okept ¹⁰under ²the law, ^oshut up ^ounto the ²faith which ^oshould afterwards be ^orevealed.

24 Wherefore the law ^owas our ^oschoolmaster to bring us ²³unto ¹³Christ, ¹⁴that we might be ⁸justified ²by ²faith.

25 But after that ²faith is come, we are ^ono longer ¹⁰under a ²⁴schoolmaster.

MP **26** For ye are all ²the ⁷children of ^oGod ¹⁸by ²faith ⁸in ^oChrist Jesus.

27 For as many of you as ^ohave been ^obaptized ^ointo ¹³Christ ^ohave put on ¹³Christ.

28 There is ^oneither Jew ^onor ^oGreek, there is ^oneither ^obond ^onor free, there is ^oneither ^omale ^onor female: for ye are all one ⁸in ²⁶Christ Jesus.

29 And ⁴if ye be ¹³Christ's, then are ye Abraham's seed, and ^oheirs ^oaccording to ²the ¹⁴promise.

Q R **4** Now I say, *That* the heir, ^oas long as he is a ^ochild,

S differeth ^onothing from a ^oservant, though he be ^olord of all;

T **2** But is ^ounder ^otutors and ^ogovernors

U until the ^otime appointed

V of the father.

R **3** ^oEven so we, when we were ¹children,

S were ^oin bondage

T ²under the ^oelements of the ^oworld:

U **4** But when the ^ofulness of the time ^owas come,

V j ^oGod ^osent forth His ^oSon, ^omade ^oof a woman, ^omade ²under ^othe law,

k **5** ^oTo ^oredeem them that were ²under ⁴the law,

k ^othat we might ^oreceive the ^oadoption of sons.

j **6** And because ye are ^osons, ⁴God ^ohath ⁴sent forth the ^oSpirit of His ⁴Son ^ointo ^oyour hearts, crying, ^o"Abba, ^oFather."

P **7** Wherefore thou art ^ono more a ¹servant,

given life. Gr. *zōopoieō*. See John 6. 63.

22 concluded. See Rom. 11. 32.

sin. Gr. *hamartia*. Ap. 128. I. ii. 1. Cp. Rom. 8. 10-18.

believe. Ap. 150. I. 1. i.

23 before. Gr. *pro*. Ap. 104. xiv.

kept=kept in custody.

shut up. Same as "concluded" above.

unto. Gr. *eis*. Ap. 104. vi.

should afterwards=was about to be.

revealed. Gr. *apokaluptō*. Ap. 106. I. ix.

24 was=has become.

schoolmaster. Gr. *paidagōgos*. This was a trust-worthy slave who had the guardianship of the boys of a family. See 1 Cor. 4. 15.

25 no longer. See v. 18.

3. 26-4. 11 (M, p. 1752). SONSHIP IN CHRIST. (Alternation.)

M | P | 3. 26-29. Sons and heirs.

Q | 4. 1-6. Illustration.

P | 4. 7. Son and heir.

Q | 4. 8-11. Application.

26 Christ Jesus. Ap. 98. XII.

27 have been=were. baptized. Ap. 115. I. iv.

into. Gr. *eis*. Ap. 104. vi.

have. Omit.

28 neither=not. Ap. 105. I.

nor. Gr. *oude*.

Greek. See Rom. 1. 14.

bond=bond slave. Gr. *doulos*. Ap. 190. I. 2.

male. Gr. *arsēn*. Ap. 123. 5.

nor=and.

29 heirs. See Rom. 4. 13.

according to. Gr. *kata*, as vv. 1, 15.

4. 1-6 (Q, above). ILLUSTRATION AND INTERPRETATION. (Extended Alternation.)

Q | R | 1-. The child.

S | -1. The bond-servant.

T | 2-. Tutors, &c.

U | -2-. The appointed time.

V | -2. The father.

R | 3-. The children.

S | -3-. Bondage.

T | -3. The elements.

U | 4-. The appointed time.

V | -4-6. The Father (God).

4. 1 as long=for (Gr. *epi*. Ap. 104. ix. 3) such time. child. Gr. *nēpios*. Ap. 108. vii.

nothing. Gr. *oudeis*.

servant. Gr. *doulos*. Ap. 190. I. 2.

lord=owner. Gr. *kurios*. Ap. 98. VI.

2 under. Gr. *hupo*. Ap. 104. xviii. 2.

tutors. Gr. *epitropos*. Elsewhere, Matt. 20. 8. Luke 8. 3 (steward).

governors. Gr. *oikonomos*. See Luke 16. 1 (steward).

time appointed. Gr. *prothesmios*. Only here. An adj. in fem. agreeing with "day" (understood).

3 Even so we=So ye also.

in bondage=enslaved. Gr. *douloō*. Ap. 190. III. 3.

elements=elementary rules. Gr. *stoicheion*. Here, v. 9. Col. 2. 8, 20. Heb. 5. 12. 2 Pet. 3. 10, 12. Cp. Rom. 2. 14, 15.

world. Gr. *kosmos*. Ap. 129. 1. **4** fulness. Gr. *plērōma*. First occ. Matt. 9. 16. was come=came.

4. -4-6 (V, above). THE FATHER. (Introversion.)

V | j | -4. The Son sent forth.

k | 5-. Redemption of the sons.

k | -5. Adoption of the sons.

j | 6. The Spirit sent forth.

God. Ap. 98. I. i. 1.

sent forth. Gr. *exapostellō*. Ap. 174. 2.

Son. Gr. *huios*. Ap. 108. iii.

made. See John 1. 14.

of. Gr. *ek*. Ap. 104. vii.

the. Omit. **5** To=In order that (Gr. *hina*)

He might. redeem. Gr. *exagorazō*. See 3. 13.

that. Gr. *hina*, as above.

receive=receive in

full. Gr. *apolambanō*. See Rom. 1. 27.

adoption of sons=sonship. Gr. *huiiothesia*. See Rom. 8. 15.

6 sons. Ap. 108. iii. By begetting from above. Cp. James 1. 18.

hath. Omit. Spirit. Ap. 101. II. 5.

into. Gr. *eis*. Ap. 104. vi.

your. The texts read "our".

Abba. See Ap. 94. III. 3. 1. Father.

Ap. 98. III.

7 no more=no longer. Gr. *ouketi*.

but a 'son; and ° if a 'son, ° then an heir ° of 'God ° through Christ.

Q W 8 Howbeit then, when ye ° knew ° not 'God,
X ye ° did service ° unto them which by nature
are ° no ° gods.

W 9 But now, ° after that ye have ° known 'God,
or rather are ° known ° of 'God,

X I how turn ye again ° to the weak and ° beggarly
° elements,

m ° whereunto ye ° desire ° again to ° be in bondage?

l 10 Ye ° observe days, and months, and times,
and years.

m 11 I am afraid of you, ° lest I have ° bestowed
° upon you labour ° in vain.

C² n 12 Brethren, I ° beseech you, ° be as \mathfrak{J} am; ° for
 \mathfrak{J} am as $\mathfrak{y}\epsilon$ 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 Am I therefore become your enemy,
° because I tell you the truth?

17 They ° zealously affect you, *but* ° not well;
yea, they ° would ° exclude you, ° that ye might
° affect them.

18 But *it is* good to be ° 17 zealously affected
always ° in a good *thing*, and ° not only ° when
I am present ° with you.

n 19 My ° little children, of whom I ° travail in
birth again until ° Christ be ° formed ° in you,

o 20 I ° desire to be present ° with you now, and
to ° change my ° voice; ° for I ° stand in doubt
° of you.

(p. 1752) 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 ° 22 bondwoman was
° born ° after the flesh; but he ° of the freewoman
was ° by ° promise.

24 Which things are ° an allegory: for ° these
° are ° the two ° covenants; ° the one ° from the

if. Ap. 118. 2. a. then an heir = an heir also,
of God through Christ. The texts read "through
God" through. Gr. *dia*. Ap. 104. v. 1.

4. 8-11 (Q, p. 1754). THE APPLICATION.
(Alternation.)

Q | W | 8-. Ignorance of God.
X | -8. Unprofitable service.
W | 9-. Knowledge of God.
X | -9-11. Relapse to unprofitable service.

8 knew. Gr. *oida*. Ap. 132. I. i.
not. Gr. *ou*. Ap. 105. I.
did service. Gr. *douleuō*. Ap. 190. III. 2. Cp. v. 3.
unto = to. no = not. Gr. *mē*. Ap. 105. II.
gods. Ap. 98. I. i. 5.

9 after, &c. = having come to know.
known. Gr. *ginōskō*. Ap. 132. I. ii.
of. Gr. *hupo*. Ap. 104. xviii. 1.

4. -9-11 (X, above). RELAPSE TO UNPROFIT-
ABLE SERVICE. (Alternation.)

X | l | -9-. Elements of the world. General.
m | -9. These are bondage.
l | 10. Elements of the world. Particular.
m | 11. Paul's labour in vain.

to. Gr. *epi*. Ap. 104. ix. 3.
beggarly. Gr. *ptōchos*. Ap. 127. 1.
whereunto = to which.
desire. Gr. *thelo*. Ap. 102. 1.
again. Gr. *palin anōthen*. This is emph. For *anōthen*
see Luke 1. 3. The R.V. reads "over again".
be in bondage. Gr. *douleuō*, as v. 8.

10 observe. Gr. *paratēreō*. See Acts 9. 24. Cp.
Col. 2. 16.

11 lest = lest by any means. Gr. *mē pōs*.
bestowed, &c. Cp. Rom. 16. 6.
upon. Gr. *eis*. Ap. 104. vi. in vain. See 3. 4.

4. 12-20 (C², p. 1748). SOLICITUDE. (Alternation.)

C² | n | 12. Conformity to him besought.
o | 13-18. His former ministry.
n | 19. Conformity to Christ desired.
o | 20. His future ministry.

12 beseech. Gr. *deomai*. Ap. 134. I. 5.
be = become.

for I, &c. Read, for \mathfrak{J} (was) as $\mathfrak{y}\epsilon$ (are).
have. Omit.

not . . . at all = (in) nothing. Gr. *oudeis*
injured = wronged. Gr. *adikeō*. See Acts 7. 24.

13 through = on account of. Gr. *dia*. Ap. 104. v. 2.
preached, &c. Gr. *euangelizō*. Ap. 121. 4.
at the first = before. Cp. 2 Cor. 12. 7.

14 my. The texts read "your". The malady (2 Cor.
12. 7) which led to his presence among them was a test
to them, a temptation to reject him and his message.

in. Gr. *en*. Ap. 104. viii.
despised. Gr. *exoutheneō*. See Acts 4. 11.
nor. Gr. *oude*.

rejected. Lit. spat out. Gr. *ekptuō*. Only here.
Christ Jesus. Ap. 98. XII.

15 the blessedness, &c. = your blessedness. Gr.
makarismos. See Rom. 4. 6.

plucked out. Lit. dug out. Gr. *exorussō*. Here
and Mark 2. 4.

16 because, &c. = dealing truly with. Gr. *alētheuō*.
Here and Eph. 4. 15. Cp. Ap. 175. 1.

17 zealously affect. Gr. *zēloō*, to be zealous, either for good or for bad. would = wish to. Ap. 102. 1.
exclude. Gr. *ekkleiō*. See Rom. 3. 27. affect. Gr. *zēloō*, as above. 18 not. Gr. *mē*. Ap. 105. II.

when . . . present. Lit. in (Gr. *en*) my being present. with. Gr. *pros*. Ap. 104. xv. 3. 19 little
children. Gr. *teknion*. Ap. 108. ii. Only occ. by Paul. Cp. 1 John 2. 1, &c. travail, &c. Gr. *ōdinō*.

Here, v. 27. Rev. 12. 2. Christ. Ap. 98. IX. formed. Gr. *morphoōmai*. Only here. 20 change.
Gr. *allassō*. See Acts 6. 14. voice = tone. for = because. stand in doubt. Gr. *aporeōmai*. See Acts
25. 20. of. Gr. *en*. Ap. 104. viii. 22 by. Gr. *ek*. Same as "of", v. 4. bondmaid. Gr. *paidiskē*,

as vv. 23, 30, 31. Elsewhere transl. "maid" or "damsel". the other = and one. 23 born = begotten.
Gr. *gennaō*. after = according to. Gr. *kata*. Ap. 104. x. 2. by. Gr. *dia*. Ap. 104. v. 1. promise.
See Luke 24. 49. 24 an allegory. Lit. allegorized. Gr. *allegoreō*. Only here. Cp. 1 Cor. 10. 11. these.

Supply the *Ellipsis* by "two women". are. I. e. represent. Fig. *Metaphor*. Ap. 6. Cp. John 6. 35; 10. 9.
covenants. Gr. *diathēkē*. See Matt. 26. 28. the one = one indeed. from. Gr. *apo*. Ap. 104. iv.

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 ° travailest ° 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 that was ° born ° after ° the ° flesh persecuted him that was ° born ° after ° the ° Spirit, ° even so it is now.

30 Nevertheless what saith the Scripture? ° "Cast out the ° bondwoman and her ° son: for the ° son of the ° bondwoman shall ° not ° be heir ° with the ° son of the freewoman."

31 ° So then, brethren, we are ° not ° children of the ° bondwoman, but of the free.

Sinai. See Ex. 16. 1.

gendereth = beareth children. Gr. *gennaō*, as v. 23.

to. Gr. *eis*, as vv. 6, 11.

bondage. Gr. *douleia*. Ap. 190. II. 2.

Agar = Hagar. In Arabic, Hagar (a stone) is a name for Mt. Sinai.

25 is. I. e. represents,

answereth to = stands in same rank with. Gr. *sus-toicheō*. Only here. Cp. 5. 25.

is in bondage = serves. Gr. *douleuō*. Ap. 190. III. 2.

with. Gr. *meta*. Ap. 104. xi. 1.

children. Gr. *teknon*. Ap. 108. i.

26 above. Gr. *anō*. See John 8. 23.

all. The texts omit.

27 the desolate, &c. = many are the children of the desolate rather than of her that hath the husband. Quoted from Isa. 54. 1.

husband. Gr. *anēr*. Ap. 123. 2.

28 as Isaac was = according to (Gr. *kata*, as v. 23) Isaac, i. e. after the type of Isaac. Cp. Rom. 4. 19.

29 even so it is now = so it is now also.

30 Cast out. Gr. *ekballō*. Ap. 174. 10.

not = by no means. Gr. *ou mē*. Ap. 105. III.

be heir = inherit. Gr. *klēronomeō*. See 1 Cor. 6. 9. Quoted from Gen. 21. 10.

31 So then. The texts read, "Wherefore."

E G P

5 ° Stand fast therefore in the ° liberty where-with ° Christ ° hath made us free, and be ° not ° entangled again with the yoke of ° bondage.

q 2 ° Behold, ¶ 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, who-soever of you are ° justified ° by ° the law; ye are ° fallen from ° grace.

q 5 For we through the ° Spirit ° wait for the hope of ° righteousness ° by ° faith.

6 For ° in ° Jesus Christ ° neither circumcision ° availeth any thing, ° nor uncircumcision; but ° faith ° which worketh ° by ° love.

H Y R

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 ¶ ° have confidence ° in you ° through the

5. 1-6 (G. p. 1752). JUSTIFICATION. (Alternation.)

G | p | 1. Justification by faith. Exhortation based on

q | 2. 15-21. (G.)

p | 3. Circumcision destructive of faith.

q | 4. Justification by law makes Christ of no effect.

q | 5, 6. Circumcision of no avail.

5. 1 Stand fast. See 1 Cor. 16. 13.

liberty. See 2. 4.

Christ. Ap. 98. IX.

hath. Omit.

not. Gr. *mē*. Ap. 105. II.

entangled. Gr. *enechō*. Here, Mark 6. 19 (quarrel against). Luke 11. 53 (urge).

bondage. See 4. 24.

2 Behold. Gr. *ide*. Ap. 133. I. 3.

unto = to. if. Gr. *ean*. Ap. 118. 1. b.

be circumcised = undergo circumcision.

shall = will.

nothing. Gr. *oudeis*.

3 testify. Gr. *marturomai*. See Acts 20. 26.

man. Gr. *anthrōpos*. Ap. 123. 1.

4 Christ is, &c. Lit. Ye were severed (Gr. *kátargeō*. See Luke 13. 7) from (Gr. *apo*) Christ (v. 1).

justified. Gr. *dikaioō*. Ap. 191. 2.

by = in. Gr. *en*. Ap. 104. viii. the. Omit.

fallen = fallen off.

grace. Gr. *charis*. Ap. 184. I. 1.

5 Spirit. Ap. 101. II. 4.

wait for. Gr. *apekdechomai*. Cp. Rom. 8. 19, 23, 26. 1 Cor. 1. 7. Phil. 3. 20. Heb. 9. 28.

by. Gr. *ek*. Ap. 104. vii. faith. Gr. *pistis*. Ap. 150.

II. 1. 6 in. Gr. *en*. Ap. 104. viii. Jesus Christ = Christ Jesus. Ap. 98. XII. neither, nor. Gr. *oute*. avaieth. Gr. *ischuō*. See Acts 6. 10. Cp. Ap. 172. 3. which worketh = working. Gr. *energeō*. See 2. 8. by = through. Gr. *dia*. Ap. 104. v. 1. love. Gr. *agapē*. Ap. 135. II. 1.

5. 7-6. 10 (H, p. 1752). EXPOSTULATION. (Introversion and Alternation.)

H | Y | r | 5. 7-10. Exhortation as to past failure.

s | 5. 11, 12. Paul's teaching. Appeal.

Z | t | 5. 13-15. Walking in the flesh.

u | 5. 16-18. Walking in spirit.

t | 5. 19-21. Works of the flesh.

u | 5. 22-26. Fruit of the Spirit.

F | r | 6. 1-5. Exhortation as to future conduct.

s | 6. 6-10. Paul's hearers. Appeal.

7 did run = were running.

did hinder = impeded. Gr. *anakoptō*. Only here. But the texts read *enkoptō*. See Acts 24. 4. obey. Gr. *peithō*. Ap. 150. I. 2. the truth. I. e. Christ (John 14. 6).

8 This = The. persuasion = obedience. Gr. *peismonē*. Only here. not. Gr. *ou*. Ap. 105. I. of. Gk. *ek*. Ap. 104. vii. Him. God. See 1. 6, 15. 9 A little, &c. This proverb is quoted 1 Cor. 5. 6. lump. Gr. *phurama*. See Rom. 9. 21.

10 have confidence. Gr. *peithō*, as above. in = in regard to. Gr. *eis*. Ap. 104. vi. through. Gr. *en*. Ap. 104. viii.

°Lord, that ye will be °none °otherwise minded: but he that °troubleth you shall bear his °judgment, whosoever he be.

11 And ¶, brethren, °if I yet °preach circumcision, why °do I yet suffer persecution? then is the °offence of the cross °ceased.

12 I would they °were even cut off which °trouble you.

13 For, brethren, ¶e have been called °unto liberty; only use °not liberty °for an °occasion to the flesh, but °by °love °serve one another.

14 For all the law is °fulfilled °in one °word, even °in this; "Thou shalt °love thy neighbour as thyself."

15 But ¶ if ye °bite and °devour one another, °take heed °that ye be °not °consumed one °of another.

16 This I say then, Walk °in the °Spirit, and ye shall °not °fulfil the lust of the °flesh.

17 For the flesh °lusteth °against the °Spirit, and the °Spirit °against the °flesh: °and these °are contrary the one to the other: °so that ye °cannot do the things that ye °would.

18 But ¶ if ye be led °of the °Spirit, ye are °not °under °the law.

19 Now the °works of the flesh are °manifest, °which are these; °Adultery, fornication, °uncleanness, °lasciviousness,

20 Idolatry, °witchcraft, °hatred, °variance, °emulations, wrath, °strife, °seditions, °heresies,

21 °Envyings, murders, °drunkenness, °revelings, and such like: of the which I tell you before, as I °have also told you in time past, that they which °do such things shall °not °inherit the °kingdom of °God.

22 But the fruit of the °Spirit is °love, joy, peace, longsuffering, °gentleness, °goodness, °faith,

23 °Meekness, °temperance: °against such there is °no law.

24 And they that are °Christ's °have crucified the flesh °with the °affections and lusts.

25 ¶ If we °live °in the °Spirit, °let us also °walk °in the °Spirit.

26 Let us °not be °desirous of vain glory, °provoking one another, °envying one another.

6 Brethren, °if a °man be °overtaken °in °a °fault, ¶ which are °spiritual °restore such an one °in the °spirit of °meekness, °considering thyself °lest thou also be tempted.

Lord. Ap. 98. VI. i. β. 2. B.

none=nothing. Gr. *oudéis*.

otherwise. Gr. *allos*. Ap. 124. 1.

minded. Gr. *phroneō*. See Rom. 8. 5.

troubleth. Gr. *tarassō*, as in 1. 7.

judgment. Gr. *krima*. Ap. 177. 6.

11 if. Gr. *ei*. Ap. 118. 2. a.

preach. Gr. *kērussō*. Ap. 121. 1.

do I, &c. = am I still persecuted.

offence. Gr. *skandalon*. See 1 Cor. 1. 23.

ceased. Gr. *katargeō*. See v. 4.

12 were, &c. = even dismembered themselves. Reference to the rite practised by the Phrygians in the worship of Cybele. Cp. Mark 9. 43. (R.V. would even cut themselves off.)

trouble. Gr. *anastatoō*. See Acts 17. 6.

13 unto=upon. Gr. *epi*. Ap. 104. ix. 2. Liberty is the foundation. for. Gr. *eis*. Ap. 104. vi.

occasion. Gr. *aphormē*. See Rom. 7. 8.

serve. Gr. *douleuō*. Ap. 190. III. 2.

14 fulfilled. Gr. *plēroō*. Ap. 125. 7.

word. Gr. *logos*. Ap. 121. 10.

love. Gr. *agapaō*. Ap. 135. I. 1. Quoted from Lev. 19. 18.

15 bite. Gr. *daknō*. Only here.

devour. Gr. *katesthiō*. See 2 Cor. 11. 20.

take heed. Gr. *blepō*. Ap. 133. I. 5.

that . . . not=lest. Gr. *mē*. Ap. 105. II.

consumed. Gr. *analiskō*. Only here, Luke 9. 54. 2 Thess. 2. 8.

of=by. Gr. *hupo*. Ap. 104. xviii. 1.

16 in the Spirit=by spirit. Ap. 101. II. 5.

not. Gr. *ou mē*. Ap. 105. III.

fulfil. Gr. *teleō*. Cp. Ap. 125. 2.

flesh. See Rom. 6. 12, 19; 13. 14.

17 against. Gr. *kata*. Ap. 104. x. 1.

and. The texts read "for".

are contrary. Gr. *antikeimai*. See 1 Cor. 16. 9.

so that=in order that. Gr. *hina*.

cannot=may not (Gr. *mē*).

would. Gr. *thelō*. Ap. 102. 1.

18 of=by. No prep.

under. Gr. *hupo*. Ap. 104. xviii. 2.

19 works. Contrast "fruit", v. 22.

manifest. Gr. *phaneros*. Ap. 106. I. viii.

which=such as. Adultery. The texts omit.

uncleanness. Gr. *akatharsia*. See Rom. 1. 24.

lasciviousness. Gr. *aselgeia*. See Rom. 13. 13.

20 witchcraft=sorcery. Gr. *pharmakeia*. Here and Rev. 9. 21; 18. 23. See also Rev. 21. 8; 22. 15. It means magical incantation by means of drugs (Gr. *pharmakon*).

hatred. Gr. *echthra*. See Rom. 8. 7.

variance. Gr. *eris*. See Rom. 1. 29.

emulations=jealousies. See Rom. 13. 13 (envying).

strife=factiousness. Gr. *eritheia*. See Rom. 2. 8.

seditions=divisions. Gr. *dichostasia*. See Rom. 16. 17.

heresies. See Acts 5. 17.

21 Envyings. See Rom. 1. 29.

drunkenness. See Luke 21. 34.

revellings. Lit. *Comus* banquets. Gr. *kōmos* (*Chemosh* of O.T.). See Rom. 13. 13. In this list two sins, idolatry and witchcraft, involve traffic with the powers of evil.

inherit. Gr. *klēronomeō*. Cp. 1 Cor. 6. 9. kingdom.

gentleness. Gr. *chrēstotēs*. Ap.

have, &c. = told you before also. do = practise.

See Ap. 114. II. God. Ap. 98. I. i. 1. 22 Spirit. Ap. 101. II. 3.

184. III. (a). goodness. Gr. *agathōsunē*. See Rom. 15. 14.

2. 10. 23 Meekness. Gr. *praotēs*. See 1 Cor. 4. 21.

Acts 24. 25. no. Gr. *ou*. Ap. 105. I. 24 Christ's. Most texts add "Jesus".

Ap. 104. xvi. affections=passions. See Rom. 7. 5. 25 live. Cp. Ap. 170. 1.

case. let us, &c. Read "we should walk also". walk. Gr. *stoicheō*. Cp. 4. 3, and see Acts 21. 24.

Not the same word as in v. 16, which is *peripateō*. 26 desirous of vain glory. Gr. *kenodoxos*. Only here.

Cp. Phil. 2. 3. provoking. Gr. *prokaleomai*. Only here. envying. Gr. *phthoneō*. Only here.

6. 1 if. Gr. *ean*. Ap. 118. 1. b. man. Gr. *anthrōpos*. Ap. 123. 1.

detected. Gr. *prolambanō*. Only here, Mark 14. 8. 1 Cor. 11. 21. Cp. 2 Cor. 2. 6-8. in. Gr. *en*. Ap.

104. viii. a=some. fault. Gr. *paraptōma*. Ap. 128. I. ii. 3. spiritual. Gr. *pneumatikos*. See

1 Cor. 12. 1. Cp. 5. 16. restore. Gr. *katartizō*. Ap. 125. 8. spirit. Ap. 101. II. 7. meekness.

See 5. 23. considering. Gr. *skopeō*. See Luke 11. 35. lest. Gr. *mē*. Ap. 105. II. Cp. 1 Cor. 7. 5.

2 Bear ye one another's °burdens, and so °fulfil 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.

C³ 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 suffer persecution for the cross of °Christ.

13 For °neither they themselves who are circumcised °keep the law; but °desire °to have you circumcised, °that they may °glory °in your flesh.

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 °unto the °world.

D³ 15 For °in °Christ Jesus °neither circumcision °availeth any thing, °nor uncircumcision, but a °new °creature.

A 16 And as many as °walk °according to this °rule, peace be °on 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.

2 burdens. Gr. *baros*. Cp. v. 5. *Baros* is the burden we can bear by help and sympathy.

fulfil. Gr. *anaplēroō*. See 1 Cor. 14. 16.

law. Cf. John 13. 34; 15. 12.

Christ. Ap. 98. IX.

3 if. Gr. *ei*. Ap. 118. 2. a.

a man. Gr. *tis*. Ap. 123. 3.

something. Gr. neut. of *tis*.

when he is = being.

nothing. Gr. neut. of *mēdeis*.

deceiveth. Gr. *phrenapataō*. Only here. Cp. Tit. 1. 10.

4 every man = each one.

prove = test. See 1 Thess. 2. 4 (allowed. R.V. approved).

rejoicing. Gr. *kauchēma*. See Rom. 4. 2.

in. Gr. *eis*. Ap. 104. vi.

not. Gr. *ou*. Ap. 105. I.

another = the other. Gr. *heteros*. Ap. 124. 2.

5 burden. Gr. *phortion*. Only here and Matt. 11. 30; 23. 4. Luke 11. 46 (cp. v. 2). This is the burden that cannot be shared.

6 taught. Gr. *katēcheō*. See Luke 1. 4.

in. Omit.

word. Gr. *logos*. Ap. 121. 10.

communicate = share with. Gr. *koinōneō*. Rom. 12. 13 (distributing).

unto = to.

7 not. Gr. *mē*. Ap. 105. II.

deceived. Gr. *planaō*. Ap. 128. VIII. 1.

God. Ap. 98. I. i. 1.

mocked. Gr. *muktērizomai*. Only here. It means to turn up the nose at. Cp. Luke 16. 14 and 23. 35, where the intensive form *ekmuktērizō* occ.

also reap = reap also.

8 to. Gr. *eis*. Ap. 104. vi.

his = his own.

of. Gr. *ek*. Ap. 104. vii.

corruption. Gr. *phthora*. See Rom. 8. 21.

Spirit. Ap. 101. II. 5.

Spirit. Ap. 101. II. 3.

life. Gr. *zōē*. Ap. 170. 1.

everlasting. Ap. 151. II. B. ii.

9 weary. Gr. *ekkakeō*. See Luke 18. 1. Cp. 2 Thess. 3. 13.

due = its own, or proper. Cp. Ecc. 3. 1. Cp. 1 Tim. 2. 6; 6. 15. Tit. 1. 3.

faint. Gr. *ekluō*. Here, Matt. 9. 36; 15. 32. Mark 8. 3. Heb. 12. 3, 5. Cp. Ap. 174. 11.

10 As . . . therefore = So then in proportion as.

opportunity. The same as season, v. 9.

unto. Gr. *pros*. Ap. 104. xv. 3.

of the household. Gr. *oikeios*. Only here, Eph. 2. 19. 1 Tim. 5. 8. It is used of the family. Cp. Acts 10. 7.

faith = the faith. Gr. *pistis*. Ap. 150. II. 1.

11 see. Gr. *eidon*. Ap. 133. I. 1.

how large, &c. = with how large letters. This refers to his handwriting.

have written = write. Epistolary aorist, as Philem. 19. 1 Pet. 5. 12. 12 desire. Gr. *thelō*. Ap. 102. 1.

make a fair shew. Gr. *euprosōpēō*. Only here; but the word is found in an Egyptian letter about 114 B.C. in the same sense. constrain = are compelling. Cp. 2. 3, 14. lest, &c. = in order (Gr. *hina*) they might

not (Gr. *mē*) suffer persecution. 13 neither. Gr. *oude*. keep. Cp. Rom. 2. 26. to have you = that you should be. that. Gr. *hina*, as in v. 12. glory. Gr. *kauchaomai*. See Rom. 2. 17. 14 The

Gr. begins with "For me", making it emph. God forbid. See Rom. 3. 4. The fifteenth and last occ.

of this expression. save = except. Gr. *ei mē*. Lord. Ap. 98. VI. i. β. 2. A. Jesus Christ. Ap.

98. XI. by. Gr. *dia*. Ap. 104. v. 1. Whom. Or which. world. Gr. *kosmos*. Ap. 129. 1. is

= has been. 15 Christ Jesus. Ap. 98. XII. neither, nor. Gr. *oute*. availeth. See 5. 6, but

the texts read "is". Cp. 1 Cor. 7. 19. new. Gr. *kainos*. See Matt. 9. 17. creature = creation. Cp.

John 3. 3, 5, 6. 2 Cor. 4. 16; 5. 17. Eph. 2. 10; 4. 24. Col. 3. 10. 16 walk = shall walk. Gr. *stoicheō*.

See 5. 25. according to = by. No prep. Dat. case. rule. Gr. *kanōn*. See 2 Cor. 10. 13. on.

Gr. *epi*. Ap. 104. ix. 3. upon. Same as "on". Israel of God. The antithesis of Israel after the

flesh (1 Cor. 10. 18). Cp. Rom. 9. 6. Phil. 3. 3. 17 no man = no one. Gr. *mēdeis*. marks. Gr.

stigma. Only here. Slaves were branded. So Paul, as the slave of the Lord, bore His marks. The initials

of Mithra were branded, as Hindus mark themselves with the trident of Vishnu to-day. Cp. Note on

2 Chron. 36. 8. Lord. The texts omit. Jesus. Ap. 98. X. 18 grace. Gr. *charis*. Ap. 184. I. 1.

with. Gr. *meta*. Ap. 104. xi. 1. spirit. Ap. 101. II. 9.

THE EPISTLE TO THE EPHESIANS.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Introversion.)

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 heavenlies. *Romans* ends with a reference to the revelation of the Mystery (see Note on the second manuscript, p. 1694); *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 supramundane rulers and authorities in the heavenlies (3. 10), of the glorious purpose (hitherto hidden in God) of Him in "heading up" in one all things in a Dispensation of fullness 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. 5) until the period of Israel's national probation was closed by the pronouncement of the decree in Acts 28. 25-28 (p. 1694). 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 source 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 Philipians. See Int. Notes to latter, and Ap. 180.

5. The TITLE. To whom addressed? In some of the oldest MSS. the words "at Ephesus" (Gr. *en Ephesō*) 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. 230) and Basil (fl. A. D. 350). 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 Ephesō* was originally blank, so that the names 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. 4. 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 EPISTLE OF PAUL THE APOSTLE

TO THE

EPHESIANS.

A **1** PAUL, an ° apostle of ° Jesus Christ ° by the ° will of ° God, to the ° saints which are ° at ° Ephesus; and to the ° faithful ° in ° Christ Jesus:

B A C a **2** ° Grace be to you and peace, ° from ¹ God our ° Father, and from the ° Lord ¹ Jesus Christ.

b **3** ° Blessed be the ¹ God and ² Father of our ° Lord ¹ Jesus Christ, Who ° hath blessed us ° with ° all ° spiritual ° blessings ¹ in ° heavenly places ¹ in ° Christ:

c **4** ° According as He ° hath chosen us ¹ in Him ° before the ° foundation of the ° world, that we should be holy and ° without blame ° before Him ¹ in ° love:

d **5** Having ° predestinated us ° unto the ° adoption of children by ¹ Jesus Christ ° to Himself,

e ° according to the ° good pleasure of His ¹ will, **6** ° To the ° praise of the ° glory of His ² grace, ° wherein He hath ° made us accepted ¹ in the ° Beloved:

f **7** ¹ In Whom ° we have ° redemption ° through ° His blood, the forgiveness of ° sins,

g ° according to the ° riches of His ² grace,

h **8** Wherein He ° hath abounded ° toward us ¹ in all wisdom and ° prudence;
9 ° Having made known ° unto us the ° mystery of His ¹ will,

i ° according to His ° good pleasure which He ° hath purposed ¹ in Himself;
10 ° That in the ° dispensation of the ° fulness of times ° He might gather together in one all

1. 1 apostle. Ap. 189. Jesus Christ. The texts read Christ Jesus (Ap. 98. XII).
 by. Ap. 104. v. 1.
 will. Ap. 102. 2.
 God. Ap. 98. I. i. 1.
 saints. See Acts 9. 13. 1 Cor. 1. 2.
 at. Ap. 104. viii.
 Ephesus. See Introductory Notes.
 faithful. Ap. 150. III.
 in. Same as at, above.
 Christ Jesus. As above.
2 Grace. Ap. 184. I. 1. Occ. twelve times in Eph. from. Ap. 104. iv.
 Father. Ap. 98. III.
 Lord. Ap. 98. VI. i. β. 2. B.

1. 3-3. 19 (B, p. 1759). DOCTRINAL, AS TO OUR STANDING. (*Introversion and Alternation.*)

B	A	C	1. 3-14. The purpose of God in Himself concerning Christ Personal.
			D | 1. 15-23. Prayer to the God of our Lord Jesus Christ.
			B | 2. 1-22. Ourselves, the objects of these purposes.
A	C	3. 1-13. The purpose of God concerning Christ mystical.	
		D | 3. 14-21. Prayer to the Father of our Lord Jesus Christ.	

1. 3-14 (C, above). THE PURPOSE OF GOD, &c. (*Continued Alternation.*)

C	a	| 3. All spiritual blessings.
	b	| 4. Measure.
	c	| 5-. Sonship.
	d	| -5, 6. Measure.
	e	| 7-. Redemption.
	f	| -7. Measure.
	g	| 8, 9-. Blessing. The Mystery.
	h	| -9, 10. Measure.
	i	| 11-. Inheritance.
	k	| -11-14. Measure.

applied to God. Lord. Ap. 98. VI. i. β. 2. A. participles throughout this section. with. Ap. 104. viii. all=every. spiritual. See 1 Cor. 12. 1. blessings = blessing (sing.). Gr. *eulogia*. See Rom. 15. 29. heavenly spheres. Gr. *epouranios*. Cp. v. 20; 2. 6; 3. 10; 6. 12. heavenly spheres. Gr. *epouranios*. Cp. v. 20; 2. 6; 3. 10; 6. 12. Christ. Ap. 98. IX. **4** According = Even. hath chosen = chose out. Gr. *eklegomai*. Cp. Acts 1. 2. before. Ap. 104. xiv. foundation. Ap. 146. world. Ap. 129. 1. Cp. 2 Tim. 1. 9. without blame. Gr. *amōmos*. Here; 5. 27. Col. 1. 22. Heb. 9. 14. 1 Pet. 1. 19. Jude 24. Rev. 14. 5. before Him = in His sight. See 2 Cor. 2. 17. love. Ap. 135. II. 1. Some insert "in love" after "predestinated us" in v. 5. **5** predestinated = foreordained. Gr. *proorizō*. See Acts 4. 28. Rom. 8. 29. unto, to. Gr. *eis*. Ap. 104. vi. adoption of children. Gr. *huiōthesia*. See Rom. 8. 15. Cp. Ap. 108. iii. according to. Gr. *kata*. Ap. 104. x. 2. good pleasure. Gr. *eudokia*. See Rom. 10. 1. **6** praise. See Rom. 2. 29. glory. Gr. *doxa*. See p. 1511. wherein. The texts read which. made... accepted = lit. en-graced. Ap. 184. II. 2. Cp. Luke 1. 28. Beloved. Ap. 135. I. 1. Cp. Matt. 3. 17; 17. 5; &c. and see Ap. 99. **7** we have. Cp. Rom. 5. 1. redemption = the redemption. See Rom. 3. 24; 5. 1. through. Gr. *dia*. Ap. 104. v. 1. His blood. The price of the redemption. Cp. Acts 20. 28. 1 Cor. 6. 20. 1 Pet. 1. 18, 19; &c. sins = transgressions. Ap. 128. I. ii. 3. riches, &c. Cp. v. 18; 2. 7; 3. 8, 16. Rom. 9. 23. Col. 1. 27. **8** hath. Omit. toward. Gr. *eis*. Ap. 104. vi. prudence. Gr. *phronēsis*. Only here and Luke 1. 17. **9** Having made known. Gr. *gnōrizō*. As in 3. 3. Phil. 1. 22 (wot). Cp. Ap. 132. II. 1. unto = to. mystery. See Ap. 198. hath. Omit. purposed. Gr. *protithēmi*. See Rom. 1. 18. **10** That in. Gr. *eis*. Ap. 104. vi. dispensation. Gr. *oikonomia*. See 1 Cor. 9. 17. fulness. Gr. *plērōma*. First occ. Matt. 9. 16. He might gather together in one = to sum up (lit. : "head up"). Gr. *anakephalaioomai*. See Rom. 13. 9. The verb in this place being in Mid. Voice is reflexive, implying "for Himself" (cp. vv. 5, 9).

things¹ in³ Christ, ° both which are ° in^o heaven, and which are ° on earth; ° even¹ in Him:

i 11¹ In Whom also we ° have ° obtained an inheritance, ° being ° predestinated

k ° according to the ° purpose of Him Who ° worketh all things ° after the ° counsel of His own¹ will:

12 ° That we should be ° to the ° praise of His ° glory, who ° first trusted¹ in³ 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 ∫ also, ° after I heard of ° your ° faith¹ in ° the Lord Jesus, and ° love ° unto all the ° saints,

16 Cease ° not to ° give thanks ° for you, ° making mention of you ° in my ° prayers;

17 ° That the ° God of our ° Lord ° Jesus Christ, the ° Father of ° glory, may give ° unto you ° the spirit of wisdom and ° revelation¹ in the ° knowledge of Him:

E² L¹ 18 The eyes of your ° understanding ° being enlightened, ° that ye may ° know what is ° the hope of His calling,

L² and what the riches of the ° glory of ° His inheritance¹ in the ° saints,

L³ 19 And what is the ° exceeding ° greatness of His ° power ° to us-ward who ° believe, ° according to the ° working of ° His mighty power,

both. Omit.

in. The texts read *epi*, as below.

heaven = the heavens (pl.). See Matt. 6. 9, 10.

on. Gr. *epi*. Ap. 104. ix. 2.

earth. Ap. 129. 4.

even. Omit.

11 have. Omit.

obtained an inheritance. Gr. *klēroomai*. Only here. being = having been.

purpose. Gr. *prothesis*. See Rom. 8. 28.

worketh. Gr. *energeō*. See 1 Cor. 12. 6.

after. Gr. *kata*. Ap. 104. x. 2.

counsel. Ap. 102. 4.

12 That = To the end that. Gr. *eis*. Ap. 104. vi.

first trusted = have before hoped. Gr. *proelpizō*. Only here. The "we" being the saved members of the Pentecostal church closed by the judgment pronouncement of Acts 28. 25, 28 (see Longer Note, p. 1694).

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.

after, &c. = having heard. See v. 5.

word of truth. The Word always the instrument of the new begetting. Cp. John 17. 17. Jas. 1. 18. 1 Pet. 1. 23.

word. Ap. 121. 10.

truth = the truth.

gospel. Ap. 140.

salvation. Only occ. of the word in Eph.

in Whom, &c. = in (Gr. *en*) Whom ye also on believing were sealed.

sealed. Cp. 4. 30. Matt. 27. 66. John 8. 33. 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 fulfilment 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. *klēronomia*. See Acts 20. 32. Cp. our inheritance here, and His inheritance, v. 18. until = unto. Gr. *eis*. Ap. 104. vi. purchased possession. Gr. *peripoiesis*. Here; 1 Thess. 5. 9. 2 Thess. 2. 14. Heb. 10. 39. 1 Pet. 2. 9. Cp. Acts 20. 28.

1. 15-23 (D, p. 1760). 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.
E² | 18-23. The effect (their enlightenment) and the elements forming the sum of the prayer.

15 Wherefore = on account of this. Gr. *dia* (Ap. 104. v. 2) *touto*. after I = having. your = among (Gr. *kata*, Ap. 104. x. 2) you. faith. Ap. 150. II. 1. the Lord Jesus. I.e. Jesus (Ap. 98. X.) as Lord (Ap. 98. VI. i. β. 2. A). See Rom. 10. 9. love. Ap. 135. II. 1. 16 not. Gr. *ou*. Ap. 105. I. give thanks. Gr. *eucharisteō*. First occ. Matt. 15. 36. With its noun and adj. occ. fifty-five times (thirty-eight in Paul's Epp.). See Ap. 10. for. Gr. *huper*. Ap. 104. xvii. 1. making mention, &c. See Rom. 1. 9. In a papyrus of second century A. D. the mention of assurance of intercession for a sister in the same words is found in a letter from a soldier. in. Gr. *epi*. Ap. 104. ix. 1. prayers. Ap. 134. II. 2. 17 That = In order that. Gr. *hina*. Father of glory. Cp. 1 Cor. 2. 8. Father. See Ap. 98. III. unto = to. the spirit = a spirit. Ap. 101. II. 4. revelation. Ap. 106. II. i. knowledge. Ap. 132. II. ii.

1. 18-23 (E², above). THE EFFECT AND THE ELEMENTS OF THE PRAYER. (*Division.*)

E² | L¹ | 18-. Knowledge of the hope of His calling.
L² | -18. Knowledge of the riches of His glory.
L³ | 19-23. Knowledge of the greatness of His power.

18 understanding = mind. Cp. Matt. 22. 37; &c. Gr. *dianoia*, but the texts read *kardia*, heart. being = having been. that. Gr. *eis*. See v. 12. know. Ap. 132. I. 1. the hope of His calling. I.e. to the *sonship*, vv. 4, 5; our acceptance as sons in the "Beloved" (Son). Cp. Gal. 4. 5-7. His inheritance in the saints. Cp. 2. 7. Tit. 2. 14; &c. Israel will be God's inheritance ("peculiar treasure", Ex. 19. 5) on earth. The church which is His body will be His inheritance in heaven. In Tit. 2. 14 the Greek *periousion* (peculiar treasure) is used by the Sept. for *segullāh*, Ex. 19. 5. 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. i. according to . . . all in all. Parenthetic (Fig. *Parembolē*. Ap. 6) the main argument being continued in 2. 1, which should read, "Even you", &c. according to. Same as v. 5. working. Ap. 172. 4. Occ. 3. 7; 4. 16. Phil. 3. 21. Col. 1. 29; 2. 12. 2 Thess. 2. 9, 11. His mighty power. Lit. the strength (Ap. 172. 2) of His might (Ap. 172. 3).

20 Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all things under His feet, and gave Him to be the Head over all things to the church,

23 Which is His body, the fulness of Him That filleth all in all.

B F 2 And you hath He quickened, who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince 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 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.

G 4 But God, Who is rich in mercy, for His great love wherewith He loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

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; and that not of yourselves: it is the gift of God:

9 Not of works, lest any man should boast.

10 For we are His workmanship, created in Christ Jesus unto good works, which

20 wrought. Gr. *energeō*, as in v. 11.

when He raised=having raised. Ap. 178. I. 4. from the dead. Ap. 139. 3.

set=sat. Cp. Mark. 16. 19. at. Gr. *en*. Ap. 104. viii.

21 Far above. Gr. *huperanō*. Here; 4. 10. Heb. 9. 5. all=every.

principality. Gr. *archē*. See Rom. 8. 38, and Ap. 172. 6. power. Ap. 172. 5.

might=power. Gr. *dunamis*, v. 19. dominion. Gr. *kuriotēs*. Here, Col. 1. 16. 2 Pet. 2. 10. Jude 8. world. Ap. 129. 2.

also, &c.=the coming one also.

22 hath. Omit.

put, &c. Cp. 1 Cor. 15. 27.

under. Ap. 104. xviii. 2. the. Omit.

over. Ap. 104. xvii. 2.

church. Ap. 186. Here, the "church" of the Mystery. In these vv. note the sevenfold (Ap. 10) Headship of the Lord,—above (1) all principality, (2) power, (3) might, (4) dominion, (5) every name, (6) all things, (7) the church.

23 His body. Cp. 3. 5, 6.

fulness. See v. 10. His members "fill up" the body of Christ, and the body of Christ fills up and completes "the dispensation of the fulness of the times". The apostle adopts the term used by the Gnostics, *plērōma* (Col. 2. 9, 10). See note on 2. 2 (prince).

filleth all in all. He fills up all the members with all spiritual gifts and graces.

2. 1-22 (B, p. 1760). THE OBJECTS OF PAUL'S MINISTRY. (Alternation.)

B F | 1-3. Past condition by nature.

G | 4-10. Present condition by grace.

F | 11, 12. Past condition by birth.

G | 13-22. Present condition by superabounding grace.

1 And you = Even you. Resuming from 1. 19.

hath He quickened. Omit. The Ellipsis in A.V. and R.V. supplied from v. 5.

dead. Ap. 139. in=by. No prep. Dat. case.

trespasses. Ap. 128. I. ii. 3. The texts prefix "your". sins. Ap. 128. I. ii. 1.

2 Wherein = In (Gr. *en*) which.

in time past=once.

according to. Ap. 104. x. 2.

the course (*aiōn*) of this world = the age of this world (Ap. 129. 1).

course. Gr. *aiōn*. Ap. 129. 2.

prince=ruler, i. e. Satan. Cp. 2 Cor. 4. 4. Gr. *archōn*. In this Epistle Paul uses the very terminology of the Gnostic teaching that the universe was ruled by *ÆONS*, emanations of Deity. The *archōn* here being the one who had dominion over the air, and the whole body of *ÆONS* forming the *plērōma* (fulness) of the spiritual world, in contrast with the emptiness (*kenōna*) 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. Hebraism: not disobedient children, but sons (Ap. 108. iii) of Satan in a special manner, being those in whom he works, and on whom the wrath of God comes (5. 6).

disobedience = the disobedience. See Rom. 11. 30. 3 Among. Gr. *en*. Ap. 104. viii. 2. also *re*... past = we also all once lived. conversation. See 2 Cor. 1. 12. lusts. Gr. *epithumia*, strong desire. See Luke 22. 15. Not necessarily evil desire, as see the verb in 1 Tim. 3. 1. flesh. Oid nature. See Rom. 7. 5. fulfilling = doing. Gr. *poiōō*. desires. Ap. 102. 2. flesh. The coarse lusts of the body.

mind. Gr. *dianoia*, thought. The refined lusts of the mind. by nature. See Rom. 2. 27. the. Omit. children. Ap. 108. i. wrath. See Rom. 1. 18. even as. Add "also". others. Ap. 124. 3.

4 God. Ap. 98. I. i. 1. Who is = being. mercy. Cp. Rom. 9. 23. for = on account of. Ap. 104. v. 2. love, loved. Ap. 135. II. 1; I. 1. 5 sins. As trespasses in v. 1. hath. Omit. quickened... together = made... alive with. Gr. *suzōpoiōō*. Only here and Col. 2. 13. Christ. Ap. 98. IX. by.

No prep. Dat. case. *grac*. Ap. 184. I. 1. are = were. 6 hath raised, &c. = raised... together (with Him). Gr. *sunegeirō*. Only here. Col. 2. 12; 3. 1. made us, &c. = made us to sit down together. Gr. *sunkathizō*. Only here and Luke 22. 55. heavenly places. As in 1. 3. Christ Jesus. See 1. 1.

7 That = In order that. Gr. *hina*. ages. See Ap. 129. 2. exceeding. See 1. 19. kindness. See Rom. 2. 4. Ap. 184. III. (a). toward. Gr. *epi*. Ap. 104. ix. 3. through. Gr. *en*. Ap. 104. viii.

8 through. Gr. *dia*. Ap. 104. v. 1. faith. Ap. 150. II. 1. 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. not. Ap. 105. I. of. Gr. *ek*. Ap. 104. vii. 9 lest any man = in order that (Gr. *hina*) no (Gr. *mē*).

Ap. 105. II) one (Gr. *tis*. Ap. 123. 3). boast. See Rom. 2. 17. 10 workmanship = handiwork. Gr. *poiēma*. Only here and Rom. 1. 20. Refers to the new creation of vv. 5, 6. created = having been created. Gr. *ktizō*. See Rom. 1. 25. unto. Gr. *epi*. Ap. 104. ix. 2.

⁴ God ° hath before ordained ° that we should walk ² in them.

F ¹¹ Wherefore remember, that *pe* being ² in time past Gentiles ² in ° the ³ flesh, who are called ° Circumcision ° by that which is called ° the Circumcision ² in ° the ³ flesh ° made by hands; ¹² That at that time ye were ° without ⁵ Christ, ° being aliens from the ° commonwealth of ° Israel, and ° strangers from the covenants of ° promise, having ° no hope, and ° without God ² in the ² world.

G ¹³ But ° now ² in ⁶ Christ Jesus *pe* who ° sometimes were far off ° are made nigh ° by ° the blood of ⁵ Christ.

¹⁴ For *se* is our ° peace, Who ° hath made ° both one, and ° hath broken down the ° middle wall of ° partition ° between us;

¹⁵ Having ° abolished ² in ° His flesh the ° enmity, even ° the law of commandments contained ² in ° ordinances; ° for to make ² in Himself of ° twain ° one new ° man, so making ¹⁴ peace;

¹⁶ And that He might ° reconcile both ° unto ° God ² in one body ° by ° the cross, having slain ° the enmity ° thereby:

¹⁷ And ° came ° and ° preached ¹⁴ peace to you which were afar off, ° and to them that were nigh.

¹⁸ For ⁸ through Him we both have ° access ¹³ by one ° Spirit ° unto the ° Father.

¹⁹ Now therefore ye are ° no more ¹² strangers and ° foreigners, but ° fellowcitizens with the saints, and of the ° household of ⁴ God;

²⁰ And are built ° upon ° the ° foundation of the ° apostles and prophets, ° Jesus Christ Himself being ° the ° chief corner stone;

²¹ ² In Whom ° all the ° building ° fitly framed together ° groweth ° unto an holy ° Temple ² in ° the Lord:

²² ² In Whom *pe* also are ° builded together ° for an ° habitation of ⁴ God ⁷ through the ° Spirit.

C M ³ ° For this cause ³ Paul, the prisoner of ° Jesus Christ ° for you ° Gentiles,

hath before ordained = afore prepared. Gr. *proetoi-mazō*. See Rom. 9. 23, the only other occ. that = in order that. Gr. *hina*.

¹¹ Uncircumcision. See Rom. 2. 25. by. Ap. 104. xviii. 1. the. Omit. made by hands. Gr. *cheiropoiētos*. In the Epp. only here and Heb. 9. 11, 24. Made Jews by rite. Cp. Rom. 2. 28, 29.

¹² without = apart from. being aliens = having been estranged from. Gr. *apallotriōō*. Only here; 4. 18. Col. 1. 21. commonwealth = polity. Gr. *politeia*. Only here and Acts 22. 28.

Israel. In the Prison Epp. only here and Phil. 3. 5. strangers. Gr. *zenos*. See Acts 17. 21. promise = the promise

no. Ap. 105. II. without God. Gr. *atheos*. Only here.

¹³ now. Emph. sometimes = once. are = were. by. Gr. *en*. Ap. 104. viii.

the blood. I. e. His death, not His life. Cp. 1. 7 Rom. 5. 9. Phil. 2. 8. Col. 1. 14, 20.

¹⁴ peace. Peace itself, objectively, and its Author (1 Thess. 5. 23. 2 Thess. 3. 16), to us and in us. Cp. Isa. 9. 6; 52. 7; 53. 5; 57. 19. Mic. 5. 5. Hag. 2. 9. Zech. 9. 10. Luke 2. 14. John 14. 27; 20. 19, 21, 26.

hath = having. both. Jews and Gentiles. hath broken down = having destroyed. See 1 John 3. 8.

middle wall. Gr. *mesotoichon*. Only here. The type is seen in the stone palisade, about three cubits high, which separated the Court of the Gentiles from that of the Jews, to pass which was death to any Gentile. A notice, of which Josephus speaks, was found in 1871.

partition = the partition. Only here; Matt. 21. 33. Mark 12. 1. Luke 14. 23 (hedge). between us. Omit.

¹⁵ abolished = done away with. Gr. *katargeōō*. See Rom. 3. 3. His flesh. I. e. His death.

enmity. See Rom. 8. 7. the law . . . in ordinances = the law of the dogmatic commandments. Cp. Rom. 8. 4. ordinances. Gr. *dogma*. See Col. 2. 14.

for to make = in order that (Gr. *hina*) He might create (as v. 10).

twain = the two, Jew and Gentile. one new man = into (Gr. *eis*) one new (Gr. *kainos*). See Matt. 9. 17) man.

man. Ap. 123. 1. ¹⁶ reconcile = bring together again. Gr. *apokatallassō*. Only here and Col. 1. 20, 21. The intensive form, *katallassō* with prefix *apo* (Ap. 104. iv), implies reinstatement. Here it refers to the bringing together again of the two, so that "in one body" they may be united to God, in Christ. See Ap. 196. unto = to. by. Ap. 104. v. 1. the cross. Cp. 1 Cor. 1. 17. Gal. 6. 12, 14. the enmity. I. e. of the law of dogmatic commandments (v. 15) which was against us (see Col. 2. 14), and which we could not keep. thereby = by (Gr. *en*) it, i. e. the cross. ¹⁷ came = having come (Aor.). and preached peace = He preached the good news (Ap. 121. 4) peace. and. The texts add "peace". ¹⁸ access = the access. Gr. *prosagōgē*. Occ. 3. 12. See Rom. 5. 2. Spirit. Ap. 101. II. 3. unto. Gr. *pros*. Ap. 104. xv. 3. Father. Ap. 98. III. ¹⁹ Now therefore = So then. no more = no longer. Gr. *ouketi*. foreigners = sojourners. Gr. *paroikos*. See Acts 7. 6. fellowcitizens. Gr. *sumpolitēs*. Only here. Whose seat of government (*politeuma*) is in heaven. See Phil. 3. 20. household. Lit. the domestics. Gr. *oikeios*. Only here; Gal. 6. 10. 1 Tim. 5. 8. ²⁰ And are = Having been. Cp. Acts 20. 32. upon. Ap. 104. ix. 2. the foundation . . . prophets. The foundation laid by the apostles and prophets (cp. Heb. 2. 3, 4; 6. 1, 2), or (2) the foundation of the apostles and prophets themselves, laid by God. foundation. Gr. *themelios*. See Ap. 146. apostles and prophets. Ap. 189. Jesus Christ. The texts read "Christ Jesus". Ap. 98. XII. the. Omit. chief corner stone = foundation corner-stone. Gr. *akrogoniatis*. Only here and 1 Pet. 2. 6. See Sept. of Isa. 28. 16. Christ is both foundation corner-stone, and head of the corner. Cp. Ps. 118. 22. See Acts 4. 11. ²¹ all the building = Every building (Gr. *oikodomē*). The texts omit "the". Cp. 1 Cor. 3. 9. fitly framed together = harmoniously fitted together. Gr. *sunarmologeōō*. Only here and 4. 16. groweth = is growing, increasing. unto. Ap. 104. vi. Temple = Sanctuary. Gr. *naos*. See Matt. 23. 16. the Lord. Ap. 98. VI. i. β. 2 B. ²² builded together = being built in together. Gr. *sunoikodomeōō*. Only here. for. Ap. 104. vi. habitation. Gr. *katoikētērion*. Only here and Rev. 18. 2. Spirit. Ap. 101. II. 3.

3. 1-13 [For Structure see next page].

³. This chapter is parenthetical, and within it is another parenthesis, vv. 2-13. Both must be carefully noted. ¹ For this cause = On this account. Jesus Christ = Christ Jesus. Ap. 98. XII. for. Ap. 104. xvii. 1. Gentiles. Cp. Acts 22. 21; 26. 23.

N p 2 ° If ye ° have heard of the ° dispensation of ° the ° grace of ° God which ° is given me ° to you-ward:
3 How that ° by ° revelation ° He made known ° unto me the ° mystery ; (° as I ° wrote afore ° in ° few words,
4 ° Whereby, when ye read, ye ° may understand my ° knowledge ° in ° the mystery of ° Christ)
q 5 Which ° in ° other ages was ° not made known ° unto the ° sons of ° men,
r as it ° is ° now ° revealed ° unto His ° holy ° apostles and prophets ° by ° the Spirit ;
6 ° That the Gentiles should be ° fellowheirs, and ° of the same body, and ° partakers of ° His promise ° in ° Christ ° by the ° gospel :
N p 7 ° Whereof I was made ° a minister, ° according to the ° gift of the 2 grace of 2 God given ° unto me ° by the ° effectual working of His ° power.
8 ° Unto me, ° who am less, than the least of all ° saints, ° is this 2 grace given, that I should ° preach ° among the Gentiles the ° unsearchable ° riches of 4 Christ ;
9 ° And to ° make all men see what is the ° fellowship of the 3 mystery,
q which ° from the beginning of the world hath been ° hid ° in 2 God, Who ° created all things ° by Jesus Christ :
r 10 ° To the intent that now ° unto the ° principalities and ° powers ° in ° heavenly places ° might be known ° by the ° church the ° manifold ° wisdom of 2 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.
M 13 Wherefore I ° desire that ye ° faint ° not ° at my tribulations 1 for you, which is your glory.

3. 1-13 (C, p. 1760). THE PURPOSE OF GOD IN CHRIST. (Introversion and Extended Alternation.)
C | **M** | 1. Paul. Imprisonment for their sake.
N | **p** | 2-4. The SECRET revealed and committed to Paul's stewardship (*oikonomia*).
q | 5-. The SECRET hidden before.
r | -5, 6. The SECRET now revealed to the church through the apostles and prophets by the Spirit.
N | **p** | 7-9-. The SECRET made known by Paul according to the stewardship (*oikonomia*) committed to him.
q | -9. The SECRET hidden before.
r | 10-12. The SECRET made known through the church to heavenly beings by God.
M | 13. Paul. Tribulations for their sake.

2 If = If indeed. Gr. *eige*. See Ap. 118. 2. a. have. Omit.
 dispensation = stewardship. Gr. *oikonomia*. See 1. 10.
 the = that.
 grace. Ap. 184. I. 1.
 God. Ap. 98. I. i. 1.
 is = was.
 to . . . -ward. Gr. *eis*. Ap. 104. vi. The grace of God which concerned them and us. Not the grace of God as to "the kingdom", or "the heavenly calling" (see Ap. 193), but the gospel of God's grace as to the church which is the body of Christ.
3 by. Ap. 104. x. 2.
 revelation. Ap. 106. II. 1.
 He. All the texts read "was".
 unto = to.
 mystery. See 5. 32. 1 Tim. 3. 16. Ap. 193.
 as = even as.
 wrote afore. See Rom. 15. 4.
 in (Ap. 104. viii) few words = briefly. See Rom. 16. 25, 26.
4 whereby = according to (Ap. 104. xv. 3) which.
 may = can.
 knowledge. Ap. 132. II. iii.
 the mystery. I. e. the great secret (5. 32). See Ap. 193.
 Christ. Ap. 98. IX.
5 in other ages = to (no prep., Dat. case) other generations.
 not. Ap. 105. I.
 is = was. now. Emph. This present time. revealed. Gr. *apokaluptō*. Ap. 106. I. ix. holy apostles and prophets. See 2. 20, and cp. "prophetic writings" (Rom. 16. 26). Ap. 189. by. Gr. *en*. Ap. 104. viii. the Spirit. Ap. 101. II. 3. **6** That, &c. The subject of the revelation. fellowheirs = joint-heirs. Gr. *sunklērōnomos*. See Rom. 8. 17. Occ. elsewhere, Heb. 11. 9. 1 Pet. 3. 7. of the same body = members-of-a-joint-body. Gr. *sussōmos*. Only here. Not joined on to an existing Jewish body, but a new body "of the twain". partakers = joint-partakers. Gr. *summetochos*. Only here and 5. 7. His = the, as all the texts. Christ. The texts read Christ Jesus. See 1. 1. by. Ap. 104. v. 1. gospel. See Ap. 140. **7** Whereof = of which. a minister = minister (Ap. 190. I. 1). I. e. of the good news concerning the "secret". according to. Ap. 104. x. 2. gift. Gr. *dōrea*. unto = to. by. Same as "according to", above. effectual working = working. Ap. 172. 4. power. Ap. 172. 1; 176. 1. **8** Unto = To. who . . . least = to the less than the least. Gr. *elachistoteros*. Only here. That is what Paul was. What he became, see 1 Cor. 15. 10 (laboured more abundantly, &c.). saints. In v. 5, "holy". See Acts 9. 13. is = was. preach. Ap. 121. 4. among = to. unsearchable = untraceable. Only here and Rom. 11. 33, which see. riches. See 1. 7. **9** And . . . God = And to enlighten all as to what is the stewardship (committed to me) of the mystery (Ap. 193) that hath been hidden from the ages in God. make . . . see = enlighten. See 1. 18. fellowship. The texts read *oikonomia* (v. 2), instead of *koinōnia*. from . . . world = from the ages. Ap. 151. II. A. ii. 2. hid. Gr. *apokruptō*. See 1 Cor. 2. 7. created. See 2. 10. by Jesus Christ. The texts omit. **10** To the intent that = In order that. Gr. *hina*. unto = to. principalities = rulers. Gr. *archē*. Ap. 172. 6. powers = authorities. Gr. *exousia*. Ap. 172. 5. See 1. 21. heavenly places = the heavenlies. See 1. 3. might be known = may be made known. church. Ap. 186. manifold. Gr. *polupoikilos*. Only here. Implies "infinitely diversified". wisdom. See 1. 8. **11** eternal purpose = purpose (Gr. *prothesis*. See 1. 11) of the ages (Ap. 151. II. A. 4). which. I. e. which (purpose). purposed = made. Gr. *poieō*. Christ Jesus our Lord. Ap. 98. XII, and VI. i. β. 2. A. **12** access. See 2. 18. with. Gr. *en*. Ap. 104. viii. confidence = confident assurance. See 2 Cor. 1. 15. faith. Ap. 150. II. 1. **13** desire = beg. Ap. 134. I. 4. faint not = not (Gr. *mē*) to be cast down. at. Gr. *en*. Ap. 104. viii. The parenthesis ending with v. 13, the teaching is continued from v. 1, "For this cause", &c.

D 14 For this cause I bow my knees unto the Father of our Lord Jesus Christ, 15 Of Whom the whole family in heaven and earth is named, 16 That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; 17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height; 19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

C 20 Now unto Him That is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, 21 Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

B O s 4 ¶ therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, 2 With all lowliness and meekness, with long-suffering, forbearing one another in love; 3 Endeavouring to keep the unity of the Spirit in the bond of peace. **t** 4 There is one body, and one Spirit, even as ye are called in one hope of your calling; 5 One Lord, one faith, one baptism, 6 One God and Father of all, Who is above all, and through all, and in you all. **t** 7 But unto every one of us is given grace according to the measure of the gift of Christ.

14 This verse going back to the subject of v. 1 is Fig. *Anachorēsis*. Ap. 6. unto. Ap. 104. xv. 3. Father. Ap. 98. III. of . . . Christ. The texts omit. 15 Of. Gr. *ek*. Ap. 104. vii. the whole family=every (Gr. *pasa*) family. No article. family. Gr. *patria*. Only here; Luke 2. 4. Acts 3. 25. See Longer Note, p. 1771. heaven=the heavens. See Matt. 6. 9, 10. earth=upon (Gr. *epi*) earth (Gr. *gē*. Ap. 129. 4). See 1. 10. named. See 1. 21. 16 That=In order that. Gr. *hina*. would grant=may give. you=to you. to be strengthened. See 1 Cor. 16. 13. might. Ap. 172. 1. Spirit. Ap. 101. II. 3. in. Gr. *eis*. Ap. 104. vi. inner. See Rom. 7. 22. man. Ap. 123. 1. 17 Christ, &c. See Rom. 8. 9. dwell. See Acts 2. 5. rooted. Gr. *rhizomai*. Only here and Col. 2. 7. grounded=founded. Gr. *themelioō*. See Ap. 146 and Matt. 7. 25. love. See 2. 4. Ap. 135. II. 1. 18 able=fully able. Gr. *exischuō*. Only here. Cp. Ap. 172. 3. with. Ap. 104. xvi. saints=the saints. See v. 8. what . . . height. Omit "is". After "height" read "of love is", i. e. God's love in Christ. In breadth, boundless: in length, endless: in depth, fathomless, exhaustless: in height, measureless. 19 And=Even. know. Ap. 132. I. ii. knowledge. Ap. 132. II. i. might=may. filled. See 1. 23. Ap. 125. 7. with. Gr. *eis*. Ap. 104. vi. fulness. Gr. *plērōma*. See 1. 23. 20 That=Who. exceeding abundantly. Lit. beyond (Gr. *hyper*) of (Gr. *ek*) abundance=ininitely. above. Gr. *hyper*. Ap. 104. xvii. 2. all=all things. power. Same as "might" v. 16. worketh. See 1. 11. 21 Unto=To.

glory = the glory. See p. 1511. by. Gr. *en*. throughout . . . end. Ap. 151. II. A. ii. 10.

4. 1-6. 20 (B, p. 1759). DOCTRINAL. THEIR WALK. (Alternation.)

B | O | 4. 1-16. Among themselves; as worthy of their calling, being members of the one Body. Ecclesiastical.
 P | 4. 17-5. 21. Among others. Spiritual.
 O | 5. 22-6. 9. Among themselves. Domestic.
 P | 6. 10-20. Among others. Spiritual.

4. 1-16 (O, above). THEIR WALK: AMONG THEMSELVES. ECCLESIASTICAL. (Introversion.)

O | s | 1-3. Exhortation.
 t | 4-6. Unity of the Body.
 t | 7-13. Gifts to the Body.
 s | 14-16. Exhortation.

4. 1 ¶ therefore. Resuming his teaching after the parenthesis of 3. 1-21. prisoner. See 3. 1. of. Gr. *en*. Lord. Ap. 98. VI. i. β. 2. B. beseech. Gr. *parakaleō*. Ap. 134. 6. Cp. 1 Thess. 4. 1. 1 Tim. 2. 1; &c. vocation = calling, as 1. 18. are = were. 2 With. Ap. 104. xi. 1. lowliness = humility of mind. See Acts 20. 19. meekness. See 1 Cor. 4. 21. forbearing = bearing with. See 2 Cor. 11. 1. in. Ap. 104. viii. love. Ap. 135. II. 1. 3 Endeavouring. Cp. 2 Tim. 2. 15 (studying). unity. Lit. oneness. Gr. *henotēs*. Only here and v. 13. Spirit. Ap. 101. II. 3. bond. See Acts 8. 23. peace = the peace. 4 There is. Supply the Ellipsis by "Ye are". body. See 2. 15, 16. Spirit. Ap. 101. II. 5. are called = were called also. 5 Lord. Ap. 98. VI. i. β. 2. B. faith. I. e. doctrine; by Metonymy, Ap. 6. See Ap. 150. II. 1. baptism. Gr. *baptisma*. Ap. 115. II. i. 1. The baptism of the Spirit by Whom we are baptized into the one body. (See *How to Enjoy the Bible*, by the late Dr. E. W. Bullinger, p. 128.) 6 God. Ap. 98. I. i. 1. Father. Ap. 98. III. Note the seven occ. of "one"; body, Spirit, hope, Lord, faith, baptism, God and Father; three on either side of the Lord Jesus Christ. above. Ap. 104. ix. 1. through. Ap. 104. v. 1. you. The texts omit. all. The indwelling of God in the members of the body by *pneuma theou*. See Rom. 8. 9. 7 unto = to. every = each. is = was. grace = the grace. Ap. 184. I. 1. according to. Ap. 104. x. 2. measure. Gr. *metron*. See Rom. 12. 3. gift. Gr. *dōrea*. See 3. 7. Christ. Ap. 98. IX.

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 He That descended is the same also That ascended up far above all heavens, 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 work of 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 sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into Him in all things, Which is the Head, even Christ:

16 From Whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

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, 18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

8 When, &c. From Ps. 68. 18. See Ap. 107. I. 1. up. Omit.

on. Ap. 104. vi.

high. See Luke 1. 78. Rendered "height" in 3. 18. Rev. 21. 16.

led . . . captive. Gr. *aichmalôteuō*. Only here and 2 Tim. 3. 6. In Luke 21. 24. Rom. 7. 23. 2 Cor. 10. 5, the word is *aichmalōtizō*.

captivity = a body of captives. See Matt. 27. 52. Rom. 1. 4.

gave. Having received according to Ps. 68. 18, He gave gifts. Gr. *dōma*. Here; Matt. 7. 11. Luke 11. 13.

Phil. 4. 17.

unto = to.

men. Ap. 123. 1.

9 (Now . . . ascended = (Now this fact), He ascended. what is it = what does it imply.

but = except. Gr. *ei* (Ap. 118. 2) *mē* (Ap. 105. II).

also descended = descended also.

into. Gr. *eis*. Ap. 104. vi.

lower parts. I. e. Hades. Ap. 131. II.

earth. Ap. 129. 4.

10 also That ascended = That ascended also.

far above. Gr. *huperanō*. See 1. 21.

heavens = the heavens. Matt. 6. 9. 10.

that = in order that. Gr. *hina*.

fill. See 1. 23.

11 some. Add "indeed" (Gr. *men*).

apostles, prophets. Ap. 189.

pastors = (as) shepherds. So every other occ. (seventeen in all).

teachers. Gr. *didaskalos*.

12 For. Ap. 104. xv. 3.

perfecting. Gr. *katartismos*. Only here. For the verb, see Ap. 125. 8. Cp. Rom. 9. 22.

saints. See Acts 9. 13.

for. Ap. 104. vi.

ministry. Ap. 190. II. 1. edifying. As in 2. 21. the body of Christ. See 1. 23.

13 come = attain. Gr. *katantaō*. Cp. Phil. 3. 11.

in. Ap. 104. vi.

and = even.

knowledge = full, or perfect, knowledge. Ap. 132. II. ii.

Son of God. See 2 Cor. 1. 19. Ap. 98. XV.

unto, unto. Ap. 104. vi.

man. Ap. 123. 2.

stature. See Matt. 6. 27.

14 be = may be. no more = no longer. Gr. *mēketi*.

children. Ap. 108. vii. tossed to and fro. Lit. "surging about (as waves)". Only here. carried

about = borne hither and thither. See 2 Cor. 4. 10. wind. Gr. *anemos*. doctrine = the teaching.

Gr. *didaskalia*. 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. viii. sleight. Gr. *kubeia*; hence our "cube". Only here. and cunning

craftiness = with (Gr. *en*) subtilty. Gr. *panourgia*. Cp. 2 Cor. 11. 3. whereby . . . deceive = with

a view to (Gr. *pros*. Ap. 104. xv. 3) the wile, or stratagem (Gr. *methodeia*: only here and 6. 11), of the error

(Gr. *planē*). The association of *methodeia* with Satan (in 6. 11) shows that, here, *planē* = *planos*; i. e. the

method or scheme is that of the devil himself, and not merely error. 15 speaking the truth. Lit.

truthing it. Gr. *alētheuō*. Only here and Gal. 4. 16. See Ap. 175. 1, 2. may grow up. See 2. 21.

Which = Who. Head. See 1. 22. 16 From. Ap. 104. vii. fitly joined together = being perfectly

fitted together. Only here and 2. 21. compacted = knit together. Gr. *sumbibazō*. See Acts 9. 22. Occ.

Col. 2. 2. by. Ap. 104. v. 1. joint = ligament. Gr. *haphē*; only here and Col. 2. 19. Here the liga-

ment is "the bond of peace" (v. 3). supplieth = of the supply, i. e. from the Head. Gr. *epichorēgia*; only

here and Phil. 1. 19. Gen. of relation. Ap. 17. 5. the = an. effectual working. Gr. *energeia*. See

1. 19. every = each several. increase. Gr. *auxēsis*. Only here and Col. 2. 19.

4. 17-5. 21 (P, p. 1765). SPIRITUAL WALK AMONG OTHERS. (Division.)

P | Q | 4. 17-19. The others.

R | 4. 20-32. Themselves. Negative and positive.

R | 5. 1-4. Themselves. Positive and negative.

Q | 5. 5-21. The others.

17 testify. Gr. *marturomai*. See Acts 20. 26. henceforth . . . not = no longer. Gr. *mēketi*. other. Omit. Gentiles = the Gentiles. They were Gentiles, but now are members of the church His body.

Cp. 1 Cor. 10. 32. vanity. See Rom. 8. 20. mind. Cp. Rom. 1. 21. 18 Having . . . darkened =

Having been darkened. Gr. *skotizō*. See Rom. 1. 21. 2 Cor. 4. 4. the understanding = in the under-

standing. See 1. 18. being = having been. alienated. Gr. *apallotriomai*. See 2. 12. the life

of God. Only occurrence. life. Gr. *zoē*. Only here in Eph. Ap. 170. 1. through. Ap. 104. v. 2.

ignorance. See Acts 3. 17. because of. Ap. 104. v. 2. blindness = hardness. Gr. *pōrosis*. Cp.

Rom. 11. 25.

- 19 Who being °past feeling °have given themselves over °unto °lasciviousness, °to °work all °uncleanness °with °greediness.
- R 20 But ye °have °not so learned °Christ ;
21 °If so be that ye °have heard Him, and °have been taught ¹⁴ by Him, °as °the °truth is ² in °Jesus :
22 That ye °put off °concerning the °former °conversation °the old °man, which is °corrupt °according to °the deceitful lusts ;
23 And be °renewed in the °spirit of your mind ;
24 And that ye °put on °the new man, °which °after °God °is °created ² 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 stole steal ¹⁴ no more : but rather let him °labour, working with his hands °the thing which is good, ¹⁰ that he may have to °give to him that needeth.
29 Let °no °corrupt °communication proceed °out of your mouth, but that which is good °to °the use of ¹² edifying, ¹⁰ that it may °minister °grace °unto the hearers.
30 And °grieve ²⁶ not °the holy Spirit of °God, °whereby ye °are °sealed ¹³ 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.
- R 5 Be ye therefore °followers of °God, as °dear °children ;
2 And walk °in °love, as °Christ also °hath loved °us, and °hath given Himself °for us an offering and a sacrifice to °God °for a °sweetsmelling °savour.
- Rom. 1. 25. 2 Thess. 2. 11. speak, &c. From Zech. 8. 16. for=because. members. Cp. 5. 30. 26 angry. Gr. *orgizō*, imperative. Positive command, the context showing that "righteous indignation" is referred to. and=yet. sin not. Lit. be not sinning. Cp. 1 John 2. 1. Gr. *hamartanō*. Ap. 128. I. i. The anger is to be transitory. The quotation is from Ps. 4. 4 (Sept.), where Heb. reads, "tremble, and sin not", the meaning of which is shown by the use here, for it is as easy to tremble from anger as from other powerful emotions. not. Ap. 105. II. go down. Gr. *epiduō*. Only here. upon. Ap. 104. ix. 2. wrath. Gr. *parorgismos*. Only here. The verb occ. 6. 4, and cp. Rom. 10. 19, the only other occ. 27 Neither. Gr. *mēde*. place=opportunity. devil. The ruler of the darkness, cp. 6. 12; the deceiver of vv. 14, 22; the "lie" of v. 25. Now revealed as the devil. See Rev. 12. 9. 28 labour. As Acts 20. 36. the thing=that. give. See Rom. 12. 8. 29 no. Ap. 105. II. corrupt. Lit. putrid. communication=word. Ap. 121. 10. out of. Ap. 104. vii. to. Ap. 104. xv. 3. the... edifying. See R.V. marg. Some ancient texts, including the Vulgate, read "of the faith", instead of "to the use". minister=give. grace. Ap. 184. I. 1. unto=to. 30 grieve. Gr. *lupeō*. Occ. frequently; cp. Rom. 14. 15. the holy Spirit. Ap. 101. II. 3. whereby =by (Gr. *en*) Whom. The Giver here is the Sealer. are=were. sealed. Cp. 1. 13, where the sealing is the gift. the=a. redemption. Final deliverance; now we have the earnest. See 1. 14. 31 bitterness. Gr. *pikria*. See Rom. 8. 14. and. Fig. *Polysyndeton*. Ap. 6. wrath. Luke 4. 28. anger. Gr. *orgē*. clamour=uproar. See Acts 23. 9. evil speaking=railing. Gr. *blasphēmia*. See 1 Tim. 6. 4. from. Ap. 104. iv. with. Ap. 104. xvi. malice. As Rom. 1. 29. Ap. 128. II. 2. 32 kind=gracious. Gr. *chrēstos*. Ap. 184. III. to. Ap. 104. vi. tenderhearted=tenderly compassionate. Gr. *eusplanchnos*. Only here and 1 Pet. 3. 8. forgiving, forgiven. Ap. 184. II. 1. one another=each other. for Christ's sake=also in (Gr. *en*) Christ (Ap. 98. IX). hath forgiven=forgave. 5. 1 followers=imitators. Gr. *mimētēs*. See 1 Cor. 4. 16. God. Ap. 98. I. i. 1. dear=beloved. Ap. 135. III. children. Ap. 108. i. 2 in. Ap. 104. viii. love. Ap. 135. II. 1. Christ. Ap. 98. IX. hath loved=loved. Ap. 135. I. 1. us. The texts read "you". hath given=gave up. Cp. Rom. 4. 25. John 19. 30. for. Ap. 104. xvii. 1. for. Ap. 104. vi. sweetsmelling savour=an odour of a sweet smell. sweetsmelling. Gr. *euodia*. See 2 Cor. 2. 15. savour. Gr. *osmē*. Cp. John 12. 3.

3 But fornication, and all °uncleanness, or covetousness, let it °not be once named °among you, as becometh °saints;

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 °in all °goodness and °righteousness and °truth;)

10 Proving what is °acceptable °unto the °Lord:

11 And have °no °fellowship with the °unfruitful works of °darkness, but rather °reprove them.

12 For it is a °shame even to speak of those things which are °done °of them °in secret.

13 But all things that are °reproved are °made manifest °by the °light: for whatsoever doth °make manifest is °light.

14 Wherefore He saith, °“Awake thou that °sleepest, and °arise °from the dead, and °Christ °shall give thee light.”

15 °See then that ye walk °circumspectly, °not as °fools, but as °wise,

16 °Redeeming the °time, because the days are °evil.

17 °Wherefore °be ye °not °unwise, but °understanding what the °will of the °Lord is.

18 And °be °not drunk with wine, °wherein is °excess; but be °filled °with the °Spirit;

19 Speaking to yourselves °in °psalms and °hymns and °spiritual °songs, singing and °making melody °in your heart to the °Lord;

20 °Giving thanks °always °for all things °unto °God °and the °Father °in °the name of our °Lord Jesus Christ;

21 °Submitting yourselves one to another °in the fear of °God.

3 uncleanness. As in Rom. 1. 24. not . . . once = not even. Gr. *mēde*. among. Ap. 104. viii. 2. saints. See Acts 9. 13.

4 Neither = Nor. filthiness. Gr. *aischrotēs*. Only here. foolish talking. Gr. *mōrologia*. Only here. nor = or.

jesting = ribaldry. Occ. only here.

not. Ap. 105. I.

convenient = befitting. Gr. *anēkō*. Only here; Col. 3. 18. Philemon 8.

giving of thanks. Gr. *eucharistia*. The verb in v. 20.

5 know. Ap. 132. I. ii.

no. Ap. 105. I.

whoremonger = fornicator.

covetous = avaricious. Gr. *pleonektēs*. See 1 Cor. 5. 10, 11; 6. 10.

who = which.

idolater. Cp. 1 Cor. 5. 10.

inheritance. As in 1. 14.

kingdom of Christ = kingdom of the Messiah. Ap. 114. I.

of God. See Ap. 114. II.

6 no man. Gr. *mēdeis*.

deceive. Gr. *apataō*. Occ. only here; 1 Tim. 2. 14. Jas. 1. 26.

vain = hollow. See Col. 2. 8. First occ. Mark 12. 3 (empty).

words. Ap. 121. 10.

because of. Ap. 104. v. 2.

the wrath of God. See Rom. 1. 18.

upon. Ap. 104. ix. 3.

children = sons. Ap. 108. iii.

disobedience = the disobedience. See 2. 2.

7 Be = Become.

not. Ap. 105. II.

partakers = partners. See 3. 6.

8 sometimes = once.

darkness. The darkness of blindness. Cp. 4. 18.

light. Not in the light, but having received the Light, are light. Ap. 130. 1.

Lord. Ap. 98. VI. i. β. 2. B.

children. Ap. 108. i.

9 Spirit. Ap. 101. II. 3, but the texts read “light”.

goodness. Cp. Rom. 15. 14.

righteousness. Ap. 191. 3.

truth. See 4. 21.

10 acceptable. As in Rom. 12. 1.

unto = to.

Lord. Ap. 98. VI. i. β. 2. A.

11 no. Ap. 105. II.

have . . . fellowship = have partnership. Gr. *sun-koinōneō*. Only here; Phil. 4. 14. Rev. 18. 4.

unfruitful works. Cp. dead works, Heb. 6. 1; wicked works, Col. 1. 21; all works of the darkness, Rom. 13. 12. Consequently, the works of the devil, 1 John 3. 8. Cp. John 8. 44, and contrast 2. 10.

darkness = the darkness.

reprove = convict. See Luke 3. 19.

12 shame. See 1 Cor. 11. 6.

done = being done. of. Ap. 104. xviii. 1. in secret. Gr. *kruphē*. Only here. **13** made manifest.

Gr. *phanerōō*. Ap. 106. I. v. by. Ap. 104. xviii. 1. **14** Awake. Ap. 178. I. 4. **sleepest** = art

sleeping. Gr. *katheudō*. Ap. 171. 1. arise. Ap. 178. I. 1. from the dead. Ap. 139. 4. shall

. . . light = will shine upon thee. Gr. *epiphauō*; occ. only here. A paraphrase of Isa. 60. 1, 2. Ap. 107. I. 2.

15 See. Ap. 133. I. 5. circumspectly. Ap. 125. 4. fools = unwise. Gr. *asophos*; only here.

wise. Gr. *sophos*. First occ. Matt. 11. 25. **16** Redeeming. Gr. *exagorazō*; lit. to buy out. See Gal.

3. 13. time. Gr. *kairos*. Cp. Ap. 195. Here, the opportunity. evil. Gr. *ponēros*. Cp. 6. 13. Ap.

128. III. 1. **17** Wherefore = On account of (Ap. 104. v. 2) this. unwise. See Luke 11. 40. under-

standing. The texts read “understand ye”. Cp. Rom. 3. 11. will. Ap. 102. 2. **18** be . . . drunk.

Gr. *methuskomai*. Only here; Luke 12. 45. 1 Thess. 5. 7. wherein = by (Gr. *en*) which. excess =

debauchery. Gr. *asōtia*. Only here; Tit. 1. 6. 1 Peter 4. 4. The adverb only in Luke 15. 13. filled.

See 3. 19. with = by (Gr. *en*). Spirit. See Ap. 101. II. 3, and Note at end of Ap. **19** in = with.

No prep. psalms. Gr. *psalmos*. See 1 Cor. 14. 26. hymns. Gr. *hymnos*; only here and Col. 3. 16.

spiritual songs. As sung by spiritual persons. spiritual. Gr. *pneumatikos*. See 1 Cor. 12. 1. songs.

Gr. *ōdē*, a song of thanksgiving. Here; Col. 3. 16. Rev. 5. 9; 14. 3, 3; 15. 3, 3. making melody. Gr.

psallō. See Rom. 15. 9. in = with. No prep. **20** Giving thanks. See v. 4; 1. 16. always. Ap.

151. II. G. i and = even. Father. Ap. 98. III. the name. See Acts 2. 38. Lord Jesus Christ.

See 1. 17 and Ap. 98. XI. **21** Submitting. Same as “subject”, v. 24. God. The texts read “Christ”.

22 Wives, submit yourselves¹⁰ unto your own husbands, as¹⁰ unto the Lord.

23 For^o the²² husband is the head of the wife, even as² Christ is the Head of the church: and He is^o the Saviour of^o the body.

24 Therefore as the²³ church is^o subject unto² Christ, so let the wives be to their own husbands² in every thing.

25 Husbands, love your wives, even as Christ also loved the²³ church, and gave Himself² for^o it;

26 That He might sanctify^o and cleanse it with the washing of water^o by^o the word,

27 That He might present^o it to Himself a glorious²³ church, not having^o spot, or wrinkle, or any such thing; but²⁶ that it should be holy and without blemish.

28 So ought^o men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the²³ church:

30 For we are members^o 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 concerning² Christ and the²³ church.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence^{her} husband.

6 Children, obey your parents in the Lord: for this is right.

2 Honour thy father and mother; (which is the first commandment with promise),

3 That it may be well with thee, and thou mayest live long on the earth.

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 your heart, as unto Christ;

6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

5. 22—6. 9 (O, p. 1765). WALK AMONG THEMSELVES. DOMESTIC. (Division.)

u¹ | 5. 22-24. Wives.
v¹ | 5. 25-33. Husbands.
u² | 6. 1-3. Children.
v² | 6. 4. Fathers.
u³ | 6. 5-8. Servants.
v³ | 6. 9. Masters.

22 husbands. Ap. 123. 2.

23 the = a.

even as Christ = as Christ also. church. Ap. 186.

and He is = He Himself (being).

the saviour = Saviour. Gr. *sôtēr*; only here in Eph.: not in Rom., Cor., Gal.

the body. See 1. 23.

24 Therefore = But.

subject. The same as "submit" in v. 21.

25 love, loved. Ap. 135. I. 1.

gave = gave up. See v. 2.

it = her (fem. pronoun).

26 That = In order that. Gr. *hina*.

sanctify. Gr. *hagiazō*. See 1 Cor. 1. 2.

and cleanse = having cleansed. Gr. *katharizō*.

with the washing = by (no prep.: dat. case) the

laver. Gr. *loutron*; only here and Tit. 3. 5 (q.v.) Fig.

Anthropopatheia (Ap. 6), the laver being put for Christ's death and its results. Cp. Num. 19, especially vv. 9, 17.

Has nothing to do with baptism.

by. Gr. *en*.

the word. Gr. *rhēma*. First occ. Matt. 4. 4. See Mark 9. 32.

27 present. Gr. *paristēmi*. See Rom. 12. 1.

it. The texts read Gr. *autos* = Himself.

glorious. Gr. *endoxos*. Elsewhere, Luke 7. 25; 13. 17.

1 Cor. 4. 10.

spot = blemish. Gr. *spilos*; only here and 2 Pet. 2. 13.

wrinkle. Only here. should = may.

without blemish = faultless. Gr. *amōmos*. See 1. 4.

28 men. Same as "husbands", above.

wives = own wives. Cp. "own husbands", v. 22.

wife = own wife.

29 no man = no one. Gr. *oudeis*. yet. Omit.

nourisheth. Gr. *ektrepō*. Only here and 6. 4.

cherisheth. Gr. *thalpō*. Only here and 1 Thess. 2. 7.

the Lord. The texts read "Christ also".

30 members. See 4. 25. Cp. Rom. 12. 4, 5. 1 Cor.

6. 15; 12. 27.

of His body. Being part of the Bridegroom, the church which is His body is not the "bride", as is so commonly taught.

of. Ap. 104. vii.

of . . . bones. The texts omit.

31 For, &c. From Gen. 2. 24. See Ap. 107. I. 2.

For. Ap. 104. ii.

cause. Omit.

man. Ap. 123. 1.

shall be = shall.

joined = cleave. Gr. *proskollaomai*. Occ. elsewhere, Matt. 19. 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, inasmuch as she is himself, 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 v. 32 in regard to the reciprocal obligations of husband and wife. one = for (Gr. *eis*. Ap. 104. vi) one. Does this suggest one, in the offspring? 32 a = the. mystery. See Rom. 16. 25, 26 and Ap. 193.

concerning. Gr. *eis*. Ap. 104. vi. and = and concerning. The Gr. *eis* is omitted by A.V. 33 every one = each. in particular. Gr. *kath'* (Ap. 104. x. 2) *hena*. reverence = fear (as her "head"). Gr. *phobō*. Occ. ninety-three times; always rendered "fear" or "be afraid", save here.

6. 1 Children. Ap. 108. i. Cp. Col. 3. 20. in. Ap. 104. viii. Lord. Ap. 98. VI. i. β. 2. B.

right. Ap. 191. 1. 2 Honour, &c. From Exod. 20. 12. with. Gr. *en*. Ap. 104. viii. 3 That =

In order that. Gr. *hina*. on. Ap. 104. ix. 1. earth. Ap. 129. 4. 4 ye = the. provoke . . .

to wrath. See Rom. 10. 19. not. Ap. 105. II. bring . . . up = nurture. As in 5. 29. Cp. 2 Tim.

3. 15. in the nurture = with (Gr. *en*) discipline. Gr. *paideia*. Only here; 2 Tim. 3. 16. Heb. 12. 5, 7,

8, 11. admonition. Gr. *nouthesia*. Only here; 1 Cor. 10. 11. Tit. 3. 10. 5 Servants. Ap. 190. I. 2.

masters. Gr. *kurios*. See Ap. 98. VI. i. according to. Ap. 104. x. 2. with. Ap. 104. xi. 1. fear

and trembling. Cp. 1 Cor. 2. 3, the same phrase. singleness. Gr. *haplotēs*. See Rom. 12. 8. unto

= to. Christ. Ap. 98. IX. 6 with = according to. Ap. 104. x. 2. eyeservice. Only here and

Col. 3. 22. menpleasers. Only here and Col. 3. 22. the. Omit. will. Ap. 102. 2. God.

Ap. 98. I. i. 1. from. Ap. 104. vii. heart = soul. Ap. 110. V. 2.

7^b With °good will °doing service, as to the °Lord, and °not to °men:

°8 °Knowing that whatsoever good thing °any man doeth, the same shall he °receive °of the °Lord, whether *he be* °bond or free.

v^s 9 °And, ye^b 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 U¹ 11 °Put on the °whole armour of °God, V °that ye may be able to stand °against the °wiles of the devil.

12 For °we wrestle °not °against °flesh and blood, but °against °principalities, °against °powers, °against the °rulers of °the °darkness °of this world, °against °spiritual wickedness °in °high places.

U² 13 °Wherefore °take unto you the °whole armour of °God,

V °that ye may be able to °withstand °in °the evil day, and having °done all, to °stand.

U³ 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 °utterance may be given

7 good will. Gr. *eunoia*. See 1 Cor. 7. 3, the only other occ.

doing service. Ap. 190. III. 2.

Lord. Ap. 98. VI. i. β. 2. A.

not. Ap. 105. I.

men. Ap. 123. 1.

8 This v. contains an example of Fig. *Tmēsis*. Ap. 6.

Knowing. Ap. 132. I. i.

any man = each one.

receive. Cp. 2 Cor. 5. 10.

of. Ap. 104. xii. 1.

bond. Ap. 190. I. 2.

9 And, ye masters = The masters also.

unto. Ap. 104. xv. 8.

forbearing = refraining from. See Acts 16. 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.

with. Gr. *para*. Ap. 104. xii. 2.

6. 10-20 (P, p. 1765). THEIR WALK. AMONG OTHERS. SPIRITUAL.

(Introversion and Alternation.)

P	S	|	6. 10. Exhortation: be strong in the Lord.
T	U ¹	|	11-. The armour, or panoply, of God.
	V	|	-11, 12. The purpose: that ye may be able to stand (Gr. <i>stēnai</i>).
	U ²	|	13-. The armour, or panoply, of God.
	V	|	-13. The purpose: that ye may be able to withstand (Gr. <i>anistēnai</i>), and stand (Gr. <i>stēnai</i>).
	U ³	|	14-17. 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 *toi pou*, as Gal. 6. 17.

my brethren. The texts omit.

be strong = be empowered; pass. of Gr. *endunamoō*. Cp. Acts 9. 22.

power. Ap. 172. 2.

might. Ap. 172. 3.

11 Put on. See 4. 24.

whole armour = panoply. Gr. *panoplia*; only here, v. 13, and Luke 11. 22. Freq. in Apocrypha.

that, against. The same Gr. word, *pros*. Ap. 104. xv. 8.

wiles. See 4. 14. 12 we wrestle = to us the wrestling (Gr. *palē*; only here) is. against. Gr. *pros*, as v. 11. flesh and blood = blood and flesh; i. e. human beings, contrasted with the wicked spirits mentioned below. principalities. Ap. 172. 6. powers. Ap. 172. 5. rulers = world-rulers. Gr. *kosmokratōr*; only here. the = this. darkness. The present order of things. of... world. The texts omit. spiritual wickedness. Lit. spiritual (hosts) of the wickedness (Gr. *ponēria*. Ap. 128. II. 1). These are the wicked spirits of the evil one (Gr. *ponēros*, see 1 John 2. 13, and Ap. 128. III. 1. high places = the heavenlies. See 1. 3. 13 Wherefore = On account of (Gr. *dia*) this. take unto you = take up. withstand. Gr. *anthistēmi*. See Rom. 9. 19. the evil day. Perpetually, because the days are evil; 5. 16. Cp. Gal. 1. 4. done. Gr. *katēgazomai*. See Rom. 1. 27. stand = stand (fast). Gr. *histēmi*. Cp. 2 Thess. 2. 15. 14 Stand, &c. Here are defined the *panoplia* of God. These are seven (Ap. 10); three for enduement, — girdle, breastplate, shoes; two are weapons of defence, shield and helmet; two for offence, — sword and spear. having your loins girt about = having girded your loins. with. Gr. *en*. Ap. 104. viii. truth. Gr. *alētheia*. See Ap. 175. 1. having on = having put on, as in v. 11. breastplate of righteousness. Cp. Messiah's panoply, Isa. 11. 5; 59. 17. righteousness. Ap. 191. 3. 15 shod = having shod. Occ. Mark 6. 9. Acts 12. 8. preparation. Gr. *hetoimasia*; only here. The verb occ. first in Matt. 3. 3. gospel. Ap. 140. peace = the peace. 16 Above. Gr. *en*. Ap. 104. viii. shield. Gr. *thureos*. The shield is Christ Himself. Cp. Gen. 15. 1. faith = the faith. Ap. 150. II. 1. wherewith. Gr. *en* (Ap. 104. viii) *hō*. quench. Cp. 1 Thess. 5. 19. darts. Gr. *belos*, anything thrown. Occ. only here. Satanic temptations. wicked = wicked one. See v. 12. 17 take = receive. Gr. *dechomai*. Occ. fifty-nine times (fifty-two "receive"). We receive, we do not take, salvation. helmet. Only here, and 1 Thess. 5. 8. Cp. Isa. 59. 17. salvation. Gr. *sōtērion*. See Luke 2. 30; 3. 6. Acts 28. 28. Spirit. Ap. 101. II. 8; Ap. 17. 3. word = utterance. Gr. *rhēma*. The written word. See Mark 9. 32, and cp. Isa. 8. 20. Matt. 4. 4, 6, 7. 18 Praying. Ap. 134. I. 2. always = on (Gr. *en*) every occasion. with. Gr. *dia*. Ap. 104. v. 1. prayer. Ap. 134. II. 2. supplication. Ap. 134. II. 8. watching. Lit. lying sleepless. See Mark 13. 33. Luke 21. 36. Heb. 13. 17. thereunto = unto (Gr. *eis*) this. perseverance. Only here; the verb in Rom. 12. 12. for = concerning. Ap. 104. xiii. 1. saints = the saints. See Acts 9. 13. 19 for. Ap. 104. xvii. 1. utterance. Ap. 121. 10.

⁵unto me, ³that °I may open my mouth °boldly, to °make known the °mystery of the ¹⁵gospel, ²⁰¹⁹For which °I am an ambassador ¹in °bonds; ³that °therein I may °speak boldly, as I ought to speak.

A ²¹But ³that ye also may ⁸know °my affairs, and how I °do, °Tychicus, °a °beloved brother and °faithful °minister ¹in the °Lord, °shall ¹⁹make known to you all things:

²²Whom I °have sent °unto you °for °the same purpose, ³that ye °might °know °our affairs, and that he °might °comfort your hearts.

²³°Peace be to the brethren, and °love °with °faith, °from °God the °Father and °the Lord Jesus Christ.

²⁴°Grace be °with all them that °love our °Lord Jesus Christ ¹in °sincerity. °Amen.

I . . . mouth. Lit. in (Gr. *en*) opening (Gr. *anoixis*, only here) of my mouth.

boldly = with (Gr. *en*) boldness.

make known. As Phil. 1. 22.

mystery. Ap. 193.

²⁰ I am an ambassador. Gr. *presbeuō*; only here and 2 Cor. 5. 20. Ancient inscriptions show that *presbeuō* and *presbutēs* (ambassador) were the terms employed in the Greek East to indicate the Emperor's Legate.

bonds = a chain. See Acts 28. 20. 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. 26.

²¹ my affairs = the things concerning (Ap. 104. x. 2) me. do = fare. Gr. *prassō*. Cp. Acts 15. 29.

Tychicus. See Acts 20. 4. Col. 4. 7. 2 Tim. 4. 12. Tit. 3. 12. Named in association with Trophimus (Acts 20. 4), he also was probably an Ephesian. Cp. Acts 21. 29.

a = the.

beloved. Ap. 135. III.

faithful. Ap. 150. III.

minister. Ap. 190. I. 1. shall = will.

the same = this very. might = may.

know. Ap. 132. I. ii.

our affairs = the things concerning (Ap. 104. xiii. 1) us.

comfort. Gr. *parakaleō*. Ap. 134. I. 6.

love. Ap. 135. II. 1. Tenth and last occ. in Eph.

from. Ap. 104. iv. Father. Ap. 98. III.

the Lord Jesus Christ. See 1. 3. ²⁴ Grace = The grace. Ap. 184. I. 1.

love. Ap. 135. I. 1. sincerity. Lit. uncorruptness. Gr. *aphtharsia*. See Rom. 2. 7. 1 Cor. 15. 42.

Amen. Omit, with all the texts,

²² have sent = sent. Ap. 174. 4. for. Ap. 104. vi.

our affairs = the things concerning

²³ Peace. See 1. 2. The seventh and last occ. in the Ep. of grace and peace.

faith. As v. 16, but without article.

the Lord Jesus Christ. See 1. 3.

Amen. Omit, with all the texts,

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 *paterfamilias*. 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 "principality", "power", "might", "dominion"; 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.

(Introversion.)

A | 1. 1, 2. EPISTOLARY, AND SALUTATION. "GRACE" TO THEM.

B | 1. 3-26. PAUL'S SOLICITUDE FOR THE PHILIPPIANS.

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 EPAPHRODITUS.

C | 3. 1-4. 9. EXHORTATION AND EXAMPLE OF PAUL.

B | 4. 10-20. THE PHILIPPIANS' SOLICITUDE FOR PAUL.

A | 4. 21-23. EPISTOLARY, AND DOXOLOGY. "GRACE" TO THEM.

THE EPISTLE TO THE PHILIPPIANS.

INTRODUCTORY NOTES.

1. The apostle's first visit to the city of Philippi, probably about A. D. 52-53 (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 6).

2. We infer that but few Jews would be at Philippi, there being no intimation of obstruction 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. D. 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 EPISTLE OF PAUL THE APOSTLE
TO THE
PHILIPPIANS.

A **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;
B A **2** °Grace be °unto you, and peace, °from °God
our °Father, and from the °Lord ¹Jesus Christ.
B A **3** I °thank my ²God °upon every remembrance
of you,
B **4** Always ¹in every °prayer of mine °for you
all making °request °with joy,
B **5** °For your fellowship °in the °gospel ²from
the first day until now;
B **6** °Being confident of this very thing, that
He Which hath °begun a good work ¹in you
will °perform it until the day of ¹Jesus Christ:
B **7** Even as it is °meet for °me to think this °of
you all, °because I have you ¹in my heart,
inasmuch as both ¹in my bonds, and ¹in the
°defence and °confirmation of the °gospel, ye
all are °partakers of my °grace.
A **8** For ²God is my °record, how °greatly I long
after you all ¹in the °bowels of °Jesus Christ.
A **9** And this I °pray, °that your °love may
abound yet more and more ¹in °knowledge and
in all °judgment;
A **10** °That ye may approve things that °are
excellent; °that ye may be °sincere and °with-
out offence °till the °day of °Christ;
A **11** °Being filled with the fruits of °righteous-
ness, which are °by ¹Jesus Christ, °unto the
°glory and praise of ²God.
B a **12** But I °would ye should °understand, bre-
thren, that the °things which happened unto
me have °fallen out rather ¹¹unto the °further-
ance of the °gospel;

1. 1 Timotheus. See 2 Cor. 1. 1.
servants. Ap. 190. I. 2.
Jesus Christ. Ap. 98. XI.
saints. See Acts 9. 13.
in. Ap. 104. viii.
Christ Jesus. Ap. 98. XII.
at. Ap. 104. viii. with. Ap. 104. xvi.
bishops. Gr. *episkopos*. See Acts 20. 28.
deacons. Ap. 190. I. 1. The only place where these
officers are mentioned together.
2 Grace. Ap. 184. I. 1.
unto=to. from. Ap. 104. iv.
God. Ap. 98. I. i. 1.
Father. Ap. 98. III.
Lord. Ap. 98. VI. i. β. 2. B.

1. 3-26 (B, p. 1772). PAUL'S CONCERN FOR THE
PHILIPPIANS. (*Alternation.*)

B | A | 3-5. Thanksgiving.
| B | 6, 7. Confidence with reference to the Philip-
| | pians.
| A | 8-11. Prayer.
| B | 12-26. Confidence with reference to himself.
3 thank. See Acts 27. 35.
upon. Ap. 104. ix. 2.
4 prayer. Ap. 134. II. 3.
for. Ap. 104. xvii. 1.
request. Same as "prayer", above.
with. Ap. 104. xi. 1.
5 For. Ap. 104. ix. 2.
in. Gr. *eis*. Ap. 104. vi.
gospel. Ap. 140.
6 Being confident. Lit. Trusting. Ap. 150. I. 2.
begun. Gr. *enarchomai*. Only here and Gal. 3. 3.
perform=complete. Gr. *epiteleo*. Ap. 125. 3. See
Luke 13. 32.
7 meet=just, or right. Ap. 191. 1.
me. Emph.
of. Ap. 104. xvii. 1.
because. Ap. 104. v. 2.
defence. Gr. *apologia*. See Acts 22. 1.

confirmation. Gr. *bebaisis*. Only here and Heb. 6. 18. A legal term for a guarantee. So used in the
Papyri. partakers, &c.=fellow-partakers with me of grace. partakers. Gr. *sunkoininos*. See Rom.
11. 17. grace. Ap. 184. I. 1. A bond which unites all who receive it. **8** record=witness. Cp.
Rom. 1. 9. greatly . . . long. Gr. *epipotho*. See Rom. 1. 11. bowels. Gr. *splanchna*. See 2 Cor.
6. 12. Jesus Christ. The texts read Christ Jesus. **9** pray. Ap. 134. I. 2. that. Gr. *hina*.
Generally denoting a purpose, but here only the subject of the prayer. love. Ap. 135. II. 1. know-
ledge. Ap. 132. II. ii. judgment. Ap. 177. 1. **10** That ye may, &c.=To (Ap. 104. vi) your
proving, or trying. are excellent=differ. We are to test the things, and having found them to
differ, must not join them together, but rightly divide them (2 Tim. 2. 15). sincere. Gr. *eilikrinēs*.
Only here and 2 Pet. 3. 1. Cp. 1 Cor. 5. 8. without offence. Gr. *aproskopos*. See Acts 24. 16. till.
Ap. 104. vi. day of Christ. The same expression in 2. 16. Cp. v. 6 and 1 Cor. 1. 8; 5. 5. 2 Cor. 1. 14.
2 Thess. 2. 2, where see note. Christ. Ap. 98. IX. **11** Being filled=Having been filled. Ap. 125. 7.
righteousness. Ap. 191. 3. by. Ap. 104. v. 1 unto. Ap. 104. vi. glory. See p. 1511.

1. 12-26 (B, above). CONFIDENCE WITH REFERENCE TO HIMSELF.

B | a | 12, 13. What Paul would have them know.
| b | 14-18-. Christ preached.
| c | -18. Paul's rejoicing.
| a | 19. What Paul knew.
| b | 20-25. Christ magnified.
| c | 26. Their rejoicing.

12 would, &c.=wish (Ap. 102. 3) you. understand. Ap. 132. I. ii. things, &c.=things with
reference to (Ap. 104. x. 2) me. fallen out. Lit. come. furtherance. Gr. *prokopē*. Here, v. 25,
and 1 Tim. 4. 15. Cp. Rom. 13. 12.

13 So that ° my bonds ¹ in ¹⁰ Christ ° are ° mani-
fest ¹ in all the ° palace, and ° in all other
places;

b 14 And ° many of the brethren ¹ in the ² Lord,
° waxing ⁶ confident by my bonds, are much more
bold to ° speak the ° word ° without fear.

15 ° Some indeed ° preach ¹⁰ Christ even ° of
envy and strife; and ° some ° also ° of ° good
will:

16 The one ° preach ¹⁰ Christ ° of ° contention,
° not ° sincerely, ° supposing to ° add ° affliction
to my bonds:

17 But the other ¹⁶ of ° love, ° knowing that I am
set ° for the ⁷ defence of the ⁵ gospel.

18 What then? ° notwithstanding, every way,
whether in ° pretence, or in truth, ¹⁰ Christ is
¹⁶ preached;

c and I ° therein do rejoice, yea, and will rejoice.

a 19 For I ¹⁷ know that this shall ° turn ° to my
salvation ° through your ⁴ prayer, and the
° supply of the ° Spirit of ¹ Jesus Christ,

b 20 ° According to my ° earnest expectation
and my hope, that ¹ in ° nothing I shall be
° ashamed, but *that* ° with all ° boldness, as
always, so now also ¹⁰ Christ shall be magnified
¹ in my body, whether *it be* ¹¹ by ° life, or ¹¹ by
death.

21 For to ° me to ° live *is* ¹⁰ Christ, and to die
is ° gain.

22 But ° if ° I live ¹ in the flesh, ° this *is* the
° fruit of my labour: yet what I shall choose I
° wot ¹⁶ not.

23 For I ° am in a strait ° betwixt ° two, having
° a desire ° to ° depart, and to be ¹ with ¹⁰ Christ;
which is ° far better:

24 Nevertheless to ° abide ¹ in the flesh *is* more
needful ° for you.

25 And ° having this confidence, I ¹⁷ know that
I shall ° abide and ° continue with you all, ¹⁷ for
your ¹² furtherance and ° joy of ° faith;

c 26 ° That your ° rejoicing may be more abun-
dant ¹ in ⁸ Jesus Christ ° for me ¹¹ by my coming
° to you again.

13 my bonds, &c. = "my bonds in relation to
Christ"; i. e. that my being a prisoner is not on ac-
count of any crime, but solely for preaching the gospel.
are = have become.

manifest. See Ap. 106. I. viii.

palace. Gr. *praitōrion*. Cp. Matt. 27. 27, but Bishop
Lightfoot gives good reasons why it could not at Rome
be used of the palace, but must refer to the Prætorian
guard. This accords with Acts 28. 30.

in all, &c. = to all the rest (Ap. 124. 3), i. e. to the
civilian population.

14 many = the majority.

waxing confident = having become confident. See
v. 6; "in the Lord" belongs to "confident", not to
"brethren". Cp. 2. 24. Rom. 14. 14. Gal. 5. 10.
2 Thess. 3. 4.

speak. Ap. 121. 7.

word. Ap. 121. 10. The texts add "of God".

without fear. See 1 Cor. 16. 10.

15 Some. Ap. 124. 4. preach. Ap. 121. 1.

of = through. Ap. 104. v. 2.

also, &c. = of good will also.

good will. Gr. *eudokia*. See Rom. 10. 1.

16 preach. Ap. 121. 5.

of. Ap. 104. vii.

contention. Gr. *eritheia*. See Rom. 2. 8.

not. Ap. 105. I.

sincerely = of pure motive. Gr. *hagnōs*. Only here.

supposing = thinking. Only here, and Jas. 1. 7.

add . . . to. Gr. *epipherō*. See Acts 19. 12, but the
texts read "raise" (Ap. 178. II. 4).

affliction. Gr. *thlipsis*. See Acts 7. 10.

17 knowing. Ap. 132. I. i.

for. Ap. 104. vi.

18 notwithstanding = except. Gr. *plēn*. There is
an ellipsis here. "What shall we say then? Nothing,
except that." See Ap. 6, *Affirmation*.

pretence. See John 15. 22.

therein = in (Ap. 104. viii) this. No personal con-
sideration prevented his rejoicing.

19 turn = turn out. See Luke 21. 13.

to my = to me for (Ap. 104. vi).

through. Ap. 104. v. 1.

supply. Gr. *epichorēgia*. See Eph. 4. 16.

Spirit. Ap. 101. II. 5. Cp. Rom. 8. 9. It was this
that enabled Paul to suffer no personal considerations
to weigh with him. He had the mind of Christ. Cp.
2. 5. 1 Cor. 2. 16.

20 According to. Ap. 104. x. 2.

earnest expectation. See Rom. 8. 19.

nothing. Gr. *oudeis*.

ashamed. See 2 Cor. 10. 8.

with. Ap. 104. viii. boldness. Gr. *parrhēsia*. See John 7. 4. life. Ap. 170. 1. 21 me.

Emph. live. Cp. Ap. 170. 1. gain. Gr. *kerdos*. Here, 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. Lit. to live (is my lot). this. I. e. gain to Christ. fruit, &c. I. e.
the result of my work. wot = declare. Gr. *gnōrizō*. 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 ear-
nestly desired, which he states in the next verse. 23 am in a strait = am being pressed. Gr. *sunechō*.

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 that the question arose *from* John's dis-
ciples. In all other places *ek* is transl. "of", "out of", "from", &c., but in every case the context shows
the idea conveyed is one of these two latter. Cp. notes on Matt. 27. 7. John 12. 3. Acts 19. 25. two =
the two, i. e. living and dying. a desire = the desire. Gr. *epithumia*. Transl. "lust" thirty-one times;

"concupiscence" thrice, and "desire", thrice. Cp. Luke 22. 15. 1 Thess. 2. 17. to depart = for (Ap. 104. vi)
the return (Gr. *analuō*. Verb only here and Luke 12. 36; the noun 2 Tim. 4. 6. The verb freq. transl.
"return" in Apocrypha; also in class. Gr. = to unloose, as of a ship weighing anchor). far better.

All the texts read "for it is very far better". Than what? Clearly, than either of the two above. There-
fore 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. 16, 17.

24 abide. Gr. *epimēnō*. See Acts 10. 48. for = on account of. Ap. 104. v. 2. 25 having this
confidence = being confident of this, as in v. 6. abide. Gr. *menō*. See p. 1511. continue with.

Gr. *sumparamenō*. Only here, but the texts read *paramenō*. See 1 Cor. 16. 6. Fig. *Hendiadys*. Ap. 6.

joy. Cp. Rom. 15. 13. faith = the faith. Ap. 150. II. 1. 26 rejoicing. Gr. *kauchēma*. See Rom.

4. 2. for = in. Ap. 104. viii. to. Ap. 104. xv. 3.

C C

27 Only °let your conversation be °as it becometh the °gospel of °Christ: °that whether I come and °see you, or else be absent, I may hear °of °your affairs, that ye °stand fast °in one °spirit, with one °mind °striving together for °the °faith of the °gospel ;

28 And °in °nothing °terrified °by your adversaries: which is to them an °evident token of °perdition, but to you of °salvation, and that °of °God.

29 For °unto you it °is given °in the behalf of °Christ, °not only to °believe on Him, but °also to suffer °for His sake ;

30 Having the same °conflict which °ye °saw °in me, and now hear to be °in me.

2 °If there be therefore any °consolation °in °Christ, °if any °comfort of °love, °if any fellowship of the °Spirit, °if any °bowels and °mercies,

2 °Fulfil ye my joy, °that ye °be likeminded, having the same °love, °being °of one accord, °of one mind.

3 Let °nothing be done °through °strife or °vainglory; but °in °lowliness of mind °let each esteem other °better than themselves.

4 °Look °not °every man on his own things, but °every man °also on the things of °others.

D

5 °Let this mind be °in °you, which was °also °in °Christ Jesus:

6 Who, °being °in the °form of °God, °thought it °not °robbery °to be equal with °God:

7 But °made Himself of no reputation, °and took upon Him the °form of a °servant, and °was made °in the °likeness of °men :

8 And being found in °fashion as a °man, He °humbled Himself, °and became °obedient °unto death, even the death of the °cross.

1. 27—2. 18 (C, p. 1772). EXHORTATION AND EXAMPLE OF CHRIST. (*Introversion*.)

C | C | 1. 27—2. 4. Exhortation.

D | 2. 5—8. Christ's Humiliation.

D | 2. 9—11. Christ's Exaltation.

C | 2. 12—18. Exhortation.

27 let, &c. = exercise your citizenship, or behave as citizens. Gr. *politeuomai*. Elsewhere only in Acts 23. 1. See also 2 Macc. 6. 1; 11. 25. In all cases it means to live according to certain rules and obligations, e.g. as a Jew, "according to the law and customs". Here, those of heavenly citizenship (cp. 3. 20).

as it becometh = worthily of. see. Ap. 133. I. 1. of your affairs = the things concerning (Ap. 104. xiii. 1) you.

stand fast. Gr. *stēkō*. See 1 Cor. 16. 13.

spirit. Ap. 101. II. 8.

mind. Ap. 110. V. 3.

striving together. Gr. *sunathlēō*. Only here and 4. 3. Cp. 2 Tim. 2. 5.

the faith, i. e. the substance of things believed.

28 nothing. A double negative. Gr. *mē mēdeis*. Ap. 105. II.

terrified. Gr. *pturomai*. Only here.

by. Ap. 104. xviii. 1.

evident token. Gr. *endeixis*. See Rom. 3. 25.

perdition = destruction. See John 17. 12.

salvation. See v. 19. Cp. Heb. 11. 7.

of. Ap. 104. iv.

29 is given = was granted. Ap. 184. II. 1.

in the behalf of. Ap. 104. xvii. 1.

believe on. Ap. 150. I. 1. v. (i).

also, &c. = to suffer for (Ap. 104. xvii. 1) His sake also. Cp. Acts 9. 16.

30 conflict. Gr. *agōn*. Here, Col. 2. 1. 1 Thess. 2. 2. 1 Tim. 6. 12. 2 Tim. 4. 7. Heb. 12. 1.

ye saw. See Acts 16. 19—24. 1 Thess. 2. 2.

2. 1 If. Ap. 118. 2. a.

consolation. Gr. *paraklēsis*. See Luke 6. 24. See Ap. 134. I. 6.

in. Ap. 104. viii.

Christ. Ap. 98. IX.

comfort. Or, stimulating force, incentive. Gr. *paramythion*. Only here. Cp. 1 Cor. 14. 3. John 11. 19. love. Ap. 135. II. 1. Spirit. Ap. 101. II. 8. There is no article, and the whole context is an exhortation to being of one mind. Cp. 1. 27. bowels. See 1. 8. mercies. Gr. *oiktirmos*. See Rom. 12. 1.

2 Fulfil = Complete. Ap. 125. 7. that = in order that. Gr. *hina*. be likeminded = mind, or think the same thing. Gr. *phroneō*. of one accord. Gr. *sumpsuchos*. Only here. of one mind = mind-

ing (Gr. *phroneō*, as above) the one thing. 3 nothing. Gr. *mēdeis*. through = according to. Ap. 104. x. 2. strife. Gr. *eritheia*. See 1. 16. vainglory. Gr. *kenodocia*. Only here. in = by.

No prep. Dat. case. lowliness of mind. Gr. *tapeinophrosunē*. See Acts 20. 19. let each, &c. =

reckoning one another. better. Gr. *huperechō*. See Rom. 13. 1. 4 Look. Gr. *skopeō*. See Luke 11. 36.

not. Ap. 105. II. every man = each one. also, &c. = on the things of others also. others. Ap. 124. 2.

5 Let, &c. Lit. Mind, or think, this. Gr. *phroneō*, as in v. 2. you = yourselves, i. e. your hearts. also, &c. = in Christ Jesus also. Christ Jesus. Ap. 98. XII. 6 being = subsisting, or being

essentially. Gr. *huparchō*. See Luke 9. 48. form = the essential form, including all the qualities which

can be made visible to the eye. Gr. *morphē*. Only here, v. 7, and Mark 16. 12. God. Ap. 98. I. i. 1.

thought = reckoned. Same word as "esteem", v. 3. not. Ap. 105. I. robbery = an act of robbery,

or a usurpation. to be equal = the being on an equality. 7 made Himself of no reputation =

emptied Himself. Gr. *kenōō*. See Rom. 4. 14. Of what He divested Himself is not stated, but Geo.

Herbert's words, "He laid His glory by", i. e. the outward attributes of Deity, well suggest the meaning

here. It is assumed by some that when taking the form of a bondservant, He not only divested Himself

of His Divine powers, but became as His fellows, and limited Himself (or *was limited*) to the knowledge and

"mental status" of the age in which He lived. In support of this Luke 2. 52 and Mark 13. 32 are adduced,

but neither affords any warrant whatever for such assumption. The Lord's wisdom and knowledge were

astonishing to the Rabbis (Luke 2. 47). He came only to accomplish the work the Father gave Him to do

(John 17. 4), so He only spoke the words the Father gave Him (John 3. 34; 7. 16; 8. 28; 12. 49, 50; 14. 10,

24; 17. 8, 14). His perfect obedience (as far as death, v. 8) was shown in that He did and said only what

was appointed Him to do and say, not His own will, but the will of Him that sent Him (Heb. 10. 5—7)

and took, &c. = having taken. servant. Ap. 190. I. 2. was made. Lit. becoming. likeness

Gr. *homoiōma*. See Rom. 1. 23. men. Ap. 123. 1. 8 fashion. Gr. *schēma*. Only here and 1 Cor.

7. 31. The noun *morphē* occ. thrice and is used only of the Lord; here (vv. 6, 7), and Mark 16. 12: *schēma*

occ. only here and 1 Cor. 7. 31, as above. For their compounds see the Notes. humbled. Gr. *tapeinōō*.

See 2 Cor. 11. 7. and became. Lit. becoming. obedient. Gr. *hupēkoos*. See Acts 7. 39. unto = as

far as. cross. That death, the shame of which made it such a stumbling-block to the Jews. Cp. Heb.

12. 2. The seven successive steps of the Lord's humiliation illustrate the Fig. *Catabasis*. Ap. 6. The seven

steps upward in His glorification are given in vv. 9—11.

D 9 Wherefore ° God also ° hath ° highly exalted Him, and ° given Him ° a name which is ° above every name:

10 2 That ° at the name of ° Jesus every knee should ° bow, of things ° in heaven, and things ° in earth, and things ° under the earth;

11 And that every tongue should confess that ° Jesus Christ ° is ° Lord, ° to the glory of ° God the ° Father.

C 12 Wherefore, my ° beloved, as ye have always obeyed, ° not as 1 in my ° presence only, but now much more 1 in my ° absence, work out your own salvation ° with ° fear and trembling.

13 For it is ° God Which ° worketh 1 in you both to ° will and to ° do, ° of His ° good pleasure.

14 Do all things without ° murmurings and disputings:

15 2 That ye may ° be ° blameless and ° harmless, the ° sons of ° God, ° without rebuke, 1 in the midst of a ° crooked and ° perverse ° nation, ° among whom ye ° shine as ° lights 1 in the ° world;

16 ° Holding forth the ° word of ° life; ° that 3 may rejoice ° in the day of 1 Christ, that I have ° not run ° in vain, neither laboured ° in vain.

17 Yea, ° and if I be ° offered ° upon the sacrifice and ° service of your ° faith, I joy, and rejoice with you all.

18 ° For the same cause also do ye joy, and rejoice with me.

D E 19 But I ° trust 1 in the 11 Lord 10 Jesus to ° send Timothy ° shortly ° unto you, 2 that 3 also may ° be of good comfort, when I ° know ° your state.

F 20 For I have ° no man ° likeminded, who will ° naturally care for 19 your state.

21 For all seek their own, ° not the things which are 11 Jesus Christ's.

F 22 But ye 19 know the ° proof of him, that, as a 16 son with the father, he ° hath ° served ° with me 16 in the ° gospel.

23 3im therefore I ° hope to 19 send ° presently, so soon as I shall ° see ° how it will go with me.

E 24 But I ° trust 1 in the 11 Lord that I also myself shall come 19 shortly.

D G 25 Yet I ° supposed it necessary to 19 send ° to

9 hath. Omit.

highly exalted. Gr. *huperupsōō*. Only here. Cp. John 12. 32. given=gave. Ap. 184. II. 1.

a. The texts read the. above. Ap. 104. xvii. 2.

10 at=in. Ap. 104. viii.

Jesus. Ap. 98. X.

bow. Gr. *kamptō*. See Rom. 11. 4. Cp. Isa. 45. 23. Rom. 14. 11.

in heaven. Gr. *epouranios*. See Eph. 3. 10.

in earth. Gr. *epigeios*. See 1 Cor. 15. 40 (terrestrial).

under the earth. Gr. *katachthonios*. Only here.

Cp. Prov. 15. 24. 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. 9. 11. And see Ps. 148.

11 Jesus Christ. Ap. 98. XI.

Lord. Ap. 98. VI. i. B. 2. B.

to. Ap. 104. vi. Father. Ap. 98. III.

12 beloved. Ap. 135. III.

presence. Gr. *parousia*. This and 1. 26 (coming) are

the only occ. of *parousia* in the epistles written from

Paul's prison at Rome. See Matt. 24. 3.

absence. Gr. *apousia*. Only here.

with. Ap. 104. xi. 1.

fear and trembling. See 1 Cor. 2. 3.

13 worketh. Gr. *energeō*. Not the same as "work

out" (v. 12), *katergazomai* (see Eph. 6. 13).

will. Ap. 102. 1.

do=work. Gr. *energeō*.

of. Ap. 104. xvii. 1.

good pleasure. Gr. *eudokia*. See Rom. 10. 1.

14 murmurings. Gr. *gongusmos*. See Acts 6. 1.

15 be. Lit. become.

blameless. Gr. *amemptos*. Only here; 3. 6. Luke 1. 6.

1 Thess. 3. 13. Heb. 8. 7.

harmless. Gr. *akeraios*. See Rom. 16. 19.

sons. Ap. 108. i.

without rebuke. Gr. *amōmētos*. Only here and

2 Pet. 3. 14, but the texts read *amōmos* (as Eph. 1. 4).

Both words are akin to *amemptos*.

crooked. Gr. *skolios*. See Acts 2. 40.

perverse. See Acts 13. 8.

nation=generation.

among. Ap. 104. viii. 2.

shine=appear. Ap. 106. I. i.

lights. Ap. 130. 2.

world. Ap. 129. 1. Cp. Matt. 5. 14.

16 Holding forth. Gr. *epechō*. See Acts 3. 5.

word. Ap. 121. 10.

life. Ap. 170. 1.

that 3 may, &c.=for (Ap. 104. vi) rejoicing to me.

Cp. 1 Thess. 2. 19, 20.

in. Ap. 104. vi.

in vain. Gr. *eis kenon*. See Gal. 4. 11.

17 and if=even if (Ap. 118. 2. a).

offered=poured out (as a drink offering). Gr. *spendomai*. Only here and 2 Tim. 4. 6. upon. Ap. 104. ix. 2. service. Ap. 190. II. 4. faith. Ap. 150. II. 1. 18 For the same, &c.=In respect to the same thing do ye also joy.

2. 19-24 (D, p. 1772). THE EXAMPLE OF TIMOTHY. (Introversion.)

D | **E** | 19. Paul's hope to send Timothy.

| **F** | 20, 21. Reason. None like him.

| **F** | 22, 23. Proof from experience.

| **E** | 24. Paul's trust to come himself.

19 trust=hope. Gr. *elpizō*. send. Ap. 174. 4. shortly=quickly. unto=to. be, &c. Gr. *eupsuchēō*. Only here. know. Ap. 132. I. ii. your state=the things concerning (Ap. 104. xiii. 1) you.

20 no man=no one. Gr. *oudeis*. likeminded=of equal mind. Gr. *isopsuchos*. Only here. naturally.

Gr. *gnēsios*. Only here. Cp. 4. 3. 1 Tim. 1. 2. 22 proof. Gr. *dokimē*. See Rom. 5. 4. hath. Omit.

served. Ap. 190. III. 2. with. Ap. 104. xvi. gospel. Ap. 140. 23 hope. As trust, v. 19.

presently=forthwith. see. Gr. *apeidon*, used as aorist of *aphorāō*. Ap. 133. I. 9. how... me=

the things concerning me, as vv. 19, 20. 24 trust. Ap. 150. I. 2.

2. 25-30 (D, p. 1772). THE EXAMPLE OF EPAPHRODITUS. (Alternation.)

D | **G** | 25. His character.

| **H** | 26, 27. His desire to see them.

| **G** | 28, 29. His mission.

| **H** | 30. Commendation of him.

25 supposed. Same word in v. 3 (esteem) and v. 6 (thought). to. Ap. 104. xv. 3.

you °Epaphroditus, my brother, and °companion in labour, and °fellowsoldier, but your °messenger, and °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 I may be the °less sorrowful.

29 Receive him therefore °in the °Lord °with all gladness ; and hold such °in reputation :

H 30 Because °for the work of °Christ he °was nigh unto death, °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 me indeed °is °not °grievous, but for you °it °is °safe. 2 °Beware of dogs, °beware of °evil workers, °beware of the °concision.

3 For we are °the circumcision, which °worship °God in the °spirit, °and rejoice °in °Christ Jesus, and °have no confidence °in the flesh.

K 4 Though °I might also have confidence °in the flesh. °If °any °other man thinketh °that he hath whereof he might °trust °in the flesh, I more :

5 °Circumcised the eighth day, °of the °stock of Israel, °of the tribe of Benjamin, an Hebrew °of °the Hebrews ; °as touching the law, a °Pharisee ;

6 °Concerning zeal, persecuting the °church ; °touching the °righteousness which is °in the law, °blameless.

7 But what things were °gain to me, those I °counted °loss °for °Christ.

8 Yea doubtless, and I °count all things °but °loss °for the °excellency of the °knowledge of °Christ Jesus my °Lord : °for Whom I have °suffered the loss of all things, and do °count them °but dung, °that I may °win °Christ,

9 And be found °in Him, °not having °mine own °righteousness, which is °of the law, but that which is °through °the °faith of °Christ, the °righteousness which is °of °God °by °faith :

3 the circumcision. I. e. the true circumcision. *peritomē*. worship. Ap. 137. 4, and 190. III. 5. of *Theō*, making it dependent upon *pneumatī*, and reading, "worship by the spirit of God", i. e. the new nature. Ap. 101. II. 5. Cp. Rom. 8. 9. and rejoice = rejoicing, or glorying. Christ Jesus. Ap. 98. XII. have, &c. = not (Ap. 105. I) trusting (Ap. 150. I. 2). 4 I might, &c. = having myself confidence (Ap. 150. II. 2) in the flesh also. Here Paul takes the Judaizers on their own ground. If. Ap. 118. 2. a. any other man = any (Ap. 123. 3) other (Ap. 124. 1). that . . . trust. Lit. to have confidence. trust. Ap. 150. I. 2. 5 Circumcised = In circumcision, as in v. 3. of. Ap. 104. vii. stock. Gr. *genos*. 1 Cor. 12. 10 (kind). Gal. 1. 14 (nation). the Hebrews. Omit "the". He refers to his parents, both Hebrews. as touching = according to. Ap. 104. x. 2. Pharisee. Ap. 120. II. 6 Concerning, touching. Ap. 104. x. 2. church. Ap. 186. righteousness. Ap. 191. 3. blameless = found blameless, i. e. before men. Cp. Acts 24. 20. 7 gain. Gr. *kerdos*. See 1. 21. Note the seven gains in vv. 5, 6. counted. Same as "esteem", 2. 3. loss. Gr. *zēmia*. See Acts 27. 10. for. Ap. 104. v. 2. Christ. Ap. 98. IX. 8 excellency = excelling. Gr. *huperechō*. See 2. 3. knowledge. Ap. 132. II. i. Lord. Ap. 98. VI. i. β. 2. A. suffered, &c. Gr. *zēmiōs*. See 1 Cor. 3. 15. but dung = to be dung. Gr. *skubalon*. Only here. that = in order that. Gr. *hina*. win = gain. *kerdainō*. Occ. sixteen times, transl. gain except here, and 1 Pet. 3. 1. First occ. Matt. 16. 26. 9 not. Ap. 105. II. mine own, &c. = any . . . of mine. through. Ap. 104. v. 1. the faith of Christ = Christ's faith. See Heb. 12. 2. faith. Ap. 150. II. 1. by. Ap. 104. ix. 2.

Epaphroditus. See 4. 18.

companion in labour. Gr. *sunergos*, fellowlabourer, as 4. 3 ; &c.

fellowsoldier. Gr. *sustratiōtēs*. Only here and Philem. 2.

messenger = apostle. Ap. 189.

he that ministered = minister. Ap. 190. I. 4.

wants. See 4. 16 (necessity), 19 (need).

26 longed = was longing. Gr. *epipothēō*, as 1. 8. full of heaviness. Gr. *adēmoneō*. Only here ; Matt. 26. 37. Mark 14. 33.

27 nigh. Gr. *paraplēsion*. Only here.

unto = to.

lest = in order that (Gr. *hina*) not (Ap. 105. II).

upon. Ap. 104. ix. 3.

28 carefully = diligently.

see. Ap. 133. I. 1.

less sorrowful = more free from grief. Gr. *alupteros*. Only here.

29 in reputation = as honourable, or esteemed. Gr. *entimos*. Here, Luke 7. 2 ; 14. 8. 1 Pet. 2. 4, 6.

30 for. Ap. 104. v. 2.

was = drew.

not regarding = disregarding. Gr. *parabouleuomai*. The texts read *parabouleuomai*, to expose to danger.

life. Ap. 110. III. 1.

to = that (Gr. *hina*) he might.

supply = fill up. Gr. *anaplēroō*. See 1 Cor. 14. 16. Cp. Ap. 125. 7.

service. Ap. 190. II. 4.

toward. Ap. 104. xv. 3. Paul's joy at their kind ministrations lacked one thing, their personal presence. This Epaphroditus, their messenger, supplied.

3. 1-4. 9 (C, p. 1772). THE EXAMPLE OF PAUL. (Repeated Alternation.)

C J¹ | 3. 1-3. The present and true circumcision : in Christ.

K¹ | 3. 4-14. Paul's example.

J² | 3. 15, 16. The present and perfect standard : completeness in Christ.

K² | 3. 17-21. Paul's example.

J³ | 4. 1-8. The present walk and effect (Gr. *en*, v. 7) : in Christ.

K³ | 4. 9. Paul's example.

3. 1 in. Ap. 104. viii.

Lord. Ap. 98. VI. i. β. 2. B.

not. Ap. 105. I.

grievous = irksome. Gr. *oknēros*. See Rom. 12. 11.

safe. Gr. *asphalēs*. See Acts 21. 34.

2 Beware. Ap. 133. I. 5.

evil. Ap. 128. III. 2.

concision. Gr. *katatomē*. Only here. The verb *katatēmnō* 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. 15.

Gr. *peritomē*. Note the *Paronomasia* (Ap. 6), *katatomē*, God. Ap. 98. I. i. 1. All the texts have *Theou*, instead

and reading, "worship by the spirit of God", i. e. the new nature. Ap. 101. II. 5. Cp. Rom. 8. 9. and rejoice = rejoicing, or glorying. Christ Jesus. Ap. 98. XII.

have, &c. = not (Ap. 105. I) trusting (Ap. 150. I. 2). 4 I might, &c. = having myself confidence (Ap. 150. II. 2) in the flesh also. Here Paul takes the Judaizers on their own ground. If. Ap. 118. 2. a.

any other man = any (Ap. 123. 3) other (Ap. 124. 1). that . . . trust. Lit. to have confidence. trust. Ap. 150. I. 2. 5 Circumcised = In circumcision, as in v. 3. of. Ap. 104. vii. stock. Gr. *genos*.

1 Cor. 12. 10 (kind). Gal. 1. 14 (nation). the Hebrews. Omit "the". He refers to his parents, both Hebrews. as touching = according to. Ap. 104. x. 2. Pharisee. Ap. 120. II. 6 Concerning,

touching. Ap. 104. x. 2. church. Ap. 186. righteousness. Ap. 191. 3. blameless = found blameless, i. e. before men. Cp. Acts 24. 20. 7 gain. Gr. *kerdos*. See 1. 21. Note the seven gains in vv. 5, 6. counted. Same as "esteem", 2. 3. loss. Gr. *zēmia*. See Acts 27. 10. for. Ap. 104. v. 2.

Christ. Ap. 98. IX. 8 excellency = excelling. Gr. *huperechō*. See 2. 3. knowledge. Ap. 132. II. i. Lord. Ap. 98. VI. i. β. 2. A. suffered, &c. Gr. *zēmiōs*. See 1 Cor. 3. 15. but dung = to be dung. Gr. *skubalon*. Only here. that = in order that. Gr. *hina*. win = gain. *kerdainō*. Occ.

sixteen times, transl. gain except here, and 1 Pet. 3. 1. First occ. Matt. 16. 26. 9 not. Ap. 105. II. mine own, &c. = any . . . of mine. through. Ap. 104. v. 1. the faith of Christ = Christ's faith. See Heb. 12. 2. faith. Ap. 150. II. 1. by. Ap. 104. ix. 2.

10 That I may ° know Him, and the ° power of His ° resurrection, and the fellowship of His ° sufferings, ° being made conformable ° unto His death ;

11 ° If ° by any means I might ° attain ° unto the ° resurrection ° of the dead.

12 ¹ Not ° as though I ° had already ° attained, either were already ° perfect ; but I ° follow after, ¹¹ if that I may ° apprehend that ° for which ° also I ° am ° apprehended ° of ³ Christ Jesus.

13 Brethren, I count ° not myself to have ¹² apprehended : but *this* one thing I do, forgetting those things which are behind, and ° reaching forth unto those things which are before,

14 I ° press ° toward the ° mark ° for the ° prize of the ° high calling of ³ God ¹ in ³ Christ Jesus.

J² 15 Let us therefore, as many as be ° perfect, ° be thus minded : and ° if in any thing ye ° be ° otherwise minded, ³ God shall ° reveal ° even this ¹⁰ unto you.

16 Nevertheless, ° whereto we have already ° attained, let us walk by the same ° rule, let us mind the same thing.

K² 17 Brethren, ° be ° followers together of me, and ° mark them which walk so as ye have us for an ° ensample.

° 18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are the enemies of the cross of ⁷ Christ* :

19 Whose ° end is ° destruction, whose ° god is their ° belly, and whose glory is ¹ in their shame, who mind ° earthly things.)

20 For our ° conversation ° is ¹ in ° heaven ; ° from ° whence ° also we ° look for the Saviour, the ¹ Lord ° Jesus Christ :

21 Who shall ° change our ° vile body, ° that it may be ° fashioned like ¹⁰ unto ° His glorious body, ° according to the ° working ° whereby He is able even to ° subdue all things ¹⁰ unto Himself.

J³ 4 Therefore, my brethren ° dearly beloved and ° longed for, ° my joy and crown, so ° stand fast ° in the ° Lord, *my* ° dearly beloved. 2 I ° beseech ° Euodias, and ° beseech Syntyche, that they ° be of the same mind ¹ in the ¹ Lord.

10 know. Ap. 132. I. ii. power. Ap. 172. 1. resurrection. Ap. 178. II. 1. sufferings. Cp. 2 Cor. 1. 5-7. 1 Pet. 4. 13. being made conformable. Gr. *summorphomai*. Only here. See v. 21. unto = to.

11 If. Ap. 118. 2. c. by any means. As Acts 27. 12. attain. Gr. *katantaō*. See Acts 16. 1. unto. Ap. 104. vi. resurrection = out-resurrection. Ap. 178. II. 2. Only here.

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 nekron*) is of frequent occurrence (Matt. 22. 31. Acts 17. 32 ; 23. 6. 1 Cor. 15. 12, 13, 21, 42. Heb. 6. 2, &c.), and includes the resurrection to life, of the just, and the resurrection to judgment, of the unjust (John 5. 29. Acts 24. 15. Dan. 12. 2). Resurrection *from* the dead (*ek nekron*) 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. 15-17, written some ten years before. The *ecanastasis* 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 2 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. 16, 18.

12 as though = that. had. Omit. attained = received. perfect = perfected. Ap. 125. 2. follow after. Same as v. 6 (persecuting), and v. 14 (press).

apprehend. Gr. *katalambanō*. See John 1. 5. Eph. 3. 18. The Gr. adds "also". for. Ap. 104. ix. 2. also. Read after "apprehended". am = was. of = by. Ap. 104. xviii. 1.

13 not. Many texts read "not yet". reaching forth. Gr. *epekteinomai*. Only here. 14 press. Same as "follow after", v. 12. toward. Ap. 104. x. 2. mark. Gr. *skopos*. Only here.

for. Ap. 104. ix. 3, but the texts read *eis* (Ap. 104. vi). prize. Gr. *brabeion*. Only here and 1 Cor. 9. 24. high calling = the calling above, or on high (Gr. *anō*, see John 8. 23). No shout, or voice of archangel or trumpet here, as in 1 Thess. 4. 16.

15 perfect. Ap. 125. 1. be thus minded = have this in mind. Gr. *phroneō*, as in vv. 16, 19.

be . . . minded. Same word. otherwise. Gr. *heterōs*. Only used thus here. Cp. Ap. 124. 2.

reveal. Ap. 106. I. ix. attained = come, as Matt. 12. 28. rule. Gr. *kanōn*. See 2 Cor. 10. 13, but the texts omit "rule", &c. 17 be. Lit. become. followers together. Lit. fellow-imitators. Gr. *summimētēs*. Only here. mark. Gr. *skopeō*. See Luke 11. 35. ensample. Gr. *typos*, pattern.

18, 19. These verses form a *Parembolē*, Ap. 6. 19 end. Cp. Rom. 6. 21. 2 Cor. 11. 15. Heb. 6. 8. destruction. Same as "perdition", 1. 28. god. Ap. 98. I. i. 5. belly. Cp. Rom. 16. 18. earthly. See 2. 10. 20 conversation. Gr. *politeuma*. Only here in N.T. It occ. in the Sept. and in 2 Macc. 12. 7. The seat of the government of which we are citizens (Gr. *politēs*), and of which we have both rights and responsibilities. Cp. the verb, 1. 27. is = exists even now. Gr. *huparchō*. See Luke 9. 48. heaven = heavens. See Matt. 6. 9, 10. from. Ap. 104. vii. whence = which, sing., referring to *politeuma*. also. To follow "Saviour". look for = eagerly wait for. Gr. *apekdechomai*. See Rom. 8. 19. Jesus Christ. Ap. 98. XI. 21 change = transform, or change the fashion of. Gr. *metaschēmatizō*. See 1 Cor. 4. 6. vile body = body of humiliation (Gr. *tapeinōsis*. See Acts 8. 33). that it may be. The texts omit. fashioned like = (to be) conformed. Gr. *summorphos*. See Rom. 8. 29. Cp. v. 10, above. Notice the use of and contrast between *schēma*, fashion, in *metaschēmatizō*, and *morphē*, form, in *summorphos*, and cp. 2. 8. His glorious body = the body of His glory. according to. Ap. 104. x. 2. working. Gr. *energeia*. See Eph. 1. 19. whereby He is able = of His ability. subdue = subject. Cp. 1 Cor. 15. 27, 28.

4. 1 dearly beloved. Ap. 135. III. longed for. Gr. *epipothētos*. Only here. Cp. 1. 8. Rom. 1. 11. my joy and crown. Cp. 1 Thess. 2. 19, 20. stand fast. Cp. 1. 27. in. Ap. 104. viii. Lord. Ap. 98. VI. i. 3. 2. B. 2 beseech. Ap. 134. I. 6. Euodias. This should be Euodia (fem.). be of the same mind. Lit. mind (Gr. *phroneō*, as in 2. 2) the same thing.

3 And I °entreat thee also, °true °yokefellow, help those women °which °laboured with me¹ in the °gospel, °with Clement also, and with °other my °fellowlabourers, whose names are¹ in the °book of °life.

4 Rejoice¹ in the¹ Lord always: and again I say, Rejoice.

5 Let your °moderation be °known °unto all °men. The °Lord is at hand.

6 Be °careful for °nothing; but¹ in every thing by °prayer and °supplication³ with thanksgiving let your °requests be °made known °unto °God.

7 And the peace of °God, °which passeth °all understanding, shall °keep your hearts and °minds °through °Christ Jesus.

8 Finally, brethren, whatsoever things are °true, whatsoever things are °honest, whatsoever things are °just, whatsoever things are °pure, whatsoever things are °lovely, whatsoever things are °of good report; °if there be °any °virtue, and °if there be °any praise, °think on these things.

K³ 9 Those things which ye °have both learned, and received, and heard, and °seen¹ in me, do: and the °God of peace shall be³ with you.

BL¹ 10 °But I rejoiced¹ in the¹ Lord °greatly, that now at the last your °care °of me °hath flourished again; °wherein ye were °also careful, but ye °lacked opportunity.

M¹ 11 °Not that I speak °in respect of °want: for °I °have learned, °in whatsoever state I am, therewith to be °content.

12 I °know both how to °be abased, and I °know how to abound: °every where and¹ in all things I °am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I °can do all things °through °Christ Which °strengtheneth me.

L² 14 Notwithstanding ye have well done, °that ye did communicate with my °affliction.

M² 15 Now °ye Philippians¹² know also, that¹ 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 °even¹ in Thessalonica ye °sent once and °again °unto my necessity.

17 °Not °because I °desire °a gift: but I °desire °fruit °that may abound °to your °account.

3 entreat=ask. Ap. 134. I. 3. true. Gr. *gnēstos*. See 2 Cor. 8. 8. yokefellow. Gr. *suzugos*. Only here. It is unknown who was intended.

which=since they. laboured with. Gr. *sunathleō*. See 1. 27. gospel. Ap. 140. with. Ap. 104. xi. 1.

other=the rest of. Ap. 124. 3. This may refer to Euodia and Syntyche.

fellowlabourers. Gr. *sunergos*. See 1 Cor. 3. 9. book of life. See Rev. 3. 5; 13. 8; 20. 15; 22. 19, and cp. 21. 27. life. Ap. 170. 1.

5 moderation=forbearance. Gr. *epieikēs*: adj. only here; 1 Tim. 3. 3. Tit. 3. 2. Jas. 3. 17. 1 Pet. 2. 18. known. Ap. 132. I. ii.

unto=to. men. Ap. 123. 1. Lord. Ap. 98. VI. i. β. 2. A.

6 careful=anxious. First occ. Matt. 6. 25. nothing. Gr. *mēdeis*.

prayer... supplication. Ap. 134. II. 2, 3. requests. Ap. 134. II. 5.

made known. Gr. *gnōrizō*. See 1. 22. unto. Ap. 104. xv. 3.

God. Ap. 98. I. i. 1.

7 which passeth=surpassing. Gr. *huperechō*. Cp. 3. 8. See Rom. 13. 1. Cp. Eph. 3. 20.

all understanding=every mind, or thought (Gr. *nous*).

keep=garrison. Gr. *phroureō*. See on 2 Cor. 11. 32. Occ. Gal. 3. 23. 1 Pet. 1. 5.

minds=thoughts. Gr. *noēma*. See 2 Cor. 2. 11. through=in. Ap. 104. viii.

Christ Jesus. Ap. 98. XII.

8 true. Ap. 175. 1. honest=honourable, venerable, grave. Gr. *semnos*. Here, 1 Tim. 3. 8, 11. Tit. 2. 2.

just. Ap. 191. 1. pure. Gr. *hagnos*. See 2 Cor. 7. 11.

lovely. Gr. *prospilēs*. Only here. of good report. Gr. *euphēmos*. Only here.

if. Ap. 118. 2. a. any. Ap. 123. 3. virtue. Gr. *aretē*. Only here, 1 Pet. 2. 9. 2 Pet. 1. 3, 5.

think on=take account of. Gr. *logizomai*, as Rom. 4. 3, &c.

9 have. Omit. seen=saw. Ap. 133. I. 1.

4. 10-20 (B, p. 1772). THE PHILIPPIANS' SOLICITUDE FOR PAUL. (Repeated Alternation)

B | L¹ | 10. Their past lack.

M¹ | 11-13. Paul's own content.

L² | 14. Their well-doing.

M² | 15-18. Paul's gratitude.

L³ | 19. Their need will be supplied.

M³ | 20. Paul's ascription.

10 This v. illustrates the Fig. *Epitherapeia* (Qualification), Ap. 6.

greatly. Gr. *megalōs*. Only here. care=thinking. Gr. *phroneō*, as in v. 2.

11 Not. Ap. 105. I. in respect of. Ap. 104. have. Omit. content. Gr. *autarkēs*.

be abased. See 2. 8, and 2 Cor. 11. 7. every where=in (Ap. 104. viii) every (place). am instructed. Lit. have been initiated into the secret.

Gr. *mueō*, to initiate, whence is derived *mysterion*. 13 can do=am strong for. Gr. *ischuō*. Cp. Ap. 172. 3. Christ. Ap. 98. IX, but the texts read "Him". strengtheneth. Gr. *endunamōō*. See Acts 9. 22.

14 that ye did communicate with=having had fellowship with. Gr. *sunkoinōneō*. See Eph. 5. 11. affliction. See 1. 16. 15 ye, &c.=ye also, O Philippians, know. from. Ap. 104. iv. no.

Gr. *oudeis*. church. Ap. 186. communicated. Gr. *koinōneō*. See Rom. 12. 13. as concerning

=for (Ap. 104. vi) taking account (Ap. 121. 10). giving. Gr. *dosis*. Only here, and Jas. 1. 17. receiving. Gr. *lōpsis*. Only here. but=except. Gr. *ei me*. 16 even, &c.=in Thessalonica also. sent. Ap. 174. 4. again. Lit. twice. Gr. *dis*. Cp. 1 Thess. 2. 18. unto. Ap. 104. vi. 17 be-

of=on behalf of. Ap. 104. xvii. 1. hath flourished again. Lit. ye revived (Gr. *anathallō*. Only here). wherein=on (Ap. 104. ix. 2) which. also careful=mindful (Gr. *phroneō*, as above) also. lacked opportunity. Gr. *akairēomai*. Only here. 11 Not. Ap. 105. I. in respect of. Ap. 104. x. 2. want. Gr. *husterēsis*. Only here and Mark 12. 44. have. Omit. content. Gr. *autarkēs*. Only here. Cp. 1 Tim. 6. 6. 12 know. Ap. 132. I. i. be abased. See 2. 8, and 2 Cor. 11. 7. every where=in (Ap. 104. viii) every (place). am instructed. Lit. have been initiated into the secret. Gr. *mueō*, to initiate, whence is derived *mysterion*. 13 can do=am strong for. Gr. *ischuō*. Cp. Ap. 172. 3. Christ. Ap. 98. IX, but the texts read "Him". strengtheneth. Gr. *endunamōō*. See Acts 9. 22. 14 that ye did communicate with=having had fellowship with. Gr. *sunkoinōneō*. See Eph. 5. 11. affliction. See 1. 16. 15 ye, &c.=ye also, O Philippians, know. from. Ap. 104. iv. no. Gr. *oudeis*. church. Ap. 186. communicated. Gr. *koinōneō*. See Rom. 12. 13. as concerning =for (Ap. 104. vi) taking account (Ap. 121. 10). giving. Gr. *dosis*. Only here, and Jas. 1. 17. receiving. Gr. *lōpsis*. Only here. but=except. Gr. *ei me*. 16 even, &c.=in Thessalonica also. sent. Ap. 174. 4. again. Lit. twice. Gr. *dis*. Cp. 1 Thess. 2. 18. unto. Ap. 104. vi. 17 be- cause=that. desire=seek. Gr. *epiēteō*. First occ. Matt. 6. 32. a=the. fruit=the fruit. that may abound=increasing. to. Ap. 104. vi. account. Gr. *logos*. Ap. 121. 10.

18 But I ° have all, and abound: I ° am full, having received ° of Epaphroditus the things which were sent ° from you, an ° odour of a ° sweet smell, a sacrifice acceptable, ° well-pleasing to ° God.

L^s 19 But my ° God shall ° supply all your need ° according to His riches ° in glory ° by ° Christ Jesus.

M^s 20 Now ° unto ° God and our ° Father be glory ° for ever and ever. Amen.

A 21 Salute every ° saint ° in ° Christ Jesus. The brethren which are ° with me ° greet you.

22 All the ° saints salute you, ° chiefly they that are ° of Cæsar's ° household.

23 The ° grace of our ° Lord ° Jesus Christ be ° with ° you all. ° Amen.

18 have. Gr. *apechō*. See Matt. 6. 2. am full=have been filled. Ap. 125. 7. of. Ap. 104. xii. 1.

from. Same as "of", above.

odour. Gr. *osmē*. See 2 Cor. 2. 14.

sweet smell. Gr. *euōdia*. See 2 Cor. 2. 15.

wellpleasing. Gr. *euarestos*. See Rom. 12. 1.

19 supply. Ap. 125. 7, as in v. 18.

according to. Ap. 104. x. 2. by=in (Gr. *en*).

20 Father. Ap. 98. III.

for ever and ever. Ap. 151. II. A. ii. 9. a.

21 saint. See Acts 9. 13.

with. Ap. 104. xvi.

greet=salute.

22 chiefly=specially.

of. Ap. 104. vii.

household. Lit. house. Gr. *oikia*.

23 grace. Ap. 184. I. 1.

Jesus Christ. Ap. 98. XI.

you all. All the texts read "your spirit". Ap.

101. II. 9, as in Gal. 6. 18.

Amen. Most texts omit.

THE EPISTLE TO THE COLOSSIANS.

THE STRUCTURE AS A WHOLE.

(Introversion.)

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.

D | 3. 1-4. 1. DOCTRINAL CORRECTION FOR FAILURE AS TO EPHESIAN TRUTH. HAVING RISEN WITH CHRIST.

C | 4. 2-6. PAUL'S SOLICITUDE FOR THEM, AND THEIR PRAYERS ASKED 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 Colossæ, 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 city of Colossæ 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,
2 To the ° saints and ° faithful brethren ° in ° Christ which are ° at Colosse: ° Grace be ° unto you, and peace, ° from ° God our ° Father ° and the Lord Jesus Christ.

B 3 We ° give thanks to ° God ° and ° the ° Father of 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 ° fellowservant, who is ° for you a ° faithful ° minister of ° Christ;

8 Who ° also ° declared ° unto us your ° love ° in the ° spirit.

C A 9 ° For this cause we also, ° since the day we heard *it*, do ° not cease to ° pray ° for you, and to ° desire ° that ye might be ° filled with the ° knowledge of His ° will ° in all wisdom and ° spiritual ° understanding;

10 ° That ye might walk ° worthy of the ° Lord ° unto all ° pleasing, ° being fruitful ° in every good work, and increasing ° in the ° knowledge of ° God;

11 ° Strengthened ° with all ° might, ° according to ° His glorious power, ° unto all patience and longsuffering ° with joyfulness;

B C 12 ° Giving thanks ° unto the ° Father, Which ° hath ° made us meet ° to be partakers of the ° inheritance of the ° saints ° in ° light:

1. 1 apostle. Ap. 189. Cp. 2 Cor. 1. 1. Jesus Christ. The texts read Christ Jesus. Ap. 98. XII.

by. Ap. 104. v. 1.

will. Ap. 102. 2.

God. Ap. 98. I. i. 1.

2 saints. See Acts 9. 13.

faithful. Ap. 150. III.

in. Ap. 104. viii.

Christ. Ap. 98. IX.

at=in, as above.

Grace. Ap. 184. I. 1.

unto=to.

from. Ap. 104. iv.

Father. Ap. 98. III.

and, &c. Omit, with most of the texts.

3 give thanks. See Acts 27. 36.

and. The texts omit.

the Father. See John 1. 14.

Lord. Ap. 98. VI. i. β. 2. A.

Jesus Christ. Ap. 98. XI.

praying. Ap. 184. I. 2.

for. Ap. 104. xiii. 1.

4 Since we=Having.

faith. Ap. 150. II. 1.

Christ Jesus. Ap. 98. XII.

love. Ap. 135. II. 1.

to. Ap. 104. vi.

5 For. Ap. 104. v. 2.

laid up=stored away. Gr. *apokeimai*. Only here,

Luke 19. 20. 2 Tim. 4. 8. Heb. 9. 27.

heaven=the heavens. See Matt. 6. 9, 10.

heard before. Gr. *proakouō*. Only here.

word. Ap. 121. 10. gospel. Ap. 140.

6 is come. Gr. *pareimi*, whence *parousia*.

unto. Ap. 104. vi.

world. Ap. 129. 1.

bringeth forth fruit. See Rom. 7. 4. The texts

add "and increasing".

also in you=in you also.

since=from. Ap. 104. iv.

knew. Ap. 132. I. iii.

7 also. Omit.

of. Ap. 104. iv.

Epaphras. See 4. 12. Philem. 23.

dear. Ap. 135. III.

fellowservant=fellow-slave. Gr. *sundoulos*. Occ.

here, 4. 7: five times in Matt., and thrice in Rev. See

Ap. 190. I. 2.

minister. Ap. 190. I. 1. 8 also, &c.=declared also. declared. See 1 Cor. 1. 11. spirit. I. e. the product of the new nature. Ap. 101. II. 5.

1. 9-2. 7 (C, p. 1780). PAUL'S SOLICITUDE. (Repeated Alternation.)

C A¹ | 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 stated. The Mystery declared.

A³ | 1. 28-2. 2-. Solicitude as to their growth and assurance.

B³ | 2. -2, 3. The Mystery acknowledged.

A⁴ | 2. 4-7. Solicitude as to their establishment in the faith.

9 For this cause=On account of (Ap. 104. v. 2) this (i. e. their faith and love). not. Ap. 105. I.

desire. Ap. 134. I. 4. that=in order that. Gr. *hina*. filled. Ap. 125. 7. knowledge. Ap. 132.

II. ii. spiritual. See 1 Cor. 12. 1. understanding. See 1 Cor. 1. 19. Ap. 132. II. iii. 10 That

ye might=To. worthy=worthily. pleasing. Gr. *areskeia*. Only here. being fruitful=fruit-

bearing (v 6). in. Ap. 104. vi. The texts read "by" (dative). 11 Strengthened. Gr. *dunamoō*.

Only here. Cp. Ap. 172. 1. with. Ap. 104. viii. might. Ap. 172. 1. according to. Ap. 104. x. 2.

His glorious power. Lit. the might (Ap. 172. 2) of His glory. See Eph. 1. 19. with. Ap. 104. xi. 1.

1. 12-22 [For Structure see next page].

12 hath. Omit. made, &c. See 2 Cor. 3. 6. to be partakers=for (Ap. 104. vi) the share.

inheritance=lot. Gr. *klēros*. light=the light. Ap. 130. 1.

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:
16 For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him:
17 And He is before all things, and by Him all things consist.
18 And He is the Head of the body, the church: Who is the beginning, the Firstborn from the dead;
19 that in all things He might have the pre-eminence.
20 For it pleased the Father that in Him should all fulness dwell;
21 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 earth, or things in heaven.
22 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled
23 In the body of His flesh through death, to present you holy and unblameable and unproveable in His sight:
24 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;
25 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church:
26 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;
27 Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints,
28 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:
29 Whom we preach, warning every man, and teaching every man in all wisdom;

24 sufferings. Cp. Rom. 8. 18. 2 Cor. 1. 5. that which is lacking. Cp. 1 Cor. 16. 17. See 1 Cor. 9. 17 and cp. Eph. 3. 2. **26** mystery. Ap. 193, and cp. Rom. 16. 25. App. 129. 2 and 151. II. A. i. 1. **27** riches. See Eph. 1. 7. among, as above. **28** preach. Ap. 121. 5. Gr. *noutheteō*. Cp. 3. 16.

1. 12-22 (B¹, p. 1781). CHRIST THE HEAD OF THE BODY. (*Introversion and Alternation*)
 B¹ C | 12-14. Gentiles made meet.
 D | a | 15. Christ's essential glory.
 b | 16. Reason. Creation of all things.
 E | 17. Upholds all things.
 E | 18-. The Head of the body.
 D | a | -18. Christ's acquired glory.
 b | 19, 20. Reason. Reconciliation of all things.
 C | 21, 22. Gentiles reconciled and presented perfect.

13 hath. Omit.
 delivered = rescued. See Matt. 6. 13. Rom. 7. 24. from. Ap. 104. vii. power. Ap. 172. 5. darkness = the darkness. See Luke 22. 53. Eph. 6. 12. translated. See Acts 13. 22. into. Ap. 104. vi. kingdom. Ap. 112. 5. His dear Son = the Son (Ap. 108. iii) of His love (Ap. 135. II. 1).
14 redemption. See Rom. 3. 24. through His blood. All the texts omit. forgiveness. Cp. Eph. 1. 7. sins. Ap. 128. I. ii. 1.
15 image. Cp. Rom. 8. 29. invisible. See Rom. 1. 20. Firstborn. See Rom. 1. 23; 8. 29. every creature = all creation.
16 For = Because. by. Ap. 104. viii. in. Ap. 104. ix. 1. earth. Ap. 129. 4. visible. Gr. *horatos*. Only here. dominions, &c. See Eph. 1. 21. for. Ap. 104. vi.
17 is. Emph. before. Ap. 104. xiv. consist = cohere, or hold together. Cp. Heb. 1. 3.
18 Head. See Eph. 1. 22, 23. church. Ap. 186. beginning. See Prov. 8. 22-30, from the dead. Ap. 139. 4. have, &c. = become the pre-eminent One. Gr. *prōteuō*. Only here.
19 Instead of "the Father" supply the ellipsis with "God". all fulness = all the fulness. Gr. *plērōma*. See Eph. 1. 23; 3. 19. dwell. See Acts 2. 5.
20 having made peace. Gr. *eirēnopoieō*. Only here. The noun Matt. 5. 9. through. Ap. 104. v. 1. reconcile. See Eph. 2. 16, and Ap. 196. 3. d.
21 alienated. See Eph. 2. 12. wicked. Ap. 128. III. 1. hath. Omit.
22 present. See 1 Cor. 8. 8. unblameable. See Eph. 1. 4. unproveable = 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. *hedraios*. See 1 Cor. 7. 37. not. Ap. 105. II. moved away. Gr. *metakineō*. Only here. hope of the gospel. I. e. the return of the Lord. Cp. Tit. 2. 13. gospel. Ap. 140. have. Omit. preached. Ap. 121. 1. to. Ap. 104. viii. under. Ap. 104. xviii. 2. heaven = the heaven. See Matt. 6. 9, 10. am made. Lit. became. Cp. "ordained" (same Gr. word) Acts 1. 22. fill up. Gr. *antanaplēroō*. Only here. that, &c. = afflictions. See Acts 7. 10. Christ: i. e. the tribulations of the members of the body of which He is the Head. for . . . sake = for, as v. 7. **25** dispensation. fulfil. Same as "fill", v. 9. word. Ap. 121. 10. hid. See 1 Cor. 2. 7, and cp. Eph. 3. 9. ages. **26** would = desired to. Ap. 106. I. v. among. Ap. 104. viii. 2. in = among, as above. glory = the glory. **28** preach. Ap. 121. 5. warning = admonishing. Gr. *noutheteō*. Cp. 3. 16. man. Ap. 123. 1.

° that we may ²² present every ° man ° perfect
² in ° Christ ° Jesus :

²⁹ ° Whereunto ° I also labour, ° striving
¹¹ according to His ° working, which ° worketh
² 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 ¹ in ° love, and ° unto all
 ° riches of the ° full assurance of ° understanding,

B ° to the ° acknowledgement of the ° mystery of
 ° God, ° and of the Father, and of ° Christ,

3 ¹ In Whom are ° hid all the treasures of
 wisdom and ° knowledge.

A **4** And this I say, ° lest any man should
 ° beguile you ° with ° enticing words.

5 For ° though I be absent in the flesh, yet am
 I ° with you in the ° spirit, joying and ° beholding
 your ° order, and the ° stedfastness of your
 ° faith ° in ° Christ.

6 As ye have therefore received ° Christ Jesus
 the ° Lord, so walk ye ¹ in Him ;

7 ° Rooted and ° built up ¹ in Him, and ° stab-
 lished ° in the ° faith, as ye have been taught,
 abounding ° therein ⁴ with thanksgiving.

D **8** ° Beware ° lest ° any man ° spoil you ° through
 ° philosophy and vain deceit, ° after the tradition
 of ° men, ° after the ° rudiments of the ° world,
 and ¹ not ° after ° Christ :

d **9** ° For ¹ in Him ° dwelleth all the ° fulness of
 the ° Godhead ° bodily.

10 And ye are ° complete ¹ in Him, ° Which is
 the head of all ° principality and ° power :

e **11** ¹ In Whom ° also ye ° are circumcised with
 the circumcision ° made without hands, ¹ in
 ° putting off the body ° of the sins of the flesh,
 ° by the circumcision of ° Christ :

12 ° Buried with Him ¹ in ° baptism, ° wherein
 ° also ye are risen with Him ⁸ through the ° faith
 of the ° operation of ° God Who ° hath ° raised
 Him ° from the dead.

13 And you, ° being dead ¹ in your ° sins and
 the uncircumcision of your flesh, hath He
 ° quickened together ⁵ with ° Him, having ° for-
 given you all ° trespasses ;

man. Ap. 123. 1.

perfect. Ap. 125. 1.

Jesus. The texts omit.

29 Whereunto = Unto (Ap. 104. vi) which.

I also labour = I labour also.

striving. See Luke 13. 24.

working. See Eph. 1. 19.

worketh. See Eph. 1. 11.

mightily = by (Gr. *en*) might (Ap. 172. 1).

2. 1 would = desire. Ap. 102. 1.

knew. Ap. 132. I. i.

conflict. See Phil. 1. 30.

for. Ap. 104. xiii. 1, but the texts read xvii. 1.

at. Ap. 104. viii.

not. Ap. 105. I.

seen. Ap. 133. I. 8.

in. Ap. 104. viii.

2 That. Gr. *hina*, in order that.

comforted. Ap. 134. I. 6.

knit together. See Acts 9. 22.

love. Ap. 135. II. 1.

unto. Ap. 104. vi.

riches. See 1. 27.

full assurance. Gr. *plērōphoria*. Here, 1 Thess. 1. 5.
 Heb. 6. 11; 10. 22.

understanding. Ap. 132. II. iii.

to = unto, as above; or, with a view to.

acknowledgement. Ap. 132. II. ii.

mystery. Ap. 193.

God. Ap. 98. I. i. 1.

and, &c. The texts read "even Christ".

Christ. Ap. 98. IX.

3 hid. Gr. *apokruphos*. Only here, Mark 4. 22.
 Luke 8. 17.

knowledge. Ap. 132. II. i.

4 lest, &c. = in order that (Gr. *hina*) no one (Gr.
mēdeis).

beguile = deceive. Gr. *paralogizomai*. Here and
 Jas. 1. 22.

with. Ap. 104. viii.

enticing words. Gr. *pithanologia*. Only here.

5 though = even if (Ap. 118. 2. a).

with. Ap. 104. xvi.

spirit. Ap. 101. II. 8.

beholding. Ap. 133. I. 5.

order. See 1 Cor. 14. 40.

stedfastness. Gr. *stereōma*. Only here.

faith. Ap. 150. II. 1.

in = unto. Ap. 104. vi.

6 Christ Jesus. Ap. 98. XII.

Lord. Ap. 98. VI. i. β. 2. A. For this full title see
 Rom. 6. 23.

7 Rooted. See Eph. 3. 17.

built up. See Acts 20. 32, and cp. Eph. 2. 20.

established. See Rom. 15. 8 (confirm).

in = by.

therein = in (Ap. 104. viii) it.

2. 8-23 (D, p. 1780). DOCTRINAL CORRECTION. (Extended Alternation.)

D c | 2. 8. Caution. Let no man deceive you.

d | 2. 9, 10. Christ the Head, and the body complete in Him.

e | 2. 11-15. Ordinances therefore done away in Christ.

c | 2. 16-18. Caution. Let no man judge you.

d | 2. 19. Christ the Head, and the body nourished by Him.

e | 2. 20-23. Ordinances therefore done away in Christ.

8 Beware = See (Ap. 133. I. 5) to it. lest. Ap. 105. II. any man. Ap. 123. 3. spoil. Gr. *sulagōgēō*. Only here. through. Ap. 104. v. 1. philosophy. Gr. *philosophia*. Only here. after. Ap. 104. x. 2. men. Ap. 123. 1. rudiments. See Gal. 4. 3. world. Ap. 129. 1. **9** For = Because. dwelleth. See 1. 19. fulness. See 1. 19. Godhead. Ap. 98. I. ii. 1. bodily. Gr. *sōmatikōs*. Only here. The adj. in Luke 3. 22. 1 Tim. 4. 8. **10** complete. See 1. 9. Which = Who. principality. Ap. 172. 6. power. Ap. 172. 5. **11** also. Should follow "circumcised". are = were. made without hands. See 2 Cor. 5. 1. putting off. Gr. *apekdusis*. Only here. of the sins. Omit. by. Ap. 104. viii. **12** Buried with. See Rom. 6. 4. baptism. Ap. 115. II. i. 1. I. e. His baptism unto death. wherein = in (Ap. 104. viii) Whom. also, &c. = ye were raised (Ap. 178. I. 8) also, and cp. 3. 1 and Eph. 2. 6. operation. Ap. 172. 4. hath. Omit. raised. Ap. 178. I. 4. from, &c. Ap. 139. 4. **13** being. I. e. at that time. sins. Ap. 128. I. ii. 3. quickened together = made alive together. See Eph. 2. 5. Him. Texts add, "even you". forgiven = graciously forgiven. Ap. 184. II. 1. trespasses. Same as "sins", above.

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 10 principalities and 10 powers, He °made a shew of them °openly, °triumphing over them 1 in °it.

c 16 Let °no °man therefore °judge you 1 in °meat, or 1 in drink, or 1 in °respect of an °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 2 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,

d 19 And 1 not °holding the Head, °from °Which all the body °by °joints and °bands °having nourishment ministered, and 2 knit together, increaseth with the °increase of 2 God.

e 20 Wherefore °if ye °be dead 5 with 2 Christ °from the 8 rudiments of the 8 world, why, as though living 1 in the 8 world, are ye °subject to ordinances,

21 (Touch 16 not; taste °not; °handle °not;

22 Which all are °to perish with the °using;) 8 after the °commandments and °doctrines of 8 men?

23 °Which things °have indeed a °shew of wisdom 1 in °will worship and 18 humility, and °neglecting of the body; 1 not 1 in any °honour °to the °satisfying of the flesh.

D f 3 °If ye then °be risen with °Christ, seek those °things which are above, where °Christ sitteth °on the right hand of °God.

2 °Set your affection °on 1 things above, °not on things °on the °earth.

3 For ye °are dead, and your °life °is °hid °with 1 Christ °in 1 God.

4 When 1 Christ, Who is our 3 life, shall °appear, then shall ye also °appear 3 with Him 3 in °glory.

5 °Mortify therefore your members which are °upon the 2 earth; fornication, uncleanness,

14 Blotting out=Having blotted out. See Acts 8. 19. handwriting. Gr. *cheirotographon*. Only here. ordinances. See Acts 16. 4.

against. Ap. 104. x. 1. contrary. Gr. *hupenantios*. Only here and Heb. 10. 27.

out of. Ap. 104. vii. way=midst. nailing=having nailed. Gr. *proselōō*. Only here. His. Read "the".

15 spoiled=put off. Gr. *apekduomai*. Only here and 8. 9.

made a shew of. Gr. *deigmatizō*. Only here. The verb *paradeigmatizō*, to expose to public infamy, occ. Matt. 1. 19 and Heb. 6. 6.

openly. See Mark 8. 32.

triumphing over. Cp. 2 Cor. 2. 14. it. I. e. the cross.

16 no. Ap. 105. II. man. Ap. 123. 1. judge. Ap. 122. 1.

meat, &c.=eating and drinking.

respect. Lit. part, i. e. taking part.

holyday=feast. See Lev. 23.

new moon. See 1 Chron. 23. 31.

sabbath days=sabbaths. See Lev. 23. 3, 7, 8, 21, 24, 27-32, 35, 36, 38, 39. John 20. 1.

18 no man. Gr. *mēdeis*.

beguile you of your reward=defraud you of your prize. Gr. *katabrabeuō*. Only here.

in, &c. Lit. willing (Ap. 102. 1) in (Ap. 104. viii), i. e. being a devotee to.

humility. See Acts 20. 19.

worshipping. See Acts 26. 5 (religion).

intruding into=investigating. Gr. *embateuō*. Only here.

not. Most texts omit.

seen. Ap. 133. I. 8.

puffed up. See 1 Cor. 4. 6.

by. Ap. 104. xviii. 1.

his fleshly mind=the mind of his flesh, i. e. the old Adam nature.

19 holding=holding fast. The central theme of the Epistle is the necessity of holding fast to the Head. from. Ap. 104. vii.

Which=Whom.

by. Ap. 104. v. 1.

joints. See Eph. 4. 16.

bands. See Acts 8. 23 (bond).

having nourishment ministered. See 2 Cor. 9. 10. increase. See Eph. 4. 16.

20 if. Ap. 118. 2, a.

be dead=died.

from. Ap. 104. iv.

subject, &c. Mid. of Gr. *dogmatizō*, which means to impose dogmas upon one. Supply *Ellipsis* with "such as".

21 not. Gr. *mēde*. handle. Gr. *thinganō*. Only here, Heb. 11. 28; 12. 20. 22 to perish=for (Ap. 104. vi) corruption. See Rom. 8. 21. using. Gr. *apochrēsis*. Only here. commandments. Gr. *entalma*. Only here, Matt. 15. 9. Mark 7. 7. doctrines. The doctrines of men and demons are various, and therefore plural. See Matt. 15. 9. Mark 7. 7. 1 Tim. 4. 1; but the Divine teaching is one—1 Tim. 1. 10; 4. 6, 13, 16, &c. 23 Which=Which order of. have=is having. shew=reputation. Ap. 121. 10. will worship. Gr. *ethelothrēskēia*, i. e. self-imposed worship. Only here. neglecting=not sparing. Gr. *aphēidia*. Only here. honour=value. to. Ap. 104. xv. 3. satisfying. Gr. *plēsmonē*. Only here. Ascetic observances are of no value as remedies against the old nature.

3. 1-4. 1 (D, p. 1780). DOCTRINAL CORRECTION, AS HAVING RISEN WITH CHRIST. (Extended Alternation.)

D f | 3. 1-9. Our calling, as risen with Christ; the rule of the old man put off.

g | 3. 10, 11. The new man put on.

h | 3. 12-14. The effects seen in the exercise of love, the bond of perfectness.

f | 3. 15. Our calling in the one body; the rule of God's peace begun.

g | 3. 16. The word of Christ dwelling within.

h | 3. 17-4. 1. The effects seen in the exercise of love, as the bond of all domestic relations.

3. 1 If. Ap. 118. 2. a. be risen with = were raised with. Ap. 178. I. 8. Christ. Ap. 98. IX. things . . . above. See Phil. 3. 13, 14. on. Ap. 104. viii. God. Ap. 98. I. i. 1. 2 Set your affection on = Mind. Gr. *phroneō*. See Rom. 8. 5. not. Ap. 105. II. on. Ap. 104. ix. 1. earth. Ap. 129. 4. 3 are dead = died. life. Ap. 170. 1. is = has been. hid. I. e. laid up (in store). Cp. Matt. 13. 44. with. Ap. 104. xvi. in. Ap. 104. viii. 4 appear = be manifested. Ap. 106. I. v. glory. See p. 1511. 5 Mortify = Put to death. See Rom. 4. 19; 6. 6-11. upon. Ap. 104. ix. 1.

° inordinate affection, ° evil ° concupiscence, and ° covetousness, which is idolatry:

6 ° For which things' sake the ° wrath of ° God cometh ° on the ° children of disobedience;

7 ° In the which *ye* also walked some time, when ye ° lived ° in them.

8 But now *ye* also ° put off all these; ° anger, ° wrath, ° malice, blasphemy, ° filthy communication ° out of your mouth.

9 Lie ° not ° one ° to another, ° seeing that ye have ° put off ° the old ° man ° with his ° deeds;

g 10 And ° have ° put on the ° new *man*, which is ° renewed ° in ° knowledge ° after the ° image of Him That created him:

11 Where there is ° neither Greek nor ° Jew, circumcision nor uncircumcision, ° Barbarian, ° Scythian, ° bond *nor* free: but ° Christ *is* ° all, and ° in all.

h 12 ° Put on therefore, as the elect of ° God, holy and ° beloved, bowels of ° mercies, ° kindness, ° humbleness of mind, ° meekness, long-suffering;

13 ° Forbearing one another, and ° forgiving one another, ° if ° any man have a ° quarrel ° against ° any; even as ° Christ ° forgave you, so ° also do *ye*.

14 And ° above all these things *put on* ° charity, which is ° the ° bond of ° perfectness.

f 15 And let the peace of ° God ° rule ° in your hearts, ° to the which ° also ye are called ° in one body; and be ye ° thankful.

g 16 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.

h 17 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.

18 Wives, ° submit yourselves unto your own ° husbands, as it is ° fit ° in the ° Lord.

19 ° Husbands, ° love *your* wives, and ° be ° not bitter ° against them.

20 ° Children, obey *your* parents ° in all things, for this is ° well pleasing ° unto the ° Lord.

21 Fathers, ° provoke ° not your ° children to anger, ° lest they ° be discouraged.

22 ° Servants, obey ° in all things *your* ° masters ° according to the flesh; ° not ° with ° eyeservice, as menpleasers; but ° in ° singleness of heart, fearing ° God:

23 And whatsoever ye do, do *it* ° heartily, as to the ° Lord, and ° not ° unto ° men;

24 ° Knowing that ° of the ° Lord ye shall receive the ° reward of the ° inheritance: for ye ° serve the ° Lord ° Christ.

inordinate affection = passion, or lust. See Rom. 1. 26. evil. Ap. 128. III. 2.

concupiscence = desire. See John 8. 44. covetousness. See Rom. 1. 29, and Eph. 5. 5.

6 For . . . sake. Ap. 104. v. 2.

wrath. See Rom. 1. 18.

on. Ap. 104. ix. 3.

children. Ap. 108. iii. See Eph. 2. 2.

7 lived. See Ap. 170. 1.

8 put off. See Eph. 4. 22.

anger. Same as "wrath", v. 6.

wrath. Gr. *thumos*. See Rom. 2. 8.

malice. Ap. 128. II. 2.

filthy communication. Gr. *aischrologia*. Only here. out of. Ap. 104. vii.

9 one to another = to (Ap. 104. vi) one another. seeing, &c. = having. put off. See 2. 15.

the old, &c. See Rom. 6. 6.

man. Ap. 123. 1.

deeds = practices. Cp. Rom. 8. 13.

10 have = having.

put on. See Rom. 13. 12, 14.

new. Gr. *neos*. See Matt. 9. 17.

renewed. See 2 Cor. 4. 16.

in. Ap. 104. vi.

knowledge. Ap. 132. II. ii.

after. Ap. 104. x. 2.

image = pattern. See 1. 15.

11 neither. Ap. 105. I.

Jew, &c. Cp. Gal. 3. 28.

Barbarian. See Acts 28. 2.

Scythian. Regarded by the ancients as the lowest type of barbarians.

bond. Ap. 190. I. 2.

all, &c. See Eph. 1. 23.

12 beloved. Ap. 135. I. 1.

mercies. See Rom. 12. 1.

kindness. Ap. 184. III. a.

humbleness, &c. See 2. 18.

meekness. See Eph. 4. 2.

13 Forbearing. See Eph. 4. 2.

forgiving. See 2. 13.

if. Ap. 118. 1. b.

any man, any. Ap. 123. 3.

quarrel = grievance. Gr. *momphē*. Only here.

against. Ap. 104. xv. 3.

Christ. Most texts read "the Lord".

also do *ye* = do ye also.

14 above. Ap. 104. ix. 2.

charity = the love. Ap. 135. II. 1.

the = a.

bond. See 2. 19.

perfectness. Gr. *teleiotes*. Only here and Heb. 6. 1.

See Ap. 125. 1.

15 God. The texts read "Christ".

rule. Lit. be umpire. Gr. *brabeuō*. Only here.

Cp. 2. 18.

also, &c. = ye were called also.

thankful. Gr. *eucharistos*. Only here.

16 word. Ap. 121. 10.

dwell. See Rom. 8. 11.

richly. Gr. *plousiōs*. Only here, 1 Tim. 6. 17. Tit.

3. 6. 2 Pet. 1. 11.

admonishing. See 1. 28, and Acts 20. 31.

hymns. See Eph. 5. 19.

spiritual. See 1 Cor. 12. 1.

songs. See Eph. 5. 19.

singing. See Eph. 5. 19. with. Ap. 104. viii.

grace. See 1. 2. Ap. 184. I. 1. the Lord. The texts read "God". 17 deed = in (Gr. *en*) work.

name. See Acts 2. 21. Lord. Ap. 98. VI. i. β. 2. B. Jesus. Ap. 98. X. giving thanks. See

Acts 27. 35. and. Omit. Father. Ap. 98. III. by. Ap. 104. v. 1. 18 submit. See Eph. 5. 22.

husbands. Ap. 123. 2. fit. See Eph. 5. 4. 19 be . . . bitter. Gr. *pikrainō*. Only here, Rev. 8. 11;

10. 9, 10. 20 Children. Ap. 108. i. in = according to. Ap. 104. x. 2. well pleasing. See Rom.

12. 1. unto = to, but the texts read "in" (Gr. *en*). 21 provoke. See 2 Cor. 9. 2. lest = in order

that (Gr. *hina*) . . . not (Ap. 105. II). be discouraged = have their spirit broken. Gr. *athumēō*. Only

here. 22 Servants. Ap. 190. I. 2. masters. Ap. 98. VI. i. a. 4. A. according to. Ap. 104.

x. 2. eyeservice . . . menpleasers. See Eph. 6. 6. singleness. See Eph. 6. 5. God. The texts

read "the Lord". 23 heartily. Gr. *ek psychēs*. See Ap. 110. V. 4. Lord. Ap. 98. VI. i. β. 2. A.

not Ap. 105. I. 24 Knowing. Ap. 132. I. i. of. Ap. 104. iv. reward = recompense. Gr. *antapodosis*. Only here.

inheritance. See Eph. 1. 14. serve. Ap. 190. III. 2.

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 ° the same ° with ° thanksgiving;

3 Withal ° praying ° also ° for us, ° that ° God would open ° unto us a ° door of ° utterance, to ° speak the ° mystery of ° Christ, ° for which I ° am also in bonds;

4 ° That I may ° make it ° manifest, as I ought to ° speak.

5 Walk ° in wisdom ° toward them that are ° without, ° redeeming the time.

6 Let your ° speech be always ° 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 ° have ° sent ° unto you ° for the same purpose, ° that he might ° know ° your estate, 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: ° if he come ° unto you, receive him;)

11 And ° Jesus, which is called ° Justus, who are ° of the circumcision. These only are my ° fellow-workers ° 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 ° Nymphas, and the ° church which is ° in his house.

16 And when this epistle is read ° among you, cause ° that it be read also ° in the ° church of the Laodiceans; and ° that 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 ° fulfil it."

18 The salutation by ° the hand of me Paul. Remember my ° bonds. ° Grace be ° with you. ° Amen.

12 Epaphras. See 1. 7. servant. Gr. *doulos*. Ap. 190. I. 2. Christ. The texts add "Jesus" labouring fervently = striving, 1. 29. for. Gr. *huper*. Ap. 104. xvii. 1. prayers. Gr. *proseuchē*. Ap. 134. II. 2. perfect. Gr. *teleios*. Ap. 125. I. complete. Gr. *plēroō*. Ap. 125. 7. The texts read "plērophoreō", as in Rom. 4. 21. will. Gr. *thelēma*. Ap. 102. 2. 13 bear . . . record. See 2 Cor. 8. 3. zeal. Gr. *zēlos*, but the texts read "ponos", labour. Cp. v. 12. 14 Demas. See 2 Tim. 4. 10. Philem. 24. 15 Nymphas. Not mentioned elsewhere. church. Ap. 186. in. Gr. *kata*. Ap. 104. x. 2. 16 among. Gr. *para*. Ap. 104. xii. 2. from. Gr. *ek*. Ap. 104. vii. 17 Take heed. Gr. *blepō*. Ap. 133. I. 5. ministry. Gr. *diakonia*. Ap. 190. II. 1. fulfil. Ap. 125. 7. 18 the hand, &c. = my hand of Paul. bonds. Cp. v. 3. with. Gr. *meta*. Ap. 104. xi. 1. Amen. Omit.

25 for the wrong, &c. = the wrong that he wronged. See Gal. 6. 7. no. Ap. 105. I. respect, &c. See Rom. 2. 11.

4. 1 Masters. See 3. 22. unto = to. servants. See 3. 22. just. Ap. 191. 1. knowing. Ap. 132. I. i. in. Ap. 104. viii.

heaven. See Matt. 6. 9, 10. 2 Continue. See Rom. 12. 12. prayer. Ap. 134. II. 2. the same = it.

with. Ap. 104. viii. thanksgiving. See 2. 7.

3 praying. Ap. 134. I. 2. also for us = for us also.

for. Ap. 104. xiii. 1. that = in order that. Gr. *hina*.

God. Ap. 98. I. i. 1. unto = to.

door. See 1 Cor. 16. 9. utterance. Ap. 121. 10.

speak. Ap. 121. 7. mystery. Ap. 193.

Christ. Ap. 98. IX. for. Ap. 104. v. 2.

am also, &c. = have been bound also. Cp. Acts 22. 21, 22.

4 make . . . manifest. Ap. 106. I. v. Cp. Eph. 6. 20.

5 toward. Ap. 104. xv. 3. without. See 1 Cor. 5. 12.

redeeming. See Eph. 5. 16. 6 speech. Gr. *logos*. Ap. 121. 10.

grace. Ap. 184. I. 1. seasoned. Gr. *artuō*. Only here, Mark 9. 50. Luke 14. 34.

answer. Gr. *apokrinomai*. Ap. 122. 3. with. No prep. Dat. case.

7 All my state. Lit. all things according to (Gr. *kata*. Ap. 104. x. 2) me.

declare = make known. Gr. *gnōrizō*. See Phil. 1. 22. who is a = the.

beloved. Gr. *agapētos*. Ap. 135. III. a. Omit.

faithful. Gr. *pistos*. Ap. 150. III. minister. Gr. *diakonos*. Ap. 190. I. 1.

Lord. Ap. 98. VI. i. β. 2. B. 8 have. Omit.

sent. Gr. *pempō*. Ap. 174. 4. unto. Gr. *pros*. Ap. 104. xv. 3.

for. Gr. *eis*. Ap. 104. vi. that . . . your. The texts read "that ye may know our".

that = in order that. Gr. *hina*.

know. Gr. *ginōskō*. Ap. 132. I. ii. your estate. Lit. the things concerning (Gr. *peri*. Ap. 104. xiii. 1) you. Cp. v. 7.

comfort. Gr. *parakaleō*. Ap. 134. I. 6. 9 With. Ap. 104. xvi. a = the.

of. Ap. 104. vii. make known. Same as "declare", v. 7.

which are done. Omit. 10 Aristarchus. See Acts 19. 29.

Marcus. See Acts 12. 12. sister's son = cousin. Gr. *anepsios*. Only here.

Barnabas. See Acts 4. 36. touching. Ap. 104. xiii. 1.

if. Gr. *ean*. Ap. 118. 1. b. 11 Jesus. Cp. Acts 7. 45.

Justus. See Acts 18. 7. fellow-workers. Gr. *sunergos*. See 1 Cor. 3. 9.

unto. Gr. *eis*. Ap. 104. vi. kingdom. See Ap. 112. 2. been = become.

comfort. Gr. *parēgoria*. Only here.

12 Epaphras. See 1. 7. servant. Gr. *doulos*. Ap. 190. I. 2. Christ. The texts add "Jesus"

labouring fervently = striving, 1. 29. for. Gr. *huper*. Ap. 104. xvii. 1. prayers. Gr. *proseuchē*.

Ap. 134. II. 2. perfect. Gr. *teleios*. Ap. 125. I. complete. Gr. *plēroō*. Ap. 125. 7. The texts read "plērophoreō", as in Rom. 4. 21. will. Gr. *thelēma*. Ap. 102. 2. 13 bear . . . record. See 2 Cor.

8. 3. zeal. Gr. *zēlos*, but the texts read "ponos", labour. Cp. v. 12. 14 Demas. See 2 Tim. 4. 10.

Philem. 24. 15 Nymphas. Not mentioned elsewhere. church. Ap. 186. in. Gr. *kata*. Ap.

104. x. 2. 16 among. Gr. *para*. Ap. 104. xii. 2. from. Gr. *ek*. Ap. 104. vii. 17 Take heed.

Gr. *blepō*. Ap. 133. I. 5. ministry. Gr. *diakonia*. Ap. 190. II. 1. fulfil. Ap. 125. 7. 18 the

hand, &c. = my hand of Paul. bonds. Cp. v. 3. with. Gr. *meta*. Ap. 104. xi. 1. Amen. Omit.

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—3. 10. THANKSGIVING. NARRATION. APPEAL.

| B | 3. 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 (3. 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; 25. 31; 26. 64; *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 Ægean. 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.

THE FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
THESSALONIANS.

A 1 °PAUL, and °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.

B A C a 2 We °give thanks to 1 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 1 Jesus Christ, in the sight of 1 God °and our 1 Father;

4 °Knowing, brethren °beloved, your °election °of 1 God.

b 5 For our °gospel came °not °unto you 1 in °word only, but °also 1 in °power, and 1 in the °Holy Ghost, and 1 in much °assurance; as ye 4 know what manner of men we °were °among you °for your sake.

c 6 And ye became °followers of us, and of the 3 Lord, having received the 5 word 1 in much °affliction, °with joy of the 5 Holy Ghost:

7 So that ye 5 were °ensamples to all that °believe 1 in Macedonia and Achaia.

8 For 1 from you °sounded out the 5 word of the 3 Lord 5 not only 1 in Macedonia and Achaia, but °also 1 in every place your 3 faith °to 1 God-ward °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 Philip-
pians, 2 Thessalonians, and Philemon, *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 (*v.* 32), he accom-
panied Paul on his second missionary journey, and
took part in the founding of the churches of Mace-
donia. Acts 15. 40-18. 18.

Timotheus. See 2 Cor. 1. 1.
unto=to.

church. Ap. 186.

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.

God. Ap. 98. I. i. 1.

Father. Ap. 98. III.

Lord. Ap. 98. VI. i. β. 2. B.

Jesus Christ. Ap. 98. XI.

Grace. Ap. 184. I. 1. Cp. Rom. 1. 7.

from. Ap. 104. iv. This last clause is omitted in
most texts.

1. 2-3. 10 [For Structure see below].

2 give thanks. Gr. *eucharisteō*. See Acts 27. 35.
always. Ap. 151. II. G. i.

for. Ap. 104. xiii. 1.

making mention. See Rom. 1. 9.

in. Ap. 104. ix. 1.

prayers. Ap. 134. II. 2.

1. 2-3. 10 (A, p. 1787). THANKSGIVING. NARRATION. APPEAL. (*Extended Alternation.*)

B A C	|	|	|	a | 1. 2-4. Thanksgiving.
				b | 1. 5. Reason. The Gospel received not in word but power.
				c | 1. 6-9. Its effect.
|	|	|	|	d | 1. 10-. Believers wait for God's Son.
				e | 1. -10. Deliverance from the wrath to come.
				D | 2. 1-12. Paul and the brethren. Their teaching while present.
C	|	|	|	a | 2. 13-. Thanksgiving.
				b | 2. -13. Reason. The Gospel received as the word of God.
				c | 2. 14. Its effect.
|	|	|	|	d | 2. 15, 16-. Unbelieving Jews killed God's Son.
				e | 2. -16. Delivered to the wrath to come.
				D | 2. 17-3. 10. Paul and the brethren. Their feelings while absent.

3 without ceasing. Gr. *adiuleiptōs*. Only here, 2. 13; 5. 17. Rom. 1. 9. of=proceeding from. Gen. of origin. Ap. 17. 2; or, it may be Gen. of character. Ap. 17. 1, and would read "faithful work, loving labour, and hopeful patience". faith. Ap. 150. II. 1. love. Ap. 135. II. 1. Cp. 5. 8. Col. 1. 4, 8. Rev. 2. 4. in=of. Ap. 17. 5. Lord. Ap. 98. VI. i. β. 2. A. and=even. **4** Knowing. Ap. 132. I. i. beloved. Ap. 135. I. 1. election. Gr. *eklogē*. See Acts 9. 15. of. Ap. 104. xviii. 1. **5** gospel. Ap. 140. not. Ap. 105. I. unto. Ap. 104. vi. word. Ap. 121. 10. also, &c.=in power also. power. Ap. 172. 1. Holy Ghost=Divine power. Ap. 101. II. 14. assurance. Gr. *plērōphoria*. See Col. 2. 2. were=became. among. Ap. 104. viii. 2. for your sake=on account of (Ap. 104. v. 2) you. **6** followers=imitators. Gr. *mimētēs*. See 1 Cor. 4. 16. affliction. Gr. *thlipsis*. See Acts 7. 10. with. Ap. 104. xi. 1. **7** ensamples. Gr. *tupos*. See Phil. 3. 17, and cp. 1 Tim. 4. 12. Tit. 2. 7. 1 Pet. 5. 3. believe. Ap. 150. I. 1. i. **8** sounded out. Gr. *exēcheomai*. Only here. Cp. Luke 4. 37, and 1 Cor. 13. 1. also. The texts omit. to God-ward=towards (Ap. 104. xv. 3) God. **is spread abroad**=has gone forth. not. Ap. 105. II. speak. Ap. 121. 7. **9** shew=report. of. Ap. 104. xiii. 1.

manner of ° entering in we had ° unto you, and how ye turned ° to ° God ° from ° idols to ° serve ° the living and ° true ° God ;

d 10 And to ° wait for His ° Son ° from ° heaven, Whom He ° raised ° from the dead, even ° Jesus,
e Which ° delivered ° us ° from the ° wrath to come.

D f 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.

g 3 For our ° exhortation was ° not ° of deceit, ° nor ° of uncleanness, ° nor ° in ° guile :

h 4 But as we were ° allowed ° of ° God to ° be put in trust with the ° gospel, even so we ° speak ; ° not as ° pleasing ° men,

i but ° God, Which trieth our hearts.

5 For ° neither at any time ° used we ° flattering ° words, as ye ° know, ° nor a ° cloke of covetousness, ° 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.

k 7 But we were ° gentle ° among you, even as a ° nurse ° cherisheth ° her ° children :

f 8 So being ° affectionately desirous of you, we were ° willing to have imparted ° unto you, ° not the ° gospel of ° God only, but ° also our own souls, because ye were ° dear unto us.

g 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.

i 10 ¶ *Ye are witnesses, and ° God also, how ° holily and ° justly and ° unblameably we ° behaved ourselves ° among you that ° believe :*

k 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.

entering in. Gr. *eisodos*. See Acts 13. 24.

unto. Ap. 104. xv. 3.

to. Same as "unto", above.

idols. This shows that these converts were mainly Gentiles. The Jews were bitterly hostile. Acts 17. 4-6, 13.

serve. Ap. 190. III. 2.

the = a.

true. Ap. 175. 2.

10 wait for. Gr. *anamenō*. Only here in N.T. In Sept. of Job 7. 2. Isa. 59. 11. A much stronger word than *menō*, p. 1511.

Son. Ap. 108. iii. from. Ap. 104. vii.

heaven = the heavens. See Matt. 6. 9, 10.

raised. Ap. 178. I. 4.

from the dead. Ap. 139. 3, but with the texts, 139. 4.

Jesus. Ap. 98. X.

delivered = rescueth.

us. Paul and the brethren are intended, being Jews. See v. 9.

from. Ap. 104. iv, but texts read 104. vii.

wrath, &c. = the coming wrath. See 2. 16.

2. 1-12 (D, p. 1788). PAUL AND THE BROTHERS. THEIR TEACHING WHILE PRESENT. (Extended Alternation.)

D | f | 1, 2. The Gospel of God imparted.

g | 3. Their exhortation ; not of deceit.

h | 4-. Their preaching.

i | 4-6. God their witness.

k | 7. Comparison ; as a nursing mother.

f | 8. The Gospel of God imparted.

g | 9-. Their labour ; not to be chargeable.

h | 9-. Their preaching.

i | 10. God their witness.

k | 11, 12. Comparison ; as a father.

2. 1 know. Ap. 132. I. i.

entrance in. See 1. 9.

unto. Ap. 104. xv. 3.

not. Ap. 105. I. in vain. See 3. 5.

2 after that we had = having.

suffered before. Gr. *propaschō*. Only here.

were, &c. = having been treated with contumely.

Gr. *hubrizō*. See Acts 14. 5. Referring to their being scourged, though Romans (Acts 16. 37, 38).

at. Ap. 104. viii.

were bold. Gr. *parrhēsiastomai*. See Acts 9. 27.

in. Ap. 104. viii.

God. Ap. 98. I. i. 1.

speak. Ap. 121. 7. gospel. Ap. 140.

with. Ap. 104. viii. In this one verse the preposition *en* is transl. "at", "in", "with".

contention. Gr. *agōn*. See Phil. 1. 30.

3 exhortation. Gr. *paraklēsis*. See Acts 4. 36, and Ap. 134. I. 6.

of. Ap. 104. vii. nor. Gr. *oude*.

guile. Gr. *dolos*. See Acts 13. 10.

4 allowed = tested, and so approved. Gr. *dokimazō*. Same as "trieth", and as "prove" (5. 21).

of. Ap. 104. xviii. 1. be put in trust with. Ap. 150. I. i. iv. pleasing men. Cp. Gal. 1. 10. men.

Ap. 123. 1. 5 neither, nor. Gr. *oute*. used we. Lit. were (became) we in (Gr. *en*). flattering

words. Lit. a word (Ap. 121. 10) of flattery. cloke = pretence. Gr. *prophasis*. See Acts 27. 30. 6 Nor.

Gr. *oute*. sought we = seeking. glory. See p. 1511. of. Ap. 104. iv. others. Ap. 124. 1.

when, &c. = though able to be. burdensome. Lit. in (Gr. *en*) a burden, i. e. for a burden. Gr. *baros*.

See Acts 15. 28. Cp. v. 9. apostles. Ap. 189. Christ. Ap. 98. IX. 7 gentle. Gr. *ēpios*. Only here

and 2 Tim. 2. 24. among = in (Gr. *en*) the midst of. nurse. Gr. *trophos*. Only here. cherisheth.

Gr. *thalpō*. See Eph. 5. 29. her = her own. This shows that a mother is meant. The image expresses

the intensity of the apostle's love for them. children. Ap. 108. i. 8 affectionately desirous. Gr.

himeitromai, or *homeitromai*. Only here. willing = well pleased. unto = to. also, &c. = our own

lives (Ap. 110. III. 2) also. dear unto. Ap. 135. III. 9 travail = toil. Gr. *mochthos*. See 2 Cor. 11. 27.

because, &c. = with a view to (Ap. 104. xv. 3) our not (Ap. 105. II) being chargeable unto. Gr. *epibareō*. See

2 Cor. 2. 5. any. Ap. 123. 3. preached. Ap. 121. 1. unto. Ap. 104. vi. 10 holily.

Gr. *hosiōs*. Only here. Cp. the adj. Acts 2. 27. justly. Gr. *dikaiōs*. See 1 Cor. 15. 34, and cp. Ap. 191. 1.

unblameably. Gr. *amemptōs*. Only here and 5. 23. Cp. 3. 13. behaved ourselves. Lit. became.

among = towards. No prep. believe. Ap. 150. I. i. 11 exhorted. Ap. 134. I. 6. comforted.

Gr. *paramutheomai*. See John 11. 19. charged = testified to. Gr. *marturomai*, with texts. See Gal. 5. 3.

every = each. 12 That, &c. = With a view to (Ap. 104. vi) your walking. hath. Omit. called.

Some texts read "calleth". His = His own. kingdom. See App. 112, 114.

C a 13 ° For this cause ° also thank we 2 God ° without ceasing, because,

b when ye received the 5 word of 2 God ° which ye heard ° of us, ye received it 1 not as the 5 word of 4 men, but as it is ° in truth, the 5 word of 2 God, which ° effectually worketh also 2 in you that 10 believe.

c 14 For ye, brethren, became ° followers of the ° churches of 2 God which 2 in Judæa are 2 in ° Christ Jesus: for ye also ° have suffered ° like things 4 of your own ° countrymen, even as ° they have 4 of the Jews;

d 15 Who both killed the ° Lord ° Jesus, and ° their own ° prophets, and ° have persecuted us; and they please 9 not 2 God, and are contrary to all 4 men;

16 Forbidding us to 2 speak to the Gentiles ° that they might be saved, ° to fill up their ° sins ° always:

e for ° the wrath ° is come ° upon them ° to the ° uttermost.

D E l 17 But we, brethren, ° being taken ° from you ° for ° a short time in ° presence, 1 not in heart, ° endeavoured the more abundantly to ° see your ° face 2 with great desire.

18 Wherefore we ° would have come 1 unto you, even ¶ Paul, ° once and again; but Satan ° hindered us.

m 19 For what is our hope, or joy, or ° crown of ° rejoicing? Are ° not even ye in the presence of our 15 Lord ° Jesus Christ 2 at His ° coming? 20 For ye are our ° glory and joy.

F n 3 Wherefore ° when we could ° no longer ° forbear, we ° thought it good to be left ° at ° Athens alone;

o 2 And ° sent Timotheus, our brother, and ° minister of ° God, and our ° fellowlabourer ° in the ° gospel of ° Christ, ° to establish you, and to ° comfort you ° concerning your ° faith:

3 That ° no man should be ° moved ° by these ° afflictions: for yourselves ° know that we ° are appointed ° thereunto.

4 For verily, when we were ° with you, we ° told you before that we ° should ° suffer tribulation; even as it ° came to pass, and ye 3 know.

F n 5 ° For this cause, 1 when ¶ could 1 no longer 1 forbear,

o I 2 sent 2 to ° know your 2 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 = we also thank. See 1. 2. without ceasing. See 1. 3.

which ye heard. Lit. of hearing. Gr. *akoē*, as in Gal. 3. 2, 5.

of. Ap. 104. xii. 1.

in truth = truly.

effectually worketh = is made energetic. See Ap. 172. 4.

14 followers. See 1. 6.

churches. Ap. 186.

Christ Jesus. Ap. 98. XII. have. Omit.

like = the same.

countrymen. Gr. *sumphuletēs*. Only here.

they = they also.

15 Lord. Ap. 98. VI. i. β. 2. A.

Jesus = even Jesus. Ap. 98. X.

their own = the.

prophets. Ap. 189.

have persecuted us = chased us out. Gr. *ekdiōkō*. Only here and Luke 11. 49.

16 that = in order that. Gr. *hina*.

to, &c. = with a view to (Ap. 104. vi) their filling up (Gr. *anaplērōō*). See 1 Cor. 14. 16.

sins. Ap. 128. I. ii. 1.

always. Ap. 151. II. G. i.

the wrath: the appointed wrath. See Lev. 26. Deut. 28 and 32.

is come. Gr. *phthanō*. See Luke 11. 20.

upon. Ap. 104. ix. 3.

to. Ap. 104. vi.

uttermost = end. Gr. *telos*.

2. 17—3. 10 (D, p. 1788). PAUL AND THE BRETHREN. THEIR FEELINGS WHILE ABSENT. (Introversion and Alternation.)

D | *E* | *l* | 2. 17, 18. Their departure.

m | 2. 19, 20. Joy in the Thessalonians.

F | *n* | 3. 1. Their solicitude.

o | 3. 2-4. Mission of Timothy.

F | *n* | 3. 5-. Their solicitude.

o | 3. 5-5. Mission of Timothy.

E | *l* | 3. 6. Timothy's return.

m | 3. 7-10. Joy in the Thessalonians.

17 being taken = having been bereaved. Gr. *aporphanizomai*. Only here. Cp. John 14. 18.

from. Ap. 104. iv. for. Ap. 104. xv. 3.

a short time. Lit. a season of an hour.

presence, face. Cp. 1 Cor. 5. 3. Col. 2. 5.

endeavoured = were diligent.

see. Ap. 133. I. 1.

18 would have = wished to. Ap. 102. 1.

once and again. Cp. Phil. 4. 16.

hindered. Gr. *enkoptō*. See Acts 24. 4.

19 crown. Cp. Phil. 4. 1.

rejoicing. Gr. *kauchēsis*. See Rom. 3. 27.

not. Ap. 105. I (a).

Jesus Christ. Ap. 98. XI, but the texts omit "Christ".

coming. Gr. *parousia*. See Matt. 24. 3. The first

of seven occ. in these two Epistles. See 3. 13; 4. 15;

5. 23. 2 Thess. 2. 1, 8, 9.

3. 1 when, &c. = no longer bearing it, i. e. able to bear it.

thought it good = were well pleased.

at. Ap. 104. viii. Athens. See Acts 17. 15, 16. When Silas and

Timothy joined Paul, he and Silas must have agreed to dispatch Timothy to Thessalonica, and then Silas

must have departed on some other mission. See in v. 5 the change from "we" to "I". 2 sent. Ap.

174. 4. minister. Ap. 190. I. 1. God. Ap. 98. I. i. 1. fellowlabourer. Gr. *sunergos*. See

1 Cor. 3. 9. The texts vary here. in. Ap. 104. viii. gospel. Ap. 140. Christ. Ap. 98. IX.

to, &c. = with a view to (Gr. *eis*) establishing. comfort: or, exhort. Ap. 134. I. 6 concerning. Ap.

104. xiii. 1, but the texts read *huper* (Ap. 104. xvii. 1). faith. Ap. 150. II. 1. 3 no man. Gr. *mēdeis*.

moved: or, agitated. Gr. *sainō*. Only here. by. Ap. 104. viii. afflictions. Gr. *thlipsis*. See 1. 6.

know. Ap. 182. I. i. are appointed. Lit. lie. Gr. *keimai*. Cp. Luke 2. 34. Phil. 1. 17. thereunto =

unto (Ap. 104. vi) this. 4 with. Ap. 104. xv. 3. told... before = foretold. Gr. *prolegō*. See 2 Cor.

13. 2. should = were about to. suffer, &c. = be afflicted. Gr. *thlibō*. came to pass. Add "also".

5 For this cause = On account of (Ap. 104. v. 2) this. know. Ap. 132. I. ii. lest, &c. Gr. *mē pōs*.

have. Omit. in vain. See 2. 1, and cp. 2 Cor. 6. 1. Gal. 2. 2. Phil. 2. 16.

no longer. Gr. *mēketi*.

forbear = bear. See 1 Cor. 9. 12.

Same as "were willing" (2. 8).

at. Ap. 104. viii.

2 sent. Ap. 174. 4. minister. Ap. 190. I. 1.

God. Ap. 98. I. i. 1.

fellowlabourer. Gr. *sunergos*. See 1 Cor. 3. 9. The texts vary here.

in. Ap. 104. viii. gospel. Ap. 140. Christ. Ap. 98. IX.

to, &c. = with a view to (Gr. *eis*) establishing. comfort: or, exhort. Ap. 134. I. 6 concerning. Ap.

104. xiii. 1, but the texts read *huper* (Ap. 104. xvii. 1). faith. Ap. 150. II. 1.

3 no man. Gr. *mēdeis*.

moved: or, agitated. Gr. *sainō*. Only here. by. Ap. 104. viii. afflictions. Gr. *thlipsis*. See 1. 6.

know. Ap. 182. I. i. are appointed. Lit. lie. Gr. *keimai*. Cp. Luke 2. 34. Phil. 1. 17. thereunto =

unto (Ap. 104. vi) this. 4 with. Ap. 104. xv. 3. told... before = foretold. Gr. *prolegō*. See 2 Cor.

13. 2. should = were about to. suffer, &c. = be afflicted. Gr. *thlibō*. came to pass. Add "also".

5 For this cause = On account of (Ap. 104. v. 2) this. know. Ap. 132. I. ii. lest, &c. Gr. *mē pōs*.

have. Omit. in vain. See 2. 1, and cp. 2 Cor. 6. 1. Gal. 2. 2. Phil. 2. 16.

E I 6 But now when Timotheus came ° from you ° unto us, and ° brought us good tidings of your ° faith and ° charity, and that ye have good remembrance of us ° always, ° desiring greatly to ° see us, as we also to see you :

m 7 ° Therefore, brethren, we were ° comforted ° over you ° in all our ° affliction and ° distress ° by your ° faith :

8 For now we ° live, ° if ye ° stand fast ° in the ° Lord.

9 For what thanks can we render to ° God again ° for you, ° for all the joy wherewith we joy ° for your sakes before our ° God ;

10 Night and day ° praying ° exceedingly ° that we might ° see your face, and might ° perfect ° that which is lacking ° in your ° faith ?

B 11 Now ° God Himself and our ° Father, and our ° Lord ° Jesus Christ, ° direct our way ° unto you.

12 And the ° Lord make you to ° increase and abound in ° love one ° toward another, and ° toward all men, even as ° we do ° toward you :

13 ° To the end He may ° stablish your hearts ° unblameable ° in ° holiness ° before ° God, even our ° Father, ° at the ° coming of our ° Lord ° Jesus Christ ° with all His ° saints.

B A G J 4 Furthermore then we ° beseech you, brethren, and ° exhort you ° by the ° Lord ° Jesus, ° that as ye have received ° of us how ye ought to walk and to please ° God, so ye would abound ° more and more.

K 2 For ye ° know what ° commandments we gave you ° by the ° Lord ° Jesus.

L p 3 For this is the ° will of ° God, even your ° sanctification, that ye should ° abstain ° from fornication :

4 That ° every one of you should ° know how to ° possess ° his ° vessel ° in ° sanctification and honour ;

5 ° Not ° in the ° lust of ° concupiscence, even as the ° Gentiles which ° know ° not ° God :

q 6 That ° no man ° go beyond and ° defraud his brother ° in ° any matter : because that the ° Lord is the ° avenger ° of all ° such, as we ° also have forewarned you and ° testified.

6 from. Ap. 104. iv. unto. Ap. 104. xv. 3. brought . . . good tidings. Ap. 121. 4. The only place, save Luke 1. 19, where *euangelizō* does not refer to the gospel.

charity = love. Ap. 135. II. 1. always. Ap. 151. II. G. i. desiring greatly. Gr. *epipothēō*. See Rom. 1. 11. see. Ap. 133. I. 1.

7 Therefore. Same as "For this cause", v. 5. over. Ap. 104. ix. 2. in. Same as "over". distress = necessity, as 1 Cor. 7. 26.

by. Ap. 104. v. 1. 8 live. See Ap. 170. 1. if. Ap. 118. 1. b. stand fast. Gr. *stēkō*. See Phil. 4. 1.

Lord. Ap. 98. VI. i. β. 2. B. 9 for. Ap. 104. xiii. 1. for. Ap. 104. ix. 2. for your sakes = on account of (Ap. 104. v. 2) you.

10 praying. Ap. 134. I. 5. exceedingly. Gr. *huper* (Ap. 104. xvii. 1) *ek* (Ap. 104. vii) *perissou*. Most of the texts read as one word. See Eph. 3. 20.

that we might. Lit. for (Ap. 104. vi) the seeing (Ap. 133. I. 1). perfect. Ap. 125. 8.

that, &c. = the shortcomings. Gr. *husterēma*. See 1 Cor. 16. 17. in = of.

11 Father. Ap. 98. III.

Lord. Ap. 98. VI. i. β. 2. A.

Jesus Christ. Ap. 98. XI, but the texts omit "Christ" here and v. 13.

direct. Gr. *kateuthunō*. Here; 2 Thess. 3. 5. Luke 1. 79. Cp. *euthunō* in John 1. 23 and Jas. 3. 4.

12 increase. Gr. *pleonazō*. See Rom. 5. 20.

love. Same as "charity", v. 6.

toward. Ap. 104. vi. we = we also.

13 To the end. Ap. 104. vi.

stablish. Gr. *stērizō*. See Rom. 1. 11.

unblameable. Gr. *amemptos*. See Phil. 2. 15.

holiness. Gr. *hagiōsunē*. See Rom. 1. 4.

before. See John 12. 37.

coming. Gr. *parousia*. Cp. 2. 19.

with. Ap. 104. xi. 1. saints. See Acts 9. 13.

4. 1—5. 22 [For Structures see below].

4. 1 beseech. Ap. 134. I. 3.

exhort. Ap. 134. I. 6. by. Ap. 104. viii.

Lord. Ap. 98. VI. i. β. 2. B.

Jesus. Ap. 98. X.

that = in order that. Gr. *hina*.

of. Ap. 104. xii. 1. God. Ap. 98. I. i. 1.

more and more = the more.

2 know. Ap. 132. I. i.

commandments. Gr. *parangelia*. Cp. 1 Tim. 1. 18 (charge).

4. 1—5. 22 (A, p. 1787). EXHORTATION AND INSTRUCTION. (Introversion.)

A | G | 4. 1-12. Exhortation.

H | 4. 13-5. 11. Instruction.

G | 5. 12-22. Exhortation.

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).

L | p | 7, 8. God's call : sanctification (negative and positive).

q | 9, 10. Brethren : to be loved (positive).

K | 11. Commandments.

J | 12. Walk, as regards men.

by. Ap. 104. v. 1. Lord. Ap. 98. VI. i. β. 2. A. 3 will. Ap. 102. 2. sanctification. Gr. *hagiasmos*. See Rom. 6. 19. abstain. Gr. *apechomai*. See Acts 15. 20. from. Ap. 104. iv.

4 every = each. possess. Gr. *ktaomai*. See Luke 21. 19. his = his own. vessel. Gr. *skeuos*. Cp. 1 Pet. 3. 7. in. Ap. 104. viii. 5 Not. Ap. 105. II. lust. Gr. *pathos*. See Rom. 1. 26.

The R.V. renders it "passion". concupiscence = lust, or desire. Gentiles = Gentiles also. 6 no man = that he (should) not (Ap. 105. II). go beyond. Gr. *huperbainō*. Only here. defraud. Gr. *pleonekteō*. See 2 Cor. 2. 11. any = the. avenger. Gr. *ekdikos*. Only here and Rom. 13. 4. of = concerning. Ap. 104. xiii. 1. such = such (sins). also have forewarned = forewarned also. Gr. *proeipō*. Only here; Acts 1. 18. Gal. 5. 21. testified. Gr. *diamarturomai*. See Acts 2. 40.

L p 7 For ¹ God ° hath ° not called us ° unto uncleanliness, but ° unto ° holiness.

8 He therefore that ° despiseth, ° despiseth ⁷ not ° man, but ¹ God, Who ° hath also given ° unto ° us His ° holy Spirit.

q 9 But ° as touching ° brotherly love ye need ⁷ 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 ⁴ in all Macedonia: but we ° beseech you, brethren, that ye ° increase ¹ more and more;

K 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;

J 12 ¹ That ye may walk ° honestly ° toward ° them that are without, and *that* ye may have lack of ° nothing.

H r 13 But ° I ° would ⁷ not ° have you to be ignorant, brethren, ° concerning them which are ° asleep, ¹ that ye sorrow ⁵ not, even as ° others which have ° no hope.

s 14 ° For ° if we ° believe that ¹ Jesus died and ° rose again, ° even so them also which ° sleep ° in ¹ Jesus will ¹ God bring ° with Him.

t 15 ¹⁴ For this we say ° unto you ¹ by ° the ° word of the ¹ Lord, that we which are alive and ° remain ⁸ unto the ° coming of the ² Lord, shall ° not ° prevent them which are ° asleep.

u 16 ° For the ² Lord Himself shall descend ³ from ° heaven ° with a ° shout, ° with the voice of the ° archangel, and ° with the ° trump of ¹ God: and ° the dead ⁴ in ° Christ shall ¹⁴ rise first:

17 ° Then we which are alive, and ¹⁵ remain, shall be ° caught up ° together ¹⁴ with them ⁴ in ° the clouds, ° to ° meet the ² Lord ° in the air: and ° so shall we ° ever be ¹⁴ with the ¹ Lord.

v 18 ° Wherefore ° comfort one another ¹⁶ with these ¹⁵ words.

7 hath. Omit. not. Ap. 105. I. unto. Ap. 104. ix. 2. unto. Ap. 104. viii.

holiness. Same as "sanctification", v. 3. 8 despiseth. Gr. *atheteō*. See John 12. 48. man. Ap. 123. 1.

hath also given. The texts read "giveth". unto. Ap. 104. vi.

us. The texts read "you", holy Spirit. Though there are two articles, the reference is to the gifts of Acts 2. 4, the Spirit being always the Giver. Ap. 101. II. 14.

9 as touching. Ap. 104. xiii. 1. brotherly love. Gr. *philadelphia*. See Rom. 12. 10. unto=to.

taught of God. Gr. *theodidaktos*. Only here. to. Ap. 104. vi. love. Ap. 135. I. 1.

10 toward. Ap. 104. vi. beseech. Same as "exhort", v. 1.

increase. Same as "abound", v. 1.

11 study. Gr. *philotimeomai*. See Rom. 15. 20.

be quiet. Gr. *hēsychazō*. See Luke 23. 56. do, &c.=attend to your own affairs. Cp. 2 Thess. 3. 11.

commanded. Gr. *parangellō*. See Acts 1. 4.

12 honestly. Gr. *euschēmōnōs*. See Rom. 13. 13.

toward. Ap. 104. xv. 3.

them that are without. Cp. 1 Cor. 5. 12, 13. Col. 4. 5. nothing. Gr. *mēdeis*.

4. 13—5. 11 (H, p. 1791). INSTRUCTION. (Extended Alternation.)

H 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.

t | 4. 15. Second reason. For (*gar*) those who are alive shall not precede them.

u | 4. 16, 17. Third reason. Because (*hoti*) both shall be caught up together (*hama*).

v | 4. 18. Wherefore comfort one another.

r | 5. 1. Instruction not necessary as to times and seasons.

s | 5. 2-6. First reason. For (*gar*) they knew already the character of the day of the Lord.

t | 5. 7, 8. Second reason. For (*gar*) they that sleep sleep in the night.

u | 5. 9, 10. 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". would. Ap. 102. 1. asleep=falling asleep. Ap. 171. 2.

others=the rest. Ap. 124. 3. Add "also". no=not, as v. 5. 14 For. Gr. *gar*. if. Ap. 118. 2. a. believe. Ap. 150. I. 1. iii. rose again. Ap. 178. I. 1. even so them also. Read "so (*we believe*) also that them". sleep=are fallen asleep. In Jesus=through (Ap. 104. v. 1) Jesus. This stands in the Gr. between the words "sleep" and "bring". To which does it belong? "Sleep in Jesus" is an expression not found elsewhere. In v. 16 the "dead in Christ" are spoken of, with which may be compared 1 Cor. 15. 18. And the proper meaning of *dia* with the Genitive is "through", though it is wrongly transl. "in" Matt. 26. 61. Mark 14. 58. 1 Tim. 2. 15. Heb. 7. 9; 13. 22, and "among" 2 Tim. 2. 2. The context will show that "through" is the meaning, as the R.V. renders it in margin. "Through" the Lord Jesus Christ we have peace, reconciliation, sonship, the Holy Spirit's gifts, victory, and many other blessings; Rom. 5. 1, 10; Rom. 8. 37. 1 Cor. 15. 57. 2 Cor. 5. 18. Eph. 1. 5. Col. 1. 20. Tit. 3. 6. Death is not a blessing, but an enemy. Inflicted by the Lord (Rev. 2. 23; 19. 21), and permitted by Him, it is the work of the devil (Heb. 2. 14. Rev. 2. 10), whose works He came to destroy. It is better, therefore, to take the words "through Jesus" with "bring", and read, "God will through Jesus bring with Him", in harmony with John 5. 25; 11. 25. Phil. 3. 21. with. Ap. 104. xvi. 15 the. Omit. word. Ap. 121. 10. remain. Gr. *perleipomai*. Only here and v. 17. Is this subsequent to Phil. 3. 11? coming. Cp. 2. 19. not. Ap. 105. III. prevent=anticipate. Gr. *phthanō*. See Rom. 9. 31. "Prevent" meant "go or come before". Now it only means "stand in the way of". asleep=fallen asleep. 16 For=Because. Gr. *hoti*. heaven. Sing. See Matt. 6. 9, 10. with. Ap. 104. viii. shout=word of command. Gr. *keleusma*. Only here in N.T. In the Sept. in Prov. 30. 27, the rendering of which is, The locust has no king, yet it marches orderly at one word of command. archangel. Only here and in Jude 9, where he is called Michael, which connects this event with Dan. 12. 1. trump. Cp. Matt. 24. 31 and 1 Cor. 15. 52. the dead. Ap. 139. 1. Christ. Ap. 98. IX. 17 Then. Gr. *epeita*, thereupon, thereafter. caught up. Gr. *harpazō*. See Acts 8. 39. 2 Cor. 12. 2, 4. Rev. 12. 5. together. Gr. *hama*. the. Omit. meet. Gr. *apantēsis*. See Matt. 25. 1. in. Ap. 104. vi. so. I. e. by resurrection, or translation. ever. Ap. 151. II. G. ii. 18 Wherefore=So then. comfort. Same as "beseech", v. 10.

5 But ° of the ° times and the ° seasons, brethren, ye have ° no need that I write ° unto you.

2 ° For yourselves ° know ° perfectly that the day of the ° Lord so cometh as a thief ° in the night.

3 ° For when they ° shall say, "Peace and safety;" then ° sudden ° destruction cometh upon them, as ° travail upon a woman with child; and they shall ° not escape.

4 But ye, brethren, are ¹not ²in darkness, ° that that day should ° overtake you as a thief.

5 ¶ We are all the ° children of ° light, and the ° children of the day: we are ¹not of the night, ° nor of darkness.

6 Therefore let us ° not ° sleep, as do ° others; but let us ° watch and ° be sober.

7 ²For they that ° sleep ° sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, ° be sober, putting on the ° breastplate of ° faith and ° love; and for an ° helmet, the hope of salvation.

9 ° For ° God ° hath ¹not 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 ²in the ° Lord, and admonish you;

13 And to ° esteem them ° very highly ²in ° love ° for their work's sake. And ° be at peace ¹²among yourselves.

14 Now we ° exhort you, brethren, ° warn them that are ° unruly, ° comfort the ° feeble-minded, ° support the weak, be patient ° toward all men.

15 ° See ° that none render ° evil ° for ° evil ¹unto ° any man; but ° ever follow that which is good, both ° among yourselves, and ° to all men.

16 Rejoice ° evermore;

17 ° Pray ° without ceasing;

18 ²In every thing ° give thanks: for this is the ° will of ° God ²in ° Christ Jesus ° concerning you.

19 Quench ° not the ° Spirit;

20 ° Despise ° not ° prophesyings;

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

5. 1 of. Ap. 104. xiii. 1. times, seasons. See Ap. 195.

no = not. Ap. 105. I.

2 For. Gr. *gar*.

know. Ap. 132. I. i.

perfectly. Gr. *akribōs*. See Acts 18. 26.

Lord. Ap. 98. VI. i. β. 2. B.

in. Ap. 104. viii.

3 For. The texts omit.

shall. Omit.

sudden. Gr. *aiphnidios*. Only here and Luke 21. 34.

destruction. Gr. *olethros*. See 1 Cor. 5. 5.

travail. Gr. *ōdin*. See Acts 2. 24.

not. Ap. 105. III.

4 that = in order that. Gr. *hina*.

overtake. Gr. *katalambanō*. See John 1. 5.

5 children. Ap. 108. iii.

light. Ap. 130. 1.

nor. Gr. *oude*.

6 not. Ap. 105. II.

sleep. Ap. 171. 1.

others. Ap. 124. 3.

watch. See Matt. 24. 42.

be sober. Gr. *nēphō*. Here, v. 8. 2 Tim. 4. 5. 1 Pet. 1. 13; 4. 7; 5. 8.

8 breastplate. Gr. *thōrax*. See Eph. 6. 14.

faith. Ap. 150. II. 1.

love. Ap. 135. II. 1.

helmet. Gr. *perikephalaia*. See Eph. 6. 17.

9 For = Because. Gr. *hoti*.

God. Ap. 93. I. i. 1.

hath. Omit.

to. Ap. 104. vi.

wrath. Cp. 1. 10.

obtain = obtaining. Gr. *peripoiesis*. See Eph. 1. 14.

by. Ap. 104. v. 1.

Lord. Ap. 98. VI. i. β. 2. A.

Jesus Christ. Ap. 98. XI.

10 for. Ap. 104. xvii. 1.

wake = watch.

together. Gr. *hama*, as in 4. 17.

with. Ap. 104. xvi.

11 comfort. Ap. 134. I. 6. Same as in 4. 18.

also ye do = ye are doing also.

12 beseech. Ap. 134. I. 3. Not the same as 4. 10.

among. Ap. 104. viii. 2.

are over. Gr. *proistēmi*. See Rom. 12. 8.

13 esteem = reckon.

very highly. Gr. *huper ekperissōs*. See 3. 10 and Eph. 3. 20.

for their work's sake = on account of (Ap. 104. v. 2) their work.

be at peace. Gr. *eirēneūō*. See Rom. 12. 18.

14 exhort. Ap. 134. I. 6.

warn. Same as "admonish", v. 12.

unruly. Gr. *ataktos*. Only here. Cp. 2 Thess. 3. 6, 11 (the adv. transl. "disorderly").

comfort. Gr. *paramutheomai*. See 2. 11.

feble-minded = fainthearted. Gr. *oligopsuchos*. Only here.

support. Gr. *antechomai*. Here; Matt. 6. 24. Luke 16. 13. Tit. 1. 9.

toward. Ap. 104. xv. 3.

15 See. Ap. 133. I. 8.

that none = lest (Ap. 105. II) any (Ap. 123. 3).

evil. Ap. 128. III. 2.

for. Gr. *anti*. Ap. 104. ii.

any man. Gr. *tis*. Ap. 123. 3.

ever. Ap. 151. II. G. ii.

among yourselves = towards (*eis*) one another.

17 Pray. Gr. *proseuchomai*. Ap.

134. I. 2. without ceasing. See 1. 3. **18** give thanks. Gr. *eucharisteō*. See 1. 2. will. Ap.

102. 2. Christ Jesus. Ap. 98. XII. concerning = in regard to. Gr. *eis*. Ap. 104. vi. **19** Spirit.

Ap. 101. II. 4. **20** Despise. Gr. *exoutheneō*. See Acts 4. 11. prophesyings. Cp. 1 Cor. 12. 10;

13. 2, 8; 14. 6, 22. The reference to these gifts explains v. 19. **21** Prove. Gr. *dokimazō*. See Rom. 12. 2.

Eph. 5. 10. 1 John 4. 1. hold fast. Gr. *katechō*. See Matt. 21. 38. **22** Abstain. See 4. 3.

from. Gr. *apō*. Ap. 104. iv. all = every. appearance = form. Gr. *eidōs*. See John 5. 37.

evil. Ap. 128. III. 1. **23** the very, &c. = may the God of peace Himself. Cp. Acts 7. 2. Heb. 13. 20.

sanctify. See John 17. 17. wholly. Gr. *holotelēs*. Only here. whole, &c. Read, "your spirit

and soul and body be kept entire". whole. Gr. *holoklēros*. Only here and Jas. 1. 4. The noun in

Acts 3. 16. spirit. Ap. 101. II. 6.

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, ¹⁷ pray ° for us.

A 26 Greet all the brethren ° with an ° holy kiss.

27 I ° charge you by the ° Lord that ° this
epistle be read ¹ unto all the ° holy brethren.

28 The ° grace of our ° Lord ° Jesus Christ be
° with you. ° Amen.

soul. Ap. 110. III. 2.

blameless. See 2. 10.

unto = at. Gr. en. Ap. 104. viii.

coming. See 2. 19. Notice how in every chapter of
this Epistle the coming of the Lord is presented, and
in a different aspect: 1. 10; 2. 19; 3. 13; 4. 14-17; 5. 23.
In this verse there is a beautiful correspondence.

H | The work of the God of peace. Sanctification:
complete.

J | w | The whole person.

x | One part of it (the *pneuma*).

J | v | The whole person (the living soul).

z | The other part of it (the body).

H | The coming of the Lord Jesus Christ. Preserva-
tion: without blemish.

24 Faithful. Gr. *pistos*. Ap. 150. III. Cp. 1 Cor. 1. 9; 10. 13. 2 Thess. 3. 3. 2 Tim. 2. 13. Heb. 10. 23;
11. 11. 1 Pet. 4. 19. Rev. 3. 14; 19. 11. also, &c. = will do it also. 25 for. Gr. *peri*. Ap. 104. xiii. 1.
26 with. Gr. en. Ap. 104. viii. holy kiss. See Rom. 16. 16. 27 charge. Gr. *orkizō*. See
Acts 19. 13, but the texts read *enorkizō*, which occ. only here. this = the. holy. Most texts
omit. 28 grace. Gr. *charis*. Ap. 184. I. 1. with. Gr. *meta*. Ap. 104. xi. 1. Amen. Omit,
with texts.

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. 3-. 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. 13. REASON. THEIR SALVATION.

F | 2. 14, 15. THE OBTAINING OF GLORY.

B | G | 2. 16-3. 1-. PRAYER FOR PAUL.

H | 3. -1-4. 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 | 3. 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.

A 1 ^o PAUL, and Silvanus, and Timotheus, ^o unto the ^o church of the Thessalonians ^o in ^o God our ^o Father and the ^o Lord ^o Jesus Christ:
2 ^o Grace ¹ unto you, and peace, ^o from ¹ God our ¹ Father and the ¹ Lord ¹ Jesus Christ.

B A D 3 We are bound to ^o thank ¹ God ^o always ^o for you, brethren, as it is meet,

E because that your ^o faith ^o groweth exceedingly, and the ^o charity of ^o every one of you all ^o toward ^o each other ^o aboundeth;

4 So that we ourselves ^o glory ¹ in you ¹ in the ¹ churches of ¹ God ^o for your patience and ³ faith ¹ in all your persecutions and ^o tribulations that ye endure:

5 Which is a ^o manifest token of the ^o righteous ^o judgment of ¹ God, ^o that ye may be ^o counted worthy of the ^o kingdom of ¹ God, ⁴ for which ye ^o also suffer:

F K 6 ^o Seeing *it is* a ⁵ righteous thing ^o with ¹ God to recompense ⁴ tribulation to them that ^o trouble you;

L a 7 And to you who are ⁶ troubled ^o rest ^o with us,

b ^o when the ^o Lord ^o Jesus shall be revealed ² from ^o heaven ^o with ^o His mighty angels,

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). unto = to.

church. Ap. 186.

in. Ap. 104. viii.

God. Ap. 98. I. i. 1.

Father. Ap. 98. III.

Lord. Ap. 98. VI. i. β. 2. B.

Jesus Christ. Ap. 98. XI.

2 Grace. Ap. 184. I. 1.

from. Ap. 104. iv.

3 thank. See 1 Thess. 1. 2.

always. Ap. 151. II. G. i.

for. Ap. 104. xiii. 1.

faith. Ap. 150. II. 1.

groweth exceedingly. Gr. *hyperauxandō*. Only here.

charity = love. Ap. 135. II. 1. No reference to hope as in 1 Thess. 1. 3.

every = each.

toward. Ap. 104. vi.

each other = one another.

aboundeth. Same as increase, 1 Thess. 3. 12.

4 glory. Gr. *kauchaomai*. See Rom. 2. 17. The texts read *enkauchaomai*. Nowhere else in N.T.

for. Ap. 104. xvii. 1.

tribulations. Gr. *thlipsis*. See Acts 7. 10.

5 manifest token. Gr. *endeigma*. Only here.

righteous. Ap. 191. 1.

judgment. Ap. 177. 7. Cp. Phil. 1. 28.

that ye may be = to (Gr. *eis*) your being.

App. 112, 114. also suffer = suffer also.

counted worthy. See Acts 5. 41.

kingdom.

1. 6-10 (F, p. 1794). THE OBTAINING OF REST AND GLORY. (*Alternation and Introversion.*)

F | K | 6. Tribulation to the troublers.

L | a | 7-. Rest to the troubled.

b | -7. When the Lord shall be revealed.

K | 8, 9. Vengeance to the enemies.

L | b | 10-. When He shall come.

a | -10. To be glorified in the saints.

6 Seeing = If so be. Gr. *eiper*. with. Ap. 104. xii. 2. trouble. Gr. *thlibō*, afflict. The noun in v. 7. 7 rest. Gr. *anesis*. See Acts 24. 23. with. Ap. 104. xi. 1. when, &c. = in (Gr. *en*)

the revelation (Ap. 106. II. i) of. Lord. Ap. 98. VI. i. β. 2. A. Jesus. Ap. 98. X. heaven. Sing. See Matt. 6. 9, 10. His, &c. = the angels of His power (Ap. 172. 1).

K 8 ¹In ° flaming fire, ° taking ° vengeance on them that ° know ° not ¹God, and that obey ° not the ° gospel of our ⁷Lord ¹Jesus ° Christ :
9 Who shall ° be punished with ° everlasting ° destruction ²from the presence of the ⁷Lord, and ²from the ° glory of His ° power ;

L b 10 When He ° shall come
a to be ° glorified ¹in His ° saints, and to be admired ¹in all them that ° believe (because our testimony ° among you was ° believed) ¹in that day.

B G 11 ° Wherefore ° also we pray ³always ³for you, ° that our ¹God would ° count you worthy of *this* calling, and ° fulfil all the ° good pleasure of His ° goodness, and the work of ³faith ° with ° power :

H 12 That the name of our ⁷Lord ¹Jesus ⁸Christ may be ¹⁰glorified ¹in you,

J and ^{pe} ¹in Him. ° according to the ²grace of our ¹God and the ¹Lord ¹Jesus Christ.

C M 2 Now we ° beseech you, brethren, ° by the ° coming of our ° Lord ° Jesus Christ, and by our ° gathering together ° unto Him,
2 ° That ye be ° not ° soon shaken ° in mind, ° or ° be troubled, ° neither ° by ° spirit, ° nor ° by ° word, ° nor ° by letter, as ° from us, as that the day of ° Christ is ° at hand.

N c 3 Let ° no man ° deceive you ° by any means : ° for *that day shall not come*, ° except there come ° a ° falling away first,

d and ° that ° man of ° sin ° be revealed, the ° son of ° perdition,

e 4 Who ° opposeth and ° exalteth himself ° above all that is called ° God, or that is ° worshipped ; so that he ° as God sitteth ° in the ° Temple of ° God, ° shewing himself that he is ° God.

M 5 Remember ye ° not, that, when I was yet ° with you, I told you these things ?

6 And now ye ° know what ° withholdeth ²that he might ³be ³revealed ° in ° his time.

N e 7 For the ° mystery of ° iniquity doth already ° work : only he who now ° letteth *will let*, until he be taken ° out of the way.

d 8 And then shall ° that wicked ³be revealed,

8 flaming fire=fire of flame (Gr. *phlox*. Here ; Luke 16. 24. Acts 7. 30. Heb. 1. 7. Rev. 1. 14 ; 2. 18 ; 19. 12).

taking . . . on=giving . . . to.

vengeance. Gr. *ekdikēsis*. See Luke 18. 8.

know. Ap. 132. I. i.

not. Ap. 105. II.

gospel. Ap. 140.

Christ. The texts omit.

9 be punished with=pay (Gr. *tinō*. Only here) the penalty (Ap. 177. 4), (*even*).

everlasting. Ap. 151. II. B. ii.

destruction. Gr. *olethros*. See 1 Cor. 5. 5.

glory. See p. 1511.

power. Ap. 172. 3.

10 shall=shall have.

glorified. Gr. *endoxazomai*. Only here and v. 12.

saints. See Acts 9. 13.

believe, believed. Ap. 150. I. 1. i.

among. Ap. 104. ix. 3.

11 Wherefore=With a view to (Gr. *eis*) which.

also we pray = we pray (Ap. 134. I. 2) also.

that=in order that. Gr. *hina*.

count . . . worthy. Gr. *axioō*. See Acts 15. 38.

fulfil. Ap. 125. 7.

good pleasure. Gr. *eudokia*. See Rom. 10. 1.

goodness. Gr. *agathōsunē*. See Rom. 15. 14.

with. Ap. 104. viii.

power. Ap. 172. 1, as v. 7.

12 according to. Ap. 104. x. 2.

2. 1-12 (C, p. 1794). ADMONITION. (*Alternation*.)

C | M | 1-3-. Exhortation : negative.

N | c | -3-. The apostasy : open.

d | -3-. The man of sin.

e | 4-. The character of his acts.

M | 5, 6. Exhortation : positive.

N | c | 7. The mystery : secret.

d | 8. The lawless one.

e | 9-12. The character of his acts.

2. 1 beseech. Ap. 134. I. 3.

by=on behalf of. Ap. 104. xvii. 1.

coming. See 1 Thess. 2. 19.

Lord. Ap. 98. VI. i. β. 2. A.

Jesus Christ. Ap. 98. XI.

gathering together. Gr. *episunagōgē*. Only here

and Heb. 10. 26. Cp. the verb in Matt. 23. 37 ; 24. 31.

unto. Ap. 104. ix. 3.

2 That=To the end that. Ap. 104. vi.

not. Ap. 105. II.

soon=quickly.

in=from. Ap. 104. iv.

or=nor. Gr. *mēte*. Same as neither and nor,

below.

be troubled. Gr. *throōmai*. Elsewhere, Matt. 24. 6.

Mark 13. 7.

by. Ap. 104. v. 1. spirit=spirit-communication. Ap. 101. II. 12. word. Ap. 121. 10. from.

Ap. 104. v. 1. Christ=the Lord, as the texts. The day of Christ is the day of v. 1. Cp. Phil. 1. 10 ;

2. 16. The day of the Lord is the day of O.T. prophecy. See Isa. 2. 12. at hand=present. Gr. *enistēmi*.

See Rom. 8. 38. 3 no man=not (Ap. 105. II) any one (Ap. 123. 3). deceive. Gr. *exapataō*. See Rom.

7. 11. by any means. Lit. according to (Ap. 104. x. 2) no (Gr. *mēdeis*) way. A double negative for

emphasis. for=because. except=if (Ap. 118. i. b.) . . . not (Ap. 105. II). a=the. falling

away=apostasy. Gr. *apostasia*. Only here and Acts 21. 21. that=the. man. Ap. 123. 1. sin.

Ap. 128. I. ii. 1. Some texts read III. 4, as v. 7. be revealed. Ap. 106. I. ix. son. Ap. 108. iii.

perdition. See John 17. 12. Rev. 17. 8, 11. 4 opposeth. Gr. *antikeimai*. Gen. transl. be an

adversary to. exalteth himself. Gr. *huperairōmai*. See 2 Cor. 12. 7. above. Ap. 104. ix. 3.

God. Ap. 98. I. i. 1. worshipped=an object of worship. Gr. *sebasma*. See Acts 17. 23. as God.

The texts omit. in. Ap. 104. vi. Temple. Gr. *naos*. See Matt. 23. 16. shewing. Gr. *apo-*

deiknumi. See Acts 2. 22. 5 not. Ap. 105. I. with. Ap. 104. xv. 3. 6 know. Ap. 132. I. i.

withholdeth=holds fast. Gr. *katechō*. See the other occ. of this word, v. 7 ; Matt. 21. 38. Luke 4. 42 ;

8. 15 ; 14. 9. John 5. 4. Acts 27. 40. Rom. 1. 18 ; 7. 6. 1 Cor. 7. 30 ; 11. 2 ; 15. 2. 2 Cor. 6. 10. 1 Thess. 5. 21.

Philem. 13. Heb. 3. 6, 14 ; 10. 23. in. Ap. 104. viii. his time=his own season. That which holds

him fast is neuter. It is a place, the pit of the abyss (Rev. 9. 1 ; 11. 7 ; 13. 1). 7 mystery. Ap. 193.

iniquity=lawlessness. Ap. 128. III. 4. work=work actively, as 1 Thess. 2. 13. letteth=holds fast.

Gr. *katechō*, as v. 6. Supply the Ellipsis by "there is one who holds fast", instead of by repeating the verb

"will let". But *katechō* is a transitive verb, and an object must be supplied too. See all the occ. v. 6.

If the subject be Satan, the object must be his position in the heavenlies (Eph. 6. 12), from which he will be

ejected by Michael (Rev. 12. 7-9). out of the way=out of (Gr. *ek*) the midst. Cp. the same expression in

Acts 17. 33 ; 23. 10. 1 Cor. 5. 2. 2 Cor. 6. 17. Col. 2. 14. 8 that wicked=the lawless one. Ap. 128. III. 3.

whom the ¹Lord shall °consume with the °spirit of His mouth, and shall °destroy with the °brightness of His ¹coming:

⁹ *Even him*, whose ¹coming 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 they all might be °damned who ¹¹believed °not the truth, but °had pleasure °in ¹⁰unrighteousness.

B A D ¹³ But we are °bound to give thanks °always to °God °for you, brethren °beloved °of the °Lord,

E because °God °hath °from the beginning °chosen you °to salvation °through °sanctification of the °Spirit and °belief of the truth:

F ¹⁴ Whereunto He called you °by our °gospel, ¹³to the °obtaining of the °glory of our °Lord °Jesus Christ.

¹⁵ Therefore, brethren, °stand fast, and °hold the °traditions which ye have been taught, whether °by °word, or °our epistle.

B G ¹⁶ Now our °Lord °Jesus Christ Himself, and °God °even our °Father, Which °hath ¹³loved us, and °hath given us °everlasting °consolation and good hope ¹³through °grace,

¹⁷ °Comfort your hearts, and °stablish you °in every good °word and work.

H ³ Finally, brethren, °pray °for us, °that the °word of the °Lord may °have free course, and be glorified, even as *it is* °with °you:

² And °that we may be °delivered °from °unreasonable and °wicked °men: for all *men* have °not °faith.

³ But the °Lord is °faithful, Who shall °stablish you, and °keep you °from °evil.

⁴ And we °have confidence °in the °Lord °touching you, that ye both do and will do the °things which we °command you.

J ⁵ And the °Lord °direct your hearts °into the °love of °God, and °into the °patient waiting °for °Christ.

C f ⁶ Now we °command you, brethren, °in the

grace. Ap. 184. I. 1

¹⁷ Comfort. Ap. 134. I. 6.

stablish. Gr. *stērizō*. See Rom. 1. 11.

3. 1 pray. Ap. 134. I. 2. Paul is the only N.T. writer who asks the prayers of those to whom he writes. See Rom. 15. 30. 2 Cor. 1. 11. Eph. 6. 19. Phil. 1. 19. Col. 4. 3. Philem. 22. Heb. 13. 18. for. Ap. 104. xiii. 1. that=in order that. Gr. *hina*. word. Ap. 121. 10. Lord. Ap. 98. VI. i. β. 2. A. have, &c.=run and be glorified. By Fig. *Hendiadys* (Ap. 6)=triumph gloriously. with. Ap. 104. xv. 3. Cp. Acts 13. 48. you. Add "also". ² delivered. Gr. *rhuomai*, as in Rom. 15. 31. from. Ap. 104. iv. unreasonable. Gr. *atopos*. See Acts 28. 6. wicked. Ap. 128. III. 1. men. Ap. 123. 1. not. Ap. 105. I. faith. Ap. 150. II. 1. ³ faithful. Ap. 150. III. Cp. 1 Cor. 1. 9. stablish. See 2. 17. keep=guard. evil=the wicked one. Ap. 128. III. 1. Cp. 1 John 5. 18. ⁴ have confidence. Ap. 150. I. 2. in. Ap. 104. viii. Lord. Ap. 98. VI. i. β. 2. B. touching. Ap. 104. ix. 3. things. I. e. in vv. 6-14. Cp. 1 Thess. 4. 11. command=charge. Gr. *parangellō*. See Acts 1. 4. ⁵ direct. Gr. *kateuthunō*. See 1 Thess. 3. 11. into. Ap. 104. vi. love. Ap. 135. II. 1. God. Ap. 98. I. i. 1. patient waiting=patience, as 1. 4. for Christ=of Christ (Ap. 98. IX).

3. 6-15 (C, p. 1794). ADMONITION. (*Repeated Alternation.*)

- C | f¹ | 6. Charge to the orderly.
 | g¹ | 7-9. The example of Paul and the brethren.
 f² | 10. Charge to the non-workers.
 | g² | 11. Instance of such.
 f³ | 12, 13. Charge to the disorderly.
 | g³ | 14, 15. The disobedient to be admonished.

consume. Gr. *analiskō*. See Gal. 5. 15. spirit=breath. Ap. 101. II. 8. Cp. Isa. 11. 4; 30. 27, 30, 33.

destroy=bring to nought. Gr. *katargeō*. See Rom. 3. 3.

brightness. Ap. 106. II. ii.

⁹ after. Ap. 104. x. 2.

working. Gr. *energeia*. See v. 7. Ap. 172. 4.

with. Ap. 104. viii.

power... signs... wonders. Ap. 176. 1. 3. 2.

lying. Lit. of a lie. Gr. *pseudos*. See John 8. 44. Rom. 1. 25.

¹⁰ all=every.

deceivableness=(form of) deceit.

unrighteousness. Ap. 128. VII. 1.

in. The texts omit. Dat. case.

them that perish=the perishing. See same phrase, 1 Cor. 1. 18. 2 Cor. 2. 15; 4. 3.

because. Gr. *anth' on*, indicating exchange. Cp. Rom. 1. 25 (R V.).

love. Ap. 135. II. 1.

¹¹ for this cause=because of (Ap. 104. v. 2) this.

send. Ap. 174. 4.

strong delusion=a working (v. 9) of error (Gr. *planē*, as Rom. 1. 27).

believe. Ap. 150. I. 1. ii.

¹² That=In order that. Gr. *hina*.

damned=condemned, or judged. Ap. 122. 1.

had pleasure=were well pleased. See Matt. 3. 17.

¹³ bound, &c. Cp. 1. 3.

always. Ap. 151. II. G. i.

for. Ap. 104. xiii. 1.

beloved. Ap. 135. I. 1.

of. Ap. 104. xviii. 1.

Lord. Ap. 98. VI. i. β. 2. B. hath. Omit.

from the beginning. Gr. *ap' archēs*. See John 8. 44.

chosen=chose. Gr. *haireomai*. See Phil. 1. 22.

to. Ap. 104. vi.

through. Ap. 104. viii.

sanctification. Gr. *hagiasmos*. See Rom. 6. 19.

Spirit. The Sanctifier. Ap. 101. II. 3. Cp. 1 Pet. 1. 2.

belief. Gr. *pistis*. Ap. 150. II. 1.

¹⁴ Whereunto=Unto (Gr. *eis*) which.

gospel. Ap. 140.

obtaining. Gr. *peripoiēsis*. See Eph. 1. 14.

glory. See p. 1511.

¹⁵ stand fast. See 1 Thess. 3. 8.

hold=lay hold on, hold fast.

traditions. Gr. *paradosis*, as in 3. 6.

our. Should come after "by".

¹⁶ even. Omit.

Father. Ap. 98. III.

hath. Omit.

hath given=gave.

everlasting. Ap. 151. II. B. ii.

consolation. Gr. *paraklēsis*. See Luke 6. 24. Acts

4. 36. Cp. Ap. 134. I. 6.

name of our ¹Lord ° Jesus Christ, that ye
° withdraw yourselves ²from every brother
that walketh ° disorderly, and ° not ° after the
° tradition which he received ° of us.

^g¹ 7 For yourselves ° know how ye ought to
° follow us: for we ° behaved ²not 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 ² Not because we have ²not ° power, but ° to
make ourselves an ° ensample ° unto you ° to
⁷follow us.

^f² 10 For even when we were ¹with you, this we
° commanded you, that ° if ⁸any ° would ²not
work, ° neither should he eat.

^g² 11 For we hear that there are ° some which
walk ° among you ° disorderly, working ° not
at all, but ° are busybodies.

^f³ 12 Now them that are such we ° command
and ° exhort ° by our ⁴Lord ⁶Jesus Christ,
¹that ° with ° quietness they work, and eat their
own bread.

13 But ^{ye}, brethren, ° be ° not weary ° in well
doing.

^g³ 14 And ¹⁰if ⁸any man obey ²not our ¹word
° by this epistle, ° note ° that man, and ° have ° no
company with him, ¹that he may ° be ashamed.

15 Yet ° count ^{him} ° not as an enemy, but
admonish ^{him} as a brother.

^A 16 Now the ¹Lord ° of peace Himself give you
peace ° always ° by all means. The ¹Lord be
¹²with you all.

17 The ° salutation of Paul with mine own
hand, which is the ° token ⁴in every epistle: so
I write.

18 The ° grace of our ¹Lord ⁶Jesus Christ be
¹²with you all. ° Amen.

6 Jesus Christ. Ap. 98. XI.
withdraw yourselves. Gr. *stellomai*. See 2 Cor. 8. 20.
disorderly. Gr. *ataktōs*. Only here and v. 11.
not. Ap. 105. II.

after. Ap. 104. x. 2.
tradition. See 2. 15.
of. Ap. 104. xii. 1.

7 know. Ap. 132. I. i.
follow = imitate. Gr. *mimeomai*. Occ. also v. 9. Heb.
13. 7. 3 John 11. Cp. 1 Cor. 4. 16.

behaved . . . disorderly. Gr. *atakteō*. Cp. vv. 6, 11.
1 Thess. 5. 14.

among. Ap. 104. viii. 2.

8 Neither. Gr. *oude*.

any man's bread = bread from (Gr. *para*, Ap. 104.
xii. 1) any one (Ap. 123. 3).

for nought. Gr. *dōrean*. See John 15. 25.

wrought = working.

with. Ap. 104. viii.

travail. Gr. *mochthos*. See 2 Cor. 11. 27.

that we, &c. = with a view to (Ap. 104. xv. 3) our not
being.

chargeable to. Gr. *epibareō*. See 2 Cor. 2. 5. 1 Thess.
2. 9. any. Ap. 123. 3.

9 power. Ap. 172. 5.

to = in order that (as v. 1) we may.

ensample. Gr. *typos*. Cp. Phil. 3. 17. 1 Thess. 1. 7.
1 Tim. 4. 12.

unto = to.

to. Gr. *eis*. Ap. 104. vi.

10 if. Ap. 118. 2. a.

would = is . . . willing. Ap. 102. 1.

neither. Gr. *mēde*.

11 some. Ap. 124. 4.

not at all = (in) nothing. Gr. *mēdeis*.

are busybodies. Gr. *periergazomai*, to be busy about
useless matters.

12 exhort. Ap. 134. I. 6.

by. Ap. 104. v. 1, but the texts read *en*.

with. Ap. 104. xi. 1.

quietness. Gr. *hēsuchia*. See Acts 22. 2.

13 be . . . weary = faint. Gr. *ekkakeō*. See 2 Cor.
4. 1.

in well doing. Gr. *kalopoieō*. Only here. Cp. Gal. 6. 9.

14 by. Ap. 104. v. 1.

note. Gr. *sēmeiomai*. Only here.

have . . . company. Gr. *sunanamignumi*. See 1 Cor. 5. 9, 11.

15 count = reckon. Gr. *hēgeomai*. 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.

17 salutation, &c. Cp. through (Ap. 104. v. 1) everything. by all means = in (Gr. *en*) every way.

18 grace. Ap. 184. I. 1. Amen. Omit. token = sign. Gr. *sēmeion*. Ap. 176. 3.

that man = this one.

be ashamed. Gr. *entrepomai*. See 1 Cor. 4. 14.

16 of peace. Note the eight statements as to God in Note on Acts 7. 2, and cp. 1 Cor. 1. 3.

17 salutation, &c. Cp. through (Ap. 104. v. 1) everything. by all means = in (Gr. *en*) every way.

18 grace. Ap. 184. I. 1. Amen. Omit. token = sign. Gr. *sēmeion*. Ap. 176. 3.

18 grace. Ap. 184. I. 1. Amen. Omit.

STRUCTURE OF THE PERSONAL EPISTLES.

(CANONICAL ORDER.)

COVERING THE PERIOD OF BOTH THE EARLIER AND
THE LATER EPISTLES TO ASSEMBLIES (Ap. 186).

(Alternation.)

A | **I. TIMOTHY.** Earlier period. Timothy at Ephesus. Organized assemblies.
Instruction as to officers and their duties. Assemblies seen in their order and rule.

B | **II. TIMOTHY.** Later period. Organization ignored. Orderly rule succeeded
by ruin. Officers superseded by "faithful men". Individual.

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.

THE FIRST EPISTLE TO TIMOTHY.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introversion.)

- A** | 1. 1, 2. BENEDICTION.
B | 1. 3-20. ADMONITION. PRACTICAL.
C | 2. 1-3. 13. 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. -21. 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. 14). 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 peradventure 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.

A 1 PAUL, an °apostle of °Jesus Christ °by the °commandment of °God our °Saviour, and °Lord °Jesus Christ, °which is our °hope; 2 °Unto Timothy, my °own °son °in the °faith: °Grace, mercy, and peace, °from °God our °Father and °Jesus Christ our °Lord.

B A a 3 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 °unholy and °profane, for °murderers of fathers and murderers of mothers, for °manslayers,

10 For whoremongers, for °them that defile themselves with mankind, for °menstealers, for liars, for °perjured persons, and °if °there be any °other thing °that is contrary to °sound doctrine;

1. 1 apostle. Ap. 189. See Phil. 1. 1. Jesus Christ. Ap. 98. XI. Most texts read "Christ Jesus".

by. Ap. 104. x. 2. commandment. Gr. *epitagē*. See Rom. 16. 26. God. Ap. 98. I. i. 1.

Saviour. God is called "Saviour", here, 2. 3. Luke 1. 47. Tit. 1. 3; 2. 10; 3. 4. Jude 25. Elsewhere the title is used of the Lord Jesus Christ.

Lord. The texts omit.

Jesus Christ. The texts read "Christ Jesus". Ap. 98. XII. which is. Read "Who is".

hope. Cp. Col. 1. 5, 23, 27. Tit. 2. 13.

2 Unto=To.

own. Gr. *gnēsios*. See 2 Cor. 8. 8.

son. Ap. 108. i. in. Ap. 104. viii.

faith. Ap. 150. II. 1.

Grace, mercy, and peace. This salutation is peculiar to the Epistles to Timothy and Titus.

Grace. Ap. 184. I. 1. from. Ap. 104. iv.

Father. Ap. 98. III.

Jesus Christ. Read "Christ Jesus".

Lord. Ap. 98. VI. i. β. 2. A.

1. 3-20 (B, p. 1799). ADMONITION. (Introversion)

B	A	a	3, 4. The charge. Personal.
			b | 5. Faith and a good conscience defined.
			c | 6-10. Some who have turned aside.
			B | 11. The blessed God.
			C | 12. Paul, the trusted minister.
			D | 13. The chief of sinners unsaved.
			E | 14-. The Lord's abounding grace.
			E | -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 | 17. The only God.
			A | a | 18. The charge. Personal.
			b | 19-. Faith and a good conscience to be held fast.
c | -19, 20. Some who have made shipwreck.			

3 besought. Ap. 134. I. 6. abide. Gr. *prosmenō*. See Acts 11. 23. at. Ap. 104. viii. into. Ap. 104. vi. that=in order that. Gr. *hina*. charge. Gr. *parangellō*. See Acts 1. 4. some. Ap. 124. 4. that they, &c. =not (Ap. 105. II) to teach otherwise (Gr. *heterodidaskalō*). Only here and 6. 3). 4 Neither. Gr. *mēde*. fables. Gr. *muthos*. Occ. also 4. 7. 2 Tim. 4. 4. Tit. 1. 14. 2 Pet. 1. 16. endless. Gr. *aperantos*. Ap. 151. II. E. genealogies. Gr. *genealogia*. Only here and Tit. 3. 9. Referring to the list of emanations of AEONS according to the Gnostics. questions. Gr. *zētēsis*. See Acts 25. 20. All the occ. of the word show what questions occupy the natural mind. godly edifying = dispensation (Gr. *oikonomia*, 1 Cor. 9. 17) of God (v. 1). A few texts read *oikodomē*, as 1 Cor. 14. 3, 5, 12. 5 commandment. Gr. *parangelia*. See Acts 5. 28. charity. Ap. 135. II. 1. out of. Ap. 104. vii. good conscience. See Acts 23. 1. unfeigned. Gr. *anupokritos*. See Rom. 12. 9. 6 having swerved. Gr. *astochēō*. Elsewhere, 6. 21. 2 Tim. 2. 18. have. Omit. turned aside. Gr. *ektrepomai*. Elsewhere, 5. 15; 6. 20. 2 Tim. 4. 4. Heb. 12. 13. unto. Ap. 104. vi. vain jangling. Gr. *mataiologia*. Only here. Cp. Tit. 1. 10. 7 Desiring. Ap. 102. 1. teachers of the law. Gr. *nomodidaskalos*. See Luke 5. 17. understanding, &c. There are double negatives in this phrase, *mē* at the beginning, and *mēte*, *mēte*, neither, nor. whereof=concerning (Ap. 104. xiii. 1) what. affirm. Gr. *diabebaiomai*. Only here and Tit. 3. 8. 8 know. Ap. 132. I. i. if. Ap. 118. 1. b. a man. Gr. *tis*. Ap. 123. 3. lawfully. Gr. *nomimōs*. Only here and 2 Tim. 2. 5. 9 not. Ap. 105. I. made=appointed. righteous. Ap. 191. 1. lawless. Ap. 128. III. 3. disobedient = not under subjection, undisciplined. Gr. *anupotaktos*. Here; Tit. 1. 8, 10. Heb. 2. 8. ungodly. Gr. *asebēs*. See Rom. 4. 5. sinners. Gr. *hamartōlos*. Cp. Ap. 128. I. i. unholy. Gr. *anosios*. Here and 2 Tim. 3. 2. Contrast Acts 2. 27. profane. Gr. *bebēlos*. Here, 4. 7; 6. 20. 2 Tim. 2. 16. Heb. 12. 16. murderers, &c. Gr. *patralōas . . . mētralōas*. Only here. manslaughter. Gr. *androphonos*. Only here. 10 them that, &c. Gr. *arsenokōitēs*. See 1 Cor. 6. 9. menstealers. Gr. *andrāpodistēs*. Only here. perjured persons. Gr. *epiorkos*. Only here if Ap. 118. 2. a. there be. Omit. other. Ap. 124. 2. that. Omit. sound. Gr. *hugiainō*. See Luke 5. 31.

B 11 ° According to the ° glorious ° gospel of the ° blessed ¹ God, ° which was committed to my trust.

C 12 ° And I ° thank ° Christ Jesus our ² Lord, Who ° hath ° enabled me, for that He counted me ° faithful, putting me ³ into the ° ministry ;

D 13 Who was before a blasphemer, and a ° persecutor, and ° injurious: but I ° obtained mercy, because I did it ° ignorantly ² in unbelief.

E 14 And the ² grace of our ² Lord ° was exceeding abundant

E ° with ² faith and ° love which is ² in ¹² Christ Jesus.

D 15 This is a ¹² faithful ° saying, and worthy of all ° acceptation, that ¹² Christ Jesus came ³ into the ° world to save ³ sinners; of whom I am ° chief.

C 16 Howbeit ° for this cause I ¹³ obtained mercy, ³ that ² in me ° first ¹ Jesus Christ might shew forth all long suffering, ° for a ° pattern ° to them which ° should hereafter ° believe on Him ° to ° life ° everlasting.

B 17 Now ² unto the ° King eternal, ° immortal, ° invisible, the only ° wise ¹ God, be ° honour and ° glory ° for ever and ever. Amen.

A a 18 This ° charge I ° commit ² unto thee, ² son Timothy, ¹¹ according to the prophecies ° which went before ° on thee, ³ that thou ° by them mightest ° war ° a good ° warfare ;

b 19 Holding ² faith, and a ° good conscience ;

c which ³ some having ° put away, ° concerning ° faith ° have ° made shipwreck :
20 Of whom is ° Hymenæus and ° Alexander ; whom I ° have ° delivered ² unto ° Satan, ³ that they may learn ° not to blaspheme.

C F 2 I ° exhort therefore, that first of all, ° supplications, ° prayers, ° intercessions, and ° giving of thanks, be made ° for all ° men ;
2 ¹ 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. 1511). Cp. 2 Cor. 4. 4. blessed. Only in this epistle is "blessed" (or happy, Gr. *makarios*, applied to God, here and 6. 15. which, &c. = with which I was entrusted. Ap. 150. I. 1. iv. 12 And. Omit. thank. Lit. I have thanks (Ap. 184. I. 1) to Christ Jesus. Ap. 98. XII. hath. Omit. enabled. Gr. *endunamoō*. See Acts 9. 22. faithful. Ap. 150. III. ministry. Ap. 190. II. 1. 13 persecutor. Gr. *diōktēs*. Only here. injurious = an insulter. Gr. *hubristēs*. Only here and Rom. 1. 30. obtained mercy. Cp. 1 Cor. 7. 26. 2 Cor. 4. 1. ignorantly = not knowing. Cp. Luke 23. 34. Acts 3. 17. 14 was exceeding, &c. = abounded over all. Gr. *hyperpleonazō*. Only here. Cp. Rom. 5. 20. with. Ap. 104. xi. 1. love. Same as "charity", v. 5. 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. 6. acceptation. Gr. *apodochē*. Only here and 4. 9. world. Ap. 129. 1. chief. Gr. *prōtos*. Here "foremost", i. e. first in position. 16 for this cause = on account of (Ap. 104. v. 2)-this. first. See "chief", v. 15. for. Ap. 104. xv. 3. pattern. Gr. *hupotupōsis*. Only here and 2 Tim. 1. 13. to = of. should hereafter = are about to. believe on. Ap. 150. I. 1. v. (iii) 1. to. Ap. 104. vi. life. Ap. 170. 1. everlasting. Ap. 151. II. B. ii. Paul was converted through the visible appearance of the Lord from heaven. Others will be (Zech. 12. 10). 17 King eternal = King of the ages (Ap. 151. II. A. i. 4). The same expression occ. in the Greek text of Tobit 13. 6, 10, and the "God of the ages", *Theos tōn aiōnōn*, in Eccles. 36. 17. Cp. Isa. 9. 6. Jer. 10. 10. immortal. Gr. *aphthartos*. See Rom. 1. 23. Cp. 6. 16. invisible. Gr. *avoratos*. See Rom. 1. 20. Cp. 6. 16. Ex. 33. 20. John 1. 18. Col. 1. 15. Heb. 11. 27. wise. The texts omit, the word having crept in from Rom. 16. 27. honour and glory. These words are coupled together in Heb. 2. 7. 9. 2 Pet. 1. 17. Rev. 4. 9, 11; 5. 12, 13; 19. 1, in describing Divine glory, and in reference to man in Rom. 2. 7, 10. Rev. 21. 24, 26. glory. See p. 1511. for ever and ever. Ap. 151. II. A. ii. 9. a. commit. Gr. *paratithēmi*. See Acts 17. 3. which on. Ap. 104. ix. 3. by. Ap. 104. viii. war. Gr. *strateuomai*. See 1 Cor. 9. 7. a = the. warfare. Gr. *strateia*. Only here and 2 Cor. 10. 4. This clause exhibits the Figs. *Paronomasia* and *Polyptōton*, Ap. 6. Gr. *strateuē strateian*. 19 put away = thrust away. Gr. *apōthēomai*. See Acts 7. 27. concerning. Ap. 104. xiii. 2. faith = the faith (v. 2). have. Omit. made shipwreck. Gr. *nauageō*. Only here and 2 Cor. 11. 25. 20 Hymenæus. Cp. 2 Tim. 2. 17, 18. Alexander. Cp. 2 Tim. 4. 14, 15. have. Omit. delivered. Gr. *paradidōmi*. See John 19. 30. Satan. Cp. 1 Cor. 5. 5. not. Ap. 105. II, as in v. 7.

2. 1—3. 13 (C, p. 1799). INSTRUCTION AND DISCIPLINE. (*Introversion*.)

C | F | 2. 1-8. Men. Kings and others.
 | G | 2. 9-15. Women.
 | F | 3. 1-13. Men. Overseers and ministers.

2. 1 exhort. Ap. 134. I. 6. supplications. Ap. 184. II. 3. prayers. Ap. 134. II. 2. intercessions. Ap. 134. II. 4. giving of thanks. Gr. *eucharistia*. See Acts 24. 3. for. Ap. 104. xvii. 1. men. Ap. 123. 1. 2 in. Ap. 104. viii. authority. Gr. *hyperochē*. See 1 Cor. 2. 1. that = in order that. Gr. *hina*. lead. Gr. *diagō*. Only here and Tit. 3. 3. quiet. Gr. *ēremos*. Only here. peaceable. Gr. *hēsuchia*. Only here and 1 Pet. 3. 4. life. Ap. 170. 2. godliness. Gr. *eusebeia*. See Acts 3. 12. honesty = gravity. Gr. *semnotēs*. Only here, 3. 4, and Tit. 2. 7. Cp. 3. 8. 3 acceptable. Gr. *apodektos*. Only here and 5. 4. God. Ap. 98. I. i. 1. Saviour. See 1. 1.

4 Who ° will ° have all ¹ men to be saved, and ° to come ° unto the ° knowledge of the truth.

5 For *there is* one ³ God, and one ° Mediator ° between ³ God and ¹ men, the ¹ Man ° Christ Jesus,

6 Who gave Himself a ° ransom ¹ for all, ° to be testified in ° due time.

7 ° Whereunto ³ am ° ordained a ° preacher, and an ° apostle, (I speak the truth ² in ° Christ, and lie ° not;) a teacher of the Gentiles ² in ° faith and ° verity.

8 I ° will therefore that ° men ° pray ° every where, lifting up ° holy hands, without wrath and ° doubting.

G 9 ° In like manner ° also, that ° women ° adorn themselves ² in ° modest ° apparel, ° with ° shamefacedness and ° sobriety; ° not ° with ° broided hair, or gold, or pearls, or ° costly array;

10 But (which becometh ³ women professing ° godliness) ° with good works.

11 Let the ³ woman learn ² in silence -³ with all ° subjection.

12 But I suffer ⁷ not a ³ woman to teach, ° nor to ° usurp authority over the ³ man, but to be ² in silence.

13 For Adam was first ° formed, then Eve;

14 And Adam was ⁷ not ° deceived, but the ³ woman ° being deceived ° was ² in the ° transgression:

15 ° Notwithstanding she shall be saved ° in ° childbearing, ° if they ° continue ² in ° faith and ° charity and ° holiness -³ with ³ sobriety.

F 3 This *is* a ° true ° saying, ° "If a man ° desire ° the office of a bishop, he ° desireth a good work."

2 A ° bishop then must be ° blameless, the ° husband of one wife, ° vigilant, ° sober, ° of good behaviour, ° given to hospitality, ° apt to teach;

3 ° Not ° given to wine, ° no striker, ° not greedy of filthy lucre; but ° patient, ° not a brawler, ° not covetous;

4 One that ° ruleth well his own house, having his ° children ° in ° subjection ° with all ° gravity;

5 (For ¹ if a man ° know ° not how to ⁴ rule his own house, how shall he ° take care of the ° church of ° God?)

6 ³ Not a ° novice, ° lest being ° lifted up with

4 will = wills. Ap. 102. 1.

have . . . to be = that . . . should be to. Omit.

unto. Ap. 104. vi.

knowledge. Ap. 132. II. ii.

5 Mediator. Gr. *mesistēs*. See Gal. 3. 19. between = of.

Christ Jesus. Ap. 98. XII.

6 ransom. Gr. *antilutron*. Only here. Cp. Matt 20. 28. Mark 10. 45 (*lutron*). Tit. 2. 14. Heb. 9. 12.

to be testified = the testimony.

due time = its own seasons (Ap. 195). Cp. Gal. 4. 4.

7 Whereunto = For (Gr. *eis*) which.

ordained = appointed. Same word in 1. 12 (putting) preacher. Ap. 121. 2.

apostle. Ap. 189.

Christ. Ap. 98. IX, but the texts omit "in Christ". not. Ap. 105. I. Cp. Rom. 9. 1. 2 Cor. 11. 31. Gal. 1. 20.

faith. Ap. 150. II. 1.

verity = truth.

8 will. Ap. 102. 3.

men = the men, i. e. husbands. Ap. 123. 2.

pray. Ap. 134. I. 2.

every where = in (Gr. *en*) every place.

holy. Gr. *hosios*. See Acts 2. 27.

doubting = reasoning or disputing.

9 In like manner = Likewise.

also. The texts omit.

women. The whole context shows that wives are in the apostle's mind. See vv. 12-15.

adorn. Gr. *kosmeō*. Five times in the Gospels. Tit. 2. 10. 1 Pet. 3. 5. Rev. 21. 2, 19.

modest = becoming, orderly. Gr. *kosmios*. Only here and 3. 2.

apparel. Gr. *katastolē*. Only here. Cp. Mark 12. 38. with. Ap. 104. xi. 1.

shamefacedness = shamefastness, as originally in A. V. 1611. Gr. *aidōs*. Only here and Heb. 12. 28.

sobriety. Gr. *sōphrosunē*. See Acts 26. 25. Cp. 2 Tim. 1. 7. Tit. 2. 4, 12.

not. Ap. 105. II.

with. Ap. 104. viii.

broided hair = plaits, or braids. Gr. *plegma*. Only here. Cp. 1 Pet. 3. 3.

costly. Gr. *polutelēs*. Elsewhere, Mark 14. 3. 1 Pet. 3. 4.

10 godliness. Gr. *theosebeia*. Only here.

with. Ap. 104. v. 1.

11 subjection. Gr. *hupotagē*. See 1 Cor. 14. 34. 2 Cor. 9. 13.

12 nor. Gr. *oude*.

usurp authority. Gr. *authenteō*. Only here.

13 formed. Gr. *plassō*. Only here and Rom. 9. 20.

14 deceived. Gr. *apataō*. See Eph. 5. 6.

being deceived. Gr. *apataō*, but the texts read *exapataō*, as in 2 Cor. 11. 3 (thoroughly deceived, or as we say, "taken in").

was = came to be. transgression. Gr. *parabasis*. Cp. Ap. 128. VI. 1, 3. 15 Notwithstanding = But. in = through. Ap. 104. v. 1. childbearing = the childbearing. Gr. *teknogonia*. Only here. if. Ap. 118. 1. b. continue. Gr. *menō*. See p. 1511. See Rom. 6. 19. charity = love, as in 1. 5. holiness. Gr. *hagiasmos*.

3. 1 true = faithful. Ap. 150. III. See 1. 15.

any one (Ap. 123. 3). desire. Gr. *oregōmai*. Here, 6. 10. Heb. 11. 16. the office, &c. Gr. *episkopē*. See Acts 1. 20. desireth. Gr. *epithumēō*, as Heb. 6. 11. 2 bishop. Gr. *episkopos*. See Acts 20. 28.

blameless. Gr. *anepilēptos*. Only here, 5. 7; 6. 14. husband. Ap. 123. 2. vigilant = sober. Gr. *nēphalos*. Here, v. 11. Tit. 2. 2. sober. Gr. *sōphrōn*. Here, Tit. 1. 8; 2. 2, 5. Cp. 2. 9, 15. 2 Tim. 1. 7.

Tit. 2. 4, 6, 12. of good behaviour. Gr. *kosmios*. See 2. 9. given to hospitality. Gr. *philoxenos*. Here; Tit. 1. 8. 1 Pet. 4. 9. Cp. Rom. 12. 13. apt to teach. Gr. *didaktikos*. Here and 2 Tim. 2. 24.

3 Not. Ap. 105. II. given to wine. Gr. *paroinos*. Here and Tit. 1. 7. no striker = not (Gr. *mē*)

a striker (Gr. *plēktēs*. Here and Tit. 1. 7). not greedy, &c. The texts omit, the idea being expressed at the end of the verse. patient. Gr. *epieikēs*. See Phil. 4. 5. not a brawler = not contentious.

Gr. *amachos*. Here and Tit. 3. 2. not covetous = not loving money. Gr. *aphilarguros*. Here and Heb. 13. 5. 4 ruleth. Gr. *proistēmi*. See Rom. 12. 8. children. Ap. 108. i. in. Gr. *en*. Ap. 104.

viii. subjection. See 2. 11. with. Ap. 104. xi. 1. gravity. See "honesty", 2. 2. 5 know. Ap. 132. I. i. not. Ap. 105. I. take care of. Gr. *epimeleōmai*. Only here and Luke 10. 34, 35.

church. Ap. 186. God. Ap. 98. I. i. 1. 6 novice. Gr. *neophutos*. Only here. lest = in order that (Gr. *hina*) . . . not (Gr. *mē*).

lifted up, &c. = puffed up. Gr. *tuphōmai*. Here, 6. 4. 2 Tim. 3. 4. The noun *tuphos* means smoke. Cp. Matt. 12. 20.

pride he fall ° into the ° condemnation of the devil.

7 ° Moreover he must have a good ° report ° of them which are without; ° lest he fall ° into ° reproach and the ° snare of the devil.

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 *found* ° blameless.

11 Even so *must* their wives be ° grave, ° not ° slanderers, ° sober, ° faithful ° in all things.

12 Let the ° deacons be the ° husbands of one wife, ° ruling their ° children and their own houses well.

13 For they that ° have ° used the office of a deacon well ° purchase to themselves a good ° degree, and great ° boldness ° in the ° faith which is ° in ° Christ Jesus.

D (p. 1799) 14 These things write I ° unto thee, hoping to come ° unto thee shortly:

15 But ° if I ° tarry long, ° that thou mayest ° know how thou oughtest to ° behave thyself ° in the house of ° God, which is the ° church of the living ° God, the ° pillar and ° ground of the truth.

E 16 And ° without controversy ° great is the ° mystery of ° godliness: ° God ° was manifest ° in ° the flesh, ° justified ° in ° the ° Spirit, ° seen of angels, ° preached ° unto the Gentiles, ° believed on ° in the ° world, ° received up ° into ° glory.

E H¹ d 4 Now the ° Spirit speaketh ° expressly, that ° in the ° latter ° times ° some shall ° depart from the ° faith, giving heed to ° seducing ° spirits, and ° doctrines of ° devils;

e 2 ° Speaking lies ° in hypocrisy; ° having their conscience ° seared with a hot iron;

e 3 ° Forbidding to marry, and *commanding* to ° abstain from ° meats, which ° God ° hath created ° to be received ° with ° thanksgiving ° of them which believe and ° know the truth.

into. Ap. 104. vi. condemnation. Ap. 177. 6. 7 Moreover = But.

report = testimony. Add "Also". of. Ap. 104. iv.

reproach. Gr. *oneidismos*. See Rom. 15. 3.

snare. Gr. *pagis*. Here, 6. 19. Luke 21. 25. Rom. 11. 9. 2 Tim. 2. 6.

8 deacons. Ap. 190. I. 1.

grave. Gr. *semnos*. See Phil. 4. 8.

doubletongued. Gr. *dilogos*. Only here.

greedy, &c. Gr. *aischrokerdes*. Here and Tit. 1. 7.

9 mystery. Ap. 193. faith. Ap. 150. II. 1.

10 proved = tested.

use, &c. = serve. Ap. 190. III. 1.

blameless. Gr. *anenklētos*. See 1 Cor. 1. 8.

11 slanderers. Gr. *diabolos*, adj.

sober. Same as "vigilant", v. 2.

faithful. Same as "true", v. 1.

13 have. Omit.

purchase. Gr. *peripoiomai*. See Acts 20. 28.

degree. Gr. *bathmos*. Only here.

boldness. Gr. *parrhēsia*. Transl. "freely" in Acts 2. 29. Christ Jesus. Ap. 98. XII.

14 unto = to. unto. Ap. 104. xv. 3.

15 if. Ap. 118. I. b.

tarry long = delay. Gr. *bradunō*. Here and 2 Pet. 3. 9.

that = in order that. Gr. *hina*.

behave thyself. Gr. *anastrephō*. See 2 Cor. 1. 12.

An alternative reading, as R.V., "how men ought to behave themselves".

pillar. Gr. *stulos*. See Gal. 2. 9.

ground. Gr. *hēdraitēma*. Only here.

16 without controversy = confessedly. Gr. *homologoumenōs*. Only here.

great. Emph. godliness. See 2. 2.

God. The R. V. prints "He Who", and adds in margin, "Theos (God) rests on no sufficient evidence".

The probability is that the original reading was *ho* (which), with the Syriac and all the Latin Versions, to agree with *mustērion* (neut.).

The Gr. uncial being O, some scribe added the letter s, making *OC* (He Who), which he thought made better sense.

Later another put a mark in this O, making the word *ΘC*, the contraction for *ΘEOC*, God. This mark in Codex A, in the British Museum, is said by some to be in different ink.

was manifest. Ap. 106. I. v. the. Omit.

justified. Ap. 191. 2. Spirit. Ap. 101. II. 4.

seen. Ap. 106. I. vi.

preached. Ap. 121. 1.

unto = among. Gr. *en*. Ap. 104. viii. 2.

believed on. Ap. 150. I. i. i.

world. Ap. 129. 1.

received up. Same word as Mark 16. 19. Acts 1. 2, 11, 22. into = in. Gr. *en*. glory. See p. 1511.

4. 1-12 (E, p. 1799). THE MYSTERY OF INIQUITY. (Division.)

E | H¹ | 1-5. Its characteristics.
| H² | 6-12. What is needed to meet it.

4. 1-5 (H¹, above). ITS CHARACTERISTICS. (Introversion.)

H¹ | d | 1. Teachings of demons.
| e | 2. Lies.
| e | 3. Prohibitions.
| d | 4, 5. Teaching of truth.

4. 1 Spirit. Ap. 101. II. 3. expressly = in express words. Gr. *rhetōs*. Only here. in. Ap. 104. viii. latter. Gr. *husteros*. Only here as adj. times = seasons. See Gen. 49. 1. See Ap. 195. some. Ap. 124. 4. depart = apostatize. Gr. *aphistēmi*. faith. Ap. 150. II. 1. seducing. Gr. *planos*. See 2 Cor. 6. 8. spirits. Ap. 101. II. 12. doctrines = teachings. devils = demons. 2 Speaking, &c. = By (Gr. *en*) the hypocrisy of liars (Gr. *pseudologos*. Only here). having, &c. = having been seared with a hot iron as to their own conscience. seared, &c. Gr. *kautēriazomai*. Only here. 3 Forbidding to marry. This has been taken as indicating the Church of Rome, but that church only enjoins the celibacy of priests and monks and nuns. Spiritism, or the teaching of demons, enjoin being united only to the "spiritual affinity" and has wrecked many homes. abstain. Gr. *apechomai*. See Acts 15. 20. meats = foods. Spiritist teaching is that animal food is unfavourable to the development of mediumistic power. The permission of Gen. 9. 3 is significant, coming immediately after the outbreak of Gen. 6. 1-4. God. Ap. 98. I. i. 1. hath. Omit. to be received = for (Gr. *eis*) reception. Gr. *metalēpsis*. Only here. with. Ap. 104. xi. 1. thanksgiving. See 2. 1. of, &c. = by believers. Ap. 150. III. know = have (fully) known. Ap. 132. I. iii.

d 4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

H² J f 6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ,

g nourished up in the words of faith, and of good doctrine, whereunto thou hast attained.

K h 7 But refuse profane and old wives' fables,

i and exercise thyself rather unto godliness.

K h i 8 For bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This is a faithful saying and worthy of all acceptance.

10 For therefore we both labour and suffer reproach, because we trust in the living God, Who is the Saviour of all men, specially of those that believe.

J f 11 These things command and teach.

g 12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

D 13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

C L 5 Rebuke not an elder, but intreat him as a father, and the younger men as brethren;

M j k 2 The elder women as mothers; the younger as sisters, with all purity.

4 creature. Gr. ktisma. Here; Jas. 1. 18. Rev. 5. 13; 8. 9. nothing. Gr. oudeis.

to be refused. Gr. apoblētos. Only here. Cp. Heb. 10. 35.

if it be = being. 5 by. Ap. 104. v. 1. word. Ap. 121. 10. prayer. Ap. 134. II. 4.

4. 6-12 (H², p. 1803). ITS REQUIREMENTS. (Introversion and Alternation.)

H² J | f | 6-. Good ministers. g | -6. Their duty. K | h | 7-. Negative i | -7. Positive K | h | 8-. Negative i | -8-10. Positive } instruction. J | f | 11. Good ministers. g | 12. Their example.

6 If thou put, &c. Lit. Putting ... in remembrance. Gr. hupotithēmi. Only here and Rom. 16. 4. minister. Ap. 190. I. 1.

Jesus Christ. Ap. 98. XI. The texts read "Christ Jesus" (XII).

nourished up. Gr. entrephomai. Only here. whereunto = to which.

attained. Lit. followed up. Gr. parakoloutheō. Here; Mark 16. 17. Luke 1. 3. 2 Tim. 3. 10.

7 refuse. Gr. paraitēomai. See Acts 25. 11. profane = the profane. Referring to 1. 4. See 1. 9. old wives'. Gr. graōdēs. Only here.

fables. See 1. 4. exercise. Gr. gymnazō. Here; Heb. 5. 14; 12. 11. 2 Pet. 2. 14.

unto. Ap. 104. xv. 3. godliness. See 2. 2.

8 exercise. Gr. gymnasia. Only here. profiteth, is profitable. Gr. ophelimos. Here; 2 Tim. 3. 16. Tit. 3. 8.

little = unto (as v. 7) a little (matter). life. Ap. 170. 1.

9 faithful, &c. See 1. 15. and. Omit. acceptance. See 1. 15.

10 therefore = for (Gr. eis) this. suffer reproach = are reviled. The texts read "strive", as in 1 Cor. 9. 25.

trust = have hoped. in. Ap. 104. ix. 2. living God. See Acts 14. 15. Saviour. See 1. 1.

all men. When our first parents incurred the penalty of immediate judicial death, the race would have been extinguished, had not God interposed, before dealing with the culprits, with the promise of the Redeemer, and so suspending the execution of the sentence denounced.

men. Ap. 123. 1.

specially. Occ. N. T. twelve times. Rendered "specially", "especially" (nine); "most of all" (Acts those that believe = the believing. Ap. 150. III.

youth. See Acts 26. 4. be = become. example. Gr. typos. See John 20. 25. believers. Same as "those that believe", v. 10. charity. See 1. 5. in spirit. The texts omit.

13 give attendance = take heed, as v. 1 (giving heed). doctrine = teaching.

14 Neglect. Gr. ameleō. Here; Matt. 22. 5. Heb. 2. 3; 8. 9. 2 Pet. 1. 12. not. Ap. 105. II. gift. Ap. 184. I. 2. prophecy. Cp. 1. 18. presbytery. See Acts 22. 5. 15 Meditate upon. Gr. meletaō. See Acts 4. 25. give, &c. Lit. be in them, i. e. occupied in them. to. Ap. 104. viii. that = in order that. Gr. hina. profiting. Gr. prokopē. See Phil. 1. 12. appear = be manifest. Ap. 106. I. viii. 16 Take heed. Gr. epechō. See Acts 3. 5. unto = to. continue. Gr. epimendō. See Acts 10. 48. in. Omit. both save = save both.

5. 1-6. 2 (C, p. 1799). INSTRUCTION AND DISCIPLINE. (Introversion.)

C | L | 5. 1. Men. M | 5. 2-16. Women. L | 5. 17-6. 2. Men.

5. 1 Rebuke. Gr. epiplēsō. Only here. not. Ap. 105. II. elder. Ap. 189. intreat. Same as "exhort", 2. 1 and 6. 2.

5. 2-16 [For Structure see next page].

2 elder women. Fem. of "elder", v. 1. with. Ap. 104. viii. purity See 4. 12.

20. 38); "chiefly" (Phil. 4. 22. 2 Pet. 2. 10). 11 command. See Acts 1. 4. Cp. 1. 3. 12 no man. Gr. mēdeis. youth. See Acts 26. 4. be = become. example. Gr. typos. See John 20. 25. believers. Same as "those that believe", v. 10. conversation. Gr. anastrophē. See Gal. 1. 13. charity. See 1. 5. in spirit. The texts omit. purity. Gr. hagneia. Only here and 5. 2. 13 give attendance = take heed, as v. 1 (giving heed). reading. See Acts 13. 15. exhortation. Gr. paraklēsis. See Acts 4. 36. doctrine = teaching. 14 Neglect. Gr. ameleō. Here; Matt. 22. 5. Heb. 2. 3; 8. 9. 2 Pet. 1. 12. not. Ap. 105. II. gift. Ap. 184. I. 2. prophecy. Cp. 1. 18. presbytery. See Acts 22. 5. 15 Meditate upon. Gr. meletaō. See Acts 4. 25. give, &c. Lit. be in them, i. e. occupied in them. to. Ap. 104. viii. that = in order that. Gr. hina. profiting. Gr. prokopē. See Phil. 1. 12. appear = be manifest. Ap. 106. I. viii. 16 Take heed. Gr. epechō. See Acts 3. 5. unto = to. continue. Gr. epimendō. See Acts 10. 48. in. Omit. both save = save both.

3 Honour widows that are widows ° indeed.
4 But ° if ° any widow have ° children or ° nephews, let them learn first to ° shew piety at home, and to ° requite their ° parents: for that is good and ° acceptable ° before ° God.

5 Now she that is a widow ° indeed, and ° desolate, ° trusteth ° in ° God, and ° continueth in ° supplications and ° prayers night and day.

6 But she that ° liveth in pleasure is dead while she ° liveth.

7 And these things ° give in charge, ° that they may be ° blameless.

8 But ° if ° any ° provide ° not for his own, and specially for ° those of his ° own house, he hath denied the ° faith, and is worse than an ° infidel.

9 Let ° not a widow be ° taken into the number ° under threescore years old, having been the wife of one ° man,

10 ° Well reported of ° for good works; ° if she have ° brought up children, ° if she have ° lodged strangers, ° if she have washed the ° saints' feet, ° if she have ° relieved the ° afflicted, ° if she have ° diligently followed every good work.

11 But the younger widows ° refuse: for when they have ° begun to wax wanton against ° Christ, they ° will marry;

12 Having ° damnation, because they have ° cast off their first ° faith.

13 And withal they learn to be ° idle, ° wandering about from house to house; and ° not only ° idle, but ° tattlers also and ° busybodies, ° speaking things which they ought ° not.

14 I ° will therefore that the younger women marry, ° bear children, ° guide the house, give ° none ° occasion to the adversary ° to speak reproachfully.

15 For ° some are already ° turned aside after Satan.

16 ° If ° any ° man or woman that believeth have widows, let them ° relieve them, and let ° not the ° church be ° charged; ° that it may ° relieve them that are widows ° indeed.

17 Let the ° elders that ° rule well ° be counted worthy of ° double honour, especially they who labour ° in the ° word and doctrine.

18 For the Scripture saith, "Thou shalt ° not ° muzzle the ox that ° treadeth out the corn." And, "The labourer is worthy of his ° reward."

wandering about. Gr. *perierchomai*. See Acts 19. 13. **3** John 10. busybodies. Gr. *peviergos*. See Acts 19. 19. bear children. Gr. *teknogoneō*. Only here. Cp. 2. 15. none. Gr. *mēdeis*. occasion. Gr. *aphormē*. See Rom. 7. 8. for the sake of (Gr. *charin*, acc. case of *charis*, used as a preposition) reviling (Gr. *loidoria*. Here and 1 Pet. 3. 9. Cp. John 9. 28. Acts 23. 4. 1 Cor. 4. 12. 1 Pet. 2. 23). **15** some. Ap. 124. 4. turned aside. See 1. 6. **16** man or woman that believeth, &c. The texts read "believing (woman) . . . let her : " "believing" being fem. of Ap. 150. III. church. Ap. 186. charged = burdened. Gr. *bareō*. See 2 Cor. 1. 8.

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. -2. Charge.

17 rule. See 3. 4. be counted worthy. Gr. *axiōō*. See Acts 15. 38. double. Gr. *diploous*. Only here; Matt. 23. 15 (compar.). Rev. 18. 6. in. Ap. 104. viii. word. Ap. 121. 10. **18** muzzle. Gr. *phimōō*. See Luke 4. 35. 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. *misthos*.

5. 2-16 (M, p. 1804). WOMEN. (Alternation.)

M | j | 2-. Elder.
 | k | -2. Younger. } In respect of age.
 | j | 3-10. Elder.
 | k | 11-16. Younger. } Widows.

3 indeed. See John 8. 36.

4 if. Ap. 118. 2. a. any. Ap. 123. 3. children. Ap. 108. i.

nephews = grandchildren or other descendants. Gr. *ekgonos*. Only here. Shakespeare in *Othello* uses the word nephews for grandchildren.

shew piety at home = treat reverently (Gr. *eusebeō*. Only here and Acts 17. 23) their own household.

requite = return recompenses (Gr. *amoiōō*. Only here) to.

parents. Gr. *progonos*. Only here and 2 Tim. 1. 3. acceptable. Gr. *apodēktos*. Only here and 2. 3.

before = in the sight of.

God. Ap. 98. I. i. 1.

5 desolate. Gr. *monoomai*. Only here.

trusteth = has hoped. Implying continued hoping. in. Ap. 104. ix. 3.

continueth. Gr. *prosmenō*. See 1. 3.

supplications. Ap. 134. II. 3.

prayers. Ap. 134. II. 2.

6 liveth in pleasure. Gr. *spatalaō*. Only here and Jas. 5. 5. liveth. See Ap. 170. 1.

7 give in charge. Gr. *parangellō*. See Acts 1. 4. Cp. 1. 3; 4. 11; 6. 13, 17.

that = in order that. Gr. *hina*.

blameless. See 3. 2.

8 provide. Gr. *pronoeō*. See Rom. 12. 17.

not. Ap. 105. I.

those, &c. Gr. *oikeios*. See Gal. 6. 10.

own. Omit. faith. Ap. 150. II. 1.

infidel = unbeliever. Gr. *apistos*. See 1 Cor. 6. 6; 7. 12.

9 taken, &c. = enrolled. Gr. *katategomai*. Only here. under = less than. Gr. *elassōn*. See Rom. 9. 12.

man. Ap. 123. 2.

10 Well reported of = Borne witness to.

for. Ap. 104. viii.

brought up, &c. Gr. *teknotropheō*. Only here.

lodged strangers. Gr. *xenodocheō*. Only here.

saints'. See Acts 9. 13.

relieved. Gr. *eparkeō*. Only here and v. 16.

afflicted. Gr. *thlibō*. See 2 Cor. 1. 6.

diligently followed. Gr. *epakolouthēō*. Here, v. 24. Mark 16. 20. 1 Pet. 2. 21.

11 refuse. See 4. 7.

begun to wax wanton = grown wanton. Gr. *katastrēniazō*. Only here.

Christ. Ap. 98. IX.

will. Ap. 102. 1.

12 damnation = judgment. Ap. 177. 6.

cast off. Gr. *atheteō*. See John 12. 48.

13 idle. Gr. *argos*. See Matt. 12. 36. Cp. the verb *katargeō*. Luke 13. 7. Add "also".

tattlers. Gr. *phluaros*. Only here. The verb

speaking. Ap. 121. 7. **14** will. Ap. 102. 3.

guide the house. Gr. *oikodespoteō*. Only here.

to speak reproachfully. Lit. for

the sake of (Gr. *charin*, acc. case of *charis*, used as a preposition) reviling (Gr. *loidoria*. Here and 1 Pet. 3. 9.

Cp. John 9. 28. Acts 23. 4. 1 Cor. 4. 12. 1 Pet. 2. 23).

15 some. Ap. 124. 4. turned aside. See

1. 6. **16** man or woman that believeth, &c. The texts read "believing (woman) . . . let her : "

"believing" being fem. of Ap. 150. III. church. Ap. 186. charged = burdened. Gr. *bareō*. See

2 Cor. 1. 8.

19 ° Against an 1 elder ° receive 1 not an ° accusation, ° but ° before ° two or three witnesses.

20 Them that ° sin ° rebuke 4 before all, 7 that ° others also may ° fear.

m 21 I ° charge thee 4 before 4 God, and the ° Lord ° Jesus Christ, and the elect angels, 7 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 16 Some ° men's 22 sins are ° open beforehand, ° going before ° to ° judgment; and 16 some men they 10 follow after.

25 Likewise ° also the good works of some are ° manifest beforehand; and they that are ° otherwise ° cannot be hid.

l 6 Let as many ° servants as are ° under the yoke count their own ° masters worthy of all honour, ° that the name of ° God and His doctrine be ° not blasphemed.

2 And they that have ° believing 1 masters, let them 1 not despise them, because they are brethren;

m but rather ° do them service, because they are ° faithful and ° beloved, ° partakers of the ° benefit. These things teach and ° exhort.

B N 3 ° If ° any man ° teach otherwise, and consent 1 not to ° wholesome ° words, ° even the words of our ° Lord ° Jesus Christ, and to the doctrine which is ° according to ° godliness;

4 He is ° proud, ° 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 ° destitute of the truth, supposing that ° gain is 3 godliness: ° from such ° withdraw thyself.

6 But 3 godliness ° with ° contentment is great 5 gain.

19 Against. Ap. 104. x. 1.

receive. Gr. *paradechomai*. See Acts 16. 21. accusation. Gr. *katēgoria*. Here; Luke 6. 7. John 18. 29. Tit. 1. 6.

but. See 1 Cor. 14. 5 (except).

before. Ap. 104. ix. 1.

two, &c. Cp. Deut. 19. 15. Matt. 18. 16. 2 Cor. 13. 1.

20 sin. Ap. 128. I. i.

rebuke. Gr. *elenchō*. See 1 Cor. 14. 24.

others. Ap. 124. 3. fear = have fear.

21 charge. Gr. *diamarturomai*. See Acts 2. 40.

Lord. The texts omit.

Jesus Christ. The texts read "Christ Jesus". Ap. 98. XII.

observe = guard. without = apart from.

preferring . . . another = prejudgment, prejudice. Gr. *prokrima*. Only here.

nothing. Gr. *mēdeis*, as in vv. 14, 22.

by. Ap. 104. x. 2.

partiality. Lit. inclining towards. Gr. *prosklisis*. Only here.

22 suddenly = hastily, i.e. without sufficient testing. no man = no one. Gr. *mēdeis*. See v. 21.

neither. Gr. *mēde*. other men's. Ap. 124. 6.

sins. Ap. 128. I. ii. 1.

pure. Gr. *hagnos*. See 2 Cor. 7. 11. Not as the word is used to-day, but as clear from aiding in sending unfit men into the ministry, from which all the churches are suffering at this hour. Cp. Jude 11.

23 Drink . . . water. Gr. *hudropoteō*. Only here.

no longer. Gr. *mēketi*.

for . . . sake. Ap. 104. v. 2.

stomach's. Gr. *stomachos*. Only here.

often = frequent. Gr. *puknos*. See Luke 5. 33.

24 men's. Ap. 123. 1.

open beforehand. Gr. *prodēlos*. Only here, v. 25, and Heb. 7. 14.

going before. See 1. 18.

to. Ap. 104. vi.

judgment. Ap. 177. 7. Some are notoriously unfit; the unfitness of others is not manifest till they are tested.

25 also. Should follow works.

manifest beforehand. Same as "open beforehand", v. 24.

otherwise. Gr. *allōs*. Only here.

cannot = are not (Ap. 105. I) able to.

6. 1 servants. Ap. 190. I. 2.

under. Ap. 104. xviii. 2.

masters. Ap. 98. XIV. ii.

that = in order that. Gr. *hina*.

God. Ap. 98. I. i. 1.

not. Ap. 105. II.

Ap. 190. III. 2. faithful. Same as "believing".

are partaking. Gr. *antilambanomai*. See Acts 20. 37.

exhort. Ap. 134. I. 6.

2 believing. Ap. 150. III.

do . . . service.

beloved. Ap. 135. III.

partakers = those who

benefit = good work. Gr. *euergesia*. See Acts 4. 9.

6. 3-21- (B, p. 1799). ADMONITION. (*Introversion and Alternation.*)

B | N | 3-6. False teachers.
 O | n | 7-10. Riches. Danger.
 o | | 11-14. Charge.
 P | | 15, 16. Ascription and Doxology.
 O | n | 17-19. Riches. Duty.
 o | | 20. Charge.
 N | | 21-. False teachers.

3 If. Ap. 118. 2. a. any man = any one. Ap. 123. 3. teach otherwise. See 1. 3. wholesome. Same as "sound", 1. 10. words. Ap. 121. 10. even the words = those. Lord. Ap. 98. VI. i. β.

2. A. Jesus Christ. Ap. 98. XI. according to. Ap. 104. x. 2. godliness. See 2. 2. 4 proud = puffed up. See 3. 6. knowing. Ap. 132. I. v. nothing. Gr. *mēdeis*. doting = sick, or diseased. Gr. *noseō*. Only here. Cp. Matt. 4. 24. about. Ap. 104. xiii. 2. questions. See 1. 4. strifes, &c. Gr. *logomachia*. Only here. The verb in 2 Tim. 2. 14. whereof = out of (Ap. 104. vii) which. sur-

misings. Gr. *huponoia*. Only here. 5 Perverse disputings. Gr. *paradiatribē*. Only here. The texts read *diaparatribē*. men. Ap. 123. 1. of corrupt minds = corrupted (Gr. *diaphtheirō*. See 2 Cor. 4. 16) as to their mind. destitute = deprived. Gr. *apostereō*. See 1 Cor. 6. 7. gain, &c. Read "godliness is a way of gain". gain. Gr. *porismos*. Here and v. 6. from. Ap. 104. iv. with-

draw thyself. Same as "depart", 4. 1, but the texts omit "from such", &c. 6 with. Gr. *meta*. Ap. 104. xi. 1. contentment. Gr. *autarkeia*. See 2 Cor. 9. 8. Cp. Phil. 4. 11.

On 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 7 into temptation and a °snare, and into many °foolish and °hurtful lusts, which °drown °men °in °destruction and °perdition.

10 For the °love of money is °the root of °all °evil: which while °some °coveted after, they °have erred °from the °faith, and °pierced themselves through °with many °sorrows.

o 11 But thou, O °man of 1 God, flee these things; and follow after °righteousness, °godliness, 10 faith, °love, patience, °meekness.

12 °Fight the good °fight of 10 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 1 God, Who °quickeneth all things, and before °Christ Jesus, Who °before Pontius Pilate witnessed 12 a good °confession;

14 That thou keep *this* commandment °without spot, °unrebukenable, until the °appearing of our °Lord °Jesus Christ:

P 15 °Which in °His °times He shall shew, °Who is the °blessed and only °Potentate, the King of kings, and Lord of °lords;

16 Who only hath °immortality, °dwelling in °the °light °which °no °man can approach unto; Whom °no °man hath °seen, °nor can °see: to Whom be honour and °power °everlasting. Amen.

On 17 13 Charge them that are rich °in °this °world, that they be 1 not °highminded, °nor °trust °in °uncertain riches, but °in °the living 1 God, Who °giveth us °richly all things °to enjoy;

18 That they °do good, that they be rich 17 in good works, °ready to distribute, °willing to communicate;

19 °Laying up in store for themselves a good foundation °against the time to come, 1 that they may °lay hold on °eternal 12 life.

o 20 O Timothy, °keep °that which is committed to thy trust, °avoiding °profane °and

7 nothing. Gr. *oudeis*.

into. Ap. 104. vi.

world. Ap. 129. 1.

and it is certain. Read "neither" (Gr. *oude*). This makes with the second *ouden* a double negative. certain. The texts omit.

8 food = nourishment. Gr. *diatrophē*. Only here. raiment = covering, perhaps including shelter. Gr. *skepasma*. Only here.

content. Same word as 2 Cor. 12. 9 (sufficient). Heb. 13. 5.

9 will. Ap. 102. 3.

fall, &c. Cp. 3. 6, 7.

snare. See 3. 7.

foolish. Gr. *anoētos*. See Rom. 1. 14.

hurtful. Gr. *blaberos*. Only here.

drown. Gr. *buthizō*. Only here and Luke 5. 7.

in. Ap. 104. vi.

destruction. Gr. *olethros*. See 1 Cor. 5. 5.

perdition. See John 17. 12.

10 love of money. Gr. *philarguria*. Only here. Cp. 2 Tim. 3. 2. the = a.

all, &c. = all the evils.

evil. Ap. 128. III. 2. some. Ap. 124. 4.

coveted after. See 3. 1.

have erred = were seduced. Gr. *apoplanaō*. Only here and Mark 13. 22.

faith. Ap. 150. II. 1.

pierced . . . through. Gr. *peripeirō*. Only here.

with = by. Dat. case.

sorrows = pangs. Gr. *odunē*. Only here and Rom. 9. 2.

11 righteousness. Ap. 191. 3.

love. Ap. 135. II. 1.

meekness. See 1 Cor. 4. 21.

12 Fight. Gr. *agōnizomai*. See Luke 13. 24.

fight. Gr. *agōn*. See Phil. 1. 30. Fig. *Paronomasia*. Ap. 6.

eternal. Ap. 151. II. B. i.

life. Ap. 170. 1.

whereunto = unto (Ap. 104. vi) which.

hast. Omit.

professed = confessed. Gr. *homologeō*. Occ. twenty-three times; seventeen times "confess", three times "profess"; "make confession", "promise", "give thanks", once each.

a = the.

profession = confession. Gr. *homologia*. See 2 Cor. 9. 13. Fig. *Hyperbaton*. Ap. 6.

before = in the sight of.

13 give . . . charge. See 1. 3.

in the sight of = "before", as above.

quickeneth. See Rom. 4. 17. The texts read *zōōgoneō*, preserve alive.

Christ Jesus. Ap. 98. XII.

before. Ap. 104. ix. 1.

confession. Same as "profession", v. 12.

14 without spot = unspotted. Gr. *aspilos*. Here; Jas. 1. 27. 1 Pet. 1. 19. 2 Pet. 3. 14. unrebukenable. Same as "blameless", 3. 2; 5. 7. appearing. Ap. 106. II. ii.

15 Which. Refers to "appearing". His = His own. times = seasons. Cp. Acts 1. 7. See Ap. 195. Who is. Omit. blessed. See 1. 11. Potentate. Ap. 98. V. lords. Gr. *kurieuō*. See Luke 22. 25.

16 immortality = deathlessness. Gr. *athanasia*. Only here and 1 Cor. 15. 53, 54. dwelling in = inhabiting. Gr. *oikeō*. the. Omit. light. Ap. 130. 1. which, &c. = unapproachable. Gr. *aprositos*. Only here. no m'n = no one (Gr. *oudeis*) of men (Ap. 123. 1). seen, see. Ap. 133. I. 1.

nor. Gr. *oude*. power. Ap. 172. 2. everlasting. Ap. 151. II. B. ii. Cp. v. 12. 17 in. Ap. 104. viii. this = the present. world. Ap. 129. 2. highminded. Gr. *hupsēlophroneō*. Only here and Rom. 11. 20. nor. Gr. *mēde* trust = set their hope. in = upon. Ap. 104. ix. 1. uncertain = the

uncertainty of. Gr. *adēlotēs*. Only here. in. The texts read Ap. 104. ix. 2. the living. The texts omit. giveth = provideth. See 1. 4 (minister). richly. See Col. 3. 16. to enjoy = for (Ap. 104. vi)

enjoyment. Gr. *apolausis*. Here and Heb. 11. 25. 18 do good. Gr. *agathoergeō*. Only here. ready to distribute. Gr. *eumetadotos*. Only here. willing to communicate. Gr. *koīnōnikos*. Only here. "Sociable" (A. V. m.).

19 Laying up, &c. Gr. *apothēsaurizō*. Only here. against. Ap. 104. vi. lay hold, &c. Cp. v. 12. eternal life. The texts read, "the life that is life indeed": for *aiōnios* reading *ontōs*. Cp. 5. 3. 20 keep = guard, as in 5. 21 (observe). Cp. 2 Tim. 1. 12, 14. that . . . trust. Gr. *parakatathēkē*.

Only here and 2 Tim. 1. 14. But the texts read *parathēkē* in both places, thus agreeing with 2 Tim. 1. 14. Both words mean "deposit". The deposit entrusted to Timothy was the teaching regarding the Mystery (3. 16).

avoiding = turning aside from. See 1. 6; 5. 15. profane. Gr. *bebēlos*. See 1. 9. and. Omit.

° vain babblings, and ° oppositions of ° science
 ° falsely so called:
 N 21 Which ¹⁰ some professing ° have ° erred
 ° concerning the ¹⁰ faith.
 A ° Grace be ° with ° thee. ° Amen.

vain babblings. Gr. *kenophōnia*. Only here and
 2 Tim. 2. 16.
 oppositions. Gr. *antithesis*. Only here.
 science. Ap. 182. II. i.
 falsely so called. Gr. *pseudōnumos*. Only here.
 There is much science (knowledge) which does not
 deserve the name, being only speculation.

21 have. Omit. erred. See 1. 6 (swerved). concerning. Ap. 104. xiii. 2. Grace. Ap.
 184. I. 1. thee. The texts read "you". Amen. Omit.

THE SECOND EPISTLE 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. -21-22. GREETINGS. BENEDICTION.

THE SECOND EPISTLE 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. 15; 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. 14).

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

A **1** PAUL, an °apostle of °Jesus Christ ° by the ° will of °God, ° according to the promise of ° life which is ° in ° Christ Jesus,
2 To Timothy, *my* ° dearly beloved ° son : ° Grace, mercy, and peace, ° from ° God the ° Father and ° Christ Jesus our ° Lord.

B A **3** I ° thank ° God, Whom I ° serve ° from *my* ° forefathers ° with pure conscience, that ° without ceasing I have ° remembrance ° of thee ° in my ° prayers night and day,
4 ° Greatly desiring to ° see thee, ° being mindful of thy tears, ° that I may be ° filled with joy ;

5 ° When I call to ° remembrance the ° unfeigned ° faith ° that is ° in thee, which ° dwelt first ° in thy ° grandmother Lois, and thy mother Eunice ; and I am ° persuaded that ° in thee also.

B a **6** ° Wherefore I ° put thee in remembrance that thou ° stir up the ° gift of ° God, which is ° in thee ° by the putting on of my hands.

7 For ° God ° hath ° not given us ° the ° spirit of ° fear ; but of ° power, and of ° love, and of a ° sound mind.

8 Be ° not thou therefore ashamed of the testimony ° of our ° Lord, ° nor of me His prisoner ; but be thou ° partaker of the afflictions ° of the ° gospel ° according to the ° power of ° God ;

9 Who ° hath ° saved us, and ° called us with an holy calling, ° not ° according to our works, but ° according to His own ° purpose and ° grace, which was given us ° in ° Christ Jesus ° before the world began,

10 But is now ° made manifest ° by the ° appearing of our Saviour ° Jesus Christ, ° Who ° hath ° abolished death, and ° hath ° brought ° life and ° immortality to light ° through the ° gospel :

11 ° Whereunto ° I am appointed a ° preacher, and an ° apostle, and a teacher of the ° Gentiles.

b **12** ° For the which cause I ° also suffer these things : nevertheless I am ° not ashamed ; for I ° know Whom I have ° believed, and am

1. 1 apostle. Ap. 189. Jesus Christ. Ap. 98. XI. by. Ap. 104. v. 1. will. Ap. 102. 2. God. Ap. 98. I. i. 1. according to. Ap. 104. x. 2. life. Ap. 170. 1. in. Ap. 104. viii. Christ Jesus. Ap. 98. XII.

2 dearly beloved. Ap. 135. III. son. Ap. 108. i. Grace. Ap. 184. I. 1. from. Ap. 104. iv. Father. Ap. 98. III. Lord. Ap. 98. VI. i. β. 2. A. Cp. Phil. 1. 2. 1 Thess. 1. 1. 1 Tim. 1. 1, 2.

1. 3-18 (B, p. 1808). EPISTOLARY. PRIVATE AND PERSONAL. (*Introversion and Alternation*.)

B | A | 3-5. Thanksgiving for Timothy.
 | B | a | 6-11. Exhortation.
 | | b | 12. Paul's sufferings.
 | B | a | 13, 14. Exhortation.
 | | b | 15. Desertion of Paul.
 | A | 16-18. Prayer for Onesiphorus's household.

3 thank. See 1 Tim. 1. 12. serve. Ap. 190. III. 5. forefathers. Gr. *progonos*. See 1 Tim. 5. 4. with=in. Gr. *en*. without ceasing. Gr. *adialeiptos*. See Rom. 9. 2. Cp. Rom. 1. 9. remembrance. Gr. *mneia*. See Rom. 1. 9. of. Ap. 104. xiii. 1. prayers. Ap. 134. II. 3.

4 Greatly desiring. Gr. *epipothēō*. See Rom. 1. 11. see. Ap. 133. I. 1. being mindful=having remembered. that=in order that. Gr. *hina*. filled. Ap. 125. 7.

5 When I call, &c. Lit. Having received remembrance (Gr. *hupomnēsis*. Here and 2 Pet. 1. 13 ; 3. 1). unfeigned. See 1 Tim. 1. 5. faith. Ap. 150. II. 1. that is. Omit. dwelt=indwelt. Gr. *enoikeō*. See Rom. 8. 11. grandmother. Gr. *mammē*. Only here. persuaded. Ap. 150. I. 2.

6 Wherefore=on account of (Ap. 104. v. 2) which cause. put... in remembrance. Gr. *anamimnēskō*. See 1 Cor. 4. 17.

stir up. Lit. stir into flame. Gr. *anazōpureō*. Only here. gift. Ap. 184. I. 2. the=a. spirit. Ap. 101. II. 7. fear=cowardice. Ap. 101. II. 7. love. Ap. 135. II. 1. sound mind. Gr. *sōphronismos*. See Rom. 12. 10. of. Gen. of relation, concerning. Gr. *synkatopatheō*. Only here.

8 not. Ap. 105. II. of. Gen. of relation, concerning. Gr. *sunkatopatheō*. Only here. saved. Cp. 1 Tim. 1. 1. called. Cp. 1 Tim. 6. 12. before, &c. Ap. 151. II. B. iv. **10** made manifest. Ap. 106. I. v. appearing. Ap. 106. II. ii. Who=in that He. hath. Omit. abolished. Gr. *katargeō*. See Luke 13. 7. brought... to light=shed light on. Gr. *phōtizō*. See Luke 11. 36. immortality=incorruption. Gr. *aphtharsia*. See Rom. 2. 7. The Lord did this in His own person, when He rose from the dead, alive for evermore. Acts 13. 34. Rom. 6. 9. Rev. 1. 18. through. Ap. 104. v. 1. **11** Whereunto=Unto (Gr. *eis*) which. am=was. preacher. Ap. 121. 2. Gentiles. Gr. *ethnos*. Cp. Acts 22. 21 ; 28. 28. Rom. 11. 13 ; 15. 16. Gal. 1. 16 ; 2. 2. Eph. 3. 1, 8. 1 Tim. 2. 7. **12** For the which cause. Same as "wherefore", v. 6. also, &c.=I suffer these things also. know. Ap. 132. I. i. believed. Ap. 150. I. 1. ii.

7 hath... given=gave. not. Ap. 105. I. the=a. spirit. Ap. 101. II. 7. fear=cowardice. Gr. *deilia*. Only here. power. Ap. 172. 1. love. Ap. 135. II. 1. sound mind. Gr. *sōphronismos*. Only here. Cp. 1 Tim. 2. 9 ; 3. 2. Tit. 2. 4, 6, 12. **8** not. Ap. 105. II. of. Gen. of relation, concerning. Gr. *mēde*. partaker of the afflictions=suffer evil with (me). Gr. *sunkatopatheō*. Only here. of=for. gospel. Ap. 140. **9** hath. Omit. saved. Cp. 1 Tim. 1. 1. called. Cp. 1 Tim. 6. 12. purpose. See Acts 11. 23. before, &c. Ap. 151. II. B. iv. **10** made manifest. Ap. 106. I. v. appearing. Ap. 106. II. ii. Who=in that He. hath. Omit. abolished. Gr. *katargeō*. See Luke 13. 7. brought... to light=shed light on. Gr. *phōtizō*. See Luke 11. 36. immortality=incorruption. Gr. *aphtharsia*. See Rom. 2. 7. The Lord did this in His own person, when He rose from the dead, alive for evermore. Acts 13. 34. Rom. 6. 9. Rev. 1. 18. through. Ap. 104. v. 1. **11** Whereunto=Unto (Gr. *eis*) which. am=was. preacher. Ap. 121. 2. Gentiles. Gr. *ethnos*. Cp. Acts 22. 21 ; 28. 28. Rom. 11. 13 ; 15. 16. Gal. 1. 16 ; 2. 2. Eph. 3. 1, 8. 1 Tim. 2. 7. **12** For the which cause. Same as "wherefore", v. 6. also, &c.=I suffer these things also. know. Ap. 132. I. i. believed. Ap. 150. I. 1. ii.

⁵persuaded that He is able to ^okeep ^othat which I have committed unto Him ^oagainst ^othat day.

B a 13 Hold ^ofast the ^oform of ^osound ^owords, which thou hast heard ^oof me, ¹in ⁵faith and ⁷love which is ¹in ¹Christ Jesus.

14 ^oThat good thing which was committed unto thee ¹²keep ¹by the ^oHoly Ghost Which ⁵dwelleth ¹in us.

b 15 This thou ¹²knowest, that all they which are ¹in Asia ^obe turned away from me; of whom are ^oPhygellus and ^oHermogenes.

A 16 The ²Lord give mercy ^ounto the ^ohouse of Onesiphorus; for he oft ^orefreshed me, and was ⁷not ashamed of my ^ochain,

17 But, when he was ¹in Rome, he sought me out very diligently, and found me.

18 The ²Lord grant ¹⁶unto him that he may find mercy ¹³of the ^oLord ¹in ¹²that day: and in how many things he ^oministered ^ounto me ^oat Ephesus, thou ^oknowest ^overy well.

C C E 2 Thou therefore, my ^oson, ^obe strong ^oin the ^ograce that is ^oin ^oChrist Jesus.

2 And the things that thou hast heard ^oof me ^oamong many witnesses, ^othe same commit thou to ^ofaithful ^omen, ^owho shall be ^oable to teach ^oothers also.

F c 3 Thou therefore ^oendure hardness, as a good soldier of ^oJesus Christ.

d 4 ^oNo man that ^owarreth ^oentangleth himself with the ^oaffairs of ^othis ^olife; ^othat he may please him who ^ohath chosen him to be a soldier.

e 5 And ^oif ^oa man ^oalso ^ostrive for masteries, yet is he ^onot ^ocrowned, ^oexcept he ^ostrive ^olawfully.

g 6 The husbandman that laboureth must be ^ofirst partaker of the fruits.

E 7 Consider what I say; and the ^oLord ^ogive thee understanding ¹in all things.

D j 8 Remember ^othat ^oJesus Christ ^oof the seed of ^oDavid, ^owas ^oraised ^ofrom the dead ^oaccording to my ^ogospel:

ecclesiastical organizations. All these have failed. evil. Here, v. 9; 4. 5. Jas. 5. 13. Jesus Christ. =No one. Gr. *oudeis*. warreth. Cp. 1 Tim. 1. 18. 2 Pet. 2. 20. affairs. Gr. *pragmateia*. Only here. *hina*. hath chosen, &c. = chose, &c. Gr. *stratologeō*. Only here. The Master's "Well done" is the reward. 5 if. Ap. 118. 1. b. a man = any one. Ap. 123. 3. also strive = strive also. strive for masteries = contend in the games. Gr. *athleō*. Only here. not. Ap. 105. I. crowned. Gr. *stephanoō*. Only here and Heb. 2. 7, 9. The crown was of wild olive or laurel leaves. except = if (*ean*) ... not (*mē*). lawfully. See 1 Tim. 1. 8. 6 first, &c. = the first to partake. 7 Lord. Ap. 98. VI. i. β. 2. A. give. The texts read "shall give".

2. 8-13 (D, above). THE GOSPEL. (Alternation.)

D | j | 8. Christ's death and resurrection.
k | 9, 10. Paul faithful unto bonds.
j | 11, 12. Death with Christ, life with Him.
k | 13. Christ faithful, though we be unfaithful.

8 that. Omit. Jesus Christ. Ap. 98. XI. The thoughts of Timothy are directed to the person of Jesus Christ, as well as to His work. Cp. Heb. 3. 1; 12. 3; 13. 7, 8. o. Ap. 104. vii. David. Cp. Rom. 1. 3. was. Omit. raised. Ap. 178. I. 4. from the dead. Ap. 139. 3. according to. Ap. 104. x. 2. gospel. Ap. 140.

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. form. Gr. *hupotupōsis*. See 1 Tim. 1. 16. sound. See 1 Tim. 1. 10 and 6. 3. words. Ap. 121. 10.

of = from. Gr. *para*. Ap. 104. xii. 1. 14 That good . . . thee = The good deposit. Gr. *parathēkē*, as in v. 12.

Holy Ghost. Ap. 101. II. 14. 15 be turned = turned. Phygellus, &c. Nothing is known of these two.

16 unto = to. house = household. Onesiphorus must have recently died.

refreshed. Gr. *anapsuchō*. Only here. Cp. Acts 3. 19. chain. Cp. Acts 28. 20. Eph. 6. 20.

18 Lord. Ap. 98. VI. i. β. 2. B. ministered. Ap. 190. III. 1. unto me. Omit. at = in. Ap. 104. viii.

knowest. Ap. 132. I. ii. very well. Gr. *beltion*. Only here.

2. 1-26 (C, p. 1808). CHARGES CONNECTED WITH THE GOSPEL. (*Introversion*.)

C | C | 1-7. Charge.
D | 8-13. The Gospel.
C | 14-26. Charge.

2. 1-7 (C, above). CHARGE. (*Introversion and Alternation*.)

C | E | 1, 2. Grace.
F | c | 3. The soldier.
d | 4. Conditions of approval.
e | 5-. The athlete.
f | -5. Conditions of being crowned.
g | 6-. The husbandman.
h | -6. Conditions of partaking of fruits.
E | 7. Wisdom.

2. 1 son. Ap. 108. i. be strong. Gr. *endunamoō*. See Acts 9. 22, and cp. Eph. 6. 10.

in. Ap. 104. viii. grace. Ap. 184. I. 1. Christ Jesus. Ap. 98. XII.

2 of. Ap. 104. xii. 1. among = by means of. Ap. 104. v. 1. the same = these.

faithful. Ap. 150. III. men. Ap. 123. 1. who = such as.

able = competent. See 2 Cor. 2. 16 (sufficient). others. Ap. 124. 2. No reference to bishops and

3 endure hardness. Gr. *kakopatheō*. Lit. suffer. The texts read "Christ Jesus", as v. 1. 4 No man

entangleth. Gr. *emplekō*. Only here and life. Ap. 170. 2. that = in order that. Gr.

5 if. Ap. 118. 1. b. a man = any one. Ap. 123. 3. also strive = strive also. strive for masteries = contend in the games. Gr. *athleō*. Only here. not. Ap. 105. I. crowned. Gr.

6 first, &c. = the first to partake. 7 Lord. Ap. 98. VI. i. β. 2. A. give. The texts read "shall give".

k 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.

j 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:

k 13 °If we °believe not, yet he °abideth °faithful: He °cannot deny Himself."

Cl 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.

m 15 °Study to °shew thyself °approved °unto °God, a °workman °that needeth not to be ashamed, °rightly dividing the °word of truth.

n 16 But °shun °profane and °vain babblings: for they will °increase °unto more °ungodliness.

o 17 And their °word will °eat as doth a °canker: of whom is °Hymenæus and °Philetus;

18 °Who °concerning the truth °have °erred, saying that the °resurrection °is past already, and °overthrow the °faith of °some.

p 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.

o 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.

n 22 Flee also °youthful lusts: but follow °righteousness, °faith, °charity, peace, °with them that call on the °Lord °out of a pure heart.

23 But °foolish and °unlearned °questions °avoid, °knowing that they do °gender °strifes.

9 Wherein=In (Gr. *en*) which.

suffer trouble. Gr. *kakopatheō*, as in v. 3. evil doer. Gr. *kakourgos*. Only here and Luke 23. 32, 33, 39 (of the malefactors crucified with the Lord). For the other word for evil doer, *kakopoios*, see John 18. 30.

unto=as far as. Gr. *mechri*.

word. Ap. 121. 10. God. Ap. 98. I. i. 1.

10 Therefore=On account of (Ap. 104. v. 2) this. for . . . sakes. Ap. 104. v. 2.

may also=also may. with. Ap. 104. xi. 1. eternal. Ap. 151. II. B. i.

glory. See p. 1511.

11 It is, &c.=Faithful is the saying. The fourth occ. See 1 Tim. 1. 15.

saying=word. Ap. 121. 10. if. Ap. 118. 2. a. be dead with=died with (Gr. *sunapothnēskō*) *Him*. See 2 Cor. 7. 3.

also live, &c.=live together also with (Gr. *suzaiō*) *Him*. See Rom. 6. 8.

12 suffer. Same as "endure", v. 10.

also reign, &c.=reign together also, &c. Gr. *sumbasileuō*. Only here and 1 Cor. 4. 8.

13 believe not=are unbelieving. Gr. *apistēō*. Acts 28. 24. abideth. See p. 1511.

He. The texts prefix "For".

cannot=is not (Ap. 105. 1) able to.

2. 14-26 (C, p. 1810). CHARGE. (Introversion.)

Cl | 14. The aim of the enemy. Subversion.

m | 15. The workman.

n | 16. Exhortation. "Shun."

o | 17, 18-. Illustration. A canker.

p | -18. Effect of error.

p | 19. Effect of truth.

o | 20, 21. Illustration. Vessels.

n | 22, 23. Exhortation. "Flee, avoid."

m | 24, 25-. The bondservant.

l | -25, 26. The aim of the enemy. Ensnaring.

14 put, &c. Gr. *hupomimnēskō*. See John 14. 26.

charging=earnestly testifying to. Gr. *diamarturo-mai*. See Acts 2. 40.

the Lord. Some texts read "God".

strive . . . about words. Gr. *logomacheō*. Only here. The noun in 1 Tim. 6. 4.

not. Ap. 105. II.

to. Ap. 104. vi, but the texts read ix. 3.

no profit=nothing (Gr. *oudeis*) profitable (Gr. *chrēsimos*. Only here).

to. Ap. 104. ix. 2.

subverting. Gr. *katastrophē*. Only here and 2 Pet. 2. 6.

15 Study=Be diligent. Gr. *spoudazō*. See Gal. 2. 10. shew=present, as Col. 1. 22, 28.

approved. Gr. *dokimos*. See Rom. 14. 18.

unto=to. Dat. case.

workman. Gr. *ergatēs*. This word is transl. "labourer", ten times; "worker", or "workman", six times.

that, &c.=without cause for shame. Gr. *anepaischuntos*. Only here.

16 shun. Gr. *periistēmi*. See Acts 25. 7.

increase=advance. Gr. *prokoptō*. See Rom. 13. 12. unto. Ap. 104. ix. 3. ungodliness. Ap. 128. IV. 17 eat. Lit. have pasture (Gr. *nomē*. Only here and John 10. 9). canker=gangrene. Gr. *gangraina*. Only here. Hymenæus. Cp. 1 Tim. 1. 20. Philetus. Nothing is known of him. 18 Who=For they. concerning. Ap. 104. xiii. 2.

have. Omit. erred. See 1 Tim. 1. 6. resurrection. Ap. 178. II. 1. is past=has taken place. overthrow=overturn. Gr. *anatrepō*. Only here and Tit. 1. 11. faith. Ap. 150. II. 1. some. Ap. 124. 4. 19 the foundation, &c.=God's firm foundation. sure=firm. Gr. *stereos*. Here; Heb. 5. 12, 14. 1 Pet. 5. 9. Cp. Acts 16. 5. Col. 2. 5. Lord. Ap. 98. VI. i. β. 2. B. knoweth=knew. Ap. 132. I. ii. A reference here to Num. 16. 5. Christ. The texts read "the Lord", as above. from.

Ap. 104. iv. iniquity. Ap. 128. VII. 1. May allude to Num. 16. 26. 20 also, &c.=wooden also. of wood=wooden. Gr. *xulinos*. Only here and Rev. 9. 20. of earth. Gr. *ostrakinos*. See 2 Cor. 4. 7.

to. Ap. 104. vi. 21 purge=thoroughly purge. Gr. *ekkathairō*. See 1 Cor. 5. 7. unto. Ap. 104. vi. meet=useful or profitable. Gr. *euchrēstos*. Only here, 4. 11. Philemon 11. Master's. Ap. 98. XIV. ii. 22 youthful=the youthful. Gr. *neōterikos*. Only here. righteousness. Ap. 191. 3. charity. Ap. 135. II. 1. out of. Ap. 104. vii. 23 foolish=the foolish. Gr. *mōros*. See 1 Cor. 1. 25. unlearned=uninstructed, and so, trifling. Gr. *apaideutos*. Only here in N.T., but occ. in the Sept. several times transl. "fools". questions. Gr. *zētēsis*. See Acts 25. 30. avoid=reject, or refuse. See 1 Tim. 4. 7. knowing. Ap. 132. I. i. gender=beget. strifes. Gr. *machē*. See 2 Cor. 7. 5.

rightly dividing. Gr. *orthotomeō*. Only here.

See 1 Tim. 1. 9. vain babblings. See 1 Tim. 6. 20.

13. 12. unto. Ap. 104. ix. 3. ungodliness. Ap. 128. IV.

Only here and John 10. 9). canker=gangrene. Gr. *gangraina*. Only here.

1. 20. Philetus. Nothing is known of him. 18 Who=For they. concerning. Ap. 104. xiii. 2.

have. Omit. erred. See 1 Tim. 1. 6. resurrection. Ap. 178. II. 1. is past=has taken place.

overthrow=overturn. Gr. *anatrepō*. Only here and Tit. 1. 11. faith. Ap. 150. II. 1. some. Ap. 124. 4.

19 the foundation, &c.=God's firm foundation. sure=firm. Gr. *stereos*. Here; Heb. 5. 12, 14. 1 Pet. 5. 9. Cp. Acts 16. 5. Col. 2. 5. Lord. Ap. 98. VI. i. β. 2. B. knoweth=knew. Ap. 132. I. ii. A reference here to Num. 16. 5. Christ. The texts read "the Lord", as above. from.

Ap. 104. iv. iniquity. Ap. 128. VII. 1. May allude to Num. 16. 26. 20 also, &c.=wooden also.

of wood=wooden. Gr. *xulinos*. Only here and Rev. 9. 20. of earth. Gr. *ostrakinos*. See 2 Cor. 4. 7.

to. Ap. 104. vi. 21 purge=thoroughly purge. Gr. *ekkathairō*. See 1 Cor. 5. 7. unto. Ap. 104. vi.

meet=useful or profitable. Gr. *euchrēstos*. Only here, 4. 11. Philemon 11. Master's. Ap. 98. XIV. ii.

22 youthful=the youthful. Gr. *neōterikos*. Only here. righteousness. Ap. 191. 3. charity. Ap. 135. II. 1. out of. Ap. 104. vii.

23 foolish=the foolish. Gr. *mōros*. See 1 Cor. 1. 25. unlearned=uninstructed, and so, trifling. Gr. *apaideutos*. Only here in N.T., but occ. in the Sept. several times transl. "fools". questions. Gr. *zētēsis*. See Acts 25. 30. avoid=reject, or refuse. See 1 Tim. 4. 7. knowing. Ap. 132. I. i. gender=beget. strifes. Gr. *machē*. See 2 Cor. 7. 5.

24 And the ° servant of the ¹⁹ Lord must ° not ° strive; but be ° gentle ° unto all *men*, ° apt to teach, ° patient,

25 ¹ In ° meekness ° instructing ° those that oppose themselves;

° if ° God peradventure ° will give them ° repentance ²⁰ to the ° acknowledging of the truth;

26 And *that* they may ° recover themselves ²² 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 pleasures more than ° lovers of God;

5 Having a ° form of ° godliness, but denying the ° power thereof: ° from such ° turn away.

6 For ° of ° this sort are they which ° creep ° into ° houses, and ° lead captive ° silly women ° laden with ° sins, led away with divers lusts,

7 ° Ever learning, and ° never able to come ° to the ° knowledge of the truth.

8 Now ° as ° Jannes and Jambres ° withstood ° Moses, so do these also ° resist the truth: ² 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 *thou* ° hast fully known my doctrine, ° manner of life, ° purpose, ° faith, longsuffering, ° charity, patience,

11 Persecutions, ° afflictions, which came ° unto me ° at Antioch, ° at Iconium, ° at Lys-tra; what persecutions I ° endured: but ° out of *them* all the ° Lord ° delivered me.

24 servant. Ap. 190. 1. 2. strive. Gr. *machomai*. See Acts 7. 26. gentle. See 1 Thess. 2. 7.

unto. Ap. 104. xv. 3.

apt to teach. See 1 Tim. 3. 2.

patient. Lit. enduring evil. Gr. *anezikakos* Only here.

25 meekness. See 1 Cor. 4. 21.

instructing. Gr. *paideuō*, which means to train a child, and so to chastise, chasten. Cp. Acts 22. 3. 2 Cor. 6. 9. Heb. 12. 6.

those that, &c. = the opposers. Gr. *antidiatithēmi*. Only here.

if . . . peradventure = lest at any time. Gr. *mēpote*. will = should.

repentance. Ap. 111. II.

acknowledging. Ap. 132. II. ii.

26 recover themselves. Lit. become sober again. Gr. *ananēphō*. Cp. 4. 5.

snare. See 1 Tim. 3. 7.

taken captive. Gr. *zōgreō*. See Luke 5. 10.

by. Ap. 104. xviii. 1.

at = unto. Ap. 104. vi.

will. Ap. 102. 2. The pronouns "him" and "his" have not the same ref. The first refers to the servant, the second to God, and the meaning of the passage is, the devil stirs up those he has ensnared to oppose, *lest* 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 Introversion.)

G | 3. 1-9. The last days Their character.

H | K | 3. 10-13. Paul's sufferings.

L | 3. 14-4. 2. Timothy. Ministry.

G | 4. 3, 4. The last days. Their character.

H | L | 4. 5. Timothy. Ministry.

K | 4. 6-8. Paul's reward.

3. 1 know. Ap. 132. I. ii.

in. Gr. *en*. Ap. 104. viii.

last days. See Acts 2. 17.

perilous = hard, difficult, grievous. Gr. *chalepos*. Only here and Matt. 8. 28.

times = seasons. Ap. 195.

2 men. Ap. 123. 1.

lovers, &c. Gr. *philautēs*. Only here.

covetous = lovers of money. Gr. *philarguros*. Only here and Luke 16. 14.

boasters. Gr. *alazōn*. See Rom. 1. 30.

proud. Gr. *hyperēphanos*. See Rom. 1. 30.

unholy. Gr. *acharistos*. Only here and Luke 6. 35.

trucebreakers. Gr. *aspondos*. See Rom. 1. 31.

false accusers = slanderers. Gr. *diabolos*. incontinent. Gr. *akratēs*. Only here. Cp. 1 Cor. 7. 5.

fiere. Gr. *anēmeros*. Only here. despisers, &c. Lit. not

lovers of the good. Gr. *aphilagathos*. Only here. 4 Traitors. Gr. *prodōtēs*. Only here; Luke 6. 16.

lovers, &c. Gr. *philēdonos*. Only here. lovers of God. Gr. *philotheos*. Only here. 5 form. Gr. *morphōsis*. Only here and Rom. 2. 20.

godliness. See 1 Tim. 2. 2. power. Ap. 172. 1. from

such = and from these. turn away. Gr. *apotreptomai*. Only here. 6 of. Ap. 104. vii. this sort

= these. creep. Gr. *endunō*. Only here. Akin to *enduo*, to clothe, to put on; into. Ap. 104. vi.

houses = the houses. lead captive. See Eph. 4. 8. silly women. Gr. *gunaikarion*, neut. A

diminutive form of *gunē*, used as a term of contempt. Only here. laden. Gr. *sōreuō*. See Rom. 12. 20.

sins. Ap. 128. I. ii. 1. 7 Ever = Always. Ap. 151. II. G. ii. never = not at any time. Gr. *mēdepote*.

Only here to. Ap. 104. vi. knowledge. Ap. 132. II. ii. 8 as. Lit. in the manner in which.

Jannes and Jambres. The names of the magicians of Ex. 7. 11. Found in the Targum of Jonathan.

withstood. Gr. *anthistēmi*. Transl. nine times "resist", five times "withstand". Moses. The tenth

occ. of the name in the Epistles. See Rom. 5. 14. resist. Same as "withstood". of corrupt minds

= utterly corrupted (Gr. *kataphtheirō*). Only here and 2 Pet. 2. 12) as to their mind. reprobate. See

Rom. 1. 28. concerning. Ap. 104. xiii. 2. faith. Ap. 150. II. 1. 9 proceed no = not (Ap. 105. I)

proceed. Gr. *prokoptō*, as in Rom. 13. 12. further. Lit. to (Ap. 104. ix. 3) more. The magicians were

allowed to imitate Moses up to a certain point, and then God stopped them. Ex. 7. 11, 12, 22; 8. 7, 18, 19.

folly. Gr. *anoia*. Only here and Luke 6. 11. manifest = thoroughly manifest. Gr. *ekdēlos*. Only here.

unto = to. 10 hast, &c. = didst follow up. See 1 Tim. 4. 6. manner of life. Gr. *agōgē*. Only here.

purpose. See 1. 9. charity. See 2. 22. 11 afflictions. Gr. *pathēma*. Generally transl. suffering.

See Rom. 7. 5. at. Ap. 104. viii. Antioch, &c. See Acts 13. 50; 14. 5, 19. endured. See 1 Cor.

10. 13. out of. Ap. 104. vii. Lord. Ap. 98. VI. i. β. 2. A. delivered. Cp. 2 Cor. 1. 10.

disobedient, &c. See Rom. 1. 30.

3 Without, &c. See Rom. 1. 31.

where it is rendered "implacable". false accusers = slanderers. Gr. *diabolos*. incontinent. Gr. *akratēs*. Only here. Cp. 1 Cor. 7. 5.

lovers of the good. Gr. *aphilagathos*. Only here. 4 Traitors. Gr. *prodōtēs*. Only here; Luke 6. 16.

lovers, &c. Gr. *philēdonos*. Only here. lovers of God. Gr. *philotheos*. Only here. 5 form. Gr. *morphōsis*. Only here and Rom. 2. 20.

godliness. See 1 Tim. 2. 2. power. Ap. 172. 1. from

such = and from these. turn away. Gr. *apotreptomai*. Only here. 6 of. Ap. 104. vii. this sort

= these. creep. Gr. *endunō*. Only here. Akin to *enduo*, to clothe, to put on; into. Ap. 104. vi.

houses = the houses. lead captive. See Eph. 4. 8. silly women. Gr. *gunaikarion*, neut. A

diminutive form of *gunē*, used as a term of contempt. Only here. laden. Gr. *sōreuō*. See Rom. 12. 20.

sins. Ap. 128. I. ii. 1. 7 Ever = Always. Ap. 151. II. G. ii. never = not at any time. Gr. *mēdepote*.

Only here to. Ap. 104. vi. knowledge. Ap. 132. II. ii. 8 as. Lit. in the manner in which.

Jannes and Jambres. The names of the magicians of Ex. 7. 11. Found in the Targum of Jonathan.

withstood. Gr. *anthistēmi*. Transl. nine times "resist", five times "withstand". Moses. The tenth

occ. of the name in the Epistles. See Rom. 5. 14. resist. Same as "withstood". of corrupt minds

= utterly corrupted (Gr. *kataphtheirō*). Only here and 2 Pet. 2. 12) as to their mind. reprobate. See

Rom. 1. 28. concerning. Ap. 104. xiii. 2. faith. Ap. 150. II. 1. 9 proceed no = not (Ap. 105. I)

proceed. Gr. *prokoptō*, as in Rom. 13. 12. further. Lit. to (Ap. 104. ix. 3) more. The magicians were

allowed to imitate Moses up to a certain point, and then God stopped them. Ex. 7. 11, 12, 22; 8. 7, 18, 19.

folly. Gr. *anoia*. Only here and Luke 6. 11. manifest = thoroughly manifest. Gr. *ekdēlos*. Only here.

unto = to. 10 hast, &c. = didst follow up. See 1 Tim. 4. 6. manner of life. Gr. *agōgē*. Only here.

purpose. See 1. 9. charity. See 2. 22. 11 afflictions. Gr. *pathēma*. Generally transl. suffering.

See Rom. 7. 5. at. Ap. 104. viii. Antioch, &c. See Acts 13. 50; 14. 5, 19. endured. See 1 Cor.

10. 13. out of. Ap. 104. vii. Lord. Ap. 98. VI. i. β. 2. A. delivered. Cp. 2 Cor. 1. 10.

K 6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished my course, I have kept the faith: 8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.

B t 9 Do thy diligence to come shortly unto me:

u 10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

v 11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

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 especially the parchments.

v 14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:

15 Of whom be thou ware also; for he hath greatly withstood our words.

u 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 will preserve me unto His heavenly kingdom: to Whom be glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

t 21 Do thy diligence to come before winter.

A Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

6 now ready, &c. = already being poured out. Gr. *spendomai*. See Phil. 2. 17.

departure. Gr. *analysis*. Only here. Cp. Phil. 1. 23. at hand. Same as "instant", v. 2.

7 fought. Gr. *agonizomai*. See Luke 13. 24. a = the.

fight. Gr. *agon*. See Phil. 1. 30 and cp. 1 Tim. 6. 12. finished. Gr. *teleō*. Cp. Ap. 125. 1, 2.

my = the.

course. Gr. *dromos*. See Acts 13. 25.

faith. Ap. 150. II. 1.

8 laid up. Gr. *apokeimai*. See Col. 1. 5.

a = the.

righteousness. Ap. 191. 3.

Lord. Ap. 98. VI. i. β. 2. A.

righteous. Ap. 191. 1.

Judge. Cp. v. 1. Acts 17. 31.

give = repay or recompense. Gr. *apodidōmi*. See v. 14. at. Ap. 104. viii.

unto = to.

love. Ap. 135. I. 1. Perf. tense, "have loved".

4. 9-21- (B, p. 1808). EPISTOLARY. PRIVATE AND PERSONAL. (Introversion.)

B | t | 9. Charge to come speedily.

u | 10. Desertion and absences.

v | 11-13. Helpers.

v | 14, 15. Opponents.

u | 16-20. Salutations.

t | 21-. Charge to come before winter.

9 Do, &c. = Hasten.

shortly = speedily.

unto. Gr. *pros*. Ap. 104. xv. 3.

10 Demas. See Col. 4. 14. Philem. 24.

hath forsaken = forsook. Gr. *enkataleipō*. See Acts 2. 27.

this, &c. = the age that is now.

world. Ap. 129. 2.

unto. Ap. 104. vi.

Crescens. He is not mentioned elsewhere, and perhaps 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.

to. Same as "unto".

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.

with. Ap. 104. xi. 1.

Take = Take up, i. e. on the way. Cp. Acts 20. 13, 14.

Mark. See Acts 12. 25; 13. 5, 13; 15. 37-39. Col. 4.

10. Philem. 24.

profitable. See "meet", 2. 21.

for. Ap. 104. vi.

the ministry = ministering. Ap. 190. II. 1.

12 Tychicus. See Acts 20. 4. Eph. 6. 21. Col. 4. 7. Tit. 3. 12.

Gr. *phailonēs*. Only here. with. Ap. 104. xii. 2.

14 Alexander. The addition of "coppersmith" suggests his identity with the Ephesian Jew of Acts 19. 33, 34.

coppersmith. Gr. *chalkeus*. Only here. did.

Lit. showed forth. much evil = many evil (Ap. 128, III. 2) things. reward. See v. 8. according

to. Ap. 104. x. 2. 15 were also = also were. withstood. See 8. 8. 16 answer = defence. See

Acts 22. 1. no man = no one. Gr. *oudeis*. stood with. Gr. *sumparaginomai*. Only here and Luke

23. 48. I pray, &c. = may it not. not. Ap. 105. II. laid to their charge = reckoned to them.

17 Notwithstanding = But. strengthened. See Acts 9. 22. that = in order that. Gr. *hina*.

by. Ap. 104. v. 1. preaching. Ap. 121. 3. fully known. See v. 5. delivered. Gr. *rhuomai*.

See 8. 11. out of. Gr. *ek*. Ap. 104. vii. lion. This may mean that Paul established his claim, as a

Roman citizen, not to meet his death in the amphitheatre; or it may be a metaphor for Nero. 18 evil.

Ap. 128. III. 1. preserve = save. heavenly. Gr. *epouranios*, as in Eph. 1. 3, &c. for ever, &c.

Ap. 151. II. A. ii. 9. a. 19 Prisca. Elsewhere called Priscilla. Acts 18. 2, 18, 26. Rom. 16. 3. 1 Cor.

16. 19. household. As 1. 16. Onēsiphorus. Cp. 1. 16. 20 Erastus. See Acts 19. 22. Rom. 16. 23.

Trophimus. Acts 20. 4; 21. 29. sick. Paul's authority to heal had ceased. Cp. Phil. 2. 25-27. 1 Tim.

5. 23. 21 before. Ap. 104. xiv. Pudens. Pudens and Claudia are supposed by some to be man

and wife, and have been identified with Titus Claudius and Claudia Quinctilia, whose inscription over a

child they lost has been discovered near Rome. Linus. Probably a bishop of Rome. 22 Jesus

Christ. The texts omit. spirit. Ap. 101. II. 9. Grace. Ap. 184. I. 1. Amen. Omit.

have. Omit. sent. Ap. 174. 1. 13 cloke. Gr. *phailonēs*. Only here. with. Ap. 104. xii. 2.

parchments. Gr. *membrana*. Only here. 14 Alexander. The addition of "coppersmith" suggests

his identity with the Ephesian Jew of Acts 19. 33, 34. coppersmith. Gr. *chalkeus*. Only here. did.

Lit. showed forth. much evil = many evil (Ap. 128, III. 2) things. reward. See v. 8. according

to. Ap. 104. x. 2. 15 were also = also were. withstood. See 8. 8. 16 answer = defence. See

Acts 22. 1. no man = no one. Gr. *oudeis*. stood with. Gr. *sumparaginomai*. Only here and Luke

THE EPISTLE TO TITUS.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(*Introversions.*)

- 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. 12-14. WHAT WE SHOULD BE IN CONSEQUENCE OF THE TEACHINGS OF
| GRACE.
| C | 2. 15. CHARGE TO TITUS TO SPEAK, REBUKE, AND EXHORT.
 - F** | C | 3. 1, 2. CHARGE TO TITUS TO PUT IN MIND (CIVIL DUTIES).
| B | 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 fellowlabourer 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. 13; 8. 23.

The Epistle was one of the latest written by Paul, probably in the end of A. D. 67.

THE EPISTLE OF PAUL TO TITUS.

A A B C **1** PAUL, a ° servant of ° God, and an ° apos-
tle of ° Jesus Christ, ° according to the
° faith of ° God's elect, and the ° acknowledg-
ing of the ° truth which is ° after ° godliness;
B²

C² D E F **2** ° In ° hope of ° eternal ° life, which ° God,
° that cannot lie, ° promised ° before the world
began ;

C² F E D B² **3** But ° hath ° in due ° times ° manifested His
° word ° through ° preaching, which ° is ° com-
mitted unto me ° according to the ° command-
ment of ° God our ° Saviour ;

A B C **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 :
6 ° If ° any be ° blameless, the ° husband of one
wife, having ° faithful ° children ° not ° accused
of riot or ° unruly.
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 ;
8 But a ° lover of hospitality, a ° lover of good
men, ° sober, ° just, ° holy, ° temperate ;
9 ° Holding fast the ° faithful ° word ° as he
hath been ° taught, ° that he may be ° able ° by

1. 1-4 (A, p. 1815). EPISTOLARY. SALUTATION. BENEDICTION. (Alternation. Introversion.)

A A | 1-. Paul.
B | -1-. A servant of God and an apostle of Jesus Christ.
C | -1-. According to the faith of God's elect, and the acknowledging of the truth.
B² | -1. According to godliness.
C² D | 2-. In hope of eternal life.
E | -2-. Promised by God Who cannot lie.
F | -2. Before the world began.
C² | F | 3-. But hath manifested in its own seasons.
E | -3-. His Word through preaching.
D | -3-. Committed unto me.
B² | -3. According to the commandment of God our Saviour.
A | 4-. Titus.
B | -4-. Mine own son.
C | -4-. According to the common faith.

1 servant of God. Nowhere else does Paul so designate himself.
servant. Ap. 190. I. 2.
God. Ap. 98. I. i. 1. apostle. Ap. 189.
Jesus Christ. Ap. 98. XI.
according to. Ap. 104. x. 2.
faith. Ap. 150. II. 1.
acknowledging = full knowledge. Ap. 132. II. ii.
truth. Gr. *alitheia*. Cp. Ap. 175. 1.
after. Same as according to.
godliness. Gr. *eusebeia*. Cp. Ap. 137. 5.
2 In. Gr. *epi*. Ap. 104. ix. 2.
hope. See 3. 7. Cp. Col. 3. 4. 1 Tim. 1. 1.
eternal. Ap. 151. II. B. i.
life. Ap. 170. 1.
that cannot lie. Lit., the unlying. Gr. *apseudēs*.
Only here.
promised. Gr. *epangellomai*. Cp. Ap. 121. 5, 6.

before . . . began. Ap. 151. II. B. iv. **3** hath. Omit. in. No prep. times. Gr. *kairos*, the fit season. Fig. *Heterōsis* of number. Ap. 6. See Ap. 195. manifested. Ap. 106. v. word. Ap. 121. 10. through. Gr. *en*. Ap. 104. viii. preaching. Ap. 121. 3. is = was. committed. Ap. 150. I. 1, iv. commandment. Gr. *epitagē*. Occ. 2. 15. Rom. 16. 26. 1 Cor. 7. 6, 25. 2 Cor. 8. 8. 1 Tim. 1. 1. Saviour. Gr. *sōtēr*. Six times in this short Ep. Here, v. 4 ; 2. 10, 13 ; 3. 4, 6. **4** mine own son. See 1 Tim. 1. 2. mine own. Ap. 175. 3. son = child. Ap. 108. i. common. Gr. *koinos*. Cp. Acts 2. 44. Jude 3. Grace, &c. See 1 Tim. 1. 2. Fig. *Synonymia*. Ap. 6. from. Ap. 104. iv. Father. Ap. 98. III. Lord. The texts omit. Jesus Christ. The texts read "Christ Jesus". **5** For . . . cause. Gr. *charin*. Occ. v. 11. See Eph. 3. 1, 14. left. Gr. *kataleipō*. The texts read *apoleipō*, as 2 Tim. 4. 20. in. Ap. 104. viii. Crete. The island lying in the Aegean Sea still bears the ancient name. It is about 140 miles long by about 30 wide. that = in order that. Gr. *hina*. set in order. Gr. *epidiorthō*. Only here. the . . . wanting. Lit. the left things. Cp. 3. 13. ordain = appoint. Gr. *kathistēmi*. First occ. Matt. 24. 45. elders. See Acts 20. 17. Cp. 1 Tim. 5. 17. Ap. 189. in every city = city by city. Gr. *kata* (Ap. 104. x. 2) *polin*. appointed. Gr. *diatassō*. Occ. sixteen times, generally "command". **6** If. Ap. 118. 2. a. any. Ap. 123. 3. blameless. Gr. *anenklētos*. Elsewhere, v. 7. 1 Cor. 1. 8. Col. 1. 22. 1 Tim. 3. 10. Cp. 1 Tim. 3. 2. husband. Ap. 123. 2. faithful. Ap. 150. III. children. Ap. 108. i. not. Ap. 105. II. accused. Gr. *en* (Ap. 104. viii) *katēgoria*. See John 18. 29. unruly. Gr. *anupotaktos*. Occ. v. 10, and elsewhere, 1 Tim. 1. 9. Heb. 2. 8. **7** a = the. bishop. Ap. 189. steward. Gr. *oikonomos*. Occ. ten times ; "steward", except Rom. 16. 23. Gal. 4. 2. self-willed. Gr. *authadēs*. Only here and 2 Pet. 2. 10. soon angry. Gr. *orgilos*. Only here. given to wine. Gr. *paroinos*. Only here and 1 Tim. 3. 3. no. Ap. 105. II. striker. Gr. *plektēs*. Only here and 1 Tim. 3. 3. given . . . lucre. Gr. *aischrokerdēs*. Occ. 1 Tim. 3. 3, 8, and the adverb in 1 Pet. 5. 2. See also v. 11. **8** lover of hospitality. Gr. *philoxenos*. Occ. 1 Tim. 3. 2. 1 Pet. 4. 9. The noun in Rom. 12. 13, and Heb. 13. 2. lover of good men = lover of the good (thing). Gr. *philagathos*. Only here. sober = right-minded. Gr. *sōphrōn*. Occ. 2. 2, 5. 1 Tim. 3. 2. Cp. Mark 5. 16. just. Ap. 191. 1. holy. Gr. *hosios*. See on Acts 2. 27. temperate. Gr. *enkratēs*. Only here. See on Acts 24. 25. **9** Holding fast. Gr. *antechomai*. Elsewhere, Matt. 6. 24. Luke 16. 13. 1 Thess. 5. 14. as . . . taught = according to (Ap. 104. x. 2) the teaching (*didachē*, occ. thirty times, always "doctrine" save here). able. Gr. *dunatos*. Cp. Ap. 172. 1. by. Gr. *en*. Ap. 104. viii.

° sound ° doctrine both to ° exhort, and to ° convince the ° gainsayers.

C D 10 For there are many ° unruly, ° and ° vain talkers and ° deceivers, specially they ° of the ° circumcision:

E 11 Whose ° mouths must be stopped, who ° subvert whole ° houses, teaching things which they ought ° not, ° for ° filthy ° lucre's sake.

F 12 ° One ° of themselves, even a ° prophet of their own, said, ° "The Cretians are ° always liars, ° evil ° beasts, ° slow ° bellies."

F 13 This ° witness is ° true.

E ° Wherefore ° rebuke them ° sharply, ° that they may be ° sound ° in the ° faith;

14 ° Not ° giving heed to ° Jewish fables, and ° commandments of ° men that ° turn from the ° truth.

D 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.

D G 2 But ° speak thou the things which ° become ° sound doctrine:

H J a 2 ° That the ° aged men be ° sober, ° grave, ° temperate, ° sound in ° faith, in ° charity, in ° patience.

b 3 The ° aged women likewise, that they be ° in ° behaviour ° as becometh holiness, ° not

sound doctrine. See 1 Tim. 1. 10, and cp. 2 Tim. 1. 13. doctrine. Gr. *didaskalia*. Occ. twenty-one times, always doctrine, save Rom. 12. 7 (teaching); 15. 4 (learning). exhort. Ap. 134. I. 6. Read, "exhort (the believers)". convince = convict. Gr. *elenchō*. See v. 13, and first occ., Matt. 18. 15.

gainsayers = the contradicters. Occ. ten times. See first occ., Luke 2. 34.

1. 10-16 (C, p. 1815). CONTENTIOUS CRETANS. CENSURED. (Introversion.)

C | **D** | 10. Impostors.
 | **E** | 11. Rebuke.
 | **F** | 12. Witness against them by a prophet of their own.
 | **F** | 13-. Witness confirmed by Paul.
 | **E** | -13, 14. Rebuke.
 | **D** | 15, 16. Impostors.

10 and. Omit.
 vain talkers. Gr. *matialogos*. Only here. Cp. 1 Tim. 1. 6.

deceivers. Gr. *phrenapatēs*. Only here. Not peculiar to N.T. The verb occ. Gal. 6. 3. of. Ap. 104. vii. circumcision. Those here referred to were Jewish Christians.

11 mouths . . . stopped. Gr. *epistomizō*. Only here. subvert = overthrow. Gr. *anatrepō*. Only here and 2 Tim. 2. 18.

houses = households. Gr. *oikos*. Fig. *Metonymy* (of Subject). Ap. 6.

for . . . sake. Gr. *charin*, as in v. 5.
 filthy. Gr. *aischros*. Only here. See v. 7.

lucre's = gain's. Only here; Phil. 1. 21; 3. 7.
 12 One. Ap. 123. 3.

prophet. Ap. 189. Fig. *Metonymy* (of Adjunct). Ap. 6. To Paul, a prophet by *repute* only. It is supposed that the reference is to Epimenides.

The . . . bellies. Fig. *Gnome*. Ap. 6 (8).
 always. Ap. 151. II. F. i. (ii).

evil. Ap. 128. III. 2. beasts = wild beasts.
 slow. Gr. *argos*. Occ. eight times, generally "idle".

bellies = persons. Fig. *Synecdoche* (of Part). Ap. 6.
 13 witness = testimony. true. Ap. 175. 1.

Wherefore = on account of (Gr. *dia*. Ap. 104. v. 2).
 sharply. Gr. *apotomōs*. Elsewhere

faith. See v. 1. Here, doctrine of the gospel. Fig. *Metonymy* (of Adjunct). Ap. 6.

14 giving heed. Gr. *prosechō*. Cp. 1 Tim. 1. 4. Jewish fables. Cp. Col. 2. 16-22. 1 Tim. 1. 4. commandments. Gr. *entolē*. men. Ap. 123. 1. turn from. Gr. *apostrepō*. Cp. 2 Tim. 4. 4.

15 Unto . . . are pure. Fig. *Paræmia*. Ap. 6. Unto = To. pure. Gr. *katharos*. First occ. Matt. 5. 8. all, &c. The use of all things, i. e. meats. Cp. Rom. 14. 14, 20. are. Fig. *Ellipsis* (Absolute). Ap. 6.

defiled. Gr. *miainō*. Elsewhere, John 18. 28. Heb. 12. 15. Jude 8. Cp. the adj. in 2 Peter 2. 10, and noun 2 Peter 2. 20. unbelieving. Gr. *apistos*. Cp. Ap. 150. III.

nothing. Gr. *oudeis*. mind = understanding (Gr. *nous*), as in first occ. Luke 24. 45. conscience. Gr. *suneidēsis*. First occ. John 8. 9. See Acts 23. 1. 16 profess. Gr. *homologeō*. Cp. Rom. 10. 9, 10.

know. Ap. 132. I. i. in = by. No prep. deny. Gr. *arneomai*. See 2. 12. Cp. 2 Tim. 2. 12; 3. 5. abominable. Gr. *bdeluktos*. Only here. The noun in Matt. 24. 15; &c. disobedient. Cp. Ap. 128. V. 1.

unto. Ap. 104. xv. 3. good work. See 2. 7; 3. 1, 8, 14. reprobate. Gr. *adokimos*. See Rom. 1. 28.

2. 1-10 (D, p. 1815). WALK AND WORKS. (Alternation.)

D | **G** | 1. Titus the instructor.
 | **H** | 2-6. Those exhorted.
 | **G** | 7, 8. Titus the pattern.
 | **H** | 9, 10. Those exhorted.

2. 1 speak. Ap. 121. 7. become. Gr. *prepei*. Occ. seven times. First occ. Matt. 3. 15. sound doctrine. See 1. 9.

2. 2-6 (H, above). THOSE EXHORTED. (Introversion.)

H | **J** | **a** | 2. Men. } Aged.
 | | **b** | 3. Women. }
 | **J** | **b** | 4, 5. Women. } Young.
 | | **a** | 6. Men. }

2 That = (Exhort) that. Fig. *Ellipsis* (of Repetition). Ap. 6. aged men. Gr. *presbutēs*. Elsewhere, Luke 1. 18. Philem. 9. sober. Gr. *nēphalios*. Elsewhere, 1 Tim. 3. 2, 11. grave. Gr. *semnos*. Occ. Phil. 4. 8. 1 Tim. 3. 8, 11. The noun in v. 7. 1 Tim. 2. 2; 3. 4. temperate. Gr. *sōphrōn*. See 1. 8. faith = the faith. See Ap. 150. II. 1. charity = the love. Ap. 135. II. 1. patience = the patience. Gr. *hupomonē*. Occ. about thirty times, first in Luke 8. 15. 3 aged women. Gr. *presbutis*. Only here. in. Ap. 104. viii. behaviour. Gr. *katastēma*. Only here. as . . . holiness. Gr. *hieroprepēs*. Only here. not. Ap. 105. II.

- ° false accusers, ° not ° given to much wine, ° teachers of good things ;
- J B** 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.
- a** 6 ° Young men likewise ° exhort to be ° sober minded.
- G** 7 ° In all things ° shewing thyself a ° pattern of ° good works: ° in ° doctrine ° shewing ° uncorruptness, ° gravity, ° sincerity,
8 ° Sound ° speech, ° that cannot be condemned; ° that he that is ° of the ° contrary part may be ° ashamed, having ° no ° evil thing to ° say ° of you.
- H** 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.
- E A** 11 For the ° grace of ° God ° that bringeth salvation ° hath ° appeared to all ° men,
- B** 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.
- C** 15 These things ° speak, and ° exhort, and ° rebuke ° with all ° authority. Let ° no man ° despise thee.
- E C** 3 ° Put them in mind to be ° subject to ° principalities and ° powers, to ° obey magistrates, to be ready ° to every ° good work,
- false accusers. Fig. *Idiōma*. Ap. 6. Gr. *diabolos*. Occ. thirty-eight times, always "devil", save here, 1 Tim. 3. 11. 2 Tim. 3. 3.
not. The texts read "nor", Gr. *mēde*.
given. Gr. *douloō*. Ap. 190. III. 3.
teachers, &c. Gr. *kalodidaskalos*. Only here.
4 That = In order that. Gr. *hina*.
teach . . . to be sober. Gr. *sōphronizō*. Only here. Cp. 2. 6, 12. 1 Tim. 2. 9.
young women. Fem. of Gr. *neos*. See John 21. 18. love . . . husbands. Gr. *philandros*. Only here. love . . . children. Gr. *philoteknos*. Only here.
5 discreet. Gr. *sōphrōn*. Cp. vv. 2, 4; 1. 8. chaste. Gr. *hagnos*. Elsewhere, 2 Cor. 7. 11; 11. 2. Phil. 4. 8. 1 Tim. 5. 22. Jas. 3. 17. 1 Pet. 3. 2. 1 John 3. 3.
keepers at home. Gr. *oikouros*. Only here. obedient. Gr. *hupotassō*, as in v. 9; 3. 1. husbands. Ap. 123. 2. word. Ap. 121. 10. God. Ap. 98. I. i. 1. not. Ap. 105. II. blasphemed. Gr. *blasphēmēō*. Occ. 3. 2.
6 Young men = The younger. Gr. *neōteros*, as in 1 Tim. 5. 1.
exhort. Ap. 134. I. 6.
sober minded. Gr. *sōphroneō*. Cp. vv. 4, 5, 12, and see Rom. 12. 3.
7 In. Ap. 104. xiii. 2.
shewing. Gr. *parechō*. Elsewhere, offer, give, minister, &c.
pattern. Gr. *tupos*. See John 20. 25.
good works. See 1. 16.
doctrine. See 1. 9.
uncorruptness. Gr. *adiaphthoria*. The texts read *aphthoria*. Only here.
gravity. Gr. *semnotēs*. Elsewhere, 1 Tim. 2. 2; 3. 4. The adj. in v. 2.
sincerity. The texts omit.
8 Sound. Gr. *hugiēs*. Occ. fourteen times, always "whole", save here. Cp. vv. 1. 2; 1. 9. 13.
speech. Ap. 121. 10.
that . . . condemned. Gr. *akatagnōstos*. Only here. of. Ap. 104. vii.
contrary part. Gr. *enantios*. Occ. eight times, first in Matt. 14. 24.
ashamed. Gr. *entrepō*. See 2 Thess. 3. 14.
no. Gr. *medeis*.
evil. Gr. *phaulos*. Only here; John 3. 20; 5. 29. Jas. 3. 16.
say. Gr. *legō*. Cp. Ap. 121. 10.
of. Ap. 104. xiii. 1.
9 servants. Ap. 190. I. 2. unto = to.
masters. Ap. 98. XIV. ii.
please . . . well. Gr. *euairetos*. See Rom. 12. 1.
10 purloining. Gr. *nosphizomai*. Only here; Acts 5. 2, 3. fidelity. Ap. 150. II. 1. adorn. Gr. *kosmeō*. Occ. ten times, first in Matt. 12. 44. Saviour. See 1. 3. 11 grace. Gr. *charis*. Ap. 184. I. 1. that bringeth salvation. Gr. *sōtērios*. Only here. hath. Omit. appeared. Ap. 106. I. iii. men. Ap. 123. 1. 12 Teaching. Gr. *paideuō*. Elsewhere, twelve times, gen. "chasten", "chastise". denying. Gr. *arneomai*. Occ. thirty-one times, always "deny", save Acts 7. 35. Heb. 11. 24. See 1. 16. ungodliness. Ap. 128. IV. worldly. Gr. *kosmikos*. Only here and Heb. 9. 1. Cp. Ap. 129. 1. lusts. See Eph. 2. 3. Phil. 1. 23 (desire). live. Gr. *zaō*. Cp. Ap. 170. 1. soberly. Gr. *sōphronōs*. See vv. 2, 4, 5, 6. righteously. See Ap. 191. godly. See Ap. 137. 5. this present. Lit. the now (Gr. *nun*). world. Ap. 129. 2, and Ap. 151. II. A. i. 3. 13 Looking for. See Luke 12. 36. that = the. blessed. See 1 Tim. 1. 11. hope . . . appearing. Fig. *Hendiadys*. Ap. 6. hope. Cp. 1. 2; 3. 7. "Blessed object of hope." Fig. *Metonymy* (of Adjunct). Ap. 6. glorious appearing = appearing (Ap. 106. II. ii) of the glory (see p. 1511). Fig. *Antimerēia* (of Noun). Ap. 6. Cp. 2 Cor. 4. 4. great, &c. = our great Saviour God. Jesus Christ. Ap. 98. XI. 14 for. Ap. 104. xvii. 1. redeem. Gr. *lutroō*. Only here; Luke 24. 21. 1 Pet. 1. 18. from. Ap. 104. iv. iniquity. Ap. 128. III. 4. peculiar people = a people as an acquisition. Gr. *periousios*. Only here. Cp. 1 Pet. 2. 9. Occ. in Sept. Ex. 19. 5. Deut. 7. 6; 14. 2; 26. 18; and in kindred forms, 1 Chron. 29. 3. Ps. 135. 4. Ecc. 2. 8. Mal. 3. 17. zealous. Gr. *zēlōtēs*. Elsewhere, Acts 21. 20; 22. 3. 1 Cor. 14. 12. Gal. 1. 14. of. Genitive of relation; "with respect to". Ap. 17. 5. 15 rebuke. See 1. 9, 13. with. Ap. 104. xi. 1. authority. The same Gr. word in 1. 3 is translated "commandment". no man = no one. Gr. *mēdeis*. despise. Gr. *periphroneō*. Only here.

3. 1-3 Put, &c. Fig. *Association*. Ap. 6. 1 Put . . . in mind. Gr. *hupomimnēskō*. Elsewhere, Luke 22. 61. John 14. 26. 2 Tim. 2. 14. 2 Pet. 1. 12. 3 John 10. Jude 5. subject. See 2. 5, 9. principalities, powers. See Ap. 172. 6 and 5. obey magistrates. Gr. *peitharcheō*. Elsewhere, Acts 5. 29, 32; 27. 21. to. Ap. 104. xv. 3. good work. See 1. 16 and 2. 7.

- 2 To °speak evil of °no man, to be °no brawlers, *but* °gentle, °shewing all °meekness °unto all °men.
- B 3 For we ourselves also were °sometimes °foolish, °disobedient, deceived, °serving divers °lusts and °pleasures, °living °in °malice and °envy, °hateful, *and* hating one another.
- A 4 But °after that the °kindness and °love of °God our °Saviour toward man °appeared, 5 °Not °by works °of °righteousness which we °have done, but °according to His mercy He saved us, °by °the °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 His °grace, we should °be made heirs °according to the °hope of °eternal °life.
- D 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.
- C 9 But °avoid °foolish questions, and °genealogies, and °contentions, and °strivings °about the law; for they are °unprofitable and °vain.
- B 10 A °man that is an °heretick, °after °the first and second °admonition reject; 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. 13 °Bring °Zenas the lawyer and °Apollon on their journey °diligently, °that °nothing be °wanting °unto them. 14 And let °ours also learn to °maintain °good works °for °necessary °uses, °that they be °not °unfruitful. 15 All that are °with me °salute thee. °Greet them that °love us °in °the °faith. °Grace be °with you all. °Amen.

Jesus Christ. Ap. 98. XI. 7 That = In order that. Gr. *hina*. justified. Ap. 191. 2. grace. See 2. 11. Ap. 184. I. 1. be made = become. hope. See 1. 2. eternal. Ap. 151. II. B. i. life. Ap. 170. 1. 8 This, &c. = Faithful the saying. Fig. *Ellipsis* (of Repetition). Ap. 6. See 1 Tim. 1. 15. Fig. *Hyperbaton*. Ap. 6. faithful. Ap. 150. III. saying. Ap. 121. 10. and = and concerning (Ap. 104. xiii. 1). will. Ap. 102. 3. affirm constantly = affirm strongly. Gr. *diabebaioomai*. Only here and 1 Tim. 1. 7. believed. Ap. 150. I. 1. ii. in. Omit. careful. Gr. *phrontizō*. Only here. maintain. Gr. *proistēmi*. Occ. v. 14. Rom. 12. 8. 1 Thess. 5. 12. 1 Tim. 3. 4, 5, 12; 5. 17. good works. See 1. 16. profitable. Gr. *ōphelimos*. Elsewhere, 1 Tim. 4. 8. 2 Tim. 3. 16. unto = to. men. Ap. 123. 1. 9 avoid. Gr. *peristēmi*. Elsewhere, John 11. 42. Acts 25. 7. 2 Tim. 2. 16. foolish questions. Cp. 2 Tim. 2. 23. genealogies. Gr. *genealogia*. Only here and 1 Tim. 1. 4. contentions. Gr. *eris*. See Rom. 1. 29. strivings. Gr. *machē*. Elsewhere, 2 Cor. 7. 5. 2 Tim. 2. 23. Jas. 4. 1. about the law. Gr. *nomikos*. Elsewhere (eight times) transl. "lawyer". unprofitable. Gr. *anōphelēs*. Only here and Heb. 7. 18. vain. Gr. *mataios*. See 1. 10. 10 man. Ap. 123. 1. heretick. Gr. *hairētikos*. Only here. See Acts 5. 17. after. Ap. 104. xi. 2. the = a. admonition. Gr. *nouthesia*. Elsewhere, 1 Cor. 10. 11. Eph. 6. 4. 11 Knowing. Ap. 132. I. i. subverted. Gr. *ekstrephomai*. Only here. sinneth. Ap. 128. I. i. condemned, &c. Gr. *autokatakritos*. Only here. 12 send. Ap. 174. 4. Artemas. Not mentioned elsewhere. Tychicus. See Acts 20. 4. Eph. 6. 21. Col. 4. 7. 2 Tim. 4. 12. diligent. Gr. *spoudazō*. Cp. v. 13. to. Ap. 104. vi. Nicopolis. It is uncertain which of the cities bearing this name is here referred to. determined. Ap. 122. 1. winter. Gr. *paracheimazō*. Elsewhere, Acts 27. 12; 28. 11. 1 Cor. 16. 6. 13 Bring . . . journey. Gr. *propempō*. See Acts 15. 3. Cp. Ap. 174. 4. Zenas. Not referred to elsewhere. Apollon. Mentioned Acts 18. 24; 19. 1, and seven times in 1 Cor. diligently. Cp. v. 12. nothing. Gr. *mēdeis*. wanting. See 1. 5. 14 ours = our people. for. Ap. 104. vi. necessary. Gr. *anankaaios*. As in Acts 13. 46. uses. Lit. needs. Gr. *chreia*. not. Ap. 105. II. unfruitful. Gr. *akarpōs*. Elsewhere, Matt. 13. 22. Mark 4. 19. 1 Cor. 14. 14. Eph. 5. 11. 2 Pet. 1. 8. Jude 12. 15 with. Ap. 104. xi. 1. salute, Greet. Gr. *aspazomai*. love. Ap. 135. I. 2. the. Omit. faith. Ap. 150. II. 1. Grace = The grace. Gr. *charis*. Ap. 184. I. 1. Amen. Omit.

THE EPISTLE OF PAUL TO PHILEMON.

A A 1 PAUL, a °prisoner of °Jesus Christ, and Timothy °our brother, °unto Philemon our °dearly beloved, and °fellowlabourer,
2 And to 1 °our °beloved °Apphia, and °Archippus our °fellowsoldier, and to the °church °in thy house:

B 3 °Grace to you, and peace, °from °God our °Father and the °Lord °Jesus Christ.

B C 4 I °thank my 3 God, making °mention of thee always °in my °prayers,
5 Hearing of thy °love and °faith, which thou hast °toward the °Lord °Jesus, and °toward all °saints;
6 °That the °communication of thy 5 faith may become °effectual °by the °acknowledging of every good thing which is °in °you °in °Christ °Jesus.

D a 7 For °we have great joy and °consolation °in thy 5 love,
b because the °bowels of the 5 saints °are °refreshed °by thee, 1 brother.

C G 8 Wherefore, °though I might be much bold 6- in 6 Christ to °enjoin thee that which is °convenient,

H 9 °Yet °for 5 love's sake I rather °beseech thee, being such an one as Paul the °aged, and now °also a prisoner of 1 Jesus Christ.

J c 10 I 3 beseech thee °for my °son Onesimus, whom I °have begotten 6- in my bonds;
11 Which in time past was to thee °unprofitable, but now °profitable to thee and to me:

d 12 Whom I °have °sent again: °thou therefore receive him, that is, °mine own bowels:

K 13 Whom 3 °would have retained °with me, °that °in thy stead he °might have ministered 1 unto me 6- in the bonds of the °gospel:

K 14 But °without thy °mind °would I do °nothing; 13 that °thy benefit should °not be as °it were °of necessity, but °willingly.

C J c 15 For °perhaps he °therefore °departed °for a °season, 13 that thou shouldst °receive him °for ever;

1 prisoner. Cp. Eph. 3. 1; 4. 1. 2 Tim. 1. 8. Jesus Christ = Christ Jesus. Ap. 98. XII. our = the. unto = to. dearly beloved. Gr. *agapētos*. Ap. 135. III. fellowlabourer. Gr. *sunergos*. See 1 Cor. 3. 9. 2 beloved. The texts read "sister". Apphia. Tradition says she was the wife of Philemon. Archippus. See Col. 4. 17. fellowsoldier. Only here and Phil. 2. 25, which see. church. Ap. 186. in. Gr. *kata*. Ap. 104. x. 2. 3 Grace. Gr. *charis*. Ap. 184. I. 1. from. Ap. 104. iv. God. Ap. 98. I. i. 1. Father. Ap. 98. III. Lord. Ap. 98. VI. i. β. 2. B. Jesus Christ. Ap. 98. XI. 4 thank. Gr. *eucharistēō*. See Acts 27. 35. mention. Gr. *mneia*. See Rom. 1. 9. Eph. 1. 16. 1 Thess. 1. 2. always. Ap. 151. II. G. i. in. Gr. *epi*. Ap. 104. ix. 1. prayers. Gr. *proseuchē*. Ap. 134. II. 2. 5 love = the love. Ap. 135. II. 1. faith = the faith. Ap. 150. II. 1. toward. Gr. *pros*. Ap. 104. xv. 3. Lord. Ap. 98. VI. i. β. 2. A. Jesus. Ap. 98. X. toward. Gr. *eis*. Ap. 104. vi. saints = the saints. See Acts 9. 13. 6 That. Supply the ellipsis by "(Praying) that". communication = fellowship. Gr. *koinōnia*. See Acts 2. 42. effectual. Gr. *energēs*. See 1 Cor. 16. 9. Elsewhere, Heb. 4. 12. See Ap. 172. 4. by. Ap. 104. viii. acknowledging. Ap. 132. II. ii. in. Ap. 104. viii. you. The texts read "us". in. Gr. *eis*. Ap. 104. vi. Christ. Ap. 98. IX. Jesus. The texts omit. 7 we have. The texts read "I had". consolation. See Acts 4. 36. in. Ap. 104. ix. 2. bowels. See 2 Cor. 6. 12. are = have been. refreshed. See 1 Cor. 16. 18. by. Ap. 104. v. 1. 8 though . . . bold. Lit. having much boldness enjoin = command. Gr. *epitassō*. convenient. for . . . sake. Ap. 104. v. 2. beseech. Ap. 134. I. 6. Elsewhere, Luke 1. 18. also, &c. = a prisoner also. have begotten = begat. Cp. Phil. 1. 12, 13. 11 unprofitable = not useful. Gr. *achrēstos*. Only here. Fig. *Meiosis*. Ap. 6. profitable. Gr. *euchrēstos*. See 2 Tim. 2. 21. 12 have. Omit. sent again = sent back. Ap. 174. 5. thou therefore receive. The texts omit, and read "sent again to thee". mine own bowels = as mine own self. Fig. *Synecdochē*. Ap. 6. 13 would, &c. = was minded (Ap. 102. 3) to retain. with. Ap. 104. xv. 3. that = in order that. Gr. *hina*. in . . . stead. Ap. 104. xvii. 1. might have, &c. = may minister. Ap. 190. III. 1. gospel. See Ap. 140. 14 without = apart from. Gr. *chōris*. mind. Ap. 177. 2. would. Lit. was willing to. Ap. 102. 1. nothing. Gr. *ouden*. thy benefit. Lit. the good thing of thee. not. Ap. 105. II. it were. Omit. of. Ap. 104. x. 2. willingly = according to (Ap. 104. x. 2) free-will. Gr. *hekousios*. Only here. The adverb in Heb. 10. 26. 1 Pet. 5. 2. 15 perhaps. Gr. *tacha*. Only here and Rom. 5. 7. therefore = because of (Ap. 104. v. 2) this. departed = was separated. Gr. *chōrizō*. First occ. Matt. 19. 6. for. Ap. 104. xv. 3. season. Lit. hour. Gr. *hōra*. receive. Gr. *apechō*. See Matt. 6. 2. for ever. Ap. 151. II. B. iii.

(Gr. *parrhēsia*, freedom of speech). Cp. Acts 2. 29. Gr. *anēkō*. See Eph. 5. 4. 9 Yet. Omit. for . . . sake. Ap. 104. v. 2. beseech. Ap. 134. I. 6. Cp. v. 7. aged. Gr. *presbutēs*. See Tit. 2. 2. Elsewhere, Luke 1. 18. also, &c. = a prisoner also. 10 for. Ap. 104. xiii. 1. son. Ap. 108. i. have begotten = begat. Cp. Phil. 1. 12, 13. 11 unprofitable = not useful. Gr. *achrēstos*. Only here. Fig. *Meiosis*. Ap. 6. profitable. Gr. *euchrēstos*. See 2 Tim. 2. 21. 12 have. Omit. sent again = sent back. Ap. 174. 5. thou therefore receive. The texts omit, and read "sent again to thee". mine own bowels = as mine own self. Fig. *Synecdochē*. Ap. 6. 13 would, &c. = was minded (Ap. 102. 3) to retain. with. Ap. 104. xv. 3. that = in order that. Gr. *hina*. in . . . stead. Ap. 104. xvii. 1. might have, &c. = may minister. Ap. 190. III. 1. gospel. See Ap. 140. 14 without = apart from. Gr. *chōris*. mind. Ap. 177. 2. would. Lit. was willing to. Ap. 102. 1. nothing. Gr. *ouden*. thy benefit. Lit. the good thing of thee. not. Ap. 105. II. it were. Omit. of. Ap. 104. x. 2. willingly = according to (Ap. 104. x. 2) free-will. Gr. *hekousios*. Only here. The adverb in Heb. 10. 26. 1 Pet. 5. 2. 15 perhaps. Gr. *tacha*. Only here and Rom. 5. 7. therefore = because of (Ap. 104. v. 2) this. departed = was separated. Gr. *chōrizō*. First occ. Matt. 19. 6. for. Ap. 104. xv. 3. season. Lit. hour. Gr. *hōra*. receive. Gr. *apechō*. See Matt. 6. 2. for ever. Ap. 151. II. B. iii.

16 °Not now as a °servant, but °above a °servant, a ¹ brother ² beloved, specially to me, but how much more ¹ unto thee, both ⁶⁻in the flesh, and ⁶⁻in the ³ Lord ?

d 17 °If thou °count me therefore a °partner, °receive him as myself.

H 18 ¹⁷If he °hath wronged thee, or oweth thee ought, °put that on mine account;

19 ¶ Paul °have written it with mine own hand, ¶ will °repay it;

G °albeit I do ¹⁴not say to thee °how thou °owest ¹unto me even thine own self besides.

B D a 20 Yea, ¹ brother, °let me have joy of thee ⁶⁻in the ³ Lord :

b ⁷refresh my ⁷ bowels ⁶⁻in ° the Lord.

C 21 °Having confidence in thy obedience I ¹⁹wrote ¹unto thee, °knowing that thou wilt °also do °more than I say.

22 But °withal prepare °me also a °lodging: for I °trust that °through your ⁴prayers I shall be °given ¹unto you.

A A 23 There °salute thee °Epaphras, my °fellow-prisoner ⁶⁻in ° Christ Jesus ;

24 ° Marcus, ° Aristarchus, ° Demas, ° Lucas, my ¹ fellowlabourers.

B 25 °The ³ grace of our ⁵ Lord ³ Jesus Christ be °with your °spirit. Amen.

16 Not now = No longer. Gr. *ouketi*.

servant. Ap. 190. I. 2.

above. Ap. 104. xvii. 2.

17 If. Ap. 118. 2. a.

count. Lit. have. Gr. *echō*.

partner = partaker. Gr. *koinōnos*. See 1 Cor. 10. 18. receive. Gr. *proslambanō*. "You have received me; receive him in addition, as myself." Cp. Rom. 15. 7.

18 hath. Omit.

put . . . on . . . account. Gr. *ellogēō*. Only here and Rom. 5. 13 (imputed).

19 have written = wrote.

repay. Gr. *apotinō*. Only here.

albeit = that. Gr. *hina*.

how = that.

owest . . . besides. Gr. *prosopheilō*. Only here.

20 let me have joy = may I profit. Gr. *onimēmi*, the root-word from which comes *onēsimos*. "Let me have profit from thee, seeing I am sending back Onesimus (profitable) to thee."

the Lord. The texts read "Christ". Ap. 98. IX.

21 Having confidence. Ap. 150. I. 2.

knowing. Ap. 132. I. i.

also do more = do more also.

more than = above (Ap. 104. xvii. 2) that which.

22 withal. Gr. *hama*. See Col. 4. 3. 1 Tim. 5. 13.

me also = also for me.

lodging. Gr. *xenia*. Only here and Acts 28. 23.

trust = hope. Gr. *elpizō*.

through. Ap. 104. v. 1.

given = granted as a favour. Gr. *charizomai*. Ap. 184. II. 1.

23 salute = greet. Gr. *aspazomai*. Cp. Col. 4. 12.

Epaphras. See Col. 1. 7.

fellowprisoner. Gr. *sunaiχmalitos*. See Rom. 16. 7.

See Acts 12. 12, 25; 15. 37, 39. Col. 4. 10. 2 Tim. 4. 11.

Aristarchus. See Acts 19. 29; 20. 4; 27. 2. Col. 4. 10.

Demas. See Col. 4. 14.

25 The grace, &c. Paul's constant benediction. with. Ap. 104. xi. 1. spirit.

Christ Jesus. Ap. 98. XII.

1 Pet. 5. 13.

2 Tim. 4. 10.

foot-note.

Ap. 101. II. 9.

Aristarchus.

See Acts 19. 29;

Lucas.

See Col. 4. 14.

2 Tim. 4. 11;

also Int. Notes to Luke's Gospel, especially the

(Introversion 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. 29. PARTICULAR APPLICATION. "HAVING THEREFORE."

A | 13. 1—25. PRACTICAL CONCLUSION.

THE EPISTLE TO THE HEBREWS.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

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 *Man* (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. 35) alike. Outwardly for believers (cp. 3. 1; 6. 9; 10. 34), it is aimed at waverers (cp. 4. 14; 10. 23, 32) 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 be 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 eminently 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 any important journal applies with great force in the case of *Hebrews*.

5. **DATE** of writing and publication. Owing to the fixed idea 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 85". This is vague and unconvincing. In Ap. 180 the chronological position of *Hebrews* is shown, A. D. 53-54. Modern tradition places it after 2 Tim., *circa* A. D. 68. 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 13. 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 (2 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 bitterly 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 even 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., \aleph , 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, \aleph (*Codex Sinaiticus*), A (*Codex Alexandrinus*), 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.

A A **1** °GOD, Who °at sundry times and °in divers manners °spake °in time past °unto the fathers °by the °prophets,
B a **2** °Hath °in these last days ¹spoken ¹unto us ¹by His °Son,
B a **Whom He °hath appointed Heir of all things, °by Whom °also He °made the °worlds;**
3 Who being the °brightness of His °glory, and the °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;
b **4** °Being made so much better than the angels, as He °hath by inheritance obtained a °more excellent °name °than they.
5 °For ¹unto which of the angels said He at any time, "Thou art My ²Son, this day have I °begotten Thee"? And again, "I will be to Him °a °Father, and He shall be to Me °a ²Son"?
6 And again, when He bringeth in the °First-begotten °into the °world, He saith, "And let all the angels of ¹God °worship Him."
7 And °of the angels He saith, "Who maketh His angels °spirits, and His °ministers a flame of fire."
a **8** But °unto the ²Son He saith, "Thy throne, °God, is °for ever and ever: °a °sceptre of °righteousness is the sceptre of Thy kingdom.
9 Thou °hast loved °righteousness, and °hated °iniquity; °therefore ¹God, e en Thy ¹God, °hath °anointed Thee with the oil of gladness °above Thy °fellows."
10 And, "Thou, °LORD, °in the beginning °hast laid the foundation of the °earth; and the °heavens are the works of Thine hands:

TITLE, The. Most texts read "To Hebrews". Cp. Matt. Title, and v. 1.

1. 1-2. 18 (A, p. 1822). DOCTRINAL INTRODUCTION. (Alternation.)

A | A | 1. 1, 2-. God speaking.
 B | -2-14. Son of God. Better than angels.
 A | 2. 1-4. God speaking.
 B | 2. 5-18. Son of Man. Lower than angels.

1 God. Ap. 98. I. i. 1.
 at sundry times = in many portions. Gr. *polumerōs*. Only here.
 in divers manners = in many ways. Gr. *polutropōs*. Only here.

spake. Gr. *laleō*. Ap. 121. 7.
 in time past = of old. Gr. *palai*. Elsewhere, Matt. 11. 21. Mark 15. 44. Luke 10. 13. 2 Pet. 1. 9. Jude 4. unto = to.

by = in. Gr. *en*. Ap. 104. viii.
 prophets. Ap. 189.

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. *huios*. Ap. 108. iii. No article, but its absence only "more emphatically and definitely expresses the exclusive character of His Sonship". See 5. 8.

1. -2-14 (B, above). SON OF GOD. BETTER THAN ANGELS. (Alternation.)

B | a | -2, 3. Glory of His Person and work.
 b | 4-7. Superiority over angels.
 a | 8-12. Glory of His character and eternal being.
 b | 13, 14. Superiority over angels.

hath. Omit. by. Gr. *dia*. Ap. 104. v. 1.
 also. Read after "worlds".

made. Or, prepared.
 worlds. Gr. *aion*. Ap. 129. 2 and 151. II. A. i. Cp. 11. 3.

3 brightness = effulgence. Gr. *apaugasma*. Only here. Cp. Wisdom 7. 26. glory. See p. 1511.

express image. Gr. *charaktēr*. Only here. The word means the exact impression as when metal is

pressed into a die, or as a seal upon wax. person = substance. Gr. *hypostasis*. See 2 Cor. 9. 4. word
 Gr. *rhēma*. See Mark 9. 32. power. Gr. *dunamis*. Ap. 172. 1. when, &c. = having made purification
 of. by Himself. The texts omit. our. The texts omit. sins. Gr. *hamartia*. Ap. 128. I. ii. 1.
 on. Gr. *en*. Ap. 104. viii. Majesty. Gr. *megalōsunē*. Only here, 8. 1. Jude 25. high. Cp. Ps. 98. 4;
 113. 4. **4** Being made = Having become. hath ... obtained = hath inherited. more excellent.
 Gr. *diaphoros*. See Rom. 12. 6. name. Cp. Acts 2. 21; 3. 16. Isa. 9. 6. than. Gr. *para*. Ap. 104. xii. 3.
5 For ... Thee? Fig. *Erotēsis*. Ap. 6. begotten, &c. = brought Thee to the birth. I.e. at resurrec-
 tion, when the Son became the glorified federal Head of a new order of beings. Cp. 5. 5; Acts 13. 33. Rom.
 1. 4, with 1 Cor. 15. 45, &c., and Ps. 2. 7 (Sept.). a = for (Gr. *eis*) a. Quoted from Ps. 2. 7, which, with
 Acts 13. 33, tells us that this day was the day of His resurrection. Father. Ap. 98. III. **6** And,
 &c. Read, "But when He again shall have brought in". Cp. 1 Thess. 4. 14. Firstbegotten. Gr. *prōto-
 tokos*. See Rom. 8. 29. Col. 1. 15. into. Gr. *eis*. Ap. 104. vi. world. Gr. *oikoumenē*. Ap. 129. 3.
 worship Gr. *proskunēō*. Ap. 137. 1. Quoted from Deut. 32. 43, which in the Sept. reads, "Rejoice, ye
 heavens, together with Him, and let all the angels of God worship Him. Rejoice, ye nations, with His
 people, &c." **7** of = with reference to. Gr. *pros*. Ap. 104. xv. 3. spirits. Ap. 101. II. 11. minis-
 ters. Gr. *leitourgos*. Ap. 190. I. 4. This verse is from the Sept. of Ps. 104. 4. **8** unto. Gr. *pros*, as v. 7.
 God. Ap. 98. I. i. 2. for ever, &c. Ap. 151. II. A. ii. 6. a = the. sceptre. Cp. Ps. 2. 9. Rev. 2. 27.
 righteousness = rightness. Gr. *euthutēa*. See Ap. 191. 3. **9** hast loved = lovedst. Gr. *agapaō*. Ap.
 135. I. 1. righteousness. Gr. *dikaioSunē*. Ap. 191. 3. hated = hatedst. iniquity. Gr. *anomia*.
 Ap. 128. III. 4. therefore = because of (Ap. 104. v. 2) this. hath. Omit. anointed. Cp. Luke 4. 18.
 Acts 4. 27; 10. 38. 2 Cor. 1. 21. above. Gr. *para*, as v. 4. fellows. Gr. *metochos*. Here, 3. 1, 14;
 6. 4; 12. 8, and Luke 5. 7. Quoted from Ps. 45. 6, 7. Of no other could this be said. **10** LORD. Ap. 98.
 VI. i. β. 1. B. a. in the beginning. Gr. *kat' archas*. See John 1. 1. hast ... foundation. Lit.
 didst found. Gr. *themelioō*. Ap. 146. earth. Gr. *gē*. Ap. 129. 4. heavens. See Matt. 6. 9, 10.

11 They shall perish; but Thou °remainest; and they all shall °wax old as doth a garment; 12 And as a °vesture shalt Thou °fold them up, and they shall be °changed; but Thou art the same, and Thy years shall °not °fail."

b 13 But °to which of the angels said He at any time, "Sit °on My right hand, until I make Thine enemies °Thy footstool" ?

14 Are they °not all °ministering °spirits, °sent forth °to minister °for them who °shall be heirs of salvation ?

A 2 °Therefore we ought to °give the more earnest heed to the things which we have heard, °lest °at any time we should let them slip.

2 For °if the °word °spoken °by angels was °stedfast, and every °transgression and °disobedience received a °just °recompence of reward ;

3 How shall we escape, °if we neglect so great salvation, °which at the first began to be °spoken °by the °Lord, °and was °confirmed °unto us °by them that heard Him ;

4 °God also °bearing them witness, both with °signs and °wonders, and with divers °miracles, and °gifts of the °Holy Ghost, °according to His own °will ?

B C 5 °For °unto the angels hath He °not put in subjection the °world to come, °whereof we °speak.

6 But °one in a certain place °testified, saying, "What is °man, that Thou °art mindful of him ? or the °Son of °Man, that Thou °visitest Him ?

D 7 Thou °madest Him °a little lower °than °the angels ; Thou °crownedst Him with °glory and honour, and didst set Him °over the works of Thy hands :

8 Thou hast °put all things in subjection under His feet." For °in that He °put all in subjection under Him, He left °nothing that is °not put under Him.

E But °now we °see °not yet all things °put under Him.

C 9 But we °see °Jesus, Who was °made °a little lower °than °the angels, °for the suffering of death, °crowned with °glory and honour,

11 remainest. Gr. *diamenō*. See Gal. 2. 5. wax old. Gr. *palaiōō*. Only here, 8. 13. Luke 12. 33. 12 vesture. Gr. *peribolaion*. Only here and 1 Cor. 11. 15. fold . . . up = roll . . . up. Gr. *helissō*. Only here. But see Rev. 6. 14.

changed. Gr. *allassō*. See Acts 6. 14. not. Gr. *ou*. Ap. 105. I. fail. Gr. *ekleipō*. Only here, and Luke 16. 9 ; 22. 32. Verses 10-12 are from Ps. 102. 25-27.

13 to. Gr. *pros*. Ap. 104. xv. 3. on. Gr. *ek*. Ap. 104. vii. Thy footstool = a footstool (Gr. *hupopodion*) of Thy feet. See Matt. 22. 44. Cited from Ps. 110. 1.

14 not. Ap. 105. I (a). ministering. Gr. *leitourgikos*. Only here. Cp. 1. 7 and Ap. 191. II. 4.

sent forth. Gr. *apostellō*. Ap. 174. 1. to minister = for (Gr. *eis*) ministry (Gr. *diakonia*). Ap. 190. II. 1).

for = on account of. Gr. *dia*. Ap. 104. v. 2. shall be heirs = are about to inherit ; cp. v. 4.

2. 1 Therefore = On account of (Gr. *dia*. Ap. 104. v. 2) this.

give, &c. Lit. give heed more abundantly. lest. Gr. *mē*. Ap. 105. II. lest . . . slip = lest . . . we should let glide away. Gr. *pararēō*. Lit. flow beside. Only here.

at any time = haply. 2 if. Gr. *ei*. Ap. 118. 2. a.

word. Gr. *logos*. Ap. 121. 10. spoken. Gr. *laleō*. Ap. 121. 7.

by. Gr. *dia*. Ap. 104. v. 1. stedfast. Gr. *bebaios*. See Rom. 4. 16. Cp. v. 3. transgression. Gr. *parabasis*. See Rom. 2. 23. Cp. Ap. 128. VI. 1.

disobedience. Gr. *parakoō*. Ap. 128. V. 2. just. Gr. *endikos*. See Ap. 191. 1.

recompence, &c. Gr. *misthapodosia*. Only here, 10. 35 ; 11. 26. Cp. 11. 6.

3 if we neglect = neglecting. Gr. *ameleō*. See 1 Tim. 4. 14.

which, &c. Lit. receiving a beginning. Lord. Ap. 98. VI. i. β. 2. A. and. Omit.

confirmed. Gr. *bebaioō*. See Rom. 15. 8. unto. Gr. *eis*. Ap. 104. vi.

by. Gr. *hupo*. Ap. 104. xviii. 1. 4 God. Ap. 98. I. i. 1.

bearing . . . witness = bearing witness with. Gr. *sunepimartureō*. Only here.

signs, wonders, miracles. See Ap. 176. 8, 2, 1. gifts = distributions. Gr. *merismos*. Only here and 4. 12. Holy Ghost. Ap. 101. II. 14.

according to. Gr. *kata*. Ap. 104. x. 2. will. Gr. *thelēsis*. Only here. Cp. Ap. 102. 2.

2. 5-18 [For Structure see below].

5 For, &c. Read, "For not (Ap. 105. I) to angels did He subject". unto = to. world. Gr. *oikoumenē*. Ap. 129. 3. Cp. 1. 6.

2. 5-18 (B, p. 1824). SON OF MAN. LOWER THAN ANGELS. (Alternation.)

- B | C | 5, 6. God's purpose. Not angels, but man, to have dominion.
- D | 7, 8-. Man's equipment for dominion.
- E | -8. First Adam's failure.
- C | 9-. Purpose fulfilled in the Lord Jesus.
- D | -9-18. His fitness for dominion.

whereof = concerning (Gr. *peri* Ap. 104. xiii. i) which. 6 one. Ap. 123. 3. testified. Gr. *diamarturomai* See Acts 2. 40. man. Gr. *anthrōpos*. Ap. 123. 1. art mindful. Gr. *mimnēskomai*. Cp. 13. 3. Son of Man. See Ap. 98. XVI. No article. visitest. Gr. *episkeptomai*. Ap. 133. III. 5. 7 madest . . . lower. Gr. *clattoō*. Only here, v. 9, and John 3. 30 (decrease). a little = for a little while. than. Gr. *para*. See 1. 4. the. Omit. crownedst. Gr. *stephanoō*. See 2 Tim. 2. 5. glory. See p. 1511. over. Gr. *epi*. Ap. 104. ix. 3. Cited from Ps. 8. 4-6. 8 in. Gr. *en*. Ap. 104. viii. nothing. Gr. *oudeis*. not, &c. Gr. *anupotaktos*. See 1 Tim. 1. 9. This is said by Fig *Prolepsis*, or Anticipation. Ap. 6. now. Emph. see. Gr. *horaō*. Ap. 133. I. 8. not yet. Gr. *oupō*. put under = subjected to. 9 see. Gr. *blepō*. Ap. 133. I. 5. Read, "see Him Who was made . . . angels, even Jesus". Jesus. Ap. 98. X. for . . . honour. Parenthesis (Ap. 6) inserted. Omit the comma after "death". for = because of. Gr. *dia*. Ap. 104. v. 2.

D c that He by the ° grace of ° God should taste death ° for every man.

d 10 For it became Him, °- for Whom are ° all things, and ° by Whom are ° all things, in bringing many ° sons ° unto glory, to ° make the ° Captain of their salvation perfect ° through sufferings.

11 For both He That sanctifieth and they who are sanctified are all ° of ° One: °- for which cause He is ° not ashamed to call them ° brethren,

12 Saying, "I will ° declare Thy Name ° unto My brethren, ° in the midst of the ° church will I ° sing praise unto Thee."

13 And again, "I will ° put my trust ° in Him." And again, "Behold, I and the ° children which ° God ° hath given Me."

c 14 Forasmuch then as the ° children are partakers of ° flesh and blood, ° He also Himself ° likewise ° took part of ° the same; ° that ° through death He might ° destroy him ° that had the ° power of death, that is, the devil;

15 And ° deliver them who ° through fear of death were ° all their lifetime ° subject to ° bondage.

16 For ° verily He ° took ° not on Him the nature of angels; but He ° took on Him the seed of Abraham.

d 17 Wherefore ° in all things it behoved Him to be made like ° unto His brethren, ° that He might ° be a merciful and ° faithful ° High Priest in things ° pertaining to ° God, ° to ° make reconciliation for the ° sins of the ° people.

18 For ° in that He Himself hath suffered being ° tempted, He is able to ° succour them that are ° tempted.

B C F e 3 Wherefore, ° holy ° brethren, ° partakers of the ° heavenly ° calling, ° consider the ° Apostle and High Priest of our ° profession, ° Christ ° Jesus;

f 2 Who was ° faithful to Him That appointed Him, as ° also Moses was ° faithful ° in all His house.

g 3 For ° this Man was ° counted worthy of more ° glory ° than ° Moses, inasmuch as he who

pertaining to. Gr. *pros*. Ap. 104. xv. 3. *skomai*. See Luke 18. 13 and Ap. 196. See Acts 2. 47. 18 in that = wherein. succour. Cp. 2 Cor. 6. 2.

to. Gr. *eis*, as v. 3. make reconciliation. Gr. *hilastis*. Gr. *hamartia*. Ap. 128. I. ii. 1. people. Gr. *laos*. tempted = tried or tested. Cp. Matt. 4. 1 and Luke 22. 23.

3. 1-4. 13 (B C, p. 1822). THE MISSION OF CHRIST. (Introversion.)

B C | F | 3. 1-6-. The Apostle and High Priest.
| G | 3. -6-19. Warning.
| F | 4. 1-13. The Rest-giver.

3. 1-6- (F, above). THE APOSTLE, &c. (Introversion.)

F | e | 1. Christ.
| f | 2. His faithfulness.
| g | 3. Greater than Moses.
| g | 4. Reason.
| f | 5. Moses' faithfulness.
| e | 6-. The Son.

3. 1 holy. See Acts 9. 13. brethren. I. e. of one another. partakers. Gr. *metochos*. See 1. 8. heavenly. Gr. *epouranios*. See John 8. 12. calling. Cp. 12. 25. consider. Ap. 133. II. 4. Apostle. Only here applied to the Lord. Ap. 189. profession. Gr. *homologia*. See 2 Cor. 9. 13. Christ. The texts omit. Jesus. Ap. 98. X. 2 faithful. Gr. *pistos*. Ap. 150. III. also Moses = Moses also. See Rom. 5. 14. The name occ. eleven times in Hebrews. in. Gr. *en*. Ap. 104. viii. 3 this Man = He. counted worthy. Gr. *axioō*. See Acts 15. 38. glory. See p. 1511. than. Gr. *para*. See 1. 4.

2. -9-18 (D, p. 1825). FITNESS FOR DOMINION. (Alternation.)

D | c | -9. Vicarious death.
| d | 10-13. Perfected by experience of suffering.
| c | 14-16. Victorious death.
| d | 17, 18. Qualified by experience of trials.

grace. Gr. *charis*. Ap. 184. I. 1. for. Gr. *hyper*. Ap. 104. xvii. 1.

10 all things. Cp. Rom. 11. 36. Eph. 3. 9. Col. 1. 17. sons. Gr. *huios*. Ap. 108. iii.

make . . . perfect. Gr. *teleiōō*. Ap. 125. 2.

Captain. Gr. *archēgos*. See Acts 3. 15.

through. Gr. *dia*. Ap. 104. v. 1.

11 of. Gr. *ek*. Ap. 104. vii.

One. I. e. God.

brethren. The Lord's condescension does not justify the irreverence of calling Him our "elder Brother".

12 declare. Gr. *apangellō*. See Acts 4. 23.

church. Gr. *ekklēsia*. Ap. 186.

sing praise unto. Gr. *humnēō*. See Acts 16. 25. Cited from Ps. 22. 22. The Fig. *Pleonasm* (Ap. 6).

13 put my trust. Gr. *peithō*. Ap. 150. I. 2.

in = upon. Gr. *epi*. Ap. 104. ix. 2. Cited from 2 Sam. 22. 3.

Behold. Gr. *idou*. Ap. 133. I. 2.

children. Gr. *paidion*. Ap. 108. v.

hath given = gave. Cited from Isa. 8. 18.

14 flesh and blood. The texts read "blood and flesh". In Hebrews flesh is never used in the moral sense of Rom. 7. 18, but always of natural body.

He, &c. = Himself also.

likewise. Gr. *paraplēsiōs*. Only here. Cp. Phil. 2. 27. took part. Gr. *metechō*. See 1 Cor. 9. 10.

the same. The same (things), i. e. flesh and blood, not the same flesh and blood, which had become corrupted by Adam's sin. "This same Jesus" was a direct creation of God. Cp. Luke 1. 35.

that = in order that Gr. *hina*.

destroy. Gr. *katargeō*. See Luke 18. 7.

that had = holding.

power. Gr. *kratos*. Ap. 172. 2.

15 deliver. Gr. *apallassō*. See Acts 19. 12.

through. No prep. Dat. case.

all = through (Gr. *dia*) all.

subject to. Gr. *enochos*. See Matt. 26. 66.

bondage. Gr. *douleia*. Ap. 190. II. 2.

16 verily = certainly. Gr. *dēpou*. Only here.

took, &c. = taketh not (Ap. 105. I) hold of angels.

took. Gr. *epilambanomai*. First occ. Matt. 14. 31. Cp. Acts 9. 27.

17 in = according to, as in v. 4. be = become.

faithful. Gr. *pistos*. Ap. 150. III.

High Priest. Occ. very frequently in Gospels and Acts; seventeen times in Hebrews; and nowhere else after Acts. A significant silence.

°hath builded the house hath more honour than the house.

g 4 For every house is builded °by °some *man*; but He That built all things *is* °God.

f 5 And °Moses verily *was* °faithful °in all His house, as a °servant, °for a testimony of those things which were °to be spoken after;

e 6 But °Christ as °a Son °over His °own house;

G h Whose house are we, °if we °hold fast the °confidence and the °rejoicing of the hope °firm unto the end.

i 7 Wherefore (as the °Holy Ghost saith, “To day °if ye °will hear His voice,

8 °Harden °not your hearts, as °in the °provocation, °in the day of temptation °in the wilderness:

k 9 When your fathers tempted Me, °proved Me, and °saw My works forty years.

l 10 Wherefore I was °grieved with °that °generation, and said, They do °alway err in their heart; and they °have °not known My ways.

m 11 So I swear °in My wrath, °They shall not enter °into My °rest.”)

n 12 °Take heed, brethren, °lest there be °in °any of you an °evil heart of unbelief, °in °departing °from the °living °God.

13 But °exhort one another °daily, while it is called To day; °lest °any °of you be °hardened through the °deceitfulness of °sin.

h 14 For we °are made °partakers of °Christ, °if we °hold the °beginning of our °confidence °stedfast unto the end;

i 15 °While it is said, “To day °if ye will hear His voice, °harden °not your hearts, as °in the °provocation.”

k 16 For °some, °when they had heard, did °provoke: howbeit °not all that came °out of Egypt °by °Moses.

l 17 But with whom was He °grieved forty years? *was it* °not with them that °had °sinned, whose °carcasses fell °in the wilderness?

m 18 And to whom sware He that they should °not enter °into His °rest, °but to them that °believed not?

n 19 °So we °see that they could °not enter in °because of unbelief.

F H L 4 Let us therefore fear, °lest, a promise being left us of entering °into His °rest, °any °of you should seem to °come short of it.

14 are made = have become. beginning. Gr. *archē*. See Ap. 172. 6. confidence. Gr. *hupostasis*. See 1. 3. stedfast. See v. 6 and 2. 2. 15 While, &c. Lit. In (Gr. *en*) its being said. I. e. the exhortation of v. 13 is to them. Cp. v. 7, 8. 16 some. Gr. *times*. Ap. 124. 4. when . . . heard = having heard. provoke. Gr. *parapikrainō*. Only here. Often in the Sept. out of. Gr. *ek*. Ap. 104. vii. by. Gr. *dia*. Ap. 104. v. 1. 17 not. Gr. *ouchi*. Ap. 105. I (a). had. Omit. sinned. Gr. *hamartanō*. Ap. 128. I. i. carcasses. Gr. *kōlon*. Only here. See Num. 14. 29 (Sept.). 18 but = if not. Gr. *ei mē*. believed not = disbelieved or disobeyed. Gr. *apeitheō*. Cp. Ap. 128. V. 1, and Rom. 2. 8; 10. 21. 19 So = And. see. Gr. *blepō*, as in v. 12. because of. Gr. *dia*. Ap. 104. v. 2.

4. 1-13 [For Structure see next page].

4. 1 lest = lest haply. Gr. *mē pōte*. into. Gr. *eis*. Ap. 104. vi. rest. Gr. *katapausis*. See Acts 7. 49. any. Gr. *tis*. Ap. 123. 3. of. Gr. *ek*. Ap. 104. vii. come short = have failed. Gr. *hustereō*. See Rom. 3. 23.

hath builded = built. Gr. *kataskeuazō*. Occ. eleven times. Six in Heb., four in Gospels (“prepare”). See Matt. 11. 10; &c.

4 by. Gr. *hupo*. Ap. 104. xviii. 1. some *man* = some one. Gr. *tis*. Ap. 123. 3. God. Ap. 98. I. i. 1.

5 servant. Gr. *therapōn*. Ap. 190. I. 8. Used of Moses. Ex. 14. 31 (Sept.). for. Gr. *eis*. Ap. 104. vi. to be spoken after = about to be spoken. Gr. *laleō*. Ap. 121. 7. 6 Christ. Ap. 98. IX. a Son = Son. Ap. 108. iii, and see 1. 2.

over. Gr. *epi*. Ap. 104. ix. 3. own. Omit.

3. -6-19 (G, p. 1826). WARNING.

(Extended Alternation.)

G | h | -6. Condition of belonging to the Lord's house.

i | 7, 8. “Harden not.”

k | 9. Provocation.

l | 10. God grieved.

m | 11. God's oath.

n | 12, 13. Unbelief.

h | 14. Condition of being partakers of Christ.

i | 15. “Harden not.”

k | 16. Provocation.

l | 17. God grieved.

m | 18. God's oath.

n | 19. Unbelief.

if. Gr. *can*. Ap. 118. 1. b. hold fast. Gr. *katechō*. See 2 Thess. 2. 6. confidence. Gr. *parrhēsia*. See Acts 4. 13; 28. 31. rejoicing. Gr. *kauchēma*. See Rom. 4. 2. firm. Same as “stedfast”, v. 14.

7 Holy Ghost. Ap. 101. II. 3. will = should.

8 Harden. Gr. *sklērunō*. See Acts 19. 9.

not. Ap. 105. II.

provocation. Gr. *parapikrasmos*. Only here and v. 15.

Used in the Sept. in Ps. 95. 8, from which this is quoted.

Cp. v. 16. in = according to. Gr. *kata*. Ap. 104. x. 2.

9 proved. Gr. *dokimazō*, to put to the test, but the

texts read *en dokimasia*, in, or by, a testing.

saw. Gr. *eidon*. Ap. 133. I. 1.

10 grieved. Gr. *prosochthizō*. Only here and v. 17.

Many times in the Sept., including Ps. 95. 10, whence

this is quoted. that. The texts read “this”.

generation. Gr. *genea*, nation, or race. Primarily

of those in wilderness, prophetically of whole race.

alway. Ap. 151. II. F. ii.

have . . . known = knew. Gr. *ginōskō*. Ap. 132. I. ii.

not. Gr. *ou*. Ap. 105. I.

11 They, &c. Lit. If (Ap. 118. 2. a) they shall

into. Gr. *eis*. Ap. 104. vi.

rest. Gr. *katapausis*. See Acts 7. 49.

12 Take heed. Gr. *blepō*. Ap. 133. I. 5.

lest. Gr. *mē*. Ap. 105. II.

any = any one. Gr. *tis*. Ap. 123. 3.

evil. Gr. *ponēros*. Ap. 128. III. 1.

departing = falling away. Cp. Luke 8. 13. 1 Tim. 4. 1.

from. Gr. *apo*. Ap. 104. iv.

living God. See 9. 14; 10. 31; 12. 32. Acts 14. 15.

Cp. Deut. 5. 26.

13 exhort. Gr. *parakaleō*. Ap. 134. I. 6.

daily. Lit. according to (Gr. *kata*, as v. 8) each day.

lest = in order that (Gr. *hina*) not (Gr. *mē*).

of. Ap. 104. vii.

deceitfulness. Gr. *apatē*. See Eph. 4. 22.

sin. Gr. *hamartia*. Ap. 128. I. ii. 1.

- M** 2 For °unto us was the gospel preached, °as well as unto them: but the °word °preached did °not profit them, °not being °mixed with °faith in them that heard it.
- J o** 3 For we which °have °believed do enter ¹into ¹rest, as He said, "As I have sworn °in My wrath, °if they shall enter ¹into My ¹rest:" although the works were finished °from the °foundation of the °world.
- 4 For He °spake in a certain place °of the seventh day on this wise, "And °God did °rest °the seventh day °from all His works."
- 5 And °in this place again, °"If they shall enter ¹into My ¹rest."
- p** 6 Seeing therefore it remaineth that °some must enter °therein, and they °to whom it was first preached entered ²-not in °because of °unbelief:
- 7 °Again, He °limiteth a certain day, saying °in °David, "To day," °after so long a time; as it is said, "To day °if ye will hear His voice, °harden ²not your hearts."
- 8 For °if °Jesus °had given them rest, then would He ²-not °afterward have °spoken °of °another day.
- o** 9 There remaineth therefore a °rest to the °people of °God.
- 10 For he that is entered ¹into his ¹rest, he also hath °ceased °from his °own works, as °God did °from °His.
- H L** 11 Let us °labour therefore to enter ¹into that ¹rest, °lest ¹any man fall °after the same °example of °unbelief.
- M q** 12 For the ²word of °God
- r** is °quick, and °powerful, and °sharper °than any °twoedged °sword,
- s** °piercing even to the °dividing asunder of °soul and °spirit, and of the °joints and °marrow, and
- r** is a °discerner of the °thoughts and °intentions of the heart.

harden. See 3. 8. 8 Jesus = Joshua. Cp. Acts 7. 45. had given . . . rest = caused . . . to rest. Gr. *katapauō*, as v. 4. afterward = after (Gr. *meta*) these things. spoken. Gr. *laleō*. Ap. 121. 7. another. Ap. 124. 1. 9 rest = a Rest Day. I. e. the great day of "rest" under the rule of the great "Priest (King) upon His throne". See Zech. 6. 13. Gr. *sabbatismos*. Only here. The verb *sabbatizō*, to keep sabbath, occurs several times in the Sept. people. Gr. *laos*. See Acts 2. 47, and cp. Gal. 6. 16. 10 ceased = rested, as v. 4. own. Omit. His. Add "own". 11 labour. Gr. *spoudazō*. See Gal. 2. 10. lest. Gr. *hina mē*, as 3. 13. after = in. Gr. *en*. Ap. 104. viii. example. Gr. *hupodeigma*. See John 13. 15.

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.
 s | -12-. What His Word does. Pierces, divides asunder.
 r | -12. What His Word is. A critic of the heart.
 q | 13. God Whose eye sees all.

12 quick = living. Gr. *zaō*. Cp. Ap. 170. 1. powerful. Gr. *energēs*. See 1 Cor. 16. 9, and cp. Ap. 172. 4. sharper. Gr. *tomōteros*. Only here. than = above. Gr. *hyper*. Ap. 104. xvii. 2. twoedged. Gr. *distomos*. Only here and Rev. 1. 16; 2. 12. sword. Gr. *machaira*. Same word Eph. 6. 17, but not Luke 2. 35. Rev. 1. 16; &c. piercing. Gr. *diikneomai*. Only here. dividing asunder. Gr. *merismos*. See 2. 4. soul. Ap. 110. III. 2. and 170. 3. spirit. Ap. 101. II. 6. joints. Gr. *harmos*. Only here. marrow. Gr. *muelos*. Only here. discerner. Gr. *kritikos*. Only here. thoughts. Gr. *enthumēsis*. See Acts 17. 29. intents. Gr. *ennoia*. Only here and 1 Pet. 4. 1. The written Word is a sword (cp. Eph. 6. 17), and the living Word has a sword (Rev. 1. 16; 19. 15). Once, and once only, has God used the word *kritikos*; thus confining it to His own Word as a "critic". That Word is to be man's Judge (John 12. 48. Cp. Ap. 122 and 177). Yet man claims the word "critic" 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 (Jer. 23. 26). "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. 6) in the individual; but also between the natural (Gr. *psuchikos*) man and the spiritual (Gr. *pneumatikos*) man. See 1 Cor. 2. 13-15.

4. 1-13 (F, p. 1826). THE REST-GIVER. (Alternation and Introversion.)

- F** H | L | 1. Exhortation. "Let us fear, lest."
 M | 2. Reason. The Word of God.
 J | o | 3, 4, 5. God's rest and its character.
 P | 6, 7, 8. Perfect rest future.
 o | 9, 10. Rest for God's people, and its character.
 H | L | 11. Exhortation. "Let us labour, lest."
 M | 12, 13. Reason. God and His Word.

2 unto us, &c. = we also were evangelized. Gr. *euan-gelizō*. Ap. 121. 4. as, &c. = as they also (were). word. Gr. *logos*. Ap. 121. 10. preached = of hearing. Gr. *akoē*. Ap. 121. 9. not. Gr. *ou*. Ap. 105. I. not. Gr. *mē*. Ap. 105. II. mixed. Gr. *sunkerannumi*. Only here and 1 Cor. 12. 24. The texts prefer the acc. pl. of this word, agreeing with "them", rather than the nom. sing. agreeing with "word". There is the addition of one letter in the Gr. Read "them, since they were not united by faith to those that heard". faith. Gr. *pistis*. Ap. 150. II. 1. Occ. thirty-two times in Heb. See Ap. 10.

3 have. Omit. believed. Gr. *pisteuō*. Ap. 150. I. 1. i. in. Gr. *en*. Ap. 104. viii. if, &c. See 3. 11. from. Gr. *apo*. Ap. 104. iv. foundation. See Ap. 146. world. Gr. *kosmos*. Ap. 129. 1. 4 spake = hath said. of. Gr. *peri*. Ap. 104. xiii. 1. God. Ap. 98. I. i. 1. rest. Gr. *katapauō*. See Acts 14. 18. Quoted from Gen. 2. 2. the seventh, &c. = on (Gr. *en*) the seventh, &c. 6 some. Gr. *tines*. Ap. 124. 4. therein = into (Gr. *eis*) it. to whom, &c. = who were first evangelized. See v. 2. because of. Gr. *dia*. Ap. 104. v. 2. Cp. 3. 19. unbelief = disobedience. Gr. *apeitheia*. See Rom. 11. 30. Eph. 2. 2; &c. 7 Again, &c. Read Again (seeing), &c. Fig. *Ellipsis*. Ap. 6. limiteth = defineth. Gr. *horizō*. See Acts 2. 23. David. In Ps. 95. 7, 8. Pss. 92-99 (with the exception of 94) are used on "the Inauguration of the Sabbath". after, &c. = so long after. after. Gr. *meta*. Ap. 104. xi. 2. if. Gr. *ean*. Ap. 118. 1. b.

13 ° Neither is there any creature ° that is not manifest ° in His sight: but all things are naked and ° opened ° unto the eyes of Him ° with Whom ° we have to do.

14 ° Seeing then that we have a great ° High Priest, That is ° passed into the ° heavens, ° Jesus the ° Son of ° God,

let us hold fast our ° profession.

15 For we have 2- not an 14 high priest ° which cannot ° be touched with the feeling of our ° infirmities; but was ° in all points ° tempted ° like as we are, yet ° without ° sin.

16 Let us therefore ° come ° boldly 13 unto the throne of ° grace, ° that we may ° obtain ° mercy, and find ° grace ° to help in time of need.

5 For every high priest taken ° from among ° men is ordained ° for ° men in things ° pertaining to ° God,

that he may ° offer both gifts and sacrifices ° for ° sins:

2 ° Who can ° have compassion on the ° ignorant, and on ° them that are out of the way ;

for that he himself also is ° compassed with ° infirmity.

3 And ° by reason hereof he ought, as ° for the ° people, so ° also ° for himself, to ° offer ° for ° sins.

4 And ° no man taketh this honour ° unto himself, but ° he that is ° called ° of ° God, ° as was Aaron.

13 Neither, &c. = And there is not (Gr. *ou*) a created thing. See Rom. 8. 39.

that, &c. Lit. not manifested. Gr. *aphanēs*. Only here. Cp. Ap. 106. I. i.

in His sight = before His eyes. The Divine X-rays allow nothing to be hidden. Fig. *Anthrōpopatheia*. Ap. 6.

opened. Gr. *trachēlizomai*. Only here. This word in classical Gr. is used of bending back the neck (*trachēlos*) of animals to be sacrificed, and may refer to the separating of the victim into its parts. See Lev. 1. 6-9; &c. unto = to.

with. Gr. *pros*. Ap. 104. xv. 3. we have to do. Lit. is our account (Gr. *logos*, as v. 2).

4. 14-16 (D, p. 1822). GENERAL APPLICATION. (Alternation.)

t | 14-. Our great High Priest. The Son of God.

u | -14. Exhortation based upon it.

t | 15. Our great High Priest. The Son of Man.

u | 16. Exhortation based upon it.

14 Seeing . . . have = Having therefore.

High Priest. See 2. 17.

passed into = passed through. Same word as in 1 Cor. 10. 1; 16. 5. Cp. 7. 26. Eph. 4. 10.

heavens. See Matt. 6. 9, 10.

Jesus. Ap. 98. X.

Son of God. Ap. 98. XV.

profession. See 3. 1.

15 which cannot = not (Gr. *mē*) able to.

be touched . . . of = sympathize with. Gr. *sumpatheō*.

Only here and 10. 34. Cp. 1 Pet. 3. 8.

infirmities. See John 11. 4, same Gr. word.

in all points. According to (Gr. *kata*, Ap. 104. x. 2) all things.

tempted. Gr. *pēirazō*. See 2. 18.

like, &c. Lit. according to (Gr. *kata*, as above) our likeness. Gr. *homoiotēs*. Only here and 7. 15

without = apart from. Gr. *chōris*.

sin. Gr. *hamartia*. Ap. 128. I. ii. 1.

16 come = draw near. Gr. *proserchomai*. A key-

word; occ. seven times in Heb.: here, 7. 25; 10. 1, 22; 11. 6; 12. 18, 22. boldly = with (Gr. *meta*. Ap. 104. xi. 1) boldness (Gr. *parrhēsia*. See 3. 6).

grace. Gr. *charis*. Ap. 184. I. 1. that = in order that.

Gr. *hina*. obtain = receive. mercy. Gr. *eleos*. Occ. twenty-eight times, twenty-three times associated with God. Cp. Exod. 34. 6, 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. 86. 15; 103. 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 6. 2:) help (Gr. *boētheia*. Only here and Acts 27. 17).

5. 1-10. 18 (C, p. 1822). THE PRIESTHOOD OF CHRIST. (Introversion and Alternation.)

C | N | 5. 1-4. Priesthood in general. "For every" (*Pas gar*).

O | P | 5. 5-10. Christ called of God after the order of Melchisedec.

Q | 5. 11-6. 20. Digression before considering Melchisedec as a type.

O | P | 7. 1-28. Christ called by God after the order of Melchisedec.

Q | 8. 1, 2. Summation. Christ the Antitype.

N | 8. 3-10. 18. The efficacy of Christ's priesthood in particular. "For every" (*Pas gar*).

5. 1-4 (N, above). PRIESTHOOD IN GENERAL. (Introversion.)

N | v | 1-. The ordination of the High Priest.

w | -1. His offering for sins.

x | 2-. His compassion for others' infirmities.

z | -2. The reason; his own infirmities.

w | 3. His offering for sins.

v | 4. The ordination of the High Priest.

1 from among. Gr. *ek*. Ap. 104. vii. men. Gr. *anthrōpos*. Ap. 123. 1. for. Gr. *hyper*. Ap. 104.

xvii. 1. pertaining to. Gr. *pros*. Ap. 104. xv. 3. God. Ap. 98. I. i. 1. that = in order that. Gr.

hina. offer. Gr. *prospherō*. Occ. twenty times in Hebrews in relation to blood and bloodless "offer-

ings". Elsewhere, only in Gospels and Acts. In the Sept. over a hundred times, eighty times in the Penta-

teuch. sins. Gr. *hamartia*. Ap. 128. I. ii. 1. 2 Who can = Being able (to). have compassion on.

Gr. *metriopatheō*. Only here. ignorant. Gr. *agnoeō*. Sinners through ignorance. Lev. 4. 2, 22, 27. Num.

15. 28. them, &c. = erring (Lev. 5. 1-6. 7). Cp. Ap. 128. VIII. 1. compassed with. Gr. *perikeimai*.

Here, 12. 1. Mark 9. 42. Luke 17. 2. Acts 28. 20. infirmity. See 4. 15. 3 by reason hereof = on ac-

count of (Gr. *dia*. Ap. 104. v. 2) it. See Lev. 4. 3-12. for = concerning. Gr. *peri*. Ap. 104. xiii. 1. people.

See Acts 2. 47. also, &c. = for himself also. for. The texts read Ap. 104. xiii. 1. 4 no man = not (Gr.

ou) any (Gr. *tis*) one. unto = to. he that is. The texts omit. called = when called. of. Gr. *hupo*.

Ap. 104. xviii. 1. as, &c. = even as Aaron also was. Cp. Ex. 28. 1. Num. 3. 10; and contrast Num. 16. 1-40.

P y **5** So °also Christ °glorified °not Himself to be made °an °High Priest; but He That °said °unto Him, °“Thou art My Son, to day have I begotten Thee.”

6 As He saith °also °in °another place, °“Thou art a °Priest °for ever °after the °order of °Melchisedec.”

z **7** Who °in the days of His flesh, °when He had °offered up °prayers and °supplications °with strong °crying and tears °unto Him That was able to save Him °from °death, and was heard °in that He feared;

8 Though He were °a °Son, yet learned He °obedience °by the things which He suffered;

z **9** And °being made perfect, He became the °Author of °eternal salvation °unto all them that obey Him;

y **10** °Called °of °God an High Priest °after the °order of °Melchisedec.

Q R a **11** °Of Whom we have °many things to say, and °hard to be uttered, °seeing ye °are °dull of hearing.

b **12** For when °for the time ye ought to be teachers, ye have need that °one teach you again which be the °first principles of the °oracles of °God;

c and are become such as have need of °milk, and °not of °strong meat.

c **13** For every one that °useth °milk is °unskilful in the °word of °righteousness: for he is a °babe.

14 But °strong meat belongeth to them that are °of full age, even those who °by reason of °use have their °senses °exercised °to discern both good and °evil.

b **6** Therefore °leaving the °principles of the doctrine of °Christ, let us °go on °unto °perfection; °not °laying again the °founda-

5. 5-10 (P, p. 1829). CHRIST CALLED OF GOD AFTER THE ORDER OF MELCHISEDEC. (Introversion.)

P y | 5, 6. Christ a High Priest.
z | 7, 8. His salvation and obedience.
z | 9. His people's salvation and obedience.
y | 10. Christ a High Priest.

5 also, &c. = Christ (Ap. 98. IX) also. glorified. See p. 1511. not. Ap. 105. I. an. Omit. High Priest. See 2. 17.

said. Gr. *laleō*. Ap. 121. 7.

unto. Gr. *pros*. Ap. 104. xv. 3. *ἔχου*, &c. See 1. 5.

6 also, &c. = in another place also.

in. Gr. *en*. Ap. 104. viii.

another. Gr. *heteros*. Ap. 124. 2.

Priest. Gr. *hierous*.

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 “offerings”.

after = according to. Gr. *kata*. Ap. 104. x. 2.

order. Gr. *taxis*. Here, v. 10; 6. 20; 7. 11, 17, 21.

Luke 1. 8. 1 Cor. 14. 40. Col. 2. 5.

Melchisedec. See 7. 1. Cited from Ps. 110. 4.

7 when He had = having.

prayers = both prayers. Gr. *deēsis*. Ap. 134. II. 3.

supplications. Gr. *hiketēria*. Only here. In classical Greek the olive branch in the hand of a suppliant, implying need and claim.

with. Gr. *meta*. Ap. 104. xi. 1.

crying. Gr. *kraugē*. See Acts 23. 9.

death. Not from death, for the Gr. word is *ek*, 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. *eulabeia*. Here and 12. 28). This verse is a Divine supplement to the Gospel records.

8 a. Omit. Son. Gr. *huios*. Ap. 108. iii. See 1. 2.

obedience. See Rom. 5. 19.

by = from. Gr. *apo*. Ap. 104. iv.

9 being, &c. = having been perfected. Gr. *teleiōō* Ap. 125. 2.

Author = Causer. Gr. *aitios*. Only here.

eternal. Ap. 151. II. B. i.

10 Called . . . an = Having been designated. Gr. *prosagoreuomai*. Only here.

5. 11-6. 20 (Q, p. 1829). DIGRESSION. (Introversion.)

Q | R | 5. 11-6. 3. Exhortation.

S | 6. 4-6. Peril of apostasy.

R | 6. 7-20. Exhortation.

5. 11-6. 3 (R, above). EXHORTATION. (Introversion.)

R | a | 5. 11. Personal.

b | 5. 12-. First principles.

c | 5. -12. Milk and strong meat.

c | 5. 13, 14. Milk and strong meat.

b | 6. 1, 2. First principles.

a | 6. 3. Personal.

11 Of = Concerning. Gr. *peri*. Ap. 104. xiii. 1. many things. Lit. much word (Gr. *logos*. Ap. 121. 10). hard to be uttered = difficult to explain. Gr. *dusermēneutos*. Only here. seeing = since. are = have become. dull. Same as “slothful” (6. 12). Gr. *nōthros*. Only in these two verses. Cp. Matt. 13. 14, 15. Acts 28. 27. **12** for = by reason of. Gr. *dia*. Ap. 104. v. 2. one. Ap. 123. 3. first principles = rudiments (Gr. *stoicheion*. See Gal. 4. 3) of the beginning (Gr. *archē*. Ap. 172. 6). oracles. Gr. *logion*. See Acts 7. 38. Rom. 3. 2. milk. Cp. 1 Cor. 3. 2. 1 Pet. 2. 2. strong meat = solid food. **13** useth = partaketh of. Gr. *metechō*. See 2. 14; 7. 13 (pertaineth to) and 1 Cor. 9. 10. unskilful = inexperienced of. Gr. *apeiros*. Only here. word. Gr. *logos*, as v. 11. righteousness. Gr. *dikaïosunē*. Ap. 191. 3. babe. Gr. *nēpios*. Ap. 108. vii. **14** of full age. Gr. *teleios*. Ap. 123. 6. use. Gr. *hexis*. Ap. 125. 10. Only here. senses. Gr. *aisthētērion*. Cp. Phil. 1. 9. exercised = trained. Gr. *gymnazō*. See 1 Tim. 4. 7. to discern = for (Gr. *pros*, as v. 5) the discrimination (Gr. *diakrisis*. See Rom. 14. 1) of. Cp. Ap. 122. evil. Gr. *kakos*. Ap. 128. III. 2.

6. 1 leaving = having left. principles of the doctrine = word (Gr. *logos*. Ap. 121. 10) of the beginning (Gr. *archē*. Cp. 5. 12). Christ = the Messiah. Ap. 98. IX. go on = be borne along; the Instructor being the Holy Spirit. Cp. 2 Pet. 1. 21. unto. Gr. *epi*. Ap. 104. ix. 3. perfection. Gr. *teleiōtēs*. See Col. 3. 14. not. Gr. *mē*. Ap. 105. II. laying. Gr. *kataballō*. See 2 Cor. 4. 9. foundation. Ap. 146.

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.

a 3 And this will we do, ° if 1 God permit.

S 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 1 God, and the ° powers of ° the ° world to come,

6 ° If they shall fall away, to ° renew them again ° unto 1 repentance; ° seeing they crucify to themselves the ° Son of 1 God afresh, and ° put Him to an open shame.

R d 7 For the ° earth which drinketh in the rain that cometh off ° upon it, and bringeth forth ° herbs ° meet for them ° by whom it is ° dressed, receiveth blessing 1 from 1 God:

8 But that which beareth thorns and ° briars 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, ° though we thus ° speak.

10 For 1 God is ° not ° unrighteous to forget your work and ° labour of ° love, which ye ° have ° shewed ° toward His Name, ° in that ye have ° ministered to the ° saints, and ° do minister.

11 And we ° desire that ° every one of you do 10 shew the same diligence ° to the ° full assurance of hope ° unto the end:

e 12 ° That ye be 1 not ° slothful, but ° followers of them who ° through 1 faith and ° patience ° inherit the ° promises.

13 For when 1 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.

of. Gen. of Apposition. Ap. 17. 4.

repentance. Gr. *metanoia*. Ap. 111. II. 1.

from. Gr. *apo*. Ap. 104. iv.

dead works. Works of the old nature. Cp. 9. 14.

dead. Gr. *nekros*. Cp. Ap. 139.

faith. Gr. *pistis*. Ap. 150. II. 1.

toward. Gr. *epi*. Ap. 104. ix. 3.

God. Ap. 98. I. i. 1.

2 doctrine=teaching.

baptisms=washings. Ap. 115. II. ii. 2.

laying on, &c. See Acts 8. 18; &c.

resurrection. Gr. *anastasis*. Ap. 178. II. 1.

dead. Ap. 139. 2.

eternal. Gr. *aiēnios*. Ap. 151. II. B. i.

judgment. Gr. *krima*. Ap. 177. 6. Of the six things

enumerated, two are *esoteric* experiences, two *exoteric* rites, two *eschatological* facts, and all have to do with the dispensation of the kingdom. Cp. App. 70 and 140.

3 if=if, that is. Gr. *eanper*. Ap. 118. 1. b.

4 once. Gr. *hapax*. Here, 9. 7, 26, 27, 28; 10. 2; 12. 26, 27. 2 Cor. 11. 25. Phil. 4. 16. 1 Thess. 2. 18. 1 Pet. 3. 18, 20. Jude 3, 5. Cp. 7. 27.

enlightened. Gr. *phōtizō*. See Luke 11. 36. Cp. Ap. 130. 3.

have. Omit.

heavenly. See 3. 1.

gift. Gr. *dōrea*. See John 4. 10.

were made=became.

partakers. Gr. *metochos*. See 1. 9.

Holy Ghost. Ap. 101. II. 14.

5 word. Gr. *rhēma*. See Mark 9. 32.

powers. Gr. *dunamis*. Ap. 172. 1: 176. 1.

the . . . come=a coming age.

world. Gr. *aiōn*. Ap. 129. 2.

6 If, &c.=And fall away. Gr. *parapiptō*. Only here.

renew. Gr. *anakainizō*. Only here.

unto. Gr. *eis*. Ap. 104. vi.

seeing, &c.=crucifying (as they do), &c. Gr. *anasturoō*. Only here.

Son of God. Ap. 98. XV

put, &c.=putting (as they do) Him to an open shame. Gr. *paradeigmatizō*. Only here and Matt. 1. 19 (where the texts read *deigmatizō*). Cp. Col. 2. 15. The warning

is that if, after accepting Jesus the Nazarene as Messiah and Lord, they go back to Judaism, they cut themselves off (see Gal. 5. 4), as there is no other Messiah to be looked for, and by rejecting Him they put Him to open shame. Though the interpretation is for apostates who go back to Judaism, the application remains a solemn warning to all who profess to “believe”.

6. 7-20 (R, p. 1830). EXHORTATION. (Introversion.)

R | d | 7-11. Hope based on illustration of earth, and rain upon it.

e | 12-15. The promises and the oath.

e | 16, 17. The oath and the promises.

d | 18-20. Hope based on illustration of heaven, and Jesus having entered therein.

7 earth. Gr. *gē*. Ap. 129. 4. upon. Gr. *epi*. Ap. 104. ix. 1. herbs. Gr. *botanē*. Only here. meet=fit. Gr. *euthetos*. Only here and Luke 9. 62 and 14. 35. by=on account of. Gr. *dia*. Ap. 104. v. 2. dressed=tilled. Gr. *geōrgeomai*. Only here. Add “also”. 8 briars. Gr. *tribolos*. Only here and Matt. 7. 16. rejected. Gr. *adokimos*. See Rom. 1. 28. cursing=a curse. Cp. Ps. 37. 22. to be burned=for (Gr. *eis*) burning. Gr. *kausis*. Only here. 9 beloved. Gr. *agapētos*. Ap. 135. III. persuaded. Gr. *peithō*. Ap. 150. I. 2. of=concerning. Gr. *peri*. Ap. 104. xiii. 1. that accompany=nigh to. Antithesis to “nigh unto cursing” above. Gr. *echomai*. The mid. of *echō* is to hold on to, depend on, be close to. See Mark 1. 38. Acts 20. 15; 21. 26. though=even if. Gr. *ei*. Ap. 118. 2. a. speak. Gr. *laleō*. Ap. 121. 7. 10 not. Gr. *ou*. Ap. 105. I. unrighteous. Gr. *adikos*. See Rom. 3. 5. labour of. The texts omit. love. Gr. *agapē*. Ap. 135. II. 1. have. Omit. shewed=exhibited. Gr. *endeiknumi*. See Rom. 2. 15. toward. Gr. *eis*. Ap. 104. vi. in that ye have=having. ministered. Gr. *diakoneō*. Ap. 190. III. 1. saints. See Acts 9. 13. do, &c.=ministering. 11 desire. As 1 Tim. 3. -1. every=each. to. Gr. *pros*. Ap. 104. xv. 3. full assurance. Gr. *plērōphoria*. See Col. 2. 2. unto=until. 12 That=In order that. Gr. *hina*. slothful. Gr. *nēthros*. See 5. 11. followers. Gr. *mimētēs*. See 1 Cor. 4. 16. through. Gr. *dia*. Ap. 104. v. 1. patience=longsuffering or patient endurance. See Rom. 2. 4. Cp. the verb in v. 15. inherit=are inheritors of. promises. Cp. Luke 24. 49. Acts 1. 4. Gal. 3. 14; &c. 13 by=according to. Gr. *kata*. Ap. 104. x. 1. no=no one. Gr. *oudeis*. 14 Surely. Gr. *ē* (the texts read *ei*) *mēn*. Only here. blessing, &c. Quoted from the Sept of Gen. 22. 17. 15 after he had=having. obtained. Gr. *epitunchanō*. See Rom. 11. 7. promise. I. e. Isaac (the Land is still future); Gen. 18. 10, 14; 21. 3. Gal. 4. 23

- 16** For °men °verily swear ¹³ 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** ¹² That °by °two ¹⁷ immutable things, °in which *it* °was impossible for ¹ 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 °within the °veil ;
- 20** Whither °the °Forerunner is °for us entered, *even* °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 kings, and blessed him ;
- 2** To whom °also Abraham °gave a °tenth part °of all : first being by °interpretation king of °righteousness, and after that °also king of ¹ 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 ¹ God ; °abideth a priest °continually.
- 4** Now °consider how great this °man *was*, ³ unto whom even the patriarch Abraham gave the ² tenth °of the °spoils.
- 5** And °verily they that are ⁴ 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.
- 16** men. Gr. *anthrōpos*. Ap. 123. 1. verily. Omit. an = the. for. Gr. *eis*. Ap. 104. vi. confirmation. Gr. *bebaiōsis*. See Phil. 1. 7. end. Gr. *peras*. See Rom. 10. 18. strife. Gr. *antilogia*. Here, 7. 7 ; 12. 3. Jude 11. **17** Wherein = In (Gr. *en*) which. willing. Gr. *boulomai*. Ap. 102. 3. unto = to. promise = the promise. See Gal. 3. 22, 29. immutability = unchangeableness. Gr. *to ametathe-ton*. The neut. of the adj. used as a noun. Here and in v. 18. Fig. *Antimereia*. Ap. 6 (B). counsel. Gr. *boulē*. Ap. 102. 4. confirmed it = intervened. Gr. *mesiteuō*. Only here. Cp. Gal. 3. 19. **18** by. Gr. *dia*. Ap. 104. v. 1. two, &c. I. e. God's promise and God's oath. in Gr. *en*. Ap. 104. viii. was = is. might = may. consolation. Gr. *paraklēsis*. See Acts 4. 36 and Ap. 134. I. 6. have. Omit. fled, &c. Gr. *katapheugō*. Only here and Acts 14. 6. set before. Gr. *prokeimai*. See 2 Cor. 8. 12. **19** anchor . . . soul = our anchor. soul. Ap. 110. III. 2. sure. Gr. *asphalēs*. See Acts 21. 34. steadfast. See 2. 2. which entereth = entering. into. Gr. *eis*. Ap. 104. vi. within. Gr. *esōteros*. See Acts 16. 24. veil. See Matt. 27. 51. **20** the = as. Forerunner. Gr. *prodromos*. Only here. for. Gr. *hyper*. Ap. 104. xvii. 1. Jesus. Ap. 98. X. made = having become. an. Omit. for ever. Ap. 151. II. A. ii. 4. a. after. Gr. *kata*. Ap. 104. x. 2. order. See 5. c. This order is unique, being that of a high priest without altar, offering, sacrifice, or successor.

7. 1-28 [For Structure see below].

- 1** Melchisedec. See Gen. 14. 18-20. Salem. Only here and v. 2 in N. T. Most High. See Acts 7. 48. God. Ap. 98. I. i. 1. met. Gr. *sunantaō*. See Acts 10. 25. from. Gr. *apo*. Ap. 104. iv. slaughter = defeat, or smiting. Gr. *kopē*. Only here. Used Gen. 14. 17 (Sept.).

7. 1-28 (P, p. 1829). PRIESTHOOD OF THE SON (MESSIAH); AFTER THE ORDER OF MELCHISEDEC. (Introversion)

- P | f | 1-3-. Melchisedec's greatness. Greater than Levitical priests.
 g | -3. His priesthood not transmissible.
 h | 4-10. Greater than Abraham, and therefore than Levi.
 i | 11-14. Change of priesthood. Change of law.
 i | 15-19. Change of priesthood. Disannulling of commandment.
 h | 20-23. The Lord's greatness. God's oath.
 g | 24. His Priesthood intransmissible.
 f | 25-28. The Lord's greatness. Greater than Levitical priests.

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. *dikaiousunē*. Ap. 191. 3. also King = King also **3** Without father, &c. Gr. *apatōr, amētōr, agenealogētos*. Therefore without recorded pedigree. These three words found only here neither, nor. Gr. *mīle*. life. Gr. *zōē*. Ap. 170. 1. made like. Gr. *aphomotoō*. Only here unto = to. the Son of God. Ap. 98. XV. 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 64) Ordinary priests began their service at thirty, and ended at fifty, years of age (Num. 4 47) The high priest succeeded on the day of his predecessor's decease. Melchisedec has no such dates recorded ; he had neither beginning of days nor end of life We only know that he *lived*, and thus he is a fitting type of One Who lives continually. **4** consider. Gr. *theōreō*. Ap. 133. I. 11. man = one. I. e. priest (v. 3). of. Gr. *ek*. Ap. 104. vii. spoils. Gr. *akrothinion*. Only here. **5** verily they = they indeed sons Gr. *huios*. Ap. 108. iii. office, &c. Gr. *hierateia*. Only here and Luke 1 9. take tithes of Gr. *apodekatoō*. See Luke 11 42 according to. Gr. *kata*. Ap. 104. x. 2. out of. Gr. *ek*, as above **6** descent is . . . counted Gr. *genealogētomai*. Only here. not Gr. *mē*. Ap. 105. II. from = out of. Gr. *ek*, as above. received tithes Gr. *dekatoō*. Only here and v. 9.

7 And ° without all ° contradiction the less is blessed ° of the better.

8 And ° here ° men that die receive ° tithes ; but there ° he ° receiveth them, of whom it is ° witnessed that he ° liveth.

9 And as I may so say, Levi also, who receiveth ° tithes, ° payed 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 Juda ; ° of which tribe ° Moses ° spake ° nothing ° concerning ° priesthood.

15 And it is yet far more ° evident : ° for that ° after the ° similitude of ° Melchisedec there ° ariseth ° another Priest,

16 Who ° is made, ° not ° after the law of a ° carnal commandment, but ° after the ° power of an ° endless ° life.

17 For He ° testifieth, " Thou art a Priest ° for ever ° 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 ; ° by the which we draw nigh ° unto ° God.

20 And ° inasmuch as ° not ° without an ° oath He was made Priest ;

21 (For those priests were made ° without an ° oath ; but This ° with an ° oath ° by Him That said ° unto Him, " The ° LORD sware and will ° not ° repent, Thou art a Priest ° for ever ° after the ° order of ° 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

7 without. Gr. *chōris*, apart from.

contradiction. See 6. 16 (strife).

of=by. Gr. *hupo*. Ap. 104. xviii. 1. Both these adjectives, "the less" and "the better", are by Fig. *Heterōsis* (of Gender, Ap. 6. 7) in the neuter gender though referring to persons.

8 here. Add "indeed".

men. Ap. 123. 1.

tithes. Same as "tenth", v. 2.

he. Read one. *receiveth them*. Omit.

witnessed. Gr. *martureō*. See p. 1511.

liveth. I.e. as there is no mention of his death Melchisedec in the Scripture record is an illustration of perpetuity of life, a type of Him Who liveth for ever.

9 payed tithes. Gr. Pass. of *dekatoō*, as v. 6.

in=through. Gr. *dia*. Ap. 104. v. 1.

10 in. Gr. *en*. Ap. 104. viii.

father. I.e. ancestral father.

11 If. Ap. 118. 2. a.

perfection. Gr. *teleiōsis*. Only here and Luke 1. 46 (performance). Cp. Ap. 125. 2.

by. Gr. *dia*. Ap. 104. v. 1.

Levitical. Only here.

priesthood. Gr. *hierōsunē*. Only here and vv. 12, 14, 24.

under=upon (as a basis). Gr. *epi*. Ap. 104. ix. 2, but the texts read ix. 1.

received the law=were furnished with law. Gr. *nomotheteō*. Only here and 8. 6 (established)

another. Gr. *heteros*. Ap. 124. 2.

rise. Gr. *anistēmi*. Ap. 178. I. 1.

after. Gr. *kata*. Ap. 104. x. 2.

order. See 5. 6. not. Gr. *ou*. Ap. 105. I.

12 charged. Gr. *metatithēmi*. See Acts 7. 16.

change. Gr. *metathesis*. Only here, 11. 5 ; 12. 27.

also, &c.=of the law also.

13 of=on. Gr. *epi*. Ap. 104. ix. 3.

pertaineth. Gr. *metechō*. See 2. 14.

no man=no one. Gr. *oudeis*.

14 evident. Gr. *prodēlos*. See 1 Tim. 5. 24.

Lord. Ap. 98. VI. i. β. 2. A.

sprang=hath risen. Gr. *anatellō*. Generally used of the sun rising.

of=with regard to. Gr. *eis*. Ap. 104. vi.

Moses. See 3. 2. spake. Gr. *lateō*. Ap. 121. 7.

nothing. Gr. *oudeis*.

concerning. Gr. *peri*. Ap. 104. xiii. 1.

priesthood. The texts read "priests".

15 evident. Gr. *katadēlos*. Only here. Cp. v. 14.

for=if. Gr. *ei*. Ap. 118. 2. a.

similitude. Gr. *homoiōtēs*. See 4. 15.

ariseth. Same as "rise", v. 11.

16 is made=hath become.

carnal. Gr. *sarkikos*, but texts read *sarkinos*. See 2 Cor. 3. 3.

power. Gr. *dunamis*. Ap. 172. 1 ; 176. 1.

endless. Ap. 151. II. D.

17 testifieth. Same as "witnessed", v. 8.

for ever. See 6. 20. Quoted from Ps 110. 4.

18 verily=indeed.

disannulling. Gr. *athetēsis*. Only here and 9. 26.

Cp. Gal. 3. 15.

for=on account of. Gr. *dia*. Ap. 104. v. 2.

the weakness. See Rom. 5. 6.

unprofitableness. Gr. *anōphelēs*. Only here and Tit. 3. 9. thereof. Omit. 19 made... perfect.

Gr. *teleiōō*. Ap. 125. 2. bringing in=superinduction. Gr. *epiisogōgē*. Only here. a better

hope. Note that there are also a better covenant (v. 22) ; better promises (8. 6) ; better sacrifices (9. 23) ;

a better substance (10. 34) ; a better country (11. 16) ; a better resurrection (11. 35) ; a better thing (11. 40).

In chap. 1, Christ is shown to be better than angels ; in 3, better than Moses ; in 4, better than Joshua ;

in 7, better than Aaron ; in 10, better than the Law. 20 inasmuch as. Gr. *kath'* (Ap. 104. x. 2) *hoson* ;

oath. Gr. *horkōmosia*. Only here and vv. 21, 28. Cp. 6. 16, 17. 21 with. Gr. *meta*. Ap. 104. xi. 1.

unto. Gr. *pros*. Ap. 104. xv. 3. LORD. Ap. 98. VI. i. β. 1. B. a. repent. Gr. *metamelomai*. Ap.

111. I. 2. 22 By. Gr. *kata*, as in v. 20. was... made=hath become. Jesus. Ap. 98. X. surety.

Gr. *enguos*. Only here. testament=covenant. Gr. *diathēkē*. See Matt. 26. 28. First of seventeen occs. in

Heb. (Ap. 10). 23 because. Gr. *dia*. Ap. 104. v. 2. they were not, &c.=of their being hindered

from continuing. Gr. *paramenō*. See 1 Cor. 16. 6. by reason of=by. Ap. 104. v. 2.

24 this. Supply "Priest", in place of "Man". continueth. Same as "abideth", v. 3. ever. See

vv. 17, 21. unchangeable. Gr. *aparabatos*. Lit. not passing over to another. Only here. 25 also

to save=to save also. to the uttermost. Gr. *eis to panteles*. See Luke 13. 11.

Him, ° seeing He ° ever liveth ° to ° make intercession ° for them.

26 For such an High Priest became us, *Who is* ° holy, ° harmless, ° undefiled, ° separate ¹ from sinners, and ° made higher than ° the heavens; 27 Who needeth ¹¹ not ° daily, as ° those high priests, to ° offer up sacrifice, first ²⁶ for His own ° sins, and then for the people's: for this He did ° once, when He ° offered up Himself.

28 For the law ° maketh ⁸ men high priests which have infirmity; but the ° word of the ²⁰ oath, which was ° since the law, ° maketh the ° Son, Who is ° consecrated ° for evermore.

Q **8** Now ° of the things which we have spoken *this is* the ° sum: We have ° such an High Priest, Who ° is set ° on the right hand of the throne of the ° Majesty ° in ° the heavens; 2 A ° Minister of the ° sanctuary, and of the ° true ° tabernacle, which the ° LORD ° pitched, ° and ° not ° man.

N U **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 ² tabernacle: for, ° "See," saith He, ° "that thou make all things ° according to the ° pattern shewed to thee ¹ 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.

seeing He ever liveth = ever living, as *He is*.

ever. Ap. 151. II. G. ii.

to. Gr. *eis*. Ap. 104. vi.

make intercession. Gr. *entunchanō*. See Acts 25. 21.

for. Gr. *hyper*. Ap. 104. xvii. 1.

26 holy. Gr. *hosios*. See Acts 2. 27.

harmless. Gr. *akakos*. See Rom. 16. 18.

undefiled. Gr. *amiantos*. Here, 13. 4. Jas. 1. 27. 1 Pet. 1. 4.

separate. Gr. *chōrizō*. See Acts 1. 4. Cp. Gen. 49. 26. Deut. 33. 16. made, &c. Cp. 4. 14.

the heavens. See Matt. 6. 9, 10. I. e. than those who dwell in them, by Fig. *Metonymy* (Adjunct). Ap. 6 (4).

27 daily. Gr. *kath'* (Ap. 104. x. 2) *hēmeran*.

those = the.

offer up. Gr. *anapherō*. Here, 9. 28; 13. 15. Matt. 17. 1. Mark 9. 2. Luke 24. 51. Jas. 2. 21. 1 Pet. 2. 5, 24.

sins. Gr. *hamartia*. Ap. 128. I. ii. 1.

once = once for all. Gr. *ephapax*. See Rom. 6. 10.

28 maketh = appointeth.

word. Gr. *logos*. Ap. 121. 10.

since = after. Gr. *meta*. Ap. 104. xi. 2. Cp. Ps. 110. 4. Son. Cp. v. 3.

consecrated = perfected, as v. 19.

for evermore. Ap. 151. II. A. ii. 4. d.

8. 1 of = upon. Gr. *epi*. Ap. 104. ix. 2.

sum = main point. Gr. *kephalaion*. See Acts 22. 28.

such. Emphatic.

is set = sat down. See 1. 3.

on. Gr. *en*. Ap. 104. viii.

Majesty. Gr. *megalosunē*. See 1. 3.

in. Gr. *en*.

the heavens. See Matt. 6. 9, 10.

2 Minister. Gr. *leitourgos*. Ap. 190. I. 4.

sanctuary. Lit. the Holies, i. e. the Holy of Holies. Cp. 9. 3. Gr. *hagion*. Neut. used ten times in Heb.: here, 9. 1, 2, 3, 8, 12, 24, 25; 10. 19; 13. 11.

true. Gr. *alēthinos*. Ap. 175. 2.

tabernacle = tent. Gr. *skēnē*.

LORD. Ap. 98. VI. i. β. 1. A. b.

pitched. Gr. *pēgnumi*. Only here.

and. Omit. not. Gr. *ou*. Ap. 105. I.

man. Gr. *anthrōpos*. Ap. 123. 1.

8. 3-10. 18 (N, p. 1829). THE EFFICACY OF CHRIST'S PRIESTHOOD. (Extended Alternation.)

N U | 8. 3-6. A more excellent ministry. A better Covenant on better promises.

V | 8. 7-13. The Old and New Covenants compared and contrasted.

W | 9. 1-5. The earthly sanctuary a copy of the heavenly pattern.

X | 9. 6-10. The offerings.

U | 9. 11-14. A greater and more perfect tabernacle. His own blood.

V | 9. 15-23. The Old and New Covenants compared and contrasted.

W | 9. 24. The heavenly sanctuary the pattern of the earthly copy.

X | 9. 25-10. 18. The offerings.

3 to. Gr. *eis*. Ap. 104. vi. offer. See 5. 1. this Man . . . also. Read "this *High Priest* also".

4 if. Gr. *ei*. Ap. 118. 2. a. on. Gr. *epi*. Ap. 104. ix. 1. earth. Gr. *gē*. Ap. 129. 4. should

not be = would not even be. not. Gr. *oude*. See Ap. 105. I. priests. The texts omit. Read "those

who offer". according to. Gr. *kata*. Ap. 104. x. 2. the. Omit. 5 serve. Gr. *latreuō*. Ap.

190. III. 5. unto = for. example. Gr. *hupodeigma*, rendered "pattern", 9. 23. See John 13. 15.

heavenly. See 3. 1. Moses. See 3. 2. admonished of God. Gr. *chrēmatizō*. See Luke 2. 26.

make. Gr. *epiteleō*. Ap. 125. 3. See. Gr. *horaō*. Ap. 133. I. 8. that, &c. The texts read, "thou

shalt make". pattern. Gr. *typos*. See John 20. 25. Here it means "model". See Ex. 25. 9. The

Sept. uses this word for *tab'nith* in Ex. 25. 40, whence this is quoted, but in v. 9 of the same chapter uses

for the same Heb. word *paradeigma*, which does not occur in the N.T. Cp. the verb in 6. 6. 6 more

excellent. See 1. 4. ministry. Gr. *leitourgia*. Ap. 190. II. 4. also. Read after "covenant".

Mediator. Gr. *mesitēs*. See Gal. 3. 19. covenant. Gr. *diathēkē*. See 7. 22. established. Gr.

nomothetēō. See 7. 11. upon. Gr. *epi*. Ap. 104. ix. 2.

8. 7-13 (V, above). THE OLD AND NEW COVENANTS COMPARED AND CONTRASTED.

(Introversion and Alternation.)

V | Y | 7. 8. The First Covenant faulty.

Z | k | 9. The New Covenant. Not the same in the persons taking part (Neg.).

l | 10. The New Covenant spiritual (Pos.).

Z | k | 11. The New Covenant. Not the same in result (Neg.).

l | 12. The New Covenant spiritual (Pos.).

Y | 13. The First Covenant evanescent.

7 faultless. Gr. *amemptos*. See Phil. 2. 15. should = would. no. Gr. *ou*. Ap. 105. I.

8 For °finding fault with them, He saith, °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 2 Not 4 according to the °covenant that I made with their fathers 1 in the day °when I took them by °the hand to lead them °out of the °land of Egypt; because they °continued 2 not 1 in My °covenant, and 3 °regarded them not, saith the 8 LORD.

I 10 For this is the °covenant that I will °make with the house of Israel °after those days, saith the 8 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 2 LORD: for all shall °know Me, °from the °least to the greatest.

I 12 For I will be °merciful to their °unrighteousness, and their °sins and their °iniquities will I remember °no more."

Y 13 1 In that He saith, "A 8 new covenant," He hath °made the first old. Now that which °decayeth and °waxeth old is °ready to °vanish away.

W 9 °Then verily the first °covenant had also °ordinances of °divine service, and a °worldly °sanctuary.

2 For there was a °tabernacle °made; the first, °wherein was the °candlestick, and the °table, and the °shewbread; which is called the 1 sanctuary.

3 And °after the second °veil, the 2 tabernacle which is called the °Holiest of all;

4 Which had the golden °censer, and the °ark of the °covenant overlaid round about with gold, 2 wherein was the golden °pot that had manna, and Aaron's rod that °budded, and the °tables of the °covenant;

5 And over it the °cherubims of °glory °shadowing the °mercyseat; °of which °we cannot now speak °particularly.

X 6 Now °when these things were thus ordained, the priests °went °always °into the first 2 tabernacle, °accomplishing the °service °of God.

7 But 6 into the °second went the high priest alone °once °every year, °not °without blood, which he offered °for himself and for the °errors of the °people:

8 The °Holy Ghost this °signifying, that the °way into the °Holiest °of all was °not yet °made manifest, °while as the first 2 tabernacle was yet standing:

9 Which °was a °figure °for the °time °then

tables. Gr. *plax*. Only here and 2 Cor. 3. 3. See Ex. 25. 16, but see Rev. 4. 6. glory. See p. 1511. shadowing = overshadowing. Gr. *kataskiazō*. Only here.

mercyseat. Gr. *hilastērion*. See Rom. 3. 25 and Ex. 25. 17. of = concerning. Gr. *peri*. Ap. 104. xiii. 1.

we . . . speak. Lit. it is not (Ap. 105. I) now to speak. particularly = in detail. Gr. *kata* (Ap. 104. x. 2) *meros* (part).

Gr. *diapantos*. into. Gr. *eis*. Ap. 104. vi. accomplishing. Gr. *epiteleō*. Ap. 125. 3. service. As v. 1.

of God. Omit. 7 second. I. e. the Holy of Holies. once. Gr. *hapax*. See 6. 4. every. Lit. "of the".

not. Gr. *ou*. Ap. 105. I. without = apart from. Gr. *chōris*. for. Gr. *huper*. Ap. 104. xvii. 1.

errors = ignorances. Gr. *agnoēma*. Only here. See Lev. 4. 2. people. Gr. *laos*. See Acts 2. 47. 8 Holy

Ghost. Ap. 101. II. 3. signifying. Gr. *dēloō*. See 1 Cor. 1. 11. way, &c. Lit. "the way of the

Holy (places)". Holiest. Lit. "holies". of all. Omit. not yet. Gr. *mēpō*. made manifest.

Gr. *phaneroō*. Ap. 106. I. v. while as, &c. Read "while the first tabernacle is as yet standing".

9 was = is. figure. Gr. *parabolē*. Here and 11. 19 transl. "figure". Elsewhere in the Gospels always

"parable", save Mark 4. 30. Luke 4. 23. for. Gr. *eis*. Ap. 104. vi. time. See Ap. 195. then. Omit.

8 finding fault. Gr. *memphomai*. See Rom. 9. 19.

Behold. Gr. *idou*. Ap. 133. I. 2.

LORD. Ap. 98. VI. i. β. 1. B. a.

make = consummate, or complete.

new. Gr. *kainos*. See Matt. 9. 17.

with. Gr. *epi*. Ap. 104. ix. 3.

9 when, &c. Lit. of My taking hold of. Gr. *epilambanomai*. See 2. 16.

the = My.

out of. Gr. *ek*. Ap. 104. vii.

land. Gr. *gē*, as v. 4.

continued. Gr. *emmenō*. See Acts 14. 22.

and I regarded . . . not = I also disregarded. Gr. *ameleō*. See 1 Tim. 4. 14.

10 make. Gr. *diatithēmi*. See Acts 3. 25.

after. Gr. *meta*. Ap. 104. xi. 2.

I will put. Lit. "giving". Same Gr. word in 2 Cor. 8. 16; &c.

into. Gr. *eis*. Ap. 104. vi.

write. Gr. *epigraphō*. See Mark 15. 26.

in = upon. Gr. *epi*. Ap. 104. ix. 3. a = for (Gr. *eis*).

God. Ap. 98. I. i. 1. people. See Acts 2. 47.

11 not. Gr. *ou mē*. Ap. 105. III.

every man = each one.

neighbour. The texts read *politēs* (fellow)-citizen, instead of *plēsios*.

Know. Gr. *ginōskō*. Ap. 132. I. ii.

know. Gr. *oida*. Ap. 132. I. i.

from. Gr. *apo*. Ap. 104. iv.

least, &c. Lit. little to great.

12 merciful. Gr. *hileōs*. See Matt. 16. 22.

unrighteousness. Gr. *adikia* (pl.). Ap. 128. VII. 1.

sins. Gr. *hamartia*. Ap. 128. I. ii. 1.

iniquities. Gr. *anomia*. Ap. 128. III. 4.

no. Gr. *ou mē*, as v. 11. The quotation is from Jer. 31. 31-34.

13 made . . . old. Gr. *palaiōō*. See 1. 11.

decayeth. Same as "made old".

waxeth old. Gr. *gēraskō*. Only here and John 21. 18.

ready = near.

vanish away = vanishing. Gr. *aphanizō*. Only here. Cp. Acts 13. 41.

9. 1 Then verily. . . also = Now even.

covenant. No Gr. word. The ellipsis is rightly supplied by "covenant".

ordinances. Gr. *dikaiōma*. Ap. 191. 4.

divine service. Gr. *latreia*. Ap. 190. II. 3.

worldly = earthly. Gr. *kosmikos*. See Tit. 2. 12.

sanctuary. See 8. 2. Read "the sanctuary, an earthly one".

2 tabernacle. Gr. *skēnē*, tent, which is used by the Sept. to render the Hebrew *mishkān* (the structure) and *ohel* (the tent which covered it). Cp. Ex. 17. 19, 21.

made = prepared.

wherein = 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.

4 censer. Gr. *thumiaterion*. Only here.

ark. See Ex. 25. 10-22.

covenant. See 8. 6. Exod. 25. 10-22.

pot. Gr. *stamnos*. Only here. See Ex. 16. 32-34.

budded. Gr. *blastanō*. Here; Matt. 13. 26. Mark 4. 27.

Jas. 5. 18. See Num. 17. 8.

5 cherubims = cherubim. Only here in N.T.,

but see Rev. 4. 6. glory. See p. 1511. shadowing = overshadowing. Gr. *kataskiazō*. Only here.

mercyseat. Gr. *hilastērion*. See Rom. 3. 25 and Ex. 25. 17. of = concerning. Gr. *peri*. Ap. 104. xiii. 1.

we . . . speak. Lit. it is not (Ap. 105. I) now to speak. particularly = in detail. Gr. *kata* (Ap. 104. x. 2) *meros* (part).

Gr. *diapantos*. into. Gr. *eis*. Ap. 104. vi. accomplishing. Gr. *epiteleō*. Ap. 125. 3. service. As v. 1.

of God. Omit. 7 second. I. e. the Holy of Holies. once. Gr. *hapax*. See 6. 4. every. Lit. "of the".

not. Gr. *ou*. Ap. 105. I. without = apart from. Gr. *chōris*. for. Gr. *huper*. Ap. 104. xvii. 1.

errors = ignorances. Gr. *agnoēma*. Only here. See Lev. 4. 2. people. Gr. *laos*. See Acts 2. 47. 8 Holy

Ghost. Ap. 101. II. 3. signifying. Gr. *dēloō*. See 1 Cor. 1. 11. way, &c. Lit. "the way of the

Holy (places)". Holiest. Lit. "holies". of all. Omit. not yet. Gr. *mēpō*. made manifest.

Gr. *phaneroō*. Ap. 106. I. v. while as, &c. Read "while the first tabernacle is as yet standing".

9 was = is. figure. Gr. *parabolē*. Here and 11. 19 transl. "figure". Elsewhere in the Gospels always

"parable", save Mark 4. 30. Luke 4. 23. for. Gr. *eis*. Ap. 104. vi. time. See Ap. 195. then. Omit.

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 ° an High Priest of ° good things to come, ° by ° a greater and more ° perfect ° 2 tabernacle, ° 7 not ° made with hands, that is to say, ° 7 not of this ° building;

12 ° Neither ° 11 by the blood of goats and calves, but ° 11 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 ° 11 Christ, Who ° through the ° 12 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, they which are called might receive the ° promise of ° 12 eternal ° inheritance.

B m 16 For where a ° 15 testament is, ° there must also of necessity be the death of the ° testator.

n 17 For a ° 15 testament is ° of force ° after men are dead: otherwise it is of ° no ° strength at all while the ° 16 testator liveth.

B m 18 ° Whereupon ° 12 neither the first ° testament was ° dedicated ° 7 without blood.

n 19 For ° when Moses had spoken every precept to all the ° 7 people ° according to ° the law, he took the blood of calves and of goats, ° with water, and ° scarlet ° wool, and ° hyssop, and ° 13 sprinkled both the ° book, and all the ° 7 people,

20 Saying, ° “This is the blood of the ° 15 testament which ° 14 God hath ° enjoined ° unto you.”

21 Moreover he ° 13 sprinkled with blood both the ° 2 tabernacle, and all the vessels of the ° ministry.

22 And ° almost all things are ° by the law purged ° with blood; and ° 7 without ° shedding of blood ° is ° no remission.

in=according to. Gr. kata. Ap. 104. x. 2. were=are. The Temple ritual still continuing. not. Gr. mē. Ap. 105. II.

make . . . perfect. Gr. teleioō. Ap. 125. 2. did the service=serves. Gr. latreuō. See 8. 5. as pertaining to. Gr. kata, as above.

the. Omit. conscience. See Acts 23. 1. 10 in=upon. Gr. epi. Ap. 104. ix. 2.

washings. Gr. baptisimos. Ap. 115. II. ii. 1. carnal, &c. I. e. rites and ceremonies. Cp. Acts 15. 10. imposed on. Gr. epikeimai. See Luke 23. 23.

reformation. Gr. diorthōsis. Only here. In this v. is the Fig. Antimereia (Ap. 6).

11 Christ. Ap. 98. IX. being=having. an. Omit. good=the good. a=the.

by. Gr. dia. Ap. 104. v. 1. perfect. Gr. teleios. Ap. 125. 1. made, &c. Gr. cheiropoiētos. See Acts 7. 48.

building=creation. 12 Neither. Gr. oude.

once. Gr. ephapax. See 7. 27. obtained=found, as in 4. 16 (find).

eternal. Ap. 151. II. B. i. redemption. Gr. lutrōsis. Only here and Luke 1. 68; 2. 38.

13 if. Gr. ei. Ap. 118. 2. a. bulls, &c. See Lev. 16.

ashes, &c. See Num. 19. 2-20. sprinkling. Gr. rhanizō. See Ap. 136. ix.

to. Gr. pros. Ap. 104. xv. 3. purifying. Gr. katharōtes. Only here.

14 through. Gr. dia. Ap. 104. v. 1. Spirit. Same as v. 8.

offered. Observe,—not sacrificed. without spot. Gr. amōmos. See Eph. 1. 4.

God. Ap. 98. I. i. 1. from. Gr. apo. Ap. 104. iv.

dead works. See 6. 1. to. Gr. eis. Ap. 104. vi. serve. See v. 9 (did the service).

9. 15-23 (V, p. 1834) THE OLD AND NEW COVENANTS COMPARED AND CONTRASTED. (Introversion and Alternation)

V	A	15. The Old Covenant related to the promise of the eternal inheritance.
	B	m | 16. Death necessary for its making.
		n | 17. Reason.
	B	m | 18. Blood necessary for its consecration.
		n | 19-23-. Reason.
	A	-23. The New Covenant related to the heavenly things themselves.

15 for this cause=on account of (Gr. dia) this. Mediator. See 8. 6. the=a.

new. See 8. 8. testament=covenant, as in v. 4.

by means, &c. Lit. death having taken place. redemption. Gr. apolutrōsis. See Rom. 3. 24. Cp. v. 12.

transgressions. Gr. parabasis. See 2. 2. Cp. Ap. 128. VI. 1.

under=upon (based upon). Gr. epi. Ap. 104. ix. 2. inheritance. Cp. 1 Pet. 1. 4.

testator=appointed (victim). after, &c.=over (Gr. epi) the strength. Gr. ischuō.

no . . . at all. Gr. mē pote. 18 Whereupon, &c.=Wherefore not even. dedicated=inaugurated. Gr. enkainizō. Only here and 10. 20. Cp. John 10. 22.

19 when, &c. Lit. every command having been spoken (Gr. laleō. Ap. 121. 7) by (Gr. hupo) Moses. See 3. 2. according to. Gr. kata. Ap. 104. x. 2. the=Omit. with. Gr. meta. Ap. 104. xi. 1.

scarlet. Gr. kokkinos. Only here; Matt. 27. 28. Rev. 17. 3, 4; 18. 12, 16. wool. Gr. erion. Only here and Rev. 1. 14. hyssop. Gr. hussōpos. Only here and John 19. 29. book. See Ex. 24. 7. 20 This, &c. Quoted from Ex. 24. 8.

enjoined=commanded. unto. Gr. pros. Ap. 104. xv. 3. 21 ministry. Gr. leitourgia. See 8. 6.

22 almost. Gr. schedon. See Acts 13. 44. by=according to. Gr. kata. Ap. 104. x. 2. with=in. Gr. en. Ap. 104. viii. shedding, &c. Gr. haimatekchusia. Only here. is. Gr. ginomai, to become.

promise, &c.=the promised eternal inheritance. Fig. Hypallagē. Ap. 6. 16 there must, &c.=it is necessary that the death . . . be brought in. testator=appointed (victim). Gr. diatithēmi. See 8. 10. 17 of force=sure. Gr. bebaios. See 6. 19. no . . . at all. Gr. mē pote. strength. Gr. ischuō. Cp. Ap. 172. 3. The two covenants referred to above show the necessity of a victim being slain for the validity of a covenant, and the ceremony of passing 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. enkainizō. Only here and 10. 20. Cp. John 10. 22. 19 when, &c. Lit. every command having been spoken (Gr. laleō. Ap. 121. 7) by (Gr. hupo) Moses. See 3. 2. according to. Gr. kata. Ap. 104. x. 2. the=Omit. with. Gr. meta. Ap. 104. xi. 1. scarlet. Gr. kokkinos. Only here; Matt. 27. 28. Rev. 17. 3, 4; 18. 12, 16. wool. Gr. erion. Only here and Rev. 1. 14. hyssop. Gr. hussōpos. Only here and John 19. 29. book. See Ex. 24. 7. 20 This, &c. Quoted from Ex. 24. 8. enjoined=commanded. unto. Gr. pros. Ap. 104. xv. 3. 21 ministry. Gr. leitourgia. See 8. 6. 22 almost. Gr. schedon. See Acts 13. 44. by=according to. Gr. kata. Ap. 104. x. 2. with=in. Gr. en. Ap. 104. viii. shedding, &c. Gr. haimatekchusia. Only here. is. Gr. ginomai, to become. no=not. Ap. 105. I.

23 It was therefore necessary that the ° patterns of things ° in ° the heavens should be purified with these;

A but the ° heavenly things themselves with ° better sacrifices ° than these.

W 24 For 11 Christ is 7 not entered 6 into the 8 holy places 11 made with hands, which are the ° figures of the ° true; but 6 into 23 heaven itself, now to ° appear in the presence of 14 God 7 for us :

f o 25 ° Nor yet ° that He should offer Himself often, as the high priest entereth 6 into the 8 holy place ° every year 22 with blood ° of others;

p 26 For then must He often have suffered ° since the ° foundation of the world: but now 7 once 10 in the ° end of the ° world hath He ° appeared ° to put away ° sin 11 by the sacrifice of Himself.

27 And ° as it is ° appointed ° unto men 7 once to die, but 3 after this the ° judgment :

28 So 11 Christ was 7 once offered 14 to ° bear the 26 sins of many; and 27 unto them that ° look for Him shall He ° appear the second time 7 without 26 sin, ° unto salvation.

o 2 10 For the law having a shadow of good things to come, and ° not the very ° image of the things, can ° never with those sacrifices which they offered ° year by year ° continually, ° make the comers thereunto ° perfect.

2 For then would they 1 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 again made of 2 sins ° every year.

4 For it is not possible that the blood of bulls and of goats should ° take away 2 sins.

p 2 5 Wherefore when He cometh ° into the ° world, He saith, “ Sacrifice and ° offering Thou ° wouldst not, but a ° body hast Thou ° prepared ° Me :

6 In ° burnt offerings and sacrifices ° for 2 sin Thou ° hast had 1 no pleasure.

7 Then said I, ° Lo, I ° come (3 in the ° volume of the book it is written ° of Me) to do Thy ° will, O ° God.”

8 Above when He said, ° “ Sacrifice and ° offering and ° burnt offerings and offering 6 for 2 sin Thou 5 wouldst 1 not, ° neither 6 hadst pleasure therein;” which are offered ° by the law;

9 Then said He, 7 “ Lo, I come to do Thy 7 will, ° O God.” He taketh away the first, ° that He may establish the second.

10 By the which 7 will we ° are sanctified ° through the ° offering of the body of ° Jesus Christ ° once for all.

o 3 11 And every priest standeth ° daily ° minis-

23 patterns. Here = copies; “ example ” in 8. 5. in. Gr. en. Ap. 104. viii.

the heavens. See Matt. 6. 9, 10.

heavenly. See 3. 1.

better sacrifices. I. e. one greater and better sacrifice.

Fig. Heterōsis. Ap. 6. Cp. Ps. 51. 17.

than. Gr. para. Ap. 104. xii. 8.

24 figures. Gr. antitupon. Only here and 1 Pet. 3. 21. true. Gr. alēthinos. See 8. 2.

appear. Gr. emphanisō. Ap. 106. I. iv.

9. 25—10. 18 (X, p. 1834). THE OFFERINGS.

(Alternation.)

X o 1 | 9. 25. Yearly sacrifices ineffectual. Because offered oftentimes.

p 1 | 9. 26-28. Christ's sacrifice effectual. Once (hapax).

o 2 | 10. 1-4. Yearly sacrifices ineffectual. Offered continually.

p 2 | 10. 5-10. Christ's sacrifice effectual. Once for all (ephapax).

o 3 | 10. 11. Daily sacrifices ineffectual. Offered oftentimes.

p 3 | 10. 12-18. Christ's sacrifice effectual. Having offered One, He sat down for a continuance.

25 Nor yet. Gr. oude.

that = in order that. Gr. hina.

every year. Gr. kat' (Ap. 104. x. 2) eniauton. On the Day of Atonement.

of others. Ap. 124. 6.

26 since = from. Gr. apo. Ap. 104. iv.

foundation, &c. See 4. 3.

end. Gr. sunteleia. See Matt. 13. 39.

world = ages. Pl. of Gr. aiōn. Ap. 129. 2.

appeared. Same as “ made manifest ”, v. 8.

to put away = for (Gr. eis) putting away (Gr. athetēsis. See 7. 18).

27 as = inasmuch as. Gr. kath' (Ap. 104. x. 2) hoson. appointed. Gr. apokeimai. See Col. 1. 5.

unto = to. men. Ap. 123. 1.

judgment. Gr. krisis. Ap. 177. 7.

28 bear. Gr. anapherō. See 7. 27.

look. Gr. apekdechomai. See Rom. 8. 19.

appear. Gr. horaō. Ap. 133. I. 8.

unto. Gr. eis. Ap. 104. vi.

10. 1 not, &c. = not itself (emph.).

not. Gr. ou. Ap. 105. I.

image. Gr. eikōn. See Rom. 1. 23.

never. Gr. oudepote. See v. 11.

year, &c. Gr. kat' eniauton, as 9. 25.

continually. Gr. eis to diēnekēs. Ap. 151. II. H. i.

make . . . perfect. Gr. teleiōō. Ap. 125. 2.

2 because. Gr. dia. Ap. 104. v. 2.

worshippers. Ap. 190. III. 5. once. See 6. 4.

should = would. had. Omit.

no. Gr. mēdeis. Lit. not (Ap. 105: II) one.

conscience of sins. I. e. of unpardoned sins.

conscience. See 9. 14.

sins. Gr. hamartia. Ap. 128. I. ii. 1.

3 in. Gr. en. Ap. 104. viii.

remembrance again. Gr. anamnēsis. See 1 Cor. 11. 24.

every year. Same as “ year by year ”, v. 1.

4 take away. See Rom. 11. 27.

5 into. Gr. eis. Ap. 104. vi.

offering. Gr. prosphora. See Acts 21. 26. wouldst. Gr. thelō. Ap. 102. 1. The Heb. is “ demandedst ”.

body, &c. See Ps. 40. 6, 7. prepared. Gr. katartizō. Ap. 125. 8. Me = for Me. 6 burnt offerings = whole burnt offerings. Gr. holokautōma. Here, v. 8, and Mark 12. 33. for = concerning. Gr. peri. Ap. 104. xiii. 1. hast, &c. = didst not take pleasure.

7 Lo = Behold. Gr. idou. Ap. 133. I. 2. come = am come. volume. Gr. kephalis. Only here.

Used in the Sept. of a roll. Ps. 40. 7. Ezra 6. 2; &c. From the head (Gr. kephalē) of the wooden roller on which the scroll was rolled. of = concerning. Gr. peri, as above. will. Gr. thelōma. Ap. 102. 2.

God. Ap. 98. I. i. 1. This quotation is from Ps. 40. 8 Sacrifice, offering. The Gr. words are in pl.

neither. Gr. oude. by. See 9. 19. 9 O God. The texts omit. that = in order that. Gr. hina

10 By = In, as v. 3. are = have been. through. Gr. dia. Ap. 104. v. 1. Jesus Christ. Ap. 98. XI.

once for all. Gr. ephapax. See 7. 27. 11 daily. Gr. kath' (Ap. 104. x. 2) hēmeran. ministering.

Gr. leitourgeō. Ap. 190. III. 6.

tering and offering oftentimes the same sacrifices, which can ¹ never ² take away ³ sins :

^p 12 But this ^o Man, ^o after He had offered one sacrifice ^o for ² sins ^o for ever, sat down ^o on the right hand of ⁷ God ;

13 From henceforth ^o expecting till His enemies be made ^o His footstool.

14 For by one ^o offering He hath ¹ perfected ¹² for ever them that are sanctified.

15 Whereof the ^o Holy Ghost also ^o is a witness to us : for ^o after ^o that He had said before,

16 " This is the ^o covenant that I will ^o make ^o with them ¹⁵ after those days, saith the ^o LORD ; ^o I will put My laws ^o into their hearts, and ^o in their minds will I ^o write them ;

17 And their ² sins and ^o iniquities will I remember ^o no more."

18 Now where remission of these is, there is ^o no more ⁵ offering ⁶ for ² sin.

^{D C E} 19 Having therefore, brethren, ^o boldness ^o to enter into ^o the holiest ¹⁰ by the blood of ^o Jesus,

20 By a ^o new ^o and ^o living way which He ^o hath ^o consecrated for us, ¹⁰ through the ^o veil, that is to say, His flesh ;

21 And ^{having} ^o an High Priest ^o over the ^o house of ⁷ God ;

22 Let us draw near ^o with a ^o true heart ³ in ^o full assurance of ^o faith, ^o having our hearts sprinkled ^o from an ^o evil ² conscience, and ^o our bodies washed with pure water.

23 Let us ^o hold fast the ^o profession of ^o our faith ^o without wavering ; (for He is ^o faithful That promised ;)

^F 24 And let us ^o consider one another ^o to provoke ^o unto love and to good works :

25 ^o Not ^o forsaking the ^o assembling of ourselves together, as the manner of ^o some is ; but ^o exhorting ^{one another} ; and so much the more, as ye ^o see the ^o day ^o approaching.

^G 26 For ^o if we sin ^o wilfully ¹⁵ after ^o that we have received the ^o knowledge of the truth, there ^o remaineth ^o no more sacrifice ⁶ for ² sins,

27 But a ^o certain ^o fearful ^o looking for of ^o judgment, and ^o fiery indignation ^o which shall devour the ^o adversaries.

take away. Gr. *periaireō*. See Acts 27. 20.

12 Man = Priest. after He had = having.

for. Gr. *huper*. Ap. 104. xvii. 1.

for ever = continually. Ap. 151. II. H. ii. Cp. v. 1.

In A.V. from 1611 to 1630 the comma was placed after "ever". But in 1638 it was removed to after "sins";

thus going back to the punctuation of the Bishops' Bible of 1568. The Gr. expression is not the usual one, *eis ton aïōna*, but as vv. 1, 14, and 7. 3—*eis to diēnekes*

(Ap. 151. II. H), and means "continually", in distinction from "interruptedly". It is not concerned with the offering of sacrifice, but with His having sat down.

So that it does not contradict 9. 28.

on. Gr. *en*. Ap. 104. viii.

13 expecting. Gr. *ekdechomai*. See Acts 17. 16.

Cp. 9. 28.

His footstool = footstool of His feet. The seventh reference to Ps. 110. 1 in the N.T. See 1. 13.

15 Holy Ghost. Ap. 101. II. 3.

is, &c. = beareth witness. Gr. *martureō*. See p. 1511.

after. Gr. *meta*. Ap. 104. xi. 2.

that He had = having.

16 covenant. See 8. 6.

make. Gr. *diatithēmi*. See 8. 10.

with. Gr. *pros*. Ap. 104. xv. 3.

LORD. Ap. 98. VI. i. β. 1. B. a.

I will put = giving.

into = upon. Gr. *epi*. Ap. 104. ix. 3.

in = upon, as above. write. See 8. 10.

17 iniquities. Gr. *anomia*. Ap. 128. III. 4.

no more = by no means (Gr. *ou mē*. Ap. 105. III) any more (Gr. *eti*).

18 no more = no longer. Gr. *ouketi*. The argument of the Priesthood of Christ, begun in 5. 1, here triumphantly concluded.

10. 19—12. 29 (D, p. 1822). PARTICULAR APPLICATION. (Extended Alternation.)

^D ^C ^E | 10. 19-23. Exhortation to draw near in view of Christ being accessible and faithful.

^F | 10. 24, 25. Duty to accept exhortation.

^G | 10. 26-31. Warning in view of God's being the living God.

^D ^H | 10. 32-37. Patience in view of the promise.

^I | 10. 38, 39. Living by faith.

^D ^I | 11. 1-40. Examples of faith.

^H | 12. 1. Patience in view of the examples.

^C ^E | 12. 2-4. Exhortation to look away from examples to the supreme Example.

^F | 12. 5-24. Duty to endure chastening.

^G | 12. 25-29. Warning in view of God's being a consuming fire.

19 boldness. Gr. *parrhēsia*. See 3. 6. to enter = for (Gr. *eis*) the entering (Gr. *eisodos*. Acts 13. 24) of the holiest. See 8. 2. The Heavenly Holiest. Jesus. Ap. 98. X. 20 new = newly slain. Gr. *prophatos*. Only here. The adv. Acts 18. 2 (lately). and = and yet. living way. Fig. *Idiōma*. Ap. 6. hath. Omit. consecrated. Gr. *enkainizō*. See 9. 18. veil. See 6. 19. 21 an High = a Great. over. Gr. *epi*. Ap. 104. ix. 3. house. See 3. 6. 22 with. Gr. *meta*. Ap. 104. xi. 1. true. Gr. *alēthinos*. Ap. 175. 2. full assurance. See 6. 11. faith. Gr. *pistis*. Ap. 150. II. 1. having, &c. = sprinkled (9. 13) as to the hearts. from. Gr. *apo*. Ap. 104. iv. evil. Gr. *ponēros*. Ap. 128. III. 1. our bodies, &c. = bathed (Gr. *louō*. Ap. 136. iii) as to the body. 23 hold fast. Gr. *katechō*. See 3. 6, 14. profession = confession. Gr. *homologia*. See 2 Cor. 9. 13. our faith = the hope. Gr. *elpis*. without wavering = unwavering. Gr. *aklinēs*. Only here. This agrees with "confession". faithful. Gr. *pistos*. Ap. 150. III. 24 consider. Ap. 133. II. 4. to provoke = for (Gr. *eis*) provoking. Gr. *paroxusmos*. See Acts 15. 39. Cp. Acts 17. 16. unto love = of love. Ap. 135. II. 1. 25 Not. Gr. *mē*. Ap. 105. II. forsaking. Gr. *enkataleipō*. See Acts 2. 27. assembling . . . together. Gr. *epi-sunagōgē*. See 2 Thess. 2. 1. some. Gr. *times*. Ap. 124. 4. exhorting. Gr. *parakaleō*. Ap. 134. I. 6. see. Gr. *blepō*. Ap. 133. I. 5. day. See notes on Isa. 2. 12. approaching = drawing nigh, as Jas. 5. 8. 26 if, &c. = we sinning. Gr. *hamartanō*. Ap. 128. I. i. wilfully. Gr. *hekousiōs*. Only here and 1 Pet. 5. 2 (willingly). The adj. only in Philem. 14. The sin here is the deliberate turning back to Judaism. Cp. 6. 4-6. that we have = having. knowledge. Gr. *epignōsis*. Ap. 132. II. ii. remaineth. See 4. 6. no more = no longer. Gr. *ouketi*. 27 certain. Gr. *tis*. Ap. 123. 3. fearful. Gr. *phoberos*. Only here, v. 31, and 12. 21. looking for. Gr. *ekdechō*. Only here. Cp. v. 13. judgment. See 9. 27. fiery indignation = jealousy, or fervour of fire. A Hebraism. See Ps. 79. 6. Ezek. 36. 5; 38. 19. Zeph. 1. 18; 3. 8. Cp. Deut. 29. 20. which shall = about to. adversaries. Gr. *hupenantios*. Only here and Col. 2. 14.

28 °He that °despised °Moses' law °died °with-
out °mercy °under two or three °witnesses:

29 Of how much °sorer °punishment, sup-
pose ye, shall he be °thought worthy, who hath
°trodden under foot the °Son of °God, and
hath °counted the blood of the °covenant,
°wherewith He was sanctified, an °unholy
thing, and hath °done despite unto the °Spirit
of °grace?

30 For we °know Him that °hath said,
°"Vengeance *belongeth* °unto Me, I will
recompense, saith the °LORD." And again,
°"The °LORD shall °judge His people."

31 It is a °fearful thing to fall °into the
hands of the °living °God.

D H

32 But °call to remembrance the former days,
°in which, °after ye were °illuminated, ye °en-
dured a great °fight of °afflictions;

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 °sub-
stance.

35 °Cast °not away therefore your °confi-
dence, which hath great °recompence of re-
ward.

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.

I

38 Now the °just shall live °by °faith: but
°if any man °draw back, My °soul shall have
°no pleasure °in him.

39 But we are °not of °them who draw back
°unto °perdition; but of °them that believe
°to the °saving of the °soul.

DIKMO

11 Now °faith is the °substance of things
°hoped for, the °evidence of things °not
°seen.

28 He, &c. = Any one (Gr. *tis*) despising (Gr. *athetōs*,
set at nought. See John 12. 48). Moses'. See 3. 2.
died = dieth. without. See 9. 7.

mercy. Gr. *oiktirmos*. See Rom. 12. 1. The word is
in the plural, "mercies", for emphasis. Fig. *Heterōsis*
(of number), Ap. 6.

under = upon (the testimony of). Gr. *epi*. Ap. 104. ix. 2.
witnesses. Gr. *martus*. See John 1. 7 & cp. p. 1511.
Reference to Deut. 17. 2-6.

29 sorer = worse, as elsewhere. Gr. *cheirōn*.
punishment. Gr. *timōria*. Only here.
thought worthy. Gr. *axiōs*. See 3. 3.
trodden = trampled. Same as Matt. 7. 6.
Son of God. Ap. 98. XV.

counted. Gr. *hēgeomai*. See Acts 26. 2.
wherewith = with (Gr. *en*. Ap. 104. viii) which.
unholy = "unclean", or "valueless". Cp. Mark 7. 2.
Acts 11. 8; &c.

done, &c. = insulted. Gr. *enubrizō*. Only here. Cp.
Acts 14. 5.

grace. Gr. *charis*. Ap. 184. I. 1. This expression
only here.

30 know. Gr. *oida*. Ap. 132. I. i. hath. Omit.
Vengeance. Gr. *ekdikēsis*. See Acts 7. 24.
unto = to.

judge. Gr. *krinō*. Ap. 122. 1. These quotations are
from Deut. 32. 35, 36. Cp. Rom. 12. 19.

31 living God. See 3. 12.

32 call to remembrance = keep ever in mind. Gr.
anamimnēskō. See 1 Cor. 4. 17.

after ye were = having been.
illuminated. Gr. *phōtizō*. See 6. 4 and cp. Ap. 130. 3.

endured. Gr. *hupomenō*. Same word in 12. 2, 3, 7.
fight. Gr. *athlēsis*. Only here.

afflictions. Gr. *pathēma*, as Rom. 8. 18.
33 Partly. Add "indeed". whilst, &c. = being.

made a gazingstock. Gr. *theatrizomai*. Only here.
Cp. 1 Cor. 4. 9 and Ap. 133. I. 11.

reproaches. Gr. *oneidismos*. See Rom. 15. 3.
afflictions. Gr. *thlipsis*. See Acts 14. 22.

companions. Gr. *koinōnos*. See 2 Cor. 1. 7.
were... used = were thus living. Gr. *anastrophō*. See
2 Cor. 1. 12.

34 had compassion of = sympathized with. Gr.
sumpatheō. See 4. 15.

of me, &c. The texts read "of prisoners". Gr. *des-
mōs* instead of *desmos*.

joyfully = with (Gr. *meta*. Ap. 104. xi. 1) joy.
spoiling. Gr. *harpagē*. Only here, Matt. 23. 25 (ex-
tortion). Luke 11. 39 (ravens).

knowing. Gr. *ginōskō*. Ap. 132. I. ii.
in. Omit. in heaven. The texts omit.

substance. Gr. *huparxis*. See Acts 2. 46. This v. contains an
example of Fig. *Paregmenon* (Ap. 6).

35 Cast... away. Gr. *apoballō*. Only here and Mark 10. 40.
recompence, &c. Gr. *misthapodosia*. See 2. 2. 36 patience.

See Luke 8. 15. after ye have = having. might = may. promise. See 4. 1. 37 a little while.

Gr. *mikron hoson hoson* = a very, very little while. See Isa. 26. 20 (Sept.). He That shall come = the
Coming One. Cp. Dan. 7. 13, 14. Matt. 11. 3. Luke 7. 19. tarry. Gr. *chronizō*. Only here and Matt.

24. 48; 25. 5. Luke 1. 21; 12. 45. 38 just. Gr. *dikaios*. Ap. 191. 1. The third time of quoting Hab. 2. 4.
See Rom. 1. 17. by. Gr. *ek*. Ap. 104. vii. if. Gr. *ean*. Ap. 118. 1. b. draw back. Gr. *hupostellō*.

See Gal. 2. 12. soul. Ap. 110. IV. 1. 39 them who draw back = the drawing back. Gr. *hupostollō*.
Only here. unto. Gr. *eis*. Ap. 104. vi. perdition. Gr. *apōleia*. See John 17. 12. them that
believe = of faith, v. 38. saving. Gr. *peripoiēsis*. See Eph. 1. 14. soul. Ap. 110. III. 2.

11. 1-40 (I, p. 1838). EXAMPLES OF FAITH. (Alternation and Introversion.)

D | I | K | M | O | 1-7. A group of three. Abel, Enoch, Noah.

P | 8-12. Abraham and Sarah.

N | 13-19. General reflections.

L | Q | 20, 21. Isaac and Jacob.

R | 22. Joseph.

Q | 23-28. Moses' parents and Moses.

K | M | P | 29-31. Israel and Rahab.

O | 32-38. Two groups. Faith conquering through God; faith suffering for God.

N | 39, 40. General reflections.

11. 1 faith. Gr. *pistis*. Ap. 150. II. 1. substance. Gr. *hupostasis*. See 1. 3 and 2 Cor. 9. 4. Used
of title-deeds in the Papyri. evidence = proof. Gr. *elenchos*. Only here and 2 Tim. 3. 16. Cp. Rom.

10. 17. not. Gr. *ou*. Ap. 105. I. seen. Gr. *blepō*. Ap. 133. I. 5.

2 For °by it the °elders °obtained a good report.

3 Through 1faith we understand that the °worlds were °framed by the °word of °God, °so that things which are 1seen °were °not made °of things which do °appear.

4 By 1faith °Abel offered °unto 3God a more excellent sacrifice °than Cain, °by which he °obtained witness that he was °righteous, 3God °testifying °of his gifts: and °by it he being dead yet °speaketh.

5 By 1faith °Enoch was °translated that he should 3not °see death; and was 1not found, because 3God had °translated him: for °before his °translation he °had this testimony, that he °pleased 3God.

6 But °without 1faith it is impossible to 5please Him: for he that cometh to 3God must °believe that He °is, and that He °is a °rewarder of them that °diligently seek Him.

7 By 1faith °Noah, °being warned of God °of things °not 1seen as yet, °moved with fear, prepared an ark °to the °saving of his house; 4by the which he °condemned the °world, and became heir of the °righteousness which is °by 1faith.

P 8 By 1faith °Abraham, when he was called to go out °into a place which he °should after receive °for an inheritance, obeyed; and he went out, 3not °knowing whither he went.

9 By 1faith 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 3God.

11 Through 1faith °also Sara herself °received °strength °to °conceive seed, and °was delivered of a child when she was °past °age, because she °judged Him °faithful Who had promised.

12 Therefore °sprang there even °of one, and °him as good as dead, so many as the °stars of the °sky in multitude, and as the °sand which is °by the sea shore °innumerable.

saving=salvation. condemned. Gr. *katakrinō*. Ap. 122. 7. world. Gr. *kosmos*. Ap. 129. 1. righteousness. Gr. *dikaïosunē*. Ap. 191. 3. by=according to. Gr. *kata*. Ap. 104. x. 2. 8 Abraham. In Abraham we see the obedience of faith (cp. Rom. 4. 3-22), and in Sarah faith's reckoning, or judging into. Gr. *eis*. Ap. 104. vi. should after=was about to. for. Gr. *eis*. knowing. Gr. *epistamai*. Ap. 132. I. v. See Ap. 50. III, Part I, pp. 51, 52. 9 sojourned. Gr. *paroikeō*. Only here and Luke 24. 18. in. Gr. *eis*. Ap. 104. vi. land. Gr. *gē*. Ap. 129. 4. strange. Gr. *allotrios*. Ap. 124. 6. in. Gr. *en*. Ap. 104. viii. tabernacles=tents. with. Gr. *meta*. Ap. 104. xi. 1. heirs with him. Gr. *sunklērōnomos*. See Rom. 8. 17. 10 looked. Gr. *ekdechomai*. See 10. 13. a=the foundations=the foundations. Gr. *themelios*. Rev. 21. 14-20. See Ap. 146. builder. Gr. *technitēs*=Architect or Designer. See Acts 19. 24. From the same root we have *tektōn*, rendered "carpenter", Matt. 13. 55. Mark 6. 3, meaning builder or constructor. The word used in contempt of our Lord's earthly occupation (as being apart from Rabbinical connexion and teaching) is profoundly significant. Does it not suggest the reason why He elected for the period of His Incarnation to become a carpenter, rather than, e.g., a shepherd, as the Antitype of David? He, the great Architect, Designer, and Fabricator of "all things visible", including "the city which hath the foundations"! He, the Preparer, Arranger, and Constitutor of the ages or dispensations (*aiōnas*, v. 3 and 1. 2), condescended to follow during "the days of His flesh" a trade involving the planning, calculation, and manual skill of a craftsman! maker. Gr. *dēmiourgos*. Only here. A word used by the Gnostics; and by Plato and Xenophon for the Creator of the world. 11 also=even. received. It was given from above. strength. Gr. *dunamis*. Ap. 172. 1. to conceive. Lit. for (Gr. *eis*) casting down (Gr. *katabolē*). See Ap. 146). Cp. 2 Kings 19. 3. The strength was Divinely supplied not only to conceive, but to bring to the birth. was delivered of=brought forth. past. Gr. *para*. Ap. 104. xii. 3. age=season. Gr. *kairos*. Gen. 18. 11. judged. Same as "counted", 10. 29. faithful. Gr. *pistos*. Ap. 150. III. 12 sprang=were begotten. of. Gr. *apo*. Ap. 104. iv. him, &c.=and that too, one having become dead. Gr. *nekroō*. See Rom. 4. 19. stars, sand. Gen. 15. 5; 22. 17; 26. 4. Ex. 32. 13. Isa. 48. 19. sky=heaven. See Matt. 6. 9, 10. by. Gr. *para*. Ap. 104. xii. 3. innumerable. Gr. *anarithmētos*. Only here.

2 by. Gr. *en*. Ap. 104. viii. elders. See Acts 2. 17: equivalent to "fathers" of 1. 1. obtained, &c.=were borne witness to. Gr. *martureō*. See p. 1511.

3 worlds=ages. Gr. *aiōn*. Ap. 129. 2. framed=prepared, as 10. 5. Gr. *katartizō*. Ap. 125. 8. word. Gr. *rhēma*. See Mark 9. 32.

God. Ap. 98. I. i. 1.

so=to (Gr. *eis*) the end.

were . . . made=came into being. Gr. *ginomai*, to become.

not. Gr. *mē*. Ap. 105. II.

of. Gr. *ek*. Ap. 104. vii.

appear. Gr. *phainō*. Ap. 106. I. 1. The reference is not to creation, but to the ordering by God of the dispensations, each of which succeeded but did not spring from its predecessor as a plant does from its seed. By rendering *aiōnas* as "worlds" here; *katērtisthai* as "framed", instead of "prepared"; and *gegonenai* as "made", instead of "came into being", or "came to pass", the meaning of this important statement is lost.

4 Abel illustrates faith's worship.

unto=to. than. Gr. *para*. Ap. 104. xii. 3.

by. Gr. *dia*. Ap. 104. v. 1.

obtained witness. Gr. *martureō*, as in v. 2.

righteous. Gr. *dikaïos*. Ap. 191. 1.

testifying. Gr. *martureō*, as above.

of=upon. Gr. *epi*. Ap. 104. ix. 2.

speaketh. Gr. *laleō*. Ap. 121. 7.

5 Enoch. In Enoch we see faith's walk.

translated. Gr. *metatilhēmi*. See Acts 7. 16.

see. Gr. *eidon*. Ap. 133. I. 1.

before. Gr. *pro*. Ap. 104. xiv.

translation. Gr. *metathesis*. See 7. 12.

had this testimony=was borne witness to, as v. 2.

pleased. Gr. *euarestēō*. Only here, v. 6, and 13. 16.

6 without. Gr. *chōris*. See 4. 15.

believe. Gr. *pisteuō*. Ap. 150. I. 1. iii.

is. Gr. *esti*. The verb substantive.

is. Gr. *ginomai*, to become.

rewarder. Gr. *misthapodotēs*. Only here. Cp. v. 26, and 10. 35.

diligently seek. Gr. *ekzētēō*. See Acts 15. 17.

7 Noah. Noah is an example of faith's witness. Cp. 2 Pet. 2. 5.

being warned of God. Gr. *chrēmatisō*. See Luke 2. 26.

of. Gr. *peri*. Ap. 104. xiii. 1.

not . . . as yet. Gr. *mēdepō*. Only here.

moved with fear. Gr. *eulabeomai*. See Acts 28. 10.

to=for. Gr. *eis*. Ap. 104. vi.

N 13 These all died °in¹ faith, °not having received the °promises, but having °seen them °afar off, °and were persuaded of °them, and °embraced °them, and confessed that they were °strangers and °pilgrims °on the °earth.

14 For they that say such things °declare plainly that they seek a °country.

15 And °truly °if they had been mindful of that °country °from whence they came out, they might have had opportunity to have °returned.

16 But °now they °desire a better °country, that is, an °heavenly: wherefore °God is °not °ashamed to be °called their °God: for He °hath prepared for them a °city.

17 By °faith Abraham, when he was °tried, °offered up Isaac: and he that had °received the promises °offered up his °only begotten son,

18 °Of whom it was °said, That °in Isaac °shall thy seed be called:”

19 °Accounting that °God was able to °raise him up, even °from the dead; from whence °also he received him °in a °figure.

L Q 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 °worshipped, °leaning °upon the top of his staff.

R 22 By °faith Joseph, when °he died, made mention °of the °departing of the °children of Israel; and °gave commandment °concerning his bones.

Q 23 By °faith °Moses, when he was born, was hid °three months °of his parents, because they °saw he was a °proper °child; and they were °not afraid of the king's °commandment.

24 By °faith °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: for he °had respect °unto the °recompence of the reward.

27 By °faith he forsook Egypt, °not fearing the °wrath of the king: for he °endured, as °seeing Him Who is °invisible.

13 in=according to. Gr. *kata*. Ap. 104. x. 2. Cp. v. 7.

promises. I. e. the things promised. Fig. *Metonymy* (of Adjunct). Ap. 6.

afar off=from afar. Gr. *porrothen*. Only here and Luke 17. 12.

and were persuaded of. The texts omit, embraced. Gr. *aspazomai*. Same as “salute”, 13. 24. strangers. Gr. *xenos*. See Acts 17. 18.

pilgrims. Gr. *parepidēmos*. Only here, 1 Pet. 1. 1; 2. 11. We must be strangers to the world ere we can become pilgrims in it. See Gen. 23. 4. 1 Chron. 29. 15. Ps. 39. 12.

on. Gr. *epi*. Ap. 104. ix. 1.

earth. Gr. *gē*, as v. 9.

14 declare plainly. Gr. *emphanizō*. See 9. 24. Ap. 106. I. iv.

country=a (true) home. Gr. *patris*. Only here and seven times in the Gospels.

15 truly if=if indeed.

if. Gr. *ei*. Ap. 118. 2. a.

from. Gr. *apo*. Ap. 104. iv.

returned. Gr. *anakampō*. See Acts 18. 21.

16 now=as a matter of fact.

desire. Gr. *oregomai*. Only here, 1 Tim. 3. 1; 6. 10. heavenly. See 3. 1.

ashamed. See 2. 11. Add “of them”. Fig. *Tapeinōsis*. Ap. 6.

called. Gr. *epikaleomai*. See Acts 2. 21.

hath. Omit.

city. See v. 10.

17 tried=tested.

offered=hath offered.

received. Gr. *anadechomai*. See Acts 28. 7.

offered=was offering.

only begotten. Gr. *monogenēs*. See John 1. 14.

18 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=Reckoning. Gr. *logizomai*. See Rom. 4. 4.

raise up. Gr. *egeirō*. Ap. 178. I. 4.

from the dead. Gr. *ek nekron*. Ap. 139. 3.

also, &c.=he did even in a figure receive (Gr. *komizō*, as Matt. 25. 27) him back.

figure. Gr. *parabolē*. See 9. 9. Isaac was, as far as Abraham was concerned, to all intents and purposes, dead, and so became a type of Christ in resurrection.

20 Isaac. Isaac shows us faith overcoming the will of the flesh, in that he blessed Jacob instead of Esau. concerning. Gr. *peri*. Ap. 104. xiii. 1.

21 Jacob. Jacob's faith was manifested by his blessing each of Joseph's sons, putting Ephraim first according to God's will. See Gen. 48. 5-20.

both=each of.

sons. Gr. *huioi*. Ap. 108. iii.

worshipped. Gr. *proskuneō*. Ap. 137. 1.

upon. Gr. *epi*. Ap. 104. ix. 3. Jacob's worship was

because he had just secured Joseph's promise that he would not bury him in Egypt but in Machpelah, thus enabling him to express his confidence in God's promises. This is recorded in Gen. 47. 31, before the blessing of Joseph's sons. 22 he died=was ending (life). departing. Gr. *exodos*. Only here, Luke 9. 31, and 2 Pet. 1. 15. children=sons, as in v. 21. gave commandment. Gr. *entellomai*. First

occ. Matt. 4. 6. The faith of Joseph was shown in his confidence that God would fulfil the promise to Abraham, Isaac, and Jacob. Gen. 50. 24, 25. Cp. Gen. 48. 21. 23 Moses. See 3. 2. three months. Gr. *trimēnon*. Only here. of=by. Gr. *hupo*. Ap. 104. xviii. 1. proper. Gr. *asteios*. See Acts 7. 20.

child. Gr. *paidion*. Ap. 108. v. commandment. Gr. *diatagma*. Only here. Cp. Rom. 13. 2. Moses' parents must have had some revelation from God, on which their faith could act. 24 when he was, &c. Lit. having become great, i. e. grown up. refused. Gr. *arneomai*. Gen. transl. “deny”.

25 Choosing=Having chosen. Gr. *hairesomai*. See Phil. 1. 22. suffer affliction with. Gr. *sunkakoucheomai*. Only here. people. Gr. *laos*. See Acts 2. 47. enjoy the pleasures=have enjoyment (Gr. *apolausis*. See 1 Tim. 6. 17). sin. Gr. *hamartia*. Ap. 128. I. ii. 1. for a season. Gr. *proskairos*. See 2 Cor. 4. 18.

26 Esteeming. Same as judged, v. 11. reproach. Gr. *oneidismos*. See 10. 33. Christ. I. e. the Messiah. Ap. 98. IX. Gen. of Relation. Ap. 17. 5. Moses, as well as Abraham, looked forward to His day. John 8. 56. in. The texts read “of”. had respect. Gr. *apoblepō*, lit. look away. Only here. unto. Gr. *eis*. Ap. 104. vi. recompence, &c. Gr. *misthapodosia*. See 2. 2.

27 wrath. See Ex. 10. 28, 29; 11. 4-8. endured. Gr. *kartereō*. Only here. Cp. Acts 1. 14. seeing. Gr. *horaō*. Ap. 133. I. 8. invisible. Gr. *avoratos*. See Rom. 1. 20. He feared not the visible king, because he had seen the Invisible. Cp. Elijah (1 Kings 17. 1; 18. 16), and Elisha (2 Kings 8. 14; 5. 16).

28 °Through ¹faith he kept the °passover, and the °sprinkling of blood, °lest he that °destroyed the °firstborn should °touch them.

M P 29 By ¹faith they °passed through the Red sea as °by dry land; which the Egyptians °assaying to do were °drowned.

30 By ¹faith the walls of Jericho fell down, after they were °compassed about °seven days.

31 By ¹faith the harlot Rahab °perished ¹not with them that °believed not, when she had received the °spies °with peace.

O 32 And what shall I more say? for the time would °fail me °to tell °of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

33 Who °through ¹faith °subdued °kingdoms, wrought ⁷righteousness, °obtained promises, °stopped the mouths of lions,

34 Quenched the °violence of fire, escaped the °edge of the sword, °out of weakness were °made strong, °waxed valiant °in fight, °turned to fight the armies of the °aliens.

35 Women received their ¹⁹dead °raised to life again: and °others were °tortured, ¹not accepting °deliverance; °that they might obtain a better °resurrection:

36 And °others had °trial of cruel °mockings and scourgings, yea, moreover of bonds and °imprisonment:

37 They were °stoned, they were °sawn asunder, were tempted, °were slain °with the sword: they °wandered about °in °sheepskins °and °goatskins; being °destitute, °afflicted, °tormented;

38 (Of whom the ⁷world was ¹not worthy:) they wandered °in deserts, and in mountains, and in °dens and °caves of the ¹³earth.

II 39 And these all, having ²obtained a good report °through ¹faith, °received ¹not the promise,

40 °God having °provided some better thing °for us, °so that they °without us should °not be °made perfect.

II 12 °Wherefore °seeing we also are °compassed about with so great a °cloud of °witnesses, °let us lay aside every °weight,

waxed, &c. = became mighty in battle. turned . . . armies = overturned the camps. aliens. Same as strange, v. 9. 35 raised, &c. = from (Gr. *ek*) resurrection (Ap. 178. II. 1). others. Gr. *allos*. Ap. 124. 1. tortured = bastinadoed to death. Gr. *tumpantzomai*. Only here. deliverance. Same as "redemption", 9. 15. See 2 Macc. 6. 19-30; 7. 1-42. that = in order that. Gr. *hina*. resurrection. Gr. *anastasis*, as above. 36 others. Gr. *heteros*. Ap. 124. 2. trial. See v. 29. mockings. Gr. *empaigmos*. Only here. imprisonment = prison. See Gen. 39. 20 (Joseph). 1 Kings 22. 26, 27 (Micaiah). 37 stoned. 1 Kings 21. 13 (Naboth). 2 Chron. 24. 20, 21 (Zechariah). Jeremiah after the scene in Pathros (ch. 44), according to the Gemara. sawn asunder. Gr. *prizō*. Only here. This was the death of Isaiah during the Manassean persecution (cp. 2 Kings 21. 16), according to the Gemara. were slain = died. with the sword. Lit. in (Gr. *en*) the slaughter of the sword. wandered about. Gr. *perierchomai*. See Acts 19. 13. sheepskins. Gr. *mētōtē*. Only here. and. Read "in" (Gr. *en*). goatskins. Gr. *aigeios* (derma). Only here. destitute. Gr. *hustereō*, to lack. See Luke 15. 14. afflicted. Gr. *thlibō*. See 2 Cor. 1. 6. tormented = vilely treated. Gr. *kakoucheō*. Cp. v. 25; 13. 3 (suffer adversity). See 1 Thess. 2. 2. 38 in. The texts read *epi*. Ap. 104. ix. 2. dens. Gr. *spēlaion*. See Luke 19. 46. caves. Gr. *opē*. Only here and James 3. 11 (place). 39 received. Same Gr. word as in 19. See Note there. 40 provided. Gr. *prolepō*. Only here. for = concerning. Gr. *peri*. Ap. 104. xiii. 1. made perfect = perfected. Gr. *teleiōō*. Ap. 125. 2. Cp. 2. 10.

12. 1 Wherefore. Gr. *toigaroun*, a very emph. word of inference; occ. only here and 1 Thess. 4. 8. Resume from 10. 39. seeing, &c. = we also having so great a cloud of witnesses surrounding us. compassed about = surrounding. Gr. *perikeimai*. See Acts 28. 20. cloud = throng. Gr. *nephos*. Only here. The usual word for "cloud" is *nephelē*. witnesses. Gr. *martus*. See John 1. 7. Whose lives witness to the power of faith. Not "spectators", for then the word would be *autoptēs* (Luke 1. 2) or *epoptēs* (2 Pet. 1. 16). let us lay aside = laying aside. See Rom. 13. 12. weight. Gr. *onkos*. Only here.

28 Through. In vv. 3, 11, 28, the dative case is rendered "Through", in fourteen other vv. it is rendered "By".

passover. Gr. *pascha*. After the Gospels only here, Acts 12. 4 (Easter). 1 Cor. 5. 7.

sprinkling. Gr. *proschusis*. Only here.

lest = in order that (Gr. *hina*) not (Gr. *mē*).

destroyed. Gr. *olothreuō*. Only here.

firstborn. Gr. *prōtotokos*. See Rom. 8. 29. This adj. is neuter plural. Cp. 12. 23.

touch. Gr. *thinganō*. See 12. 20. Col. 2. 21.

29 passed through. Gr. *diabainō*. See Acts 16. 9. assaying = endeavouring or attempting (Gr. *peira*); here and v. 36).

drowned = swallowed up. Gr. *katapinō*, as 1 Cor. 15. 54.

30 compassed about = encircled. Gr. *kukloō*. See Acts 14. 20.

seven days = for (Gr. *epi*. Ap. 104. ix. 3) seven days.

31 perished . . . with. Gr. *sunapollumi*. Only here.

believed not = were disobedient. See 3. 18.

spies. Gr. *kataskopos*. Only here. The verb. in Gal. 2. 4. with. Gr. *meta*. Ap. 104. xi. 1.

32 fail. Gr. *epileipō*. Only here.

to tell = in narrating. Gr. *diegeomai*. See Acts 8. 33. By Fig. *Paraleipsis* (Ap. 6), the writer briefly alludes to many worthies, of whom time fails to speak in detail.

Also Fig. *Epitrochasmus*, or *Summarising*. In the summary are four judges, two prophets, and a group in which all other prophets are included.

The four judges form an introversion.

α | Gedeon. Judg. 6 and 7.

β | Barak. Judg. 4 and 5.

β | Samson. Judg. 13-16.

α | Jephthae. Judg. 11 and 12.

Gedeon and Jephthae stand out together as higher examples of faith, Barak and Samson as associated with women, the former in his rise, the latter in his fall. The other three form another introversion.

γ | David.

δ | Samuel.

γ | The prophets.

33 through. Gr. *dia*. Ap. 104. v. 1.

subdued. Gr. *katagōnizomai*. Only here. Cp. Luke 13. 24. kingoms. See Deut. 4. 46, 47. Josh. 5-14.

obtained, &c. See 6. 15.

stopped. Gr. *phrassō*. See Rom. 3. 19. Judg. 14. 6, 6. 1 Sam. 17. 34-37. Dan. 6. 22, 23.

34 violence = strength, v. 11. See Dan. 3. 27.

edge = mouth. A Hebraism; occ. over thirty times in the O.T. Cp. Luke 21. 24. See Josh. 6. 21. 2 Kings 10. 25; &c. out of. Gr. *apo*. Ap. 104. iv.

made strong. Gr. *endunamōō*. Cp. Ex. 4. 10-16. Isaiah, ch. 6. Jer. 1. 6-10.

and the °sin which °doth so easily beset us, and let us run °with °patience the °race that is °set before us,

C E 2 °Looking °unto °Jesus the °Author and °Finisher of °our °faith, Who °for the joy that was 1 set before Him °endured °the cross, despising °the shame, and °is set down °at the right hand of the throne of °God.

3 For °consider Him °That 2 endured such °contradiction °of sinners °against Himself, °lest ye °be wearied °and faint in your °minds.

4 Ye have °not yet °resisted °unto blood, °striving °against °sin.

F S' q' 5 And ye have °forgotten the °exhortation which °speaketh °unto you as °unto °children, "My °son, °despise °not thou the °chastening of the °LORD, °nor 3 faint when thou art °rebuked 3 of Him :

r' 6 For whom the 5 LORD °loveth He °chasteneth, and °scourgeth every 5 son whom He receiveth."

q' 7 °If ye 2 endure 5 chastening, 2 God °dealeth with you as with 5 sons; for what 5 son is he whom °the father 6 chasteneth °not?

r' 8 But °if ye be °without °chastisement, whereof all °are °partakers, then are ye °bastards, and 7 not 5 sons.

q' 9 °Furthermore, we °have had fathers of our flesh °which corrected us, and we °gave °them reverence:

r' shall we 7 not much rather °be in subjection 5 unto the °Father of °spirits, and °live?

q' 10 For they verily °for a few days 6 chastened us °after their own pleasure;

sin. Ap. 128. I. ii. 1.

doth so easily beset. Gr. *euperistatos*. Only here. with=through. Gr. *dia*. Ap. 104. v. 1.

patience=patient continuance. See Rom. 2. 7.

race. Gr. *agōn*. See Phil. 1. 30. Always transl. fight, conflict, &c., save here. The word means the place of assembly, and then the games witnessed, and then any contest, a lawsuit, &c.

set before. Gr. *prokeimai*. Cp. 6. 18.

2 Looking=Looking away from (these witnesses).

Gr. *aphorō*. Ap. 133. 9. Cp. Phil. 2. 23.

unto. Gr. *eis*. Ap. 104. vi.

Jesus. Ap. 98. X.

Author. See 2. 10 and Acts 3. 15.

Finisher=Perfecter. Gr. *teleiōtēs*. Only here. Cp. Ap. 125. 1, 2.

faith. Gr. *pistis*. Ap. 150. II. 1. He stands at the head of the train of faith's heroes, and alone brought faith to perfection. Omit *our*.

for. Gr. *anti*. Ap. 104. ii.

endured=patiently endured. See 10. 32.

the=a. the shame=shame.

is set. All the texts read, "hath sat".

at=on. Gr. *en*. Ap. 104. viii.

God. Ap. 98. I. i. 1. The charge is to look away from the witnesses of the past to Him Who is the faithful and true Witness (Rev. 3. 14).

3 consider. Gr. *analogizomai*. Only here.

That=That hath.

contradiction. Gr. *antilogia*. See 6. 16. Cp. Luke 2. 34, where the verb *antilegō* occurs.

of=by. Gr. *hupo*. Ap. 104. xviii. 1.

against. Gr. *eis*. Ap. 104. vi.

lest=in order that (Gr. *hina*) not (Gr. *mē*).

be wearied. Gr. *kamnō*. Only here, Jas. 5. 15. Rev. 2. 3.

and faint=fainting. Gr. *ekluō*. See Gal. 6. 9.

minds=souls. Ap. 110. IV. 2.

4 not yet. Gr. *oupō*.

resisted. Gr. *antikathistēmi*. Only here.

unto. Gr. *mechris*. Cp. Phil. 2. 8.

striving. Gr. *antagonizomai*. Only here.

against. Gr. *pros*. Ap. 104. xv. 3. sin. Ap. 128. I. ii. 1. The Lord's example is set before them. Hitherto they had to endure spoliation and shameful treatment, but not martyrdom. This is in favour of the early date of the Epistle (Ap. 180). The words "not yet" suggest a time before the persecution under Nero, which began A. D. 65 and lasted till his death A. D. 68.

12. 5-24 (F, p. 1838). CHASTISEMENT. (Division.)

F | S¹ | 5-11. Duty to endure chastening.

| S² | 12-24. Counsels and encouragements.

12. 5-11 (S¹, above). DUTY TO ENDURE CHASTENING. (Extended alternation.)

S¹ | q¹ | 5. Chastening not to be despised.

r¹ | 6. Proof of love.

q² | 7. A mark of sonship. Positive.

r² | 8. The lack of it. Negative.

q³ | 9-. Submission to earthly fathers.

r³ | -9. Much more to Father of spirits.

q⁴ | 10-. The earthly fathers as they thought well.

r⁴ | -10. The Heavenly Father for our profit.

q⁵ | 11-. Chastening for the present grievous.

r⁵ | -11. The fruits afterwards.

5 forgotten. Gr. *eklanthanomai*. Only here. exhortation. Gr. *paraklēsis*. See Rom. 12. 8 and Ap. 134.

I. 6. speaketh. Gr. *diategomai*. See Acts 17. 2. unto=to. children, son. Gr. *huios*. Ap. 108. iii.

despise. Gr. *oligōreō*. Only here. See Prov. 3. 11, 12. not. Gr. *mē*. Ap. 105. II. chastening. Gr.

paideia. See Eph. 6. 4. LORD. Ap. 98. VI. i. β. 1. B. a. nor. Gr. *mēde*. rebuked. Gr. *elenchō*.

See Eph. 5. 11. 6 loveth. Gr. *agapaō*. Ap. 135. I. 1. See Rev. 3. 19. chasteneth. Gr. *paideuō*. See

1 Cor. 11. 32. scourgeth. Gr. *mastigoō*. See John 19. 1. 7 If. Gr. *ei*, but the texts read *eis*, i. e. Ye

are suffering patiently for (eis) discipline. dealeth. Gr. *prospheō*. Occ. in Heb. twenty times; transl.

"offer", save here. In this verse it is passive and means to do business with, deal with. the=a.

not. Ap. 105. I. 8 if. Gr. *ei*. Ap. 118. 2. a. without. Gr. *chōris*. See 4. 15. chastisement

=chastening, as vv. 6, 7, 11. are=have become. partakers. Gr. *metochos*. See 1. 9. bastards.

I. e. fictitious. Gr. *nothos*. Only here. 9 Furthermore=Moreover. have. Omit. which, &c.

=as correctors. Gr. *paideutēs*. Only here and Rom. 2. 20. gave... reverence. Gr. *entrepomai*. See

1 Cor. 4. 14. them. Omit. be in subjection. Gr. *hupotassō*. See 2. 5. Father. Ap. 98. III.

spirits. Ap. 101. II. 5. Cp. Num. 16. 22. Job 33. 4. Eccl. 12. 7. Isa. 42. 6. Zech. 12. 1. Here not "angels"

as some interpret, but the new-created spirits of His "sons". live. Ap. 170. 1. 10 for. Gr. *pros*.

Ap. 104. xv. 8. after their own pleasure=according as (Gr. *kata*) it seemed good to them.

r⁴ but He °for °our profit, °that we might °be partakers of His °holiness.

q⁵ 11 Now °no °chastening °for the present seemeth to be °joyous, but °grievous:

r⁵ nevertheless afterward it yieldeth the °peaceable fruit of °righteousness °unto them which are °exercised °thereby.

S' s¹ 12 Wherefore °lift up the hands which °hang down, and the °feeble knees;

13 And make °straight °paths for your feet, °lest that which is lame °be turned out of the way, but let it rather be °healed.

t¹ 14 °Follow peace °with all men,

s² and °holiness °without which °no man °shall see °the LORD:

t² 15 °Looking diligently °lest °any °man °fail °of the °grace of °God; °lest °any root of °bitterness °springing up °trouble you,

s³ and °thereby many °be defiled;

t³ 16 °Lest there be °any fornicator, or °profane person, as Esau, who °for one °morsel of meat °sold °his °birthright.

17 For ye °know how that °afterward, °when he would have °inherited the blessing, he was °rejected: for he found °no place of °repentance, °though he sought it carefully °with tears.

s⁴ 18 For ye are °not come °unto the °mount °that might be touched, °and that burned with fire, °nor °unto °blackness, and °darkness, and °tempest,

19 And the °sound of a trumpet, and the voice of °words; which °voice they that heard °intreated that the °word should °not be °spoken to them any more:

t⁴ 20 (For they could °not endure that which was commanded, And °if so much as a °beast °touch the mountain, it shall be stoned, °or thrust through with a dart:

21 And so °terrible was the °sight, that °Moses said, "I °exceedingly fear and quake:")

s⁵ 22 But ye are come °unto mount Sion, and

for. Gr. *epi*. Ap. 104. ix. 3.

our profit = that which is profitable.

that = to the end (Gr. *eis*) that.

be partakers. Gr. *metalambanō*. See 6. 7.

holiness. Gr. *hagiotēs*. Only here. Not the word in v. 14.

11 no chastening. Lit. all chastening seemeth not (Gr. *ou*).

joyous = of joy. Ap. 17. 1.

grievous = of grief.

peaceable. Gr. *eirēnikos*. Only here and Jas. 3. 17.

righteousness. Gr. *dikaïosunē*. Ap. 191. 3.

exercised. See 5. 14.

thereby = by (Gr. *dia*. Ap. 104. v. 1) it.

12. 12-24 (S², p. 1843). COUNSELS AND ENCOURAGEMENTS. (Extended Alternation.)

S² | s¹ | 12, 13. The weak to be helped.

t¹ | 14-. Peace with all.

s² | -14. Holiness essential.

t² | 15-. Watching against failure.

s³ | -15. The defiling defect of bitterness.

t³ | 16, 17. The warning of Esau's disappointment.

s⁴ | 18, 19. The terribleness of Sinai.

t⁴ | 20, 21. Its threatening of death.

s⁵ | 22, 23. The blessedness of the heavenly Jerusalem.

t⁵ | 24. Its promise of life.

12 lift up. Gr. *anorthōō*. See Luke 13. 13. Elsewhere Acts 15. 16.

hang down. Gr. *pariēmai*. Only here.

feeble = palsied. Gr. *paraluomai*. See Luke 5. 18.

13 straight. Gr. *orthos*. Only here and Acts 14. 10.

paths. Gr. *trochia*. Only here.

be turned out of the way. Gr. *ektrepomai*. See 1 Tim. 1. 6.

healed. Gr. *iaomai*. See Luke 6. 17.

14 Follow = Pursue. The force of the Gr. *diōkō* is seen in Phil. 3. 14 (press toward).

with. Gr. *meta*. Ap. 104. xi. 1.

holiness. Gr. *hagiasmos*. See Rom. 6. 19.

no man = no one. Gr. *oudeis*.

shall see. Gr. *opsomai*. Ap. 133. I. 8 (a).

the Lord. Ap. 98. VI. i. β. 1. A. b.

15 Looking diligently. Gr. *episkopeō*. Only here and 1 Pet. 5. 2.

lest. Gr. *mē*. Ap. 105. II.

any. Gr. *tis*. Ap. 123. 3.

man = one.

fail. Gr. *hustereō*. Cp. 4. 1; 11. 37.

of = from. Gr. *apo*. Ap. 104. iv.

grace. Ap. 184. I. 1.

bitterness. Gr. *pikria*. See Acts 8. 23. springing = germinating. Gr. *phuō*. Only here and Luke 8. 6, 8.

trouble. Gr. *enochleō*. Only here. See Acts 15. 19.

the same as v. 11. be defiled. Gr. *miainō*. See John 18. 28.

for. Gr. *anti*. Ap. 104. ii. morsel of meat. Gr. *brōsis*. See Rom. 14. 17.

Same as "yield", v. 11. his. The texts read "his own". birthright. Gr. *prōtotokia*. Only here.

17 know. Gr. *oida*. Ap. 132. I. i. afterward. Gr. *metepeita*. Only here. Add "also".

would have = wishing to. Gr. *thelō*. Ap. 102. 1. inherited. Gr. *klēronomeō*. See 1. 4. rejected.

Gr. *apodokimazō*. Only here and 1 Pet. 2. 4, 7, after the Gospels. Cp. *dokimazō*, 3. 9. repentance. Gr.

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. *ekzēteō*. See 11. 6. 18 mount. The

texts omit. that might, &c. = that was touched. Gr. *psēlaphaō*. The ref. is to Ex. 19. 16-19. and.

This and other five "ands" in vv. 18, 19 exemplify the Fig. *Polysyndeton* (Ap. 6). nor = and. blackness

= a thick cloud. Gr. *gnophos*. Only here. darkness. Gr. *skotos*, but the texts read *zophos*. See 2 Pet. 2. 4, 17.

Jude 6, 13. tempest. Gr. *thuella*. Only here. 19 sound. Gr. *ēchos*. See Acts 2. 2. words. Gr.

rhēma. See Mark 9. 32. intreated. Gr. *paraitēomai*. Same as "refuse" in v. 25. See Luke 14. 18 (make

excuse). word. Gr. *logos*. Ap. 121. 10. spoken = added. 20 if. Gr. *can*. Ap. 118. 1. b.

beast. Gr. *thērion*, not *zōon*. touch. See 11. 28. or thrust through, &c. 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". 21 terrible. Gr. *phoberos*.

See 10. 27, 31. sight = spectacle. Gr. *phantazō*. Only here. See Acts 25. 23. Moses. See 3. 2.

exceedingly fear and quake = am fearful (Gr. *ekphobos*. Cp. Mark 9. 6) and quaking (Gr. *entromos*. See

Acts 7. 32).

⁵unto the city of °the living ²God, the °heavenly °Jerusalem, and to an °innumerable company of angels,

²³To the °general assembly and °church of the °firstborn which are °written °in °heaven, and to ²God the °Judge of all, and to the °spirits of °just men °made perfect,

^{t 5} ²⁴And to ²Jesus the °Mediator of °the new covenant, and to the °blood of sprinkling that °speaketh better things °than *that of Abel*.

^G ^(p. 1838) ²⁵°See that ye °refuse ⁵not Him That ²⁴speaketh. For ³if they escaped ⁷not who °refused Him That °spake °on °earth, much more *shall not we escape*, °if we °turn away °from Him That *speaketh* °from ²³heaven:

²⁶Whose voice then °shook the ²⁵earth: but now He hath promised, saying, “*Yet °once more* ³°shake ⁷not the ²⁵earth only, but °also °heaven.”

²⁷And this word, “*Yet ²⁶once more*,” °signifieth the °removing of those things that are ²⁶-shaken, as of things that are made, °that those things which °cannot be ²⁶-shaken may °remain.

²⁸Wherefore we receiving a kingdom °which cannot be moved, let us have ¹⁵grace, °whereby we may °serve ²God °acceptably ¹⁴with °reverence and °godly fear:

²⁹For our ²God *is* a °consuming fire.

^{A T} ¹³Let °brotherly love °continue.

²°Be °not °forgetful °to entertain strangers: for °thereby °some have °entertained angels °unawares.

³°Remember °them that are in bonds, as °bound with them; *and* °them which suffer adversity, as being yourselves also °in the body.

⁴°Marriage *is* honourable ³in all, and the bed °undefiled: but °whoremongers and adulterers °God will °judge.

⁵Let your °conversation *be* °without covetousness; *and* °be content with °such things as ye have: for °⁵he hath said, “*I will °never °leave thee, °nor °forsake thee.*”

godly fear. Gr. *eulabeia*. See 5. 7, the only other Exod. 24. 17. Ps. 50. 3; 97. 3. 2 Thess. 1. 8; &c. of *analiskō* (Luke 9. 54. Gal. 5. 15. 2 Thess. 2. 8).

13. 1-25 (A, 1822). PRACTICAL CONCLUSION. (Introversion.)

T | 1-6. Exhortation.

U | 7-9. Their teachers. Strange teachings unprofitable.

V | 10, 11. The servers of the tabernacle.

V | 12-16. The sanctified people.

U | 17. Their teachers. Disobedience unprofitable.

T | 18-25. Closing requests and doxology.

13. 1 brotherly love. Gr. *philadelphia*. See Rom. 12. 10. continue. Gr. *menō*. See p. 1511. **2** Be not forgetful = Forget not. Be . . . forgetful. Gr. *epilanthanomai*. See 6. 10. not. Gr. *mē*. Ap. 105. II. to entertain, &c. = hospitality. Gr. *philoxenia*. Only here and Rom. 12. 13. thereby = by (Gr. *dia*. Ap. 104. v. 1) this. some. Gr. *tines*. Ap. 124. 4. entertained. Gr. *xenizō*. See Acts 10. 6. The word only in Acts, here, and 1 Pet. 4. 4, 12. As Abraham, Lot, Manoah, Gideon; and cp. Matt. 25. 35. unawares. Gr. *lanthanō*. See Acts 26. 26. **3** Remember. Gr. *mimnēskomai*. Cp. 2. 6. them, &c. = the bound ones. Gr. *desmios*. bound, &c. Gr. *sundeomai*. Only here. them which, &c. Gr. *kakoucheomai*. See 11. 37. Pagan writers notice the kindness of “Christians” to their brethren in affliction, in. Gr. *en*. Ap. 104. viii. **4** Marriage. This is not a statement of fact, but an exhortation, “Let marriage be”, &c. undefiled. Gr. *amiantos*. See 7. 26. whoremongers = fornicators, as 12. 16. God. Ap. 98. I. i. 1. judge. Gr. *krinō*. Ap. 122. 1. I. e. punish (Fig. *Metonymy* of cause. Ap. 6). **5** conversation = bent, manner (of life). Gr. *tropos*. See Acts 1. 11. without, &c. Gr. *aphilarguros*, lit. without love of money. Only here and 1 Tim. 3. 3. be content. Gr. *arkeō*. See 2 Cor. 12. 9. 1 Tim. 6. 8. such things, &c. = the things that are present. *he* = Himself. never = by no means. Gr. *ou mē*. Ap. 105. III. leave = let . . . go. Gr. *aniēmi*. See Acts 16. 26. nor. Lit. nor by no means. Gr. *oud' ou mē*. The strongest negative possible. forsake. Gr. *enkataleipō*. See Acts 2. 27.

22 the living God. See 3. 12.

heavenly. Gr. *epouranios*. Cp. 3. 1.

Jerusalem. Cp. Gal. 4. 26. Rev. 3. 12; 21. 2, 10.

innumerable company = myriads.

23 general assembly. Gr. *panēguris*. Only here. church. Ap. 186.

firstborn = firstborn ones. Gr. *prōtokos*. See 11. 28. written. Gr. *apographō*. Only here and Luke 2. 1, 3, 5.

in. Gr. *en*. Ap. 104. viii.

heaven. Pl. See Matt. 6. 9, 10.

Judge. Gr. *kritēs*. Cp. Ap. 122. 1.

spirits. Ap. 101. II. 5.

just men. Gr. *dikaioi*. Ap. 191. 1.

made perfect = perfected. See 11. 40. Ap. 125. 2.

The standpoint is from “the glory” as in Rom. 8. 30.

24 Mediator. Gr. *mesitēs*. See 9. 15.

the = a.

covenant. See Matt. 26. 28.

blood of sprinkling (Gr. *rhantismos*). The phrase only here and 1 Pet. 1. 2 (sprinkling of blood).

speaketh. Gr. *laleō*. Ap. 121. 7.

than. Gr. *para*. Ap. 104. xii. 3. Cp. 1. 4. In verses

18-24 seven statements are set forth as to the Old Covenant dispensation, followed by ten of the New. Together seventeen (see Ap. 10).

25 See. Gr. *blepō*. Ap. 133. I. 5.

refuse. Same word as “intreat”, v. 19.

spake. Gr. *chrēmatisō*. See 8. 5; 11. 7.

on. Gr. *epi*. Ap. 104. ix. 1.

earth. Gr. *gē*. Ap. 129. 4. if we = who.

turn away. Gr. *apostrephō*, as Acts 3. 26.

from. Gr. *apo*. Ap. 104. iv.

26 shook. Gr. *saleuō*. As Matt. 24. 29.

once. See 6. 4.

shake. Gr. *seiō*. See Hag. 2. 6, 7. Occ. Matt. 27. 51;

28. 2; &c. Cp. *seismos*, earthquake.

also heaven = the heaven (sing. Matt. 6. 9, 10) also.

27 signifieth. Gr. *dēloō*. See 1 Cor. 1. 11.

removing. Gr. *metathesis*. Cp. 7. 12; 11. 6.

that = in order that. Gr. *hina*.

cannot be = are not (Gr. *mē*) to be.

remain. Gr. *menō*. See p. 1511.

28 which cannot be moved = immovable. Gr. *asaleutos*. Only here and Acts 27. 41.

whereby = by (Gr. *dia*. Ap. 104. v. 1) which.

serve. Gr. *latreuō*. Ap. 190. III. 5.

acceptably. Gr. *euarestōs*. Only here. The adj. in 13. 21.

reverence. Gr. *aidōs*. Only here and 1 Tim. 2. 9. The texts read *deos*, awe.

consuming fire. From Deut. 4. 24. Cp. consuming. Gr. *katanaliskō*. Only here. Intensive

- 6** So that we may boldly say, "The ° LORD is my ° Helper, and I will ° not fear what ° man shall do ° unto me."
- U** **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 have we ° no ° continuing city, but we ° seek ° one to come.
- 15** ° By Him therefore let us offer the sacrifice of ° praise to ° God ° continually, that is, ° the fruit of our lips ° giving thanks to His ° name.
- 16** But ° to do good and ° to communicate ° forget ° not: for with such sacrifices ° God ° is well pleased.
- U** **17** ° Obey ° them that have the rule over you, and ° submit ° yourselves: for they ° watch ° for your ° souls, as ° they that must give ° account; ° that they may do it ° with joy, and ° not ° with grief: for that is ° unprofitable for you.
- T** **18** ° Pray ° for us: for we ° trust we have a good ° conscience, ° in all things ° willing to ° live honestly.
- 19** But I ° beseech you ° the rather to do this, ° that I may be ° restored to you the sooner.
- 20** Now the ° God of ° peace, That ° brought again ° from the dead our ° Lord ° Jesus, ° that great ° Shepherd of the sheep, ° through the blood of the ° everlasting ° covenant,
- 21** ° Make you perfect ° in every good ° work ° to do His ° will, ° working ° in you that which
- 6** LORD. Ap. 98. VI. i. β. 1. B. a. Helper = Succourer. Gr. *boēthos*. Only here; cp. Ps. 10. 14; 22. 11, &c. not. Gr. *ou*. Ap. 105. I. man. Gr. *anthrōpos*. Ap. 123. 1. unto = to. The quotation is from Ps. 118. 6.
- 7** Remember. See 11. 15. them, &c. = your leaders (Gr. *hēgeomai*, as vv. 17, 24). who = such as. have spoken = spoke. Gr. *laleō*. Ap. 121. 7. word. Ap. 121. 10. faith. Ap. 150. II. 1. follow = imitate. Gr. *mimēomai*. See 2 Thess. 3. 7. considering. Ap. 133. II. 3. end. Gr. *ekbasis*. Only here and 1 Cor. 10. 13. conversation = (manner of) life. Gr. *anastrophē*. See Gal. 1. 13.
- 8** Jesus Christ. Ap. 98. XI. the same. Gr. *ho autos*. This is the transl. in the Sept. of the Heb. 'attāh hū, a Divine title. See Ps. 102. 27. Cp. Mal. 3. 6. for ever. Ap. 151. II. A. ii. 7. a.
- 9** carried about. Gr. *periphērō*. See Eph. 4. 14. The texts read "carried away". divers. Gr. *poikilos*. See 2. 4. strange. Gr. *xenos*. See Acts 17. 18. established. Same as "confirm", 2. 3. with = by. No prep.: dat. case. grace. Ap. 184. I. 1. meats. By Fig. *Synecdochē* of species (Ap. 6) = for various and "strange doctrines" of no profit to those who practise them. which, &c. = in (Gr. *en*) which they who walked have not been profited. See 4. 2.
- 10** altar. The reference is to the sin-offering, which was wholly burnt outside the camp. Lev. 4. 1-21; 16. 27. whereof = of (Gr. *ek*) which. no. Gr. *ou*. Ap. 105. I. right. Gr. *exousia*. Ap. 172. 5. serve. Gr. *latreuō*. Ap. 190. III. 5.
- 11** beasts. Gr. *zōon*. Cp. 12. 20. into. Gr. *eis*. Ap. 104. vi. the sanctuary. The Holy of Holies. See 8. 2. by. Ap. 104. v. 1. for = concerning. Gr. *peri*. Ap. 104. xiii. 1. sin. Gr. *hamartia*. Ap. 128. I. ii. 1. without = outside. Gr. *exō*.
- 12** Jesus. Ap. 98. X. that = in order that. Gr. *hina*. people. Gr. *laos*. See Acts 2. 47. with = by, as v. 11.
- 13** unto. Gr. *pros*. Ap. 104. xv. 3. camp. I. e. Apostate Judaism. Hebrew believers would understand the reference to Exod. 33. 7, after the apostasy of the "calf". reproach. See 11. 26.
- 14** seek. Same word in 11. 14.
- 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. *pārīm sēphātheymu* by "bullocks of our lips". Cp. Isa. 57. 19. giving thanks = confessing. Gr. *homologeō*. See 11. 13. Fig. *Catachrēsis*. Ap. 6. name. See Acts 2. 38. **16** to do good. Lit. the doing well. Gr. *eupoia*. Only here. to communicate = fellowship Gr. *koinōnia*. Cp. 1 Tim. 6. 18. is well pleased. See 11. 5, 6.
- 17** Obey. Gr. *peithō*. Ap. 150. I. 2. submit = be submissive. Gr. *hupēikō*. Only here. Cp. *eikō* (Gal. 2. 8). yourselves. Omit. watch. Gr. *agrupneō*. See Eph. 6. 18. for. Gr. *huper*. Ap. 104. xvii. 1. souls. Ap. 110. III. 2. they that must give = those about to give. Gr. *apōdidomi*. account. Gr. *logos*. Ap. 121. 10. with. Gr. *meta*. Ap. 104. xi. 1. with grief = groaning. Gr. *stenazō*, as Mark 7. 34. unprofitable. Gr. *alusitelēs*. Only here. Fig. *Meiōsis*. Ap. 6. **18** Pray. Gr. *proseuchomai*. Ap. 134. I. 2. trust. Gr. *peithō*. Ap. 150. I. 2. conscience. See Acts 23. 1. willing. Gr. *thelō*. Ap. 102. 1. live. Gr. *anastrephō*. See 10. 33. The noun in v. 7. **19** beseech. Gr. *parakalēō*. Ap. 184. I. 6. the rather = more abundantly. Gr. *perissotērōs*. Occ. 2. 1. restored. Gr. *apokathistēmi*. See Acts 1. 6. **20** peace = the peace. Cp. Rom. 15. 33; 16. 20. 1 Thess. 5. 23. 2 Thess. 3. 16. brought again = brought up. Cp. Rom. 10. 7. from the dead. Gr. *ek nektrōn*. Ap. 139. 3. Lord. Ap. 98. VI. i. β. 2. A. that = the. Shepherd. Fig. *Anthrōpopatheia* (Ap. 6). Cp. John 10. 11. 1 Pet. 5. 4, and Sept. of Isa. 63. 11. through. Gr. *en*. Ap. 104. viii. everlasting. Ap. 151. II. B. ii. covenant. Gr. *diathēkē*. See Matt. 26. 28. Cp. Gen. 9. 16. **21** Make . . . perfect. Gr. *katartizō*. Same word 1 Pet. 5. 10. Ap. 125. 8. work. Some texts read "thing". to. Gr. *eis*. Ap. 104. vi. will. Gr. *thelēma*. Ap. 102. 2. working = doing. Same Gr. verb in vv. 6, 17, 19.

is °wellpleasing °in His sight, °through °Jesus Christ; to Whom be glory °for ever and ever. Amen.

22 And I °beseech you, brethren, °suffer the °word of °exhortation: for I °have written a letter °unto you °in few words.

23 °Know ye that our brother Timothy °is set at liberty; °with whom, °if he come shortly, I will °see you.

24 °Salute all °them that have the rule over you, and all the °saints. °They °of Italy °salute you.

25 °Grace be °with you all. Amen.

wellpleasing. Gr. *euarestos*. See Rom. 12. 1. in His sight = before Him.

through. Gr. *dia*. Ap. 104. v. 1.

for ever and ever. Ap. 151. II, A. ii. 9. a.

22 suffer. Gr. *anechomai*. See Luke 9. 41.

exhortation. See 12. 5.

have written a letter = wrote.

in. Gr. *dia*. Ap. 104. v. 1.

23 Know ye. May be imperative, or indicative, present tense. Gr. *ginōskō*. Ap. 132. I. ii.

is set at liberty = has been released, dismissed: or

sent away on some special mission (as in 1 Cor. 4. 17).

Gr. *apoluō*. Ap. 174. 11. Cp. Acts 13. 3; 15. 30, 33;

19. 41; 23. 22; 28. 25 (departed), &c. See Introductory

Notes (5) and Ap. 180.

if. Gr. *ean*. Ap. 118. 1. b.

see. Ap. 133. I. 8 (a).

saints. See Acts 9. 13.

They of Italy. Latins dwelling in the place whence

No clue here to the locality or to whom the Epistle was originally sent.

24 Salute. Gr. *aspazomai*. See 3 John 14.

They of Italy. Latins dwelling in the place whence

of. Gr. *apo*. Ap. 104. iv.

THE EPISTLE OF JAMES.

THE STRUCTURE AS A WHOLE.

(Introversion and Alternation.)

A | A | 1. 1-4. PATIENCE.
B | 1. 5-8. PRAYER.

B | C | 1. 9, 10-. THE LOW EXALTED. THE RICH MADE LOW.
D | 1. -10, 11-. LIFE LIKENED TO GRASS.
E | 1. -11. END OF THE RICH.

C | 1. 12-16. 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.

H | 2. 11. MOSES' LAW. ONE OFFENCE BREAKS IT.

G | 2. 12, 13. THE LAW OF LIBERTY.

F | 2. 14-26. FAITH. WITHOUT WORKS.

E | 3. 1-14. MAN'S WORD AND ITS EFFECTS.

D | 3. 15-18. THE WISDOM FROM ABOVE.

C | 4. 1-5. LUSTS.

B | C | 4. 6-10. THE PROUD RESISTED. THE HUMBLE EXALTED.

D | 4. 11-17. LIFE LIKENED TO A VAPOUR.

E | 5. 1-6. END OF THE RICH

A | 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. 19), 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 assembled in synagogues (2. 2); the "poor" (John 12. 8) were heirs of the kingdom (2. 5); they were reprov'd according to the law (2. 8, &c.); they had Abraham to their father (2. 21), and were, in harmony with Acts 3. 19-21, 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 dispersion, Gr. *diaspora*, which is referred to in 1 Pet. 1. 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. II) is once more announced. To the preachers will 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 68.) 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 EPISTLE OF JAMES.

- A A** **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 °trying of your °faith worketh °patience.
4 But let °patience have *her* °perfect work, °that ye may be °perfect and °entire, °wanting °nothing.
- B** **5** °If °any of you °lack wisdom, let him °ask °of °¹God, 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 let °not that °man °think that he shall receive °any thing °of the °Lord.
8 A °double minded °man *is* °unstable °in all his ways.
- B C** **9** Let °the brother of low degree °rejoice °in °that he is exalted:
10 But the rich, °in °that he is made low:
- D** because as the °flower of the grass he shall pass away.
11 For the sun °is no sooner risen °with °a °burning heat, °but it withereth the grass, and the °flower thereof °falleth, and the °grace of the °fashion of it °perisheth:
- E** so °also shall the rich man °fade away °in his °ways.
- C** **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 °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.

1. 1 servant. Ap. 190. I. 2. God. Ap. 98. I. i. 1. Lord. Ap. 98. VI. i. β. 2. B. Jesus Christ. Ap. 98. XI. Only here and 2. 1 in this epistle.
 twelve. No suggestion of the separate houses of Judah and Israel. Note the complete number.
2 scattered abroad=in (Gr. *en*) the dispersion (Gr. *diaspora*). See John 7. 35).
 greeting. Gr. *chairō*. Used in this sense in Acts 15. 23; 23. 26. Gen. "rejoice".
2 fall. Gr. *peripiptō*. See Acts 27. 41.
 temptations=trials. Cp. Luke 22. 28. Acts 20. 19. 1 Pet. 1. 6; 4. 12.
3 Knowing. Ap. 132. I. ii.
 trying=testing. Gr. *dokimion*. Only here and 1 Pet. 1. 7.
 faith. Ap. 150. II. 1. Read, "your tested faith".
 patience. Cp. Rom. 5. 3.
4 perfect. Ap. 125. 1.
 that=in order that. Gr. *hina*.
 entire. Gr. *holoklēros*. Only here and 1 Thess. 5. 23.
 wanting=lacking. Gr. *leipō*. See 2. 15.
 nothing=in (Gr. *en*) nothing (Gr. *mēdeis*).
5 If=But if. Ap. 118. 2. a.
 any. Ap. 123. 3. lack. Gr. *leipō*, as v. 4.
 ask. Ap. 134. I. 4. of=from. Ap. 104. xii. 1.
 liberally. Gr. *haplōs*. Only here. The noun in 2 Cor. 9. 11, 13. not. Ap. 105. II.
6 in. Ap. 104. viii.
 nothing. Gr. *medeis*, as v. 4.
 wavering. Ap. 122. 4. Cp. Matt. 7. 7, 8.
 is like. Gr. *eoika*. Only here and v. 23. The root (obs.) is *eikō*; cp. *eikōn*, imago.
 wave. See Luke 8. 24.
 driven. Gr. *anemizomai*. Only here.
 tossed. Gr. *rhupizomai*. Only here.
7 man. Ap. 123. 1.
 think. Only here and Phil. 1. 16. See John 21. 25.
 any thing. Neut. of *tis*. Ap. 123. 3.
 Lord. Ap. 98. VI. i. β. 2. A.
8 double minded. Gr. *dipsuchos*. Only here and 4. 8. There is no verb, but "double minded" and "unstable" qualify "that man". Cp. Ps. 119. 113.
 man. Ap. 123. 2.
 unstable. Gr. *akatastatos*. Only here and 3. 8. The noun, Luke 21. 9.
9 the brother, &c.=the lowly (Gr. *tapeinos*). See Rom. 12. 16) brother. rejoice. See Rom. 2. 17.
 that he is exalted=his exaltation. Gr. *hypsos*. See Luke 1. 78.
10 that he is made low=his humbling (Gr. *tapeinōsis*). See Acts 8. 33).
 flower. Gr. *anthos*. Only here; v. 11. 1 Pet. 1. 24.
11 is no sooner risen. Lit. rose.
 with. Ap. 104. xvi. a = the.

burning heat. Gr. *kausōn*. Only here; Matt. 20. 12. Luke 12. 55. but, &c.=and withered. falleth =fell. Same word in Rom. 9. 6. grace. Ap. 184. I. 3. fashion. Lit. presence or face (v. 23). perisheth =perished. Gr. *apollumi*. See Rom. 14. 15. also shall, &c.=shall the rich man also. fade away. Gr. *marainō*. Only here. ways. Gr. *poreia*. Only here and Luke 13. 22. Not the same word as in v. 8.
12 Blessed. Gr. *makarios*, as in Matt. 5. 3, &c. is=hath become. tried=tested. Gr. *dokimos*. Elsewhere trans. "approved". See Rom. 14. 18. life. Ap. 170. 1. love. Ap. 135. I. 1. Cp. Heb. 12. 6, 6.
13 no man=no one. Gr. *mēdeis*. of=from. Ap. 104. iv. cannot be, &c.=is incapable of being tempted. Gr. *apeirastos*. Only here. evil. Ap. 128. III. 2. neither tempteth °any man =and He Himself tempteth no one (Gr. *oudeis*). **14** every man =each one. when, &c.=being drawn away. Gr. *exelkomai*. Only here. of. Ap. 104. xviii. 1. lust. See John 8. 44, and cp. Rom. 7. 7. enticed. Gr. *deleazō*. Only here and 2 Pet. 2. 14, 18. **15** when lust, &c.=lust, having conceived. sin. Ap. 128. I. ii. 1. finished=completely finished. Gr. *apoteleō*. Only here. bringeth forth. Gr. *apokueō*. Only here and v. 18. death. See Rom. 6. 21. **16** Do not err=Be not deceived. beloved. Ap. 135. III.

D 17 Every good ° gift and every ° perfect ° gift is ° from above, ° and cometh down ° from the ° Father of ° lights, ° with Whom ° is ° no ° variableness, ° neither ° shadow ° of ° turning.

E F 18 ° Of His own will ° begat He us with the ° word of truth, ° that we should be ° a kind of firstfruits of His ° creatures.

G a 19 Wherefore, my ° beloved brethren, let every ° man be ° swift ° to hear, slow ° to ° speak, slow ° to wrath :

b 20 For the wrath of ° man worketh ° not the ° righteousness of ° God.

G a 21 Wherefore lay apart all ° filthiness and ° superfluity of ° naughtiness, 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 selves.

b 23 For ° if ° any be a ° hearer of the ° word, and ° not a doer, he ° is like ° unto a ° man ° beholding ° his natural face ° in a ° glass :

24 For he ° beholdeth himself, and ° goeth his way, and straightway ° forgetteth what manner of ° man he was.

25 But ° whoso ° looketh ° into ° the ° perfect law of liberty, and ° continueth therein, ° he ° being ° not a ° forgetful ° hearer, but a doer of ° the work, ° this man shall be ° blessed ° in his ° deed.

F 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.

F 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 ° unto your ° assembly a ° man ° with a gold ring, ° in ° goodly ° apparel, and there come in ° also a ° poor man ° in ° vile ° raiment ;

17 gift. Gr. *dosis*. Only here and Phil. 4. 15. gift. Gr. *dōrēma*. Only here and Rom. 5. 16. from above. Gr. *anōthen*. See John 3. 3. and cometh = coming. from. Ap. 104. iv. Father. Ap. 98. III. lights. Ap. 130. 1. with. Ap. 104. xii. 2. is no. Lit. there is not (Ap. 105. I) present (Gr. *eneimē*). variableness. Gr. *parallagē*. Only here. neither = or. shadow. Gr. *apokiasma*. Only here. of. I. e. cast by, or due to. turning. Gr. *tropē*. Only here.

1. 18-27 (E, p. 1847). GOD'S WORD AND ITS EFFECTS. (*Introversion and Alternation*.)

E | **F** | 18. Statement.
 G | a | 19. Exhortation.
 | b | 20. Reason.
 G | a | 21, 22. Exhortation.
 | b | 23-25. Reason.
F | 26, 27. Statement.

18 Of His own will = Having willed. Ap. 102. 3. begat. Gr. *apokueō*. See v. 16. word. Ap. 121. 10. Cp. 1 Pet. 1. 2. that = to the end that. Gr. *eis*. Ap. 104. vi. a kind of firstfruits = a certain (Gr. *tis*) firstfruit (Gr. *aparchē*). See Rom. 8. 23. Cp. Rom. 11. 16. creatures. See 1 Tim. 4. 4. 19 swift. Gr. *tachus*. Only here, but the adv. occ. frequently. to. Ap. 104. vi. speak. Ap. 121. 7. 20 not. Ap. 105. I. righteousness. Ap. 191. 3. 21 filthiness. Gr. *rhuparia*. Only here. Cp. 2. 2. 1 Pet. 3. 21. Rev. 22. 11. superfluity = abundance. Gr. *perisseia*. See Rom. 5. 17. naughtiness. Ap. 128. II. 2. "Naughty" and "naughtiness" had a much more forcible meaning in King James's day than now. Cp. Prov. 6. 12; 11. 6; 17. 4. Jer. 24. 2. with. Ap. 104. viii. meekness. Gr. *praütēs*. Only here; 3. 13. 1 Pet. 3. 16. Cp. Ap. 127. 3. engrafted = implanted. Gr. *emphutos*. Only here. Not the word in Rom. 11. 17-24. souls. Ap. 110. III. 2. 22 be = become. hearers. Gr. *akroatēs*. Only here, vv. 23, 25. Rom. 2. 13. deceiving. Gr. *paralogizomai*, to deceive by false reasoning. Only here and Col. 2. 4.

23 unto = to. beholding. Gr. *katanoēō*. Gen. rendered "consider." Ap. 133. II. 4. his natural face. Lit. the face (v. 11) of his birth (Gr. *genesis*. Only here, 3. 6, and Matt. 1. 1). glass = mirror. Gr. *esoptron*. Only here and 1 Cor. 13. 12. 24 beholdeth = beheld. See v. 23. goeth, &c. = departed. forgetteth = forgot. man = man. 25 whoso = he that. looketh. Lit. stooped down (to look). Gr. *parakuptō*. Ap. 133. III. 2. See John 20. 5. into. Ap. 104. vi. the perfect, &c. = the perfect law, that of liberty. perfect. Ap. 125. 1. continueth = continued. Gr. *paramenō*. See 1 Cor. 16. 6. he. The texts omit. forgetful hearer = hearer of forgetfulness. Ap. 17. 1. forgetful. Gr. *epilēsmonē*. Only here. the. Omit. this man = this one. deed = doing. Gr. *poiēsis*. Only here. 26 man = one. among you. The texts omit. seem = thinks himself. Cp. 4. 5. religious. Gr. *thrēskos*. Only here in N.T., and nowhere found in Classical Greek. It means a careful follower of the observances connected with his belief. bridlETH. Gr. *chalīnagōgēō*. Only here and 3. 2. deceiveth. Gr. *apataō*. See Eph. 5. 6. religion. Gr. *thrēsketa*. See Acts 26. 5. vain. Gr. *mataios*. See Acts 14. 15. 27 undefiled. Gr. *amiantos*. See Heb. 7. 26. before. Ap. 104. xii. 2. visit. Ap. 133. III. 5. Cp. Matt. 25. 36, 43. Personal interest and sympathy are enjoined. Cp. Mic. 6. 8. fatherless. Gr. *orphanos*. Only here and John 14. 18. affliction. See Acts 7. 10. unspotted. Gr. *aspilos*. See 1 Tim. 6. 14. world. Ap. 129. 1.

2. 1 have = hold. not. Ap. 105. II. faith. Ap. 150. II. 1. Lord. Ap. 98. VI. i. β. 2. A. Jesus Christ. Ap. 98. XI. glory. Cp. 1 Cor. 2. 8. See p. 1511. with. Ap. 104. viii. respect of persons. Gr. *prosōpolēpsia*. See Rom. 2. 11. 2 if. Ap. 118. 1. b. unto. Ap. 104. vi. assembly = synagogue. Gr. *sunagōgē*. Ap. 120. I. man. Ap. 128. 2. with a gold ring. Lit. gold-ringed. Gr. *chrusodaktulios*. Only here. in. Ap. 104. viii. goodly = bright, or shining. Gr. *lampros*. Here, v. 3 (gay). Luke 23. 11. Acts 10. 30. Rev. 15. 6; 18. 14; 19. 8; 22. 1, 16. apparel. Gr. *esthēs*. In this and in the next verse transl. by three different words, "apparel", "raiment", "clothing". Cp. Luke 23. 11. Acts 1. 10; 10. 30; 12. 21. also, &c. = a poor man also. poor. Ap. 127. 1. vile. Gr. *rhuparos*. Only here. Cp. 1. 21.

3 And ye ° have respect ° to him that weareth the 2 gay 2 clothing, and say ° unto him, "Sit thou here ° in a good place;" and say to the 2 poor, "Stand thou there, or sit here ° under my footstool:"

4 ° Are ye ° not then partial 2 in yourselves, and are become judges ° of ° evil ° thoughts ?

5 Harken, my ° beloved brethren, ° Hath ° not ° God chosen the 2 poor of ° this ° world rich 2 in 1 faith, and heirs of the ° kingdom which He ° hath promised to them that ° love Him ?

6 But ge ° have ° despised the ° poor. Do ° not rich men ° oppress you, and ° draw you ° before the ° judgment seats ?

7 Do ° not they blaspheme ° that ° worthy ° name ° by the which ye are ° called ?

G 8 ° If ye fulfil the ° royal law ° according to the ° Scripture, "Thou shalt ° love thy neighbour as thyself," ye do well:

H 9 But ° if ye ° have respect to persons, ye commit ° sin, ° and are convinced ° of the law as ° transgressors.

10 For whosoever shall keep the whole law, and yet ° offend 2 in one *point*, he ° is ° guilty of all.

H 11 For He That said, "Do ° not commit adultery," ° said also, "Do ° not kill." Now ° if thou commit ° no adultery, yet if thou kill, thou art become a ° transgressor of the law.

G 12 So ° speak ye, and so do, as they that ° shall be ° judged ° by the law of ° liberty.

13 For ° he shall have ° judgment ° without mercy, that hath shewed ° no mercy; and mercy ° rejoiceth against ° judgment.

F 14 ° What *doth it* ° profit, my brethren, ° though ° a man say he hath 1 faith, and have 1 not ° works ? ° can 1 faith save him ?

15 2 ° If a brother or sister ° be naked, and ° destitute of ° daily food,

16 And ° one ° of you say 3 unto them, "Depart 2 in peace, be ye warmed and filled;" notwithstanding ye give them 1 not those things which are ° needful to the body; 14 what *doth it* 14 profit ?

17 Even so 1 faith, 2 if it hath 1 not 14 works, is ° dead, being ° alone.

18 Yea, 14 a man may say, "Thou hast 1 faith, and I have 14 works: shew me thy 1 faith ° without thy 14 works, and I will shew thee my 1 faith ° by my 14 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 1 faith 18 without 14 works is ° dead ?

21 Was ° not Abraham our father ° justified 18 by 14 works, when he had offered Isaac his ° son ° upon the altar ?

22 ° Seest thou how 1 faith ° wrought with his 14 works, and 18 by 14 works was 1 faith ° made perfect ?

23 And the ° Scripture was ° fulfilled which saith, "Abraham ° believed ° God, and it was

3 have respect. Ap. 133. III. 4.

to. Ap. 104. ix. 3. unto=to.
in a good place. Lit. well. Gr. *kalos*.
under. Ap. 104. xviii. 2.

4 Are . . . partial. Ap. 122. 4.

not. Ap. 105. I.

of. Gen. of quality or character. Ap. 17. 1.

evil. Ap. 128. III. 1.

thoughts=reasonings. See Matt. 15. 19.

5 beloved. Ap. 135. III.

Hath . . . chosen=Did . . . choose.

God. Ap. 98. I. i. 1.

this=the.

world. Ap. 129. 1.

kingdom. See App. 112-114.

hath. Omit.

love. Ap. 135. I. 1.

6 have. Omit.

despised=shamed. Gr. *atimazō*. See Acts 5. 41.

poor. Sing., as v. 2.

oppress. See Acts 10. 38.

draw=themselves drag. Gr. *helkō*. See Acts 21. 30.

before=to. Ap. 104. vi.

judgment seats. Ap. 177. 8.

7 that=the.

worthy=honourable. Gr. *kalos*. See Rom. 12. 17.

name. See Acts 2. 38; 15. 26.

by the which, &c.=which is called upon (Ap. 104. ix. 3) you.

called. See Acts 2. 21.

8 If. Ap. 118. 2. a.

royal. Gr. *basilikos*. See John 4. 46.

according to. Ap. 104. x. 2.

Scripture. Gr. *graphē*. The quotation is from Lev. 19. 18.

9 have respect, &c. Gr. *prosōpolēpteō*. Only here. Cp. v. 1 and Acts 10. 34. See Lev. 19. 16.

sin. Ap. 128. I. ii. 1.

and are, &c.=being convicted. Gr. *elenchō*. See 1 Cor. 14. 24 (convince).

of. Ap. 104. xviii. 1.

transgressors. Ap. 128. VI. 3.

10 offend=stumble. Gr. *ptaiō*. See Rom. 11. 11.

is=has been.

guilty. See Deut. 27. 26. Matt. 26. 66. Gal. 3. 10.

11 said also, &c. See Ex. 20. 14, 13.

no=not, v. 4.

12 speak. Ap. 121. 7.

shall=are about to.

judged. Ap. 122. 1.

by. Ap. 104. v. 1.

liberty. Cp. 1. 25.

13 he . . . judgment=(thereshall be) judgment to him. judgment. Ap. 177. 7.

without mercy. Gr. *anileōs*. Only here.

no=not, as v. 1.

rejoiceth against=boasteth over. Gr. *katakau-chaomai*. See 3. 14 and Rom. 11. 18.

14 What *doth*, &c.=What *is* the profit (Gr. *ophelos*)? See 1 Cor. 15. 32.

though=if, as in v. 2.

a man=one. Ap. 123. 3.

works. Cp. Mat. 5. 16.

can, &c. Question preceded by *mē*, assuming a neg. answer.

15 be. Gr. *huparchō*. See Luke 9. 48.

destitute=lacking. Gr. *leipō*, as in 1. 4, 5.

daily. Gr. *ephēmeros*. Only here.

16 one. Ap. 123. 3, as in v. 14. of. Ap. 104. vii.

needful. Gr. *epitēdeios*. Only here.

17 dead. Gr. *nekros*. Cp. Ap. 139.

alone=by (Ap. 104. x. 2) itself.

18 without=apart from. Gr. *chōris*.

by. Gr. *ek*. Ap. 104. vii.

19 believest. Ap. 150. I. 1. iii.

devils=demons. See Ap. 101. II. 12.

Gr. *phrissō*. Only here. 20 wilt. Ap. 102. 1.

dead. In the *Tectus Receptus* the same as v. 17, but the

21 justified. Ap. 191. 2. son.

22 Seest. Ap. 133. I. 5. wrought with. Gr. *sunergeō*.

23 fulfilled. Ap. 125. 7. believed. Ap. 150. I. 1. ii.

believe. Ap. 150. I. 1. i.

tremble=shudder.

know. Ap. 132. I. ii.

man. Ap. 123. 1.

texts read *argos*, idle or barren. See Matt. 12. 36 and 2 Pet. 1. 8.

Ap. 108. iii.

upon. Ap. 104. ix. 3.

22 Seest. Ap. 133. I. 5.

See Rom. 8. 28.

made perfect. Ap. 125. 2.

° imputed ³ unto him ° for ° righteousness:” and he was called the ° friend of ⁶ God.

24 Ye ° see then how that ¹⁸ by works a ²⁰ man is ²¹ justified, and ⁴ not ¹⁸ by ¹ faith only.

25 Likewise ° also was ⁴ not Rahab the harlot ²¹ justified ¹⁸ by works, when she had received the messengers, and had ° sent them out ° another way?

26 For as the body ¹⁸ without ° the ° spirit is ¹⁷ dead, ° so ¹ faith ¹⁸ without works is ¹⁷ dead also.

EH **3** My brethren, be ° not many ° masters, ° knowing that we shall receive the greater ° condemnation.

2 For in many things we ° offend all. ° If ° any man ° offend ° not ° in ° word, the same is a ° perfect ° man, and able ° also to ° bridle the whole body.

J c¹ 3 ° Behold, we put ° bits ° in the horses' mouths, ° that they may ° obey us, and we ° turn about their whole body.

4 ° Behold ° also the ships, which though they be so great, and are driven ° of ° fierce winds, yet are they ° turned about ° with a very small ° helm, whithersoever ° the ° governor listeth.

d¹ 5 Even so the tongue is a little member, and ° boasteth great things. ° Behold, how ° great a matter ° a little fire ° kindleth!

6 And the tongue is a fire, ° a ° world of ° iniquity: so ° is the tongue ° among our members, ° that it defileth the whole body, ° and ° setteth on fire the ° course of ° nature; and ° it is ° set on fire ° of ° hell.

c² 7 For every ° kind of ° beasts, and of birds, and of serpents, and of ° things in the sea, is ° tamed, and hath been ° tamed ° of ° mankind:

d² 8 But the tongue can ° no man ° tame; it is an ° unruly ° evil, full of ° deadly ° poison.

9 ° Therewith bless we ° God, even the ° Father; and ° therewith curse we ° men, which are made ° after the ° similitude of ° God.

10 ° Out of the same mouth proceedeth blessing and cursing. My brethren, ° these things ought ² not so to be.

c³ 11 Doth a fountain ° send forth ° at the same ° place sweet water and ° bitter?

12 ° Can the fig tree, my brethren, bear ° olive berries? either a vine, figs? ° so can no fountain both yield salt water and fresh.

H 13 Who is a wise man and ° endued with

imputed=reckoned. Gr. *logizomai*. See Rom. 2. 3 (thinkst).

for. Ap. 104. vi.

righteousness. Ap. 191. 3. Quoted from Gen. 15. 6, but it received a further fulfilment after 22. 10, which obtained the testimony of *vv.* 15-18.

friend of God. See 2 Chron. 20. 7. Isa. 41. 8.

24 see. Ap. 133. I. 8.

25 also. Should follow "harlot".

sent . . . out. Ap. 174. 10.

another. Ap. 124. 2.

26 the. Omit.

spirit. Ap. 101. II. 6. See A.V. m., and cp. Gen. 2. 7.

so, &c. = so faith also.

3. 1-14 (E, p. 1847). MAN'S WORD AND ITS EFFECTS. (*Introversion and Alternation*.)

E | H | 1, 2. Deprecation. The tongue.

J | c¹ | 3, 4. Comparisons.

d¹ | 5, 6. The tongue.

c² | 7. Comparisons.

d² | 8-10. The tongue.

c³ | 11, 12. Comparisons.

H | 13, 14. Exhortation. Behaviour.

3. 1 not. Ap. 105. II.

masters = teachers. Ap. 98. XIV. v. 4.

knowing. Ap. 132. I. i.

condemnation. Ap. 177. 6.

2 offend all = all stumble. See 2. 10.

If. Ap. 118. 2. a.

any man = any one. Ap. 123. 3.

not. Ap. 105. I.

in. Ap. 104. viii.

word. Ap. 121. 10.

perfect. Ap. 125. 1.

man. Ap. 123. 2.

also. Should come after "body".

bridle. See 1. 26.

3 Behold. Ap. 133. I. 2; but the texts read *ei* (Ap. 118. 2. a) *de*, "But if".

bits. Gr. *chalinos*. Here and Rev. 14. 20.

in. Ap. 104. vi.

that = to the end that (Ap. 104. xv. 3), but the texts read *eis* (vi).

obey. Ap. 150. I. 2.

turn about. Gr. *metagō*. Only here and *v.* 4.

4 Behold. Ap. 133. I. 2.

also the ships = the ships also.

of. Ap. 104. xviii. 1.

fierce. Gr. *sklēros*. Elsewhere transl. "hard".

with. Same as "of", above.

helm. Gr. *pēdalion*. Only here and Acts 27. 40.

the governor listeth = the impulse (Gr. *hormē*. Only here and Acts 14. 5) of the governor wishes (Ap. 102. 3).

governor = helmsman, the one who directs, or makes straight (Gr. *euthunō*). Only here and John 1. 23.

5 boasteth. Gr. *auchēō*. Only here.

great, &c. = much wood. Gr. *hulē*. Only here.

a little = how little a.

kindleth. See Acts 28. 2.

6 a = the.

world. Ap. 129. 1. Used here in the sense of aggregate.

iniquity. Ap. 128. VII. 1.

is = is constituted or takes its place. Gr. *kathistēmī*, as in 4. 4.

among.

Ap. 104. viii. 2.

that it defileth = the one defiling. Gr. *spiloō*. Only here and Jude 23.

and

setteth, &c. = setting on fire. Gr. *phlogizō*. Only in this verse. Cp. 2 Thess. 1. 8. course. Gr. *trochos*.

Only here. nature. Gr. *genesis*. See 1. 23.

it is = being. hell. Ap. 131. I.

7 kind = nature.

Gr. *phusis*. See Rom. 1. 26.

beasts = wild beasts.

things in the sea. Gr. *enaliōs*. Only here.

tamed. Gr. *damazō*. Only here, *v.* 8, and Mark 5. 4.

of = by. No prep. Dat. case. mankind = human

(Gr. *anthrōpinos*. See Rom. 6. 19) nature (Gr. *phusis*, above).

8 no man = no one (Gr. *oudeis*) of men (Ap.

123. 1).

unruly. Gr. *akataschetos*. Only here, but the texts read *akatastatos*, unstable, restless, as in

1. 8.

evil. Ap. 128. III. 2. deadly. Gr. *thanatēphoros*. Only here. poison. Gr. *ios*. See Rom.

3. 13.

9 Therewith = With (Ap. 104. viii) it. God. Ap. 98. I. i. 1, but the texts read "the Lord" (Ap.

98. VI. i. 1. A. b).

Father. Ap. 98. III. after. Ap. 104. x. 2. similitude. Gr. *homoiōsis*. Only

here. In the Sept. in Gen. 1. 26.

Ezek. 1. 10. Dan. 10. 16; &c. God. Ap. 98. I. i. 1. 10 Out of.

Ap. 104. vii.

these things, &c. = it is not fitting (Gr. *chrē*. Only here) that these things should so be.

11 send forth. Gr. *bruō*. Only here.

at = out of. Ap. 104. vii. place = hole. Gr. *opē*. See

Heb. 11. 38 (caves).

bitter. Gr. *pikros*. Only here and *v.* 14. 12 Can, &c. Question preceded by

mē.

olive berries = olives. so, &c. The texts read "neither (Gr. *oute*) can salt water bring

forth, or produce, sweet". 13 endued with knowledge. Gr. *epistēmōn*. Only here. Cp. Ap. 132.

I. v. See Deut. 1. 13, 15; 4. 6.

Isa. 5. 21; where the same word is used in the Sept.

knowledge °among you? let him shew ¹⁰ out of °a good °conversation his works °with °meekness of wisdom.

14 But °if ye have ¹¹ bitter °envying and °strife ² in your hearts, °glory ¹ not, and lie °not °against the truth.

D 15 This wisdom °descendeth ² not °from above, but is °earthly, °sensual, °devilish.

16 For where ¹⁴ envying and ¹⁴ strife is, there is °confusion and every °evil work.

17 But the wisdom that is ¹⁵ 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 ² in peace °of them that make peace.

C 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 ¹ not: ye kill, and °desire to have, and °cannot °obtain: ye °fight and °war, yet ye have ¹ not, °because ye °ask °not.

3 Ye ² ask, and receive ¹ not, because ye ² ask °amiss, °that ye may °consume it °upon your ¹ lusts.

4 °Ye adulterers and °adulteresses, °know ye ¹ not that the °friendship of the °world is °enmity with °God? whosoever therefore °will be a friend of the °world °is the enemy of °God.

5 °Do ye think that the Scripture saith °in vain, The °spirit that dwelleth ¹ in us lusteth °to envy?

B C 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.

D 11 °Speak ² not evil °one of another, brethren. He that °speaketh evil of his brother, and °judgeth his brother, °speaketh evil of the law, and °judgeth the law: but °if thou °judge the law, thou art ¹ 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.

with. Ap. 104. viii, as in v. 9.

meekness. See 1. 21.

14 if. Ap. 118. 2. a.

envying. Gr. *zēlos*. See Acts 5. 17.

strife. Gr. *eritheia*. See Rom. 2. 8.

glory = boast. Gr. *katakauchaomai*. See Rom. 11. 18.

not. Does not appear in Gr. text.

against. Ap. 104. x. 1.

15 descendeth = is coming down.

from above. Gr. *anōthen*. See 1. 17. Cp. 1. 5.

earthly. Gr. *epigeios*. See 1 Cor. 15. 40.

sensual. Gr. *psuchikos*. See 1 Cor. 2. 14.

devilish = demoniacal. Gr. *daimoniōdēs*. Only here.

16 confusion = commotion, or unrest. Gr. *akatastasia*. See Luke 21. 9. Cp. v. 8.

evil. Gr. *phaulos*. See John 3. 20.

17 pure. Gr. *hagnos*. See 2 Cor. 7. 11.

peaceable. Gr. *eirēnikos*. Only here and Heb. 12. 11.

Peace must not be sought at the expense of truth.

gentle. Gr. *epieikēs*. See Phil. 4. 5.

easy, &c. Gr. *eupeithēs*. Only here.

without partiality. Gr. *adiakritos*. Only here. Cp.

Ap. 122. 4.

without hypocrisy. Gr. *anupokritos*. See Rom.

12. 9. Cp. Ap. 122. 9.

18 righteousness. Ap. 191. 3.

of = by, or for. No prep. Dat. case.

4. 1 wars. Gr. *polemos*. See Matt. 24. 6.

and. The texts add “whence”.

fightings. Gr. *machē*. See 2 Cor. 7. 5.

among. Ap. 104. viii. 2.

not. Ap. 105. I.

of. Ap. 104. vii.

lusts = pleasures. Gr. *hēdonē*. See Tit. 3. 3.

war. Gr. *strateuomai*. See 1 Cor. 9. 7.

in. Ap. 104. viii.

2 desire to have = covet earnestly. Gr. *zēloō*. See

Acts 7. 9.

cannot = are not (Ap. 105. I) able to.

obtain. See Rom. 11. 7.

fight. Gr. *machomai*. See Acts 7. 28.

war. Gr. *polemeō*. Only here and Rev. 2. 16; 12. 7;

13. 4; 17. 14; 19. 11. Note the different words for war

in these two verses.

because, &c. = on account of (Ap. 104. v. 2) your not

asking.

ask. Ap. 134. I. 4.

not. Ap. 105. II.

3 amiss = with evil intent. Gr. *kakōs*. Cp. Ap. 128.

III. 2.

that = in order that. Gr. *hina*.

consume = spend. See Luke 15. 14.

upon = in (gratifying). Ap. 104. viii.

4 Ye adulterers and. The texts omit.

adulteresses. Cp. Matt. 12. 39. Jer. 3. 9. Ezek.

16; 23. Hos. 2; &c.

know. Ap. 132. I. i.

friendship. Gr. *philia*. Only here.

world. Ap. 129. 1.

enmity. Gr. *echthra*. See Rom. 8. 7.

God. Ap. 98. I. i. 1.

will. Ap. 102. 3.

is = is constituted, or constitutes himself, as in 3. 6.

5 Do ye = Or do ye.

to. Ap. 104. xv. 3.

in vain. Gr. *kenōs*. Only here. The adj. occ. frequently. spirit. Ap. 101. II. 6.

This can only refer to the general testimony of Scripture that the natural man is prone to selfish desires,

leading to envy of others who possess the things desired. Cp. Gen. 6. 5; 8. 21. 6 more = greater.

grace. Ap. 184. I. 1. This has reference to the new nature. Cp. 1 Cor. 2. 12. resisteth. Gr. *antitas-*

somai. See Acts 18. 6. proud. See Rom. 1. 30. unto = to. humble = lowly. Cp. 1. 9. Matt. 11. 29.

Quoted from Prov. 3. 34. 7 from. Ap. 104. iv. 8 purify. Gr. *hagnizō*. See Acts 21. 24. Used of

Levitical purifying four times. Used here, 1 Pet. 1. 22. 1 John 3. 3, in a spiritual sense. double

minded. See 1. 8. 9 Be afflicted. Gr. *talaiporeō*. Only here. Cp. 5. 1. Rom. 7. 24. laughter.

Gr. *gelōs*. Only here. be turned. See Acts 2. 20. to. Ap. 104. vi. heaviness. Gr. *katēpheia*.

Only here. It means casting down the eyes. Cp. Luke 18. 13. 10 Humble yourselves. Gr. *tapeinoō*.

See 2 Cor. 11. 7. LORD. Ap. 98. VI. i. β. 2. A (B acc. to texts). lift . . . up. Gr. *hupsōō*. See John

12. 32. 11 Speak . . . evil = Speak against, or backbite. Gr. *katalaleō*. Only here and 1 Pet. 2. 12;

3. 16. Cp. Rom. 1. 30. 2 Cor. 12. 20. one of another = one another. judgeth. Ap. 122. 1. if,

Gr. *ei*. Ap. 118. 2. a. 12 Lawgiver. Gr. *nomothētēs*. Only here. Cp. Rom. 9. 4. Heb. 7. 11.

save and to °destroy: who art thou that °judgest °another?

13 °Go to now, ye that say, "To day or to morrow we will go °into °such a city, °and °continue there a year, °and °buy and sell, °and get gain:"

14 °Whereas ye °know °not what shall be on the morrow. For what is your °life? °It is even a °vapour, that °appeareth °for a little time, and then °vanisheth away.

15 °For that ye ought to say, °"If the °Lord °will, we shall live, and do this, or that."

16 But now ye °rejoice °in your °boastings: all such °rejoicing is °evil.

17 Therefore to him that °knoweth to do good, and doeth it °not, to him it is °sin.

E 5 °Go to now, ye rich men, weep and °howl °for your °miseries that °shall come upon you.

2 Your °riches are °corrupted, and your garments °are °motheaten.

3 Your gold and silver is °cankered; and the °rust of them shall be °a witness against you, and shall eat your flesh as it were fire. Ye °have heaped treasure together °for the °last days.

4 °Behold, the °hire of the labourers who °have °reaped down your fields, which is °of you °kept back by fraud, crieth: and the °cries of them which °have °reaped are entered °into the ears of the °LORD of 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.

A 4 7 Be patient therefore, brethren, °unto the °coming of the °Lord. °Behold, the husbandman waiteth for the precious fruit of the °earth, and °hath long patience °for it, °until he receive the °early and °latter rain.

8 Be ye also patient; °stablish your hearts: for the °coming of the °Lord °draweth nigh.

9 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.

destroy. Cp. 1. 11 (perish).

another=the other. Ap. 124. 2. The texts read "neighbour", as in 2. 8.

13 Go to=Come. Gr. *age*. Imp. of *agō*, used as an adverb. Here and 5. 1.

into. Ap. 104. vi. such a=this.

and. Note the Fig. *Polysyndeton*. Ap. 6.

continue. Lit. make, or do. Cp. Acts 20. 3. Fig. *Synecdochē*. Ap. 6.

buy and sell=trade. Gr. *emporeuomai*. Only here and 2 Pet. 2. 3. Cp. Matt. 22. 5. John 2. 16. This eagerness to travel for trade purposes is a prominent characteristic of the Jew of to-day.

14 Whereas ye=Such as ye are.

know. Ap. 182. I. v. life. Ap. 170. 1.

It is even=For it is. The texts read "For ye are".

vapour. Gr. *atmis*. See Acts 2. 19.

appeareth. Ap. 106. I. i.

for. Ap. 104. xv. 3.

vanisheth away. See Acts 13. 41.

15 For that, &c.=Instead of (Ap. 104. ii) your saying.

If. Ap. 118. 1. b.

Lord. Ap. 98. VI. i. β. 2. A.

will. Ap. 102. 1.

16 rejoice=boast. Gr. *kauchaomai*. See Rom. 2. 17; 5. 2.

boastings. Gr. *alazoneia*. Only here and 1 John 2. 16. Cp. Rom. 1. 30.

rejoicing=boasting. Gr. *kauchēsis*. See Rom. 3. 27. evil. Ap. 128. III. 1.

17 sin. Ap. 128. I. ii. 1.

5. 1 Go to. See 4. 13.

howl. Gr. *ololuzō*. Only here. An onomatopœic word. for. Ap. 104. ix. 2.

miseries. Gr. *talaipōria*. See Rom. 3. 16. Cp. 4. 9. shall come=are coming.

2 riches=wealth. The Gk. word *ploutos* conveys the idea of abundance. Cp. Luke 12. 19.

corrupted. Gr. *sepeō*. Only here.

are=have become.

motheaten. Gr. *setobrotos*. Only here.

3 cankered=rusted. Gr. *katioō*. Only here.

rust. Gr. *ios*. See 3. 8. a=for (Ap. 104. vi) a.

have, &c.=treasured up. See Rom. 2. 5. 1 Cor. 16. 2. for. Ap. 104. viii. last days. See 2 Tim. 3. 1.

4 Behold. Ap. 133. I. 2.

hire=pay. Gr. *misthos*, gen. transl. "reward".

have. Omit.

reaped down. Gr. *amaō*. Only here in N.T. Occ. five times in Sept. Cp. Mic. 6. 15.

of=on the part of, arising from. Ap. 104. iv.

kept back by fraud. Gr. *apostereō*. See 1 Cor. 6. 7. cries. Gr. *boē*. Only here.

reaped. Gr. *therizō*. Of freq. occ. in N.T.

into. Gr. *eis*. Ap. 104. vi.

LORD of Sabaoth. This O.T. expression (=LORD of hosts) is used only here by a N.T. writer. In Rom. 9. 29 it is quoted from Isaiah.

LORD. Ap. 98. VI. i. β. 1. B. b.

5 have. Omit. lived in pleasure. Gr. *truphaō*. Only here. Cp. 2 Pet. 2. 13 (riot). on. Ap. 104. ix. 1.

slaughter. See Acts 8. 32. Cp. Isa. 30. 25; 34. 6. Jer. 12. 3. 6 just. Ap. 191. 1. Cp. Matt. 12. 7; 27. 19. Acts 3. 14.

not. Ap. 105. I. This is the Fig. *Asyndeton*. Ap. 6. The two *ands* should be omitted. 7 unto, until.

Same Gr. word, *heōs*. coming. Gr. *parousia*. First occ. Matt. 24. 3. Lord. Ap. 98. VI. i. β. 2. A.

hath long patience=being patient. early. Gr. *prōimos*. Only here. latter. Gr. *opsimos*. Only here.

Cp. Joel 2. 23. 8 stablish. See Rom. 1. 11. draweth nigh=hath drawn near. See Matt. 3. 2.

9 Grudge=Groan, or Murmur. See Heb. 13. 17. not. Ap. 105. II. one against another=against

(Ap. 104. x. 1) one another. lest=in order that (Gr. *hina*) not (Gr. *mē*). condemned. The texts

read "judged". Ap. 122. 1. before. Ap. 104. xiv. 10 the prophets. I. e. the O.T. prophets. Ap. 189.

have spoken=spoke. Ap. 121. 7. in. Ap. 104. viii. as the texts. for=as. example. See

John 13. 15. suffering affliction. Gr. *kakopatheia*. Only here. Cp. v. 13. patience. As in Heb.

6. 12. 11 count... happy. Gr. *makarizō*. Only here and Luke 1. 48 (call blessed). have. Omit.

patience. As in Tit. 2. 2. seen=saw. Ap. 133. I. 1. end. Cp. Job 42. 6. LORD. Ap. 98. VI.

i. β. 1. A. b. very pitiful. Gr. *polusplanchnos*. Only here. of tender mercy. Gr. *oiktirmōn*. Only

earth. Ap. 129. 4. been wanton. See 1 Tim. 5. 6. in. Ap. 104. viii. slaughter. See

Acts 8. 32. Cp. Isa. 30. 25; 34. 6. Jer. 12. 3. 6 just. Ap. 191. 1. Cp. Matt. 12. 7; 27. 19. Acts 3. 14.

not. Ap. 105. I. This is the Fig. *Asyndeton*. Ap. 6. The two *ands* should be omitted. 7 unto, until.

Same Gr. word, *heōs*. coming. Gr. *parousia*. First occ. Matt. 24. 3. Lord. Ap. 98. VI. i. β. 2. A.

hath long patience=being patient. early. Gr. *prōimos*. Only here. latter. Gr. *opsimos*. Only here.

Cp. Joel 2. 23. 8 stablish. See Rom. 1. 11. draweth nigh=hath drawn near. See Matt. 3. 2.

9 Grudge=Groan, or Murmur. See Heb. 13. 17. not. Ap. 105. II. one against another=against

(Ap. 104. x. 1) one another. lest=in order that (Gr. *hina*) not (Gr. *mē*). condemned. The texts

read "judged". Ap. 122. 1. before. Ap. 104. xiv. 10 the prophets. I. e. the O.T. prophets. Ap. 189.

have spoken=spoke. Ap. 121. 7. in. Ap. 104. viii. as the texts. for=as. example. See

John 13. 15. suffering affliction. Gr. *kakopatheia*. Only here. Cp. v. 13. patience. As in Heb.

6. 12. 11 count... happy. Gr. *makarizō*. Only here and Luke 1. 48 (call blessed). have. Omit.

patience. As in Tit. 2. 2. seen=saw. Ap. 133. I. 1. end. Cp. Job 42. 6. LORD. Ap. 98. VI.

i. β. 1. A. b. very pitiful. Gr. *polusplanchnos*. Only here. of tender mercy. Gr. *oiktirmōn*. Only

here and Luke 6. 36.

12 But °above all things, my brethren, swear °not, °neither by °heaven, °neither by the °earth, °neither by °any °other oath: but let your yea be yea; and your °nay, °nay; °lest ye fall °into °condemnation.

B 13 Is 12 any °among you °afflicted? let him °pray. Is 12 any °merry? let him °sing psalms.

14 Is 12 any sick 13 among you? let him call for the °elders of the °church; and let them 13 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 shall °raise him up; °and if he have committed °sins, they shall be forgiven him.

16 Confess your °faults °one to another, and °pray °one °for another, that ye may be °healed. The °effectual fervent °prayer of a °righteous man °availeth much.

17 Elias was a °man °subject to like passions as we are, and he 13 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 13 prayed again, and the 12 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, that he which converteth °the sinner °from the error of his way shall save a °soul °from death, and shall °hide a multitude of 15 sins.

12 above = before. Ap. 104. xiv.

neither. Gr. *mête*.

heaven = the heaven. See Matt. 6. 9, 10.

any. Ap. 123. 3.

other. Ap. 124. 1.

nay. Ap. 105. I.

into. The texts read "under". Ap. 104. xviii. 2.

condemnation. Ap. 177. 7.

13 among. Ap. 104. viii. 2.

afflicted. Gr. *kakopatheō*. See 2 Tim. 2. 3 and cp. v. 10, above.

pray. Ap. 134. I. 2.

merry. See Acts 27. 22.

sing psalms. Gr. *psallō*. See Rom. 15. 9.

14 elders. Ap. 189.

church. Ap. 186. Here the church must mean the assembly which worshipped in the synagogue of 2. 2.

over. Ap. 104. ix. 3.

anointing = having anointed. Gr. *aleiphō*. Occ. here and eight times in the Gospels. Cp. Mark 6. 13.

15 prayer. Ap. 134. II. 1.

faith. Ap. 150. II. 1.

sick. Gr. *kamnō*. See Heb. 12. 3. Not the same word as v. 14.

raise . . . up. Ap. 178. I. 4.

and if. Gr. *kan* (*kai*, with Ap. 118. 1. b).

sins. Ap. 128. I. ii. 1.

16 faults. Ap. 128. I. ii. 3, but the texts read "sins", as above.

pray. Ap. 134. I. 1.

for. Ap. 104. xvii. 1.

healed. Gr. *iaomai*. See Luke 6. 17. This makes it clear that the circumstances in view are those of 1 Cor. 11. 30. The offenders were those who had wronged their brethren, or had shown an unbrotherly spirit, and so had brought chastisement upon themselves.

effectual fervent = inwrought, or energized. Gr. *energeō*. Cp. 172. 4.

prayer. Ap. 134. II. 3.

righteous = just, v. 6. Ap. 191. 1. Read, "a prayer of a just man inwrought"; i. e. by the Spirit.

for. Ap. 104. xvii. 1.

17 man. Ap. 123. 1. earnestly = with prayer.

rain. Ap. 136. viii. by the space of. Omit. 18 brought forth. Gr. *blastanō*. See Heb. 9. 4. Cp. 1 Kings 17. 1; 18. 1, 41-45. Elijah's praying for drought is first revealed in this passage.

19 if. Ap. 118. 1. a. of = among. Ap. 104.

viii. 2. from. Ap. 104. iv. one = any one, as v. 12. 20 know. Ap. 132. I. ii. the = a. from. Gr. *ek*. Ap. 104. vii. soul. Ap. 110. II. hide = cover. Cp. 1 Pet. 4. 8. This refers to Prov. 10. 12.

availeth much. Lit. is strong (Gr. *ischuō*. Cp. Ap. 172. 3) for much. subject, &c. = of like feelings. Gr. *homoioopathēs*. Only here and Acts 14. 15. Ap. 134. II. 2. This is a Hebraism. Fig. *Polyptōton*. Ap. 6. rain. Ap. 136. viii. by the space of. Omit. 18 brought forth. Gr. *blastanō*. See Heb. 9. 4. Cp. 1 Kings 17. 1; 18. 1, 41-45. Elijah's praying for drought is first revealed in this passage. 19 if. Ap. 118. 1. a. of = among. Ap. 104. viii. 2. from. Ap. 104. iv. one = any one, as v. 12. 20 know. Ap. 132. I. ii. the = a. from. Gr. *ek*. Ap. 104. vii. soul. Ap. 110. II. hide = cover. Cp. 1 Pet. 4. 8. This refers to Prov. 10. 12.

THE FIRST EPISTLE OF PETER.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Introversion and Alternation.)

A | 1. 1, 2. EPISTOLARY.

B | 1. 3-12. INTRODUCTION. THANKSGIVING; FORESHADOWING THE SUBJECT OF THE EPISTLE.

C | D | 1. 13-2. 10. EXHORTATIONS (GENERAL) IN VIEW OF THE END.

E | 2. 11-4. 6. EXHORTATIONS (PARTICULAR) AS TO SUFFERINGS AND GLORY.

C | D | 4. 7-19. EXHORTATIONS (GENERAL) IN VIEW OF THE END.

E | 5. 1-9. EXHORTATIONS (PARTICULAR) AS TO SUFFERINGS AND GLORY.

B | 5. 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 Jona" (Ap. 94. III. 3), 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 and 2. His surname (*Cephas*) occurs four times in the First Epistle to the Corinthians. The apostle "of the circumcision" (Gal. 2. 7); 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. D. 44; in 51 he was at the Council of Acts 15; in 52 he joined Paul at Antioch (Gal. 2); in 58 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. 18, 19) plainly 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. 35. 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.

B 3 ° Blessed be the ° God and ° Father of our ° Lord ° Jesus Christ, Which ° according to His abundant mercy ° hath begotten us again ° unto a ° lively 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:

1. 1 apostle. Ap. 189.

Jesus Christ. Ap. 98. XI.

strangers. Gr. *parepidēmos*. See 2. 11 and Heb. 11. 13. The word "elect" from v. 2 must be read here—"elect strangers"; cp. R.V.

scattered = of the dispersion. See John 7. 35. Jas. 1. 1.

throughout = of.

Pontus . . . Cappadocia, Asia. See Acts 2. 9.

Galatia. See Acts 16. 6; 18. 23. Gal. 1. 2.

Bithynia. See Acts 16. 7.

2 Elect. Read before "strangers". See v. 1.

according to. Ap. 104. x. 2.

foreknowledge. See Acts 2. 23.

God. Ap. 98. I. i. 1.

Father. Ap. 98. III.

through. Ap. 104. viii.

sanctification, &c. See 2 Thess. 2. 13.

Spirit. Ap. 101. II. 3.

unto. Ap. 104. vi.

sprinkling. See Heb. 12. 24.

blood. Fig. *Metalepsis*. Ap. 6. Blood put for death, and death for the redemption it brings.

Grace. Ap. 184. I. 1. unto = to.

3 Blessed, &c. See 2 Cor. 1. 3. Eph. 1. 3.

Lord. Ap. 98. VI. i. β. 2. A.

hath begotten . . . again = begat . . . again. Gr. *anagennaō*. Only here and v. 23.

lively = living. The hope of living again, because it is by His resurrection.

by. Ap. 104. v. 1.

resurrection. Ap. 178. II. 1. from the dead. Ap. 139. 3. 4 To. Ap. 104. vi. incorruptible.

See Rom. 1. 23. undefiled. See Heb. 7. 26. that fadeth, &c. = unfading. Gr. *amarantos*. Only here.

Cp. 5. 4. in. Ap. 104. viii. heaven = the heavens. See Matt. 6. 9, 10. for. Ap. 104. vi. 5 kept.

See 2 Cor. 11. 32. by. Ap. 104. viii. power. Ap. 172. 1. through. Ap. 104. v. 1. faith. Ap.

150. II. 1. salvation. Cp. 1 Thess. 5. 9, 10. to be revealed. Ap. 106. I. ix. last time. Cp. Acts

2. 17. 6 Wherein = In (Ap. 104. viii) which (salvation). greatly rejoice. See Matt. 5. 12. if. Ap.

118. 2. a. in heaviness = grieved. manifold, &c. See Jas. 1. 2. 7 That = In order that. Gr. *hina*.

the trial of your faith = your tested faith, as in Jas. 1. 3. perisheth. Gr. *apollumi*. See first occ. Matt.

2. 13. with. Ap. 104. v. 1. glory. See p. 1511. at. Ap. 104. viii. appearing. Ap. 106. II. i.

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 °- not ° unto themselves, but ° unto ° us, they did ° minister the things, which are now ° reported ° unto you ° by them that ° have preached the gospel ° unto you ° with the ° Holy Ghost ° sent down ° from ° heaven; ° which things the angels desire to ° look into.

CD A 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.

D 22 ° Seeing ye have ° purified your ° souls ° in ° obeying the truth ° through the Spirit °- unto

8 not. Ap. 105. I.

seen. Ap. 133. I. 1.

love. Ap. 135. I. 1.

in. Ap. 104. vi.

see. Ap. 133. I. 8.

not. Ap. 105. II.

believing. Ap. 150. I. 1. v (i).

unspeakable. Gr. *aneklalētos*. Only here.

full of glory. Lit. glorified.

9 souls. Ap. 110. III. 2.

10 Of. Ap. 104. xiii. 1.

prophets. See Jas. 5. 10.

have. Omit.

enquired. Gr. *ekzēteō*. See Acts 15. 17.

searched diligently. Gr. *exereunaō*. Only here.

of. Ap. 104. xiii. 1.

11 Searching. Gr. *ereunaō*. See John 5. 39.

what = unto (Ap. 104. vi) what.

Spirit. Ap. 101. II. 3.

of. Gen. of Relation. Ap. 17.

Christ. Ap. 98. IX. These words “of Christ” should come after “signify”.

signify = point. Gr. *dēloō*. See 1 Cor. 1. 11.

testified beforehand. Gr. *promarturomai*. Only here.

of = with reference to. Ap. 104. vi.

that should follow = after (Ap. 104. xi. 2) these things.

12 Unto = To.

us. The texts read “you”.

minister. Ap. 190. III. 1.

reported. Same as “shew” in Acts 20. 20.

have preached . . . you. Lit. evangelized (Ap. 121. 4) you.

with. Ap. 104. viii.

Holy Ghost. No art. Ap. 101. II. 14.

sent down. Ap. 174. 1.

from. Ap. 104. iv.

heaven. Sing. See Matt. 6. 9, 10.

which . . . into = into (Ap. 104. vi) which.

look = stoop down (to look). Gr. *parakuptō*. See John 20. 5.

1. 13—2. 10 (D, p. 1854). EXHORTATIONS (GENERAL), &c. (Extended Alternation.)

CD A | 1. 13. Exhortation to sobriety. (Positive.)

B | 1. 14—17. Comparison, “obedient children”.

C | 1. 18—21. Reason. God’s people, and redeemed by the blood of Christ (the Lamb).

D | 1. 22—25. Result.

A | 2. 1. Exhortation against malice. (Negative.)

B | 2. 2, 3. Comparison, “newborn babes”.

C | 2. 4—8. Reason. God’s people, and built as “living stones” on Christ (the Stone).

D | 2. 9, 10. Result.

13 gird up. Gr. *anazōnumi*. Only here.

be sober, and = being sober. Gr. *nēphō*. See 1 Thess. 5. 6.

to the end = perfectly. Gr. *teleiōs*. Only here. See Ap. 125. 1.

for. Ap. 104. ix. 3.

to be = being.

revelation. Same as “appearing”, v. 7.

14 obedient children = children (Ap. 108. i) of (Ap. 17. 1) obedience. fashioning, &c. See Rom. 12. 2.

15 as, &c. Lit. according to (Ap. 104. x. 2) the (One) having called you (is) holy. so, &c. = become ye yourselves also. all manner of = all. conversation = behaviour. Gr. *anastrophē*. See Gal. 1. 13.

16 Be ye holy, &c. Quoted from Lev. 11. 44. See also Lev. 19. 2; 20. 7. 17 without respect, &c. Gr. *aprosōpolēptōs*. Only here. judgeth. Ap. 122. 1. every man’s = each one’s. sojourning. See Acts 13. 17. 18 Forasmuch, &c. = Knowing. Ap. 132. 1. i. redeemed. See Tit. 2. 14. with = by. No prep. corruptible. See Rom. 1. 23. from. Ap. 104. vii. received, &c. = handed down from your fathers. Gr. *patroparadotos*. Only here.

19 Lamb. See John 1. 29. without blemish. Gr. *amōmos*. See Eph. 1. 4 (without blame). Cp. Ex. 12. 5. without spot. See 1 Tim. 6. 14. 20 Who verily, &c. = Foreknown indeed. Ap. 132. I. iv. before. Ap. 104. xiv. foundation, &c. Ap. 146.

world. Ap. 129. 1. manifest = manifested. Ap. 106. I. v. in. Ap. 104. ix. 1. these last. Read “the last of the”. times. See Ap. 195. for. Ap. 104. v. 2. 21 raised . . . up. Ap. 178. I. 4.

22 Seeing ye have = Having. purified. Gr. *hagnizō*. See Acts 21. 24. souls. Ap. 110. IV. 1. obeying = the obedience of. through the Spirit. All the texts omit.

°unfeigned °love of the brethren, see that ye
°love one another °with a °pure heart °fer-
vently:

23 °Being °born again, 8- not °of 18 corruptible
°seed, but of 4 incorruptible, 3 by the °word of
2 God, °which liveth and abideth °for ever.

24 For all flesh is as °grass, and all the 7 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 2- unto you.

A 2 Wherefore °laying aside all °malice, and
all °guile, and hypocrisies, and envies, and
all °evil speakings,

B 2 As °newborn °babes, °desire the °sincere
milk °of the word, °that ye may grow °there-
by:

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 °precious,

5 ¶e also, as °lively stones, are built up a
°spiritual house, an holy °priesthood, to °offer
up °spiritual sacrifices, °acceptable to 4 God °by
°Jesus Christ.

6 ¶herefore also it is °contained °in the
Scripture, °Behold, I lay °in Sion a °chief
corner stone, elect, 4 precious: and he that
°belleveth on Him shall °not be °confounded."

7 °Unto you therefore which °believe °He is
precious: but °unto them which be °disobedient,
the Stone Which the builders 4 disallowed, the
same °is made °the head of the corner,

8 And a Stone of °stumbling, and a Rock of
°offence, even to them which °stumble °at the
°word, being 7 disobedient: °whereunto °also
they were °appointed.

D 9 But ye are a chosen °generation, a °royal
°priesthood, an holy °nation, °a peculiar °peo-
ple, that ye should °shew forth the °praises
of Him Who 3 hath called you °out of darkness
°into His marvellous °light:

10 Which °in time past were °not a °people,
but are now the °people of 4 God: which had
°not °obtained mercy, but now have °obtained
mercy.

unfeigned. Gr. *anupokritos*. See Rom. 12. 9 (with-
out dissimulation).

love, &c. Gr. *philadelphia*. See Rom. 12. 10.
with. Ap. 104. vii.

pure. The texts omit. Read "from the heart".

ferverly=intently. Gr. *ektenōs*. Only here. See
the adj. in 4. 8. Acts 12. 5, and the comparative in
Luke 22. 44.

23 Being=Having been.

born. Same as "begotten", v. 3.

of. Ap. 104. vii.

seed. Gr. *spora*. Only here.

word. Ap. 121. 10.

which liveth, &c.=living (Ap. 170. 1) and abiding
(see p. 1511). for ever. All the texts omit.

24 grass. Cp. Jas. 1. 10, 11.

man. The texts read "it", referring to "flesh".

withereth=withered. Cp. Jas. 1. 11, where the
verbs are in the past tense, as here.

25 word. Gr. *rhēma*. See Mark 9. 32.

LORD. Ap. 98. VI. i. β. 1. B. a.

endureth. Gr. *menō*. Same as "abide", v. 23.

for ever. Ap. 151. II. A. ii. 4. a. The above is
quoted from Isa. 40. 6-8. Ap. 107. II. 2.

which . . . preached. Lit. evangelized, as v. 12.

2. 1 laying aside = having put away. Gr. *apotithēmi*.
See Rom. 13. 12.

malice. Ap. 128. II. 2. guile. See Acts 13. 10.

evil speakings. Gr. *katalalia*. See 2 Cor. 12. 20.

2 newborn. Gr. *artigennētos*. Only here.

babes. Ap. 108. viii.

desire=earnestly desire. Gr. *epipothēō*. See Rom.
1. 11. Cp. Prov. 2. 1-6.

sincere. Gr. *adolos*=without guile. Only here.

milk. Cp. 1 Cor. 3. 2.

of the word. Gr. *logikos*. Only here and Rom. 12. 1,
where it is rendered "reasonable". The milk to be
found in the Word of God is in the highest sense
"reasonable". See 3. 15.

that=in order that. Gr. *hind*.

thereby=in (Ap. 104. viii) it. Cp. 2 Pet. 3. 18. The
texts add "unto (Ap. 104. vi) salvation".

3 If so be=If. Ap. 118. 2. a.

have. Omit. tasted. Cp. Heb. 6. 4, 5.

Lord. Ap. 98. VI. i. β. 2. A.

gracious. Ap. 184. III.

4 To. Ap. 104. xv. 3. as unto. Omit.

living. Ap. 170. 1.

disallowed=having been rejected. Gr. *apodokimazō*,
as Matt. 21. 42; &c.

of. Ap. 104. xviii. 1. men. Ap. 123. 1.

of=in the sight of. Ap. 104. xii. 2.

God. Ap. 98. I. i. 1.

precious. Gr. *entimos*. See Phil. 2. 29.

5 lively=living. Ap. 170. 1.

spiritual. See 1 Cor. 12. 1.

priesthood. Gr. *hierateuma*. Only here and v. 9.

acceptable. Gr. *euprosdektos*. See Rom. 15. 16. by. Ap.

104. v. 1. Jesus Christ. Ap. 98. XI. 6 Wherefore also. The texts read "Because", as 1. 16.

contained. Gr. *periechō*. Only here; Luke 5. 9. Acts 23. 25. in. Ap. 104. viii. Behold. Ap. 133.

I. 2. chief corner. See Eph. 2. 20. believeth on. Ap. 150. I. 1. v (iii). 1. not. Ap. 105. III.

confounded=put to shame. Gr. *kataischunō*. See Rom. 5. 5. Quoted from Isa. 28. 16. Ap. 107. I. 1.

7 Unto=To. believe. Ap. 150. I. 1. i. He is precious. Gr. *timē*=the honour, or preciousness.

The verb to be supplied is "belongs", or "attaches". The preciousness in Christ is reckoned unto you

that believe. Cp. 1 Cor. 1. 30. disobedient. Gr. *apeitheō*. See Acts 14. 2. The texts read *apisteō*,

as Rom. 3. 3. is made=became. the head=for (Ap. 104. vi) the head. 8 stumbling. Gr.

proskomma. See Rom. 9. 32. offence. Gr. *skandalon*. See 1 Cor. 1. 23, and cp. Rom. 9. 33. This is

a composite quotation from Ps. 118. 22 and Isa. 8. 14. Ap. 107. II. 4. stumble. Gr. *proskoptō*. See

Rom. 9. 32. at the word, &c.=being disobedient to the word. word. Ap. 121. 10. whereunto=

unto (Ap. 104. vi) which. also, &c.=they were appointed also. appointed. Gr. *tithēmi*. Occ. ninety-

six times and transl. "appoint", here; Matt. 24. 51. Luke 12. 46. 1 Thess. 5. 9. 2 Tim. 1. 11. Heb. 1. 2.

9 generation=race. Gr. *genos*. See 1 Cor. 12. 10 (kind). royal. Gr. *basileios*. Only here. Cp.

Jas. 2. 8. Rev. 1. 6; 5. 10. nation. Gr. *ethnos*. Pl., usually transl. "Gentiles", in Pl. a peculiar

people=a people (Gr. *laos*). See Acts 2. 47) for (Ap. 104. vi) possession, or acquisition. Gr. *peripoiēsis*. See

Eph. 1. 14. shew forth. Gr. *exangellō*. Only here. praises = virtues. See Phil. 4. 8. out of.

Ap. 104. vii. into. Ap. 104. vi. light. Ap. 130. 1. 10 in time past=once, at one time. Gr.

pote. not. Ap. 105. I. obtained mercy. As Rom. 11. 31. Cp. Hos. 2. 23.

E E 11 ° Dearly beloved, I ° beseech you as ° strangers and ° pilgrims, ° abstain from ° fleshly lusts, which ° war ° against the ° soul;

F 12 Having your ° conversation ° honest ° among the Gentiles: ° that, ° whereas they ° speak against you as ° evildoers, they may ° by your ° good works, ° which they shall behold, glorify ° God ° in the day of ° visitation.

G H a 13 ° Submit yourselves to every ° ordinance ° of man ° for the ° Lord's sake: whether it be to the king, as ° supreme;

14 Or ° unto ° governors, as ° unto them that are ° sent ° by him ° for the ° punishment of ° evildoers and for the praise of ° them that do well.

b 15 For so is the ° will of ° God, that with ° well doing ye may ° put to silence the ° ignorance of ° foolish ° men:

16 As free, and ° not ° using your liberty for a ° cloke of ° maliciousness, but as the ° servants of ° God.

17 Honour all men. ° Love the ° brotherhood. Fear ° God. Honour the king.

J c 18 ° Servants, ° be subject to your ° masters ° with all fear; ° not only to the good and ° gentle, but ° also to the ° froward.

d 19 For this is ° thankworthy, ° if ° a man ° for ° conscience ° toward ° God ° endure grief, suffering ° wrongfully.

20 For what ° glory is it, ° if, ° when ye be ° buffeted for your faults, ye shall take it patiently? but ° if, when ye ° do well, and suffer for it, ye take it patiently, this is ° acceptable ° with ° God.

K 21 For ° even hereunto were ye called; because ° Christ also suffered ° for ° us, ° leaving ° us an ° example, ° that ye should ° follow His ° steps:

22 Who did ° no ° sin, ° neither was ° guile found ° in His mouth:

23 Who, when He was ° reviled, ° reviled ° not again; when He suffered, He ° threatened ° not; but ° committed Himself to Him That ° judgeth ° righteously:

24 Who ° His own self ° bare our ° sins ° in His ° own body ° on the ° tree, ° that we, ° being dead to ° sins, should ° live ° righteously: by Whose ° stripes ye were ° healed.

15 will. Ap. 102. 2. well doing. Gr. *agathopoieō*. See Acts 14. 17. put to silence. Same as "muzzle", 1 Cor. 9. 9. ignorance. Gr. *agnōsia*. See 1 Cor. 15. 34. foolish. See Luke 11. 40.
16 not. Ap. 105. II. using=having. cloke. Gr. *epikalumma*. Only here. The word *kalumma* only in 2 Cor. 5. 13-16. servants. Ap. 190. I. 2. 17 Love. Ap. 135. I. 1. brotherhood. Gr. *adelphotēs*. Only here and 5. 9. 18 Servants. Ap. 190. I. 6. be subject=submit, v. 13. masters. Ap. 98. XIV. ii. with=in. Ap. 104. viii. gentle. Gr. *epieikēs*. See Phil. 4. 6. also, &c.=to the froward and also. froward. Gr. *skolios*. See Acts 2. 40. 19 thankworthy. Ap. 184. I. 1. a man. Ap. 123. 3. for. Ap. 104. v. 2. conscience. See Acts 23. 1. toward=of. endure. See 2 Tim. 3. 11. wrongfully. Gr. *adikōs*. Only here. 20 glory. Gr. *kleos*. Only here. when, &c.=sinning (Ap. 128. I. i) and being buffeted (see 1 Cor. 4. 11). acceptable. Ap. 184. I. 1. with. Ap. 104. xii. 2.
21 even hereunto=unto (Ap. 104. vi) this. Christ. Ap. 98. IX. for. Ap. 104. xvii. 1. us. All the texts read "you". leaving. Gr. *hupolimpanō*. Only here. example. Gr. *hupogrammos*. Only here. follow=diligently follow. See 1 Tim. 5. 10. steps. See Rom. 4. 12. 22 no. Ap. 105. I. sin. Ap. 128. I. ii. 1. Cp. John 8. 46. 2 Cor. 5. 21. 1 John 3. 5. neither. Gr. *ouda*. Verse quoted from Isa. 53. 9. 23 reviled. Gr. *loidoreō*. See John 9. 28. reviled... again. Gr. *antiloidoreō*. Only here. threatened. See Acts 4. 17. committed. See John 19. 30. judgeth. Ap. 122. 1. righteously. Gr. *dikaiōs*. See 1 Cor. 15. 34. 24 His own self=Himself. bare. Same as "offer up", v. 6. own. Omit. on. Ap. 104. ix. 3. tree. Cp. Acts 5. 30; 10. 39; 13. 29. Gal. 3. 13. being dead. Gr. *apoginomai*, to be away from, to die. Only here. live. Ap. 170. 1. righteousness. Ap. 191. 3. stripes=bruise. Gr. *mōlops*. Only here, but in the Sept. in several places, one of which is Isa. 53. 5. healed. Gr. *iaomai*. See Luke 6. 17.

2. 11-4. 6 (E, p. 1854). EXHORTATION (PARTICULAR) AS TO SUFFERINGS AND GLORY. (Extended Alternation.)

E | E | 2. 11. Exhortation. Personal.
F | 2. 12. Calumnies.

G | 2. 13-3. 7. Submission. The will of God (2. 15). Example of Christ (2. 21-25).

E | 3. 8-15. Exhortation. General.

F | 3. 16. Calumnies.

G | 3. 17-4. 6. Submission. The will of God (3. 17). Example of Christ (3. 18-22).

11 Dearly beloved. Ap. 135. III.

beseech. Ap. 134. I. 6.

strangers. Gr. *paroikos*. See Acts 7. 6. Cp. 1. 17.

pilgrims. Same as "strangers", 1. 1.

abstain. See Acts 15. 20.

fleshly. Gr. *sarkikos*. See Rom. 7. 14.

war. Gr. *strateuomai*. See 1 Cor. 9. 7.

against. Ap. 104. x. 1.

soul. Ap. 110. III. 2.

12 conversation. See 1. 15, 18 and Gal. 1. 13.

honest. See Rom. 12. 17.

among. Ap. 104. viii. 2.

whereas=wherein, or, in (Ap. 104. viii) what.

speak against. Gr. *katalaleō*. See Jas. 4. 11.

evildoers. See John 18. 30.

by=from. Ap. 104. vii.

good. Same as "honest", above.

which, &c.=beholding (them). Ap. 133. II. 2.

visitation. Gr. *episkopē*. See Acts 1. 20.

2. 13-3. 7 (G, above). SUBMISSION.

(Introversion and Alternation.)

G | H | a | 2. 13, 14. All to rulers.

b | 2. 15-17. Reason.

J | c | 2. 18. Servants to masters.

d | 2. 19, 20. Reason.

K | 2. 21-25. The example of Christ.

J | c | 3. 1-4. Wives to husbands.

d | 3. 5, 6. Reason.

H | a | 3. 7-. Husbands to be considerate to their wives.

b | 3. -7. Reason.

13 Submit. Same word in v. 18 (subject).

ordinance. Gr. *ktisis*. Always transl. "creature" or "creation", except Heb. 9. 11 and here.

of man=human. Gr. *anthrōpinos*. See Rom. 6. 19.

for, &c.=on account of (Ap. 104. v. 2) the Lord.

supreme. Same as "higher", Rom. 13. 1.

14 governors. Gr. *hēgemōn*. Elsewhere, only in the Gospels and Acts. The title of Pilate, Felix, and Festus.

sent. Ap. 174. 4.

for. Ap. 104. vi.

punishment of=vengeance on. Gr. *ekdikēsis*. See Acts 7. 24.

them, &c. Gr. *agathopoios*. Only here. Cp. 4. 19.

put to silence. Same as

foolish. See Luke 11. 40.

brotherhood. Gr. *adelphotēs*.

masters. Ap. 98.

also, &c.=to the froward

and also. froward. Gr. *skolios*.

a man. Ap. 123. 3.

endure. See 2 Tim. 3. 11.

when, &c.=sinning

with. Ap. 104. xii. 2.

for. Ap. 104. xvii. 1.

example. Gr. *hupogrammos*.

steps. See Rom. 4. 12.

neither. Gr. *ouda*. Verse

quoted from Isa. 53. 9.

threatened. See Acts 4. 17.

committed. See John 19. 30.

judgeth.

own. Omit. on. Ap. 104. ix. 3.

tree. Cp. Acts 5. 30; 10. 39; 13. 29.

live. Ap. 170. 1.

stripes=bruise. Gr. *mōlops*. Only here, but in the Sept. in several

places, one of which is Isa. 53. 5.

healed. Gr. *iaomai*. See Luke 6. 17.

25 °For ye were as sheep going astray; but are now returned °unto the Shepherd and °Bishop of your ¹¹souls.

J c 3 Likewise, ye wives, °be in subjection to your own °husbands; °that, °if °any °obey not the °word, they °also may without the °word be °won °by the °conversation of the wives;

2 °While they behold your °chaste ¹conversation °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.

d 5 For °after this manner in the old time the holy women also, who °trusted °in °God, °adorned themselves, ¹being in subjection °unto their own ¹husbands:

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.

II a 7 Likewise, ye ¹husbands, °dwell with them °according to °knowledge, °giving °honour °unto the °wife, as °unto °the weaker vessel, and as being °heirs together of the °grace of °life;

b °that your °prayers be °not °hindered.

E 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 °thereunto called, ¹that 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 For the eyes of the °LORD are °over the °righteous, and His ears are open °unto their °prayers: but the face of the °LORD is °against them that do °evil.

13 And who is he that will °harm you, °if ye °be °followers of that which is good?

25 For, &c. This clause and that which precedes are quoted from Isa. 53. 5, 6.

unto. Ap. 104. ix. 3.

Bishop. See Phil. 1. v. A Latin manuscript in the British Museum adds, after "souls", "the Lord Jesus Christ".

3. 1 be in subjection = submit, as 2. 13.

husbands. Ap. 123. 2.

that = in order that. Gr. *hina*.

if. Ap. 118. 2. a.

any. Pl. of *tis*. Ap. 123. 3.

obey not = are disobedient to. Gr. *apeitheō*. See 2. 7. word. Ap. 121. 10.

also. Read as "even", before "if", "even if".

won = gained. Gr. *kerdainō*. See Acts 27. 21. Cp. Matt. 18. 15. 1 Cor. 9. 19.

by = through. Ap. 104. v. 1.

conversation. See 1. 15.

2 While, &c. = Having beheld. Ap. 133. II. 2.

chaste. Gr. *hagnos*. See 2 Cor. 7. 11.

coupled with = in. Ap. 104. viii.

fear. Here used in the sense of reverence. Cp. Eph. 5. 33, where the verb is used.

3 adorning. Gr. *kosmos*. Elsewhere transl. "world". See Ap. 129. 1.

not. Ap. 105. I.

that, &c. = the outward one.

plaiting. Gr. *emplokē*. Only here.

wearing = putting around. Gr. *perithesis*. Only here. Referring to putting coronets, bracelets, &c., round the head, arms, &c.

gold = gold (ornaments).

putting on. Gr. *endusis*. Only here.

4 man. Ap. 123. 1. "The hidden man" means "the inward man" of Rom. 7. 22. 2 Cor. 4. 16. Eph. 3. 16. in. Ap. 104. viii.

that which, &c. = the incorruptible (Gr. *aphthartos*). See Rom. 1. 23). Supply "ornament" again here.

meek. Ap. 127. 3.

quiet. See 1 Tim. 2. 2.

spirit. Ap. 101. II. 7.

God. Ap. 98. I. i. 1.

of great price. See 1 Tim. 2. 9.

5 after this, &c. = thus in the old time = thus once. trusted = hoped.

in. Ap. 104. ix. 3, but the texts read Ap. 104. vi.

adorned = used to adorn (Imperfect). Gr. *kosmeō*. See 1 Tim. 2. 9. unto = to.

6 Even. Omit.

lord. Gr. *kurios*. Cp. Ap. 98. VI (cp. i. a. 4. B). daughters = children. Ap. 108. I.

are = are become.

do well. See 2. 15.

not. Ap. 105. II.

any = no. Gr. *mēdeis*. A double negative here.

amazement = terror. Gr. *ptōsis*. Only here. The verb *ptōomai* occ. Luke 21. 9; 24. 37.

7 dwell with. Gr. *sunōikeō*. Only here.

giving = dispensing. Gr. *aponemō*.

according to. Ap. 104. x. 2. knowledge. Ap. 132. II. i. Only here. In the Sept. in Deut. 4. 19 (divided). The word *nemō* is not found in N.T., but is frequent in the Sept. of feeding cattle and sheep.

honour. This is part of the wife's daily portion. wife. Gr. *gunaikeios*. Only here. An adjective. the, &c. Read "the female vessel as weaker". heirs together. See Rom. 8. 17. grace. Ap. 184. I. 1. life. Ap. 170. 1. that = to the end that. Ap. 104. vi.

prayers. Ap. 134. II. 2. hindered. Gr. *enkoptō*. See Acts 24. 4. 8 of one mind. Gr. *homōphrōn*. Only here. Cp. Rom. 12. 16; 15. 5. 2 Cor. 13. 11. Phil. 2. 2; 3. 16; 4. 2. having . . . another = sympathetic. Gr. *sumpathēs*. Only here. The verb *sumpatheō* occ. Heb. 4. 15; 10. 4. love, &c. = loving as brethren. Gr. *philadelphos*. Only here. Cp. 1. 22. pitiful. Gr. *eusplanchnos*. Only here and Eph. 4. 32. courteous. Gr. *philōphrōn*. Only here. Cp. Acts 28. 7. But the texts read "humble-minded". Gr. *tapeinōphrōn*, nowhere else in N.T. Cp. 5. 5. 9 evil. Ap. 128. III. 2. for. Ap. 104. ii.

railing. Gr. *loidōria*. See 1 Tim. 5. 14. Cp. 2. 23. 1 Cor. 5. 11. contrariwise. See 2 Cor. 2. 7. knowing. Ap. 132. I. i. The texts omit and read "for ye", &c. are = were. thereunto = unto (Ap. 104. vi) this. 10 will. Ap. 102. 1. love. Ap. 135. I. 1. see. Ap. 133. I. 1. refrain = cause to cease. Gr. *pauomai*. from. Ap. 104. iv. that, &c. = not (Ap. 105. II) to speak (Ap. 121. 7).

guile. See 2. 1, 22. 11 eschew = turn away (Gr. *ekklīnō*). See Rom. 8. 12) from (v. 10). ensue = pursue. 12 LORD. Ap. 98. VI. i. β. 1. B. a. over. Ap. 104. ix. 3. righteous. Ap. 191. 1. unto. Ap. 104. vi. prayers. Ap. 134. II. 3. against. Ap. 104. ix. 3. The reference in vv. 10-12 is to Ps. 34. 12-16.

13 harm = ill-treat. Gr. *kakoō*. Acts 7. 6. if. Ap. 118. 1. b. be = become. followers = imitators. Gr. *mimētēs*. See 1 Cor. 4. 16, but the texts read *zēlōtēs*, as in Acts 21. 20.

14 But and °if ye suffer °for righteousness' sake, °happy are ye: and be °not afraid of their terror, °neither be troubled;

15 But °sanctify °the ¹²LORD °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:

F 16 Having °a good conscience; ¹that, °whereas they °speak evil of you, as of °evildoers, they may °be ashamed that °falsely accuse your good ¹conversation °in °Christ.

G L e 17 For it is better, ¹⁴if the °will of °God °be so, that ye suffer °for well doing than °for ¹⁶evil doing.

f 18 For ¹⁶Christ also °hath once °suffered °for °sins, the °Just °for the unjust, ¹that He might °bring us to °God, being put to death °in the flesh,

M N g but °quickened °by the Spirit:

h 19 °By which °also He went and °preached °unto the °spirits °in prison,

k 20 Which sometime were ¹disobedient, when once the longsuffering of °God waited °in the days of Noah, while the ark was a preparing,

O °wherein few, that is, eight °souls °were saved ¹by water.

O 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),

N g ¹by the °resurrection of °Jesus Christ:

h 22 Who °is gone °into °heaven, °and is °on the right hand of °God;

k angels and °authorities and °powers being made ¹subject °unto Him.

L f 4 Forasmuch then as °Christ hath suffered °for us °in the flesh, °arm yourselves °likewise with the same °mind;

14 if. Ap. 118. 2. b. for, &c. = on account of (Ap. 104. v. 2) righteousness (Ap. 191. 3).

happy. Gr. *makarios*. Gen. transl. "blessed". neither. Gr. *mede*.

15 sanctify. I. e. separate. Give Him His right place. the LORD God. The texts read "the Christ as Lord". There is no art. before Lord, which shows that it is the predicate. Cp. Rom. 10. 9. Phil. 2. 6. The quotation is from Isa. 8. 12, 13.

always. Ap. 151. II. F.

to give = for. Ap. 104. xv. 3.

answer. Gr. *apologia*. See Acts 22. 1.

asketh. Ap. 134. I. 4.

a reason = an account. Ap. 121. 10.

of = concerning. Ap. 104. xiii. 1.

with. Ap. 104. xi. 1.

meekness. Gr. *prautēs*. See Jas. 1. 21. Cp. v. 4.

16 a good conscience. See Acts 23. 1.

whereas = in (Ap. 104. viii) what.

speak evil. Gr. *katalaleō*. See Jas. 4. 11.

evildoers. See 2. 12. be ashamed. See 2. 6.

falsely accuse = calumniate. Gr. *epēreazō*. Also in Matt. 5. 44. Luke 6. 28. Christ. Ap. 98. IX.

3. 17-4. 6 (G, p. 1858). SUBMISSION.

(Alternation and Introversion.)

G | L | e | 3. 17. Suffering according to the will of God.
f | 3. 18-. Christ's sufferings as to the flesh.
M | 3. -18-22. Christ's triumph.
L | f | 4. 1-. Christ's sufferings as to the flesh.
e | 4. -1. The saints' sufferings as to the flesh.
M | 4. 2-6. The saints' new life.

17 will. Ap. 102. 2.

be so = should will. Ap. 102. 1.

for, &c. = as well doers (v. 6).

for, &c. = as evildoers. Gr. *kakopoieō*. See Mark 3. 4.

18 hath. Omit.

suffered. The texts (but not R. V.) read "died".

for = concerning. Ap. 104. xiii. 1.

sins. Ap. 128. I. ii. 1. Just. Ap. 191. 1.

for. Ap. 104. xvii. 1. bring. See Acts 16. 20.

in the flesh = in flesh. No art. or prep. Dat. case.

3. -18-22 [For Structures see below].

quickened. See Rom. 4. 17.

by the Spirit = in spirit. No prep. (Dat. case), and though the A. V. has the art. it is rejected by all the texts. Ap. 101. II. 13. The reference is to the resurrection body, and the contrast is between His condition

when He was put to death and when He rose from the dead.

3. -18-22 (M, above). CHRIST'S TRIUMPH. (Introversion and Alternation.)

M	N	g	|	-18. The Resurrection of Christ.
		h	|	19. His going to Tartarus.
		k	|	20-. The insubjection of spirits in Noah's day.
		O	|	-20. Noah saved then.
		O	|	21-. We saved now.
N	g	|	-21. The Resurrection of Christ.	
		h	|	22-. His going into heaven.
		k	|	-22. The subjection of angels.

19 By which = In (Gr. *en*) which (condition). also, &c. = having gone, He even preached. preached = heralded. Ap. 121. 1. Not the Gospel, which would be Ap. 121. 4. He announced His triumph. spirits. Ap. 101. II. 11. These were the angels of Gen. 6. 2, 4. See Ap. 23, where 2 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. *antitupos*, here and Heb. 9. 24). baptism. Ap. 115. II. i. 1. also, &c. = now save you (all the texts read "you") also. putting away. Gr. *apothesis*. Only here and 2 Pet. 1. 14. filth. Gr. *rupos*. Only here. Cp. Jas. 1. 21. answer = inquiry, or seeking. Gr. *eperōtēma*. Only here. The verb *erōtaō* (Ap. 134. I. 3) and *eperōtaō* (Acts 1. 6) always mean "to ask". conscience. See Acts 23. 1. toward. Ap. 104. vi. resurrection. Ap. 178. II. 1. Jesus Christ. Ap. 98. XI. 22 is = having. into. Ap. 104. vi.

heaven. Sing. See Matt. 6. 9, 10. and. Omit. on. Ap. 104. viii. authorities. Ap. 172. 5. Cp. Eph. 1. 21; 3. 10; 6. 12. Col. 2. 10, 15. Tit. 8. 1. powers. Ap. 172. 1. Cp. Matt. 24. 29. Rom. 8. 38. 1 Cor. 15. 24. 2 Thess. 1. 7. 2 Pet. 2. 11.

4. 1 Christ. Ap. 98. IX. for us. The texts omit. in the flesh. Gr. *sarki*, as 3. 18. arm yourselves . . . with = put on as armour. Gr. *hoplizomai*. Only here. Cp. Rom. 6. 13. likewise = also. mind. Gr. *ennoia*. See Heb. 4. 12.

for he that hath suffered ° in the flesh hath ceased from ° sin ;

M 2 ° That he ° no longer should ° live the ° rest of his time ° in the flesh to the lusts of ° men, but to the ° will of ° God.

m 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, ° banquetings, and ° abominable ° idolatries :

n 4 ° Wherein they ° think it strange that ye run ° not with them ° to the same ° excess of ° riot, ° speaking evil of you :

n 5 Who shall ° give ° account to Him That ° is ready to ° judge the ° quick and the ° dead.

m 6 For ° 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.

CD P¹ 7 But the end of all things ° is at hand :

Q¹ ° be ye therefore sober, and ° watch ° unto ° prayer.

8 And ° above all things ° have ° fervent ° charity ° among yourselves ; ° for ° charity shall cover the multitude of ° sins.

9 ° Use hospitality ° one ° to another without ° grudging.

10 As ° every man ° hath received the ° gift, even so ° minister ° the same ° one ° to another, as good ° stewards of the ° manifold ° grace of ° God.

11 If ° any man ° speak, let him speak ° as the ° oracles of ° God ; ° if ° any man ° minister, let him do it as ° of the ° ability which ° God ° giveth : ° that ° God ° in all things may be glorified ° through ° Jesus Christ, to Whom ° be ° praise and ° dominion ° for ever and ever. Amen.

P² 12 ° Beloved, ° think it ° not strange ° concerning ° the ° fiery ° trial which is to try you, as

in the flesh. The Received text (Ap. 94. VI) has *en*, but the texts omit.

sin. Ap. 128. I. ii. 1. Cp. Rom. 6. 7.

4. 2-6 (*M*, p. 1860). THE SAINTS' NEW LIFE. (*Introversion*.)

M | 1 | 2. New life in the spirit.
 m | 3. Time past. Insubjection of the flesh.
 n | 4. Men's judgment.
 n | 5. God's judgment.
 m | 6-. Time past. Death as to flesh.
 l | -6. Life as to the spirit.

2 That=To (Ap. 104. vi) the end that. no longer. Gr. *mēketi*.

live. Gr. *bioō*. Only here. Cp. Ap. 170. 2. rest of his=remaining. Gr. *epiloipos*. Only here. Cp. Ap. 124. 3.

in. Ap. 104. viii.

men. Ap. 123. 1.

will. Ap. 102. 2.

God. Ap. 98. I. i. 1.

3 of our life. The texts omit.

may suffice=is sufficient (Gr. *arketos*. Only here and Matt. 6. 34; 10. 25).

us. The texts omit.

will. Ap. 102. 2, as above, but the texts read Ap. 102. 4.

Gentiles. Gr. *ethnos*.

lasciviousness. See Rom. 13. 13.

excess of wine. Gr. *oinophlugia*. Only here.

revellings. Gr. *kōmos*. See Rom. 13. 13.

banquetings. Gr. *potos*. Only here.

abominable=unlawful. See Acts 10. 28.

idolatries. See 1 Cor. 10. 14.

4 Wherein=In (Ap. 104. viii) which.

think, &c. See Acts 17. 20.

not. Ap. 105. II.

to. Ap. 104. vi.

excess. Gr. *anachusis*. Only here.

riot. Gr. *asōtia*. See Eph. 5. 18.

speaking evil of. Gr. *blasphēmōō*.

5 give=render. As in Heb. 13. 17.

account. Ap. 121. 10.

is ready. See Acts 21. 13.

judge. Ap. 122. 1.

quick=living. Ap. 170. 1.

dead. Ap. 139. 2.

6 for this cause=unto (Ap. 104. vi) this (end).

was the gospel preached. Ap. 121. 4.

they might=though they might. The

particle *men*, marking the contrast, is ignored in the A. V. and R. V. according to. Ap. 104. x. 2.

Supply "the will of". live. Ap. 170. 1. spirit. No art. or prep. Ap. 101. II. 13. Cp. 3. 18. This is

man's day (1 Cor. 4. 3), when he is judging and condemning. God's day is to come. (See also Ap. 139. 5.)

4. 7-19 (*D*, p. 1854). EXHORTATIONS IN VIEW OF THE END. (*Extended Alternation*.)

CD P¹ | 7-. The end of all things.
 Q¹ | 7-11. Exhortation. In well doing to glorify God in all things.
 P² | 12. The fiery trial.
 Q² | 13-16. Exhortation. In well doing to glorify God in suffering.
 P³ | 17, 18. The beginning of judgment.
 Q³ | 19. Exhortation. In well doing to commit themselves to God.

7 is at hand=has drawn near. Cp. Matt. 3. 2. be... sober. See Rom. 12. 3. watch. See 2 Tim. 4. 5. unto. Ap. 104. vi. prayer. Ap. 134. II. 2. 8 above=before. Ap. 104. xiv. have, &c.=having your love toward (Gr. *eis*) one another intense. fervent. Gr. *ektenēs*. Only here and Acts 12. 5. Cp. 1. 22. charity. Ap. 135. II. 1. among. Ap. 104. vi. for, &c. Cp. Prov. 10. 12. Jas. 5. 20. See 1 Cor. 13. 5-7. 9 Use hospitality=Be hospitable. See 1 Tim. 3. 2 and cp. Rom. 12. 13. one, &c.=to one another. grudging=murmuring. See Acts 6. 1. 10 every man=each one. hath. Omit. gift. Ap. 184. I. 2. See 1 Cor. 7. 7. minister. Ap. 190. III. 1. the same=it. one to another=among yourselves (*v. 8*). stewards. See 1 Cor. 4. 1. manifold. See 1. 6. grace. Ap. 184. I. 1. 11 If. Ap. 118. 2. a. any man. Ap. 123. 3. speak. Ap. 121. 7. as. I. e. in harmony with, according. oracles. See Acts 7. 38. of. Ap. 104. vii. ability. Ap. 172. 3. giveth. See 2 Cor. 9. 10. Cp. 2 Pet. 1. 5. through. Ap. 104. v. 1. Jesus Christ. Ap. 98. XI. be=is. praise=the glory. Gr. *doxa*. See p. 1511. dominion=the dominion. Ap. 172. 2. for ever, &c. Ap. 151. II. A. ii. 9. a. A summary of the Divine operations in their finality. 12 Beloved. Ap. 135. III. concerning=as to. the fiery trial, &c. Lit. the fire (of persecution) which is among (Ap. 104. viii. 2) you, coming to you for (Ap. 104. xv. 3) trial. Not coming in the future, but a present condition. fiery. Gr. *purōsis*. Here and Rev. 18. 9, 18. trial. Gr. *peirasmos*. See 1. 6 and 2 Pet. 2. 9.

though °some ° strange thing happened ° unto you :

Q² 13 But rejoice, inasmuch as ye are partakers of ¹ Christ's sufferings; ° that, ° when His ° glory shall be ° revealed, ye may be glad also ° with exceeding joy.

14 ¹¹ If ye be ° reproached ° for the name of ¹ Christ, ° happy *are ye*; for the ° Spirit of ¹³ glory and of ² God resteth ° upon you : ° on their part He is ° evil spoken of, but on your part He is glorified.

15 ° But let ° none of you suffer as a murderer, or as a thief, or as an ° evildoer, or as a ° busybody in other men's matters.

16 Yet ¹¹ if *any man suffer* as a ° Christian, let him ° not be ashamed; but let him glorify ² God ° on this ° behalf.

P³ 17 For ° the time *is come* ° that judgment must begin ° at the ° house of ² God : and ¹¹ if *it first begin* ° at us, what shall the end be of them that ° obey not the ° gospel of ² God ?

18 And ¹¹ if the ° righteous ° scarcely be saved, where shall the ° ungodly and the sinner ° appear ?

Q³ 19 Wherefore let ° them that suffer ° according to the ° will of ² God ° commit the keeping of their ° souls to Him ° in ° well doing, ° as ° unto a ° faithful ° Creator.

E 5 The ° elders which are ° among you I ° exhort, ° who am also an elder, and a witness of the sufferings of ° Christ, and also ° a ° partaker of the ° glory ° that shall be ° revealed :

2 ° Feed the ° flock of ° God which is ¹ among you, ° taking the oversight *thereof*, ° not ° by constraint, but ° willingly; ° not ° for filthy lucre, but ° of a ready mind ;

3 ° Neither as ° being lords over *God's* ° heritage, but being ° ensamples to the ° flock.

4 And when the ° chief Shepherd shall ° appear, ye shall ° receive ° a ° crown of ¹ glory ° that fadeth not away.

5 Likewise, ye younger, ° submit yourselves ° unto the ¹ elder. Yea, all of you ° be subject ° one to another, and ° be clothed with ° humility : for ² God ° resisteth the ° proud, and giveth ° grace to the ° humble.

6 ° Humble yourselves therefore ° under the ° mighty hand of ² 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 adver-

some = a.

strange. Gr. *xenos*. See Acts 17. 18.

unto = to.

13 when, &c. = in (Ap. 104. viii) the revelation (Ap. 106. II. 1) also of His glory (see p. 1511).

revealed. See 1. 5, 7, 13.

with exceeding joy. Lit. rejoicing greatly. See 1. 6, 8.

14 reproached. Gr. *oneidizō*. See Rom. 15. 3.

for = in. Ap. 104. viii.

happy. See 3. 14.

Spirit, &c. Fig. *Hendiadys* (Ap. 6). The glorious Spirit of God. Ap. 101. II. 3.

upon. Ap. 104. ix. 3.

on their part . . . glorified. This clause is omitted by all the texts.

15 But = For.

none = not (Gr. *mē*) any one (Ap. 123. 3).

evildoer. See 2. 12.

busybody in, &c. Gr. *alotrioeπισκοπος*. Only here. An overseer in things concerning another. See Ap. 124. 6. Cp. 1 Thess. 4. 11. 2 Thess. 3. 11. 1 Tim. 5. 13, and see Luke 12. 13. John 21. 22.

16 Christian. See Acts 11. 26.

on. Ap. 104. viii.

behalf = respect, lit. part, but the texts read "name".

17 the time, &c. = (*it is*) the season.

that judgment, &c. Lit. of judgment (Ap. 177. 6) beginning.

at = from. Ap. 104. iv.

house. Cp. 2. 5. 1 Tim. 3. 15. Heb. 3. 6; 10. 21.

obey not = are disobedient to. See 2. 7.

gospel of God. Ap. 140. III.

18 righteous. Ap. 191. 1.

scarcely. See Acts 14. 18.

ungodly. Gr. *asebēs*. Cp. Ap. 128. IV.

appear. Ap. 106. I. 1. Cp. Prov. 11. 31 (Sept.).

19 them. Add "also".

commit the keeping of. Gr. *paratithēmi*. See Acts 17. 3.

souls. Ap. 110. III. 2.

well doing. Gr. *agathopoiia*. Only here. Cp. 2. 14.

as. The texts omit.

unto = to. faithful. Ap. 150. III.

Creator. Gr. *ktistēs*. Only here.

5. 1 elders. Ap. 189.

among. Ap. 104. viii. 2.

exhort. Ap. 134. I. 6.

who, &c. = the fellow-elder. Gr. *sumpresbuteros*. Only here.

Christ. Ap. 98. IX.

a = the.

partaker. See 1 Cor. 10. 18. glory. See p. 1511.

that shall = about to.

revealed. Ap. 106. I. ix. Cp. 4. 13.

2 Feed. Gr. *poimainō*. Cp. John 21. 16. Acts 20. 28.

flock. Gr. *poimnion*. See Acts 20. 28.

God. Ap. 98. I. i. 1.

taking, &c. Gr. *episkopeō*. Only here and Heb.

12. 15. Cp. Ap. 189. not. Ap. 105. II.

by constraint. Gr. *anankostōs*. Only here.

willingly. Cp. *hekousiōs*. See Heb. 10. 26, and cp.

that fadeth not away. Gr. *amarantinos*. Only here.

unto = to. be subject . . . and = submitting.

be clothed with = gird yourself with. Gr. *enkom-*

boomai. Only here. humility. See Acts 20. 19.

resisteth. See Acts 18. 6. proud. See Rom.

1. 30. grace. Ap. 184. I. 1. humble. Gr. *tapeinos*. See Matt. 11. 29. Quoted from Prov. 3. 34.

Cp. Jas. 4. 6. 6 Humble yourselves. See 2 Cor. 11. 7. under. Ap. 104. xviii. 2. mighty. Gr.

krataios. Only here. Cp. 1 Cor. 16. 13 and Ap. 172. 2. that = in order that. Gr. *hina*. exalt. See

John 12. 32. in. Ap. 104. viii. due time = season. 7 Casting . . . upon. Gr. *epirriptō*. Only

here and Luke 19. 35. care = anxiety. Cp. Phil. 4. 6. upon. Gr. *epi*. Ap. 104. ix. 3. The same

prep. as is seen in the verb. for. Ap. 104. xiii. 1. 8 Be sober. See 1. 13. be vigilant. Gr.

gregoreō. Transl. "watch", save here and 1 Thess. 5. 10 (wake).

Philem. 14. not = neither. Gr. *mēde*. for filthy lucre. Gr. *aischrokerdōs*. Only here. Cp. 1 Tim. 3. 3. of, &c. = readily. Gr. *prothumōs*. Only here. Cp. Acts 17. 11. Rom. 1. 15. 3 Neither. Gr. *mede*, as above. being, &c. See Acts 19. 16. heritage = the heritages. Gr. *klēros*, pl. Cp. Acts 1. 17, 26. "God's" is supplied from v. 2. Cp. Deut. 4. 20. Ps. 28. 9; 33. 12, &c. ensamples. Gr. *tupos*. See Phil. 3. 17. 2 Thess. 3. 9. 1 Tim. 4. 12. Tit. 2. 7. 4 chief Shepherd. Gr. *archipoimēn*. Only here. See John 10. 11. appear. Ap. 106. I. v. receive. See 1. 9. a = the. crown. Gr. *stephanos*. The victor's crown. Cp. Rev. 12. 3 (*diadēma*). that fadeth not away. Gr. *amarantinos*. Only here. Cp. 1. 4. 1 Cor. 9. 25. 5 submit. As 2. 13, &c. unto = to. be subject . . . and = submitting. The texts omit. one to, &c. = to one another. be clothed with = gird yourself with. Gr. *enkom-boomai*. Only here. humility. See Acts 20. 19. resisteth. See Acts 18. 6. proud. See Rom. 1. 30. grace. Ap. 184. I. 1. humble. Gr. *tapeinos*. See Matt. 11. 29. Quoted from Prov. 3. 34. Cp. Jas. 4. 6. 6 Humble yourselves. See 2 Cor. 11. 7. under. Ap. 104. xviii. 2. mighty. Gr. *krataios*. Only here. Cp. 1 Cor. 16. 13 and Ap. 172. 2. that = in order that. Gr. *hina*. exalt. See John 12. 32. in. Ap. 104. viii. due time = season. 7 Casting . . . upon. Gr. *epirriptō*. Only here and Luke 19. 35. care = anxiety. Cp. Phil. 4. 6. upon. Gr. *epi*. Ap. 104. ix. 3. The same prep. as is seen in the verb. for. Ap. 104. xiii. 1. 8 Be sober. See 1. 13. be vigilant. Gr. *gregoreō*. Transl. "watch", save here and 1 Thess. 5. 10 (wake).

sary the devil, as a °roaring lion, walketh about, seeking whom he may °devour:

9 Whom resist °stedfast in the °faith, °knowing that the same °afflictions are °accomplished in your °brethren that are °in the °world.

B 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, °stablish, °strengthen, °settle you.

11 To Him be °glory and °dominion °for ever and ever. Amen.

A 12 °By °Silvanus, a °faithful brother °unto you, as I °suppose, I have written °briefly, °exhorting, and °testifying that this is the °true °grace of °God °wherein °ye stand.

13 The °church that is °at °Babylon, °elected together with you, saluteth you; and so doth °Marcus my °son.

14 °Greet ye one another °with a °kiss of °charity. Peace be °with you all that are °in

10 Christ °Jesus. °Amen.

roaring. Gr. *ōruomai*. Only here. Cp. 2 Cor. 11. 3, 14. devour = swallow up. See 1 Cor. 15. 54.

9 stedfast. Gr. *stereos*. See 2 Tim. 2. 19.

faith. Ap. 150. II. 1. knowing. Ap. 132. I. i.

afflictions. Same as "sufferings", v. 1.

accomplished. Ap. 125. 3.

brethren - brotherhood. See 2. 17.

world. Ap. 129. 1.

10 grace. Ap. 184. I. 1. Cp. Acts 7. 2.

hath. Omit. us. The texts read "you".

unto. Ap. 104. vi.

eternal. Ap. 151. II. B. i.

by. Ap. 104. viii.

Christ Jesus. Ap. 98. XII, but the texts omit "Jesus". after that ye have = having.

a while = a little (time). The contrast is between the affliction now and the glory hereafter. Cp. 2 Cor. 4. 17.

make you, &c. The texts read "shall Himself perfect you", &c.

perfect. Cp. Heb. 13. 21. See Ap. 125. 8.

stablish. See Rom. 1. 11.

strengthen. Gr. *sthenōō*. Only here.

settle = ground, as on a foundation. Gr. *themeliōō*. Cp.

Eph. 3. 17. Col. 1. 23, and Ap. 146. These four verbs

describe God's working, not *after*, but *during* the

dominion. Ap. 172. 2. for ever, &c. Ap. 151. II.

2 Cor. 1. 19. faithful. Ap. 150. III. sup-

briefly. Lit. by means of (Ap. 104. v. 1) few (words).

true. Ap. 175. 1. wherein = in (Ap.

104. vi) which. ye stand. All the texts read the imp. "stand ye". Cp. Phil. 4. 1. 13 church.

sufferings. 11 glory and. The texts omit.

A. ii. 9. a. 12 By. Ap. 104. v. 1. Silvanus. See 2 Cor. 1. 19.

pose = reckon. Gr. *logizomai*, as Rom. 4. 3, &c.

testifying = earnestly testifying. Gr. *epimartureō*. Only here.

104. vi) which. ye stand. All the texts read the imp. "stand ye". Cp. Phil. 4. 1. 13 church.

The adj. "elected together with" is fem. sing., and the ellipsis must be supplied by some noun of that

gender. Hence, some have thought that the reference is to Peter's wife (1 Cor. 9. 5). This would accord

with the inclusion of an individual (Marcus) in the same salutation, and would agree with Paul's custom of

sending salutations from individuals; but he also sends salutations from churches (Rom. 16. 16, 23.

1 Cor. 16. 19), and from all the saints, or brethren, i. e. in the place where he was writing (2 Cor. 13. 13.

Gal. 1. 2. Phil. 4. 22. 2 Tim. 4. 21. Tit. 3. 15). So Peter may be uniting all the brethren with him here,

and the ellipsis should be supplied, not with *ekklesia*, which occ. nowhere in either of his epistles, but with

diaspora, the dispersion, whom he addresses as elect (1. 1). Those in Babylon were elect with them. at =

in. Ap. 104. viii. Babylon. A great many sojourners of the dispersion were in Babylon. See Josephus,

Ant., XV. ii. 2. elected together with. Gr. *suneklektos*. Only here. Marcus = Mark. See Acts 12. 12.

son. Ap. 108. iii. This must be in the same sense as in 1 Tim. 1. 2. Tit. 1. 4, where Paul uses *gnēsios*. If

Mark be the same as in Acts 12. 12, he could not be Peter's literal son. 14 Greet. Same as "salute",

v. 13. with. Ap. 104. viii. kiss. See Rom. 16. 16. charity = love. Ap. 135. II. 1. In Paul's

epistles the epithet "holy" (*hagios*) is used. with = to. Jesus. The texts omit. Amen. Omit.

THE SECOND EPISTLE OF PETER.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Introversion and Extended Alternation.)

A | 1. 1-4. INTRODUCTION. BENEDICTION.

B | 1. 5-11. EXHORTATION.

C | A | 12-15. PETER.

B | 1. 16-21. APOSTLES AND PROPHETS.

C | 2. 1-22. THE WICKED.

C | A | 3. 1. PETER.

B | 3. 2. PROPHETS AND APOSTLES.

C | 3. 3-13. THE WICKED.

B | 3. 14-18-. EXHORTATION.

A | 3. -18. CONCLUSION. BENEDICTION.

NOTES ON THE SECOND EPISTLE OF PETER.

1. **AUTHORSHIP.** In spite of much divergence of opinion, we conclude that the apostle who wrote the First Epistle wrote this one also. While there is some difference between the tone of the two, this difference has been exaggerated by those who deny that Peter wrote the second letter. And a comparison of the language used shows close resemblance between the two epistles.

2. **WRITTEN** to the same readers as was the First Epistle (see 3. 1).

3. **SUBJECT.** The apostle continues the practical teaching of the earlier letter, exhorts, and warns, illustrating again from the Old Testament history, while himself foretelling the conditions of "the last days", "the day of judgment", "the day of the Lord", and "the day of God". The similarity to the teaching in *Jude* should be noticed.

4. **TIME OF WRITING.** This is generally placed between 61 and 65 A. D., but the year is conjectural, although it may reasonably be presumed that this epistle was written within a comparatively short period after the First.

THE SECOND EPISTLE OF PETER.

A **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 °that °pertain unto °life and °godliness, °through the °knowledge of Him That °hath called us °to °glory and °virtue;

4 °Whereby are °given °unto us °exceeding great and precious °promises; °that °by these ye might °be °partakers of the °divine nature, having °escaped the °corruption that is °in the °world °through lust.

B a **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.

b **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 °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.

a **10** Wherefore the rather, brethren, °give diligence to make your °calling and °election °sure:

b for °if ye do these things, ye shall °never °fall:

11 For so an °entrance shall be °ministered °unto you °abundantly °into the °everlasting °kingdom of our °Lord and Saviour °Jesus Christ.

C A **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.

1. 1 Simon. Gr. *Sumeōn*, as in Acts 15. 14. servant. Ap. 190. I. 2. apostle. Ap. 189. Jesus Christ. Ap. 98. XI. have. Omit.

obtained. Gr. *lanchanō*. See Acts 1. 17. like precious. Gr. *isotimos*. Only here. faith. Ap. 150. II. 1. through. Ap. 104. viii. righteousness. Ap. 191. 3. of, &c. = of our God and, &c. God. Ap. 98. I. i. 1.

2 Grace. Ap. 184. I. 1. multiplied. Cp. 1 Pet. 1. 2 and Jude 2. unto = to.

knowledge. Ap. 132. II. ii. Jesus. Ap. 98. X. Lord. Ap. 98. VI. i. β. 2. A.

3 divine. Gr. *theios*. See Acts 17. 29. power. Ap. 172. 1.

given = been given. It is the same perfect passive transl. "are given" in v. 4. Gr. *dōreō*. See Mark 15. 45. all = (as to) all.

that *pertain unto* = for. Ap. 104. xv. 3. life. Ap. 170. 1.

godliness. See 1 Tim. 2. 2. through. Ap. 104. v. 1.

hath. Omit. to = to His own, as the texts. glory. See p. 1511.

virtue. See Phil. 4. 8.

4 Whereby = By (Ap. 104. v. 1) which.

exceeding = the exceeding.

promises. Gr. *epangelma*. Only here and 3. 13.

that = in order that. Gr. *hina*.

by. Ap. 104. v. 1.

be = become.

partakers. See 1 Cor. 10. 18.

escaped. Gr. *apopheugō*. Only here and 2. 18, 20.

corruption. Gr. *phthora*. See Rom. 8. 21.

in. Ap. 104. viii. world. Ap. 129. 1.

1. 5-11 (B, p. 1863). EXHORTATION. (*Alternation.*)

B | a | 5-7. Exhortation. Diligence.

| b | 8, 9. Reasons. Positive and Negative.

| a | 10-. Exhortation. Diligence.

| b | -10, 11. Reasons. Negative and Positive.

5 And. Note the Fig. *Polysyndeton*. Seven "ands" in vv. 5-7.

beside this, giving. Lit. bringing in by the side of (Gr. *pareispherō*. Only here) this very thing.

diligence. Gr. *spoudē*, as Jude 3.

add = minister, or supply. Gr. *epichorēgeō*. See 2 Cor. 9. 10.

to = in. Ap. 104. viii.

knowledge. Ap. 132. II. i.

6 temperance = self-control. Gr. *enkrateia*.

See Acts 24. 25. **7** brotherly kindness. See Rom. 12. 10. charity = love. Ap. 185. II. 1. **8** if, &c. = these things existing (Gr. *huparchō*. See Luke 9. 48) in you, and abounding.

9 that lacketh, &c. = to whom these things are

not (Ap. 105. II) present. and cannot, &c. = being short-sighted. Gr. *muōpazō*. Only here. and

hath, &c. = having received forgetfulness (Gr. *lēthē*. Only here). that he was purged from = of

the cleansing (Gr. *katharismos*. See Heb. 1. 3) of. old sins = sins of long ago (Gr. *palai*). sins. Ap.

128. I. ii. 1. **10** give diligence = be diligent. Gr. *spoudazō*. See noun in v. 5. calling. See Rom

11. 29. election. See Acts 9. 15. sure. Gr. *bebaios*. See Rom. 4. 16. if ye do = doing. never =

by no means (Ap. 105. III) at any time. fall = stumble. Gr. *ptaiō*. See Rom. 11. 11. **11** entrance.

Same word in Heb. 10. 19. ministered. Same as "add", v. 5. abundantly. Gr. *plousiōs*. See

Col. 3. 16. into. Ap. 104. vi. everlasting. Ap. 151. II. B. ii. kingdom. Ap. 112. 6. **12** not.

Ap. 105. I. negligent. Gr. *ameleō*. See 1 Tim. 4. 14. put . . . in remembrance. Gr. *hupomimnēskō*.

See John 14. 26. of. Ap. 104. xiii. 1. know. Ap. 132. I. i. established. Cp. 1. Pet. 5. 10. the

present truth = the truth which is present (cp. v. 9), i. e. which is your possession.

13 Yea, I think it °meet, °as long as I am °in this °tabernacle, to °stir you up °by putting you °in °remembrance;

14 ¹²Knowing that °shortly °I must put off this my ¹³tabernacle, even as our ²Lord ¹Jesus Christ °hath °shewed me.

15 Moreover I will °endeavour that ye may be able °after my °decease °to have these things °always in °remembrance.

B D c 16 For we °have ¹²not °followed °cunningly devised °fables,

d when we made known ²unto you the ³power and °coming of our ²Lord ¹Jesus Christ, but °were °eyewitnesses of his majesty.

E 17 For He received °from ¹God the °Father honour and °glory, when there °came °such a voice to Him °from the °excellent °glory, "This is My °beloved °Son, °in Whom I am °well pleased."

18 And this voice which ¹⁷came °from °heaven we heard, when we were °with Him °in the °holy mount.

D d 19 We have also °a more ¹⁰sure word of prophecy; °whereunto ye do well °that ye take heed, as ²unto a °light that °shineth °in a °dark place, until the day °dawn, and the °day star °arise °in your hearts:

c 20 °Knowing this first, that °no prophecy of the Scripture °is of °any private °interpretation.

E 21 For the prophecy ¹⁷came ¹²not °in old time °by the °will of °man: but °holy °men °of ¹God °spake as they were °moved °by °the Holy Ghost.

C F 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,

G °and bring upon themselves °swift °destruction.

13 meet = just. Ap. 191. 1. as long as = for (Ap. 104. ix. 3) such (time) as. tabernacle. Gr. skēnōma. See Acts 7. 46. stir . . . up. Ap. 178. I. 5.

by putting you in = in. remembrance. Gr. hupomnēsis. See 2 Tim. 1. 5. 14 shortly. Gr. tachinos. Only here and 2. 1 (swift). I must put off = is the putting off of. Gr. apothesis. See 1 Pet. 3. 21.

hath. Omit, and supply "also". shewed = declared. Gr. delōō. See 1 Cor. 1. 11. Cp. John 21. 18, 19.

15 endeavour. Same as "give diligence", v. 10. after. Ap. 104. xi. 2.

decease. Gr. exodos. See Luke 9. 31. to have, &c. = to make remembrance (Gr. mnēmē. Only here) of these things.

always = at every time. Gr. hekastote. Only here.

1. 16-21 (B, p. 1868). APOSTLES AND PROPHETS. (Alternation and Introversion.)

B	D	c	|	16-	What the apostolic witness was not.
			|	A	myth.
	d		|	-16.	What it was. A vision of the coming of Christ.
	E		|	17, 18.	How it came. Voice borne from heaven.
	D	d	|	19.	What the Prophetic Word is. A light till Christ's coming.
		c	|	20.	What it is not. Not of its own revealing.
	E		|	21.	How it came. Brought by power from on high.

16 have not followed = did not follow. followed. Gr. exakolouthēō. Only here and 2. 2, 15. cunningly, &c. Gr. sophizō. See 2 Tim. 3. 15. fables. See 1 Tim. 1. 4.

coming. See Matt. 24. 3 (first occ.). were = became.

eyewitnesses. Gr. epoplēō. Only here. The verb in 1 Pet. 2, 12; 3. 2. Cp. Luke 1. 2. majesty. Gr. megaleiotēs. See Acts 19. 27.

17 from. Ap. 104. xii. 1. Father. Ap. 98. III.

came = was borne. Gr. pherō, as in 1 Pet. 1. 13 (brought).

such. Gr. toiosade. Only here. Implying emphasis. The usual word is toioutos, which occ. 61 times.

from = by. Ap. 104. xviii. 1. excellent. Gr. megaloprepēs. Only here. Cp. v. 16. beloved. Ap. 135. III. Son. Ap. 108. iii.

well pleased. See Matt. 3. 17; 12. 18; 17. 5.

18 from. Ap. 104. vii. heaven. Sing. See Matt. 6. 9, 10. with. Ap. 104. xvi. holy. Because, and while, the Lord was there. 19 a more sure, &c. = the prophetic (Gr. prophētikos. See Rom. 16. 26) word (Ap. 121. 10) more sure. whereunto = to which. that ye take heed = taking heed; "in your hearts" should follow here. light. Ap. 130. 4. shineth. Ap. 106. I. i. dark. Gr. auchmēros. Only here. dawn. Gr. diaugazō. Only here. day star. Gr. phōsphoros. Only here. arise. It will be a fulfilment of Num. 24. 17. Mal. 4. 2. Not a spiritual experience. 20 Knowing. Ap. 132. I. ii. no. Ap. 105. I. is = comes. any private = its own. Gr. idios. interpretation. Gr. epilusis. Only here. The verb epilūō is found in Mark 4. 34 (expounded), and Acts 19. 39 (determined). This shows that the meaning is that prophecy is not self-originated by the speaker. 21 in old time = at any time. Gr. pote. by. No prep. Dat. case. will. Ap. 102. 2. man. Ap. 123. 1. holy. Omit. of. The texts read apo, from. spake. Ap. 121. 7. moved = borne along. Gr. pherō, as in v. 17. by. Ap. 104. xviii. 1. the Holy Ghost = Divine power. No art. Ap. 101. II. 14.

2. 1-22 (C, p. 1868). THE WICKED. (Extended Alternation.)

C	F	|	1-	Character.
	G	|	-1.	Judgment.
	H	|	2.	Followers.
F	|	3-	Character.	
	G	|	-3-17.	Judgment.
	H	|	18-22.	Followers.

2. 1 were = arose. false prophets. Gr. pseudoprophētēs. Cp. Matt. 24. 11, 24. Luke 6. 26. Acts 13. 6. 1 John 4. 1. among. Ap. 104. viii. 2. people. See Acts 2. 47. even as, &c. Read, as among you also, &c. false teachers. Gr. pseudodidaskalos. Only here. who = such as. privily . . . in. Gr. pareisagō. Only here. Cp. Rom. 5. 20 and Gal. 2. 4. damnable heresies = heresies (Acts 5. 17) of destruction, or perdition (Gr. apōleia). See John 17. 12. even denying = denying even. Lord. Ap. 98. VI. ii. 2. bought. See Matt. 18. 44, 46. and bring upon = bringing upon. Gr. epagō. See Acts 5. 28. swift. See 1. 14. destruction. See "damnable", above.

H 2 And many shall ° follow their ° pernicious ways; ° by reason of whom 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 1 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.

2 follow. See 1. 16. pernicious ways. Gr. *apōleia*, as *v.* 1, but the texts read "lasciviousnesses". Gr. *aselgeia*. See Rom. 13. 13. by reason of. Ap. 104. v. 2.

3 through. Ap. 104. viii. evil spoken of=blasphemed, as 1 Pet. 4. 4. covetousness. Gr. *pleonexia*. First occ. Mark 7. 22. feigned=formed, i. e. fabricated. Gr. *plastos*. Only here.

words. Ap. 121. 10. make merchandise of. Gr. *emporeuomai*. See Jas. 4. 13.

2. -3-17 (G, p. 1865). JUDGMENT. (Introversion and Alternation.)

G | J | L | -3. Judgment.
M | 4-8. Ungodly of old times.
K | 9-. Deliverance of godly.
J | L | -9. Judgment.
M | 10-17. Ungodly of later times.

judgment. Ap. 177. 6. now, &c. =from (Ap. 104. vii) of old (as in 3. 5). lingereth. Gr. *argeō*. Only here. Cp. 1. 8. not. Ap. 105. I. damnation. Same as "destruction", *v.* 1. slumbereth. Gr. *nustazō*. Only here and Matt. 25. 6.

2. 4-8 (M, above). UNGODLY OF OLD TIME. (Repeated Alternation.)

M | e¹ | 4-. Angels.
f¹ | 4-. Cast down to Tartarus.
e² | 5-. The old world.
f² | 5-. The flood.
e³ | 6-. Sodom and Gomorrha.
f³ | 6-8. Overthrown.

4 if. Ap. 118. 2. a. God. Ap. 98. I. i. 1. spared. See Acts 20. 23. the. Omit. that=when they. sinned. Ap. 128. I. i. cast . . . down to hell, and=having thrust down to Tartarus. Ap. 131. 3. delivered. See John 19. 30. chains. Gr. *seira*, a cord. Only here. The texts read "pits". Gr. *seiros*. darkness. Gr. *zophos*. Only here, *v.* 17, and Jude 6, 13. to be. Omit. unto. Ap. 104. vi.

judgment. Ap. 177. 7. 5 And. Note the Fig. *Polysyndeton* (Ap. 6) in *vv.* 5-7. old=ancient. See Matt. 5. 21. world. Ap. 129. 1. saved=preserved. Same word John 17. 12. the eighth. A Gr. idiom for himself and seven others. preacher. Ap. 121. 2. righteousness. Ap. 191. 3. ungodly. Gr. *asebēs*. See Ap. 128. IV. 6 turning . . . into ashes. Gr. *tephroō*. Only here. condemned. Ap. 122. 7. overthrow. Gr. *katastrophē*. See 2 Tim. 2. 14. making=having made. ensample. Gr. *hupodeigma*. See John 13. 15. unto=of. that after should. Lit. about to. live ungodly. Gr. *asebeō*. Only here and Jude 15. Cp. *v.* 5. 7 delivered=rescued. As in 2 Cor. 1. 10. just. Ap. 191. 1. Lot. As believing Jehovah, Lot was justified. We do not know all his life, and we do not know all implied by the rest of this verse and by *v.* 8. vexed=oppressed. See Acts 7. 24. with=by. Ap. 104. xviii. 1. filthy conversation=behaviour (see Gal. 1. 13) in (Gr. *en*) lasciviousness (Gr. *aselgeia*. See 1 Pet. 4. 3). wicked=lawless. Gr. *athemos*. Only here and 3. 17. 8 that righteous man=the just one. Cp. *v.* 7. dwelling. Gr. *enkatoikeō*. Only here. seeing. Gr. *blemma*. Only here. vexed. Gr. *basanizō*. Transl. "torment", except Matt. 14. 24. Mark 6. 48 (where see note). Rev. 12. 2. righteous. Same as "just", above. soul. Ap. 110. IV. 1. from. Ap. 104. vii. unlawful. Ap. 128. III. 3. 9 Lord. Ap. 98. VI. i. β. 1. B. b. knoweth. Ap. 132. I. i. godly. Gr. *eusebēs*. See Acts 10. 2. out of. Ap. 104. vii. temptations=temptation. See 1 Pet. 1. 6. the=a. punished. Cp. Job 21. 30.

2. 10-17 (M, above). UNGODLY OF LATER TIME. (Extended Alternation.)

M | g | 10. Description. Fleshly lusts and presumption.
h | 11. Contrast. Angels.
i | 12, 13-. End.
g | -13, 14. Description. Lusts and covetousness.
h | 15, 16. Comparison. Balaam.
i | 17. End.

10 in. Ap. 104. viii. uncleanness. Gr. *miasmos*. Only here. Cp. *v.* 20. government=dominion. Gr. *kuriotēs*. See Eph. 1. 21. Jude 8. Presumptuous=Daring. Gr. *tolmētēs*. Only here. self-willed. Gr. *authadēs*. See Tit. 1. 7. are not afraid=do not tremble. speak evil of=blaspheme, as *v.* 2. dignities. Lit. glories. Gr. *doxa*. See p. 1511. Only here and Jude 8 used as a title.

- h 11 Whereas angels, ° which are greater in ° power and ° might, bring ° not ° railing ° accusation ° against them ° before the ° LORD.
- i 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,
- g ° 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 they have ° exercised with ° covetous practices; ° cursed ° children;
- h 15 Which have forsaken the right way, and are gone astray, ° following the way of ° Balaam the son of ° Bosor, who ° loved the ° wages of ° unrighteousness;
- 16 But ° was rebuked for ° his ° iniquity: the ° dumb ° ass ° speaking ° with ° man's voice ° forbade the ° madness of the ° prophet.
- i 17 These are ° wells ° without water, ° clouds that are ° carried ° with a ° tempest; to whom the ° mist of darkness is reserved ° for ever.
- H j 18 For when they ° speak ° great swelling words of ° vanity, they ° allure ° through the lusts of the flesh, ° through much wantonness,
- k those that were ° clean ° escaped from them who ° live ° in error.
- j 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.
- k 20 For ° if after they have ° escaped the ° pollutions of the ° world ° 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.

- 11 which are = though being. power. Ap. 172. 3. might. Ap. 172. 1. Cp. Ps. 103. 20. 2 Thess. 1. 7. railing. Gr. *blasphēmos*, as 1 Tim. 1. 13. accusation. Ap. 177. 7. against. Ap. 104. x. 1. before. Ap. 104. xii. 2. Cp. Jude 9. Zech. 3. 1, 2. 12 natural. Gr. *phusikos*. See Rom. 1. 26. brute. Gr. *alogos*. See Acts 25. 27. beasts = living creatures. Gr. *zōon*. Same as Heb. 13. 11. to be taken, &c. = for (Ap. 104. vi) capture (Gr. *hailōsis*. Only here) and destruction (Gr. *phthōra*. See Rom. 8. 21). of = in. Ap. 104. viii. understand not = are ignorant of. Gr. *agnoeō*. utterly perish. Gr. *kataphtheirō*. See 2 Tim. 3. 8. The texts read "even perish" (*kai phtheirō*). corruption. Gr. *phthōra*, as above. 13 reward = wages. Gr. *misthos*. unrighteousness. Ap. 128. VII. 1. Cp. v. 15 and Acts 1. 18. as they, &c. = reckoning it (as they do). to riot = living delicately. Gr. *truphē*. Only here and Luke 7. 25. Cp. Jas. 5. 5. the day time. Lit. a day. Spots. Gr. *spilos*. Here and Eph. 5. 27. blemishes. Gr. *mōmos*. Only here. Cp. 2 Cor. 6. 3 (blamed). sporting themselves = living delicately. Gr. *en-truphōō*. Only here. Cp. *truphē*, above. with = in. Ap. 104. viii. deceivings. Gr. *apatē*. See Eph. 4. 22. Some texts read "love feasts". Gr. *agapē*, as in Jude 12. Cp. 1 Cor. 11. 21. feast with. Gr. *suneuōcheomai*. Only here and Jude 12. 14 adultery = an adulteress. that cannot cease. Gr. *akatapaustos*. Only here. sin. Ap. 128. I. ii. 1. beguiling. See Jas. 1. 14. unstable. Gr. *astērikτος*. Only here and 3. 16. souls. Ap. 110. II. an heart, &c. = having a heart. exercised. See 1 Tim. 4. 7. covetous practices = covetousness. cursed children = children (Ap. 108. i) of (the) curse. 15 Balaam. See Num. 22. Bosor. See Num. 22. 5 (note). Some texts read "Beor". loved. Ap. 135. I. 1. wages. Same as reward, v. 13. 16 was rebuked = had rebuke (Gr. *elenxis*. Only here). his = his own. iniquity. Ap. 128. VII. 3. Only here. dumb. See Acts 8. 32. ass. Gr. *hupozugion*. Only here and Matt. 21. 5. speaking. See Acts 4. 18. man's. Ap. 123. 1. forbade = hindered. madness. Gr. *paraphronia*. Only here. Cp. 2 Cor. 11. 23. prophet. Ap. 189. Balaam delivered Jehovah's messages (Num. 23. 5, 16; 24. 4, 13), however unwillingly. He afterwards became a minister of Satan, in the counsel he gave Balak (Num. 31. 8, 16). 17 wells. Gr. *pēgē*. Always transl. "fountain", save here and John 4. 6, 14. without water. Gr. *anudros*. Only here; Matt. 12. 43 (dry). Luke 11. 24 (dry), and Jude 12. clouds. The texts read "mists" (Gr. *homichlē*. Only here) carried = driven. tempest. Gr. *lailaps*. Here and Mark 4. 37. Luke 8. 23. mist. Same as "darkness", v. 4. for ever. Ap. 151. II. A. ii. 4. a. But the texts omit.

2. 18-22 (H, p. 1865). FOLLOWERS. (Alternation.)

H	j	| 18-. Seducers. Their methods.
	k	| -18. The seduced. Their past escape.
	j	| 19. Seducers. Their promise.
	k	| 20-22. The seduced. Their apostasy.

18 great swelling. Gr. *hyperonkos*. Only here and Jude 16. vanity. Gr. *matatōtēs*. See Rom. 8. 20. allure. Same as "beguile", v. 14. through, &c. Lit. by (dat. case) lasciviousnesses. See "filthy", v. 7. clean = indeed. Gr. *ontōs*. See 1 Cor. 14. 25. escaped. See 1. 4. The texts read "scarcely" or "but just (Gr. *oligōs*) escaping". live. Gr. *anastrephō*. See 1 Pet. 1. 17. 19 are = being. Gr. *huparchō*. See Luke 9. 48. servants. Ap. 190. I. 2. a man. Ap. 123. 3. overcome. Gr. *hēttaomai*. See 2 Cor. 12. 13. brought in bondage = enslaved. Ap. 190. III. 3. Add "also". 20 pollutions. Gr. *miasma*. Only here. Cp. v. 10. knowledge. See 1. 2, 3, 8. Lord. Ap. 98. VI. i. β. 2. A. Jesus Christ. Ap. 98. XI. Cp. 3. 18. entangled. Gr. *emplēkō*. See 2 Tim. 2. 4. latter end. Lit. last things. is = is become. beginning = first.

21 For it had been better for them ° not to have ° known the way of ° righteousness, than, after they have ° known it, to ° turn ° from the holy commandment ° delivered ° unto them.

22 But ° it is happened ° unto them ° according to the ° true ° proverb, "The dog ° is ° turned ° to his own ° vomit ° again"; and the ° sow that was ° washed ° to her ° wallowing in the ° mire.

C A 3 This ° second epistle, ° beloved, I now write ° unto you; ° in both ° which I ° stir up your ° pure ° minds ° by way of ° remembrance;

B 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:

C N 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?"

O for ° since the fathers ° fell asleep, all things ° continue as they were ° from the beginning of the creation."

P 1 5 For ° this they willingly are ignorant of, m that by the ° word of ° God the ° heavens were ° of old, and the ° earth ° standing ° out of ° the water and ° in ° the water:

6 ° Whereby ° the world that then was, being ° overflowed with water, ° 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.

l 8 But, ° beloved, ° be ° not ignorant of this one thing,

m that one day ° is ° with the ° LORD as a thousand years, and a thousand years as one day.

N 9 The ° LORD ° is ° not slack ° concerning His promise, as ° some men ° count ° slackness;

O but is longsuffering ° to us-ward, ° not ° willing that ° any should ° perish, but that all should come ° to ° repentance.

after. Ap. 104. x. 2.
asleep. Ap. 171. 2.

4 coming. See Matt. 24. 3.
continue. Gr. *diamenō*. See Gal. 2. 5.

21 not. Ap. 105. II.
known. Ap. 132. I. iii.
turn = turn back.
from. Ap. 104. vii.
unto = to.

22 it is = there hath.
according to = the (fulfilment) of.
true. Ap. 175. 1.
proverb. Gr. *paroimia*. See John 10. 6.
turned = turned back.
to. Ap. 104. ix. 3.
vomit. Gr. *exerama*. Only here.
again. Omit. Quoted from Prov. 26. 11.
sow. Gr. *hus*. Only here.
washed. Ap. 136. iii.
to. Ap. 104. vi.
wallowing. Gr. *kulisma*. Only here. Cp. Mark 9. 20.
mire. Gr. *borboros*. Only here.

3. 1. second. This shows that the epistle is addressed to the same readers as is the first.

beloved. Ap. 135. III.

unto = to.

in. Ap. 104. viii.

which. Pl. Hence the insertion of *both*.

stir up. Ap. 178. I. 5. See 1. 13.

pure. See Phil. 1. 10 (sincere).

minds = mind.

by way of = in, as above.

remembrance. See 1. 13.

2 That ye may = To.

be mindful. See 2 Tim. 1. 4.

words. Gr. *rhēma*. See Mark 9. 32.

by. Ap. 104. xviii. 1.

prophets. Ap. 189.

us the. The texts read "your".

apostles. Ap. 189.

Lord. Ap. 98. VI. i. β. 2. A.

3. 3-13 (C, p. 1868). THE WICKED. (Extended Alternation.)

C | N | 3, 4-. The Coming. Scoffed at.

O | -4. Reason.

P | 5-8. Day of judgment.

N | 9-. The Coming. Delayed.

O | -9. Reason.

P | 10-13. Day of the Lord.

3 Knowing. Ap. 132. I. ii.

in. Ap. 104. ix. 1.

last days. See Acts 2. 17. 2 Tim. 3. 1.

scoffers = mockers. Gr. *empaiktēs*. Only here and Jude 18.

walking. All the texts add after walking, "in (Ap. 104. viii) mockery". Gr. *empaigmonē*. Only here. Cp. Heb. 11. 36.

since = from (Ap. 104. iv) the (day).

fell from. Ap. 104. iv.

3. 5-8 (P, above). DAY OF JUDGMENT. (Alternation.)

P | 1 | 5-. Wilful ignorance.

m | -5-7. Past and future judgment.

l | 8-. Warning against ignorance.

m | -8. Divine periods.

5 this, &c. Lit. this is hid from (Gr. *lanthanō*. See Acts 26. 26) them willing (Ap. 102. 1) it. word. Ap. 121. 10. God. Ap. 98. I. i. 1. heavens. Pl. See Matt. 6. 9, 10. of old. Gr. *ekpalai*. See 2. 3. earth. Ap. 129. 4. standing = consisting. Gr. *sunistēmi*. See Col. 1. 17. out of = of. Ap. 104. vii. the. Omit. in = through. Ap. 104. v. 1. The reference is to Pss. 24. 2; 136. 5, 6. Cp. Gen. 1. 6, 7. 6 Whereby = By (Ap. 104. v. 1) which (means). the world, &c. Lit. the then world (Ap. 129. 1). overflowed. Gr. *kataklyzō*. Only here. Cp. 2. 5. perished. See John 17. 12. 7 kept in store = treasured up. unto = for. against = unto. Ap. 104. vi. the = a. judgment. Ap. 177. 7. perdition. See John 17. 12. ungodly. See 1 Pet. 4. 18. men. Ap. 123. 1. 8 be not, &c. Lit. let not this one thing be hidden (as v. 5) from you. not. Ap. 105. II. with. Ap. 104. xii. 2. LORD. Ap. 98. VI. i. β. 1. B. b. 9 is not slack = does not delay. See 1 Tim. 3. 15. not. Ap. 105. I. concerning. Ap. 17. 5. some men. Ap. 124. 4. count = reckon. Same word "account", v. 15. slackness. Gr. *bradutēs*. Only here. to us-ward = toward (Ap. 104. vi) us, but the texts read "you" willing. Ap. 102. 3. any. Ap. 123. 3. to. Ap. 104. vi. repentance. Ap. 111. II.

P n 10 But the day of the ⁸ LORD will come as a thief ° in the night ;

o ¹ in the which the ⁵ heavens shall pass away ° with a great noise, and the ° elements shall ° melt ° with fervent heat, the ° earth also and the works that are ° therein shall be ° burned up.

p 11 Seeing then that all these things shall be ° dissolved,

q what manner of persons ought ye to ° be ¹ in all holy ° conversation and ° godliness,

n 12 ° Looking for and ° hasting unto the ⁴ coming of the day of ⁵ God,

o ° wherein the ⁵ heavens ° being on fire shall be ¹¹ dissolved, and the ¹⁰ elements shall ° melt ¹⁰ with fervent heat ?

p 13 Nevertheless we, ° according to His ° promise, ¹² look for ° new ⁵ heavens and a new ⁵ earth,

q ° wherein ° dwelleth ° righteousness.

B Q r 14 Wherefore, ¹ beloved,

s seeing that ye ¹² look for ° such things,

t ° be diligent that ye may be found ° of Him ¹ in peace, ° without spot, and ° blameless.

u 15 And ⁹ account that the longsuffering of our ² Lord is salvation ;

R even as our ¹ beloved brother Paul also, ¹³ according to the wisdom given ¹ unto him, ° hath written ¹ unto you ;

16 As ° also ¹ in all his epistles, ° speaking ¹ in them ° of these things ; ¹ 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.

Q r 17 ¶ therefore, ¹ beloved,

s seeing ye ° know these things before,

t ° beware ° lest ye also, being ° led away with the error of the ° wicked, ° fall from your own ° steadfastness.

u 18 But grow ¹ in ° grace, and in the ° knowledge of our ² Lord and Saviour ° Jesus Christ.

A To Him be ° glory both now and ° for ever. Amen.

3. 10-13 (*P*, p. 1868). THE DAY OF THE LORD. (*Extended Alternation.*)

P n | 10-. The Day certain though unexpected.

o | -10. Heavens and earth destroyed.

p | 11-. Dissolved.

q | -11. Holiness.

n | 12-. The Day desired.

o | -12. Heavens and earth destroyed.

p | 13-. Re-Creation.

q | -13. Righteousness.

10 in the night. The texts omit. Cp. 1 Thess. 5. 2, 4.

with a great noise = with a rushing sound. Gr. *rhoizēdon*. Only here.

elements. See Gal. 4. 3.

melt = be dissolved. Gr. *luō*, to loose. Cp. Ap. 174. 11. with fervent heat = being burnt up. Gr. *kausōō*. Only here and v. 12.

therein = in (Ap. 104. viii) it.

burned up. See 1 Cor. 3. 15.

11 dissolved. See "melt", v. 10.

be. See Luke 9. 48.

conversation. See 1 Pet. 1. 15.

godliness. See 1 Tim. 2. 2.

12 Looking for. Ap. 133. III. 3. See Luke 3. 15 (be in expectation).

hasting unto = hastening. Gr. *speudō*. Elsewhere intransitive. Luke 19. 5. Acts 22. 18; &c. Man can neither hinder nor advance the kingdom of God. But here the meaning is "Looking for, yes and earnestly looking for, the coming of the day of God".

wherein = on account of (Ap. 104. v. 2) which (pl.).

being on fire. See Eph. 6. 16 (fiery).

melt. Gr. *tēkomaī*. Only here.

13 according to. Ap. 104. x. 2.

promise. See 1. 4. Is. 65. 17; 66. 22.

new. Gr. *kainos*. See Matt. 9. 17.

wherein = in (Ap. 104. viii) which.

dwelleth. See Acts 2. 5.

righteousness. Ap. 191. 3.

3. 14-18- (*B*, p. 1868). EXHORTATION. (*Introversion and Extended Alternation.*)

B Q | r | 14-. Address.

s | -14-. Reason.

t | -14. Warning as to conduct.

u | 15-. The Lord's longsuffering.

R | -15, 16. Confirmation by Paul.

Q | r | 17-. Address.

s | -17-. Reason.

t | -17. Warning as to falling away.

u | 18-. Knowledge of the Lord.

14 such = these.

be diligent. See 1. 10.

of. Dat. case. No prep. without spot. See 1 Tim. 6. 14. blameless. Gr. *amōmētos*. See Phil. 2. 15. 15 hath written = wrote. Some think this refers to the Epistle to the Hebrews. 16 also, &c. = in all his epistles also. speaking. Ap. 121. 7. Of. Ap. 104. xiii. 1. some. Ap. 124. 4 (neut.). hard, &c. Gr. *dusnoētos*. Only here. unlearned. Gr. *amathēs*. Only here. Cp. Acts 4. 13. 1 Cor. 14. 16. 2 Tim. 2. 23. unstable. See 2. 14. wrest. Gr. *strebloō*. Only here and in Sept. of 2 Sam. 22. 27 (m. wrestle). It means to strain or twist, and so to torture. Occ. in Apocrypha. also, &c. = the other (Ap. 124. 5) Scriptures also. Note that St. Paul's epistles are called "Scripture". unto. Ap. 104. xv. 3. destruction. Same as "perdition", v. 7. 17 know... before. Gr. *proginōskō*. Ap. 132. I. iv. beware = be on your guard. lest = in order that (Gr. *hina*) not (Gr. *mē*, as in v. 8). led away. Gr. *sunapagomai*. See Rom. 12. 16. Gal. 2. 13. wicked. See 2. 7. fall. Gr. *ekpiptō*. Occ. Gal. 5. 4. steadfastness. Gr. *stērigmos*. Only here. The verb in 1. 12. 18 grace. Ap. 184. I. 1. knowledge. Ap. 132. II. i. Jesus Christ. Ap. 98. XI. glory. See p. 1511. for ever. Ap. 151. II. A. ii. 5.

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. 19, &c.

(b) The significance of the possessive pronoun *hēmeteros* (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. 5. 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.

A a¹ **1** THAT which was ° from the beginning, which we have heard, which we have ° seen with our eyes, which we ° have ° looked upon, and our hands ° have ° handled, ° of the ° Word of ° life;

2 ° (For the ° life was ° manifested, and we have ° seen it, and ° bear witness, and ° shew ° unto you that ° eternal ° life, which was ° with the ° Father, and was ° manifested ° unto us;)

3 That which we have ° seen and heard ° declare we ° unto you, ° that ye also may have ° fellowship ° with us: and truly our ° fellowship is ° with the ° Father, and ° with His ° Son ° Jesus Christ.

4 And these things write we ° unto you, ° that your joy may be ° full.

5 ° This then is the ° message which we have heard ° of Him, and ° declare ° unto you, that ° God is ° light, and ° in Him is ° no darkness at all.

b¹ **6** ° If we say that we have ° fellowship ° with Him, and walk ° in darkness, we lie, and do ° not the ° truth:

7 But ° if we walk ° in the ° light, ° as He is ° in the ° light, we have ° fellowship ° one ° with another, and the blood of ° Jesus Christ His ° Son cleanseth us ° from all ° sin.

8 ° If we say that we have ° no ° sin, we deceive ourselves, and the ° truth is ° not ° in us.

9 ° If we confess our ° sins, He is ° faithful and ° just ° to ° forgive us our ° sins, and to cleanse us ° from all ° unrighteousness.

10 ° If we say that we have ° not ° sinned, we make Him a ° liar, and His ° word is ° not ° in us.

a² **2** My ° little children, these things write I ° unto you, ° that ye ° sin ° not. And ° if ° any man ° sin, we have an ° advocate ° with the ° Father, ° Jesus Christ the ° righteous:

2 And He is the ° propitiation ° for our ° sins: and ° not ° for ° ours only, but ° also ° for the ° sins of the whole ° world.

b² **3** And ° hereby we do ° know that we ° know Him, ° if we keep His commandments.

4 He that saith "I ° know Him," and keepeth ° not His commandments, is a liar, and the ° truth is ° not ° in him.

5 But whoso keepeth His ° word, ° in him verily is the ° love of ° God ° perfected: ° hereby ° know we that we are ° in Him.

1. 1-2. 17 (A, p. 1870). CONCERNING CHRIST.
(Repeated Alternation.)

A a¹ | 1. 1-5. Cause of writing.
b¹ | 1. 6-10. Test of fellowship.
a² | 2. 1, 2. Cause of writing.
b² | 2. 3-6. Test of knowing God.
a³ | 2. 7, 8. Cause of writing.
b³ | 2. 9-11. Test of being in the Light.
a⁴ | 2. 12-14. Cause of writing.
b⁴ | 2. 15-17. Test of loving God.

1. 1 from the beginning. Gr. *ap'* (Ap. 104. iv) *archēs*. See John 8. 44. Occ. nine times in this epistle. seen. Ap. 133. I. 8. have. Omit.

looked upon. Ap. 133. I. 12.
handled. Gr. *psēlaphaō*. See Acts 17. 27.
of. Ap. 104. xiii. 1.

Word. Ap. 121. 10. Fig. *Anabasis*. Ap. 6.
life. Ap. 170. 1. Cp. John 1. 4.

2 For=And.
manifested. Ap. 106. I. v.
bear witness. See John 1. 7, and p. 1511.
shew=report. Gr. *apangellō*. See Acts 4. 23.
unto=to.

eternal. Ap. 151. II. B. i. "Eternal life" occ. in this epistle six times.

with. Ap. 104. xv. 3. Father. Ap. 98. III.

3 declare. Same as "shew", v. 2.

that=in order that. Gr. *hina*.

fellowship. See 1 Cor. 1. 9.

with. Ap. 104. xi. 1. Son. Ap. 108. iii.

Jesus Christ. Ap. 98. XI.

4 full=fulfilled or filled full. Ap. 125. 7. Cp. John 15. 11; 16. 24; 17. 13.

5 This then=And this.

message. Gr. *angelia*. Only here and 3. 11.

of=from. Ap. 104. iv, as v. 1.

declare. Gr. *anangellō*. See Acts 20. 27.

God. Ap. 98. I. i. 1. light. Ap. 130. 1.

in. Ap. 104. viii.

no . . . at all. Gr. *ou oudeis*. A double negative.

This is the Fig. *Pleonasm* (Ap. 6), as in v. 8.

6 If. Ap. 118. 1. b. not. Ap. 105. I.

truth. See p. 1511 and Ap. 175. 1.

7 as He. This refers to the Father. Cp. 2. 6.

one with one another=with one another. Not with

fellow-believers, but with the Father and the Son.

Jesus Christ. The texts read "Jesus".

sin. Ap. 128. I. ii. 1. Here is the Fig. *Metalepsis*. Ap. 6.

8 no=not (v. 6).

9 faithful. Ap. 150. III.

just. Ap. 191. 1.

to. Gr. *hina*, as in v. 3. Lit. in order that He might forgive.

forgive. Ap. 174. 12.

unrighteousness. Ap. 128. VII. 1.

10 sinned. Ap. 128. I. i.

liar. See 5. 10. John 8. 44. word. Ap. 121. 10.

2. 1 little children. Ap. 108. ii. Seven times in this epistle. Elsewhere only in John 13. 33. Gal. 4. 19. In vv. 13, 18 a different word is used. unto=to. that ye . . . sin. Note carefully the telic force of the Gr. *hina* here;—"to the end that ye may not (commit) sin (habitually)." that. Gr. *hina*. sin not=may not sin. sin. Ap. 128. I. i. not. Ap. 105. II. if . . . sin=should any man sin, i. e. commit an act of sin if. Ap. 118. 1. b. any man. Ap. 123. 3. advocate. Gr. *paraklētos*. See John 14. 16. Cp. Rom. 8. 34. with. Ap. 104. xv. 3. Father. Ap. 98. III. Jesus Christ. Ap. 98. XI. righteous. Ap. 191. 1. 2 propitiation. Gr. *hilasmos*. Only here and 4. 10. Several times in the Sept. Lev. 25. 9. Num. 5. 8, &c. Cp. Rom. 3. 25. for. Ap. 104. xiii. 1. sins. Ap. 128. I. ii. 1. not. Ap. 105. I. ours. Gr. *hēmeteros*. Emphatic. also. This should follow "world". world. Ap. 129. 1. Cp. John 3. 16. Rom. 5. 18, 19. 2 Cor. 5. 15. 3 hereby=in (Ap. 104. viii) this. know. Ap. 132. I. ii. The second "know" is in perf. tense, as in v. 4 also. 4 truth. See 1. 6. in. Ap. 104. viii. 5 word. Ap. 121. 10. love. Ap. 135. II. 1. God. Ap. 98. I. i. 1. perfected. Ap. 125. 2.

6 He that saith he ° abideth 4 in Him ought himself also so to walk, ° even as $\xi\epsilon$ walked.

a³ 7 Brethren, I write ° no ° new commandment 1 unto you, but an old commandment which ye had ° from the beginning. The old commandment is the 5 word which ye ° have heard ° from the beginning.

8 Again, a 7 new commandment I write 1 unto you, which thing is ° true 4 in Him and 4 in you: because the darkness ° is past, and the ° true ° light ° now ° shineth.

b³ 9 He that saith he is 4 in the 8 light, and hateth his brother, is 4 in darkness ° even until ° now.

10 He that ° loveth his brother 6 abideth 4 in the 8 light, and there is 7 none ° occasion of stumbling 4 in him.

11 But he that hateth his brother is 4 in darkness, and walketh 4 in darkness, and ° knoweth 2 not whether he ° goeth, because that darkness ° hath ° blinded his eyes.

a⁴ 12 I write 1 unto you, 1 little children, because your 2 sins ° are forgiven you ° for His name's sake.

13 I write 1 unto you, fathers, because ye have 3 known Him *That is* 7 from the beginning. I write 1 unto you, ° young men, because ye have ° overcome the ° wicked one. I ° write 1 unto you, ° little children, because ye have 3 known the 1 Father.

14 I ° have written 1 unto you, fathers, because ye have 3 known Him *That is* 7 from the beginning. I ° have written 1 unto you, 13 young men, because ye are strong, and the 5 word of 5 God 6 abideth 4 in you, and ye have 13 overcome the 13 wicked one.

b⁴ 15 10 Love 1 not the 2 world, ° neither the things *that are* 4 in the 2 world. 1 If 1 any man 10 love the 2 world, the 5 love of the 1 Father is 2 not 4 in him.

16 For all that *is* 4 in the 2 world, the lust of the flesh, and the lust of the eyes, and the ° pride of ° life, is 2 not ° of the 1 Father, but is ° of the 2 world.

17 And the 2 world 8 passeth away, and the lust thereof: but he that doeth the ° will of 5 God 6 abideth ° for ever.

B C A¹ c 18 13 Little children, it is the ° last time: and as ye ° have heard that ° antichrist ° shall come, even now ° are there many ° antichrists; ° whereby we 3 know that it is the ° last time.

d 19 They went out ° from us, but they were 2 not 16 of us; for ° if they had been 16 of us, they would *no doubt* have ° continued ° with us: but *they went out*, 1 that they might be ° made manifest that they were 2 not all 16 of us.

e 20 ° But $\xi\epsilon$ have an ° unction 7 from the Holy One, and ye 11 know all things.

d 21 I 14 have 2 not written 1 unto you because ye 11 know 2 not the 4 truth, but because ye 11 know it, and that 7 no lie is 16 of the 4 truth.

c 22 Who is ° a liar ° but he that ° denieth that ° Jesus ° is the ° Christ? $\xi\epsilon$ is 18 antichrist, that ° denieth the 1 Father and the ° Son.

23 Whosoever 22 denieth the 22 Son, ° the same hath ° not the 1 Father: [but] ° he that ° acknowledgeth the 22 Son hath the 1 Father also.

6 abideth. See p. 1511.

even as. Gr. *kathōs*. The expression "as $\xi\epsilon$ ", referring to the Son, occ. six times in this epistle. See 3. 2, 3, 7, 23; 4. 17, and cp. 1. 7.

7 no = not, as v. 2.

new. Gr. *kainos*. See Matt. 9. 17.

from the beginning. Gr. *ap'* (Ap. 104. iv) *archēs*. See 1. 1.

have. Omit.

from, &c. The texts omit.

8 true. Ap. 175. 1.

is past = passes away. Gr. *paragō*, as v. 17.

true. Ap. 175. 2.

light. Ap. 130. 1.

now = already. Gr. *ēde*.

shineth. Ap. 106. I. i.

9 even until. Gr. *heōs*.

now. Gr. *arti*.

10 loveth. Ap. 135. I. 1.

occasion, &c. Gr. *skandalon*. See Rom. 9. 33.

11 knoweth. Ap. 132. I. i.

goeth. Cp. John 12. 35.

hath. Omit.

blinded. Gr. *tuphloō*. See 2 Cor. 4. 4.

12 are forgiven. Ap. 174. 12.

for, &c. = on account of (Ap. 104. v. 2) His name.

13 young men. Ap. 108. x.

overcome. See John 16. 33.

wicked. Ap. 128. III. 1.

write. The texts read "wrote".

little children. Here and in v. 18 the word *paidion* (Ap. 108. v) is used.

14 have written = wrote.

15 neither. Gr. *mēde*.

16 pride. Gr. *alazoneia*. Only here and Jas. 4. 16 (boastings).

life. Ap. 170. 2.

of. Ap. 104. vii.

17 will. Ap. 102. 2.

for ever. Ap. 151. II. A. ii. 4. a.

2. 18-29 (C, p. 1870). ANTICHRIST. (Division.)

C | A¹ | 18-23. Antichrist. Definition.

| A² | 24-29. Antichrist. Protection against.

2. 18-23 (A¹, above). ANTICHRIST. DEFINITION. (Introversion.)

A¹ | c | 18. Antichrist.

| d | 19. Rejection of the truth.

| e | 20. Unction.

| d | 21. Rejection of the lie.

| c | 22, 23. Antichrist.

18 last time = last hour. Cp. Acts 2. 17.

have. Omit.

antichrist. Cp. John 5. 43. 2 Thess. 2. 3-9.

shall come = cometh. are there = have arisen.

whereby = whence.

19 from. Ap. 104. vii.

if. Ap. 118. 2. a.

continued. Same as "abide", v. 6.

with. Gr. *meta*. Ap. 104. xi. 1.

made manifest. Ap. 106. I. v.

20 But = And.

unction. Gr. *chrisma*. Only here and v. 27. For the verb *chrīō* see 2 Cor. 1. 21.

22 a = the. Cp. John 8. 44. 2 Thess. 2. 11 (*the lie*).

but = except. Gr. *ei mē*.

denieth. Gr. *arneomai*. Always "deny" save Acts 7. 35; Heb. 11. 24 (both "refused").

Jesus. Ap. 98. X.

is = is not (Ap. 105. I). A negative sometimes follows such verbs as *arneomai*. Cp. the French usage.

Christ. Ap. 98. IX.

Son. Ap. 108. iii.

23 the same = he.

not. Gr. *oude*.

he that, &c. This clause is added by all the texts.

acknowledgeth = confesseth, as Matt. 10. 32, &c.

A¹ f¹ 24 Let that therefore ⁶abide ⁴in you, which ⁷ye ¹⁸have heard ⁷from the beginning. ¹If that which ye ¹⁸have heard ⁷from the beginning shall ⁰remain ⁴in you, ⁷ye also shall ¹⁹continue ⁴in the ²²Son, and ⁴in the ¹Father.

g¹ 25 And this is the ⁰promise that ⁵He ⁰hath promised us, *even* ⁰eternal ⁰life.

f² 26 These *things* ¹⁴have I written ¹unto you ⁰concerning them that ⁰seduce you.

27 ²⁰But the ⁰anointing which ⁷ye ¹⁸have received ⁰of Him ⁶abideth ⁴in you, and ye need ²not ¹that ¹any man teach you:

g² but as the same ⁰anointing teacheth you ⁰of all things, and is ⁰truth, and is ⁰no lie, and even as it ¹⁸hath taught you, ⁰ye shall ⁶abide ⁴in ⁰Him.

f³ 28 And now, ¹little children, ⁶abide ⁴in Him; ¹that, ⁰when He shall ⁰appear, we may have ⁰confidence, and ¹not be ⁰ashamed ⁰before Him ⁰at His ⁰coming.

g³ 29 ¹If ye ¹¹know that He is ⁰righteous, ye ³know that every one that ⁰doeth ⁰righteousness is ⁰born ¹⁶of Him.

D B 3 ⁰Behold what manner of ⁰love the ⁰Father hath ⁰bestowed upon us, ⁰that we should be called the ⁰sons of ⁰God: ⁰therefore the ⁰world ⁰knoweth us ⁰not, because it ⁰knew Him ⁰not.

2 ⁰Beloved, now are we ⁰the ¹sons of ¹God, and it doth ⁰not yet ⁰appear what we shall be: ⁰but we ⁰know that, ⁰when He shall ⁰appear, we shall be like Him; for we shall ⁰see Him ⁰as He is.

C D¹ E h 3 And every *man* that hath this hope ⁰in Him ⁰purifieth himself, ⁰even as He is ⁰pure.

i 4 ⁰Whosoever ⁰committeth ⁰sin ⁰transgresseth also the law: ⁰for ⁰sin is ⁰the transgression of the law.

k 5 And ye ²know that ⁵He ⁰was manifested ⁰to ⁰take away ⁰our ⁴sins; and ⁰in Him ⁰is ⁰no ⁴sin.

the. Omit. not yet. Gr. *oupō*. appear. Ap. 106. I. v. but. The texts omit. know. Ap. 132. I. i. when. Ap. 118. 1. b. see. Ap. 133. I. 8 (a). as=even as. Cp. 2. 6.

3. 3-15 (C, above). EFFECT UPON US. (Division.)

C | D¹ | 3-9. Inward purity.
| D² | 10-15. Outward manifestation.

3. 3-9 (D¹, above). INWARD PURITY. (Introversion and Extended Alternation.)

D¹ | E | h | 3. Purity.
| | i | 4. Sin's character. Lawless.
| | k | 5. Christ manifested. Reason.
| | l | 6. Test of abiding.
| | F | 7-. Warning against deceivers.
E | h | -7. Righteousness.
| | i | 8-. Sin's origin. The devil.
| | k | -8. Christ manifested. Reason.
| | l | 9. Test of being begotten of God.

3 in=upon (Ap. 104. ix. 2), i. e. set, or fixed on. purifieth. Gr. *hagnizō*. See Acts 21. 24. even as. See 2. 6. pure. Gr. *hagnos*. See 2 Cor. 7. 11. 4 Whosoever=Every one who. committeth =doeth, i. e. practiseth. See 2. 29. sin. Ap. 128. I. ii. 1. transgresseth, &c.=doeth lawlessness (Gr. *anomia*. Ap. 128. III. 4) also. for=and. the transgression, &c. Gr. *anomia*, as above. 5 was manifested. Same as "appear", v. 2. to=in order that (Gr. *hina*) He might. take away Gr. *airō*. Cp. John 1. 29. Col. 2. 14. our. The texts omit. in. Ap. 104. viii. is no=there is not (Ap. 105. I).

2. 24-29 (A², p. 1872). ANTICHRIST. PROTECTION AGAINST. (Alternation.)

A² | f¹ | 24. The word heard: abiding in them.
| g¹ | 25. His promise: eternal life.
f² | 26, 27-. The anointing: abiding in them.
| g² | -27. His teaching: truth.
f³ | 28. Confidence through abiding in Him.
| g³ | 29. His righteousness: they born of Him.

24 remain. Same as "abide", v. 6.

25 promise. Gr. *epangelia*, the only occ. in John's writings.

hath. Omit. eternal. Ap. 151. II. B. i.

life. Ap. 170. 1. See 1. 2.

26 concerning. Ap. 104. xiii. 1.

seduce=lead astray, or cause to err.

27 anointing. Same as "unction", v. 20.

of. Ap. 104. iv.

of=concerning, as v. 26.

truth=true. Ap. 175. 1.

no lie=not (Ap. 105. I) a lie.

ye shall. Omit.

Him. Or, it.

28 when. The texts read "if" (Ap. 118. 1. b).

appear. Same as "made manifest", v. 19.

confidence. Gr. *parrhēsia*. See Acts 28. 31.

ashamed. Gr. *aischunō*. See 2 Cor. 10. 8.

before=from. Ap. 104. iv.

at=in. Ap. 104. viii.

coming. See Matt. 24. 3.

29 righteous. Ap. 191. 1.

doeth=practiseth. Gr. *poieō*, as 3. 7, 10.

righteousness. Ap. 191. 3.

born=begotten. A Latin MS., the Fleury Palimpsest, instead of "ashamed, &c.", reads "confounded by Him. If in His presence ye have known Him that is faithful, know that every one that doeth the truth hath been born of Him." E. S. Buchanan's transl. in *The Records Unrolled*.

3. 1-24 (D, p. 1870). LOVE. (Alternation.)

D | B | 1, 2. The Father's love to us.
| C | 3-15. Effect upon us.
| B | 16-. The Son's love to us.
| C | -16-24. Effect upon us.

3. 1 Behold. Ap. 133. I. 3. Plural.

love. Ap. 135. II. 1. Father. Ap. 98. III.

bestowed upon=given to.

that=in order that. Gr. *hina*.

sons=children. Ap. 108. i.

God. Ap. 98. I. i. 1. All the texts add, "and we are (so)".

therefore=on account of (Ap. 104. v. 2) this.

world. Ap. 129. 1.

knoweth. Ap. 132. I. ii.

not. Ap. 105. I.

2 Beloved. Ap. 135. III.

I 6 ⁴Whosoever ^oabideth ⁵in Him ^osinneth ¹not: whosoever ^osinneth hath ¹not ^oseen Him, ^oneither ¹known Him.

F 7 ^oLittle children, let ^ono man ^odeceive you: he that ^odoeth ^orighteousness is ^orighteous, ³even as ⁵he is ^orighteous.

i 8 He that ⁴committeth ⁴sin is ^oof the devil; for the devil ⁶sinneth ^ofrom the beginning.

k ^oFor this purpose the ^oSon of ¹God ⁵was manifested, ¹that He might ^odestroy the works of the devil.

l 9 ⁴Whosoever is ^oborn ⁸of ¹God doth ¹not ⁴commit ⁴sin; for His seed ^oremaineth ⁵in him: and he ^ocannot ⁶sin, because he is ^oborn ⁸of ¹God.

D³ G m 10 ⁵In this the ^ochildren of ¹God are ^omanifest, and the ^ochildren of the devil: ⁴whosoever ⁷doeth ^onot ⁷righteousness is ¹not ⁸of ¹God, ^oneither he that ^oloveth ^onot his brother. 11 For this is the ^omessage that ye heard ⁸from the beginning, ¹that we should ¹⁰love one another.

n 12 ¹Not as Cain, *who* was ⁸of ^othat ^owicked one, and ^oslew his brother. And ^owherefore ^oslew he him? Because his ^oown works were ^oevil, and his brother's ⁷righteous.

H 13 Marvel ¹⁰⁻not, my brethren, ^oif the ¹world hate you.

G m 14 ²We ²know that we have ^opassed ^ofrom death ^ounto ^olife, because we ¹⁰love the brethren. He that ¹⁰loveth ¹⁰⁻not ^ohis brother ⁶abideth ⁵in death.

n 15 ⁴Whosoever hateth his brother is a ^omurderer: and ye ²know that ^ono ^omurderer hath ^oeternal ¹⁴life ⁶abiding ⁵in him.

B 16 ^oHereby ^operceive we the ¹love of *God*, because ⁵he laid down His ^olife ^ofor us: and we ought to lay down *our* ^olives ^ofor the brethren.

C o 17 But ^owhoso hath this ¹world's ^ogood, and ^oseeth his brother have need, and shutteth up his ^obowels of *compassion* ^ofrom him, how ^odwelleth the ¹love of ¹God ⁵in him?

18 My ⁷little children, let us ¹⁰⁻not ¹⁰love ^oin ^oword, ^oneither ^oin tongue; but ^oin deed and in ^otruth.

P 19 And ¹⁶hereby we ¹know that we are ⁸of the ¹⁸truth, and shall ^oassure our hearts before Him.

20 For ^oif our heart ^ocondemn us, ¹God is greater than our heart, and ¹knoweth ^oall things.

21 ²Beloved, ²⁰if our heart ²⁰condemn us ¹⁰⁻not, *then* have we ^oconfidence ^otoward ¹God;

22 And whatsoever we ^oask, we receive ^oof Him, because we ^okeep His commandments, and do those things that are ^opleasing in His sight.

O 23 And this is His commandment, ¹That we

6 abideth. Gr. *menō*. See p. 1511.

sinneth. Ap. 128. I. i.

seen. Ap. 133. I. 8.

neither. Gr. *oude*.

7 Little children. Ap. 108. ii.

no man=no one. Gr. *mēdeis*.

deceive. See 2. 26 (seduce).

doeth. See 2. 29.

righteousness. Ap. 191. 3.

righteous. Ap. 191. 1. Cp. 2. 29.

8 of. Ap. 104. vii.

from the beginning. See 1. 1 and John 8. 44.

For, &c.=For (Ap. 104. vi) this.

Son of God. Ap. 98. XV.

destroy. Gr. *luō*. Cp. John 2. 19.

9 born=begotten.

remaineth. The same as "abideth", v. 6.

cannot=is not (Ap. 105. I) able to.

3. 10-15 (D², p. 1873). 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.

10 children. Ap. 108. i. See vv. 1, 2.

manifest. Ap. 106. I. viii.

not. Ap. 105. II.

neither=and.

loveth. Ap. 135. I. 1.

11 message. Gr. *angelia*. Only here and 1. 5.

12 that=the.

wicked. Ap. 128. III. 1. See John 8. 44.

slew. Gr. *sphazō*. Only here and Rev. 5. 6, 9, 12; 6. 4, 9; 13. 3, 8; 18. 24.

wherefore=for the sake (Gr. *charin*) of what. The acc. case of *charis* (Ap. 184. I. 1) is used as a preposition.

own. Omit.

evil. Same as "wicked", above.

13 if. Ap. 118. 2. a.

14 passed. Gr. *metabainō*. Cp. John 5. 24 (same word).

from. Ap. 104. vii.

unto. Ap. 104. vi.

life. Ap. 170. 1.

his brother. The texts omit.

15 murderer. Gr. *anthrōpoktonos*, manslayer. Only here and John 8. 44.

no=not (v. 1) any.

eternal. Ap. 151. II. B. i.

16 Hereby=In (Ap. 104. viii) this.

perceive we=we know, as in v. 1.

life. Ap. 110. III. 1. See John 10. 15.

for. Ap. 104. xvii. 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.

o | 23. Commandment of God.

p | 24. Proof of His abiding in us.

17 whoso=whoever.

good=goods, or living. Ap. 170. 2. Cp. Luke 15. 12, 30.

seeth. Ap. 133. I. 11.

bowels. Gr. *splanchna*. See Philem. 7, 12, 20.

from. Ap. 104. iv.

dwelleth. Same as "abide", v. 6.

18 in, in. No prep. Dat. case.

word. Ap. 121. 10.

neither. Gr. *mēde*.

in. Gr. *en*, with texts.

20 if. Ap. 118. 1. b. condemn. Gr. *kataginōskō*.

21 confidence. See 2. 28.

of. Ap. 104. xii. 1, but the texts read *apo* (Ap. 104. iv).

22 ask. Ap. 134. I. 4. of. Ap. 104. xii. 1, but the texts read *apo* (Ap. 104. iv).

23 keep. See Matt. 19. 17. pleasing. Gr. *arestos*. See Acts 6. 2 (reason).

truth. See 1. 6. 19 assure. Ap. 150. I. 2.

See Gal. 2. 11 (blamed). all things. Cp. Peter's answer, John 21. 17.

toward. Ap. 104. xv. 3. 22 ask. Ap. 134. I. 4.

23 keep. See Matt. 19. 17. pleasing. Gr. *arestos*. See Acts 6. 2 (reason).

should °believe on the name of His °Son °Jesus Christ, and °love one another, as He gave us commandment.

p 24 And he that °keepeth His commandments °dwelleth °in Him, and °he °in him. And °hereby we °know that He °abideth °in us, °by the °Spirit which He °hath given us.

BCJ 4 °Beloved, °believe °not every °spirit, but °try the °spirits, °whether they are °of °God: because many °false prophets are gone out °into the °world.

K 2 °Hereby °know ye 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 °not °that °Jesus Christ is come in the flesh is °not °of °God: and this is °that °spirit of °antichrist, whereof ye have heard that it °should come; and even now already is it °in the °world.

J 4 °We are °of °God, °little children, and have overcome them: because greater is He That is °in you, than he that is °in the °world.

5 °They are °of the °world: °therefore °speak they °of the °world, and the °world heareth them.

K 6 °We are °of °God: he that °knoweth °God heareth us; he that is °not °of °God heareth °not us. °Hereby °know we the °spirit °of truth, and the °spirit °of error.

D q 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.

r 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.

s 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.

t 11 °Beloved, °if °God so °loved us, we °ought also to °love one another.

12 °No man hath °seen °God at any time. °If we °love one another, °God °dwelleth °in us, and His °love is °perfected °in us.

u 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.

v 15 Whosoever shall °confess that °Jesus is the °Son of °God, °God °dwelleth °in him, and he °in °God.

only begotten. See John 1. 14. Cp. Ap. 170. 1. through. Ap. 104. v. 1. Ap. 128. I. ii. 1. 11 if. Ap. 118. 2. a. *oudeis*. seen = beheld. Ap. 133. I. 12. perfected = made perfect. Ap. 125. 2. witness. Gr. *martureō*. See p. 1511. Jesus. Ap. 98. X.

23 believe. Ap. 150. I. 1. ii.

Jesus Christ. Ap. 98. XI.

24 by. Ap. 104. vii.

Spirit = spirit, i. e. the new nature, not the Giver Himself. Ap. 101. II. 5.

hath given = gave.

4. 1-6 (C, p. 1870). ANTICHRIST. (*Alternation.*)

C | J | 1. Discrimination of spirits.

K | 2, 3. Test of spirits.

J | 4, 5. Discrimination of professors.

K | 6. Test of professors.

4. 1 Beloved. Ap. 135. III.

believe. Ap. 150. I. 1. ii.

not. Ap. 105. II.

spirit. Ap. 101. II. 11.

try = test, prove. By the Word of God. Gr. *dokimazō*. See Rom. 1. 28 and 12. 2.

whether = if. Ap. 118. 2. a.

of. Ap. 104. vii.

God. Ap. 98. I. i. 1.

false prophets. Gr. *pseudoprophētēs*. First occ. Matt. 7. 15.

into. Ap. 104. vi.

world. Ap. 129. 1.

2 Hereby. See 3. 16.

know. Ap. 132. I. ii.

Spirit. Ap. 101. II. 3.

spirit. Ap. 101. II. 11.

Jesus Christ. Ap. 98. XI.

is come = to have come.

in. Ap. 104. viii.

the. Omit.

3 spirit. Ap. 101. II. 12.

that Jesus . . . flesh. The texts read "Jesus".

not. Ap. 105. I.

that = the.

antichrist = the Antichrist. See 2. 18.

should come = cometh.

4 little children. Ap. 108. ii.

5 therefore = on account of (Ap. 104. v. 2) this.

speak. Ap. 121. 7.

6 Hereby = From (Ap. 104. vii) this.

spirit. Ap. 101. II. 11.

of truth. Gen. of character, or relation. Ap. 17. 1, or 5.

truth. See 1. 6.

spirit. Ap. 101. II. 12.

of error. Gen. of character, as above.

4. 7-21 (D, p. 1870). LOVE. (*Introversion.*)

D | q | 7, 8. Call to love of the brethren.

r | 9. Proof of God's love to us.

s | 10. God's love first.

t | 11, 12. Love perfected.

u | 13, 14. Hereby (*en touto*) . . . because.

v | 15. God's indwelling.

w | 16. Dwelling in God.

u | 17. Herein (*en touto*) . . . because.

t | 18. Perfected in love.

s | 19. God's love first.

r | 20. Proof of our love to God.

q | 21. Command to love the brethren.

7 love. Ap. 135. I. 1.

love. Ap. 135. II. 1.

born = begotten.

9 manifested. Ap. 106. I. v.

toward = in. Ap. 104. viii. The sphere in which the manifestation takes place.

sent = bath sent. Ap. 174. 1. See note on John 17. 3.

that = in order that. Gr. *hina*. live.

10 Herein = In (Ap. 104. viii) this. propitiation.

for = concerning. Ap. 104. xiii. 1. sins.

ought also = also ought. 12 No man = No one. Gr.

oudeis. If. Ap. 118. 1. b. dwelleth. Gr. *menō*. See p. 1511.

13 Spirit. I. e. the gifts. Ap. 101. II. 4. 14 testify = bear

Father. Ap. 98. III. 15 confess, &c. See Matt. 16. 16.

v 16 And we have ²known and ^obelieved the ⁷love that ¹God hath ^oto us. ¹God is ⁷love; and he that ¹²dwelleth ²in ⁷love ¹²dwelleth ²in ¹God, and ¹God ²in him.

u 17 ¹⁰Herein is ^oour ⁷love ^omade perfect, ⁹that we may have ^oboldness ²in the day of ^ojudgment: because ^oas ^{5c}is, so are we ²in this ¹world.

t 18 There is ^ono fear ²in ⁷love; but ^operfect ⁷love casteth out fear: because fear hath ^otorment. He that feareth is ⁻³not ¹⁷made perfect ²in ⁷love.

s 19 ^{Be} ⁷love ^oHim, because ^{5c} first ⁷loved us.

r 20 ¹²If ^oa man say, "I ⁷love ¹God," and hateth his brother, he is a liar: for he that ⁷loveth ¹not his brother whom he hath ^oseen, how can he ⁷love ¹God Whom he hath ⁻³not ^oseen?

q 21 And this commandment have we ^ofrom Him, ⁹that he who ⁷loveth ¹God ⁷love his brother also.

A L 5 ^oWhosoever ^obelieveth that ^oJesus is the ^oChrist is ^oborn ^oof ^oGod: and every one that ^oloveth Him That ^obegat ^oloveth him also that is ^obegotten ^oof Him.

2 ^oBy this we ^oknow that we ¹love the ^ochildren of ¹God, when we ¹love ¹God, and ^okeep His commandments.

3 For this is the ^olove of ¹God, ^othat we ^okeep His commandments: and His commandments are ^onot ^ogrievous.

4 ^oFor whatsoever is ¹born ¹of ¹God overcometh the ^oworld: and this is the victory that overcometh the ^oworld, *even* our ^ofaith.

5 Who is he that overcometh the ⁴world, ^obut he that ¹believeth that ¹Jesus is the ^oSon of ¹God?

M 6 This is He That came ^oby ^owater and blood, *even* ^oJesus Christ; ³not ²by ^owater only, but ²by ^owater and ^oblood. And it is the ^oSpirit That ^obeareth witness, because the ^oSpirit is ^otruth.

7 For there are three that ^obear record ^oin heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the ⁶Spirit, and the ⁶water, and the blood: and these three agree ^oin one.

9 ^oIf we receive the ^owitness of ^omen, the ^owitness of ¹God is greater: for this is the ^owitness of ¹God which He hath ^otestified ^oof His ⁵Son.

10 He that ^obelieveth on the ⁵Son of ¹God hath the ⁹witness ^oin himself: he that ^obelieveth ^onot ¹God hath made Him a ^oliar; because he ^obelieveth ³not the ^orecord that ¹God ^ogave ⁹of His ⁵Son.

11 And this is the ¹⁰record, that ¹God ^ohath given to us ^oeternal ^olife, and this ^olife is ¹⁰in His ⁵Son.

12 He that hath the ⁵Son hath ^olife; *and* he that hath ¹⁰not the ⁵Son of ¹God hath ³not ^olife.

L 13 These things ^ohave I written ^ounto you ^othat believe on the name of the Son of

16 believed=have believed. Ap. 150. I. 1. iii. to=in. Ap. 104. viii. Cp. v. 9.

17 our love=love with (Ap. 104. xi. 1) us. made perfect. Ap. 125. 2.

boldness. Gr. *parrhēsia*. See 2. 28.

judgment. Ap. 177. 7.

as ^{5c} is. See 2. 6.

18 no=not, v. -3. perfect. Ap. 125. 1.

torment=punishment. Gr. *kolasis*. See Matt. 25. 46.

19 Him. The texts omit.

20 a man=any one. Ap. 123. 3.

seen. Ap. 133. I. 8.

21 from. Ap. 104. iv. Cp. 3. 11, 23. John 13. 34; 15. 12.

5. 1-21 (A, p. 1870). CHRIST. (*Alternation*.)

A | L | 1-5. Belief in Christ.

M | 6-12. Witnesses to us that He has come.

L | 13-19. Belief in Christ.

M | 20, 21. Witnesses in us that He has come.

5. 1 Whosoever=Every one who.

believeth. Ap. 150. I. 1. iii.

Jesus. Ap. 98. X.

Christ. Ap. 98. IX.

born=begotten.

of. Ap. 104. vii.

God. Ap. 98. I. i. 1.

loveth. Ap. 135. I. 1.

begat, begotten. Same word as "born", above.

2 By=In. Ap. 104. viii.

know. Ap. 132. I. ii.

children. Ap. 108. i.

keep. The texts read "do".

3 love. Ap. 135. II. 1.

that. Gr. *hina*. Keeping His commandments is a result of His love being shed abroad in our hearts (Rom. 5. 5). Cp. Ps. 119. 97, 119, 163, &c.

keep. See Matt. 19. 17.

not. Ap. 105. I.

grievous=burdensome. Gr. *barus*. See Acts 20. 29.

4 For=Because.

world. Ap. 129. 1.

faith. Ap. 150. II. 1.

5 but=except. Gr. *ei mē*.

Son of God. Ap. 98. XV.

6 by. Ap. 104. v. 1.

water. Referring to His baptism, when witness was given to Him by the voice from heaven and the descent of the Spirit.

Jesus Christ. Ap. 98. XI.

blood. The texts read "in (Gr. *en*) the blood".

Spirit. Ap. 101. II. 3.

beareth witness. See 1. 2.

truth. See 1. 6.

7 bear record=bear witness, as in v. 6.

in heaven, &c. The texts read, "the Spirit, and the water", &c., omitting all the words from "in heaven" to "in earth" (v. 8) inclusive. The words are not found in any Gr. MS. before the sixteenth century. They were first seen in the margin of some Latin copies. Thence they have crept into the text.

8 in. Ap. 104. vi.

9 If. Ap. 118. 2. a.

witness. Gr. *marturia*. See p. 1511.

men. Ap. 123. 1.

testified. Same as "bear witness", v. 6.

of=concerning. Ap. 104. xiii. 1.

10 believeth on. Ap. 150. I. 1. v. (i).

in. Ap. 104. viii.

believeth. Ap. 150. I. 1. ii.

not. Ap. 105. II.

liar. Cp. 1. 10.

believeth=believeth on, as above.

record. Same as "witness", v. 9.

gave. Lit. hath witnessed.

11 hath given=gave. See Rom. 6. 23.

eternal. Ap. 151. II. B. i.

life. Ap. 170. 1.

12 life=the life (v. 11).

13 have I written=I wrote.

unto=to.

that believe, &c. This clause is omitted by all the texts and by the Syriac.

God; ³ that ye may ^o know that ye have ¹¹ eternal ¹¹ life, ^o and that ye may ¹⁰⁻ believe on the name of the ⁵ Son of ¹ God.

14 And this is the ^o confidence that we have ^o in Him, that ^o if we ^o ask any thing ^o according to His ^o will, He heareth us:

15 And ^o if we ¹³ know that He hear us whatsoever we ¹⁴ ask, we ¹³ know that we have the ^o petitions that we ^o desired ^o of Him.

16 ¹⁴ If ^o any man ^o see his brother ^o sin a ^o sin which is ¹⁰ not ^o unto death, he shall ¹⁴ ask, and He shall give him ¹¹ life for them that ^o sin ¹⁰ not ^o unto death. There is ^o a ^o sin ^o unto death: I do ³ not say ³ that he shall ^o pray ^o for ^o it.

17 All ^o unrighteousness is ¹⁶ sin: and there is ¹⁶ a ¹⁶ sin ³ not ¹⁶ unto death.

18 We ¹³ know that ¹ whosoever is ¹ born ¹ of ¹ God ^o sinneth ³ not; but ^o He that is ¹ begotten ¹ of ¹ God ³ keepeth ^o himself, and that ^o wicked one ^o toucheth him ³ not.

19 And we ¹³ know that we are ¹ of ¹ God, and the whole ⁴ world lieth ¹⁰ in ^o wickedness.

M 20 And we ¹³ know that the ⁵ Son of ¹ God ^o is come, and hath given us an ^o understanding, ³ that we may ² know Him That is ^o true, and we are ¹⁰ in Him That is ^o true, even ¹⁰ in His ⁵ Son ⁶ Jesus Christ. ^o This is the ^o true ¹ God, and ¹¹ eternal ¹¹ life.

21 ^o Little children, ^o keep yourselves ^o from ^o idols. ^o Amen.

know. Ap. 132. I. i.

and . . . may. The texts read "even unto you that".

14 confidence. See 2. 28.

in=toward. Ap. 104. xv. 3.

if. Ap. 118. 1. b.

ask. Ap. 134. I. 4.

according to. Ap. 104. x. 2.

will. Ap. 102. 2.

15 if. Ap. 118. 1. a.

petitions. Ap. 134. II. 5. Cp. Matt. 7. 7. John

14. 13; 15. 7.

desired=have desired. Same as "ask", v. 14.

of. Ap. 104. xii. 1.

16 any man=any one. Ap. 123. 3.

see. Ap. 133. I. 1.

sin=sinuing. Ap. 128. I. i.

sin. Ap. 128. I. ii. 1.

unto. Ap. 104. xv. 3.

a. Omit.

pray. Ap. 134. I. 3.

for=concerning. Ap. 104. xiii. 1.

o=that. The sin unto death was one that might result in the brother being cut off. Cp. 1 Cor. 11. 30, 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. 30, and of intercessory prayer as here. It is not a single act, but a continued habit.

17 unrighteousness. Ap. 128. VII. 1. Cp. 3. 4.

18 sinneth not. I. e. does not practise, or continue in, sin. Cp. 3. 6, 9. Rom. 6. 1-12. Ap. 128. I. i.

He that, &c. 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. 3. Rev. 3. 10.

himself. Most texts read "him".

toucheth. Gr. *haptomai*. In John's writings only here and in John 20. 17. Thirty-one times in the three other Gospels, generally in connexion with 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. 2, 3; 5. 6 (*erchomai*), but *hēkō*, to be present. Cp. John 8. 42. Heb. 10. 7, 9, 37. In the last ref. the two verbs are seen: "shall come" (*erchomai*); "will come" (*hēkō*).

understanding. Gr. *dianoia*. Transl. nine times "mind", once "imagination" (Luke 1. 51), and "understanding" here, Eph. 1. 18; 4. 18.

true. Ap. 175. 2. This refers to the Father. Cp. 2. 5, 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 (v. 11, 12 above, and Rom. 6. 23).

21 Little children. Ap. 108. ii.

keep=guard, as Jude 24.

from. Ap. 104. iv.

idols. As in 1 Cor. 8. 4. An idol may not be a material one, but may consist in whatever a man looks to for help, apart from the Living God. See Eph. 5. 5. Col. 3. 5.

Amen. The texts omit.

wicked one. Ap. 128. III. 1. Cp. 2. 13, 14; 3. 12.

here and in John 20. 17. Thirty-one times in the three other Gospels, generally in connexion with 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. 2, 3; 5. 6 (*erchomai*), but *hēkō*, to be present. Cp. John 8. 42. Heb. 10. 7, 9, 37. In the last ref. the two verbs are seen: "shall come" (*erchomai*); "will come" (*hēkō*).

understanding. Gr. *dianoia*. Transl. nine times "mind", once "imagination" (Luke 1. 51), and "understanding" here, Eph. 1. 18; 4. 18.

true. Ap. 175. 2. This refers to the Father. Cp. 2. 5, 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 (v. 11, 12 above, and Rom. 6. 23).

21 Little children. Ap. 108. ii.

keep=guard, as Jude 24.

from. Ap. 104. iv.

idols. As in 1 Cor. 8. 4. An idol may not be a material one, but may consist in whatever a man looks to for help, apart from the Living God. See Eph. 5. 5. Col. 3. 5.

Amen. The texts omit.

THE SECOND EPISTLE OF JOHN.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Introversion.)

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.

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. Alford, 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 *Introversion*, 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.

- | | | |
|---|---|--|
| A | <p>1 THE °elder °unto the °elect °lady and her °children, whom ∫ °love °in °the °truth; and °not ∫ only, but °also all they that have °known the °truth;</p> <p>2 °For the 1 truth's sake, which °dwelleth 1 in us, and shall be °with us °for ever.</p> <p>3 °Grace °be 2 with you, °mercy, and peace, °from °God the °Father, and °from the °Lord °Jesus Christ, the °Son of the °Father, 1 in 1 truth and °love.</p> | <p>1 elder. Ap. 189. Here not an official title, but referring to the apostle's age. Cp. Philem. 9. unto=to.</p> <p>elect. Cp. 1 Pet. 1. 2. But perhaps used in the sense of "excellent".</p> <p>lady. Gr. <i>kuria</i>, fem. of <i>kurios</i>. In all probability a proper name, "Kyria".</p> <p>children. Ap. 108. i.</p> <p>love. Ap. 135. I. 1.</p> <p>in. Ap. 104. viii.</p> <p>the. Omit.</p> <p>truth. See p. 1511. The element or sphere in which the love was seen. Cp. Eph. 4. 15.</p> <p>not. Ap. 105. I.</p> <p>also, &c.=all they also.</p> <p>known. Ap. 132. I. ii.</p> |
| B | <p>4 I °rejoiced °greatly that I found °of thy 1 children walking 1 in 1 truth, as we °have received a commandment 3 from the 3 Father.</p> <p>5 And now I °beseech thee, 1 lady, 1 not as though I wrote a °new commandment 1 unto thee, but that which we had °from the beginning, °that we 1 love one another.</p> <p>6 And this is 3 love, 5 that we walk °after His commandments. This is the commandment, 5 that, as ye °have heard 5 from the beginning, ye should walk 1 in it.</p> | <p>2 For, &c.=On account of (Ap. 104. v. 2) the truth.</p> <p>dwelleth=abideth. Gr. <i>menō</i>. See p. 1511.</p> <p>with. Ap. 104. xi. 1.</p> <p>for ever. Ap. 151. II. A. ii. 4. a.</p> <p>3 Grace. Only here, and three times in the Gospel, and twice in Rev., in John's writings. Ap. 184. I. 1. Cp. 1 Tim. 1. 2.</p> <p>be=shall be.</p> <p>mercy. Only here in John.</p> <p>from. Ap. 104. xii. 1.</p> <p>God. Ap. 98. I. i. 1.</p> <p>Father. Ap. 98. III.</p> <p>Lord. The texts omit.</p> <p>Jesus Christ. Ap. 98. XI.</p> <p>Son. Ap. 108. iii. The expression "The Son of the Father", is found here only. Cp. John 1. 18. 1 John 1. 3.</p> <p>love. Ap. 135. II. 1.</p> |
| C | <p>7 For many °deceivers are entered °into the °world, who confess °not °that 3 Jesus Christ is come 1 in the flesh. This is °a °deceiver and °an °antichrist.</p> <p>8 °Look to yourselves, 5 that °we °lose 7 not those things which we °have wrought, but that °we receive a full °reward.</p> | <p>4 rejoiced. Cp. 3 John 3. Several of Paul's epistles open with thanksgiving.</p> <p>greatly. Gr. <i>lian</i>. Only here and 3 John 3 in John's writings.</p> |
| B | <p>9 Whosoever °transgresseth and °abideth 7 not 1 in the doctrine of °Christ, hath 1 not 3 God. He that °abideth 1 in the doctrine °of Christ, 5e hath both the 3 Father and the 3 Son.</p> | <p>5 beseech=ask. Ap. 134. I. 3.</p> <p>new. Gr. <i>kainos</i>. See Matt. 9. 17. from the beginning. Gr. <i>ap' archēs</i>. See 1 John 1. 1.</p> <p>that=in order that. Gr. <i>hina</i>. 6 after. Ap. 104. x. 2.</p> <p>have. Omit. In this verse is the Fig. <i>Antimetabolē</i>, "walk . . . commandments—commandment . . . walk".</p> <p>7 deceivers. Gr. <i>planos</i>. See 2 Cor. 6. 8. Cp. 1 John 4. 1.</p> <p>into. Ap. 104. vi.</p> <p>world. Ap. 129. 1.</p> <p>not. Ap. 105. II.</p> <p>that, &c. Lit. Jesus Christ coming in the flesh. The present participle is used, as in Rev. 1. 4. In 1 John 4. 2, 3, the perfect is used, referring to His first coming. This refers to His second coming. Cp. Acts 1. 11.</p> <p>a, an=the. antichrist. See 1 John 2. 18.</p> <p>8 Look to. Ap. 133. I. 5.</p> <p>we. The texts read "ye" in both occ.</p> <p>lose. Gr. <i>apollumi</i>. See John 17. 12.</p> <p>have wrought. I. e. the truth and love resulting from John's teaching.</p> <p>reward. Gr. <i>misthos</i>. In John's writings only here, John 4. 36 (wages), and Rev. 11. 18; 22. 12.</p> <p>9 transgresseth. Ap. 128. VI. 1. The texts read "goeth before", Gr. <i>proagō</i>. See 1 Tim. 1. 18; 5. 24. Heb. 7. 18. This refers to false teachers who claimed to bring some higher teaching, beyond the apostle's doctrine. Cp. 1 Tim. 6. 3. 2 Tim. 1. 13; 3. 14.</p> <p>abideth. See "dwelleth", v. 2.</p> <p>Christ. Ap. 98. IX.</p> <p>of Christ. The texts omit.</p> |

of. Ap. 104. vii. Not implying that there were others who did not so walk, but referring to such as he had met. have. Omit. 5 beseech=ask. Ap. 134. I. 3. new. Gr. *kainos*. See Matt. 9. 17. from the beginning. Gr. *ap' archēs*. See 1 John 1. 1. that=in order that. Gr. *hina*. 6 after. Ap. 104. x. 2. have. Omit. In this verse is the Fig. *Antimetabolē*, "walk . . . commandments—commandment . . . walk". 7 deceivers. Gr. *planos*. See 2 Cor. 6. 8. Cp. 1 John 4. 1. into. Ap. 104. vi. world. Ap. 129. 1. not. Ap. 105. II. that, &c. Lit. Jesus Christ coming in the flesh. The present participle is used, as in Rev. 1. 4. In 1 John 4. 2, 3, the perfect is used, referring to His first coming. This refers to His second coming. Cp. Acts 1. 11. a, an=the. antichrist. See 1 John 2. 18. 8 Look to. Ap. 133. I. 5. we. The texts read "ye" in both occ. lose. Gr. *apollumi*. See John 17. 12. have wrought. I. e. the truth and love resulting from John's teaching. reward. Gr. *misthos*. In John's writings only here, John 4. 36 (wages), and Rev. 11. 18; 22. 12. 9 transgresseth. Ap. 128. VI. 1. The texts read "goeth before", Gr. *proagō*. See 1 Tim. 1. 18; 5. 24. Heb. 7. 18. This refers to false teachers who claimed to bring some higher teaching, beyond the apostle's doctrine. Cp. 1 Tim. 6. 3. 2 Tim. 1. 13; 3. 14. abideth. See "dwelleth", v. 2. Christ. Ap. 98. IX. of Christ. The texts omit.

10 ° If ° there come ° any ° unto you, and bring
1 not this doctrine, receive him 7 not 7 into your
house, ° neither ° bid him God speed:

11 For he that 10 biddeth him God speed ° is
partaker of his ° evil deeds.

A 12 Having many things to write 1 unto you,
I ° would 1 not write ° with ° paper and ° ink: but
I ° trust to come 10 unto you, and ° speak ° face to
face, ° that ° our ° joy may be ° full.

13 The 1 children of thy 1 elect sister ° greet
thee. ° Amen.

10 If. Ap. 118. 2. a.

there . . . any = any one (Ap. 123. 3) cometh.

unto. Ap. 104. xv. 3.

neither, &c. = and . . . not (Ap. 105. II).

bid . . . God speed. Lit., say, Hail! (Gr. *chairein*, to
rejoice. See Matt. 26. 49).

11 is partaker = partaketh. Gr. *koinōneō*. See Rom.
15. 27. 1 Tim. 5. 22.

evil. Ap. 128. III. 1.

12 would. Ap. 102. 3.

with = by means of. Ap. 104. v. 1.

paper. Gr. *chartēs*. Only here.

ink. See 2 Cor. 3. 3.

trust = hope.

face, &c. Lit. mouth to (Ap. 104. xv. 3) mouth.

our. The texts read "your".

joy. See 1 John 1. 4. full. See 1 John 1. 4.

13 greet = salute.

Amen. The texts omit.

THE THIRD EPISTLE OF JOHN.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Introversion.)

A | 1, 2. SALUTATION.

B | 3, 4. WITNESS AS TO WALK IN THE TRUTH.

C | 5-8. COMMENDATION: LOVE TO STRANGERS.

D | 9, 10. MALICE OF DIOTREPHESES.

C | 11. EXHORTATION: FOLLOW GOOD.

B | 12. WITNESS AS TO WALK IN THE TRUTH.

A | 13, 14. SALUTATION.

A 1 ° THE elder ° unto the ° wellbeloved ° Gaius,
whom 3 ° love ° in ° the ° truth.

2 1 Beloved, I ° wish ° above all things that thou
mayest ° prosper and ° be in health, even as thy
° soul ° prospereth.

B 3 For I ° rejoiced greatly, when ° the brethren
came and ° testified ° of the 1 truth that is in thee,
even as they walkest 1 in 1 the 1 truth.

4 I have ° no greater ° joy, ° than to hear that
° my ° children ° walk 1 in ° truth.

C 5 1 Beloved, thou doest ° faithfully whatso-
ever thou ° doest ° to the brethren, and ° to
strangers;

6 Which ° have borne witness of thy ° charity
° before the ° church: whom ° if thou bring for-
ward on their journey ° after a godly sort, thou
shalt do well:

7 ° Because that ° for ° His name's sake they
went forth, ° taking ° nothing ° of the ° Gentiles.

8 We therefore ought to receive such, ° that we
° might ° be ° fellowhelpers to the 1 truth.

D 9 I ° wrote 1 unto the ° church: but ° Diotrophes,
° who loveth to have the preeminence ° among
them, ° receiveth us 4 not.

1 The elder. See 2 John 1.

unto = to.

wellbeloved. Ap. 135. III. Same as "beloved",
v. 2, &c.

Gaius. It is impossible to say whether this was the
same as any one of the others of the same name men-
tioned Acts 19. 29; 20. 4. Rom. 16. 23. 1 Cor. 1. 14.

love. Ap. 135. I. 1.

in. Ap. 104. viii.

the. Omit.

truth. See p. 1511.

2 wish = pray. Ap. 134. I. 1.

above = concerning. Ap. 104. xiii. 1.

prosper. Gr. *euodoumai*. See Rom. 1. 10.

be in health. Gr. *hugaiainō*. See Luke 5. 31.

soul. Ap. 110. V. 1. As Gaius had a sound mind,

John desires for him a sound body also.

3 rejoiced greatly. See 2 John 4.

the. Omit.

testified. Gr. *martureō*. See p. 1511.

the truth, &c. Lit. thy truth.

4 no = not. Ap. 105. I.

joy. See 1 John 1. 4.

than, &c. Lit. than these things, that (Gr. *hina*) I may
hear of.

my = mine own.

children. Ap. 108. i.

walk = walking.

truth = the truth.

5 faithfully = as a faithful (deed). Ap. 150. III.

doest = werkest. to. Ap. 104. vi. to. The texts read "that to". The brethren referred to were

strangers. Cp. Heb. 13. 2. 6 have borne witness = bare witness. Same as "testify", v. 3. charity =

love. Ap. 135. II. 1. before = in the sight of. church. Ap. 186. if . . . journey. Lit. having

sent forward. Gr. *propempō*. See Acts 15. 3. Cp. Ap. 174. 4. after a godly sort = worthily of God (Ap.

98. I. i. 1). 7 Because that = For. for, &c. = on behalf of (Ap. 104. xvii. 1) His name. His. The

texts read "the". taking = receiving. nothing. Gr. *mēdeis*. of. Ap. 104. iv. Gentiles. Gr.

ethnos. 8 that = in order that. Gr. *hina*. might = may. be = become. fellowhelpers. Gr.

sunergos. See 1 Cor. 3. 9. 9 wrote = wrote something, as the texts. Diotrophes. Nothing is known

of him. who loveth, &c. Gr. *philoprōteuō*, love to be first. among = of. receiveth.

Gr. *epidechomai*. Only here and v. 10.

10 °Wherefore, °if I come, I will °remember his deeds which he doeth, °prating against us with °malicious °words: and °not content °therewith, °neither doth he himself °receive the brethren, and °forbiddeth °them that would, and °casteth *them* °out of the °church.

C 11 ¹Beloved, °follow ¹⁰not that which is °evil, but that which is good. He that °doeth good is °of °God: but he that °doeth evil hath °not °seen °God.

B 12 Demetrius °hath good report °of all *men*, and °of the ¹truth itself: yea, and we *also* °bear record; and °ye know that our °record is °true.

A 13 I had many things to write, but I °will °not with °ink and °pen write ¹unto thee:

14 But I °trust °I shall °shortly see thee, and we shall °speak °face to face. Peace *be* to thee. Our friends °salute thee. °Greet the friends °by name.

10 Wherefore = On account of (Ap. 104. v. 2) this. if. Ap. 118. 1. b. remember. See John 14. 26. prating. Gr. *phluareō*. Only here. Cp. 1 Tim. 5. 13. malicious. Ap. 128. III. 1.

words. Ap. 121. 10. not. Ap. 105. II. therewith = upon (Ap. 104. ix. 2) these (things). neither. Gr. *oute*.

forbiddeth = hindereth, as Luke 11. 52. them that would. Lit. the willing (ones). Ap. 102. 3. casteth. Gr. *ekballō*. Cp. John 9. 34.

out of. Ap. 104. vii.

11 follow. See 2 Thess. 3. 7.

evil. Ap. 128. III. 2.

doeth good. Gr. *agathopoieō*. See Acts 14. 17.

of. Ap. 104. vii. God. Ap. 98. I. i. 1

doeth evil. Gr. *kakopoieō*. See Mark 3. 4.

seen. Ap. 133. I. 8.

12 hath good report = is borne witness to. See v. 6.

of = by. Ap. 104. xviii. 1.

bear record = testify, v. 3.

ye know. The texts read, "thou knowest". Ap.

132. I. i. record = testimony. See p. 1511.

true. Ap. 175. 1. 13 will. Ap. 102. 1.

with = by means of. Ap. 104. v. 1.

14 trust = hope. Elsewhere transl. "reed".

ink. See 2 Cor. 3. 3. pen. Gr. *kalamos*. I shall, &c. = to see (Ap. 133. I. 1) thee, &c. shortly. Gr. *euthēōs*. Generally transl. "immediately", or "straightway". speak. Ap. 121. 7. face, &c. See 2 John 12. salute. Gr. *aspazomai*. See Acts 18. 22. Greet = Salute. Here, as in the close of so many epistles, the word *aspazomai* is transl. by two different English words in successive verses or even in the same verse. Cp. Rom. 16. 3-23. 1 Cor. 16. 19, 20. 2 Cor. 13. 12, 13. Phil. 4. 21. Col. 4. 10, 12, 14. 2 Tim. 4. 19, 21. Tit. 3. 15. 1 Pet. 5. 13, 14. by. Ap. 104. x. 2.

THE EPISTLE OF JUDE.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Introversion.)

A | 1, 2. SALUTATION.

B | 3. EXHORTATION.

C | 4. UNGODLY. DENYING.

D | 5-. REMEMBRANCE.

E | -5-16. RETRIBUTION.

D | 17. REMEMBRANCE.

C | 18, 19. UNGODLY. SEPARATING.

B | 20-23. EXHORTATION.

A | 24, 25. DOXOLOGY.

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. 3 "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.

THE EPISTLE OF JUDE.

- 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 2 unto you °of °the °common salvation, °it was needful for me to write 2 unto you, °and exhort you °that ye should °earnestly contend for the °faith which was °once °delivered 2 unto the °saints.
- C** 4 For °there are °certain °men °crept in unawares, who were °before of old ordained °to this °condemnation, °ungodly men, °turning the °grace of our 1 God °into °lasciviousness, and °denying the only °Lord °God, and our °Lord 1 Jesus Christ.
- D** 5 I °will therefore °put you in remembrance, though ye 3 once °knew this, how that the °LORD, having saved the °People °out of the °land of Egypt,
- E A** °afterward °destroyed them that °believed °not.
- 6 And the angels which °kept 5 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 Gomorrha, 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.
- B** 8 Likewise °also these filthy °dreamers °defile the flesh, °despise °dominion, and °speak evil of °dignities.

1 Jude. See Introductory Notes. the = a. servant. Ap. 190. I. 2. Jesus Christ. Ap. 98. XI. James. See Jas. 1. 1. sanctified. All the texts and the Syriac read "beloved" (Ap. 135. I. 1). by = in. Ap. 104. viii. God. Ap. 98. I. i. 1. Father. Ap. 98. III. preserved = kept. Gr. *tēreō*. Occ. five times in the epistle, vv. 1, 6, 13, 21. The word *phulassō* is used in v. 24.

2 unto = to. love. Ap. 135. II. 1. The only salutation where "love" is mentioned. multiplied. Cp. 1 Pet. 1. 2. 2 Pet. 1. 2.

3 Beloved. Ap. 135. III. when I gave = making. of. Ap. 104. xiii. 1. the. The texts read "our". common. Cp. Tit. 1. 4. it was needful for me = I had need. and exhort = exhorting. Ap. 134. I. 6. that ye should = to. earnestly contend. Gr. *epagōnizomai*. Only here. Cp. *agōnizomai*. Luke 13. 24. faith. Ap. 150. II. 1. once = once for all. delivered. Gr. *paradidōmi*. See John 19. 30. saints. See Acts 9. 13.

4 there are. Omit. certain. Ap. 124. 4. men. Ap. 123. 1. crept in unawares. Gr. *pareisduō*. Only here. Cp. Gal. 2. 4. 2 Pet. 2. 1. before . . . ordained = before written. Gr. *prographō*. See Rom. 15. 4. to. Ap. 104. vi. condemnation. Ap. 177. 6. ungodly men = impious. Gr. *asebēs*. See Rom. 4. 5, and cp. Ap. 128. IV. turning = changing. Gr. *metatilhēmi*. See Acts 7. 16. grace. Ap. 184. I. 1. into. Ap. 104. vi. = lasciviousness. Gr. *aselgeia*. See Rom. 13. 13. denying. See 2 Pet. 2. 1. Lord. Ap. 98. VI. ii. 2. God. The texts omit. Lord. Ap. 98. VI. i. β. 2. B. put . . . in remembrance. Gr. *hupomimnēskō*. See John 14. 26. knew. Ap. 132. I. i. LORD. Ap. 98. VI. i. β. 1. A. b. Some texts (not the Syriac) read "Jesus". Cp. 1 Cor. 10. 4. People. Gr. *laos*. See Acts 2. 47. out of. Ap. 104. vii. land. Ap. 129. 4.

-5-16 (E, p. 1880). RETRIBUTION. (Extended Alternation.)

- E** A | -5-7. Three classes of apostates: Israelites. Fallen angels. Sodomites.
 B | 8. Lawlessness.
 C | 9. Judgment denounced. Michael.
 D | 10. Corruption.
 A | 11. Three individual apostates: Cain. Balaam (the soothsayer). Korah.
 B | 12, 13. Spots in love-feasts.
 C | 14, 15. Judgment predicted. Enoch.
 D | 16. Walking after lusts.

afterward. Lit. the second time, or in the second place. destroyed. Gr. *apollumi*. See John 17. 12. believed. Ap. 150. I. 1. i. not. Ap. 105. II. 6 kept. Same as "preserved", v. 1. their first estate = their own principality (Ap. 172. 6). Cp. Eph. 1. 21; 3. 10; 6. 12. Col. 1. 16; 2. 10, 15. habitation. Gr. *oikētērion*. Only here and 2 Cor. 5. 2. reserved. Same as "kept", above. everlasting. Ap. 151. II. C. ii. chains. Gr. *desmos*. Not same word as Rev. 20. 1. under. Ap. 104. xviii. 2. darkness. See 2 Pet. 2. 4. unto. Ap. 104. vi. judgment. Ap. 177. 7. day. See Matt. 25. 41. Rev. 20. 10, 11. 7 about. Ap. 104. xiii. 2. manner. Add "to these", i. e. the angels of v. 6. The sin of Sodom and Gomorrha, like that of the angels of Gen. 6 (Ap. 23, 25), was an unnatural one, breaking through the bounds which God had set. giving, &c. Gr. *ekporneuō*. Only here. An intensive form of *porneuō*, which occ. 1 Cor. 6. 18, &c. strange = other. Ap. 124. 2. are set forth. Gr. *prokeimai*. See 2 Cor. 8. 12. example. Gr. *deigma*. Only here. suffering = undergoing. Gr. *hupechō*. Only here. vengeance. Ap. 177. 4. eternal. Ap. 151. II. B. i. 8 also these = these also. dreamers = in their dreamings. Gr. *enupniázomai*. See Acts 2. 17. defile. See John 18. 28. despise. Gr. *atheteō*. See John 12. 48 (rejecteth). dominion = lordship. See Eph. 1. 21. 2 Pet. 2. 10 (government). speak evil of = blaspheme. dignities. Lit. glories. Cp. 2 Pet. 2. 10.

- C 9 Yet °Michael the °archangel, when °contending with the devil he °disputed °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 own 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 °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 are °murmurers, °complainers, walking °after their own lusts; and their mouth °speaketh °great swelling words, °having men's persons in admiration °because of °advantage.
- D 17 But, °beloved, remember ye the °words which °were spoken before °of the °apostles of our °Lord °Jesus Christ;
- C 18 How that they °told you there °should be °mockers °in the last time, °who should walk °after their own °ungodly lusts.
19 These be they who °separate themselves, °sensual, having °not the °Spirit.
- B 20 But ye, °beloved, °building up yourselves on your most holy °faith, °praying °in the °Holy Ghost,
21 °Keep yourselves °in °the °love of °God, °looking for the mercy of our °Lord °Jesus Christ °unto °eternal °life.

Matt. 25. 31. Mark 8. 38. 15 upon = against. Only here, but the texts read *elenchō*, as John 8. 9. their = the. ungodly deeds = works of impiety (Ap. 128. IV). committed. See 2 Pet. 2. 6. have spoken = spake. Ap. 121. 7. murmurers. Gr. *gongustēs*. Only here. Cp. John 6. 41. Acts 6. 1. Only here. after. Ap. 104. x. 2. great swelling. See 2 Pet. 2. 18. persons. because of. Gr. *charin*. See 1 John 3. 12. advantage = profit. See Rcm. 3. 1. 17 words. Gr. *rhēma*. See Mark 9. 32. were = have been. apostles. Ap. 189. Lord. Ap. 98. VI. i. β. 2. A. 18 told = said to. should = shall. mockers = scoffers. See 2 Pet. 3. 3. in. The texts read Ap. 104. ix. 1. who, &c. = walking. ungodly lusts = lusts of impieties (Ap. 128. IV). 19 separate themselves = are separating. Gr. *apodiorizō*. Only here. sensual. Gr. *psuchikos*. See 1 Cor. 2. 14. Jas. 3. 15. Spirit. Here "spirit". Ap. 101. II. 5. 20 building up. See Acts 20. 32. faith. Ap. 150. II. 1; i. e. the object of faith. Cp. 1 Cor. 3. 11. praying. Ap. 134. I. 2. Holy Ghost = holy spirit. Ap. 101. II. 14. 21 the love of God = God's love to you, i. e. the assurance of it, based on His Word. looking for. Gr. *prosdchomai*. See Acts 23. 21. life. Ap. 170. 1.

9 Michael. See Dan. 10. 13. archangel. See 1 Thess. 4. 16. No other angel bears this title. contending. Ap. 122. 4. disputed. Gr. *dialegomai*. See Acts 17. 2. about. Ap. 104. xiii. 1. 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 (until) Moses" (Rom. 5. 14). The devil claimed Moses for the death-state, but God raised him as representative of those hereafter to be raised, as Elijah of those to be caught up without dying. not. Ap. 105. I. bring against. Gr. *epipherō*. See Acts 19. 12. railing accusation. Lit. judgment (Ap. 177. 7) of railing (Gr. *blasphēmia*). LORD. Ap. 98. VI. i. β. 1. B. b. 10 know. Ap. 132. I. v. naturally. Gr. *phusikōs*. Only here. Cp. 2 Pet. 2. 12. brute. See 2 Pet. 2. 12. in. Ap. 104. viii. corrupt themselves = are destroyed. Gr. *phtheirō*. 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. *ekchunō*. Often transl. "shed". reward. Same word as in 2 Pet. 2. 13, 15. perished. Gr. *apollumi*. See John 17. 12. gainsaying. Gr. *antilogia*. See Heb. 6. 16; 12. 3. In five places where the Heb. has "Meribah", the Sept. transl. it by *antilogia*. Num. 20. 13; 27. 14. Deut. 32. 51; 33. 8. Ps. 81. 7. Core. Korah, as the two others, resisted the declared will of God. 12 spots = hidden rocks, as the texts. Gr. *spilas*. Only here. The word in Eph. 5. 27 and 2 Pet. 2. 13 is *spilos*. feasts of charity. Lit. loves, i. e. love-feasts. Ap. 135. II. 1. when they feast = feasting. See 2 Pet. 2. 13. 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. 2. of. Ap. 104. xviii. 1. whose fruit withereth = in autumnal decay. Gr. *phthinosōrinos*. Only here. without fruit. Gr. *akarpos*. Elsewhere transl. "unfruitful". 13 Raging = Wild. Gr. *agrios*. Occ. Matt. 3. 4. Mark 1. 6. foaming out. Gr. *epaphrizō*. Only here. wandering. Gr. *planētēs*. Only here. is = hath been. blackness. Same as "darkness", v. 6. for ever. Ap. 151. II. A. ii. 4. a. 14 And, &c. Read, "And to these also Enoch". from. Ap. 104. iv. Behold. Ap. 133. I. 2. cometh. Lit. came. with = among. Ap. 104. viii. 2. saints = holy ones, i. e. angels. Cp. Deut. 33. 2, R.V. Ap. 104. x. 1. convince = convict. Gr. *exelenchō*. that are = the. among = of. The texts omit. have. Omit. ungodly committed. Ap. 104. x. 1. 16 murmurers. Gr. *mempsimoiros*. complainers. Gr. *mempsimoiros*. having, &c. = admiring persons. See 2 Pet. 2. 18. 17 words. Gr. *rhēma*. See Mark 9. 32. were = have been. apostles. Ap. 189. Lord. Ap. 98. VI. i. β. 2. A. 18 told = said to. should = shall. mockers = scoffers. See 2 Pet. 3. 3. in. The texts read Ap. 104. ix. 1. who, &c. = walking. ungodly lusts = lusts of impieties (Ap. 128. IV). 19 separate themselves = are separating. Gr. *apodiorizō*. Only here. sensual. Gr. *psuchikos*. See 1 Cor. 2. 14. Jas. 3. 15. Spirit. Here "spirit". Ap. 101. II. 5. 20 building up. See Acts 20. 32. faith. Ap. 150. II. 1; i. e. the object of faith. Cp. 1 Cor. 3. 11. praying. Ap. 134. I. 2. Holy Ghost = holy spirit. Ap. 101. II. 14. 21 the love of God = God's love to you, i. e. the assurance of it, based on His Word. looking for. Gr. *prosdchomai*. See Acts 23. 21. life. Ap. 170. 1.

22 And of some °have compassion, °making a difference:

23 And others save °with fear, pulling *them* °out of the fire; hating even the garment °spotted °by the flesh.

A 24 Now ²unto Him That is able to °keep you °from falling, and to °present *you* °faultless °before the presence of His °glory ²³with °exceeding joy,

25 To the only °wise ¹God our Saviour, be ²⁴glory and °majesty, °dominion and °power, °now and °ever. Amen.

22 have compassion. Some texts read *elenchō*, "convict".

making, &c. Ap. 122. 4, but several texts read "when they contend".

23 with. The texts read *en*. Ap. 104. viii. spotted. Gr. *spiloō*. See Jas. 3. 6, and cp. Rev. 3. 4. by. Ap. 104. iv.

24 keep=guard. Gr. *phulassō*. Cp. John 17. 12. from falling=without falling. Gr. *aptaistos*. Only here. Cp. Rom. 11. 11 (stumble).

present=set, or make stand. See Acts 22. 30. faultless=blameless. Gr. *amōmos*. See Eph. 1. 4. Col. 1. 22.

before the presence of. Gr. *katenōpion*. See 2 Cor. 2. 17. glory. See p. 1511.

exceeding joy = exultation. Gr. *agalliasis*. See Acts 2. 46. 25 wise. All the texts omit. Cp. 1 Tim. 1. 17. majesty. Gr. *megalōsunē*. See Heb. 1. 3. dominion. Ap. 172. 2. power. Ap. 172. 5. now, &c. The texts read "before every age and now and unto all the ages". ever. Ap. 151. II. A. ii. 8.

THE REVELATION.

THE STRUCTURE OF THE BOOK AS A WHOLE.

A | 1. INTRODUCTION.

B | 2, 3. THE PEOPLE ON THE EARTH.

- | | | | |
|------|----|--|---|
| E | i. | { | B ¹ \| 4. 5. IN HEAVEN. (The Throne, the Book, and the Lamb.) |
| | | | E ¹ \| 6. 1—7. 8. ON EARTH. (The Six Seals and 144,000.) |
| ii. | { | B ² \| 7. 9—8. 6. IN HEAVEN. (The Great Multitude and the Seventh Seal.) | |
| | | E ² \| 8. 7—11. 14. ON EARTH. (The Six Trumpets.) | |
| iii. | { | B ³ \| 11. 15—19—. IN HEAVEN. (The Seventh Trumpet.) | |
| | | E ³ \| 11. —19. ON EARTH. (The Earthquake, &c.) | |
| iv. | { | B ⁴ \| 12. 1—12. IN HEAVEN. (Woman, Child, and Dragon.) | |
| | | E ⁴ \| 12. 13—13. 18. ON EARTH. (The Dragon and Two Beasts.) | |
| v. | { | B ⁵ \| 14. 1—5. IN HEAVEN. (The Lamb and 144,000.) | |
| | | E ⁵ \| 14. 6—20. ON EARTH. (The Six Angels.) | |
| vi. | { | B ⁶ \| 15. 1—8. IN HEAVEN. (The Seven Vial Angels.) | |
| | | E ⁶ \| 16. 1—18. 24. ON EARTH. (The Seven Vials.) | |
| vii. | { | B ⁷ \| 19. 1—16. IN HEAVEN. (The Marriage of the Lamb, &c.) | |
| | | E ⁷ \| 19. 17—20. 15. ON EARTH. (The Final Five Judgments.) | |

B | 21. 1—22. 5. THE PEOPLE ON THE NEW EARTH.

A | 22. 6—21. CONCLUSION.

(Note. The Structures in the Notes are taken from Dr. E. W. Bullinger's comprehensive work, *The Apocalypse*, but as not all in that volume are here given, the lettering is not consecutive throughout. This, however, does not interfere with the study of the Structures presented.)

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".

It is spoken of as:

- (a) "The word of God" (1. 2), in the sense in which the term occurs in the Old Testament (cp. 1 Chron. 17. 9. Jer. 1. 4, 13. Ezek. 1. 3. Joel 1. 1; &c):
- (b) "This prophecy" (1. 3): therefore a *prophetic* message. The "blessing" here promised makes it clear that from this verse (and not 4. 1, as many suppose) to the end the book concerns things yet future:
- (c) "The testimony of Jesus Christ" (1. 2, 9). Either as testimony to Him as the Coming One (Genitive of the Object): or, the testimony He bore on earth (Gen. of the Subject; Ap. 17); probably both.

2. AUTHORSHIP. The testimony of *Melito*, bishop of Sardis (c. 170), quoted by Eusebius; *Irenæus* (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, as 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.

1 ° THE Revelation of ° Jesus Christ, which ° God gave ° unto Him, to ° shew ° unto His ° servants ° things which must ° shortly come to pass; and He ° sent and signified it ° by His angel ° unto His ° servant John,
2 Who bare ° record of ° the ° word of ° God, and of the ° testimony of ° Jesus Christ, ° and of ° all things that he ° saw.
3 ° Blessed is he that readeth, and they that hear the ° words of ° this ° prophecy, and ° keep ° those things which are written ° therein: for the ° time is at hand.
4 JOHN to the ° seven ° churches which are ° in ° Asia: ° Grace be ° unto you, and peace, ° from ° Him ° Which is, and ° Which was, and ° Which is to come; and ° from the ° seven ° Spirits which are before His throne;
5 And ° from ° Jesus Christ, ° Who is the ° faithful ° Witness, and the ° First Begotten ° of the dead, and the ° Prince of the ° kings of the ° earth. ° Unto Him That ° loved us, and ° washed us ° from our ° sins ° in His own blood,
6 And ° hath made us ° kings and priests ° unto ° God and His ° Father; to Him be ° glory and ° dominion ° for ever and ever. ° Amen.
7 ° Behold, He cometh ° with ° clouds; and every ° eye shall ° see Him, and ° they also which ° pierced Him: and all ° kindreds of the ° earth shall wail ° because of Him. ° Even so, ° Amen.
8 "I am ° Alpha and Omega, ° the beginning and the ending," saith the ° LORD, " ° Which is, and Which was, and Which is to come, the ° Almighty."
9 I John, ° who also am your brother, and ° companion ° in ° tribulation, and ° in the ° kingdom and ° patience ° of ° Jesus ° Christ, ° was ° in the isle that is called ° Patmos, ° for the ° word of ° God and ° for the ° testimony of ° Jesus ° Christ.

1. 1 The . . . Christ. The Divine title of the Book. The Revelation = Revelation. Gr. *apokalupsis*, whence our "Apocalypse". Ap. 106. II. i and Ap. 197. Jesus Christ. Ap. 98. XI. God. Ap. 98. I. i. 1. unto = to. shew = point out. First occ. Matt. 4. 8. Cp. 22. 6. servants, servant. Ap. 190. I. 2. The word is peculiarly appropriated to Israel throughout O. T., and in this Book is used (fourteen times) as the proper title of those who are its subjects. Contrast "servants" and "sons", Rom. 8. 14-17. Gal. 4. 1-7. 1 John 3. 1. things, &c. = what things must needs come to pass. See Dan. 2. 29 (Sept.). shortly = with (Gr. *en*) speed. sent = having sent. Ap. 174. 1. by. Ap. 104. v. 1. **2** record = witness. See p. 1511. The verb occ. only here and 22. 16, 20 in Rev. the word of God. Thus a direct prophetic communication, as 1 Sam. 9. 27. 1 Kings 12. 22. 1 Chron. 17. 3. Yet cp. v. 9; 6. 9; 19. 13; 20. 4. word. Ap. 121. 10. testimony = witness. See John 1. 7 and p. 1511. and, &c. Not merely "heard" but saw in vision. all things that = whatsoever things. saw. Ap. 133. I. 1. **3** Blessed = Happy. Gr. *makarios*, by which the Sept. renders the Heb. *'ashrêy*. See Ap. 63. VI. First of seven occ. in Rev. (fifty in N. T.). this = the. prophecy. Occ. seven times (Ap. 10) in Rev. keep. See Luke 2. 19, 51. Occ. eleven times in Rev. those = the. therein = in (Gr. *en*) it. time. Gr. *kairos*. Cp. Ap. 195. **4** seven. See App. 10 and 197. 6. churches. Gr. *ekklesia*. App. 120. I and 186. in. Ap. 104. viii. Asia. Not Europe, and consequently not Christendom. Grace. Ap. 184. I. 1. from. Ap. 104. iv. Him . . . come. Gk. paraphrase of "Jehovah". See Ap. 4. II. Which = Who, and so throughout Rev. Spirits. Ap. 101. II. 11. Witness. Gr. *martus*. See 3. 14 and p. 1511. **5** faithful. Ap. 150. III; 175. 4. Cp. Is. 55. 4. First Begotten. See Rom. 8. 29. Heb. 1. 6. Cp. Ps. 2. 7. Acts 13. 33. 1 Cor. 15. 20. Col. 1. 18. of the dead. Ap. 139. 1. The texts omit *ek*. Prince = Ruler. See John 12. 31. kings, &c. See 6. 15 and Ps. 89. 27, 37. earth. Ap. 129. 4. loved. The texts read "loveth". Ap. 135. I. 1. washed. The texts read "loosed". Ap. 95. I. 1; note 2, p. 138. from. Gr. *ek*. Ap. 104. vii. sins. Ap. 128. I. ii. 1. Elsewhere in Rev. 18. 4, 5. in = by. Gr. *en*. Ap. 104. viii. **6** hath. Omit. kings and priests = (to be) a kingdom (so all texts) and (to be) priests. See 5. 10; 20. 6. Ex. 19. 6 (Sept. "a royal priesthood"). No priesthood on earth in this Dispensation. Father. See Ap. 98. III. glory = the glory. See p. 1511. dominion = the dominion. Ap. 172. 2. for ever, &c. Ap. 151. II. A. ii. 9. a. First of fourteen occ. (including 14. 11). Amen = even (the) Amen; see 3. 14. **7** Behold. Ap. 133. I. 2. with. Ap. 104. xi. 1. clouds = the clouds. eye. Fig. *Synecdochê* (Ap. 6), for person. see. Ap. 133. I. 8 (a). they, &c. Allusion to Zech. 12. 10. pierced. Cp. John 19. 34. kindreds = tribes, as Matt. 19. 28; 24. 30; &c. Gr. *phulê*. because of. Gr. *epi*. Ap. 104. ix. 3. See Zech. 12. 10. Even so = Yea. **8** Alpha and Omega = The Alpha and the Omega. See v. 17; 22. 13. the . . . ending. The texts omit. LORD. The texts read "LORD God" (see Ap. 4. I, II, X). LORD. Ap. 98. VI. i. β. 1. B. b. Almighty. Ap. 98. IV. The Gr. word occ. nine (Ap. 10) times in Rev. Only once elsewhere (2 Cor. 6. 18) in N. T. **9** who also am. Omit. companion = partaker, as Rom. 11. 17. Phil. 1. 7; &c. tribulation = the tribulation. Here; 2. 9, 10, 22; 7. 14. in the. The texts omit. kingdom and patience. With this "kingdom" the "tribulation" is specially connected. Fig. *Hendiatriis* (Ap. 6). See Acts 14. 22. patience. Occ. seven times in Rev. Cp. Luke 21. 19. 2 Thess. 3. 5. of. The texts read "in" (Gr. *en*). Jesus. Ap. 98. X. Christ. The texts omit. was = came to be. Patmos. An island (mod. *Patino*) in the Ægean, about thirty miles south-west of Samos. for. Ap. 104. v. 2. Nothing to indicate that John had been "banished". for. The texts omit. Christ. The texts omit.

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 And I turned to °see the °voice that °spake °with me. And °being turned, I °saw °seven golden °candlesticks;

13 And °in the midst of the °seven °candlesticks °one like °unto °the °Son of Man, clothed with a garment down to the foot, and girt °about the °paps with a golden girdle.

14 °His head and His hairs were white °like wool, as white as snow; and His eyes were as a flame of fire;

15 And His feet like °unto °fine brass, °as if they burned °in a °furnace; and His °voice as the sound of many waters.

16 And °He had °in His right hand °seven °stars: and °out of His mouth went a sharp °twoedged °sword: and His °countenance was as the sun °shineth °in His °strength.

17 And when I °saw Him, I °fell °at His feet as °dead. And He laid His right hand °upon me, saying °unto me, "Fear °not; ° I am the First and the Last:

18 °I am He That °liveth, °and °was °dead; and °behold, °I am °alive °for evermore, °Amen; and have the keys of °hell and of death.

19 °Write the things which thou °hast seen, and °the things which are, °and the things which °shall be °hereafter;

20 The °mystery of the seven °stars which thou °sawest °in My °right hand, and the seven golden °candlesticks. The seven °stars °are °the °angels of the seven °churches: and the seven °candlesticks °which thou sawest are °the seven °churches.

10 Spirit. Ap. 101. II. 3. See 4. 2; 17. 3; 21. 10. on = in (Gr. en).

the Lord's day = the day of the Lord (Isa. 2. 12, &c.), the Heb. terms for which are equivalent to the Greek hē kuriakē hēmera, the Lord's day. Occ. 1 Thess. 5. 2. 2 Thess. 2. 2 (with texts). 2 Pet. 3. 16. Not our Sunday. See Ap. 197.

trumpet. In O. T. connected with war and the day of the Lord. See Zeph. 1. 14-16; &c.

11 I am . . . last: and. The texts omit. seest. Ap. 133. I. 5. in. Gr. eis. Ap. 104. vi. book = roll, or scroll, as 6. 14. send. Ap. 174. 4. which . . . Asia. The texts omit. unto. Gr. eis, as above.

12 voice. The Speaker (Figs. Metonymy of Effect, and Catachresis. Ap. 6). See v. 10.

spake = was speaking. being = having. candlesticks = lampstands. Occ. seven times in Rev. 13 the. Omit.

Son of Man. App. 98. XVI and 99. about. Gr. pros. Ap. 104. xv. 2. paps = breasts.

14 His head. Read "And His head". like. The texts read "as". Cp. this and the following vv. with Ezek. 1. 7. Dan. 7. 9; 10. 6.

15 fine brass. Only here and 2. 18. as . . . burned = as glowing.

furnace. Only here; 9. 2. Matt. 13. 42, 50. voice . . . waters. See v. 10; 14. 2; 19. 6. Ezek. 1. 24; 43. 2.

voice. Same word as "sound". Gr. phōnē. 16 He had = having. stars. See v. 20.

out . . . sword. For the Figure cp. Ps. 55. 21; 57. 4; 59. 7. The significance is seen in Isa. 11. 4; 49. 2. 2 Thess. 2. 8. See also 2. 12, 16; 19. 15, 21. Luke 19. 27.

twoedged. Cp. Heb. 4. 12. sword. Gr. rhomphaia. Occ. only in Rev. (six times) and Luke 2. 35.

countenance. Gr. opsis. Only here; John 7. 24; 11. 44. shineth. Ap. 106. I. i.

strength. App. 172. 1; 176. 1. 17 fell. Gr. piptō. See 7. 16 (light).

at. Gr. pros. Ap. 104. xv. 8. dead = one dead. Ap. 139. 2.

upon. Ap. 104. ix. 3. unto me. The texts omit. not. Ap. 105. II.

I am . . . Last. Cp. Isa. 41. 4; 43. 10; 44. 6; 48. 11, 12.

18 I . . . liveth = And the Living One. liveth, alive. Ap. 170. 1.

and. Read "and yet". was = became. dead. See Ap. 139. 2.

I am alive = Living (emph.) am I. Omit. hell . . . death. The texts read "death and

(marg.). 1 Cor. 15. 55. R. V. transliterates the Gr. word hadēs. 19 Write. The texts add "therefore".

they are, i. e. what they signify. and = even. hast seen = sawest, as v. 2. the . . . are = what shall be = are about to happen. hereafter. Lit. after (Gr. meta. Ap. 104. xi. 2) these things (Gr. tauta). Heb. idiom; cp. Gen. 22. 1. First of ten occ. in Rev.

20 mystery = secret symbol. See Ap. 193. stars. Gr. astēr. Occ. fourteen (Ap. 10) times in Rev. in. Gr. epi. Ap. 104. ix. 1. are = represent, or signify. the. Omit. angels. Ap. 120. I. 1, 2. which . . . sawest. The texts omit. the. Omit.

13 X

2 °Unto the °angel of the °church °of °Ephesus write; °These things saith He That °holdeth the °seven stars °in His right hand,

for evermore. Ap. 151. II. A. ii. 9. b. Amen.

of hell". hell = grave. Ap. 131. II. See 20. 13 (marg.).

19 Write. The texts add "therefore". they are, i. e. what they signify. and = even.

20 mystery = secret symbol. See Ap. 193. in. Gr. epi. Ap. 104. ix. 1. are = represent, or signify. which . . . sawest. The texts omit. the. Omit.

13 2 and 3. STRUCTURE OF THE SEVEN EPISTLES TO THE CHURCHES, AS A WHOLE. (Introversion and Alternation.)

Correspondent to Israel in the Wilderness.

13	X	1	EPHESUS. Israel's espousals.
		2	SMYRNA. Israel's testing.
		3	PERGAMOS. Israel's failure.
In the Land.			
Y		4	THYATIRA. The day of Israel's kings.
		5	SARDIS. Israel's removal.
		6	PHILADELPHIA. The day of Judah's kings.
		7	LAODICEA. Judah's removal.

2. 1 Unto = To. angel. See 1. 20. church. Ap. 186. of. Gr. en. Ap. 104. viii. Ephesus. Not for those addressed in Ephesians, on whom all blessing is bestowed by grace. Here blessing is promised to overcomers only. holdeth. Occ. eight times in Rev. Cp. Ap. 172. 2. See Col. 2. 19. Heb. 4. 14; &c. seven stars. See 1. 16, 20. in. Ap. 104. viii.

Who walketh ° in the midst of the seven golden ° candlesticks;

2 I ° know thy ° works, and ° thy ° labour 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 his place, ° except thou ° repent.

6 But this thou hast, that thou hatest the ° deeds of the ° Nicolaitanes, which ° also hate.

7 ° He that hath an ear, let him hear what the ° Spirit ° saith ° unto the ° churches; To him that ° overcometh will I give to eat ° of the ° tree of ° life, which is ° in the midst of the ° Paradise of ° God.'

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 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; He that ° overcometh shall ° not be ° hurt ° of the ° second death.'

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 ° holdest fast My ° name, 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 a few things ° against thee, because thou hast there them that ° hold the doc-

candlesticks. See 1. 12, 13, and cp. Lev. 26. 12. Deut. 23. 14, &c. 2 Cor. 6. 16.

2 know. Ap. 132. I. i. works. The Lord deals according to works in "the day of the Lord". See Is. 66. 18.

thy. Omit. labour=toil. The verb in v. 3 and Matt. 6. 28.

patience. As in v. 3 and 1. 9. See Rom. 2. 7. not. Ap. 105. I.

bear. Gr. *bastazō*. In Rev. here, v. 3; 17. 7 (carrieth). evil. Ap. 128. III. 2.

hast tried=didst try. say they. The texts read "call themselves". apostles. Ap. 189.

hast found=didst find. liars. Gr. *pseudēs*. Only here; 21. 8. Acts 6. 13.

3 hast, &c. The texts read "and hast patient endurance and didst bear (v. 2) for", &c.

for . . . sake. Ap. 104. v. 2. name's. See Acts 5. 41.

fainted=wearied. Gr. *kamnō*. Only here; Heb. 12. 3. Jas. 5. 15 (sick).

4 against. Ap. 104. x. 1. hast left=didst leave.

thy, &c. Cp. Deut. 7. 7-9. Jer. 2. 1, 2. Ezek. 16. 8-10.

love. Ap. 135. II. 1. Only here and v. 19 in Rev. 5 from. Omit.

art fallen=hast fallen. repent. Cp. Lev. 26. 40-42. Deut. 30. 1-3. Dan. 9. 3, 4. Matt. 4. 17. Acts 2. 38; &c. Contrast Eph. 1. 3. Ap. 111. I. 1.

else = if (Ap. 118. 2. a) not (Ap. 105. II). will. Omit. quickly. The texts omit.

remove=move, as 6. 14. out of. Ap. 104. vii. except. If (Ap. 118. 1. b) not (Ap. 105. II).

6 deeds=works, as v. 5. 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.

Spirit. Ap. 101. II. 3. saith = is saying.

overcometh. See John 16. 33. The verb *nikaō*, to conquer or overcome, occ. seventeen times in Rev. of. Gr. *ek*. Ap. 104. vii.

the tree, &c. = the tree of the life. Promise fulfilled 22. 14, where also the articles differentiate from Ezek. 47. 12.

tree. Lit. wood. Gr. *xulon*, as used frequently in Sept., e.g. Exod. 7. 25.

life. Ap. 170. 1. Paradise of God. See ref. in Ap. 173. Paradise is always used in Scripture for a definite place; is described in Gen. 2; lost 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. 1-5, 14-17.

God. Ap. 98. I. i. 1. 8 Smyrna. About fifty miles north-west of Ephesus.

9 works, and. The texts omit. poverty. See Ap. 127. 1. Jews. Only here, and 3. 9 in Rev.

10 none of = not. Ap. 105. II. shall = art about to. behold. Ap. 133. I. 2. devil. See 12. 9. shall = is about to. into. Ap. 104. vi. that = in order that. Gr. *hina*. tried = tested. Cp. Matt. 10. 22; 24. 9, 10; &c. days. Not "periods". Cp. Gen. 7. 4, 10. Num. 14. 33; &c. be = become. faithful. Ap. 150. III. unto = until. Gr. *achri*. death. See 12. 11. a = the.

11 not. Ap. 105. III. hurt. See 22. 11. second death. See 20. 6, 14; 21. 8. 12 Pergamos. A city of Mysia famous for the worship of Æsculapius, to whom the title of *sōtēr* (saviour) was given and whose emblem was the serpent. Identified with Apollo; cp. Acts 16. 16. Some trace the Babylonian pagan priesthood as removing to Pergamos. He Which hath, &c. See 1. 16.

13 thy works, and. The texts omit. dwellest, dwelleth. Gr. *katoikeō*, to take up abode. See Acts 2. 5. seat = throne. Cp. 13. 2; 16. 10. holdest fast. Same as hold, v. 1. hast . . . denied = didst . . . deny. denied. Gr. *arneomai*. First occ. Matt. 10. 33. My faith. See 14. 12. faith. See Ap. 150. II. 1. wherein. Most texts omit. Antipas. A witness in future who will be faithful unto death. Mentioned proleptically. faithful. Ap. 150. III. martyr = witness. See 1. 5. among. Gr. *para*. Ap. 104. xii. 2.

A great centre now of Levantine trade. First . . . Last. See 1. 17. was = became. dead. Ap. 139. 2. is alive = lived (again). See Ap. 170. 1. Ap. 127. 1. Jews. Only here, and 3. 9 in Rev. 9 works, and. The texts omit. poverty. See Ap. 127. 1. Jews. Only here, and 3. 9 in Rev. 10 none of = not. Ap. 105. II. shall = art about to. behold. Ap. 133. I. 2. devil. See 12. 9. shall = is about to. into. Ap. 104. vi. that = in order that. Gr. *hina*. tried = tested. Cp. Matt. 10. 22; 24. 9, 10; &c. days. Not "periods". Cp. Gen. 7. 4, 10. Num. 14. 33; &c. be = become. faithful. Ap. 150. III. unto = until. Gr. *achri*. death. See 12. 11. a = the. crown. Gr. *stephanos*. See 1 Pet. 5. 4. 11 not. Ap. 105. III. hurt. See 22. 11. second death. See 20. 6, 14; 21. 8. 12 Pergamos. A city of Mysia famous for the worship of Æsculapius, to whom the title of *sōtēr* (saviour) was given and whose emblem was the serpent. Identified with Apollo; cp. Acts 16. 16. Some trace the Babylonian pagan priesthood as removing to Pergamos. He Which hath, &c. See 1. 16. 13 thy works, and. The texts omit. dwellest, dwelleth. Gr. *katoikeō*, to take up abode. See Acts 2. 5. seat = throne. Cp. 13. 2; 16. 10. holdest fast. Same as hold, v. 1. hast . . . denied = didst . . . deny. denied. Gr. *arneomai*. First occ. Matt. 10. 33. My faith. See 14. 12. faith. See Ap. 150. II. 1. wherein. Most texts omit. Antipas. A witness in future who will be faithful unto death. Mentioned proleptically. faithful. Ap. 150. III. martyr = witness. See 1. 5. among. Gr. *para*. Ap. 104. xii. 2.

trine of ° Balaam, who taught Balac to ° cast a ° stumblingblock before the ° children of Israel, to eat ° things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that ° hold the doctrine of the ° Nicolaitanes, ° which thing I hate.

16 ° Repent; or ° else I ° will come ° unto thee quickly, and will ° fight ° against them ° with the ° sword of My mouth.

17 ° He that hath an ear, let him hear what the Spirit saith ° unto the ° churches. To him that ° overcometh will I give ° to eat of the ° hidden ° manna, and will give him a white ° stone, and ° in the ° stone a ° new name written, which ° no man ° knoweth ° saving he that ° receiveth it.

Y 18 And ° unto the ° angel of the ° church ° in ° Thyatira write; ° These things saith the ° Son of God, Who hath His eyes like unto a flame of fire, and His ° feet are like fine brass;

19 I ° know thy ° works, ° and ° charity, ° and ° service, ° and ° faith, ° and thy ° patience, ° and thy ° works; ° and the last to be more than the first.

20 Notwithstanding, I have ° a few things ° against thee, because thou sufferest ° that woman ° 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 ° space ° to ° repent ° of her fornication; ° and she ° repented ° not.

22 ° Behold, I ° will cast her ° into a bed, and them that commit adultery ° with her ° into great ° tribulation, ° except they ° repent ° of ° their ° deeds.

23 And I will kill her ° children ° with ° death; and all the ° churches shall ° know that ° I am He Which ° searcheth the reins and hearts; and I will give ° unto ° every one of you ° according to your ° works.

24 But ° unto you I say, ° and ° unto the ° rest ° in Thyatira, as many as have ° not this doctrine, and which have ° not ° known the ° depths of ° Satan, as they speak; ° I will put ° upon you ° none ° other burden.

25 But that which ye have ° already, ° hold fast till I ° come.

26 And he that ° overcometh, and ° keepeth My ° works unto the ° end, to him will I give ° power ° over the ° nations:

27 And he shall ° rule them ° with a ° rod of iron; ° as the vessels of a potter shall they be broken to shivers: ° even as ° I received ° of My ° Father.

28 And I will give him the ° morning star.

29 ° He that hath an ear, let him hear what the Spirit saith ° unto the churches.

3 And ° unto the ° angel of the ° church ° in ° Sardis write; ° These things saith He That hath the ° seven Spirits of ° God, and the

14 Balaam. See Num. 22-25. Josh. 18. 22. cast, &c. See Num. 25. 1, &c.; 31. 16, &c. 2 Pet. 2. 15. Jude 11.

stumblingblock, Gr. *skandalon*. See Num. 25 (Sept.), children. Ap. 108. iii.

things... idols. Gr. *eidōlōthuton*. First occ. Acts 15. 29. 15 which... hate. The texts omit, and read "in like manner".

16 will. Omit.

fight = make war. Gr. *polemeō*. Occ. only in Rev. and James. A threat which is not addressed to the church of this age.

against. Gr. *meta*. Ap. 104. xi. 1.

with. Gr. *en*. Ap. 104. viii.

17 to eat of. The texts omit.

hidden. Gr. *kruptō*, as in Col. 3. 3.

manna. See John 6. 58. Cp. Ex. 16. 14, 32-34. Ps. 78. 24, 25.

stone. Gr. *psēphos*. See Acts 26. 10. A white stone was known to the ancients as a "victory" stone.

in. Gr. *epi*. Ap. 104. ix. 8.

new name. Cp. 3. 12. See Isa. 62. 2; 65. 15, and cp. Acts 15. 17. new. See Matt. 9. 17.

no man = no one. Gr. *oudēs*.

knoweth. Ap. 132. I. i, as the texts.

saving. Same as else, v. 5.

receiveth. As in John 3. 27.

18 Thyatira. A town lying between Pergamos and Sardis. See Acts 16. 14. Another centre of Apollo and Artemis worship.

Son of God. Ap. 98. XV.

feet... brass. Prepared for treading down in judgment. See 1. 15. Mal. 4. 3, and fulfilment in 19. 13-16.

19 and. These "ands" form the Fig. *Polysyndeton*. Ap. 6. charity = love, as v. 4.

service. Ap. 190. II. 1. faith. Ap. 150. II. 1.

20 a few things. Omit. that = the. Jezebel. See 1 Kings 16. 30-34; 21. 25. This patroness of Baal-worship will have her sinister anti-type in the future.

prophetess. Only here and Luke 2. 36 (Anna) in N.T. to teach, &c. The texts read "and she teacheth and seduceth".

seduce. Ap. 128. viii. 1.

servants. Ap. 190. I. 2.

21 space = time. Gr. *chronos*. See 6. 11; 20. 3, and Ap. 195. I. 1.

to repent = in order that (Gr. *hina*) she might repent. and she, &c. The texts read, "and she is not willing to repent of her fornication".

22 will = do. with. Ap. 104. xi. 1.

tribulation. Cp. Rom. 2. 8, 9, 16.

their = her, according to some texts.

23 children. Ap. 108. i.

death. I. e. pestilence, as 6. 8; 18. 8.

know. Ap. 132. I. ii.

searcheth, &c. Cp. 1 Kings 8. 39. Jer. 11. 20; 17. 10; 20. 12. every = each.

according to. Ap. 104. x. 2.

24 and. Omit.

rest. Ap. 124. 3. depths. Cp. 2 Cor. 2. 11.

I will put... none. Read "I lay not" (Ap. 105. I). upon. Ap. 104. ix. 3.

other. See Ap. 124. 1.

25 already. Omit. come = shall have come.

26 keepeth. See 1. 3.

end. See Matt. 24. 13. Cp. Ap. 125. 1.

power. Ap. 172. 5. over. Ap. 104. ix. 1.

nations. Gr. *ethnos*. Gen. transl. Gentiles.

27 rule. Lit. "shepherd", as Matt. 2. 6. See Ps. 2. 7-9.

rod = sceptre, as Heb. 1. 8. Gr. *rhabdos*.

received = have received. of. Gr. *para*. Ap. 104. xii. 1. Father. Ap. 98. III. 28 morning star. Fulfilled 22. 16. See Num. 24. 17, connecting the "star" with Israel and the day of the Lord's judgment.

3. 1 unto = to. angel... church. See 1. 20.

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. in. Ap. 104. viii. Sardis. The ancient capital of 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. seven Spirits. See 1. 4. God. Ap. 98. I. i. 1.

° 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 ° 1 God.

3 Remember therefore how thou hast received and heard, and ° hold fast, and ° repent. ° If therefore thou shalt ° not watch, I will come ° on thee ° as a thief, and thou shalt ° not ° know what hour I will come ° upon thee.

4 ° Thou hast a few names ° even ° 1 in Sardis which ° have ° 2 not ° defiled their ° garments; and they shall walk ° with Me ° 1 in white: for they are ° worthy.

5 He that ° overcometh, ° the same shall be clothed ° 1 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 ° 1 unto the churches.

7 And to the ° 1 angel of the ° 1 church ° 1 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 ° 1 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 ° 2 not denied ° My name.

9 ° Behold, I ° will make them ° of the ° synagogue of ° Satan, which say they are ° Jews, and are ° 2 not, but do lie; ° behold, I will ° make them to come and ° worship before thy feet, and to ° 3 know that ° 3 have ° loved thee.

10 Because thou hast ° kept the ° word of My patience, ° 3 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 ° 1 in the ° Temple of My ° 1 God, and he shall go ° no more out: and I will write ° upon him the name of My ° 1 God, and the name of the city of My ° 1 God, which is ° new Jerusalem, which cometh down ° out of ° heaven ° from My ° 1 God: and I will write upon him My ° new name.

13 ° He that hath an ear, let him hear what the Spirit saith ° 1 unto the churches.

14 And ° 1 unto the ° 1 angel of the ° 1 church ° of the Laodiceans write; ° These things saith ° the Amen, the ° faithful and ° 7 true ° Witness, the ° beginning of the creation of ° 1 God;

15 I ° 1 know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

seven, &c. See 1. 20.

know. Ap. 132. I. i.

a name, &c. Not suited for this dispensation of grace, for Christ's people now live "in Him". We who were dead are now alive in Christ.

livest. See Ap. 170. 1.

dead. Ap. 139. 2.

2 Be = Become. watchful. See Matt. 24. 42.

the . . . remain = the remaining (things). Ap. 124. 3.

are = were, with the texts. not. Ap. 105. I.

perfect. Ap. 125. 7. Only here and 6. 11 in Rev.

3 hold fast. Gr. *tērzo*. Same as "keep" in 1. 3.

repent. See 2. 5.

If. Ap. 118. 1. b.

not. Ap. 105. II.

on thee. The texts omit

as, &c. See 16. 15. 1 Thess. 5. 2. 2 Pet. 3. 10.

not. Ap. 105. III.

know. Ap. 132. I. ii. These words are not addressed to the members of the "church which is His body" (Eph. 1. 22, 23). See 2 Thess. 2. 1. 1 Tim. 3. 16.

We do not "watch" for the "thief", but "wait" for the Lord. upon. Ap. 104. ix. 3.

4 Thou. The texts read "But thou".

even. The texts omit. have, &c. = defiled not. defiled. Gr. *molunō*. Only here; 14. 4. 1 Cor. 8. 7.

The noun occ. only in 2 Cor. 7. 1.

garments. Gr. *himation*. First of seven occ. (see Ap. 197) in Rev.

with. Ap. 104. xi. 1.

worthy. See Ap. 197. 6.

5 overcometh. See 2. 7.

the same. The texts read "thus".

not. Ap. 105. III.

blot out. Occ. 7. 17; 21. 4 (wipe away). Acts 3. 19. Col. 2. 14.

out of. Ap. 104. vii.

book, &c. See Phil. 4. 3.

life. Ap. 170. 1.

but = and.

confess, &c. See Matt. 10. 32.

Father. Ap. 98. III.

6 He, &c. See 2. 7.

7 Philadelphia. About thirty miles south-east of Sardis. Very little known of it beyond a few references in Pliny, but the Greek name indicates a Macedonian population.

Holy = The Holy One. See 4. 8. Cp. Hos. 11. 9, &c. The Gr. *hagios* occ. twenty-six times in Rev. See Ap. 197. 6.

True. Ap. 175. 2.

key of David. See Isa. 22. 22.

no man = no one. Gr. *oudeis*.

8 behold. Ap. 133. I. 2.

set = given.

strength. App. 172. 1; 176. 1.

hast kept = didst keep. Same word as "hold fast", v. 3. word. Ap. 121. 10.

hast not denied = didst not deny.

My name. In opposition to confessing (see 2. 13) the name of the beast, 13. 17; 14. 9, 11, 12.

9 will make = give. of. Gr. *ek*. Ap. 104. vii.

synagogue, &c. See 2. 9.

Satan. Ap. 19, and see 2. 9. Jews. See 2. 9.

make, i. e. compel.

worship. Gr. *proskuneō*. Ap. 137. 1. Occ. twenty-four times (Ap. 10) in Rev. Twelve times connected with worship of God, eleven times with worship of Satan and the beast, and here. See Ap. 197. 6.

have. Omit. loved. Ap. 135. I. 1.

10 from. Gr. *ek*. Ap. 104. vii.

temptation = trial. Gr. *peirasmos*. Only occurrence in Rev. shall = is about to.

upon. Ap. 104. ix. 1.

world. Ap. 129. 3.

try = test. Gr. *peirazō*. Here, and 2. 2, 10.

11 Behold. Omit. hold . . . fast.

that = in order that. Gr. *hina*. no man = no one. Gr. *meis*. These words do not relate to such as through grace are perfect "in Him". See Rom. 8. 38, 39.

12 Temple = sanctuary. Gr. *naos*. See Matt. 23. 16 and Ap. 88. 1. no. Ap. 105. III. upon. Ap. 104. ix. 3.

new Jerusalem. See 21. 2, 3, 10. Cp. Ps. 48. 1, 2, 8, 9. Ezek. 48. 35. See Ap. 88 and Ap. 197. 4.

new, new. Gr. *kainos*. See Matt. 9. 17. heaven. See Matt. 6. 9. Occ. fifty-two times in Rev., always in sing. save 12. 12. from. Ap. 104. iv. new name. See 14. 1; 22. 4. Isa. 62. 2; 65. 16. Contrast the name

branded on the worshippers of the beast, 13. 16; 14. 11; 19. 20; 20. 4. 14 of, &c. = in (Gr. *en*) Laodicea (an important city of Phrygia, a few miles west of Colosse. Rebuilt by Antiochus II, and named after his wife, Laodice). the Amen. A Hebrew word transliterated. See 2 Cor. 1. 20 and p. 1511. faithful.

Ap. 150. III. Witness. See p. 1511. beginning. Ap. 172. 6. Cp. Prov. 8. 22-31. Col. 1. 15-19.

upon. Ap. 104. ix. 1.

earth. Ap. 129. 4. Cp. Zeph. 1. 14-18.

Same Gr. word as 2. 1, 13, 14, 15, 25, not as v. 3.

12 Temple = sanctuary. Gr. *naos*. See Matt. 23. 16 and Ap. 88. 1.

104. ix. 3. new Jerusalem. See 21. 2, 3, 10. Cp. Ps. 48. 1, 2, 8, 9. Ezek. 48. 35. See Ap. 88 and Ap. 197. 4.

new, new. Gr. *kainos*. See Matt. 9. 17. heaven. See Matt. 6. 9. Occ. fifty-two times in Rev., always in sing. save 12. 12.

from. Ap. 104. iv. new name. See 14. 1; 22. 4. Isa. 62. 2; 65. 16. Contrast the name

branded on the worshippers of the beast, 13. 16; 14. 11; 19. 20; 20. 4.

the Amen. A Hebrew word transliterated. See 2 Cor. 1. 20 and p. 1511.

Ap. 150. III. Witness. See p. 1511.

16 So then because thou art °lukewarm, and neither cold nor hot, I °will °spue thee °out of My mouth.

17 Because thou sayest, "I am rich, and increased with goods, and have need of °nothing;" and °knowest °not that thou art °wretched, and miserable, and °poor, and blind, and naked:

18 I counsel thee to °buy °of Me gold tried °in °the °fire, °that thou mayest be rich; and white raiment, °that thou mayest °be clothed, and that the shame of thy nakedness °do not appear; and anoint thine eyes with eyesalve, °that thou mayest °see.

19 As many as °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 °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."

£ i D¹ A

4 °After °this I °looked, and °behold, a door °was opened °in °heaven: and the °first voice which I heard °was as °it were of a trumpet °talking °with me, which said, "Come up hither, and I will shew thee °things °which must °be °hereafter."

2 And immediately I was °in the °Spirit: and °behold, a throne was set °in °heaven, and One °sat °on the throne.

3 And He That sat was to °look upon like a °jasper and a °sardine stone: and there was a °rainbow round about the throne, °in sight like °unto an °emerald.

4 And round about the throne were °four and twenty °seats: and °upon the °seats °I saw °four and twenty °elders sitting, clothed °in white raiment; and °they had °on their heads °crowns of gold.

5 And °out of the throne °proceeded lightnings and thunderings and voices: and there were °seven °lamps of fire °burning before the throne, which are the seven °Spirits of °God.

6 And before the throne °there was a sea of glass like °unto crystal: and °in the midst of the throne, and °round about the throne, °were four °beasts full of °eyes before and behind.

16 lukewarm. Gr. *chliaros*. Only here.

will=am about to.

spue. Gr. *emeō*. Only here. Occ. Isa. 19. 14 (Sept.).

17 nothing. Gr. *oudeis*.

knowest. Ap. 132. I. i.

wretched=the wretched one. See Rom. 7. 24, and cp. Hos. 2. 11; 5. 15.

poor. Ap. 127. 1.

18 buy. The members of the church of this dispensation have nothing to buy and nothing to pay with; our salvation is the free-grace gift of God.

of. Gr. *para*. Ap. 104. xii. 1.

in. Gr. *ek*. Ap. 104. vii. the. Omit.

fire. Cp. Hag. 2. 8. Zech. 13. 9. Mal. 3. 3.

be clothed=clothe thyself.

do not appear=be not (Ap. 105. II) made manifest (Ap. 106. I. v). Cp. 16. 15.

see. Ap. 133. I. 5.

19 love. Ap. 135. I. 2. This is preceded by Gr. *ean* (Ap. 118. 1. a). Cp. Isa. 43. 4; &c.

rebuke=convict. Gr. *elenchō*. See John 16. 8.

20 stand. Lit. have taken my station.

at. Gr. *epi*. Ap. 104. ix. 3.

knock. The call to the wedding feast (19. 9), to which the parables pointed, e.g. Luke 12. 35-38—"when He cometh and knocketh". The popular belief that the Lord is ever knocking at the hearts of sinners is a distortion of Scripture akin to blasphemy.

if. Ap. 118. 1. b.

any man. Ap. 123. 3. to. Ap. 104. xv. 3. sup, &c. A gracious promise to His servants (see 1. 1), not to the church of this dispensation. See Luke 12. 37.

21 am set down=sat down. See Acts 2. 33, 34. Eph. 1. 20, 21. Heb. 1. 3; 8. 1. The Lord now stands (ch. 1), and is about to come down in judgment.

10¹ (p. 1883). 4. 1-5. 14. THE FIRST VISION IN HEAVEN. (*Alternation*.)

10¹ A | 4. 1-8-. The throne, the elders, and the *zōa*.
B | -8-11. The utterances of the *zōa* and the elders. Theme: *creation*.

A | 5. 1-7. The throne and the book: the Lion and the Lamb.

B | 8-14. The newsong of the *zōa* and the elders. Other heavenly utterances. Theme: *redemption*.

4. 1 After. Ap. 104. xi. 2.

this=these things, as 1. 19.

looked. Ap. 133. I. 1.

behold. Ap. 133. I. 2.

was opened. I.e. already opened.

in. Ap. 104. viii. heaven. See 3. 12.

first. Or "former". See 1. 10. it were. Omit.

talking. Ap. 121. 7.

with. Gr. *meta*. Ap. 104. xi. 1.

things=what things.

which. Omit.

be=come to pass.

hereafter=after (Gr. *meta*, above) these things.

2 was=became, came to be. See 1. 9, 10.

in the Spirit. I.e. in or by the power of the Spirit, as 1. 10.

Spirit. Ap. 101. II. 3. sat=sitting. on. Ap. 104. ix. 3.

jasper=jasper stone. According to Pliny, this stone was translucent. sardine stone=sardius stone. A precious stone from Sardis, red in colour. rainbow. Gr. *iris*. Only here and 10. 1. In Gen. 9. 13; Ezek. 1. 28, &c., the Sept. uses *toxon*, bow, for the Heb. *kēshēth*. in sight. Same words as "to look upon", above. unto=to.

emerald. Only here. A kindred word in 21. 19, and in Exod. 28. 18 and 39. 8 (Sept.). 4 four and twenty. See Ap. 10 and Ap. 197. 6. seats=thrones, as v. 2. See 1. 4. upon, on. Ap. 104. ix. 3. I saw. The texts omit. elders. Gr. *presbuteros*. These are evidently heavenly beings, "a pattern" after which David arranged his twenty-four courses of the sons of Aaron (1 Chron. 24. 3-5). they had. The texts omit. crowns of gold. The only other wearer is the Son of Man (14. 14), a fact which proves the exalted station of these "elders". 5 out of. Ap. 104. vii. proceeded=proceed. seven. See Ap. 197. lamps. Ap. 130. 6. See John 18. 3. burning. Gr. *kaiō*. See John 5. 56. Spirits. Ap. 101. II. 11. God. Ap. 98. I. i. 1. 6 there was... glass. The texts read "as it were a glassy sea". unto=to. round about. Gr. *kuklō*. In Rev. only here and 7. 11. Occ. Mark 3. 34. were. Omit. beasts=living ones, or living creatures (as Heb. 13. 11, first occ.). Gr. *zōon*. Occ. twenty times (Ap. 10). Not the word in chs. 13 and 17. These *zōa* are the cherubim of Gen. 3. 24. Ezek. 1. 5-14. Cp. Ezek. 10. 20. They are distinguished from angels (5. 8, 11). These *zōa* speak of creation and of redemption also. eyes. See Ezek. 1. 8; 10. 12.

7 And the first ⁶ beast was like a lion, and the second ⁶ beast like a calf, and the third ⁶ beast ^o had a face as a ^o man, and the fourth ⁶ beast was like a flying eagle.

8 And the four ⁶ beasts had each of them ^o six wings about *him*; ^o and *they were* full of ⁶ eyes within: and they rest ^o not day and night, saying,

B ^o "Holy, holy, holy, ^o LORD ⁶ God ^o Almighty, Which was, and is, and is to come."

9 And when ^o those ⁶ beasts ^o give ^o glory and honour and thanks to Him ^o That sat ^o on the throne, Who ^o liveth ^o for ever and ever,

10 The four and twenty ⁴ elders ^o fall down before Him That ^o sat ^o on the throne, and ^o worship Him That ^o liveth ^o for ever and ever, and ^o cast their crowns before the throne, saying,

11 "Thou art worthy, ^o O LORD, to receive ^o glory and ^o honour and ^o power: for *Thou* ^o hast created all things, and ^o for Thy ^o pleasure they ^o are and were created."

A ⁵ And I ^o saw ^o in the right hand of Him That ^o sat ^o on the throne a ^o book written within and on the ^o backside, ^o sealed with ^o seven seals.

2 And I ¹ saw a ^o strong angel ^o proclaiming ^o with a ^o loud voice, "Who is ^o worthy to open the ¹ book, and to ^o loose the seals thereof?"

3 And ^o no man ^o in ^o heaven, ^o nor ^o in ^o earth, ^o neither ^o under the ^o earth, was able to open the ¹ book, ^o neither to ^o look thereon.

4 And ³ ^o wept much, because ³ no man was found ² worthy to open ^o and to read the book, ³ neither to ³ look thereon.

5 And one ^o of the ^o elders saith ^o unto me, ⁴ "Weep ^o not: ^o behold, the ^o Lion ^o of the ^o tribe of Juda, the Root of David, ^o hath ^o prevailed to open the ¹ book, and ^o to loose the ¹ seven seals thereof."

6 And I ^o beheld, ^o and lo, ³- in the midst of the throne and of the four ^o beasts, and ³- in the midst of the ⁵ elders, ^o stood a ^o Lamb as ^o it had been slain, having ¹ seven ^o horns and ¹ seven eyes, which are the ¹ seven Spirits of ^o God ^o sent forth ^o into all the ³ earth.

7 And He came and ^o took ^o the book ^o out of the right hand of Him That ¹ sat ^o upon the throne.

B ⁸ And when He ^o had taken the ¹ book, the four ⁶ beasts and four *and* twenty ⁵ elders fell down before the ⁶ Lamb, having ^o every one of them ^o harps, and golden ^o vials full of ^o odours, which ^o are the ^o prayers of ^o saints.

9 And they sung a ^o new song, saying, "Thou art ² worthy to take the ¹ book, and to open the seals thereof: for Thou wast slain, and ^o hast ^o redeemed ^o us to ⁶ God ^o by Thy blood ⁷ out of every ^o kindred, and tongue, and people, and nation;

10 And ^o hast made ^o us ^o unto our ⁶ God

7 had = having, as the texts.

man. Ap. 123. 1.

8 six. See Ap. 197. 6.

and they were = are.

not. Ap. 105. I.

Holy, &c. The first of the seventeen (Ap. 10) heavenly utterances in Rev. Here, 4. 8; 4. 11; 5. 9, 10; 5. 12; 5. 13; 5. -14- (Amen); 7. 10; 7. 12; 11. 16; 11. 17; 12. 10-12; 14. 13; 15. -3; 19. -1-3; 19. -4; 19. 5; 19. -6, 7.

Holy... holy. God's holiness proclaimed, prior to judgment. See Pss. 98; 97; 99, and Isa. 6. 3. Cp. Num. 6. 24-26.

LORD. Ap. 98. VI. i. β. 1. B. b.

Almighty. See 1. 8.

9 those = the.

give = shall give.

glory. See p. 1511 and Ap. 197. 6.

That sat = the *One* sitting.

on. Ap. 104. ix. 1.

liveth. Ap. 170. 1.

for ever, &c. Ap. 151. II. A. ii. 9. a. See 1. 6.

10 fall = shall fall.

worship = shall worship. Ap. 137. 1.

cast = shall cast.

11 O LORD. The texts read "our LORD (Ap. 98. VI. β. 1. A. b) and our God" (Ap. 98. I. i. 1).

glory, honour, power. The texts place article "the" before each.

glory, as v. 9. power. App. 172. 1; 176. 1.

hast created = didst create. Gr. *ktizō*. In Rev. only here and 10. 6.

for. Ap. 104. v. 2.

pleasure. Ap. 102. 2.

are. The texts read "were".

5. 1 saw. Ap. 133. I. 1.

in = upon. Gr. *epi*. Ap. 104. ix. 3.

sat. See 4. 2.

on. Gr. *epi*. Ap. 104. ix. 1.

book. See 1. 11.

backside = back. Like a papyrus sheet.

sealed = having been sealed up. Gr. *katasphragizō*,

intensive of *sphragizō*, to affix a seal. Only here. Occ. Job 9. 7; 37. 7 (Sept.).

seven. See App. 10 and 197. 6.

2 strong = mighty. Gr. *ischuros*. Cp. Ap. 172. 3.

proclaiming. Ap. 121. 1.

with. Gr. *en*. Ap. 104. viii.

loud = great.

worthy. See Ap. 197. 6.

loose. See v. 5; 9. 14, 15; 20. 3. 7.

3 no man = no one. Gr. *oudeis*. in. Ap. 104. viii.

heaven = the heaven. See 3. 12.

in. Ap. 104. ix. 1.

nor, neither. Gr. *oude*.

earth. Ap. 129. 4.

under. Gr. *hupokatō*. Occ. nine times (four in Rev.).

neither. Gr. *oute*.

look. Ap. 133. I. 5.

4 wept = was weeping.

and to read. Texts omit.

5 of. Ap. 104. vii.

elders. See 4. 4.

unto = to.

not. Ap. 105. II.

behold. Ap. 133. I. 2. Lion. See Gen. 49. 8-10.

of = which is of (Ap. 104. vii).

tribe. Gr. *phulē*. Same as "kindred", v. 9.

hath. Omit.

prevailed. I. e. at Calvary. Same word as "overcome" in chs. 2 and 3.

to loose. The texts omit.

6 behold. Same word as "saw", vv. 1, 2.

and lo. Omit.

beasts. The *zōa* of 4. 6.

stood... Lamb = a Lamb standing.

Lamb = little Lamb. Gr. *arnion*. See John 21. 15

and Ap. 197. 6.

it had = having.

horns. A symbol indicating His power. Cp. 2 Sam.

sent forth. Ap. 174. 1. into. Ap. 104. vi.

out of. Ap. 104. vii. upon. Ap. 104. ix. 1.

harps. The texts read "a harp". Gr. *kithara*.

odours = incense.

Gr. *thumiama*. are. I. e. symbolize. prayers. Ap. 134. II. 2. saints = the saints. Gr. *hagios*. See

Acts 9. 13. 9 new song. See 14. 3. new. See Matt. 9. 17. hast redeemed = didst purchase.

redeemed. Gr. *agorazō*. Always "buy", save here and 14. 3, 4 (redeem).

us. Most texts omit "us", and find object in v. 10, "them". by. Gr. *en*. Ap. 104. viii. kindred = tribe, v. 5. 10 hast made

22. 3; &c. Spirits. See 1. 4. God. Ap. 98. I. i. 1.

7 took = hath taken. the book. The texts read "it".

8 had taken = took. every... them = each one.

vials = bowls. Gr. *phialē*. Word characteristic of Rev. Occ. twelve times (Ap. 10). odours = incense.

Gr. *thumiama*. are. I. e. symbolize. prayers. Ap. 134. II. 2. saints = the saints. Gr. *hagios*. See

Acts 9. 13. 9 new song. See 14. 3. new. See Matt. 9. 17. hast redeemed = didst purchase.

redeemed. Gr. *agorazō*. Always "buy", save here and 14. 3, 4 (redeem).

us. Most texts omit "us", and find object in v. 10, "them". by. Gr. *en*. Ap. 104. viii. kindred = tribe, v. 5. 10 hast made

= madest. us. See v. 9. unto = to, or for.

° kings and ° priests, and ° we shall reign ¹ on the ³ earth."

11 And I ⁶ beheld, and I heard the voice of many angels round about the throne and the ⁶ beasts and the ⁵ elders; and the number of them was ° ten thousand times ten thousand, and thousands of thousands;

12 Saying with a ° loud voice, "Worthy is the ⁶ Lamb That was slain to receive ° power, ° and riches, ° and wisdom, ° and ° strength, ° and honour, ° and ° glory, ° and blessing."

13 And every ° creature which is ³-in ³ heaven, and ° on the ³ earth, and ³ under the ³ earth, and ° such as are ° in the sea, and all that are ³-in them, heard I saying, ° "Blessing, and honour, and ¹² glory, and ° power, be ⁵ unto Him That sitteth ⁷ upon the throne, and ⁵ unto the ⁶ Lamb ° for ever and ever."

14 And the four ⁶ beasts said, "Amen." And the ° four and twenty ⁵ elders fell down and ° worshipped ° Him That liveth for ever and ever.

‡ i. E¹ A¹

6 And I ° saw when the ° Lamb opened one ° of the ° seals, and I heard, ° as it were the noise of thunder, one ° of the four ° beasts saying, "Come ° and see."

2 And I ¹ saw, and ° behold, a white horse: and ° he that sat ° on him had a ° bow; and a ° crown was ° given ° unto him; and he ° went forth ° conquering, and to ° conquer.

B¹

3 And when He ° had opened the second seal, I heard the second ¹ beast ° say, "Come ¹ 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 ² unto him a great sword.

5 And when He had opened the third seal, I heard the third ¹ beast ³ say, "Come ¹ and see." And I ° beheld, and ° lo, a ° black horse; and he that sat ² on him had a ° pair of balances ° in his hand.

6 And I ° heard a ° voice ⁵ in the midst of the four ¹ beasts ³ 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 ⁶ voice of the fourth ¹ beast ³ say, "Come ¹ and see."

8 And I ° looked, and ² behold, a ° pale horse: ° and his name that sat ° on him was ° Death, and ° Hell followed ° with him. And ° power was given ² unto them ° over the ° fourth part of the ⁴ earth, to kill ° with sword, and ° with

kings = a kingdom, with all the texts. priests. I. e. a priestly kingdom. See 1. 6 and Heb. 12. 28.

we. All texts read "they".

11 ten . . . thousand = myriads of myriads. Hebraism for countless numbers. See Dan. 7. 10.

12 loud = great.

power = the power. Ap. 172. 1.

and. The repeated "ands" in vv. 12, 13 form a remarkable *Polysyndeton* (Ap. 6). In v. 12 the sevenfold (Ap. 10) ascription is noticed. Cp. 4. 11.

strength. Ap. 172. 3. glory. See p. 1511.

13 creature = created thing. Gr. *ktisma*. Only here; 8. 9. 1 Tim. 4. 4. Jas. 1. 18. on. Ap. 104. ix. 1. such as are. Omit.

in. The texts read "on" (Ap. 104. ix. 1).

Blessing, &c. The fourfold (Ap. 10) ascription by the whole creation. Prefix the def. art. to each term.

power. Ap. 172. 2.

for . . . ever. As 1. 6.

14 four and twenty. The texts omit.

worshipped. See 3. 9.

Him . . . ever. The texts omit.

E¹ (p. 1853). **6. 1--7. 8. THE SIX SEALS AND THE SEALING.** (*Alternation.*)

E¹ A¹ | 6. 1, 2. The false Christ going forth to make war on the saints. (1st seal.) Matt. 24. 4, 6.

B¹ | 6. 3-8. Judgments on him and his followers. (2nd, 3rd, and 4th seals.) Matt. 24. 6, 7.

A² | 6. 9-11. The effects of the war with the saints. Their martyrdom. (5th seal.) Matt. 24. 8-28.

B² | 6. 12-17. Judgments on him and his followers. (6th seal.) Matt. 24. 29, 30. Question, "Who shall be able to stand?"

A³ | 7. 1-8. Answer to question, by the sealing of 144,000, enabling them to stand in the judgment. Matt. 24. 31.

6. 1 saw. Ap. 133. I. 1. Lamb. See 5. 6. of. Ap. 104. vii.

seals. Read "seven seals", with texts.

as . . . saying. Read, "one of the four *zōa* saying as with a voice of thunder". beasts. See 4. 6.

and see. All the texts omit.

2 behold. Ap. 133. I. 2.

he that sat, &c. Not to be identified with the white horse and rider of 19. 11, for here is the beginning of the series of terrible judgments. See v. 12 and the order of events in Matt. 24. 4-28.

on him = thereon. Gr. *epi* (Ap. 104. ix. 3) *auton*.

bow. Gr. *toxon*. Only here in N. T. Cp. 4. 3.

crown. See Ap. 197. 6.

given. The giver not mentioned. See 13. 5, 7. Luke 4. 6. 2 Thess. 2. 3-9.

unto = to.

went. Or "came", see v. 1.

conquering, &c. Lit. conquering and in order that (Gr. *hina*) he may conquer. The verb is the same as "overcame" in 2. 7, &c.

3 had. Omit. say = saying, v. 1.

4 went out. Or "came forth".

another. Ap. 124. 1.

power. Read "it".

thereon = on him, as v. 2.

earth. Ap. 129. 4. that = in order that. Gr. *hina*.

pair, &c. black. Signifying famine. See Lam. 4. 4-8, &c.

6 heard. The texts add "as it were". voice. Same as noise, v. 1.

measure. Gr. *choenix*. Ap. 51. III. 3 (11), (10). penny. Ap. 51. I. 4. Bread by weight means scarcity

(cp. Ezek. 4. 10, 16, 17). A *denarius* was a day's wage (Matt. 20. 2), and a *choenix* of corn was a slave's daily ration, an amount usually purchaseable for one-eighth of a *denarius*. see. Omit, and read the clause

"and hurt thou not" (Ap. 105. II). oil . . . wine. By Fig. *Metalepsis* this may point to special protection

of the elect in famine times. See 12. 14. Zech. 13. 8. Rom. 3. 1, 2; 9. 4, 5. 8 looked = saw, as v. 1.

pale = livid. Gr. *chlōros*; in 8. 7; 9. 4. Mark 6. 39, rendered "green". and . . . Death. Lit. and the

one sitting on (Gr. *epanō*, first occ. Matt. 2. 9, "over") him, the name to him (is) Death. Death. By

Metonymy (of Effect) (Ap. 6) = pestilence. Famine is invariably followed by pestilence. Here, Death and

Hadēs are personified. Cp. 9. 11. Hell. Ap. 131. II. with. Ap. 104. xi. 1. power. Ap. 172. 5.

over. Ap. 104. ix. 3. fourth. See Ap. 10. with. Gr. *en*. Ap. 104. viii.

peace = the peace. from. Gr. *ek*. Ap. 104. vii.

5 beheld = saw, v. 1. lo = behold, v. 2. black. Signifying famine. See Lam. 4. 4-8, &c.

6 heard. The texts add "as it were". voice. Same as noise, v. 1.

measure. Gr. *choenix*. Ap. 51. III. 3 (11), (10). penny. Ap. 51. I. 4. Bread by weight means scarcity

(cp. Ezek. 4. 10, 16, 17). A *denarius* was a day's wage (Matt. 20. 2), and a *choenix* of corn was a slave's daily ration, an amount usually purchaseable for one-eighth of a *denarius*. see. Omit, and read the clause

"and hurt thou not" (Ap. 105. II). oil . . . wine. By Fig. *Metalepsis* this may point to special protection

of the elect in famine times. See 12. 14. Zech. 13. 8. Rom. 3. 1, 2; 9. 4, 5. 8 looked = saw, as v. 1.

pale = livid. Gr. *chlōros*; in 8. 7; 9. 4. Mark 6. 39, rendered "green". and . . . Death. Lit. and the

one sitting on (Gr. *epanō*, first occ. Matt. 2. 9, "over") him, the name to him (is) Death. Death. By

Metonymy (of Effect) (Ap. 6) = pestilence. Famine is invariably followed by pestilence. Here, Death and

Hadēs are personified. Cp. 9. 11. Hell. Ap. 131. II. with. Ap. 104. xi. 1. power. Ap. 172. 5.

over. Ap. 104. ix. 3. fourth. See Ap. 10. with. Gr. *en*. Ap. 104. viii.

hunger, and ° with death, and ° with the ° beasts of the ° earth.

A² 9 And when He ° had opened the fifth seal, I ° saw under the ° altar the ° souls of them that ° were slain ° for the ° word of ° God, and ° for the ° testimony which they held :

10 And they cried with a ° loud ° voice, saying, "How long, O ° Lord, ° holy and ° true, dost Thou ° not ° judge and ° avenge our blood ° on them that dwell ° on the ° earth ?"

11 And ° white robes ° were given ° unto ° every one of them ; and it was said ° unto them, ° that they should rest ° yet for a little season, until their ° fellowservants also and their brethren, ° that should be killed ° as they were, should be ° fulfilled.

B² 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 ? "

A³ 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

with, fourth occ. Gr. *hupo*. Ap. 104. xviii. 1. beasts = wild beasts. Gr. *thērion*. 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 powers" as "wild beasts".

9 altar. Gr. *thusiastērion*. First of eight occ. souls. App. 110. II ; 170. 3. Cp. Ap. 18.

were = had been. for. Ap. 104. v. 2. word. Ap. 121. 10. God. Ap. 98. I. i. 1. testimony. See John 1. 7.

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. not. Ap. 105. I. judge. Ap. 122. 1.

avenge. See Deut. 32. 43. Luke 18. 3. A call consistent with the day of judgment, not with the present day of grace.

on. *apo*. Ap. 104. iv, but the texts read *ek*. on. Ap. 104. ix. 1.

11 white robes = a white robe. See 7. 9 and Mark 12. 38.

were = was. every one = each one. yet for, &c. = yet a little time (Gr. *chronos*. Ap. 195).

fellowservants. Gr. *sundoulos*. 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 :—

MATT. 24.	THE SEALS.	REV. 6.
4, 5.	1st. The false Messiah.	1, 2.
6, 7-.	2nd. Wars.	3, 4.
-7-.	3rd. Famines.	5, 6.
-7.	4th. Pestilences.	7, 8.
8-28.	5th. Martyrdoms.	9-11.
29, 30.	6th. Signs in heaven of Advent.	12-17.

10. Omit. was = came to be. earthquake. Gr. *seismos*. See Hag. 2. 6, 7, 21, 22. Zech. 14. 5. Matt. 8. 24. Heb. 12. 26. Cp. Ps. 46. moon. The texts add "whole", i. e. the full moon. as blood. I. e. as to colour.

13 stars, &c. See 9. 1 and cp. Dan. 8. 10, &c. heaven. See 3. 12. unto. Gr. *eis*. Ap. 104. vi. of. Ap. 104. xviii. 1.

mighty = great, as *vv.* 4, 10, 17. 14 departed = parted asunder. See Acts 15. 39. scroll. See 1. 11.

when, &c. = rolling itself up. moved = removed, as 2. 5. out of. Ap. 104. vii. 15 the kings of the earth. See Ap. 197. 6. As regards the social fabric, the present conditions will exist when the Lord comes. great men. Gr. *megistanes*. Only here ; 18. 23. Mk. 6. 21. men, man = ones, one. mighty. Gr. *ischuros* (with the texts). As in 19. 18. Cp. Ap. 172. 3. bondman. Ap. 190. I. 2. every. Omit. in. Gr. *eis*. Ap. 104. vi. 16 said = they say. Fall, &c. See Hos. 10. 8, and cp. Luke 23. 30. on. Gr. *epi*. Ap. 104. ix. 3. from. Ap. 104. iv. face. Gr. *prosōpon*. Same word "presence" in 2 Thess. 1. 9. on. Gr. *epi*. Ap. 104. ix. 1. wrath. Gr. *orgē*. Only once in N. T. is "wrath" attributed to the Lord ; see Mark 3. 5. Elsewhere it pertains to God. "Wrath of the Lamb"! Divine love spurned and rejected turning to judicial "wrath" and destruction. Lamb. In 5. 6 the Lamb-Lion ; here, the Lion-Lamb. 17 great day. All preceding judgments lead up to this. See Joel 2. 11, 31. Zeph. 1. 14. Cp. Jude 6. who, &c. This solemn question now to be answered by the sealing of 144,000 specially protected and blessed ones. shall be = is.

7. 1 And. Some texts omit. after. Ap. 104. xi. 2. these things. The texts read "this". saw. Ap. 183. I. 1. on (first and fourth occ.). Gr. *epi*. Ap. 104. ix. 3. earth. Ap. 129. 4. holding = holding fast. Gr. *krateō*. Cp. Ap. 172. 2. four winds. See Jer. 49. 36. Dan. 7. 2 ; 8. 8 ; 11. 4. Zech. 2. 6 ; 6. 5. that = in order that. Gr. *hina*. not. Ap. 105. II. on (second and third occ.). Gr. *epi*. Ap. 104. ix. 1. nor, nor. Gr. *mēte*. See Ap. 105. II. any. Ap. 123. 8. tree. Gr. *dendron*. Not as in 2. 7. 2 another. Ap. 124. 1. from. Ap. 104. iv. east. Lit. sunrising. the = a. living. Ap. 170. 1. God. Ap. 98. I. i. 1. loud = great.

four angels, to whom it was given to °hurt the
1 earth and the sea,

3 Saying, 2 "Hurt 1 not the 1 earth, °neither the
sea, 1 nor the 1 trees, till we °have °sealed the
°servants of our 2 God °in their foreheads."

4 And I heard the number of °them which
were 3 sealed: and there were 3 sealed °an
hundred and forty and four thousand °of all
the tribes of the °children of Israel.

5 4 Of the tribe of Juda °were sealed °twelve
thousand. 4 Of the tribe of Reuben °were sealed
twelve thousand. 4 Of the tribe of Gad °were
sealed twelve thousand.

6 4 Of the tribe of Aser 5 were sealed twelve
thousand. 4 Of the tribe of Nephthaim 5 were
sealed twelve thousand. 4 Of the tribe of
Manasses 5 were sealed twelve thousand.

7 4 Of the tribe of Simeon 5 were sealed twelve
thousand. 4 Of the tribe of Levi 5 were sealed
twelve thousand. 4 Of the tribe of Issachar
5 were sealed twelve thousand.

8 4 Of the tribe of Zabulon 5 were sealed
twelve thousand. 4 Of the tribe of Joseph
5 were sealed twelve thousand. 4 Of the tribe
of Benjamin were sealed twelve thousand.

9 °After this I °beheld, and, °lo, a great
°multitude, which °no man could number, 4 of
all nations, and °kindreds, and °people, and
tongues, °stood before the throne, and before
the Lamb, clothed with white robes, and °palms
°in their hands;

10 And °cried with a 2 loud voice, saying,
°"Salvation to our 2 God Which sitteth °upon
the throne, and °unto the Lamb."

11 And all the angels °stood round about the
throne, and about the elders and the four
beasts, and fell before the throne °on their
faces, and °worshipped 2 God,

12 Saying, °"Amen: °Blessing, and glory,
and wisdom, and thanksgiving, and honour,
and power, and might, be 10 unto our 2 God °for
ever and ever. °Amen,"

13 And one 4 of the elders °answered, saying
10 unto me, °"What are these which are arrayed
in white robes? and whence came they?"

14 And I said 10 unto him, °"Sir, thou °know-
est." 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
2 God, and °serve Him °day and night 9 in His
°Temple: and He That sitteth °on the throne
shall °dwell °among them.

16 They shall hunger °no more, °neither
thirst any more; °neither shall the sun °light
11 on them, °nor any °heat.

17 For the Lamb Which is °in the midst of
the throne °shall °feed them, and °shall lead
them °unto °living fountains of waters: and
2 God °shall wipe away all tears °from their
eyes."

serve. App. 137. 4; 190. III. 5. day and night.
on. Ap. 104. ix. 1. dwell. Gr. skēnoō. Here;
among=over. Gr. epi. Ap. 104. ix. 3. 16 no. Ap. 105. I.
second occ. followed by mē (Ap. 105. II). light. Gr. pīptō. Occ. twenty-three times in Rev., always
"fall" save here. See 16. 8. Cp. Isa. 30. 26. heat=scorching heat. Gr. kauma. Only here and 16. 9.
17 in. Gr. ana. Ap. 104. i. shall=will. feed=tend, or shepherd. See 2. 27. Mic. 5. 4. unto.
Gr. epi. Ap. 104. ix. 3. living, &c. The texts read "fountains of waters of life" (Ap. 170. 1). See 21. 4.
from. Gr. ek. Ap. 104. vii. These two vv. refer to Isa. 49. 8-10; 25. 8. Jer. 31. 9, 10-25. Ezek. 47. 1, 12.

hurt. Gr. adikeō, as 2. 11.

3 neither. Same as nor, v. 1. have=shall have.
sealed. See Ap. 197. 6. Cp. 9. 4; 14. 1; 22. 4, and see
13. 18; 14. 9. This sealing is visible and protects the
elect (Matt. 24. 31) of Israel during the tribulation,
marking them off as worshippers of the true God.
servants. Ap. 190. I. 2.
in=upon. Ap. 104. ix. 1.

4 them which were =the.
an hundred, &c. See Ap. 197. 6.
of. Ap. 104. vii. children. Ap. 108. iii.
5 were sealed. Omit. twelve. See Ap. 197. 6.

5-8. These vv. foretell a literal sealing of a literal
number of people taken from these tribes of Israel.
No Jew now knows for certain his tribe, but the Divine
sealers know. 144,000 (Ap. 10) are set apart for God's
purposes. Dan and Ephraim are omitted, Levi and
Joseph taking their places. For the reason, see Lev.
24. 10-16. Deut. 29. 18-21. Judg. 18. 2-31. 1 Kings
12. 26-33. Hos. 4. 17. Their restoration to earthly in-
heritance is shown (Ezek. 48), the reason being given
in Rom. 11. 29.

10² (p. 1883). 7. 9-8. 6. THE SECOND VISION
IN HEAVEN. (Introversion.)

10 ²	A	7. 9-12. The heavenly voices and utterances.
		B	13, 14. The great multitude. Whence they came.
	B	15-17. The great multitude. Where they are.
A	8. 1-6. The heavenly silence and activities (seventh seal).	

9 After this. As 1. 19.
beheld. As v. 1 (saw). lo. Ap. 133. I. 2.
multitude. These are converts during the great
tribulation. no man=no one. Gr. oudeis.
kindreds. As v. 4 (tribes). people=peoples.
stood=were standing.

palms. Gr. phoinix. Only here and John 12. 13. Cp.
the "great hosanna" of the Jews on the last day of
"Tabernacles". in. Ap. 104. viii.

10 cried=they cry.
Salvation. Gr. sōteria. In Rev. only here, 12. 10; 19. 1.
upon. Ap. 104. ix. 1. unto=to.

11 stood=were standing.
on. Ap. 104. ix. 3. worshipped. Ap. 137. 1.
12 Amen. See 1. 6.

Blessing, &c. A sevenfold (Ap. 10) ascription. Cp.
5. 12, where it is to the Lamb, while here it is to God.
Prefix the def. art. to each term.

for... ever. See 1. 6.

13 answered=asked. Fig. Idiōma. Ap. 6.
What=Who.

14 Sir. Most texts read "My lord" (Ap. 98. VI. i.
α. 4. B.)

knowest. See Ap. 132. I. i.
which came=who come. out of. Ap. 104. vii.
great, &c.=the great, &c. Cp. Matt. 24. 21. See Jer.
30. 5-7. Dan. 12. 1. Nothing to do with Christ's suffer-
ings and death on the cross. have. Omit.

washed. Gr. plunō. Only here. Ap. 136. v. Sept.
uses in Ps. 51. 2, 7 for Heb. kābaṣ. These wash "their
own robes"—the standing of works, not of grace. For
latter see 1 Cor. 6. 11.

in=by. I. e. by virtue of, the en being here the
efficient cause. Ap. 104. viii. See 1. 5; 5. 9, and Ap.
95 (p. 138), note 2, "washing in blood".

15 Therefore=For this cause, or On this account.
Gr. dia touto.

Hebraism for "continually". Temple. See 3. 12.
12. 12; 13. 6; 21. 3. See John 1. 14 and cp. Isa. 4. 5, 6.

neither, neither, nor. Gr. oude, the
light. Gr. pīptō. Occ. twenty-three times in Rev., always

16 no. Ap. 105. I. neither, neither, nor. Gr. oude, the
light. Gr. pīptō. Occ. twenty-three times in Rev., always
"fall" save here. See 16. 8. Cp. Isa. 30. 26. heat=scorching heat. Gr. kauma. Only here and 16. 9.
17 in. Gr. ana. Ap. 104. i. shall=will. feed=tend, or shepherd. See 2. 27. Mic. 5. 4. unto.
Gr. epi. Ap. 104. ix. 3. living, &c. The texts read "fountains of waters of life" (Ap. 170. 1). See 21. 4.
from. Gr. ek. Ap. 104. vii. These two vv. refer to Isa. 49. 8-10; 25. 8. Jer. 31. 9, 10-25. Ezek. 47. 1, 12.

xi. 10² A

B

B

8 And when He ° had opened the seventh seal, there ° was ° silence ° in ° heaven about ° the space of half an hour.
2 And I ° saw the seven angels which ° stood before ° God; and to them were given seven ° trumpets.
3 And ° another angel came and ° stood ° at the altar, having a golden ° censer; and there was given ° unto him much ° incense, ° that he should ° offer it with the ° prayers of all ° saints ° upon the ° golden altar which was before the throne.
4 And the ° smoke of the incense, which came with the ° prayers of the ° saints, ascended up before ° God ° out of the angel's hand.
5 And the angel took the ° censer, ° and ° filled it ° with fire of the altar, ° and cast it ° into the ° earth: ° and there ° were voices, ° and thunders, ° and lightnings, ° and an ° earthquake.
6 And the seven angels which had the seven trumpets prepared themselves ° to sound.
7 The first ° angel ° sounded, and there ° followed hail and fire mingled with blood, and they were cast ° upon the ° earth: and the ° third part of ° trees was ° burnt up, and all ° green grass was ° burnt up.
8 And the second angel ° sounded, and as it were a great mountain burning with fire was cast ° into the sea: and the ° third part of the sea became blood;
9 And the ° third part of the ° creatures which were ° in the sea, ° and had ° life, died; and the ° third part of the ships were ° destroyed.
10 And the third angel ° sounded, and there fell a great star ° from ° heaven, burning as it were a ° lamp, and it fell ° upon the ° third part of the rivers, and ° upon the fountains of ° waters;

8. 1 had. Omit. was = came to be. silence. Gr. *sigē*. Only here and Acts 21. 40. in. Ap. 104. viii. heaven = the heaven. See 3. 12. the space of. Omit.
2 saw. Ap. 133. I. 1. stood = stand. God. Ap. 98. I. i. 1.
3 another. Cp. Num. 10. 9, &c. at. Gr. *epi*. Ap. 104. ix. 1.
4 censer. Gr. *libanōton*. Only here and v. 5. Fig. Metonymy of Adjunct. Ap. 6. See 1 Chron. 9. 29 (Sept.), unto = to. incense. See 5. 8. that = in order that. Gr. *hina*. offer it with. Or, add (lit. give) it to. prayers. Ap. 134. II. 2. saints = the saints. See Acts 9. 13. upon. Ap. 104. ix. 3. 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 miniature. See Heb. 8. 5; 9. 23, 24.
4 smoke. Gr. *kapnos*. Occ. thirteen times, all in Rev., except Acts 2. 19. Save here, always associated with "judgment" or the "pit". out of. Ap. 104. vii.
5 And. The seven "ands" give an instance of Fig. Polysyndeton. Ap. 6. filled. Gr. *gemizō*. Here and 15. 8. with. Gr. *ek*. Ap. 104. vii. into. Ap. 104. vi. earth. Ap. 129. 4. earthquake. See 6. 12. Here apparently a convulsion of earth alone.
6 Chs. 6 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. 24). The seventh seal thus embraces the period of both trumpets and vials (8. 7—18. 24), and is immediately followed by the Apocalypse (Unveiling of "The Word of God": see Ap. 197), the Son of Adam (Ap. 99). The first six trumpets relate to the earth, the seventh to heaven (11. 15). The seven are divided into four and three, the last three being woe 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. 34. 10. Deut. 28. 10. Isa. 11. 15, 16. Mic. 7. 13—15.
6 to sound = in order that (Gr. *hina*) they might sound (Gr. *salpizō*. First of ten occ.).

Fig. E²ABa

b
c
C d
e
f
g
C d
e

E² (p. 1883). 8. 7—11. 14. THE SECOND VISION ON EARTH. (Alternation.)
The first six trumpets.

E ² A	B	a	|	8. 7-. The first trumpet.	}	The four trumpets.
				b | 8. 7-. The earth smitten (hail and fire, &c.).		
				c | 8. 7-. The third part of trees.		
				C | d | 8. 8-. The second trumpet.		
				e | 8. 8-. The sea smitten (burning mountain, &c.).		
				f | 8. 8-. Third part of sea blood.		
				g | 8. 9. Death of living creatures in sea.		
				C | d | 8. 10-. The third trumpet.		
				e | 8. 10, 11-. The waters smitten (star falling, &c.).		
				f | 8. 11-. Third part of waters wormwood.		
				g | 8. 11. Death of men.		
				B | a | 8. 12-. The fourth trumpet.		
				b | 8. 12-. The heaven smitten (sun, moon, and stars).		
				c | 8. 12. Third part darkened.		
A | D | 8. 13. Three woes yet to come.	}	The first two woe trumpets.				
E | h | 9. 1-11. The fifth trumpet. (The first woe)						
i | 9. 12. The termination of first woe ("The first woe is past").						
E | h | 9. 13-11. 13. The sixth trumpet. (The second woe.)						
i | 11. 14-. The termination of second woe ("The second woe is past").						
D | 11. 14. "The third woe cometh quickly."						

7 angel. Omit. followed = came to be, as v. 1. upon. Gr. *eis*. Ap. 104. vi. earth. Add, with all texts, "and the third part (see Ap. 197. 8) of the earth (Ap. 129. 4) was burnt up". third part. See Ap. 197. 6. trees. As in 7. 1, 3; 9. 4. burnt up. As 17. 16; 18. 8. green. Gr. *chlōros*. Occ. 6. 8 (pale); 9. 4. Mark 6. 39. 9 creatures. See 5. 13. and = which. life. App. 110. I. 1 and 170. 3. Not only "living souls" (Gen. 2. 19) in the waters of the sea, but the "living souls" (Gen. 2. 7) on it. See Ap. 13. destroyed. The word occ. elsewhere, 11. 18. Luke 12. 33. 2 Cor. 4. 16. 1 Tim. 6. 5. The noun only in Acts 2. 27, 31; 13. 34-37. 10 from. Ap. 104. vii. lamp. Gr. *lampas*. Elsewhere 4. 5. Matt. 25. 1-8. John 18. 3 (torch). Acts 20. 8 (light). waters. The texts read "the waters".

11 And the name of the star is called ° Wormwood:

f and the 7 third part of the 10 waters became ° wormwood;

g and many ° men died ° of the 10 waters, because they were made bitter.

B a 12 And the fourth angel ° sounded,

b and the 7 third part of the ° sun was smitten, and the 7 third part of the ° moon, and the 7 third part of the ° stars;

c ° so as the 7 third part of them ° was darkened, and the day ° shone ° not for a 7 third part of it, and the night likewise.

A D 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!"

E h 9 And the fifth angel sounded, and I ° saw a ° star ° fall ° from ° heaven ° unto the ° earth: and to him was given the key of ° the ° bottomless ° pit.

2 And he opened the 1 bottomless 1 pit; and there arose a smoke ° out of the 1 pit, as the smoke of a great ° furnace; and the sun and the air were darkened ° by reason of the smoke of the 1 pit.

3 And there came 2 out of the smoke ° locusts ° upon the 1 earth; and ° unto them was given ° power, as the ° scorpions of the 1 earth have ° power.

4 And it was ° commanded them ° that they should ° not hurt the grass of the 1 earth, ° neither any green thing, ° neither any tree; ° but ° only those ° men which have ° not the seal of ° God ° in their foreheads.

5 And to them it was given ° that they should ° not kill them, but 4 that they should be ° tormented ° five months: and their ° torment was as the ° torment of a ° scorpion, when ° he striketh a ° man.

6 And ° in those days shall 4 men ° seek death, and shall ° not find it; and shall desire to die, and death ° shall flee ° from them.

7 And the ° shapes of the 3 locusts were like 3 unto ° horses prepared 1 unto battle; and ° on their heads ° were as it were ° crowns like gold, and their faces were as the faces of 4 men.

8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

9 And they had breastplates, as it were breastplates of iron; and the ° sound of their wings was as the ° sound of chariots of many horses running ° to battle.

11 Wormwood. Gr. *apsinthos*. Only occ. men. Ap. 123. 1. The second occ. is preceded by "the".

of. Gr. *ek*. Ap. 104. vii.

12 sun, moon, stars. The Lord Himself foretold these signs. See Matt. 24. 29. Mark 13. 24. Luke 21. 25, and cp. Isa. 5. 30. Jer. 4. 28. Ezek. 32. 7, 8. Joel 2. 10, 30, 31; 3. 15. Amos 5. 20; 8. 9. Zeph. 1. 14-16. so as = in order that. Gr. *hina*.

was = should be.

shone not = should not shine (Ap. 106. I. i).

not. Ap. 105. II.

13 beheld = saw, as v. 2.

an = one.

angel. The texts read "eagle". Gr. *aetos*. Elsewhere, 4. 7; 12. 14. Matt. 24. 28. Luke 17. 37. Cp. Deut. 28. 49. 2 Sam. 1. 23. Isa. 40. 31. Hos. 8. 1. Hab. 1. 8.

through = in. Gr. *en*. Ap. 104. viii.

the . . . heaven. Gr. *mesouranēma*. Elsewhere, 14. 6; 19. 17.

loud = great.

to . . . earth = to them dwelling (see Acts 2. 5) on (Ap. 104. ix. 1) earth.

by reason of. Gr. *ek*. Ap. 104. vii.

other. Ap. 124. 3.

yet = about.

9. 1 saw. Ap. 133. I. 1.

star. The symbol of him who had already become "fallen" before John "saw". Cp. Luke 10. 18. Isa. 14. 12.

fall = fallen.

from. Ap. 104. vii.

heaven. See 3. 12.

unto. Ap. 104. vi.

earth. Ap. 129. 4.

the . . . pit = the pit (Gr. *phrear*. Here, v. 2. Luke 14. 5. John 4. 11, 12, "well") of the abyss (Gr. *abussos*. Here, vv. 2, 11; 11. 7; 17. 8; 20. 1, 3. Luke 8. 31. Rom. 10. 7). See Ap. 197. 6.

2 out of. Ap. 104. vii.

furnace. Cp. 1. 16. Indicating a place of fire, but not to be confused with *Hades* (Sheol) or with Tartarus. Cp. Jer. 4. 23-28, where the judgments are against Judah and the Land. Here, John sees them extended to the whole earth.

by reason of. Gr. *ek*. Ap. 104. vii.

3 locusts. Gr. *akris*. Here; v. 7. Matt. 3. 4. Mark 1. 6.

upon. Gr. *eis*. Ap. 104. vi.

unto = to.

power. Ap. 172. 5.

scorpions. Gr. *skorpios*. Here; vv. 5, 10. Luke 10. 19; 11. 12. As in Ex. 10. 14, these are no ordinary locusts, which "have no king" (Prov. 30. 27). See v. 11 and cp. Joel 2. 25. Here "men" are the objects of their power to inflict hurt.

4 commanded = said.

that . . . not = in order that (Gr. *hina*) . . . not (Ap. 105. II).

neither. Gr. *oude*.

but. Gr. *ei* (Ap. 118. 2. a) *mē* (Ap. 105. II).

only. The texts omit.

men. Ap. 123. 1.

not. Ap. 105. I.

God. Ap. 98. I. i. 1.

in = upon. Gr. *epi*. Ap. 104. ix. 1.

5 that . . . not. As in v. 4.

tormented. Gr. *basanizō*, lit. to test (metals) by the touchstone, then to torture. Occ. 11. 10; 12. 2 (pained);

14. 10; 20. 10. See Matt. 8. 29. Mark 5. 7. Luke 8. 28. "Torment" is specially connected with demons, five months. Cp. the fixed periods of Num. 11. 19, 20. 2 Sam. 24. 13; where the term is taken literally, as it should be here also. The period of locusts is five months: May-September. See Gen. 7. 24. torment. Gr. *basanismos*. 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 = fleeth. 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. crowns. Gr. *stephanos*. Occ. eight times in Rev., always connected with heavenly purposes save here. 9 sound. Locusts in flight give out a great sound. These supernatural creatures will appal by the sound of their wings. to. Ap. 104. vi.

10 And they ° had tails like ° unto ° scorpions, and there were stings ° in their tails: and their ° power was to ° hurt ° men ° five months.

11 ° And they ° had a king ° over them, which is the angel of the ° bottomless ° pit, whose name ° in the 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.

E h 13 And the sixth angel sounded, and I heard ° a voice ° from the ° four horns of the golden altar which is before ° God,

14 Saying to the sixth angel which ° had the trumpet, "Loose the four angels which are bound ° in the great river ° Euphrates."

15 And the four angels were loosed, which ° were prepared ° for ° an ° hour, and a ° day, and a ° month, and a ° year, ° for to slay the ° third part of ° men.

16 And the number of the ° army of the horsemen were ° two hundred thousand thousand: ° and I heard the number of them.

17 And thus I ° saw the horses ° in the ° vision, and them that sat ° on them, having breastplates ° of fire, and of jacinth, and ° brimstone: and the heads of the horses were as the heads of ° lions; and ° out of their mouths issued fire and smoke and ° brimstone.

18 ° By these ° three was the ° third part of ° men killed, ° by the fire, and ° by the smoke, and ° by the ° brimstone, which issued ° out of their mouths.

19 For ° their ° power is ° in their mouth, and ° in their tails: for their tails were like ° unto ° serpents, and had heads; and ° with them they do hurt.

20 And the ° rest of the ° men which were ° not killed ° by these ° plagues, yet ° repented ° not ° of the works of their hands, ° that they should ° not ° worship ° devils, and ° idols of gold, and silver, and brass, and stone, and of wood: which ° neither can ° see, ° nor hear, ° nor walk:

21 ° Neither ° repented they ° of their murders, ° nor ° of their ° sorceries, ° nor ° of their fornication, ° nor ° of their thefts.

10 And I ° saw ° another ° mighty angel ° come down ° from ° heaven, clothed with a ° cloud: and ° a ° rainbow ° was ° upon his head, and his face was as it were the sun, and his feet as pillars of fire:

2 And ° he had ° in his hand ° a little book open: and he ° set his right foot ° upon the sea, and his left foot ° on the ° earth,

3 And cried with a ° loud voice, as when a lion roareth: and when he ° had cried, ° seven ° thunders ° uttered their voices.

4 And when the ° seven ° thunders ° had ° uttered ° their voices, I was about to write: and I heard a voice ° from ° heaven saying ° unto me, ° "Seal up ° those things which the ° seven ° thunders ° uttered, and write them ° not."

rainbow. See 4. 3. was. Omit.

upon. Ap. 104. ix. 3.

2 he had = having. in. Ap.

104. viii. a little book. Gr. *biblaridion*. Only here and vv. 9, 10.

Cp. 1. 11 and 5. 1, &c., where the

scroll was sealed. Here it is opened. set. Gr. *ithēmi*. As in Acts 1. 7 (put); 2. 35 (make).

upon, on. Ap. 104. ix. 1. earth. Ap. 129. 4. 3 loud = great. had. Omit. seven = the seven (1. 4).

thunders. Cp. the "seven thunders" (voice of the Lord) in Ps. 29. uttered. Lit. spake. Ap. 121. 7.

4 their voices. The texts omit. unto me. The texts omit. Seal. See 7. 3. those = the.

not. Ap. 105. II.

10 had = have.

11 And. The texts omit.

over. Ap. 104. ix. 1.

in . . . tongue. Gr. *Hebraisti*.

Abaddon. Heb. word. The "destruction" of Job 26. 6; 28. 22; 31. 12. Ps. 88. 11. Prov. 15. 11; 27. 20. Here personified as *Abaddon* and *Apollyon*, the "Destroyer". Cp. Isa. 16. 4. Jer. 4. 7; 6. 26. Dan. 8. 24, 25; 9. 26; 11. 44.

his = a.

12 One. I. e. the first woe.

and. Omit.

behold. Ap. 133. I. 2.

more = yet.

hereafter. Gr. *meta tauta*.

13 a = one (8. 13).

four. Omit.

altar. See 6. 9.

14 in. Gr. *epi*. Ap. 104. ix. 2.

Euphrates. Connected with the judgments of the great day. See Jer. 46. 4-10.

15 were = had been.

for. Gr. *eis*. Ap. 104. vi.

an = the

hour, day, month, year. A fixed point of time, not a period of duration. The four notes of time being under one article and one preposition show that the occasion is one particular moment appointed by God.

for = in order. Gr. *hina*.

.third part. See 8. 7.

16 army = armies.

two . . . thousand. Lit. two myriads of myriads, a literal number which John heard and recorded. Cp. 7. 4. See Ap. 197. 6.

and. Omit.

17 vision. Gr. *horasis*. Occ. 4. 3 and Acts 2. 17. Cp. Ap. 133. I. 8. on. Ap. 104. ix. 1.

of fire. Gr. *purinos*. Only here.

brimstone. Gr. *theiōdēs*. Only here.

brimstone. Gr. *theion*, six times in Rev., and in Luke 17. 29. See Ap. 197. 6.

18 By. Gr. *apo*. Ap. 104. iv, as the texts.

three. The texts add "plagues". See Ap. 197. 6.

by. Gr. *ek*. Ap. 104. vii. The texts omit the last two occ. of *ek* (by).

19 their power. The texts read "the power of the horses".

serpents. Gr. *ophis*, as in 12. 9, 14, 15; 20. 2. See Jer. 8. 17.

with. Gr. *en*. Ap. 104. viii.

20 rest. Ap. 124. 3.

by. Ap. 104. viii.

plagues. See note, v. 18.

repented. Ap. 111. I. 1.

of. Gr. *ek*. Ap. 104. vii.

that . . . not. See v. 5.

worship. Ap. 137. 1.

devils = demons. A worship which is widespread over the world at this hour, despite the Divine warnings. Distinguished from worship of idols.

idols = the idols. Gr. *eidolon*. Only occ. in Rev. Not found in the Gospels.

neither, nor. Gr. *oute*.

see. Ap. 133. I. 5. Cp. Ps. 115. 4-8.

21 Neither = And . . . not (Ap. 105. I). sorceries. Gr. *pharmakeia*. Occ. 18. 23. See Gal. 5. 20 (witchcraft).

10. 1 saw. Ap. 133. I. 1.

another. Ap. 124. 1. The term shows him to be not one of the "seven". mighty. See 5. 2.

come = coming.

from. Ap. 104. vii.

heaven. See 3. 12.

cloud. Cp. 1. 7. Ps. 18. 11; 104. 3. Isa. 19. 1. Matt. 24. 30. 1 Thess. 4. 17. a = the.

5 And the angel which I¹ saw stand² upon the sea and² upon the² earth lifted up his^o hand^o to¹ heaven,

6 And sware^o by Him That^o liveth for ever and ever, Who^o created¹ heaven, and the things that^o therein are, and the² earth, and the things that^o therein are, and the sea, and the things which are^o therein, that there^o should be^o time^o no longer:

7 But² in the days of the voice of the seventh angel, when he^o shall begin to sound, the^o mystery of^o God^o should be^o finished, as^o He hath declared to^o His^o servants the^o prophets.

8 And the voice which I heard¹ from¹ heaven^o spake^o unto me again, and said, "Go and take the^o little book which is open² in the hand of the angel which standeth² upon the sea and² upon the² earth."

9 And I went^o unto the angel, and^o said^o unto him, "Give me the² little book." And he^o said^o unto me, "Take it, and^o eat it up; and it shall make thy belly bitter, but it shall be² in thy mouth sweet as honey."

10 And I took the² little book^o out of the angel's hand, and^o ate it up; and it was² in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And^o he said^o unto me, "Thou must^o prophesy again^o before many peoples, and nations, and tongues, and kings."

11 And there was given me a^o reed like^o unto a^o rod: and the angel stood, saying, "Rise, and measure the^o Temple of^o God, and the^o altar, and them that^o worship^o therein.

2 But the court which is^o without the¹ Temple^o leave^o out, and measure it^o not; for it^o is given¹ unto the^o Gentiles: and the^o holy city shall they^o tread under foot^o forty and two months.

3 And I will^o give power¹ unto^o My two witnesses, and they shall^o prophesy a^o thousand two hundred and threescore days, clothed in sackcloth."

4 These^o are the^o two olive trees and the two candlesticks, standing before the^o God^o of the^o earth.

5 And^o if^o any man^o will hurt them, fire proceedeth^o out of their mouth, and devoureth their enemies; and^o if^o any man^o will hurt them, he must in this manner be killed.

6 These have^o power to shut^o heaven, that it rain^o not^o in the days of their^o prophecy: and have^o power^o over^o waters to turn them^o to blood, and^o to smite the⁴ earth^o with all^o plagues, as often as they^o will.

5 hand. The texts read "right hand". See 1. 16; 5. 1, &c.

to. Gr. *eis*. Ap. 104. vi.

6 by. Ap. 104. viii.

liveth, &c. As 4. 9.

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.

time. Gr. *chronos*. See Ap. 195.

no longer. Gr. *ouketi*.

7 shall begin = is about.

mystery. See 1. 20; 17. 5, 7. Ap. 193.

God. Ap. 98. I. i. 1.

should be = shall have been.

finished. (Add "also".) Gr. *teleō*. In Rev. here;

11. 7; 15. 1, 8; 17. 17; 20. 3, 5, 7. Cp. Ap. 125. 1.

He . . . declared. Ap. 121. 4.

His = His own.

servants. Ap. 190. I. 2.

prophets. See Ap. 189.

8 spake. Read, "(I heard) speaking". Same as "uttered" in v. 3.

unto = with. Gr. *meta*. Ap. 104. xi. 1.

said = saying.

little book = book. Gr. *biblion*.

9 unto. Ap. 104. xv. 3.

and. Omit.

said = saying.

unto = to.

said = saith.

eat . . . up. Hebraism for receiving knowledge.

10 out of. Ap. 104. vii.

11 he said. The texts read "they say".

unto = to.

prophesy. In Rev. only here and 11. 3. Cp. Ap. 189. before = over, or concerning. Gr. *epi*. Ap. 104. ix. 2.

11. 1 reed. Gr. *kalamos*. Elsewhere (in Rev.) 21. 15, 16. See Ap. 88, first note.

unto = to.

rod = sceptre, as elsewhere in Rev. See 2. 27; 12. 5;

19. 15. This measuring reed 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.

Rise. Ap. 178. I. 4. Only here in Rev.

Temple. Gr. *naos*. See 3. 12. Matt. 23. 16.

God. Ap. 98. I. i. 1.

altar. See 8. 3, &c.

and them. Read "and (record) them". Fig. *Ellipsis*. Ap. 6.

worship. Ap. 137. 1.

therein = in (Gr. *en*) it.

2 without, out. Gr. *exōthen*, meaning outside.

leave = cast out. Gr. *ekballō*, a strong term.

not. Ap. 105. II.

is = was.

Gentiles. Gr. *ethnos*. Occ. twenty-three times in Rev., invariably transl. "nations", save here. See Ap. 197. 6.

holy city. See Matt. 4. 5.

tread . . . foot. Gr. *pateō*. Only here; 14. 20; 19. 15.

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 \mathcal{E}^2 , p. 1894).

forty and two months = 1,260 days = 3 years and a half. A specific period stated in literal language. Cp. v. 3; 12. 6, 14; 13. 5. Dan. 7. 25; 12. 7. Luke 4. 25. Jas. 5. 17. 3 give. Add "power". Fig. *Ellipsis*.

Ap. 6. 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 emphatically "My two witnesses" (see 1. 5).

days = forty-two months, v. 2. The periods are probably synchronous. thousand. See 14. 20 and Ap. 197. 6.

4 are. I. e. represent. two olive trees. Cp. Zech. 4. 3, 11, 14, where by the same Fig. (Metaphor) two persons are represented.

standing. The texts read "which stand". God. The

texts read "Lord". Ap. 98. VI. i. β . 2. A. of the earth. Ap. 129. 4. See Josh. 3. 11, 13. Zech. 6. 5,

and cp. Ps. 115. 16. 5 if. Ap. 118. 2. a, with the texts. any man = any one. Ap. 123. 3. will.

Ap. 102. 1. fire. Cp. Jer. 5. 14. out of. Ap. 104. vii. if. Ap. 118. 2. c. 6 power. Ap.

172. 5. heaven. See 3. 12. that = in order that. Gr. *hina*. not. Ap. 105. II. in. Gr. *en*, but

the texts omit. prophecy. See Ap. 189. over. Ap. 104. ix. 1. waters = the waters. to = into.

Ap. 104. vi. with. The texts read Gr. *en*. plagues. See Ap. 197. 6. will = shall desire. Ap. 102. 1.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called 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 God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, "Come up hither." And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past;

and behold, the third woe cometh quickly.

15 And the seventh angel sounded;

and there were great voices in heaven,

saying, "The kingdoms of this world are become the kingdoms of our LORD, and of His Christ; and He shall reign for ever and ever."

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, "We give thee thanks, O LORD God Almighty, Which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned.

18 And the nations were angry, and Thy wrath is come, and the time of the dead

7 finished. See 10. 7.

testimony. As in 1. 2, &c. Their testimony ended, they are at the mercy of their enemies.

beast=wild beast, see 6. 8. First mention of this terrible being, whose rise is depicted in ch. 13.

bottomless pit. See 9. 1.

against. Gr. *meta*. Ap. 104. xi. 1.

overcome. As in chs. 2 and 3. See Ap. 197. 6.

kill. The two witnesses are on earth during ch. 13, and the beast is on earth in ch. 11.

8 dead bodies=corpse (sing., with all texts). Gr. *ptōma*. Only here, v. 9 (pl.). Matt. 24. 28. Mark. 6. 29. shall lie. Read "lie".

in. Gr. *epi*. Ap. 104. ix. 1.

street. Gr. *plateia*, a broad place or way, rather than "street". See 21. 21; 22. 2.

the great city. See Jer. 22. 8. Jerusalem will have been rebuilt only to be again destroyed. See Isa. 25. 2-9.

spiritually. See 1 Cor. 2. 14.

Sodom and Egypt. Cp. Isa. 1. 9, 10. Ezek. 16. 46, 53; 23. 3, 8, 19, 27. See Ps. 9. 9; 10. 1, and 79.

our. The texts read "their". The Holy Spirit thus points to the city in the plainest way.

Lord. Ap. 98. VI. i. β. 2. A.

crucified. Only here in Rev.

9 of. Ap. 104. vii.

people=peoples.

kindreds=tribes. As 1. 7.

shall see=see, with texts. Ap. 133. I. 5.

shall. Omit.

three days and an half. A literal period.

shall not suffer=suffer not.

not. Ap. 105. I.

in. Ap. 104. vi.

graves=a tomb, a word destructive of interpretations of the two witnesses as the O. T. and N. T.

10 upon, on. Ap. 104. ix. 1. shall. Omit.

over. Gr. *epi*. Ap. 104. ix. 2.

send. Ap. 174. 4.

prophets. Ap. 189.

tormented. See 9. 5.

11 after. Ap. 104. xi. 2.

three=the three.

spirit of life=breath of life. Gr. *pneuma* (cp. Ap. 101. II. 6) *zoēs* (Ap. 170. 1). Cp. Sept. of Gen. 6. 17; 7. 15. See also Gen. 2. 7; 7. 22 (*pnōē*).

from. Gr. *ek*. Ap. 104. vii.

into. Gr. *en*. Ap. 104. viii.

upon. Ap. 104. ix. 3.

fell. Gr. *piptō*. The texts read the strong word *epi**piptō*, indicating a paralysing fear.

saw. Ap. 133. I. 11.

12 to heaven=into (Gr. *eis*) the heaven (see 3. 12).

in. Ap. 104. viii.

a=the.

cloud. See Acts 1. 9.

beheld. Same as "saw", v. 11.

13 the same=in (Gr. *en*) that.

was there=there came to be.

tenth part=tenth (App. 10 and 197. 6).

of men. Lit. names of men (Ap. 123. 1).

seven thousand. See Ap. 197. 6.

remnant. Ap. 124. 3.

were=became. glory. See p. 1511 and Ap. 197. 6.

Omit. behold. Ap. 133. I. 2. cometh=is coming.

14 second. One of the three in 8. 13. and.

11. 15-19-. THE THIRD VISION IN HEAVEN. (*Alternation*.)

11. 15-	A	The sounding of the seventh trumpet in heaven.	
		B	a | -15-. Great voices in heaven.
15.	B	b | -15. Their utterance.	
		a	| 16. The twenty-four elders.
17, 18.	B	b | 17, 18. Their utterance.	
		A	| 19-. The opening of God's Temple in heaven.

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. 15. were. Lit. came to be. kingdoms. The texts read "kingdom", i. e. sovereignty. world. Ap. 129. 1. are=is. LORD. Ap. 98. VI. β. I.

A. b. Christ. Ap. 98. IX. He... ever. See Ex. 15. 18. Ps. 146. 10. for... ever. See 1. 6.

16 sat=sit. on. Ap. 104. ix. 3. seats=thrones. fell, &c. See 4. 10. 17 LORD. Ap. 98. VI. i. β. 1. B. b. Almighty=the Almighty. See 1. 8. and... come. The texts omit. Now, here, He has come. See 1. 4. to Thee. Omit. power. App. 172. 1; 176. 1. hast reigned=reignedst.

18 is come=came. See Isa. 26. 20, 21. time. Gr. *kairos*. See Ap. 195. dead. Ap. 139. 1.

that they should be °judged, and °that Thou shouldst give °reward ¹unto 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."

A 19 And the ¹ Temple of ¹ God ° was opened ¹² in ° heaven, and there was ° seen ¹² in His ¹ Temple the ark of His ° testament:

§ iii. E³ and ¹³ there were lightnings, and voices, and thunderings, and an earthquake, and ° great hail.

§ iv. B⁴ 12 ° And there ° appeared a great ° wonder ¹² in ° heaven; a ° woman clothed with the sun, and the moon under her feet, and ° upon her head a crown of ° twelve stars:

2 And she being with child ° cried, ° travailing in birth, and ° pained to be delivered.

3 And there ° appeared ° another ¹ wonder ¹ in ¹ heaven; and ° behold, a great red ° dragon, having ° seven heads and ten horns, and seven ° crowns ° upon his heads.

4 ° And his tail ° drew the third part of the stars of ¹ heaven, and ° did cast them ° to the ° earth: and the ³ dragon ° stood before the ¹ 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 ° nations ° with a ° rod of iron: and her ° child was caught ° up ° unto ° God, and ° to His throne.

6 And the ¹ woman fled ° into the ° wilderness, where she hath a place prepared ° of ° God, ° that they should feed her there a thousand two hundred and threescore days.

7 And there ° was war ¹ in ° heaven: ° Michael and his angels ° fought ° against the ³ dragon; and the ³ dragon fought and his angels,

8 And ° prevailed ° not, ° neither was their place found any ° more ¹ in ¹ heaven.

9 And the great ³ 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 ¹ in ¹ heaven, "Now is come ° salvation, and ° strength, and the ° kingdom of our ° God, and the ° power of His ° Christ: for the ° accuser of our brethren ° is ° cast down, which ° accused them before our ° God day and night.

11 And they overcame him ° by the blood of the Lamb, and ° by the ° word of their ° testimony; and they ° loved ° not their ° lives unto ° the death.

judged. Ap. 122. 1. See 20. 12-16. John 5. 24. Rom. 8. 1.

that Thou shouldst = to.

reward = the reward. servants. Ap. 190. I. 2.

prophets. Ap. 189. See Heb. 11. 32.

saints. See 13. 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.

destroy = are destroying. They are found in chs. 18, 19, 20.

19 was . . . heaven. The texts read "which is in heaven was opened".

seen. Ap. 133. I. 8.

testament = covenant. Gr. *diathekē*. Only occ. in Rev.

great hail. Corresponds with 16. 21.

12. 1 And . . . heaven = And a great sign was seen in heaven.

appeared = was seen. Ap. 133. I. 8.

wonder. Ap. 176. 3. What follows is a sign.

in. Ap. 104. viii. heaven. See 3. 12.

woman. I. e. Israel. See John 16. 21.

upon. Ap. 104. ix. 1.

twelve stars. Probably the zodiacal signs, representing the Israel nation in embryo. See Ap. 12.

2 cried = crieth out.

travailing, &c. Gr. *ēdinō*. Only here and Gal. 4. 19, 27. See Mic. 5. 3.

pained. Lit. tormented. See 9. 5.

3 another. Ap. 124. 1. behold. Ap. 133. I. 2.

dragon. Gr. *drakōn*. First of thirteen (App. 10 and 197. 6) occ., in Rev. only. See v. 9.

seven heads . . . heads. "Signs" of universality of earthly power. See App. 10 and 197. 6.

crowns. Gr. *diadēma*. Only here, 13. 1; 19. 12.

upon. Ap. 104. ix. 3.

4 And his, &c. Refers to Satan's first rebellion and to those who followed him.

drew = draggeth. See John 21. 8.

did. Read "he". to. Ap. 104. vi.

earth. Ap. 129. 4.

stood = is standing. Perf. tense, indicating abiding action.

was . . . delivered = is about to bring forth.

for = in order. Gr. *hina*.

devour. Same word as 10. 9, 10 (eat up); 20. 9. From Gen. 3. 15 till now Satan stands ready to devour the promised "seed".

child. Ap. 108. i.

5 man child = a son (Ap. 108. iii) a male (as Luke 2. 23).

was = is about.

nations = the nations. Cp. Ps. 2. 9.

with. Gr. *en*. Ap. 104. viii. rod. See 2. 27.

up = away.

unto. Ap. 104. xv. 3. God. Ap. 98. I. i. 1.

to. The texts add *pros*, as above.

An interval of years occ. after this v. 6 Anticipatory, the flight being consequent on the war in heaven (v. 14).

into. Ap. 104. vi.

wilderness. Cp. Ezek. 20. 33-38.

of. Gr. *apo*. Ap. 104. iv.

that. Gr. *hina*, as v. 4.

7 was = came to be. heaven = the heaven. See 3. 12. A particular sphere above earth which is dwelt in by, or accessible to, the dragon and his evil powers. Cp. Job 1 and 2. Zech. 3. 6. See Luke 10. 18. Michael. See Dan. 10. 13, 21; 12. 1. Jude 9, and Ap. 179. II. 2. fought against. The texts read "(going forth) to war with".

against. Gr. *meta*. Ap. 104. xi. 1.

here in Rev. Cp. Ap. 172. 3. not. Ap. 105. I.

(thenceforth). 9 cast out = cast down, as v. 10.

Gen. 3. 1, and Ap. 19. Devil. Lit. slanderer. See v. 10 and Matt. 4. 1.

4. 10. See Ap. 19. which deceiveth. Lit. the one deceiving. Ap. 128. viii. 1. See 20. 3.

Ap. 129. 3. with. Ap. 104. xi. 1.

salvation = the salvation. strength = the power. App. 172. 1; 176. 1.

kingdom. See Ap. 114.

power. Ap. 172. 5. Christ. Ap. 98. IX.

accuser. Gr. *katēgoros*. Only here in Rev.

cast down. As "cast out", v. 9, with the texts.

accused = accuseth. First occ. Matt. 12. 10; last, here. 11 by. Ap. 104. v. 2.

word. Ap. 121. 10.

testimony. See 1. 2.

loved. Ap. 135. I. 1.

lives = life. App. 110. III. 1; 170. 3.

the. Omit.

12 °Therefore rejoice, ye °heavens, and ye that °dwell¹ in them. °Woe to °the inhabitants of the °earth and of the sea! for the °devil is °come down⁵ unto you, having great °wrath, °because he °knoweth that he hath but a short °time."

Fig. E⁴ W

13 And when the °dragon °saw that he was °cast °unto the °earth, he persecuted the °woman which brought forth the °man child.

14 And to the °woman were given °two wings of °a °great eagle, °that she °might °fly °into the °wilderness °into her place, where she is nourished for a °time, and times, and half a time, °from the face of the °serpent.

15 And the °serpent cast °out of his mouth water as a °flood after the °woman, °that he might cause her to be °carried away of the flood.

16 And the °earth helped the °woman, and the °earth °opened her mouth, and °swallowed up the °flood which the °dragon cast °out of his mouth.

17 And the °dragon was wroth °with the woman, and °went to make war °with the °remnant of her °seed, which keep the commandments of °God, °and have the °testimony of °Jesus °Christ.

X

13 °And I stood °upon the sand of the sea, °and °saw a °beast °rise up °out of the sea, °having seven heads and ten horns, and °upon his horns ten °crowns, and °upon his heads °the name of blasphemy.

2 And the °beast which I °saw was like °unto a °leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a °lion: and the °dragon gave °him his °power, and his °seat, and great °authority.

3 And °I saw °one of his heads as it were °wounded °to death; and his °deadly °wound was °healed: and all the °world wondered °after the °beast.

4 And they °worshipped the °dragon °which gave °power °unto the °beast: and they °worshipped the °beast, saying, "Who is like °unto the °beast? °who is able to °make war °with him?"

5 And there was given °unto him a mouth °speaking great things and blasphemies; and °power was given °unto him to °continue forty and two months.

6 And he opened his mouth °in °blasphemy °against °God, to blaspheme °His name, and His °tabernacle, °and °them °that dwell °in °heaven.

power. App. 172. 1; 176. 1. Cp. Dan. 8. 24. 2 Thess. 2. 9. seat=throne. authority. Ap. 172. 5. Its source will not be recognized by the peoples at the outset. 3 I saw. Texts omit. one of=one from among (Gr. ek). wounded=slain. Same word in 5. 6. to. Gr. eis. Ap. 104. vi. deadly wound=death-stroke. wound. Gr. plēgē. See 9. 20. healed. Gr. therapeuō. Only here, and v. 12, in Rev. world. Ap. 129. 4. after. Read, "(and followed) after". 4 worshipped. Ap. 137. 1. which. The texts read "because he". power=the power. Ap. 172. 5; "authority" in v. 2. who. The texts read "and who". make war. The same word in 17. 14. This being will stop wars and be acclaimed by the peoples on that account. with. Gr. meta. Ap. 104. xi. 1. 5 speaking. Ap. 121. 7. continue. Lit. do, or act. 2 Thess. 2. 3 records the coming of "the man of sin (lawlessness)", who is this beast from the sea. In 2 Thess. 2. 8 "that wicked" = "the lawless one", who is the beast from the earth, vv. 11-18. 6 in. Gr. eis. Ap. 104. vi. blasphemy. The texts read "blasphemies". against. Gr. pros. Ap. 104. xv. 3. God. Ap. 98. I. i. 1. His name=His Name, i. e. the Christ of God. See Acts 2. 21 and cp. Ex. 23. 21. tabernacle. Gr. skēnē. In Rev. here; 15. 5; 21. 3. and. Omit, and supply ellipsis with "that is". them=those. that dwell. Lit. tabernacling. in. Ap. 104. viii. heaven. See 3. 12.

12 Therefore=For (Ap. 104. v. 2) this cause. heavens. In Rev. only here in plural, while fifty-one occ. in sing. See 3. 12 and Matt. 6. 10. dwell. Lit. tabernacle. See 7. 15 and 13. 6. Woe. Third and most terrible of the three woes (8. 13).

the . . . of. The texts omit. come=gone. wrath. Gr. thumos. First of ten occ. in Rev. because . . . that=knowing (Ap. 132. I. i) that. time. Gr. kairos. Ap. 195.

E⁴ (p. 1883). 12. 13-13. 18. THE FOURTH VISION "ON EARTH". (Division.)

E⁴ | W | 12. 13-17. The effect as regards Israel.
| X | 13. 1-18. The effect as regards the earth.

13 saw. Ap. 133. I. 1.

cast=cast down, v. 9. unto. Ap. 104. vi. man child=male. See v. 5.

14 two=the two. a=the. great eagle. Great is emph. Cp. Deut. 32. 11, 12. might=may.

fly. Gr. petomai. See v. 6. Cp. Ex. 14. 5. Ps. 35. 1-5. Isa. 11. 16. Ezek. 20. 33-38. Hos. 2. 14, 5. Zeph. 2. 3. Matt. 24. 15-28. Mark 13. 14-23.

time, &c. See 11. 2 and Ap. 195.

from, &c. See Sept. of Judges 9. 21 for same Fig. Idioma (Ap. 6).

from. Ap. 104. iv.

15 out of. Ap. 104. vii.

flood=river.

carried . . . flood. Gr. potamophorētos. Only here.

16 opened, &c. See Num. 16. 30.

swallowed up. Gr. katapinō. Occ. seven times in N. T. See 1 Cor. 15. 54. Cp. Isa. 59. 19.

17 with. Gr. epi. Ap. 104. ix. 2.

went=went away, as in John 11. 46.

remnant. Ap. 124. 3.

seed. Believers, Jew and Gentile, who are seen 7. 9.

and have=holding.

Jesus. Ap. 98. X.

Christ. The texts omit. They add here the first clause of 13. 1, altering to "he stood".

13. 1-8. Note the Fig. Polysyndeton. Ap. 6.

And . . . sea. See 12. 17.

upon. Ap. 104. ix. 3.

and saw=and I saw (Ap. 133. I. 1).

beast=wild beast. See 6. 8.

rise up=coming up, as 7. 2 (ascending).

out of. Ap. 104. vii.

having, &c. The texts read "having ten horns and seven heads". Cp. 12. 3 and 17. 7-12.

upon. Ap. 104. ix. 1. crowns. See 12. 3.

upon. Ap. 104. ix. 3.

the name. Read "names". See 17. 3.

2 unto=to.

leopard. Gr. pardalis. Only here. In Sept. it occ. Jer. 5. 6; 13. 23. Hos. 13. 7. Hab. 1. 8.

lion. See Dan. 7. 4, 5, 6, and esp. v. 7 and Note.

dragon. See 12. 3.

him. The being from the abyss (17. 8); the "another" of John 5. 43, and see Luke 4. 6.

3 I saw. Texts omit. one of=one

to. Gr. eis. Ap. 104. vi. deadly

healed. Gr. therapeuō. Only here, and v. 12,

4 worshipped. Ap. 137. 1.

power=the power. Ap. 172. 5; "authority" in v. 2.

who. The texts read "and who".

make war. The same word in 17. 14. This being will stop wars and be

acclaimed by the peoples on that account. with. Gr. meta. Ap. 104. xi. 1.

5 speaking. Ap. 121. 7.

continue. Lit. do, or act. 2 Thess. 2. 3 records the coming of "the man of sin (lawlessness)", who is this

beast from the sea. In 2 Thess. 2. 8 "that wicked" = "the lawless one", who is the beast from the earth, vv. 11-18.

6 in. Gr. eis. Ap. 104. vi. blasphemy. The texts read "blasphemies". against. Gr. pros. Ap.

104. xv. 3. God. Ap. 98. I. i. 1. His name=His Name, i. e. the Christ of God. See Acts 2. 21 and

cp. Ex. 23. 21. tabernacle. Gr. skēnē. In Rev. here; 15. 5; 21. 3. and. Omit, and supply ellipsis with

"that is". them=those. that dwell. Lit. tabernacling. in. Ap. 104. viii. heaven. See 3. 12.

7 And it was given ² unto him to ° make war ⁴ with the ° saints, and to overcome them: and ⁴ power was given him ° over ° all kindreds, and ° tongues, and ° nations.

8 And all that dwell ⁻¹ upon the ° earth shall ° worship ° him, whose ° names ° are ° not written ⁻⁶ in the book of ° life of the Lamb slain ° from the ° foundation of the world.

9 ° If ° any man have an ear, let him hear.

10 ° He that leadeth into captivity shall go ° into captivity: ° he that killeth ° with the sword must be killed ° with the sword. Here is the patience and the ° faith of the ° saints.

11 And I ° beheld ° another ° beast coming up ¹ 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 ¹ beast before him, and ° causeth the ° earth and them which dwell ° therein ° to ° worship the first ¹ beast, whose ° deadly wound was ° healed.

13 And he doeth great ° wonders, ° so that he maketh ° fire come down ° from ° heaven ° on the ° earth ° in the sight of ° men,

14 And ° deceiveth them that dwell ° on the ° earth ° by the means of those ° miracles ° which he had power to do ¹³ in the sight of the ¹ beast; saying to them that dwell ° on the ° earth, that they should make an ° image to the ¹ beast, which had the ° wound ° by a sword, and ° did live.

15 And ° he had power to give ° life ² unto the ¹⁴ image of the ¹ beast, ° that the ¹⁴ image of the ¹ beast should both ° speak, and cause ° that as many as would ° not ° worship the ¹⁴ image of the ¹ beast should be killed.

16 And ° he causeth all, ° both ° small and great, rich and poor, free and ° bond, ° to receive a ° mark ° in their right hand, or ° in their ° foreheads:

17 And ¹⁶ that ° no ° man ° might ° buy or sell, ° save he that ° had the ¹⁶ mark, ° or the name of the ¹ beast, or the number of his name.

18 ° Here is ° wisdom. ° Let him that hath ° understanding ° count the number of the ¹ 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.

15 he had power = it was given him. life.

Gr. *hina*. speak. Ap. 121. 7. not. Ap. 105. II.

and read "and" before "the rich" and "the free".

Ap. 6.) bond. Ap. 190. I. 2. to receive. Lit. in order that (Gr. *hina*) they may be given (the texts

read plural). mark. Gr. *charagma*. First of eight occ. in Rev. See Acts 17. 29. in = upon. Ap.

104. ix. 1. in = upon. Ap. 104. ix. 8, with texts. foreheads. Texts read sing. 17 no. Ap. 105.

II. man. Ap. 123. 3. might = should be able to. buy or sell. The great boycott of the future.

save = except. Gr. *ei* (Ap. 118. 2) *mē* (Ap. 105. II). had = hath. or. Omit. 18 Here, &c. See

17. 9. wisdom. Cp. Ap. 132. II. iii. Let him that = He that. understanding. Gr. *nous*. See

1 Cor. 14. 14. count = calculate. See Luke 14. 28. man. Ap. 123. 1. Six hundred, &c. The

Gr. for this number is $\chi\zeta\varsigma$: three letters which by gematria (Ap. 10) = 600, 60, 6 = 666. It is the number

of a name. When the name of the "beast" (antichrist) is known, it will doubtless be recognized by both

computation (see above) and gematria. The three letters SSS (= 666) formed the symbol of Isis and the

secret symbol of the old "Mysteries". That ancient "mysteries" and modern "beliefs" are becoming

closely allied, witness the rapid growth and spread of Spiritism, Theosophy, and Occultism of every kind.

(Some ancient authorities read 616, used by the Jews of the worship of the Emperor.)

14. 1 looked = saw. Ap. 133. I. i. lo. Ap. 133. I. 2. a = the, as all the texts. stood = standing.

on. Ap. 104. ix. 3. mount Sion. Cp. Heb. 12. 22. with. Ap. 104. xi. 1. hundred, &c. See 7. 3-8.

His . . . name. The texts read "His name and His Father's name". in = upon. Ap. 104. ix. 1.

7 make war. Not the term in v. 4 (*polemeō*), but indicating a special attack upon "the saints". See 11. 7. Dan. 7. 21; 8. 12, 24; 11. 31.

saints. See 5. 8 and 11. 18.

over. Ap. 104. ix. 3.

all kindreds = every tribe. The texts add "and people".

tongues, nations. Sing. number.

8 earth. Same as "world", v. 3.

him. The ellipsis follows, (every one).

names. All the texts read "name".

are not = hath not (Ap. 105. I) been.

life = the life. Ap. 170. 1. from. Ap. 104. iv.

foundation, &c. See Ap. 146.

9 If, &c. See 2. 7. Eighth and last occ. Here to *individuals*, no longer to corporate churches. Note Fig. *Polyptoton*. Ap. 6.

If. Ap. 118. 2. a. any man. Ap. 123. 3.

10 He that, &c. = If any one is for captivity, into captivity he goeth; if any one is to be killed with the sword, with the sword he is killed. Heb. idioms for destiny. See Jer. 15. 2; 43. 11. Ezek. 5. 2, 12. Zech. 11. 9. None will escape the beast.

He that. Read, If (Ap. 118. 2. a) any one (Ap. 123. 3).

into. Ap. 104. vi.

with. Gr. *en*. Ap. 104. viii.

faith. Ap. 150. II. 1.

11 beheld = saw, as v. 1. another. Ap. 124. 1.

beast = wild beast, but distinguished from that of v. 1. See vv. 12, 14, 15, &c. The beast of v. 1 is political, this beast is religious.

horns. Gr. *keras*, horn, occ. ten times in Rev. (first

in 5. 6) and once Luke 1. 69. Nowhere else in N. T.

spake = was speaking. Ap. 121. 7.

12 before him = in his sight.

causeth. Occ. eight times in connection with this "false prophet". See Ap. 197. 6.

therein = in (Gr. *en*) it.

to worship = in order that (Gr. *hina*) they shall worship (Ap. 137. 1). The texts read future tense.

13 wonders. Ap. 176. 3.

so that. Gr. *hina*. fire. Add "also".

from. Gr. *ek*. Ap. 104. vii.

on. Gr. *eis*. Ap. 104. vi.

in the sight of = before, as v. 12.

men. Ap. 123. 1.

14 deceiveth = he deceiveth. Cp. 2 Thess. 2. 9-11.

1 Tim. 4. 1-3. For miracles of themselves are no proof of a Divine mission. The Lord's miracles were "signs" for His People to ponder. The miracles here are to impress credulous unbelievers. on. Ap. 104. ix. 1.

by the means of. Ap. 104. v. 2.

miracles. Same as "wonders", v. 13.

which . . . power = which it was given him.

image. Gr. *eikōn*. First of ten occ. in Rev. See Matt. 22. 20. See Ap. 197. 6.

by = of. Gen. case. No prep.

did live = lived (again). See Ap. 170. 1.

Gr. *pneuma*. Ap. 101. II. 12. that = in order that.

16 he. I. e. the second beast. both. Omit.

small, &c. = the little, &c. (Note Fig. *Polysyndeton*.)

in = upon. Ap. 104. ix. 1. in = upon. Ap. 104. ix. 8, with texts.

foreheads. Texts read sing. 17 no. Ap. 105.

II. man. Ap. 123. 3. might = should be able to. buy or sell. The great boycott of the future.

save = except. Gr. *ei* (Ap. 118. 2) *mē* (Ap. 105. II). had = hath. or. Omit. 18 Here, &c. See

17. 9. wisdom. Cp. Ap. 132. II. iii. Let him that = He that. understanding. Gr. *nous*. See

1 Cor. 14. 14. count = calculate. See Luke 14. 28. man. Ap. 123. 1. Six hundred, &c. The

Gr. for this number is $\chi\zeta\varsigma$: three letters which by gematria (Ap. 10) = 600, 60, 6 = 666. It is the number

of a name. When the name of the "beast" (antichrist) is known, it will doubtless be recognized by both

computation (see above) and gematria. The three letters SSS (= 666) formed the symbol of Isis and the

secret symbol of the old "Mysteries". That ancient "mysteries" and modern "beliefs" are becoming

closely allied, witness the rapid growth and spread of Spiritism, Theosophy, and Occultism of every kind.

(Some ancient authorities read 616, used by the Jews of the worship of the Emperor.)

14. 1 looked = saw. Ap. 133. I. i. lo. Ap. 133. I. 2. a = the, as all the texts. stood = standing.

on. Ap. 104. ix. 3. mount Sion. Cp. Heb. 12. 22. with. Ap. 104. xi. 1. hundred, &c. See 7. 3-8.

His . . . name. The texts read "His name and His Father's name". in = upon. Ap. 104. ix. 1.

2 And I heard a voice ° from ° heaven, as ° the voice of ° many waters, and as ° the voice of ° a great thunder: and ° I heard the voice of ° harpers harping ° with their harps:

3 And they ° sung as it were a ° new song before the throne, and before the four beasts, and the elders: and ° no man could learn ° that song ° but the hundred and forty and four thousand, which ° were ° redeemed ° from the ° earth.

4 These are they which were ° not defiled ° with women; for they are ° virgins. These are they which follow the Lamb whithersoever He goeth. These were ° redeemed ° from among ° men, ° being the ° firstfruits ° unto ° God and to the Lamb.

5 And ° in their mouth ° was found ° no guile: for they are ° without fault ° before the throne of God.

ⓧ v. E⁵ A.i.a¹

6 And I ° saw ° another angel ° fly ° in ° the ° midst of heaven, having ° the ° everlasting ° gospel to ° preach ° unto them that dwell ° on the ° earth, and ° to every nation, and kindred, and tongue, and people;

b¹

7 Saying ° with a ° loud voice, "Fear ° God, and give ° glory to Him; for ° the hour of His ° judgment is come: and ° worship Him That made ° heaven, and ° earth, and ° the sea, and ° the fountains of waters."

ii. a²

8 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."

b²

iii. a³

9 And ° the third angel followed them, saying ° with a ° loud voice,

b³

° "If ° any man ° worship the beast and his image, and receive his mark ° in his forehead, or ° in his hand,

10 ° The same shall drink ° of the wine of ° the wrath of ° God, which is poured out ° without mixture ° into the cup of His indignation; and he shall be ° tormented ° with fire and ° brimstone in the presence of the ° holy angels, and in the presence of the Lamb:

11 And the ° smoke of their ° torment ascendeth up ° for ever and ever: and they have ° no rest day nor night, who ° worship the beast and his image, and ° whosever receiveth the mark of his name."

12 Here is the patience of the ° saints: ° here are they that keep the ° commandments of ° God, and ° the faith of ° Jesus.

2 from = out of. Ap. 104. vii. heaven. See 3. 12. many waters. See 1. 15; 19. 6. I heard, &c. The texts read "the voice which I heard (was that) of harpers", &c.

3 sung = sing. new song. See 5. 8. new. See Matt. 9. 17. no man. Gr. oudeis. that song = the song. Only instance where the words of the song are not given. A new song, by a new company, with a new theme.

4 not. Ap. 105. I. virgins. The reference is to the pollutions connected with the great religious system under antichrist in the coming days. redeemed = purchased. Rendered "buy" in 13. 17, &c. See Matt. 13. 44. 1 Cor. 6. 20. from. Ap. 104. iv. earth. Ap. 129. 4.

5 in. Ap. 104. viii. was ... guile = was not found (the) lie, as the texts. no. Ap. 105. I. without fault. See Eph. 1. 4. before ... God. The texts omit.

6 saw. As "looked", v. 1. another. Ap. 124. 1. fly = flying. the. Omit. midst of heaven. See 8. 13. the = an. everlasting. Ap. 151. II. B. ii. 3. gospel. Gr. euangelion. Only here in Rev. Cp. App. 121. 4 and 140. I. preach. Ap. 121. 4. to. The texts read epi (Ap. 104. ix. 3).

7 loud = great. glory. See p. 1511. judgment. Ap. 177. 7. Here; 16. 7; 18. 10; 19. 2. worship. Ap. 137. 1. the. Omit. 8 there, &c. Read "another (v. 6), a second angel, followed". Babylon ... city = Fallen, fallen (is) Babylon the great. Cp. 18. 2 and Isa. 21. 9. city. The texts omit. because she. The texts read "which". of. Ap. 104. vii. 9 the third, &c. Read "another (v. 6), a third". If. Ap. 118. 2. a. any man. Ap. 123. 3. in. Ap. 104. ix. 3. 10 The same, &c. = He also (emph.) shall drink. the ... God = God's (Ap. 98. I. i. 1) fury. without mixture = undiluted. into. Gr. en. Ap. 104. viii. tormented. See 9. 5. brimstone. Gr. theion. See 9. -17. holy. Gr. hagiois. See Acts 9. 13. 11 smoke ... torment. Cp. Isa. 34. 10. torment. See 9. 5. for ... ever = unto ages of ages. Gr. eis (Ap. 104. vi) aionas aionon. No art., only occ. in this form. Cp. Ap. 151. II. A. ii. 9. a and Ap. 129. 2. whoever = if (Ap. 118. 2. a) any one (Ap. 123. 3). Fig. Synechdochē (of Genus). Ap. 6. 12 saints. Same as "holy", v. 10. See 11. 18. here are. Omit. commandments. Gr. entolē. In Rev. only here; 12. 17; 22. 14. the faith, &c. I. o. the faith (Ap. 150. II. 1) which Jesus gives. Genitive of Relation (Subjective or Objective). Ap. 17. Jesus. Ap. 98. X. The first of five occ. in Rev. of the name without the title "Lord" or "Christ".

E⁵ (p. 1883). 14. 6-20. THE FIFTH VISION "ON EARTH". (Alternation.)

The Six Angels and the Son of Man.

E ⁵	A	i.	a ¹ | 6. The first angel.	b ¹ | 7. His proclamation.		
			ii.		a ² | 8-. The second angel.	b ² | -8. His declaration.
		iii.	a ³ | 9-. The third angel.	b ³ | -9-13. His denunciation (-9-11). His consolation (12, 13).		
			A		B	iv.	a^{4} | 14-. THE SON OF MAN.	b^{4} | -14. What He had. A sharp sickle.
		v.	a ⁵ 15-. The fourth angel.	b ⁵ | -15, 16. His command to the Son of Man (-15). Its execution (16).		
			B		vi.	a ⁶ | 17-. The fifth angel.	b^{6} | -17. What he had. A sharp sickle.
		vii.	a ⁷ | 18-. The sixth angel.	b ⁷ | -18-20. His command to the fifth angel (-18). Its execution (19, 20).		

The harvest. The vintage.

the hour, &c. Cp. Isa. 61. 2 and the point where our Lord stopped in His reading (Luke 4. 19). judgment. Ap. 177. 7. Here; 16. 7; 18. 10; 19. 2. worship. Ap. 137. 1. the. Omit. 8 there, &c. Read "another (v. 6), a second angel, followed". Babylon ... city = Fallen, fallen (is) Babylon the great. Cp. 18. 2 and Isa. 21. 9. city. The texts omit. because she. The texts read "which". of. Ap. 104. vii. 9 the third, &c. Read "another (v. 6), a third". If. Ap. 118. 2. a. any man. Ap. 123. 3. in. Ap. 104. ix. 3. 10 The same, &c. = He also (emph.) shall drink. the ... God = God's (Ap. 98. I. i. 1) fury. without mixture = undiluted. into. Gr. en. Ap. 104. viii. tormented. See 9. 5. brimstone. Gr. theion. See 9. -17. holy. Gr. hagiois. See Acts 9. 13. 11 smoke ... torment. Cp. Isa. 34. 10. torment. See 9. 5. for ... ever = unto ages of ages. Gr. eis (Ap. 104. vi) aionas aionon. No art., only occ. in this form. Cp. Ap. 151. II. A. ii. 9. a and Ap. 129. 2. whoever = if (Ap. 118. 2. a) any one (Ap. 123. 3). Fig. Synechdochē (of Genus). Ap. 6. 12 saints. Same as "holy", v. 10. See 11. 18. here are. Omit. commandments. Gr. entolē. In Rev. only here; 12. 17; 22. 14. the faith, &c. I. o. the faith (Ap. 150. II. 1) which Jesus gives. Genitive of Relation (Subjective or Objective). Ap. 17. Jesus. Ap. 98. X. The first of five occ. in Rev. of the name without the title "Lord" or "Christ".

13 And I heard a voice ²from ²heaven saying ^ounto me, ^oWrite, ^oBlessed are ^othe dead which die ⁵in the ^oLord ³from ^ohenceforth: Yea, saith the ^oSpirit, ^othat they may ^orest ²from their ^olabours; ^oand their ^oworks do ^ofollow them."

A B iv. a⁴ 14 And I ^olooked, and ^obehold, a white cloud, and ^oupon the cloud ^{One} ^osat like ^ounto the ^oSon of Man, having ^oon His head a golden ^ocrown,

b⁴ and ⁵in His hand a sharp sickle.

v. a⁵ 15 And ⁶another angel came ^oout of the ^oTemple, crying ²with a ⁷loud voice to ^oHim That sat ¹⁴on the cloud,

b⁵ ^o"Thrust in Thy sickle, and reap: for the ^otime is come ^ofor Thee to reap; for the harvest of the ³earth is ^oripe."

16 And He That sat ¹⁴on the cloud ^othrust in His sickle ¹on the ³earth; and the ³earth was reaped.

B vi. a⁶ 17 And ⁶another angel came ¹⁵out of the ¹⁵Temple which is ⁵in ²heaven,

b⁶ he also having a sharp sickle.

vii. a⁷ 18 And ⁶another angel came ^oout from the ^oaltar, ^owhich had ^opower ^oover ^ofire;

b⁷ and ^ocried with a ⁷loud cry to him that had the sharp sickle, saying, ¹⁵"Thrust in thy sharp sickle, and gather the clusters of the ^ovine of the ³earth; for her grapes ^oare fully ripe."

19 And the angel ¹⁶thrust in his sickle ^ointo the ³earth, and gathered the ¹⁸vine of the ³earth, and ^ocast it ^ointo the great winepress of the wrath of ⁴God.

20 And the winepress was trodden without the city, and blood came ¹⁵out of the winepress, even unto the horse bridles, ^oby the space of a ^othousand and ^osix hundred ^ofurlongs.

§ vi. b⁶ A 15 And I ^osaw ^oanother ^osign ^oin ^oheaven, great and marvellous, ^oseven angels having the ^oseven last ^oplagues; for ^oin them is ^ofilled up the wrath of ^oGod.

B 2 And I ¹saw as it were a ^osea of glass mingled with fire: and them that had gotten the ^ovictory ^oover the beast, and ^oover his image, and ^oover his mark, ^oand ^oover the number of his name, ^ostand ^oon the ^osea of glass, having ^othe harps of ¹God.

3 And they sing the ^osong of Moses the ^oservant of ¹God, ^oand the ^osong of the Lamb, saying, ^oGreat and marvellous are Thy works, ^oLORD ¹God ^oAlmighty; ^ojust and ^otrue are Thy ways, Thou King of ^osaints.

4 Who shall ^onot fear ^oThee, O ³LORD, and ^oglorify Thy name? for ^{Thou} only art ^oholy: for all ^onations shall come and ^oworship before Thee, for Thy ^ojudgments ^oare ^omade manifest."

A 5 And ^oafter that I ^olooked, and ^obehold, the ^oTemple of the tabernacle of the ^otestimony ¹in ¹heaven was opened:

13 unto me. Omit. Blessed. See 1. 3. the dead. Ap. 139. Lord. Ap. 98. VI. i. β. 2. B. henceforth. Observe the period referred to. Spirit. Ap. 101. II. 3. that = in order that. Gr. *hina*. rest. Cp. 6. 11. labours = toilsome labours. See 2. 2. and. The texts read "for". works = rewards. Fig. *Metonymy* (of Cause). Ap. 6. follow. Add "with" (Ap. 104. xi. 1). 14 looked = saw, as v. 1. behold. As "lo", v. 1. upon. Ap. 104. ix. 3. sat = sitting. unto = to. Son of Man. Last occ. of this title. See Matt. 8. 20 and Ap. 98. XVI. See Ps. 8. 4. Ezek. 2. 1. Dan. 7. 13. on. Ap. 104. ix. 1. crown. See 2. 10 and Ap. 197. 6. 15 out of. Ap. 104. vii. Temple. Gr. *naos*. See 3. 12 and Matt. 23. 16. Him That sat. Lit. The One sitting. Thrust in. Ap. 174. 4. time = hour. for Thee. Omit. ripe. Lit. dried up. 16 thrust in = cast. Gr. *ballō*. Not the word in v. 15. 18 out from. Ap. 104. vii. altar. See 6. 9. which had = the (one) having. power. Ap. 172. 5. over. Ap. 104. ix. 1. fire = the fire. I.e. the altar fire. cried = he called. Gr. *phōnēō*. Only occ. in Rev. vine. The vine is the vine of the earth (Deut. 32. 32, 33). Cp. Isa. 34. 1-8. Joel 3. 12-15. Zeph. 3. 8. See 19. 15 and cp. Isa. 63. 1-4. are fully ripe. Gr. *akmazō*. Only here. 19 into. Ap. 104. vi. cast. As "thrust", v. 16. 20 by the space of = as far as. Gr. *apo*. Ap. 104. iv. thousand. Gr. *chilioi*. As 11. 3; 12. 6, and in ch. 20. six hundred. See 13. 18. furlongs. See Ap. 51. III. 1 (2).

15⁶ (p. 1883). 15. 1-8. THE SIXTH VISION "IN HEAVEN". (*Alternation*.)

15⁶ | A | 15. 1. The seven angels.
 | B | 2-4. Worship offered.
 | A | 5-7. The seven angels.
 | B | 8. Worship no longer possible.

15. 1 saw. Ap. 133. I. 1. another. Ap. 124. 1. sign. Ap. 176. 3. See 12. 1. in. Ap. 104. viii. heaven. See 3. 12. seven angels. Occ. *seven* times; here, vv. 6, 7, 8; 16. 1; 17. 1; 21. 9. See 197. 6. seven. See App. 10 and 197. plagues. See 9. 20 and Ap. 197. 6. filled up. Cp. Ap. 125. 2. God. Ap. 98. I. i. 1. 2 sea of glass = glassy sea. See 4. 6. victory. See 2. 7 and Ap. 197. 6. over. Gr. *ek*. Ap. 104. vii. over . . . mark. The texts omit. and. Omit. stand = standing. on. Ap. 104. ix. 3. the. Omit. 3 song of Moses. See Ex. 15. 1-19. Deut. 32. 1-43. song. Gr. *ōdē*. See 5. 9. servant. Ap. 190. I. 2. and the song, &c. Two songs are specified in this v. In connection with this "song of the Lamb" cp. Ps. 86. 9-12. Isa. 66. 15, 16, 23. Zeph. 2. 11. Zech. 14. 16, 17, &c. "Great . . . made manifest" (vv. 3, 4). These are the words of the song of the Lamb; distinct from, but the complement of, the song of Moses. LORD = O LORD. Ap. 98. VI. i. β. 1. B. b. Almighty = the Almighty. Ap. 98. IV. just. Ap. 191. 1. true. Ap. 175. 2. See p. 1511. saints. The texts read "nations". 4 not. Ap. 105. III. Thee. The texts omit. glorify. Gr. *doxazō*. Only here and 18. 7 in Rev. are = were. made manifest. Ap. 106. I. v. 5 after that. See 1. 19. looked. As "saw", v. 1. behold. The texts omit. Temple. See Matt. 23. 16. testimony. Gr. *marturia*. Only here in Rev.; *marturia* in nine other places. See p. 1511.

See p. 1511. holy. See Acts 2. 27. nations = the nations. righteous sentence. App. 177. 3 and 191. 4. are = were. made manifest. Ap. 106. I. v. 5 after that. See 1. 19. looked. As "saw", v. 1. behold. The texts omit. Temple. See Matt. 23. 16. testimony. Gr. *marturia*. Only here in Rev.; *marturia* in nine other places. See p. 1511.

6 And the ¹seven angels came ^oout of the ^oTemple, having the ¹seven ¹plagues, clothed ^oin pure and white linen, and ^ohaving their breasts girded with golden girdles.

7 And one ^oof the four ^obeasts gave ^ounto the ¹seven angels ¹seven golden ^ovials full of the wrath of ¹God, Who ^oliveth ^ofor ever and ever.

B 8 And the ⁵Temple was filled with smoke ^ofrom the ^oglory of ¹God, and ^ofrom His ^opower; and ^ono man was able to enter ^ointo the ^oTemple, till the ¹seven ¹plagues of the ¹seven angels ^owere fulfilled.

£ vi. E

16 And I heard a great voice ^oout of the ^oTemple saying to the ^oseven angels, ^o"Go your ways, and pour out the ^ovials of the wrath of ^oGod ^oupon the ^oearth."

2 And the first ^owent, and poured out his ¹vial ^oupon the ¹earth; and there ^ofell a ^onoisome and ^ogrievous ^osore ^oupon the ^omen which had the ^omark of the ^obeast, and ^oupon them ^owhich worshipped his image.

3 And the second ^oangel poured out his ¹vial ^oupon the sea; and it became as the blood of a ^odead man: and every ^oliving ^osoul died ^oin the sea.

4 And the third ³angel poured out his ¹vial ^oupon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, ^o"Thou art ^orighteous, ^oO Lord, Which art, and wast, ^oand shalt be, because Thou hast ^ojudged thus.

6 For they ^ohave shed the blood of ^osaints and ^oprophets, and Thou hast given them blood to drink; ^ofor they are worthy."

7 And I heard ^oanother out of the altar say, ^o"Even so, ^oLORD ¹God ^oAlmighty, ^otrue and ^orighteous are Thy ^ojudgments."

8 And the fourth ³angel poured out his ¹vial ^oupon the sun; and ^opower was given ^ounto him to scorch ²men ^owith fire.

9 And ²men were scorched with great heat, and blasphemed the name of ¹God, Which hath ^opower ^oover these plagues; and they ^orepented ^onot to give Him ^oglory.

10 And the fifth ³angel poured out his ¹vial ^oupon the ^oseat of the ²beast; and his kingdom ^owas full of darkness; and they gnawed their tongues ^ofor pain,

11 ^oAnd blasphemed ^othe ¹God of ^oheaven ^obecause of their pains ^oand their ²sores, and ^orepented ^onot ^oof their deeds.

12 And the sixth ³angel poured out his ¹vial ^oupon the great river Euphrates; and the water thereof was dried up, ^othat the way of the ^okings ^oof ^othe east might be prepared.

13 And I ^osaw three unclean ^ospirits ^olike frogs ^ocome ¹out of the mouth of the ^odragon, and ¹out of the mouth of the ²beast, and ¹out of the mouth of the ^ofalse prophet.

14 For they are ^othe ¹³spirits of ^odevils, working ^omiracles, which go forth ^ounto the kings ^oof the earth and of the whole ^oworld, to gather them ^oto the battle of ^othat great day of ¹God ^oAlmighty.

14 the. Omit. devils=demons. miracles. the earth and. The texts omit. Almighty. Add "the". See v. 7.

6 out of. Ap. 104. vii.

in . . . linen. The texts read "with precious stone pure and bright".

having, &c.=girt about (Gr. *peri*. Ap. 104. xiii. 2) the breasts.

7 of. Ap. 104. vii.

beasts. See 4. 6.

unto=to.

vials. See 5. 8 and Ap. 197. 6.

liveth, &c. See 1. 18.

liveth. Ap. 170. 1.

for . . . ever. Ap. 151. II. A. ii. 9. a.

8 from. Ap. 104. vii.

glory. See p. 1511.

power. Ap. 172. 1.

no man=no one. Gr. *oudeis*.

into. Ap. 104. vi.

were fulfilled. Cp. Ap. 125. 2.

16. 1 out of. Ap. 104. vii.

Temple. See Matt. 23. 16.

seven angels. See 15. 1.

Go . . . ways=Go forth. Gr. *hupagō*.

vials. See 15. 7.

God. Ap. 98. I. i. 1.

upon=into. Gr. *eis*. Ap. vi.

earth. Ap. 129. 4.

2 went=went forth. Gr. *aperchomai*.

upon. Gr. *epi*, but the texts read *eis* as v. 1.

fell. Lit. came or became.

noisome. Ap. 128. III. 2.

grievous. Ap. 128. III. 1.

sore=ulcer. Gr. *helkos*. Only here, v. 11. Luke 16. 21.

upon. Gr. *eis*, but the texts read *epi* (Ap. 104. ix. 8).

men. Ap. 123. 1.

mark. See 13. 16.

beast. See 12. 1.

upon them. Omit.

which worshipped = those worshipping (Ap. 137. 1).

3 angel. Omit.

dead man. Ap. 139.

living soul. Lit. soul of life. Cp. Ap. 13.

living. Ap. 170. 1.

soul=creature. Ap. 110. I. 2.

in. Ap. 104. viii.

5 righteous. Ap. 191. 1.

O Lord. The texts omit.

and shalt be. The texts read "Thou Holy One".

judged. Ap. 122. 1.

6 have. Omit.

saints. See Acts 9. 13.

prophets. Ap. 189.

for. The texts omit.

7 another out of. The texts omit. Supply the ellipsis with "the angel of"; cp. angel of the waters, v. 5.

LORD=O LORD. Ap. 98. VI. i. β. 1. B. b.

Almighty. Ap. 98. IV.

true. Ap. 175. 2. See p. 1511.

judgments. Ap. 177. 7.

8 upon. Ap. 104. ix. 3.

power, &c.=it was given.

unto=to.

with. Gr. *en*. Ap. 104. viii.

9 power. The texts add "the". Ap. 172. 5.

over. Ap. 104. ix. 3.

repented. Ap. 111. I. 1.

not. Ap. 105. I.

glory. See p. 1511.

10 seat=throne.

was, &c.=became darkened. Cp. 8. 12; 9. 2.

for. Gr. *ek*. Ap. 104. vii.

11 And. Add "they".

the God of heaven. See 11. 13.

heaven. See 3. 12.

because of, of. Gr. *ek*. Ap. 104. vii.

and. Add "because of" (*ek*, as above).

12 that=in order that. Gr. *hina*.

kings. Supply "that come".

of. Gr. *apo*. Ap. 104. iv.

the east. Lit. the rising of the sun.

13 saw: Ap. 133. I. 1.

spirits. Ap. 101. II. 12.

like=as it were, with texts. dragon. See 12. 3.

false prophet. Gr. *pseudoprophētēs*. In Rev. here; 19. 20; 20. 10. See 13. 11-17.

unto. Gr. *epi*. Ap. 104. ix. 3.

to. Gr. *eis*. Ap. 104. vi.

that=the.

15 ° Behold, I ° come as a thief. ° Blessed *is* he that watcheth, and keepeth his garments, ° lest he walk naked, and they ° see his ° shame.

16 And he gathered them together ° into ° a place called in ° the Hebrew ° tongue ° 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 And there came one ° of the ° seven angels which had the seven vials, and ° talked ° with me, saying ° unto me, "Come hither; I will shew ° unto thee the ° judgment of the great whore that sitteth ° upon many ° waters: 2 ° With whom the kings of the ° earth ° have committed fornication, and ° the inhabitants of the ° earth have been made drunk ° with the wine of her fornication."

3 ° So he carried me away ° in the ° Spirit ° into ° the wilderness: and I ° saw ° a woman ° sit ° upon a scarlet coloured beast, full of names of blasphemy, having seven ° heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and ° decked with gold and precious ° stones and pearls, having a ° golden cup ° in her hand full of ° abominations ° and filthiness of her fornication:

5 And ° upon her forehead was a name written, ° MYSTERY, 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 ° with 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? I will tell thee the ° mystery of the ° woman, and of the beast that carrieth her, which hath the seven ° heads and ten horns.

8 The beast that thou ° sawest ° was, and is ° not; and ° shall ascend ° out of the bottomless pit, and go ° into ° perdition: and they that dwell ° on the ° earth shall ° wonder, whose ° names ° were ° not written ° in the ° book of ° life ° from the ° foundation of the world, when

15 This *v.* forms a parenthesis. Behold, Ap. 133. I. 2. come, &c. See 1 Thess. 5. 2. Blessed. See 1. 3. lest = in order that (Gr. *hina*) not (Ap. 105. II). see. Ap. 133. I. 5.

shame. The Gr. word only here and Rom. 1. 27 (unseemly). 16 into. Ap. 104. vi. a = the. the. Omit. tongue. Omit.

Armageddon. Gr. *harmagedōn*, as most texts. The word = mount of Megiddo. Therefore in Palestine, not Europe. See Judges 5. 19, &c. In Isa. 10. 28 the Sept. reads "*Magedō*", for Migron.

17 into. Gr. *eis* as in *v.* 16; but the texts read *epi* (Ap. 104. ix. 3).

out 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, &c. The texts read "lightnings, and voices, and thunders". See 4. 5.

earthquake. Occ. seven times in Rev. See 6. 12. upon. Ap. 104. ix. 1. and. Read "or".

19 was divided. Lit. became.

great Babylon. Cp. Dan. 4. 30.

came, &c. Lit. was remembered.

fierceness. Gr. *thumos* (wrath, in *v.* 1).

wrath. Gr. *orgē*. Fig. *Pleonasm*. Ap. 6.

21 talent. See Ap. 51. II. 6. (2). was = is.

17. 1 of. Gr. *ek*. Ap. 104. vii.

seven angels . . . vials. See 15. 7.

talked. Ap. 121. 7. with. Ap. 104. xi. 1.

unto me. The texts omit. unto = to.

judgment. Ap. 177. 6.

upon. Ap. 104. ix. 1. waters. See *v.* 15.

2 earth. Ap. 129. 4. have. Omit.

the inhabitants, &c. The texts read "they that inhabit the earth were made drunken", &c.

with. Gr. *ek*. Ap. 104. vii.

3 So = And. in. Ap. 104. viii.

Spirit. Ap. 101. II. 3. See 1. 10. into. Ap. 104. vi.

the. No art., but this is often omitted after a prep.

saw. Ap. 133. I. 1.

a woman. I. e. "that great city" of *v.* 18.

sit = sitting; as supported by that being described in *v.* 8-11. upon. Ap. 104. ix. 3.

heads. These are the kings of *v.* 10.

4 decked. Lit. "gilded". stones = stone.

golden cup. Cp. Jer. 51. 7.

abominations. Gr. *bdelugma*, used in Sept. of an idol

(2 Kings 23. 13, &c.); in plural, of idolatry (Deut. 18. 9, &c.). Called "abominations" because of the uncleanness practised in the worship.

and filthiness = and having the unclean things; as the texts.

5 MYSTERY. See Ap. 193, and 1. 20. The verse should be read, "And upon her forehead (she had) a name written, a secret symbol (*mustērion*), 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 harlots.

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 the Churches" of

Christendom and the "League of Nations" are two of the most arresting signs of the times.

6 saints. See Acts 9. 13. martyrs. See p. 1511. Jesus. Ap. 98. X.

admiration = wonder. In this phrase is the Fig. *Polyptōton*. Ap. 6.

Implying a time between chs. 12 and 13. not. Ap. 105. I. shall = is about to. out of. Ap. 104. vii. perdition. See John 17. 12. on. Ap. 104. ix. 1.

names. The texts read "name". were not = hath not been. not. Ap. 105. I. in. Gr. *epi*. Ap. 104. ix. 3. book, &c. See Phil. 4. 3. life. Ap. 170. 1. from. Ap. 104. iv. foundation, &c. See Ap. 146.

7 marvel. As "wonder", *vv.* 6, 8. 8 was, &c. Implying a time between chs. 12 and 13. not. Ap. 105. I. shall = is about to. out of. Ap. 104. vii. perdition. See John 17. 12. on. Ap. 104. ix. 1. names. The texts read "name". were not = hath not been. not. Ap. 105. I. in. Gr. *epi*. Ap. 104. ix. 3. book, &c. See Phil. 4. 3. life. Ap. 170. 1. from. Ap. 104. iv. foundation, &c. See Ap. 146.

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 ° fulfil His ° will, and to ° agree, and give their ° kingdom ° unto the beast, until the ° words of ° God shall be ° fulfilled.

18 And the ° woman which thou ° sawest is ° that great city, which ° reigneth ° over the ° kings of the ° earth."

E⁶ F¹ m¹

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 the ° hold of every ° foul ° spirit, and a ° cage of every ° unclean and hateful bird.

n¹

3 For all ° nations have drunk ° of the ° wine of the wrath of her fornication, and the kings

behold. Ap. 133. I. 5.

that. The texts read "because it", and yet is = and shall be present; as the texts.

9 And. Omit.

mind. Same as "understanding" in 13. 18.

wisdom. Cp. Ap. 132. II. iii.

The . . . sitteth. This belongs to v. 10.

are. I. e. represent.

on. Ap. 104. ix. 1.

10 there. Or, they.

are fallen = fell.

and. Omit.

one = the one.

is. I. e. at this stage of the vision.

and. Omit.

other. The seventh. Ap. 124. 1.

not yet. Gr. *oupo*.

cometh = shall have come.

continue. See p. 1511 (abide).

11 he = he himself (emph.).

the = an.

is. Omit. This being is described as an eighth *head*, not *king*.

12 no . . . as yet. As "not yet" above.

power. Ap. 172. 5.

one hour, i. e. at one and the same hour. Confusion results from substituting "kingdoms" for "kings" in the connection. The Holy Spirit says *kings*; who and what they are will be known at the time of their association with the beast.

13 mind. Ap. 177. 2.

shall give. The texts read "they give", i. e. of their own free will.

power. App. 172. 1 and 176. 1.

strength. Ap. 172. 5.

14 overcome. As in chs. 2 and 3. See Ap. 197. 6.

Lord. Ap. 98. VI. i. β . 2. B.

lords. Ap. 98. VI. i.

called. Gr. *klētos*. Only here in Rev. First occ. Matt. 20. 16.

chosen. Gr. *eklektos*. Only here in Rev. See Matt. 20. 16 (first occ.).

faithful. App. 150. III and 175. 4.

16 upon. Gr. *epi*; but the texts read "and".

shall = will.

her. I. e. the city. Cp. Jer. 50. 32.

with. Gr. *en*. Ap. 104. viii.

17 God. Ap. 98. I. i. 1.

hath put = put. Lit. "gave".

in. Ap. 104. vi.

fulfil. Lit. "do".

will. Ap. 177. 2.

agree = carry out (lit. "do") one purpose (Ap. 177. 2).

kingdom. Sing. Cp. v. 12.

words. Gr. *rhēma*, but the texts read Ap. 121. 10.

fulfilled. Cp. Ap. 125. 2.

18 that = the.

reigneth. Lit. having a kingdom, or sovereignty.

over. Ap. 104. ix. 1.

kings . . . earth. Those who are so called in 16. 14.

See also v. 2.

See E⁶ (p. 1883). 18. 1-24. THE JUDGMENT OF THE GREAT CITY. (Alternation.)

E ⁶	F ¹	m ¹	| 1, 2. Babylon's judgment. Announcement of it.
			| 3. Babylon's associates. Their sin.
F ²	m ²	| 4. God's people. Call to "Come out of her".	
		| 5-8. Babylon's judgment. Reasons for it.	
		| 9-19. Babylon's inhabitants. Their lamentation.	
F ³	m ³	| 20. God's people. Call to "Rejoice over her".	
		| 21. Babylon's judgment. Manner of it.	
		| 22, 23. Babylon's inhabitants. Their silence.	
			| 24. God's people Their blood "found in her".

18. 1 And. Omit. after, &c. See 1. 19. saw. Ap. 133. I. 1. another. Ap. 124. 1. Not the speaker of ch. 17, but one invested with great authority and glory. come = coming. from. Ap. 104. vii. heaven. See 3. 12. power. Ap. 172. 5. earth. Ap. 129. 4. lightened. Gr. *phōtizō*. Cp. Ap. 130. 3. with. Same as "from", above. glory. See p. 1511. 2 mightily. The texts read "with (Gr. *en*) a mighty (cp. Ap. 172. 3) voice (Gr. *phōnē*)". Babylon . . . fallen. See 14. 8. Isa. 21. 9. Jer. 51. 8. the = a. habitation. Gr. *katoikētērion*. Only here and Eph. 2. 22, which see. devils = demons. See Ap. 101. II. 12. hold = prison, or cage, as below. See 2. 10; 20. 7. foul = unclean, as below. spirit. Ap. 101. II. 12. cage. See "hold" above. unclean. See "foul" above. 3 nations = the nations. of. Ap. 104. vii. wine . . . wrath = furious wine. Fig. *Antimereia* (of Noun). Ap. 6.

of the ¹earth ° have committed fornication ° with her, and the merchants of the ¹earth ° are waxed rich ° through the ° abundance of her ° delicacies."

G¹ 4 And I heard ° another ²voice ¹from ¹heaven, saying, ° "Come ° out of her, ° My People, ° that ye be ° not partakers of her ° sins, and ° that ye receive ° not ³of her ° plagues.

F² m² 5 For her ⁴sins ° have ° reached ° unto ¹heaven, and ° God ° hath remembered her ° iniquities.

6 ° Reward her even as she ° rewarded ° you, and ° double ° unto her double ° according to her works: ° in the cup which she ° hath filled ° fill to her double.

7 How much she ° hath ° glorified herself, and ° lived deliciously, so much ° torment and sorrow give her: for she saith ° in her heart, ° "I sit a ° queen, and am ° no widow, and shall ° see ° no sorrow."

8 ° Therefore shall her ⁴plagues ° come ° in one day, death, and mourning, and famine; and she shall be utterly burned ° with fire: for ° strong is the ° LORD ° God Who ° judgeth her.

11² 9 And the kings of the ¹earth, who ° have committed fornication and ° lived deliciously ° with her, shall bewail her, and lament ° for her, when they ° shall ° see the smoke of her ° burning,

10 Standing afar ° off ° for the fear of her ° torment, saying, ¹⁶ "Alas, alas, ° that great city Babylon, ° that ° mighty city! for ° in one hour is thy ° judgment come."

11 And the merchants of the ¹earth ° shall weep and mourn ° over her; for ° no man ° buyeth their merchandise ° any ° more:

12 The merchandise of gold, and silver, and ° precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels³ of ° most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and ° beasts, and sheep, and horses, and ° chariots, and ° slaves, and ° souls of ° men.

14 And the fruits ° that thy soul lusted after are departed ° from thee, and all things which were dainty and goodly are ° departed ° from thee, and ° thou shalt find them ° no more at all.

15 The merchants of these things, which were made rich ° by her, shall stand afar ¹⁰off for the fear of her ° torment, weeping and wailing,

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. *strinos*. Only here in N.T.; its verb only in *vv.* 7, 9. 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 fulfilment in the coming evil days.

4 another. Ap. 124. 1.

Come - Come forth.

out of. Ap. 104. vii.

My People. See Jer. 50. 4-9, and cp. Isa. 10. 20, 24.

that = in order that. Gr. *hina*.

not. Ap. 105. II. sins. Ap. 128. I. ii. 1.

plagues. Gr. *plēgē*. See 13. 3 (wound) and Ap. 197. 6.

8 have, hath. Omit.

reached. The texts read "joined" or "built together".

ur to = up to.

God. Ap. 98. I. i. 1. iniquities. Ap. 128. vii. 2.

6 Reward = Render. Cp. Mark 12. 17 and Jer. 51. 24.

rewarded = rendered. Same word.

you. Omit, and supply "others".

double. This word is put for full compensation.

Fig. *Metonymy*. Ap. 6.

unto her. Omit.

according to. Ap. 104. x. 2.

in. Ap. 104. viii.

hath filled, fill = mixed, mix.

7 hath. Omit.

glorified. See p. 1511.

lived deliciously. See v. 3 above.

torment. Gr. *basanismos*. Here; *vv.* 10, 15. See 9, 5.

I sit, &c. See Isa. 47. 8.

queen. A queen who is not a widow, implies a king-consort. Or, "no widow" may be Fig. *Tapeinosis*. Ap. 6.

no. Ap. 105. I.

see. Ap. 133. I. 1.

no. Ap. 105. III.

8 Therefore = For this cause. Gr. *dia* (Ap. 104. v. 2) *touto*.

come. I. e. suddenly. Same word in 2 Pet. 3. 10.

with. Ap. 104. viii.

strong = mighty, as *vv.* 10, 21. See v. 2.

LORD. Ap. 98. VI. i. β. 1. B. b.

judgeth. The texts read "judged". Ap. 122. 1. 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. 20. Jer.

50. 13, 39, 40; 51. 29, 37, 43; &c., await fulfilment.

9 have. Omit.

for = over. Ap. 104. ix. 3.

shall. Omit.

see. Ap. 133. I. 5.

burning. Gr. *purōsis*. Only here, v. 18, and 1 Pet. 4. 12.

10 off. Gr. *apo*. Ap. 104. iv.

for. Ap. 104. v. 2.

that = the.

mighty. See v. 8.

judgment. Ap. 177. 7. These "kings of the earth"

are those of 17. 2. The ten kings are never seen by John apart from the beast, and the "kings of the earth" are always seen in connection with Babylon.

no man = no one. Gr. *oudeis*.

buyeth. Gr. *agorazō*, rend. "redeemed" in 5. 9; 14. 3, 4; elsewhere

always "buy". First occ. Matt. 13. 44.

any = no. Ap. 105. I.

more = longer. The texts read here

ouketi. 12 precious. Gr. *timios*. The noun in v. 19.

most precious. Superl. of Gr. *timios* above.

13 beasts = cattle.

chariots. Gr. *rhedā*. Only here. Gallic word for a four-wheeled coach or vehicle, a sign of luxury.

slaves. Lit. bodies. Gr. *sōma*. By Fig. *Metonymy* (Ap. 6) for "slaves". See Gen.

36. 6 (Sept.). souls of men = men. A Hebraism for "persons of men", or simply "men". See (Sept.)

Num. 31. 35. 1 Chron. 5. 21. Ezek. 27. 13.

souls. App. 110. II. and 170. 3. men. Ap. 123. 1.

Fig. *Polysyndeton* in *vv.* 12, 13.

14 that ... after. Lit. of thy soul's (Ap. 110) desire (Gr. *epithumia*).

See 1 John 2. 16, 17).

from. Ap. 104. iv.

departed. Most texts read "perished". thou, &c.

Most of the texts read "and they (men) shall never more at all (Gr. *ouketi ou mē*. Ap. 105. III. 6) find them". The list consists entirely of luxuries (see v. 3). 15 by. Gr. *apo*. Ap. 104. iv.

16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

G² 20 Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

F³ m³ 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.

n³ 22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

G³ 24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

vii. P A a 19 And after these things I heard a great voice of much people in heaven, saying,

b d All praise, 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.

16 And. Omit.

Alas, alas, = Woe! woe! as vv. 10 and 19. that = the.

stones = stone.

17 in one hour. See v. 19.

come, &c. As "made desolate", v. 19.

all . . . ships. The texts read "every one that saileth any whither", indicating travellers of all kinds.

trade . . . sea. Lit. work the sea, i.e. for a living.

18 when, &c. = as they looked upon (the texts read Ap. 133. I. 5).

unto. Omit.

this = the.

19 on. Ap. 104. ix. 3.

that = the.

wherein = in (Ap. 104. viii) which.

ships = the ships.

by reason of. Gr. ek. Ap. 104. vii.

one hour. See v. 10 and cp. Isa. 47. 11; v. 17 and Jer. 50. 26: v. 19 and Jer. 51. 8. Ancient Babylon, after its capture by Cyrus, gradually diminished.

is = was.

made desolate. See "come to nought", v. 17.

20 over. Ap. 104. ix. 2, with texts.

holy = saints (see Acts 9. 13) and.

apostles, prophets. Ap. 189.

hath avenged. Lit. judged your judgment (App. 122. 1 and 177. 6); i.e. hath fully avenged you. Fig. Polypytoton. Ap. 6.

on. Gr. ek. Ap. 104. vii. Now has come the time of the avenging—Luke 18. 7, 8.

21 like = as it were.

into. Ap. 104. vi.

violence = furious rush. Gr. hormema. Only here. R. V. reads "mighty fall". Cp. Acts 14. 5 (assault. Gr. horma).

that = the.

no more at all. Six times here. Ap. 105. III. 6.

at all. Cp. Jer. 51. 64. Ezek. 26. 21.

22 any more = no more, as above.

23 light. Ap. 180. 1.

candle = lamp.

shine. See Ap. 106. I. i.

the, the. Omit.

by. Gr. en. Ap. 104. viii.

sorceries = sorcery. See 9. 21.

nations = the nations.

deceived. Ap. 128. VIII. 1. Cp. Isa. 47. 9.

24 prophets. Ap. 189. saints. See v. 20 (holy).

upon. Ap. 104. ix. i.

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.

heaven. See 3. 12.

Alleluia. See Ps. 104. 35.

Salvation = The salvation.

glory = the glory. See p. 1511.

and honour. The texts omit.

power = the power. App. 172. 1 and 176. 1.

unto, &c. The texts read "of our God".

LORD. Ap. 98. VI. i. beta. 1. B. b.

God. Ap. 98. I. i. 1.

19. 1-10. THE FINAL HEAVENLY UTTERANCES. (Alternation.)

P	A	a | 19. 1-.	The voice of the great multitude.
		b | d | -1. Hallelujah.	} (1st utterance).
	e | 2, 3-.	Reason.	
	B | -3.	The smoke and destruction of the harlot.	
	C | f | 4.	Prostration of the elders (2nd utterance).	
		g | 5.	Exhortation from the throne (3rd utterance) to the servants of God (Pos.).
A	a | 19. 6-.	The voice of the great multitude.	
		b | d | -6-7-.	} 4th utterance).
	e | -7. Reason.		
	B | 8, 9-.	The array and blessedness of the wife.	
	C | f | -9, 10-.	Prostration of John.	
		g | -10.	Exhortation of angel to John, his fellow servant (Neg.).

2 true. Ap. 175. 2. righteous. Ap. 191. 1. judgments. Ap. 177. 7. hath. Omit. judged. Ap. 122. 1. earth. Ap. 129. 4. with. Gr. en. Ap. 104. viii. servants. Ap. 190. I. 2. at. Gr. ek. Ap. 104. vii.

- 3** And again they ° said, ¹ "Alleluia."
- B** And her smoke ° rose up ° for ever and ever.
- C f** **4** And the four and twenty ° elders and the four ° beasts fell down and ° worshipped ¹ God ° That sat ° on the throne, saying, ° "Amen; ¹ Alleluia."
- g** **5** And a voice came ° out of the throne, saying, "Praise our ¹ God, all ye His ° ser-vants, ° and ye that fear Him, ° both small and great."
- A a** **6** And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of ° mighty thunderings, say-ing,
- b d** ¹ "Alleluia: for the ¹ LORD ° God ° Omnipotent reigneth.
- 7** Let us be glad and ° rejoice, and give ° hon-our to Him:
- e** for the ° marriage of the Lamb is come, and His ° wife hath made herself ready."
- B** **8** And to her was granted ° that she should be arrayed in fine linen, ° clean and white: for the fine linen is the ° righteousness of ° saints.
- 9** And he saith ° unto me, "Write, ° 'Blessed are they which are ° called ° unto the ° mar-riage ° supper of the Lamb.'"
- C f** And he saith ° unto me, "These are the ° true ° sayings of ¹ God."
- g** **10** And I fell ° at his feet to ° worship him.
- And he ° said ° unto me, "See *thou do it* ° not: I am thy ° fellowservant, and ° of thy brethren that ° have the ° testimony of ° Jesus: ° wor-ship ¹ God: for the ° testimony of ° Jesus is the ° spirit of ° prophecy."
- 11** And I ° saw ° heaven opened, and ° behold, a ° white horse; and ° He That sat ° upon him was called ° Faithful and ° True, and ¹ in ° righteousness He doth ° judge and make war.
- 12** ° His eyes ° were as a flame of fire, and ° on His head were many ° crowns; and He ° had a name written, that ° no man ° knew, ° but He Himself.
- 13** And He was clothed with a vesture ° dipped ° in blood: and His name is ° called The ° Word of ¹ God.
- 14** And the armies *which* ° were ¹ in ¹ heaven followed Him ° upon white horses, clothed in fine linen, ° white and ° clean.
- 15** And ° out of His mouth goeth a sharp sword, ° that ° with it He should smite the na-tions: and ° he shall ° rule them ° with a ° rod of iron: and ° he treadeth the winepress of the fierceness ° and wrath of ° Almighty ¹ God.
- 16** And He hath ¹² on His vesture and ¹² on His thigh a name written, ° KING OF KINGS, AND LORD OF LORDS.

3 said = have said. Notice Fig. *Epanadiplosis*. Ap. 6. rose = goeth. for, &c. See 1. 6 and Ap. 151. II. A. ii. 9. a.

4 elders. See 4. 4. beasts. Gr. *zōa*, as 4. 6. Elders and beasts men-tioned here for the last time.

worshipped. Ap. 137. 1. That sat. Lit. the (One) sitting. on. Ap. 104. ix. 2, with texts. Amen. See 3. 14 and p. 1511 (Verily).

5 out of = from. Gr. *ek*, but the texts read *apo*. Ap. 104. iv. servants. Ap. 190. I. 2. See Ps. 134. 1. and, both. Omit.

6 mighty. Cp. Ap. 172. 3. God. Ap. 98. I. i. 1. Most of the texts read "our God". Omnipotent = The Omnipotent. Ap. 98. IV. "Al-mighty" in v. 15.

7 rejoice = be exceeding glad. Only here in Rev. First occ. Matt. 5. 12. honour = the glory. See v. 1. marriage = marriage-feast. Gr. *gamos*. See Matt. 22. 2, &c.; 25. 10; and (Sept.) Gen. 29. 22. Esther 1. 5; 2. 18; 9. 22. In v. 9 "supper". See Ap. 140. II. 2 and Ap. 197. 4. wife. Gr. *gunē*. Here and 21. 9 "wife". Elsewhere in Rev. "woman".

8 that = in order that. Gr. *hina*. clean and white. The texts read "bright and pure". See 15. 6. righteousness. Ap. 191. 4. Plural. saints = the saints. See Acts 9. 13. **9** unto = to. Blessed. Gr. *makarios*. The fourth of the seven occ. of "Blessed" in Rev., and the forty-seventh in N. T. See Matt. 5. 3. called . . . Lamb. See Ps. 45. 14 for some of the "called" there indicated. unto. Ap. 104. vi. supper. Gr. *deipnon*. First occ. Matt. 23. 6. Here equiv. to the marriage feast of v. 7. unto = to. true. Ap. 175. 2. sayings. Ap. 121. 10.

10 at = before. Gr. *emprosthen*. worship. Ap. 137. 1. said. Lit. saith. unto = to. See. Ap. 133. I. 8. not. Ap. 105. II. Cp. 22. 9. fellowservant. Gr. *sundoulos*. Here, 6. 11; 22. 9, in Rev. Cp. Ap. 190. I. 2. of = with. have = hold. testimony. See 1. 2. Jesus. Ap. 98. X. spirit. Ap. 101. II. 7. prophecy. Gr. *prophēteia*. Occ. seven times in Rev. See 1. 3. This testimony may be as concerning Jesus, or as sent or borne by Him, as in 1. 1

11 saw. Ap. 133. I. 1. heaven = the heaven. See 3. 12. behold. Ap. 133. I. 2. white horse. Contrast that and its rider of 6. 2. He That sat, &c. The prophecy in Zech. 9. 9 as to the Lord entering Jerusalem riding on an ass was ful-filled literally (Matt. 21. 4-11); why then stumble, as do some, at the prediction here of "this same Jesus" riding on a "white horse"? Zech. 9. 9, 10 takes in both comings. See also Ps. 45. upon him = thereon. upon. Ap. 104. ix. 3. Faithful. App. 150. III and 175. 4. True. Ap. 175. 2. righteousness. Ap. 191. 3. judge. v. 11. crowns = diadems. See 12. 3; 13. 1. had = hath. no man = no one. Gr. *oudeis*. knew. Ap. 132. I. i. but = if (Ap. 118. 2. a) not (Ap. 105. II). **13** dipped = dyed, or stained. Gr. *baptō*, as Luke 16. 24. John 13. 26. Some texts read "sprinkled". Gr. *rhantizō*. See the word in Heb. 9. 13. in = with. No prep. Cp. Isa. 9. 5; 63. 1-6. called. If the comma is after "called", as in some Bibles, it would mean "announced" or "called", with inverts: if omitted, it is descriptive without inverts. Word. Ap. 121. 10. **14** were = are. upon. As "on", v. 4. **15** This v. contains refs. to Ps. 2. 9. Isa. 11. 4; 49. 2; 63. 3. out of. Ap. 104. vii. rule. Lit. "shepherd". Gr. *poimainō*. See 2. 27; 7. 17; 12. 6. rod = sceptre. See Ps. 2. 9. and. The texts read here "of the Almighty" (v. 6). **16** KING . . . LORDS. See 17. 14. Here at length we have the final fulfilment of Ps. 2.

£ vii. £7 A1

17 And I ° saw ° an angel standing ° in the sun; and he cried with a loud voice, saying to all the fowls that fly ° in ° the midst of heaven, "Come and ° gather yourselves together ° unto ° the supper of the great ° God;

18 ° That ye may eat ° the flesh of kings, and ° the flesh of captains, and ° the flesh of ° mighty ° men, and ° the flesh of horses, and of them that sit ° on them, and ° the flesh of all ° men, both ° free and ° bond, both small and great."

19 And I ° saw the beast, and the kings of the ° earth, and their armies, ° gathered together to make ° war ° against Him ° That sat ° on the horse, and ° against His army.

20 And the beast was ° taken, and ° with him the ° false prophet that ° wrought ° miracles before him, ° with which he ° deceived them that had received the mark of the beast, and them that ° worshipped his image. These both were ° cast alive ° into ° a lake of fire burning ° with ° brimstone.

21 And ° the remnant were slain ° with the sword of Him ° That sat ° upon the horse, which sword ° proceeded ° out of His mouth: and all the fowls were filled ° with their flesh.

B1

20 And I ° saw an angel ° come down ° from ° heaven, having the key of the bottomless pit and a great chain ° in his hand.

2 And he ° laid hold ° on the ° dragon, ° that old serpent, which is the Devil, and ° Satan, and bound him a ° thousand years,

3 And cast him ° into the bottomless pit, and shut ° him up, and ° set a seal upon him, ° that he ° should ° deceive the nations ° no ° more, till the ° two thousand years should be ° fulfilled: ° and ° after that he must be loosed a little ° season.

A2

4 And I ° saw thrones, and ° they sat ° upon them, and ° judgment ° was given ° unto ° them; ° and ° I saw the ° souls of them that ° were beheaded ° for the ° witness of ° 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 ° two thousand years.

5 ° But ° the rest of ° the dead ° lived ° not again until the ° two 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

£7 (p. 1883). 19. 17-20. 15. THE SEVENTH (AND LAST) VISION "ON EARTH". (Alternation and Introversion.)

£7 (A1 | 19. 17-21. Men. The judgment of the beast and the false prophet.
B1 | 20. 1-3. Satan. The judgment of Satan (before the millennium).
A2 | 20. 4-6. Men. The judgment of the overcomers. The "rest of the dead" left for judgment.
B2 | 20. 7-10. Satan. The judgment of Satan (after the millennium).
A3 | 20. 11-15. Men. The judgment of the great white throne.

17 saw. Ap. 133. I. 1. an = one. the midst of heaven = mid-heaven, as 14. 6. gather . . . together. The texts read "be gathered together". the supper . . . God. The texts read "the great supper of God".

18 the. Omit. mighty. Cp. Ap. 172. 3. men, men. Omit. free. See 6. 15. bond. Ap. 190. I. 2. See vv. 2, 5. Cp. Ezek. 39. 17-22 concerning this, or a subsequent, period. The invitation of "beasts" to the feast in Ezek. not mentioned here.

19 gathered together. Gr. sunagō, as v. 17. war. The texts add "the". See 16. 14. against = with. Gr. meta. Ap. 104. xi. 1. That sat = Who sitteth. on. Ap. 104. ix. 1. 20 taken = arrested. In Acts 12. 4 and 2 Cor. 11. 32, "apprehend". See the use of the verb in John 7. 30; 10. 39. with. Ap. 104. xi. 1.

false prophet. See 16. 13 and 20. 10. wrought = did. Gr. poieō. Same as "make", v. 19. miracles = the signs. Ap. 176. 3. deceived. Ap. 128. VIII. 1. worshipped. Ap. 137. 1. cast, &c. Cp. Dan. 7. 11. into. Ap. 104. vi. a = the. brimstone. Gr. theion. See 9. 17. 21 the remnant = the rest. Ap. 124. 3. upon. Same as "on", v. 19. proceeded. The texts read "came forth". with Ap. 104. vii.

20. 1 saw. Ap. 133. I. 1. come = coming. from. Ap. 104. vii. heaven. See 3. 12. in = upon. Gr. epi. Ap. 104. ix. 3. 2 laid hold on. Gr. krateō. Cp. Ap. 172. 2. on = of. dragon. See 12. 3. that = the. Satan. The texts add "the". See Ap. 19. thousand years. I. e. the millennium. 3 into. Ap. 104. vi. him. Or "it" (the pit). set, &c. Lit. sealed it over him. that = in order that. Gr. hina. should, &c. = should not (Ap. 105. II) deceive (Ap. 128. VIII. 1).

more = longer. fulfilled. Cp. Ap. 125. 2. season = time. Gr. chronos. Ap. 195. Satan is literal; the angel who binds him is literal; the abyss into which he is cast is literal; and the chain, whatever it may be composed of, is literal too. 4 they. I. e. the Father and Christ (3. 21), and the heavenly beings associated with them as assessors (1. 4; and cp. Matt. 25. 31. 1 Tim. 5. 21). upon. Ap. 104. ix. 3. judgment. Ap. 177. 6. was given. I. e. not judging or ruling authority, but sentence, or pronouncement, or award in their favour. unto = for. No prep. Dat. case. them. I. e. those who had been beheaded. and = even. I saw. Omit. souls. App. 110. II. Fig. Synecdochē (of Part). Ap. 6. were = had been. for. Ap. 104. v. 2. witness = testimony. See 19. 10 and p. 1511. Jesus. Ap. 98. X. word. Ap. 121. 10. God. Ap. 98. I. i. 1. which = whosoever. Gr. hoitines, as Matt. 5. 39, 41. had, &c. = did not (Ap. 105. I) worship (Ap. 137. 1). neither. Gr. oude. neither . . . received = and received (see 13. 16) not (Ap. 105. I). 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 But. The texts omit. the rest, &c. The texts read "the rest of the dead lived not until (i. e. again until)", which presumes that "the rest of the dead" are not living during the thousand years. the rest. Ap. 124. 3. Occ. Rom. 11. 7. 1 Cor. 15. 37 (other). 1 Thess. 4. 13 (others); &c. the dead. Ap. 139. 1. were = should be. finished. See "fulfilled", v. 3. is. No verb. resurrection. Ap. 178. II. 1. 6 Blessed. Gr. makarios. Forty-eighth occ. in N. T. in. Ap. 104. viii. on such = over (Ap. 104. ix. 1) these.

death hath ° no ° power, but they shall be ° priests of ° God and of ° Christ, and shall reign ° with Him ° a ° thousand years.

B 7 And when the ° two thousand years are ° expired,

° Satan shall be loosed ° out of his prison,
8 And shall go out to ° deceive the nations which are ° in the four ° quarters of the ° earth, ° Gog and Magog, to gather them together ° to ° battle: the ° number of whom is ° as the sand of the sea.

9 And they went up ° on the breadth of the ° earth, and compassed the camp of the ° saints about, and the ° beloved city: and fire came down ° from ° God ° out of ° heaven, and ° devoured them.

10 And the ° devil that ° deceived them was cast ° into the ° lake of fire and brimstone, ° where the ° beast and the ° false prophet ° are, ° and shall be ° tormented day and night ° for ever and ever.

A 11 And I ° saw a ° great ° white throne, and Him That sat ° on it, ° from Whose face the ° earth and the ° heaven fled away; and there was found ° no place for them.

12 And I ° saw ° the dead, ° small and great, ° stand before ° God; and ° the books were opened: and ° another book was opened, which is the ° book of ° life: and ° the dead were ° judged ° out of ° those things which were written ° in the books, ° according to their works.

13 And the sea gave up ° the dead which were ° in it; and death and ° hell delivered up ° the dead which were ° in them: and they were ° judged ° every man ° according to their works.

14 And death and ° hell were cast ° into the ° lake of fire. This is the second ° death.

15 And ° whosoever was ° not found written ° in the book of ° life was cast ° into the ° lake of fire.

A 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 ° John ° saw the holy city, ° new Jerusalem, coming down ° from ° God ° out of ° heaven, prepared as a ° bride adorned for her ° husband.

B 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 proof that this belongs to the post-millennial period. See Ps. 72. 8. Zech. 9. 10. 2 John. The texts omit. new Jerusalem. See 3. 12. The city "above" (Gal. 4. 26); "which hath the foundations" (Heb. 11. 10); "the heavenly Jerusalem" (Heb. 12. 22). from. Ap. 104. iv. God. Ap. 98. I. i. 1. of. Ap. 104. vii. bride. Gr. *numphē*. See v. 9; 22. 17, and Ap. 197. 4. husband. Ap. 123. 2. 3 heaven. The texts read "the throne". Behold. Ap. 138. I. 2. with. Ap. 104. xi. 1. men. Ap. 123. 1. dwell=tabernacle. Gr. *skēnoō*. See John 1. 14. with them. Cp. Exod. 29. 46, &c., for God's promise to dwell among His People in the Land. For the promise to dwell among His People, restored Israel, in the millennial Land, see Zech. 2. 10, 11; 8. 3, &c. Here we have the final and glorious fulfilment of the promise in Isa. 7. 14 and Matt. 1. 23—IMMANUEL, God with us. people=peoples. Gr. *laos*. Whereas it was people, Israel, it is now peoples, called "the nations" in v. 24. 4 from. The texts read Gr. *ek*. Ap. 104. vii. there shall, &c. Read "death shall be no (Ap. 105. I) more" (longer). neither, nor. Gr. *oute*. any more=no more, as above. for. The texts omit. former things. Cp. Isa. 25. 7, 8; 35. 10. Jer. 31. 16.

no. Ap. 105. I, power. Ap. 172. 5. priests. See 1. 6.

a. Some texts read "the". The "first resurrection" is the former of the two resurrections referred to in this passage. It is the antithesis of the resurrection implied though not specifically mentioned in v. 12. This is the resurrection which was both the subject of revelation and the hope of Israel. Cp. the antithesis in Dan. 12. 2. John 5. 29. Acts 24. 15. This "first resurrection" should not be confused with 1 Thess. 4. 13-17 (see notes there and on Phil. 3. 11).

7 expired. See "fulfilled", v. 3. out of. Ap. 104. vii.

8 quarters. As 7. 1 (corners). earth. Ap. 129. 4. Gog and Magog. Here, apparently an inclusive term for all the Gentile nations; East (Gog) and West (Magog). The destruction of Gog and Magog, Ezek. 39, is pre-millennial. See Ezek. 39. 25.

to. Ap. 104. vi. battle=the war. The texts add the article. Ref. to the war predicted and determined.

number. Gr. *arithmos*. One of the ten (Ap. 10 and Ap. 197. 6) occ. words in Rev. as the sand, &c. Fig. *Paroemia*. Ap. 6. Cp. Heb. 11. 12.

9 on. Ap. 104. ix. 3. earth. Ap. 129. 4. Cp. Isa. 8. 8 and Hab. 1. 6. saints. See Dan. 7. 18, 27. Acts 9. 13.

beloved. Ap. 135. I. 1. from. Ap. 104. iv. devoured. As 12. 4.

10 lake, &c. See 19. 20. where. The texts add "also". beast, false prophet. See 19. 20. are. No verb. Read "were", or "were cast". and. Add "they".

tormented. Last of five occ. in Rev. Cp. 9. 5. for ever, &c. Ap. 151. II. ii. A. 9. a.

11 great. That in 4. 2-6 was seen by John in heaven; this on earth.

white. Indicating holiness and righteousness. No adjuncts mentioned. Only one throne and one Judge.

12 the dead. Those of v. 5. See Ap. 139. small, &c. Read "the great and the small". stand=standing.

God. The texts read "the throne". the. Omit. another. Ap. 124. 1. life. Ap. 170. 1. judged. Ap. 122. 1. those=the.

according to. Ap. 104. x. 2. 13 hell=the grave. See 1. 18; 6. 8, and Ap. 131. II. 2. every man=each one.

14 death. The texts add "the lake of fire". 15 whosoever=if (Ap. 118. 2. a) any one (Ap. 123. 3). Note the Fig. *Polysyndeton* (Ap. 6) vv. 9-15.

B (p. 1833). 21. 1-22. 5. THE PEOPLE ON THE NEW EARTH. (*Introversion*.)

A | 21. 1, 2. Visions (heavens and earth, &c.).
B | 21. 3-8. Voices.
A | 21. 9-22. 5. Visions (the bride).

21. 1 saw. Ap. 133. I. 1. new heaven, &c. See Isa. 51. 16 (plant, &c.); 65. 17; 66. 22. 2 Pet. 3. 7, 13. new. See Matt. 9. 17.

heaven. See 3. 12. earth. Ap. 129. 4. first. Or, former, as v. 4.

there . . . sea = the sea is no (Ap. 105. I) more (longer).

2 John. The texts omit. from. Ap. 104. iv. God. Ap. 98. I. i. 1.

husband. Ap. 123. 2. with. Ap. 104. xi. 1. men. Ap. 123. 1.

with them. Cp. Exod. 29. 46, &c., for God's promise to dwell among His People in the Land. For the promise to dwell among His People, restored Israel, in the millennial Land, see Zech. 2. 10, 11; 8. 3, &c. Here we have the final and glorious fulfilment of the promise in Isa. 7. 14 and Matt. 1. 23—IMMANUEL, God with us.

people=peoples. Gr. *laos*. Whereas it was people, Israel, it is now peoples, called "the nations" in v. 24.

4 from. The texts read Gr. *ek*. Ap. 104. vii. there shall, &c. Read "death shall be no (Ap. 105. I) more" (longer).

neither, nor. Gr. *oute*. any more=no more, as above. for. The texts omit. former things. Cp. Isa. 25. 7, 8; 35. 10. Jer. 31. 16.

5 And He That °sat °upon the throne said, °Behold, I make all things °new." And He °said °unto me, "Write: for these °words are °true and °faithful."

6 And He said °unto me, °"It is done. I am °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."

7 He that °overcometh shall °inherit °all things; and I will be His °God, and he shall be My °son.

8 But the °fearful, and °unbelieving, and the °abominable, and murderers, and whoremongers, and °sorcerers, and idolaters, and °all liars, shall have their part °in the lake which burneth with fire and brimstone; which is the second death."

4 9 And there came °unto me one °of the °seven angels which had the seven vials full of the seven last plagues, and °talked °with me, saying, "Come hither, I will shew thee the °bride, the Lamb's °wife."

10 And he carried me away °in the °spirit °to a great and high mountain, and shewed me °that great city, the holy Jerusalem, descending °out of °heaven °from °God,

11 Having the °glory of °God: °and °her °light was like °unto a stone most precious, even like a jasper stone, clear as crystal;

12 °And °had a wall great and high, and °had °twelve gates, and °at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the °children of 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 the breadth: and he °measured the city with the °reed, twelve thousand °furlongs. The °length and the breadth and the height of it are equal.

17 And he °measured the wall thereof, an °hundred and forty and four cubits, °according to the °measure of a °man, that is, of °the angel.

18 And the °building of the wall of it was of jasper: and the city was °pure gold, like °unto °clear glass.

19 °And the °foundations of the wall of the city were garnished with all manner of precious stones. The first °foundation was °jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

5 sat=sitteth. Lit. the (One) sitting. upon. Ap. 104. ix. 2, with texts. said=saiith. unto me. The texts omit. words. Ap. 121. 10. true, &c. The texts read "faithful and true". Cp. 19. 11. true. Ap. 175. 2.

faithful. App. 150. III and 175. 4.

6 unto=to. It is done. The texts read "They are come to pass". Cp. 16. 17. Alpha, &c. See 1. 8.

Beginning. Ap. 172. 6. End. Cp. Ap. 125. 1.

of. Ap. 104. vii. life. Ap. 170. 1. freely. See John 15. 25.

7 overcometh. Last of seventeen occ. in Rev. See 2. 7 and Ap. 197. 6.

inherit. Gr. *klêronomeō*. Only here in Rev. all. The texts read "these". son. Ap. 108. iii.

8 fearful. Gr. *deilos*. Only here; Matt. 8. 26, and Mark 4. 40. In Sept. Deut. 20. 8. Judg. 7. 3, 10.

unbelieving. Gr. *apistos*. First occ. Matt. 17. 17 (faithless).

abominable. Gr. *bdelussomai*. Only here and Rom. 2. 22. Freq. in Sept. See the noun in 17. 4.

sorcerers. Gr. *pharmakeus*. Only here and 22. 15 (*pharmakos*). See 9. 21; 18. 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. *pseudēs*). Here; 2. 2. Acts 6. 13 (false).

in. Ap. 104. viii. V. 8 contains the Fig. *Polysyndeton*. Ap. 6.

9 unto me. The texts omit. seven... plagues. See 15. 1. talked. Ap. 121. 7.

bride. Gr. *numphē*. See v. 2. Matt. 10. 35. Luke 12. 53. John 8. 29. Rev. 18. 23; 22. 17. The "wife" 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. Jer. 3. 14). The "bride, the Lamb's wife" here is still of Israel, but that Israel of the "heavenly calling" (Heb. 3. 1); all those connected with the "heavenly" country and "the city which hath the foundations", for which "they looked" (Heb. 11. 13-16). See Ap. 197. 4.

wife. Gr. *gunē*, always rend. "wife", or "woman". The wife of 19. 7 is not called *numphē*. Here she is both *numphē* and *gunē* (first occ. Matt. 1. 20). See Ap. 197. 4.

10 spirit. Ap. 101. II. 3, or 5. to. Ap. 104. ix. 1. that great. The texts omit, and read "the holy city Jerusalem".

11 glory. See p. 1511. and. Omit. light. Ap. 130. 2.

12 And. Omit. had=having. twelve gates. Cp. Ezek. 48. 31-34. Both John and Ezekiel wrote as they were moved by the Holy Spirit, and their specific descriptions refer to different cities. See v. 9. at. Gr. *epi*. Ap. 104. ix. 2.

children. Ap. 108. iii.

13 On. Gr. *apo*. Ap. 104. iv.

14 foundations. Gr. *themelios*. See Ap. 146. in. The texts read Ap. 104. ix. 1.

apostles. The twelfth will be Matthias, not Judas. See App. 174. 1 and 189. Twelve is the basic number of the measurements of the city. See Ap. 197. 6 and Ap. 10.

15 golden reed, &c. The texts add *metron* here, as v. 17, and read "for a measure".

to=in order that. Gr. *hina*. measure=he might measure.

16 furlongs. Gr. *stadion*. See 14. 20 and Ap. 51. III. 1 (2).

length... equal. The "holy city" is presented to us as a perfect cube of 12,000 furlongs. In Solomon's Temple "the Holy of Holies" was a perfect cube of twenty cubits. 17 hundred... cubits. About 300 feet. See Ezek. 43. 13 and Ap. 88. 4 (foot-note). according to. Omit. man. Ap. 123. 1. the=an. 18 building=fabric, or material. Gr. *endomeōsis*. Only here. pure, clear. Same word. 19 And. Omit. jasper. Cp. this and the other stones here with those in Aaron's breastplate (Exod. 28. 17-21).

21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

22 And I saw no Temple therein: for the LORD God Almighty and the Lamb are the Temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

22 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him;

4 And they shall see His face; and His name shall be in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the LORD God giveth them light: and they shall reign for ever and ever.

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."

month. for. Ap. 104. vi. healing. In Ezek. 47. 12 is the Divine provision for preserving and restoring health. Here, the fruits are for the enjoyment of the citizens of the new Jerusalem, and the "leaves" for the healing (health and "haleness") of the nations. For the former things having "passed away", there will be no sickness there (21. 4). 3 no more=no (Ap. 105. I) longer. curse. Gr. *katathema*, or with the texts, *katathema*, an accursed thing. Cp. Zech. 14. 11 (Sept. *anathema*). but=and. servants. Ap. 190. I. 2. serve. Ap. 137. 4 and 190. III. 5. 4 see. Ap. 106. I. vi. in=upon. Gr. *epi*. Ap. 104. ix. 1. 5 no. Ap. 105. I. there. The texts read "longer". candle. Ap. 130. 4. neither. Lit. and. light. Ap. 130. 1. the. Omit. LORD. Ap. 98. VI. i. β. 1. B. b. shall reign, &c. Cp. the reign of the saints with Messiah for 1,000 years and the reign here with God "for ever and ever". for ever and ever. Ap. 151. II. A. ii. 9. a. The last of the twenty-one (Ap. 10) occ. in N. T. (fourteen in Rev.) of the full phrase. 6 he. I.e. the angel of 1. 1. unto=to. sayings=words. Ap. 121. 10. faithful. Ap. 150. III. true. Ap. 175. 2. the LORD God. As v. 5. God = the God. of... prophets. The texts read "of the spirits (Ap. 101. II. 4) of the prophets" (Ap. 189). sent. Ap. 174. 1. shortly. As 1. 1. Note Fig. *Polysyndeton* (Ap. 6) in vv. 1-6. 7 Behold. The texts read "And behold" (Ap. 133. I. 2). quickly. Gr. *tachu*. The words of the angel pass into the words of Christ; see vv. 12, 20; 3. 11. Cp. 1. 7 and v. 16 below. blessed. The forty-ninth occ. of *makarios* in N.T. keepeth. See John 17. 6.

21 street. Gr. *plateia*. See 22. 2 and cp. 11. 8. Fig. *Heterōsis* (of Number). Ap. 6.

as it were. Not that it is glass, but gold of a kind unknown to us.

22 no. Ap. 105. I.

Temple. Last occ. of the word.

therein=in (Gr. *en*) it.

LORD. Ap. 98. VI. i. β. 1. A. b.

Almighty. Ap. 98. IV.

Temple of it. This shows clearly that the wonders and glories revealed here belong to post-millennial times and ages. Therefore, the city of the great King during the thousand years, with "the sanctuary" of Ezek. 45. 2, *et al.*, and its palace-temple, will have "passed away". There cannot be two Jerusalems on the earth at one and the same time. The new Jerusalem comes down on the new earth, thus taking the place of the former city. See Ap. 197. 4.

23 had=hath.

need, &c. Cp. Isa. 60. 19, 20 for the privileges of the millennial reign, foreshadowing the extended ones set forth here.

neither. Gr. *oude*. to=in order to. Gr. *hina*. shine. Ap. 106. I. i.

in it. The texts omit "in", reading "on (dat. case) her".

lighten. Same as 18. 1. light. Ap. 130. 4.

24 of... saved. The texts omit.

in. Ap. 104. viii, but the texts read Ap. 104. v. 1.

light. Ap. 130. 1.

it. Or "her", as above. So also vv. 25, 27.

kings, &c. Notice the order in *that* day.

do. Omit. and honour. The texts omit.

into. Ap. 104. vi.

25 not... at all. Ap. 105. III.

26 honour=the honour.

the nations. These are the "sheep" nations of His right hand during the millennial reign. See Matt. 25. 31-46.

27 in no wise. Ap. 105. III.

that defleth=unclean. Gr. *koinōō*, as the texts.

neither *whatsoever*. Read "or he that".

worketh... lie=worketh (or maketh) a lying abomination, i.e. an idol (Gr. *bdelugma*). See 17. 5).

or=and. but=only. Gr. *ei mē*.

Lamb's book of life. See 13. 8. Note the Fig. *Polysyndeton* (Ap. 6) in vv. 22-27.

22. 1 pure. The texts omit.

water of life. I.e. living water.

life. Ap. 170. 1. out of. Ap. 104. vii.

throne. The throne of the great Priest-King (Zech. 6. 13) of the "thousand years" now gives place to the glorious "throne of God and of the Lamb", for God is now "all in all". Contrast Ezek. 47. 1-11, where the river proceeds from the "house" associated with the altar; here, from the throne.

God. Ap. 98. I. i. 1.

2 In. Ap. 104. viii.

tree. Gr. *xulon*. Here, vv. 14, 19; 2. 7, and Luke 23. 31, the only occs. of the word as used of living wood.

which bare=bearing. and yielded=yielding. every month. Lit. according to (Ap. 104. x. 2) each

8 And $\text{\textcircled{3}}$ John $\text{\textcircled{0}}$ saw these things, and heard them. And when I $\text{\textcircled{0}}$ had heard and $\text{\textcircled{0}}$ seen, I fell down to $\text{\textcircled{0}}$ worship before the feet of the angel which shewed me these things.

9 $\text{\textcircled{0}}$ Then saith he $\text{\textcircled{6}}$ unto me, $\text{\textcircled{0}}$ "See thou do it $\text{\textcircled{0}}$ not: $\text{\textcircled{0}}$ for I am thy $\text{\textcircled{0}}$ fellowservant, and of thy brethren the $\text{\textcircled{0}}$ prophets, and of them which $\text{\textcircled{7}}$ keep the $\text{\textcircled{6}}$ sayings of this book: $\text{\textcircled{8}}$ worship $\text{\textcircled{1}}$ God."

10 And he saith $\text{\textcircled{6}}$ unto me, "Seal $\text{\textcircled{9}}$ not the $\text{\textcircled{6}}$ sayings of the prophecy of this book; for the $\text{\textcircled{0}}$ time is at hand.

11 He that is $\text{\textcircled{0}}$ unjust, $\text{\textcircled{0}}$ let him be unjust still: and he which is $\text{\textcircled{0}}$ filthy, let him be $\text{\textcircled{0}}$ filthy still: and he that is $\text{\textcircled{0}}$ righteous, let him $\text{\textcircled{0}}$ be righteous still: and he that is holy, let him $\text{\textcircled{0}}$ be holy still.

12 $\text{\textcircled{0}}$ And $\text{\textcircled{7}}$ behold, I come $\text{\textcircled{7}}$ quickly; and My reward $\text{\textcircled{is}}$ with Me, to give $\text{\textcircled{0}}$ every man $\text{\textcircled{0}}$ according as his work $\text{\textcircled{0}}$ shall be.

13 $\text{\textcircled{3}}$ I am $\text{\textcircled{0}}$ Alpha and Omega, the Beginning and the End, the First and the Last.

14 $\text{\textcircled{0}}$ Blessed are they that $\text{\textcircled{0}}$ do His commandments, $\text{\textcircled{0}}$ that they may have $\text{\textcircled{0}}$ right $\text{\textcircled{0}}$ to the $\text{\textcircled{2}}$ tree of $\text{\textcircled{1}}$ life, and may enter in $\text{\textcircled{0}}$ through the gates $\text{\textcircled{0}}$ into the city.

15 $\text{\textcircled{0}}$ For without are $\text{\textcircled{0}}$ dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever $\text{\textcircled{0}}$ loveth and maketh a $\text{\textcircled{0}}$ lie."

16 $\text{\textcircled{0}}$ " $\text{\textcircled{3}}$ $\text{\textcircled{0}}$ Jesus $\text{\textcircled{0}}$ have sent Mine angel to $\text{\textcircled{0}}$ testify $\text{\textcircled{6}}$ unto you these things $\text{\textcircled{0}}$ in the $\text{\textcircled{0}}$ churches. $\text{\textcircled{3}}$ I am the Root and the $\text{\textcircled{0}}$ Offspring of $\text{\textcircled{0}}$ David, $\text{\textcircled{and}}$ the bright $\text{\textcircled{0}}$ and $\text{\textcircled{0}}$ morning $\text{\textcircled{0}}$ Star."

17 And the $\text{\textcircled{0}}$ Spirit and the $\text{\textcircled{0}}$ bride say, Come. And let him that heareth say, Come. And let him that is athirst come. $\text{\textcircled{0}}$ And $\text{\textcircled{0}}$ whosoever $\text{\textcircled{0}}$ will, let him take the $\text{\textcircled{1}}$ water of $\text{\textcircled{1}}$ life $\text{\textcircled{0}}$ freely.

18 $\text{\textcircled{0}}$ For $\text{\textcircled{I}}$ $\text{\textcircled{0}}$ testify $\text{\textcircled{6}}$ unto $\text{\textcircled{0}}$ every man that heareth the $\text{\textcircled{0}}$ words of the prophecy of this book, $\text{\textcircled{0}}$ If $\text{\textcircled{0}}$ any man shall add $\text{\textcircled{0}}$ unto $\text{\textcircled{0}}$ these things, $\text{\textcircled{1}}$ God shall add $\text{\textcircled{0}}$ unto him the plagues that are written $\text{\textcircled{2}}$ in this book:

19 And $\text{\textcircled{18}}$ if $\text{\textcircled{18}}$ any man shall $\text{\textcircled{0}}$ take away $\text{\textcircled{0}}$ from the $\text{\textcircled{18}}$ words of the book of this prophecy, $\text{\textcircled{1}}$ God shall $\text{\textcircled{0}}$ take away his part $\text{\textcircled{0}}$ out of the $\text{\textcircled{0}}$ book of $\text{\textcircled{1}}$ life, and $\text{\textcircled{1}}$ out of the holy city, $\text{\textcircled{and}}$ from the things which are written $\text{\textcircled{2}}$ in this book."

20 He Which $\text{\textcircled{16}}$ testifieth these things saith, "Surely I come $\text{\textcircled{0}}$ quickly." $\text{\textcircled{0}}$ Amen. $\text{\textcircled{0}}$ Even so, come, $\text{\textcircled{0}}$ Lord $\text{\textcircled{16}}$ Jesus.

21 The $\text{\textcircled{0}}$ grace of $\text{\textcircled{0}}$ our $\text{\textcircled{0}}$ Lord $\text{\textcircled{16}}$ Jesus $\text{\textcircled{0}}$ Christ be $\text{\textcircled{12}}$ with $\text{\textcircled{0}}$ you all. $\text{\textcircled{20}}$ Amen.

8 saw, &c. The texts read "am he that heard and saw these things".

had. Omit. saw. Ap. 133. I. 5.

seen = saw, as above.

worship. Ap. 137. 1.

9 Then = And.

See, &c. Cp. 19. 10.

not. Ap. 105. II.

for. The texts omit.

fellowservant. As $\text{\textcircled{6}}$. 11; 19. 10. Cp. Ap. 190. I. 2.

prophets. Ap. 189.

10 time. Gr. *kairos*. See 1. 3 and Ap. 195.

11 unjust = unrighteous. Pres. part. of Gr. *adikeō*: everywhere in Rev. save here rend. "hurt". See 2. 11 and cp. Ap. 128. VII. 1.

let . . . unjust = let him act unrighteously. Aor. tense.

filthy = morally defiled. Gr. *rhupoō*. Only here. Cp. James 1. 21 (*rhuparia*) and 1 Pet. 3. 21 (*rhupos*).

The texts, however, read here *rhuparos rhupanthēō*.

righteous. Ap. 191. 1.

be righteous. The texts read "do (or work) righteousness" (Ap. 191. 2).

be holy. Gr. *hagiazō*. Only occ. of the verb in Rev. In N. T. almost invariably "sanctify". Note Fig. *Epistrophē* (Ap. 6) in this v.

12 And. The texts omit. with. Ap. 104. xi. 1.

every man = each one. according. Omit.

shall be. The texts read "is".

13 Alpha, &c. See 1. 8.

14 Blessed. Gr. *makarios*. Fiftieth (Ap. 10) and last occ. in N. T. Cp. the forty-two occs. of the Heb. equivalent, *'ashrey*, the first in Deut. 33. 29 (Happy).

do His commandments. The texts read "wash their robes", but it is probable that the reading of the Received Text is correct. It is a question of reading in the original MSS., and not of translation.

that = in order that. Gr. *hina*.

right. Ap. 172. 5.

to = over. Ap. 104. ix. 3.

through = by. No prep. into. Ap. 104. vi.

15 Fig. *Synecdochē* of Species (Ap. 6) in this v.

For. The texts omit.

dogs. The word "dog" appears in Phœnician remains, as applied to a class of servants attached to a temple of Ashtoreth in Cyprus.

loveth. Ap. 135. I. 2. lie. Cp. 21. 27.

16 $\text{\textcircled{3}}$. The Lord Himself speaks.

Jesus. Ap. 98. X.

have sent = sent. Ap. 174. 4.

testify. See p. 1511. in. Gr. *epi*. Ap. 104. ix. 2.

churches. See 1. 4 and Ap. 186. The "assemblies" of chs. 2 and 3 specifically, during the fulfilment of "the prophecy of this book".

Offspring. Fig. *Synecdochē* (of Species). Ap. 6. See Acts 17. 28.

David. See 3. 7; 5. 5. and, and. Omit.

morning = the morning. Gr. *orthinos*, only here. The texts read *ho prōinos*, as 2. 28.

Star. Gr. *astēr*. Fourteenth and last occ. in Rev. See Ap. 197. 6. Cp. Num. 24. 17.

17 This v. illustrates the Fig. *Polysyndeton*. Ap. 6.

Spirit. Ap. 101. II. 3.

bride. Gr. *nymphē*. See 21. 9.

And. The texts omit.

whosoever will. Lit. the one willing.

18 For. Omit. I. The texts read $\text{\textcircled{3}}$ (emphatic). words. Ap. 121. 10. IF. Ap. 118. 1. b.

will. Ap. 102. 1. freely. See 21. 6. every man = every one. unto. The texts read *epi* (Ap. 104. ix. 3). these things. The texts read "them". unto. Gr. *epi*, as above. 19 take away. Gr. *aphaireō*. Only here in Rev. Cp. Heb. 10. 4. from. Ap. 104. iv. out of. Same as "from" above. book of life. The texts read "tree of life". With the last two *vv.* cp. Deut. 4. 2; 12. 32. Prov. 30. 5, 6. Gal. 1. 8. and . . . things. The texts omit.

20 quickly. Gr. *tachu*, as *vv.* 7, 12. The seventh and last solemn warning by the Lord Himself, in Rev., of His coming. It is the one great subject of the whole book, which is all prophecy. Amen. See 3. 14 and 2 Cor. 1. 20. Even so. The texts omit; and link "Amen" with John's response, as R. V. Lord. Ap. 98. VI. i. β . 2. B. The use of the word "Lord" shows the utterance to be John's. None of His people, when He was on earth, were ever so irreverent as to address Him as "Jesus".

21 grace, &c. See 1. 4. our. The texts read "the". Lord. Ap. 98. VI. i. β . 2. A. Christ. Most texts omit. you all. Many texts read "all the saints".

APPENDIXES

TO

THE COMPANION BIBLE.

NUMERICAL INDEX.

NO.		PAGE
1	The Structure of the Books of the Old Testament according to the Hebrew Canon	5
2	Genesis the Foundation of Divine Revelation	5
3	Genesis finds its Complement in the Apocalypse	5
4	The Divine Names and Titles	6
5	Creation <i>versus</i> Evolution	7
6	Figures of Speech (Names and Definitions)	8
7	Italic Type in the Revised Version	13
8	The so-called "Creation Tablets"	13
9	The Usage of the Word <i>Rūach</i> (Spirit)	13
10	The Spiritual Significance of Numbers	14
11	The Use of the Word "Day" in Genesis 1	14
12	"The Stars also" (Gen. 1. 16)	15
13	The Usage of the Word <i>Nephesh</i> (Soul)	19
14	The Synonymous Words used for "Man"	21
15	Laws before Sinai	22
16	The Occurrences of " <i>Neshāmāh</i> " (breath) (Gen. 2. 7)	23
17	The Genitive Case	23
18	"In the Day" (Gen. 2. 17)	24
19	The Serpent of Gen. 3	24
20	The Posterity of Cain	26
21	Enos: Gen. 4. 26 ("calling on the Name of the Lord")	26
22	The Chronology of the Patriarchs (Antediluvian)	26
23	"The Sons of God," in Gen. 6. 2, 4	26
24	The 120 Years of Gen. 6. 3	27
25	The " <i>Nephilim</i> " of Gen. 6	28
26	Noah "perfect" (Gen. 6. 9)	28
27	The Synonymous Words used for "Wine"	29
28	Nimrod (Gen. 10. 8, 9. 1 Chron. 1. 10)	29
29	The Generations of Terah (including those of Isaac and Jacob)	80
30	The <i>Massōrah</i>	31
31	The Fifteen Extraordinary Points of the <i>Sopherim</i> (Gen. 16. 5)	31
32	The 134 Places where the <i>Sopherim</i> altered "Jehovah" to "Adonai" (Gen. 18. 3)	31
33	The Eighteen Emendations of the <i>Sopherim</i> (Gen. 18. 22)	33
34	The Readings called <i>Severin</i>	33
35	<i>Sh'ol</i> (Gen. 37. 25)	33
36	"Thy Salvation" (Gen. 49. 18)	34
37	The Pharaohs of Genesis and Exodus	34
38	Leaven	34
39	The Decalogue	34
40	The Tabernacle	34
41	The Cherubim	35
42	The <i>Ashērah</i>	35
43	The Offerings	36
44	The Synonymous Words for "Sin", "Trespass", "Iniquity", &c.	37
45	The Order and Groupings of the Twelve Tribes	38
46	Deuteronomy: References to the Book in New Testament	38
47	"The Book of the Law"	39
48	The Use of Various Types in the English Bible: A.V. and R.V.	39
49	"The Man of God" (Deut. 33. 1)	40
50	Chronological Charts I-VIII	40

APPENDIXES TO THE COMPANION BIBLE.

NO.	PAGE
51 Money and Coins ; Weights and Measures	78
52 Proper Names : Their Pronunciation	75
53 The Sieges of Jerusalem	76
54 The Moabite Stone	77
55 The Dynasty of Omri	78
56 The Parallel Passages in the Historical Books	78
57 The Genealogy of the Persian Kings	79
58 A Harmony of the Ezra-Nehemiah History	82
59 The Twelve Gates of Jerusalem	84
60 The Name of Jehovah in the Book of Esther	85
61 Quotations from the Book of Job in the Bible	87
62 The Septuagint Ending of the Book of Job	87
63 The Book of Psalms. Miscellaneous Phenomena	87
64 "To the Chief Musician"	91
65 The Psalm Titles, and Words employed in them	92
65 Hebrew Words in the Text of the Psalms. I. Higgsaion. II. Selah	96
67 The Songs of the Degrees	97
68 Zion	99
69 Trust. Synonymous Words for "Trust" in the Old Testament	106
70 Psalm 15, and "The Sermon on the Mount"	106
71 "The Sufferings, and the Glory"	107
72 The Parenthesis of the Present Dispensation	107
73 The Ten Words of Psalm 119	108
74 The Book of Proverbs : Introduction and Analysis	109
75 Special Passages in the Book of Proverbs acquiring New Light	111
75 Supposed "later" Hebrew Words in Ecclesiastes	112
77 The Chronological Order of the Prophets	112
78 The Inter-relation of the Prophetic Books	115
79 Isaiah. The Evidences for One Authorship	116
80 Isaiah. Quotations and Allusions in the New Testament	117
81 The "Altar to Jehovah in the Land of Egypt" (Isa. 19. 19)	118
82 The <i>Formulae</i> of Prophetic Utterance (illustrating Isa. 34 and 35)	118
83 Jeremiah. The Chronological Order of his Prophecies	119
84 The Septuagint Version of Jeremiah	120
85 Jeremiah. A Type of the Messiah	120
85 "The Fourth Year of Jehoiakim" (Jer. 25. 1). Being Supplementary to Ap. 50	120
87 "Pharaoh's House in Tahpanhes" (Jer. 43. 9) With Illustration	124
88 The Millennial "Sanctuary" and "Oblation" of Ezekiel 40-48 (with Diagrams)	125
89 The Visions of Daniel (Chs. 7-12) are synchronous	129
90 The "Times" and numbered "Days" of Dan. 7. 25 ; 8. 14 ; 12. 7, 11, 12 (with Diagram)	129
91 The "Seventy Weeks" of Dan. 9. 24-27 (with Diagram)	131
92 The References to the Pentateuch by the Prophets	132
93 The Alleged "Corruptions" of the Hebrew Text (with Illustrations)	133
94 The Greek Text of the New Testament	134
95 The N.T. and the Order of its Books	137
96 The Diversity of the Four Gospels	140
97 The Unity of the Four Gospels	140
98 The Divine Names and Titles in the New Testament	141
99 The Two Genealogies of Matthew 1 and Luke 3	145
100 The Six Marys	146
101 The Usage of <i>Pneuma</i> in the N.T.	146
102 The Synonymous Words for "Will" and "Wish"	147
103 The First Fulfilment of Prophecy in the N.T.	147
104 Prepositions	148
105 The Usage of Negatives in the N.T.	150
105 The Synonymous Words for "Appear", "Appearing", &c.	151
107 The Principle underlying the Quotations from the O.T.	151
103 The Synonymous Words for "Child", "Children", &c.	153
109 The Herods of the New Testament	153
110 The Use of <i>Psuchē</i> in the N.T.	153
111 The Synonymous Words for "Repent", "Repentance", &c.	154
112 The Synonymous Expressions for "Kingdom"	154
113 The "Kingdom" and the "Church"	155
114 The "Kingdom of Heaven" and the "Kingdom of God"	155
115 "Baptize", "Baptism", &c.	156
116 The Temptations of our Lord in Matthew and Luke	156
117 The Lord's Knowledge : I. Of the Past. II. Of the Future	157
118 "If" : The Various Conditions conveyed by its Use	158
119 The Fourfold Ministry of our Lord	158

APPENDIXES TO THE COMPANION BIBLE.

NO.		PAGE
120	The Synagogue ; and Jewish Sects	159
121	The Synonymous Words for "Preach"	160
122	The Synonymous Words for "Judge", "Condemn", &c.	160
123	The Synonymous Words for "Man"	160
124	The Synonymous Words for "Other" and "Another"	160
125	The Synonymous Words for "Perfect"	160
126	The Eight Beatitudes of Matt. 5, and the Eight Woes of Matt. 23	161
127	The Synonymous Words for "Poor"	161
128	The Synonymous Words for "Sin", "Wickedness", "Evil", &c.	161
129	The Synonymous Words for "World", "Earth", &c.	162
130	The Synonymous Words for "Light"	162
131	The Synonymous Words for "Hell"	162
132	The Synonymous Words for "Know", "Knowledge", &c.	163
133	The Synonymous Words for "See", "Look", "Behold", &c.	163
134	The Synonymous Words for "Pray" and "Prayer"	164
135	The Synonymous Words for "Love"	164
136	The Synonymous Words for "Wash"	165
137	The Synonymous Words for "Worship"	165
138	The Double Miracles of Matt. 9. 18 ; Mark 5. 22 ; and Luke 8. 41	165
139	"Dead" and "The Dead"	165
140	"The Gospel of the Kingdom", and other "Gospels"	166
141	The Twelve Apostles	168
142	"He that hath ears to hear, let him hear"	169
143	"Have ye not read?"	170
144	The "Three Days" and "Three Nights" of Matt. 12. 40	170
145	The Eight Parables of Matt. 13	170
146	"The Foundation of the World"	171
147	"Thou art Peter" (Matt. 16. 18)	171
148	"The Third Day"	172
149	The Transfiguration (Matt. 17. 1-8, &c.)	173
150	"Believe": The Use of the Word in various Connections	173
151	"Everlasting", "Eternal", "For ever", &c.	174
152	The Healing of the Blind Men at Jericho	176
153	The Two Entries into Jerusalem	177
154	"What think ye of Christ?"	178
155	The Two Great Prophecies of "the End of the Age" (Luke 21 ; and Matt. 24, Mark 13)	178
156	"Six Days before the Passover"	179
157	The Three Suppers	182
158	The Two Anointings	182
159	"This is My Body"	183
160	The Denials of Peter	183
161	The Purchase of the Potter's Field (Matt. 27. 6-10)	184
162	The Cross and Crucifixion	186
163	The Inscriptions on the Cross	186
164	The "Others" crucified with the Lord	187
165	The Hours of the Lord's Last Day	188
166	The Sequence of Events following the Lord's Resurrection	189
167	The Three Commissions	189
168	The Last Twelve Verses of Mark's Gospel	190
169	Galilee (Map)	191
170	The Synonymous Words for "Life"	191
171	The Synonymous Words for "Sleep"	191
172	The Synonymous Words for "Power", &c.	191
173	"To-day" (Luke 23. 43)	192
174	The Synonymous Words for "Send", "Sent", &c.	192
175	The Synonymous Words for "True"	193
176	The Eight "Signs" in John's Gospel	193
177	The Synonymous Words for "Judgment"	196
178	The Synonymous Words for "Raise", "Resurrection", &c.	196
179	I. Parallel Datings of the Times of our Lord. II. Dates of "The Begetting" and the Nativity, &c. III. "The Course of Abia"	197
179A	Map illustrating the Missionary Journeys and Last Voyage of the Apostle Paul	201
180	Chronology of "Acts"	202
181	The Dispensational Position of the Book of the Acts	204
182	The Lord's Brethren	205
183	"This is That" (Acts 2. 16)	205
184	The Synonymous Words for "Grace", &c.	206
185	The Formulæ of Baptism in "Acts" and the Epistles (in relation to Matt. 28. 19, 20)	206
186	<i>Ekklesia</i> , Church	207

APPENDIXES TO THE COMPANION BIBLE.

NO.		PAGE
187	The Burying of the Patriarchs (Acts 7. 15, 16)	207
188	"Another King" (Acts 7. 18, 19)	208
189	Apostles: Elders: Prophets	208
190	The Synonymous Words for "Servant", "Serve", &c.	209
191	"Just", "Justify", &c.	209
192	The Pauline Epistles	210
193	The Mystery	211
194	"The Spirits in Prison" (1 Peter 3. 19).	213
195	The Different Ages and Dispensations of God's Dealings with Men	214
196	"Reconcile", "Reconciliation", &c.	215
197	<i>The Revelation</i>	215
198	The Eternal Purpose	218

APPENDIXES.

1 THE STRUCTURE OF THE BOOKS OF THE OLD TESTAMENT ACCORDING TO THE HEBREW CANON.

I.—THE LAW (*Tōrāh*).

- 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.
- B | NUMBERS. History. Israel, now a "Nation," numbered, and blessed, as such (23, 24).
- A | DEUTERONOMY. The end. All depending on the Word of Jehovah. Israel regarded as in the "Land."

II.—THE PROPHETS (*N'ebv'im*).

- A | JOSHUA. "The Lord of all the earth" giving possession of the Land. Government under Priests.
- B | JUDGES. Israel forsaking and returning to God; losing and regaining their position in the Land. "No king." Beth-lehem. Failure under Priests.
- C | SAMUEL. Man's king "rejected"; God's king (David) "established."
- D | KINGS. Decline and Fall under the kings.
- D | ISAIAH. Final blessing under God's King.
- C | JEREMIAH. Human kings "rejected." David's "righteous Branch" "raised up."
- B | EZEKIEL. God forsaking Israel, and returning in glory, to say for ever of His Land and city "Jehovah-Shammah."
- A | MINOR PROPHETS. "The Lord of all the earth" giving restored possession of the Land, and foretelling final and unending possession.

The former Prophets (Zech. 7: 7).
The latter Prophets.

III.—THE PSALMS (*Kethūbim*, 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 Fast of the ninth of Abib.
- E | 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.
- D | ESTHER. Virtue rewarded. Read at the Feast of Purim, which commemorates the deliverance from Haman, "the Jews' enemy."
- C | DANIEL. "God's judgment." Here are shown the final defeat of Antichrist, and the deliverance out of "the Great Tribulation."
- B | EZRA-NEHEMIAH. Men who governed and ruled God's People in their resettlement in the Land.
- A | CHRONICLES. *Dibrae hayyāmim*. "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.

The five Megilloth.

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. 4-6; 24. 37-39.

Mark 7. 4, 10; 10. 3-8. Luke 11. 49-51; 17. 26-29, 32. John 1. 51; 7. 21-23; 8. 44-56.

It, and the Book of the Law, of which it forms part, are ascribed to Moses. See Deut. 31. 9, 10, 24-26. Josh. 1. 7; 8. 32, 35; 23. 6. 1 Kin. 2. 3; 2 Kin. 14. 6; 23. 25; 2 Chron. 23. 18; 30. 16; 34. 14. Ezra 3. 2; 7. 6. Neh. 8. 1. Dan. 9. 11, 13. Mal. 4. 4. Mark 12. 26. Luke 2. 22. John 7. 23. Acts 13. 39; 15. 5; 28. 23. 1 Cor. 9. 9. Heb. 10. 28.

3 GENESIS FINDS ITS COMPLEMENT IN THE APOCALYPSE.

GENESIS.

1. Genesis, the book of the beginning.
2. The Earth created (1. 1).
3. Satan's first rebellion.
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).
11. Curse pronounced (3. 14, 17).

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 night 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).
10. Development and end of sin (21, 22).
11. "No more curse" (22. 3).

APPENDIXES 3 (cont.) AND 4.

- | | |
|--|--|
| <p>12. Death entered (3. 19).
 13. Cherubim, first mentioned in connection with man (3. 24).
 14. Man driven out from Eden (3. 24).
 15. Tree of life guarded (3. 24).
 16. Sorrow and suffering enter (3. 17).
 17. Man's religion, art, and science, resorted to for enjoyment, apart from God (4).
 18. Nimrod, a great rebel and king, and <i>hidden</i> 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 (13, 19).
 22. A confederacy against Abraham's people overthrown (14).
 23. Marriage of first Adam (2. 18-23).
 24. A bride sought for Abraham's son (Isaac) and found (24).
 25. Two angels acting for God on behalf of His people (19).
 26. A promised seed to possess the gate of his enemies (22. 17).
 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 (37. 9).</p> | <p>12. "No more death" (21. 4).
 13. Cherubim, finally mentioned in connection with man (4. 6).
 14. Man restored (22).
 15. "Right to the Tree of Life" (22. 14).
 16. No more sorrow (21. 4).
 17. Man's religion, luxury, art, and science, in their full glory, judged and destroyed by God (18).
 18. The Beast, the great rebel, a king, and <i>manifested</i> anti-God, the reviver of Babylon (13-18).
 19. A flood from Satan to destroy an elect generation (12).
 20. The Bow, betokening God's remembrance of His covenant with the Earth (4. 3; 10. 1).
 21. Sodom and Egypt again: (spiritually representing Jerusalem) (11. 8).
 22. A confederacy against Abraham's seed overthrown (12).
 23. Marriage of last Adam (19).
 24. A bride made ready and brought to Abraham's Son (19. 9). See Matt. 1. 1.
 25. Two witnesses acting for God on behalf of His People (11).
 26. The promised seed coming into possession (11. 18).
 27. Satan's dominion ended, and man's restored (22).
 28. The old serpent bound for 1,000 years (20. 1-3).
 29. The doom on the old serpent executed (20. 10).
 30. Sun, moon, and stars, associated again with Israel (12).</p> |
|--|--|

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. 31, where it stands in contrast with Jehovah as indicating *covenant relationship*). 'Elohim is God the Son, the living "WORD" with creature 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 creature form 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 WAS, 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. JEHOVAH-JIREH = Jehovah will see, or provide. Gen. 22. 14.
2. JEHOVAH-ROPHKA = Jehovah that healeth thee. Ex. 15. 26.
3. JEHOVAH-NISSI = Jehovah my banner. Ex. 17. 15.
4. JEHOVAH-MEKADDISHKEM = Jehovah that doth sanctify you. Ex. 31. 13. Lev. 20. 8; 21. 8; 22. 32. Ezek. 20. 12.
5. JEHOVAH-SHALOM = Jehovah [send] peace. Judg. 6. 24.
6. JEHOVAH-ZEB'OTH = Jehovah of hosts. 1 Sam. 1. 3, and frequently.

7. JEHOVAH-ZIDKENU = Jehovah our righteousness. Jer. 23. 6; 33. 16.
8. JEHOVAH-SHAMMAH = Jehovah is there. Ezek. 48. 35.
9. JEHOVAH-ELYON = Jehovah most high. Ps. 7. 17; 47. 2; 97. 9.
10. JEHOVAH-RO'I = Jehovah my Shepherd. Ps. 23. 1.

We have seven 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. 5.
 „ 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 having BECOME our Salvation (first occ. Ex. 15. 2), He Who IS, and WAS, and IS TO COME. It occurs 49 times (7x7. See Ap. 10). Jah is indicated by type thus: *Ꞥrb*.

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* all (first occ. Gen. 14. 18-22) and sees all (Gen. 16. 13) and that *performeth* all things for His people (Ps. 57. 2); 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 Immanu-'el, Beth-'el, &c., 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.

APPENDIXES 4 (cont.) AND 5.

Eloah is rendered "God", but we have indicated it by type thus: ֵלֹהִים.

VI. ELYÖN 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. 35).

It is *Elyön*, 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 6². See Ap. 10).

Elyön 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. 18-22 with Zech. 6. 13; 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 need. Even so it is the title used in 2 Cor. 6. 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 134 passages where this was deliberately done is preserved and given in the Massorah (§§ 107-115). (See Ap. 32.) We have indicated these by printing the word like *Jehovah*, putting an asterisk, thus: LORD*.

(3) ADONIM is the plural of *Adon*, never used of man. *Adonim* 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.

Adonim is the Lord as owner.

Adonai is the Lord as *blessor*.

IX. The TYPES used to indicate the above titles, in the text, are as follows:—

GOD = *Elohim*.

God = *Jehovah* (in combination with *Adonai*, "Lord").

God* = *Jehovah* in the Primitive Texts, altered by *Sopherim* to *Elohim* as in the Printed Text. (See Ap. 32.)

GOD = *El*.

ֵלֹהִים = *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 = *Adonim*.

ALMIGHTY = *Shaddai*.

MOST HIGH = *Elyön*.

X. THE COMBINATIONS are indicated as follows:—

Adonai Jehovah = Lord God.

Jehovah Elohim = LORD God.

Elyön El = MOST HIGH GOD.

El Shaddai = GOD ALMIGHTY.

5

CREATION VERSUS EVOLUTION.

The Introduction to Genesis (and to the whole Bible) Gen. 1. 1-2. 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 "wondrous," Job 37. 14. They are "perfect," Deut. 32. 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, &c. 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. 1-2. 3) forty-six times everything is ascribed to direct acts and volitions on the part of God as the Creator (see Ap. 4. I.):—

God (or He) created	6 times (1. 1, 21, 27, 27, 27; 2. 3).
God moved	1 once (1. 2).
God said	10 times (1. 3, 6, 9, 11, 14, 20, 24, 26, 28, 29).
God saw	7 times (1. 4, 10, 12, 18, 21, 25, 31).
God divided	2 twice (1. 4, 7).
God (or He) called	5 times (1. 5, 5, 8, 10, 10).

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	3 times (1. 22, 28; 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. I.) occurs in this Introduction thirty-five times (7×5), 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 admitted 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

a denial of the inspiration of the Scriptures, in order to weaken it. This is the special work undertaken by the so-called "Higher Criticism", which bases its

conclusions on human assumptions and reasoning, instead of on the documentary evidence of manuscripts, as Textual Criticism does.

6 (Acc.)

FIGURES OF SPEECH.

(Ant.)

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 Thess. 2. 13. 2 Tim. 3. 16. 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 it is more true to their *real* sense, and truer 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", "heel", "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.)

In the marginal notes will be found 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-cis'-mus; 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.

Æ-nig'-ma; or, **Dark Saying** (Gen. 49. 10. Judg. 14. 14). A truth expressed in obscure language.

Æ'-ti-o-log'-ia; or, **Cause Shown** (Rom. 1. 16). Rendering a reason for what is said or done.

Affirmatio; or, **Affirmation** (Phil. 1. 18). Emphasising words to affirm what no one has disputed.

Ag'-an-ac-te'-sis; or, **Indignation** (Gen. 3. 13. Acts 13. 10). An expression of feeling by way of indignation.

Al'-le-go-ry; or, **Continued Comparison by Representation (Metaphor)** (Gen. 49. 9. Gal. 4. 22, 24), and **Implication (Hypocatastasis)** (Matt. 7. 3-5). Teaching a truth about one thing by substituting another for it which is unlike it.

Am-ce-bae'-on; or, **Refrain** (Ps. 136). The repetition of the same phrase at the end of successive paragraphs.

Am-phi-bo-log'-ia; or, **Double Meaning** (Ezek. 12. 13). A word or phrase susceptible of two interpretations, both absolutely true.

Am-phi-di-or-thō'-sis; or, **Double Correction** (1 Cor. 11. 22). A correction setting right both hearer and speaker.

Am'-pli-a'-tio; or, **Adjournment** (Gen. 2. 23. 1 Sam. 30. 5). A retaining of an old name after the reason for it has passed away.

An-āb'-a-sis; or, **Gradual Ascent** (Ps. 18. 37, 38). An increase of emphasis or sense in successive sentences.

An-a-cho'-rē-sis; or, **Regression** (Eph. 3. 14). A return to the original subject after a digression.

An'-a-cce-nō-sis; or, **Common Cause** (1 Cor. 4. 21). An appeal to others as having interests in common.

An'-a-co-lū'-thon; or, **Non-Sequence** (Gen. 35. 3. Mark 11. 32). A breaking off the sequence of thought.

An'-a-di-plo'-sis; or, **Like Sentence Endings and Beginnings** (Gen. 1. 1, 2. Ps. 121. 1, 2). The word or words concluding one sentence are repeated at the beginning of another.

An'-a-mnē'-sis; or, **Recalling** (Rom. 9. 3). An expression of feeling by way of recalling to mind.

An'-a-pho-ra; or, **Like Sentence Beginnings** (Deut. 28. 3-6). The repetition of the same word at the beginning of successive sentences.

An'-a-stro-phe; or, **Arraignment** (Acts 7. 48). The position of one word changed, so as to be out of its proper or usual place in a sentence.

An'-ē-sis; or, **Abating** (2 Kings 5. 1). The addition of a concluding sentence which diminishes the effect of what has been said.

Ant-eis'-a-gō-ge; or, **Counter Question** (Matt. 21. 23-25). The answering of one question by asking another.

An-thrōp'-o-path-ei'-a; or, **Condescension** (Gen. 1. 2; 8. 21. Ps. 74. 11. Jer. 2. 13. Hos. 11. 10). Ascribing to God what belongs to human and rational beings, irrational creatures, or inanimate things.

Ant-i-cat'-ē-gor'-ia; or, **Tu Quoque** (Ezek. 18. 25). Retorting upon another the very insinuation or accusation he has made against us.

Ant'-i-me'-rei-a; or, **Exchange of Parts of Speech.**

1. Of the Verb. The Verb used instead of some other part of speech (Gen. 32. 24. Luke 7. 21).
2. Of the Adverb. The Adverb used instead of some other part of speech (Gen. 30. 33. Luke 10. 29).
3. Of the Adjective. The Adjective used instead of some other part of speech (Gen. 1. 9. Heb. 6. 17).
4. Of the Noun. The Noun used instead of some other part of speech (Gen. 23. 6. Jas. 1. 25).

Ant-i-me-tab'-o-le; or, **Counterchange** (Gen. 4. 4, 5. Isa. 5. 20). A word or words repeated in a reverse order, with the object of opposing them to one another.

Ant-i-met-a-the'-sis; or, **Dialogue** (1 Cor. 7. 16). A transference of speakers; as when the reader is addressed as if actually present.

Ant-i'-phas-is; or, **Permutation** (Gen. 3. 22). The use of a word or phrase in a sense opposite to its original signification.

Ant'-i-pros-o'-po-pce-i-a; or, **Anti-Personification** (2 Sam. 16. 9). Persons represented as inanimate things.

Ant'-i-ptōs'-is; or, **Exchange of Cases** (Ex. 19. 6, cp. 1 Pet. 2. 9). One Case is put for another Case, the governing Noun being used as the Adjective instead of the Noun *in regimen*.

Ant-i'-strō-phe; or, **Retort** (Matt. 15. 26, 27). Turning the words of a speaker against himself.

Ant-i'-thēs-is; or, **Contrast** (Prov. 15. 17). A setting of one phrase in contrast with another.

Ant'-o-no-mā'-si-a; or, **Name Change** (Gen. 31. 21).

¹ Published by Eyre and Spottiswoode, London, 1898.

The putting of a proper name for an Appellative or common Noun, or the reverse.

Aph-aer'-e-sis; or, **Front Cut** (Jer. 22. 24). The cutting off of a letter or syllable from the beginning of a word.

Ap'-o-di-ōx'-is; or, **Detestation** (Matt. 16. 23). An expression of feeling by way of detestation.

Ap-o'-phas-is; or, **Insinuation** (Philem. 19). When, professing to suppress certain matters, the writer adds the insinuation negatively.

A-pō'-ria; or, **Doubt** (Luke 16. 3). An expression of feeling by way of doubt.

Ap-o-si-o-pes'-is; 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).
4. Inquiry and deprecation (John 6. 62).

Ap-o'-stro-phe; 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. 9).
2. Men (2 Sam. 1. 24, 25).
3. Animals (Joel 2. 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. 133. 1). Employing some word which directs special attention to some particular point or subject.

A-syn'-de-ton; or, **No-Ands** (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. Polysyndeton, and Luke 14. 21).

Bat-to-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. 3-11). An expression of feeling by way of benediction or blessing.

Bra-chy'-lo-gi-a; or, **Brachyology**. A special form of Ellipsis (Gen. 25. 32). See Ellipsis I. 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 (Ex. 5. 21).
3. Of one word, where the Greek receives its real meaning by permutation from another language (Gen. 1. 5. Matt. 8. 6).

Cat'-a-ploc'-e; or, **Sudden Exclamation** (Ezek. 16. 23). 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-graph'-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).

Cce'-nō-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. 2-17. Ps. 132).

(b) **Repeated**. Where there are more than two series of subjects, either consisting of two members each (Ps. 26. Ps. 145), or consisting of more than two members each (Ps. 24).

2. **Introverted**. Where the first subject of the one series of members corresponds with the last subject of the second (Gen. 43. 3-5. Lev. 14. 51, 52).

3. **Complex or Combined**. Where both Alternation and Introversion are combined together in various ways (Ex. 20. 8-11. Ps. 105).

Cy-clo-id'-es; or, **Circular Repetition** (Ps. 80. 3, 7. 19). The repetition of the same phrase at regular intervals.

De'-i-sis; or, **Adjuration** (Deut. 4. 26). An expression of feeling by oath or asseveration.

Dep-re-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-syrm-os; or, **Railery** (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'-phō-nē'-sis; or, **Exclamation** (Rom. 7. 24). An outburst of words, prompted by emotion.

Ei'-ron-ei-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. **Peirastic Irony**. By way of trying or testing (Gen. 22. 2).

4. **Simulated Irony**. Where the words are used by man in dissimulation (Gen. 37. 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** (Hos. 9. 14). A parenthesis which consists of a short wish or prayer.

El-eu'-ther-i'-a; or, **Candour** (Luke 13. 32). The speaker, without intending offence, speaks with perfect freedom and boldness.

EL-lips'-is; or, **Omission**. When a gap is purposely left in a sentence through the omission of some word or words.

I. **Absolute Ellipsis**. Where the omitted word or words are to be supplied from the nature of the subject.

1. **Nouns and Pronouns** (Gen. 14. 19, 20. Ps. 21. 12).

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. 9). Called **Brachyology**.

4. **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. 33. 10. 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. 43. 33).
- III. 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. 20).
- E-nan-ti-ō'-sis**; or, **Contraries** (Luke 7. 44-46). Affirmation or negation by contraries.
- En'-thy-mē-ma**; or, **Omission of Premiss** (Matt. 27. 19). Where the conclusion is stated, and one or both of the premisses are omitted.
- Ep-i-dip'-lo-sis**; or, **Double Encircling** (Ps. 47. 6). Repeated Epanadiplosis (see below).
- Ep'-an-a-di-plō'-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-a-leps'-is**; or, **Resumption** (1 Cor. 10. 29. Phil. 1. 24). The repetition of the same word after a break or parenthesis.
- Ep-an'-od-os**; 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-thō'-sis**; or, **Correction** (John 16. 32). A recalling of what has been said in order to substitute something stronger in its place.
- Ep-i'-bo-le**; or, **Overlaid Repetition** (Ps. 29. 3, 4, 5, 7, 8, 9). The repetition of the same phrase at irregular intervals.
- Ep'-i-cris'-sis**; or, **Judgment** (John 12. 33). A short sentence added at the end by way of an additional conclusion.
- Ep'-i-mo-ne**; or, **Lingering** (John 21. 15-17). Repetition in order to dwell upon, for the sake of impressing.
- Ep'-i-phō-nē'-ma**; or, **Exclamation** (Ps. 135. 21). An exclamation at the conclusion of a sentence.
- Ep-i'-pho-za**; or, **Epistrophe in Argument** (2 Cor. 11. 22). The repetition of the same word or words at the end of successive sentences used in argument.
- Ep-i'-stro-phe**; or, **Like Sentence-Endings** (Gen. 13. 6. Ps. 24. 10). The repetition of the same word or words at the end of successive sentences.
- Ep-i'-ta-sis**; or, **Amplification** (Ex. 3. 19). Where a concluding sentence is added by way of increasing the emphasis.
- Ep'-i-ther-a-pei'-a**; or, **Qualification** (Phil. 4. 10). A sentence added at the end to heal, soften, mitigate, or modify what has been before said.
- Ep-i'-the-ton**; or, **Epithet** (Gen. 21. 16. Luke 22. 41). The naming of a thing by describing it.
- Ep'-i-ti-mē'-sis**; or, **Reprimand** (Luke 24. 25). An expression of feeling by way of censure, reproof, or reproach.
- Ep'-i-tre-chon**; or, **Running Along** (Gen. 15. 13. John 2. 9). A sentence, not complete in itself, thrown in as an explanatory remark. A form of Parenthesis (see below).
- Ep'-i-troch-as'-mos**; or, **Summarising** (Heb. 11. 32). A running lightly over by way of summary.
- Ep-i'-trop-e**; or, **Admission** (Ecc. 11. 9). Admission of wrong, in order to gain what is right.
- Ep'-i-zeux'-is**; or, **Duplication** (Gen. 22. 11. Ps. 77. 16). The repetition of the same word in the same sense.
- Er'-o-tē-sis**; or, **Interrogating** (Gen. 13. 9. Ps. 35. 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, (5) in wonder and admiration, (6) in rapture, (7) in wishes, (8) in refusals and denials, (9) in doubts, (10) in admonition, (11) in expostulation, (12) in prohibition or dissuasion, (13) in pity and commiseration, (14) in disparagement, (15) in reproaches, (16) in lamentation, (17) in indignation, (18) in absurdities and impossibilities, (19) double questions.
- Eth'-o-pœ'-i-a**; or, **Description of Manners** (Isa. 3. 16). A description of a person's peculiarities as to manners, caprices, habits, &c.
- Eu'-che**; or, **Prayer** (Isa. 64. 1, 2). An expression of feeling by way of prayer, curse, or imprecation.
- Eu'-phēm-is'-mos**; or, **Euphemy** (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'-i-a**; or, **Working Out** (Zech. 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.
- Gnō'-mē**; 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. 40).
 3. Where the sense is quite different from that which was first intended (Matt. 2. 15).
 4. Where the words are from the Hebrew or from the Septuagint (Luke 4. 18).
 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-dī'-a-dŷs**; or, **Two for One** (Gen. 2. 9. Eph. 6. 18). Two words used, but one thing meant.
- Hen-dī'-a-tris**; or, **Three for One** (Dan. 3. 7). Three words used, but one thing meant.
- Her-men'-ei-a**; or, **Interpretation** (John 7. 39). An explanation immediately following a statement to make it more clear.
- Het'-er-ō'-sis**; 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. 23. 11. Matt. 3. 10).
 4. Of persons (Gen. 29. 27. Dan. 2. 36).
 5. Of adjectives (degree) and adverbs (2 Tim. 1. 18).
 6. Of nouns (number), adjectives, and pronouns (Gen. 3. 8. Heb. 10. 28).
 7. Of gender (Gen. 2. 18. Heb. 7. 7).
- Ho-mœ-o'-pto-ton**; or, **Like Inflections** (2 Tim. 3. 2, 3). Similar endings arising from the same inflections of verbs, nouns, &c. This figure belongs peculiarly to the original languages.
- Ho-mœ-o-pro'-pher-on**; or, **Alliteration** (Judg. 5). The repetition of the same letter or syllable at the commencement of successive words.
- Hō'-mœ-o-tel-eu'-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. 2. 1.
- Hyp-al'-la-ge**; or, **Interchange** (Gen. 10. 9. 1 Kings 17. 14). A word logically belonging to one connection is grammatically united with another.
- Hyp-er'-bat-on**; or, **Transposition** (Rom. 5. 8). The placing of a word out of its usual order in a sentence.

Hy-per'-bo-le; or, **Exaggeration** (Gen. 41. 47. Deut. 1. 28). When more is said than is literally meant.

Hy-po-cat-as'-ta-sis; or, **Implication** (Matt. 15. 13; 16. 6). An implied resemblance or representation.

Hy-po-ti-mē'-sis; or, **Under Estimating** (Rom. 3. 5). Parenthetic addition by way of apology or excuse.

Hy'-po-ty-po'-sis; or, **Word Picture** (Isa. 5. 26-30). Representation of objects or actions by words.

Hys'-ter-ē'-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'-ia; or, **The First Last** (Gen. 10 and 11. 2 Sam. 24). A prior mention of a subsequent event.

Id-i-ō'-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. 38. 1 John 1. 10).
2. Special idiomatic usages of nouns and verbs (Gen. 33. 11. Jer. 15. 16).
3. Idiomatic degrees of comparison (Luke 22. 15).
4. Idiomatic use of prepositions (Luke 22. 49).
5. Idiomatic use of numerals (Ps. 103. 2).
6. Idiomatic forms of quotations (Ps. 109. 5).
7. Idiomatic forms of question (Luke 22. 49).
8. Idiomatic phrases (Gen. 6. 2, 4. Matt. 11. 25).
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).
11. Changes of usage of words in the English language (Gen. 24. 21. 2 Kings 3. 9).

In'-ter-jec'-ti-o; or, **Interjection** (Ps. 42. 2). Parenthetic addition by way of feeling.

Mal'-e-dic'-ti-o; or, **Imprecation** (Isa. 3. 11). Expression of feeling by way of malediction and execration.

Mei-ō'-sis; or, a **Belittleing** (Gen. 18. 27. Num. 13. 33). A belittleing of one thing to magnify another.

Mē-ris'-mos; or, **Distribution** (Rom. 2. 6-8). An enumeration of the parts of a whole which has been just previously mentioned.

Mes-ar-chi'-a; or, **Beginning and Middle Repetition** (Ecc. 1. 2). The repetition of the same word or words at the beginning and middle of successive sentences.

Mes-o-di-plo'-sis; or, **Middle Repetition** (2 Cor. 4. 8, 9). The repetition of the same word or words in the middle of successive sentences.

Mes-o-tel-eu'-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-is; or, **Transition** (1 Cor. 12. 31). A passing from one subject to another.

Met-a-lep'-sis; or, **Double Metonymy** (Gen. 19. 8. Ecc. 12. 6. Hos. 14. 2). Two metonymies, one contained in the other, but only one expressed.

Met-al'-la-ge; or, a **Changing Over** (Hos. 4. 18). A different subject of thought substituted for the original subject.

Met-a-phor; or, **Representation** (Matt. 26. 26). A declaration that one thing is (or *represents*) another: while **Simile** *resembles* it, and **Hypocatastasis** *implies* it.

Met-a-sta-sis; or, **Counter-Blame** (1 Kings 18. 17, 18). A transferring of the blame from one's self to another.

Met-o'-ny-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. 25. 23. 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).

Mi-mē'-sis; or, **Description of Sayings** (Ex. 15. 9). 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.

Œ'-ōn-is'-mos; or, **Wishing** (Ps. 55. 6). An expression of feeling by way of wishing or hoping for a thing.

Ox'-y-mōr-on; or, **Wise-Folly** (1 Tim. 5. 6). A wise saying that seems foolish.

Pae-an'-is'-mos; or, **Exultation** (Zeph. 3. 14). Calling on others to rejoice over something.

Pal'-in-ōd'-i-a; or, **Retracting** (Rev. 2. 6). Approval of one thing after reproving for another thing.

Par-a-bol-a; or, **Parable**, i.e., **Continued Simile** (Luke 14. 16-24). Comparison by continued resemblance.

Far'-a-di-a'-stol-e; or, **Neithers and Nors** (Ex. 20. 10. Rom. 8. 35, 38, 39). The repetition of the disjunctives neither and nor, or, either and or.

Par'-ae-net'-ic-on; or, **Exhortation** (1 Tim. 2). An expression of feeling by way of exhortation.

Par-a-leips'-is; 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. Cp. "Correspondence".

1. Simple *synonymous*, or *gradational*. When the lines are parallel in thought, and in the use of synonymous words (Gen. 4. 23, 24. 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 *introversion*. When the parallel lines are so placed that the first corresponds with the last, the second with the last but one, &c. (Gen. 3. 19. 2 Chron. 32. 7, 8).

Par-ec'-bas-is; or, **Digression** (Gen. 2. 8-15). A temporary turning aside from one subject to another.

Par-ē-che'-sis; or, **Foreign Paronomasia** (Rom. 15. 4). 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'-e; or, **Insertion** (Phil. 3. 18, 19). Insertion of a sentence between others which is independent and complete in itself.

Par-en'-the-sis; or, **Parenthesis** (2 Pet. 1. 19). Insertion of a word or sentence, parenthetically, which is necessary to explain the context.

Par-œ'-mi-a; or, **Proverb** (Gen. 10. 9. 1 Sam. 10. 12). A wayside-saying in common use.

Par'-o-mœ-o'-sis; or, **Like-Sounding Inflections** (Matt. 11. 17). The repetition of inflections similar in sound.

Par-o-no-ma'-si-a; or, **Rhyming Words** (Gen. 18. 27). The repetition of words similar in sound, but not necessarily in sense.

Path'-o-pœ'-i-a; or, **Pathos** (Luke 19. 41, 42). The expression of feeling or emotion.

Per-i'-phas-is; or, **Circumlocution** (Gen. 20. 16. Judg. 5. 10). When a description is used instead of the name.

Per-i'-stas-is; or, **Description of Circumstances** (John 4. 6).

Ple'-ōn-asm; 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. 16. 8); or (2) sentences (Gen. 1. 20. Deut. 32. 6).

Plok'-e; or, **Word-Folding** (Jer. 34. 17). The repetition of the same word in a different sense, implying more than the first use of it.

Po-ly-o-ny'-mi-a; or, **Many Names** (Gen. 26. 34, 35. 2 Kings 23. 13). Persons or places mentioned under different names.

Po-ly-ptō'-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. 36).
3. Adjectives (2 Cor. 9. 8).

Po'-ly-syn'-de-ton; or, **Many Ands** (Gen. 22. 9, 11. 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. 13).

Prag'-mato-graph'-i-a; or, **Description of Actions** (Joel 2. 1-11).

Pro-ec'-thē-sis; or, **Justification** (Matt. 12. 12). A sentence added at the end by way of justification.

Pro-lēp'-s-is (Ampliatio); or, **Anticipation** (Heb. 2. 8). Anticipating what is going to be, and speaking of future things as present.

Pro-lēp'-s-is (Occupatio); or, **Anticipation**. Answering an argument by anticipating it before it is used.

1. Open. When the anticipated objection is both answered and stated (Matt. 3. 9).
2. Closed. When the anticipated objection is either not plainly stated or not answered (Rom. 10. 18).

Pros-a-po'-do-sis; or, **Detailing** (John 16. 8-11). A return to previous words or subjects for purposes of definition or explanation.

Pros'-ō-po-graph'-i-a; or, **Description of Persons** (Matt. 3. 4). A vivid description of a person by detailed delineation.

Pros'-ō-po-pœ'-i-a; or, **Personification**. Things represented as persons.

1. The members of the human body (Gen. 48. 14. Ps. 35. 10).
2. Animals (Gen. 9. 5. 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. 18. 20. Ps. 85. 10).

Pro'-ther-a-pe'i'-a; or, **Conciliation** (Matt. 19. 16). Conciliating others, by way of precaution, because of something we are about to say.

Pro'-ti-mē-sis; 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 divers negatives.

Repetitio; or, **Repetition** (2 Chron. 20. 35-37. John 14. 1-4). Repetition of the same word or words irregularly in the same passage.

Sim'-i-le; or, **Resemblance** (Gen. 25. 25. 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-leps'-is; or, **Combination** (2 Chron. 31. 8). The repetition of the sense without the repetition of the word.

Syl-leps'-is; or, **Change in Concord** (John 21. 12). A change in the grammatical concord in favour of a logical concord.

Syl'-lo-gis'-mus; 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. 22). 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'-plo-ke'; or, **Intertwining** (1 Cor. 15. 42-44). The repetition of different words in successive sentences in the same order and the same sense.

Syn'-ath-roes'-mos; or, **Enumeration** (1 Tim. 4. 1-3). The enumeration of the parts of a whole which has not been mentioned.

Syn'-chō-rē'-sis; or, **Concession** (Hab. 1. 13). Making a concession of one point in order to gain another.

Syn'-cri-sis; or, **Repeated Simile** (Isa. 32. 2). Repetition of a number of resemblances.

Syn-ec'-do-che; 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. 6. 12. Matt. 3. 5).
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. 3. 19. Matt. 27. 4).

Syn'-œ-cei-o'-sis; or, **Cohabitation** (Matt. 19. 16, 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-i-nō'-sis; or, **Demeaning** (Gen. 27. 44. Rom. 4. 19). 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.

Tmē'-sis; 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** (Isa. 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 Anti-type.

Zeug'-ma; or, **Unequal Yoke**. When one verb is yoked on 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. 3).
2. Meso-zeugma, or, Middle yoke (Luke 1. 64).
3. Hypo-zeugma, or, End yoke (Acts 4. 27, 28).
4. Syne-zeugmenon, or, Joint yoke (Ex. 20. 18).

7

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.

8

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. *tohū*) 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. 7. Ps. 107. 40. Isa. 24. 10; 29. 21; 34. 11; 40. 17, 23; 41. 29; 44. 9; 45. 18, 19; 49. 4; 59. 4. Jer. 4. 23.

The Heb. *bohū*, rendered "void", means *desolate*, and occurs in Gen. 1. 2. Isa. 34. 11. Jer. 4. 23.

The two words together occur in Gen. 1. 2. Isa. 34. 11. Jer. 4. 23.

1. The Tablets begin with chaos. The Bible with perfection (Gen. 1. 1).
2. The Tablets make the heavenly bodies to be gods. Genesis makes them created matter.
3. The Tablets are all polytheistic mythology. Genesis is monotheistic truth.
4. The Tablets make all the work of a craftsman. In Genesis, God speaks, and it is done.
5. In the Tablets we meet everywhere with the puerilities of a grotesque superstition. In Genesis we find the grand and solemn realities of righteousness and holiness.

9

THE USAGE OF *RŪACH*, SPIRIT.

The word *rūach* occurs 389 times in the Hebrew O. T.

In the A.V. it is rendered *spirit* in 237 passages (and no other word is rendered *spirit* except *n'shāmāh*, "breath", in Job 26. 4 and Prov. 20. 27. See Ap. 16). In the remaining 152 places it is translated in 22 different ways, which are to be carefully distinguished.

[In the R.V. *rūach* 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 one 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, so various renderings are necessitated, corresponding thereto.

Rūach, 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 apart from this is death. It comes from God, and returns to God (Ecc. 3. 19, 20). Hence, *rūach* is used of

I.—GOD, as being invisible. "The Spirit of Jehovah" is Jehovah Himself, in His manifestation of invisible power.

2 Sam. 23. 2. Ps. 139. 7 (=Thee). Is. 40. 13.

II.—THE HOLY SPIRIT: the Third Person of the Trinity.

2 Sam. 23. 2. 1 Kings 18. 12; 22. 24. 2 Kings 2. 16. 2 Chron. 18. 23. Neh. 9. 20, 30. Job 26. 13; 33. 4. Isa. 40. 13; 48. 16; 59. 19, 21; 61. 1; 63. 10, 1-4. Ezek. 3. 12, 14 (1st); 8. 3; 11. 1, 24; 37. 1; 43. 5. Mic. 2. 7; 3. 8. Zech. 4. 6; 6. 8; 7. 12. Mal. 2. 15.

III.—INVISIBLE DIVINE POWER MANIFESTING ITSELF

In creation. Gen. 1. 2.

In giving life. Ezek. 37. 14.

In executing judgment—

"blast." Ex. 15. 8. Isa. 37. 7.

"breath." 2 Sam. 22. 16. 2 Kings 19. 7. Job 4. 9;

15. 30. Ps. 18. 15; 33. 6. Isa. 11. 4; 30. 28.

"spirit." Isa. 4. 4; 28. 6; 34. 16; 40. 7.

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.

Gen. 41. 38. Ex. 28. 3; 31. 3; 35. 31. Num. 11. 17, 25, 26, 29; 24. 2; 27. 8. Deut. 34. 9. Judg. 3. 10; 6. 34; 11. 29; 13. 25; 14. 6, 19; 15. 14. 1 Sam. 10. 6, 10; 11. 6; 16. 13, 14; 19. 20, 23. 2 Kings 2. 9, 15. 1 Chron. 12. 18; 28. 12. 2 Chron. 15. 1; 20. 14; 24. 20. Ps. 51. 11, 12; 143. 10. Prov. 1. 23. Isa. 11. 2, 2, 2, 2; 30. 1; 32. 15; 42. 1, 5; 44. 3; 59. 21; 61. 1; 63. 11. Ezek. 2. 2; 3. 24; 11. 5, 19; 36. 27; 39. 29. Dan. 4. 8, 9, 18; 5. 11, 12, 14. Joel 2. 28, 29. Hag. 2. 5. Zech. 12. 10.

V.—THE INVISIBLE PART OF MAN (Psychological). Given by God at man's formation at birth, and returning to God at his death.

"Breath." Gen. 6. 17; 7. 15, 22. Job 9. 18; 12. 10; 17. 1. Ps. 104. 29; 135. 17; 146. 4. Ecc. 3. 19. Jer. 10. 14; 51. 17. Lam. 4. 20. Ezek. 37. 5, 6, 8, 9, 10. Hab. 2. 19. Zech. 12. 1.

"spirit." Gen. 6. 3. Num. 16. 22; 27. 16. Job 27. 3; 34. 14. Ps. 31. 5; 104. 30. Ecc. 3. 21, 21; 8. 8, 8; 11. 5; 12. 7. Isa. 42. 5.

"Wind." Ezek. 37. 9, 9.

VI.—THE INVISIBLE CHARACTERISTICS OF MAN; manifesting themselves in states of mind and feeling (by the Fig. *Metonymy*. See Ap. 6, p. 11).

"Mind." Gen. 26. 35. Prov. 29. 11. Ezek. 11. 5; 20. 32. Dan. 5. 20. Hab. 1. 11.

"Breath." Job 19. 17 (=manner).

"Courage." Josh. 2. 11.

"Anger." Judg. 8. 3.

"Blast." Isa. 25. 4.

"Spirit." Gen. 41. 8; 45. 27. Ex. 6. 9; 35. 21. Num. 5. 14, 14, 30; 14. 24. Josh. 5. 1. Judg. 15. 19. 1 Sam. 1. 15; 30. 12. 1 Kings 10. 5; 21. 5. 1 Chron. 5. 26, 26. 2 Chron. 9. 4; 21. 16; 36. 22. Ezra 1. 1, 5. Job 6. 4; 7. 11; 10. 12; 15. 13; 20. 3; 21. 4; 32. 8, 18. Ps. 32. 2; 34. 18; 51. 10, 11, 12, 17; 76. 12; 78. 8; 142. 3; 143. 4, 7. Prov. 11. 13; 14. 29; 15. 4, 13; 16. 2, 18, 19, 32; 17. 22, 27; 18. 14, 14; 25. 28; 29. 23. Ecc. 1. 14, 17; 2. 11, 17, 26; 4. 4, 6, 16; 6. 9; 7. 8, 8, 9; 10. 4. Isa. 19. 3, 14; 26. 9; 29. 10, 24; 33. 11; 38. 16; 54. 6; 57. 15, 15, 16; 61. 3; 65. 14; 66. 2. Jer. 51. 11. Ezek. 13. 3. Dan. 7. 15. Hos. 4. 12; 5. 4. Mic. 2. 11 (by *Hendiadys* (Ap. 6), for a false or lying spirit).

VII.—Put by the Fig. *Synecdoche* for THE WHOLE PERSON (see Ap. 6).

Ps. 77. 3, 6; 106. 33. Ezek. 21. 7. Dan. 2. 1, 3. Mal. 2. 15, 16.

VIII.—INVISIBLE SPIRIT-BEINGS.

"Angels." Ps. 104. 4.

"Cherubim." Ezek. 1. 12, 20, 20, 20, 21; 10. 17.

APPENDIXES 9 (cont.), 10, AND 11.

Neutral spirit-beings. Job 4. 15. Isa. 31. 3.
Evil angels. Judg. 9. 23. 1 Sam. 16. 14, 15, 16, 23, 23; 18. 10; 19. 9. 1 Kings 22. 21, 22, 23. 2 Chron. 18. 20, 21, 22. Zech. 13. 2.

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.

"Whirlwind." Ezek. 1. 4.

"Windy." Ps. 55. 8.

"Spirits." Zech. 6. 5.

"Air." Job 41. 16.

"Tempest." Ps. 11. 6.

"Blast." Ex. 15. 8. 2 Kings 19. 7. Isa. 25. 4; 37. 7.

"Quarters" (of the four winds). 1 Chron. 9. 24.

"Side" or "sides" (of the four winds). Jer. 52. 23. Ezek. 42. 16, 17, 18, 19, 20.

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 follows¹ :—

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.

TWO. Denotes *difference*. If two different persons agree in testimony it is conclusive. Otherwise two implies *opposition, enmity, and division*, as was the work of the Second day. Compare the use of the word "double" applied to "heart", "tongue", "mind", &c.

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. (See the structure of Gen. 1, p. 3.) The number, three, includes *resurrection* also; for on the third day the earth rose up out of the deep, and fruit rose up out of the earth.

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.

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 *Hashamayim* (the heavens) is a multiple of five. The Gematria of *Χάρις* (*charis*), the Greek for *Grace*, is also a multiple of five. It is the leading factor in the Tabernacle measurements.

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 hall-mark of all connected with man. He works six days. The hours of his day are a multiple of six. Athaliah usurped the throne of Judah six years. The great men who have stood out in defiance of God (Goliath and Nebuchadnezzar and Antichrist) are all emphatically marked by this number.

SEVEN. Denotes *spiritual perfection*. It is the number or hall-mark of the Holy Spirit's work. He is the Author of God's Word, and seven is stamped on it as the water-mark is seen in the manufacture of paper. He is

the Author and Giver of *life*; and seven is the number which regulates every period of Incubation and Gestation, in insects, birds, animals, and man.

EIGHT. Denotes *resurrection, regeneration*; a new beginning or commencement. The eighth is a new first. Hence the octave in music, colour, days of the week, &c. It is the number which has to do with the Lord, Who rose on the eighth, or new "first-day". This is, therefore, the *Dominical* number. By Gematria (see above), *Ἰησοῦς* (*Jesus*) makes the numbers 888. It, or its multiple is impressed on all that has to do with the Lord's Names, the Lord's People, the Lord's works.

NINE. Denotes *Finality of judgment*. It is 3 × 3, the *product* of Divine completeness. The number nine, or its factors or multiples, is seen in all cases when *judgment* is the subject.

TEN. Denotes *Ordinal perfection*. Another new first; after the ninth digit, when numeration commences anew.

ELEVEN. Denotes *disorder, disorganization*, because it is one short of the number twelve (see below).

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.

THIRTEEN. Denotes *rebellion, apostasy, defection, disintegration, revolution, &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.

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 × 2, a higher form of 12.

25 = 5². Grace intensified.

27 = 3³. Divinity intensified.

28 = 7 × 4. Spiritual perfection in connection with the earth.

29 = 3². Intensifying of Divine judgement.

30 = 3 × 10. Divine perfection, applied to order.

40 = 10 × 4. Divine order applied to earthly things.

Hence, the number of *probation*.

The four *perfect numbers*, 3, 7, 10, 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 × 360).

¹ The whole subject may be studied in Dr. Bullinger's work on *Number in Scripture* (London: Eyre and Spottiswoode).

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 salvation", 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. 9, 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 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.

There is no Scriptural warrant for arbitrarily assuming this to be a general principle in the absence of any statement to that effect.

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 the day from the night, and to give light upon the earth"; but, they were set "for SIGNS, and for SEASONS, and for days and years".

The figure *Polysyndeton* (see Ap. 6) emphasises these four purposes, and bids us single them out and consider them separately and independently.

They are "for SIGNS".

Heb. 'ōth, from 'āthah, to come. Signs, therefore, of something or some One to come. Those who understand them are enlightened by them. Those who do not may well be "dismayed" (Jer. 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*, which mark 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 used by astronomers to-day, though their meaning is unknown to them. Many of them are used in Scripture as being well known, though the translations are somewhat speculative: e.g. Job 9. 9. Heb. 'āsh (Arcturus, R. V. the Bear), *kēsīl* (A. V. Orion), *kīmāh* (Pleiades). Job 38. 31, 32, *mazzārōth* (margin, and R. V., the twelve signs; margin, the signs of the Zodiac). Cp. 2 Kings 23. 5, 'āsh (Arcturus with her sons, R. V. the Bear with her train, both versions being incorrect as to the names). See also Isa. 13. 10. 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 invented by Adam, Seth, and Enoch.

We see evidence of it as early as Gen. 11. 4, where we read of 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 Zodiacs 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 2,500 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 heard by tradition, evolved their cosmogonies 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.

The teaching is preserved in the structure of the Psalm, where we have

A | 1-4-. The Heavens.

B | -4-6. "In them, the sun".

A | 7-10. The Scriptures.

B | 11-14. "In them¹, Thy servant".

In this structure every line emphasises 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. 24. 66. Ps. 71. 15), they "utter speech", but without words (omit "where" in v. 3); Heb. = they "show forth", exhibit (Gen. 3. 11. Ps. 97. 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 its 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, began 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. 18 (Ap. 10). They are divided into three books of four chapters (or signs) each: twelve being the product of 3×4, 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 introversion. Thus we have the three books:

First Book. The Redeemer.

(His first coming).

A | VIRGO. The prophecy of the promised seed.

B | LIBRA. The Redeemer's work (grace).

B | SCORPIO. The Redeemer's conflict.

A | SAGITTARIUS. The prophecy fulfilled.

Second Book. The Redeemed.

(His work and its results).

C | CAPRICORNUS. The prophecy of deliverance.

D | AQUARIUS. Results of work bestowed.

D | PISCES. Results of work enjoyed.

C | ARIES. The prophesied deliverance fulfilled.

¹ The same Heb. as in "4.

APPENDIX 12: "THE STARS ALSO" (cont.).

Third Book. The Redeemer.
(His Second Coming.)

- E | TAURUS. The prophecy of coming judgment.
F | 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 (3×12) Constellations, which, with the twelve Signs, make forty-eight (4×12) 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 despised sin-offering.
3. BOÖTES. 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. Assaulting the man's heel.
2. OPHIUCHUS. 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. DELPHINUS. 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 abeyance.

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. ARGO. 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 signification 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 Zimach*. Heb. *Zemach*, the branch. Isa. 4. 2. Jer. 23. 5, 6. Zech. 3. 8; 6. 12. All the other stars have cognate meanings.

COMA. The Desired (Hag. 2. 7). Num. 24. 17. (Egyptian *Shes-nu*=the desired son.)

CENTAURUS, *Al Beze*, the despised (Isa. 53. 3).

BOÖTES (Heb. *bō'*, to come), Ps. 96. 13. Heb. *Arturus* (Job 9. 9=He cometh). Egyptian=*Smat*, one who rules.

LIBRA was anciently *the Altar* (Accadian=*Tulki*). The two bright stars are to-day called in Arabic *Zuben al Genubi*=the price which is deficient, and *Zuben al Chemali*=the price which covers.

CRUX. Heb. *kārath*, cut off (Dan. 9. 26).

LUPUS. Greek name *Thera*, a beast. Lat. *Victimia*. Heb. *zābah*, slain. In the Zodiac of Denderah=*Sura*, a lamb.

CORONA. Heb. *'ātārāh*, a royal crown. Arab. *Al iclil*, a jewel. Its brightest star=*Al phenā*, the shining one.

SCORPIO. Heb. *'akrab* (Ps. 91. 13). Coptic name = *Isidis*=the attack of the enemy. Arabic=*Al aterah*, the wounding of the coming One. The brightest star is *Antares* (Arab.=wounding). Heb. *Lezuth*, perverseness.

SERPENS. The brightest star is called (Heb.) *'ānak*=encompassing. Heb. *kelālāh*=the accursed. Arab. *Al hay*, the reptile.

OPHIUCHUS is from Arab. *Afeichus*=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 *Triophas*=treading under foot; *Saiph*=bruised; *Carnebas*=bruised.

HERCULES. In the Zodiac of Denderah called *Bau*=who cometh. Arab. *Al giscale*, the strong one. The brightest star, *Ras al Gethi*=the head of him who bruises.

APPENDIX 12: "THE STARS ALSO" (cont.).

SAGITTARIUS. Heb. *kesheth* (an archer) (Gen. 21. 20). The brightest star, Heb. *channün* = the gracious one (Ps. 45. 2). Accadian, *Nun-ki* = Prince of the earth. In Zodiac of Denderah, *Pi-maere* = graciousness, and *Knem*, He conquers.

LYRA. (Ps. 65. 1.) The brightest star *Vega* = He shall be exalted. In Zodiac of Denderah = *Fent-kar* = the serpent ruled. Originally an eagle, from confusion between Heb. *nesher*, and *shir* (song, or music).

ARA, an altar upside down, pointing to Tartarus (Isa. 63. 4, 5). Arab. *Al mugamra* = the completing or finishing (Ps. 21. 9-12).

DRACO. Ends the first book. The dragon cast down. **CETUS** ends the second book. **Leviathan** bound. **HYDRA** ends the third book. The old serpent destroyed. **Draco** = trodden on. (Ps. 91. 13; 74. 12-14. Isa. 27. 1). In Zodiac of Denderah it is a serpent under the fore-feet of Sagittarius and called *Her-fent* = the serpent accursed. The brightest star called *Thuban* = the subtil.

CAPRICORNUS = the goat of atonement. In Zodiac of Denderah and Esneh, *Hu-penius* = the place of the sacrifice. Heb. *Gedi*, the kid, or *Gad'a*, cut off. The brightest star is *Al-gedi* = the kid. The next is *Deneb al gedi* = the sacrifice of the kid.

SAGITTA, the arrow. (Ps. 38. 2. Isa. 53. 4, 5.) Heb. *Shamad*, or *sham'm* = destroying.

AQUILA, the eagle, pierced and wounded and falling. The brightest star, *Al tair* = wounding. All the others are similar.

DELPHINUS. Always a fish full of life, the head upwards. Heb. *Dalaph* = 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 *Däli* = water-urn or bucket (Num. 24. 7). Brightest star *Sa'ad al Melik* = the record of the pouring forth. The next *Sa'ad al Sund* = who goeth and returneth (cp. Isa. 32. 1, 2; 35. 1, 6; 41. 18; 44. 2-6; 51. 3).

PISCIS AUSTRALIS. The southern fish. Arab. *Fom al haut* = the mouth of the fish. Zodiac of Denderah = *Aar*, a stream.

PEGASUS. The winged horse. Zodiac of Denderah *Pe* and *ka* = *Peka*, or *pega*. Heb. *pehah* = the chief, and *shu*, a horse; name thus come down. The brightest is *Markab*, Heb. *merhak* = returning from afar.

CYGNUS. In the Zodiac of Denderah, *Tes-ark* = this from afar. A mighty bird, not falling dead like Aquila. Brightest star *Deneb* = the Judge; called also *Adige* = flying swiftly. The second, *Al Bireo* = flying quickly. Two others: *Azel* = who goes and returns quickly, and *Fafage* = gloriously shining forth.

PISCES. Egyptian name in the Zodiac of Denderah = *Pi-cot Orion* or *Pisces Hori* = the fishes (i. e. swarms or multitudes) of Him Who cometh. Heb. *Dägim*, the fishes (Gen. 48. 16). Syr. name, *Nuno* = lengthened out (i. e. in posterity). Cp. Isa. 53. 10. Ps. 33. 12; 37. 22; 115. 14, 15. Isa. 61. 9; 65. 23; 26. 15; 9. 3. Jer. 30. 19. Ezek. 36. 10, 11; 37. 26. Note the two fishes = the earthly and heavenly callings (one fish horizontal, the other looking upward). 113 stars much of the same magnitude. The brightest star is *Okda* = the united. The next (Arabic) *Al samaca* = the upheld. (Isa. 41. 8-10.)

THE BAND. Egyptian name *U-or* = Hecometh binding them together (Hos. 11. 4); and breaking the band which binds them to their old enemy *Cetus*.

ANDROMEDA. Name in the Zodiac of Denderah is *Set*, which means seated as a queen. Also, *Sirco* = the chained. The brightest star is *Al Phiratz* = the broken down. The next, *Mirach* = the weak. The next, *Al amok* (Arab) = struck down. (Isa. 54. 11-14; 51. 21-52. 3. Jer. 14. 17.)

CEPHUS. The king. In the Zodiac of Denderah *Pe-ku-hor* = this one cometh to rule. *Cepheus* is Greek from the Heb. *zemah* = the Branch. Ethiopian name, *Ilyh* = a king. The brightest

star is *Al Deramin* = coming quickly. The next is *Al Phirk* = the Redeemer. The next, *Al Rai'* = 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 *Tametouris Ammon* = the reign or rule of Ammon. Heb. name *Täleh* = the lamb. Arab. *Al Hamel* = the sheep. Syr. *Amroo*, as in John 1. 29. The Accadian name was *Bar-Ziggar* = the altar making right = the sacrifice of righteousness. The brightest star is *El nath*, or *El natik* = wounded, or slain. The next, *Al Sharatan* = the bruised, or wounded. Cp. Rev. 5. 9-12.

CASSIOPEIA. The enthroned woman. Arabic name *El seder* = the freed. In the Zodiac of Denderah *Set* = seated as queen. Arabic *Ruchba* = the enthroned. The brightest star is *Schedir* = the freed. The next, *Kaph* (Heb.) = the branch. (Isa. 54. 5-8; 62. 3-5. 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. 1-3). The name in the Zodiac of Denderah is *Knem* = subdued. The brightest star is *Menkar* = the enemy chained. The next is *Diphda*, or *Deneb Kaitos* = overthrown, or thrust down. Another is *Mira* = the rebel. (Job 41. 1-10. Isa. 51. 22, 23; 26. 21-27. 1. Ps. 74. 12-14.)

PERSEUS. The Breaker. Heb. *Perez*. Greek, *Perses*, or *Perseus* (Rom. 16. 12. Mic. 2. 12, 13). Name in the Zodiac of Denderah is *Kar Knem* = he who fights and subdues. The brightest star is *Mirfak* = who helps. The next, *Al Genib* = who carries away. The next is *Athik* = who breaks.

TAURUS Messiah coming in judgment. Chald. *Tör*. Hence, Arabic *Al Thaur*; Greek, *Taurus*; Lat. *Taurus*. The common Heb. name is *Shär* = coming and ruling, and *R'e'm* = pre-eminence. The brightest star is *Al Debaran* = the Leader or Governor. The next is *El nath* = wounded or slain. The group *Pleiades* is *Kimah* = heap or accumulation. (Job 9. 9; 38. 31, 32. Amos 5. 8.) A bright star is *Al Cyone* = the centre. Heb. and Syr. name is *Suc-coth* = booths. Another group, *Hyades* = the congregated. (Deut. 33. 17. Ps. 44. 5. Isa. 13. 11-15; 34. 2-8; 26. 21.)

ORION. The coming Prince. Light breaking forth, through the Redeemer. In the Zodiac of Denderah it is *Ha-ga-t* = 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'esil* = a strong one (translated "Orion" in Job 9. 9; 38. 31. Amos 5. 8). The brightest star is *Betelgeuz* = the coming of the Branch (Mal. 3. 2). The next is *Rigel* or *Rigol* = the foot of him that crusheth. The next is *Bellatrix* = swiftly destroying. Another is *Al Nitak* = the wounded One. Many others with names of cumulative meanings. (See Isa. 42. 13, 14; 60. 1-3.)

ERIDANUS. The river of judgment. In the Zodiac of Denderah it is *Peh-ta-t* = the mouth of the river. The brightest star is *Achernar* = 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. 3-5; 50. 3. Hab. 3. 5. Isa. 30. 27-33. Nah. 1. 5, 6. Isa. 66. 15, 16. 2 Thess. 1. 7, 8.

AURIGA. The Shepherd. (Isa. 40. 10, 11. Ezek. 34. 22). *Auriga* = Charioteer. The brightest star is *Alioth* = a she-goat. Modern Lat. name is *Capella*, same meaning. The next is *Menkilimon* = the band of the goats; bound, never to be again lost. (John 10. 11.) In the Zodiac of Denderah, the shepherd carries a sceptre (*Trun*), 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 *Clusus*, or *Claustrum Hori* = the place of Him Who cometh. The old Coptic name was *Pi-Mahi* = the united. Heb. *Thaumim* (from *tä'am*) = 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 *Al 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 *Bashti-beki* =falling confounded. Aratus says "chased eternally". The brightest star is *Arnebo*=the enemy of Him Who cometh. Other stars are *Nibal*=the mad; *Rakis*, the bound; *Sugia*, the deceiver. (Isa. 63. 3, 4.)

CANIS MAJOR. *Sirius*, the Prince. In Zodiac of Denderah it is *Apes*=the head. In Persian Planisphere=a wolf (Heb. *Z'e'eb*). The brightest star is *Sirius*=the Prince. In Persian *Tistrya* or *Tistar*=the chieftain. The next is *Mirzam*=the prince. Another is *Wesen*=the shining, and another *Adhara*=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 star is *Procyon*=Redeemer. The next is *Gomeisa* (Arabic)=the burdened, bearing for others. Many other cognate names. (Isa. 49. 24-26; 59. 19, 20; 53. 12.)

CANCER. The Crab. Messiah's possessions held fast. In the Zodiac of Denderah and Esneh it is a sacred beetle. Its name there given is *Klaria* =cattle-folds. Arabic name is *Al Sarta'n*=He Who holds or binds together (Gen. 49. 11). The Greek name is *Karkinos*=encircling; the same as the Lat. *Cancer*, from Arabic *Khan* an Inn, and *Ker*, or *Cer*=encircling. The ancient Accadian is *Su-kul-na* = the seizer, or 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. North and south of *Praesepe* are two bright stars, *Assellus* North and *Assellus* South: their sign is ♋, and called the two asses, thus connecting it with Cancer, which is the sign of Issachar (cp. Gen. 49. 14. Num. 2. 5).

URSA MINOR. The little Bear = the lesser sheep-fold. The brightest star of Ursa Minor is *Dubheh*=a herd. Arabic *Dubah* means cattle. Heb. *Dober*=a fold, from *dobe'*=rest or security, rendered "strength" in Deut. 33. 25. See R. V. marg. All points to this (cp. Judg. 5. 16). The Heb. *Dōb*=a bear. So Arabic *Dub*, and Persian *Deeb* or *Dob*. Hence the mistake. The brightest star is *Al riccaba*=the turned or ridden on, denoting it as the Polar star. The Greeks called it *Kynosoura*=Cynosure, but this word is Accadian. *An-nas-sur-ra*=high in rising; or high in heavenly position. The next bright star is *Kochab*=waiting Him Who cometh.

URSA MAJOR. The great Bear = the Fold and the Flock (Obad. 17-19). In Job 9. 9 and 38. 31, 32, it is called *'Ash* and her offspring. A. V.=Arcturus and her sons. R. V.=Bear and his train (marg., sons). Arabs still call it *Al Naish* or *Annaish*=the assembled together as in a fold. The brightest star is *Dubhe*=a flock, which gives its name to the two constellations. The next is *Merach*=the flock (Arabic =purchased). The next is *Phaeda* or *Pharda*=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 Planisphere there are two ships (like the two folds). 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. *Tureis*=the possession. *Asmidiska*=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 Mentikeon*=the

pouring out (of Divine wrath). The three constellations crystallize the truth:

1. Hydra=the old serpent destroyed.
2. Crater=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 *Aryo*=the rending lion. Arab. *Al Asad* = the lion leaping forth as a flame. The brightest star is *Regulus*=treading under foot (as pictured). The next is *Dencbola*=the Judge or Lord Who cometh. The next is *Al Giebha*=the exaltation. Another is *Zosma*=shining forth. All the others are cognate. (Gen. 49. 8, 9. Num. 24. 8, 9. 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 Drian*=the abhorred. Another is *Minchar al Sugia*=the piercing of the deceiver.

CRATER. The Cup [of wrath poured out]. (Ps. 75. 8; 11. 6. Rev. 14. 10; 16. 19.) The constellation has thirteen stars, (cp. Ap. 10).

CORVUS. The Raven. The birds of prey devouring. The name in the Zodiac of Denderah, *Her-na* = the enemy breaking up. There are nine stars (see Ap. 10). The brightest star is *Chiba* (Num. 23. 8) = accursed. Another is *Minchar al Gorab*=the raven tearing to pieces.

Thus end the Scriptures of the Heavens. This is the story 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 *'athah*=to come), but for Seasons. These are not the four seasons of the year, but Cycles of time. The figure *Polysyndeton* (see Ap. 6) in Gen. 1. 14 emphasises 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.
9. The Transits of Venus,
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.

13

THE USE OF *NEPHESH* IN THE OLD TESTAMENT.

The word *nepheš* 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 282 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 "*nepheš*", 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 *nepheš*, except in Job 30. 15 and Isa. 57. 16. 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 *nepheš*, *nepheš* 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 *nepheš*.

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 *nepheš* 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 "*nepheš*". The English word "soul" is from the Latin *solus* = alone or sole, because the maintenance of man as a living organism, and all that affects his health and well-being, is the one sole or main thing in common with every living thing which the LORD God has made. The correct Latin word for the theological term "soul" (or *nepheš*) is *anima*; and this is from the Greek *anemos* = air or breath, because it is this which keeps the whole in life and in being.

[The usage of the corresponding New Testament word *psuchē* will be presented in a later Appendix.]

The first occurrence of *nepheš* is in Gen. 1. 20, "the moving creature that hath life (*nepheš*)".¹

The following are twelve classifications of *nepheš*:

I. *Nepheš* is used of the lower animals only, in twenty-two passages, and is rendered in nine different ways:—

- | | |
|--|----|
| 1. "creature". Gen. 1. 21, 24; 2. 19; 9. 10, 12.
Lev. 11. 46, 46. | 7 |
| 2. "thing". Lev. 11. 10. Ezek. 47. 9. | 2 |
| 3. "life". Gen. 1. 20, 30. | 2 |
| 4. "the life". Gen. 9. 4. Deut. 12. 23, 23. Prov. 12.
10. | 4 |
| 5. "beast". Lev. 24. 18, 18, 18. (See margin). | 3 |
| 6. "the soul". Job 12. 10. (See margin). | 1 |
| 7. "breath". Job 41. 21. | 1 |
| | 20 |

¹ 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.

- | | |
|---------------------------------------|----|
| Brought forward | 20 |
| 8. "fish". Isa. 19. 10. (See margin). | 1 |
| 9. "her". Jer. 2. 24. | 1 |
| | 22 |

II. *Nepheš* is used of the Lower Animals and Man in seven passages, and rendered in three different ways:—

- | | |
|---|---|
| 1. "creature". Gen. 9. 15, 16. | 2 |
| 2. "the life". Lev. 17. 11, 14, 14, 14. | 4 |
| 3. "soul". Num. 31. 28. | 1 |
| | 7 |

III. *Nepheš* is used of Man, as an individual person, in 53 passages, and is rendered in six different ways:—

- | | |
|--|----|
| 1. "soul". Gen. 2. 7; 12. 5; 46. 15, 18, 22, 25, 26,
26, 27, 27. Ex. 1. 5, 5; 12. 4. Lev. 22. 11. Ps. 25.
20. Prov. 10. 3; 11. 25, 30; 14. 25; 19. 15; 22.
23 (R.V. life); 25. 25; 27. 7, 7. Jer. 38. 16. Lam.
3. 25. Ezek. 13. 18, 18, 20, 20, 20; 18. 4, 4, 4. | 34 |
| 2. "person". Gen. 14. 21; 36. 6 (R.V. souls). Ex.
16. 16. Lev. 27. 2. Num. 31. 40, 40, 46.
Deut. 10. 22. Jer. 43. 6; 52. 29, 30, 30. Ezek.
16. 5; 27. 13. | 14 |
| 3. "persons". Num. 31. 35. | 1 |
| 4. "any". Deut. 24. 7. | 1 |
| 5. "man". 2 Kings 12. 4. | 1 |
| 6. "and". 1 Chron. 5. 21. | 1 |
| Not rendered (Num 31. 35"). | 1 |
| | 53 |

IV. *Nepheš* is used of Man, as exercising certain powers, or performing certain acts (may be often well rendered by emphatic 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, 20, 21, 27; 16. 29, 31;
17. 12, 15; 20. 6, 25; 22. 6; 23. 27, 30, 32.
Num. 15. 27, 28, 30; 19. 22; 29. 7; 30. 2, 4, 4,
5, 6, 7, 8, 9, 10, 11, 12, 13. Deut. 13. 6. Judg.
5. 21. 1 Sam. 1. 26; 17. 55; 18. 3; 20. 3, 17;
25. 26. 2 Sam. 11. 11; 14. 19. 2 Kings 2. 2, 4, 6;
4. 30. Job 16. 4, 4; 31. 30 (R.V. life). Ps. 35.
13; 120. 6. Prov. 6. 32; 8. 36; 11. 17; 13. 2;
15. 32; 16. 17; 19. 8, 16; 20. 2 (R.V. life); 21.
23; 22. 5; 29. 24. Ecc. 4. 8; 6. 2. Isa. 51. 23;
58. 3, 5. Jer. 4. 19. Ezek. 4. 14. Mic. 6. 7. | 81 |
| 2. "man". Ex. 12. 16. | 1 |
| 3. "any". Lev. 2. 1. | 1 |
| 4. "one". Lev. 4. 27. | 1 |
| 5. "yourselves". Lev. 11. 43, 44. Jer. 17. 21. | 3 |
| 6. "person". Num. 5. 6. | 1 |
| 7. "themselves". Est. 9. 31. Isa. 46. 2. | 2 |
| 8. "himself". Job 18. 4 (R.V. thyself); 32. 2. | 2 |
| 9. "he". Ps. 105. 18. | 1 |
| 10. "herself". Jer. 3. 11. | 1 |
| 11. "Himself". Jer. 51. 14. Amos 6. 8 (used of
Jehovah). | 2 |
| | 96 |

V. *Nepheš* is used of Man, as possessing animal appetites and desires, in twenty-two passages, rendered in five different ways:—

- | | |
|--|----|
| 1. "soul". Num. 11. 6 (dried away). Deut. 12. 15
(lusteth), 20 (longeth to eat flesh), 20 (lusteth
after), 21 (lusteth); 14. 26 (lusteth), 26 (desir-
eth); 21. 5 (loatheth). 1 Sam. 2. 16 (desireth).
Job 6. 7 (refused); 33. 20 (abhorreth). Ps.
107. 18 (abhorreth). Prov. 6. 30 (hunger);
13. 25 (satisfying). Isa. 29. 8 (empty), 8
(hath appetite). Mic. 7. 1 (desired . . . figs). | 17 |
|--|----|

* Lit. "and the soul of man . . . were 32,000 souls."

APPENDIX 13: THE USE OF *NEPHESH* (cont.).

Brought forward	17
2. "pleasure". Deut. 23. 24.	1
3. "lust". Ps. 78. 18.	1
4. "appetite". Prov. 23. 2. Ecc. 6. 7.	2
5. "greedy". Isa. 56. 11.	1
	<hr/>
	22
	<hr/>

VI. *Nepshesh* is used of Man, as exercising mental faculties, and manifesting certain feelings and affections and passions, in 231 passages, and rendered in twenty different ways:—

1. "soul". Gen. 34. 3 (clave), 8 (longeth); 42. 21 (anguish); 49. 6 (come not). Lev. 26. 11 (not abhor), 15 (abhor), 30 (abhor), 43 (abhor). Num. 21. 4 (discouraged). Deut. 4. 9 (keep), 29 (seek); 6. 5 (love); 10. 12 (serve); 11. 13 (love), 18 (lay up in); 13. 3 (love); 26. 16 (keep); 30. 2 (return), 6 (love), 10 (turn). Josh. 22. 5 (serve); 23. 14 (know). Judg. 10. 16* (grieved); 16. 16 (vexed). 1 Sam. 1. 10 (bitterness of), 15 (poured out); 18. 1 (knit with), 1 (loved as); 20. 4 (desireth); 23. 20 (desire); 30. 6 (grieved). 2 Sam. 5. 8 (hated). 1 Kings 2. 4 (walk); 8. 48 (return); 11. 37 (desired). 2 Kings 4. 27 (vexed); 23. 3 (keep), 25 (turned). 1 Chron. 22. 19 (seek). 2 Chron. 6. 38 (return); 15. 12 (seek); 34. 31 (keep). Job 3. 20 (bitter); 7. 11 (bitterness); 9. 21 (know) (R.V. myself); 10. 1 (weary), 1 (bitterness); 14. 22 (mourn); 19. 2 (vex); 21. 25 (bitterness); 23. 13* (desireth); 24. 12 (wounded); 27. 2 (vexed); 30. 16 (poured out), 25 (grieved). Ps. 6. 3 (sore vexed); 11. 5* (hateth); 13. 2 (take counsel); 19. 7 (converting); 24. 4 (not lifted up); 25. 1 (lifted up), 13 (dwell at ease); 31. 7 (in adversities), 9 (consumed with grief); 33. 20 (waiteth); 34. 2 (boast); 35. 9 (be joyful); 42. 1 (panteth), 2 (thirsteth), 4 (pour out), 5 (cast down), 6 (cast down), 11 (cast down); 43. 5 (cast down); 44. 25 (bowed down); 49. 18 (blessed); 57. 1 (trusteth), 6 (bowed down); 62. 1 (waiteth), 5 (wait); 63. 1 (thirsteth), 5 (satisfied), 8 (followeth hard); 69. 10 (chastened); 77. 2 (refused comfort); 84. 2 (longeth); 86. 4 (rejoiced), 4 (lift up); 88. 3 (full of troubles); 94. 19 (delight); 103. 1, 2, 22; 104. 1, 35 (bless); 107. 5 (fainted), 9 (satisfied), 9 (filled with goodness), 26 (melted); 116. 7 (return to rest); 119. 20 (longing), 25 (cleaveth unto the dust), 28 (melteth for heaviness), 81 (fainteth), 129 (keep), 167 (kept); 123. 4 (filled with scorning); 130. 5 (wait), 6 (waiteth); 131. 2 (quieted); 138. 3 (strengthened); 139. 14 (knoweth); 143. 6 (thirsteth), 8 (lifted up), 11 (bring out of trouble), 12 (afflict); 146. 1 (praise). Prov. 2. 10 (knowledge pleasant); 3. 22 (be life to); 13. 4 (desireth), 4 (made fat), 19; 16. 24 (sweet to); 19. 2 (without knowledge), 18 (spare) (R.V. heart); 21. 10 (desireth); 22. 25 (get a snare to); 24. 14 (wisdom unto); 25. 13 (refresheth); 29. 17 (give delight). Ecc. 2. 24 (enjoy good); 6. 3 (not filled); 7. 28 (seeketh). Song 1. 7; 3. 1, 2, 3, 4 (loveth); 5. 6 (failed); 6. 12* (made me like chariots). Isa. 1. 14 (hateth); 26. 8 (desire), 9 (desire); 32. 6 (made empty); 38. 15 (bitterness of); 42. 1* ; 55. 2 (delight); 58. 10 (drawn out), 10 (afflicted), 11 (satisfied); 61. 10 (joyful); 66. 3 (delighteth). Jer. 4. 31 (wearied); 5. 9, 29 (avenged); 6. 8 (depart), 16 (find rest); 9. 9* (avenged); 12. 7 (dearly beloved of); 13. 17 (shall weep); 14. 19 (lothed); 31. 12 (watered), 14, 25 (satiated), 25 (sorrowful); 32. 41* (whole); 50. 19 (satisfied). Lam. 3. 17 (removed), 20 (humbled), 24 (saith). Ezek. 7. 19 (satisfied); 24. 21 (pitieth). Jonah 2. 7 (fainted). Hab. 2. 4 (not upright). Zech. 11. 8 (lothed), 8 (abhorred). 176
--

* Used of God.

Brought forward	176
2. "mind". Gen. 23. 8 (your). 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), 18* (R.V. soul), 22 (R.V. soul), 28 (R.V. soul) (alienated); 24. 25 (R.V. heart) (set); 36. 5 (R.V. soul) (despiteful). 15	
3. "heart". Ex. 23. 9. Lev. 26. 16. Deut. 24. 15. 1 Sam. 2. 33 (grieve). 2 Sam. 3. 21 (desireth). Ps. 10. 3 (desire). Prov. 23. 7 (R.V. himself); 28. 25 (proud heart. R.V. greedy spirit); 31. 6 (heavy heart. R.V. bitter in soul). Jer. 42. 20 (dissembled. R.V. souls). Lam. 3. 51 (affected. R.V. soul). Ezek. 25. 6 (rejoiced. R.V. soul), 15 (despiteful. R.V. soul); 27. 31 (bitterness). Hos. 4. 8 (set). 15	
4. "heart". Prov. 27. 9 (counsel). 1	
5. "will". Deut. 21. 14 (she will). Ps. 27. 12; 41. 2. Ezek. 16. 27. 4	
6. "desire". Ecc. 6. 9. Jer. 22. 27; 44. 14. Mic. 7. 3 (R.V. soul). Hab. 2. 5. 5	
7. "pleasure". Ps. 105. 22. Jer. 34. 16. 2	
8. "lust". Ex. 15. 9. 1	
9. "angry". Judg. 18. 25. 1	
10. "discontented". 1 Sam. 22. 2. 1	
11. "thyself". Est. 4. 13. 1	
12. "myself". Ps. 131. 2. 1	
13. "he". Prov. 16. 26 (R.V. appetite). 1	
14. "his own". Prov. 14. 10 (R.V. its own). 1	
15. "Him". Prov. 6. 16.* 1	
16. "himself". Jon. 4. 8. 1	
17. "herself". Isa. 5. 14 (R.V. her desire). 1	
18. "yourselves". Jer. 37. 9. 1	
19. "man". Isa. 49. 7. 1	
20. "so would we have it". Ps. 35. 25. 1	
	<hr/>
	231
	<hr/>

VII. *Nepshesh* is used of Man, (a) as being "cut off" by God; (b) and as being slain or killed by man, in fifty-four passages: and is rendered in eight different ways:—

(a) <i>Soul cut off</i> by God, in twenty-two passages, and rendered "soul". Gen. 17. 14. Ex. 12. 15, 19; 31. 14. Lev. 7. 20, 21, 25, 27; 17. 10; 18. 29; 19. 8; 20. 6; 22. 3; 23. 29, 30. Num. 9. 13; 15. 30, 31; 19. 13, 20. Ezek. 18. 4, 20. 22	
(b) Slain or killed by man, in thirty-two passages, rendered in eight different ways:—	
1. "soul". Josh. 10. 28, 30, 32, 35, 37, 37, 39; 11. 11. Jer. 2. 34. Ezek. 13. 19; 22. 25, 27. 12	
2. "person". Deut. 27. 25. Josh. 20. 3, 9. 1 Sam. 22. 22. Prov. 28. 17. Ezek. 17. 17; 33. 6. 7	
3. "any". Lev. 24. 17. 1	
4. "any person". Num. 31. 19; 35. 11, 15, 30, 30. 5	
5. "him". Gen. 37. 21. Deut. 19. 6; 22. 26. 3	
6. "mortally". Deut. 19. 11. 1	
7. "life". 2 Sam. 14. 7. 1	
8. "thee". Jer. 40. 14, 15. 2	
	<hr/>
	54
	<hr/>

VIII. *Nepshesh* 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, 15, 16. Lev. 17. 11, 11 (R.V. life). Num. 16. 38 (R.V. lives); 31. 50. 1 Sam. 24. 11; 25. 29, 29, 29; 26. 21 (R.V. life). 2 Sam. 4. 9. 1 Kings 1. 29; 17. 21, 22. Job 7. 15; 27. 8. Ps. 3. 2; 6. 4; 7. 2, 5; 11. 1; 17. 13; 22. 20, 20; 23. 3; 25. 20; 26. 9; 33. 19; 34. 22; 35. 3, 4, 12, 17; 40. 14; 41. 4; 49. 8, 15; 54. 3, 4; 55. 18; 56. 6, 13; 57. 4; 59. 3; 63. 9; 66. 9, 16; 69. 1, 18; 70. 2; 71. 10,
--

* Used of God.

APPENDIXES 13 (cont.) AND 14.

Brought forward	55
13, 23; 72. 13, 14; 74. 19; 78. 50; 86. 2, 14; 88. 14; 94. 21; 97. 10; 106. 15; 109. 20, 31; 116. 4, 8; 119. 109, 175; 120. 2; 121. 7; 124. 4, 5, 7; 141. 8; 142. 4, 7; 143. 3. Prov. 18. 7; 24. 12; 29. 10. Isa. 3. 9; 10. 18; 44. 20; 53. 10, 11, 12; 55. 3. Jer. 4. 10; 20. 13; 26. 19; 38. 17, 20; 44. 7; 51. 6 (R.V. life), 45 (R.V. yourselves). Lam. 1. 11, 16, 19; 2. 12; 3. 58. Ezek. 3. 19, 21; 13. 18, 19; 14. 14, 20; 18. 27; 33. 5, 9. Hos. 9. 4 (R.V. appetite). Jon. 2. 5. Hab. 2. 10.	117
2. "life, lives". Gen. 9. 5, 5; 19. 17, 19; 32. 30; 35. 18; 44. 30, 30. Ex. 4. 19; 21. 23, 23, 30. Num. 35. 31. Deut. 19. 21, 21; 24. 6. Josh. 2. 13, 14; 9. 24. Judg. 5. 18; 9. 17; 12. 3; 18. 25, 25. Ruth 4. 15. 1 Sam. 19. 5, 11; 20. 1; 22. 23, 23; 23. 15; 26. 24, 24; 28. 9, 21; 2 Sam. 1. 9; 4. 8; 16. 11; 18. 13; 19. 5, 5, 5, 5; 23. 17. 1 Kings 1. 12, 12; 2. 23; 3. 11; 19. 2, 2, 3, 4, 10, 14; 20. 31, 39, 39, 42, 42. 2 Kings 1. 13, 13, 14; 7. 7; 10. 24, 24. 1 Chron. 11. 19, 19. 2 Chron. 1. 11. Est. 7. 3, 7; 8. 11; 9. 16. Job 2. 4, 6; 6. 11 (R.V. be patient); 13. 14; 31. 39. Ps. 31. 13; 38. 12. Prov. 1. 18, 19; 6. 26; 7. 23; 13. 3, 8. Isa. 15. 4 (R.V. soul); 43. 4. Jer. 4. 30; 11. 21; 19. 7, 9; 21. 7, 9; 22. 25; 34. 20, 21; 38. 2, 16; 39. 18; 44. 30, 30; 45. 5; 46. 26; 48. 6; 49. 37. Lam. 2. 19; 5. 9. Ezek. 32. 10. Jon. 1. 14; 4. 3.	110
3. "ghost". Job 11. 20. Jer. 15. 9.	2
4. "person". 2 Sam. 14. 14 (R.V. life).	1
5. "tablets". Isa. 3. 20 (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
11. "yourselves". Deut. 4. 15. Josh. 23. 11.	2
	243

IX. *Nephesh* is used of man, as actually dead, in thirteen passages, and is rendered in three different ways:—

1. "the dead". Lev. 19. 28; 21. 1; 22. 4. Num. 5. 2; 6. 11. 5
2. "dead body". Num. 9. 6, 7, 10. 3
3. "body". Lev. 21. 11. Num. 6. 6; 19. 11, 13. Hag. 2. 13. 5

X. *Nephesh*, in thirteen passages (all rendered "soul"), is spoken of as going to a place described by four different words, rendered as shown below:—

- i. "sh'öl" = THE grave (as distinct from *keber*, *A grave*), *gravedom* (or the dominion of death), in five passages, rendered in this connection in two different ways:—
 1. "grave". Ps. 30. 3 (R.V. "Sheol"); 89. 48 (R.V. "Sheol", marg. *grave*). (Cp. Ps. 49. 15). 2
 2. "hell". Ps. 16. 10 (R.V. "Sheol"); 86. 13 (marg. *grave*. R.V. "pit", marg. *lowest Sheol*). Prov. 23. 14 (R.V. "Sheol", marg. *the grave*). 3
- ii. "shachath" = a pit (for taking wild beasts); hence, *a grave*. The Septuagint and New Testament take it in the sense of *corruption*; but, if so, not implying putridity, but *destruction*. Occurs in six passages, and is rendered in two different ways:—
 1. "pit". Job 33. 18, 28, 30. Ps. 35. 7. Isa. 38. 17. 5
 2. "grave". Job 33. 22 (R.V. "pit"). 1
- iii. "shūchāh" = a deep pit (cp. all the occurrences, Prov. 22. 14; 23. 27. Jer. 2. 6; 18. 20, 22). In one passage only:—
 1. *Pit*. Jer. 18. 20. 1
- iv. "dūmah" = silence. Ps. 94. 17. 1

Total 754

14

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. 'Ādām, denotes his *origin*, as being made from the "dust of the *Adamah*" ground (Lat. *homo*).
2. 'Īsh, has regard to sex, a male (Lat. *vir*).
3. 'Ēnōsh, has regard to his infirmities, as physically *mortal*, and as to character, *incurable*.
4. *Geber*, has respect to his *strength*, a *mighty man*.

I. 'Ādām, without the article, denotes man or mankind in general (Gen. 1. 26; 2. 5; 5. 1, followed by plural pronoun). With the article, it denotes *the man, Adam*, though rendered "man" in Gen. 1. 27; 2. 7 (twice), 8, 15, 16, 19 (marg.), 22 (twice); 3. 12, 22, 24; 5. 1; 6. 1 (rendered "men"), 2, 3, 4. After this, the Hebrew 'Ādām = man or men, is used of the descendants of Adam. Hence, Christ is called "the son of Adam", not a son of Enosh.

With the particle עַל ('*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 ἀνθρωπος (*anthrōpos*) 411 times; ἀνὴρ (*anēr*) eighteen times (fifteen in Proverbs); once θνητός (*thnetos*), Prov. 20. 24 = dying; four times βροτός (*brotos*), *mortal* (all in Job); once γηγενής (*gēgenēs*), *earth-born*, Jer. 32. 20.

II. 'Īsh. 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. 2. 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. 22, 24 and 4. 1.

Translated in Septuagint 1,083 times by ἀνὴρ (*anēr*), Latin *vir*, and only 450 by ἀνθρωπος (*anthrōpos*), Latin *homo*.

It is rendered "husband" sixty-nine times, "person" twelve times, and once or twice each in thirty-nine different ways.

III. 'Ēnōsh. First occurrence Gen. 6. 4, *men of name*. Always in a bad sense (Isa. 5. 22; 45. 14. Judg. 18. 25). Morally = *depraved*, and physically = *frail, weak*. It is from 'ānash, *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; 30. 12, 15. Mic. 1. 9). Note the contrasts, Isa. 2. 11 and 17. "The lofty looks of man ('Ādām) shall be humbled, and the haughtiness of men ('Ēnōsh) shall be bowed down" (Cp. Isa. 13. 12. Job 25. 6. Ps. 8. 4; 90. 3; 144. 3. Job 4. 17; 10. 5; 7. 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 'Ish (so probably Gen. 18 and 19, where the indefinite plural must be interpreted by the context, because 'Adām would have denoted human, and 'Ish, 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. 4¹, *mighty men*,

¹ In Gen. 6. 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 ('Enōsh) of name, i. e. renowned for their moral depravity.

and denotes man in respect of his physical strength, as 'Enōsh does in respect of the depravity of his nature. It is rendered "man" sixty-seven times, "mighty" twice, "man-child" once, "every one" once. In the Septuagint rendered fourteen times ἀνθρώπος (*anthrōpos*) and the rest by ἀνὴρ (*anēr*).

For illustrative passages see Ex. 10. 11; 12. 37. 1 Sam. 16. 18. 2 Sam. 23. 1. Num. 24. 3, 15. 1 Chron. 26. 12; 28. 1. 2 Chron. 13. 3. Ezra 4. 21; 5. 4, 10; 6. 8.

V. *Methim* (plural) = adults as distinguished from children, and males as distinguished from females. Occurs Gen. 34. 30. Deut. 2. 34; 3. 6; 4. 27; 26. 5; 28. 62; 33. 6. 1 Chron. 16. 19. Job 11. 3, 11; 19. 19; 22. 15; 24. 12; 31. 31. Ps. 17. 14; 26. 4; 105. 12. Isa. 3. 25; 5. 13; 41. 14. Jer. 44. 28.

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. 4), &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 2139 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. 8, "What nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this 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:—

Offence.	Punishment by Jehovah's Law.	Punishment by Khammurabi's Law.
Stealing.	Restoring double (Ex. 22. 9).	Death (§ 4).
Burglary.	Restoring double (Ex. 22. 7).	Death (§ 21).
Harbouring a fugitive slave.	No offence (Deut. 23. 15).	Death (§ 16).
Injuring a slave.	Freedom given to slave.	Master compensated (§ 199).
Injuring a rich man.	Same injury inflicted on injurer.	Same injury inflicted on injurer (§§ 196, 197).
Injuring a poor man.	Same injury inflicted (Ex. 21. 23-25).	Fine of one mina of silver (§ 198).
Injury followed by death to a rich man's daughter.	Each case judged on its own merits.	Death of injurer's daughter (§ 209).
Injury followed by death to a poor man's daughter.	Each case judged on its own merits.	Fine of 5 shekels of silver (§§ 211, 213).

We see the laws of Khammurabi operating in Genesis in the following instances:

1. The law of adoption made Eliezer 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), harmonized 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. 23; 20. 10; 31. 13-17. Deut. 5. 14.
- The law of the place to worship (Gen. 3. 24; 4. 3, 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. 2, 3, 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. 13). Ex. 20. 12. Lev. 19. 3. Deut. 5. 16.

APPENDIXES 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; 39. 9; 49. 4). Lev. 20. 10.
 The law as to (1) priesthood (Gen. 14. 18). Ex. 28. 1.
 (2) priestly garments (Gen. 27. 15; 37. 3). Ex. 28. 4.
 The law of tithes (Gen. 14. 20; 28. 22). Lev. 27. 30-32.
 The law as to covenant-making (Gen. 15. 10, 18; 21. 27, 32). Ex. 34. 27; 19. 5.
 The law of intercession (Gen. 17; 18; 20. 17; 24).
 The law of righteousness (Gen. 17. 1). 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 oaths (Gen. 21. 23; 24. 41; 26. 28).
 Ex. 22. 11. Num. 5. 19.
 The law of binding sacrifices (Gen. 22. 9). Ps. 118. 27.
 The law of the birthright (Gen. 25. 33). Deut. 21. 16, 17.
- The law of anointing with oil (Gen. 28. 18; 31. 13).
 Ex. 40. 15.
 The obligation of vows (Gen. 28. 20-22; 31. 13). Deut. 23. 21. Num. 30. 2.
 The law against idolatry (implied in the word "dominion", Gen. 1. 26; 31. 32, 35). Ex. 20. 3-6. Deut. 5. 7-10.
 The law of uncleanness (Gen. 31. 35). Lev. 15.
 The law against marriage between circumcised and uncircumcised (Gen. 34. 14). Deut. 7. 3.
 The law of ceremonial cleansing for worship (Gen. 35. 2). 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 נְשָׁמָה (*Neshāmāh*), "BREATH".

- Gen. 2. 7; 7. 22. Deut. 20. 16. Josh. 10. 40; 11. 11, 14. 3; 32. 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.
 2 Sam. 22. 16. 1 Kings 15. 29; 17. 17. Job 4. 9; 26. 4; 27.

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, "Perils of waters" = "Perils 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 living 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. 21, "The temple of His body" = "the temple, that is to say, His body." Rom. 4. 11, "The sign 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. 26)."

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. 2. 9, "The tree of life" i.e. the tree which preserved life. Isa. 55. 3. Acts 13. 34, "The sure mercies 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. 11. 26, "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. 16. 20, "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 = "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 of 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. 24, "The Gospel of (i.e. concerning, Genitive of relation) the grace of (Genitive of origin or possession) God".

18

"IN THE DAY". (Gen. 2. 17.)

Bayōm=when. It is the figure *Synecdoche*, by which a part is put for the whole, or the whole for a part (see Ap. 6). What that "part" is must be determined by the context in each particular case.

In Gen. 2. 4, it is put for the whole six days.

In Num. 7. 84, it is put for the whole twelve days of the dedication of the altar.

In Lev. 13. 14, it is rendered "when". R.V. whensoever. Num. 28. 26, see notes.

In Lev. 14. 57, it is rendered "when", both in A.V. and R.V. Cp. Deut. 21. 16. 1 Sam. 20. 19. 2 Sam. 21. 12.

In 1 Kings 2. 37, it is rendered "on the day", but v. 41 shows that Shimei had been to Gath and back before Solomon executed the sentence (vv. 37, 42).

In Ps. 18. 18, it is rendered "in the day", but evidently means *at the time when*.

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. 5, 6¹, it includes the whole time of God's choice of Israel.

In Ezek. 36. 33, it includes the whole time of rebuilding the waste places of Israel in the future restoration. Cp. ch. 38. 18². A.V.=at the same time. R.V.=in that day.

¹ In verse 6 it has the definite article (*bāyōm*), 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 have 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 the words employed 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. 2). Indeed, the explanation added there, that the "old serpent" is the Devil and Satan, would immediately lead one to connect the word "old" with the *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 tempter of "the first man, Adam".

The Hebrew word rendered "serpent" in Gen. 3. 1 is *Nāchāsh* (from the root *Nāchāsh*, to shine), and means a *shining one*. Hence, in Chaldee it means *brass* or *copper*, because of its *shining*. Hence also, the word *Nehushtān*, a piece of brass, in 2 Kings 18. 4.

In the same way *Sārāph*, 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 *Saraphim*, or *Seraphs*.

But when the LORD said unto Moses, "Make thee a fiery serpent" (Num. 21. 8), He said, "Make thee a *Sārāph*", and, in obeying this command, we read in v. 9, "Moses made a *Nāchāsh* of brass". *Nāchāsh* is thus used as being interchangeable with *Sārāph*.

Now, if *Sārāph* 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 *Nāchāsh* 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 Introversion). The *Nāchāsh*, or serpent, who beguiled Eve (2 Cor. 11. 3) is spoken of as "an angel of light" in 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"¹ 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 vv. 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. 12), 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* (*Nāchāsh*) 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 sealest 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. 1. 4; 8. 12; 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 *zōa* "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

¹ Ezek. 28. 11-19, who is quite a different being from "the Prince of Tyre", in vv. 1-10, who is purely human.

APPENDIX 19 : THE SERPENT OF GENESIS 3 (cont.).

a snake, but we can understand her being fascinated¹ 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 *Hypocatastasis* (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 truer to truth is intended. If a Figure of speech is thus employed, it is for the purpose of expressing the truth more impressively; and is intended to be a figure of something much *more real* than the letter of the word.

Other Figures of speech are used in *vv.* 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 suffering, 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 hair. It means that all Satan's plans and plots, policy and purposes, will one day be finally crushed and ended, never more to mar or to hinder the purposes 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 impressive 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 would be destroyed; and all Satan's power and policy brought to an end, and all his works destroyed (Heb. 2. 14. 1 John 3. 8. Rev. 20. 1-3, 10). What literal words could portray these literal facts so wonderfully as these expressive Figures of speech?

It is the same with the other Figures used in *v.* 14, "On thy belly shalt thou go". This Figure means infinitely more than the literal belly of flesh and blood; just as the words "heel" and "head" do in *v.* 15. It paints for the eyes of our mind the picture of Satan's ultimate *humiliation*; for prostration was ever the most eloquent sign of subjection. When it is said "our belly cleaveth unto the ground" (Ps. 44. 25), 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 would gladly be exchanged for the literal "gravel". So when Christians are rebuked for "biting and devouring one another" (Gal. 3. 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 *nāchash*, it was

¹ It is remarkable that the verb *nāchash* always means to enchant, fascinate, bewitch; or of one having and using occult knowledge. See Gen. 30. 27; 44. 5, 15. Lev. 19. 26. Deut. 18. 10. 1 Kings 20. 33. 2 Kings 17. 17; 21. 6. 2 Chron. 33. 6. So also is the noun used in Num. 23. 23; 24. 1.

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 miracle¹.

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 Lord 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 "freely" (3. 2, cp. 2. 16); then (2) to *add* the words "neither shalt thou touch it" (3. 3, cp. 2. 17); and finally (3) to *alter* a certainty into a contingency by changing "thou SHALT SURELY die" (2. 17) into "LEST ye die" (3. 3).

It is 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 17. 8, 14, 17).

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 spheres 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 why Satan is quite content that the *letter* of Scripture should be accepted in Gen. 3, as he himself accepted the letter of Ps. 91. 11. He himself could say "It is written" (Matt. 4. 6) so long as the *letter* of what is "written" could be put instead of the *truth* that is conveyed by it; and so long as it is misquoted or misapplied.

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 stumbling of the weak in faith.

¹ Greater than that wrought by God Himself, who opened the mouth of Balaam's ass.

20

THE POSTERITY OF CAIN.

It is important to note that the posterity of Cain comes in the First *Tölédóth*, 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).

- J¹ | 2. 4-25. Before the Fall.
- J² | 3. 1-34. The Fall.
- J³ | 4. 1-26. After the Fall.

The expansion of J³. "After the Fall" (4. 1-26), p. 8.

- J³ | L | 1-16. Adam's sons: Cain and Abel.
- | M | 17-24. Cain's son: Enoch.
- | 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 a child at sixty-five years of age, one in each successive year, there would have been 1,219 in A.M. 130. 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 *profanation 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."

Kimchi, Rashi, and other ancient Jewish commentators agree with this. Rashi says: "Then was there profanation 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, incurable*. The sons of men, as "Enosh", are so called for a similar reason (Job 7. 17; 15. 14. Ps. 9. 20; 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, 15, if purity of worship was begun in the days of Enos, instead of profanation in calling on the Name of the Lord?

Surely this is sufficient evidence that this profanation 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	0 =	0 = 3996
5. 3.	Seth	born when Adam	130 =	130 = 3866
6.	Enos	" " Seth	105 =	235 = 3761
9.	Cainan	" " Enos	90 =	325 = 3671
12.	Mehalaleel	" " Cainan	70 =	395 = 3601
15.	Jared	" " Mehalaleel	65 =	460 = 3536
18.	Enoch	" " Jared	162 =	622 = 3374
21.	Methuselah	" " Enoch	65 =	687 = 3309
25.	Lamech	" " Methuselah	187 =	874 = 3122
28.	Noah	" " Lamech	182 =	1056 = 2940
7. 11.	Flood year	" " Noah	600 =	1656 = 2340

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. 28 is quite different. It is *yévos* (*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.).¹ 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 *οικητήριον* (*oikēterion*). This word occurs only in 2 Cor. 5. 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. 20. 2 Pet. 2. 7), though there may have been a prior fall which caused the end of "the world that then was" (Gen. 1. 1, 2. 2 Pet. 3. 6).

For this sin they are "reserved unto judgment", 2 Pet. 2. 4, and are "in prison", 1 Pet. 3. 19.

Their progeny, called *Nephilim* (translated "giants"), were monsters of iniquity; and, being superhuman in size and character, had to be destroyed (see Ap. 25). This was the one and only object of the Flood.

Only Noah and his family had preserved their pedigree pure from Adam (Gen. 6. 9, see note). All the rest had become "corrupt" (*shāchath*) destroyed [as Adamites]. The only remedy was to destroy it (*de facto*), as it had become destroyed (*de jure*). (It is the same word in *v. 17* as in *vv. 11, 12*.) See further under Ap. 25 on the *Nephilim*.

This irruption of fallen angels was Satan's first attempt to prevent the coming of the Seed of the woman foretold in Gen. 3. 15. 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 irruption, as recorded in Gen. 6. 4, "and also after that" (i.e. after the days of Noah, more than 500 years after the first irruption). The aim of the enemy was to occupy Canaan in advance of Abraham, and so to contest its occupation by his seed. For, when Abraham entered Canaan, we read (Gen. 12. 6) "the Canaanite was then (i.e. already) in 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 "Isaac". 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, &c. Cp. Ex. 2. 5. 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 Jehoshaphat, notwithstanding 2 Chron. 17. 1. Jehoram killed off all his brothers (2 Chron. 21. 4).

The Arabians 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. 3).

Hezekiah was childless, when a double assault was made by the King of Assyria and the King of Terrors (Isa. 36. 1; 38. 1). God's faithfulness was appealed to and relied on (Ps. 136).

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, "Cast 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. 3. 1-3), like another Jehoshaba; and going forth to witness of His coming, like another Jehoiada (2 Chron. 23. 3).

The irruption of "the fallen angels" ("sons of God") was 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.

24

THE "HUNDRED AND TWENTY YEARS" OF GENESIS 6. 3.

These are generally taken as meaning 120 years before the Flood. But this mistake has been made by not observing that the word for "men" in Gen. 6. 1, 2 is in the singular number with the definite article, as in *v. 3* "man", and means THE MAN ADAM. The word "also" clearly refers to him. It has no meaning if "men" be read, in the plural. It means, and can mean, only that Adam himself, "also", as well as the rest of mankind, had "corrupted his way".¹ If "men" be

¹ (*b'shaggam*) because that also is so pointed in the Codex Hilleli. This makes it the Inf. Kal. of *shāgag*, to transgress, go astray, and means, "because that in their going astray, he (Adam) also is flesh".

the meaning, then it may be well asked, who are the others indicated by the word "also"?

In Gen. 2. 17, the Lord God had declared that Adam should die. Here, in Gen. 6, it was made more clear that though he had lived 810 years he should surely die; and that his breath, or the spirit of life from God, should not for ever remain in him. See the notes on Gen. 6.

This fixes the chronology of *v. 3*, and shows that long before that time, A. M. 810, and even before Enoch, this irruption of fallen angels had taken place. This was the cause of all the "ungodliness" against which the prophecy of Enoch was directed in Jude 14, and which ultimately brought on the fulfilment of his prophecy in the Judgment of the Flood. See Ap. 23 and 25.

25

THE NEPHILĪM, 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, *Nephilim*, which means *fallen ones* (from *nāphal*, 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. 3. 15).

This was 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 come of the *Nephilim*". How, it may be asked, could this be, 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] mighty men (Heb. *gibbōr*, 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 irruption 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 irruption, 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 "Rephaim" and "Emim", and had established themselves at Ashteroth Karnaim and Shaveh Kiriathaim.

In ch. 15. 18-21 they are enumerated and named among Canaanite Peoples: "Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaim, and the Amorites, and the Girgashites, and the Jebusites" (Gen. 15. 19-21; cp. Ex. 3. 8, 17; 23. 23. Deut. 7; 20. 17. Josh. 12. 8).

These were to be cut off, and driven out, and utterly destroyed (Deut. 20. 17. Josh. 3. 10). But Israel failed in this (Josh. 13. 13; 15. 63; 16. 10; 17. 18. Judg. 1. 19. 20, 28, 29, 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. 23), and *Rephaim*, from Rapha, another notable one among them.

From Deut. 2. 10, they were known by some as *Emim*, and *Horim*, and *Zanzumim* (v. 20, 21) and *Avim*, &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. 14 (where the proper name is rendered "deceased," and v. 19, where it is rendered "the dead").

It is rendered "dead" seven times (Job 26. 5. Ps. 88. 10. Prov. 2. 18; 9. 18; 21. 16. Isa. 14. 8; 26. 19).

It is rendered "deceased" in Isa. 26. 14.

It is retained as a proper name "Rephaim" ten times (two being in the margin). Gen. 14. 5; 15. 20. Josh. 12. 15 (marg.). 2 Sam. 5. 18, 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. 33, where it is *Nephilim*; and Job 16. 14, where it is *gibbōr* (Ap. 14. iv).

By reading all these passages the Bible student may know all that can be known about these beings.

It is certain that the second irruption 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 "Ashteroth Karnaim"; while the *Emim* were in the plain of Kiriathaim (Gen. 14. 5).

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 *Arbaim* after him, but *Anakim* 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 Pharaohs 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 problem which has for ages perplexed all engineers, as to how those huge stones and monuments were brought 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 heathen Cosmogonies, which by some are set on an equality with Scripture, or by others adduced 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 *tāmim* 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. 1, 6; 4. 3, 23, 28, 32; 5. 15, 18; 6. 6; 9. 2, 3; 14. 10; 22. 19; 23. 12, 18. Num. 6. 14; 28. 19, 31; 29. 2, 8, 13, 20, 23, 29, 32, 36. Ezek. 43. 22, 23, 25; 45. 18, 23; 46. 4, 6, 13.

Without spot. Num. 19. 2; 28. 3, 9, 11; 29. 17, 26.

Undefiled. Ps. 119. 1.

This shows that Gen. 6. 9 does not speak of Noah's moral perfection, but tells us that he and his family alone had preserved their pedigree and kept it pure, in spite of the prevailing corruption brought about by the fallen angels. See Ap. 23 and 25.

27

WINE.

There are *eight* Hebrew words translated wine. A careful observation of their use will tell us all that there is to be known on the subject.

I. *Yayin*, from the root *yāyan*, 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. 21. "Noah planted a vineyard and drank *yayin* and was drunken."

Gen. 14. 18. "Melchizedek . . . brought forth bread and wine."

1 Sam. 25. 36, 37. Nabal drank *yayin* and "was very drunken."

Isa. 28. 1. "The drunkards of Ephraim . . . are overcome (i.e. knocked down) with *yayin*."

Jer. 23. 9. "I am like a drunken man, and like a man whom *yayin* hath overcome."

It is perfectly certain, therefore, from these passages, that *yayin* was fermented, and was intoxicating. *Yayin* was also used for sacred purposes and for blessing:

Gen. 49. 12. "His (Judah's) eyes shall be red with *yayin*, and his teeth white with milk."

Amos 9. 13. "I will bring again the captivity of my people, and they shall plant vineyards and drink the *yayin* thereof." (v. 14 is No. V.)

Ecc. 9. 7. "Drink thy *yayin* with a merry heart, for God now accepteth thy works."

The Nazirite, at the expiration of his vow, drank *yayin*. See Num. 6. 13-20. It was used at 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. *Tirōsh*, from *yārash*, 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 *yayin* and *tirōsh* take away the heart" (i.e. they blunt the feelings, derange the intellect).

Some say that *tirōsh* means *grapes*, and is used as *solid* food, because in Gen. 37. 28 we read of "*tirōsh* 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, "*tirōsh* and corn" mean *liquids and solids*, by the figure of *Synecdoche* (of Genus), Ap. 6.

Prov. 3. 10. "Thy presses shall burst out with *tirōsh*."

Isa. 62. 8. "The sons of the stranger shall not drink thy *tirōsh*."

Joel 2. 24. "The fats (vats) shall overflow with *tirōsh* and oil."

Mic. 6. 15. "Thou shalt tread . . . *tirōsh*, but shalt not drink *yayin*."

III. *Chemer*, from *chamar*, to *ripen*. Hence used of strong *red wine*. It occurs eight times.

Deut. 32. 14. "The pure *chemer* of the grape."

Is. 27. 2, 3. "A vineyard of *chemer*. I the Lord do keepit".

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 *neat wine*, because, unmixed with water, it disturbs the head and brain.

IV. *Shēkār*=strong drink (from *shākar*, to *get drunk*), a very intoxicating drink made from barley, honey, or dates.

Num. 28. 7. "In the holy place shalt thou cause the *shēkar* (strong wine) to be poured unto the Lord for a drink offering."

Deut. 14. -25, 26. "Thou . . . shalt 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 *yayin* (wine), or for *shēkar* (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. 'Āšīš (from 'āšas, to *tread*) *new or sweet wine* of the vintage year.

Isa. 49. 26. "They shall be drunken with their own blood, as with 'āšīš (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. *Šob'e*, any kind of strong intoxicating drink: from *šāb'a*, to *drink to excess, become drunk*: occurs twice.

Isa. 1. 22. "Thy silver is become dross, thy *šob'e* (wine) mixed with water".

Hos. 4. 18. "Their *šob'e* (drinking bout or carouse) is over" (A.V. their drink is sour (marg. gone).

R.V. marg. their carouse is over).

VII. *Mimšāk*, mixed or spiced wine.

Prov. 23. 30. "They that tarry long at the *yayin*; they that go to seek *mimšāk* (mixed wine)."

Isa. 65. 11. "That prepare a table for Fortune, and that fill up mingled wine (*mimšāk*) unto Destiny" (R.V.).

VIII. *Shēmārīm*, from *shāmar*, to *keep, preserve, lay up*; hence, *old wine*, purified from the lees and racked off.

Ps. 75. 8. "But the *shēmārīm* (dregs), 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 *shēmārīm* (lees)".

Jer. 48. 11. "Moab . . . hath settled on his lees."

N.B. The word translated "flagons of wine" is 'āshishāh, from 'āshash, 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 that which *causes* the fermentation. There can be no leaven after the process of fermentation has ceased.

28

NIMROD. GEN. 10. 8, 9. 1 CHRON. 1. 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, than 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.

30

THE MASSŌRAH.

All the oldest and best manuscripts of the Hebrew Bible contain on every page, beside the Text (which is arranged in two or more columns), a varying number of lines of smaller writing, distributed between the upper and lower margins. This smaller writing is called the *Massōrah Magna* or Great *Massōrah*, while that in the side margins and between the columns is called the *Massōrah Parva* or Small *Massōrah*.

The illustration given on p. 32 is a reduced facsimile of a Hebrew MS. (16½ inches × 12¾), written in a German hand, about the year A.D. 1120.

The small writing in the margins in this particular MS. is seen to occupy seven lines in the lower margin, and four lines in the upper; while in the outer margins and between the three columns is the *Massōrah Parva*.

The word *Massōrah* is from the root *māsar*, to deliver something into the hand of another, so as to commit it to his trust. Hence the name is given to the small writing referred to, because it contains information necessary to those into whose trust the Sacred Text was committed, so that they might transcribe it, and hand it down correctly.

The Text itself had been fixed before the *Massorites* were put in charge of it. This had been the work of the *Sōpherim* (from *šāphar*, to count, or number). Their work, under Ezra and Nehemiah, was to set the Text in order after the return from Babylon; and we read of it in Neh. 8. 8¹ (cp. Ezra 7. 6, 11). The men of "the Great Synagogue" completed the work. This work lasted about 110 years, from Nehemiah to Simon the first, 410-300 B. C.

The *Sōpherim* were the authorised revisers of the Sacred Text; and, their work being completed, the *Massorites* were the authorised custodians of it. Their work was to preserve it. The *Massōrah* is called "A Fence to the Scriptures," because it locked all words and letters in their places. It does not contain notes or comments as such, but facts and phenomena. It records the number of times the several letters occur in the various books of the Bible; the number of words, and the middle word; the number of verses, and the middle verse; the number of expressions and combina-

¹ The Talmud explains that "the book" meant the original text; "distinctly" means explaining it by giving the Chaldee paraphrase; "gave the sense" means the division of words, &c. according to the sense; and "caused them to understand the reading" means to give the traditional pronunciation of the words (which were then without vowel points).

tions of words, &c. All this, not from a perverted ingenuity, but for the set purpose of safeguarding the Sacred Text, and preventing the loss or misplacement of a single letter or word.

This *Massōrah* 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 *Massōrah* 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 *Massōrah*; so that the Revisers as well as the Translators of the Authorised Version carried out their work without any idea of the treasures contained in the *Massōrah*; 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 *Massōrah*, 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 *Massōrah* are also given, viz. those that have the "extraordinary points" (Ap. 31); the "eighteen emendations" of the *Sōpherim* (see Ap. 33); the 134 passages where they substituted *Adonai* for Jehovah (see Ap. 32); and the Various Readings called *Severim* (see Ap. 34). These are given in separate Appendixes; 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 *Massōrah* see Dr. Ginsburg's *Introduction to the Hebrew Bible*, of which only a limited edition was printed; also a small pamphlet on *The Massōrah* published by the King's Printers.

31

THE FIFTEEN EXTRAORDINARY POINTS OF THE SŌPHERĪM.

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 *Sōpherim*.

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):

Gen. 16. 5.	Num. 3. 39.	2 Sam. 19. 29.
" 18. 9.	" 9. 10.	Isa. 44. 9.
" 19. 33, 35.	" 21. 30.	Ezek. 41. 20.
" 33. 4.	" 29. 15.	" 46. 22.
" 37. 12.	Deut. 29. 29.	Ps. 27. 13.

32

THE 134 PASSAGES WHERE THE SŌPHERĪM 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 *Massōrah* (§§ 107-15, Ginsburg's edition) contains the 134.

Gen. 18. 3, 27, 30, 32; 19. 18; Ex. 4. 10, 13; 5. 22; 15. 17; 20. 4. 34. 9, 9.

Num. 14. 17. Josh. 7. 8. Judg. 6. 15; 13. 8. 1 Kings 3. 10, 15; 22. 6. 2 Kings 7. 6; 19. 23. Isa. 3. 17, 18; 4. 4; 6. 1, 8, 11; 7. 14, 20; 8. 7; 9. 8, 17; 10. 12; 11. 11; 21. 6, 8, 16; 28. 2; 29. 13; 30. 20; 37. 24; 38. 14, 16; 49. 14. Ezek. 18. 25, 29; 21. 13; 33. 17, 29. Amos 5. 16; 7. 7, 8; 9. 1. Zech. 9. 4. Mic. 1. 2. Mal. 1. 12, 14. Ps. 2. 4; 16. 2; 22. 19, 30; 30. 8; 35. 3, 17, 22; 37. 12;

APPENDIXES 32 (cont.), 33, 34, AND 35.

38. 9, 15, 22; 39. 7; 40. 17; 44. 23; 51. 15; 54. 4; 55. 9; 57. 9; 59. 11; 62. 12; 66. 18; 68. 11, 17, 19, 22, 26, 32; 73. 20; 77. 2, 7; 78. 65; 79. 12; 86. 3, 4, 5, 8, 9, 12, 15; 89. 49, 50; 90. 1, 17; 110. 5; 130. 2, 3, 6.

Dan. 1. 2; 9. 3, 4, 7, 9, 15, 16, 17, 19, 1¹, 19.
Lam. 1. 14, 15, 15; 2. 1, 2, 5, 7, 18, 19, 20; 3. 31, 36, 37, 58.
Ezra 10. 3.
Neh. 1. 11; 4. 14.
Job 28. 28.

To these may be added the following, where "Elohim" was treated in the same way:—

2 Sam. 5. 19-25 } Where the A.V. has "LORD."
" 6. 9-17 }

1 Chron. 13. 12 } Where in A.V. and R.V. it
" 14. 10, 11, 14, 16 } still appears as "God".
" 16. 1 } It is printed "GOD" in the
Ps. 14. 1, 2, 5 } Companion Bible.
" 53. 1, 2, 4, 5 }

(See Ginsburg's ed. of *The Massōrah*, §§ 107-115.)

33 THE "EIGHTEEN EMENDATIONS" OF THE SŌPHERĪM.

The *Massōrah* (Ap. 30), i.e. the small writing in the margins of the standard Hebrew codices, as shown in the plate on p. 32, consists of a concordance of words and phrases, &c., safeguarding the Sacred Text.

A note in the *Massōrah* against several passages in the manuscripts of the Hebrew Bible states: "This is one of the Eighteen Emendations of the Sopherim," or words to that effect.

Complete lists of these emendations are found in the *Massōrah* 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 would appear that these examples are simply typical.

The *Siphri*¹ adduces seven passages; the *Yalkut*,² ten; the *Mechiltha*,³ eleven; the *Tanchuma*,⁴ seventeen;

¹ An ancient commentary on Leviticus (circa A.D. 219-47).

² A catena 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 Tanchuma ben Abba, about A. D. 380.

while the St. Petersburg Codex gives two passages not included in any other list (Mal. 1. 12; 3. 9; see below).

These emendations were made at a period long before Christ, before the Hebrew text had obtained its present settled form, and these emendations affect the Figure called *Anthropopatheia*. See Ap. 6.

The following is a list of the eighteen "Emendations," together with eight others not included in the official lists. Particulars will be found on consulting the notes on the respective passages.

Gen. 18. 22.	2 Chron. 10. 16.	Ecc. 3. 21.
Num. 11. 15.	Job 1. 5.	Jer. 2. 11.
" 12. 12.	" 1. 11.	Lam. 3. 20.
1 Sam. 3. 13.	" 2. 5.	Ezek. 8. 17.
2 Sam. 12. 14.	" 2. 9.	Hos. 4. 7.
" 16. 12.	" 7. 20.	Hab. 1. 12.
1 Kings 12. 16.	" 32. 3.	Zech. 2. 8 (12).
" 21. 10.	Ps. 10. 3.	Mal. 1. 13.
" 21. 13.	" 106. 20.	" 3. 9.

34 THE READINGS CALLED SEVERĪN.

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. 220 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 *Massōrah*, wherein this codex differed in letters and words from other codices. There are two lists extant: one (prior to A. D. 1280) 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

1. Gen. 1. 31.	12. Gen. 45. 8*.	23. Num. 30. 12.
2. " 3. 21*.	13. " 46. 8.	24. " 31. 12.
3. " 18. 21*.	14. " 48. 7.	25. " 36. 1.
4. " 24. 7*.	15. Ex. 12. 37.	26. Deut. 1. 26.
5. " 25. 33*.	16. " 19. 3.	27. " 1. 27.
6. " 27. 2.	17. " 26. 27.	28. " 3. 20.
7. " 27. 7.	18. Lev. 4. 34.	29. " 22. 6.
8. " 26. 5.	19. " 14. 10.	30. " 29. 22.
9. " 36. 10.	20. " 15. 8.	31. " 29. 22.
10. " 36. 14.	21. Num. 4. 3.	32. " 32. 26.
11. " 43. 15.	22. " 15. 21.	

¹ For further information see Ginsburg's *Introduction to the Hebrew Bible*, pp. 409-20.

35 "SHEŌL". HEBREW, SHEŌL.

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 mischievous. 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. Gen. 37. 35.	3. Job 11. 8.	3. Ps. 16. 10.
1. " 42. 38.	1. " 14. 13.	3. " 18. 5.
1. " 44. 29, 31.	1. " 17. 13.	1. " 30. 3.
2. Num. 16. 30, 33.	2. " 17. 16.	1. " 31. 17.
3. Deut. 32. 22.	1. " 21. 13.	1. " 49. 14, 14, 15.
1. 1 Sam. 2. 6.	1. " 24. 19.	3. " 55. 15
3. 2 Sam. 22. 6.	3. " 26. 6.	(marg. grave).
1. 1 Kings 2. 6, 9.	1. Ps. 6. 5.	
1. Job 7. 9.	3. " 9. 17.	

3. Ps. 86. 13	3. Prov. 23. 14.	1. Isa. 38. 18.
(marg. grave).	3. " 27. 20.	3. " 57. 9.
1. " 88. 3.	1. " 30. 16.	1. Ezek. 31. 15.
1. " 89. 48.	1. Ecc. 9. 10.	3. " 31. 16, 17.
3. " 116. 3.	1. Song 8. 6.	3. " 32. 21, 27.
3. " 139. 8.	3. Isa. 5. 14.	1. Hos. 13. 14, 14.
1. " 141. 7.	3. " 14. 9	3. Amos 9. 2.
1. Prov. 1. 12.	(marg. grave).	3. Jonah 2. 2
3. " 5. 5.	1. " 14. 11.	(marg. grave).
3. " 7. 27.	3. " 14. 15.	3. Hab. 2. 5.
3. " 9. 18.	3. " 28. 15, 18.	
3. " 15. 11, 24.	1. " 38. 10.	

As meaning "THE grave," it is to be distinguished from *keber*, *A grave*, or, *burying-place* (from *kabar*, to bury, first occurrence Gen. 23. 4): and *bōr*, a *pit*, generally *hewn* in the rock, hence used of a cistern (Gen. 37. 20) or a *dungeon*, &c., when dry. (See note on the word "well" in Gen. 21. 19.)

36

“THY SALVATION”. GEN. 49. 18.

“I have waited for Thy salvation, O Jehovah.”

These 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 PHARAOHS 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.

The title “Pharaoh,” being an appellative, leaves the dynasties and individuals referred to open to question and doubt.

Of only one thing we are assured; that, when all the real facts have been discovered, they will be confirmed and attested by “the scriptures of truth.”

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 *sour* 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, 39; 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).

4. It is used by *Metaphor* (see Ap. 6) for doctrine (Matt. 16. 12. Mark 8. 15. Luke 12. 1. Gal. 5. 9).

5. It is used of the effects of evildoers (1 Cor. 5. 6-8; 15. 33).

6. In Lev. 23. 17 it is used in that which symbolizes mankind, and in a proper sense of being corrupted. The sin-offering associated with the leaven in the two wave-loaves corresponds with this.

7. In Amos 4. 4, 5 it is either the language or Figure of *Irony* (see Ap. 6); or, it shows that the “thanksgiving with leaven” is symbolical of the sin which is ever present even in the worshippers of God.

Thus in every instance it is associated with, and symbolical of, only that which is evil.

39

THE DECALOGUE. EXODUS 20. 2-17.

The Ten Commandments have been divided in various ways. The table below exhibits the principal differences.

Commands.	English (Reformed).	Jewish (Talmud).	Massoretic.	Greek (Origen).	Roman and Lutheran.
I.	v. 2, 3	2	3-6	3	3-6
II.	v. 4-6	3-6	7	4-6	7
III.	v. 7	7	8 11	7	8-11
IV.	v. 8-11	8-11	12	8-11	12
V.	v. 12	12	13	12	13
VI.	v. 13	13	14	13	14
VII.	v. 14	14	15	14	15
VIII.	v. 15	15	16	15	16
IX.	v. 16	16	17-	16	17-
X.	v. 17	17	-17	17	-17

The difference between the Roman Catholic and Lutheran is this: that the Roman Catholic makes

Commandment IX protect the *wife*, while the Lutheran makes it protect the *house*. The Massoretic divisions agree 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 in Commandment II. The Structure proves this to be correct.

It is interesting to note here, that Christ put His seal upon each one of the ten, in the following passages:—

I. Matt. 22. 37. II. John 4. 24. III. Matt. 5. 34. IV. Mark 2. 27. Luke 13. 14-16. V. Matt. 15. 4-6; 19. 19. Mark 7. 10. VI. Matt. 5. 21. VII. Matt. 5. 28; 19. 9, 18. VIII. Matt. 15. 19. IX. Matt. 12. 34-37. X. Matt. 5. 28.

In Matt. 19. 18, the Lord omitted Commandment X in order to convict His questioner, who said, “ALL these have I kept.” Upon which the Lord’s command in v. 21 convicted him of its breach, as shown by the man’s sorrow in v. 22.

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 (*Mishkān*)=dwelling-place, from *shākān*, to dwell: or, habitation, indicating it as containing the presence of Jehovah in the Light, called *Shechinah*, 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 Moh'ed*=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 abiding witness to their covenant with Jehovah. (See Ex. 16. 32-34; 25. 21.)

6. Sanctuary. Heb. *kodesh*, or holy place.

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.

41

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," "Principalities," "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 name implies, 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 v. 9 should be omitted, and the "us" and "we" of v. 10 should be "them" and "they." Compare also Rev. 7. 9-11.

5. For the same reason they cannot be symbols of "the four gospels" or books of any kind, for the *cherubim* are 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 *k^erūb*, כ=כ, ר=ר, and ב=b, are the root letters of the word KaRaB, which reappear in our GRiP, GRaB, GRiPe, GRasP. 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, 23).

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. 19-23. The emblematic representations made of them connect that hope with "the hope of Israel" and associate it with the blood-sprinkled mercy-seat, and the rent vail (Heb. 10. 10, 20).

42

THE 'ASHĒRAH.

The word 'Ashērah is from the root 'āshar, *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 'Ashērah 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 'Ashērah 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 conspectus 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. 15; 16. 33). It was made of wood (Judg. 6. 26) or stone. What the shape was is indicated in 1 Kings 15. 13, 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 Ashērah". 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 *mazzevoth*, 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

2 Kings 17. 10, where it is forbidden to set one up "under any green tree".

While it is distinguished from *Ashtoreth* the goddess, it is yet associated with that goddess, *Ashtoreth* 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 *Ashtoreth* 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 Mahommedan sacred stone (*kaaba*) 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.

Two columns of stone stood 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 devolution at once sets in and deterioration begins. This is specially true in the "religious" sphere. All religions have become corrupt.

So with the 'Ashērah. Originally a tree, symbolical of the "tree of life," it was an object of reverence and veneration. Then came the perversion 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 'Ashērah. It was the Phallus image of Isa. 57. 8, and the "image of the male", Ezek. 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 "pillar" 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, &c., 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 menhirs of the Celtic religion are the true descendants of the 'Ashērim.

At first it was centred in the Canaanitish 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 'Ashērah stamps it as being the special object of Jehovah's hatred. It

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. 13; 16. 32, 33; 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 veiled 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 Hosts," as the Kabbala 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 'Ashērah 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.	34. 13.	2 Kings	23. 4, 6, 7, 14, 15.
Dent.	7. 5.	2 Chron.	14. 3.
	12. 3.		15. 16.
	16. 21.		17. 6.
Judg.	3. 7.		19. 3.
	6. 25, 27, 28, 30.		24. 18.
1 Kings	14. 15, 23.		31. 1.
	15. 13.		33. 3, 19.
	16. 33.		34. 3, 4, 7.
	18. 19 (sing).	Isa.	17. 8.
2 Kings	13. 6.		27. 9.
	17. 10, 16.	Jer.	17. 2.
	18. 4.	Mic.	5. 14.
	21. 3, 7.		

¹ See *The Perfect Way*, p. 2, and *The Computation of 666*, pp. 105-9.

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. **Kārab** 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. **Nāgash** = *to come near*, after having been so brought, i.e., to enjoy the presence which the *Korban* (see below II. i.) has secured. Cp. Jer. 30. 21 where we have both words. Hence used of *coming near* with offerings. Cp. Greek *engizō*, Heb. 7. 13, and *prospherō*, 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. **Āsāh**, *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, 39 (offer), &c.

- iv. **Zābāch**, *to slay* [and offer up]; hence *to offer what has been slain*; *to sacrifice*. Hence No. xii. below.
- v. **Shahat**, *to kill* or *slay* (as a butcher); used of men as well as of animals. Judg. 12. 6. 1 Kings 18. 40. First occurrence Gen. 22. 10; 37. 31. Then Ex. 12. 6.
- vi. **Ālāh** = *to offer up*, especially a burnt offering, from its name in II. ii. below.
- vii. **Kātar** = *to burn* or *turn into vapour*. Used of the incense which = *Kethoreth*, but also of the 'Olah (II. ii.) and parts of the *Minchah* (II. iii.) and the *Zebach* (II. xii.) because these ascended to Jehovah.
- viii. **Sārāph** is used of *burning up* (or rather, down) the sin-offering, because nothing ascended up to God in that offering.
- ix. **Rūm**, *to offer up* as a heave-offering.

II. The NOUN "offering".

- i. **Korban** = *a gift*, or *an admittance-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

- been secured and entrance has been obtained, then the real offering or present has to be given. Hence *Qorban* is essentially an *admittance-offering*; securing the entrée. Cp. the verb, Judg. 3. 18. Cp. its use in New Testament, Matt. 5. 23; 8. 4; 23. 18. Mark 7. 11. Heb. 5. 1.
- ii. 'Olāh = the burnt offering; so called from the Hiphil of the verb 'ālāh, 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 admittance, but to secure favour. It might be sacrifice by blood, or more generally and later, without blood. It is used of the offerings of Cain and Abel (Gen. 4. 3, 4, 5), of Jacob's present to Esau (Gen. 32. 13-21), &c. In Exodus and Leviticus it acquires a special limitation, and is the only word rendered "meat", or better (with R.V.), "meal offering" (though it has a wider significance than literal "meal").
- iv. Shelem = the Peace offering, from the root *Shālam*, which conveys the idea of peace on the ground of perfection of compensation or recompense. Hence connected with the thought of rendering payment of vows or praises because of peace enjoyed. Sometimes combined with *Zebach* (No. xii, below). It is eucharistic rather than propitiatory.
- v. Chattāth = the Sin offering, from *chat'a*, 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 *chattath* it went downward and outward "without the camp". The former was burnt up on the altar, the latter went down on the ground.
- vi. 'Asām = the Trespass offering. Relates to sins of omission, while *chattath* relates to sins of commission = sin in general; 'Ashām sin in relation to Mosaic Law; sins of error arising from ignorance or negligence.
- vii. Nedābāh = 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 = "for his acceptance".
- viii. T^rrūmāh = 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. Tenūphāh = 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. 6 (set). Phil. 2. 17. 2 Tim. 4. 6.
- xi. 'Ishsheh = any offering made by fire (cp. Ex. 29. 18. Lev. 24. 7, 9).
- xii. Zebach = any offering slain (from No. II. iv, above). The proper word for a victim, slain and offered. The Hebrew name for altar (*mizbeah*) is derived from the same root, and denotes the place of slaughter. Cp. Gen. 22.

44

SIN, TRESPASS, INIQUITY, &c.

There are many synonymous words to represent the outworking 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. *chāt'ā*, 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 wilful. 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. 'āshām, 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. 10, 13. 'Ashām is a breach of commandment, done in ignorance, but, when the guilt is proved, requiring atonement.
- iii. 'āven, iniquity, specially connected with idolatry. Used because an idol is nothing and vanity (cp. Hos. 4. 15; 5. 8; 10. 5, 8. Amos 5. 5, marg.). Hence, 'avēm comes to mean *vanity* (cp. Job 15. 35. Ps. 10. 7. Prov. 22. 8, &c.). The word has many renderings, which are pointed out in the passages when it occurs. 'Avēn is rather a course of bad conduct flowing from the evil desires of fallen nature, than breaches of the law as such.
- iv. 'āvāh, perverseness, from the root to be bent, or crooked. English *wrong*, i.e. wrung out of course, expresses it (cp. 1 Sam. 20. 30. 2 Sam. 19. 19. 1 Kings 8. 47. Job 33. 37, &c.).
- v. 'āmāl, trouble, labour, toil. 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 *perverseness* (Num. 23. 21), also *mischief* (Job 15. 35).
- vi. 'āval, unjust, unfairness, sin in its nature as deceitful, dishonesty, that which is not equal and right, unfairness in dealings. Rendered *unjust* (Ps. 43. 1; 82. 2. Prov. 29. 27. Isa. 26. 10), *unrighteous* (Lev. 19. 15, 35).
- vii. 'ābar, to pass beyond, transgress. Hence, *transgression* (Ps. 17. 3. Hos. 6. 7; 8. 1).
- viii. rā'a', wicked, injurious. From its root, which indicates its nature as breaking up all that is good or desirable; injurious to all others. In Greek *ponēros*, evil, or *kakos*, bad. Hence especially of moral depravity and corruption, and lewdness. English "good-for-nothing" (1 Sam. 17. 28), *naughty* (2 Kings 2. 19. Prov. 20. 14. Jer. 24. 2).
- ix. pash'a, revolt, rebellion. Sin against lawful authority. Often rendered *transgression* (Ps. 51. 13. Prov. 28. 21. Isa. 43. 27). In Prov. 10. 12 the action of love or mercy shown stands in strong contrast to this character of the sin.
- x. rāshā', wickedness, in the sense of the restless activity of fallen nature (Job 3. 17. Isa. 53. 9; 57. 20, 21); where it refers to the activity of the impious and ungodly, or robbers.
- xi. mā'al, treachery, unfaithfulness, breach of trust, often rendered trespass and transgression. It is used of Achan (Josh. 7. 1; 22. 20). Cp. Josh. 22. 16. 2 Chron. 26. 18; 28. 22; 33. 19. Ezra 9. 2, 4. Neh. 13. 27, &c.
- xii. shāgag, erring from imprudence, rashness, being deceived, not wilfully; and shāgāh, erring wilfully through passion or wine, hence, to go astray. As sin it is to be distinguished from presumptuous or high-handed sin. Cp. Lev. 4. 13. Num. 15. 22, &c., with Num. 15. 30. Ps. 119. 21.
- xiii. zimmah, 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 "lightning" is not "mercy", but chastisement. (2) The other meaning is *mercy*, *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 the different objects with 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 study¹. They may be thus presented:—

	GENESIS.		NUMBERS.										DEUT.		JOSH.		JUDGES.					I CHRONICLES.					EZEK.		REV.
	20, 25	46	1, 1-15	1, 20-43	2, 7, 10	13	26	34	27	33	13, &c.	5	2, 1-10	2, 3-6	12	27	48	7											
1	Reuben	49	Reuben	Reuben	Judah	Reuben	Judah	Simeon	Simeon	Levi	Reuben	Ephraim	Reuben	Judah	Judah	Reuben	Dan	Judah	Reuben	2, 1-10	2, 3-6	12	27	48	7				
2	Simeon		Simeon	Simeon	Simeon	Simeon	Judah	Judah	Judah	Levi	Judah	Benjamin	Levi	Levi	Simeon	Simeon	Asher	Simeon	Simeon	2, 1-10	2, 3-6	12	27	48	7				
3	Levi		Judah	Judah	Judah	Judah	Judah	Judah	Judah	Levi	Judah	Benjamin	Levi	Levi	Simeon	Simeon	Asher	Simeon	Simeon	2, 1-10	2, 3-6	12	27	48	7				
4	Dan		Judah	Judah	Judah	Judah	Judah	Judah	Judah	Levi	Judah	Benjamin	Levi	Levi	Simeon	Simeon	Asher	Simeon	Simeon	2, 1-10	2, 3-6	12	27	48	7				
5	Naphtali		Judah	Judah	Judah	Judah	Judah	Judah	Judah	Levi	Judah	Benjamin	Levi	Levi	Simeon	Simeon	Asher	Simeon	Simeon	2, 1-10	2, 3-6	12	27	48	7				
6	Gad		Judah	Judah	Judah	Judah	Judah	Judah	Judah	Levi	Judah	Benjamin	Levi	Levi	Simeon	Simeon	Asher	Simeon	Simeon	2, 1-10	2, 3-6	12	27	48	7				
7	Asher		Judah	Judah	Judah	Judah	Judah	Judah	Judah	Levi	Judah	Benjamin	Levi	Levi	Simeon	Simeon	Asher	Simeon	Simeon	2, 1-10	2, 3-6	12	27	48	7				
8	Issachar		Judah	Judah	Judah	Judah	Judah	Judah	Judah	Levi	Judah	Benjamin	Levi	Levi	Simeon	Simeon	Asher	Simeon	Simeon	2, 1-10	2, 3-6	12	27	48	7				
9	Zebulun		Judah	Judah	Judah	Judah	Judah	Judah	Judah	Levi	Judah	Benjamin	Levi	Levi	Simeon	Simeon	Asher	Simeon	Simeon	2, 1-10	2, 3-6	12	27	48	7				
10	Joseph		Judah	Judah	Judah	Judah	Judah	Judah	Judah	Levi	Judah	Benjamin	Levi	Levi	Simeon	Simeon	Asher	Simeon	Simeon	2, 1-10	2, 3-6	12	27	48	7				
11	Dan		Judah	Judah	Judah	Judah	Judah	Judah	Judah	Levi	Judah	Benjamin	Levi	Levi	Simeon	Simeon	Asher	Simeon	Simeon	2, 1-10	2, 3-6	12	27	48	7				
12	Benj.		Judah	Judah	Judah	Judah	Judah	Judah	Judah	Levi	Judah	Benjamin	Levi	Levi	Simeon	Simeon	Asher	Simeon	Simeon	2, 1-10	2, 3-6	12	27	48	7				
13			Judah	Judah	Judah	Judah	Judah	Judah	Judah	Levi	Judah	Benjamin	Levi	Levi	Simeon	Simeon	Asher	Simeon	Simeon	2, 1-10	2, 3-6	12	27	48	7				
14			Judah	Judah	Judah	Judah	Judah	Judah	Judah	Levi	Judah	Benjamin	Levi	Levi	Simeon	Simeon	Asher	Simeon	Simeon	2, 1-10	2, 3-6	12	27	48	7				

* Joseph omitted, he being in Egypt.
 † Levi omitted.
 ‡ This is the only order which occurs three times. Levi mentioned in ch. 2, 7 after Gad. The order is that of importance.
 § Eastern Tribes omitted.
 § Simeon omitted. Benjamin before Joseph, because the order is geographical.
 §§ Here the Tribes are in the four groups which are to furnish cities for the four classes of Priests.
 †† Judah and Simeon omitted.
 ††† Dan omitted.
 ** Zebulun and Dan omitted, unless Dan is read in 7. 12.
 †††† Gad and Asher omitted.
 ††††† Dan 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.

References to Deuteronomy in the New Testament, quoted by Jesus Christ in His conflict with Satan.	Deut.	See
Deut. 6. 13, 16; 8. 3; 10. 20. Cp. Matt. 4. 4, 7, 10.	18, 15.	Deut. 32. 35, 36.
	19, 15.	32. 43 (Sept.).
	21. 23.	See Heb. 10. 30.
	24. 1.	" Heb. 1. 6. Rom. 15. 10.
	25. 4	
	27. 26.	
	29. 4.	
	29. 18.	
	30. 4.	
	30. 11-14.	
	31. 6-8.	
	32 and 33. 1-29.	
	32. 17.	
	32. 21.	

The following important passages are referred to:—
 Deut. 1. 31. See Acts 13. 18 (R.V. margin).
 4. 24. " Heb. 12. 29.
 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. " 1 Pet. 1. 17.
 Matt. 18. 16. 2 Cor. 13. 1. Heb. 10. 28.

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. 28 and 29). Other variations are complementary (1. 45; 3. 4; 25. 17, 18).

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 "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 king 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.

1. Ex. 17. 14. Written by Jehovah's command (cp. Deut. 25. 19). Heb. "the book" (*bassêpher*).
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. Num. 33. 1, 2. Written by Moses "by the commandment of Jehovah". From the first three months of first year to last quarter of fortieth year (cp. Deut. 1. 2, 3 with 2. 14).
5. Deut. 1. 5. The word "declare" = *set forth plainly*, and implies *writing* (the word occurs only in Deut. 27. 8 and Hab. 2. 2), and includes from Deut. 1. 6 to 33. 29.
6. Deut. 4. 8 includes more than this book of Deuteronomy, and 4. 2 must refer to what was then written (cp. 26. 16; 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 (ch. 31. 9, 25, 26); to be read at the Feast of Tabernacles in the Sabbatic years (ch. 31. 10-13).
8. Deut. 31. 19, 22, 24. "The song of Moses" to be written (cp. the reason, *vv.* 16-18). Ascribed to Jehovah.
9. Josh. 1. 8. "This book of the law" came into the custody of Joshua (cp. 1-8) as distinct from the book of Joshua, and containing, not Deuteronomy merely, but the whole "book of the law" as thus traced above (cp. Ps. 1. 2. Luke 24. 44).
10. Josh. 8. 30-35. A copy of the law made from "the book" on the rocks in mount Ebal.
11. Josh. 23. 6, 7 again referred to.
12. Josh. 24. 26. Joshua himself "wrote in the book", and doubtlessly added Deut. 34.
13. 1 Sam. 10. 25. Samuel continued the writing in "the book". (So the Hebrew.)
14. 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. 12). It was given to Joash according to Deut. 17. 18.
17. 2 Chron. 25. 4 (2 Kings 14. 6). 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. 2, 5, 18. Hezekiah's passover kept in second month as "it was written". This was written in Num. 9. 6-14.
19. 2 Chron. 35. 12. 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.* 35).
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 (*vv.* 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. 15. 16.
23. Isaiah refers to this book as, in his day, a "sealed" book (ch. 29. 11-13). The Lord Jesus refers to this as opposed to the "precepts of man" (Matt. 15. 1-9. Mark 7. 1-13).
24. Ezra ascribes the law to Moses. Cp. 3. 2 (Num. 28, 29); 6. 18; 7. 6, 10, 14, 21, 25. And all is to be done according to it (cp. 10. 3 with 9. 11, 12. Lev. 18. 24-30, and Deut. 23. 3-6).
25. In Esther 3. 8, the laws were extant, and known as "diverse from all people".
26. Nehemiah (1. 7-9) speaks to Jehovah of the "statutes and judgments He gave by Moses".
27. Neh. 8. 8. The book is read according to its requirements.
28. Neh. 8. 14, 17. The Feast of Tabernacles was kept according to Lev. 23. 39-43.
29. Neh. 10. 28, 29. A solemn covenant was made "to walk in God's law, which was given by Moses the servant of God".
30. Neh. 13. 1. "They read in the book of Moses" concerning the law as written in Deut. 23. 3, 4.
31. Daniel in his prayer (ch. 9. 11) 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 introduced by Sebastian Münster, 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 Bishops' Bible (1568, 1572), and the *roman* and *italic*¹ 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 *Zeugma* is employed.
3. Once, at least, to indicate a word or words of doubtful MS. authority, 1 John 2. 23 (first introduced in Cranmer's Bible—doubtless from the Vulgate). Perhaps also Judg. 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.

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. 36; 39. 30. "Holiness (R.V. "Holy") to the Lord."

Deut. 28. 58. "The Lord thy God."

Ps. 68. 4. "Jah."

Ps. 83. 18. "Jehovah."

Isa. 26. 4. "Jehovah."

Dan. 5. 25-28. "Mene, Mene, Tekel, Upharsin." (v. 28, "Peres".)

Zech. 14. 20. "Holiness (R.V. "Holy") unto the Lord."

Matt. 1. 21. "Jesus."

Matt. 1. 25. "Jesus."

Matt. 27. 37. The inscriptions on the Cross. Also Mark 15. 26. Luke 23. 38. John 19. 19.

Luke 1. 31; 2. 21. "Jesus."

Acts 17. 23. "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, title), 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 (Neh. 9. 30. 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. 19. Cp. 2 Chron. 36. 12); and (3) from God's written word. This is why Timothy 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. 18), 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.

Josh. 14. 6.

Judg. 13. 6, 8.

1 Sam. 2. 27.

" 9. 6, 7, 8, 10.

1 Kings 12. 22.

" 13. 1, 4, 5, 6, 6, 7, 8, 11, 12, 14, 14, 21, 26, 29, 31.

" 17. 18, 24.

" 20. 28.

2 Kings 1. 9, 10, 11, 12, 13.

" 4. 7, 9, 16, 21, 22, 25, 25, 27, 27, 40, 42.

" 5. 8, 14, 15, 20.

" 6. 6, 9, 10, 15.

" 7. 2, 17, 18, 19.

" 8. 2, 4, 7, 8, 11.

" 13. 19.

" 23. 16, 17.

1 Chron. 23. 14.

2 Chron. 8. 14.

" 11. 2.

" 25. 7, 9, 9.

" 30. 16.

Ezek. 3. 2, 2.

Neh. 12. 24, 36.

Ps. 90, title.

Jer. 35. 4.

Number of occurrences:—

Pentateuch 1

Prophets 65

Other books 12

78 = 6 × 13 (see Ap. 10).

New Testament 2

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 have placed 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 "Sothic cycles", eclipses, and other astronomical methods for "settling" Biblical dates, has not been sought. On the contrary, any

APPENDIX 50 : CHRONOLOGICAL CHARTS, ETC. (cont.).

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," θεόπνευστος (*theopneustos*) = *God 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 commenced "in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt"; while 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 chronologists 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 (480). (See the "*Lo-Anni*" periods chart, 50. 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 four hundred and eightieth 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 eightieth 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* (ἕως, *heōs*, *until, as long as*), marks the completion of an action up to the time of the commencement of another. Here, it denotes the *fulfilment* 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 ἕως—*heōs*—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.

7. The advantage of the SECTIONAL LINES in the charts will be apparent to all students of the Word of God.

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-kinship 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 430, 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 B. 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 Asa 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 Jehoshaphat (1 Kings 22. 51).

- (b) In 2 Kings 14. 23 it is stated—"in the *fifteenth* year of Amaziah, the son of Joash king of Judah Jeroboam (II) the son of Joash king of Israel began 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 thirteen years* intervenes in the line of Judah between Amaziah and Uzziah.

No attempt is made to bridge this gap, much less to curtail or ignore it.

The Scriptures are 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 Zechariah'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" periods. It will be noticed at once that, in many instances, from shortly after the entry into the Land and onwards, there are wide differences between the chart dates and the "received dates" for certain events.

For instance, Jehoiakim's fourth and Nebuchadnezzar's first years (Jer. 25. 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" periods (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 Exodus to Jehoiachin's Captivity. On "received" dates this period is 1491-892=599 years. According to the charts this period is 1491-489=1002 years.

A difference of 110 years.

The explanation is 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 this period, and the overlapping at the 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 eightieth 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 Joash to the end of Amaziah every date is ninety-nine years wrong; and from Uzziah's death to the Captivity every date is 113 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 "received" dates 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; but on *Anno Dei* reckoning there are only twenty-five jubilees (the number of grace again, 5×5 , i.e., 5². See Ap. 10): and the Sabbatic years accordingly, as shown on the charts.

13. THE SCALES of the *detailed* charts explain themselves.

14. The EZRA-NEHEMIAH period (50. vi. and vii. 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 (Hag. 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" (v. 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 (ASTEIAGES—"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. 58.)

This decree to build Jerusalem was in 454 B.C.; and the decree of Cyrus to build the Temple was issued in 426 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 paramount, the decree, &c., concerning it comes 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.

50. I. From the Creation to the Flood 4004-2348 50. I.

B. C.	ADAM	B. C.	AD. SETH	B. C.	AD. S. ENOS
4004	Adam created	3804	3804	3704	
3994		3894	3794	3694	
3984		3884	3784	3684	
3974		3874	3774	3674	Cainan b.
3964		3864	3764	3664	
3954		3854	3754	3654	
3944		3844	3744	3644	
3934		3834	3734	3634	
3924		3824	3724	3624	
3914		3814	3714	3614	
3904		3804	3704	3604	Mahalaleel b.

50. I. From the Creation to the Flood 4004-2348 50. I.

B.C.	AD. SE. EN. CA. MAH.	B.C.	AD. SE. EN. CA. MAH. JARED	B.C.	AD. SE. EN. CA. MAH. JA.
3604		3604		3404	
3594		3494		3394	
3584		3484		3384	
3574		3474		3374	
3564		3464		3364	
3554		3454		3354	
3544		3444	Jared	3344	
3534		3434		3334	
3524		3424		3324	
3514		3414		3314	
3504		3404		3304	
					<i>Methuselah</i>
					<i>Enoch</i>

50. I. From the Creation to the Flood 4004-2348 50. I

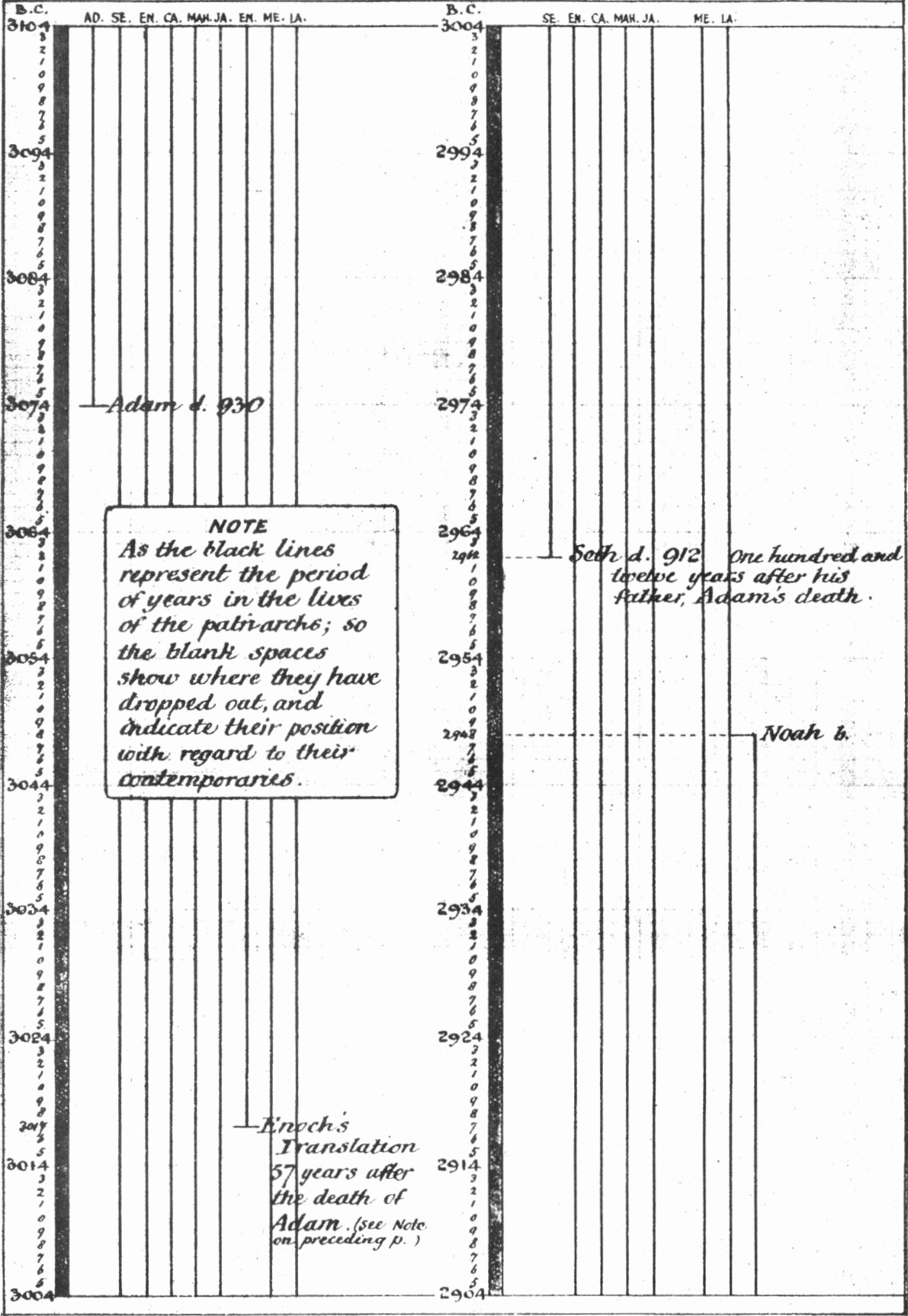
B. C.							B. C.						
AD.	SE.	EM.	CA.	MA.	JA.	ENO. METH.	AD.	SE.	EM.	CA.	MA.	JA.	ENO. METH.
3304							3204						
3294							3194						
3284							3184						
3274							3174						
3264							3164						
3254							3154						
3244							3144						
3234							3134						
3224							3124						
3214							3114						
3204							3104						

Adam's Day of Grace, 120 years (5x4x6) begins

NOTE ON GEN: 6.3.
"My spirit shall not always strive with (i.e. remain in, or abide in) Adam, for that he also is flesh: yet his days shall be 120 years." (see Note in the Text.)
That is, Adam, become "corrupt" like "the rest," is given a Day of Grace of yet 120 years.
As no hint to the contrary is to be found in Scripture, the inference is that the First Adam, the Federal Head of the old Creation, perished in his sins at the age of 930 years.
Enoch was translated only 57 years after Adam's death. They were therefore contemporaries for 308 years. Adam, therefore, must have been well acquainted with Enoch's prophecies regarding the coming of the Lord, to execute Judgment. (Jude 14.15)
Adam's Day of Grace began when he was 810. That year bisects Enoch's lifetime into two portions of 188 and 177 years. The double numbers 8 and 7 are significant. (See Ap. 10.)

Lamech b.

50.I. From the Creation to the Flood 4004-2348 50.I.



50.I. From the Creation to the Flood 4004-2348 50.I.

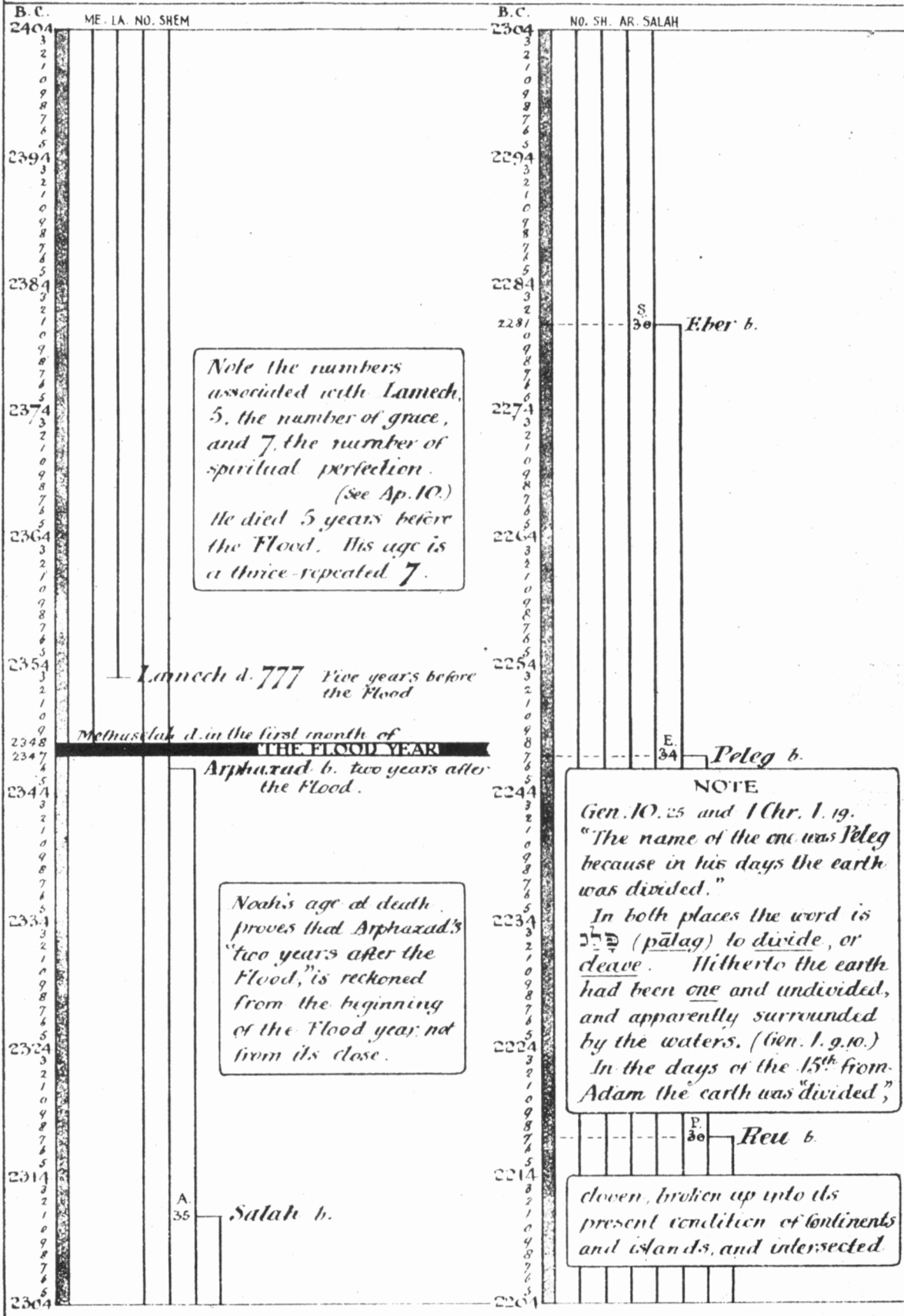
B.C.	EN. CA. MAH.JA.	MET. LA. NOAH	B.C.	CA. MAH.JA.	MET. LA. NOAH
2904			2804		
3			3		
2			2		
1			1		
0			0		
9			9		
8			8		
7			7		
6			6		
5			5		
2894			2794		
3			3		
2			2		
1			1		
0			0		
9			9		
8			8		
7			7		
6			6		
5			5		
2884			2784		
3			3		
2			2		
1			1		
0			0		
9			9		
8			8		
7			7		
6			6		
5			5		
2874			2774		
3			3		
2			2		
1			1		
0			0		
9			9		
8			8		
7			7		
6			6		
5			5		
2864	— Enos d. 905		2764	— Cainan d. 910	
3			3		
2			2		
1			1		
0			0		
9			9		
8			8		
7			7		
6			6		
5			5		
2854			2754		
3			3		
2			2		
1			1		
0			0		
9			9		
8			8		
7			7		
6			6		
5			5		
2844			2744		
3			3		
2			2		
1			1		
0			0		
9			9		
8			8		
7			7		
6			6		
5			5		
2834			2734		
3			3		
2			2		
1			1		
0			0		
9			9		
8			8		
7			7		
6			6		
5			5		
2824			2724		
3			3		
2			2		
1			1		
0			0		
9			9		
8			8		
7			7		
6			6		
5			5		
2814			2714	— Mahalaleel d. 895	
3			3		
2			2		
1			1		
0			0		
9			9		
8			8		
7			7		
6			6		
5			5		
2804			2704		

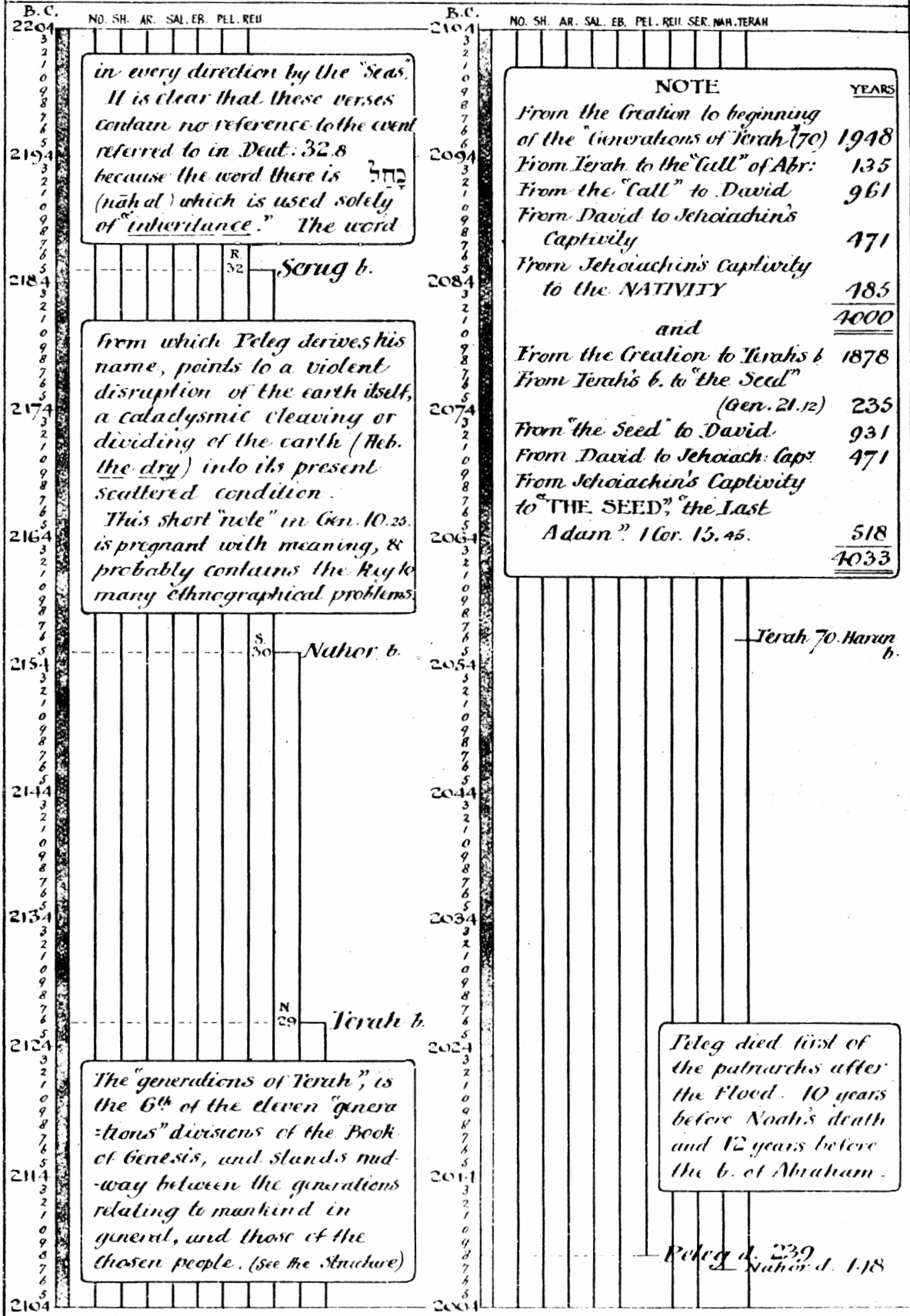
50.I. From the Creation to the Flood 4004-2348 50.I

B. C.	JAR.	ME. LA. NOAH	B. C.	JA.	ME. LA. NOAH	B. C.	ME. LA. NOAH
2704			2604			2504	
3			3			3	
2			2			2	
1			1			1	
0			0			0	
9			9			9	
8			8			8	
7			7			7	
6			6			6	
5			5			5	
2694			2594			2494	
3			3			3	
2			2			2	
1			1			1	
0			0			0	
9			9			9	
8			8			8	
7			7			7	
6			6			6	
5			5			5	
2684			2584			2484	
3			3			3	
2			2582		<i>Jared d. 962</i>	2	
1			1			1	
0			0			0	
9			9			9	
8			8			8	
7			7			7	
6			6			6	
5			5			5	
2674			2574			2474	
3			3			3	
2			2			2	
1			1			1	
0			0			0	
9			9			9	
8			8			8	
7			7			7	
6			6			6	
5			5			5	
2664			2564			2464	
3			3			3	
2			2			2	
1			1			1	
0			0			0	
9			9			9	
8			8			8	
7			7			7	
6			6			6	
5			5			5	
2654			2554			2454	
3			3			3	
2			2			2	
1			1			1	
0			0			0	
9			9			9	
8			8			8	
7			7			7	
6			6			6	
5			5			5	
2644			2544			2444	
3			3			3	
2			2			2	
1			1			1	
0			0			0	
9			9			9	
8			8			8	
7			7			7	
6			6			6	
5			5			5	
2634			2534			2434	
3			3			3	
2			2			2	
1			1			1	
0			0			0	
9			9			9	
8			8			8	
7			7			7	
6			6			6	
5			5			5	
2624			2524			2424	
3			3			3	
2			2			2	
1			1			1	
0			0			0	
9			9			9	
8			8			8	
7			7			7	
6			6			6	
5			5			5	
2614			2514			2414	
3			3			3	
2			2			2	
1			1			1	
0			0			0	
9			9			9	
8			8			8	
7			7			7	
6			6			6	
5			5			5	
2604			2504			2404	
3			3			3	
2			2			2	
1			1			1	
0			0			0	
9			9			9	
8			8			8	
7			7			7	
6			6			6	
5			5			5	

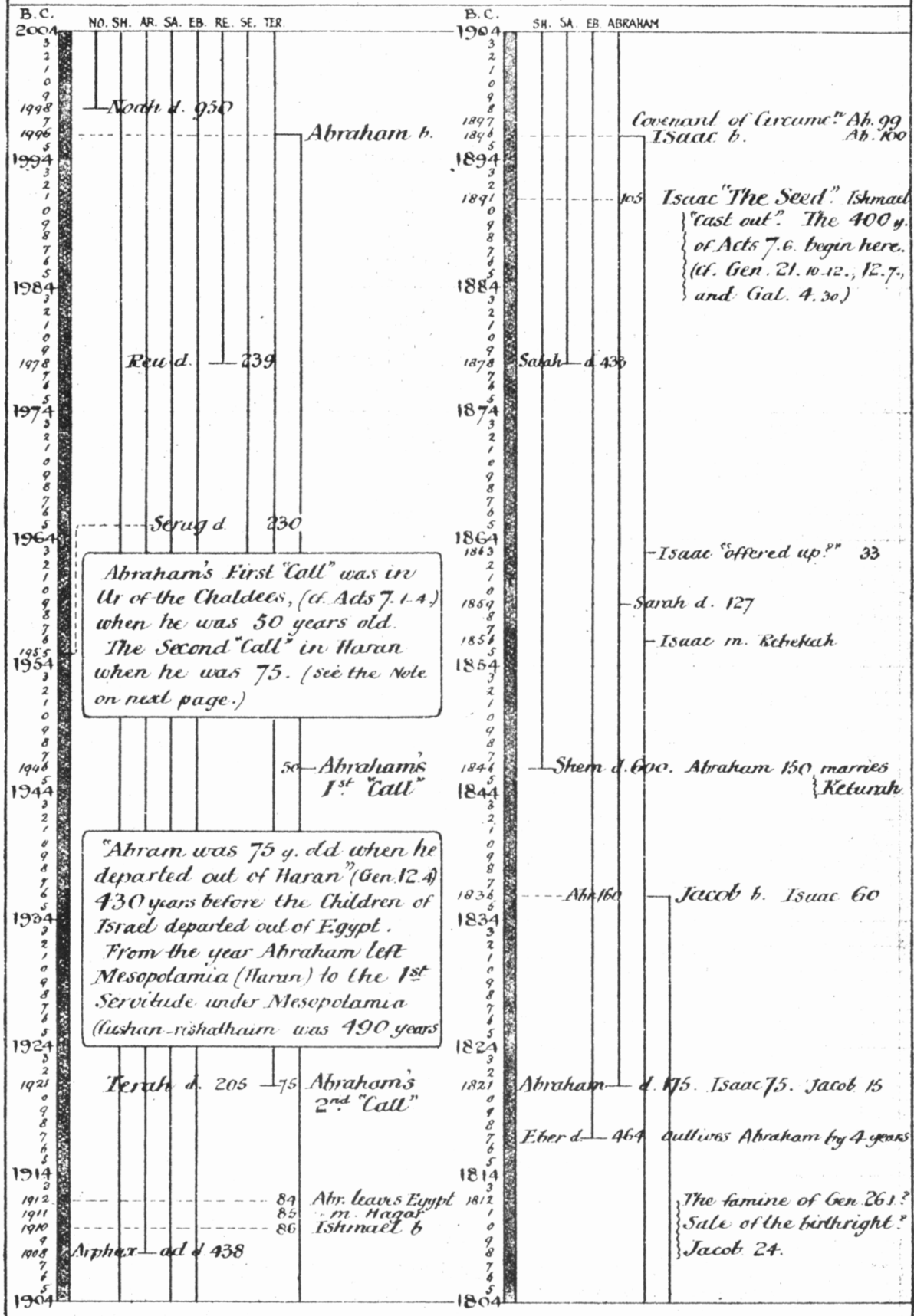
Japheth b.
 Ham b.
Shem b.
 (when Noah
 was 502.)

50.I. From the Creation to the Flood 4004-2348 50.II





50.III. From Abraham to the Exodus 1996-1491 50.III



B.C.	IS. JACOB	B.C.	JA. JOSEPH
1804		1704	
3		42	5 th y. of the famine
2		43	6 th " " "
1		44	7 th " " "
0		45	
9		46	
8		47	
7		48	
6		49	
5		50	
4		51	
3		52	
2		53	
1		54	
0		55	
9		56	
8		57	
7		58	
6		59	
5		60	
4		61	
3		62	
2		63	
1		64	
0		65	
9		66	
8		67	
7		68	
6		69	
5		70	
4		71	
3		72	
2		73	
1		74	
0		75	
9		76	
8		77	
7		78	
6		79	
5		80	
4		81	
3		82	
2		83	
1		84	
0		85	
9		86	
8		87	
7		88	
6		89	
5		90	
4		91	
3		92	
2		93	
1		94	
0		95	
9		96	
8		97	
7		98	
6		99	
5		100	
4		101	
3		102	
2		103	
1		104	
0		105	
9		106	
8		107	
7		108	
6		109	
5		110	
4		111	
3		112	
2		113	
1		114	
0		115	
9		116	
8		117	
7		118	
6		119	
5		120	
4		121	
3		122	
2		123	
1		124	
0		125	
9		126	
8		127	
7		128	
6		129	
5		130	
4		131	
3		132	
2		133	
1		134	
0		135	
9		136	
8		137	
7		138	
6		139	
5		140	
4		141	
3		142	
2		143	
1		144	
0		145	
9		146	
8		147	
7		148	
6		149	
5		150	
4		151	
3		152	
2		153	
1		154	
0		155	
9		156	
8		157	
7		158	
6		159	
5		160	
4		161	
3		162	
2		163	
1		164	
0		165	
9		166	
8		167	
7		168	
6		169	
5		170	
4		171	
3		172	
2		173	
1		174	
0		175	
9		176	
8		177	
7		178	
6		179	
5		180	
4		181	
3		182	
2		183	
1		184	
0		185	
9		186	
8		187	
7		188	
6		189	
5		190	
4		191	
3		192	
2		193	
1		194	
0		195	
9		196	
8		197	
7		198	
6		199	
5		200	

NOTE on Gen. 17.5., (See note on Gen.17.5. p.23 & Ap.10) as to the addition of the letter \aleph to Abram's name;

Esau m. Hittite wives at 40.

\aleph = H = 5, the number of grace, and this number appears in Abraham's subsequent history, remarkably. The years of his life are given in Gen. 25.7 as 175. When he left Haran he was 75. At Isaac's birth 100. When Isaac became "The Seed" (21.12.) Abraham was 105. When Isaac married he was 140. At Shem's d. 150, (at which age he married Reburah.) At Jacob's b. 160. Seven times 25 ($7 \times 5 \times 5$) = 175. As there are so many 25 year periods in his life, probably his 1st call was at 50.

Ishmael d. 137. Jacob 63

The use of the pluperfect tense in Gen. 12.1. by the A.V. is misleading. The verb \aleph (amar. to say) is used in the KAL Future some 3000 times, but only twice or thrice is it translated by the pluperfect. It is simply, "Now Jehovah said," as the verb is used in Gen. 1.3. &c

Jacob gets the Blessing and flees to Padan-Aram. His "servitude" commences

- Jacob's marriages
- Reuben b.
- Simeon b.
- Levi and Dan b.
- Judah and Naphtali b.
- Gad b.
- Asher and Issachar b.
- Zebulun and Dinah b. (twins?) Joseph b.

Jacob's bargain re the Cattle

- Jacob flees from Padan-Aram
- " meets Esau.
- " at Succoth.
- " comes to Shechem.

Dinah raped Jacob at Bethel } The 6 years of "Jacob's trouble" in the Land. Joseph sold 17 years old

Rachel d. Benjamin b. } Reuben fortifies birth: } Isaac at Hebron after a separation of 33 years

Joseph in Egypt interprets the butler's dream } Isaac d. 180. Jacob 120. and Joseph } Joseph interprets Pharaoh's dream

First year of the Famine. } Jacob goes to Egypt. The 215 y. of the } Joseph's living in Egypt begin. Midway } between Gen. 12.4 & Ex. 12.40 (215+215=430)

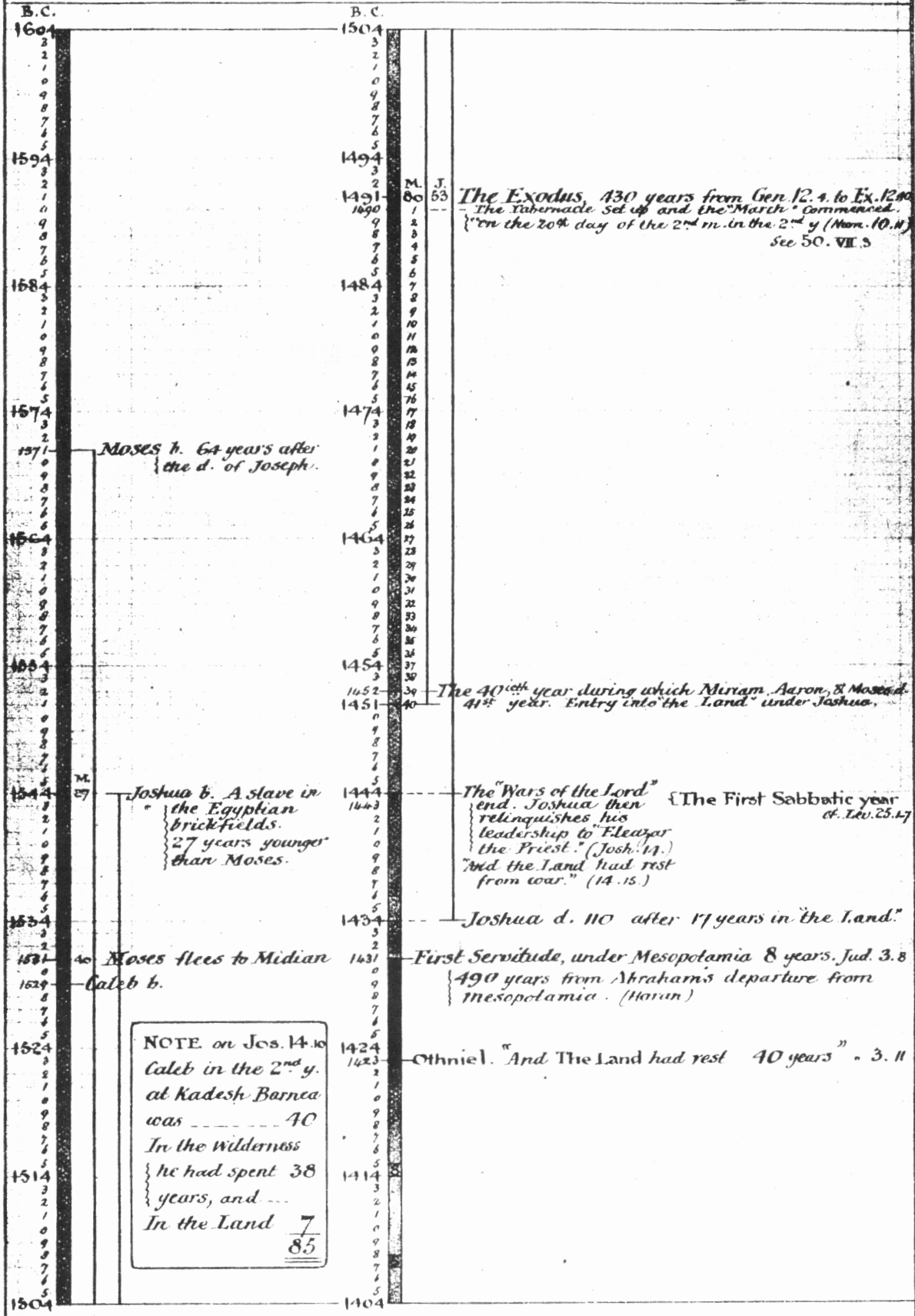
Jacob d. 147
Joseph 56
Benjam.: 39

Joseph d. 110
The command concerning his bones fulfilled 144 years later. Note, the rest of Jacob's sons were also embalmed and carried into Canaan for burial. cf. Acts 7.15.16.

a "gap" of 64 y. intervenes between the d. of Joseph & the b. of Moses.

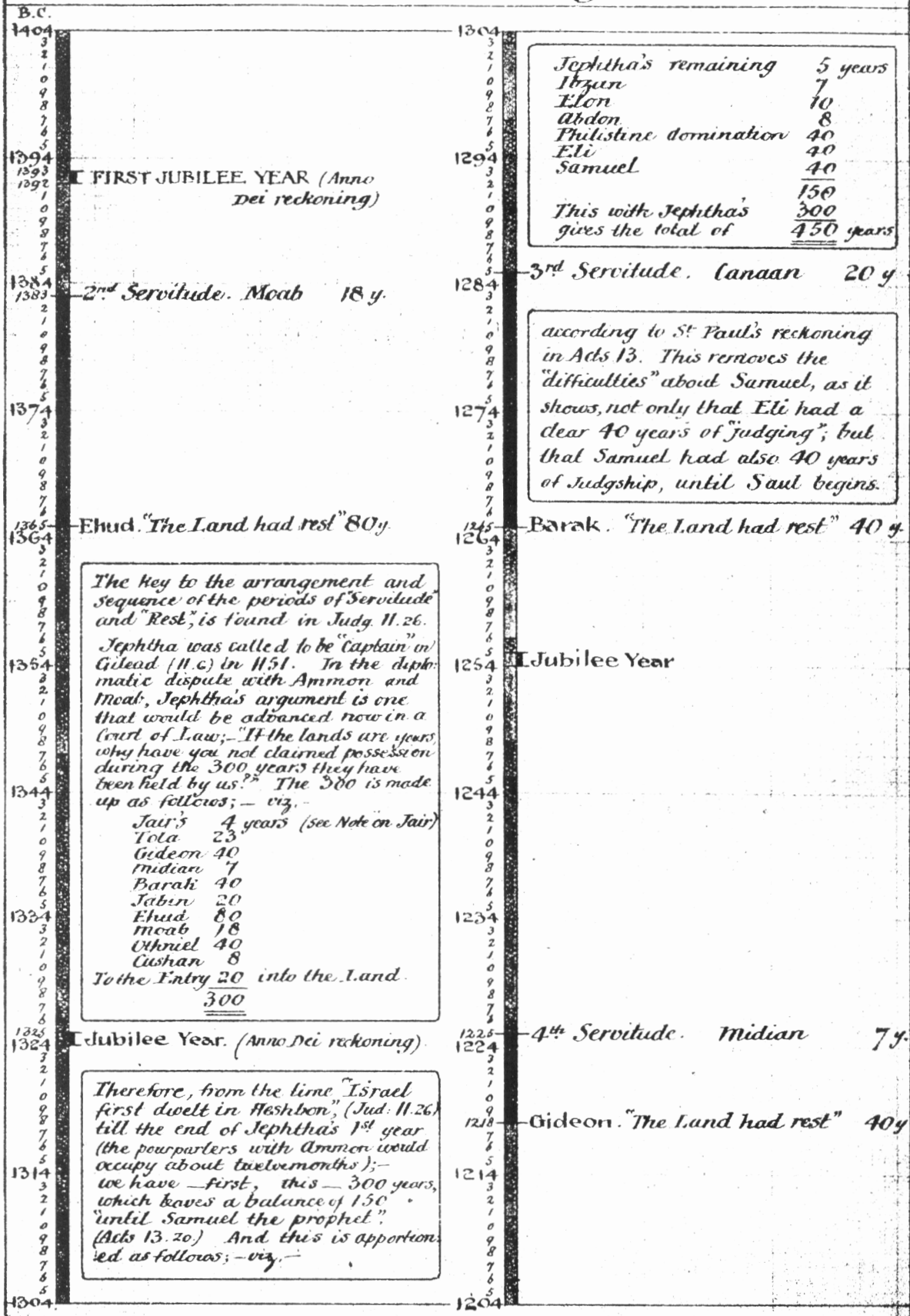
Levi d. 137. outlives Joseph 23 y.

50.III Abraham to the Exodus. Exodus to the Kingdom 50.IV



NOTE on Jos. 14.10
 Caleb in the 2nd y.
 at Kadesh Barnea
 was ----- 40
 In the wilderness
 he had spent 38
 years, and ---
 In the Land 7
85

50.IV. From the Exodus to the Kingdom 1491-1000 50.IV.



50.IV. From the Exodus to the Kingdom 1491-1000 50.IV.

1204		1104	
3		3	
2		2	
1		1	
0		0	
9		9	
8		8	
7	Jubilee Year	7	
6		6	
5		5	
1194		1094	
3		3	
2		2	
1		1	
0		0	
9		9	
8		8	
7		7	
6		6	
5		5	
1184		1084	
3		3	
2		2	
1		1	
0		0	
9		9	
8		8	
7		7	
6		6	
5		5	
1178	Tola judged Israel 23 y (Jud. 10. 2.)	1080	Eli judged Israel 40 y (1 Sam. 4. 18.)
7		7	
6		6	
5		5	
1174		1074	
3		3	
2		2	
1		1	
0		0	
9		9	
8		8	
7		7	
6		6	
5		5	
1164		1064	
3		3	
2		2	
1		1	
0		0	
9		9	
8		8	
7		7	
6		6	
5		5	
1155	Jair judged Israel 4 y (Judg. 10. 2. 8. & see Note.)	1054	
3		3	
2		2	
1		1	
0		0	
9		9	
8		8	
7		7	
6		6	
5		5	
1151	Jephtha judged Israel 6 y (12. 7. and see Note under "Ehud.")	1051	
0		0	
9		9	
8		8	
7		7	
6		6	
5		5	
1146	Jubilee Year	1046	
1145	ELI born	1045	
1144	Ibzan judged Israel 7 y (12. 9.)	1044	
3		3	
2		2	
1		1	
0		0	
9		9	
8		8	
7		7	
6		6	
5		5	
1134	Elon judged Israel 10 y (12. 11.)	1040	Samuel "judged Israel all the days of his life" (1 Sam. 7. 15.) 40 y (see Note, and cf. Acts 13. 20.)
3		3	
2		2	
1		1	
0		0	
9		9	
8		8	
7		7	
6		6	
5		5	
1128	Abdon judged Israel 8 y (12. 14.)	1034	
7		3	
6		2	
5		1	
1124		1024	
3		3	
2		2	
1		1	
0		0	
9		9	
8		8	
7		7	
6		6	
5		5	
1120	5 th Servitude Philistine 40 y	1020	The Reformation (1 Sam. 7.) Recovery of the Ark and its Contents. (130 years after the Entry into the Land.)
9		9	
8		8	
7		7	
6		6	
5		5	
1114		1014	
3		3	
2		2	
1		1	
0		0	
9		9	
8		8	
7		7	
6		6	
5		5	
1104		1004	
3		3	
2		2	
1		1	
0		0	
9		9	
8		8	
7		7	
6		6	
5		5	

Note That the "Servitudes" are marked by the number of grace, 5. And these periods of grace shown by punishment, are only 93 out of 450 years in the times of the Judges. The "servitudes" being only about 1/5th of the "Rest" periods.

Note. As the Philistines & Ammon "vexed" and "oppressed" the Children of Israel "on the other side Jordan" (Judg. 10. 8.) for 18 years out of Jair's 22, this obviously leaves him only 4 clear y. of "Judging."

Periods of the 5 Servitudes, from the Entry into the Land, until Samuel the prophet;—

Mesopotamia	8 years
Moab	18
Canaan	20
Midian	7
Philistine	40
	<u>93</u>

(cf. the NOTE under "Saul", and Table 50. VI. II.)

50.V. From the Kingdom to the Captivities 1000-426 50.V.

B.C.
 1000
 999
 998
 997
 996
 995
 994
 993
 992
 991
 990
 989
 988
 987
 986
 985
 984
 983
 982
 981
 980
 979
 978
 977
 976
 975
 974
 973
 972
 971
 970
 969
 968
 967
 966
 965
 964
 963
 962
 961
 960
 959
 958
 957
 956
 955
 954
 953
 952
 951
 950
 949
 948
 947
 946
 945
 944
 943
 942
 941
 940
 939
 938
 937
 936
 935
 934
 933
 932
 931
 930
 929
 928
 927
 926
 925
 924
 923
 922
 921
 920
 919
 918
 917
 916
 915
 914
 913
 912
 911
 910
 909
 908
 907
 906
 905
 904

Saul. 40 years. The Kingdom begins. With the anointing of Saul the 450 years of Acts 13. 20. end, completing the time of Samuel the prophet. (see NOTE below.)
 Saul's accession took place 490 years after the Tabernacle was "set up" for Jehovah to dwell among, and reign over the children of Israel. cf. Exod. 25. 8 & 1 Sam. 8. 7

David b.

NOTE. The chronology in Acts 13. 18. 23. gives us the following:-
 "Forty years.... in the Wilderness,"
 (then follows verse 19 in parenthesis and the record continues with v. 20)-
 "After that He gave (unto them) Judges about the space of 450 years until (ἐως - heōs = completing the time of) Samuel the prophet."
 The wilderness years 40
 The Judges period 450
 Saul 40
 David 40
 Solomon's first three 3
 (see Table 50 VII. II.) 573

David's first "anointing" 1 Sam. 16
 1000 years before the anointing of the "Man after God's own heart" at his baptism in Jordan.
 (cf. 1 Sam. 16. 12. "This is he," and Matthew. 3. 17. "This is my Beloved Son")

David 40 years 1 K. 2. 11
 (Second anointing)

I Jubilee

David's reign "over all Israel and Judah" begins. (2 Sam. 5. 5)
 (Third anointing.)

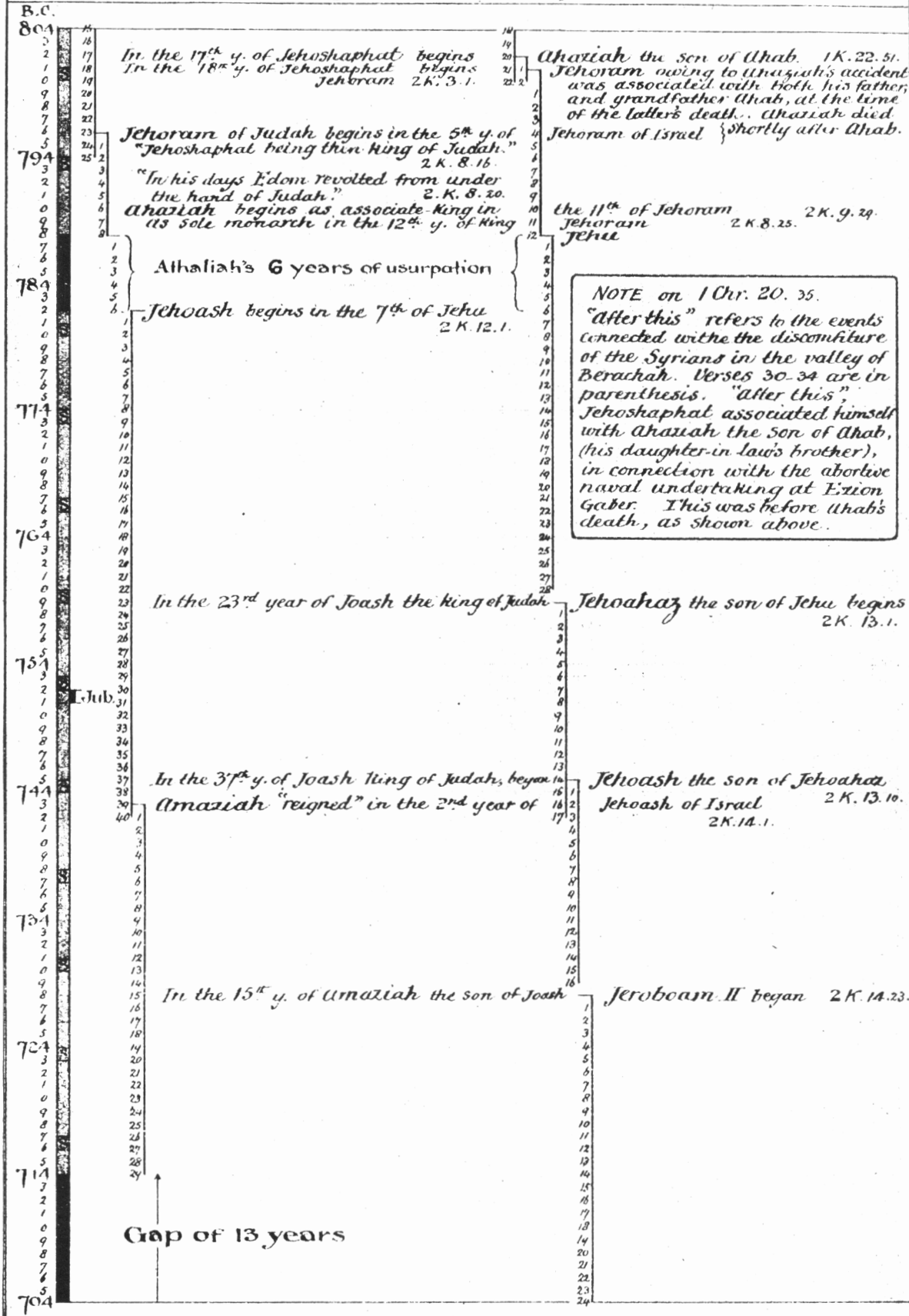
Solomon 40 years 1 K. 4. 1

The Temple was begun in the 2nd m. of Solomon's 4th y. (1 K. 6. 1) according to Anno Mundi reckoning this was 573 y. from the Exodus, but on Anno Dei reckoning, the Temple was begun in the 480th year. (see Table 50. VII. II.)

The Temple "finished" in Solomon's 11th year (1 K. 6. 38) 433 years before its destruction in the 19th year of Nebuchadnezzar; and 505 years before the dedication of the Second Temple.

I Jubilee

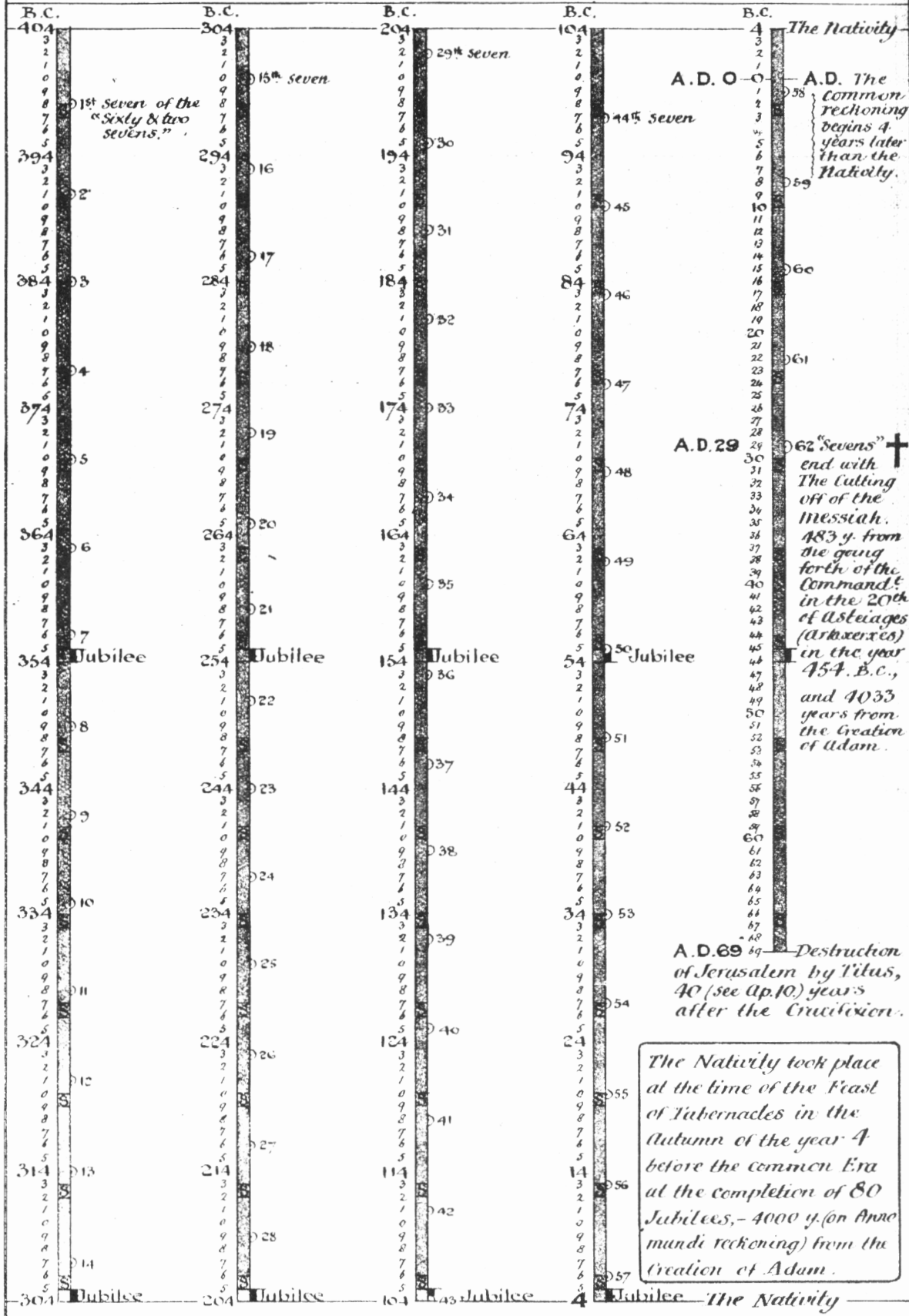
50.V From the Kingdom to the Captivities 1000-426 50.V.



50.V. From the Kingdom to the Captivities 1000-426 50.VI.

B.C.	JUDAH	B.C.	JUDAH	BABYLON
604	Sennacherib's Invasion. 2K. 18.13	504		commencing with the "First year" of NEBUCHADNEZZAR
594		494	Jehoaiah 3 months Jehoiakim 11 years	His first Siege. The Babylonian Servitude begins Jer. 25.
588	Manasseh 2K. 21.1	488	Nebuchadnezzar comes up against Jerusalem. In Jehoiakim's 4 th y. and Nebuchad. 1 st its commencement with Sabl.	
584	Isaiah ends Cf. 7. 8. (and see Table) 50.VII. 6	484		
574		474	Nebuchadnezzar's Second Siege. Jehoiachin's Captivity begins in the 8 th y. of Nebuchad. 2K. 24.18 Zedekiah begins	y. of Nebuchad. 2K. 24.12
564		464	100 years after Isaiah's death Ezeiel's prophecies commence in the 5 th y. of Jehoiachin's Captivity (see Table 50.VI. 6)	
554		454	Third Siege of Jerusalem begun by Jerusalem taken & Temple burned in Zedekiah taken to Babylon. Jer. 52. 11. The "Desolations" begin.	Nebuchadnezzar's 19 th y.
544		444	Nebuchadnezzar inflicts punishment	for the murder of Gedaliah Jer. 52. 30.
534	Amon 2K. 21.19	434		
531	Josiah 2K. 22.1	424		
524		424	The 20 th year of Astesiges (Artaxerxes) "Darius the Median", the "Xerxes" of the Book of Esther, and the husband of Esther. Astesiges issues the Commandment to Nehemiah to restore and to build Jerusalem in the 20 th year of his reign, acting on behalf of his brother-in-law Nebuchadnezzar who was still incapacitated by illness. Nehemiah pays his first visit to Jerusalem. (NEH. 2.9)	Neb's conquest of Egypt.
518	Jeremiah begins I. 1. 2.	414	The "Seven Sevens" of Dan. 9. 25. begin with this 20 th y. of Astesiges, 454 B.C. and end with the dedication of the Temple in 405 B.C. (Ezra 6. 15.)	Neb's 7 years of "madness"
514	The Book "found" and the great Passover 2K. 22. 8 2K. 23. 21	405	The "Sixty two Sevens" begin in 405 B.C. and end in 29 A.D. with the "Cutting-off of the Messiah."	Nebuchadnezzar d.
504		405	Death of Belshazzar. Darius the Median took the kingdom (being) about 62 years old. Dan. 5. 31. 490 years from commencement of Solomon's Temple. (see Tables 50.VII 5. 12.)	The 70 years of the Babylonian Servitude and the Babylonian dynasty end together. Cyrus issues his decree to rebuild the Temple. Ezr 1. 1. 2. (Tables 50.VI. 5. 12)
		404	"Seven Sevens" = 49 y. (454-405) "Sixty two Sevens" = 434 y. (405-29 A.D.) Therefore it was 483 years from the going forth of the commandment to restore and to build Jerusalem according to Dan. 9. 25. till the cutting off of the Messiah.	
			Jubilee The "Seven Sevens" end. marked by the completion and dedication of the Second Temple. Ez. 6. 15.	

50.VI From Ezra-Nehemiah to the destruction of Jerusalem 50.VI



50.VII.(1) Details of the Exodus Week in 1491 B.C. 50.VII.(1)

ABIB 1491	ABIB 1491	ABIB 1491	ABIB 1491
Day of Month Month & Week	Day of Month & Week	Day of Month & Week	Day of Month & Week
<p>Midnight 0</p> <p>14th PASSESOVER DAY</p> <p>Noon 12</p> <p>Midnight 24</p>	<p>Midnight 12</p> <p>18th</p> <p>Noon 24</p> <p>1st day of the week</p> <p>Midnight 36</p> <p>19th</p> <p>Noon 48</p> <p>5th day of the week</p> <p>Midnight 60</p> <p>20th</p> <p>Noon 72</p> <p>6th day of the week</p> <p>Midnight 84</p> <p>21st</p> <p>Noon 96</p> <p>7th day of the week</p> <p>An Holy Convocation</p> <p>Midnight 108</p>	<p>Midnight 12</p> <p>22nd</p> <p>Noon 24</p> <p>1st day of the week</p> <p>Midnight 36</p> <p>23rd</p> <p>Noon 48</p> <p>2nd day of the week</p> <p>Midnight 60</p> <p>24th</p> <p>Noon 72</p> <p>3rd day of the week</p> <p>Midnight 84</p> <p>25th</p> <p>Noon 96</p> <p>4th day of the week</p> <p>Midnight 108</p>	<p>Midnight 12</p> <p>Middle Watch The Exodus ends.</p> <p>1</p> <p>2</p> <p>3</p> <p>4</p> <p>5</p> <p>6</p> <p>7</p> <p>8</p> <p>9</p> <p>10</p> <p>11</p> <p>12</p> <p>Morning Watch</p> <p>"In the Morning Watch Jehov'ah troubled the Egyptians" 14. 24</p> <p>When the morning appeared, the Lord overthrew the Egyptians in the midst of the sea." 14. 27</p> <p>And Israel saw the Egyptians dead upon the sea shore." 14. 30</p> <p>Moses' & the Childrens' Song of Praise</p> <div style="border: 1px solid black; padding: 5px; margin: 10px auto; width: fit-content;"> <p style="text-align: center;">The "Watches", see Ap. 51. iv.</p> </div>
<p>1</p> <p>2</p> <p>3</p> <p>4</p> <p>5</p> <p>6</p> <p>7</p> <p>8</p> <p>9</p> <p>10</p> <p>11</p> <p>12</p> <p>1</p> <p>2</p> <p>3</p> <p>4</p> <p>5</p> <p>6</p> <p>7</p> <p>8</p> <p>9</p> <p>10</p> <p>11</p> <p>12</p> <p>1</p> <p>2</p> <p>3</p> <p>4</p> <p>5</p> <p>6</p> <p>7</p> <p>8</p> <p>9</p> <p>10</p> <p>11</p> <p>12</p>	<p>1</p> <p>2</p> <p>3</p> <p>4</p> <p>5</p> <p>6</p> <p>7</p> <p>8</p> <p>9</p> <p>10</p> <p>11</p> <p>12</p> <p>1</p> <p>2</p> <p>3</p> <p>4</p> <p>5</p> <p>6</p> <p>7</p> <p>8</p> <p>9</p> <p>10</p> <p>11</p> <p>12</p> <p>1</p> <p>2</p> <p>3</p> <p>4</p> <p>5</p> <p>6</p> <p>7</p> <p>8</p> <p>9</p> <p>10</p> <p>11</p> <p>12</p>	<p>1</p> <p>2</p> <p>3</p> <p>4</p> <p>5</p> <p>6</p> <p>7</p> <p>8</p> <p>9</p> <p>10</p> <p>11</p> <p>12</p> <p>1</p> <p>2</p> <p>3</p> <p>4</p> <p>5</p> <p>6</p> <p>7</p> <p>8</p> <p>9</p> <p>10</p> <p>11</p> <p>12</p> <p>1</p> <p>2</p> <p>3</p> <p>4</p> <p>5</p> <p>6</p> <p>7</p> <p>8</p> <p>9</p> <p>10</p> <p>11</p> <p>12</p>	<p>1</p> <p>2</p> <p>3</p> <p>4</p> <p>5</p> <p>6</p> <p>7</p> <p>8</p> <p>9</p> <p>10</p> <p>11</p> <p>12</p> <p>1</p> <p>2</p> <p>3</p> <p>4</p> <p>5</p> <p>6</p> <p>7</p> <p>8</p> <p>9</p> <p>10</p> <p>11</p> <p>12</p> <p>1</p> <p>2</p> <p>3</p> <p>4</p> <p>5</p> <p>6</p> <p>7</p> <p>8</p> <p>9</p> <p>10</p> <p>11</p> <p>12</p>
<p>End of the 3 days Darkness Pharaoh's permission to go given & withdrawn. 10. 24-27</p> <p>Moses receives message of the last Plague in Pharaoh's presence; delivers it & goes out in a great anger. 11. 1-9</p> <p>(Moses gives command re the Passover lamb during the morning.) 12. 6.</p> <p>Passover lamb killed in the evening." 12. 28.</p> <p>"And they shall eat the flesh in that night."</p> <p>"At midnight there was a great cry." 12. 29, 30</p> <p>On the morning after the Passover they went out with an high hand in the sight of all the Egypt- ians, and while the Egyptians were burying their firstborn." Num. 33. 4</p> <p>They removed from Rameses and pitched in Succoth." Num. 33. 5</p> <p>"They took their Journey from Succoth." Ex. 13. 20.</p> <p>on the way to Elham</p>	<p>and "encamp- ed in Elham in the edge of the Wild- ness?" Ex. 13. 20. (Pursuit begun)</p> <p>They remove from Elham and turn again into "and he pursued" 14. 8.</p> <p>"Rahab: roth, between Migdol & the Sea." 14. 9</p> <p>Speaks unto the Child- of Isr- that they encamp before Rha- surah" 14. 2. They pitched before Migdol." Num. 33. 7</p> <p>till after the close of the next day of An Holy Con- vocation." No work so no travelling.</p> <p>Last day of unleavened bread. An Holy Convocation. Pharaoh overtakes Israel encamped beside the Sea at Ethakivth 14. 9</p> <p>Israel sees Phar: drawing nigh, & cries unto Jehov'ah</p> <p>The Pillar of Cloud goes behind Israel "and stood behind them." 14. 9-20</p> <p>The Exodus takes place in the "First" & "Middle" Watches 9. p.m. of the 21st till 3 a.m. of the 22nd</p> <p>First Watch [14. 21, 22</p>	<p>"It was told the King of Egypt that the People fled." (LXX says, πεφευγαν = had fled) ... and he made ready his chariot, ... & pursued after the Children of Israel." 14. 5, 8.</p> <p>Pharaoh's "Expeditionary Force" in hot pursuit.</p> <p>"And he pursued" 14. 8.</p> <p>The Pursuit continues "And the Egypt- ians pursued after them." 14. 9</p>	<p>Middle Watch The Exodus ends.</p> <p>"In the Morning Watch Jehov'ah troubled the Egyptians" 14. 24</p> <p>When the morning appeared, the Lord overthrew the Egyptians in the midst of the sea." 14. 27</p> <p>And Israel saw the Egyptians dead upon the sea shore." 14. 30</p> <p>Moses' & the Childrens' Song of Praise</p>

50.VII.(2) General Plan of the "Forty years." 50.VII.(2)

YEAR	mo.	B.C.	YEAR	mo.	B.C.	YEAR	mo.	B.C.	YEAR	mo.	B.C.	YEAR	mo.	B.C.
1 st		1491	9 th		1483	17 th		1476	25 th		1467	33 rd		1459
1		Wilderness of Sin	1			1			1			1		
2		Sinat	2			2			2			2		
3			3			3			3			3		
4			4			4			4			4		
5			5			5			5			5		
6			6			6			6			6		
7			7			7			7			7		
8			8			8			8			8		
9			9			9			9			9		
10			10			10			10			10		
11			11			11			11			11		
12			12			12			12			12		
13			13			13			13			13		
14			14			14			14			14		
15			15			15			15			15		
16			16			16			16			16		
17			17			17			17			17		
18			18			18			18			18		
19			19			19			19			19		
20			20			20			20			20		
21			21			21			21			21		
22			22			22			22			22		
23			23			23			23			23		
24			24			24			24			24		
25			25			25			25			25		
26			26			26			26			26		
27			27			27			27			27		
28			28			28			28			28		
29			29			29			29			29		
30			30			30			30			30		
31			31			31			31			31		
32			32			32			32			32		
33			33			33			33			33		
34			34			34			34			34		
35			35			35			35			35		
36			36			36			36			36		
37			37			37			37			37		
38			38			38			38			38		
39			39			39			39			39		
40			40			40			40			40		
41			41			41			41			41		
42			42			42			42			42		
43			43			43			43			43		
44			44			44			44			44		
45			45			45			45			45		
46			46			46			46			46		
47			47			47			47			47		
48			48			48			48			48		
49			49			49			49			49		
50			50			50			50			50		
51			51			51			51			51		
52			52			52			52			52		
53			53			53			53			53		
54			54			54			54			54		
55			55			55			55			55		
56			56			56			56			56		
57			57			57			57			57		
58			58			58			58			58		
59			59			59			59			59		
60			60			60			60			60		
61			61			61			61			61		
62			62			62			62			62		
63			63			63			63			63		
64			64			64			64			64		
65			65			65			65			65		
66			66			66			66			66		
67			67			67			67			67		
68			68			68			68			68		
69			69			69			69			69		
70			70			70			70			70		
71			71			71			71			71		
72			72			72			72			72		
73			73			73			73			73		
74			74			74			74			74		
75			75			75			75			75		
76			76			76			76			76		
77			77			77			77			77		
78			78			78			78			78		
79			79			79			79			79		
80			80			80			80			80		
81			81			81			81			81		
82			82			82			82			82		
83			83			83			83			83		
84			84			84			84			84		
85			85			85			85			85		
86			86			86			86			86		
87			87			87			87			87		
88			88			88			88			88		
89			89			89			89			89		
90			90			90			90			90		
91			91			91			91			91		
92			92			92			92			92		
93			93			93			93			93		
94			94			94			94			94		
95			95			95			95			95		
96			96			96			96			96		
97			97			97			97			97		
98			98			98			98			98		
99			99			99			99			99		
100			100			100			100			100		

From 15 Abib in the 1st y. to 15 Abib in the 41st year - 40y.

indicates the U'ldar month & year, (13 in the 40y.)

1490
1-Tabern. set up.
2-March begins
3-The spies sent out.
4-Pronouncement of the Punishment
5-Pronouncement of the Punishment
6-Entrance into the wilderness.
7-Entrance into the wilderness.
8-Entrance into the wilderness.
9-Entrance into the wilderness.
10-Entrance into the wilderness.
11-Entrance into the wilderness.
12-Entrance into the wilderness.

1491		1490	
Month		Month	
1 st	Abib, 30 d. (Exod. 13.4.) (called Nisan in Esther 3.7.)	8	
2		9	
3		10	
4		11	
5		12	
6		13	
7		14	
8		15	
9		16	
10	The Lamb "taken".	17	S
11		18	
12		19	
13		20	
14		21	
15	The Passover instituted.	22	
16	The Exodus begins; 430 y. from Genesis	23	
17	12.4. cf. Exod: 12.40.	24	S
18		25	
19		26	
20		27	
21	They pass through the Red Sea. Bondage ends	28	5 th
22	and Resurrection life begins. Ex. 14 & 15.	29	
23		30	S
24		1	
25	Marah, cf. Num. 33. 8.	2	
26	Elim, where they dug 12 wells 15. 27.	3	
27	(and see note in loc.)	4	
28		5	
29		6	
30	Zif - 29 d. (1K. 6.1.)	7	
1 st		8	
2		9	
3		10	
4		11	
5		12	
6		13	
7		14	S
8		15	
9		16	
10		17	
11		18	
12		19	
13		20	
14		21	
15	Wilderness of Sin. Quails at even } 16. 1.	22	8
16	The manna in the morning after } 16. 13.	23	
17		24	
18		25	
19		26	
20	On the 6 th day they gathered double. 16. 22.	27	
21	So the People rested on the 7 th d. 16. 30.	28	
22	And they took their journey out of	29	6 th
23	the wilderness of Sin & encamped	30	
24	in Dophkah. Num. 33. 12.	1	
25	and they departed from Dophkah	2	
26	and encamped in Alush. 33. 13.	3	
27		4	
28	And they departed from Alush &	5	
29	Sivan. 30 d. (Est. 8. 9.) pitched in	6	
1 st	Raphidim, where was no water	7	
2	for the People to drink. 33. 14.	8	
3	Water given in Horeh. Ex. 17. 6.	9	
4	Then came Amalek & fought	10	
5	with Israel. 17. 8.	11	
6	And they	12	
7	departed	13	
8	from Raphidim	14	
9	and pitched in the Wilderness	15	
10	of Sinai. Ex. 19. 1. Num. 33. 15.	16	
11	Moses begins his 6 th ascents Ex. 19. 3.	17	
12	Sanctifies the People 19. 14.	18	
13		19	
14	On the 3 rd day the LAW given 20. 1-7.	20	
15		21	
16	"Six days" and the "Seventh," the	22	
17	"Glory of the Lord abode upon	23	
18	Mount Sinai." 24. 16.	24	
19		25	
20	Moses' First "40 days in the Mount"	26	
21	begins (ends on 6 th AB.) 24. 18.	27	
22		28	
23		29	
24		30	
25		1	
26		2	
27		3	
28		4	
29		5	
30	Thammuz - 29 d. (Ezekiel 8. 14.)	6	
1 st		7	
2		8	
3		9	
4		10	
5		11	
6		12	
7		13	
8		14	
		15	
		16	
		17	

"S" shows the Sabbaths

Ab. 30 d.

Moses first "40 days in the Mount" ends 32. 15.
 The "Calf" 32. 1-28.
 Moses "returned unto the Lord" 32. 31.
 Comes down again and pitches "The Tent" without the Camp. 33. 7.
 The "cloudy Pillar" at the door of The Tent" 33. 7-34. 3.
 Moses "went up" and the Second "40 days in the Mount" begins 34. 4.
 (ends on 25th Elul.)

Elul. 29 d. (Neh: 6. 15.)

The Second "40 days in the Mount" ends 34. 29.

Ethanim. 30 d. (1K. 8. 2.)
 The Tabernacle commenced. Then wrought Bezaleel. 36. 1.
 The Tabernacle was setup 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 "reared up" on 1st Abib, 1490 B. C., was 152 days.

50.VII.(4) Details of the Fortieth & Forty-first years 50.VII.(4)

Month 1453	Month 1452	Month 1452	Month 1452	Month 1451
13 th 1 st V th Adar - 33 d.	5	13	22	1
2	6	14	23	2
3	7	15	24	3
4	8	16	25	4
5	9	17	26	5
6	10	18	27	6
7	11	19	28	7
8	12	20	29	8
9	13	21	30	9
10	14	22	1 st 10 th Tebeth 29 d.	10
11	15	23	2	11
12	16	24	3	12
13	17	25	4	13
14	18	26	5	14
15	19	27	6	15
16	20	28	7	16
17	21	29	8	17
18	22	30	9	18
19	23	1 st 7 th Ethanim 30 d.	10	19
20	24	2	11	20
21	25	3	12	21
22	26	4	13	22
23	27	5	14	23
24	28	6	15	24
25	29	7	16	25
26	30	8	17	26
27	1 st 4 th Thammuz 29	9	18	27
28	2	10	19	28
29	3	11	20	29
30	4	12	21	30
31	5	13	22	1 st 2 nd Zif
1 st 1 st Abib 1452 - 40 th Year	6	14	23	2
2	7	15	24	3
3	8	16	25	4
4	9	17	26	5
5	10	18	27	6
6	11	19	28	7
7	12	20	29	8
8	13	21	30	9
9	14	22	1 st 11 th Sebat 30 d.	10
10	15	23	2	11
11	16	24	3	12
12	17	25	4	13
13	18	26	5	14
14	19	27	6	15
15	20	28	7	16
16	21	29	8	17
17	22	30	9	18
18	23	1 st 8 th Bul 29 d.	10	19
19	24	2	11	20
20	25	3	12	21
21	26	4	13	22
22	27	5	14	23
23	28	6	15	24
24	29	7	16	25
25	30	8	17	26
26	1 st 5 th Ab 30 d. Aaron dies 123 Num 33.8.	9	18	27
27	2	10	19	28
28	3	11	20	29
29	4	12	21	30
30	5	13	22	1 st 12 th Adar
31	6	14	23	2
1 st 2 nd Zif 20.2.13	7	15	24	3
2	8	16	25	4
3	9	17	26	5
4	10	18	27	6
5	11	19	28	7
6	12	20	29	8
7	13	21	30	9
8	14	22	1 st 9 th Chisleu 30 d.	10
9	15	23	2	11
10	16	24	3	12
11	17	25	4	13
12	18	26	5	14
13	19	27	6	15
14	20	28	7	16
15	21	29	8	17
16	22	30	9	18
17	23	1 st 6 th Elul 29 d.	10	19
18	24	2	11	20
19	25	3	12	21
20	26	4	13	22
21	27	5	14	23
22	28	6	15	24
23	29	7	16	25
24	30	8	17	26
25	1 st 3 rd Sivan 30 d.	9	18	27
26	2	10	19	28
27	3	11	20	29
28	4	12	21	30
29	5	13	22	1 st 1 st Abib 1451 - the 41 st year
30	6	14	23	2
31	7	15	24	3
	8	16	25	4
	9	17	26	5
	10	18	27	6
	11	19	28	7
	12	20	29	8
	13	21	30	9
	14	22	1 st 1 st Nisan 30 d.	10
	15	23	2	11
	16	24	3	12
	17	25	4	13
	18	26	5	14
	19	27	6	15
	20	28	7	16
	21	29	8	17
	22	30	9	18
	23	1 st 1 st Iyar 30 d.	10	19
	24	2	11	20
	25	3	12	21
	26	4	13	22
	27	5	14	23
	28	6	15	24
	29	7	16	25
	30	8	17	26
	31	9	18	27
		10	19	28
		11	20	29
		12	21	30
		13	22	1 st 1 st Sivan 30 d.
		14	23	2
		15	24	3
		16	25	4
		17	26	5
		18	27	6
		19	28	7
		20	29	8
		21	30	9
		22	1 st 1 st Tammuz 30 d.	10
		23	2	11
		24	3	12
		25	4	13
		26	5	14
		27	6	15
		28	7	16
		29	8	17
		30	9	18
		31	10	19
			11	20
			12	21
			13	22
			14	23
			15	24
			16	25
			17	26
			18	27
			19	28
			20	29
			21	30
			22	1 st 1 st Av 30 d.
			23	2
			24	3
			25	4
			26	5
			27	6
			28	7
			29	8
			30	9
			31	10
				11
				12
				13
				14
				15
				16
				17
				18
				19
				20
				21
				22
				23
				24
				25
				26
				27
				28
				29
				30
				31

"S" shows the Sabbaths

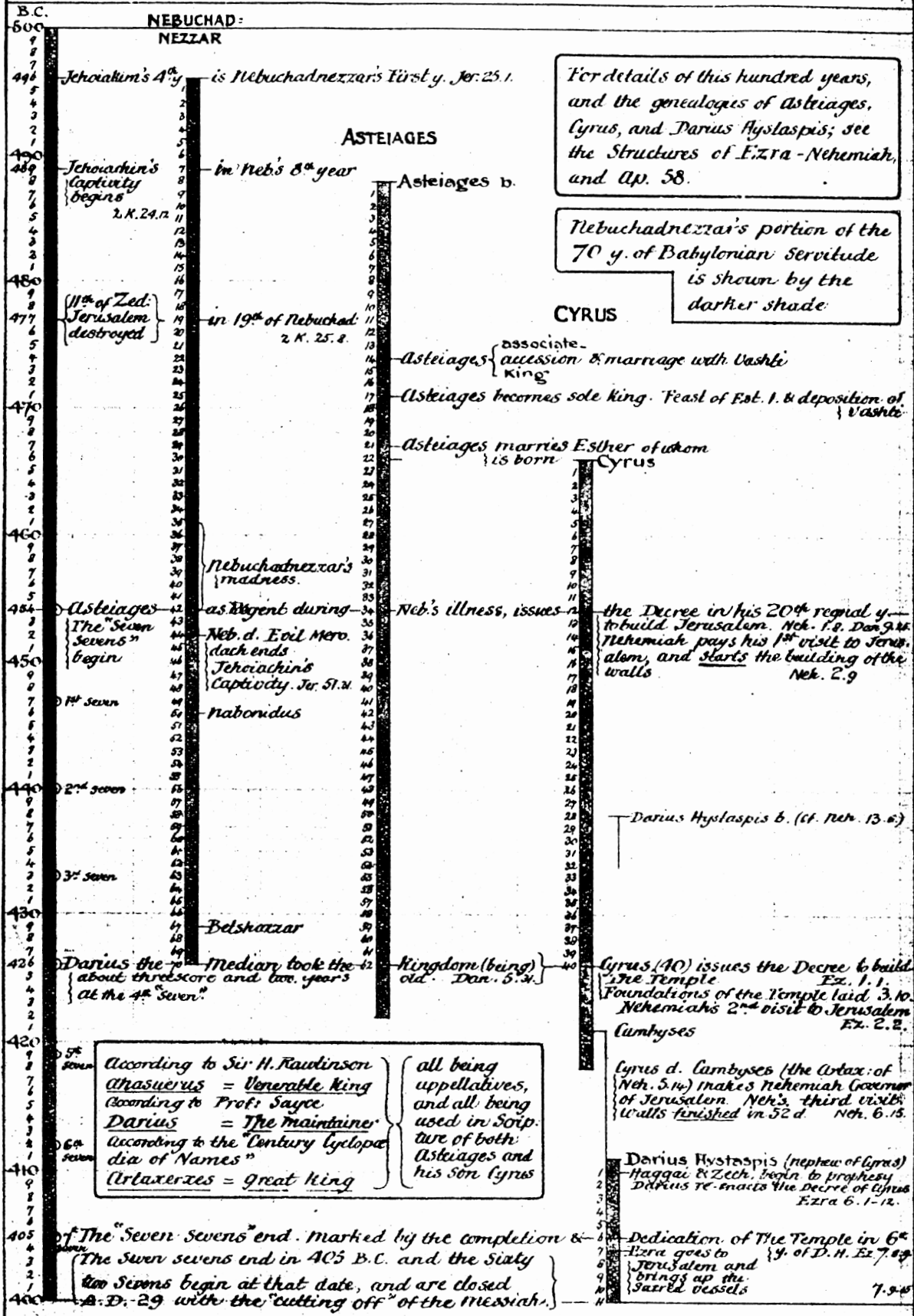
Joshua's preparation 1. 11.
They came up out of Jordan 4. 19
Passover - Eat "old corn" - Manna ceased

From 15th Abib 1491 to the 15th Abib 1451 is 40 years

The whole of the 11th month occupied by "giving" of the "second law" (see the Note on the Title of Deut.) at the end Moses goes up to the top of Pisgah and dies.

Moses d. 120 Adar
The 30 days mourning for Moses start on the last day (30th) of Sebat, and end on the 29th of Adar 40 years from the 1st of Abib 1491

50.VII. (5) Details of the Ezra-Nehemiah Period. 50.VII.(5)



KINGS	B.C.	PROPHETS	KINGS	B.C.	PROPHETS
Uzziah d.	650	Isaiah's vision — Isa. 6.1		550	
Jotham —	647	Hosia covers a longer period than any other prophet, viz. 73-77 years. He begins in the days of Jeroboam II. in 688 or 687 and continues till at least the 2 nd or 3 rd y. of Hezekiah. The language of Hos. 14 suggests the date of		540	
	640		Amon —	540	
			Josiah —	530	Zephaniah
Ahaz —	631	Micah begins?		520	
	630	the Northern Kingdom (611.)	Passover in Josiah's 18 th year.	510	Jeremiah begins in 13 th of Josiah and covers a period of 41 years ending with Zedekiah's 11 th year.
	620			500	The Book "found" by Jeremiah's father Mithiah { 2 K. 22.8 and Jer. 15.16.
Hezekiah —	617		Jehoaikim	499	
	610	Hosea — ends?	Jehoiakim burns the Roll	497	Nebuchadnezzar takes Jerusalem & Daniel is taken to Babylon
Israel ends	610			495	Daniel begins; Nebuchadnezzar's dream of the Great Image. 2.1.
Sennacherib invades Judah in Hezekiah's 14 th year.	603	Micah ends? After 30 years as contemporary of Isaiah and 18 with Hosea?	Jehoiachin	490	Jeremiah had been proph. saying for 23 years before Daniel was taken to Babylon.
	600		Zedekiah	488	Ezekiel begins. 100 years after Isaiah's d. and 30 years from Josiah's Passover, in which y. he was born.
	590			480	Jeremiah's prophecies end with the destruction of Jerusalem in the 11 th y. of Zedekiah & the 19 th of Nebuchadnezzar
Manasseh —	588	Isaiah killed in the Manassean persecution (according to Jewish tradition) 65 years after the date of the vision. Or the year that King Uzziah died? — of Isa. 7.8.		477	
	580			470	
	570	(A gap of 66 years intervenes between Isaiah and Jeremiah's commencement in 518 B.C., in the 13 th of Josiah: a period that is broken only one dated prophet — Zephaniah, who comes in the early years of Josiah's reign.		464	Ezekiel's vision of the Millennial Temple.
	560		Astrages 20 th year Nubi d.	462	Ezekiel's last date "the twenty-seventh year" of the captivity. 29.17.
	550			454	Ezekiel's prophecies cover 22 years, of which the first seven were contemporaneous with Jeremiah in Jerusalem, and Daniel in Babylon.
				452	
				450	

KINGS	B.C.	PROPHETS
Nebonides	460 9 8 7 6 5 4 3 2	<p>Daniel's prophecies commence with the interpretation of Nebuchadnezzar's dream "in the 2nd y. of his reign" (in 495 B.C.) His last vision (Hiddehel) is dated, "in the 3rd y. of Cyrus," (i.e. in 424 B.C.) He therefore "continued" for 71 years, or 72 years from his deportation to Babylon.</p>
Belshazzar	430 429	<p>Daniel's vision of the Four beasts.</p>
Darius the Median Dan. 5.31	426 425	<p>"In the 3rd of Belshazzar" the Ullai vision; & "In the 1st of Darius" (i.e. Cyrus see 50.VII.(5)) Daniel "understood" by books "the 70 years of the Desolations, & receives the revelation of the "Seventy Sevens." Dan. 9. 1-27.</p>
Cambyses	424 423 422 421 420	<p>"In the 3rd of Cyrus" the Hiddehel vision. Daniel's last date. 10.1.</p>
Darius Hystaspis	411 410 9 8 7 6 5 4 3 2 1	<p>Haggai (1.1.) & Zechariah (1.1.) begin their prophecies. Darius Hyst. re-enacts the Decree of Cyrus Ezr. 6.1-2. Zechariah's last date. (7.1)</p>
	406 405 404 403 402 401 400	<p>The Temple finished & dedicated in the 6th of Darius Hystaspis. Ez. 6.15. The Seven Sevens end 409. Ezra goes up to Jerusalem with the Sacred vessels & handed over to Nehemiah by Cyrus in 426. B.C. And the Sixty & two Sevens begin, & end A.D. 29. Ez. 1.7-8.</p>

The Undated prophets are not shown on the Charts.
Joel probably belongs to the close of Zedekiah's reign, & not to the period to which he is usually assigned, viz. Manasseh's time.
Amos is fixed by the earthquake which took place in Uzziah's reign.
Obadiah 11-14 suggests the destruction of Jerusalem. of B. 137.
Jonah & Nahum concern the Gentiles.
Habakkuk, just before the captivity.
Malachi after the Restoration (cf. Neh. 12).

50.VII. (7. 8. 9. 10) Examples of the Important Periods of 430, 450, 490, & 1000 years. (On Anno Mundi reckoning)

(7) 430 years	<ol style="list-style-type: none"> From Abraham's Call to the Exodus, 430 From the 1st y. after the Entry into the Land till the Reformation (Sam) 430 From the 1st Servitude till the Kingdom (under Saul), 430 	<ol style="list-style-type: none"> From Solomon's accession to the last year of Jehoiakim, 430 From the dedication of the Second Temple till the beginning of "the Ministry" of CHRIST, 430
(8) 450 years	<ol style="list-style-type: none"> From the 1st y. after the Entry into the Land till the close of the time of Samuel the prophet, and beginning of the kingdom, 450 From the Decree of Astiages (454) appointing Nehemiah "Tirshatha" (Ruler or Governor) till he came "Who is to be Ruler in Israel" (Mic. 5.2.) 450 	
(9) 490 years	<ol style="list-style-type: none"> From Abraham's leaving Mesopotamia till the 1st Servitude (Mesopotamia), 490 From the Tabernacle to the Kingdom, 490 From the Kingdom to the beginning of Jehoiachin's captivity year, 490 	<ol style="list-style-type: none"> From Solomon's 4th year to the end of the Babylonian Servitude, 490 From the going forth of the Command^o in the 20th of Astiages till the end of the "70 Sevens", 490
(10) 1000 years	<ol style="list-style-type: none"> From Abraham's 2nd Call (in Haran) to Solomon's accession, 1000 From the y. the People should have entered the Land, until they went out of it in Jehoiachin's Captivity, 1000 From David's 1st anointing to the "Anointing" (at Baptism) of CHRIST, 1000 	

"Call his name I.O-AMMI, for ye are not MY People." Hosea. 1.9.

When Israel was regarded by Jehovah as "I.O-Ammi," i.e. Not My People (cf. Hos. 1.8,2) 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 I.O-Ammi, the events recorded in the Scriptures, were recorded according to

a reckoning we have termed Anno Dei (in GOD'S year) and not according to Anno mundi (in the year of the world) 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 certain passages in Scrip-
ture

- 1) Between the year of the Entry into the Land, (1451. B.C.) & the end of Samuel's Judgeship - and the beginning of the Kingdom, - there are 5 I.O-Ammi periods, during which Jehovah "sold" His People into the hand of their enemies. These periods are as follows, (see also 50.V) Mesopotamia 8 years, Moab 18, Canaan 20, Midian 7, Philistine 40 = 93 years.
- 2) In the Kingdom time, from Saul (1000 B.C.) to Jehoiakim's 4th (496) (when the Kingdom had been "given" to Nebuchadnezzar in the beginning of Jehoiakim's reign, cf. Jer. 27. 1-6.) there are 3 I.O-Ammi periods viz: -

Althaliah's 6 years of usurpation.	}	20 years
The "gap" of 13 y. between Amaziah & Uzziah, and the "gap" of 1 year, shown by the "interlocking" regnal years		
- 3) The I.O-Ammi Babylonian Servitude Period. [between Uzziah and Sotham] 113 "
 This is from the 4th of Jehoiakim = 1st of Neb^l, till the decree of Cyrus (426) = 70. "
 To this must be added the years between the decree of Cyrus, and the dedication of the Temple, (405 B.C.) and the the restoration of the Temple worship at the Passover in the 7th y. of Darius Hyst. in 404. (Ezr 6.15-19), viz: 21 "

	}	204 years

But - note Ezekiel 11.16.

Through taking the 480th y. of 1K.G.1., as an Anno Mundi date, instead of - as it is - on Anno Dei 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., on supposed Anno Mundi reckoning; but the real Anno Mundi date is given in Chart 50 v. viz: 974. B.C., when David was 16 y. old, 917 years after Isaac became "The Seed" of Abraham, through whom Isaac 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. 9.25. 50.VII.(12)

- On "received" dates this Commandment is generally assumed to be the decree of Cyrus, & its date 536. B.C. The date in Charts 50 VI. & VII. 5., is 454. B.C., for the following reasons: -
- 1) It falls in the last year of Nebuchadnezzar's "madness". (Astiages, his brother-in-law, (see Ap. 58) acting on his behalf; at the instance of Nehemiah, (Chaps 1&2) issues the decree to build JERUSALEM. (Astiages = the Ahasuerus of Esther = the Artaxerxes of Neh. 1. = Darius the Median of Dan. 5.31 = the Ahasuerus of Dan 9.1. (See the Note on 50 VII. 5.)
 - 2) The year 454 marks the close of 42 (7x6) years of the 70 of the Babylonian Servitude leaving 28 (7x4) years still to run. The Babylonian dynasty and the "Servitude" end together in 426. B.C., & the date is marked by the decree of Cyrus, the son of Astiages & Esther, to rebuild the TEMPLE, in the same year that Darius the Median (his father Astiages) took the Kingdom (being) about threescore & two years old. (Dan. 5.31)
 - 3) The "Seven Sevens," it will be seen (Charts 50. VI. & VII. 5.), begin with the "going forth of the Commandment" of Astiages (to Nehemiah) in 454. B.C., and end with the dedication of the Second Temple in 405 B.C., in the 6th y. of Darius Hystaspis. The "Sixty two Sevens" then commence & close with the "cutting off of the Messiah" in A.D. 29. It will be noted that the Babylonian "Servitude" ends at the 4th "Seven."

50. VIII. SUMMARY OF PRINCIPAL EVENTS.

B. C. ¹		B. C.	
4004	Adam created.	1836	Jacob b. (Isaac 60).
3874	Seth b. "Adam begat a son in his own likeness" (Gen. 5. 3).	1821	Abraham d. (Isaac 75. Jacob 15).
3769	Enos b.	1817	Eber d. (464), outlives Abraham by four years.
3679	Cainan b.	1812?	The famine of Gen. 26. 1. The cause of sale of the birthright?
3609	Mahalaleel b.	1796	Esau (40) marries Hittite wives.
3544	Jared b.	1773	Ishmael d. (137. Jacob 63).
3382	Enoch b. "seventh from Adam" (Jude 14).	1759	Jacob (77) gets the Blessing, and flees to Padan-aram.
3317	Methuselah b.	1758	His "servitude" begins.
3194	Adam's "day of grace" begins when he is 810 (Gen. 6. 3).	1752	His marriages.
3130	Lamech b.	1751	Reuben b.
3074	Adam d. (930).	1750	Simeon b.
3017	Enoch translated, fifty-seven years after Adam's d.	1749	Levi and Dan b.
2962	Seth d. (912).	1748	Judah and Naphtali b.
2948	Noah b.	1747	Gad b.
2864	Enos d. (905).	1746	Asher and Issachar b.
2769	Cainan d. (910).	1745	Zebulun and Dinah (twins?) and Joseph b.
2714	Mahalaleel d. (895).	1742	Jacob's bargain about the cattle.
2582	Jared d. (962).	1739	Jacob flees from Padan-aram.
2448	Japheth b.	1738	" meets Esau.
2447	Ham b.	1737	" at Succoth.
2446	Shem b. (Noah 502).	1736	" comes to Shechem.
2353	Lamech d. (777).	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.)
2348	Methuselah d. (969) in the first month of the Flood year.	1731	Jacob at Beth-el.
2348 } The Flood year. (Noah's 600th year. Gen. 7. 6, 11.)		1728	Rachel d. Benjamin b. Reuben forfeits the birthright to Joseph (17), to whom it rightly belonged. (Cp. 1 Chron. 5. 1, 2.)
2347 }		1727	Joseph sold (18).
2346	Arphaxad b. "two years after the Flood".	1726	Jacob (110) joins his father Isaac (170) at Hebron (after a separation of thirty-three years).
2311	Salah b.	1717	Joseph (28) in Egypt. Interprets butler's dream.
2281	Eber b.	1716	Isaac d. (180. Jacob 120. Joseph 29).
2247	Peleg b. "In his days the earth was divided" (Gen. 10. 25). See note on 50. II.	1715	Joseph (30) interprets Pharaoh's dream.
2217	Reu b.	1707	First year of the famine.
2185	Serug b.	1706	Second year of the famine. Jacob (130) goes down into Egypt. The 215 years of the sojourning in Egypt begin. (Half of the 430 years from Gen. 12. 4.)
2155	Nahor b.	1705	Third year of the famine.
2126	Terah b.	1704	Fourth year of the famine.
2056	Terah's "generations" begin with the b. of Haran.	1703	Fifth year of the famine.
2008	Peleg d. (239).	1702	Sixth year of the famine.
2007	Nahor d. (148).	1701	Seventh year of the famine.
1998	Noah d. (950).	1689	Jacob d. (147), after seventeen years in Egypt. (Joseph 56. Benjamin 39.)
1996	Abraham b. (1,992 years from the Nativity).	1635	Joseph d. (110).
1978	Reu d. (239).	1612	Levi d. (137).
1955	Serug d. (230).	1635 }	Gap of sixty-four years from d. of Joseph to b. of Moses.
1946?	Abraham's First "Call", in Ur of the Chaldees (Acts 7. 2-4).	1571 }	Moses b.
1921	Terah d. (205). Abraham's Second "Call" (Haran). The 430 years of the sojourning begin. (See note on Gen. 12. 1, and Ap. 50. III).	1571 }	Moses b.
1920 }	Abraham goes down into Egypt. Attempted destruction of the Seed (see note on Gen. 12. 10, and Ap. 23).	1544	Joshua b. (Moses 27).
1912 }	Abraham returns from Egypt.	1529	Caleb b.
1911	Abraham (85) marries Hagar (Gen. 16. 3).	1491	The Exodus. 430 years from Gen. 12. 4, and 400 years from Gen. 21. 10.
1910	Ishmael b. (Abraham 86).	1490	The Tabernacle set up. This year the people <i>should</i> have entered the Land.
1897	Covenant of Circumcision. (Abraham 99).	1452	Miriam, Aaron, and Moses d.
1896	Isaac b. (Abraham 100).	1451	Entry into the Land.
1891	Isaac becomes "the Seed" (Gen. 21, 10; 12. 7). Ishmael "cast out". The 400 years of Acts 7. 6 begin.	1444	The "Wars of the Lord" end (Josh. 14. 15). Caleb 85. Joshua hands over the leadership to Eleazar.
1878	Salah d. (433).	1444 }	First Sabbath year.
1863?	Isaac (33) offered up.	1443 }	
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.	1434	Joshua d. (110).
1856	Isaac (40) marries Rebekah.		
1846	Shem (Melchizedek?) d. (600). Abraham (150) marries Keturah?		

¹ That is, from the Common Era A. D.

APPENDIX 50. VIII: SUMMARY OF PRINCIPAL EVENTS (cont.).

B. C.		Years	Years	B. C.	
1431	First servitude Mesopotamia		8	588	Manasseh, 55 years.
1423	Othniel	40		584	Isaiah killed? (Cp. Isa. 7. 6).
1393	First Jubilee year (<i>Anno Dei</i> reckoning).			533	Amon, 2 years.
1392				531	Josiah, 31 years.
1383	Second servitude Moab		18	530	<i>Zephaniah</i> ?
1365	Ehud	80		518	<i>Jeremiah's</i> prophecies begin in Josiah's thirteenth year.
1285	Third servitude Canaan		20	513	The Book "found" and the Passover in Josiah's eighteenth year.
1265	Barak	40		500	Jehoahaz, 3 months.
1225	Fourth servitude Midian		7	499	Jehoiakim, 11 years.
1218	Gideon	40		497	Nebuchadnezzar's first siege of Jerusalem.
1178	Tola	23		496	Jehoiakim's fourth year, Nebuchadnezzar's first. <i>Daniel</i> taken to Babylon.
1155	Jair	4		495	Jehoiakim burns the roll.
1151	Jephthah	6 ¹		494	Nebuchadnezzar's second year. His dream of the Great Image. <i>Daniel</i> interprets.
1145	Ibzan	7		489	Jehoiachin, 3 months. Captivity begins in Nebuchadnezzar's eighth year (second siege).
1138	Elou	10		488	Zedekiah, 11 years.
1128	Abdon	8		484	<i>Ezekiel's</i> prophecies begin.
1120	Fifth servitude Philistine		40	478	Nebuchadnezzar's third siege of Jerusalem begins. Jerusalem taken and Temple destroyed in Nebuchadnezzar's nineteenth year.
		—	—	477	<i>Jeremiah</i> ends.
		258	93	473	Punishment for the murder of Gedaliah (Jer. 52. 30).
		—	—	462	<i>Ezekiel's</i> last dated prophecy.
1080	Eli, 40 years.			461	Nebuchadnezzar's seven years of "madness".
1040	Samuel, 40 years.			454	
1020	The "Reformation". 1 Sam. 7.			454	Twentieth year of Asteiages (Artaxerxes). The commandment to rebuild Jerusalem. (See 50. VI, VII. 5, 12.) Nehemiah's first visit to Jerusalem.
1000	Ends the 450 years of Acts 13. 20, and 490 years from the year they should have entered into the Land.			452	Nebuchadnezzar d. after forty-four years' reign.
1000	THE KINGDOM. Saul, 40 years.			452	Evil-Merodach. Jehoiachin's captivity ends.
990	David b.			446	Nabonidus.
974	David's first anointing (16).			429	Belshazzar, 3 years.
960	David, 40 years. Second anointing (30).				Belshazzar slain. "Darius the Median" (Asteiages) takes the kingdom. Cyrus (Asteiages' son) issues the Decree to rebuild the Temple.
953	David's third anointing (37).			426	
920	Solomon, 40 years.				<i>Daniel's</i> vision of the "seventy sevens". The "seven sevens" begin. Foundations of the Temple laid. Nehemiah's second visit to Jerusalem.
917	The Temple begun. 573 years after the Exodus. (Cp. Acts 13. 20-23).			421	
910	The Temple finished.			418	Cambyses makes Nehemiah governor. Nehemiah's third visit to Jerusalem.
897	At the end of twenty years, the "two houses" finished (1 Kings 9. 10).			411	Darius Hystaspis re-enacts the decree of Cyrus.
880	The Disruption. Rehoboam, 17 years.			410	<i>Haggai</i> and <i>Zechariah</i> begin. The Temple superstructure commenced and carried on to completion, from the second to the sixth year of Darius.
863	Abijam, 3 years.			408	<i>Zechariah's</i> last date.
860	Asa, 41 years.			405	The Temple finished and dedicated. The "seven sevens" end, and the "sixty-two sevens" commence.
819	Jehoshaphat, 25 years.			404	The Passover.
796	Jehoram's accession.			403	<i>Ezra's</i> last date: 1st of Nisan.
794	Jehoshaphat d.			375?	Darius Hystaspis d. (according to Herodotus, 63 years old).
789	Ahaziah's accession.			4	The Nativity.
788	Ahaziah slain by Jehu.			A. D.	
788	Gap, 6 years. Athaliah's usurpation.			0	The Common Era of A. D.
782				29	The "sixty-nine sevens" end with the "cutting off of the Messiah", 483 years from the "going forth of the commandment to build Jerusalem" in 454 B. C.
782	Jehoash, 41 years.			69	Destruction of Jerusalem by Titus.
743	Amaziah, 29 years.				
714	Amaziah ends.				
714	Gap, 13 years.				
701					
701	Uzziah, 52 years.				
687	<i>Hosea's</i> prophecies begin?				
649	Gap. One year between Uzziah's death and Jotham's accession.				
647		Jotham, 16 years.			
634	<i>Micah's</i> prophecies begin?				
632	Ahaz, 16 years.				
617	Hezekiah's accession.				
616	Ahaz d.				
615	<i>Hosea</i> ends?				
613	Siege of Samaria begun.				
611	Samaria taken and Israel ends.				
603	Sennacherib invades Judah in the fourteenth year of Hezekiah (2 Kings 18. 13).				

¹ (300 years from the entry into the Land. See note on chart 50. IV.)

51

MONEY AND COINS, WEIGHTS AND MEASURES.

I. MONEY AND COINS.

1. **Dram** (Old Testament).
 - (1.) 'Adarkōn (Heb.). (1 Chron. 29. 7. Ezra 8. 27.)
 - (2.) Dark'mōn (the Persian Daric). (Ezra 2. 69. Neh. 7. 70, 71, 72.) A gold coin, value £1 2s. 0d., or \$5.28.
2. **Farthing** (New Testament).
 - (1.) Kodrantes (Matt. 5. 26. Mark 12. 42). A bronze coin, value $\frac{1}{4}$ of a farthing, or $\frac{3}{8}$ of a cent.
 - (2.) Assarion (Matt. 10. 29. Luke 12. 6). A bronze coin, value about 3 farthings, or 1.5 cents.
3. **Mite** (New Testament). (Mark 12. 42. Luke 12. 59; 21. 2.) Lepton, a copper coin, value $\frac{3}{8}$ of a farthing, or $\frac{1}{16}$ of a cent.
4. **Penny** (New Testament), so rendered in fourteen of the sixteen occurrences of *Dēnariion*. A silver coin, value $8\frac{1}{2}d.$, or 17 cents. Generally plural, is twice rendered "pennyworth." (Mark 6. 37. John 6. 7.)
5. **Piece of Money** (Matt. 17. 27). Gr. Stater, a silver coin, value 2s. 8d., or 64 cents.
6. **Piece of Silver**. In Old Testament usually = a shekel of silver (see Weights), or may mean uncoined silver in 1 Sam. 2. 36. Ps. 68. 30. Josh. 24. 32. Job 42. 11.

In New Testament:—

- (1.) Argurion (Matt. 26. 15; 27. 3, 5, 9. Acts 19. 19). Value 2s. 8d., or 64 cents.
 - (2.) Drachmē (Luke 15. 8, 9). Cp. IV, above. Value $8\frac{1}{2}d.$, or 17 cents.
7. **Silver Piece**. Gr. Argurion (Matt. 27. 6). See VI. 1, above.
 8. **Tribute Money**. (New Testament.) (Matt. 17. 24.)
 - (1.) Didrachmon, a double Drachmē, see VI. 2, above. A silver coin, value 1s. 4d., or 32 cents.
 - (2.) Kēnsos (Matt. 22. 19). Latin *census* = a poll-tax.

II. WEIGHTS.

1. **Bekah**. Heb. *beḳ'ā* (Ex. 38. 26) = half a shekel (see V, below). Weight about 5 drams, Avoirdupois.
2. **Gerah**. Heb. *gērāh* (Ex. 30. 13. Lev. 27. 25. Num. 3. 47). Weight $\frac{1}{20}$ of a shekel, or about $\frac{1}{2}$ a dram, Avoirdupois.
3. **Maneh**. Heb. *māneh* (Ezek. 45. 12). See "Pound" (IV, 1), below.
4. **Pound**.
 - (1.) Maneh. Heb. *māneh* (1 Kings 10. 17. Ezra 2. 69. Neh. 7. 71, 72). Weight = 100 shekels (cp. 1 Kings 10. 17 with 2 Chron. 9. 16).
 - (2.) Mnā. Gr. Lat. *mina* (Luke 19. 13, 16, 18, 18, 20, 24, 24, 26). Weight about 16 ozs., Avoirdupois.
 - (3.) Litra. Gr. Lat. *libra* (John 12. 3; 19. 39). Weight about 12 ozs., Avoirdupois.
5. **Shekel**. Heb. *shekel* (Ex. 30. 13, and frequently). Weight about 10 drams, Avoirdupois. 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. *kikkār*. Weight = 3,000 shekels of the sanctuary (Ex. 38. 25, 26). Talent of the king = 158 lb. Troy. Talent of gold = 131 lb. Troy. About £6,150; \$290,85. Talent of silver = 117 lb. Troy.
 - (2.) Gr. *talantos* (in N. T.). About 114 lb. Avoirdupois.

III. MEASURES.

1. **DISTANCE**.
 - (1.) **Day's journey**. About 30 English miles.
 - (2.) **Furlong**. Gr. *stadios* (Luke 24. 13. John. 6. 19; 11. 18. Rev. 14. 20; 21. 16). About 202 English yards.
 - (3.) **Mile**. Gr. *mileon* (Matt. 5. 41). About 1,616 English yards.
 - (4.) **Pace**. Heb. *zā'ad* (2 Sam. 6. 13). Rather more than an English yard.
 - (5.) **Sabbath day's journey**. About 2,000 English yards.
2. **LENGTH**.
 - (1.) **Cubit**. Length still in dispute.
 - (a) Heb. *'ammāh*. Ranging between 21 and 25 inches.
 - (b) Heb. *yomed* (only in Judg. 3. 16).
 - (2.) **Fathom**. Gr. *orguia*. The length of the arms outstretched = about six feet (Acts 27. 28).
 - (3.) **Reed**. Heb. *kāneh* (Ezek. 40 and 41). About 6 cubits, or about $3\frac{1}{2}$ English yards.
 - (4.) **Span**. Heb. *zereḥ* (Ex. 28. 16; 39. 9. 1 Sam. 17. 4. Isa. 40. 12. Ezek. 43. 13). About half a cubit, or about $10\frac{1}{2}$ inches.
3. **CAPACITY**.
 - (1.) **Bath**. Heb. *bāth* (1 Kings 7. 26, 38. 2 Chron. 2. 10; 4. 5. Ezra 7. 22. Isa. 5. 10. Ezek. 45. 10, 11, 14). About 6 English gallons (liquid).
 - (2.) **Bushel**. Gr. *modios* (Matt. 5. 15. Mark 4. 21. Luke 11. 33). About 1 peck, English.
 - (3.) **Cab**. Heb. *ḳab* (2 Kings 6. 25). About 1 quart, English dry measure.
 - (4.) **Cor**. Heb. *kor* (Ezek. 45. 14). About 8 bushels.
 - (5.) **Ephah**. Heb. *'ephāh* (Ex. 16. 36. Lev. 5. 11; 6. 20; 19. 36. Num. 5. 15; 28. 5. Judg. 6. 19. Ruth 2. 17. 1 Sam. 1. 24; 17. 17. Isa. 5. 10. Ezek. 45. 10, 11, 13, 24; 46. 5, 7, 11, 14. Amos 8. 5. Zech. 5. 6, 8). About 3 pecks, English.
 - (6.) **Firkin**. Gr. *metrētēs* (John 2. 6). About 9 gallons, English liquid measure.
 - (7.) **Half homer**. Heb. *letheḥ* (Hos. 3. 2). About 4 bushels.
 - (8.) **Hin**. Heb. *hīn* (Ex. 29. 40; 30. 24. Lev. 19. 36; 23. 13. Num. 15. 4, 5, 6, 7, 9, 10; 28. 5, 7, 14. Ezek. 4. 11; 45. 24; 46. 5, 7, 11, 14). About 1 gallon, liquid measure.
 - (9.) **Homer**. Heb. *chomer* (Lev. 27. 16. Num. 11. 32. Isa. 5. 10. Ezek. 45. 11, 11, 11, 13, 13, 14, 14. Hos. 3. 2) = 10 ephahs. Cp. No. 12. See No. 5, above. About 8 bushels, English.
 - (10.) **Log**. Heb. *log* (Lev. 14. 10, 12, 15, 21, 21). About $\frac{2}{3}$ of a pint, liquid measure.
 - (11.) **Measure**. The rendering of six Hebrew and four Greek words:
 - (1.) *'ēyphāh* (Deut. 25. 14, 15. Prov. 20. 10. Micah 6. 10), measure. See No. 5, above.
 - (2.) *Cor*. Heb. *kor* (1 Kings 4. 22; 5. 11. 2 Chron. 2. 10; 27. 5. Ezra 7. 22). See No. 4, above).
 - (3.) *Mādaḥ*. Used of any hollow measure: of capacity as well as of length = to mete out.
 - (4.) *Misūrah* (Lev. 19. 35. 1 Chron. 23. 29. Ezek. 4. 11, 16). A measure of liquids.
 - (5.) *S'āh* (Gen. 18. 6. 1 Sam. 25. 18. 1 Kings 18. 32. 2 Kings 7. 1, 16, 18. Isa. 27. 8). About 1 peck.
 - (6.) *Shālīsh* (Ps. 80. 5. Isa. 40. 12) = a third. Probably the third part of an ephah. See No. 5, above.
 - (7.) *Batos* (Gr.), same as Heb. *bāth* (Luke 16. 6). About 6 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'ah*. (Matt. 13. 33. Luke 13. 21.) See No. 7, above.
 (10) *Chœnix* (Gr.) (Rev. 6. 6). An Attic dry measure: the daily allowance of corn for a slave, about 1 quart (dry).
 (12) *Omer*. Heb. *'omer* (Ex. 16. 16, 18, 22, 32, 33, 36). The $\frac{1}{10}$ of ephah. Cp. Ezek. 45. 11.
 (13) *Tenth deal*. Heb. *'isârôn* (Ex. 16. 36; 29. 40. Lev. 14. 10, 21; 23. 13, 17; 24. 5. Num. 15. 4, 6, 9; 28. 9, 13, 20, 28; 29. 3, 4, 9, 10, 14, 16). About $\frac{1}{2}$ 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. 30. 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, 9).
 About 5 p.m.
 (6.) **Fourth Watch** (Matt. 14. 25).
 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 6 a.m.
 (10.) **Night**. The natural night was from sunset to sunrise.
 (11.) **Ninth hour** (Matt. 20. 5; 27. 45, 46. Mark 15. 33, 34. Luke 23. 44. Acts 3. 1; 10. 3. 30).
 About 3 p.m.
 (12.) **Second Watch** (Luke 12. 38).
 About 9 to 12 p.m.
 (13.) **Seventh hour** (John 4. 52).
 About 1 p.m.
 (14.) **Sixth hour** (Matt. 20. 5; 27. 45. Mark 15. 33. Luke 1. 26, 36; 23. 44. John 4. 6; 19. 14. Acts 10. 9).
 About 12 midday.
 (15.) **Tenth hour** (John 1. 39).
 About 4 p.m.
 (16.) **Third hour** (Matt. 20. 3. Mark 15. 25. Acts 2. 15; 23. 23).
 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.

New Testament.

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.

SACRED MONTH.	NAME OF MONTH.	CORRESPONDING ENGLISH MONTH.	FESTIVAL OF MONTH.
I.	Abib, or Nisan.	April.	14th day. The Passover. 16th day. Firstfruits of Barley Harvest presented.
II.	Zif.	May.	14th day. Second Passover, for those who could not keep the first.
III.	Sivan.	June.	6th day. Pentecost, or Feast of Weeks. Firstfruits of Wheat harvest, and Firstfruits of all the ground.
IV.	Thammuz.	July.	
V.	Ab.	August.	
VI.	Elul.	September.	
VII.	Tisri, or Ethanim.	October.	1st day. Feast of Trumpets. 10th day. Day of Atonement. 15th day. Feast of Tabernacles. Firstfruits of Wine and Oil.
VIII.	Bul.	November.	
IX.	Chisleu.	December.	25th day. Feast of Dedication.
X.	Tebeth.	January.	
XI.	Shebat.	February.	
XII.	Adar.	March.	14th and 15th days. Feast of Purim.

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.

There are, 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 emphasised.

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-bed'ne-gó.
A'bel-beth-ma'a-cha.
Ab-i-al'bon.
A-bi-le'ne.
Ab-i-sha'lom.
A-cel'da-ma.
A-chai'a.
A-cha'i-cus.
Ada'dah.
A-da'iah.
Ad-i-tha'im.
A-do'ni-be'zek.
A-do'ni-ze'dek.
Ad'ram-me'lech.
Ad-ra-myt'ti-um.
A-gee'.
A-has-u-e'rus.
A-hi-e'zer.
A-hi-sa'mach.
A-hi-sha'har.
A-hi-tho'phel.
A'holi-ba'mah.
A'iah.
A'lam-me'lech.
Al'mon-dib-la-tha'im.
Am-mi-shad'dai.
Am-mi-za'bad.
A-na'har'ath.
A'nam-me'lech.
An-dro-ni'cus.
A-pel'les.
A-phar'sa-chites.
A-phar-sath'chites.
Ap'phi-a.
Aq'ui-la.
Ar-che-la'us.
Ar'che-vites.
A-re-o-pa'gus.
Ar-is-to-bu'lus.
Ar-tax-er'xes.
A-sar-e'lah.
As-nap'per.
A-syn'cri-tus.

Ba'al-sha-li'sha.
Ba-ase'iah.
Bak'bu-kiab.
Ba'rach-el.
Be-el-ia'da.
Be'er-la-hai'ro'i.
Bel-te-shaz'zar.
Ber-ni'ce.
Be-ro'dach-ba'la-dan.
Be-so'de-iah.
Beth-bi're-i.

Beth-dib-la-tha'im.
Beth-hac-ce'rem.
Be-zal'e-el.
Biz-joth'jah.
Bo'che-ru.

Can-da'ce.
Cap-pa-do'ci-a.
Car'che-mish.
Ca-siph'i-a.
Cas-lu'him.
Cen'chre-a.
Cha-ra'shim.
Char'che-mish.
Che-dor'la-o'mer.
Che-ma'rim.
Che-na'a-nah.
Che-nan'iah.
Che'phar-ha-am-mo'nai.
Chu'shan-rish-a-tha'im.
Col-ho'zeh.
Co-nan'iah.

Dab-ba'sheth.
Dal-ma-nu'tha.
Di-o-nys'i-us.
Di-ot're-phes.

Eb-i-a'saph.
El-ea'leh'.
El-ea'sah'.
Ele-a'zar'.
E-li-e'nai.
El-iho-e-na'i.
E-li-ho'reph.
E-li-o-e'nai.
E-li-pha'let.
E-li'phe-leh'.
E-li-phe'let.
E-li-sha'phat.
En-eg-la'im.
E-pæ'ne-tus.
Ep'a-phras.
E-paph-ro-di'tus.
E-phes-dam'mim.
Eu-bu'lus.
Eu-ni'ce.
Eu-o'di-as.
Eu-roc'ly-don.
Eu'ty-chus.

Ge-de-ro-tha'im.
Ge-mar'iah.
Gen-nes-a-ret.
Ger'ge-senes'.
Gi-la'lai.

Ha-a-hash-ta'ri.
Ham-me-da'tha.
Ham-mo-le'keth.
Ha-nam'e-el.
Ha-nan'e-el.
Ha-ru'maph.
Ha-se-nu'ah.
Hash-ba-da'na.
Has-sen-a'ah.
Ha-ze-lel'-po-ni.
Her-mog'e-nes.
Hi-e-rap'o-lis.
Ho-dav'iah.
Hor-ha-gid'gad.
Ho-ro-na'im.

Ib'ne-iah.
I'ge-al.
I'je-aba'rim.
Il-ly'ri-cum.
Iph'e-de-iah.
Ish'bi-be-nob'.
Ish'bo-sheth.
Ish-ma'iah.
Iz-e-ha'rites.

Ja-a-ko'bah.
Ja'a-re-o're-gim.
Ja-a-zan'iah.
Ja-i'rus.
Ja-sho'be-am.
Ja-shu'bi-le'hem.
Ja'son.
Je-ber-e-chi'ah.
Je-di'a-el.
Jed-i-di'ah.
Je'gar-sa-ha-du'tha.
Je'hal'e-lel.
Je-ho-ia'rib.
Je-hu-di'jah.
Je'rub-be'sheth.
Je-shar-e'lah.
Je-sheb'e-ab.
Je-sho-ha'iah.
Jo-ia'rib.
Jo'nath'e-lem-recho'kim.
Josh-be-ka'shah.
Ju'shab-he'sed.

Kar'ka-a.
Ke-he-la'thah.
Kib-roth'-hat-ta'a-vah'.
Kir-ha-re'seth.
Kir-ia-tha'im.

APPENDIX 52: PROPER NAMES (*cont.*).

La-hai'roi.	Ner'gal-sha-re'zer.	Sha-ash'gaz.
La-o-di-ce'a.	Nic-o-la'i-tanes.	Sha'ge.
Lyc-a-o'ni-a.		Sha-ha-ra'im.
	Olym'pas.	Sha-ha-zi'mah.
Ma-a-cha'thi.	On-e-siph'o-rus.	She-de'ur.
Ma'a-leh-ac-rab'bim.		She-phu'phan.
Ma-a-se'iah.	Pa-gi'el.	Shu'thal'hites.
Ma-as'i-ai.	Par-shan-da'tha.	So'pa-ter.
Mach-nad'e-bai.	Pat'ro-bas.	So-sip'a-ter.
Ma-hal-al'e-el.	Pe-thah'iah.	Sta'chys.
Ma'her-sha'lal-hash'baz.	Phe-ni'ce.	Steph'a-nas.
Ma-le'le-el.	Phi-lol'o-gus.	Syn'ty-che.
Me-che'ra-thite.	Phle'gon.	
Me-he-tab'e-el.	Pi'ha-hi'roth.	Ta'a-nach.
Me-he-ta'-bel'.	Po-che'reth.	Ta-hap'a-nes.
Mel-chiz'e-dek.	Proch'o-rus.	Tah-pan'hes.
Me-o-no'thai.	Pto-le-ma'is.	Te-haph'ne-hes.
Me-phib'o-sheth.	Pu-te'o-li.	Tah'tim-hod'shi.
Me-she'lem-iah'.		Thim-na'thah.
Me-she-zab'eel.	Rab'sa-ris.	Tig'lath-pil-e'-ser.
Mik-ne'iah.	Rab'sha-keh.	Til'gath-pil-ne'-ser.
Mi-le'tus.	Re-a'ia.	Tir-ha'-kah.
Min-ia'min.	Re-a'iah.	Tir-sha'tha.
Mis're-photh-ma'im.	Re-e-la'iah.	Tych'i-cus.
Mo-re'sheth-gath.		
	Sa-la'thi-el.	Ur'bane.
Na-ha'li-el.	Sa-mo-thra'ci-a.	
Na-ha-ma'ni.	Sar'se-chim.	Va-je-za'tha.
Ne-bu-chad-nez'zar.	Se-ca'cah.	
Ne-bu-chad-rez'zar.	Se'la-ham-mah'le-koth.	
Ne-bu-shas'ban.	Se-na'ah.	
Ne-bu-zar'a-dan.	Sen-na-che'rib.	Zaph'nath-pa-a-ne'ah.
Ne-phi'she-sim.	Seph-ar-va'im.	Ze-lo'phe-had.
Ne'reus.	Sha-a-lab'bim.	Ze-lo'tes.
	Sha-a-ra'im.	Zu'ri-shad'dai.

53

THE SIEGES OF JERUSALEM.

The first occurrence of the name "Jerusalem", as a city¹, 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 (3), and judgment (9) respectively (= 3²).

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, &c.

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. 6-10; 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, Arabians, 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 739 B.C. The wall was partially broken down, and the city and Temple pillaged.
6. By Rezin king of Syria, and Pekah king of Israel, against Ahaz (2 Chron. 28), about 630 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 24. 10-16), about 603 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 496 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, 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, 320 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.

¹ The *king* of Jerusalem had been mentioned in Josh. 10. 1, &c., but not the city as such.

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. Foretold Dan. 11.
15. By Antiochus V, surnamed Eupator, against Judas Maccabæus, 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. Jannæus) and the priest Aristobulus. The siege was raised by Scaurus, one of Pompey's lieutenants, about 65 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 40 B.C.; but there was no siege, the city was 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).
21. The Romans had again to besiege the city in A.D. 135 against the false Messiah, Bar-Cochebas, who had acquired possession of the ruins. The city was obliterated, and renamed *Ælia Capitolina*, 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, Chosroes the Persian (about A.D. 559) 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. Afdal, the Vizier of the Caliph of Egypt, besieged the two rival factions of Moslems, and pillaged the city in 1098.
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 Kharezmian 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 1868 at *Dibân* (the Dibun 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 1. 1 and chapter 3; and to honour his god Chemosh, to whom he ascribed his successes.

The writing is in the ancient Hebrew characters, which continued in use down to quite 140, 139 B.C., but was gradually replaced by the modern square Hebrew characters which are in use to-day.

The inscription is proved to be genuine by the Bible account, the two throwing light on each other. See the notes on 2 Kings 3.

The following translation, by Dr. Neubauer, is taken from *Records of the Past* (New Series), Vol. II, pp. 200, &c.:

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 Korkhah. A monument of sal-
 4. vation, for he saved me from all invaders, and let me see my desire upon all my enemies. Om-
 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 Che[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. Medeba¹ and [Israel] dwelt in it during his days and half the days of his son², altogether forty years.
- But there dwelt in it
9. Chemosh in my days. I built Baal-Meon³ and made therein the ditches; I built
 10. Kirjathaim⁴. The men of Gad dwelt in the land of Ataroth⁵ from of old, and built there the king of
 11. Israel Ataroth; 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 Arel⁶ of Dodah and tore
 13. him before Chemosh in Kerioth⁷: And I placed therein the men of Sh(a)r(o)n, and the men
 14. of M(e)kh(e)rth. And Chemosh said to me: Go, seize Nebo⁸ upon Israel; and
 15. I went in the night and fought against it from the break of dawn till noon: and I took
 16. it, 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 Arels⁶ of Yahveh, and
- tore them before Chemosh. And the king of Israel built
18. Jahaz⁹, and dwelt in it, while he waged war against me; Chemosh drove him out before me. And

¹ Num. 21. 30; Isa. 15. 2.

² "son" = successor.

³ Now, *Tell M'aïn*, Num. 32. 38. Josh. 13. 17.

⁴ Num. 32. 37. Josh. 13. 19.

⁵ Num. 32. 3. Josh. 16. 2.

⁶ Arel, two lions, or, lion-like men (?) Cp. 2 Sam. 23. 20.

⁷ Now, *Khan el Kureitin* (?)

Jer. 48. 24. Amos 2. 2.

⁸ Num. 32. 3, 38. Isa. 15. 2.

⁹ Isa. 15. 4.

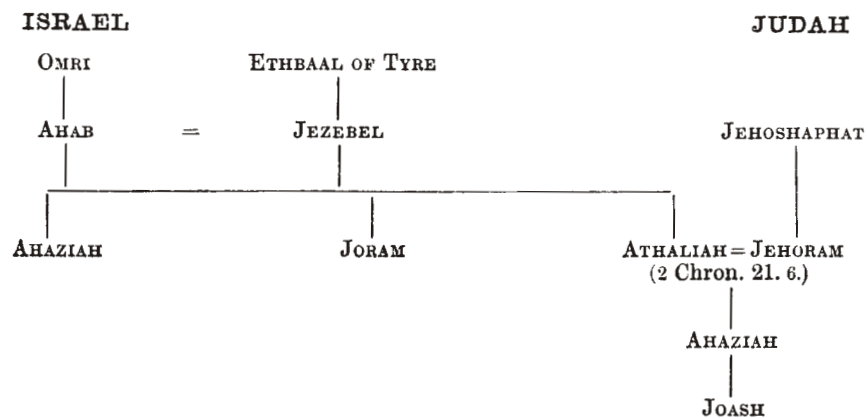
APPENDIXES 54 (cont.), 55, AND 56.

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 Korkhah, 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 Moloch, 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 Korkhah, and I said to all the people, Make for
24. yourselves every man a cistern in his house. And I dug the canals for Korkhah by means of the prisoners
25. of Israel. I built Aroer¹, and I made the road in [the province of] the Arnon. [And]
26. I built Beth-Bamoth², for it was destroyed. I built Bezer³, 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-diblathaim⁴ and Beth-Baal-Meon⁵, and transported thereto the [shepherds]? . . .
30. and the pastors] of the flocks of the land. And at Horonaim⁶ 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 Now, 'Ar'air, Deut. 2. 36; 3, 12; 4. 48. Jer. 48. 22.

² Num. 21. 19. Isa. 15. 2. (A.V. "high places"), cp. Josh. 13. 17.

³ Deut. 4. 48.



Athaliah was thus the granddaughter of Omri, king of Israel (2 Chron. 22. 2), and daughter of Jezebel.

The marriage between Jehoram and Athaliah was part of Satan's design to introduce idolatry into Judah, so that Athaliah might do for Judah what her mother Jezebel had done for Israel, and thus secure the same result.

Jehoshaphat began by strengthening himself against Israel (2 Chron. 17. 1), but married his son to the daughter (an idolatress) of Ahab, the worst of Israel's kings.

The leaven worked, morally and politically; and was then used by Satan for the destruction of the line by which "the seed of the woman" was to come into the world. See Ap. 23 and 25.

Jehoram, king of Judah, began by killing off all his brethren (2 Chron. 21. 4).

The Arabians came and slew all his sons, save the youngest, Ahaziah (2 Chron. 22. 1), called also Joash, Jehoahaz (2 Chron. 21. 17), and Azariah (2 Chron. 22. 6).

Athaliah slew all the sons of Ahaziah on his death (2 Kings 11. 1. 2 Chron. 22. 10), 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 Jehoiada'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 HISTORICAL BOOKS.

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

APPENDIXES 56 (cont.) AND 57.

eye; 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. Three chapters (or 84 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.

3. 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 tribe 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.	1 Kings 12. 1-19 ...	2 Chron. 10.	2 Kings 15. 38	2 Chron. 27. 9.
29. 1-3	" 12. 19-22.	12. 21-24	" 11. 1-4.	16. 1, 2	" 28. 1, 2.
31	" 10.	12. 25	" 11. 5-12.	16. 3, 4, 6	" 28. 3-8.
2 Sam. 5. 1-5	" 11. 1-3.	12. 26-31	" 11. 13-17.	16. 7	" 28. 16-19.
5. 6-10	" 11. 4-9.	14. 22-24	" 12. 1.	15. 29	" 28. 20.
5. 11-16	" 14. 1-7.	14. 25-28	" 12. 2-12.	16. 8-18	" 28. 21-25.
5. 17-25	" 14. 8-17.	14. 21, 29-31	" 12. 13-16.	16. 19, 20	" 28. 26, 27.
6. 1-11	" 13.	15. 1	" 13. 1, 2.	18. 1-3	" 29. 1, 2.
6. 12-23	" 15 & 16.	15. 6	" 13. 2-21.	18. 13	Isa. 36. 1.
7	" 17.	15. 7, 8	" 13. 22; 14.	18. 14-16	2 Chron. 32. 2-8.
8	" 18.		" 1.	20. 1-11	{ 2 Chron. 32. 24;
10	" 19.	15. 11, 12	" 14. 1-5.	20. 12-19	{ Isa. 38.
11. 1-27	" 20. 1.	15. 13-15	" 15. 16-18.	18. 17-37	{ 2 Chron. 32. 9-19.
12. 29-31	" 20. 1-3.	15. 16-22	" 16. 1-6.	19. 1-5	{ Isa. 36. 2-22.
23. 8-39	" 11. 10-47.	15. 23, 24	" 16. 11-14.	18.	{ 2 Chron. 32. 20.
24. 1-9	" 21. 1-6.	22. 1-40, 44	" 17. 1; 20.	19. 6, 7	{ Isa. 37. 1-4.
"	" 27. 23, 24.	22. 41-43	" 31-32.	19. 8-19	{ 2 Chron. 32. 17.
24. 10-17	" 21. 7-17.	22. 45	" 20. 34.	19. 20-37	{ Isa. 37. 8-20.
24. 18-24	" 21. 18-22.1.	22. 47-49	" 20. 35-37.	20. 20, 21	{ 2 Chron. 32. 21.
1 Kings 2. 1	" 23. 1.	22. 50	" 21. 1.	20. 20, 21	{ Isa. 37. 21-38.
2. 1-4	" 28. 20, 21.	2 Kings 1. 1; 3. 4, 5.	" 20. 1-3.	21. 1-16	2 Chron. 32. 32, 33.
2. 10-12	" 29. 23-30.	8. 16-19	" 21. 2-7.	21. 17, 18	" 33. 1-9.
2. 46	2 Chron. 1. 1.	8. 20-22	" 21. 8-15.	21. 19-26	" 33. 21-25.
3. 4-15	" 1. 2-13.	8. 23, 24	" 21. 18-20.	22. 1, 2	" 34. 1-7.
5	" 2.	8. 25-27	" 22. 1-4.	22. 3-20	" 34. 8-28.
6	" 3. 1-14;	8. 28, 29; 9. 1-28	" 22. 5-7, 9.	23. 1-3	" 34. 29-32.
	" 4. 9.	10. 11-14	" 22. 8.	23. 21-23	" 35. 1-19.
7. 15-21	" 3. 15-17.	11. 1-3	" 22. 10-12.	23. 24-26	" 34. 33.
7. 23-26	" 4. 2-5.	11. 4-20	" 23.	23. 28-30	" 35. 20-27.
7. 38-46	" 4. 6, 10,	11. 21; 12. 1-3	" 24. 1-3.	23. 30-33	" 36. 1-3.
	" 17.	12. 6-16	" 24. 4-14.	24. 8, 9	" 36. 9.
7. 47-50	" 4. 18-22.	12. 17, 18	" 24. 23, 24.	24. 15-17	" 36. 10.
7. 51	" 5. 1.	12. 19-21	" 24. 25-27.	24. 18, 19	" 36. 11, 12.
8	" 5. 2-7, 10.	14. 1-6	" 25. 1-4.	24. 20	" 36. 13-16.
9. 1-9	" 7. 11-22.	14. 7	" 25. 11-16.	25. 8-21	" 36. 18-21.
9. 10-28	" 8.	14. 8-14	" 25. 17-24.		
10. 1-13	" 9. 1-12.	14. 17-20	" 25. 25-28.		
10. 14-25	" 9. 13-24.	14. 21, 22; 15. 1-4	" 26. 1-15.		
10. 26-29	" 9. 25-28;	15. 6, 7, 27, 28	" 26. 22, 23.		
	" 1. 14-17.	15. 32-35	" 27. 1-8.		
11. 41-43	" 9. 29-31.				

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 Arriau (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 isolated rock of Behistun, (or more

APPENDIX 57: THE GENEALOGY OF THE PERSIAN KINGS (*cont.*)

correctly *Bahistūn*) which rises 1,700 feet out of the Plain, on the high road from Babylonia 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 *Bisitūn* or *Bisutūn*, 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 Ecbatana).

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 text¹:—

§ I. "I am Darius, the great king, the king of kings, the king of Persia, the king of the provinces, the son of Hystaspes, the grandson of Arsames the Achæmenian.

§ II. (Thus) saith Darius the king: My father is Hystaspes; the father of Hystaspes was Arsames; the father of Arsames was Ariyaramnes; the father of Ariyaramnes was [Teispes]; the father of Teispes was Achæmenes.

§ III. (Thus) saith Darius the king: On that account are we called Achæmenians; from antiquity are we 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 ninth². In two lines³ have we been kings", &c.

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 Pharaoh and Abimelech, the general titles of a line of kings, such as the modern Czar, Sultan, Shah, &c. Hence

AHASUERUS means "the Mighty", and "is the name, or rather the title, of four Median and Persian monarchs" (Kitto, *Bib. Encycl.* I, p. 91). "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 *Kingdom*, and is synonymous with *Artachshast* (*Arta*=Great, and *Kshatza*=Kingdom, preserved in the modern "Shah"). According to Prideaux he is identified with the Ahasuerus of Est. 1. 1 (vol. i, p. 306).

DARIUS means *the Restrainer* (Her. VI. 98); 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 *Erceiēs* = Coercer. "It was assumed as his throne-name by Ochus (=Darius Nothus), son and successor of Artaxerxes Longimanus (Ctesias, *de Reb. Pers.*, 48, 57, Müller)". See Kitto, *Bib. Cycl.*, vol. i, p. 625. XERXES, in his inscription at Persepolis, actually calls himself "DARIUS"; one paragraph beginning "XERXES 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 HYSTASPES; and to distinguish him from "Darius the Mede", who was ASTYAGES his grandfather.

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 Behistūn, in Persia*. London, 1907. (Price 21s.)

² We have indicated this enumeration by placing the figures against the names on p. 81.

³ The "two lines" are the Lydian and the Medo-Persian, as shown in the Table on p. 81.

ASTYAGES

is the Persian monarch with which this Appendix is concerned. According to Herodotus, ASTYAGES was the son of CYAXARES, who was the son of PHRAORTES (II), who was the son of DEIOKES (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 ACHÆMENES in the Behistūn Rock genealogy of DARIUS HYSTASPIS.

The ACHÆMENES of DARIUS, identified with the DEIOKES of Herodotus (I. 96), was the real founder of the Achæmenian dynasty of which Darius speaks, although his father (PHRAORTES I) was the first of the line. Herodotus describes him (DEIOKES) as a man "famous for wisdom", of great ambition, "aiming at the aggrandisement 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 grandfather of DARIUS HYSTASPIS, he is (according to the *Behistūn* Inscription) to be identified with the ASTYAGES of Herodotus.

At the close of the Lydio-Median War "Syannesis the Cilician and Labynetus (or Nabonmedus) the Babylonian (identified by Prideaux, vol. i, p. 82 note, and pp. 135, 136, 19th edn., with Nebuchadnezzar) persuaded ALYATTES to give his daughter ARYENIS in marriage to ASTYAGES, son of KYAXARES" (Her. I. 74). Of this marriage came HYSTASPES 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 Tintir (Babylon), king of Sumir, 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 seed of royalty, whose dominion (reign, i.e. of Cyrus himself) Bel and Nebo 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 (or title), common to the *Behistūn* Inscription and the Cylinder alike, of TEISPES.

TEISPES.

If TEISPES' grandson was ARSAMES (according to the *Behistūn* Inscription), and this TEISPES and the TEISPES of Cyrus's 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.¹

Moreover, if the TEISPES of the *Behistūn* 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 ASTYAGES.

¹ "Dareios the son of Hystaspēs, who traces his descent through Arsamēs and Ariaramnēs to Teispēs the son of Achæmenēs, probably refers to the same Teispēs" (Sayce, *Ancient Empires of the East*, p. 243).

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 CAMBYSES¹, 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 AHSUERUS of the book of Esther (Prideaux i, p. 306).

¹ "The names *Kyros* and *Kambyses* seem to be of Elamite derivation. Strabo, indeed, says that *Kyros* was originally called *Agradates*, and took the name of *Kurus* or *Kyros* from the river that flows past Pasargadæ" (Sayce, id. p. 243).

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 AHSUERUS 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 *Behistān* 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 *Behistān* 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

HERODOTUS (Lydian Line).	HERODOTUS, THE <i>BEHISTĀN</i> ROCK, AND THE CYLINDER OF CYRUS (Medo-Persian Line), COMBINED.	INSCRIPTION ON THE <i>BEHISTĀN</i> ROCK.	THE CYLINDER OF CYRUS.
ATYS (I. 7)	(1) PHRAORTES I ¹ (Her. I. 96)		
LYDUS (I. 7)			
CANDAULES (I. 7) ¹	(2) DEIOKES (Her. I. 94)	= (2) ACHĒMENES	
GYGES (I. 8)	(3) PHRAORTES II (Her. I. 73)	= (3) TEISPES	= (3) TEISPES
ARDYS (I. 16)			
SADYATTES (I. 16)	(4) CYAXARES (Her. I. 73)	= (4) ARIYARANNES	= (4) CYRUS I
ALYATTES (I. 74)			
ARYENIS = VASHTI, M. (I. 74) (Est. 1. 9)	(5) ASTYAGES (m. ESTHER) ² = (Her. I. 73) (Est. 2. 17) Ahasuerus (Est. 1. 1) Artaxerxes (Ezra 6. 14. Neh. 2. 1) "Darius the Median" (Dan. 5. 31)	= (5) ARSAMES	= (5) CAMBYSES
	(6) CYRUS ³ "The Persian" (Isa. 45. 1. Ezra 6. 14)		(6) CYRUS II
	(7) CAMBYSES II ³		(7) CAMBYSES II
(8) HYSTASPES	(8) HYSTASPES	(8) HYSTASPES	
(9) DARIUS (HYST.)	(9) DARIUS HYSTASPIS ⁴ Artaxerxes (Ezra 7. 1)	(9) DARIUS (HYST.) ⁴	

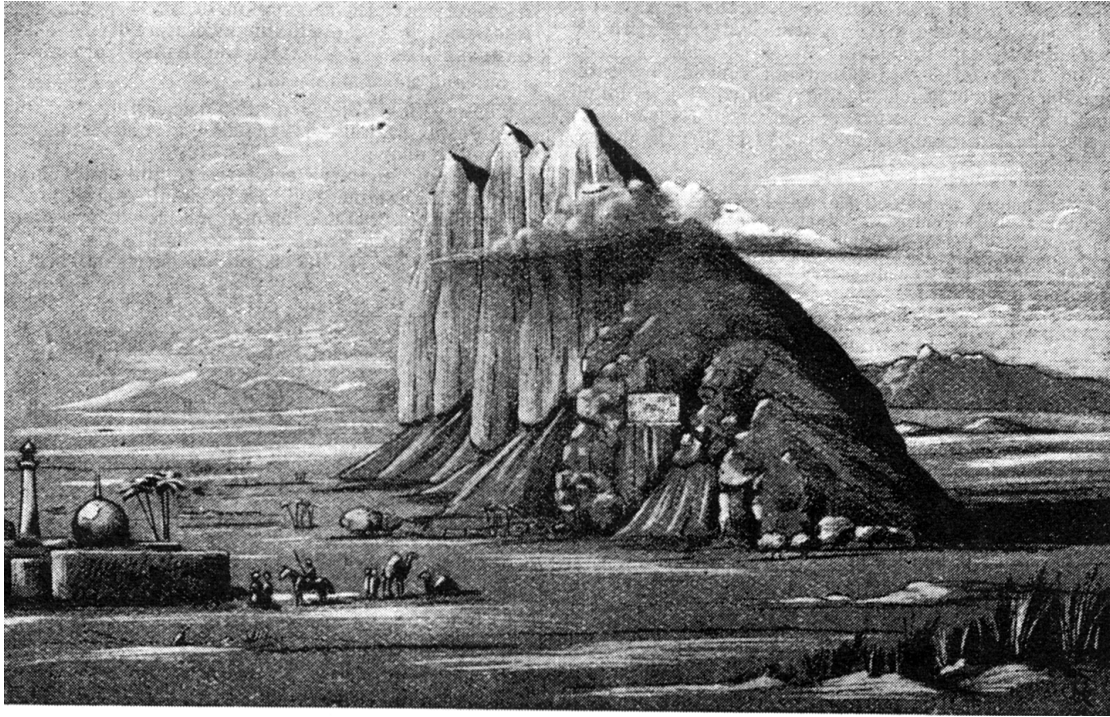
¹ Herodotus says the ancestors of Candaules reigned for twenty-two generations, covering a period of 505 years (I. 7).

² This marriage resulted in the birth of Cyrus, in fulfilment of Isa. 44. 28—45. 4. 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.



THE ROCK OF BEHISTŪN, IN PERSIA, SHOWING THE INSCRIPTION OF DARIUS HYSTASPIS (see pages 79-81).
(By the kind permission of Messrs. Longmans & Co.)

58

A HARMONY OF THE EZRA-NEHEMIAH HISTORY.

REFS.	EZRA.	B. C.	NEHEMIAH.	REFS.
		455	Hanani's report in month of Chisleu leads to the "going forth of the commandment to rebuild Jerusalem" (Dan. 9. 25) by Artaxerxes (i.e. ASTYAGES) in his twentieth year.	1. 1-2. 8.
		454	NEHEMIAH'S JOURNEY. He visits the Governors, and presents Credentials.	2. 9.
			SANBALLAT'S RECEPTION.	2. 10.
			NEHEMIAH'S NIGHT SURVEY OF RUINS.	2. 12-15.
			HIS REPORT TO THE JEWS.	2. 16-18.
			OPPOSITION THREATENED (Moab, Ammon, and Ishmael) on charge of rebellion against the Suzerain King (i.e. of Babylon) Nebuchadnezzar.	2. 19.
			NEHEMIAH'S ANSWER. Foundation work of Wall begun. Wall itself finished to half its height.	2. 20-4. 6.
			ATTEMPTED OPPOSITION BY FORCE.	4. 7, 8.
			NEHEMIAH'S COURSE. PRAYER AND WATCH.	4. 9.
			COMPLAINT OF JUDAH. Used by Adversaries.	4. 10-14.
			RESULT.	4. 15.
			WALL COMPLETED (second half) in fifty-two days.	4. 16.-6.15.

APPENDIX 58: A HARMONY OF THE EZRA-NEHEMIAH HISTORY (cont.).

REFS.	EZRA.	B.C.	NEHEMIAH.	REFS.
			EFFECT ON ENEMIES.	6. 16.
			REFERENCE TO HINDRANCE DURING THE BUILDING.	6. 17-19.
			Condition of the City.	
			WALL BUILT.	7. 1.
			HANANI APPOINTED GOVERNOR.	7. 2, 3.
			CITY OPEN. PEOPLE FEW. HOUSES NOT BUILDED. (Cp. Hag. 1. 4.) (Interval of twenty-eight years.)	7. 4.
1. 1-4.	EMANCIPATION ACT OF CYRUS.	426		
1. 5-2. 2.	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.]			
2. 1-70.	Genealogies of those who Returned. The Seventh Month.		Genealogies of those who Returned. The Seventh Month.	7. 5-73- 7. -73.
3. 1-3.	THE ALTAR OF BURNT OFFERING SET UP.		THE FIRST DAY. THE SECOND DAY. Instruction.	8. 1-12. 8. 13-15.
3. 4-6-.	Feast of Tabernacles Kept.	426	Feast of Tabernacles Kept.	8. 16-18.
3. -6.	"BUT THE FOUNDATION OF TEMPLE NOT YET LAID."			
3. 7.	SIX MONTHS' PREPARATION FOR THE BUILDING.			
3. 8-13.	SECOND YEAR OF RETURN. Second Month. TEMPLE FOUNDATION LAID.	425		
	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.]	419	NEHEMIAH GOES BACK for twelve years (cp. 13. 6).	(5. 14.)
	Second Year of DARIUS HYSTASPIS. Sixth month: "This People say, 'The time is not come, the time that the Lord's house should be built.'" Hag. 1. 2.	410		
	COMMAND: "Is it time for you, O ye, to dwell in your cieled houses, and THIS HOUSE LIE WASTE?" Hag. 1. 4. "GO UP . . . AND BUILD." Hag. 1. 8.			
	SIXTH MONTH. Twenty-fourth Day. The WORK BEGUN. Hag. 1. 14-15.			
	SEVENTH MONTH (7th day of Feast of Tabernacles). The word to Zerubabel (Hag. 2. 1-9).			
	EIGHTH MONTH. The WORD to ZECHARIAH. Zech. 1. 1.			
	NINTH MONTH. Twenty-fourth Day. The WORD to the PRIESTS. Hag. 2. 10-19.			
	NINTH MONTH. Twenty-fourth Day. The FINAL WORD to ZERUBBABEL. Hag. 2. 20-23.			
	ELEVENTH MONTH. Twenty-fourth Day. The WORD to ZECHARIAH. Zech. 1. 7.			
	FOURTH YEAR OF DARIUS HYSTASPIS. Ninth Month. Fourth Day. The WORD to ZECHARIAH. (N.B. His last date.) Zech. 7. 1.			
6. 15.	SIXTH YEAR, Twelfth Month of DARIUS HYSTASPIS. TEMPLE FINISHED.	407	NEHEMIAH OBTAINS LEAVE OF ABSENCE, and RETURNS to be present at	(13. 6.)

APPENDIXES 58 (cont.) AND 59.

REFS.	EZRA.	B.C.	NEHEMIAH.	REFS.
6. 16-18.	The Dedication of the Temple. Twenty years after laying the Foundation, 3. 8-13 (in 425): and five years and six months from beginning the House itself (Hag. 1. 14, 15). Ending the "Seven Sevens" from "the going forth of the commandment" of Dan. 9. 25 in 454 B.C.		The Dedication of the Temple.	
6. 19-22.	THE FIRST PASSOVER.	404		
7. 1-8. 36.	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.			
9. 1, 2.	Separation of the People. Report of the Princes <i>re</i> the NON-SEPARATION of the Princes, Priests and Levites.	404	Separation of the People.	9. 1, 2.
9. 3, 4.	THE "ASSEMBLY" of all that were troubled at the words of the God of Israel.		THE "ASSEMBLY," and reading of the Law of Jehovah, on the twenty-fourth day of the seventh month. (The second day of the Feast of Tabernacles.)	9. 3.
9. 5-15.	EZRA'S PRAYER.		THE LEVITES' PRAYER.	9. 4-37.
10. 1-17.	"Strange Wives" and the Covenant.		"Strange Wives" and the Covenant.	9. 38-10. 39
10. 18-44.	NAMES OF THE PRIESTS, Levites, and others who had married strange wives.		NAMES OF THOSE WHO "SEALED" THE COVENANT.	10. 1-39.
10. 17.	EZRA'S LATEST DATE: 1st of NISAN, in eighth year of DARIUS HYSTASPIS.	403	RESIDENTS IN JERUSALEM.	11. 1-36.
			LIST OF PRIESTS WHO RETURNED with ZERUBBABEL and EZRA for the Dedication of the WALL.	12. 1-26.
			THE DEDICATION OF THE WALL.	12. 27-47.
			THE REFORMATION OF THE PEOPLE.	13. 1-31.
	The Whole Period covered by EZRA twenty-three years (426-403 B.C.).		The Whole Period covered by NEHEMIAH fifty-two years (455-403 B.C.).	

59

THE TWELVE GATES OF JERUSALEM (Nehemiah, chs. 3 and 12).¹

- | | |
|--|---|
| <p>1. The Valley Gate (2. 13; 3. 13). Cp. 2 Chron. 26. 9.</p> <p>2. The Gate of the Fountain (2. 14; 3. 15; 12. 37), on Ophel at the Gihon spring (that mentioned in 2 Kings 25. 4. Jer. 39. 4).</p> <p>3. The Sheep Gate (3. 1; 12. 39). North of the Temple.</p> <p>4. The Fish Gate (3. 3; 12. 39). Cp. 2 Chron. 33. 14. Zeph. 1. 10.</p> <p>5. The Old Gate (3. 6; 12. 39). Cp. 2 Chron. 33. 14, and 2 Kings 22. 14, "college". Called also the "First Gate" (Zech. 14. 10).</p> <p>6. The Dung Gate (2. 14; 3. 14; 12. 31). Probably same as Harsith Gate (Jer. 19. 2); sometimes rendered the Gate of Potsherds, from <i>heres</i>, a potter's vessel. Leading to Hinnom. N.B. Better = Pottery Gate.</p> <p>7. The Water Gate (3. 25, 26).</p> <p>8. The Horse Gate (3. 28). Cp. 2 Kings 11. 16. 2 Chron.</p> | <p>23. 15. Jer. 31. 40. South-east of the Temple, and close to the city and house of David.</p> <p>9. The East Gate (3. 29). East of the Temple, and connected with it.</p> <p>10. The Gate of Miphkad (3. 31). Probably north-east of Temple. (= The Registry Gate.)</p> <p>11. The Gate of Ephraim (8. 16; 12. 39). Cp. 2 Chron. 25. 23.</p> <p>12. The Prison Gate (12. 39), or Gate of the Guard (2 Kings 11. 6, 19).</p> |
|--|---|
- 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. 68.

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 name¹ "Ahasuerus" is given 29 times.

Jehovah had declared (Deut. 31. 16-18)², that if His People forsook 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 "EHYEH" (I am that I am) once. The *Massōrah* (Ap. 30) has a rubric calling attention to the former fact; and (at least)³ three ancient manuscripts are known in which the Acrostic⁴ letters in all five cases are written *Majuscular* (or, larger than the others) so that they stand out boldly and prominently, showing the four consonant letters of the name J e H o V a H. In Hebrew י, ה, ו, ה, or, as written in Hebrew from right to left, ה, ו, ה, י. In English, L, O, R, D. Also the five letters of the fifth Acrostic, "E H Y E H."

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 three.
5. Each is uttered by a different speaker. The first by Memucan (1. 20); the second by Esther (5. 4); the third by Haman (5. 13); the fourth by the inspired writer (7. 7).
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 *Introversion*:-

- E | Words concerning a Queen.
- F | Words spoken by a Queen.
- F | Words spoken by Haman.
- E | 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 initiated; 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*¹, Jehovah is seen *overruling* the counsels of Gentiles for the accomplishment of His own; and where the name is spelt *forward*¹, 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 italic 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 *Majuscular* 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

הוּא יְכַל-הַנְּשִׁים יִתְּנֵנּוּ

1 2 3 4
Hi' Vekāl Hannāshim Yittēnū.

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 use of these terms, "backward" and "forward" the English reader must bear in mind that Hebrew is read from right to left both in the spelling and wording.

¹ In the note on Est. 1. 1 this Ahasuerus is identified with Astyages, who is the same as Darius the Mede. See notes on p. 618, and Ap. 57.

² The Talmud (*Kelim* 139) 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 Chron. 36. 23.

³ How many more there may be will be ascertained only when all the special scrolls of Esther shall be examined.

⁴ For other examples of Acrostics in the Hebrew text, see Ap. 63. vii.

APPENDIX 60: THE NAME OF JEHOVAH (cont.).

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:

4	3	2	1
ב	ו	ל	ו
י	ו	ל	ו
1	2	3	4
Yābō'	Hammēlek	V ^e Hāmān	Hayyōm
1	2	3	4
let-come	the-king	and-Haman	this-day

"Let Our Royal Dinner

this day be graced by 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. 13)

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 *overruling* Haman's gladness, and turning back Haman's counsel.

The four words are:

4	3	2	1
ו	ל	ו	ל
י	ו	ל	ו
1	2	3	4
zeH	'ēynennV	shoveII	leY
1	3	2	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. 7)

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 pleads 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. Haman, 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:

4	3	2	1
ב	ו	ל	ו
י	ו	ל	ו
1	2	3	4
kY	kālēthāII	'elāyV	hārā'āII
1	4	2	3
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 E H Y H which means

"I AM."

It is noted in some manuscripts by Majuscular 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 durst 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 Haman, "the Jews' enemy", who, like Pharaoh, sought to destroy the whole nation (cp. Exodus 2. 23-25 with 3. 14, 15). 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.

Ahasuerus 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

4	3	2	1
ו	ל	ו	ל
י	ו	ל	ו
1	2	3	4
hū'E	zeII	v'eY	zeH

[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 E H Y H "this is My Name for ever, and this is My Memorial unto all generations" (v. 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 Haman; 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 coincidence; we have design. When we read the denunciation in Deut. 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 fulfilment 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 a period 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.

JOB.	Quoted or referred to in other books.	JOB.	Quoted or referred to in other books.	JOB.	Quoted or referred to in other books.
3. 3-11	Jer. 20. 14, 15, 18.	9. 34	Ps. 39. 10.	23. 10	Ps. 66. 10.
3. 16	Ps. 58. 8.	10. 3	Ps. 138. 8.	23. 11	Ps. 44. 18.
3. 21	Prov. 2. 4.	10. 8	Ps. 119. 73.	24. 14, 15	Pss. 10. 8, 11; 11. 4.
4. 3, 4	Isa. 35. 3.	10. 10, 11	Ps. 139. 14-16.	24. 23	Prov. 15. 3.
4. 8	Prov. 22. 8. Hos. 10. 13.	10. 20, 21	Ps. 39. 5, 13.	26. 8	Prov. 30. 4.
5. 3	Ps. 37. 35, 36.	11. 17	Ps. 37. 6.	28. 13, &c.	Prov. 3. 13, &c.
5. 10	Ps. 65. 9.	11. 18, 19	Isa. 17. 2.	28. 15	Prov. 3. 14, 15.
5. 13	1 Cor. 3. 19.		Ezek. 34. 28.	28. 28	Prov. 1. 7; 9. 10. Ps. 111. 10.
5. 14	Isa. 59. 10.	Mic. 4. 4. Zeph. 3. 13.	29. 18			Ps. 30. 6.
5. 15	Ps. 35. 10.	13. 21, 28	Ps. 39. 10, 11.	30. 9	Ps. 69. 12.
5. 17	Ps. 94. 12. Prov. 3. 11.	14. 1, 2	Ps. 90. 3, 5, 6.	30. 16	Ps. 42. 4.
5. 20	Ps. 33. 19; 37. 19. Heb. 12. 5.	15. 35	Ps. 7. 14. Isa. 59. 4.	31. 7	Ps. 44. 18, 21.
		16. 10	Ps. 22. 13. Mic. 5. 1.	32. 8	Prov. 2. 6.
5. 21	Ps. 31. 20.	17. 7	Pss. 6. 7; 31. 9.	32. 21	Prov. 24. 23.
5. 25	Pss. 72. 16; 112. 2.	18. 5	Prov. 13. 9; 24. 20.	34. 11	Prov. 24. 12.
6. 4	Ps. 38. 2.	19. 5-9, 13	Pss. 38. 16; 88. 8; 89. 44.	35. 12	Prov. 1. 28.
7. 7	Ps. 78. 39.	19. 13, 14	Ps. 88. 8, 18.	36. 19	Prov. 11. 4.
7. 10	Ps. 103. 16.	19. 26	Ps. 17. 15.	36. 26, 27, 32	Pss. 90. 2; 147. 8.
7. 17	Pss. 8. 4; 144. 3.	19. 29	Ps. 58. 10, 11.	40. 4, 5	Ps. 51. 4.
8. 13	Prov. 10. 28.	21. 30	Prov. 16. 4. Zeph. 1. 15-18. 2 Pet. 2. 9.		
8. 22	Pss. 35. 26; 109. 29.				

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. 17), "And Job died, an old man, and full of days," reads on as follows:

"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 Ausis, on the borders of Idumea and Arabia; and his name before was Jobab; and having taken an Arabian wife, he begat a son whose name was

Ennōn. He himself was the son of his father ZARA, a son of the sons of Esau, and of his mother Bosorrhā, so that he was the fifth¹ from Abraham. And these were the kings who reigned in Edom, which country he also ruled over. First Balak the son of Beor,² and the name of his city was Dennaba. After Balak, Jobab, who is called Job: and after him, Asōm, who was governor out of the country of Thēman; and after him Adad, the son of Barad, that destroyed Madiam in the plain of Moab; and the name of his city was Gethaim. And the friends that came to him were Eliphaz of the sons of Esau, king of the Thēmanites, Baldad sovereign of the Sauchæans, Sōphar, king of the Minæans".

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 "Sempkor," which is probably the same as "Zippor".

63

THE BOOK OF PSALMS. MISCELLANEOUS PHENOMENA.

I. THE TITLE OF THE BOOK.

The name given to the Book of Psalms as a whole by the Jews is *Tehillim*; but it is not recognised by this name in the Book itself.

Our English name "Psalms" is a transliteration of the Greek Title of the Septuagint, "*Psalmoi*",¹ which means "songs"; while the word "Psalter" is from the Greek *Psaltērion*, a harp, or other stringed instrument.

There is no correspondence between the Greek and the Hebrew in these cases. Only once does a Psalm bear this word in its title, and that is Ps. 145 (sing. *Tehillah*).

Tehillim is invariably rendered "praises". It is a verbal noun from the root *hālal*, to make a jubilant sound.

To make *ellell* means to rejoice. Cp. German *hellen* and English halloo, yell.

¹ The word occurs *seven* times in the N. T. (Luke 20. 42; 24. 44. Acts 1. 20; 13. 33. 1 Cor. 14. 26. Eph. 5. 19. Col. 3. 16), four referring to the Book of Psalms, and the last *three* to Psalms in general.

Tehillim has, therefore, a wide meaning, and includes all that is worthy of praise or celebration; and, especially the works and ways of Jehovah.

Hence, in this book, we have these works and ways set forth as they relate to the Divine counsels of God, (1) as to *Man*, (2) as to *Israel*, (3) as to the *Sanctuary*, (4) as to the *Earth*, and (5) as to the *Word of Jehovah*. See the Structure of the separate Books of the Psalms, p. 720. In those Structures light is thrown upon the "ways" of God. The need for this instruction is seen from the other meaning of *hālal*, which in the Hithpael and Hithpolel means to praise or boast of one's self, hence to be foolish. Cp. 1 Kings 20. 11; Job 12. 17; Isa. 44. 25 (mad); Prov. 20. 14¹. This instruction is given concerning God's ways and works exhibited in the Word of God from the beginning to the end.

¹ As it is foolish to glory in any object except in Jehovah (Jer. 4. 2; 9. 23, 24), so to boast of oneself is to be foolish in this case (Ps. 49. 6. Prov. 27. 1. See Pss. 5. 5; 73. 3; 75. 4; and cp. 44. 8).

APPENDIX 63: THE PSALMS. MISCELLANEOUS PHENOMENA (cont.).

II. THE QUOTATIONS FROM THE PSALMS IN THE NEW TESTAMENT.

(i) THE FORMULAS USED IN DIRECT QUOTATIONS.

<p>"As it is written"; or "It is written": Matt. 4. 6¹ (91. 11). John 2. 17 (69. 9); 6. 31 (78. 24, 25). Acts 13. 33 (2. 7). Rom. 3. 4 (51. 4). 2 Cor. 4. 13 (116. 10). "David", or "in David"²: Matt. 21. 43 (110. 1). Acts 2. 25 (16. 8), 34 (110. 1). Rom. 4. 6 (32. 1, 2); 11. 9, 10 (69. 22, 23). Heb. 4. 7 (95. 7). "He (God) saith", "said", or "spake": Acts 13. 35 (16. 10). Eph. 4. 8 (68. 18). Heb. 1. 10-12 (102. 25-27); 4. 3 (95. 11); 5. 5 (2. 4); 5. 6 (110. 4). "He (God) limiteth": Heb. 4. 7 (95. 7). "He (God) testifieth": Heb. 7. 17 (110. 4). "In the Scriptures": Matt. 21. 42 (118. 2, 3).</p>	<p>"In their law"¹: John 15. 25 (35. 19; 69. 4). "In your law"¹: John 10. 34 (82. 6). "One in a certain place testified": Heb. 2. 6 (8. 4; 144. 3). "Spoken by (or through) the prophet": Matt. 13. 35 (78. 2). "The Book of Psalms": Acts 1. 20 (69. 25). "The mouth of David"²: Acts 1. 16 (41. 9); 4. 25, 26 (2. 1, 2). "The scripture": John 7. 42 (132. 11); 13. 18 (41. 9); 19. 24 (22. 18), 28 (69. 21), 36 (34. 20), 37 (22. 16, 17). "The second Psalm": Acts 13. 33 (2. 7).</p>
--	---

¹ This (with Ps. 91. 13) was Satan's quotation, mutilated by a significant suppression and omission.

² In David. The Fig. *Ellipsis* (Ap. 6), i. e. "in [the Psalm] of David"; or, "in [the person] of David".

¹ "Law" is used by Fig. *Metonymy* (of the Part) for the whole of the O. T.

² David's "mouth", but not David's words.

(ii) THE ADAPTATION OF WORDS OF THE PSALMS, WITHOUT A SPECIFIC QUOTATION, OR REFERENCE TO FULFILMENT.

<p>2. 7 (Heb. 1. 5). 2. 9 (Rev. 2. 27). 4. 4 (Eph. 4. 26). 6. 8 (Matt. 7. 23). 8. 2 (Matt. 21. 16). 8. 6 (1 Cor. 15. 25, 27. Eph. 1. 20, 22). 9. 8 (Acts 17. 31). 19. 4 (Rom. 10. 18). 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. 26, 28). 27. 1 (Heb. 13. 6). See 118. 6, below. 34. 8 (1 Pet. 2. 3).</p>	<p>40. 6-8 (Heb. 10. 5-7). 41. 9 (Mark 14. 18).¹ 48. 2 (Matt. 5. 35). 50. 14 (Heb. 13. 15). 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. 36). 74. 2 (Acts 20. 28). 78. 24, 25 (John 6. 31). 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).</p>	<p>106. 20 (Rom. 1. 23). 110. 1 (Mark 16. 19. 1 Cor. 15. 25, 27. Col. 3. 1. Eph. 1. 20, 22). 110. 4 (Heb. 5. 10). 116. 10 (2 Cor. 4. 13). 116. 11 (Rom. 3. 4). 118. 6 (Heb. 13. 6). See 27. 1, above. 118. 22 (Acts 4. 11. Matt. 21. 42. 1 Pet. 2. 4, 7). 118. 26 (Matt. 21. 9). 125. 5 (Gal. 6. 16). 143. 2 (Gal. 2. 16). 146. 6 (Acts 14. 15).</p>
---	---	--

¹ John (13. 18; 19. 28, 29) uses the formula "that it might be fulfilled" because of the object of his Gospel (20. 31).

III. QUOTATIONS AS BEING THE DIRECT FULFILMENT OF PROPHECIES IN THE PSALMS.

<p>22. 18 (John 19. 23, 24). 34. 20 (John 19. 36). 35. 19 (John 15. 25).</p>	<p>41. 9 (John 13. 18. Acts 1. 16). 69. 4 (John 15. 25). 78. 2 (Matt. 13. 35).</p>	<p>97. 7 (Heb. 1. 6). 109. 3 } (John 15. 25). 119. 161 }</p>
--	--	--

IV. QUOTATIONS AS BEING THE DIRECT UTTERANCES OF THE FATHER, THE SON, AND THE HOLY SPIRIT, RESPECTIVELY.

<p style="text-align: center;">THE FATHER.</p> <p>2. 7 (Heb. 1. 5, 6. Acts 13. 33). 45. 6, 7 (Heb. 1. 8, 9). 89. 26, 27 (Heb. 1. 5). 97. 7 (Heb. 1. 6). 102. 25-27 (Heb. 1. 10-12).</p>	<p>104. 4 (Heb. 1. 7). 110. 1 (Heb. 1. 13).</p> <p style="text-align: center;">THE SON.</p> <p>18. 2 (Heb. 2. 13). 22. 1 (Matt. 27. 46. Mark 15. 34).</p>	<p>22. 22, 25 (Heb. 2. 12). 40. 6-8 (Heb. 10. 5-7, 8, 9). 45. 6 (Heb. 1. 8).</p> <p style="text-align: center;">THE HOLY SPIRIT.</p> <p>41. 9 (Acts 1. 16). 95. 7-11 (Heb. 3. 7-11).</p>
---	---	---

V. DIVINE TITLES APPLIED DIRECTLY TO CHRIST IN THE NEW TESTAMENT.

<p>9. 8 } 96. 13 } (Acts 17. 31). 98. 9 } 34. 8 (1 Pet. 2. 3).</p>	<p>45. 6 (Heb. 1. 8). 62. 12 (Matt. 16. 27). 74. 2 (1 Pet. 1. 19).</p>	<p>97. 7 (Heb. 1. 6). 102. 25-27 (Heb. 1. 10-12). 104. 4 (Heb. 1. 7).</p>
---	--	---

VI. THE BEATITUDES IN THE PSALMS.

The word rendered "blessed" in the "Beatitudes" is not always "bārak," to bless; but 'ashrēy, happinesses. Its first occurrence is Deut. 33. 29. It is the plural of majesty or 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. 1. 1; 2. 12; 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. 5*; 128. 1, 2*; 137. 8*, 9*; 144. 15*, 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, eleven 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 Testament¹.

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 notes there on the many expressions common to both.

ii. Psalm 25. 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 Psalm has the same phenomena as Psalm 34, where the same letter ν (*Vau*=V) is omitted, and the same letter ϵ (*Pe*=P) is duplicated, in the word *Pādah*, "redeem". The last verse is thus, 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 three: *vv.* 7 (\daleth , *Daleth*=D), 20 (κ , *Kaph*=K), and 34 (\aleph , *Koph*=K).

v. Psalm 111. In this Psalm the series is complete. The Psalm has 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 pair²; 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 (*Aleph*=A), the eight verses of the second group with \beth (*Beth*=B), and so through the whole Psalm of 176 verses (8×22 . 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 (*vv.* 65-72), each verse in the A.V. does begin with T, except *vv.* 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. 60.)

One other Divine name in Ps. 96. 11. See note there.

One perfect Acrostic in Prov. 31. 10-31. See note there.

In the Book of Lamentations, each of the first four chapters is characterised by an Acrostic. See notes there.

² With the further peculiarity that the first three verses in each Psalm consist of two portions: the last two, of three portions.

The first two letters being the same in both alphabets, can be thus presented:

Ah! the happinesses of the perfect in the way,
Such as walk by the Law of Jehovah.

Ah! the happinesses of the keepers of His testimonies,
Who seek Him with their whole heart.

Assuredly they have not worked iniquity:
In His ways they have ever walked.

As to Thy commandments—Thou hast commanded us,
That we should diligently keep them.

Ah Lord, that my ways were prepared

To keep Thy statutes;

Ashamed, then, should I never be,

While I have respect unto all Thy commandments.

All my heart shall praise Thee in uprightness,

While I learn the judgments of Thy righteousness.

All Thy statutes also I will keep:

Leave me not utterly.

By what means shall a young man cleanse his way?

By taking heed thereto according to Thy word.

By every means my heart hath sought Thee:

Let me not err from Thy commandments.

Besides, I have laid up Thy Word in my heart,

That I might not sin against Thee.

Blessed art Thou, O Jehovah:

Teach me Thy statutes.

By my lips have I recounted

All the judgments of Thy mouth.

By walking in Thy mandates' way,¹

I found joy beyond all wealth.

By Thy precepts shall I guide my musings,

And shall pore over Thy paths.

By Thy statutes shall I be delighted:

Thy Word I shall not forget.

viii. Psalm 145. In this Psalm the Acrostic is perfect, with the exception of the letter ν (*Nun*=N), which should come between *vv.* 13 and 14. See note there.

Through the infirmity of some transcriber, the verse was probably omitted by him. It must have been in the more ancient manuscripts, because it is preserved in the ancient Versions: viz. the Sept., Syr., Arabic, Ethiopic, and Vulgate. One Heb. Codex is known which contains it, as follows:

"The LORD is faithful in all His words,
And holy in all His works."

Moreover, the Structure of the Psalm shows that it originally had its proper place in the Psalm. See the notes on Ps. 145. 13, 14.

ix. For the other Acrostic in the Psalms, see the note on Ps. 96. 11.

VIII. THE AUTHORS NAMED IN THE PSALMS.

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, 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, 68, 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, 87, 88), as set out in *The Companion Bible*. In Pss. 46 and 88 it is repeated as the *sub*-scription of Pss. 45 and 87, and is not the *super*-scription 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).

IX. THE DISPENSATIONAL CHARACTER OF 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 of administration 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.

God's principles of administration have varied with each of these: and in the future they will vary yet 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. 15).

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. 13); and these declare with one voice that we are not saved by works, but by grace (Rom. 3. 23, 24; 11. 6. Eph. 2. 3-9. 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 conduce 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.

i. THE GENESIS BOOK. (Psalms 1-41), p. 720.

Jehovah occurs 279 times, Elohim only forty-eight (nine of them connected with Jehovah).

ii. THE EXODUS BOOK. (Psalms 42-72), p. 720.

Jehovah occurs only thirty-seven times, Elohim occurs 262 times (twice in connection with Jehovah). El occurs fourteen times, and Jah once.

iii. THE LEVITICUS BOOK. (Psalms 73-89), p. 720.

In the *First* Section (A¹) Jehovah occurs only fifteen times, while Elohim occurs sixty-five times (twice with Jehovah).

In the *Second* Section (A²) Jehovah occurs fifty times, while Elohim occurs only 28 times (four of which are connected with Jehovah). El occurs five times.

iv. THE NUMBERS BOOK. (Psalms 90-106), p. 720.

Jehovah occurs 126 times, and Elohim only thirty-one times (in ten of which it is combined with Jehovah). El occurs six times.

v. THE DEUTERONOMY BOOK. (Psalms 107-150), p. 720.

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. 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 folio, which gave it its name. In 1540 Cranmer wrote a preface; and hence this and subsequent editions¹ 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, and the Epistles and Gospels, were at the same time substituted for those previously in use².

But it was found that, from the use of the Psalms in Public Worship, people had become so accustomed to the older Version (many being able to sing or say them from memory), that when the last revision of the Prayer Book was made in 1662 the Psalter was retained, it being deemed unwise to make a change which would be so revolutionary.

This is why the Prayer Book Version differs from the Bible Version.

This is also the reason why a change in "the names and order" of the Books of the Bible to the order of the Hebrew Canon is likewise now impossible. The translators of the Septuagint arbitrarily adopted a different order, and gave the books different names. This was followed by the Vulgate and all subsequent Versions¹. No change in these respects would now be tolerated.

In comparing the two Versions, regard must be had:

(1) To the NUMBERS OF THE VERSES, as these are not the same in each, and differ sometimes in the numeration. For example, Ps. 19. 14 in A.V. is 19. 14, 15, in the Prayer Book Version; and Ps. 18. 1, 2 in A.V. is 18. 1 in the Prayer Book Version. The reference to the Psalms in *The Companion Bible* and its Appendixes is always to the A.V., not to the Prayer Book Version.

(2) As to OBSOLETE WORDS in the Prayer Book Version, the following is a list of the more important, which will show the extent of the changes made in 1611:

Abjects, worthless persons, 35. 15.
after (*prep.*), according to, 90. 15.
apace, swiftly, 58. 6.
at large, loose, without restraint,
118. 5.
brawn, muscle, boar's flesh, 119. 70.
cast their heads, consult, conspire,
83. 5.

certify, to make certain, 39. 5 (v. 4 in
A.V.); to show knowledge, 19. 2.
comfortable, consoling, 54. 6.
conversation, mode of life, 50. 23.
darling, favourite, A.S. *dear-ling*,
22. 20; 35. 17.
discovereth, strippeth of leaves,
29. 8 (v. 9 in A.V.).

dragons, serpents, 74. 14 (v. 13 in
A.V.).
due, appointed, 9. 9.
ensue, pursue, 34. 14.
eschew, avoid, shun, 34. 14.
fain, glad, 71. 21 (v. 23. in A.V.).
fle, Lat. *phy*, an expression of dis-
gust, 35. 21; 40. 18.

¹ The other Versions published between this and the A. V. were *The Geneva Bible* in 1557-60; and Archbishop Parker's in 1568, known as the *Bishops' Bible*; the *Rhemish N.T.* in 1582; and the *Douai Bible* in 1610, both the latter being of Roman Catholic origin.

² Except the "comfortable words" in the Communion Service, which appear to be original translations and not wholly from any preceding Version, and have never been changed.

fittings, wanderings, 56. 8.	make thou all his bed, nurse, 41. 3.	simple, undesigning, artless, 72. 4, 13.
forward, perverse, 18. 26; 58. 3; 64. 2.	minished, lessened, 12. 1; 107. 39.	simpleness, artlessness, guilelessness, 69. 5.
glory, tongue (which gives glory), 16. 10.	mistake, take wrongly, 56. 5.	still, silent, 62. 1.
graven, dig, digged, 7. 16.	nethermost, lowest, 86. 13.	stomach, pride, 101. 7.
ground, bottom, 68. 26.	noisome, noxious, 91. 3.	stool, seat, 94. 20.
harnessed, armed, root=made of iron, 78. 10.	ordereth, arrangeth, 40. 6.	strange, foreign, 18. 45; 114. 1.
health, salvation, 51. 14; 67. 2; 119. 123.	pate, crown of the head, 7. 17.	tell, count, 22. 17; 56. 8.
hell, grave, 49. 14, 15.	pit, grave, 6. 5; 9. 15; 69. 16.	thereafter, according, 90. 11.
hold of, hold to, 31. 7.	poor, oppressed, 34. 6; 69. 30.	thievish, given to theft, 10. 8.
holpen, helped, 22. 5; 86. 17.	ports, gates, 9. 14.	treadings, footsteps, 73. 2.
horn, head, 75. 5, 6, 12; 89. 18.	potsherd, broken pottery, 22. 15.	tush, an expression of impatience, like pish, or tut, 10. 6, &c.
inditing, dictating, 45. 1.	prevent, precede, anticipate, 18. 18; 21. 3; 119. 148, &c.	unto, in comparison with, 16. 2.
inquisition, search, inquiry, 9. 12.	quick, living, alive, 55. 16.	vengeance, vindication or avengement, 79. 11.
knappeth, snappeth, 46. 9.	quicken, make alive, 119. 25, &c.	water-pipes, cataracts or torrents, 42. 9.
laud (Lat.), praise, 135. 1.	refrain, restrain, 76. 12.	weights (upon the), scales; i.e. when weighed, 62. 9.
lay to, apply, 119. 126.	reins, kidneys, 7. 10, &c.	whet, sharpen, 7. 13.
learn, teach, 25. 4, 8; 119. 66.	require, ask, 27. 4; 38. 16.	wholesome, saving, 20. 6; 28. 9.
leasing, falsehood, 4. 2; 5. 6.	room, place, 18. 36; 31. 9.	within, within doors, 45. 14.
lien, lain, 68. 13.	runagates, rebels, 68. 6.	wont, accustomed, 119. 156.
lighten, enlighten, 13. 3; 34. 6.	set by, esteem highly, 15. 4.	worship, worthy of honour, 8. 3.
	set in, put in the way of, 38. 17.	
	shawms, wind instruments, 98. 7.	

64

"TO THE CHIEF MUSICIAN."

The key to the interpretation of these words has been lost for over twenty-two centuries.

Commentators and critics have confessed that they can make only conjectures as to the primitive meaning and use of the word (for it is only one word in Hebrew) *lamenazzēah*.

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. Revisers, A.D. 130) renders it "*tō Nikopoiō*"=to the giver of victory.

It is clear that a Person was intended by these various renderings; but they appear to be interpretations 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 giveth victory; it is He Who is the Coming One: and, while the book is called *Sepher Tehillim*, the Book of Praises, it is He Who "inhabith the praises of Israel" (Ps. 22. 3).

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 experience of the ancient usages of the Temple worship.

Consequently, when they came to their task some 197 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 *lamenazzēah*, "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. 9-20, 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*-scription, or Title proper.
2. The body of the Psalm itself.
3. The *Sub*-scription.

In each of these two cases the word *lamenazzēah* forms the *sub*-scription, and appears at the end of the Psalm.

This is the key thus discovered by Dr. J. W. Thirtle¹ 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, Isa. 38. 9-20, and Hab. 3.

The unspeakable importance of Dr. Thirtle's discovery 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*-scription 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 instructions 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*-scription, belong, not to that Psalm, but to the *sub*-scription 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 removed by a solution so simple and self-explanatory.

This one feature, which, by Dr. Thirtle's kind permission, 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 foot-note on p. 92 (col. 1).

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 them 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 puerile guesses 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 "tom-tom" 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 Tubal-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, 43, 71, 91, 93, 94, 95, 96, 97, 99, 104, 105, 106, 107, 111, 112, 113, 114, 115, 116, 117, 118, 119, 135, 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. to which English readers are accustomed.

I. AIJELETH-SHAHAR (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 hind of the morning".

The Jewish commentators, Rashi (A.D. 1040-1145, Troyes) and Kimchi (A.D. 1160-1232, Narbonne) render it "a hind fair as the morning". Luther rendered it "the hind early chased". The Targum has it "the morning sacrifice".

The moment we regard it in the light of Psalm 21 instead of Psalm 22, a new field of inquiry presents itself.

The expression is a Figure of speech common in the East, and frequently met with in Arabian 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.

¹ These facts have been discovered, and admirably set forth by Dr. J. W. Thirtle, in his two works on this subject, viz. *The Titles of the Psalms: their Nature and Meaning explained* (1904), and *Old Testament Problems* (1907). Both published by Henry Frowde, Oxford Bible Warehouse, London.

It is the same DAY-DAWN that forms the theme of David's "last words". See the notes on 2 Sam. 23. 1-5 and Ps. 72, with the Structures and notes there; and compare 2 Pet. 1. 19.

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. As to 'Alamoth (fem. pl.), there is a consensus of opinion that it can mean only *damsels* or *maidens*. 'Almah occurs (in sing. and pl.) seven times in the Heb. O.T., and is rendered "virgin" in Gen. 24. 43. Song 1. 3; 6. 8. Isa. 7. 14; "maid" in Ex. 2. 8. Prov. 30. 19; and "damsel" in Ps. 68. 25. The proper word for virgin is *bethulah* (Gen. 24. 16, &c.), while 'almah denotes a young woman of marriageable age, still under the care of others. Every *bethulah* is an 'almah, but not every 'almah is, necessarily, a *bethulah*.¹

In 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 maidens' 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 "maidens" 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 bride (v. 10). There is the "daughter of Tyre" (v. 12); "the king's daughter" (v. 13); and "the virgins 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 *processional* 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 Obededom to Zion three bodies of singers are mentioned: (1) the Levites (vv. 16-19), (2) the *maidens* (v. 20); and (3) the *Sheminith* or men-singers (see No. XIX, p. 95) who 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 Num. 10. 35, which prescribes 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 as early a 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-TASCHITH=Destroy not.

There are four Psalms which have this *sub*-scription, viz. 56, 57, 58, and 74 (not Psalms 57, 58, 59, and 75, which in all the versions have it as the *super*-scription).

The first three are David's, the fourth is by Asaph. Two by David (56 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". It is a cry of distress, a cry at a crisis. But this cry is found, in the Psalms to which we have placed it, as a

¹ The Greek word *parthenos*, in Matt. 1. 23, shows that the 'almah of Isa. 7. 14 must have been a virgin. The Septuagint also renders 'almah by *parthenos* in Isa. 7. 14.

APPENDIX 65: PSALM-TITLES, AND WORDS EMPLOYED IN THEM (*cont.*)

sub-scription, and not in the others where it has formerly stood as a *super*-scription.

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 (*shāhath*). David acted on the injunction of Deut. 4. 30, 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 *sub*-scription, compare Pss. 56. 1, 9, 10, 11; 57. 1-3, 6, 7; 58. 3, 6, 7, 11, and 74. 1-3, 10, 11, 18-20, 22, 23. Ps. 74 is prophetic of the latter days (spoken of in Deut. 4. 30) when "Destroy not" will be an appeal suited to "the day of Jacob's trouble".

David was a prophet (Acts 2. 30), and spake of things yet future; why should not some Psalms speak prophetically and proleptically 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=Winestalks (relating to the Autumn Feast of Tabernacles).

There are three Psalms which have this word in the *sub*-scription. They are 7, 80, and 83 (not 8, 81, and 84, over which they have hitherto stood as the *super*-scription).

There is no doubt about Gittith meaning *winestalks*; from *Gath* (Judg. 6. 11. Neh. 13. 15. Isa. 63. 2. Lam. 1. 15), not the "vat" which receives the juice from the "press" (which is *yekeb*, Num. 18. 27, 30. Deut. 15. 14, &c.). The word speaks of the autumn, just as *Shoshannim*, No. XX below (lilies), speaks of the spring. Hence *Shoshannim* (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 Feast 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 associating the word with the subject-matter of Pss. 8, 81, and 84, with which it has no connection.

There will be no longer need to be troubled with such guesses as "Gittite instruments", or "Gittite guards", or "Levites of Gath-rimmon", which are as meaningless as they are irrelevant. See further under *Shoshannim* (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. 12; 35. 15). The three sons of Aaron were thus represented by the three men whose names occur in this category. JEDUTHUN was a descendant of MERARI (1 Chron. 26. 10); while ASAPH was a descendant of GERSHOM; and HEMAN of KOHATH.

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. 35. 15). That 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 prophesy" and "to confess, and to praise Jehovah" (v. 3). This was according to the king's order (v. 6).

There are three Psalms connected with JEDUTHUN (38, 61, and 76), and they will be found to fulfil these conditions.

By comparing these Psalms as set out in *The Companion Bible*, the confusion, caused by two of these Psalms appearing to have the names of two different authors, vanishes. The *sub*-scription of each Psalm now stands "To the chief Musician—Jeduthun."

VII. JONATH-ELEM-RECHOKIM=The Dove in the distant Terebinths.

There is only one Psalm with this *sub*-scription, i.e. Ps. 55 (not Ps. 56, over which it has hitherto stood in other Bibles and Versions as the *super*-scription or title).

There is a general agreement that this Title means "*Relating to the dove in the distant terebinths (or oaks)*".

David is the "dove". He is far away in the distant woods, moaning over the trouble that has come upon him through the rebellion of Absalom, recorded in 2 Sam. 15-19.

There is no reference to a dove in Ps. 56, but there is in Ps. 55. 6. In v. 2 he says, "I mourn in my complaint, and moan" (R.V.). In Isa. 38. 14, Hezekiah, in trouble equally great, says, "I did moan as a dove" (the same word as in Ps. 55. 17 (R.V.)). Cp. Ezek. 7. 16, where we have it again). David speaks further concerning this moaning in Ps. 55. 4-8; also in vv. 16, 17. The desertion of Ahithophel at this crisis is alluded to in vv. 12-14. All Psalms of, or "relating to David", refer to the true David; so we may compare David's desertion with Christ's betrayal, and the end of Ahithophel (2 Sam. 17. 23) with the end of Judas Iscariot (Matt. 27. 5-8. Acts 1. 18, 19).

VIII. LEANNOTH.

See No. X, below.

IX. MAHALATH (The great Dancing).

This word stands in *The Companion Bible* as the *sub*-scription of Ps. 52, and not in the *super*-scription or title of Ps. 53, as in all other Bibles and Versions.

The Septuagint translators could make nothing of the words (there being no vowel points); so they simply transliterated the word, spelling it *maeleth*, which has no meaning whatever. AQUILA, a reviser of the Sept. (about A.D. 160), supplied different vowels, and read the Hebrew as though it meant *choreia*, dancing. He must have taken the Hebrew *Mecholoth* to mean *dancing* (or, by the plural of majesty, *the great dancing*). SYMMACHUS, another reviser of the Sept. (about A.D. 193-211), follows AQUILA.

This rendering, which takes the Hebrew as being *Mecholoth* (instead of *Mahalath*), at once connects Ps. 52 with 1 Sam. 18. 6, 7, the occasion being celebrated and known afterwards as "the great dancing". Twice, later in David's life, this event is referred to as a landmark in David's history (1 Sam. 21. 11; 29. 5). If we read Ps. 52, we shall note the references to Doeg's mischievous tongue (in vv. 1-4); to David's assertion (1 Sam. 17. 37) in v. 5; to David's words, "all this assembly shall know" (1 Sam. 17. 47); in vv. 6, 7 "the righteous also shall see and fear". The victory is ascribed to God in v. 9, as it is in 1 Sam. 17. 37. When we read these remarkable references, we shall not heed the modern critics' talk about "catchwords of an older song", or the "name of a tune called 'Sickness'", or "the name of a choir at Abel-meholah".

X. MAHALATH LEANNOTH (The great Dancing and Shouting).

These words are found as the *sub*-scription to Ps. 87 in *The Companion Bible* (not as the *super*-scription or title to Ps. 88 over which it stands in all other Bibles and Versions).

As *Mecholoth* means dancing (see No. IX above), so all are agreed that *Leannoth* means *shoutings* (and, with the pl. of majesty, *the great shouting*). (Cp. Ex. 15. 20, 21; 32. 17, 18. Num. 21. 17. 1 Sam. 18. 6, 7. Ezra 3. 11). So that the combined words "The Great Shouting and Dancing" give us the subject-matter of Ps. 87.

We have only to read the Psalm in the light of 1 Sam. 6. 14, 15 to see the obvious connection with David's bringing the Ark to Zion. In v. 2 there is a distinct allusion to the other places where the Ark had found a temporary dwelling, Shiloh (1 Sam. 1. 3; 2. 14; 3. 21. Ps. 78. 60); Beth-shemesh (1 Sam. 6. 13); Kirjath-jearim (1 Sam. 7. 1); Gibeah (2 Sam. 6. 3, 4); the

APPENDIX 65: PSALM-TITLES, AND WORDS EMPLOYED IN THEM (cont.)

house of Obed-edom (v. 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. MASCHIL. Understanding or Instruction. (Public.)

This word is found in the *super*-scription proper of thirteen Psalms (32, 42, 44, 45, 52, 53, 54, 55, 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 (32, 52, 53, 54, 55, and 142).

Three are by the sons of Korah (42, 44, and 45).

Two are by Asaph (74 and 78).

One is by Heman the Ezrahite (88).

One is by Ethan the Ezrahite (89).

Maschil is from *sākal*, 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 *suneseōs* = *understanding* and *eis sunesin* = for *understanding*. It is the O.E. verb *to skill*.

The first of these Psalms (32) 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 shouldest 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. MIGHTAM (Engraven).

This word is found (in all Versions of the Bible) in the *super*-scription 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 F¹-F⁵, God's People speak to Him as Israel's Redeemer; and His work as telling of His death and resurrection.

The word *Michtam* is from *Kātam*, 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 *stelographia* = a sculptured writing. Hence, *stēlē* = a *sepulchral 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 Pss. 16. 10, 11; 56. 13; 57. 3; 58. 10, 11; 59. 16; 60. 5, 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*-scription of Ps. 8, and not as the *super*-scription or title of Ps. 9, as in other Bibles and Versions. All are agreed that *mūth* can mean only *death*. As to the other word *labbēn*, the matter is not so simple. For *bēn* means *son*, but there is nothing about a "son" in either Psalm (8 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 *bēn*. Now *bēn* may be *beyn*, 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 *bayin* = "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, *labbēn* ("for the son") may be read *labbēyn*, "for the duellist" or "the champion", or "the one standing between". Indeed, this is exactly how the words are 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, 23.¹

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 very words of Ps. 8. 4. 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 (Smitings).

This word, in *The Companion Bible*, stands in the *sub*-scriptions of eight Psalms, i.e. 3, 5, 53, 54, 60 (sing.), 66, 75, and Hab. 3. (Not in the *super*-scriptions of Pss. 4, 6, 54, 55, 61 (sing. with 'al instead of *Beth*), 67, and 76).

"Neginoth" is from *nāgan*, to strike, or smite. Hence it has hitherto been associated with the striking of the strings of some musical instrument! But why should the striking be connected with strings? Is there no other 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. 63: "I am he whom they smite [with their words]". In all these *Neginoth* Psalms there is the note of deliverance from personal smitings. See 3. 2; 5. 6; 53. 1; 54. 3; 60. 3, 5, 11; 66. 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. 20, "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 smitings", 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*-scription to Ps. 4 (not in the *super*-scription of Ps. 5 as in other Bibles and Versions).

The word is *Nēhilōth*, which has been taken from *hālal*, to bore; 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 inherits". AQUILA in his revision (A.D. 160) has "Division of Inheritances". SYMMACHUS (A.D. 193-211) 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 *Nēha-LōTH* 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 will show 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 v. 11-15-, with the true answer in v. -15.

¹ The word "champion" in verse 51 is not the same word, but is *gibbōr*. See Ap. 14. IV.

XVII. PSALM (Heb. *Mizmôr*).

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.

Mizmôr means, and is invariably rendered, "a Psalm", and occurs nowhere but in the Psalm-Titles. It differs from *Shûr* (see below), which is "a Song": i. e. for singing, whereas *Mizmôr* may be for meditation, &c.

Mizmôr is joined with *Shûr* in thirteen Psalms (30, 65, 67, 68, 75, 76, 87, 92, preceding it; and 48, 66, 83, 88, 108, following it).

XVIII. SELAH. See Ap. 66. II.

XIX. SHEMINITH. (The Eighth Division.)

This word occurs in the sub-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 "Sheminith".

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, those with harps are set "over the *Sheminith*" (as others are set "over the '*Alamôth*'"), and we cannot speak of certain "instruments" being "set" over others. Moreover, the *Sheminith* are additional to *Neginoth* in the sub-scription to Ps. 5.

1 Chron. 15. 21 helps us to the solution. The '*Alamôth*' being maidens (v. 20), it would seem obvious that the *Sheminith* must be men (v. 21).

But what class of men? The Talmud¹ 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 day², never on the eighth day.

As all others in the procession were, in this sense, *Sheminith*, and the *Sheminith* are distinguished from these as well as the '*Alamôth*', Dr. Thirtle 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. 15; 7. 9. So also in 1 Chron. 24. 1; 26. 1, 12). The definite article seems conclusive. In 1 Chron. 15. 21 the *Sheminith* were to lead (R.V.), not "to excel" (as in A.V.). This is its general meaning (see 1 Chron. 23. 4. 2 Chron. 34. 12. Ezra 3. 8, 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. Thirtle to the choice of *sha'ag*, to cry aloud,

¹ *Yebamoth* 43b, cp. 53b. *Yebamoth* is the first of seven treatises in the third book (*Nashim*) which treats of the distinctive rights of men and women.

² Josephus, *Ant.* 1. 12.

in trouble, danger, or pain, and to discard *shāgah*, 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 (pl.) of Habakkuk: of pain in v. 16 and of praise in v. 18.

XXI. SHOSHANNIM (Lilies, or, The Spring Festival, Passover).

This word is found in the sub-scription of two Pss. i. e. 44 and 68, not in the super-scription of Pss. 45 and 69, as it stands in other Bibles and Versions.

We have already seen under "GITTH" (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 vine¹, and Dr. Thirtle 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 over unto many", &c.

Lilies and pomegranates (spring flowers and autumn fruits) were everywhere seen in the Temple (1 Kings 7. 20-22), and the knops (or knobs) of flowers of Ex. 25. 31-34 were doubtless the same globe-like pomegranates and lilies. The Sept. has "globes" and lilies. Cp. Ex. 28. 33, 34; 39. 25, 26, where the "bell"-like flower is doubtless meant.

In the Jewish Prayer Book, at the Feast of Purim, Israel is spoken of as "the lily of Jacob"; and at the Feast of Dedication (*Chanucha*) 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 triple lily and a wine-bowl:



SILVER SHEKEL OF SIMON MACCABÆUS.

In old Jewish cemeteries, tombs are seen with the seven-branched candlestick with its knops and flowers, and sometimes with a triple lily and pomegranate.

Interpreters who are guided by tradition see in these lilies only "poppy heads", betokening 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 fullness and beauty.

¹ Ps. 80. 8. Isa. 5. 1-7; 27. 2-6. Jer. 2. 21; 12. 10. 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-scripture of Ps. 79 in *The Companion Bible* (not the super-scripture of Ps. 80, as in other Bibles and Versions), while SHUSHAN (sing.) EDUTH is found in the sub-scripture of Ps. 59 in *The Companion Bible* (not the super-scripture 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. 73). But what is the "testimony" to which these two Psalms refer? It must be concerning something connected with the Spring Festival (Passover), and Dr. Thirtle sees 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 *Shir*, and denotes words that are to be sung, as distinct from *Mizmôr* (see No. XVII above). It is joined with *Mizmôr* thirteen times (see above). It is used by itself fifteen times (in the Songs of the degrees); and in Pss. 18 (*shirâh*), 45 (with *Maschil*), and 46.

66

HEBREW WORDS IN THE TEXT OF THE PSALMS.

Certain Hebrew words are retained in the body of the text of the Psalms, being transliterated instead of translated. Not forming any part of the title, super-scripture, or sub-scripture, they are considered here in a separate Appendix.

They are two in number, i.e. HIGGAION and SELAH, and we preserve the spelling of the A.V. for the sake of convenience.

I. HIGGAION = SOLILOQUY.

The word is found in three Psalms: viz. 9. 16; 19. 14, and 92. 3.

In 9. 16 it is transliterated "Higgaion".

In 19. 14 it is translated "meditation"; and

In 92. 3 it is rendered "solemn sound".

The word occurs also in Lam. 3. 62, where it is rendered in the A.V. "device", and in the R.V. "imagination".

It is derived from *hâgâh*, and means to *soliloquize*, to *speak to one's self*; hence, to *meditate* (Josh. 1. 8. So Pss. 77. 12 and 143. 5).

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. 2, 3 it is the lovingkindness and faithfulness of Jehovah.

II. SELAH.

This word may be from one of two roots; from *šâlâh*=to pause; or from *šâlâl*=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 tunes.

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. 3; and Hab. 3. 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 this connection is. It is neither the pausing on 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 Structures which are 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 *šâlâh*, 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 *šâlâl*, 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, 21, 44, 47, 48, 50, 54, 60, 61, 75, 81, 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, 59, 62, 67, 76, 84, 87, and 88).

In seven Psalms it occurs *thrice* (3, 32, 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.

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, of "the going up of the tribes" to the feasts; 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. Thirtle¹ has called attention to the use of the definite article. The Hebrew reads "A Song of THE Degrees" (*Shir hamma'älôth*). 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 backward in the days 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. 8-11, and the Structure of the chapters in Isa. 36-39). 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. 20):

"Jehovah was ready to save me:
Therefore we will sing MY SONGS² to the stringed instruments
All the days of our life
In the house of Jehovah."³

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. Thirtle 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 "my 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-SHAKAH'S BLASPHEMOUS TONGUE,

Which is mentioned in Isa. 37. 4, and 2 Kings 19. 16, is referred to in Pss. 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. 129. 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 Pss. 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 Pss. 121. 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; 126. 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 v. 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; 128. 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. 121. 2; 125. 1-3; 127. 1; 130. 5-8.

¹ *Old Testament Problems*. London: Henry Frowde, 1907.

² In the Psalms the word is *shir* (see Ap. 65. xxiii), while in Isa. 38. 20 it is *n'gînâh* (see Ap. 65. xiv). But the latter word, by the Fig. *Metonymy* (of the Subject), refers to the words, as *shir* does (Ps. 69. 12; 77. 6. Lam. 3. 14, and in v. 63) to the "music"; and the two words are used synonymously in the *super-*scriptions and *sub-*scriptions of Pss. 66 and 75.

³ Note the Fig. *Epanadiplosis* (Ap. 6), by which this statement is marked off, and its completeness emphasised by beginning and ending with the same word, "Jehovah".

APPENDIX 67: THE SONGS OF THE DEGREES (cont.).

(xi) HEZEKIAH LIKE A BIRD IN A CAGE.

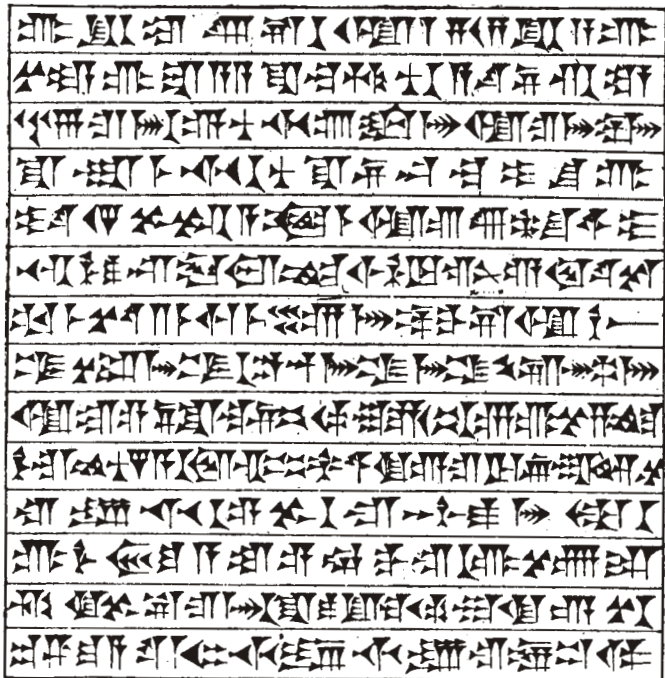
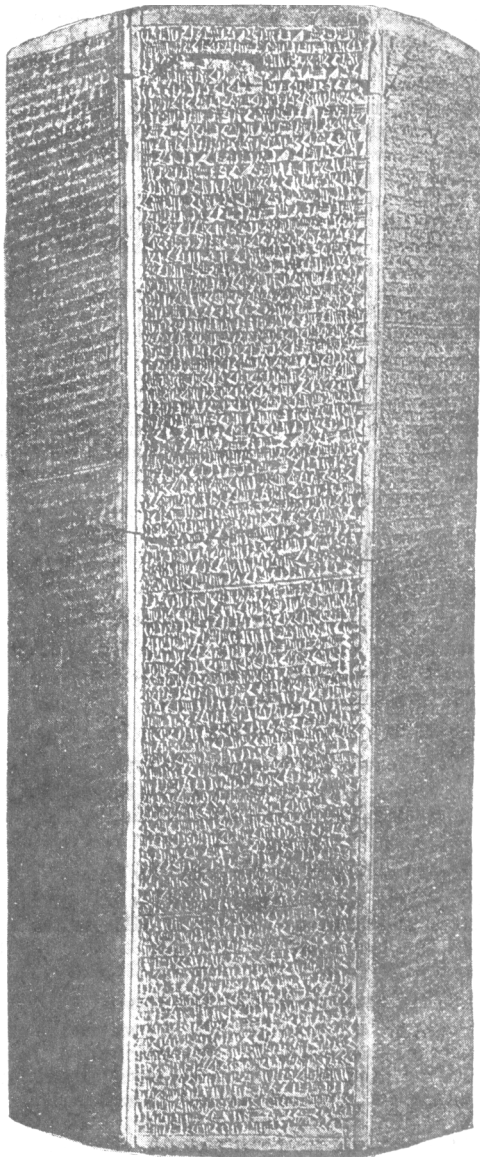
This is not mentioned in Scripture; but Sennacherib has written it down for us, and it may be read to-day in the British Museum in London, on a hexagonal cylinder of this very Sennacherib, King of Assyria (607-583 B.C.).¹

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 Belimuranni, prefect of Karkemish".

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.



SENNACHERIB'S CYLINDER, 607-583¹ B.C. (RECORDING HIS CAMPAIGNS) NOW IN THE BRITISH MUSEUM (55-10-3. 1).

LINES 11-24 OF THE CENTRAL COLUMN OF THE CYLINDER.

The words we wish to refer to are in the eleventh to the twenty-first lines. Sennacherib says:

11. "I fixed upon him. And of Hezekiah [king of the]
12. Jews, who had not submitted to my yoke,
13. forty-six of his fenced cities, and the strongholds, and the smaller cities
14. which were round about them and which were without number,
15. by the battering of rams, and by the attack of engines
16. and by the assaults of foot soldiers, and²
17. I besieged, I captured, 200,150 people, small and great, male and female,
18. horses, and mules, and asses, and camels, and men,
19. and sheep innumerable from their midst I brought out, and
20. I reckoned [them] as spoil. [Hezekiah] himself like a caged bird within Jerusalem,
21. his royal city, I shut in, &c.

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 (603 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), 607-583 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 360 years before Hezekiah (964-603 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 places¹. 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).

(xii) THE CAPTIVITY OF ZION.

The foregoing statement of Sennacherib (see xi, 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. *Paronomasia*², 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 troubles 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

¹ Read 1 Sam. 23. 1-13, 19-24, 12, 14; 26. 1-20.

² *v'shabti, eth-sh'biti*. Cp. 2 Chron. 28. 11. Neh. 8. 17. Job 42. 10. Pss. 14. 7; 53. 6; 85. 1; 126. 1, 4. Jer. 30. 3, 18; 31. 23; 32. 44; 33. 7, 11, 26; 48. 47; 49. 6, 39. Lam. 2. 14. Ezek. 16. 53; 29. 14; 39. 25. Amos 9. 14. Zeph. 2. 7; 3. 20.

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 Pss. 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 Abraham 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. 132. 11. In this crisis Jehovah sent Isaiah to Hezekiah with the promise of a son (2 Kings 20. 18. Isa. 39. 7). Not until three of the fifteen added years had passed was the promise 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 sad days would be quite out of place. But in the case of Hezekiah, they stand out in all their full significance, and furnish an undesigned coincidence of the greatest importance. Read 127. 3-5, 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, 6). So the tribes from the North came down and united with the tribes of the South (2 Chron. 30. 11, 18). 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.

Psalm 133 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. Hermon'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 fifteen points 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”

ZION.

- V. THE TEMPLE OF SOLOMON ON MOUNT MORIAH.
- VI. SOLOMON'S ROYAL BUILDINGS ON MORIAH.
- VII. SOLOMON'S ASCENT.
- VIII. THE “DUNG GATE” OF NEHEMIAH.

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.

That Zion was the name of the original Jebusite fortress on this summit, almost directly above Gihon (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 traditional accounts (which, from the time of Josephus onwards, have located Zion on the south-western hill of the city), and to transfer them to a Zion south 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

ZION
PART PLAN OF
JERUSALEM showing **MOUNT MORIAH**
ZION-OPHEL = THE CITY OF DAVID

also
Solomons Buildings on Mount Moriah

and the probable positions

of the
GATES IN "NEHEMIAH"

ALSO

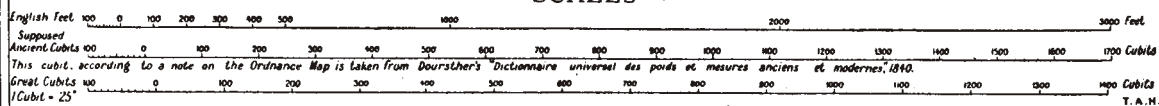
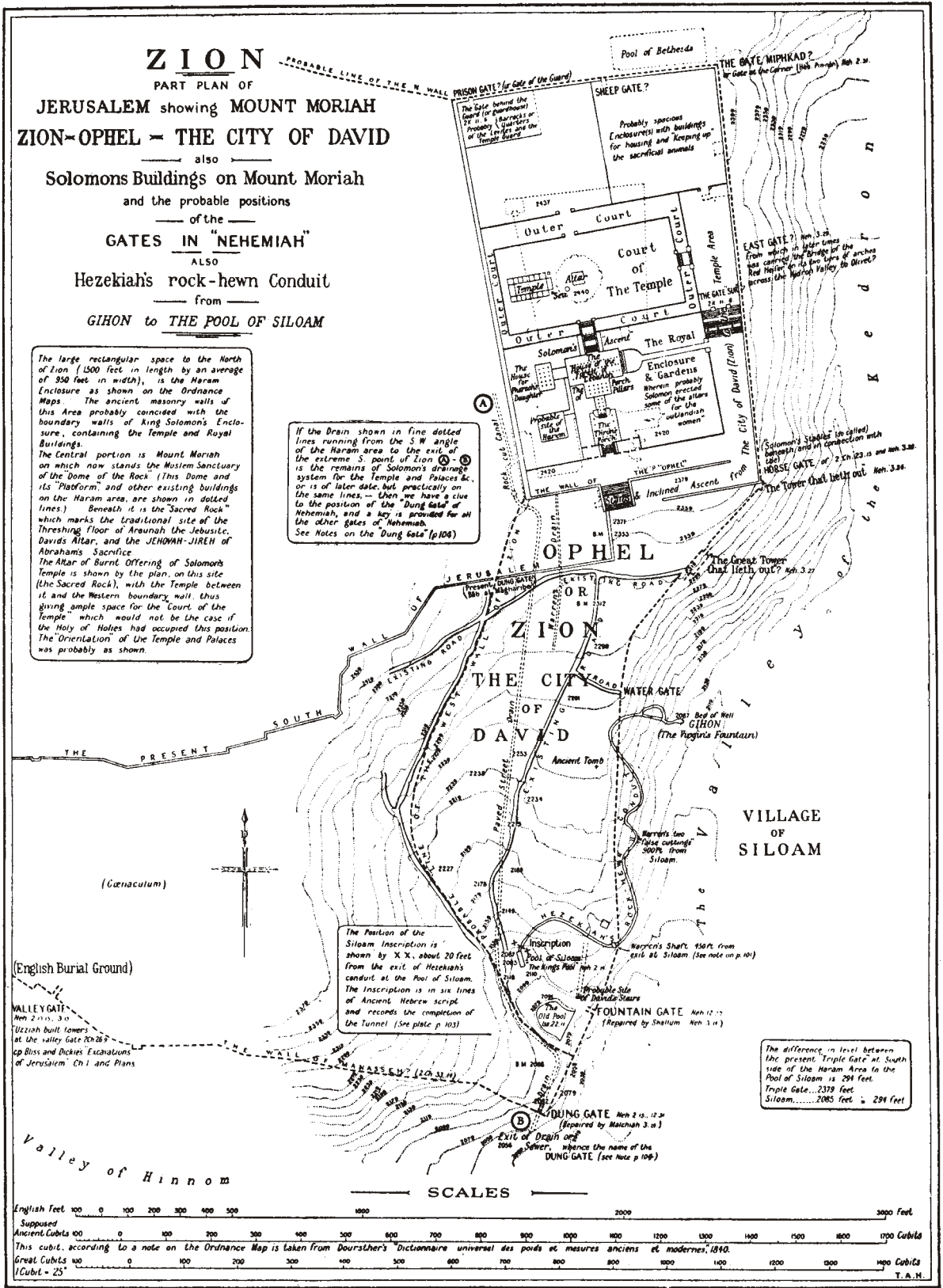
Hezekiah's rock-hewn Conduit

from

GIHON to THE POOL OF SILOAM

The large rectangular space to the North of Zion (1500 feet in length by an average of 350 feet in width), is the Haram Enclosure as shown on the Ordnance Maps. The ancient masonry 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 Muslim Sanctuary of the Dome of the Rock (This Dome and its "Platform" and other existing buildings on the Haram area, are shown in dotted lines.) Beneath it is the "Sacred Rock" which marks the traditional site of the Threshing floor of Araunah the Jebusite, Davids Altar, and the JENOVAN-JIREH of Abrahams Sacrifice. The Altar of Burnt Offering of Solomons Temple is shown by the plan, on this site (the Sacred Rock), with the Temple between it and the Western boundary wall, thus giving ample space for the Court of the Temple which would not be the case if the Holy of Holies had occupied this position. The "Orientation" of the Temple and Palaces was probably as shown.

If the Drain shown in fine dotted lines running from the S.W. angle of the Haram area to the exit of the extreme S. point of Zion (A) is the remains of Solomons drainage system for the Temple and Palaces &c., or is of later date, but practically on the same lines, — then we have a clue to the position of the "Dung Gate" of Nehemiah, and a key is provided for all the other Gates of Nehemiah. See Notes on the "Dung Gate" (p.104)



Stanford's Geog. Estab., London

site on the south-west side of Jerusalem, which still has buildings 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 ridged 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 Fount"), 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, p. 100).

II. THE JEBUSITE WATER-SUPPLY.

The rock-hewn conduit from Gihon (or the Virgin's Fount) is shown with remarkable accuracy on the Ordnance Survey maps. If, as it is confidently asserted, Gihon (or the well-spring or Fount of the Virgin) 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 unfailing 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 *tzinnör* (A.V. "gutter"), i. e. the channel and shaft leading from the well into their citadel. (See notes on 2 Sam. 5. 6-8 and 1 Chron. 11. 6; also the Section on p. 102).¹

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

¹ This Section, by Sir Charles Warren's kind permission, is presented W. to E. (and facing north), like the other plans on pp. 100 and 105, so as not to confuse the reader. In the Section, as shown on p. 102, it must be understood that the opening to the canal running south is thus shown by way of accommodation.

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 water¹ 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 603 B.C. (see Ap. 50. V, p. 60), constructed this tunnel and brought the water from Gihon to a new pool (*above* "the Old Pool" of Isa. 22. 11) that he had made for the purpose (2 Kings 20. 20). This pool henceforth became known as "the King's Pool" (Neh. 2. 14). When the Assyrian army approached, Hezekiah "stopped the waters of the fountains which were without the city" (2 Chron. 32. 3-5), i. e. he concealed their external approaches and outlets.

THE SILOAM INSCRIPTION, discovered in 1880, on a stone 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 Fount at a lower level than is now possible, and flowed out and down the lower end of the Kidron valley, past the king's garden, probably being the feeder for *Joab's well* (En-rogel?)

Starting from the SE. angle of the "Haram area", this enclosing wall ran southward on the steep slope of the Zion or Ophel Hill, till it reached a point south of "the Old Pool" (Isa. 22. 11). Thence, turning sharply almost due N., the wall was carried round the bottom of the western slope of the Zion Hill, and ran NE. till it reached the south-westerly end of Moriah, at the corner of the present "Haram area"; and thence due E. till it completed the circuit at the SE. corner of the Haram. The line of this wall is indicated on the plan (p. 100) by the thick dotted line¹ thus - - -

¹ On the plan (p. 100) a point is, marked at the south end of the conduit, as "Warren's Shaft". In his "Recovery of Jerusalem", Sir Charles Warren tells us that "at 450 feet from the Siloam end . . . we found a shaft leading upwards apparently to the open air." This is of great importance, as it alters considerably the conjectured line of wall that is shown on the P.E.F. plans as running 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 plan on p. 100.

N.B.—All the plans on these pages have been specially made for *The Companion Bible*.

present unknown. Possibly it is under Mount Moriah itself. Tradition has much to say as to a deep well with an unfailing water-supply beneath the Temple area. (Cp. also Ps. 46. 4).¹

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, with steps and slopes (still in existence) till they reached the top of WARREN'S SHAFT (see Section of David's *tzinnör* or "gutter", p. 102), and by means of buckets drew their water from the unfailing well-spring some 40 to 50 feet below. At the top of this shaft is still to be seen the iron ring employed for this purpose.

¹ The Heb. word *nāchar* here is used of a constant flow of water in contrast with *nāhal*, which means a *wady* or *summer* stream dependent on rains.

from its exit into the Pool of Siloam, is undoubtedly the work of Hezekiah (see plate, p. 103). An interesting fact with regard to this inscription is that it gives the length of the conduit in *cubits*, which, being compared with modern measurements in English feet, shows that the cubit used was 17.5 inches or thereabouts.

If we knew for certain that the exact points from which Hezekiah measured exactly corresponded with those of the moderns, then we should be able to settle the vexed question as to the length of the cubit used, at all events in secular matters, by King Hezekiah. We do not, of course, know this, but it is of great interest to note the fact that the Inscription's 1,200 cubits, and the latest measurement of (about) 1,750 English feet yield a cubit of 17.5 inches¹.

¹ In a recent letter, Sir Charles Warren writes on this subject: "Stress must not be laid on the exactness of measurements made under conditions so difficult to obtain absolute accuracy." He adds, "it is impossible that any of the plans of the aqueduct can be rigidly correct, because the roof is so low that your head is horizontal in looking at the compass, so that you can only squint at it". It is necessary to remember this warning, coming from such a source. Nevertheless the figures, as above shown, are highly interesting.

E.

ZION

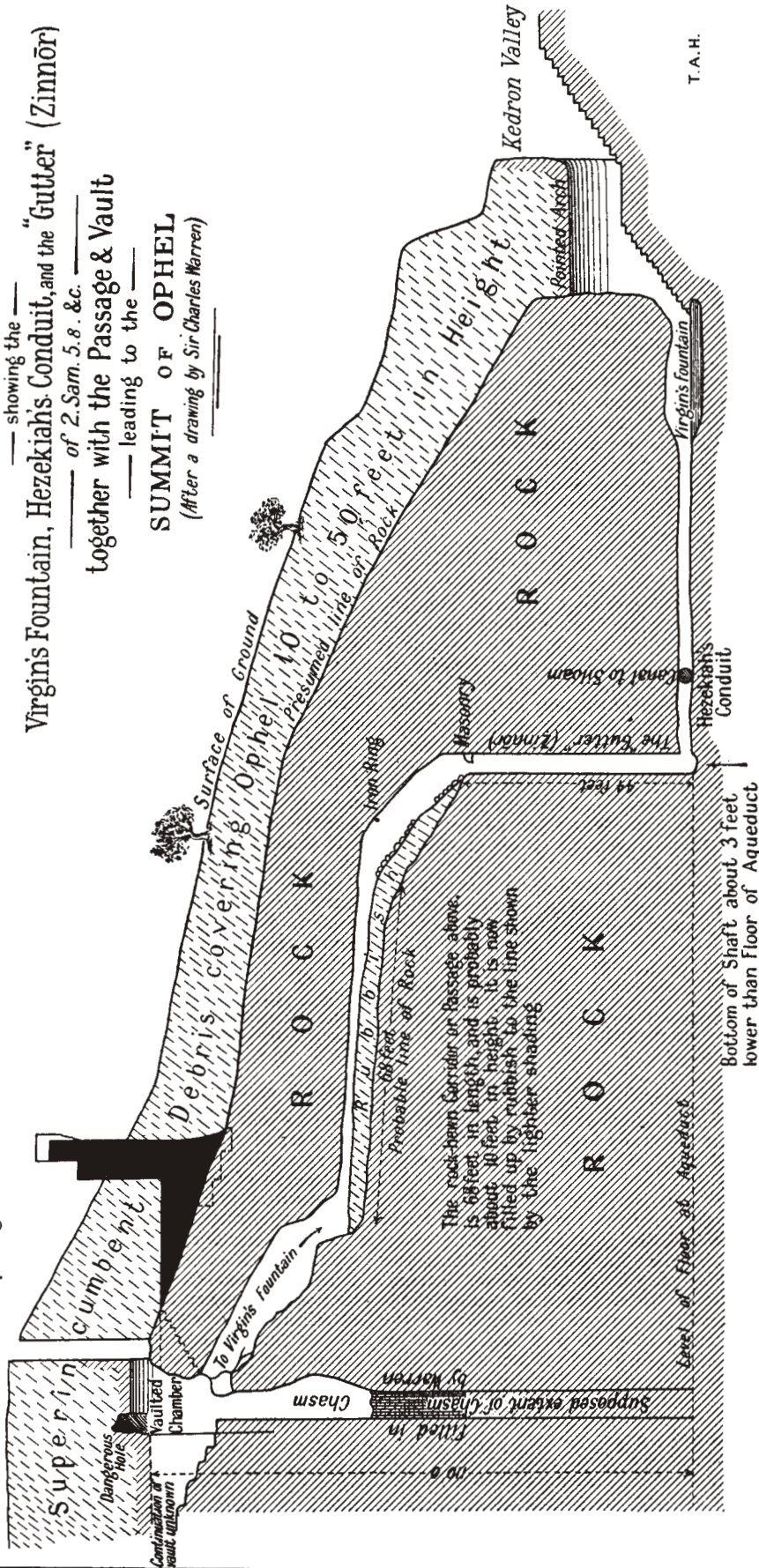
Section West to East through
O P H E L

— showing the —
Virgin's Fountain, Hezekiah's Conduit, and the "Gutter" (Zinnor) (Zinnor)
— of 2 Sam. 5.8. &c. —
together with the Passage & Vault
— leading to the —

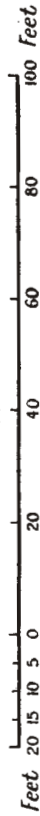
SUMMIT OF OPHEL
(After a drawing by Sir Charles Warren)

W.

The Black shows the probable position of the E. wall of Ophel, and level at entrance to passage &c.



Scale of Feet



T. A. H.

Stanford's Geog! Estab! London

APPENDIX 68: ZION (cont.).

IV. THE SILOAM INSCRIPTION.

According to *The Companion Bible Chronology* (see Ap. 50 and 86) the date of this Inscription (see § III, pp. 101, 102) is given as 608-7 B.C. for the following reasons.

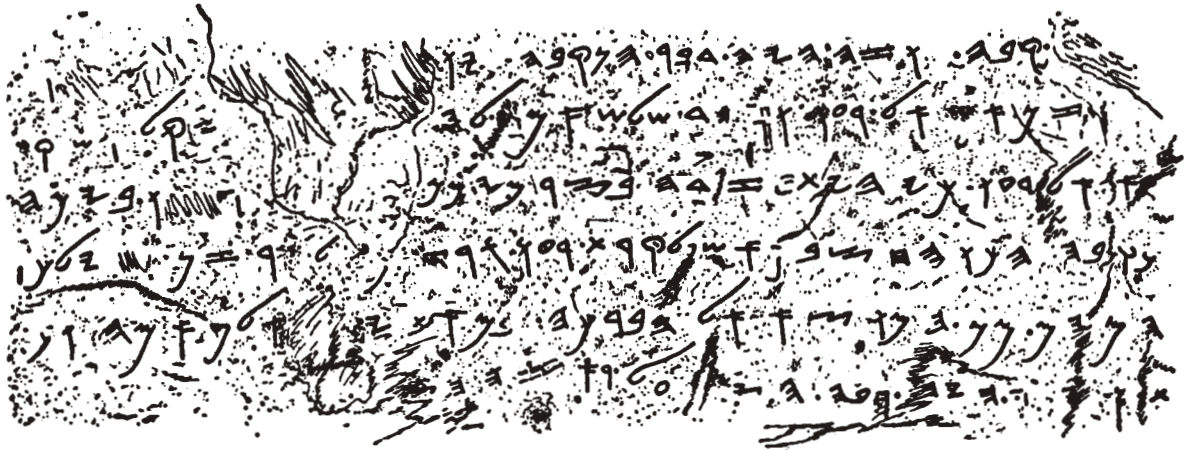
The fall of Samaria was in 611 B.C. Hezekiah, foreseeing that Judah's turn would follow, started the work of making the "Pool" and the "conduit" of 2 Kings 20. 20. This difficult undertaking would probably occupy two or three years.

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. 2-4).

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 (611-608 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 MORIAH.

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 afresh" 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—Phœnician, 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 *Mishkân* (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*".¹ This is the traditional site of David's altar on "the threshingfloor 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. That there was an inner and outer court to the Temple 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", &c. 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 mistakes of palace building with which he is credited by some writers.¹

¹ e.g. Prof. STADE 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 Forest of Lebanon, (3) Hall of Pillars, (4) The Throne Hall, (5) House of Pharaoh's Daughter—whereas 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, prob-

ably, south again, lay the *Porch of Judgment*, where Solomon sat to administer justice. This, as shown on p. 105, 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 incredible 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 Harem must have been added later on.

bably, south again, lay the *Porch of Judgment*, where Solomon sat to administer justice. This, as shown on p. 105, 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 incredible 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 Harem must have been added later on.

VII. SOLOMON'S ASCENT.

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 two 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 level would probably be some 15 or 20 feet above that 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. 1-10; 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. 105, as being by a series of steps—forming an important stairway, giving direct means of approach to a spacious plateau on to 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, &c.

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, &c. 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 and 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 cleansings, in addition to the sewage from the Levitical quarters, and the huge court entourage of Solomon¹ and possibly some of the later 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, &c., suggests that this was either the one constructed by

Solomon, or else one laid down on about the same lines at a later date².

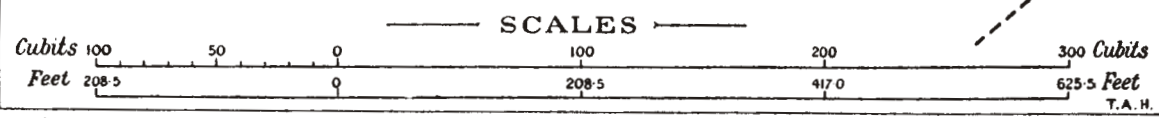
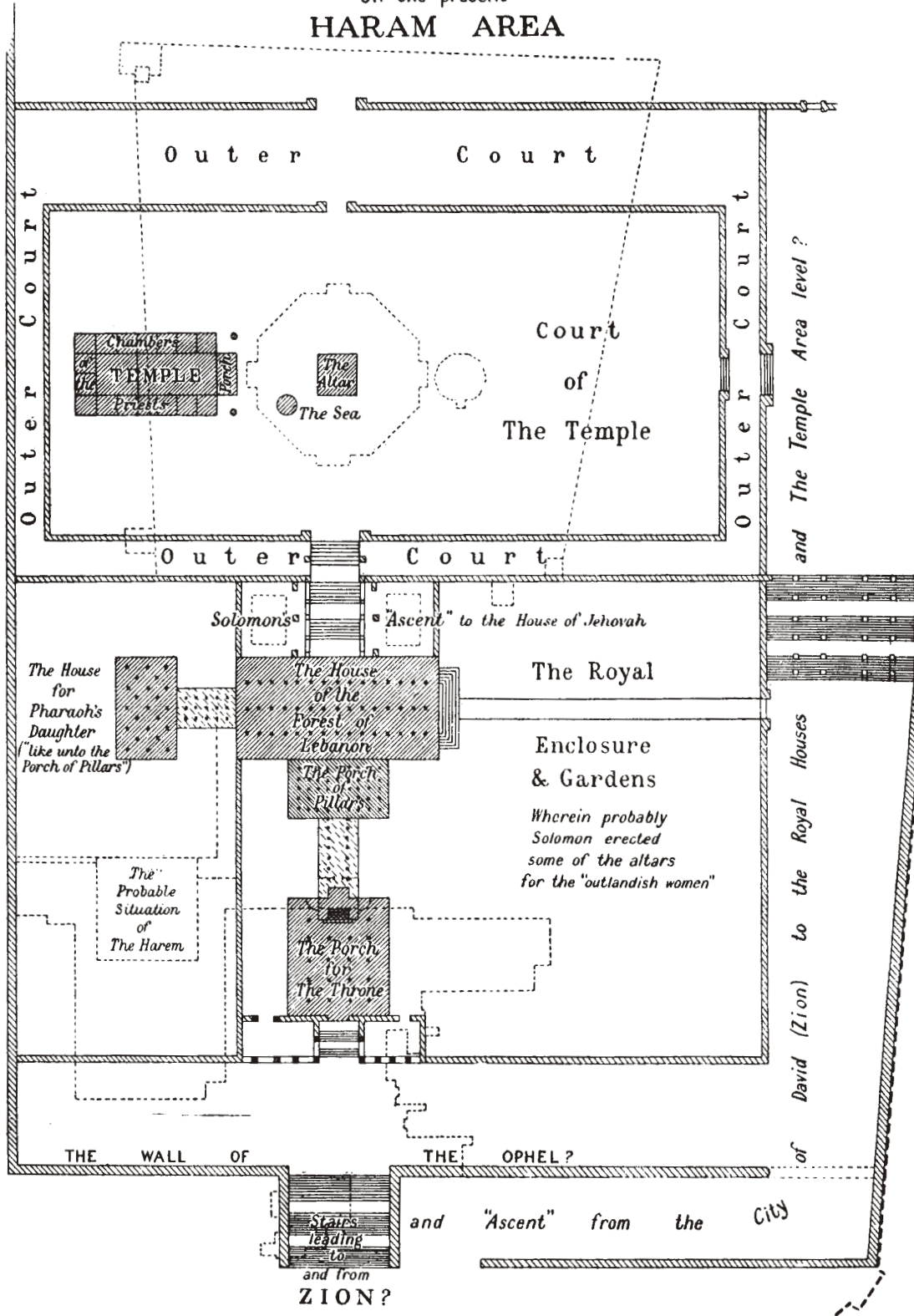
As shown by the latest Palestine Exploration Fund plan of Jerusalem, this drain runs S. down the slope of the Tyropæon valley, past the Pool of Siloam (the King's Pool, Neh. 2. 14), and passes out under an ancient gateway, recently discovered, to the south of "the Old Pool" (Isa. 22. 11).

In all likelihood this gateway marks the position (there or thereabouts) of Nehemiah's "DUNG GATE". It would be so named from its close association with—as we should say now—the sewage outfall, as the drain (still existing here) passed out beneath it, to discharge itself a little lower down into the gully formed by the junction of the Kidron and Hinnom Valleys, and not far distant from the ridge site identified by some as *Aceldama*.

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. 100.)

¹ The occupants of the *Harem*, and their attendants alone, would probably number at least 2,000.

THE TEMPLE OF SOLOMON
and the
Royal Buildings on Mount Moriah
on the present
HARAM AREA



Stanford's Geog. Estab^t, London.

APPENDIXES 68 (cont.), 69, AND 70.

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 *Bāb al Maghāribē* 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 fulfil.

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. 36), to precede Nehemiah and the other lay "rulers" into the House of God for the general thanksgiving (12. 40).

69

TRUST.

In the Old Testament there are *seven* Hebrew words translated "trust", which itself occurs 155 times. "Trust" is the New Testament word "believe".

i. *bāṭah*=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. *ḥāṣāh*=to flee for refuge to, take shelter in. This is the word rendered "trust" in thirty-seven passages, viz. Deut. 32. 37. Judg. 9. 15. Ruth 2. 12. 2 Sam. 22. 3, 31. Pss. 2. 12; 5. 11; 7. 1; 11. 1; 16. 1; 17. 7; 18. 2, 30; 25. 20; 31. 1, 19; 34. 8, 22; 36. 7; 37. 40; 57. 1; 61. 4;

64. 10; 71. 1; 73. 28; 91. 4; 118. 8, 9; 141. 8; 144. 2. Prov. 30. 5. Isa. 14. 32; 30. 2, 3; 57. 13. Nah. 1. 7. Zeph. 3. 12.

iii. *'āman*=to put faith in; hence, to stay or rest on. Rendered "trust" in six passages, viz. Judg. 11. 20. Job 4. 18; 12. 20; 15. 15, 31. Mic. 7. 5.

iv. *ḥāl*=to tarry, or wait for, once: Job 35. 14.

v. *gālal*=to roll on, or devolve, once: Ps. 22. 8.

vi. *yaḥal*=to wait on, or for, with confidence, twice: Job 13. 15. Isa. 51. 5.

vii. *rēḥaz*=to rely on, once. Dan. 3. 28.

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 Pss. 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 has nothing to do with the present Dispensation, which is one of Grace. 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. 27.

PSALM 15.

The Citizen of Zion.

- 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".

MATT. 5. 1-7. 29

The Subjects of the Kingdom.

- 5. 3-12. The Introduction.
- 5. 13-16. Walking in the light.
- 5. 17-20. "Your righteousness to exceed the righteousness of the scribes and Pharisees".
- 5. 21-6. 34. Truth in the heart.
Heart hatred. 5. 21-26.
Heart adultery. 5. 27-32.
Heart alms-giving. 6. 1-4.
Heart prayer. 6. 5-15.
Heart fasting. 6. 16-18.
Heart treasure. 6. 19-21.
Heart service. 6. 22-24.
Heart rest. 6. 25-34.
- 7. 1-5. "Why beholdest thou the mote that is in thy brother's eye?"
- 5. 43-48. "Love your enemies".
- 7. 15-23. "Beware of false prophets". "Ye shall know them by their fruits".

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 testified 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. 13; 5. 1.

In the Old Testament they are each frequently dwelt upon together: but, we find that, while the *glory* is often mentioned and enlarged 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 *vv. 22-end*. In Ps. 102, note the change from *v. 11* to *vv. 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. 18-20). 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

As far as He had read, He could truly say, "This day is this Scripture fulfilled in your ears." But He could not have said "This day is this Scripture fulfilled", had He not "closed the book", but gone on to read the next line.

And yet, in the A.V. and all other versions, there is only a comma between the two lines, while there is a period of nearly 2,000 years between the two statements. (In the MSS. there is no mark of punctuation at all.)

This will show the importance of "searching" and "looking into" the "manner of time" of which the prophets wrote.

Other examples may be found in

- Gen. 1, between verses 1 and 2.
- Ps. 22, between verses 21 and 22.
- Ps. 118, in the middle of verse 22.
- Isa. 9. 6, after the first clause.
- Isa. 53, in the middle of verse 10.

- Isa. 61, in the middle of verse 2 (see above).
- Lam. 4, between verses 21 and 22.
- Dan. 9, between verses 26 and 27.
- Dan. 11, between verses 20 and 21.
- Hos. 2, between verses 13 and 14.
- Hos. 3, between verses 4 and 5.
- Amos 9, between verses 10 and 11.
- Micah 5, between verses 2 and 3.
- Hab. 2, between verses 13 and 14.
- Zeph. 3, between verses 7 and 8.
- Zech. 9, between verses 9 and 10.
- Matt. 10, in the middle of verse 23.
- Matt. 12, in the middle of verse 20.
- Luke 1, between verses 31 and 32.
- Luke 21, in the middle of verse 24.
- John 1, between verses 5 and 6.
- 1 Pet. 1, in the middle of verse 11.
- Rev. 12, between verses 5 and 6.

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 *Massōrah* (Ap. 30).

The rubric on verse 122 is as follows: "Throughout the whole of the Great Alphabet [i. e. the Alphabetic Psalm, 119] there is in every verse one of the following ten expressions: DEREK (=Way), 'ĒDŪTH (=Testimony), PIKKŪDĪM (=Precepts), MIZVĀH (=Commandment), 'IMRĀH (=Saying), TŌRĀH (=Law), MISHPĀT (=Judgment), ZĒDEK, ZĒDĀKĀH, and ZADDĪK (=Righteousness), HOḲ, and HŪKKĀH (=Statutes), DĀBĀR (=Word), which correspond to the Ten Commandments; except one verse, in which there is none of these: viz. verse 122." (*Massōrah*, Ginsburg's Edition, Vol. II.)

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 *dārak*, 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, 3, 5, 14, 26, 27, 29, 30, 32, 33, 37, 59, 168.

(ii) TESTIMONIES (*'ēdūth*) is from 'ūd, to turn back again, to go over again, to reiterate, hence, to testify. The first occurrence is Gen. 21. 30 (*'ēdah*). It occurs in this Psalm twenty-three times; nine times (*'ēdūth*), vv. 14, 31, 36, 88, 99, 111, 129, 144, 157; fourteen times (*'ēdah*, fem. sing.), vv. 2, 22, 24, 46, 59, 79, 95, 119, 125, 138, 146, 152, 167, 168.

(iii) PRECEPTS (*pikkūdim*) is from *pākad*, to take oversight or charge: hence, mandates enjoined on others. It occurs only in the Book of Psalms (see 19. 8; 103. 18; 111. 7). In Ps. 119 twenty-one times: vv. 4, 15, 27, 40, 45, 56, 63, 69, 78, 87, 93, 94, 100, 104, 110, 128, 134, 141, 159, 168, 173.

(iv) COMMANDMENTS (*mizvāh*) is from *zāvāh*, to set up, constitute. Hence, constitutional commands. First occurrence Gen. 26. 5. In Ps. 119 it occurs twenty-two times: vv. 6, 10, 19, 21, 32, 35, 47, 48, 60, 66, 73, 86, 96 (sing.), 98, 115, 127, 131, 143, 151, 166, 172, 176.

(v) WORD (*'imrāh*) is from 'amar, to bring forth to light; hence, to say. The verb is very regularly followed by the words used; hence 'imrah means an utterance and the purport of it. Not the same as *dābār* (No. x below), which refers to the articulate utterance of it. The first occurrence is in Gen. 4. 23, 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, 76, 82, 103, 116, 123, 133, 140, 148, 154, 158, 162, 170, 172. With *dābār* the two occur forty-two times.

(vi) LAW (*tōrah*) is from *yārāh*, to project, issue: hence, to point out, to show (Prov. 6. 13). Then, to instruct, teach. The Tōrah 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, 21, 34, 44, 51, 53, 55, 61, 70, 72, 77, 85, 92, 97, 109, 113, 126, 136, 142, 150, 153, 163, 165, 174.

(vii) JUDGMENT (*mishpāt*) is from *shāphat*, to set upright, erect (cp. Eng. right, and German richten and recht); hence, to judge. *Mishpāt* 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, 20, 30, 39, 43, 52, 62, 75, 84, 91 (ordinances), 102, 106, 108, 120, 121, 132 (as thou usest to do, see note), 137, 149, 156, 160, 164, 175.

(viii) RIGHTEOUSNESS, RIGHT, &c. (*zedeḳ*, masc.), is from *zādak*, to be right, upright, just, righteous. Hence the noun means rightness. 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 balancing. *Zedeḳ* (masc.) occurs twelve times, and is rendered "righteousness": vv. 123, 142 (second), 144, 172; "right", v. 75 (marg. righteousness); "righteous", vv. 7, 62, 106, 138, 160, 164; "justice", v. 121. *Zēdākāh* (fem.), first occurrence, Gen. 15. 6. In Ps. 119, "righteousness", vv. 40, 142 (first). *Zaddīk* (adj.), spoken of a king (2 Sam. 23. 3), once, in v. 137. The three words fifteen times in all.

(ix) STATUTE (*hoḳ* and *hūkkā*) is from *hāḳak*, to hew, cut in, engrave, inscribe; hence, to decree, or ordain. The noun = a decree or ordinance. First occurrence, Gen. 26. 5 (*hūkkāh* fem.). In Ps. 119 it occurs twenty-two times: viz.: vv. 5, 8, 12, 16 (*hūkkāh*, fem.), 23, 26, 33, 48, 54, 64, 68, 71, 80, 83, 112, 117, 118, 124, 135, 145, 155, 171.

(x) WORD, WORDS (*dābār*), is from *dābar*, 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 *ipsissima verba* are imparted. The first occurrence is in Gen. 11. 1 ("speech"). In Ps. 119 it occurs twenty-four times, three of them in pl., viz.: vv. 9, 16, 17, 25, 28, 42 (twice), 43, 49, 57 (pl.), 65, 74, 81, 89, 101, 105, 107, 114, 130 (pl.), 139 (pl.), 147, 160, 161, 169.

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 claim to 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 cautious 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 discriminate the material of which the book is composed, 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 also 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 statecraft, even to show a young ruler how he might "cleans 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 by Solomon.² 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 propounded:—

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" (1. 7-7. 27). The general subject of this section is embodied in the words "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction" (v. 7). The "son" is addressed directly, "thou" and "thee", "thy" being also used; and again and again he is warned, in the most solemn terms, against "the strange woman," i. e. the foreign or alien woman—such women having from time to time led astray any Israelites that consorted with them. Recall the allurements of the daughters of Moab; and the cases of Samson and Ahab. In other sections "my son" is warned against "sinners" and "the wicked",—that is, the heathen who knew not the true God, but who were haters of righteousness, lovers of war, and given to oppression. He is, in particular, counselled not to "strike hands" with such—i. e. not to enter into alliance or covenant with any such.

2. Two addresses, in the former of which (ch. 8, E^b) Wisdom makes her claim upon the devotion of one who is urged to esteem her as better than gold or silver, and is reminded that by Wisdom alone can kings reign and princes decree justice; while in the latter (ch. 9), Wisdom and Folly are contrasted, the fear of Jehovah (or piety, as we know it to have been esteemed in Israel) is magnified, and a warning is uttered against the foolish woman, already introduced as "the strange woman", with whom no Israelite should have any association—assuredly no king in Israel should seek her company. In this section the address is sometimes to "ye", "them", "they" (that is, in the plural); at other times to "thee", "thou" (i. e. in the singular number). So far, after the title of the book, we have met with no mention of Solomon; and none of his work. Hitherto, we have had proverbs which Solomon *was taught*.

3. A collection of Proverbs by Solomon, being so described in the opening verse (10. 1, C). If the contents of sections 1 and 2 (A. 1. 6-9. 18, p. 864), already described, had been by Solomon, there would have been no need in this place for the introductory line "The Proverbs of Solomon." The mode of address is quite unlike that of section 1, with its *second person* of the pronoun; the proverbs are not spoken to "my son", but they mention "he" and "him", using generally the *third person* of the pronoun. Apparently, they continue to ch. 19. 26, or thereabouts. They were for *men* in general to learn, and not for a prince or distinguished individual (as "my son").

4. Another section of addresses to "my son" begins with 19. 20 (D, p. 864) or thereabouts; and continues to the end of ch. 24. Here we have further lessons upon the ways of a king—like those of the earlier sections of the book, but quite unmatched by anything in "The Proverbs of Solomon" (see 19. 27, "My son"; and "the king" 20. 2, 8, 26, 28; 21. 1; 22. 11). These are "Words of the Wise" (men, or teachers): this is twice affirmed (22. 17; 24. 23 R.V.); and the occurrences of the formula "my son" are six in number (19. 27; 23. 15, 19, 26; 24. 13, 21). The counsels, like those of sections 1 and 2, are such as would eminently befit a prince in Israel: "my son" is instructed to regard the fear of the Lord as more desirable than riches (22. 1, 4). Apparently the words are addressed to one who is to sit among rulers (23. 1); one whose duty it is, for the present, to fear the king as well as God (24. 21); but one who is learning the duties of judicial administration (20. 8, 26, 28; 21. 3; 22. 11). There is nothing commonplace in warnings against "having respect of persons" in judgment: such counsel is for a ruler (24. 23, 24). In this section again the foreign woman is denounced (22. 14; 23. 27, 33); and riches are shown to be of no account in comparison with wisdom and righteousness (20. 15; 21. 6; 23. 4). In the earlier portion of this division the pronouns are mostly in the third person, "he" and "him"; afterwards in the second person, "thou", "thy", and "thee". The

¹ Contributed by Dr. J. W. Thirtle.

² See the Structure on p. 864, which corresponds with this analysis.

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 out" 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 about kings are what 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, 16; 29. 4, 12, 14, 26).

7. The words of Agur, the son of Jakeh (ch. 30, A, p. 864).

8. The words of King Lemuel, the prophecy that his mother taught him (31. 1-9), leading to the poem on

9. The virtuous woman (31. 10-31).

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 Rabbins.

(2) The word "son" is used for a pupil—1 Sam. 3. 6, 16; 1 Kings 20. 35; 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 remorse, 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. 13).

Again (3): The expressions "sinners", "wicked", "fools", and "hypocrites" were applied in Israel to the heathen, and those who followed their ways (Isa. 13. 11; 14. 5; cp. Ps. 9. 5; 26. 5; Prov. 3. 33; 28. 4, 28; 29. 2). 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 standpoint 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 *zarah* or *nokriah*, was not an erring Israelite, but an ALIEN woman, to traffic with whom would inevitably 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. 6, and refs.: cp. Ezek. 20. 32 ff.), it follows that the consorting 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 idolatry (Ex. 34. 16).

Through misinterpretation of ch. 2. 17, some have held that the "strange woman" was an adulteress 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 forgetteth the covenant of her god". That is, leaving her own people in Philistia, Edom, Moab, or Egypt, she has assumed the part of an adventuress, 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. 5. 3, 5; Isa. 8. 19; 40. 1). The usage thus 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, 20—"the Goodman is not at home, he is gone a long journey", &c. 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 corrupters 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 parents are mentioned (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 specific terms; but the fear of the Lord, the pious service of Jehovah, 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 to put responsibility upon a foreigner, but upon "one from among thy brethren". 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 greatly multiply to 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. 2-5 (cp. Ex. 34. 12 ff., and Josh. 23. 12, 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, as found in sections 3 and 5 of the book, 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; 8. 18, 19; 22. 1-4; 23. 4, 5; 27. 24; 28. 6-8). (4) The majesty of the Law is affirmed, and to keep it is a mark of wisdom; while the man who turns away from hearing (and heeding) the Law cannot offer acceptable worship to God (6. 20-23; 28. 4-9; 29. 18). (5) Obedience is commended, and shown to bring prolongation of life (3. 2, 16; 4. 10; 9. 11; cp. 10. 27).

These several points agree with the stipulations of Deut. 17, as we have indicated them in the light of Deut. 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. 26); also counsels 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, "both riches and honour" (1 Kings 3. 9-13). Hence, in his own Proverbs, Solomon spoke in praise of wisdom (13. 1; 14. 1), and accorded a secondary place to riches (11. 28; 13. 7, 8; 14. 24; 15. 6, 16; 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 *nokriah*), 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 to them, neither shall they come 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 Deut. 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, as was 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 horses from Egypt (1 Kings 10. 26-29; 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 we 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 consorting with foreign women, in defiance of the instructions of teachers whose words have come down to us in "the Words of the Wise". Such conduct 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 *passim*; cp. Neh. 13. 23 ff. See also Josephus *Antiq.* viii. vii. 5).

Having thus discriminated the Proverbs, and seen that, while some were written by Solomon, others were written for him, we suggest that the instruction which was given 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 Deut. 7 and 17 were developed in detail 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 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.

If 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 expressly 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.

In the Companion notes to the Book of Proverbs, it will be observed that certain words are carefully discriminated: such as the words for "fool", "poor"; the singular and plural of the wicked, the righteous, &c., are noted. But certain proverbs also are presented in a new light altogether. Among these are the following:

- | | |
|---|--|
| 1. 7. "The fear of the LORD". | 5. 14. "Almost in all evil". |
| 1. 17. "In vain the net is spread in the sight of any bird". | 16. 1. "The preparations of the heart in man . . . is from the LORD". |
| 2. 7. "He layeth up sound wisdom for the righteous". | 21. 1. "The king's heart is in the hand of the LORD as the rivers of water". |
| 3. 2, 16. "Length of days" supposed to be given by "wisdom". See also 4. 10; 9. 11; 10. 27. | 21. 4. "An high look, and a proud heart . . . is sin". |
| 5. 2. "That thy lips may keep knowledge". | |

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. *kānaš*, "gathered", ch. 2. 8. But it occurs in Pss. 33. 7; 147. 2. Ezek. 22. 21; 39. 28.
- ii. *m'dinah*, "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. *mikreh*, "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. 26.
- iv. *shalat*, "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. *hēphēz*, "purpose", ch. 3. 1, 17; 5. 4, 8; 8. 6; 12. 1, 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 5. 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 purpose. Cp. Isa. 44. 28; 46. 10.
- vi. *sōph*, "the end", ch. 3. 11; 7. 2; 12. 13 (conclusion). This is found in 2 Chron. 20. 16. Joel 2. 20, where it is rendered "hinder part". The verb is found in Num. 22. 30, 30, and repeatedly in Job.
- vii. *takaph*, "prevail", ch. 4. 12; but the only two other places where it occurs are Job 14. 20 and 15. 24.
- viii. *miskēn*, "poor", ch. 4. 13; 9. 15, 15, 16; but the derivative of it is found in Deut. 8. 9.
- ix. *nēkāšim*, "wealth", ch. 5. 19; 6. 2. This is found as early as Josh. 22. 8. 2 Chron. 1. 11, 12.
- x. *amad*, "stand", "appear", ch. 8. 3. This occurs in Gen. 18. 8, 22; 19. 27; 24. 30; 41. 1, 17; 43. 15. Ex. 9. 10; 14. 19; 18. 13; 20. 18, 21, &c.; Lev. 19. 16.
- xi. *kāshēr*, "prosper", ch. 10. 10 (profitable); 11. 6 (prosper). But it is found in Ps. 68. 6, where "with chains" should perhaps be rendered "into prosperity".
- xii. *zūā'*, "tremble", ch. 12. 3. But we find it in Hab. 2. 7 ("vex"), and its derivative *z'va'āh*, Isa. 28. 19. Jer. 15. 4; 24. 9.

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 much earlier than the alleged date, which is 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 on p. 1206.)

The dated books are HOSEA, AMOS, MICAH, ZEPHANIAH, HAGGAI, and ZECHARIAH.

The undated books are JOEL, OBADIAH, JONAH, NAHUM, HABAKKUK, 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 in 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 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, or 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.¹

If we suppose he outlived the destruction of Jerusalem by *forty* years, then the year of his death would be 437 B. C., eleven years before the end of the Babylonian Captivity, in 426 B. C.

ZECHARIAH began his *seven* years of prophetic ministry twenty-seven years later, in 410 B. C.

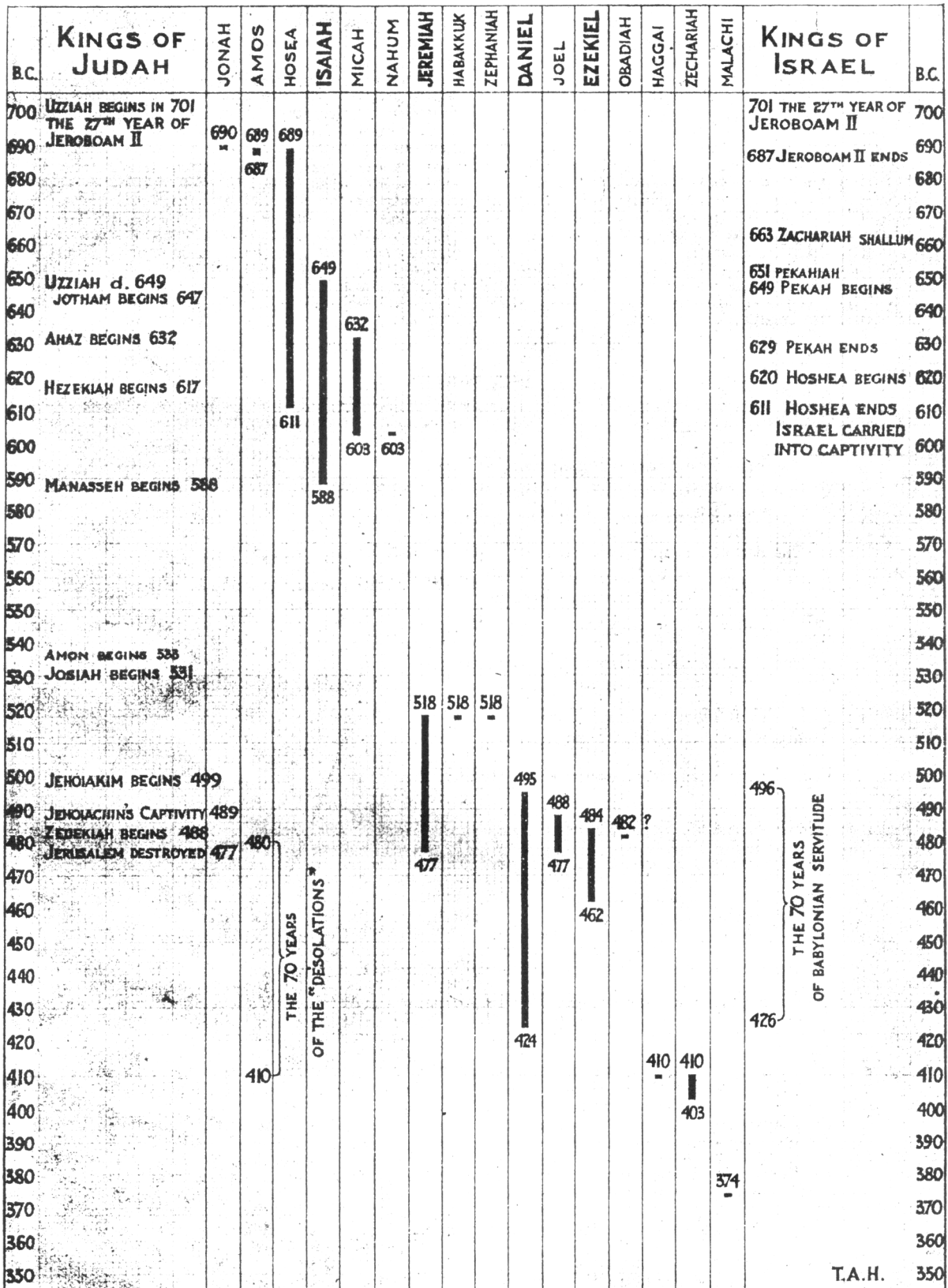
But we are not told anything about him in Scripture, save that his *grandfather* was a prophet; neither have we any clue to his age, as we have e.g. in the cases of JEREMIAH and DANIEL. ZECHARIAH may very well have been at least thirty or forty years of age in 410 B. C., when he gives us his first date (1. 1). Consequently, he would have been contemporary with the great Benjamite priest for from *three* to *thirteen* years!

3. 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 in" 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. 113), 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 prophetic 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.).



The column 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 concurrences 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:—

	Years.
The First Group consists of six prophets: viz.:	
JONAH, AMOS, HOSEA, ISAIAH, MICAH, NAHUM, covering a period of	102
Then follows a great "gap" or "break" of	70
The Second Group consists of seven prophets: viz.	
JEREMIAH, HABAKKUK, ZEPHANIAH, DANIEL, } covering a period of	94
JOEL, EZEKIEL, OBADIAH	
Followed by a "gap" or "break" of	14
The Third Group consists of two prophets: viz.:	
HAGGAI, ZECHARIAH covering a period of	7
Then follows a "gap" of	29
Which is closed by the prophet MALACHI.	
The whole period covered by the sixteen prophets is therefore	316

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."¹

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 sixes).

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 584 B. C.; and that year is sixty-five years from the dated commencement of Isaiah's "Vision": viz., the year in which King UZZIAH 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 Josiah" (518 B. C.), there was no "coming" of

"the Word"; but, instead, a long solemn silence on the part of Jehovah for seventy years! (588 - 518 = 70.) This silence was broken at length by the Divine utterances through JEREMIAH, HABAKKUK, and ZEPHANIAH simultaneously, in 518 B. C.; and the Word then "came" in an unbroken sequence of ninety-four years (518 - 424 = 94) through the seven prophets associated with the final scenes in the history of the Southern Kingdom, JUDAH—including the Babylonian Captivity—as the six earlier prophets had been associated with the closing scenes of the Northern Kingdom, which ended in 601 B. C.

The Second Group closes with the latest date recorded by Daniel, "the third year of Cyrus" (Dan. 10. 1), i. e. in 424 B. C.

Then occurs a short break of fourteen years (two sevens) between DANIEL and HAGGAI (424 - 410 = 14), followed by

The Third Group, consisting of HAGGAI and ZECHARIAH, extending over seven years (410 - 403 = 7).

The seven years covered by Zechariah are succeeded by the last "break" of twenty-nine years, closed by the affixing of "the Seal of the Prophets", MALACHI, in 374 B. C. This was exactly thirty years from the restoration of the Temple worship and ritual, commencing after the Dedication of the Temple in 405 B. C., with the First Passover in Nisan, 404 B. C. (Ap. 58, p. 84).

This year (374 B. C.) marked the commencement of the last great national testing time of the People in the land: viz. four hundred years (40 x 10), and ended with the beginning of Christ's ministry in A. D. 26.

7. On examining this chronological grouping, it will be seen that it presents the prophetic books to us as

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 Longer), 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 ampler 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. 113)—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 of 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 203 years, during which "the Word of the Lord came" through the prophets ($102 \times 94 \times 7 = 203$); 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 Spiritual 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 632 to 611 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).

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 (5×3).

8. MALACHI's date is 374 B.C. As stated above, this is exactly thirty years after the Restoration, and the resumption of the Temple worship and ritual, beginning with the Passover in 404 B.C. (Ezra 6. 19). The "Seal of the Prophets" was 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 grouped 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. 10-15), 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 *eleven* books of the Hagiographa—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. 4. 31-37, &c.); 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-recognition of the fact that this is *Old Testament* teaching has obscured the specific doctrine of the *New*: viz., that over and above belief on the Lord Jesus Christ, a "mystery" or "secret", which had been hid in God "from the beginning of the world" (Eph. 3. 9), 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. 9; 3; and 5. 32.

There is another 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. |
| B | SAMUEL. Israel in the Land. God shows mercy in appointing prophets, and a king whose throne shall be established for ever. |
| A | 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 (Zech. 7. 7), we see, arranged in an *Introversion*, 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 now 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 *extirpated* by His work as *King* (Isa. 6. 9-13, 7. 9; John 7. 40-43; Acts 3. 19-26; 13. 38-52; Matt. 13. 36-43). In *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. 24-27). When they rejected Him, they were not established, but again scattered. But when they accept Him they will be regathered, 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 *Introversion* of the Structure is the same as the principle on which God works: viz., by introversion. 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 | ISAAH. Restoration of the throne of David through the priestly work of Messiah, from the standpoint of the two tribes.
- D | JEREMIAH. Political disruption, and final restoration of Judah and Ephraim (the twelve tribes) by a new Covenant.
- D | 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, 3. Cp. Matt. 11. 10-15) 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 fulfilments stand in abeyance, until this one great condition of national restoration and blessing shall have taken place. The modern doctrine, in certain circles, that 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. 8; John 16. 19-22). 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 she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel" (Mic. 5. 3).

79

ISAAH: 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"), and that an unknown author or authors (for there are now alleged to have been three, or more, Isaiahs) are responsible for chapters 40 to the end (called by them "the latter portion").

Thus, they would treat this prophecy 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 ISAAH AS THE AUTHOR OF THE "FORMER" PORTION.

1. Matt. 4. 14.	Isa. 9. 1, 2.
2. " 13. 14.	" 6. 9.
3. " 15. 7.	" 29. 13.
4. Mark 7. 6.	" 29. 13.
5. John 12. 39.	" 6. 9.
6. " 12. 41.	" 6. 9.
7. Acts 28. 25.	" 6. 9.
8. Rom. 9. 27.	" 10. 22, 23.
9. " 9. 29.	" 1. 9.
10. " 15. 12.	" 11. 10.

(ii) THE ELEVEN PASSAGES NAMING ISAAH AS THE AUTHOR OF THE "LATTER" PORTION.

1. Matt. 3. 3.	Isa. 40. 3.
2. " 8. 17.	" 53. 4.
3. " 12. 17.	" 42. 1-3.
4. Luke 3. 4.	" 40. 3-5.
5. " 4. 17.	" 61. 1, 2.
6. John 1. 23.	" 40. 3.
7. " 12. 38.	" 53. 1.
8. Acts 8. 28.	" 53. 7, 8.
9. " 8. 30.	" 53. 7, 8.
10. Rom. 10. 16.	" 53. 1.
11. " 10. 20.	" 65. 1, 2.

(iii) The above twenty-one passages are distributed over six books of the New Test.: 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).

Twice by Matthew: once from the *former* portion (Matt. 4. 14), and once from the *latter* portion (Matt. 8. 17).

Four times by Luke: all from the *latter* portion of Isaiah (Luke 3. 4; 4. 17. Acts 8. 28; 8. 30).

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 John the Baptist: both from the *latter* portion (Matt. 3. 3. John 1. 23).

Six times by Paul the Apostle: four from the *former* portion (Acts 28. 25. Rom. 9. 27, 29; 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.

APPENDIXES 79 (cont.) AND 80.

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, 2; 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 *bachar* (to choose). But see 1. 29; 7. 15, 16; 14. 1.

4. The word *halal* (to praise). But see 13. 10; 38. 18.
5. The word *paër* (to glorify). But see 10. 15.
6. The word *patsach* (to break forth into joy). But see 14. 7.
7. The word *tsemach* (to spring forth). But see 4. 2.
8. The word *zerô* (the arm [of Jehovah]). But see 9. 20; 17. 5; 30. 30; 33. 2.

There are more than 300 words and expressions which are common to both the alleged "former" and "latter" portions of Isaiah's prophecy; and which do not occur at all in the later prophecies of Daniel, Haggai, Zechariah, and Malachi.

A sufficient number of these, to illustrate this fact amply, will be found given in the notes under their occurrences.

80 ISAIAH. QUOTATIONS AND ALLUSIONS IN THE NEW TESTAMENT.

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:—

(The alleged "former" part)

ISAIAH.	NEW TEST.	ISAIAH.	NEW TEST.	ISAIAH.	NEW TEST.
1 1. 9.	1 Rom. 9. 29.	8 9. 1, 2.	12 Matt. 4. 14-16.	17 28. 16.	23 Rom. 9. 33.
2 6. 1-3.	2 John 12. 41.	9 10. 22, 23.	13 Rom. 9. 27, 28.		24 " 10. 11.
3 " 9, 10.	3 Matt. 13. 14.	10 11. 4.	14 2 Thess. 2. 8.		25 1 Pet. 2. 6.
	4 Mark 4. 12.	11 " 10.	15 Rom. 15. 12.	18 29. 10.	26 Rom. 11. 8.
	5 Luke 8. 10.	12 21. 9.	16 Rev. 14. 8.	19 " 13.	27 Matt. 15. 8, 9.
	6 John 12. 40.		17 " 18. 2.		28 Mark 7. 6, 7.
	7 Acts 28. 26, 27.	13 22. 13.	18 1 Cor. 15. 32.	20 " 14.	29 1 Cor. 1. 19.
4 7. 14.	8 Matt. 1. 23.	14 " 22.	19 Rev. 3. 7.	21 " 16.	30 Rom. 9. 20.
5 8. 12, 13.	9 1 Pet. 3. 14, 15.	15 25. 8.	20 1 Cor. 15. 54.	22 34. 4, 10.	31 Rev. 6. 13, 14.
6 " 14.	10 Rom. 9. 32, 33.		21 Rev. 7. 17.	23 35. 3.	32 Heb. 12. 12.
7 " 18.	11 Heb. 2. 13.	16 28. 11, 12.	22 1 Cor. 14. 21.		

(The alleged "latter" part)

1 40. 3-6.	1 Matt. 3. 3.	10 49. 8.	19 2 Cor. 6. 2.		37 Mark 11. 17.
	2 Mark 1. 2, 3.	11 " 10.	20 Rev. 7. 16.		38 Luke 19. 46.
	3 Luke 3. 4-6.	12 52. 5.	21 Rom. 2. 24.	27 57. 19.	39 Eph. 2. 17.
	4 John 1. 23.	13 " 7.	22 " 10. 15.		40 Rom. 3. 15.
2 " 6-8.	5 1 Pet. 1. 24, 25.	14 " 11.	23 2 Cor. 6. 17.	28 59. 7, 8.	41 Eph. 6. 14-17.
	6 Jas. 1. 10, 11.	15 " 15.	24 Rom. 15. 21.	29 " 17.	42 1 Thess. 5. 3.
3 " 13.	7 Rom. 11. 34.	16 53. 1.	25 John 12. 38.	30 " 20, 21.	43 Rom. 11. 26, 27.
	8 1 Cor. 2. 16.		26 Rom. 10. 16.	31 60. 3, 10, 11.	44 Rev. 21. 24-26.
4 41. 4.	9 Rev. 1. 8, 11, 17.	17 " 4.	27 Matt. 8. 17.	32 61. 1, 2.	45 Luke 4. 17-19.
	10 " 21. 6.	18 " 5.	28 1 Pet. 2. 24, 25.	33 63. 2, 3.	46 Rev. 19. 13-15.
	11 " 22. 13.	19 " 7, 8.	29 Acts 8. 32, 33.	34 64. 4.	47 1 Cor. 2. 9.
5 42. 1-4.	12 Matt. 12. 17-21.	20 " 9.	30 1 Pet. 2. 22.	35 65. 1, 2.	48 Rom. 10. 20, 21.
6 43. 18, 19.	13 2 Cor. 5. 17.	21 " 12.	31 Mark 15. 28.	36 " 17.	49 2 Pet. 3. 13.
7 45. 9.	14 Rom. 9. 20.	22 54. 1.	32 Gal. 4. 27.		50 Rev. 21. 1.
8 " 23.	15 " 14. 11.	23 " 13.	33 John 6. 45.	37 66. 1, 2.	51 Acts 7. 49, 50.
	16 Phil. 2. 10, 11.	24 55. 3.	34 Acts 13. 34.	38 " 24.	52 Matt. 5. 34, 35.
9 49. 6.	17 Luke 2. 32.	25 " 10.	35 2 Cor. 9. 10.		53 Mark 9. 44.
	18 Acts 13. 47.	26 56. 7.	36 Matt. 21. 13.		

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, ONIAS 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 PHILOMETOR, and rewarded by being made prince over the Jews in Egypt,¹ with the title of Ethnarch and Alabarch. Josephus says:—

"Onias 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 devised, relying chiefly on the prophet Isaiah, who, 600 years before, predicted that a temple must be builded 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 Heliopolite 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 befallen 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, abounding with 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

¹ See longer note in the Text on p. 1096.

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 clear 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 160 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 ($\pi = \eta$ (or $\chi\eta$) to $\tau = \eta$) turned "the city of the sun" (*cheres*) into "the city of destruction" (*heres*). But the former reading is found 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 *'ir-ha-zedek* = "the city of righteousness."

The "five cities" of Isa. 19. 18 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 submitting, 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 JEREMIAH, the formulæ 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",¹ 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", "Behold"; 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 formulæ 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 prophecy, 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 EDMOM

(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 discomfiture 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 so are the wild beasts which were at once the evidences and tokens of their judgment. It will have become the way of holiness; the unclean shall not pass over it; no lion shall be there, but the redeemed shall walk there (35. 8, 9).

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 *susim* (i.e. the final "m").

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 recognise the formula of Isaiah's prophetic utterances led, first, to a misapplication of the chapter, and then to an unjustifiable disregard of the pronominal 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.

¹ Without the article. For the expression "THE SON OF MAN" belongs only to Him Who was "the second man", "the last Adam", the successor or superseder of "the first man Adam" to Whom dominion in the earth is now committed. Cp. Gen. 1. 26; Ps. 8. 1, 9; and *ez.* 4-6, Heb. 2. 8 "not yet". See Ap. 98.

THE CHRONOLOGICAL ORDER OF HIS PROPHECIES

B.C. YEARS	BABYLONIAN	JUDAH YEARS	JEREMIAH'S PROPHECIES
531		0	JOSIAH begins.
530		1	
529		2	
528		3	
527		4	
526		5	
525		6	
524		7	
523		8	
522		9	
521		10	
520		11	
518		12	Josiah's Reformation begins.
517		13	JEREMIAH begins
516		14	
515		15	
514		16	
513		17	
512		18	
511		19	
510		20	
509		21	
508		22	
507		23	
506		24	
505		25	
504		26	
503		27	
502		28	
501		29	
500		30	
499		31	Josiah d.
498		1	Shallum's 3 mos. JEHOIAKIM made King by Pharaoh Necho
497		2	
496	0	3	of Jehoiakim. Daniel's Captiv. as the burning of the Roll
495	1	4	
494	2	5	
493	3	6	
492	4	7	
491	5	8	
490	6	9	
489	7	10	
488	8	11	
487	9	12	
486	10	13	
485	11	14	
484	12	15	
483	13	16	
482	14	17	
481	15	18	
480	16	19	
479	17	20	
478	18	21	
477	19	22	
476	20	23	
475	21	24	
474	22	25	
473	23	26	
472	24	27	
471	25	28	
470	26	29	
	27	30	
		31	
		1	
		2	
		3	
		4	
		5	
		6	
		7	
		8	
		9	
		10	
		11	
		12	
		13	
		14	
		15	
		16	
		17	
		18	
		19	
		20	
		21	
		22	
		23	
		24	
		25	
		26	
		27	
		28	
		29	
		30	
		31	
		1	
		2	
		3	
		4	
		5	
		6	
		7	
		8	
		9	
		10	
		11	
		12	
		13	
		14	
		15	
		16	
		17	
		18	
		19	
		20	
		21	
		22	
		23	
		24	
		25	
		26	
		27	
		28	
		29	
		30	
		31	
		1	
		2	
		3	
		4	
		5	
		6	
		7	
		8	
		9	
		10	
		11	
		12	
		13	
		14	
		15	
		16	
		17	
		18	
		19	
		20	
		21	
		22	
		23	
		24	
		25	
		26	
		27	
		28	
		29	
		30	
		31	
		1	
		2	
		3	
		4	
		5	
		6	
		7	
		8	
		9	
		10	
		11	
		12	
		13	
		14	
		15	
		16	
		17	
		18	
		19	
		20	
		21	
		22	
		23	
		24	
		25	
		26	
		27	
		28	
		29	
		30	
		31	
		1	
		2	
		3	
		4	
		5	
		6	
		7	
		8	
		9	
		10	
		11	
		12	
		13	
		14	
		15	
		16	
		17	
		18	
		19	
		20	
		21	
		22	
		23	
		24	
		25	
		26	
		27	
		28	
		29	
		30	
		31	
		1	
		2	
		3	
		4	
		5	
		6	
		7	
		8	
		9	
		10	
		11	
		12	
		13	
		14	
		15	
		16	
		17	
		18	
		19	
		20	
		21	
		22	
		23	
		24	
		25	
		26	
		27	
		28	
		29	
		30	
		31	
		1	
		2	
		3	
		4	
		5	
		6	
		7	
		8	
		9	
		10	
		11	
		12	
		13	
		14	
		15	
		16	
		17	
		18	
		19	
		20	
		21	
		22	
		23	
		24	
		25	
		26	
		27	
		28	
		29	
		30	
		31	
		1	
		2	
		3	
		4	
		5	
		6	
		7	
		8	
		9	
		10	
		11	
		12	
		13	
		14	
		15	
		16	
		17	
		18	
		19	
		20	
		21	
		22	
		23	
		24	
		25	
		26	
		27	
		28	
		29	
		30	
		31	
		1	
		2	
		3	
		4	
		5	
		6	
		7	
		8	
		9	
		10	
		11	
		12	
		13	
		14	
		15	
		16	
		17	
		18	
		19	
		20	
		21	
		22	
		23	
		24	
		25	
		26	
		27	
		28	
		29	
		30	
		31	
		1	
		2	
		3	
		4	
		5	
		6	
		7	
		8	
		9	
		10	
		11	
		12	
		13	
		14	
		15	
		16	
		17	
		18	
		19	
		20	
		21	
		22	
		23	
		24	
		25	
		26	
		27	
		28	
		29	
		30	
		31	
		1	
		2	
		3	
		4	
		5	
		6	
		7	
		8	
		9	
		10	
		11	
		12	
		13	
		14	
		15	
		16	
		17	
		18	
		19	
		20	
		21	
		22	

84

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.

85

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:—

JEREMIAH (Type).	CHRIST (Antitype).	JEREMIAH (Type).	CHRIST (Antitype).	JEREMIAH (Type).	CHRIST (Antitype).
11. 18	Isa. 11. 2.	20. 7	Mark 5. 40.	29. 27	John 8. 53. Luke 7. 39.
11. 19	Isa. 53. 7, 8.	20. 10	Luke 11. 54. (Cp. Ps. 55. 12, 13.)	LAMENTATIONS.	
11. 19*	Isa. 53. 10.	26. 11	Matt. 26. 65, 66.	1. 12	John 1. 29. Isa. 53. 10.
11. 20*	Isa. 53. 11.	26. 15	Matt. 27. 4-25.	3. 8	Matt. 27. 46.
13. 17	Matt. 26. 38. Luke 19. 41; 22. 41, 44, 45.	26. 15, 16	John 10. 21. Luke 23. 13-15.	3. 14	Ps. 69. 12.
18. 23	John 11. 53.	29. 26	John 7. 20; 10. 20, 30.	3. 48	Luke 19. 41.
18. 23*	Luke 23. 34, 41.				

86

“THE FOURTH YEAR OF JEHOIAKIM” (Jer. 25. 1-3)

(Being supplemental to Appendix 50, p. 42).

“THE ONLY ANCIENT AUTHORITY OF VALUE ON BABYLONIAN HISTORY IS THE OLD TESTAMENT”
(*Encycl. Brit.*, 11th (Cambridge) edition, vol. iii, p. 101).

1. The great prophecy of the seventy years of Babylonian servitude in Jeremiah 25 is prefaced, in *vs.* 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 NEBUCHADREZZAR 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, chronologers have ignored, and omitted from their sequence of *Anno Mundi* years, the ninety-three years included in St. PAUL’s reckoning in Acts 13. 19-22; and also, in the majority of cases, the *interregnum* and “gaps” in the later kings of Judah, amounting together to 110-113 years¹; and, further, by accepting the 480th 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 point¹: “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, outweighs the authority of that date” (480). In spite, however, of this Divine warning, many accept the 480th 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.; that is, 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 chronologers 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 checks, 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

¹ The uncertainty of the three years here is “necessitated”, 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 *Fasti Hellenici*, Scripture Chronology, I, p. 313.

APPENDIX 86: THE FOURTH YEAR OF JEHOIAKIM (cont.).

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 Biblical chronological statements, which presented “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, instead of vice versa.¹

4. FYNES CLINTON, in his learned work *Fasti Hellenici* (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 aided by Divine inspiration in recording facts upon which, as mere 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 servitudes and their deliverances, their conquests and their captivities, were all miraculous. Their entire history, from the call of *Abraham* to the building of the sacred 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 constitutes 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 miraculous 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 400² years between the promise and the completion no account is given.”

¹ e.g. in *The Variorum 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 necessitated by the Assyrian Canon (p. 78).

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 JOHN THE BAPTIST, and therefore the Incarnation.

A reference to Ap. 50. VII, p. 67, VII (6), p. 69, and Ap. 58, p. 84, will show that the 400 years he speaks of are not 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 “My messenger” (John the Baptist) followed by “the Messenger of the Covenant”, 3. 1 (Jesus Christ). From its internal evidence it is perfectly clear that the prophecy of Malachi—“the burden of Jehovah”—must be dated several

And then CLINTON significantly remarks:—

“And this period of more than 400² 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, many things which we might 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 make it impossible to fix the actual year of the birth of Abraham; and this date being unknown, and assigned only upon conjecture, all the preceding epochs are necessarily unknown also.”

This important statement deserves the most serious consideration; for CLINTON himself frequently transgresses its spirit in his *Scripture Chronology*: e.g. he “determines” the “captivity 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 comparing 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 Ptolemy.

PROLEMY'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 of Zerubbabel.

From the first Passover in Nisan 404 B.C.—following immediately after the Dedication—to the birth of John the Baptist in the spring of the year 4 B.C. was four hundred years (10×40), 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 374 B.C., and 374 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 fulfilment (Matt. 3. 1-3. Mk. 1. 2, 3. Lk. 3. 2-6. John 1. 6-22) of Malachi's prediction in 3. 1.

The language used by Malachi describes a condition of things that could not well have been reached under twenty or thirty years.

On the other hand the period could not have been longer. See Ap. 77, p. 113, and the notes 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, 492 years from the Nativity.

The Babylonian servitude, seventy years, and the succeeding twenty-two years, from the decree of Cyrus (426 B.C.) to the First Passover after the Dedication of the Temple (404 B.C.), are together ninety-two years. If this, the *Great Lo-Ammi* period (corresponding to the ninety-three *Lo-Ammi* years in *Judges*), is deducted we get again 400 years (496 - 92 = 400). Thus we have the scriptural *Great* number of probation (10×40=400) significantly connected with this fourth year of JEHOIAKIM. Cp. also Gen. 21. 10. Acts 7. 6; and see Ap. 50, pp. 51-53. There are other examples in the Scriptures.

APPENDIX 86: THE FOURTH YEAR OF JEHOIAKIM (*cont.*).

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* necessarily apply to the *chronology* of such a people. And it may be carried a step farther. 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 suppose; or that it is "necessitated" that they should be "determined" from profane sources and un-inspired canons, whether on parchment or stone!¹

CLINTON'S Calendar of Greek dates, it must be borne in mind, only commences with the *traditional* date of the first Olympiad² (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 chroniclers 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 two have been followed ever since by chronologers."

NEWTON then goes on to quote the attack on HERODOTUS by PLUTARCH (born about 46 A.D.), for chrono-

logical nebulosity¹, 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, sixty-four years before the death of ALEXANDER THE GREAT: and QUINTIUS FABIUS PICTOR (cent: 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 PROLEMY, upon which the faith of modern chronologers is so implicitly—almost pathetically—pinned, must have been built upon unreliable foundations. Grecian chronology is the basis of "PROLEMY'S Canon"; and, if his foundations are "suspect", and this is certainly the case, then the elaborate super-structure reared upon them must necessarily be regarded with suspicion likewise.

EUSEBIUS, the Church historian and bishop of Cæsarea (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 upon EUSEBIUS'S reckonings 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 synchronical tables with the names of the contemporary rulers of the various nations, and the principal events in the history of each from ABRAHAM to his own time. EUSEBIUS gets his information from various sources. He makes use of JOSEPHUS (A.D. 37-95), AFRICANUS (cent. 3 A.D.), BEROSUS (cent. 3 B.C.), POLYHISTOR (cent. 1 B.C.), ABYDENUS (about 200 B.C.), CEPHALION (cent. 1 A.D.), MANETHO (cent. 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. PROLEMY, an astronomer of the second century 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 (cent. 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 copies² 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,³ but on the whole is held to be highly valuable". This is the *Assyrian Canon* which, according to PROFESSOR SAYCE, "necessitates" the redating of the Biblical events and periods!

¹ HERODOTUS was in the same boat with CENSORINUS and PROLEMY. See p. 123.

² No complete list is yet known.

³ See note on 2 Kings 15. 27.

¹ See note on 2 Kings 15. 27.

² His authority for this date is given in the following sentences:—

"The first Olympiad is placed by CENSORINUS (c. 21) in the 1014th year before the consulship of ULPIUS and PONTIANUS in A.D. 238=776 B.C. . . . If the 207th games were celebrated in July, A.D. 49, 206 Olympiads, or 824 years had elapsed, and the first games were celebrated in July, 776 B.C." That is to say, a date is taken, supposed to be A.D. 49 (*Fasti Hellenici*, Vol. I, Tables, p. 150), on testimony quoted from another ancient writer (SOLINUS, cent. 3, A.D.), that in that year the 207th Olympic games were held; and, as 206 Olympiads = 824 years, therefore the first games were celebrated in 776 B.C. This year 776 B.C. therefore has become the pivot upon which *all* chronology has been made to depend, and Scripture events to "fit" in!

APPENDIX 86: THE FOURTH YEAR OF JEHOIAKIM (*cont.*).

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 useful. But, so far as affording absolutely trustworthy material from which a complete chronological compendium can be formed from the Creation to Christ, 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 in 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 more or less reliable information, they would have extended their chronological hawsers backward, and anchored their systems firmly at "the beginning".

CENSORINUS (quoted in the note on p. 122) may be taken to voice the whole body of ancient chronologers when, in writing on chronological subjects, he says:—

"If the origin of the world had been known unto man, I would thence have taken my beginning . . . Whether time had a beginning, or whether it always was, the certain number of years cannot be comprehended."

And PROLEMY, the author of the famous "Canon", says:—

"To find observation upon the passages 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 length¹. The line is to run through countries of varied physical character, from flat plains to lofty hill districts. 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 extending beneath the whole distance between the proposed termini; 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 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 out.

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; or, 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 Christ".

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 chronologers 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) "necessitate" the date of this year of contact as being 604 B.C. (PROFESSOR SAYCE).

11. But all this is only begging the question. The argument—if mere *ipse dixit* assertions based on floating dates and periods, as acknowledged by CENSORINUS and PROLEMY, can be truly called an argument—when examined, is found to be quite unreliable; and, in the engineering world 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, we will measure back 450 miles, and "fix" an important station (David); and then, another 569 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 (nought) or zero. And as the unit of measurement, in the

¹ And for comparison with the 4,000 years in question.

illustration suggested above, is one mile¹, 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 *bench-mark 0 (zero)*, which represents the creation of Adam, we measure off 130 years on our line and reach the first station, so to speak, *SETH*. This gives us a second *bench-mark* from which to measure on to *Enos*. 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 (junctures) 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

¹ Of course, the real unit is one inch; but, for convenience, the mile is considered as the unit in such a case.

in Ap. 50 show, which thus agree with *USSHER'S conclusions*, although not reaching them by *USSHER'S methods*, or figures.¹

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 *bench-mark* 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 recognise 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 DEI* 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 606 B. C., or thereabout.

¹ See his *Annales Veteris et Novi Testamenti* (1650-1654).

87

"PHARAOH'S HOUSE IN TAHPANHES" (Jer. 43. 9).

In the year 1886 W. M. Flinders Petrie was exploring at *Tell Defenneh*, in Egypt; he was told that the name of one of the mounds was *Kasr Bint el Jehudi*, 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 *Defenneh* with "Tahpanhes", where in *vs.* 8-11 Jeremiah received this order:

"Take great stones in thine hand, and hide them in the clay in the brickkiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; and say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar 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. 8-10.

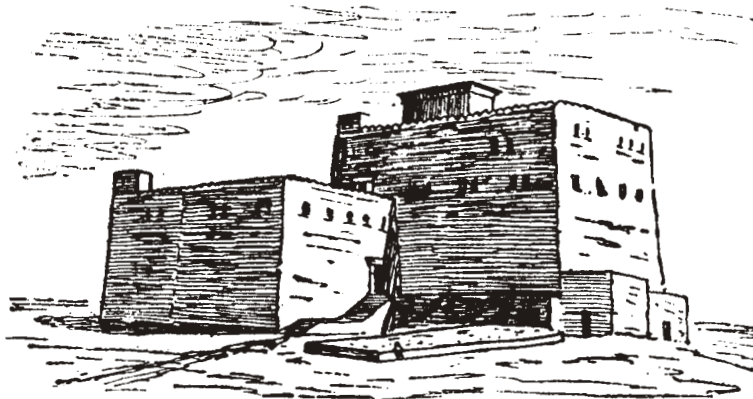
In the notes on 2 Sam. 12. 31, Jer. 43. 9, and Nah. 3. 14, we have shown that the Heb. *malben* cannot mean a "brickkiln" as rendered in the A.V. and in R.V. (2 Sam. 12. 31, and Nah. 3. 14 (marg. *brickmould*)), but

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 Nebuchadrezzar'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.

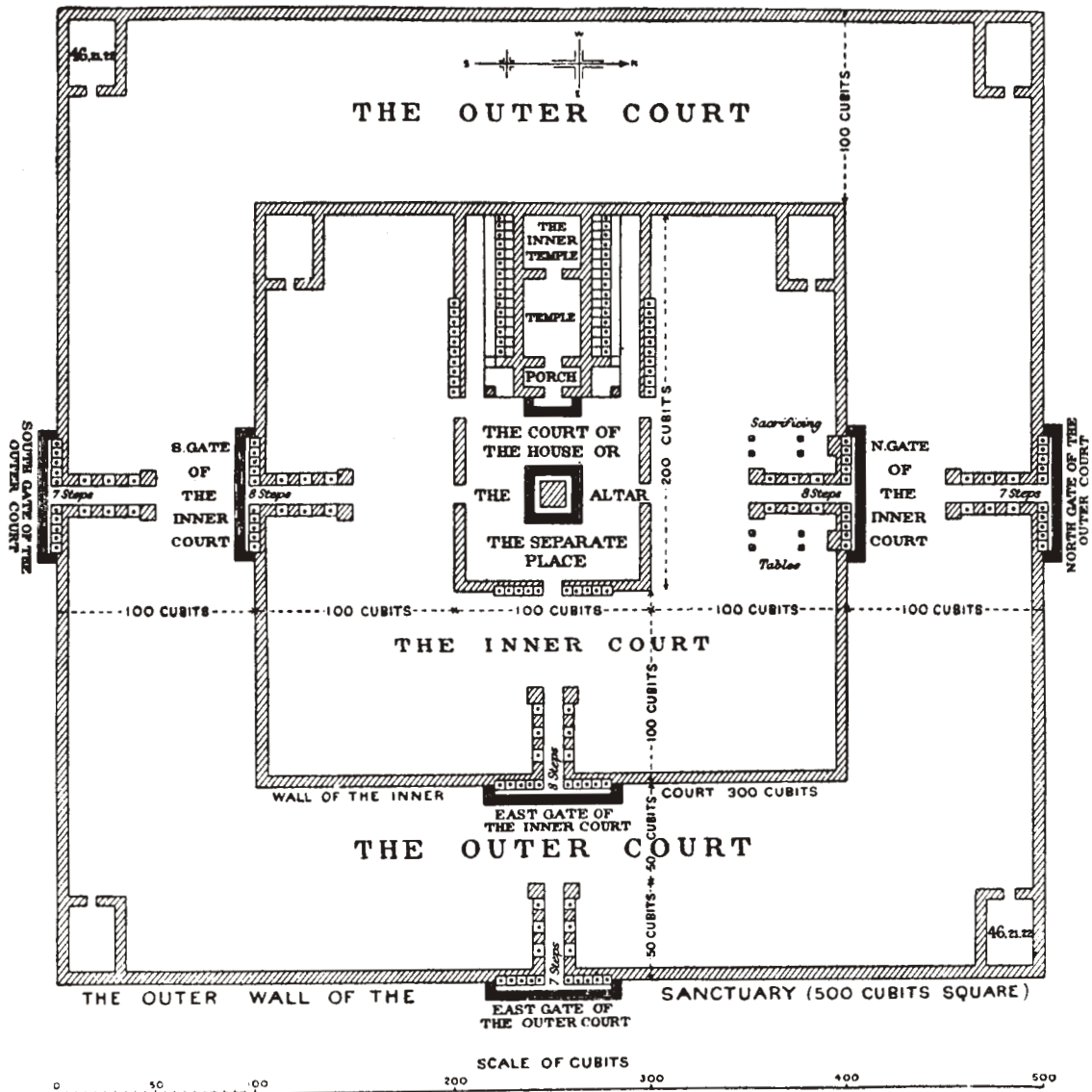
But it was left to Professor Flinders Petrie to discover the solution of the difficulty on clearing around the fort:

"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 out-door business, . . . 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.



Restoration of the Fort among the ruins of *Defenneh* (now *Daphnae*), in Egypt, showing the large platform before the entry of Pharaoh's palace at *Tahpanhes*.

88 THE MILLENNIAL "SANCTUARY" AND "OBULATION" OF EZEKIEL 40-48.



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 45. 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

(42. 15-20) 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. 5; 43. 13); and in 41. 8 we have the specified standard length of the reed as "a full reed of six great cubits". This "great cubit" is therefore one cubit + one handbreadth. 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 3-575 in., or a little more than 3 1/4 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 = 12-5125 English feet, or in round numbers 12 feet 6 inches.

APPENDIX 88: THE MILLENNIAL "SANCTUARY" AND "OBLATION" (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 cubits¹ (external measurements).

Five hundred cubits is $25 \cdot 025 \times 500 = 1042 \cdot 7$ English feet, or about $\frac{1}{4}$ of a mile.

6. Within this is the Inner Court, a square of 300 cubits¹ ($25 \cdot 025 \times 300 = 625$ English feet).

7. Inside the Inner Court we have the Temple (or Palace, Heb. *heykál*) Court, or the Separate Place² (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 200×100 cubits (=432 ft. \times 216 ft.).

8. Finally in the midst of the "Separate Place" stands the Altar, *twelve* cubits square (=25 ft.) on its base or "settle" of *fourteen* cubits square (=about 29 ft.).

Thus it will be seen that "the ALTAR before the House" (40. 47), 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.³ 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. 2. Matt. 5. 35), when He, as the "GLORY of Jehovah", will from time to time visit His earthly metropolis.

At the glorious "Dedication" of the Sanctuary, of which brief mention is made in 43. 2-6, Jehovah's Glory (Messiah) enters the "House" by way of "the gate of the Outward Sanctuary which looketh toward the East" (43. 4; 44. 1). 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 *reefs*.

According to this reckoning, all the oblation (25,000 \times 25,000 *some things*); and if cubits, it would represent a square of rather less than ten miles each way. The absurdity of this view will be at once apparent when the cubit-scale is applied to the city. This is stated (48. 15, 16) as being $5,000 \times 5,000$ *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 \times $5,000$ cubits = a square of less than two miles each way).

The point need not be laboured.

$5,000$ reefs \times $5,000$ reefs 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 measurer or surveyor is presented to us "with

¹ The main dimensions given supply us with these figures, although they are not specifically stated as in the case of the 500 reefs of 42. 16-20.

² The Separate Place has in its centre the ALTAR and seems to be the court for worship of "separated ones".

³ In the "Specification", it is a remarkable fact that the Altar is the item numbered 27. The whole number of "items" specified from 40. 1-48. 35 is 53. This gives 26 items on either side of 27—thus placing the Altar exactly in the midst of the angelic specification—as it is placed in the centre of the Sanctuary.

a line of flax" (=a tape) in his hand, and "a measuring reed" (=a rod). Cf. 47. 3.

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; 39. 2, and the note on Ps. 75. 6).

That "the Possession of the City" will lie 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 be then "cleft" 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. Isa. 35).

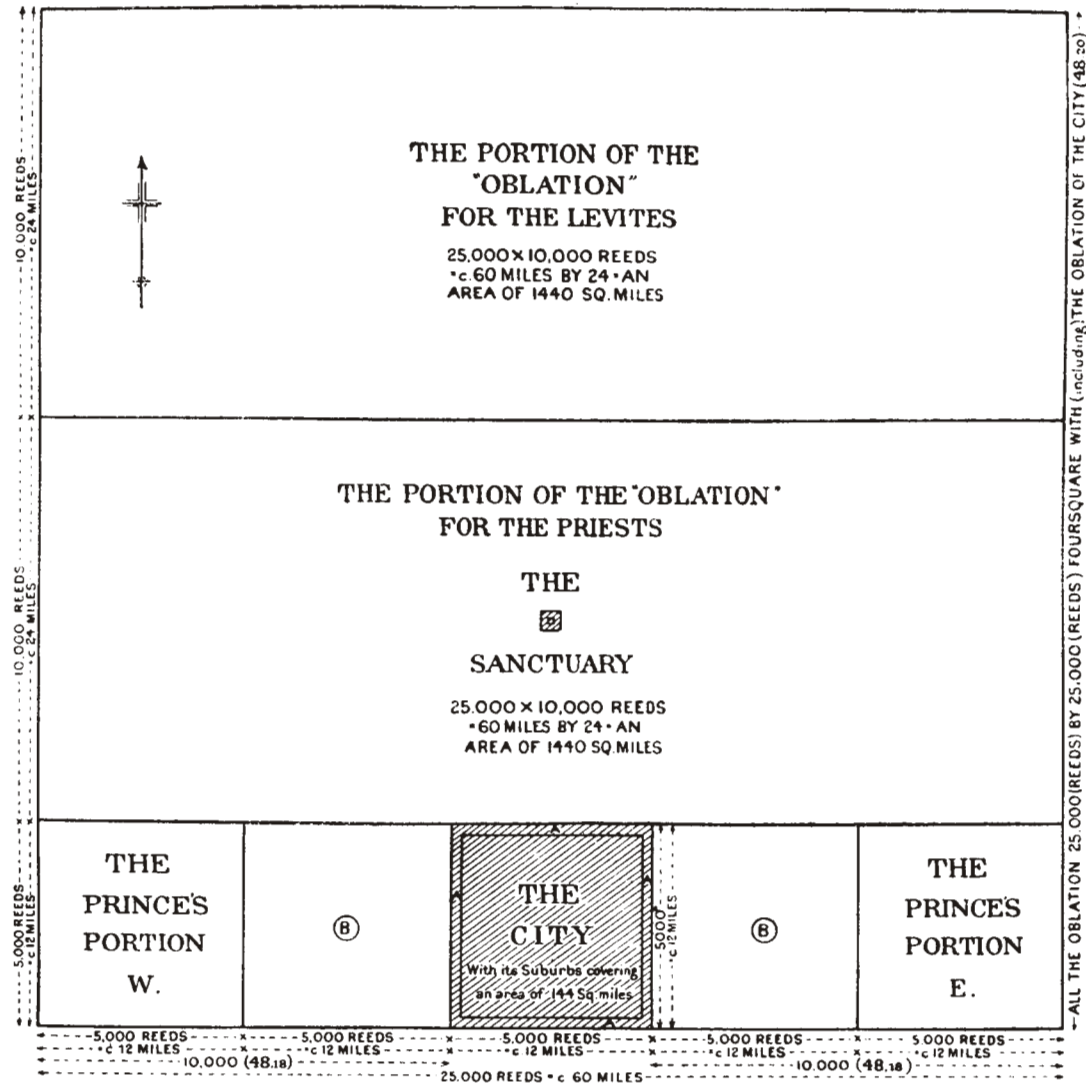
10. Difficulties are sometimes raised with regard to taking the measurements of the "Oblation" as being in *reefs* not *cubits*, on the score of disproportion to the "Land". It is argued that a square block of 60 miles by 60=3,600 square miles, taken out of the whole territory as divided among the Tribes, 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; and the possibility is that "the East Sea" of verse 18 is the Persian Gulf, at the head of which the northern boundary (the Euphrates) will end. As "the tongue of the Egyptian sea" will be utterly destroyed "in that day" (Isa. 11. 15), this amplitude, or enlargement of the area of territory promised to Abraham on the south gives strength for the suggestion of a corresponding extension to the east. If this is so, then the whole of the Promised Land will be a magnificent territory, bounded on the north by the Euphrates, on the east by the Indian Ocean (the east sea), on the south by the Nile, and on the west by the Mediterranean. This will include not only the Arabian peninsula, but the great Arabian and Syrian deserts, and the plains of Babylonia. A glorious patrimony truly, and worthy of occupation by the "strong nation" of Mic. 4. 7, the People through whom all the nations of the earth are yet to be blessed! See Gen. 12. 3; and especially 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 N., E., and S., will become "in that Day" the realisation of the Promised Land is certain.

APPENDIX 88: THE MILLENNIAL "SANCTUARY" AND "OBULATION" (cont.).

BLOCK PLAN, SHOWING "ALL THE OBULATION" (48. 20).



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. 126, par. 9).

The whole size of the "OBULATION" is 25,000 x 25,000 REEDS (48. 20), and equals about 60 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 x 10,000 Reeds (45. 1-4) = 60 miles by 24.
- (2) The Portion for the Levites, 25,000 x 10,000 (45. 5) = 60 miles by 24.
- (3) The "Possession of the City", 25,000 x 5,000 (45. 6) = 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. 15) as 5,000 x 5,000 reeds = about 12 miles square: thus covering an area of 144 square miles (English). Of this, 250 reeds all round are marked off as "suburbs", thus reducing the actual size of the "City" itself to about 11 miles square, covering an area of 121 square miles (48. 15-17). Verse 18 gives the length of the "possession", to E. and W., as being 10,000 reeds each way. This manifestly includes the "Prince's Portions" at either end. Between these portions and the suburbs of the City lies on either side (B B) the remainder of "the residue 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. *t-bā'āh*, 48. 18) 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 144 x 5 = 720 square miles.

The "Priests' Portion" is one large block containing a superficial area exactly double, viz. 1,440 square miles.

The "Levites' Portion" is of equal size. The total area of "All the Oblation" is therefore, in English miles, 1,440 + 1,440 + 720 = 3,600 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 11½ miles. There will be no overcrowding or jerry-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.

APPENDIX 88: THE MILLENNIAL "SANCTUARY" AND "OBULATION" (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.

Order.	Refs.	Order.	Refs.
1. The "Wall on the outside of the house round about" (12 ft. 6 ins. high, and 12 ft. 6 ins. broad).	40. 5	28. THE ORDINANCES OF THE ALTAR.	43. 18-27
2. The EAST OUTER GATE. <i>Details.</i>	6-16	29. The CLOSED outer EAST Gate and the reason.	44. 1-3
3. THE OUTER COURT. <i>Details.</i>	17-19	30. Ezekiel brought into the COURT OF THE HOUSE by the NORTH (the Sacrificial gate—to receive	4
4. The NORTH Outer Gate. <i>Details.</i>	20-22	31. "THE ORDINANCES of the HOUSE OF JEHOVAH".	5-31
5. The NORTH and EAST INNER GATES.	23	32. THE LAND. The OBLATION ¹ unto Jehovah, 25,000 reeds by 10,000 reeds (about 60 miles by 24 miles).	45. 1
6. The SOUTH OUTER GATE. <i>Details.</i>	24-26	33. Of this—THE SANCTUARY (500 reeds by 500 reeds square=about 1 mile square) and THE MOST HOLY PLACE—and for the dwellings of the priests.	2-4
7. The SOUTH INNER GATE.	27	34. The LEVITES' portion, 25,000 reeds by 10,000.	5
8. THE INNER COURT. SOUTH GATE. <i>Details.</i>	28-31	35. The POSSESSION of the CITY, 25,000 reeds by 5,000 reeds (=about 60 miles by 12 miles, therefore covering an area of 720 square miles).	6
9. THE INNER COURT. EAST GATE. <i>Details.</i>	32-34	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).	7
10. THE INNER COURT. NORTH GATE. <i>Details.</i>	35-43	37. The rest of the Land for Israel according to their Tribes.	8
11. CHAMBERS for the "SINGERS".	44	38. ORDINANCES.	9-25
12. CHAMBERS for the Priests in charge of the HOUSE.	45	39. ORDINANCES for WORSHIP for the Prince (David?) and the People.	46. 1-18
13. CHAMBERS for the Priests in charge of the ALTAR.	46	40. The Place of Preparation of the Offerings.	19, 20
14. The ALTAR COURT (100 cubits square. See plan on p. 125) and THE ALTAR that was before the House.	47	41. The FOUR Corner Courts of the OUTER COURT.	21-24
15. The PORCH of the HOUSE. <i>Details.</i>	48, 49	42. THE HEALING WATERS from the HOUSE.	47. 1-12
16. THE TEMPLE (Heb. <i>hēykāl</i> . Often translated <i>Palace</i> : e.g. Ps. 45. 8, 13). <i>Details.</i>	41. 1-11	43. Boundaries of the Land.	13-23
17. The BUILDING that was before the SEPARATE PLACE ¹ (i.e. the TEMPLE or HOUSE itself facing the SEPARATE PLACE—the ALTAR COURT—100 cubits square=about 208 feet). <i>Details.</i>	12-14	44. LOCATION of the <i>Seven Tribes</i> on the North side (Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, JUDAH).	48. 1-7
18. Length of the "BUILDING", including the INNER TEMPLE (100 cubits). <i>Details.</i>	15	45. JEHOVAH'S OBLATION for THE SANCTUARY and the Priests, 25,000×10,000 reeds.	8-12
19. The DOOR (entrance). <i>Details.</i>	16-21	46. The PORTION for the LEVITES.	13, 14
20. The ALTAR of wood—within the Sanctuary—"the Table before Jehovah".	22	47. The PORTION for THE CITY. ¹	15-19
21. The TWO DOORS (entrances) of the SANCTUARY. <i>Details.</i>	23-26	48. "ALL THE OBLATION", 25,000 reeds by 25,000 reeds=60×60 square miles=an area of about 3,600 square miles.	20
22. THE OUTER COURT. NORTH entrance. Width 100 cubits, of which 50 cubits is occupied by the porch of the outer gate. <i>Details.</i>	42. 1-8	49. The PRINCE'S portions east and west of the City (see block plan on p. 127).	21, 22
23. THE OUTER COURT. EAST entrance. <i>Details.</i> Concerning the Priests.	9-12	50. LOCATION of the remaining Five Tribes—BENJAMIN, Simeon, Issachar, Zebulun, Gad.	23-28
24. Measurements of the space separating between the Sanctuary and the profane place: i.e. the great outer "surround" of 500 reeds square (=a little more than a mile square) enclosed within a wall of unspecified dimensions.	15-20	51. SUMMARY.	29
25. The OUTER EAST GATE—and the Vision of the Triumphant First Entry of the Messiah KING into the HOUSE (when Ps. 24. 7-10 will be fulfilled).	43. 1-5	52. "Goings out of the City" (exits) and its Gates.	30-35-
26. JEHOVAH'S Command from "the HOUSE" giving "the LAW OF THE HOUSE".	6-12	53. THE NAME OF THE CITY, "JEHOVAH-SHAMMAH" (JEHOVAH [is] THERE).	-35
27. THE ALTAR. 12 cubits square (=25 ft. × 25 ft.) on its base (settle) of 14 cubits square (=about 29 ft. × 29 ft.).	13-17		

¹ The Separate Place. Only used here *seven* times (41. 12, 13, 14, 15; 42. 1, 10, 12), and in Lam. 4. 7 where the word is rendered *polishing*.

¹ See the Plan (to scale), and Notes on p. 127.

89

THE VISIONS OF DANIEL (chs. 7-12), SYNCHRONOUS.

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. 24-27, see Ap. 91). This will be seen from the similar expressions exhibited in the following table:—

DANIEL 7.	DANIEL 8.	DANIEL 9.	DANIEL 11.	DANIEL 12.	MATTHEW 24.
A little horn (<i>vv.</i> 8, 20, 21, 24-26).	The little horn (<i>vv.</i> 9-12, 23-25).		A vile person (<i>vv.</i> 21-30).		
	The daily sacrifice taken away (<i>vv.</i> 11, 12, 13).	The daily sacrifice taken away (<i>v.</i> 27).	The daily sacrifice taken away (<i>v.</i> 31).	The daily sacrifice taken away (<i>v.</i> 11)	
	Abomination of desolation set up (<i>v.</i> 13).	Abomination of desolation set up (<i>v.</i> 27).	Abomination of desolation set up (<i>v.</i> 31).	Abomination of desolation set up (<i>v.</i> 11).	Abomination of desolation set up (<i>v.</i> 15).
TIME: The midst of the week (1,260 days) <i>v.</i> 25.	TIME: The 2,300 days (<i>v.</i> 14).	TIME: The midst of the week (1,260 days), <i>v.</i> 27.		TIME: The midst of the week (the 1,260, 1,290, and 1,335 days), <i>vv.</i> 7, 11, 12.	
	The Sanctuary cleansed (<i>v.</i> 14).	The anointing of the Holy of Holies (<i>v.</i> 24).			
The end (<i>v.</i> 26).	The time of the end (<i>vv.</i> 17, 19).	The end (<i>v.</i> 26).	The time of the end (<i>v.</i> 40).	The time of the end (<i>vv.</i> 4, 9, 13).	The end (<i>v.</i> 14).

90 THE "TIMES", AND NUMBERED "DAYS" OF DANIEL 7. 25; 8. 14; 12. 7, 11, 12.

There are five¹ 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" (*sevens*) are confessedly to be reckoned as *years*. Therefore, on the basis of a Jewish year of 360 days, one "seven" is 360 × 7 = 2,520 days.

The *terminus a quo* of 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 3½ years from either end of the column.

"The prince that shall come" (Antichrist) "will make a² 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 3½ years.

It is this "midst of the week" that determines both the *a quo* and the *ad quem* of these Numbered Days.

In 8. 14 it is stated, "then shall the Sanctuary be cleansed"³. 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 Antiochus Epiphanes.

With regard to the 1,335 days of 12. 12: This is 1,260 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 further 45 days, over and above the 1,290, will cover the preparation time for the fulfilment 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.¹

In connection with this period (1,335 days) we have the only Beatitude in the book! "Blessed (ashrēy) is he that waiteth (=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

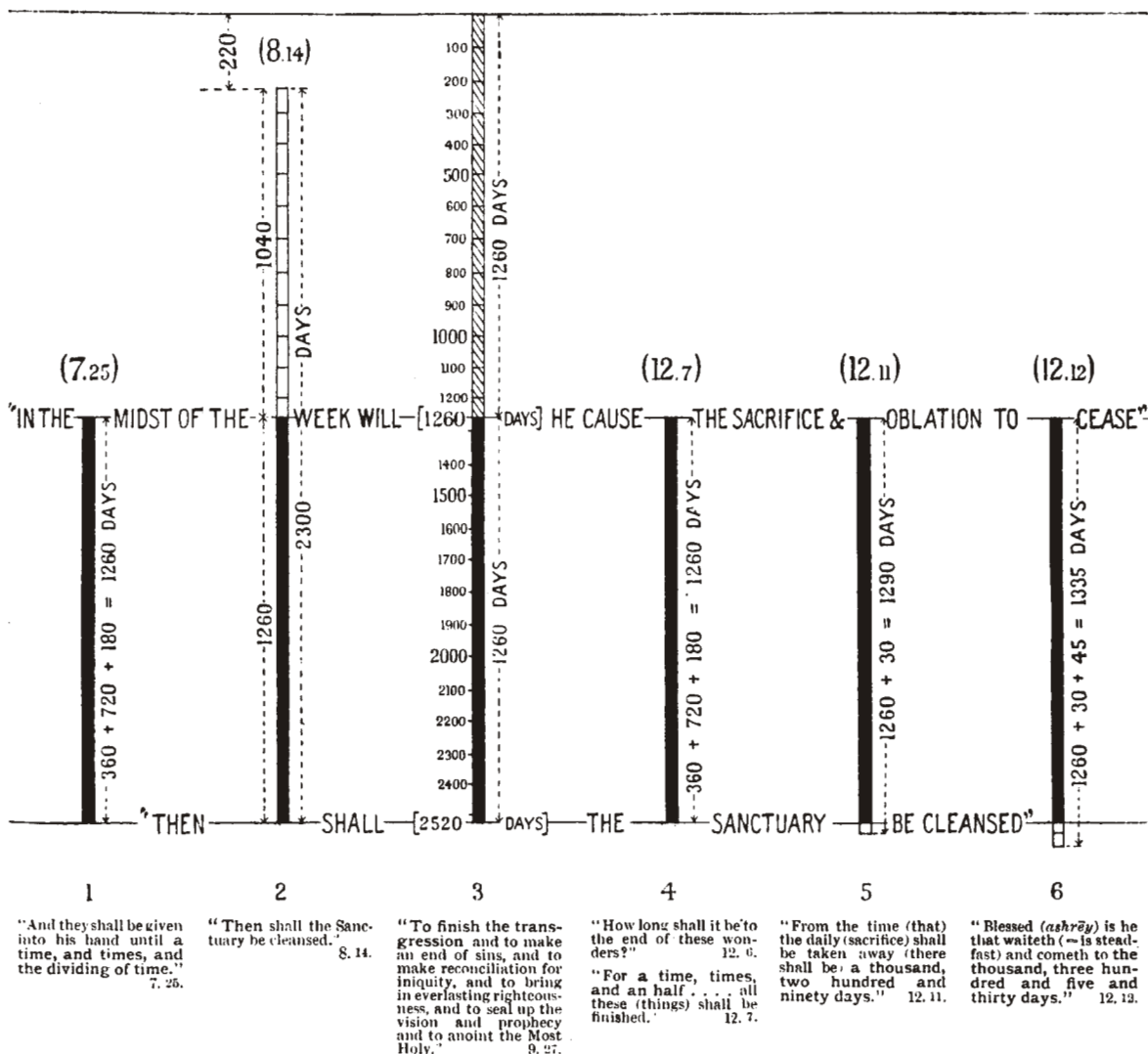
¹ Further, it is interesting to note in connection with the numbers 30 and 45, that Ps. 30 was sung "at the dedication of the house of David"—its subject being praise for deliverance in "The Day of (the) Trouble" (Ps. 20. 1)—which is prophetically this very 1,260 days of "Jacob's trouble" in *Daniel* and *Revelation*. And 45 is the *number* of the Psalm which, as the Great King's Nuptial Ode—sets before us the glory and triumph of the Messiah at His marriage with the elect remnant of Israel—the "wife" of such passages as Isa. 54. 5-8; 62. 4, 5. Jer. 3. 11, &c. Moreover, the No. 75 is that of the Psalm which sets before us "God's anointed" in the Sanctuary, and emphatically declares (*v.* 7) "God is Judge" (or Ruler).

¹ See last paragraph on p. 130.

² No definite art. in the Heb.

³ Heb. *zadāk*—justified or made righteous. Not the word used of ceremonial or moral cleansing (Heb. *tāh-kēer*): and it may be noted that the word is here employed in the Niphal-Preterite form—and is therefore equal to—the *Sanctuary* was *justified* or *made*, or *appointed* righteous.

THE SPECIFIED PERIODS OF TIME IN THE BOOK OF DANIEL IN RELATION TO THE SEVENTIETH "SEVEN", OR THE LAST WEEK OF DANIEL 9. 27.



worthy to be participators in the scenes of glory and triumph of the King when He is united to restored 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 Trouble" 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"?

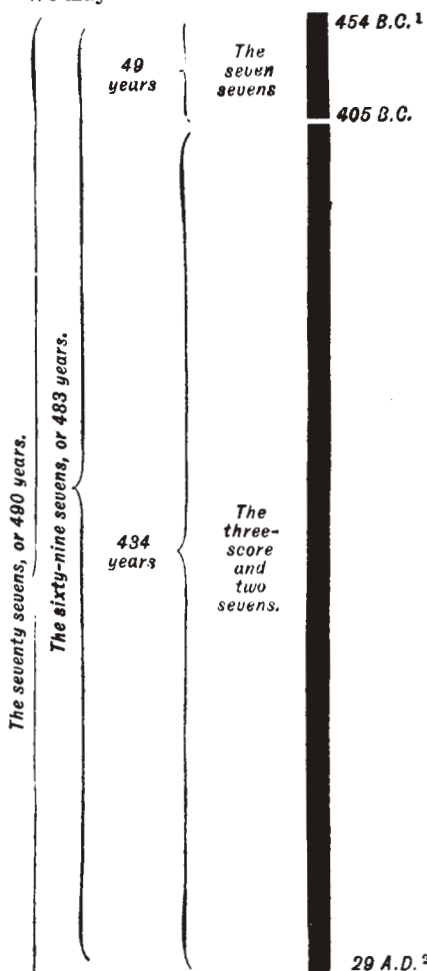
The Diagram will illustrate the above remarks.

91

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 "threescore 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 "threescore 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 seventieth (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 has as yet taken place.¹ These belong to the whole seventy sevens, and are thus connected with the seventieth 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 the other 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.

MESSIAH "cut off" having nothing (v. 26).

ISRAEL, "lo-ammi not My People" (Hos. 1. 9).

seven } one "1260 days".
years } seven "42 months".

¹ Archbishop Ussher'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 Ussher's date for the commencement of the reign of Artaxerxes was A.M. 3531, which, in his *Collatio Annorum*, 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 (*Denys le Petit*, commonly known by his Latin name, *Dionysius 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 879. 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. 20, "The fourth year before the Common Account called Anno Domini." (In some editions of the A.V. we have seen "the fifth 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 454, makes exactly 483 years, or 69 weeks of years.

Nothing less will satisfy all the requirements of Daniel's vision of "the seventy weeks".

The Hebrew word rendered "week" is *shābūa'*, 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 confessedly used of a *seven* 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*.

Seventy of these sevens of 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 "seventy sevens [of years]" are divided into three distinct and separate periods:—

- | | | |
|--|-------------|--------------|
| I. The seven sevens, or
49 years. | } 483 years | } 490 years. |
| II. The sixty-two sevens,
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 chaps. 7-12 (Ap. 89); and all the numbered "days" of 7. 25; 8. 14; and 12. 7, 11, 12, have this *cleansing* as their object and end.

As to the *whole* period, Daniel is bidden by the angelic *Hierophant* to "understand . . . and consider" (v. 23); while, as to its three 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 *Chisleu*, in 455 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. 615-18; and Ap. 57.

THE ARTAXERXES (or Great King) of Neh. 1. 1; 2. 1, who issues this decree, is identified with the great king ASTYAGES. (See Ap. 57.)

ASTYAGES was brother-in-law to Nebuchadnezzar. The madness of the latter had at this time lasted for seven years. ASTYAGES had evidently in *imperial* matters been acting for his brother-in-law. This seems to be clear from the fact that the decree was issued in 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 put thus: In *Nisan*, 454 B.C., ASTYAGES (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. "At 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. = 49 years). They began in 454 B.C. with the decree, and end with the completion of the walls and the dedication of the Temple in 405 B.C. See Ezra 6. 10, 15-19.

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. 1), had to do only with the "City" and its "walls". See the notes on Ezra-Nehemiah, and Appendix 58.¹

THE SECOND PERIOD. The *sixty-two sevens* (or 434 years). These follow on 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 fulfilment as the other two periods.

¹ 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. 615), which was the "first year of DARIUS" (=CYRUS, see Ap. 57) the son of ASTYAGES, was 28 years (454 - 426 = 28); and those events closed the *fourth* of the *seven sevens*. See Ap. 50, p. 60.

92

REFERENCES TO THE PENTATEUCH IN THE PROPHETS.

It is alleged by modern critics that, while Deuteronomy 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 not claimed that none have been overlooked: 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, 312; LEVITICUS, 285; NUMBERS, 168; 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: 468 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 could not 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 aught but what was well known, or could be easily referred to and verified.

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 specimens 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 *Massōrah*, or of its object.

We have explained its character somewhat in Ap. 30. We now 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 *Massōrah*, 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.

Some 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 *Massōrah* 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* (א=A) there should be, how many *Beths* (ב=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 *Raphē*. 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* (ב=B) either ב or ב̄).

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

Aleph (=A) with 7 *Taagin* 

Beth (=B) with 3 *Taagin* 

Gimel (=G) with 4 *Taagin* 

Daleth (=D) with 3 *Taagin* 

These ornamented letters were quite exceptional, and implied no added meaning of any kind: but, so jealously 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* (א=A), and how many *Beths* (ב=B), &c., had one, two, three, or more.

These ornaments were called *Tā'āgīm* (or *Tāgīn*), meaning *little crowns*. The Greek-speaking Jews called them *little horns* (Heb. *keranōth*) because they looked like "horns". The A.V. and R.V. rendering of *keruā* (Gr. = *horn*) is "tittle", which is the diminutive of "title" and denotes a small mark forming such *tittle*.

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* (ב=B) differs from *Kaph* (כ=K); or *Daleth* (ד=D) differs from *Resh* (ר=R), &c.

But the *Massōrah* 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 א, § 2 (Ginsburg's *Massōrah*, vol. ii, pp. 680-701) says: "Aleph with one *Tāg*: there are two instances in the Pentateuch (Ex. 13. 5, אִין 'asher (= which), and v. 15¹, אִין 'ādām (= man).

Rubric ב, § 3, says: "There are seven *Alephs* (א=A) in the Pentateuch which respectively have seven *Tāāgīn*".

Rubric ג, § 2, notes *Beth* (ב=B) with one *Tāg*, as occurring only once (Ex. 13. 11, יְבִיאָה = brings thee).

Rubric ד, § 3, notes *Beth* (ב=B), as occurring in four instances with two *Tāāgīn*: viz. Gen. 27. 29 (*ya'abdūkā* = may serve thee); Gen. 28. 16 (*banmākōm* = place); Ex. 7. 14 (*kōbēd* = is hardened); Ex. 23. 23 (*vehāyebū'ī* = and the Jebusites).

Rubric ז, § 4, gives four instances where *Beth* (ב=B) has three *Tāāgīn*: and so on, through all the alphabet, noting and enumerating each letter that has any *Tāgīn*: thus safeguarding the sacred text, so that not one of these little ornaments might be lost.

It was to these *Tāāgīn* the Lord referred in Matt. 5. 18, and Luke 16. 17; when He said that not only the smallest letter (י=Yod=Y), but that not even the merest mark or ornament (*Tāg*) should pass away from the Law until all things should come to pass. So that our Lord Him-

¹ Ginsburg gives v. 13; but vol. ii shows that it is v. 15.

self recognized these *Tüägin*, 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 scribe 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 *bayith* (=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 *Beth* has a *Sheva* (2) are safeguarded against thirty-two where it has a *Pathach* (2) instead.

So with its combinations with other words: two are noted as being "in this house which is called" (2, § 244); nineteen as being "into the house" (2, § 245); twice "and within the house" (2, § 246); four times "and the house of", and "and into the house of" (2, § 247); twice "the house of her husband" (2, § 249); "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 (2, § 251).

In nine instances "House of Elohim" is followed by the demonstrative pronoun "this": but, in five cases this pronoun is the Chald. *dik* (Ezra 5. 17; 6. 7, 7, 8, 12),

and in four cases it is *idnäh*. These latter are thus safeguarded.

The occurrences of the expression "the house of Israel" are noted separately in the Pentateuch and the Prophets (2, §§ 254, 255); and in 2, § 256, these are further distinguished from the expression "the sons of Israel" (the words *beyth*, "house of", and *beney*, "sons of", being much alike in Hebrew).

"Shearing house" is noted as occurring twice (2, § 258), and "house of restraint" as occurring three times (2, § 257).

"*Jehocah Adonai*" is noted as occurring 291 times; but the fewer occurrences of "*Adonai Jehovah*" are safeguarded against the more usual form (2, § 178).

Jehovah our Adonay is safeguarded against the more usual form "*Jehovah our Elohim*" (2, § 179).

In the same way, the following exceptional phrases are distinguished: "*Jehovah the Elohim*", "*Jehovah Elohim of*", "*Jehovah Elohim Z'ba'oth*", "*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 Nebat". 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 from Dr. Ginsburg's *Massorah*; 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.

94

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 that MATTHEW, MARK, and JOHN got their respective Gospels where Luke got his, viz. *anöthen* = "from above" (Luke 1. 3, see note there); and that the "discrepancies", so called, are the creation of the Commentators and Harmonists 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 to those 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, by the mouth of David, spake before concerning Judas." The reference is to Ps. 41. 9.

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 Hebraisms 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.

APPENDIX 94: THE GREEK TEXT OF THE NEW TESTAMENT (cont.).

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 use 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 Babylon¹.

There were two branches, known roughly as Eastern (which is Chaldee), and Western (Mesopotamian, or Palestinian).

This latter was known also as Syriac; and the Greeks used "Syrian" as an abbreviation for Assyrian. This was perpetuated by the early Christians. Syriac 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. 8—6. 18; 7. 12—26; Dan. 2. 4—7. 28. Cp. also 2 Kings 18. 26.

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*².

1. *Abba*³. Mark 14. 36. Rom. 8. 15. Gal. 4. 6.
2. *Ainias*. Acts 9. 33, 34.
3. *Akeldama*. Acts 1. 19. *Akeldamach* (LA). *Acheldamach* (T Tr.). *Hacheldamach* (WH). See Ap. 161. I. Aram. *Hākal demā*, or *Hākal demah*.
4. *Alphaios*. Matt. 10. 3. Mark 2. 14; 3. 18. Luke 6. 15. Acts 1. 13.
5. *Annas*. Luke 3. 2. John 18. 13, 24. Acts 4. 6.
6. *Bar-abbas*. Matt. 27. 16, 17, 20, 21, 26. Mark 15. 7, 11, 15. Luke 23. 18. John 18. 40, 40.
7. *Bartholomaios*. Matt. 10. 3. Mark 3. 18. Luke 6. 14. Acts 1. 13.
8. *Bar-īesous*. Acts 13. 6.
9. *Bar-īōna*. Matt. 16. 17. See No. 27, below.
10. *Bar-nabas*. Acts 4. 36, &c. 1 Cor. 9. 6. Gal. 2. 1, 9, 13. Col. 4. 10.

¹ It is so called because it was the language of *Aram*, or *Mesopotamia*, which is Greek for *Aram Naharain*=Aram between the two rivers (Gen. 24. 10. Deut. 23. 4. Judg. 3. 8. Ps. 60. title). It is still called "The Island". There were other Arams beside this: (2) *Aram Dammāsek* (north-east of Palestine), or simply Aram, because best known to Israel (2 Sam. 8. 5. Isa. 7. 8; 17. 3. Amos 1. 5); (3) *Aram Zobah* (not far from Damascus and Hamath), under Saul and David (1 Sam. 14. 47. 2 Sam. 8. 9); (4) *Aram Beth-rehob* (N. Galilee, Ap. 169), 2 Sam. 10. 6; (5) *Aram Maachah* (1 Chron. 19. 6, 7); (6) *Aram Geshur* (2 Sam. 15. 8).

² Further information may be found in the following works:—*Ab. NEUBAUER*: On the dialects spoken in Palestine in the time of Christ, in *Studia Biblica* . . . by members of the University of Oxford. Vol. I, pp. 39-74. Oxford, 1885.

F. W. J. DILLOO: *De moedertaal van onze heere Jesus Christus en van zyne Apostelen*, p. 70. Amsterdam, 1886.

ARNOLD MEYER: *Jesu Mutter-Sprache*. Leipzig, 1896.

G. DALMAN: *Die Worte Jesu, mit Berücksichtigung des nathkanonischen jüdischen Schrifttums und der aram. Sprache erortert*. Vol. I. Leipzig, 1898. Also *Grammatik des jüdisch-palästinischen Aramaisch*. 2. Auflage. Leipzig, 1905. In the Index of Greek words.

³ The order of the words is that of the Greek alphabet.

11. *Bar-sabas*. Acts 1. 23; 15. 22 (*Barsabbas* all the texts).
12. *Bar-timaios*. Mark 10. 46.
13. *Beël-zeboul*. Matt. 10. 25; 12. 24, 27. Mark 3. 22. Luke 11. 15, 18, 19.
14. *Bethesda*. John 5. 2. (*Bēthzatha*, T WH; *Bēthsaida*, or *Bēthzather*, L WH Rm.)
15. *Bēthsaida*. Matt. 11. 21. Mark 6. 45; 8. 22. Luke 9. 10; 10. 13. John 1. 44; 12. 21.
16. *Bēthphagē*. Matt. 21. 1. Mark 11. 1. Luke 19. 29.
17. *Boanerges*. Mark 3. 17. (*Boanērges*, L T Tr. A WH.)
18. *Gethsēmani*. Matt. 26. 36. Mark 14. 32.
19. *Golgotha*. Matt. 27. 33. Mark 15. 22. John 19. 17.
20. *Elōi*. Mark 15. 34.
21. *Ephphatha*. Mark 7. 34.
22. *Zakchaios*. Luke 19. 2, 5, 8.
23. *Zebedaios*. Matt. 4. 21, 21; 10. 2; 20. 20; 26. 37; 27. 56. Mark 1. 19, 20; 3. 17; 10. 35. Luke 5. 10. John 21. 2.
24. *Ēli*. Matt. 27. 46. (*Ēlei* (voc.), T WH m.; *Eloi*, WH.)
25. *Thaddaios*. Matt. 10. 3. Mark 3. 18.
26. *Thōmās*. Matt. 10. 3. Mark 3. 18. Luke 6. 15. John 11. 16; 14. 5; 20. 24, 26, 27, 28, 29; 21. 2. Acts 1. 13.
27. *Īōannēs*. John 1. 42; 21. 15, 16, 17. (*Īōnēs*, Tr. WH.) See *Bar-īōna*. (*Īōna* being a contraction of *Īōana*.)
28. *Kēphās*. John 1. 42. 1 Cor. 1. 12; 3. 22; 9. 5; 15. 5. Gal. 2. 9.
29. *Kleopas*. Luke 24. 18.
30. *Klōpās*. John 19. 25.
31. *Lama*. Matt. 27. 46. Mark 15. 34. (*Lēma*, L. *Lema*, T Tr. A WH.)
32. *Mammōnas*. Matt. 6. 24. Luke 16. 9, 11, 13. (*Mamōnas*, L T Tr. A WH.)
33. *Maran-atha*. 1 Cor. 16. 22 (=Our Lord, come!). Aram. *Māranā' thā'*.
34. *Martha*. Luke 10. 38, 40, 41. John 11. 1, &c.
35. *Matthaios*. Matt. 9. 9; 10. 3. Mark 3. 18. Luke 6. 15. Acts 1. 13, 26. (All the critics spell it *Maththaios*.)
36. *Nazareth (-et)*. Matt. 2. 23; 4. 13 (*Nazara*, T Tr. A WH); 21. 11. Mark 1. 9. Luke 1. 26; 2. 4, 39, 51; 4. 16 (*Nazara*. Omit the Art. L T Tr. A WH and R.) John 1. 45, 46. Acts 10. 38.
37. *Pascha*. Matt. 26. 2, 17, 18, 19. Mark 14. 1, 12, 12, 14, 16. Luke 2. 41; 22. 1, 7, 8, 11, 13, 15. John 2. 13, 23; 6. 4; 11. 55, 55; 12. 1; 13. 1; 18. 28, 39; 19. 14. Acts 12. 4. 1 Cor. 5. 7. Heb. 11. 28. The Hebrew is *pesakh*.
38. *Rabboni*, *Rabbouni* (*Rabbonei*, WH). Mark 10. 51. John 20. 16.
39. *Raka*. Matt. 5. 22. (*Rēykā'* is an abbreviation of *Rēykān*.)
40. *Sabachthani*. Matt. 27. 46. Mark 15. 34. (*Sabachthanei*, T Tr. WH.)
41. *Sabbata* (Aram. *sabbāta'*). Heb. *shabbāth*. Matt. 12. 1, 5, 10, 11, 12, &c.
42. *Tabitha*. Acts 9. 36, 40.
43. *Talitha kūmi*. Mark 5. 41. (In Galilæan Aramaic it was *talitha' kūmi*.)
44. *Hōsanna* (in Aram.=Save us; in Heb.=Help us). Matt. 21. 9, 9, 15. Mark 11. 9, 10. John 12. 13.

IV. THE PAPIRI and OSTRACA. 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 usefulness 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 heretofore inexplicable. Examples may be seen in the notes on "scrip" (Matt. 10. 10. Mark 6. 8. Luke 9. 3); "have" (Matt. 6. 2, 5, 16. Luke 6. 24. Phil. 15); "officer" (Luke 12. 58); "presseth" (Luke 16. 16); "suffereth violence" (Matt. 11. 12), &c.¹

V. THE MANUSCRIPTS of the Greek New Testament dating from the fourth century A.D. are more in number than those of any 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 Mundi*) 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 Guilds of Scribes, *Nakdanim*, *Sopherim*, and *Massorites* elaborated plans by which the original text has been preserved with the greatest possible care (see Ap. 93).² 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 failure 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:—

- i. The MSS. themselves in whole or in part.
- ii. Ancient versions made from them in other languages.³
- iii. Citations made from them by early Christian writers long before the oldest MSS. we possess (see Ap. 168).

i. As to the MSS. themselves we must leave all palæographical matters aside (such as have to do with paper, ink, and calligraphy), and confine ourselves to what is material.

1. These MSS. consist of two great classes: (a) Those written in *Uncial* (or capital) letters; and (b) those written in "running hand", called *Cursives*.

The former are considered to be the more ancient,

although it is obvious and undeniable that some cursives may be transcripts of uncial MSS. more ancient than any existing uncial 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 "breathings" (soft or hard) and accents 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 \aleph the Sinaitic MS., now at 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 cursives.

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 on 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 literary refinements of the present day.¹

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 *kephalaia*.²

There are none in \aleph (Sinaitic), see above. They are not found till the fifth century in Codex A (British Museum), Codex C (Ephraemi, Paris), and in Codex R (Nitriensis, British Museum) of the sixth century.

They are quite foreign to the original texts. For a long time they were attributed to HUGUES DE ST. CHER (Huego 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 also are destitute of MS. authority.

5. As to verses. In the Hebrew O.T. these were fixed and counted for each book by the Massorites; but they are unknown in any MSS. of the Greek N.T. There are none in the first printed text in *The Complutensian Polyglot* (1437-1517), or in the first printed Greek text (Erasmus, in 1516), or in R. Stephens's first edition in 1550.

Verses were first introduced in Stephens'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 Complutensian 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	1774-5
6. Scholz	1830-6
7. Lachmann	1831-50
8. Tischendorf	1841-72
9. Tregelles	1856-72
10. Alford	1862-71
11. Wordsworth	1870

¹ The examples given in the notes are from Delssmann's *Light from the Ancient East*, 1910; *New Light on the New Testament*, 1901; *Bible Studies*, 1901. Milligan's *Selections from the Greek Papyri*, &c. Cambridge Press, 1910.

² Ancient copies of the Septuagint reveal two other orders: that of *Diorthōtēs* (or Corrector) and the *Antiballōn* (or Comparer). But these attended chiefly to "clerical" and not textual errors.

³ Of these, the Aramaic (or Syriac), i.e. the *Peshitto*, 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 yet more, hostile communions, which have lasted for 1,400 years with all their bitter controversies, 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." *Peshitto* means a version simple and plain, without the addition of allegorical 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; and have noted (for the most part) only those "various readings" with which the Syriac agrees. See § VII, below.

¹ Such as are set forth in the *Rules for Compositors and Readers* at the University Press, Oxford.

² There are sixty-eight in Matthew; forty-eight in Mark; eighty-three in Luke; and eighteen in John.

12. Revisers' Text	1881
13. Westcott and Hort	1881-1903
14. Scrivener	1886
15. Weymouth	1886
16. Nestlé	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. (See 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 it really matters, but these are 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. 16. 25. 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.

GRIESBACH¹ based his text on the theory of Three Recensions of the Greek manuscripts, regarding the collective witness 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, proposed to give the text based only on the evidence of

¹ We include Griesbach's principles, though his edition is not included in the notes of *The Companion Bible*.

witnesses up to the end of the fourth century. All were taken into account up to that date; and all were discarded after it, whether uncial MSS., or cursives, or other documentary evidence. He even adopted Readings which were palpably errors, on the simple ground that they were the best attested Readings up to the fourth century.

TISCHENDORF (T.) followed more or less the principles laid down by Lachmann, but not to the neglect of other evidence as furnished by Ancient Versions and Fathers. In his eighth edition, however, he approaches nearer to Lachmann's principles.

TREGELLES (Tr.) produced his text on principles which were substantially the same as Lachmann, but he admits the evidence of uncial manuscripts down to the seventh century, and includes a careful testing of a wide circle of other authorities.

The chief value of his text lies not only in this, but in its scrupulous fidelity and accuracy; and it is probably the best and most exact presentation of the original text ever published.

ALFORD (A.) constructed his text, he says, "by following, in all ordinary cases, the united or preponderating evidence of the most ancient authorities."

When these disagree he takes later evidence into account, and to a very large extent.

Where this evidence is divided he endeavours to discover the cause of the variation, and gives great weight to *internal probability*; and, in some cases, relies on his own independent judgment.

At any rate he is fearlessly honest. He says, "that Reading has been adopted which, on the whole, seemed most likely to have stood in the original text. Such judgments are, of course, open to be questioned."

This necessarily deprives his text of much of its weight; though where he is in agreement with the other editors, it adds to the weight of the evidence as a whole.

WESTCOTT AND HORT (WH). In this text, the classification of MSS. into "families" is revived, with greater elaboration than that of Griesbach. It is prepared with the greatest care, and at present holds a place equal in estimation to that of Tregelles.

Where all these authorities agree, and are supported by the Syriac Version, the text may be regarded as fairly settled, until further MS. evidence is forthcoming.

But it must always be remembered that some *cursive* MSS. may be copies of uncial MSS. more ancient than any at present known. This fact will always lessen the value of the printed critical editions.

The Revisers of the N.T. of 1881 "did not deem it within their province to construct a continuous and complete Greek text." They adopted, however, a large number of readings which deviated from the text presumed to underlie the Authorized Version. In 1896 an edition known as the Parallel N. T. Greek and English, was published by the Clarendon Press for both Universities. In the Cambridge edition the *Textus Receptus* is given, with the Revisers' alternative readings, in the margin. In the Oxford edition, the Revisers give their Greek with the readings of the *Textus Receptus* in the margin.

95

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 *diathēkē* (which means *covenant*), has been nothing less than a great calamity; for, by its use, truth has been effectually 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 *foedus* 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 word¹. RUFINUS uses the expression *novum et vetus instrumentum*², and AUGUSTINE uses both words *instrumentum* and *testamentum*³.

¹ Tertullian (A. D. 150-200), *Adv. Marc.* iv. 1. In iv. 2, he uses it of a single gospel (Luke).

² *Expos. Symb. Apostol.*

³ *De Civ. Dei*, xx. 4.

APPENDIX 95 : 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 *diathēkē*, which means "covenant", and the R.V. substitutes this meaning in every place except two (Heb. 9. 16, 17, on which see the notes). But even this word was 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 then two Dispensations were already spoken of in Scripture as "old" and "new" (2 Cor. 3. 6. Heb. 8. 6-13), so the books, which were connected with them, came to be called by the same names also.

In Ex. 24. 7 and 2 Kings 23. 2, 21, we read of "the book of the covenant"¹, 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. 40 and Ezek. 37. 26 (which is referred to in Heb. 8. 8-12; 9. 15-21; 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 of 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 MESSIAH, and connects his name with that of MOSES (Mal. 4. 4, 5).

In due time 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 Covenant" (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) Atonement for sin (Lev. 17. 11. Heb. 9. 22),² and
- (2) the making of a covenant (Ex. 24. 6-8. Heb. 9. 16-22).

The use of the Greek word *diathēkē* (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. 15. 16. John 17. 8, 14, 17).

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. Deut. 18. 19, 20, and Heb. 4. 12, where it is declared to be "able to judge" (A.V. "a discerner", Gr. *kritikos*; 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 "spurious" scriptures from the genuine 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 See also 1 Macc. 1. 57 and Eccles. 24. 23.

² "Washing in blood" would defile, not cleanse. *Sprinkling* with blood, and *washing* in water, alone known to the O.T. (save in Ps. 58. 10). As to Rev. 1. 6 and 7. 14, see notes there.

"Papias", or "Pappius", one of the earliest Fathers, called by Eusebius (iii. 36) a "Bishop" of Hierapolis, who wrote about A.D. 115. The *Encycl. Brit.*, 11th (Camb.) ed., vol. xx, p. 737, suggests about A.D. 60-135 as the period of his life.

But John Pappus, who gave currency to the above story, was a German theologian born in 1549. In 1601 he published the text of an *Anonymous* Greek MS. This MS. cannot be older than A.D. 870, because it mentions events occurring in 869. Now the Council of Nice was held 544 years before, and all its members had been dead and buried for some five centuries. The Council of Nice was not called to decide the Canon. Nothing relating to the Canon of Scripture can be found in any of its canons or acts. And, even if it were otherwise, the votes of Councils could no more settle the Canon of the New Testament than a Town Council could settle the laws of a nation.

The great outstanding fact is that

"JEHOVAH HATH SPOKEN",

and that the Bible as a whole claims to give us His words; for speaking or writing cannot be without words. Moreover, He tells us (Heb. 1. 1) that He has spoken

"AT SUNDRY TIMES AND IN DIVERS MANNERS",

or, according to the Greek, in many parts (or portions) and by many ways (or methods).

If we rightly divide these (according to 2 Tim. 2. 15) we have

THE CONTENTS OF THE BIBLE AS A WHOLE,

which may be exhibited as follows¹:—

A¹ | DIVINE. By the FATHER Himself. The "times" being from Gen. 2. 16 to Ex. 3. 10. The "manner" being to individuals from Adam onward.

B¹ | HUMAN AGENCY. "By the Prophets." The "time" being from the call and mission of Moses (Ex. 3. 10) to that of John the Baptist, "greater than them all" (Matt. 11. 11). The "manner" was by human agency.

A² | DIVINE. "By HIS SON" (Heb. 1. 1, 2. Cp. Deut. 18. 18, 19). The "time" being from the beginning of His ministry (Matt. 4. 12) to the end of it (Matt. 26. 46). See Ap. 119.

B² | HUMAN AGENCY. "By them that heard Him", ("the Son", Heb. 2. 3, 4). The "time" from Acts 1-28. The "manner" was by apostolic testimony and writings, contained in the General Epistles; and in the earlier Pauline Epistles written during that "time".

A³ | DIVINE. By "THE SPIRIT OF TRUTH" (as promised in John 16. 12-15). The "time" from the end of the Dispensation covered by the Acts of the Apostles, when He revealed "the things concerning Christ"; which could not be spoken by Him until the events had taken place, which were the foundation of the doctrines revealed in the later Pauline Epistles (Eph., Phil., Col.). See esp. Eph. 2. 4-7.² In these Epistles the Holy Spirit "guided" into all the truth, and thus fulfilled the promise of the Lord, in John 16. 12-15.

B³ | HUMAN AND ANGELIC AGENCY. By "HIS SERVANT JOHN", who bare record of the Word of God, and of all things that he saw (Rev. 1. 1, 2). The "time" was that covered by the giving the Book of the Revelation in Patmos. The "manner" was that it was "sent and signified (showed by signs) by His angel"³.

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.

³ Not by "the Spirit of Truth". His mission, in A³, was to guide into the truth, while, in the Acts of the Apostles (B²), it was to bear witness by miracles to the *confirmation* of them that heard the Son. In the Apocalypse it was not Divine speaking by "the Spirit of Truth", but the showing by an Hierophant.

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 (A¹), SON (A²), and HOLY SPIRIT (A³).

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 in 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 deceivers¹, 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.
2. The Acts of the Apostles.
3. The General Epistles².
4. The Pauline Epistles³.
5. The Apocalypse.

Even the order of these five groups varies in very few cases.⁴ 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 varies⁴. (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 A², B², A³, and B³ (p. 138):—

C | THE FOUR GOSPELS: where the SON is the Divine Speaker, according to Heb. 1. 2-.

D | THE ACTS OF THE APOSTLES, } Where human agency is employed in "them that heard" the
 THE GENERAL EPISTLES, } Son (Heb. 2. 3, 4), and Paul also, who both heard and saw Him.
 THE EARLIER PAULINE EPISTLES: }

C | THE LATER PAULINE EPISTLES:— } Where "the Spirit of Truth" is the Divine Speaker, Teacher, and
 EPHESIANS, } Guide, according to John 16. 12-15.
 PHILIPPIANS, }
 COLOSSIANS: }

D | THE APOCALYPSE: where human agency is again employed in the person of John the Apostle and Evangelist, instructed by angelic agency.

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. 38; 3. 19-26) to the Dispersion among the Gentiles; and their final rejection in ROME, the capital of the Dispersion (Acts 28. 16-28).

C | THE KING exalted, and made the Head over all things for the Church, which is His Body (Eph. 1. 20-23. Phil. 2. 9-11. Col. 1. 13-19), in the Kingdom of His beloved Son (Col. 1. 13). The mystery revealed (Eph. 3. 1-12. Col. 1. 24-27). 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, Dowie, 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 Philemon); while in one (that from which Cod. B was taken) Hebrews follows Galatians.

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 fourfold 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.

97

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 one¹.

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 this 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".

	MATTHEW.	MARK.	LUKE.	JOHN.	
PRE-MINISTERIAL 1. 1-25. 2. 1. 2. 2-23 1. 1-2. 7. 2. 8-20. 2. 21. 2. 22-39. 2. 40. 2. 41-52.	1. 1-5. 1. 6-14.
THE FORERUNNER...	3. 1-12	1. 2-8	3. 1-20	1. 15-28.	
THE BAPTISM	3. 13-17	1. 9-11	3. 21, 22 3. 23-38.	1. 29-34.	
THE TEMPTATION ...	4. 1, 2 4. 3-11- 4. -11	1. 12, 13- 1. -13.	4. 1, 2. 4. 3-13.		
THE MINISTRY (FIRST PERIOD) ...	... .. 4. 12-17 4. 18-22 4. 23-7. 29.	... .. 1. 14, 15. 1. 16-20. ... ..	... .. ... .. 4. 14, 15. 4. 16-32.	1. 35-51. 2. 1-4. 54.

¹ But note that in the Structure of John there is no "Temptation" and no "Agony".

APPENDIXES 97 (cont.) AND 98.

	MATTHEW.	MARK.	LUKE.	JOHN.
THE MINISTRY (SECOND PERIOD) ...	8.1.	1. 21-		
	8. 2-13.			
	8.14-17	1. -21-28	4. 33-37.	
		1. 23-34	4. 38-41.	
		1. 35-39	4. 42-44.	
			5. 1-11.	
		1. 40-45	5. 12-16.	
	8.18-9.1.			
	9. 2-26	2. 1-12	5. 17-26.	
	9. 27-11.30.			
	12. 1-21 ("at that time")	2. 23-3.6	6. 1-11.	5. 1-47 ("after this").
		3. 7-21.		
			6. 12-8. 18.	
	12. 22-45	3. 22-30.		
	12. 46-50	3. 31-35	8. 19-21.	
	13. 1-52	4. 1-34.		
		4. 35-5. 20	8. 22-30.	
		5. 21-43	8. 40-56.	
	13. 53-58	6. 1-6.		
		6. 7-13	9. 1-6.	
	14. 1-14 ("at that time")	6. 14-29	9. 7-9.	6. 1, 2.
	14. 15-22	6. 30-46	9. 10-17	6. 3-15.
14. 23-36	6. 47-56		6. 16-21.	
			6. 22-71.	
15. 1-16. 12	7. 1-8. 21.			
	8. 22-26.			
16. 13-20	8. 27-30	9. 18-21.		
THE MINISTRY (THIRD PERIOD) ...	16. 21-18. 9	8. 31-9. 50	9. 22-50.	
	18. 10-35.			
	19. 1-	10. 1-	9. 51-56	7. 1-10.
	19. -1, 2	10. -1	9. 57-62.	
			10. 1-42.	
				7. 11-13.
				7. 14-10. 21.
			11. 1-28.	
	19. 3-12	10. 2-12	11. 29-13. 22.	
				10. 22-42.
			13. 23-30.	
			13. 31-35.	
			14. 1-24.	
			14. 25-35.	
			15. 1-18. 14.	
				11. 1-16 ("then"),
				11. 17-54 ("after that").
	19. 13-20	10. 13-34	18. 15-34.	
20. 20-28	10. 35-45.			
		18. 35-43.		
	10. 46-52.			
20. 29-34.				
		19. 1-23.		

[For the Fourth Period of the Lord's Ministry and subsequent events, see Appendix 156.
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 *relationships* 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 them 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. *Theos*. 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. I); but it corresponds also with *El* (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, &c.).
2. It is used of the Son (Matt. 1. 23. John 1. 1; 20. 28, &c. Rom. 9. 5. 2 Pet. 1. 1. 1 John 5. 20). Cp. Col. 2. 9 and 2 Pet. 1. 3, 4.
3. It is used of the Holy Spirit (Acts 5 v. 3, compared with v. 4).
4. It is used generically, as in John 10. 34. Acts 12. 22. 2 Cor. 4. 4. Phil. 3. 19, &c.
5. It is used of false gods, as in Acts 7. 43, &c.; and is printed "god" as in the O.T.

ii. Cognate with *Theos*, there are three other words to be noted:

1. *Theotēs*, rendered "Deity", and used of Christ. Occurs only in Col. 2. 9, and has relation to the Godhead *personally*; while
2. *Theiōtēs*, rendered "Deity" also, is Deity in the *abstract*. Occurs only in Rom. 1. 20.
3. *Theios*, rendered "Divine", and is used of Christ. Occurs only in 2 Pet. 1. 3, 4; and, with the Article, in Acts 17. 29, where it is rendered "Godhead". Gr.=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. *Patēr*. Expresses relationship, the correlative of which is "son". When used of man it not only denotes parentage, but it sometimes has the wider 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"; and to those ("sons") who have been *begotten* (not "born", see note on Matt. 1. 1) into a new creation.

It implies "sons", not "offspring", as in Acts 17. 28, 29. These were "offspring", and were existing (Gr. *huparchō*), as such, according to nature, on the ground of *creation*; not "sons" as being "begotten" into a new creation.

IV. ALMIGHTY.

ALMIGHTY. Gr. *Pantokratōr*. 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. *Dunastēs* = 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. 52 (generally), and of the Ethiopian eunuch in Acts 8. 27.

VI. LORD.

This is the rendering of two Greek words: i. *Kurios*, and ii. *Despotēs*; and one Aramaic, iii. *Rabboni*.

i. **Kurios**. *Kurios* means "owner" (and is so translated in Luke 19. 33). 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. 33 and see below a. 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 Kurios*).

a. In quotations from the O.T. it occurs four¹ times: in Matt. 1. 22; 2. 15; 5. 33; 22. 44-.

b. In other connexions it occurs fourteen times: once in Matt. (9. 38); once in Mark (5. 19); twelve times in Luke (1. 6, 9, 15, 25, 28, 46; 2. 15, 22, -23, 38; 10. 2; 20. 42-).

B. Without the Article (*Kurios*).

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; 23. 39; 27. 10); eight times in Mark (1. 3; 11. 9, 10; 12. 11, 29, 29, 30, 36-); nine times in Luke (3. 4; 4. 8, 12, 18, 19; 10. 27; 13. 35; 19. 38; 20. 37); four times in John (1. 23; 12. 13, 38, 38).

b. In other connexions twenty-four times: six times in Matt. (1. 20, 24; 2. 13, 19; 11. 25; 28. 2); once in Mark (13. 20); seventeen times in Luke (1. 11, 16, 17, 32, 38, 45, 48, 66, 68, 76; 2. 9, 23-, 24, 26, 39; 5. 17; 10. 21).

2. Used by Christ of Himself.

A. With the Article (*ho Kurios*).

a. In direct reference: six times (Matt. 21. 3; 24. 42; Mark 11. 3; Luke 19. 31; John 13. 13, 14).

b. In indirect reference: twice (Matt. 22. -44; Luke 20. -42).

B. Without the Article (*Kurios*).

a. In direct reference: eleven times (Matt. 7. 21, 21, 22, 22; 12. 8; 25. 37, 44; Mark 2. 28; Luke 6. 5, 46, 46).

b. In indirect reference: four times (Matt. 22. 43, 45; Mark 12. 37; Luke 20. 44).

3. Used of Christ by others.

A. By His disciples: fifty-nine times (Matt. 8. 21, 25; 13. 51; 14. 28, 30; 16. 22; 17. 4; 18. 21; 26. 22; [not one in Mark²] Luke 1. 43; 5. 8; 9. 54, 57, 59, 61; 10. 17, 40; 11. 1; 12. 41; 13. 23; 17. 37; 19. 8, 34; 22. 31, 33, 38, 49; 23. 42; 24. 34; John 6. 68; 9. 36, 38; 11. 3, 12, 21, 27, 32, 34, 39; 13. 6, 9, 25, 36, 37; 14. 5, 8, 22; 20. 2, 13, 18, 20, 25, 28; 21. 7, 15, 16, 17, 20, 21).

B. By others than His disciples.

a. Rendered "Lord" eighteen times: twelve in Matt. (8. 2, 6, 8; 9. 28; 15. 22, 25, 27-; 17. 15; 20. 30, 31, 38; 28. 6); only twice in Mark³ (7. 28; 9. 24); four times in Luke (2. 11; 5. 12; 7. 6; 18. 41); twice in John (6. 34; 8. 11).

b. Rendered "Sir" six times: John 4. 11, 15, 19, 49; 5. 7; 20. 15 (Mary, addressing the supposed gardener).

c. By the Holy Spirit frequently in the narratives of the Evangelists.

¹ These 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. 1381. This is not a peculiarity of Mark, but shows the accuracy and perfection of this presentation by the Holy Spirit.

³ Once by a Gentile, 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 Kurios*), emphasizing ownership. Occurs forty-two times: twenty-one times in Matt. (10. 24, 25; 15. -27; 18. 25, 27, 31, 32, 34; 20. 8; 21. 40; 24. 45, 46, 48, 50; 25. 18, 19, 21, 21, 23, 23, 26); twice in Mark (12. 9; 13. 35); sixteen times in Luke (12. 36, 37, -42, 43, 45, 46, 47; 14. 21, 23; 16. 3, 5, 5, 8; 19. 33; 20. 13, 15); three times in John (13. 16; 15. 15, 20).

B. Without the Article (*Kurios*). Generally in courtesy, emphasizing superior relationship. Occ. nineteen times. Rendered "Lord" fourteen times (Matt. 18. 26; 25. 11, 11, 20, 22, 24. Luke 13. 8, 25, 25; 14. 22; 19. 16, 18, 20, 25); "Master" twice (Matt. 6. 24. Luke 16. 13); "Sir" four times (Matt. 13. 27; 21. 30; 27. 63. John 12. 21).

β. In the other books of the New Testament.

1. Used of Jehovah (Ap. 4. II), and printed "LORD" throughout; as in the O.T.

A. With the Article (*ho Kurios*).

a. In quotations from the O.T. Occurs ten times (Acts 2. 25, 34; 4. 26; 7. 33; 13. 47; 15. 17. Rom. 15. 11. 1 Cor. 10. 26, 28. Heb. 8. 11).

b. In other connexions: Acts 2. 47. 2 Cor. 10. 18. Heb. 8. 2; 12. 14. James 5. -11. 2 Pet. 3. 9, 16. Jude 5. Rev. 11. 15, 21, 22.

B. Without the Article (*Kurios*).

a. In quotations from, or references to, the O.T. Acts 2. 20, 21; 3. 22; 7. 30, 31, 37, 49. Rom. 4. 8; 9. 28, 29; 10. 13, 16; 11. 3, 34; 12. 19; 14. 11. 1 Cor. 1. 31; 2. 16; 3. 20; 14. 21. 2 Cor. 6. 17, 18; 10. 17. Heb. 1. 10; 7. 21; 8. 8, 9, 10; 10. 16, 30, 30; 12. 5, 6; 13. 6. 1 Pet. 1. 25; 3. 12, 12.

b. In other connexions: Acts 1. 24; 2. 39; 5. 9, 19; 17. 24. 2 Cor. 3. 16. James 5. 4, 10, 11-. 2 Pet. 2. 9, 11; 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-,&c.

B. Without the Article, as in 1 Cor. 8. 6, &c.

ii. **Despotēs.** Like *Kurios* (i, above) it denotes owner; but it includes (when used of God) the exercise of more absolute, unlimited and despotic authority and power in heaven and on earth. It is derived from *deō*=to bind, and *pous*=the foot. It occurs ten times in the New Testament, and is rendered five times "Lord"; and five times "Master" (see No. XIV. 2, below).

1. Used of Jehovah (Ap. 4. II) three times (Luke 2. 20. Acts 4. 24. Rev. 6. 10).

2. Used of Christ, twice (2 Pet. 2. 1. Jude 4).

iii. **Rabbouī.** 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 "Rabbouī" (John 20. 16).

VII. EMMANUEL.

EMMANUEL. Heb. *'Immanūel*=God (*Ēl*) with us (Isa. 7. 14; 8. 8). Used of Christ, Matt. 1. 23, being another proof of His Deity (see No. VI. i. a. 2. A. a. b.).

VIII. MESSIAH.

This is the Greek transliteration of the Heb. *Māshiah*,

with the same meaning, Anointed. Used twice of Christ (John 1. 41; 4. 25).

IX. CHRIST.

This is the Greek translation of the Heb. *Māshiah*. See No. VIII. *Christos* has the same meaning, from *chrō*, 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.

Iēsous is the same as the Heb. Jehoshua, or the abbreviated form Joshua (cp. Heb. 4. 8), 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 shame" 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. v) or "Lord" (VI. i. a. 3). (John 13. 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. In the Gospels 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. *Māshiah Jehovah* = 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.

i. **Kurios** (the same as No. VI. i. a. 2, 3, above). Is used of the Lord in Mark 13. 35. Eph. 6. 9, and Col. 4. 1. Used of others (Matt. 6. 24. Luke 16. 13). See VI. i. a. 4. B., above.

ii. **Despotēs**, see No. VI. ii, above. It occurs ten times, and is rendered five times "Lord" (see VI. ii); and five times "Master", once of the Divine Master (2 Tim. 2. 21); and four times of human masters.

iii. **Oikodespotēs** = 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 "householder"; five times "goodman of the house"; and three times "master" (Matt. 10. 25. Luke 13. 25; 14. 21). Twice it is used of others than Christ (Mark 14. 14. Luke 22. 11).

iv. **Epistatēs** = Commander. Occurs five times as addressed to the Lord (Luke 5. 5; 8. 24, 24, 45; 9. 33, 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.).

Matthew (8. 19; 12. 38; 19. 16; 22. 16, 24, 36); ten times in Mark (4. 38; 9. 17, 38; 10. 17, 20, 35; 12. 14, 19, 32; 13. 1); twelve times in Luke (3. 12; 7. 40; 9. 38; 10. 25; 11. 45; 12. 13; 18. 18; 19. 39; 20. 21, 28, 39; 21. 7); three times in John (1. 39; 8. 4; 20. 16).

2. The Lord spoken of as "Master" by Himself eight times: three times in Matthew (10. 24, 25; 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. 49); twice in John (11. 28; 13. 13).

4. Spoken of others than the Lord twice, and rendered "master" in John 3. 10. Jas. 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; 4. 3. Heb. 5. 12).

vi. *Kathēgētes*—A Guide or Leader. Used of the Lord by Himself three times (Matt. 23. 8, 10, 10).

vii. *Rabbi*. The Hebrew term for "my Teacher", transliterated into Greek. Twice explained as meaning the same as the Gr. *Didaskalos* (see XIV. v. p. 143). Occurs seventeen times, and used as follows:

1. The Lord addressed as "Rabbi" five times (John 1. 39, 49; 3. 2, 26; 6. 25). Rendered "Master" nine times (Matt. 26. 25, 49. Mark 9. 5; 11. 21; 14. 45, 45. John 4. 31; 9. 2; 11. 8).

2. Used of others than the Lord four times (Matt. 23. 7, 7, 8. John 3. 26).

viii. *Rabbunt*. Aramaic for Rabbi (see Ap. 94. III. 38). Occurs twice, once transliterated (John 20. 16); and once translated "Lord" (Mark 10. 51).

XV. THE SON OF GOD.

This title expresses the relation of the Son to the Father (Matt. 1. 20. Luke 1. 31, 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 is "the Resurrection and the Life" (John 11. 25), having power to raise the dead (John 5. 25). 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).

When 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 one 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. 21. 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 counsels 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 put 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.

(1) As to the *occurrences*. We find the expression eighty-eight times: Matt. 8. 20; 9. 6; 10. 23; 11. 19; 12. 8, 32, 40; 13. 37, 41; 16. 13, 27, 28; 17. 9, 12, 22; 18. 11; 19. 28; 20. 18, 28; 24. 27, 30, 30, 37, 39, 44; 25. 13, 31; 26. 2, 24, 24, 45, 64. Mark 2. 10, 28; 8. 31, 38; 9. 9, 12, 31; 10. 33, 45; 13. 26; 14. 21, 21, 41, 62. Luke 5. 24; 6. 5, 22; 7. 34; 9. 22, 26, 44, 56, 58; 11. 30; 12. 8, 10, 40; 17. 22, 24, 26, 30; 18. 8, 31; 19. 10; 21. 27, 36; 22. 22, 48, 69; 24. 7. John 1. 51; 3. 13, 14; 5. 27; 6. 27, 53, 62; 8. 28; 12. 23, 34, 34; 13. 31. Acts 7. 56. Heb. 2. 6.¹ Rev. 1. 13; 14. 14. On John 9. 35 see note there.

The *first* is in Matt. 8. 20, where the first thing stated of, and by, the One Who humbled Himself is that in this same earth "the Son of man had not where to lay His head."

The *second*, in like manner, is connected with the *earth*, and shows that He was God, as well as Man, having "authority on earth to forgive sins" (Matt. 9. 6); and so the order of the occurrences may be carried out.

Note, in this connection, the contrast between the relationship to mankind of the Lord, as "the Son of God", and as "the Son of man" in John 5. 25-27. Cp. Acts 10. 40-42; 17. 31.

(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 not yet "set down", and waiting to be "sent" according to the promise of Jehovah by Peter in Acts 3. 20 (cp. Heb. 10. 13); and *two* in the Apocalypse (Rev. 1. 13 and 14. 14), where He comes to eject the usurper, and reign in righteousness over a restored earth. Heb. 2. 6¹ 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 relation 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 6 times repeated in the verses 15, 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.)

(continued on p. 146)

¹ The reference in Heb. 2. 6 is a quotation from Ps. 8. 4, and refers to "the first man", Adam; and only by application to the Lord.

"THE BOOK OF THE GENERATION OF JESUS CHRIST" (THE MESSIAH)	
ACCORDING TO MATTHEW	ACCORDING TO LUKE
THE REGAL LEGAL LINE ("The Throne of His father David")	THE NATURAL LEGAL LINE ("The seed of the Woman")
	GOD
	1 ADAM
	2 Seth
	3 Enos
	4 Cainan
	5 Maleleel
	6 Jared
	7 Enoch
	8 Mathusala
	9 Lamech
	10 Noe
	11 Sem
	12 Arphaxad
	[Cainan]*
	13 Sala
	14 Heber
	15 Phalec
	16 Ragau
	17 Saruch
	18 Nachor
	19 Thara
	20 ABRAHAM
	21 Isaac
	22 Jacob
	23 Judas
	24 Phares
	25 Esrom
	26 Aram
	27 Aminadab
	28 Naasson
	29 Salmon
	30 Booz
	31 Obed
	32 Jesse
	33 DAVID
	34 NATHAN second (surviving) son of Bathsheba
	35 Mattatha
	36 Meuan
	37 Melea
	38 Eliakim
	39 Jonan
	40 Joseph
	41 Juda
	42 Simeon
	43 Levi
	44 Matthat
	45 Jorim
	46 Eliezer
	47 Jose
	48 Er
	49 Elmodam
	50 Cosam
	51 Addi
	52 Melchi
	53 Neri
	54 SALATHIEL
	55 Zorobabel
	56 Rhesa *
	57 Joanna
	58 Juda
	59 Joseph
	60 Semei
	61 Mattathias
	62 Maath
	63 Nagge
	64 Esli
	65 Naum
	66 Amos
	67 Mattathias
	68 Joseph
	69 Janna
	70 Melchi
	71 Levi
	72 Matthat
	73 Heli
	74 (MARY) of whom was born
	14 JESUS 75
	WHO IS CALLED "MESSIAH"
	"THE SON OF ADAM"
	(ὁ υἱὸς τοῦ ἀνθρώπου) = ho huioi tou anthrōpou)
	WHO WAS THE SON OF
	GOD"

THE FOURTEEN LAY GENERATIONS

THE REGAL FOURTEEN GENERATIONS

THE FOURTEEN LAY GENERATIONS

* Undoubtedly an interpolation in certain copies of the Septuagint towards the close of the Fourth Cent. A. D. The evidence against his existence is to the utmost possible degree, clear, full, and positive, and not liable to any mistake or perversion. On the contrary, the evidence for his existence . . . is inferential, obscure, or open to the suspicion of falsification.— LORD A. HERVEY, *The Genealogies of Our Lord*, ch. viii, p. 199.

* It is held by some that Rhesa is not a proper name, but a title applying to Zorobabel. But the case is "not proven".

1 ABRAHAM
2 Isaac
3 Jacob
4 Phadas
5 Phares
6 Esrom
7 Aram
8 Aminadab
9 Naasson
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, 5)
2 SOLOMON (eldest surviving son of Bathsheba)
3 ROBOAM
4 ABIA
5 ASA
6 JOSAPHAT
7 JORAM the son-in-law of Ahab "died of sore diseases", 2 Chron. 21. 19
 { AHASIAH his son (called "son-in-law of the House of Ahab", 2 Kings 8. 27) and
 { JOASH his grandson, and
 { AMAZIAH his great-grandson—all died violent deaths.
8 OZIAS : Ahaziah was slain by Jehu (2 K. 9. 27).
9 JOATHAM : Joash " " " his servants (2 K. 12. 20).
10 ACHAZ : Thus God's "visiting" for idolatry was fulfilled literally "to the
11 EZEKIAS : THIRD and FOURTH generation" (Exod. 20. 4, 5). Their names
12 MANASSE : were therefore "blotted out" according to Law (Deut. 29. 20).
13 AMON
14 JOSIAS
 { JEHOIAKIM : Both Jehoiakim and his son Jechoniah are alike omitted from
 { JECHONIAH : the regal fourteen generations for, first, the paramount reason
1 Jechonias : that the kingdom as an independent kingdom ended with the
2 Salathiel : death of Josiah at Megiddo when Judah passed under the
3 Zorobabel : power of Egypt, and ultimately Babylon; and secondly, in
 : the case of Jehoiakim for "that which was found on him"
4 Abiud : (2 Chron. 36. 8, note), and in that of Jechoniah for the reasons
 : given in Jer. 22. 24-30. Their names are thus also blotted out
5 Eliakim : according to Law.

6 Azor
7 Sadoc
8 Achim
9 Eliud
10 Eleazar
11 Matthan
12 Jacob
13 JOSEPH { Son reckoned "according to Law" (hōs enomizeto, Luke 3. 23) of Heli by
 : betrothal to Heli's daughter: therefore (also "according to Law") HUSBAND OF
 : { cp. Matt. 1. 20. Luke 2. 5 }
 : { with Deut. 22. 23, 24 }

Similarly significant are the first and last occurrences in the Four Gospels respectively: the first being in connection with the humiliation of "the Son of man", and the last with His glorification. Cp. Matt. 8. 20 with 26. 64; Mark 2. 10 with 14. 62; Luke 5. 24 with 24. 7; and John 3. 13, 14 with 13. 31.

Thus, while as "the Son of God" He is "the Heir of all things" (Heb. 1. 2), as "the Son of man" He is the Heir to that dominion in the earth which was entrusted to the first man, and forfeited by him.

XVII. THE SON OF ABRAHAM (Matt. 1. 1).

Expresses the relation of the Son of man, as being heir to the land given to Abraham (Gen. 15. 18-21).

XVIII. THE SON OF DAVID
(Matt. 1. 1. Luke 1. 32, &c.).

Expresses His relationship, as being the Heir to David's throne (2 Sam. 7. 12-16. Isa. 11. 1. Acts 2. 29-32; 13. 33-37. Rev. 5. 5; 22. 16).

100

THE SIX MARYS.

The name "Mary", when used of the Lord's mother, is always in Greek *Mariam*=the Heb. *Miriam*, as in Ex. 15. 20.

The other five are usually "*Maria*".

1. Mary the mother of our Lord (Matt. 1. 16, &c.). The context never leaves room for any doubt as to her identity.
2. Mary the mother of James the less and Joses (Matt. 27. 56. Mark 15. 40; 16. 1. Luke 24. 10). She is called "the other Mary" (Matt. 27. 61; 28. 1), and the wife of Cleopas (John 19. 25).
3. Mary the sister of Martha, who anointed the Lord's

feet (John 12. 3), see Ap. 156 and 158. She is mentioned by name only in Luke 10. 39, 42 and John 11. 1, 2, 19, 20, 28, 31, 32, 45; and 12. 3.

4. Mary Magdalene, of Magdala (Matt. 15. 39). She is always to be identified by this designation (Matt. 27. 56. Mark 16. 1, 9. Luke 8. 2. John 20. 18, &c.); there is no authority whatever for identifying her with the unnamed woman of Luke 7. 37-50.
5. Mary the mother of John Mark (Acts 12. 12).
6. Mary, one of Paul's helpers (Rom. 16. 6).

101

THE USAGE OF PNEUMA IN THE NEW TESTAMENT.

Pneuma = Spirit, is the Greek word corresponding with the Heb. *rūach* 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. 94. vii) agree in omitting nine¹ (or in substituting another reading) and in adding three.²

The occurrences are thus distributed:—

	Received Text.	To be omitted. ¹	To be added. ²	Net result.
In the Gospels . . .	105	2	—	103
In the Acts	69	1	1	69
In the earlier Pauline	21	2	—	19
In the later Pauline .	140	2	1	139
In the Apostolic Epp.	27	2	—	25
In the Apocalypse . .	23	—	1	24
	385	9	3	379

The above 385 occurrences in the Received Text are thus rendered in the A.V.:—

- "Spirit", 133; "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.

¹ Luke 2. 40; 9. 55. Acts 18. 5. Rom. 8. 1. 1 Cor. 6. 20. Eph. 5. 9. 1 Tim. 4. 12. 1 Pet. 1. 22. 1 John 5. 7.

² Acts 4. 23. Phil. 4. 23. Rev. 22. 6.

2. CHRIST, as in 1 Cor. 6. 17; 15. 45; and especially 2 Cor. 3. 17, 18 (=the *pneuma* of v. 6-, &c.).
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. 1 John 5. 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. 6. 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 *psychē*" (= "a living soul", or being, as in Gen. 2. 7. Ps. 104 29, 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. ix, p. 21.
7. CHARACTER, as being in itself invisible, and manifested only in one's actions, &c. Rom. 8. 15. (2 Tim. 1. 7, &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. 47, "my spirit"=I myself.) See Ap. 9. VII.
10. ADVERBIALY. But this is only once, in the A.V., where it is translated "spiritually" in Rom. 8. 6. Cp. the R.V. rendering.
11. ANGELS, or SPIRIT-BEINGS. As in Acts 8. 20. Heb. 1. 7, 14. 1 Pet. 3. 13. Rev. 1. 4.
12. DEMONS, or evil spirit-beings, as in Mark 7. 25, 26. Luke 10. 17, 20, &c.
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

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 Spirit 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. 49, 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 gifts 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 filled¹ 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 *h. p.* denotes *hagion pneuma*: Matt. 1. 18, 20; 3. 11. Mark 1. 8. Luke 1. 15, 35, 41, 67; 2. 25; 3. 16; 4. 1-; 11. 13. John 1. -33; 7. -39; 20. 22. Acts 1. 2, 5; 2. 4-; 4. 8, 31*; 6. 3, 5; 7. 55; 8. 15, 17, 19; 9. 17; 10. 38; 11. 16, 24; 13. 9, 52; 19. 2, 2. Rom. 5. 5; 9. 1; 14. 17; 15. 13, 16. 1 Cor. 2. 13*; 6. 19 *h. p.*; 12. -3. 2 Cor. 6. 6. 1 Thess. 1. 5, 6. 2 Tim. 1. 14. Titus 3. 5. Heb. 2. 4; 6. 4. 1 Pet. 1. 12. 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 whatever is filled; and the Genitive, of what it is filled with. In the Passive, the Dative, of the filler; and the Genitive, of what the vessel is filled with. In Eph. 5. 18 it is the Dative, strengthened by the Preposition (*en pneumati*), denoting the Holy Spirit Himself as being the one Who fills with other gifts than "wine".

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. *thelō* 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 impulse is stronger than the reasoned resolve.

2. The Noun *thelēma* must also be noted, with the same distinction from *boulēma*, as denoting the desire rather than the resolve.

3. *boulomai*, though it sometimes means much more, yet has reference to the result of *thelō*; viz. the deliberate determination, whether in accordance with, or contrary to, the original wish or impulse.

4. In like manner the Noun *boulēma* is to be distinguished from *thelēma* (No. 2) as denoting resolve, counsel, or determination, rather than the wish or desire. *Boulēma* occurs only twice, Acts 27. 43. Rom. 9. 19. The Noun, *boulē*, with a similar meaning, occurs twelve times.

For illustrations of the differences see Matt. 1. 13. Mark 15. 9, 12, 15. Rom. 7. 15, &c.

103 THE FIRST FULFILMENT OF PROPHECY IN THE N.T. (Matt. 1. 22, 23. Isa. 7. 14).

I. Prophecy is the word of Jehovah (2 Pet. 1. 21); and, as Jehovah is He Who was, and is, and is to come, prophecy must partake of, and relate to, the past, present, and future also; and must have this threefold 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 prophecies.

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 or future or final event, which exhausts it (when it is quoted as being "fulfilled"; i. e. filled full).

Hence, instead of speaking of "præterists" 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 proffered; and which He Himself afterward gave to Ahaz. It therefore of necessity had reference to the then present 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 then 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 symbolical "signs." For it ends by declaring that they "are for signs and for wonders in Israel from the Lord of hosts, which dwelleth 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 *Melonymy*, 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 signification for Ahaz that would convince him of the truth of the prophet's words. The sign was that a man-child would be born to some certain and well-known maiden (for it is *Ha'Almah*—"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.

In chap. 8 another "sign" was given to Ahaz. Another child would be born, this time to the prophetess. He, too, would have a fore-determined name—*Maher-shalal-hash-baz*; and, before he should be able to say "father" or "mother", both Syria and Ephraim should be spoiled by the king of Assyria.

2.—THE FUTURE.

In chap. 9.6 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, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace". And the prophecy closes 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" (8.18). 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 | IMMANUEL, 7. 14, a "wonder".
- A | MAHER-SHALAL-HASH-BAZ, 8. 1-3 (The son of the Prophet), a "sign".
- B | "WONDERFUL", &c., 9. 6, 7, 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 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. IMMANUEL (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 *hasting 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. 25). 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 (Isa. 7. 10; 9. 7), and shows that the original circumstances did not allow of the complete fulfilment 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 to 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 Cases¹ of the Noun which they govern, or according to their geometrical relations to a line, a superficies, and a solid, or according to the relative frequency of their occurrences.² 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:—

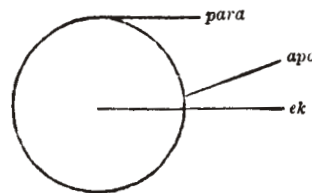
i. *ana* governs only one case (the Accusative), and denotes *up, upon*, formed from *anō* (as *kata* is from *katō*, with which *ana* stands in direct antithesis). In relation to vertical lines it denotes *the top*. With numerals it is used as a distributive (Matt. 20. 9, 10. Luke 9. 3. John 2. 6); 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. 20. 28. Heb. 12. 16. 1 Pet. 3. 9), while *hyper* (No. xvii, below) denotes

in the interest of, or on behalf of (Luke 6. 28. John 17. 19).

iii. *amphi* 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. vii, 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. 38); 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 whence anything comes, such as birth, descent, residence (e.g. Matt. 2. 1; 15. 1; 21. 11. Acts 10. 23; 17. 13), or of information (e.g. Matt. 7. 16).

Apo may consequently be used of deliverance or passing away from any state or condition (e.g. Matt. 1. 21; 14. 2. Mark 5. 34. Acts 13. 8; 14. 15. Heb. 6. 1).

¹ The Cases governed by the Prepositions stand in the following proportion: Genitive, 17; Accusative, 19; and Dative, 15, according to Helbing (Schanz's Beiträge, No. 16 (1904), p. 11).

² On p. 98 of his *Grammar of N.T. Greek*, Professor J. H. Moulton gives a list as follows:—If *en* represents unity, the order of the frequency of the other Prepositions work out thus: *eis*, .64; *ek*, .34; *epi*, .32; *pros*, .25; *dia*, .24; *apo*, .24; *kata*, .17; *meta*, .17; *peri*, .12; *hupo*, .08; *para*, .07; *hyper*, .054; *sun*, .048; *pro*, .018; *anti*, .008; and *ana*, .0045.

APPENDIX 104: PREPOSITIONS (*cont.*).

It would thus differ from *hupo* (No. xviii, below), which would imply a cause immediate and active, while *apo* would imply a cause virtually passive, and more remote.

v. *dia* 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. 16. 1 Cor. 3. 15. 1 Tim. 2. 15. 1 Pet. 3. 20). Cp. diameter.

In a temporal sense; after an interval (Matt. 26. 61. Mark 2. 1. Gal. 2. 1).

From the ideas of space and time *dia* (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. 18. Mark 2. 27. Rev. 4. 11), indicating both the exciting cause (Acts 12. 20. Rom. 4. 25. 1 Cor. 11. 10), the impulsive cause (e.g. John 12. 9. Rom. 4. 23; 15. 15. Heb. 2. 9), or the prospective cause (Rom. 6. 19; 8. 11; 14. 15. Heb. 5. 3).

vi. *eis* governs only one case (the Accusative). Euclid uses *eis* when a line is drawn to meet another line, at a certain point. Hence, it denotes motion *to* or *unto* 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. 13. Gal. 3. 27); and *for*, or *with respect to* which such action or movement is made.

In contrast with *eis*, *pros* (No. xv, below) may mark one object as the means of reaching an ulterior object which is denoted by *eis* (e.g. John 6. 35. Rom. 5. 1. Eph. 4. 12). It is the opposite of *ek* (No. vii), below.

vii. *ek* governs only one case (the Genitive), and denotes motion from the interior. See under *apo* (No. iv, above, and diagram there). It is used of time, place, and origin. It means *out from*, as distinguished from *apo* (No. iv, above), which means *off*, or *away from*. *Ek* marks the more immediate origin, while *apo* marks the more remote origin; *of* expressing the intermediate meanings.

viii. *en* governs only one case (the Dative), and denotes being or remaining *within*, with the primary idea of rest and continuance. It has regard to place and space (e.g. Matt. 10. 16. Luke 5. 16), or sphere of action (e.g. Matt. 14. 2. Rom. 1. 5, 8; 6. 4).

It is also used for the efficient cause as emanating from within, and hence has sometimes the force of *by*, denoting the instrument, *with*, passing on to union and fellowship; *en* denoting *inclusion*, and *sun* (No. xvi, below) denoting *conjunction*. *En* denotes also continuance in *time* (Matt. 2. 1; 27. 40. John 11. 10).

2. with plural = among.

ix. *epi* 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. 23. 2. Acts 12. 21. Rom. 9. 5. Rev. 2. 26).

2. 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, 39), or

moral (e.g. Matt. 18. 13. Mark 3. 5). Both senses occur in 1 Thess. 3. 7.

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; active motion being suggested (e.g. 2 Cor. 3. 15. 1 Tim. 5. 5).

Hence, it denotes any extended motion downward (Matt. 13. 2; 18. 12; 19. 28; 27. 45) from heaven to earth (Mark 4. 20. Acts 11. 15. 2 Cor. 12. 9).

Compared with *pros* (No. xv, below), *pros* marks the motion, the direction to be taken, while *epi* (with Acc.) marks the point to be reached.

This downward pressure may be that of the mind, or feeling (e.g. Matt. 25. 21; 27. 43. Heb. 6. 1. 1 Pet. 1. 13).

For the difference between *eis* (No. vi, above) and *epi* (with the Acc.) see Rom. 9. 21, "one vessel unto (*eis*) honour", and v. 23, "riches of glory on (*epi*) the vessels of mercy".

x. *kata* governs two cases (the Genitive and Accusative), and denotes two notions, vertical and horizontal.

1. With the Genitive it denotes vertical motion, the opposite of *ana* (No. i, above), descent, or detraction from a higher place or plane (e.g. Matt. 8. 32. Mark 5. 13); and direction to, or against (e.g. Mark 9. 40. John 18. 29. Acts 25. 27. 2 Cor. 13. 8).

2. With the Accusative it denotes horizontal motion, *along* which the action proceeds (e.g. Luke 8. 39; 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 *eis* (No. vi, above. 2 Tim. 4. 14) marks the more immediate purpose, *pros* (No. xv. 3. Eph. 4. 12. Philem. 5) the ultimate purpose; and *kata* (No. x. 2) the destination to be reached. It has regard to the duration of the motion (e.g. Matt. 27. 15. Heb. 3. 8) and the accordance, conformity or proportion of the two things which such motion thus connects (e.g. Matt. 16. 27; 23. 3; 25. 15. Luke 2. 22).

xi. *meta* governs two cases (the Genitive and the Accusative), and denotes *association and companionship with*. It thus differs from *sun* (No. xvi, below), which denotes *proximity to*, and hence *conjunction or coherence*.

Compare Eph. 6. 23 (*meta*) with Eph. 4. 31 (*sun*); and 1 Thess. 3. 13 (*meta*) with Col. 3. 3 (*sun*).

1. Hence *meta*, with the Genitive, denotes *among*, *amid* (e.g. Matt. 26. 58. Mark 1. 13. Rev. 21. 3), 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. 30. Mark 3. 5. Luke 1. 39; 9. 49. John 8. 28. 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. 7. Heb. 4. 7; 7. 28).

xii. *para* governs three cases (Gen., Dat., and Acc.), and the uniform meaning is *beside*, or *alongside of*. See *apo*, No. iv, above, and cp. diagram there.

1. With the Genitive it denotes *from beside*, implying the source from which anything proceeds (e.g. Matt. 2. 4; 21. 42. Luke 2. 1; 6. 19. Acts 26. 10. Phil. 4. 18).

As distinguished from *hupo* (No. xviii, below) it denotes the *general* sense of motion, while *hupo* marks the *special* sense or efficient cause of such motion.

As distinguished from *apo* (No. iv, above) it marks the motion from a person (e.g. Matt. 2. 16), while *apo* 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 9. 43); laid up with, or in store with (e.g. Matt. 6. 1. Luke 1. 30), or proximity to (e.g. Matt. 22. 25. Col. 4. 16).

Hence it implies in the power of (Matt. 19. 26. Luke 1. 37); in the judgment of (e.g. Rom. 2. 12. 2 Pet. 2. 11).

3. With the Accusative it denotes motion to a place, so as to be alongside it (e.g. Matt. 15. 29. Mark 4. 1).

Hence, *beside* and *beyond*, and so *against* (e.g. Acts 18. 13. Rom. 1. 25, 26; 4. 18. 1 Cor. 3. 11. Gal. 1. 8); and *beside*, i.e. *more or less than* (e.g. Luke 3. 13; 13. 2. Rom. 14. 5. 2 Cor. 11. 24). Compare *pros*, No. xv, below.

xiii. *peri* governs two cases (Genitive and Accusative), and denotes *around*, or *about*, like a completed circle. Hence *concerning*. 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 activity (e.g. Matt. 4. 6. Luke 24. 19, 27, 44).

2. With the Accusative it denotes the extension of such activity, hence, *around* (e.g. Mark 9. 42. Luke 13. 8. Acts 28. 7. Phil. 2. 23).

xiv. *pro* governs only one case (the Genitive), and denotes the position as being *in sight*, or, *before* one, in *place* (e.g. Luke 7. 27; 9. 52; James 5. 9); *time* (e.g. Matt. 5. 12. John 17. 24. Acts 21. 38); or *superiority* (e.g. Jas. 5. 12. 1 Pet. 4. 8).

xv. *pros* governs three cases (the Genitive, Dative, and Accusative), and denotes *to*, or, *toward*, implying motion *onward*. Its general meaning with the three cases is the *motive* —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. 34.

2. With the Dative it occurs five times: Luke 19. 37. John 18. 16; 20. 12, 12. Rev. 1. 13.

3. With the Accusative, see e.g. Matt. 2. 12; 3. 10;

21. 34; 26. 57. Mark 5. 11; 11. 1; 14. 54. Luke 7. 7. Acts 6. 1. 1 Thess. 3. 6.

xvi. *meta* governs only one case (the Dative). See under *meta* (No. xi, above) (e.g. Luke 23. 11. Rom. 6. 8).

xvii. *hyper* 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. 5. 6. 1 Tim. 2. 6. 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 9. 16).

For the purpose of (e.g. John 11. 4. Rom. 15. 8. 2 Cor. 12. 19. Phil. 2. 13).

With the Genitive *hyper* 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 *hyper* 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. 9. Philem. 16).

xviii. *hupo* governs two cases (the Genitive and Accusative), denotes the *under side* of a solid, and is thus the opposite of *hyper* (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 action of the verb proceeds (e.g. Matt. 1. 22; 2. 16. Luke 14. 8).

2. With the Accusative, it denotes the place whither such action extends (e.g. Matt. 8. 8. Mark 4. 32. Jas. 2. 3).

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 IN THE NEW TESTAMENT.

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 *ouch*; before an aspirated vowel *ouchi*)=no, not; expressing full and direct negation, independently and absolutely; not depending on any condition expressed or implied.

(a) *ouchi*, a strengthened form, often used in questions.

II. *mē*=no, not; expressing conditional negation, depending on *feeling*, or on some idea, conception, or hypothesis.

Hence, *ou* is objective.

mē is subjective.

ou denies a matter of fact.

mē denies a matter of feeling.

ou denies absolutely.

mē denies conditionally.

ou negatives an affirmation.

mē negatives a supposition, and prohibits or forbids.

ou is generally used with the Indicative Mood.

mē 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 (*mē*, supposing such a case) is condemned already, because he hath not (*mē*) believed (according to the supposition made).

See also Matt. 22. 29: "Ye do err, *not* knowing the Scriptures". Had the negative here been "*ou*" it would imply the *fact* that they did not know, because of not possessing them. But it is "*mē*", implying the *feeling*; they did not wish to know.

The same distinctions apply to all the compounds of *ou* and *mē* respectively.

III. *ou mē*. 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. 25. 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 will 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

APPENDIXES 105 (cont.), 106, AND 107.

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 closest attention (see Matt. 5. 18; 16. 28; 24. 34. John 6. 37, &c.).

Matt. 5. 18, 20, 26; 10. 23, 42; 13. 14, 14; 15. 6; 16. 23 (Mark 9. 1; Luke 9. 27); 18. 3 (Luke 18. 17); 23. 39; 24. 2, 2 (omitted by all, but retained in Mark 13. 2), 21, 34 (Mark 13. 30. Luke 21. 32), 35 (Mark 13. 31. Luke 21. 33); 25. 9 (added by all); 26. 29 (Mark 14. 25. Luke 22. 18).

Mark 9. 41; 13. 2, 2 (omitted in Matt. 24. -2, retained here); 16. 18.

Luke 6. 37, 37; 8. -17 (added by most); 10. 19; 12. 59; 13. 35; 18. 7, 30; 21. 18; 22. 16, 34 (omitted by all, retained in John 13. 38), 67, 68.

John 4. 14, 48; 6. 35, 35, 37; 8. 12, 51, 52; 10. 5, 28; 11. 26; 13. 38 (omitted in Luke 22. 34, but retained here); 16. 7 (added by some).

3. The expression *ou mē* is used once by an angel (Luke 1. 15).

4. Fourteen times by Paul: three in Acts (13. 41; 28. 26, 26), and eleven times in his Epistles (Rom. 4. 8. 1 Cor. 8. 13. Gal. 4. 30; 5. 16. 1 Thess. 4. 15; 5. 3. Heb. 8. 11, 12; 10. 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 in all the critical texts, 9. 6): Rev. 2. 11; 3. 3, 5, 12; 9. 6; 15. 4; 18. 7, 14, 21, 22, 22, 23, 23; 21. 25, 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. *phatnō*=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. *anaphatnomai*. Passive of No. i, with *ana* prefixed=to be shown forth, come to light, come into sight.

iii. *eptphatnō*=to shine, shew light upon. No. i with *epi* (Ap. 104. ix).

iv. *emphantzō*=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 23. 15, 22; 24. 1; 25. 2, 15. Heb. 9. 24; 11. 14. Cp. the Sept. use for Heb. *hōdiā* (Ex. 33. 13); and for *'amar* (Est. 2. 22).

v. *phaneroō*=to bring to light, make manifest. Cp. *phaneros*=manifest in No. viii below.

vi. *optomat*=to see with the eye, referring to the

thing seen (objectively); thus differing from *blepō* (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. 30, where all the critical texts (see Ap. 94) read *sunerchomai*= "come together".

viii. *etmi 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. *apokatuptō*=to unveil so as to be visible to the eye.

II. APPEARING (the Noun).

i. *apokatupstis*=unveiling, revelation, manifestation. Hence Eng. "Apocalypse". From *apo*=from (Ap. 104. iv), and *kaluptō*, to cover=uncovering, or unveiling. When used of a person it always denotes that he is visible. Occurs Luke 2. 32. Rom. 2. 5; 8. 19; 16. 25. 1 Cor. 1. 7; 14. 6, 26. 2 Cor. 12. 1, 7. Gal. 1. 12; 2. 2. Eph. 1. 17; 3. 3. 2 Thess. 1. 7. 1 Pet. 1. 7, 13; 4. 13. Rev. 1. 1.

ii. *epiphanea*, 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 "at sundry times and in divers manners" (Heb. 1. 1, see Ap. 95); and from not remembering (or believing) that "holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1. 21, and cp. Matt. 15. 4. Mark 12. 36. Acts 1. 16; 3. 18; 28. 25. Heb. 3. 7; 9. 8; 10. 15).

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 prophecies 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 rhethen*=that which was spoken, and *ho gegraptai*=that which standeth 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. 2. 23, 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. 103); 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 preterite 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 GLASSIUS (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.

Matt. 1. 23 (Isa. 7. 13, 14), "spoken", see above. Matt. 2. 6 (Mic. 5. 2); 3. 3 (Isa. 40. 3); 11. 10¹ (Mal. 3. 1); 12. 17 (Isa. 42. 1-4); 13. 14, 15² (Isa. 6. 9, 10); 21. 16³ (Ps. 8. 2); 21. 42³ (Ps. 118. 22, 23); 22. 44³ (Ps. 110. 1); 26. 31 (Zech. 13. 7); 27. 35³ (Ps. 22. 18); Mark 15. 28 (Isa. 53. 12). Luke 4. 18, 21 (Isa. 61. 1, 2). John 19. 37 (Zech. 12. 10); Acts 3. 22, 23³ (Deut. 18. 15-19); 13. 33³ (Ps. 2. 7); 15. 16, 17 (Amos 9. 11, 12). Rom. 14. 11 (Isa. 45. 23); 15. 3³ (Ps. 69. 9); 15. 12³ (Isa. 11. 1, 10). Eph. 4. 8 (Ps. 68. 18). Heb. 1. 8, 9³ (Ps. 45. 6, 7); 1. 10-13³ (Ps. 102. 25); 5. 6 and 7. 17, 21 (Ps. 110. 4); 10. 5, 6³ (Ps. 40. 6-9. See below, II. 3. a). 1 Pet. 2. 6³ (Isa. 28. 16).

2. Where the original sense is modified, and used with a new and different application.

Matt. 12. 40 (Jonah 1. 17). John 3. 14, 15 (Num. 21. 8, 9); 19. 36 (Ex. 12. 46). Eph. 5. 31, 32 (Gen. 2. 23, 24).

3. Where the sense is ACCOMMODATED, being different from its first use, and is adapted to quite a different event or circumstance.

Matt. 2. 15² (Hos. 11. 1); 2. 17, 18 (Jer. 31. 15); 8. 17² (Isa. 53. 4); 13. 35, "spoken" (Ps. 78. 2); 15. 8, 9 (Isa. 29. 13); 27. 9, 10². Acts 13. 40, 41³ (Hab. 1. 5). Rom. 9. 27, 28³ (Isa. 10. 22, 23); 9. 29³ (Isa. 1. 9); 10. 6³, 7, 8³ (Deut. 30. 12-14). 1 Cor. 1. 19, 20 (Isa. 29. 14; 33. 18); 10. 6 (Exod. 32. 6-25). Rev. 1. 7 (Zech. 12. 10); 1. 17 (Isa. 41. 4); 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. 6); 22. 32² (Ex. 3. 6); Mark 12. 26²

¹ And the parallel passages in the other Gospels, which can be easily found.

² This denotes that it agrees with the Septuagint Version in these cases, and not with the Hebrew. With (***) it denotes that it is nearly, but not exactly, the same.

³ This denotes that it agrees with the Hebrew, but not with the Septuagint Version.

² This was "spoken", not written, and is therefore not a quotation. See Ap. 161.

(Ex. 3. 6); 11. 17² (Isa. 56. 17. Jer. 7. 11). Luke 4. 18. (Isa. 61. 1, 2-).

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. 31 (Deut. 24. 1); 5. 38 (Ex. 21. 24. Lev. 24. 20); 12. 18-21 (Isa. 42. 1-4); 19. 5³ (Gen. 2. 24); 22. 24 (Deut. 25. 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 to-day 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. 5² (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 5. 25-27). Rom. 9. 27³ (Isa. 10. 22); 9. 29 (Isa. 1. 9); 9. 33 (Isa. 28. 16); Eph. 4. 8 (Ps. 68. 18).

(c) In Number.

Matt. 4. 7 (Deut. 6. 16), Rom. 4. 7 (Ps. 32. 1); Rom. 10. 15 (Isa. 52. 7).

4. Where two or more citations are combined. Composite quotations.

This is a common practice in all literature.

PLATO (429-347 B. C.), *Ion*, p. 538, connects two lines from HOMER (about 850 B. C.), one from *Iliad*, xi. l. 638, and the other from l. 630.

XENOPHON (430-357 B. C.) *Memorabilia*, Bk. I, ch. 2, § 58, gives as one quotation two passages from HOMER (*Iliad*, ii. 188, &c., and 198, &c.).

LUCIAN (A. D. 160), in his *Charon*, § 22, combines five lines together from HOMER from different passages (*Iliad*, ix. 319, 320; and *Odyssey*, x. 521, and xi. 539).

PLUTARCH (about A. D. 46), in his *Progress in Virtue*, combines in one sentence HOMER (*Odyssey*, vi. 187, and xxiv. 402).

CICERO (106-43 B. C.), *De Oratore*, Bk. II, § 80, combines in two lines parts of Terence's lines (*Andria*, 115, 116, Parry's Edn.).

PHILO (20 B. C.-A. D. 40), in *Who is the Heir of Divine Things* (§ 5), 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. 2, 3, Mal. 3. 1 is combined with Isa. 40. 3. In Luke 1. 16, 17, Mal. 4. 5, 6 is combined with 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 109. 8. In Rom. 3. 10-12, Eccles. 7. 20 is combined with Ps. 14. 2, 3 and 53. 2, 3.

In Rom. 3. 13-18, Ps. 5. 9 is combined with Isa. 59. 7, 8 and Ps. 36. 1.

In Rom. 9. 33, Is. 28. 16 is combined with 8. 14. In Rom. 11. 26, 27³, Isa. 59. 20, 21 is combined with 27. 9. In 1 Cor. 15. 54-56, 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. 18. 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. 21. Tit. 1. 12.

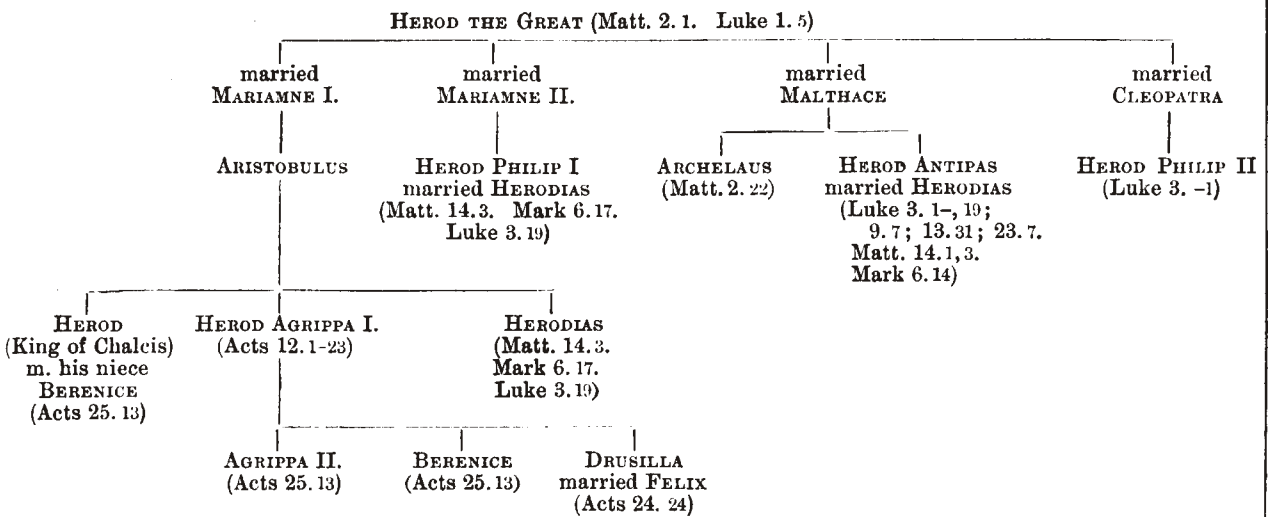
108 THE SYNONYMOUS WORDS FOR "CHILD", "CHILDREN", ETC.

There are seven Greek words translated "child" in the N.T., which are to be distinguished as follows:—

- i. *teknon*—that which is borne or born (from *tiktō*, to bring forth). Anglo-Saxon=bearn, from *beran*, to bear. Hence, Scottish *bairn*. Used of a child by natural descent, whether boy or girl.
- ii. *teknion*. Diminutive of *teknon* (No. i, above); a term of endearment.
- iii. *hutos*=a son, or male, having reference to *origin* and nature, including that of relationship to the father.
- iv. *pais*=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. *paidton*. Diminutive of *pais* (No. iv, above); hence, a young or little child, an infant; also a term of endearment.
- vi. *paidarton*. Another diminutive of *pais* (No. iv, above), a lad; a little boy or girl.
- vii. *nēptos*. Not old enough to speak (from *nē*, negative, and *epō*, to speak).
- viii. *brephos*. An *embryo*, or newly-born babe.
- ix. *korasion*=a young girl, or maiden. Diminutive of *korē*, a girl; like *paidion*, used as a term of endearment.
- x. *neaniskos*=a young man (always so translated), from the age of twenty to forty.

109 THE HERODS OF THE NEW TESTAMENT.



110 THE USE OF PSUCHĒ IN THE NEW TESTAMENT.

psuchē 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", "heartily", "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. ARNOBIUS, 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. *Psuchē* exactly corresponds to the Hebrew *Nephesh* (Ap. 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, *psuchē* in the New Testament represents *nephesh* in the Old.

The following are the occurrences of the word:—

- I. *psuchē*, used of the lower animals twice, is rendered
 1. "life": Rev. 8. 9.
 2. "soul": Rev. 16. 3.

II. *psuchē*, 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

- "soul": Acts 2. 41, 43; 3. 23; 7. 14; 27. 37. Rom. 2. 9; 13. 1. 1 Cor. 15. 45. James 5. 20. 1 Pet. 3. 20. 2 Pet. 2. 14. Rev. 6. 9; 18. 13; 20. 4.

III. *psuchē*, used of the life of man, which can be lost, destroyed, saved, laid down, &c., occurs 58 times, and is rendered

- 1. "life": Matt. 2. 20; 6. 25, 25; 10. 39, 39; 16. 25, 25; 20. 28. Mark 3. 4; 8. 35, 35; 10. 45. Luke 6. 9; 9. 24, 24, 56; 12. 22, 23; 14. 26; 17. 33². John 10. 11, 15, 17; 12. 25, 25; 13. 37, 38; 15. 13. Acts 15. 26; 20. 10, 24; 27. 10, 22. Rom. 11. 3; 16. 4. Phil. 2. 30. 1 John 3. 16, 16. Rev. 12. 11.
- 2. "soul": Matt. 10. 28, 28; 16. 26, 26. Mark 8. 36, 37. Luke 12. 20; 21. 19. 1 Thess. 2. 8; 5. 23. Heb. 4. 12; 6. 19; 10. 39; 13. 17. James 1. 21. 1 Pet. 1. 9; 2. 11, 25; 4. 19.

² In this verse "life" occurs twice in the English, but *psuchē* only once in the Greek.

¹ Clark's *Ante-Nicene Christian Library*, vol. xix, p. 125.

IV. *psuchē*, used to emphasize the pronoun, as we use "self" (e.g. "my soul" = "myself"), occurs 21 times, and is rendered

1. "soul": Matt. 11. 29; 12. 18; 26. 38. Mark 14. 34. Luke 1. 46; 12. 19, 19. John 12. 27. Acts 2. 27, 31; 14. 22; 15. 24. 2 Cor. 1. 23. Heb. 10. 38. 1 Pet. 1. 22. 2 Pet. 2. 8. Rev. 18. 14.	17
2. "mind": Acts 14. 2. Heb. 12. 3.	2
3. "us": John 10. 24.	1
4. "you": 2 Cor. 12. 15 (see margin).	1
	<hr/>
	21
	<hr/>

V. *psuchē*, used with intensive force, to express all the powers of one's being, occurs 10 times, and is rendered

1. "soul": Matt. 22. 37. Mark 12. 30, 33. Luke 2. 35; 10. 27. Acts 4. 32. 3 John 2.	7
2. "heart": Eph. 6. 6.	1
3. "mind": Phil. 1. 27.	1
4. "heartily": Col. 3. 23.	1
	<hr/>
	10
	<hr/>
	Total 105
	<hr/>

III THE SYNONYMOUS WORDS FOR "REPENT", "REPENTANCE".

I. The Verb.

1. *metanoō* = 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 2. 38; 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* = to 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, 32) never in the real 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. 8); and of God (Heb. 7. 21).

The Noun, *metameleia*, is not used in the N.T.

II. The Noun.

metanota = a real change of mind and attitude toward sin itself, and the cause of it (not 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. *nous*) from what is by nature the exact opposite. It occurs twenty-four times, and except Heb. 12. 17 is a real "repentance toward God". It is associated with the work of the Holy Spirit, and is connected with the remission of sins and the promises of salvation.

III. The Negative Adjective, *ametamelētos*, 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 to 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 but sufficient 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 incalculable 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. See notes on pp. 1304-5, and Ap. 114.

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 to come from thence (John 18. 36). 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. 20). The "secrets" of this Kingdom (Matt. 13. 11) pertained to the postponement of its earthly realization, on account of its being rejected.

2. "The Kingdom of God" is the sovereignty of God, which is moral and universal. It existed from the beginning, and will know no end. It is over all, and embraces all. See Ap. 114.

3. "The Kingdom of the Father" (Matt. 13. 43) is not universal, but has regard to *relationship*, and to "a heavenly calling" (Heb. 3. 1), and to the heavenly sphere of the Kingdom, in its relation to the earthly. It is sovereignty exercised toward obedient sons, when the Son of man shall have gathered out of His Kingdom "all things that offend" (Matt. 13. 41). Cp. Dan. 7. 25-27. Matt. 25. 31-46. Luke 20. 34-36. The way of entrance into this may be seen in John 3. 3. It is going on now concurrently with No. 5.

4. "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. 13, 14, 18, 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 *exanastasis* and its "heavenward Call" (Phil. 3. 11, 14), 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. 13), has regard to quite another sphere, above all heavens, and refers to the sovereignty of God's beloved Son as made the

"Head over all things to His *ekklēsia*, 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. 25); but after the Kingdom (No. 4) proclaimed 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 Appendixes 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 sense 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 162 times, and in the plural only in Matt. 4. 8. Luke 4. 5. Heb. 11. 33. Rev. 11. 15. On the other hand, the word *ekklēsia* 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 *exanastasis*, 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 Church (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. 5.)

It must be understood that this "secret" (Gr. *mu-sterion*, 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. 49; 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 English termination "dom", which is short for dominion, we note that the former expression, "the Kingdom of heaven", occurs only in Matthew, where we find it thirty-two times.¹

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. 28).

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 *Metonymy* (of the Subject), Ap. 6, for God Himself, Whose dwelling is there. See Ps. 73. 9. Dan. 4. 26, 29. 2 Chron. 32. 20. Matt. 21. 25. Luke 15. 21 ("I have sinned against heaven" is thus contrasted with the words "and in thy sight"). John 3. 27.

¹ The Kingdom of God occurs only five times in Matt. (6. 33; 12. 28; 19. 24; 21. 31, 43).

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. 96); 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:—

I. 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.

APPENDIXES 114 (cont.), 115, AND 116.

II. The Kingdom (or Sovereignty) of GOD

1. Has *God* for its Ruler;
2. It is *in heaven, over* the earth;
3. It is *unlimited* 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

BAPTIZE", "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 *conspectus* has been prepared, so that the reader may be in a position to draw his own conclusions.

I. The VERB *baptizō* occurs *eighty*¹ times, as follows:

- i. In its absolute form, or followed by a noun in the accusative case. See Matt. 3. 16; 20. 22, 23, 23. Mark 6. 14; 10. 38, 38, 39, 39; 16. 16. Luke 3. 12, 21, 21; 7. 29; 12. 50. John 1. 25, 28; 3. 22, 23, 26; 4. 1, 2; 10. 40. Acts 2. 41; 8. 12, 13, 36, 38; 9. 18; 10. 47; 16. 15, 33; 18. 8; 19. 4; 22. 16. 1 Cor. 1. 14, 16, 16, 17. 40
- ii. With the Dative case (implying the element): Luke 3. 16. Acts 1. 5; 11. 16. 3
- iii. With *en* (Ap. 104. viii), denoting
 1. The element, described as being
 - a. Water. Matt. 3. 11. Mark 1. 8. John 1. 26, 31, 33 5
 - b. *Pneuma hagnon*. (See Ap. 101. II. 14.) Matt. 3. 11. Mark 1. 8. Luke 3. 16. John 1. 33. Acts 1. 5; 11. 16. 1 Cor. 12. 13*. 7
 - c. The name of the Lord. Acts 10. 48 1
 - d. The cloud and sea. 1 Cor. 10. 2* 1

- iv. with *eis* (Ap. 104. vi). Matt. 28. 19. Mark 1. 9*. Acts 8. 16; 19. 3, 5. Rom. 6. 3, 3. 1 Cor. 1. 13, 15; 10. 2*; 12. 13*. Gal. 3. 27 12
- v. with *epi* (Ap. 104. ix). Acts 2. 38 (with Dative) 1
- vi. with *huper* (Ap. 104. xvii). 1 Cor. 15. 29, 29 2
- vii. with *hupo* (Ap. 104. xviii). Matt. 3. 6*, 13, 14. Mark 1. 5*, 9*. Luke 3. 7; 7. 30 7
- viii. Translated "wash". Mark 7. 4. Luke 11. 38 2

II. The NOUNS.

- i. *Baptisma*. Occurs twenty-two times, as follows:
 1. General. Matt. 20. 22, 23. Mark 10. 38, 39. Luke 12. 50. Rom. 6. 4. Eph. 4. 5. Col. 2. 12. 1 Pet. 3. 21 9
 2. John's baptism. Matt. 3. 7; 21. 25. Mark 1. 4; 11. 30. Luke 3. 3; 7. 29; 20. 4. Acts 1. 22; 10. 37; 13. 24; 18. 25; 19. 3, 4. 13
- ii. *Baptismos*. Occurs four times:
 1. Translated "washing". Mark 7. 4, 8. Heb. 9. 10 3
 2. Translated "baptisms". Heb. 6. 2 1

¹ In the five passages thus marked (*), the verb is followed by two phrases, and therefore appears under two heads. They are: Matt. 3. 6. Mark 1. 5, 9. 1 Cor. 10. 2; 12. 13.

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. 96.

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. 3, 4.) "The devil (*ho diabolos*) said to Him, 'Speak to this stone (*tō lithō toutō*) 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 temptations¹.

II. (Luke 4. 5-8.) "And the devil, conducting (*ana-*

gagōn) Him, shewed to Him all the kingdoms of the habitable world, or land (*Gr. oikoumenē*, 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, WH, 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 whomsoever I wish I give it. Therefore, if Thou wilt worship 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 "*pasa*" (not "*panta*") 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 (*ēgagen*) Him to Jerusalem, and set Him upon the wing (or battlement, Dan. 9. 27 m.) 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 (*lou diaphulaxai se*)', &c.

There is nothing said about this "keeping thee" in

¹ This is like other traditional expressions; for where do we read of "three" wise men? We see them only in mediæval paintings. Where do we read of angels being women? Yet as such they are always painted. Where do we find in Scripture other common sayings, such as "the talent hid in a napkin"? It was hidden "in the earth". Where do we ever see a picture of the crucifixion with the mark of the spear on the left side?

APPENDIXES 116 (cont.) AND 117.

Matthew; moreover, it is stated that having finished every form of temptation, "he departed from Him for a season". Note that the devil departed (*apestē*) 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. 13), and on another occasion therefore, "he who was tempting Him (*ho peirazōn*), having come (*proselthōn*), said, "If Thou art the Son of God, say that these stones become loaves (*artoi*)". 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 is spoken of as the one who had already been named as tempting Him (*ho peirazōn*); and as "having come" (*proselthōn*): not as simply speaking as being then present.

V. (Matt. 4. 5-7.) "Then (*tote*)"—in strict succession to the preceding temptation of the "stones" and the "loaves"—"Then the devil taketh (*paralambanei*) Him unto the holy city, and setteth Him upon the wing (or battlement) of the temple", &c. Nothing is said here about the angels 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 to Him all the kingdoms of the world, *kosmos* (Ap. 129. 1), not *oikoumenē* (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 (*aphiēsai*) Him, and, behold, 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. 3-12; 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, he alone, and neither of the Evangelists, is responsible.

117

THE LORD'S KNOWLEDGE

I. OF THE PAST: IN THE WRITTEN WORD OF GOD IN THE OLD TESTAMENT.

(Allusions are indicated by an asterisk.)

NEW TEST.	OLD TEST.	NEW TEST.	OLD TEST.	NEW TEST.	OLD TEST.
Mat ^t 4. 4	Deut. 8. 3.	Matt. 19. 19	Lev. 19. 18.	Mark 14. 49*	
" 4. 7	" 6. 16.	" 21. 13	Isa. 56. 7. Jer. 7. 11.	Luke 4. 18, 19	Isa. 61. 1, 2.
" 4. 10	" 6. 13.	" 21. 16	Ps. 8. 2.	" 10. 27	Deut. 6. 5; 10. 12.
" 5. 17, 18*		" 21. 42	" 118. 22, 23.	" 11. 51	Gen. 4. 8-10.
" 5. 21	Ex. 20. 13.	" 22. 29*		" 16. 31*	
" 5. 27	" 20. 14.	" 22. 32	Ex. 3. 6.	" 17. 26, 27	Gen. 6.
" 5. 31	Deut. 24. 1.	" 22. 37	Deut. 6. 5.	" 17. 28, 29	Gen. 19.
" 5. 33	Lev. 19. 12.	" 22. 39	Lev. 19. 18.	" 18. 31*	
" 5. 33	Num. 30. 2.	" 22. 44	Ps. 110. 1.	" 20. 18	Dan. 2. 45.
" 5. -33	Deut. 23. 21.	" 23. 39	" 118. 26.	" 21. 22	Hos. 9. 7.
" 5. 38	Ex. 21. 24.	" 24. 7	Isa. 19. 2.	" 21. 26	Isa. 34. 4.
" 5. 43	Lev. 19. 18.	" 24. 10	" 8. 15.	" 21. 35	Isa. 24. 17.
" 8. 4*		" 24. 15	Dan. 9. 27.	" 22. 37	Isa. 53. 12.
" 9. 13	Hos. 6. 6.	" 24. 21	" 12. 1.	" 23. 30	Isa. 2. 19.
" 10. 35, 36	Mic. 7. 6.	" 24. 29	Isa. 13. 10; 34. 4.	" 23. 46	Ps. 31. 5.
" 11. 10	Mal. 3. 1.	" 24. 30	Zech. 12. 12.	" 24. 27	
" 12. 3, 4	1 Sam. 21. 1-6.	" 24. 31	Isa. 27. 13.	" 24. 44-47*	
" 12. 7	Hos. 6. 6.	" 24. 37*	Deut. 30. 4.	John 3. 14	Num. 21. 9.
" 12. 40	Jonah 1. 17.	" 26. 24*		" 5. 39*	
" 13. 14, 15	Isa. 6. 9, 10.	" 26. 31	Zech. 13. 7	" 5. 46, 47*	
" 15. 4	Ex. 20. 12; 21. 17.	" 26. 54*		" 6. 32	Ex. 16. 15.
" 15. 8, 9	Isa. 29. 13.	" 26. 64	Ps. 110. 1.	" 6. 45	Isa. 54. 13.
" 16. 4*		" 27. 46	Dan. 7. 13.	" 7. 38*	
" 17. 11*		" 27. 46	Ps. 22. 1.	" 8. 17	Deut. 19. 15.
" 19. 4	Gen. 1. 27.	Mark 8. 18	Jer. 5. 21.	" 10. 34	Ps. 82. 6.
" 19. 5	" 2. 24.	" 9. 48	Isa. 66. 24.	" 13. 18	" 41. 9.
" 19. 8	Deut. 24. 1.	" 10. 3*		" 15. 25	" 35. 19; 69. 4; 119. 78.
" 19. 18	Ex. 20. 12-16.	" 13. 12	Mic. 7. 6.	" 19. 28	" 69. 21.
	Deut. 5. 16-20.				

II. OF THE FUTURE: IN HIS OWN PROPHETIC WORDS.

Matt. 4. 17, 19.	Matt. 22. 30.	Luke 8. 48, 50.	John 7. 34, 37-39.
„ 5. 3-12, 17, 18, 20-22.	„ 23. 36-39.	„ 12. 32.	„ 8. 12, 28, 51.
„ 6. 2, 4, 16, 18.	„ 24.	„ 13. 25.	„ 9. 5.
„ 7. 7, 22.	„ 25.	„ 14. 14.	„ 10. 15, 28.
„ 8. 11, 12.	„ 26. 23, 29, 32, 34, 64.	„ 15. 10.	„ 11. 25, 26, 40, 43.
„ 9. 6, 15.	Mark 4. 12.	„ 17. 34-36.	„ 12. 23, 32, 48.
„ 10. 15, 32.	„ 7. 29.	„ 19. 9, 43.	„ 13. 19, 20.
„ 11. 11, 22-24, 29.	„ 8. 35, 38.	„ 22. 19-21, 29, 31, 37.	„ 14. 2, 6, 9, 16, 19, 23.
„ 12. 6, 31, 36, 41, 42, 45.	„ 9. 1, 9, 31, 41, 48.	„ 23. 28, 30, 43.	„ 15. 1-7.
„ 13. 40-50.	„ 10. 45.	„ 24. 26, 47, 49.	„ 16. 4, 7-13.
„ 15. 13.	„ 11. 2, 3, 14, 26.	John 1. 51.	„ 17. 1.
„ 16. 25, 27.	„ 12. 34, 40.	„ 2. 19, 24, 25.	„ 18. 36, 37.
„ 17. 12, 22, 23.	„ 13. 2.	„ 3. 13, 14.	„ 20. 17, 21, 23.
„ 18. 14, 35.	„ 14. 8, 13.	„ 4. 10, 14, 21-23, 50.	„ 21. 6, 18, 19, 22.
„ 19. 28-30.	Luke 2. 49.	„ 5. 8, 17, 19.	
„ 20. 18, 23.	„ 4. 21.	„ 6. 27, 33, 35, 37, 39, 40.	
„ 21. 2, 43, 44.	„ 7. 47, 48.	„ 44, 47, 51, 64, 70.	

118 "IF": THE VARIOUS CONDITIONS CONVEYED BY ITS USE.

1. *ean*=if haply, if so be that, from *ei* (No. 2) and *an*, haply, 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 *Papyri*.
- 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. *et*=if. Putting the condition simply.

- a. Followed by the *Indicative Mood*, the hypothesis is assumed as an actual fact, the condition being unfulfilled, 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 con-

jecture 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) haply are ye if ye do them (1. b, a result which remains to be seen)".

Note four "ifs" 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. 13); "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" (*eige*=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 conjectural, 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 *Introversion*, 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 1305, 1381, 1427, 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. } Their Proclamation.
- The Second is THE KING. } Their Proclamation.
- The Third is THE KING. } Their Rejection.
- The Fourth is THE KINGDOM. } Their Rejection.

These Subjects begin and end respectively in the Four Gospels as follows:—

MATTHEW.	MARK.	LUKE.	JOHN.
1st. 4. 12-7. 29 (125 verses).	1st. 1. 14-20. (7 verses).	1st. 4. -14-5. 11 (42 verses).	1st. 1. 35-4. 54 (132 verses).
2nd. 8. 1-16. 20 (347 verses).	2nd. 1. 21-8. 30 (295 verses).	2nd. 5. 12-9. 21 (204 verses).	2nd. 5. 1-6. 71 (118 verses).
3rd. 16. 21-20. 34 (134 verses).	3rd. 8. 31-10. 52 (110 verses).	3rd. 9. 22-18. 43 (409 verses).	3rd. 7. 1-11. 53 (248 verses).
4th. 21. 1-26. 35 (263 verses).	4th. 11. 1-14. 25 (139 verses).	4th. 19. 1-22. 38 (171 verses).	4th. 11. 54-17. 26 (209 verses).

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 964 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 347 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, 139 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 first subject is marked by the beginning and ending being both noted (4. 17 and 7. 28). All between these verses referred to the Kingdom which had drawn near in the Person of the King, but which, owing to His rejection, and the rejection of the "other servants" (22. 4) in the Acts of the Apostles, was postponed, and is now in abeyance (Heb. 2. 8, "not yet").

The commencement of the Second Subject is noted by the ending of the First Subject (7. 28). In ch. 8. 2, 6, 8 the Lord is immediately addressed as "Lord"; and, in v. 20 He gives His other title, "the Son of man".¹ The great miracles manifesting His Divine and Human perfections are recorded in this section, which ends with His question focussing the whole Subject: "Who do men say that I, the Son of man, am?" and Peter's answer: "Thou art the Messiah, the Son of the living God" (16. 13-16).

The Third Subject is marked in 16. 21: "From that time forth began Jesus to shew unto His disciples how He must go unto Jerusalem, and suffer many things", &c.

Thus there was a moment at which He introduced the Subject of His rejection, of which He had never before given even a hint. When once He had begun, He repeated it four times (in each Gospel), each time adding fresh details. See 16. 21; 17. 22; 20. 18; 20. 28.

The Fourth Subject (the Rejection of the Kingdom) begins at 21. 1 and continues down to 26. 35, when He goes forth from the Upper Room to Gethsemane.

In this section comes the second series² of Parables which deals with the Rejection and Postponement of the Kingdom, which was to be henceforth in abeyance. The approaching end of this period is marked off in 26. 1, closing with the last Supper at 26. 26-29.

The same four subjects may be traced in like manner in the other Gospels.

¹ Its first occurrence in the N.T., the last being in Rev. 14. 14. It is the title connected with dominion in the earth. See Ap. 98. XVI.

² The first series being recorded in Matt. 13 (see Ap. 145); the second series, beginning with Matt. 21. 28, being specially marked by the word "again" in Matt. 22. 1.

120

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 *mo'ed*, 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 *synagōgē*.

Synagogues were in use from the earliest times, and Dr. John Lightfoot (*Works*, vol. v, p. 112) identifies them with "the 'high places' so often mentioned in Scripture in a commendable sense, as 1 Sam. 9. 11; 10. 5. 1 Kings 3. 4, &c." These are to be distinguished from the "high places" connected with idolatry and false worship (as 1 Kings 11. 7 and 12. 31. Jer. 7. 31 and 19. 5, &c.). How else could the "holy convocations" be held in accordance with Lev. 23. 3, 4, &c.?

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 (our Sunday sunset to Monday sunset), and the fifth day (our Wednesday sunset, &c.). The expression in Acts 13. 42, which in the Greek = the Sabbath between, may therefore refer to one of these intervening days.

The officers of the Synagogue were:—

1. The *Archisynagōgos* = the ruler of the Synagogue, having charge of its affairs, regulating the service, &c.

2. The *Shēliach* (or *mal'ak*) *haz̄zibbōr* = the angel of the

ekklesia, who was the constant minister of the Synagogue, to pray, preach, have charge of the law and appoint its readers. Hence he was called *episkopos*, or overseer. See notes on 1 Cor. 11. 10. Rev. 1. 20.

II. THE PHARISEES AND SADDUCEES.

1. The word PHARISEE is the Hebrew for one who was separated by special beliefs and practices, which were very strict as to tithing and eating, &c. (see Matt. 23. 23. Luke 18. 12). It was for this reason that the Lord was upbraided by the Pharisees (Matt. 9. 9-11; 11. 19. Mark 2. 16. Luke 5. 30; 7. 34).

Doctrinally, they held that the oral law was necessary to complete and explain the written law; hence, the strong denunciations of the Lord. Moreover, they held the natural immortality of man; and, JOSEPHUS says, the transmigration of souls.

[The ESSENES cultivated an intensified form of Pharisaism.]

2. The word SADDUCEE is the Greek form of the Heb. *zaddūkim*, which is derived from one *Zadok*, said to be the founder of the sect, who was a disciple of ANTIGONUS of SOCOH (200-170 B.C.). They were the aristocratic and conservative party politically; and, doctrinally (generally speaking) they negatived the teaching of the Pharisees, even denying the doctrine of the resurrection.

Neither of these sects had any existence, as such, till the return from Babylon.

121

THE SYNONYMOUS WORDS FOR "PREACH", ETC.

1. **kērussō**=to proclaim (as a herald), from *kērux*, a herald; without reference to the *matter* proclaimed (which is contained in No. 4); and without including the idea of *teaching*.

2. **kērux**=a herald.

3. **kērugna**=that which is proclaimed.

4. **euangeltzō**=to announce a joyful message; having regard to the *mutter* announced (not the manner, which is contained in No. 1).

5. **katangellō**=to bring word down to any one, bring it home by setting it forth.

6. **dtangellō**=to make known (through an intervening space), report further (by spreading it far and wide).

7. **lateō**=to talk or to use the voice, without reference to the words spoken (see Mark 2. 2).

8. **dtalegomat**=to speak to and fro (alternately), converse, discuss (see Acts 20. 7, 9). Hence Eng. dialogue.

9. **akoē**=hearing. Put by Fig. *Metonymy* (of Subject) for what is heard.

10. **logos**=the word (spoken, as a means or instrument, not as a product); the expression (both of sayings and of longer speeches); hence, an account, as in Matt. 12. 36; 18. 23. Luke 16. 2. Acts 19. 40. Rom. 9. 28 (m.); 14. 12. Phil. 4. 17. Heb. 13. 17. 1 Pet. 4. 5. For the difference between *logos* and *rhēma*, see note on Mark 9. 32.

122

THE SYNONYMOUS WORDS FOR "JUDGE", "CONDEMN", ETC.

1. **krtnō**=to judge, used of a legal or other decision; generally translated "judge", sometimes "determine", "conclude", &c.

2. **anakrtnō**. No. 1 with *ana* (Ap. 104. i) prefixed=to examine; translated, with a negative, "ask no question" in 1 Cor. 10. 25, 27.

3. **apokrtnomat**. 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 Testaments, it is often combined with the word "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. 25, "answered and said" means "prayed and said"; 22. 1, "taught"; in Mark 9. 5, "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. **dtakrtnō**. 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. **enkrtnō**. No. 1 with *en* (Ap. 104. viii) prefixed=to adjudge to a particular position. Occurs only in 2 Cor. 10. 12, translated "make of the number".

6. **epikrtnō**. No. 1 with *epi* (Ap. 104. ix) prefixed=to pronounce sentence upon. Occurs only in Luke 23. 24.

7. **katakrtō**. No. 1 with *kata* (Ap. 104. x) prefixed=to give sentence against, to condemn. Occurs 19 times, translated "condemn", except in Mark 16. 16 and Rom. 14. 23.

8. **sunkrtnō**. No. 1 with *sun* (Ap. 104. xvi) prefixed=to put together, in order to judge; hence to compare. Occurs only in 1 Cor. 2. 13. 2 Cor. 10. 12.

9. **hupokrtnomat**. Middle of No. 1 with *hupo* (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 *hupokrisis* and *hupokritēs*, 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".

Sometimes the word "man" is added in translating the Masc. Gender of Adjectives or Nouns, in which case it is not one of the words given below.

1. **anthrōpos**=an individual of the Genus *Homo*; a human being as distinct from animals. See Ap. 98. XVI, for "the Son of man".

2. **anēr**=an adult male person. Lat. *vir*, an honourable title (as distinct from a mere "man", No. 1); hence, used of a husband.

3. **tis**=some one, a certain one.

4. **arrēn**=a male; of the male sex.

5. **arsēn**. The same as No. 4; being the old *Ionic* form, as No. 4 is the later *Attic* form.

6. **teletos**=one who has reached maturity as to age or qualification, or by initiation. Rendered "man" in 1 Cor. 14. 20. See note there; also Ap. 125. 1, and cp. 1 Cor. 2. 6.

124

THE SYNONYMOUS WORDS FOR "OTHER", "ANOTHER".

1. **allos**=another of the same kind (denoting *numerical* distinction). The second of two where there may be more: e.g. Matt. 10. 23; 25. 16, 17, 20; 27. 42, 61; 28. 1. John 18. 15, 16; 20. 2-4. Rev. 17. 10. See note on John 19. 18.

2. **heteros**=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. 41; 14. 31; 16. 13, 18; 17. 34, 35; 18. 10; 23. 40.

3. **loipos**=the remaining one. Pl. = those who are left.

4. **tines**=certain ones. 2 Cor. 3. 1.

5. **kakēnos**=and that one there. Contraction of *kai ekeinos*, only translated "other" in Matt. 23. 25 and Luke 11. 42.

6. **allogrōtos**=not one's own, belonging to another, or others (Heb. 9. 25). Hence, a foreigner. See Luke 16. 12.

125

THE SYNONYMOUS WORDS FOR "PERFECT" (Adj. and Verb).

1. **teletos**=that which has reached its end. From *telos*, end. Lat. *finis*, nothing beyond; hence perfect, in the sense of initiated. See 1 Cor. 2. 6. Phil. 3. 15.

2. **teletōō**=to make a full end, consummate.

3. **epiteleō**=to finish, or bring through to an end.

4. **akribōs**=accurately, precisely, exactly, assiduously.

5. **akribeta**=accuracy, preciseness, exactness.

6. **arttos**=fitting like a joint=perfect adaptation for given uses. Occ. only in 2 Tim. 3. 17.

7. **plēroō**=to fulfil, accomplish.

8. **katartizō**=to arrange or set in order, adjust, &c. It occurs thirteen times, and is rendered "mend" (Matt. 4. 21. Mark 1. 19); "prepare" (Heb. 10. 5); "frame" (Heb. 11. 3); "restore" (Gal. 6. 1); "make perfect" (Heb. 13. 21. 1 Pet. 5. 10. All the texts read "will perfect"); "perfected" (Matt. 21. 16. 1 Thess. 3. 10); "fit" (Rom. 9. 22). *Passive* "be perfect" (Luke 6. 40. 2 Cor. 13. 11); "be perfectly joined together" (1 Cor. 1. 10).

9. **exarttizō**=to equip, fit out (as a vessel for sea); i. e. ready for every emergency (occ. only in Acts 21. 5 and 2 Tim. 3. 17).

10. **hexis**=habitude (as the result of long practice or habit). Occ. only in Heb. 5. 14.

126 THE EIGHT BEATITUDES OF MATT. 5, AND THE EIGHT WOES OF MATT. 23.

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 opened to the poor (*v.* 3).
2. Comfort for mourners (*b.* 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. Purity within, and the vision of God hereafter (*v.* 8).
7. Peacemakers, the sons of God (*v.* 9).
8. The persecuted (*vv.* 10-12).

"THE WOES" (23. 13-33).

1. The kingdom shut (*v.* 13).
2. Mourners distressed (*v.* 14).
3. Fanatics compassing the earth (*v.* 15).
4. False righteousness sought by casuistry (*vv.* 16-22).
5. Mercy "omitted" and "left undone" (*vv.* 23, 24).
6. Purity without, uncleanness within. "Blindness" (*vv.* 25, 26).
7. Hypocrites, and lawless (*vv.* 27, 28).
8. The persecutors (*vv.* 29-33).

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. 3 (Ps. 40. 17); 5. 4 (Ps. 119. 136); 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 (Pss. 37; 39; 40).

127 THE SYNONYMOUS WORDS FOR "POOR", ETC.

1. **ptōchos**=destitute, and in want: always rendered "poor": except Luke 16. 20, 22 (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. **prais**=meek, as distinguished from passionate. Occ. only in Matt. 5. 5; 21. 5; 1 Pet. 3. 4.

These words are used in the Septuagint interchangeably for the same Hebrew word; but the contexts show that they are all used for the same class, viz., the *fellahin*, or poor of an oppressed country, living quiet lives under tyrannical and oppressive rulers; and suffering deprivation from tax-gatherers and lawless neighbours.

128 THE SYNONYMOUS WORDS USED FOR "SIN", "WICKEDNESS", "EVIL", "UNGODLINESS", "DISOBEDIENCE", "TRANSGRESSION", ETC.**I. SIN.****i. The Verb.**

hamartanō=to miss the mark or aim; then, to miss or wander from the right path; to go, or do, wrong.

ii. The Noun.

1. **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. 8).
2. **hamartēma**=the actual sin. The evil principle in action; the sinful act or deed.
3. **paraptōma**=a falling aside, when one should have stood upright. Hence (morally) a fall, a falling aside 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. **kakta**=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. 39. 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).
2. **kakos**=depraved, bad in nature. Cp. No. II. 2.
3. **anomos**=lawless, contempt of law.

4. anomia=lawlessness.

5. **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.

IV. UNGODLINESS.

asebeta=impiety, absence of "the fear of God", having no reverence for sacred things; irreligious. Sept. for *pāsha'*. Ap. 44. ix.

V. DISOBEDIENCE, ETC.

1. **apetheta**=unwillingness to be persuaded, leading to obstinacy.
2. **parakoē**=unwillingness to hear, disobedient.

VI. TRANSGRESS, TRANSGRESSOR.

1. **parabatnō**=to step on one side, overstep, go aside from, violate, transgress.
2. **parerchomat**=to go past, pass by, neglect.
3. **parabatēs**, one who steps aside, or oversteps.

VII. INIQUITY.

1. **adikia**=unrighteousness, wrongdoing.
2. **adikēma**=a wrong done.
3. **paranomia**=acting contrary to law or custom. Occ. only in 2 Pet. 2. 16.

VIII. ERR, ERROR.

1. **plananō**=to cause to wander or go astray; used of doctrinal error and religious deceit. Cp. *planos* (1 Tim. 4. 1, "seducing").
2. **apoplananō**. No. 1 with *apo*=away from, prefixed (Ap. 104. iv). In Pass., to go astray from, swerve. Occ. only in Mark 13. 22 and 1 Tim. 6. 10.
3. **astochēō**=to deviate from. Occ. only in 1 Tim. 1. 6; 6. 21. 2 Tim. 2. 18.

IX. FAULT.

hēttēma=a diminishing of that which should have been rendered in full measure; diminution, decrease. Occ. in Rom. 11. 12 and 1 Cor. 6. 7.

129 THE SYNONYMOUS WORDS FOR "WORLD", "EARTH", ETC.

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 "ornament". See Ex. 33. 5, 6. Isa. 49. 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. *bāra'* 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. *aiōn* = 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 *aiōn* is expressed by the Heb. 'olām (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. 'olāmim and Gr. 'aiōnes used of ages, or of a succession of age-times, and of an abiding from age to age. From this comes the adjective *aiōnios* (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 *aiōns* of *aiōns*.

These ages or age-times were all prepared and arranged by God (see Heb. 1. 2; 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. 24-30, 36-43. Mark 4. 19; 10. 30. Rom. 12. 2. 1 Cor. 2. 8. 2 Cor. 4. 4. Gal. 1. 4. Eph. 2. 2 (transl. "course"). 2 Tim. 4. 10. Tit. 2. 12.

The "coming age" is characterized in such passages as Matt. 13. 39, 40, 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 *sunteleia*, 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 8. 35). For further information see Ap. 151. II. A.

3. *oikoumenē* = the world as inhabited. It is from the verb *oikeō* = 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. 5; 21. 26. 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. *gē* = 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.

130 THE SYNONYMOUS WORDS FOR "LIGHT", ETC.

1. *phōs* = 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. *phōstēr* = a light, or light-giver, used of star light, and light holders or bearers (cp. Gen. 1. 14, 16).

3. *phōtismos* = 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 (*phōs*), which is used of Christ (John 8. 12, &c.).

5. *luchnia* = a lampstand.

6. *lampas* = a torch (Judg. 7. 16, 20) fed with oil from a small vessel (the *angeion* of Matt. 25. 4) constructed for the purpose.

7. *phengos* = 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.

131 THE SYNONYMOUS WORDS FOR "HELL", ETC.

"Hell" is the English rendering of two different Greek words in the N.T.

The English word is from the Anglo-Saxon *hel*, Genitive Case *helle* = a hidden place, from the Anglo-Saxon *helan* = to hide.

It is in the N.T. used as the translation of two Greek words:—

I. *Gehenna*. Gr. *geenna*. This is the transliteration of the Heb. *Gai' Hinnōm*, i.e. the Valley of Hinnōm or "the Valley" of [the sons of] Hinnōm, 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. Sometimes, "geenna 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, 30; 10. 28; 18. 9; 23. 15, 33. Mark 9. 43, 45, 47. Luke 12. 5. Jas. 3. 6.

II. *Hadēs*. Gr. *hadēs*, from *a* (privative) and *idein*, to see (Ap. 133. 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 as 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 *She'ol* 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, 31 as His own equivalent of *She'ol* in Psalm 16. 10, He has settled, once for all, the sense in which we are to understand it. The meaning He has given to *She'ol* in Ps. 16. 10

is the one meaning we are to give it wherever it occurs in the N.T., whether we transliterate it or translate it. We have no liberty to do otherwise, and must discard everything outside the Word of God.

The word occurs eleven times (Matt. 11. 23; 16. 18. Luke 10. 15; 16. 23. Acts 2. 27, 31. 1 Cor. 15. 55. Rev. 1. 18; 6. 8; 20. 13, 14); and is rendered "hell" in every passage except one, where it is rendered "grave" (1 Cor. 15. 55, marg. "hell").

In the R.V. the word is always transliterated "Hades", except in 1 Cor. 15. 55 (where "death" is substituted because of the reading, in all the texts, of *thanate* for *hadē*), and in the American R.V. also.

As *Hades* is the Divine Scriptural equivalent of *She'ol*, further light may be gained from Ap. 35, and a reference to the 65 passages there given. It may be well to note that while "Hades" is rendered "hell" in the N.T. (except once, where the rendering "the grave" could not be avoided), *She'ol*, its Hebrew equivalent, occurs 65 times, and is rendered "the grave" 31 times (or 54 %); "hell" 31 times (4 times with margin "the grave", reducing it to 41.5 %); and "pit" only 3 times (or 4.5 %).

"The grave", therefore, is obviously the best rendering, meaning the *state of death* (Germ. *sterbend*, for which we have no English equivalent); not the *act of dying*, as an examination of all the occurrences of both words will show.

1. The rendering "pit" so evidently means "the grave" that it may at once be substituted for it (Num. 16. 30, 33. Job 17. 16).

2. The rendering "the grave" (not "a grave", which is Hebrew *keber*, or *bōr*) exactly expresses the meaning of both *She'ol* and *Hades*. For, as to *direction*, it is always down: as to *place*, it is in the earth: as to *relation*, it is always in contrast with the state of the living (Deut. 32. 22-25 and 1 Sam. 2. 6-8); as to *association*, it is connected with mourning (Gen. 37. 34, 35), sorrow (Gen. 42. 38. 2 Sam. 22. 6. Ps. 18. 5; 116. 3), fright and terror (Num. 16. 27, 34), mourning (Isa. 38. 3, 10, 17, 18), silence (Ps. 6. 5; 31. 17. Ecc. 9. 10), no knowledge (Ecc. 9. 5, 6, 10), punishment (Num. 16. 29, 34. 1 Kings 2. 6, 9. Job 24. 19. Ps. 9. 17 (R.V.=re-turned)), corruption (Ps. 16. 10. Acts 2. 27, 31); as to *duration*, resurrection is the only exit from it (Ps. 16. 11. Acts 2. 27, 31; 13. 33-37. 1 Cor. 15. 55. Rev. 1. 18; 20. 5, 13, 14).

III. *Tartaroō* (occurs only in 2 Pet. 2. 4)=to thrust down to Tartarus, *Tartarus* being a Greek word, not used elsewhere, or at all in the Sept. Homer describes it as subterranean (cp. Deut. 32. 22, which may refer to this). The Homeric *Tartarus* is the prison of the Titans, or giants (cp. Heb. *Rephaim*, Ap. 25), who rebelled against *Zeus*.

132 THE SYNONYMOUS WORDS FOR "KNOW", "KNOWLEDGE", ETC.

I. The Verb.

- i. *otda*=to know (intuitively) without effort, to understand. No. i is subjective, while No. ii is objective.
- ii. *gtnōskō*=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. *epi-gtnōskō*. No. ii with *epi*=upon (Ap. 104. ix); to know thereupon, to become thoroughly acquainted with; to know thoroughly and accurately, recognize. See 1 Cor. 13. 12.
- iv. *pro-gtnōskō*. No. ii with *pro* (Ap. 104. xiv)=to get to know beforehand, to foreknow.

v. *epistamat*=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 mere casual, *diletante* acquaintance with it. See Acts 15. 7; 18. 25; and see note on 19. 15.

II. The Noun.

- i. *gnōsts*=knowledge acquired by learning, effort, or experience. The result of No. ii, above.
- ii. *epignōsis*=precise or further knowledge, thorough acquaintance with; true knowledge.
- iii. *sunests*=native insight, understanding, capacity to apprehend; used of reflective thought, while *sophia* (wisdom) is used of productive thought.

133 THE SYNONYMOUS WORDS FOR "SEE", "LOOK", "BEHOLD", ETC.

The following twenty-three words are to be thus distinguished and understood:—

I. SEE.

1. *eidon*=to see: implying not the mere act of looking, but the actual perception of the object; thus differing from *blepō* (No. 5, below).
2. *tdou* is the Imperative Aorist Middle of *eidon* (see No. 1, above)=See! Behold! calling attention to something external to one's self.
3. *ide* is the Imperative Active of the Second Aorist *eidon* (No. 1, above), as calling attention to something present.
4. *otda*=to know intuitively, without effort or experience; to have perceived or apprehended. Cp. the verb *gtnōskō*, which means to get to know, by effort, experience, or revelation. See the two verbs in the same verse (John 8. 55; 13. 7. 1 John 5. 20), and Ap. 132. I. 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 and with desire; used of mental vision, and implying more contemplation than *horaō* (see No. 8, below).
6. *anablepō*. This is *blepō* (No. 5, above), with the Preposition *ana* prefixed (see Ap. 104. i)=to look up

(e.g. Mark 8. 24), to look again; hence, to recover sight (e.g. Matt. 11. 5).

7. *emblepō*=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 (e.g. Matt. 19. 26. Mark 8. 25. Acts 22. 11).

8. *horaō*=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 does, and from No. 1 in that it has regard to the *object*, while No. 1 refers to the *subject*.

(a) *opsomat* is used as the Future of *horaō* (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. *aphoraō*=to look away from others at one who is regarded earnestly (e.g. Heb. 12. 2, where alone it occurs). It is No. 8, with *apo* (Ap. 104. iv) prefixed.

10. *optanomai*=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. **theomat** 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. **historeō**=to inquire: i. e. to have an interview with a person with a view to becoming personally acquainted through conversation. Occ. only in Gal. 1. 18.

II. BEHOLD.

1. **epitdon**. This is No. I. 1, with *epi*=upon (Ap. 104. ix) prefixed; to look upon. It is the second Aorist of *ephorāō* (No. I. 8), with *epi*=upon (Ap. 104. ix) prefixed. It occurs only in Luke 1. 25 and Acts 4. 29.

2. **epopteuō**=to look over, overlook, watch, and thus be an eyewitness of. Occ. only in 1 Pet. 2. 12; 3. 2. It is

derived from No. I. 8, above, with *epi* (Ap. 104. ix) prefixed.

3. **anatheōreō**. It is No. I. 11, with *ana* (Ap. 104. i) prefixed. Hence it=to gaze on with purpose and attention. Occ. only in Acts 17. 23; and Heb. 13. 7.

4. **katanoēō**=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. I. ii). It has regard to the conscious action of the mind in getting to see or understand.

III. LOOK.

1. **anablepō**. See No. I. 6, above.

2. **parakuptō**=to stoop down beside (*para*. Ap. 104. xii) anything in order to look at it more closely.

3. **prosdokaō**=to watch for (*pros*. Ap. 104. xv) anything, expect and thus look or wait for.

4. **epiblepō**. This is No. I. 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. **atentizō**=to fix the eyes intently upon.

134 THE SYNONYMOUS WORDS FOR "PRAY" AND "PRAYER".

I. The Verb.

1. **euchomai**=to speak out, utter aloud. Hence, to wish or vow (Acts 26. 29. 2 Cor. 13. 7. Jas. 5. 16).

2. **proseuchomai**. 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. 5. 44.

3. **erōtaō**=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. **deomat**=to want, lack, or need; then, to make known one's need; hence, to supplicate, beseech.

6. **parakaleō**=to call aside, appeal to (by way of exhortation, entreaty, comfort, or instruction).

II. The Noun.

1. **euchē**=a prayer (to God); also, a vow made to God.

2. **proseuchē**=No. 1 with *pros* (Ap. 104. xv, prefixed). The word is quite common in the *Papyri*, though in the N.T. it is restricted to prayer offered to God, having regard to the power of Him Who is invoked and giving prominence to *personal devotion*. Also used of a place of prayer (Acts 16. 13).

3. **deēsis**=a petition for a special object, having regard to our necessity rather than to God's sufficiency to supply it: giving prominence to *personal need*. In Byzantine Greek it was 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. **aitēma**=a specific petition for a particular thing, cp. No. I. 4. Occurs only in Luke 23. 24. Phil. 4. 6. 1 John 5. 15.

135 THE SYNONYMOUS WORDS FOR "LOVE".

I. The Verb.

1. **agapaō**=to regard with favour, to make much of a thing or person, on principle. The cause or ground of No. 2.

2. **phileō**=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 v. 5, 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* (=love of the brethren). *Agapē* is spontaneous love, irrespective of "rights". The word was supposed to be peculiar to the N.T., but it is found in the *Papyri*.

2. **philanthrōptia**=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 *philanthrōpēs* (Acts 27. 3, "courteously").

III. The Adjective.

agapētos=beloved. The word used of the Lord Jesus by the Father. See Matt. 3. 17; 12. 18; 17. 5. Mark 1. 11; 9. 7. Luke 3. 22; 9. 35; and in Mark 12. 6. Luke 20. 13, by Himself. A special epithet of the Saints in the Epistles.

136

THE SYNONYMOUS WORDS FOR "WASH".

The following nine Greek words are rendered "wash" in the English N.T. :—

- i. **nīptō** = to wash some part of the body (as the face, hands, or feet).
- ii. **aponiptō**. No. 1 with *apo* = away from (Ap. 104. iv); to wash off from (a part of the body) and for one's self.
- iii. **louō** = to bathe (the whole body).
- iv. **apolouō**. No. 3 with *apo* = away from (Ap. 104. iv); to wash off from the whole body by bathing. Occ. only in Acts 22. 16, and 1 Cor. 6. 11.
- v. **ptunō** = to wash (inanimate things, such as clothes). Occ. only in Rev. 7. 14.
- vi. **apoptunō**. No. 5 with *apo* = away from (Ap. 104. iv); to wash inanimate things thoroughly. Used only of nets (Luke 5. 2).
- vii. **baptizō**. Rendered "wash" only in Mark 7. 4, and Luke 11. 38. See Ap. 115.
- viii. **brechō** = to wet (on the surface, like rain), moisten.
- ix. **rhantizō** = to sprinkle (ceremonially), and thus cleanse or purify. Occ. only in Heb. 9. 13, 19, 21; 10. 22.

These words must be carefully distinguished. See notes on John 13. 10: "He that is washed (No. 3) needeth not save to wash (No. 1) his feet".

In the Septuagint of Lev. 15. 11, the three principal words are used in one verse: "And whomsoever 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.

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. **sebomai** = to revere, to feel awe. Used, therefore, of the inward feelings (as No. 1 is of the outward act).
3. **sebaxomai** = to be shy, or timid at doing anything. Occurs only in Rom. 1. 25.
4. **latreuō** = to serve in official service (for hire, or reward). Used of serving God in the externals 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. 37-41) 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 two 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. 108. v), whose father was one of the rulers of the Synagogue (*archi-*

sunagōgos), by name Jairus. She was not dead. No mourning had commenced, but as the Lord approaches news of her death was brought.

Other antecedents and consequents of time and place and circumstances are all different.

2. There were two women suffering from the same disease. And why not? It is not surprising that there were two, but surprising there were not more—as probably there were among the many unrecorded (Matt. 14. 36. Mark 3. 10; 6. 56. Luke 6. 19).

The first (Matt. 9. 20) was evidently watching her opportunity, and had probably heard the report of the Lord's "touch". She came behind Him; and there is no mention of a crowd as in the case of the other woman.

The first spoke "within herself" of what she would do; the second had spoken to her friends.

The Lord saw the first woman, and spoke before the healing was effected. He did not see the second, and inquired after the healing was accomplished.

In the first the disciples said nothing, but in the second they reasoned with the Lord as to the crowds.

In the first there is no mention of physicians or of spiritual blessing received. In the second case both are mentioned.

It appears, therefore, that in these cases we have two pairs of double miracles, with differences so great that they cannot be combined and treated as being identical.

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 nekroi*) 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. Deut. 18. 11; 28. 26. Jer. 7. 33; 9. 22; 19. 7. Ezek. 37. 9. See notes on Matt. 22. 31. 1 Cor. 15. 35.

2. Without the Article (*nekroi*) 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. 32. 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 latent in the Preposition (*ek nekron*), it denotes out from among dead people. See notes on

Mark 9. 9, 10. Luke 16. 30, 31. John 20. 9. Acts 10. 41. Rom. 6. 13; 10. 7, 9; 11. 15. 1 Cor. 15. 12-20. Heb. 11. 19.

4. With a Preposition, and with the Article; e.g. *ek tōn nekron*, it denotes emphatically out from among the dead bodies, or corpses. Cp. Eph. 5. 14. Col. 1. 18; 2. 12.

5. The bearing of this on 1 Pet. 4. 6 will be better seen if we note that we have *nekroi* (See No. 2, above), meaning people 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 though they might be judged in the flesh, according to [the will of] men¹, yet they might live [again, in resurrection], according to [the will of] God, as regards [the] spirit²; 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. 12, 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. 104. x. 2). Rom. 8. 27; 15. 5. 1 Cor. 12. 8; 15. 32; 2 Cor. 11. 17. Gal. 1. 4, 11. Eph. 1. 5, 9, 11, 19; 2. 2. Col. 2. 8. 1 Pet. 4. 14, 19. 1 John 5. 14.

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 *euangelion* 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. Its 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 full" (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", &c. (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. 4 the heir was announced, and this heir was to be the Messiah (Gal. 3. 16).

In Gen. 15. 8-21 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), Immanuel 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 this 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, &c.) and put Him to death. This would not affect the fulfilment of all the promised glories connected with the Kingdom. See Luke 24. 26: "Ought not Christ to have suffered these things, and to enter into His glory?" Cp. Acts 3. 18; 17. 3.

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. 1-7), 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. 1-4).

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 time¹, 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 action by quoting (for the first time) the prophecy of Israel's blindness (Isa. 6. 9, 10)¹.

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 John 12. 37-41.

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. Mark 1. 1-8. Luke 3. 1-18. John 1. 6-36). 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 mustard tree, *vv.* 31, 32). Hence the seed was "devoured" and the word was "not understood" (*vv.* 4, 19).

The *Second Sowing* was by Christ Himself (Matt. 4. 17), the Twelve (Matt. 10. 7), and the Seventy (Luke 10. 1-20). 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. 2. 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 one abiding 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, 10-13; 4. 9; 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 short duration only, as were the other three, and numbered by "days" (Dan. 12. 13. Matt. 24. 22. Luke 17. 26). There will be a special manifestation of the presence and power of the Lord (Matt. 28. 20), at the end (*sunteleia*) of this age; and, when this sowing is over, the end (*telos*) will come (Matt. 24. 13, 14), concerning which the disciples had enquired in *v.* 3.

2. THE PARABLE OF THE MARRIAGE FEAST. (Matt. 22. 1-14).

The servants first sent forth were John the Baptist, the Twelve, and the Seventy, and these were sent to those who had been previously bidden. But "they would not come".

The "other 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. 5). Therefore, "Repent ye", &c." (Acts 2. 38, 39; 3. 19).

But instead of repenting 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 that 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 of God.

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 been already bidden by John. It was sent by "His 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 "at supper-time", according to Eastern custom. But they all with one consent began to make excuse (*vv.* 18-20).

The *Third Invitation* was sent, not to those who had been already bidden, but to another class altogether. It was sent by "The Master of the House", Who 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.* 23), 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, but it is the last who "hear and understand" (Matt. 13. 23); who "hear and receive" (Mark 4. 20); who "hear and keep" (Luke 8. 15); and who "bring forth fruit". For this, special wisdom and understanding is needed, as foretold in Dan. 11. 33; 12. 3, 10.

Thus the present dispensation (since the destruction of Jerusalem and dispersion of Israel, which took place shortly after Acts 28, 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:—

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. It characterizes the ministry of the Acts rather than that of the Gospels; especially Paul's share in it.

The Gospel of a risen Messiah, re-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. 12-18; 4. 2, 10-12.

"With great power gave the Apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all" (4. 33). Also 5. 29-32; 10. 34-43; 13. 23-39.

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" (*vv.* 18, 31, 32). True, it was

the proclamation of the Kingdom, and, in its wider aspect, "the kingdom of God" (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 fulfil 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 means of His 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—yea, 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 the substance of the good news of the grace of God.

It was not new. 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 showed 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 [haply] 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 writings. 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 apostle 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 sent 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. 9-11. 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 subjugation 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: viz. the making known this good news 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 Alphæus), while the other three, though they vary in order within the group, are never given in a different group.

They may be presented thus:—

	Matt. 10. 2-4.	Mark 3. 16-19.	Luke 6. 14-16.	Acts 1. 13, 26.
1	...	...	PETER	
2	and Andrew;	and James,	and Andrew,	and James,
3	James,	and John;	James	and John,
4	and John;	and Andrew,	and John,	and Andrew,
5	...	...	PHILIP	
6	and Bartholomew ¹ ;	and Bartholomew ¹ ,	and Bartholomew ¹ ,	and Thomas,
7	Thomas,	and Matthew,	Matthew	Bartholomew ¹ ,
8	and Matthew;	and Thomas,	and Thomas,	and Matthew,
9	...	...	JAMES (son of Alphæus)	
10	and Lebbæus ² ;	and Thaddæus ² ,	and Simon ³ (Zelôtês),	and Simon ³ (Zelôtês),
11	Simon ³ (Can.),	and Simon ³ (Can.),	and Judas ² (of James),	and Judas ² (of James).
12	and Judas Iscariot.	and Judas Iscariot.	and Judas Iscariot.	[Matthias (v. 26)].

¹ A patronymic for NATHANAEL (John 1. 44-46). where he is joined with Philip, and in John 21. 2 with Thomas.

² JUDAS the brother of James, to distinguish him from Judas Iscariot. He was called Lebbæus or Thaddæus, which words have a similar meaning, the latter being Aramaic. See Ap. 94. III. 3.

³ SIMON, the Canaanite or Cananean. Not meaning a Gentile, but an Aramaic word meaning the same as *Zelôtês*.

Further detailed particulars may be given as follows:—

1. Simon (Matt. 10. 2. Mark 3. 16. Luke 6. 14. John 1. 42). 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 Jona¹ (John 1. 42) and a native of Bethsaida¹ (John 1. 44).

2. Andrew (Matt. 10. 2. Mark 3. 18. Luke 6. 14. Acts 1. 13), of Bethsaida¹ (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. 13), the son of Zebedee¹ (Matt. 10. 2. Mark 3. 17), surnamed by Christ, with John, Boanerges¹ (Mark 3. 17).

4. John (Matt. 10. 2. Mark 3. 17. Luke 6. 14. Acts 1. 13), the brother of James (Matt. 10. 2. Mark 3. 17), surnamed by Christ, with James, Boanerges¹ (Mark 3. 17).

5. Philip (Matt. 10. 3. Mark 3. 18. Luke 6. 14. Acts 1. 13), of Bethsaida¹ (John 1. 44).

¹ These are *Aramaic* words. See Ap. 94. III. 3

6. Bartholomew¹ (Matt. 10. 3. Mark 3. 18. Luke 6. 14. Acts 1. 13).

7. Thomas¹ (Matt. 10. 3. Mark 3. 18. Luke 6. 15. Acts 1. 13), called Didymus (John 11. 16; 21. 2).

8. Matthew¹ (Matt. 10. 3. Mark 3. 18. Luke 6. 15. Acts 1. 13), the Publican (Matt. 10. 3. Luke 5. 27); called also Levi (Mark 2. 14. Luke 5. 27), the son of Alphaeus (Mark 2. 14).

9. James (Matt. 10. 3. Mark 3. 18. Luke 6. 15. Acts 1. 13), the son of Alphaeus¹ (Matt. 10. 3. Mark 3. 18. Luke 6. 15. Acts 1. 13).

10. Lebbæus (Matt. 10. 3), whose surname (Matt. 10. 3) was Thaddæus¹ (Matt. 10. 3. Mark 3. 18); called also Judas, brother of James (Luke 6. 16. Acts 1. 13), and "Judas (not Iscariot)" (John 14. 22).

11. Simon (Matt. 10. 4. Mark 3. 18. Luke 6. 15. Acts 1. 13), the Canaanite (Matt. 10. 4. Mark 3. 18); called Zēlotēs (Luke 6. 15. Acts 1. 13).

12. Judas (Matt. 10. 4. Mark 3. 19. Luke 6. 16) Iscariot (Matt. 10. 4. Mark 3. 19. Luke 6. 16), the traitor (Luke 6. 16) who betrayed Him (Matt. 10. 4. Mark 3. 19. John 6. 71; 12. 4; 13. 2), the son of Simon (John 6. 71; 12. 4; 13. 2, 26).

142

"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 spoke with Divine authority (Matt. 7. 29); and on earth only on seven distinct occasions, in order to emphasize and call attention to the utterance He had just made.

This is an important example of the Figure *Polyptōton* (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. 6, 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 on 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 itself *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 Tares. 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, prefaced 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. 25), and publicans and sinners were drawing near to hear Him. But not all received what they heard. These the Lord likened 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. 34, 35).

This was the last occasion on earth. For the eight occasions after His ascension, see Rev. 2. 7, 11, 17, 29; 3. 6, 13, 22; 13. 9.

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 *imprimatur* of Him Who spoke, not His own words, but only the words given to Him to speak by the Father (John 7. 16; 8. 28, 46, 47; 12. 49; 14. 10, 24; 17. 8). Cp. Deut. 18. 18, 19.

1. Matt. 12. 3 (Mark 2. 25. Luke 6. 3). “What David did”, covering 1 Sam. 21. 6: “the Shewbread” (v. 4) covering Lev. 24. 6-9: “not lawful for him to eat . . . but only for the priests”, covering Lev. 24. 9.

2. Matt. 12. 5. “In the temple the priests profane the sabbath”, covering Num. 28. 9, 10 (cp. John 7. 22, 23).

3. Matt. 19. 4. Creation. “At the beginning He made them male and female”, covering Gen. 1. 27 (cp. 5. 2), and thus effectually shutting out the modern idea of “evolution”.

4. Matt. 21. 16. “Out of the mouth of babes and sucklings”, &c., covering Psalm 8. 2.

5. Matt. 21. 42 (Mark 12. 10. Luke 20. 17). “The stone which the builders refused”, &c., covering Psalm 118 22. (Cp. Isa. 28. 16. Acts 4. 11. 1 Pet. 2. 6, 7.)

6. Matt. 22. 31, 32 (Mark 12. 26. Luke 20. 37). Resurrection, covering Ex. 3. 6.

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. :—

1. Gen.	1. 27.	Matt. 19. 4.
2. Ex.	3. 6.	„ 22. 31, 32
3. Lev.	24. 6-9.	„ 12. 3.
4. Num.	28. 9, 10.	„ 12. 5.
5. 1 Sam.	21. 6.	„ 12. 3.
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. 25 denotes a complete day (Gr. *nuchthēmeron*).

When Esther says (Est. 4. 16) “fast ye for me, and neither eat nor drink three days”, she defines 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” (5. 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 ago I fell sick”. 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 *Encycl. Brit.*, 11th (Cambridge) ed., vol. xi, p. 77). His “three days ago” 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. 30, is shown in Ap. 156.

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, 25, 26, 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, 26; 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 1336.

The Parables themselves, apart from their respective contexts, may be thus exhibited :—

Matt. 13.	A	B | 3-9. The Sower. The seed sown broadcast, in public.	} To the multi-
		C | 24-30. The Tares. Good and bad together. Separated at the end of the age.		tudes “out of the house”.
3-52.	A	D | 31, 32. The Mustard Seed. One tree.	} To the Disci-
		E | 33. The Leaven. Hid in the meal.		ples within the house.
	A	E 44. The Treasure. Hid in a field.	
		D | 45, 46. The Goodly Pearls. One pearl.	
	B	C | 47-50. The Drag-net. Good and bad together. Separated at the end of the age.	
		B | 52. The Scribe. The treasures shown to those in the house in private.	

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 (*Introversions*, like the Structure of the whole), corresponding one with the other :—

The first four, outside the house. (Apparent failure.)

A	F | The Sower. Three kinds of bad ground.	} in the earth.
	G | The Tares. Grow till harvest	
	G | The Mustard Seed. When it is grown	
	F | The Leaven. Three leavened measures.	

The last four, within the house. (Hidden purpose.)

A	H	|	The Treasure in the field.	
	J	|	The Goodly Pearls	} in the sea.
	J	|	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 "them that heard Him" (see Ap. 95); 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) *katabolē*.

The Noun, *themelios*, occurs in Luke 6. 48, 49; 14. 29; Acts 16. 26. Rom. 15. 20. 1 Cor. 3. 10, 11, 12. Eph. 2. 20. 1 Tim. 6. 19. 2 Tim. 2. 19. Heb. 6. 1; 11. 10. Rev. 21. 14, 19, 19. It is never used of the world (*kosmos*) or the earth (*gē*). The corresponding Verb (*themelioō*) occurs in Matt. 7. 25. Luke 6. 48. Eph. 3. 17. Col. 1. 23. Heb. 1. 10 and 1 Pet. 5. 10. The verb is only once used of the earth (*gē*). Heb. 1. 10.

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, *katabolē*, occurs in Matt. 13. 35; 25. 34. Luke 11. 50. John 17. 24. Eph. 1. 4. Heb. 4. 3; 9. 26; 11. 11. 1 Pet. 1. 20. Rev. 13. 8; 17. 8; and the corresponding Verb (*kataballō*) 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 *kataballō* and *katabolē* 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 unto the perfection.

Accordingly, the Noun *katabolē*, derived from, and cognate with the Verb, ought to be translated "disruption", or "ruin".

The remarkable thing is that in all occurrences (except Heb. 11. 11) the word is connected with "the world" (Gr. *kosmos*. Ap. 129. 1), and therefore the expression should be rendered "the disruption (or ruin) of the world", clearly referring to the condition indicated in Gen. 1. 2, and described in 2 Pet. 3. 5, 6. For the earth was not *created tohū* (Isa. 45. 18), but *became* so, as stated in the Hebrew of Gen. 1. 2 and confirmed by 2 Pet. 3. 6, where "the world that then was by the word of God" (Gen. 1. 1), perished, and "the heavens and the earth which are now, by the same word" were created (Gen. 2. 4), and are "kept in store, reserved unto fire against the day of judgment" (2 Pet. 3. 7) which shall usher in the "new heavens and the new earth" of 2 Pet. 3. 13.

"The disruption of the world" is an event forming a great dividing line in the dispensations of the ages. In Gen. 1. 1 we have the *founding* of the world (Heb. 1. 10 = *themelioō*), but in Gen. 1. 2 we have its *overthrow*.

This is confirmed by a further remarkable fact, that the phrase, which occurs ten times, is associated with the Preposition *apo*=from (Ap. 104. iv) seven times, and with *pro*=before (Ap. 104. xiv) three times. The former refers to the *kingdom*, and is connected with the "counsels" of God; the latter refers to the Mystery (or Secret. See Ap. 192) and is connected with the "purpose" of God (see John 17. 24. Eph. 1. 4. 1 Pet. 1. 20).

Ample New Testament testimony is thus given to the profoundly significant fact recorded in Gen. 1. 2, that "the earth became *tohū* and *bohū* (i. e. waste and desolate); and darkness was on the face of the deep", before the creation of "the heavens and the earth which are now" (2 Pet. 3. 7).

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, *in situ*, 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 *kēphās*, a stone, which was Peter's name in Aramaic, as was his appellative "Bar-jona" (John 1. 42). See Ap. 94. III. 3.

It is remarkable that there is only one other instance (Luke 22. 34) in which our Lord addressed him as "Peter"; but, in all other cases, by 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 coming exhibition 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, 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 ORIGIN'S *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, . . . or each of the apostles?"¹

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.

JEROME wrote thus in his exposition (Benedictine ed.):

"And I tell thee, that thou hast said to Me, 'Thou art the Christ', &c., and I tell thee that thou art Peter, and on this rock, &c."²

AUGUSTINE wrote in his *Retractationes* (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."³

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 paraphrastic 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

of the prophets, He said to them: 'But ye, Who do ye say that I am?' Peter (one alone for the rest, one for all) answered, 'Thou art the Christ, the Son of the living God.' This, most excellently, most truly spoken, was deservedly rewarded with this reply: 'Blessed art thou, Simon Bar-Jonah, because flesh and blood revealed not this to thee, but My Father Who is in heaven; and I tell thee that thou hast said': (hast said, observe, hast made confession unto Me: receive therefore the benediction): 'and I tell thee that thou art Peter; and on this rock I will build My church.'⁴

Some have conjectured from these words "tu dixisti" thou hast said it) that AUGUSTINE and JEROME must have had in the MSS. from which they translated six letters, which they divided into two words "SU EIPS"⁵, taking EIPS as an abbreviation of EIPAS (=thou hast said).

There must have been another division of the same six letters into three words, which was current even then, for both these Fathers add "SU EI PETROS" =thou art Peter; taking the same "ps" as an abbreviation of PETROS.

It is evident, however, that these Fathers give only a *paraphrase*; and do not profess to be giving an exact *quotation*.

One thing, however, is certain, and that is our only point in this Appendix, viz. that the earliest references made to this passage disclaim all idea of its having any reference to the apostle Peter, but only to HIM Who was the subject of Peter's confession.

¹ *ei de epi ton hena ekeinon Petron nomizeis hupo tou Theou oikodomesthai ten pasan ekklesian monon, ti oun phesais peri Ioannou, tou tes brontes, e hektou ton apostolon.*

² "Quid est quod ait? Et ego dico tibi tu mihi dixisti (tu es Christus filius Dei vivi); et ego dico tibi quia TU mihi dixisti (tu es Christus filius Dei vivi); et ego dico tibi (non sermone casso et nullum habenti opus, sed dico tibi, quia meum dixisse, fecisse est) quia tu es Petrus; et super hanc petram aedificabo ecclesiam meam."

³ "Dixi in quodam loco de apostolo Petro, quod in illo, quasi in *petra*, fundata sit ecclesia; sed scio me postea saepissime sic exposuisse quod a Domino dictum est, ut super hunc intelligetur quem confessus est Petrus: horum autem duarum sententiarum quae sit *probabilior*, eligat lector." (Italics, ours.)

⁴ "Cum interrogasset ipse Dominus discipulos suos, quis ab hominibus diceretur, et aliorum opiniones recolendo dixissent; quod alii eum dicerent Ioannem, alii Eliam, alii Ieremiam, aut unum ex prophetis, ait illis, 'Vos autem quem Me esse dicitis?' Et Petrus, unus pro ceteris, unus pro omnibus, 'Tu es, inquit, Christus filius Dei vivi.' Hoc, optime, veracissime, merito tale responsum accipere meruit: 'Beatus es, Simon Bar Ionae, quia non tibi revelavit caro et sanguis, sed Pater Meus qui in caelis est: et Ego dico tibi, quia tu dixisti': Mihi dixisti, audi; dedisti confessionem. Recipe benedictionem ergo: 'Et dico tibi, Tu es Petrus—et super hanc petram aedificabo ecclesiam Meam'."

⁵ It will be seen from Ap. 94. V. i. 3 that in the Greek manuscripts 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; yet "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 defilement through contact with a dead body was to purify himself on the third day (Num. 19. 11, 12).

2. 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*, Pitman's ed., vol. xii. pp. 351-353).

4. Herodotus testifies that embalment 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 Jonah) to associate the fact of resurrection with the certainty of death, so as to preclude all doubt that death had actually taken place, and shut out all suggestion that it might have been a trance, or a mere case of resuscitation. 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. 17, 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.

149 THE TRANSFIGURATION (Matt. 17. 1-8. Mark 9. 2-8. Luke 9. 28-36).

It has been said that "to most ordinary men the Transfiguration seemed to promise much and yield little"; but, by a careful comparison of Scripture with Scripture we shall find some of what it promises so much, 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" (Luke 9. 28, 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 connexion with this¹.

4. What this connection is may be seen from the fact that, in the O.T., while the "glory" is often mentioned without the "sufferings" (Isa. 11; 32; 35; 40; 60, &c.), the "sufferings" are never mentioned apart from the "glory". (See Ap. 71.)

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. 39, 42, 44) and the *glory* (John 17. 1, 5, 24).

7. 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. 5-10): and (3) at His Resurrection, "Thou art My Son; this day have I begotten Thee", i.e. brought Thee to the birth. Gr. *gegennēka*, 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 "beheld" by those whom He had loved (John 17. 24). The *sufferings* had first to be accomplished; but, this 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. 18-26. It was, as we know, rejected: in Jerusalem, the capital of the land (Acts 6. 9-7. 60), and afterward in Rome, the capital of the dispersion (Acts 28. 17-28). Hence, He must come again, and when He again bringeth 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).

¹ This is doubtless the reason why it finds no place in John's Gospel; for, like the Temptation, and the Agony, it is not needed in that Gospel for the presentation of the Lord Jesus as God.

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).

- i. Used absolutely: Matt. 8. 13; 21. 22; 24. 23, 26. Mark 5. 36; 9. 23, 23, 24; 13. 21; 15. 32; 16. 16, 17. Luke 1. 45; 8. 12, 13, 50; 22. 67. John 1. 7, 50; 3. 12, 12, -18-; 4. 41, 42, 48, 53; 5. 44; 6. 36, 64, 64; 9. 38; 10. 25, 26; 11. 15, 40; 12. 39, 47; 14. 29; 16. 31; 19. 35; 20. 8, 25, 29, 29, -31. Acts 2. 44; 4. 4, 32; 5. 14; 8. 13, 37-; 11. 21; 13. 12, 39, 48; 14. 1; 15. 5, 7; 17. 12, 34; 18. -8, 27; 19. 2, 18; 21. 20, 25; 26. -27. Rom. 1. 16; 3. 22; 4. 11; 10. 4, 10; 13. 11; 15. 13. 1 Cor. 1. 21; 3. 5; 14. 22, 22; 15. 2, 11. 2 Cor. 4. 13, 13. Gal. 3. 22. Eph. 1. 19. 1 Thess. 1. 7; 2. 10, 13. 2 Thess. 1. 10, 10. 1 Tim. 3. 16. Heb. 4. 3. James 2. -19. 1 Pet. 2. 7. Jude 5.

- ii. With dative of person or thing believed: Matt. 21. 25, 32, 32, 32; 27. 42. Mark 11. 31; 16. 13, 14. Luke 1. 20; 20. 5. John 2. 22; 4. 21, 50; 5. 24, 38, 46, 46, 47, 47; 6. 30; 8. 31, 45, 46; 10. 37, 38, 38; 12. 38; 14. 11, 11. Acts 8. 12; 13. 41; 16. 34; 18. 8-; 24. 14; 26. 27-; 27. 25. Rom. 4. 3; 10. 16. Gal. 3. 6. 2 Thess. 2. 11, 12. 2 Tim. 1. 12. Titus 3. 8. James 2. 23. 1 John 3. 23; 4. 1; 5. -10-.

- iii. With direct object of the fact believed, either a Noun in the Acc. Case, or a sentence: Matt. 9. 28. Mark 11. 23, 24. John 4. 21; 6. 69; 8. 24;

- 9. 18; 10. -38; 11. -26, 27, 42; 13. 19; 14. 10, 11-; 16. 27, 30; 17. 8, 21; 20. 31-. Acts 8. -37; 9. 26; 15. 11. Rom. 6. 8; 10. 9; 14. 2. 1 Cor. 11. 18; 13. 7. 1 Thess. 4. 14. Heb. 11. 6. James 2. 19-. 1 John 4. 16; 5. 1, 5.

- iv. Translated "commit": Luke 16. 11. John 2. 24 (both followed by Dative and Accusative); "committed to", or "put in trust with" (Passive): Rom. 3. 2. 1 Cor. 9. 17. Gal. 2. 7. 1 Thess. 2. 4. 1 Tim. 1. 11. Ti. 1. 3.

- v. With Prepositions. (i) *eis* (Ap. 104. vi): Matt. 18. 6. Mark 9. 42. John 1. 12; 2. 11, 23; 3. 15, 16, 18-, -18, 36; 4. 39; 6. 29, 35, 40, 47; 7. 5, 31, 38, 39, 48; 8. 30; 9. 35, 36; 10. 42; 11. 25, 26-, 45, 48; 12. 11, 36, 37, 42, 44, 44, 46; 14. 1, 1, 12; 16. 9; 17. 20. Acts 10. 43; 14. 23; 19. 4. Rom. 10. 14-. Gal. 2. 16. Phil. 1. 29. 1 Pet. 1. 8, 21. 1 John 5. 10-, -10, 13, 13.

- (ii) *en* (Ap. 104. viii): Mark 1. 15. Eph. 1. 13. (iii) *epi* (Ap. 104. ix). 1. With Dative: Luke 24. 25. Rom. 4. 18; 9. 33; 10. 11. 1 Tim. 1. 16. 1 Pet. 2. 6.

- 2. With Acc.: Acts 9. 42; 11. 17; 16. 31; 22. 19. Rom. 4. 5, 24.
- vi. In two instances, through the object being a Relative Pronoun, and attracted to the case of its antecedent, the Verb is followed by a Genitive: Rom. 4. 17; 10. -14.

There are only 248 occurrences of the Verb *pisteuō* (of which 99 are found in John's Gospel), but in two cases, besides those noted in iv, it is followed by a direct object of the thing believed, as well as a Dative of the person. These are John 4. 21; 14. 11-, and are therefore noted under both ii and iii.

2. *pettho*, which is found 55 times, means to "persuade", and is so translated in Matt. 27. 20; 28. 14. Luke 16. 31; 20. 6. Acts 13. 43; 14. 19; 18. 4; 19. 8, 26; 21. 14; 26. 26, 28; 28. 23. Rom. 8. 38; 14. 14; 15. 14. 2 Cor. 5. 11. Gal. 1. 10. 2 Tim. 1. 5, 12. Heb. 6. 9; 11. 13.

The Passive, "to be persuaded" or the Middle, "to persuade oneself", is translated "believe" in Acts 17. 4; 27. 11; 28. 24.

"Obey" in Acts 5. 36, 37. Rom. 2. 8. Gal. 3. 1; 5. 7. Heb. 13. 17. James 3. 3; "agreed" in Acts 5. 40; and "yield" in Acts 23. 21.

In Acts 12. 20, the active is rendered "made . . . friend", and in 1 John 3. 19 "assure".

peithō has a Middle Perfect, *pepoitha*, with a reflexive sense, "I have persuaded myself": i.e. "I trust". This is rendered "trust", "have confidence", &c., in Matt. 27. 43. Mark 10. 24. Luke 11. 22; 18. 9. Rom. 2. 19. 2 Cor. 1. 9; 2. 3; 10. 7. Gal. 5. 10. Phil. 1. 6, 14, 25; 2. 24; 3. 3, 4. 2 Thess. 3. 4. Philem. 21. Heb. 2. 13; 13. 18.

II. NOUNS.

1. *pistis*¹ = faith. The living, Divinely implanted principle. It connects itself with the second Aorist of *peithō* (I. 2, above), Gr. *epithon*, occurs 242 times, and is always translated "faith", except in Acts 17. 31, "assurance"; Titus 2. 10, "fidelity"; and Rom. 3. 26, and Heb. 10. 39, where "of faith" is rendered "him which believeth", and "them that believe".

2. *pepoithesis* = confidence. It is derived from the Middle Perfect of *peithō* (I. 2, above), which is always to be distinguished from the Passive Perfect (*pepeismai*). The latter refers to persuasion wrought from without; the former refers to a persuasion realised from within, and this is what *pepoithesis* seems always to mean. *Pistis* (No. 1) refers rather to the principle, and *pepoithesis* refers more to the feeling. It occurs 6 times, and is rendered "confidence" in 2 Cor. 1. 15; 8. 22; 10. 2. Eph. 3. 12. Phil. 3. 4; and "trust" in 2 Cor. 3. 4.

III. ADJECTIVE.

pistos occurs 67 times, and is rendered "faithful" 54 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", &c.: viz. John 20. 27. Acts 10. 45; 16. 1. 2 Cor. 6. 15. 1 Tim. 4. 3, 10, 12; 5. 16, 16; 6. 2.

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 thus translated, the principal of which is

A. *‘olām*. This word is derived from *‘alam* (to hide), and means the *hidden* time or age, 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 *‘alām* is used. There are 448 passages where the word occurs.

i. It is doubled, "from *‘olām* to *‘olām*", in 11 places, and is translated:—

1. "for ever and ever" in 1 Chron. 16. 36; 29. 10. Neh. 9. 5. Jer. 7. 7; 25. 5. Dan. 2. 20; 7. -18.
2. "from everlasting to everlasting" in Ps. 41. 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-. Dan. 9. 24.
3. "of ancient times or old time" in Ps. 77. 5. Ecc. 1. 10.
4. "of old" in Isa. 51. 9.

iii. It is rendered "for ever" in Gen. 3. 22; 13. 15. Ex. 3. 15; 12. 14, 17, 24; 14. 13; 19. 9; 21. 6; 27. 21; 28. 43; 29. 28; 30. 21; 31. 17; 32. 13. Lev. 6. 18, 22; 7. 34, 36; 10. 9, 15; 16. 29, 31; 17. 7; 23. 14, 21, 31, 41; 24. 3; 25. 46. Num. 10. 8; 15. 15; 18. 8, 11, 19, 19, 23; 19. 10. Deut. 5. 29; 12. 28; 13. 16; 15. 17; 23. 3, 6; 28. 46; 29. 29; 32. 40. Josh. 4. 7; 8. 28; 14. 9. 1 Sam. 1. 22; 2. 30; 3. 13, 14; 13. 13; 20. 15, 23, 42; 27. 12. 2 Sam. 3. 28; 7. 13, 16, 16, 24, 25, 26, 29, 29. 1 Kings 1. 31;

2. 33, 33, 45; 9. 3. 5; 10. 9. 2 Kings 5. 27; 21. 7. 1 Chron. 15. 2; 16. 34, 41; 17. 12, 14, 22, 23, 24, 27, 27; 22. 10; 23. 13, 13, 25; 28. 4, 7, 8; 29. 18. 2 Chron. 2. 4; 5. 13; 7. 3, 6, 16; 9. 8; 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. 11; 37. 18, 28; 41. 12; 44. 8; 45. 2; 48. 8; 49. 8, 11; 52. 9; 61. 7; 66. 7; 72. 17, 19; 73. 26; 75. 9; 78. 69; 79. 13; 81. 15; 85. 5; 89. 1, 2, 4, 36, 37; 102. 12; 103. 9; 104. 31; 105. 8; 106. 1; 107. 1; 110. 4; 111. 9; 112. 6; 117. 2; 118. 1, 2, 3, 4, 29; 119. 89, 111, 152, 160; 125. 1, 2; 131. 3; 135. 13; 136. 1-26; 138. 8; 146. 6, 10. Prov. 27. 24. Ecc. 1. 4; 2. 16; 3. 14; 9. 6. Isa. 9. 7; 32. 14, 17; 34. 10, 17; 40. 8; 47. 7; 51. 6, 8; 57. 16; 59. 21; 60. 21. Jer. 3. 5, 12; 17. 4, 25; 31. 40; 33. 11; 35. 6; 49. 33; 51. 26, 62. Lam. 3. 31; 5. 19. Ezek. 37. 25, 25; 43. 7, 9. Dan. 2. 4, 44; 3. 9; 4. 34; 5. 10; 6. 6, 21, 26; 7. 18-; 12. 7. Hos. 2. 19. Joel 3. 20. Obad. 10. Jonah 2. 6. Mic. 2. 9; 4. 7. Zech. 1. 5. Mal. 1. 4. 246

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. 8; 119. 44; 145. 1, 2, 21; 148. 6. Isa. 30. 8. Dan. 12. 3. Mic. 4. 5.
2. "for ever" in Ps. 104. 5.
3. "world without end" in Isa. 45. -17.¹

v. With a negative it is rendered "never" in Judg. 2. 1. 2 Sam. 12. 10. Ps. 15. 5; 30. 6; 31. 1; 55. 22; 71. 1; 119. 93. Prov. 10. 30. Isa. 14. 20; 25. 2; 63. 19. Ezek. 26. 21. Dan. 2. 44. Joel 2. 26, 27.

¹ *‘olām* is plural here, as well as in No. ii.

APPENDIX 151 (cont.): "EVERLASTING", "ETERNAL", "FOR EVER", ETC.

vi. Rendered "everlasting" in Gen. 9. 16; 17. 7, 8, 13, 19; 21. 33; 48. 4; 49. 26. Ex. 40. 15. Lev. 16. 34; 24. 8. Num. 25. 13. Deut. 33. 27. 2 Sam. 23. 5. 1 Chron. 16. 17. Ps. 24. 7, 9; 93. 2; 100. 5; 105. 10; 112. 6; 119. 142, 144; 139. 24. Prov. 8. 23; 10. 25. Isa. 24. 5; 33. 14; 35. 10; 40. 28; 51. 11; 54. 8; 55. 3, 13; 56. 5; 60. 19, 20; 61. 7, 8; 63. 12, 16. Jer. 10. 10; 20. 11; 23. 40; 31. 3; 32. 40; Ezek. 16. 60; 37. 26. Dan. 4. 3, 34; 7. 14, 27; 12. 2, 2. Mic. 5. 2. Hab. 3. 6.	56
vii. Rendered "perpetual" in Gen. 9. 12. Ex. 29. 9; 31. 16. Lev. 3. 17; 24. 9; 25. 34. Num. 19. 21. Ps. 78. 66. Jer. 5. 22; 18. 16; 23. 40; 25. 9, 12; 49. 13; 50. 5; 51. 39, 57. Ezek. 35. 5, 9; 46. 14. Hab. 3. 6. Zeph. 2. 9.	22
viii. Rendered "for evermore" in 2 Sam. 22. 51. 1 Chron. 17. 14. Ps. 18. 50; 37. 27; 86. 12; 89. 28, 52; 92. 8; 106. 31; 113. 2; 115. 18; 121. 8; 133. 3. Ezek. 37. 26, 28.	15
ix. Rendered "of old" or "ever of old" in Gen. 6. 4. Deut. 32. 7. 1 Sam. 27. 8. Ps. 25. 6; 119. 52. Isa. 46. 9; 57. 11; 63. 9, 11. Jer. 28. 8. Lam. 3. 6. Ezek. 26. 20. Amos 9. 11. Mic. 7. 14. Mal. 3. 4.	15
x. Rendered "old" or "ancient" in Ezra 4. 15, 19. Job 22. 15. Prov. 22. 28; 23. 10. Isa. 44. 7; 58. 12; 61. 4. Jer. 5. 15; 6. 16; 18. 15. Ezek. 25. 15; 36. 2.	13
xi. Rendered "of" or "in old time" in Josh. 24. 2. Jer. 2. 20. Ezek. 26. 20.	3
xii. Rendered "alway" or "always" in Gen. 6. 3. 1 Chron. 16. 15. Job 7. 16. Ps. 119. 112. Jer. 20. 17.	5
xiii. Rendered "ever" in Ps. 5. 11; 111. 5; 119. 98. Joel 2. 2.	4
xiv. Rendered "any more" in Ezek. 27. 36; 28. 19; "long" in Ps. 143. 3. Ecc. 12. 5; "world" in Ps. 73. 12. Ecc. 3. 11; "continuance" in Isa. 64. 6; "eternal" in Isa. 60. 15; "lasting" in Deut. 33. 15; "long time" in Isa. 42. 14; "at any time" in Lev. 25. 32; and "since the beginning of the world" in Isa. 64. 4.	12
Total	448
B. 'ad from the verb 'adāh (to pass on), as a Noun is used of time past or future. It is also a Preposition or Conjunction, meaning "until" (see Oxford Gesenius, pp. 723, 4). The noun occurs 49 times, 19 of which occurrences are given above (A iv). The remaining 30 are rendered:	
i. "for ever" in Num. 24. 20, 24. 1 Chron. 28. 9. Job 19. 24. Ps. 9. 18; 19. 9; 21. 6; 22. 26; 37. 29; 61. 8; 83. 17; 89. 29; 92. 7; 111. 3, 10; 112. 3, 9; 132. 14. Prov. 12. 19; 29. 14. Isa. 26. 4; 64. 9; 65. 18. Mic. 7. 18.	24
ii. "everlasting" in Isa. 9. 6. Hab. 3. 6.	2
iii. "eternity" in Isa. 57. 15; "evermore" in Ps. 132. 12; "of old" in Job 20. 4; and "perpetually" in Amos 1. 11.	4
Other words are:—	30
C. nēzāch, which means "excellence" or "completeness", and is the word used in the subscription of 55 Psalms for "chief" in "chief Musician". It is rendered:—	
i. "for ever" in 2 Sam. 2. 26. Job 4. 20; 14. 20; 20. 7; 23. 7; 36. 7. Ps. 13. 1; 44. 23; 49. 9; 52. 5; 68. 16; 74. 1, 10, 19; 77. 8; 79. 5; 89. 46. Jer. 50. 39. Lam. 5. 20. Amos 1. 11.	20
ii. "never" (with a negative) in Ps. 10. 11; 49. 19. Isa. 13. 20; Amos 8. 7. Hab. 1. 4.	5
iii. alway(s) in Ps. 9. 18; 103. 9. Isa. 57. 16.	3
iv. "perpetual" in Ps. 9. 6; 74. 3. Jer. 15. 18.	3
v. "ever" in Isa. 28. 28; 33. 20; "Strength" in 1 Sam. 15. 29. Lam. 3. 18; "the end" in Job 34. 36. Jer. 3. 5; "victory" in 1 Chron. 29. 11. Isa. 25. 8. "evermore" in Ps. 16. 11; "constantly" in Prov. 21. 28, and "for ever and ever" in Isa. 34. 10. In this last passage it is doubled, <i>l'nēzāch nēzāchim</i> =to completeness of completeness.	11
D. <i>qedem</i> , from the verb <i>qādum</i> , to precede or prevent (2 Sam. 22. 6, &c.), means that which is before, of time or place; hence often translated the east (Gen. 3. 24, &c.). It is always used of the past, and is rendered "ever" in Prov. 8. 23; "eternal" in Deut. 33. 27; "everlasting" in Hab. 1. 12; "old" or "ancient" in Deut. 33. 15. 2 Kings 19. 25. Neh. 12. 46. Ps. 44. 1; 55. 19; 68. 33; 74. 2, 12; 77. 5, 11; 78. 2; 119. 152; 143. 5. Isa. 19. 11; 23. 7; 37. 26; 45. 21; 46. 10; 51. 9. Jer. 46. 26. Lam. 1. 7; 2. 17; 5. 21. Mic. 5. 2; 7. 20; and "past" in Job 29. 2.	42
E. <i>z'mithūth</i> , from <i>zāmāth</i> (to cut), means "for cutting off". It occurs only in Lev. 25. 23 (see marg.), 30, and is rendered "for ever".	—
F. <i>tāmīd</i> =always, is rendered:—	—
"ever" in Lev. 6. 13. Ps. 25. 15; 51. 3; "evermore" in Ps. 105. 4, and (with a negative) "never" in Isa. 62. 6.	—
G. <i>dōr</i> =generation, is translated (with a negative) "never" in Ps. 10. 6, and "for evermore" in Ps. 77. 8, where the margin in both cases gives "to generation and generation".	—
H. <i>yōm</i> =day, occurs nearly 2,500 times. The expression <i>orek yāmim</i> , "length of days", is translated "for ever" in Ps. 23. 6; 93. 5. In both cases the margin gives "to length of days". <i>Kāl yāmim</i> , or <i>kāl hayyāmim</i> , "all days" or "all the days", is translated "for ever" in Gen. 43. 9; 44. 32. Deut. 4. 40; 18. 5. Josh. 4. 24. 1 Sam. 2. 32, 35; 28. 2. 1 Kings 11. 39; 12. 7. 2 Chron. 10. 7; 21. 7. Jer. 31. 36; 32. 39; 35. 19; "ever" in Deut. 19. 9. 1 Kings 5. 1. Ps. 37. 26; and "evermore" in Deut. 28. 29. 2 Kings 17. 37.	—
II. In the N.T. the words rendered "for ever", &c., are the Noun <i>aion</i> , the Adjectives <i>aionios</i> , <i>aidios</i> , <i>akatalutos</i> , and <i>aperantos</i> ; the Adverbs <i>aei</i> and <i>pantote</i> , and the adverbial phrase <i>eis to dicnekas</i> .	
A. <i>atōn</i> , which means "age" (Ap. 129. 2), is found 128 times in 105 passages, in 23 of which it is doubled (see below, ii. 6, 9, 10). It occurs in its simple form 37 times, and with Prepositions 68 times.	
i. In its simple form it is rendered:—	
1. "age". Eph. 2. 7 (pl.). Col. 1. 26 (pl.).	2
2. "course". Eph. 2. 2.	1
3. "world". Matt. 12. 32; 13. 22, 39, 40, 49; 24. 3; 28. 20. Mark 4. 19; 10. 30. Luke 16. 8; 18. 30; 20. 34, 35. Rom. 12. 2. 1 Cor. 1. 20; 2. 6, 6, 7 (pl.); 8; 3. 18; 10. 11 (pl.). 2 Cor. 4. 4. Gal. 1. 4. Eph. 1. 21; 6. 12. 1 Tim. 6. 17. 2 Tim. 4. 10. Tit. 2. 12. Heb. 1. 2 (pl.); 6. 5; 9. 26 (pl.); 11. 3 (pl.).	32
4. "eternal". Eph. 3. 11. 1 Tim. 1. 17 (lit. "of the ages").	2
ii. In prepositional phrases:—	—
1. <i>ap' aionos</i> [from (Ap. 104. iv) an (the) age], rendered "since the world began" in Luke 1. 70. Acts 3. 21; and "from the beginning of the world" in Acts 15. 18.	3

APPENDIXES 151 (cont.) AND 152.

2. <i>apo tōn aiōnōn</i> [from (Ap. 104. iv) the ages], rendered "from the beginning of the world" in Eph. 3. 9.	1	16. 26. Gal. 6. 8. 2 Thess. 1. 9; 2. 16. 1 Tim. 1. 16; 6. 16. Heb. 13. 20. 2 Pet. 1. 11. Rev. 14. 6.	25
3. <i>ek tou aiōnos</i> [out of (Ap. 104. vii) the age], rendered "since the world began" in John 9. 32.	1	iii. "for ever" in Philem. 15.	1
4. <i>eis ton aiōna</i> [to (Ap. 104. vi) the age], rendered:—		iv. "Before or since the world began", in the phrases, <i>chronois aiōniois</i> , or <i>pro chronōn aiōniōn</i> (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.	3
a. "for ever" in Matt. 21. 19. Mark 11. 14. Luke 1. 55. John 6. 51, 58; 8. 35, 35; 12. 34; 14. 16. 2 Cor. 9. 9. Heb. 5. 6; 6. 20; 7. 17, 21. 1 Pet. 1. 23, 25. 2 Pet. 2. 17 (no Art.). 1 John 2. 17. 2 John 2. Jude 13.	20		71
b. "never" (with a negative) in Mark 3. 29. John 4. 14; 8. 51, 52; 10. 28; 11. 26. 13. 8.	7	C. <i>aidtos</i> , said to be from <i>aei</i> (see F below), but perhaps from <i>a</i> not and <i>idein</i> to see, =unseen or hidden, occurs twice, and is rendered:—	=
c. "ever" in Heb. 7. 24.	1	i. "eternal" in Rom. 1. 20.	1
d. "for evermore" in Heb. 7. 28.	1	ii. "everlasting" in Jude 6.	1
e. "while the world standeth" in 1 Cor. 8. 13.	1		2
5. <i>eis hēmeran aiōnos</i> [to (Ap. 104. vi) day of an age], rendered "for ever" in 2 Pet. 3. 18.	1		=
6. <i>eis ton aiōna tou aiōnos</i> [to (Ap. 104. vi) the age of the age], rendered "for ever and ever" in Heb. 1. 8.	1	D. <i>akatalutos</i> (indissoluble) occurs once, and is rendered "endless" in Heb. 7. 16.	1
7. <i>eis tous aiōnas</i> [to (Ap. 104. vi) the ages], rendered:—		E. <i>aperantos</i> (interminable) occurs once, and is rendered "endless" in 1 Tim. 1. 4.	1
a. "for ever" in Matt. 6. 13. Luke 1. 33. Rom. 1. 25; 9. 5; 11. 36; 16. 27. Heb. 13. 8.	7		=
b. "for evermore" in 2 Cor. 11. 31.	1	F. <i>aei</i> (always) occurs 8 times, and is rendered:—	
8. <i>eis pantas tous aiōnas</i> [to (Ap. 104. vi) all the ages], rendered "ever" in Jude 25.		i. "ever" in Mark 15. 8.	1
9. <i>eis tous aiōnas tōn aiōnōn</i> [to (Ap. 104. vi) to the ages of the ages], rendered:—		ii. "alway" 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
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. 13, 14; 7. 12; 10. 6; 11. 15; 14. 11 (no Arts.); 15. 7; 19. 3; 20. 10; 22. 5.	20	G. <i>pan tote</i> (always) occurs 42 times, and is rendered:—	8
b. "for evermore" in Rev. 1. 18.	1	i. "alway" or "always" in Matt. 26. 11, 11. Mark 14. 7, 7. Luke 18. 1. John 7. 6; 8. 29; 11. 42; 12. 8, 8; 18. 20. Rom. 1. 9. 1 Cor. 1. 4; 15. 58. 2 Cor. 2. 14; 4. 10; 5. 6; 9. 8. Gal. 4. 18. Eph. 5. 20. Phil. 1. 4, 20; 2. 12; 4. 4. Col. 1. 3; 4. 6, 12. 1 Thess. 1. 2; 2. 16; 3. 6. 2 Thess. 1. 3, 11; 2. 13. Philem. 4.	34
10. <i>eis pasas tas geneas tou aiōnos tōn aiōnōn</i> [to (Ap. 104. vi) all the generations of the age of the ages], rendered "throughout all ages, world without end" in Eph. 3. 21.	1	ii. "ever" in Luke 15. 31. John 18. 20. 1 Thess. 4. 17; 5. 15. 2 Tim. 3. 7. Heb. 7. 25.	6
	68	iii. "evermore" in John 6. 34. 1 Thess. 5. 16.	2
	=		42
	=		=
Total 105		H. <i>eis to diēnekēs</i> [to (Ap. 104. vi) that which is continuous] occurs 4 times, rendered:—	
B. <i>aiōntos</i> , of or belonging to an age, occurs 71 times, and is rendered:—		i. "continually" in Heb. 7. 3; 10. 1.	2
i. "eternal" in Matt. 19. 16; 25. 46. Mark 3. 29; 10. 17, 30. Luke 10. 25; 18. 18. John 3. 15; 4. 36; 5. 39; 6. 54, 68; 10. 28; 12. 25; 17. 2, 3. Acts 13. 48. Rom. 2. 7; 5. 21; 6. 23. 2 Cor. 4. 17, 18; 5. 1. 1 Tim. 6. 12, 19. 2 Tim. 2. 10. Tit. 1. 2; 3. 7. Heb. 5. 9; 6. 2; 9. 12, 14, 15. 1 Pet. 5. 10. 1 John 1. 2; 2. 25; 3. 15; 5. 11, 13, 20. Jude 7, 21.	42	ii. "for ever" in Heb. 10. 12, 14.	2
ii. "everlasting" in Matt. 18. 8; 19. 29; 25. 41, 46. Luke 16. 9; 18. 30. John 3. 16, 36; 4. 14; 5. 24; 6. 27, 40, 47; 12. 50. Acts 13. 46. Rom. 6. 22;			4

152

THE HEALING OF THE BLIND MEN AT JERICHO.

(Luke 18. 35-43. Mark 10. 46-52. Matt. 20. 29-34.)

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 (*anablepō*).
2. The second in like manner.
3. The two men asked that "their eyes might be opened" (*anoigō*).

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. 30-34, 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*" (*engizousin*).

2. In Matthew the village lay just *off* the road (*apenanti*); in Luke and Mark it was *below* them, and opposite (*katenanti*).

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.

154

"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).
- " " (a woman of Canaan. Matt. 15. 22).
- "The carpenter's son" (His fellow countrymen. Matt. 13. 55).
- "John the Baptist" (Herod and others. Matt. 14. 2; 16. 14).
- "The Son of God" (they that were in the ship. Matt. 14. 33).
- "Elijah" (some. Matt. 16. 14).
- "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).
- "Joseph's son" (all in the synagogue. Luke 4. 22).
- "A great prophet" (all witnessing the raising of the widow's son. Luke 7. 16).
- "A righteous man" (the Roman centurion. Luke 23. 47).
- "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 Messiah" (Andrew. John 1. 41).
- "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).
- "A prophet" (the blind man. John 9. 17).
- "The King of Israel" (much people. John 12. 13).

155

THE TWO GREAT PROPHECIES OF "THE END OF THE AGE"

(Luke 21 and Matt. 24. Mark 13).

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 20. 1). For one note of time is in 21. 1, "and He looked up and saw the rich men casting their gifts *into the Treasury*." 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:—

FROM THE CROSS ONWARDS.

LUKE 21. 8-9.

'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. 18); but had the nation repented at the proclamation by Peter in Acts 3. 18-26, 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.

LUKE 21. 10, 11.

"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 beginnings 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 introduces a parenthesis detailing and describing events that would take place "BEFORE ALL THESE" beginnings of sorrows. He describes in v. 12,

THE DESTRUCTION OF JERUSALEM.

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. 9-23), 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; and 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."

MATT. 24. 29, 30.

"IMMEDIATELY after the tribulation of those days¹ shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 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."

MARK 13. 24-26.

"But in those days, after that tribulation¹, 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 (Matt. 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"² (Matt. 24. 34. Mark 13. 30. Luke 21. 32).

This latter is the last of four equally impressive statements: Matt. 10. 23; 16. 28; 23. 39; 24. 34.

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 "an", 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 3. 18-26 and elsewhere, culminating in Acts 28. 17-29.

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 *genētai* = may arise, or may have come to pass: not *plēroō* = be entirely fulfilled or finished, as in Luke 21. 34. 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:—

I. 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 *Yôm tōv* (= 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 13th 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 offered 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.)

	MATTHEW.	MARK.	LUKE.	JOHN.
The Lord approaches Jerusalem from Jericho .. .. .	.. .. .	.. .. .	19. 1-10	
He passes our Thursday night at the house of Zacchæus (Luke 19. 5.)	.. .. .	.. .. .
And delivers the Parable of the Pounds .. .. .	.. .. .	.. .. .	19. 11-27	
He proceeds toward Jerusalem .. .. .	.. .. .	.. .. .	19. 28	
He sends two disciples (<i>apenanti</i>) for an "ass" and a "colt" (two animals)	21. 1-7			
And makes His first entry from Bethphage (not Bethany) (Ap. 153) ..	21. 8, 9			
He is unexpected, and they ask "Who is this?"	21. 10, 11			
He cleanses the Temple	21. 12-16			
He RETURNS TO BETHANY	21. 17			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 (Ap. 157)				12. 2
At this supper the first of two anointings took place (Ap. 158)				12. 3-11

THE FOURTH DAY BEFORE THE PASSOVER, THE 11th DAY OF NISAN.

(Our Saturday sunset to Sunday sunset), the Gentile "Palm Sunday".

The second, or triumphal entry into Jerusalem. He sends two disciples (<i>katenanti</i>) for a colt (one animal). See Ap. 153 .. .. .	.. .. .	11. 1-7	19. 29-35	12. 12-
The Lord starts from Bethany (not Bethphage) and is met by multitudes from Jerusalem (Ap. 153) .. .. .	.. .. .	11. 8-10	19. 36-40	12. -12-19
He weeps over the city .. .. .	.. .. .	.. .. .	19. 41-44	
He enters the Temple, looks around .. .. .	.. .. .	11. 11-		
And RETURNS TO BETHANY .. .. .	.. .. .	11. -11		

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).

	MATTHEW.	MARK.	LUKE.	JOHN.
In the morning (our Monday a.m.) the Lord returns to Jerusalem ..	21. 18	11. 12		
The Fig-tree cursed	21. 19-22 ..	11. 13, 14		
The Temple. Further cleansing .. .. .	.. .. .	11. 15-17 ..	19. 45, 46	
In the Temple. Further teaching. "Certain Greeks" .. .. .	.. .. .	.. .. .	19. 47-.. ..	12. 20-50
Opposition of Rulers .. .. .	.. .. .	11. 18	19. 47, 48	
He goes out of the city (probably to Bethany; see Luke 21. 37, 38, below) .. .. .	.. .. .	11. 19		

THE SECOND DAY BEFORE THE PASSOVER, THE 13th DAY OF NISAN.

(Our Monday sunset to Tuesday sunset.)

In the morning (our Tuesday a.m.) on the way to Jerusalem, the question of the disciples about the Fig Tree .. .. .	.. .. .	11. 20-26		
In Jerusalem again: and in the Temple.. .. .	21. 23-27 ..	11. 27-33 ..	20. 1-8	
In Jerusalem teaching in Parables; and questions	21. 28-23. 39	12. 1-44 ..	20. 9-21. 4	
The first great prophecy, in the Temple (Ap. 155) .. .. .	.. .. .	.. .. .	21. 5-36	
(Parenthetical statement as to the Lord's custom during this last week) .. .. .	.. .. .	.. .. .	21. 37, 38	
The second great prophecy, on the Mount of Olives	24. 1-51 ..	13. 1-37		
The second great prophecy, continued (see Ap. 155)	25. 1-46			
"After two days is the Passover"	26. 1-5 ..	14. 1, 2		
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	26. 6-13.. ..	14. 3-9		

THE DAY BEFORE THE PASSOVER—THE 14th DAY OF NISAN—"THE PREPARATION DAY"—THE DAY OF THE CRUCIFIXION.

(Our Tuesday sunset to Wednesday sunset.)

The plot of Judas Iscariot to betray the Lord	26. 14-16 ..	14. 10, 11 ..	22. 1-6	
The "preparation" for the last supper ¹	26. 17-19 ..	14. 12 ¹ -16 ..	22. 7 ¹ -13	
"The even was come" (our Tuesday after sunset) when the plot for the betrayal was ripe for execution	26. 20	14. 17		
The last supper, commencing with the washing of the feet .. .. .	.. .. .	.. .. .	.. .. .	18. 1-20
The announcement of the betrayal, &c.	26. 21-25 ..	14. 18-21 ..	.. .. .	18. 21-30
The supper eaten, the "New Covenant" made (Jer. 31. 31). The lamb abolished, bread and wine substituted	26. 26-29 ..	14. 22-25 ..	22. 14-23	
The first prophecy of Peter's denials (Ap. 160) .. .. .	.. .. .	.. .. .	.. .. .	18. 31-38
The strife; who should be the greatest, &c. .. .. .	.. .. .	.. .. .	22. 24-30	
The second prophecy of Peter's denials (Ap. 160) .. .. .	.. .. .	.. .. .	22. 31-34	
The final appeal to His first commission (Luke 9. 3) .. .. .	.. .. .	.. .. .	22. 35-38	
The last discourse to the eleven, followed by His prayer .. .. .	.. .. .	.. .. .	.. .. .	14. 1-17. 26
They go to Gethsemane	26. 30-35 ..	14. 26-29 ..	22. 39	18. 1
The third prophecy of Peter's denials (Ap. 160) .. .. .	.. .. .	14. 30, 31		
The agony in the garden	26. 36-46 ..	14. 32-42 ..	22. 40-46	
The apprehension of the Lord (Ap. 165)	26. 47-56 ..	14. 43-50 ..	22. 47-54 ..	18. 2-11
The escape of Lazarus (see notes on Mark 14. 51, 52) .. .. .	.. .. .	14. 51, 52		
The trials: continued throughout our Tuesday night	26. 57-27. 31	14. 53-15. 19	22. 54-23. 25	18. 12-19. 13
About the sixth hour (our Tuesday midnight) Pilate said "Behold your King" .. .. .	.. .. .	.. .. .	.. .. .	19. 14, 15
Led away to be crucified	27. 31-34 ..	15. 20-23 ..	23. 26-31 ..	19. 16, 17
And "led with Him" two "malefactors" (<i>kakourgoi</i>) (Ap. 164) .. .. .	.. .. .	.. .. .	23. 32, 33 ..	19. 18
Discussion with Pilate about the Inscriptions (Ap. 163) .. .. .	.. .. .	.. .. .	.. .. .	19. 19-22
The dividing of the garments	27. 35-37 ..	15. 24	23. 34	19. 23, 24
"It was the third hour, and they crucified Him" (our 9 a.m. Wednesday) .. .. .	.. .. .	15. 25, 26		
"Then were there two robbers" (<i>lēstai</i>) crucified with Him" (Ap. 164)	27. 38	15. 27, 28		
The revilings of the rulers, both "robbers", and one "malefactor"	27. 39-44 ..	15. 29-32 ..	23. 35-43	
The Lord's mother and John .. .. .	.. .. .	.. .. .	.. .. .	19. 25 27
"The sixth hour" (our Wednesday noon) and the darkness (Ap. 165)	27. 45-49 ..	15. 33	23. 44, 45	
"The ninth hour" (our Wednesday 3 p.m.) and the expiring cry (Ap. 165)	27. 50	15. 34-37 ..	23. 46	19. 28-30
Subsequent events	27. 51-56 ..	15. 38-41 ..	23. 47-49 ..	19. 31-37
Buried in haste before sunset (our Wednesday about 6 p.m.), before the "high day" (the first day of the Feast began), our Wednesday sunset	27. 57-66 ..	15. 42-47 ..	23. 50-56 ..	19. 38-42

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.

APPENDIXES 156 (cont.), 157, AND 158.

"THE FIRST DAY OF THE FEAST"—"THE HIGH DAY" (*Yôm tôv*)—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.)

	MATTHEW.	MARK.	LUKE.	JOHN.
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).	28. 1-10	16. 1-18	24. 1-49	20. 1-23

[For the sequence of events connected with and following the Resurrection, see Ap. 166.]

It will be seen from the above that we have neither power nor authority to alter or shift any day or date; or to change the order or position of any of the events recorded in Holy Writ.

Each day is marked by a return to Bethany during the last week (up to the Preparation Day); and each day is filled with the recorded events.

It follows, therefore, that the Lord was crucified on our Wednesday; was buried on that day before sunset; and remained "three days and three nights" in the tomb, as foretold by Him in Matt. 12. 40; rising from the dead on "the third day", "the first day of the week".

The fixed days and dates, at either end, hold the whole period as in a vice, and place the whole subject on a sure foundation.

157

THE THREE SUPPERS.

That there were three suppers, and not only two, at the close of our Lord's ministry will be clear from a careful comparison of the three Scriptures.

1. There was the supper recorded in John 12. 1-9. This was probably in the house of Lazarus¹, and, being "six days before the Passover", must have taken place on the Friday evening, on the Lord's return from His first entry into Jerusalem from Bethphage (see Ap. 153).

Having slept there on the Friday night and spent the last Sabbath in retirement there, this first supper was made after the Sabbath had ended at 6 p.m. At this supper there was an anointing of the Lord by Mary (see Ap. 158)

2. The second supper, recorded in Matt. 26. 6-13, took place "two days before the Passover" at the house of Simon the leper, which was also in Bethany. See Mark 14. 1-9. At this supper there was also an anointing by a woman unknown (see Ap. 158).

3. The supper recorded in John 13. 1-20 is the same as that recorded in Matt. 26. 20, Mark 14. 17, and Luke 22. 14. It was "the last supper", "the hour was come", and when supper was begun, or going on (not "ended"; see note on John 13. 2), the Lord first washed the disciples' feet; and, later, the events took place as recorded in all four Gospels. John's Gospel adds some antecedents; but gives the same consequents.

The rendering of *genomenou* in John 13. 2, by "ended" instead of by "taking place", or "beginning", has been the cause of much confusion.

¹ For all the family were present; and "Martha served" (cp. Luke 10. 40-42).

158

THE TWO ANOINTINGS.

There can be no doubt that, during the last week, the Lord was anointed on two separate occasions.

1. The former is recorded in John 12. 3-8, "six days before the Passover", in the house of Lazarus, at Bethany. (See Ap. 157, and note above.)

The latter is recorded in Matt. 26. 7-13, and Mark 14. 3-9, "two days before the Passover", in the house of Simon the leper, also in Bethany.

Thus the times and places are distinct.

2. In the former case it was "a pound of ointment" that was used (John 12. 3).

In the latter case it was an alabaster vessel (Matt. 26. 7).

3. In the former case it was "the feet" of the Lord that were anointed (John 12. 3).

In the latter case it was His "head" (Matt. 26. 7).

4. In the former case the term used is "anointed" (John 12. 3).

In the latter case the term is "poured" (Matt. 26. 7. Mark 14. 3).

5. In the former case it was Judas who asked the question why it was not sold, &c., as there was plenty of time to do so during the six days (John 12. 4).

In the latter it was the disciples who "had indignation" (Matt. 26. 8) "among themselves" (Mark 14. 4); and their words (not necessarily spoken aloud to all) seem to refer to what Judas had said before.

6. In the former the Lord directs the ointment to be reserved for His burial; and not sold (John 12. 7).

In the latter He declared that it had been kept for that purpose (Matt. 26. 12. Mark 14. 8).

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 anointings 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 examples 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 states that the one thing is the other. But in Matt. 16. 6, the Lord used another Figure altogether, viz. *Hypocatastasis* (from *hupo*=under (Ap. 104. xviii), *kata*=down (Ap. 104. x), and *stasis*=a 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* is *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-acquaintance 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 in the Figure *Metaphor*, the Verb "represents" can always be substituted for "is". For example:

"The field is (or 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 odours 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. 25).

"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. 16. 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 *klasma*, 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 *potëron* (=cup)¹ and not to *oinos* (=wine), 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 can 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 divided in two, the parties to the covenant passing between (see notes on Gen. 15. 9-18. Jer. 34. 18. Gal. 3. 20, and Ap. 95). As long as the victim (the covenant-maker) was alive the covenant could have no force. See notes on Heb. 9. 16-22.

At the last supper this New Covenant was made; and Peter's proclamation in Acts 2. 38; 3. 19-26; 5. 31; and Paul's in 13. 38; 17. 30; 20. 21; 26. 20; were based upon it. Messiah had to be "cut off", that the Scriptures might be fulfilled (Acts 3. 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", &c. 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 *Potëron* being put by *Metonymy* (of Adjunct), Ap. 6, for the contents, for 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:—

I. 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. 156).

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 the denials: "a cock shall not crow this day, before thou wilt thrice deny that thou knowest Me" (see Ap. 156).

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 (*holi*) thou (added by all the texts) this day, in this night, before a cock crow twice, thrice thou wilt deny Me". Cp. 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. 72).

Thus, there would be *six* denials in all; three before each cockcrowing.

Note that the word "cock" has no Article in any of the four records: in each case it is not "the", but "a cockcrowing".

II. Consonant with these data, we have the remarkable fact that Matthew, Luke, and John each record three denials, and one concluding cockcrowing. Mark also records three denials, but mentions the *two* cockcrowings.

Consequently, in the *four* Gospels there are no less than twelve denials mentioned. And the questions are, which of these are duplicates, 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".

i. The First Series of Three.

1. The First Denial, John 18. 17. *Place*: the door (*thura*) without. *Time*: entering. *The questioner*: the portress (Gr. *thurōros*).

2. The Second Denial, Matt. 26. 70 (Mark 14. 68). *Place*: the hall (*aulē*). *Time*: sitting. *Questioner*: a certain maid. Luke 22. 56-58 combines the same place and time, with the same maid, and another (*heteros*, masc.).

3. The Third Denial, Matt. 26. 71. *Place*: the gateway, or porch (*pulōn*). *Time*: an interval of an hour. John 18. 25, 26 combines the same place and time, with another maid and bystanders, one of them being a relative of Malchus.

A COCK CREW.

(Mark 14. 68. John 18. 27.)

ii. The Second Series of Three.

1. The First Denial, Mark 14. 63. *Place*: "beneath in the hall". *Time*: shortly after. *Questioner*: the maid again.

2. The Second Denial, Matt. 26. 73 (Mark 14. 70). *Place*: the gate (*pulōn*). *Time*: shortly after. *Questioners*: the bystanders.

3. The Third Denial (Luke 22. 59, 60). *Place*: the midst of the hall (*aulē*, v. 55). *Time*: "an hour after" (v. 59). *Questioner*: a certain one (masc.).

A COCK CREW.

(Matt. 26. 74. Mark 14. 72. Luke 22. 61.)

IV. We thus have a combined record in which there remains no difficulty, while each word retains its own true grammatical sense.

161 THE PURCHASE OF "THE POTTER'S FIELD" (Matt. 27. 6-8, and Acts 1. 18, 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, respectively; 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 this out 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 *ajorazō*=to buy in the open market (from *agora*=a market-place); while, in Acts 1. 18, the verb is *ktomai*=to acquire possession of (see Luke 18. 12; 21. 19; Acts 22. 28), and is rendered "provide" in Matt. 10. 9. Its noun, *ktēma*=a possession (occ. 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, "*Hakal d'mā*" (see Ap. 94 (III.) 3, p. 135), 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.

i. 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

APPENDIX 161 (cont.)

the Jews cut it out (Eusebius 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 such 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 need 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 *rhēthen* (=that which was spoken), and *ho gegraptoi* (=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 Authorized Version.

That this cannot be the solution may be shown from the following reasons:—

1. Zech. 11. 10-13 contains no reference either to a "field" or to its *purchase*. Indeed, the word "field" (*shādāh*) 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 hayškār*) denotes *amplitude, sufficiency*, while the Verb *yākār* 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. *shāmar*, 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 Zech. 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. 41; 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*. Cp. Gen. 2. 7, 8. Ps. 33. 15; 94. 9. Isa. 43. 1, 6, 10, 21; 44. 2, 9-12, 21, 24; 45. 6, 7; 54. 16, 17. Out of the sixty-two occurrences of the Verb (*yāzar*), 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 artisans 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 *six* named: Gold, six times (4. 2, 12, 12; 6. 11; 13. 9; 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 chōneuterion*), showing that, before Matthew was written, *yōtēr* was interpreted as referring not to a "potter" but to a fashioner of metals.
12. The *persons*, 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. 17, 18. Jeremiah is likewise named in Matt. 16. 14; 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 Zech. 11. 10-13.

(1) If Jeremiah's *spoken* words have anything to do with what is recorded in Jer. 32. 6-9, 43, 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 combined thus:—

"Then was fulfilled that 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 master whose servant had been injured by an ox], and they gave them for the potter's field', &c.

A designed parenthetical insertion by the inspired Evangelist of a reference to Zechariah, in a direct quotation from the prophet Jeremiah, is very different

from a "mistake", or "a slip of the pen", "a lapse of memory", or a "corruption of the text", which need an apology.

The quotation itself, as well as the parenthetical reference, are both similarly exact.

162

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 pale 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 *stauroō* means to drive stakes.¹ Our English word "cross" is the translation of the Latin *crux*; but the Greek *stauros* no more means a *crux* 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 *rod*. See the *Encycl. Brit.*, 11th (Camb.) ed., vol. 7, p. 505 d.

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 (*Χριστος*), was originally used for His Name; or *Xp*. This was superseded by the symbols ✠ and ✝ , 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 Cæsar, 100-44 B. C., and then on a coin struck by Cæsar's heir (Augustus), 20 B. C.⁴

On the coins of Constantine the most frequent symbol

¹ There are two compounds of it used: *sustauroō*=to put any one thus to death with another (Matt. 27. 44. Mark 15. 32. John 19. 32. Rom. 6. 6. Gal. 2. 20); and *anastauroō*=to raise up and fix upon the stake again (Heb. 6. 6). Another word used is equally significant: *prospēgnumi*=to fix or fasten anything (Acts 2. 23).

² *Iliad* xxiv. 453. *Odyssey* xiv. 11.

³ e.g. Thucydides iv. 90. 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 Numismatics*, by C. W. King, M.A.

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 as the "Solar Wheel". It should be stated that Constantine was a sun-god worshipper, and would not enter 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 *Nineveh* by Sir A. H. LAYARD (ii. 213), or *Manners and Customs of the Ancient Egyptians*, by Sir J. GARDNER WILKINSON, iii. pp. 24, 26, 43, 44, 46, 52, 82, 136.

Dr. SCHLIEMANN gives the same evidence in his *Ilios* (1880), recording his discoveries on the site of prehistoric Troy. See pp. 337, 350, 353, 521, 523.

Dr. MAX OHNEFALSCH-RICHTER gives the same evidence from Cyprus; and these are "the oldest extant Phœnician inscriptions"; see his *Kypros, the Bible, and Homer: Oriental Civilisation, Art, and Religion in Ancient Times*, Plates XIX, XXV, XXVI, XXX, XXXI, XXXII, XL, LVIII, LXIX, &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 *Encycl. Brit.*, 11th (Camb.) ed., vol. 14, p. 273.

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 hitherto 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 Chrysostom"; 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.

163

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.

I. Mark 15. 26 can be dismissed; for he does not say anything about a "title" (Gr. *titlos*, John 19. 19) being put on the cross or anywhere else, which any one had seen. It is a question of the Lord's "accusation" or "indictment", or the ground or cause of His condemnation as claiming to be "the King of the Jews".

II. John 19. 19 speaks of a "title" written by Pilate, *before it left Pilate's presence*; for 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 this

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 (vv. 23, 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 "parted His garments,"* and having sat down, they watched Him there (vv. 35, 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 it ceased, 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" (v. 44), when the darkness fell. It was written with the languages in a different order: (1) Greek, (2) Latin, and (3) Hebrew (v. 38).¹ It was put up "over Him" (Gr *ep' autō*, v. 38), "*after the revilings*

¹ But see the texts.

of the People" (cp. vv. 35-37, with v. 38); whereas Matthew's (No. III) 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. 35), and was seen just before the darkness of the "sixth hour" (v. 44). This was written in three languages, but in a different order: ¹ (1) Greek, (2) Latin, and (3) Hebrew (v. 38). 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.

164 THE "OTHERS" CRUCIFIED WITH THE LORD (Matt. 27. 38 and Luke 23. 32).

Misled by tradition and the ignorance of Scripture on the part of mediæval 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. *lēstai*=robbers, Matt. 27. 38, Mark 15. 27); and that there were two "malefactors" (Gr. *kakourjoi*, Luke 23. 32).

It is also recorded that *both* the robbers reviled Him (Matt. 27. 44, Mark 15. 32); while in Luke 23. 39 only *one* of the malefactors "railed on Him", and "the other rebuked him" for so doing (v. 40). If there were only two, this is 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. 39-43).

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 that side, and Jesus in the midst" (John 19. 8). In Rev. 22. 2 we have the same expression in the Greek (*enteuthen kai enteuthen*), 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. 32, 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.=having come) 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 of the "other" and "others" in John 19. 32 and Luke 23. 32 (see Ap. 124. 1). In the



THE FIVE CROSSES AT
PLOUBÉZÉRÉ, NEAR LANNION,
Côtes-du-Nord, Brittany.

former passage we read, "they brake the legs of the first and of *the other*." Here the Greek is *allos*, which is the other (the second) of two *when there are more* (see Matt. 10. 23; 25. 16, 17, 20; 27. 61; 28. 1. John 18. 15, 16; 20. 2, 4, 8, and Rev. 17. 10).

In the latter passage (Luke 23. 32) the word is *heteros*

=different (see Ap. 124. 2): "and others also, two, were being led with Him." These were different from Him with Whom they were led, not different from one another; for they were "in the same condemnation", and "justly", while He had "done nothing amiss" (vv. 40, 41).

From this evidence, therefore, it is clear that there were four "others" crucified with the Lord; and thus, on the one hand, there are no "discrepancies", as alleged; while, on the other hand, every word and every expression, in the Greek, gets (and gives) its own exact value, and its full significance.

¹ Cp. Matt. 6. 21, 24; 8. 21; 11. 3. Luke 5. 7; 6. 6; 7. 41; 9. 56; 14. 31; 16. 13, 18; 17. 34, 35; 18. 10; 23. 40.

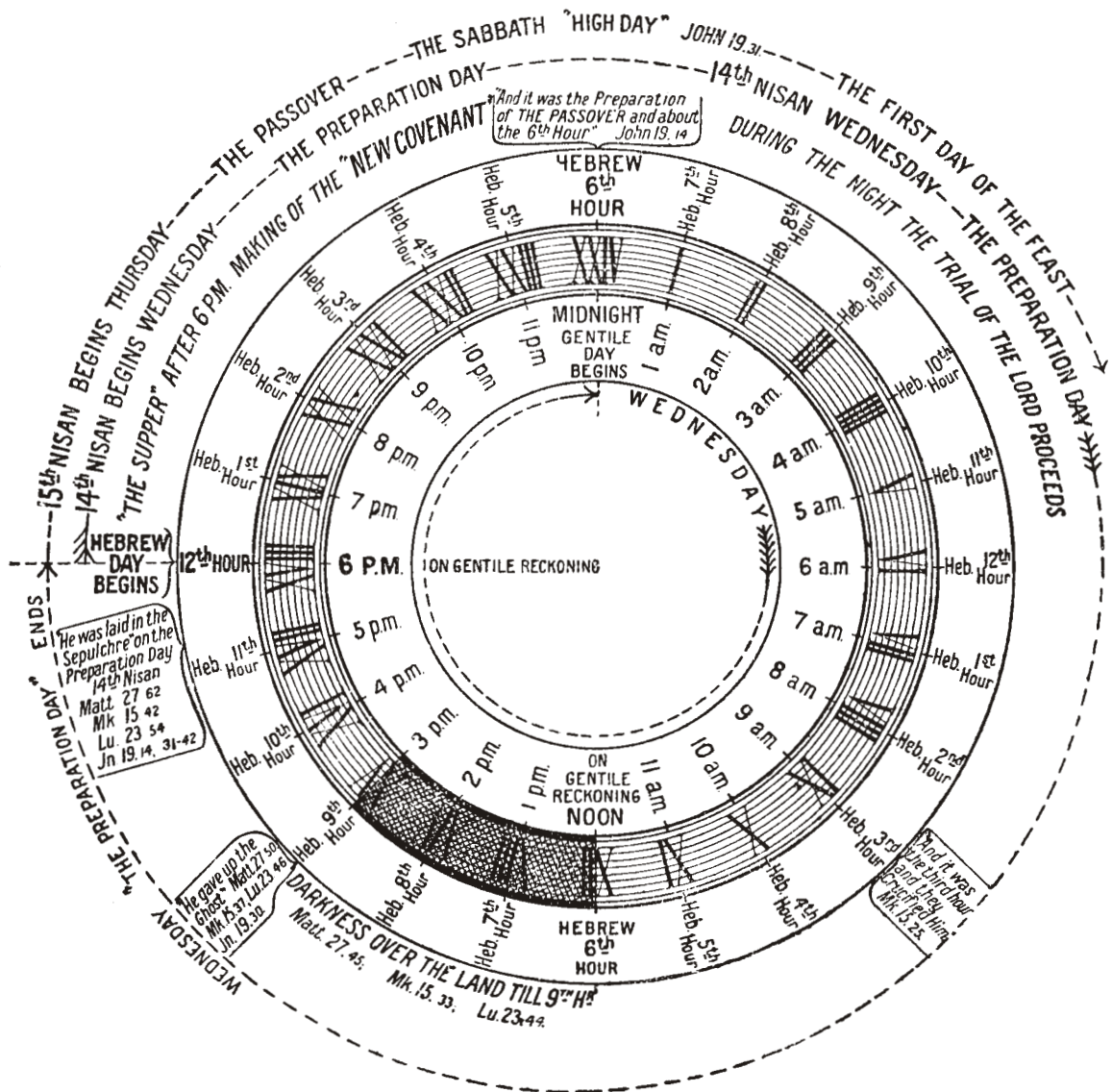
To show that we are not without evidence, even from tradition, we may state that there is a "Calvary" to be seen at Ploubézéré near Lannion, in the Côtes-du-Nord, Brittany, known as *Les Cinq Croix* ("The Five Crosses"). There is a high cross in the centre, with four lower ones, two on either side. There 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" (*Encycl. Brit.*, 11th (Cambridge) ed., vol. i, pp. 762, 763). This practice may possibly be explained by the subject of this Appendix.

165

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.

APPENDIXES 165 (cont.), 166, AND 167.

The Roman numerals on the dial-plate show the 24 hours of the complete Gentile day. And on either side of the dial are shown the Hebrew "hours" corresponding to the Gentile hours a.m. and p.m.

The twenty-four hours were divided into the twelve hours of the *night* (reckoned from sunset), and "twelve hours in the *day*" (reckoned from sunrise. See John 11.9). Hence "the sixth hour" of John 19.14 was our midnight; "the third hour" of Mark 15.25 was our 9 a.m.; "the sixth hour" of Matt. 27.45; Mark 15.33; Luke 23.44; was our *noon*; and "the ninth hour" of Matt. 27.45, 46; Mark 15.33, 34; Luke 23.44; was our 3 p.m.

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:—

	MATTHEW.	MARK.	LUKE.	JOHN.
The observation of the women where and how the body was laid	27. 61	15. 47	23. 55	
The preparation of the spices by the women from Galilee on the eve of the <i>High Sabbath</i> .. . . .	.. . . .	.. . . .	23. 56-	
Their rest according to the Commandment (Lev. 23. 7). See Ap. 156 .. . . .	.. . . .	.. . . .	23. -56	
The visit of the women at the close of the <i>weekly Sabbath</i> , on "the first day of the week"	28. 1	16. 1, 2	24. 1	20. 1-
"Who shall roll us away the stone?" .. . . .	.. . . .	16. 3		
The stone already rolled away	28. 2-4			
They find the stone rolled away .. . . .	.. . . .	16. 4, 5	24. 2	20. -1
Address of the angel to the women	28. 5-7	16. 6, 7	24. 3-7	
Departure of the women	28. 8	16. 8	24. 8, 9	
They meet with the Lord	28. 9, 10			
And tell His disciples, and Peter .. . . .	.. . . .	16. 9-11	24. 10, 11	20. 2 (<i>oun</i>)
The report of the watch	28. 11-15			
The visit of Peter and John .. . . .	.. . . .	.. . . .	24. 12	20. 3-10 (<i>oun</i>)
Mary's visit to the sepulchre .. . . .	.. . . .	.. . . .	.. . . .	20. 11-18
The appearing to the two going to Emmaus .. . . .	.. . . .	16. 12 (<i>meta tauta</i>)	24. 13-32	
Their return to the eleven .. . . .	.. . . .	16. 13	24. 33-35	
The first appearance of the Lord to the eleven .. . . .	.. . . .	.. . . .	24. 36-44	20. 19-23
The FIRST COMMISSION .. . . .	.. . . .	.. . . .	24. 45-49	
The second appearance to the eleven (and Thomas)	.. . . .	16. 14 (<i>husteron</i>) .. . . .	.. . . .	20. 24-29
The SECOND COMMISSION .. . . .	.. . . .	16. 15-18		
(Parenthetic statement by the Evangelist) .. . . .	.. . . .	.. . . .	.. . . .	20. [30, 31]
Departure of the eleven into Galilee	28. 16-18			
The THIRD COMMISSION	28. 19, 20			
The appearance to the seven in Galilee .. . . .	.. . . .	.. . . .	.. . . .	21. 1-23 (<i>meta tauta</i>)
The Ascension and after .. . . .	.. . . .	16. 19, 20	24. 50-53.	
(Closing statement of the Evangelist) .. . . .	.. . . .	.. . . .	.. . . .	21. [24, 25]

167

THE THREE COMMISSIONS.

It will be seen from Ap. 166 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, not 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. 1-10). 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. 22-25. 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, &c.).

The second is recorded in Mark 16. 15-18, 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 fulfilment 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. 169). 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. 10-12. It is the proclamation of "the Gospel of the Kingdom" (Ap. 140. II) 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 6 shall be fulfilled.

168

THE LAST TWELVE VERSES OF MARK'S GOSPEL.

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.

I. As to MANUSCRIPTS, there are none older than the fourth century, and the oldest two uncial MSS. (B and \aleph , 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 "Curetonian 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 note³ 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.

3. The GOTHIC Version (A. D. 350) contains them.

4. The EGYPTIAN Versions: the Memphitic (or Lower Egyptian, less properly called "COPTIC"), belonging to cent. 4 or 5, contains them; as does the "THEBAIC" (or Upper Egyptian, less properly called the "SAHIDIC"), belonging to cent. 3.

5. The ARMENIAN (cent. 5), the ETHIOPIIC (cent. 4-7), and the GEORGIAN (cent. 6) also bear witness to the genuineness of these verses.

III. The FATHERS. Whatever may be their value (or otherwise) as to doctrine and interpretation yet, in determining actual *words*, or their *form*, or *sequence*, their evidence, even by an allusion, as to whether a verse or verses existed or not in their day, is more valuable than even manuscripts or Versions.

There are nearly a hundred ecclesiastical writers older than the oldest of our Greek codices; while between A. D. 300 and A. D. 600 there are about two hundred more, and they all refer to these twelve verses.

PAPIAS (about A. D. 100) refers to v. 18 (as stated by Eusebius, *Hist. Ecc.* iii. 39).

JUSTIN MARTYR (A. D. 151) quotes v. 20 (*Apol.* I. c. 45).

IRENÆUS (A. D. 180) quotes and remarks on v. 19 (*Adv. Her.* lib. iii. c. x.).

HIPPOLYTUS (A. D. 190-227) quotes vv. 17-19 (Lagarde's ed., 1858, p. 74).

VINCENTIUS (A. D. 256) quoted two verses at the seventh Council of Carthage, held under CYPRIAN.

The ACTA PILATI (cent. 2) quotes vv. 15, 16, 17, 18 (Tischendorf's ed., 1853, pp. 243, 351).

The APOSTOLICAL CONSTITUTIONS (cent. 3 or 4) quotes vv. 16, 17, 18.

EUSEBIUS (A. D. 325) discusses these verses, as quoted by MARINUS from a lost part of his History.

APHRAARTES (A. D. 337), a Syrian bishop, quoted vv. 16-18 in his first Homily (Dr. Wright's ed., 1869, i., p. 21).

AMBROSE (A. D. 374-97), Archbishop of Milan, freely quotes vv. 15 (four times), 16, 17, 18 (three times), and v. 20 (once).

CHRYSOSTOM (A. D. 400) refers to v. 9; and states that vv. 19, 20 are "the end of the Gospel".

JEROME (b. 331, d. 420) includes these twelve verses in his Latin translation, besides quoting vv. 9 and 14 in his other writings.

AUGUSTINE (fl. A. D. 395-430) more than quotes them. He discusses them as being the work of the Evangelist MARK, and says that they were publicly read in the churches.

NESTORIUS (cent. 5) quotes v. 20, and

CYRIL OF ALEXANDRIA (A. D. 430) accepts the quotation.

VICTOR OF ANTIOCH (A. D. 425) confutes the opinion of Eusebius, by referring to very many MSS. which he had seen, and so had satisfied himself that the last twelve verses were recorded in them.

IV. We should like to add our own judgment as to the root cause of the doubts which have gathered round these verses.

They contain the promise of the Lord, of which we read the fulfilment in Heb. 2. 4. The testimony of "them that heard Him" was to be the *confirmation* of His own teaching when on earth: "God also bearing them witness, both with signs and wonders, and divers miracles, and gifts of *pneuma hagion* (i. e. spiritual gifts. 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 chapter we find a culminating exhibition of "the Lord's working with them" (vv. 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 that 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 years¹ after the destruction of Jerusalem there is a complete blank in ecclesiastical history, and a complete silence of Christian speakers and writers². So far from the Churches of the present day being the *continuation* of Apostolic times, "organized religion", as we see it to-day, 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, while others omitted them altogether.

A phenomenon of quite an opposite kind is witnessed in the present day.

Some (believers 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 *Didachē*, 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 "Christianity" 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 *zōō* is frequently used of, and put for, resurrection life (Matt. 9. 18. Mark 16. 11. Luke 24. 5, 23. John 11. 25, 26. 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.; *zōō* 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 *ZOO*-logy and *BIO*-graphy. *Zōō* 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. *psuchē* = the breath of animal life; one of the manifestations of *zōō*, common to all living animals. In one passage (Isa. 10. 18, the Heb. *nephesh* (Ap. 13), Gr. *psuchē*) 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. *kotmaomai* = 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. 6, 7, 10 (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. theocracy, 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 *krateia*, 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. *energeta* = energy; strength (No. 3 above) put forth from within in effectual operation. See, e.g., 2 Thess. 2. 9.

5. *exousia* = 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).

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 *hoti*, introduces the *ipsissima verba* of what is said; and answers to our quotation marks. So here (in Luke 23. 43), in the absence of *hoti*="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. *sēmeron*=to-day.

1. With *hoti* :—

Mark 14. 30: "Verily I say unto thee, that (*hoti*) 'this day . . . thou shalt deny me thrice.'"

Luke 4. 21: "And He began to say unto them, that (*hoti*) 'This day is this scripture fulfilled in your ears.'"

Luke 5. 26: "Saying (*hoti*=that), 'We have seen strange things to-day.'"

Luke 19. 9: "Jesus said unto him that (*hoti*), 'This day is salvation come to this house.'"

For other examples of the verb "to say", followed by *hoti*, but not connected with *sēmeron* (to-day), see Matt. 14. 26; 16. 18; 21. 3; 26. 34; 27. 47. Mark 1. 40; 6. 14, 15, 18, 35; 9. 26; 14. 25. Luke 4. 24, 41; 15. 27; 17. 10; 19. 7.

2. Without *hoti* :—

On the other hand, in the absence of *hoti* (=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.

It is the same in Luke 23. 43: "And Jesus said to him, 'Verily I say unto thee to-day [or this day¹, when, though they were about to die, this man had expressed so great faith in Messiah's coming Kingdom, and therefore in the Lord's resurrection to be its King—now, under such solemn circumstances] thou shalt be, with Me, in Paradise.'" For, when Messiah shall reign, His Kingdom will convert the promised land into a Paradise. Read Isa. 35, and see note on Ecc. 2. 5.

We must notice also the Article before "Paradise". It is "THE Paradise", viz. the paradise of which the prophets tell in such glowing language, when the Lord shall come in His Kingdom. See Ps. 67. 4, 6; 72. 6, 7, 16, 17. Isa. 4. 2; 30. 23, 24; 35. 1, 2, 5, 6; 41. 18, 20. Jer. 31. 5, 12. Ezek. 34. 25-27; 36. 29, 30; 47. 8, 9, 12. Hos. 2. 18, 21, 22. Joel 3. 18. Amos 9. 13-15. Zech. 8. 12.

It has no connexion with Babylonian, Jewish, and Romish tradition, but is a *direct* answer to the malefactor's prayer. His prayer referred to the Lord's coming and His Kingdom; and, if the Lord's answer was direct, the promise must have referred to that coming and to that Kingdom, and not to anything that was to happen on the day on which the words were being spoken.

It is alleged that the Lord's promise was a reply to the man's thought; but this is an assumption for which no justification can be found. Moreover, how can we know what his thought was, *except by the words he uttered?*

The Lewis Codex of the Syrian N.T. reads in v. 39: "save Thyself and us to-day". So the Lord's word "to-day" may have reference to the revilings of the one, as well as to the request of the other.

¹ It is rendered "to-day" eighteen times in the Gospels, Hebrews and James; but "this day" twenty-three times (five times in Matthew; once in Mark; four times in Luke; nine times in Acts; once in Romans; twice in 2 Corinthians; and once in Hebrews).

1. *apostellō*=to send forth, or off, or away from (as a messenger, or with a commission), the sender remaining behind¹; implying authority on the part of the sender. Hence used of prophets; and the Noun, "apostle", denotes one thus sent.

2. *exapostellō*=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. vii.

3. *sunapostellō*=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. *pempō*=to send (esp. with an escort), the sender accompanying those sent². See Luke 7. 3 (where No. 1, above, is used), and v. 6 (where *pempō* is used).

5. *anapempō*=to send up (as to a judge for trial); or to send back, remit (as in Luke 23. 11); or to send again.

6. *ekpempō*=to send out from, send out. No. 4, with *ek* (Ap. 104. vii) prefixed. Occ. only in Acts 13. 4; 17. 10.

¹ See John 20. 22: "as the Father hath sent (No. 1) Me, even so send I (No. 4) you."

² See note above, where *pempō* is thus emphasized.

7. *metapempō*=to send for, so as to be *with* one's self. No. 4, with *meta* (Ap. 104. xi) prefixed. Occurs only (except once) in Middle Voice. Acts 10. 5, 22, 29; 11. 13; 24. 24, 26; 25. 3. See Passive Voice, Acts 10. 29-.

8. *sumpempō*=to send in company with. No. 4, with *sun* (Ap. 104. xvi) prefixed. Occ. only in 2 Cor. 8. 18, 22.

9. *ballō*=to throw, to cast (the context determining the nature or degree of force exercised). Cp. Matt. 10. 34.

10. *ekballō*=to throw or cast out of, or from. No. 9, with *ek* (Ap. 104. vii) prefixed. Cp. Matt. 12. 20.

11. *apoluō*=to loosen off from, let loose from, release, let go away. Cp. Matt. 15. 23.

12. *aphēmti*=to send off, or away from one's self (in any manner); hence, to dismiss. Cp. Matt. 13. 36.

13. *apotassomat*=to withdraw from by taking formal leave of; to bid farewell or say "adieu" to: as Elisha did from Elijah (Josephus, *Ant.* viii. 13. 7). Cf. Mark 6. 46. Luke 9. 61; 14. 23. Acts 18. 18, 21. 2 Cor. 2. 13.

14. *bruō*=to emit, or send forth abundantly (as a fountain). Occurs only in James 3. 11.

175

THE SYNONYMOUS WORDS FOR "TRUE".

1. *alēthēs*=true¹ (as contrasted with what is *false*). Hence, used of God (John 3. 33) in that He cannot lie (see also John 5. 31; 8. 13). The opposite of a lie. Gr. *apseudēs*. Tit. 1. 2. Cp. John 4. 18. 1 John 2. 27.

2. *alēthinos*=very¹. Fr. *véritable*: i.e. genuine, real, substantial, as contrasted with that which is fictitious, unreal, shadowy, or symbolical. Hence, *alēthinos* is that which has truth for its base and is all that it

¹ See notes on the Structure of the Gospel of John.

claims to be (John 6. 32; 15. 1). See 1 Thess. 1. 9. Heb. 8. 2; 9. 24.

3. *gnēstos*=legitimate. Spoken of children. Occ. only in Phil. 4. 3. 1 Tim. 1. 2. Tit. 1. 4. With Art.=sincerity (2 Cor. 8. 8). The Adverb *gnēsios*=naturally, occ. only in Phil. 2. 20.

4. *pištos*=faithful. A verbal Adj., from *peithō*=to persuade, and Pass. 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. *dunamis*=power. In the singular, power in the abstract; but in the plural it=mighty 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 Matthew, and is rendered "power", or "powers" 5 times; "mighty works" 6 times; "wonderful works" once (7. 22), and once "ability" (25. 15). It occurs ten times in Mark; and is rendered "virtue" once (5. 30); "mighty works" 3 times; "power", or "powers", 5 times; and "miracle" once (9. 39). In Luke it occurs 15 times, and is rendered "power", or "powers", 11 times; "virtue" twice; "mighty works", twice. In John it does not occur at all.

2. *teras*=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. 24. Mark 13. 22. John 4. 48. Outside the Gospels it occurs in Acts 2. 19, 22, 43; 4. 30; 5. 12; 6. 8; 7. 36; 14. 3; 15. 12. Rom. 15. 19. 2 Cor. 12. 12. 2 Thess. 2. 9. Heb. 2. 4. It does not occur in Luke's Gospel; and only once in Matthew, Mark, and John. The rendering "miracle" should be confined to this word, *teras*.

3. *sēmeton*=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 (23. 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 *miraculum*, which means "a wonder", and should therefore be confined to the rendering of *teras* (No. 2) above, and not used for either *dunamis* (No. 1), or *sēmeion* (No. 3).

All three of the above words occur in one verse

[For Structure see next page.]

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 application and not interpretation. 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

(Heb. 2. 4): "God also bearing [them] witness by signs (*sēmeion*), both with wonders (*teras*), and various mighty works (*dunamis*), and distributions of *pneuma hagion* (see Ap. 101. II. 14), according to His own will".

John does not use the first of these words (*dunamis*) at all. He uses the second (*teras*) only once (4. 48). In all the other passages he uses the third (*sēmeion*), and this 17 times. It is rendered "miracle" in all but four passages (2. 18; 4. 48; 6. 30; 20. 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 eight¹ 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 *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 *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.

"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

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 provided (vv. 8, 9).
- e | "Jesus was called, and His disciples" (v. 2).
- f | Failure confessed. "They have no wine" (v. 3).
- g | Numbers. Six waterpots, holding two or three firkins apiece (v. 6).
- h | Command. "Fill the waterpots with water" (v. 7-).
- i | Obedience. "They filled them" (v. 7-).
- k | Waterpots filled to the last drop. "Up to the brim" (v. 7).
- l | The servants bare (*ēnenkan*, v. 8).
- m | Glory manifested (*ēphanerōse*, v. 11-).
- n | His disciples' faith (v. -11).

B | 4. 46-50. THE RULER'S SON.

- o | The background. Rejection (vv. 43, 44).
- p | Time. "After two days" (v. 43).
- q | His son. "Sick" (*ēsthenet*, v. 46).
- r | Parenthetic 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 | "Ere my child die" (v. 49).
- v | The servants "met him" (v. 51).
- w | "Thy son liveth" (v. 51).
- x | "The fever left him" (*aphēken*, v. 52).

C | 5. 1-47. THE IMPOTENT MAN.

- a | The Place. Jerusalem (v. 1).
- b | The Pool. Bethesda (v. 2); "thirty-eight years" (v. 5).
- c | The longstanding 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 | "Sin no more" (v. 14). Sin, only here and in "C", below.
- i | "My Father worketh hitherto, and I work" (v. 17).
- k | A double reference to "Moses" (vv. 45, 46).

D | 6. 1-14. THE FEEDING OF THE FIVE THOUSAND.

- l | The only "sign" (with D) recorded in the other Gospels (Matt. 14. 15. Mark 6. 35. Luke 9. 10).
- m | "Jesus went up into the mountain" (v. 3).
- n | Followed by a discourse (vv. 28-65). Signification.
- o | "Many disciples went back" (v. 66).
- p | The testimony of Peter (vv. 68, 69).

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 departed again into the mountain" (v. 15).
- n | Followed by a discourse (ch. 7). Signification.
- o | "Many of the people believed" (7. 31).
- p | The testimony of Nicodemus (7. 50).

C | 9. 1-41. THE MAN BORN BLIND.

- a | The Place. Jerusalem (8. 59; 9. 1).
- b | The Pool. Siloam (vv. 7, 11).
- c | The longstanding 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. 35).
- h | "Who did sin?" (v. 2. Cp. vv. 24, 25, 31, 34). Sin, only here, and in "C", above.
- i | "I must work the works of Him that sent Me" (v. 4).
- k | A double reference to "Moses" (vv. 28, 29).

B | 11. 1-44. THE SISTERS' BROTHER.

- o | The background. Rejection (10. 31, 39; 11. 8).
- p | Time. "Jesus abode two days where He was" (v. 6).
- q | "Lazarus was sick" (*ēsthenet*, v. 2).
- r | Parenthetic explanation re the person (Mary) (v. 2).
- s | "Lazarus is dead" (v. 14). "Death" only here, and in "B", above.
- t | "That ye may believe" (v. 15).
- u | "Our brother had not died" (v. 21, 32).
- v | Martha "met Him" (vv. 20, 30).
- w | "Lazarus, come forth" (v. 43).
- x | "Let him go" (*aphete*, v. 44).

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. 14).
- d | A meal provided (v. 9).
- e | The Lord was the Caller of His disciples (vv. 5, 12).
- f | Failure confessed. They had "caught nothing" (v. 3). Had "no meat" (v. 5).
- g | Numbers: 200 cubits (v. 8); 153 fishes (v. 11).
- h | Command. "Cast the net into the water" (v. 6).
- i | Obedience. "They cast therefore" (v. 6).
- k | Net full, to the last fish (vv. 8, 11).
- l | "Bring of the fish" (*ēnenkate*, v. 10).
- m | The Lord manifested (*ēphanerōthē*, v. 14).
- n | His disciples' love (vv. 15-17).

APPENDIX 176: THE EIGHT "SIGNS" IN JOHN'S GOSPEL (cont.).

People Israel" (Luke 2. 32). Apart from Messiah, Israel could have no joy, no supplies, no blessing, no glory.

The first sign signified that need: "they have no wine" (2. 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. 22), was in full evidence: the "waterpots" and "the purifying of the Jews" only manifested the truth of the inspired indictment of Isa. 1. 10-23; while the next recorded event (John 2. 13-16) manifested that they were destitute of all idea of true worship of Jehovah.

The discourses which followed carried the signification 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 later day (Acts 8. 14-25); 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. 10).

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 Caller, 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. 12) to the last one ("153"). For "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 was 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, 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. 39; 11. 8, 53; 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. 1-41).

In both these two "signs" the condition of Israel is "manifested" in another phase, as 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 Seeker (5. 6; 9. 1), and takes the initiative; while in both the preceding pairs He was the One Who was sought.

Both "signs" were manifested in Jerusalem (5. 1 and 8. 59 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 uncleanness" (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 *sin* (5. 14 and 9. 2, 24, 25, 34), 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*.¹

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" (5. 9 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 (5. 14 and 9. 35).

The double reference to Moses' *words* (5. 45, 46 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 Who had raised up Messiah as the Prophet, like unto Moses (Deut. 18. 15-19), and sent His Son to seek and to find 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 their 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; temporal as in 6. 6-13, 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. 1, 11, 12, 25, 30, 32, 43, 44, 45; as the second and seventh 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 symbolical 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).

¹ See v. 3, which shows that they believed the Babylonian "tradition" of reincarnation.

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 in them is.

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 Post-resurrection period, and referring to the future gathering of Israel by the rejected Messiah, Who is seen as the Seeker, the Finder, and the Gatherer of His scattered People, Israel.

177

THE SYNONYMOUS WORDS FOR "JUDGMENT".

1. *atsthēsts* = perception. Occurs only in Phil. 1. 9, where A.V. reads "sense" in the margin and R.V. reads "discernment".

2. *gnomē*, from *ginōskō* (Ap. 132. ii) = opinion, the result of knowledge. Occurs nine times: translated "purposed" in Acts 20. 3; "judgment" in 1 Cor. 1. 10; 7. 25, 40; "advice" in 2 Cor. 8. 10; "mind" in Philem. 14; Rev. 17. 13; "will" in Rev. 17. 17; and (with a verb) "agree" in Rev. 17. 17.

3. *dikatōma* = that which is deemed right or just (*dikaïos*). Occurs ten times: translated "judgment" in Rom. 1. 32; Rev. 15. 4; elsewhere "ordinance", "righteousness", and once "justification" (Rom. 5. 16).

4. *dikē* = right, as established custom or usage, hence a suit at law, penalty, vengeance. Occurs four times: translated "judgment" in Acts 25. 15; "vengeance" in Acts 28. 4; Jude 7; and "punished" in 2 Thess. 1. 9 (see R.V.)

5. *hēmera* = day, rendered "judgment" in 1 Cor. 4. 3 (see A.V. marg.).

6. *krīma*. This and the two following words are akin to the verb *krinō* (Ap. 122. 1). *Krīma* occurs twenty-eight times, and is rendered "judgment", "damnation", or "condemnation", save in Luke 24. 20; 1 Cor. 6. 7; and Rev. 18. 20, where see notes.

7. *krīsis* = a separating, a judgment, especially of judicial proceedings. Our English word "crisis" means a turning-point. The word occurs forty-eight times: translated "damnation" (Matt. 23. 33; Mark 3. 29; John 5. 29), "condemnation" (John 3. 19; 5. 24), "accusation" (2 Pet. 2. 11; Jude 9), and everywhere else "judgment".

8. *krītērion* = the place, or means of judgment. It occurs three times (1 Cor. 6. 2, 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. *antstēmi* (*ana*, Ap. 104. i, *histēmi*) 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. 39, 40, 44, 54.

2. *exantstēmi*. No. 1 with *ek* (Ap. 104. vii) prefixed. Not used of resurrection. Occurs only in Mark 12. 19. Luke 20. 28. Acts 15. 5.

3. *epanistamai* is middle voice of No. 1 with *epi* (Ap. 104. ix) prefixed. Not used of resurrection. Occurs only in Matt. 10. 21. Mark 13. 12.

4. *egerō* = 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. 6, 34. John 12. 1, 9, 17. Eph. 1. 20; 5. 14, &c.

5. *dtegetrō*. No. 4, with *dia* (Ap. 104. v) prefixed = to rouse thoroughly. Not used of resurrection. Occurs only in Matt. 1. 24. Mark 4. 38, 39. Luke 8. 24. John 6. 18. 2 Pet. 1. 13; 3. 1 (stir up).

6. *exegetrō*. No. 4, with *ek* (Ap. 104. vii) prefixed. Occurs only in Rom. 9. 17. 1 Cor. 6. 14.

7. *epegetrō*. No. 4, with *epi* (Ap. 104. ix) prefixed. Not used of resurrection. Occurs only in Acts 13. 50; 14. 2.

8. *sunegetrō*. No. 4, with *sun* (Ap. 104. xvi) prefixed. Occurs only in Eph. 2. 6. Col. 2. 12; 3. 1.

II. NOUNS.

1. *anastasis*. Cp. I. 1. Occurs forty-two times. Always transl. resurrection, except Luke 2. 34.

2. *exanastasis*. No. 1, with *ek* prefixed. Occurs only in Phil. 3. 11.

3. *egersts*. Cp. I. 4. Occurs only in Matt. 27. 53.

I. PARALLEL DATINGS 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 749-750 A.U.C.
 A.U.C.=Anno Urbis Condite; i.e. the year in which the City (Rome) was founded.

I.

PARALLEL DATINGS OF THE TIMES OF OUR LORD.

A.M.	B.C.—A.D.	A.C.	A.U.C.
3060	44		9
1	43		710
2	42		11
3	41		12
4	40		13
5	39		14
6	38		15
7	37		16
8	36		17
9	35		18
3070	34		19
1	33		720
2	32		21
3	31		722
4	30	Decree of Senate of Rome	23
5	29		24
6	28		25
7	27		26
8	26		27
9	25		28
3080	24		29
1	23		730
2	22		31
3	21		32
4	20		33
5	19		34
6	18		35
7	17		36
8	16		37
9	15		38
3090	14		39
1	13		740
2	12		41
3	11		42
4	10		43
5	9		44
6	8		45
7	7		46
8	6		47
9	5		48
(See Ap. 50) 4000	4	YEARS OF THE AGE OF THE LORD	49
1	3	THE NATIVITY	50
2	2	1st taxing or Census Luke 2. 2	51
3	1	Quirinus' First Governorship.	52
4004	0	A. D.	53
5	1		54
6	2		55
7	3		56
8	4		57
9	5		58
4010	6		59
1	7		60
2	8	Christ in 12 the Temple	61
3	9		62
4	10		63
5	11		64
6	12		65
7	13		66
8	14		67
9	15		68
4020	16		69
1	17		70
2	18		71
3	19		72
4	20		73
5	21		74
6	22		75
7	23		76
8	24		77
9	25		78
4030	26		79
1	27		80
2	28		81
3	29		82
4033	30		83
1	31		84
2	32		85
3	33		86
4	34		87
5	35		88
6	36		89
7	37		90
8	38		91
9	39		92
4040	40		93
1	41		94
2	42		95
3	43		96
4	44		97
5	45		98
6	46		99
7	47		100
8	48		101
9	49		102
4050	50		103
1	51		104
2	52		105
3	53		106
4	54		107
5	55		108
6	56		109
7	57		110
8	58		111
9	59		112
4060	60		113
1	61		114
2	62		115
3	63		116
4	64		117
5	65		118
6	66		119
7	67		120
8	68		121
9	69		122
4070	70		123
1	71		124
2	72		125
3	73		126
4	74		127
5	75		128
6	76		129
7	77		130
8	78		131
9	79		132
4080	80		133
1	81		134
2	82		135
3	83		136
4	84		137
5	85		138
6	86		139
7	87		140
8	88		141
9	89		142
4090	90		143
1	91		144
2	92		145
3	93		146
4	94		147
5	95		148
6	96		149
7	97		150
8	98		151
9	99		152
4100	100		153
1	101		154
2	102		155
3	103		156
4	104		157
5	105		158
6	106		159
7	107		160
8	108		161
9	109		162
4110	110		163
1	111		164
2	112		165
3	113		166
4	114		167
5	115		168
6	116		169
7	117		170
8	118		171
9	119		172
4120	120		173
1	121		174
2	122		175
3	123		176
4	124		177
5	125		178
6	126		179
7	127		180
8	128		181
9	129		182
4130	130		183
1	131		184
2	132		185
3	133		186
4	134		187
5	135		188
6	136		189
7	137		190
8	138		191
9	139		192
4140	140		193
1	141		194
2	142		195
3	143		196
4	144		197
5	145		198
6	146		199
7	147		200
8	148		201
9	149		202
4150	150		203
1	151		204
2	152		205
3	153		206
4	154		207
5	155		208
6	156		209
7	157		210
8	158		211
9	159		212
4160	160		213
1	161		214
2	162		215
3	163		216
4	164		217
5	165		218
6	166		219
7	167		220
8	168		221
9	169		222
4170	170		223
1	171		224
2	172		225
3	173		226
4	174		227
5	175		228
6	176		229
7	177		230
8	178		231
9	179		232
4180	180		233
1	181		234
2	182		235
3	183		236
4	184		237
5	185		238
6	186		239
7	187		240
8	188		241
9	189		242
4190	190		243
1	191		244
2	192		245
3	193		246
4	194		247
5	195		248
6	196		249
7	197		250
8	198		251
9	199		252
4200	200		253
1	201		254
2	202		255
3	203		256
4	204		257
5	205		258
6	206		259
7	207		260
8	208		261
9	209		262
4210	210		263
1	211		264
2	212		265
3	213		266
4	214		267
5	215		268
6	216		269
7	217		270
8	218		271
9	219		272
4220	220		273
1	221		274
2	222		275
3	223		276
4	224		277
5	225		278
6	226		279
7	227		280
8	228		281
9	229		282
4230	230		283
1	231		284
2	232		285
3	233		286
4	234		287
5	235		288
6	236		289
7	237		290
8	238		291
9	239		292
4240	240		293
1	241		294
2	242		295
3	243		296
4	244		297
5	245		298
6	246		299
7	247		300
8	248		301
9	249		302
4250	250		303
1	251		304
2	252		305
3	253		306
4	254		307
5	255		308
6	256		309
7	257		310
8	258		311
9	259		312
4260	260		313
1	261		314
2	262		315
3	263		316
4	264		317
5	265		318
6	266		319
7	267		320
8	268		321
9	269		322
4270	270		323
1	271		324
2	272		325
3	273		326
4	274		327
5	275		328
6	276		329
7	277		330
8	278		331
9	279		332
4280	280		333
1	281		334
2	282		335
3	283		336
4	284		337
5	285		338
6	286		339
7	287		340
8	288		341
9	289		342
4290	290		343
1	291		344
2	292		345
3	293		346
4	294		347
5	295		348
6	296		349
7	297		350
8	298		351
9	299		352
4300	300		353
1	301		354
2	302		355
3	303		356
4	304		357
5	305		358
6	306		359
7	307		360
8	308		361
9	309		362
4310	310		363
1	311		364
2	312		365
3	313		366
4	314		367
5	315		368
6	316		369
7	317		370
8	318		371
9	319		372
4320	320		373
1	321		374
2	322		375
3	323		376
4	324		377
5	325		378
6	326		379
7	327		380
8	328		381
9	329		382
4330	330		383
1	331		384
2	332		385
3	333		386
4	334		387
5	335		388
6	336		389
7	337		390
8	338		391
9	339		392
4340	340		393
1	341		

APPENDIX 179: PARALLEL DATINGS, ETC. (cont.)

II.

DATES OF "THE BEGETTING" (*hē gennēsis*, Matt. 1. 18, 20 (see R.V. marg.). John 1. 14-) OF OUR LORD AND HIS BIRTH. (Luke 2. 7. John 1. -14.)

	78 | 78	156 | 156	234 | 234
TEBETH 1=25-26 DEC. (5 B.C.)	20=12-13	10=29-30	29=15-16
(29) 2=26-27 (7)	21=13-14	11=30-31	30=16-17
3=27-28	22=14-15	12=31- 1	ELUL 1=17-18
4=28-29	23=15-16	13= 1- 2 JUNE	(29) 2=18-19
5=29-30	24=16-17	14= 2- 3 (30)	3=19-20
6=30-31	25=17-18	15= 3- 4	4=20-21
7=31- 1	26=18-19	16= 4- 5	5=21-22
8= 1- 2 JAN. (4 B.C.)	27=19-20	17= 5- 6	6=22-23
9= 2- 3 (31)	28=20-21	18= 6- 7	7=23-24
10= 3- 4	29=21-22	19= 7- 8	8=24-25
11= 4- 5	NISAN 1=22-23	20= 8- 9	9=25-26
12= 5- 6	(30) 2=23-24	21= 9-10	0=26-27
13= 6- 7	3=24-25	22=10-11	1=27-28
14= 7- 8	4=25-26	23=11-12	12=28-29
15= 8- 9	5=26-27	24=12-13	13=29-30
16= 9-10	6=27-28	25=13-14	14=30-31
17=10-11	7=28-29	26=14-15	15=31- 1 SEPTEMBER
18=11-12	8=29-30	27=15-16	(29) 16= 1- 2
19=12-13	9=30-31	28=16-17	17= 2- 3
20=13-14	10=31- 1	29=17-18	18= 3- 4
21=14-15	11= 1- 2 APRIL	30=18-19	19= 4- 5
22=15-16	(30) 12= 2- 3	THAMMUZ 1=19-20	20= 5- 6
23=16-17	13= 3- 4	(29) 2=20-21	21= 6- 7
24=17-18	14= 4- 5	3=21-22	22= 7- 8
25=18-19	15= 5- 6	4=22-23	23= 8- 9
26=19-20	16= 6- 7	5=23-24	24= 9-10
27=20-21	17= 7- 8	6=24-25	25=10-11
28=21-22	18= 8- 9	7=25-26	26=11-12
29=22-23	19= 9-10	8=26-27	27=12-13
SEBAT 1=23-24	20=10-11	9=27-28	28=13-14
(30) 2=24-25	21=11-12	10=28-29	29=14-15
3=25-26	22=12-13	11=29-30	ETHANIM (TISRİ) 1=15-16
4=26-27	23=13-14	12=30- 1	(15) 2=16-17
5=27-28	24=14-15	13= 1- 2 JULY	3=17-18
6=28-29	25=15-16	14= 2- 3 (31)	4=18-19
7=29-30	26=16-17	15= 3- 4	5=19-20
8=30-31	27=17-18	16= 4- 5	6=20-21
9=31- 1	28=18-19	17= 5- 6	7=21-22
10= 1- 2 FEBRUARY	29=19-20	18= 6- 7	8=22-23
11= 2- 3 (29)	30=20-21	19= 7- 8	9=23-24
12= 3- 4 (Leap Year)	ZIF 1=21-22	20= 8- 9	10=24-25
13= 4- 5	(20) 2=22-23	21= 9-10	11=25-26
14= 5- 6	3=23-24	22=10-11	12=26-27
15= 6- 7	4=24-25	23=11-12	13=27-28
16= 7- 8	5=25-26	24=12-13	14=28-29
17= 8- 9	6=26-27	25=13-14	ETHANIM OR TISRİ=15=29-30 SEPTEMBER
18= 9-10	7=27-28	26=14-15	Days on Jewish reckoning, 280 | 280 days, on Gentile reckoning.
19=10-11	8=28-29	27=15-16	
20=11-12	9=29-30	28=16-17	
21=12-13	10=30- 1	29=17-18	
22=13-14	11= 1- 2 MAY	AB 1=18-19	According to Jewish
23=14-15	(31) 12= 2- 3	(30) 2=19-20	reckoning.
24=15-16	13= 3- 4	3=20-21	TEBETH 20 days.
25=16-17	14= 4- 5	4=21-22	SEBAT 30
26=17-18	15= 5- 6	5=22-23	ADAR 29
27=18-19	16= 6- 7	6=23-24	NISAN 30
28=19-20	17= 7- 8	7=24-25	ZIF 29
29=20-21	18= 8- 9	8=25-26	SIVAN 30
30=21-22	19= 9-10	9=26-27	THAMMUZ 29
ADAR 1=22-23	20=10-11	10=27-28	AB 30
(29) 2=23-24	21=11-12	11=28-29	ELUL 29
3=24-25	22=12-13	12=29-30	ETHANIM 15
4=25-26	23=13-14	13=30-31	280
5=26-27	24=14-15	14=31- 1	280
6=27-28	25=15-16	15= 1- 2 AUGUST	
7=28-29	26=16-17	(31) 16= 2- 3	
8=29- 1	27=17-18	17= 3- 4	
9= 1- 2 MARCH	28=18-19	18= 4- 5	
(31) 10= 2- 3	29=19-20	19= 5- 6	
11= 3- 4	SIVAN 1=20-21	20= 6- 7	
12= 4- 5	(30) 2=21-22	21= 7- 8	
13= 5- 6	3=22-23	22= 8- 9	
14= 6- 7	4=23-24	23= 9-10	
15= 7- 8	5=24-25	24=10-11	
16= 8- 9	6=25-26	25=11-12	
17= 9-10	7=26-27	26=12-13	
18=10-11	8=27-28	27=13-14	
19=11-12	9=28-29	28=14-15	
78 | 78	156 | 156	234 | 234	

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. by *pneuma hagion*=divine power (Matt. 1. 18, 20 marg.), and His birth took place on the 15th of *Ethanim*, 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 (5 B.C.), "and *tabernacled* (Gr. *eskenōsen*) with us", on 15th of *Ethanim* or September 29 (4 B.C.). The 15th of *Ethanim* (or *Tisri*) was the *first* day of the

Feast of *Tabernacles*. The circumcision therefore took place on the *eighth* day of the Feast=22nd *Ethanim*=October 6-7 (Lev. 23. 33-43). 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 for so long been led to suppose, the commemoration of a pagan festival.

2. An overwhelmingly strong argument in favour of the

APPENDIX 179: PARALLEL DATINGS, ETC. (cont.).

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 Gentile (Western) reckoning.

But "the Church" even then had lost sight of the reason why 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 on now to consider, in the third place, the commemoration of September 29, the festival of Michaelmas, *par 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. Antiqq.* (1893), 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 *Ethanim* (Ap. 51. 5), corresponding to our September 29 (of the year 4 B.C.).

The "Begetting" (*gennēsis*) Day of the Lord was announced by the Angel Gabriel. See notes on Dan. 8. 16, and Luke 1. 19.

The "Birth" Day, by "(the) Angel of the Lord", unnamed in either Matthew and Luke.

That this Angelic Being was "Michael the Archangel" (of Jude 9), and *Mikā'el hassar haggādōl*—"Michael the Great Prince"—of Dan. 12. 1, seems clear for the following reason: If, "when *again* (yet future) He bringeth 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, on the *First* "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 point need not be laboured.

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 *Ethanim*), 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 enshrouded 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,¹—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).²

That "Christmas" was a pagan festival long before the time of our Lord is beyond doubt. In Egypt Horus (or Harpocrates³), the son of Isis (Queen of Heaven), was born about the time of the winter solstice.⁴ By the time of the early part of the fourth century A.D., 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

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 Osiris reincarnated.

⁴ See Wilkinson's *Ancient Egyptians*, Vol. III, p. 79 (Birch's ed.).

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 cult, which Constantine had made fashionable, and the "Church" became 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 *Natalis Domini* 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 *gennēsis* 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;

(Gr. *ho logos sarx egeneto*.)

And tabernacled with (or among) us."

(Gr. *kai eskēnōsen en hēmin*).

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 *tabernacling* 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. 37 ("Tabernacles" 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 simply:

(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. *agrauléō*) 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 *Marchesvan* (Oct.-Nov.)¹ 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 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 the forests in that district, to feed the sheep on the leaves and twigs, when in autumn the pastures are dried up, and in winter, when snow covers the ground (cp. *Land and Book*, p. 204), but there is no evidence that the Bethlehem district was afforested in this manner.

APPENDIX 179: PARALLEL DATINGS, ETC. (cont.).

tax would not have enforced the imperial decree (Luke 2. 1) 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 Abiah."

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 "Courses" were changed every week, beginning each 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. 37), and was a Sabbath (Lev. 23. 39).

The first course fell by lot to Jehoiarib, and the eighth to Abiah (1 Chron. 24. 10).

The conception of John Baptist	on or about 23rd SIVAN	= June 24	in the year 5 B. C.
The <i>Gennēsis</i> (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	" " 5 "
{ The birth of John	7th NISAN = March 28-29	" " 4 "
{ The Miraculous "Begetting"	1st TEBETH = December 25	" " 5 "
{ The NATIVITY	15th TISRI = September 29	" " 4 "

Bearing in mind that all the courses served together at the three Great Feasts, the dates for the two yearly "ministrations" of Abiah will be seen to fall as follows:

The first¹ ministration was from 12-18 Chisleu = December 6-12.

The second ministration was from 12-18 Sivan = June 13-19.

The announcement therefore to Zacharias in the Temple as to the conception of John the Baptist took place between 12-18 SIVAN (June 13-19), in the year 5 B. C. After finishing his "ministration", the aged priest "departed to his own house" (Luke 1. 23), which was in a city² in "the hill country" of Juda (verse 39).

The day following the end of the "Course of Abia" being a Sabbath (Sivan 19), he would not be able to leave Jerusalem before the 20th.

The thirty miles journey would probably occupy, for an old man, a couple of days at least. He would therefore arrive at his house on the 21st or 22nd. This leaves ample time for the miraculous "conception" of Elizabeth to take place on or about the 23rd of SIVAN³—which would correspond to June 23-24 of that year. The fact of the conception and its date would necessarily be known at the time and afterwards, and hence the 23rd SIVAN would henceforth be associated with the conception of John Baptist as the 1st TEBETH would be with that of our Lord.

But the same influences that speedily obscured and presently obliterated the real dates of our Lord's "Begetting" and Birth, were also at work with regard to those of the Forerunner, and with the same results. As soon as the true Birth day of Christ had been shifted from its proper date, viz. the 15th of Tisri (September 29), and a Festival Day from the Pagan Calendars substituted for it (viz. December 25), then everything else had to be altered too.

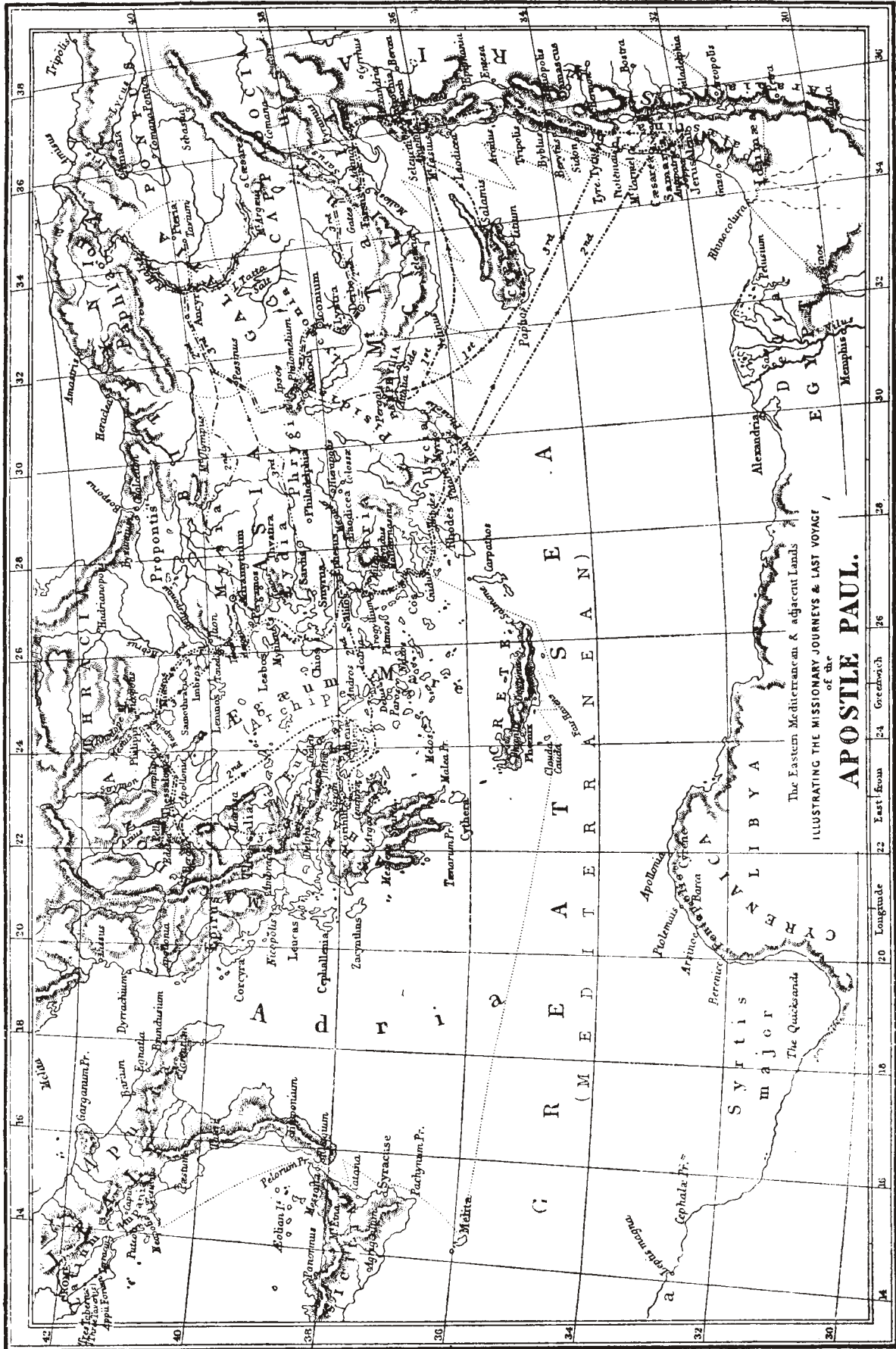
Hence "Lady Day" in association with March 25 (new style) became necessarily connected with the Annunciation. And June 24 made its appearance, as it still is in our Calendar, as the date of "the Nativity of John the Baptist", instead of, as it really is, the date of his miraculous conception.

The Four "Quarter Days" may therefore be set forth thus: first in the chronological order of the events with which they are associated, viz.:

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 sevens* (p. 198) 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.



The Eastern Mediterranean & adjacent Lands
 ILLUSTRATING THE MISSIONARY JOURNEYS & LAST VOYAGE
 of the
APOSTLE PAUL.

20 Longitude 22 East from 24 Greenwich 26 28 30 32 34 36 38

English Miles

APPENDIX- 180.

180

CHRONOLOGY ETC. OF THE "ACTS" PERIOD.

A.M.	A.D.	ROMAN EMPERORS	GOVERNORS (PROCURATORS) OF JUDÆA AND THE HERODS	SCRIPTURE AUTHORITIES
4033	29	TIBERIUS (18th year) (Ap. 179)	PONTIUS PILATE, Procurator (3rd year)	Cp. Luke 3. 1, 23. Acts 1. 4-2. 13
34	30	.	.	.
35	31	.	.	.
36	32	.	.	2. 14-8. 1
37	33	.	.	.
38	34	.	.	.
39	35	.	.	7. 59-8. 4 8. 5-40
4040	36	.	Pilate dismissed, Calaphas deposed..	9. 32-10. 48
41	37	Tiberius d. CALIGULA	.	9. 1-19; Gal. 1. 17
42	38	.	.	10. 1-48 11. 1-18
43	39	.	.	.
44	40	.	.	9. 26; Gal. 1. 18 9. 30 Gal. 1. 21
45	41	CLAUDIUS	HEROD AGRIPPA, King of Judæa .	.
46	42	.	.	.
47	43	.	.	11. 22 11. 25
48	44	.	FADUS, Proc. Herod Agr. d. (.2. 23)	.
49	45	.	(The famine mentioned in).	11. 26 11. 28 11. 30
4050	46	.	TIBERIUS ALEXANDER, Proc.	12. 24-13. 3
51	47	.	.	.
52	48	.	HEROD AGRIPPA II (Acts 25 and 26)	13. 4-15. 1
53	49	.	CUMANUS. Proc.	.
54	50	.	.	.
55	51	.	.	15. 2; Gal. 2. 1
56	52	.	FELIX. Proc.	.
57	53	.	Herod Agrippa II made Tetrarch of Trachonitis	15. 41-18. 22
58	54	Claudius d. NERO	.	.
59	55	.	.	18. 23-20. 1
4060	56	.	.	.
61	57	.	.	.
62	58	.	.	20. 1, 2 20. 3- 21. 15
63	59	.	.	23. 33 24. 27
64	60	.	PORCIUS FESTUS	27. 1, 2 27. 27-44 28. 16
65	61	.	.	.
66	62	.	ALBINUS (Festus d.)	28. 30
67	63	.	.	Philipp. 2. 24; Philemon 22
68	64	.	FIRE at Rome, and Persecution ending 4 years later with Nero's death	.
69	65	.	.	.
4070	66	.	FLORUS. JEWISH WAR begun (Joseph. J. W., Bk. II. ch. 14.)	.
71	67	.	.	1 Tim. 1. 3
72	68	Nero d. GALBA OTHO VITELLIUS	.	.
4073	69	VESPASIAN ¹	.	.

¹ Jerusalem taken by Vespasian and Titus late in the year A. D. 69.

181 THE DISPENSATIONAL POSITION OF THE BOOK OF THE "ACTS".

1. The original title of the Book was probably simply "Acts" (*praxeis*), as in *Codex Sinaiticus* (N), and there is no reason to doubt that it owes its human authorship to Luke, "the beloved physician" (Col. 4. 14). Tradition from very 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" (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 FATHER, as Jehovah, through the prophets (Heb. 1. 1), and was rejected (cp. Zech. 7. 12-14; &c.). In the Gospels the offer was renewed in and by the SON, and was again rejected (Matt. 23. 37-39; &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 by any save those through Peter and John of the Twelve, and later those 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 1. 1-5), concerns the "witness" (1. 8) of the apostles in Jerusalem, Judæa, and Samaria (Ap. 180). Peter, the apostle of "the circumcision" (Gal. 2. 7), is the central figure, and 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; Col. 1. 23), Paul being the chief personage (Gal. 2. 7). This division terminates with his imprisonment at Rome in A.D. 61 (Ap. 180). "Acts" was most probably published towards the end of that imprisonment, i.e. A.D. 62-63.

The period covered by the entire Book is therefore as follows:

- i. From Pentecost A.D. 29 to Passover (12. 3, 4) A.D. 44;
- ii. From Pentecost (?) A.D. 46 to A.D. 61.

Consecutively, from A.D. 29 to A.D. 61 = 32 years ($4 \times 8 = 32$. 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 destruction 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 of 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. 5 to the end of chap. 12, was to "Jews and proselytes" (2. 10) alone; "unto you (Jews) first" (3. 26), &c. Their subject was that Jesus ("the Nazarene") is the Messiah; cp. 2. 31, 36; 3. 18, 20; 4. 10, 26; 5. 42; 8. 5, 37 (see Note); 9. 20, 22. At Damascus, after his "Conversion", Saul (Paul) "preached (*kērussō*, Ap. 121. 1) 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 as the Messiah. There was no proclamation to Gentiles as such (see 11. 3). The preaching of the Word was to the Jews only (11. 19), 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 15 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" (*huion te Israel*, 9. 15). His subject was "Jesus and the resurrection" (17. 18). Not, be it 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. 32-33, 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, 42, 43; 14. 1; 17. 1, 10, 17; 18. 4, 7, 19, 26; 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. 7, 8; 5. 5, 10, 15, 16; 6. 8; 8. 6, 7, 13; 9. 33-42; 11. 28; 13. 11; 14. 8-10; 16. 18; 19. 8, 12; 20. 9-12; 28. 3-6, 8, 9. At the close these gifts ceased, as is plain from the significance of Phil. 2. 26 (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. 43. 10; 44. 8, &c.) was taken from the Jew, and "the salvation of God" (see Note on Isa. 49. 6) was "sent¹ 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); after 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 the 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 proclaiming 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. 14). 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. *apostellō*. Implying the mission or commission employed, and the power and authority backing it (Ap. 174. 1).

182

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 two, the word *all* would have been *both*.

The Lord is called Mary's “firstborn” (Matt. 1. 25 and Luke 2. 7), and the natural inference is that Mary had other children. The word *prōtotokos* is used only in these two passages and in Rom. 8. 29; Col. 1. 15, 18; Heb. 1. 6; 11. 28; 12. 23 (pl.); Rev. 1. 5, so that the meaning is easily ascertained. Had He been her *only* son, the word would have been *monogenēs*, 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 Psalm 69, a Psalm with many predictive allusions to the Lord's earthly life (see Note on Title), verse 8 reads, “I am become a 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 Capernaum, He, and His mother, and His brethren, and His disciples” (John 2. 12). Later on 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, 47; 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 *hoi par' autou*, “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 12. 17; 15. 13-21; 21. 18; Gal. 1. 19; 2. 9, 12). 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. 29, 30), of raising Mary from the position of “handmaid of the Lord” (Luke 1. 38) to the exalted one of *Theotokos*, mother of God, whence 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 deity best known by the appellation 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 be invalidated, for the two genealogies in Matt. 1 and Luke 3 show that the regal rights were united in Joseph and Mary (Ap. 99).

With reference to Jerome's “cousin” theory, it may be stated 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. 23, 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. 23. 8; 28. 10; Acts. 9. 17; Rom. 8. 29; 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. 9. 5; Gal. 1. 19, only the first meaning can apply. Had they been cousins, the term would have been *sungenēs*, which is used in Mark 6. 4; Luke 1. 36, 58; 2. 44; 14. 12; 21. 16; John 18. 26; Acts 10. 24; Rom. 9. 3; 16. 7, 11, 21, and is translated “kin”, “kinsman”, or “kinsfolk”, except in Luke 1. 36, 58, 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. 2 or of No. 3, must be restricted to signification No. 1.

183

“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 rebut the charge of drunkenness (v. 13).

So far from these signs and wonders being a proof that “these men” were drunken, “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 “then was fulfilled”, nor “as it is written”, but merely calls attention to what the prophet said of similar scenes yet future.

Therefore to understand what Peter really meant by “this is that”, 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 Jew and the Gentile? or
Is it about the church of God?

2. The Structure on p. 1224 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 is 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. 18 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. 14-2. 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 alone.

The Structure (p. 1227) shows us that the whole subject of 2. 18—3. 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 vv. 23—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 apostle and prophet on the one hand, and the general belief of Christendom, which the majority hold so tenaciously, not to say acrimoniously, 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-ken*=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 vv. 17, 19 came to pass. “This” therefore could not be the fulfilment 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 fulfilment 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.

184

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”, “thankworthy”, &c., twelve times; “a pleasure” twice, and “acceptable”, “benefit”, “gift”, “gracious”, “joy”, and “liberality”, 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 sixteen times in Acts, 110 times in Paul’s epp., sixteen times in those of James, Peter, John, and Jude; and twice 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”.

3. *euprepeta*. Only in James 1. 11, meaning beauty of form, or appearance.

II. Verbs.

1. *charizomai*=give as an act of grace; hence, forgive. Occ. twenty-three times, twelve being rendered “forgive”. In the Gospels, only in Luke 7. 21 (give), v. 42 (frankly forgive), v. 43 (forgive); four times in Acts (3. 14, granted; 25. 11, 16, deliver; 27. 24, give), and sixteen times in Paul’s epistles: rend. forgive, save Rom. 8. 32. 1 Cor. 2. 12. Gal. 3. 18. Phil. 1. 29; 2. 9. Philemon 22.
2. *charitoō*=treat with grace. Only in Luke 1. 28 (highly favoured) and Eph. 1. 6 (make accepted).

III. Adjective.

chrestos=useful, serviceable, from *chraomai*, to use. Occ. seven times; “gracious” in 1 Pet. 2. 3; “easy”, Matt. 11. 30; “better”, Luke 5. 39; “kind”, Luke 6. 35; Eph. 4. 32; “goodness”, Rom. 2. 4; “good”, 1 Cor. 15. 33.

(a) *chrēstotēs* (the noun) occ. ten times, and is transl. “goodness”, “kindness”, &c.

185

THE FORMULÆ 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 texts, except T, read *en*, 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 *in* 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” (Ap. 193) concerning the church of God during the “times of the Gentiles” with the ordinances and observances of the “times” of Messiah (Isa. 33. 6), with which the command in Matt. 28. 19, 20 has clearly to do, as 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. 26), 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. 10. 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. 180, 181) until the mystery was openly revealed and fully proclaimed (see Longer Note, p. 1694). Then, the baptism of Eph. 4. 5 supervened 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 well 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 unscathed and in its proper place, and each as being absolute truth. What it really "touches" is tradition only and the teaching based thereon.

186

CHURCH (Gr. *EKKLĒSIA*).

1. The Greek word *ekklēsia* means *assembly*, or a gathering of *called-out ones*. It is used seventy times in the Septuagint for the Hebrew *kāhāl* (from which latter we have our word *call*), rendered in Sept. by *sunagōgē* and *ekklēsia*.¹ This latter word occ. in N.T. 115 times (36 in plural), and is always transl. "church" except in Acts 19. 32, 39, 41 (*assembly*).

2. *kāhāl* is used (1) of Israel as 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 (Deut. 18. 16; 31. 30. Josh. 8. 35. Judg. 21. 8); (4) any assembly of worshippers as a congregation (Ps. 22. 22, 25. *Ekklēsia* in Matt. 16. 18; 18. 17. 1 Cor. 14. 19, 35, &c.); (5) the equivalent *ekklēsia* 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. 32, 41), and *v.* 39 (the lawful assembly). Finally, the special Pauline usage of *ekklēsia* 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"² has an equally varied usage.

¹ *kāhāl* occurs in the Old Testament 123 times; congregation eighty-six, assembly seventeen, company seventeen, and multitude three times. The Sept. uses *sunagōgē* and *ekklēsia* as practically synonymous terms. But the *sunagōgē* concerns the bringing together of the members of an *existing* society or body, excluding all others, whereas the *ekklēsia* calls and invites all men, including outsiders everywhere, to join it. *Sunagōgē* being permanently associated with Jewish worship, was dropped by the early Christians in favour of *ekklēsia* as of wider import.

² Is derived from the Gr. *kuriakos*, of or belonging to the Lord, house (Gr. *oikos*) being understood. It comes to us through A.S. *circe* (Scottish *kirk*).

It is used (1) of any congregation; (2) of a particular church (England, or Rome, &c.); (3) of the ministry of a church; (4) of the building in which the congregation assembles; (5) of Church as distinct from Chapel; (6) of the church as distinct from the world, and, lastly, it is used in the Pauline sense, of the body of Christ.

4. It is of profound importance to distinguish the usage of the word in each case, else we may be reading "the church which was in the wilderness" into the Prison Epistles, although we are expressly told that there is neither Jew nor Gentile in the "church which is His body". And when our Lord said "On this rock I will build my church" (Matt. 16. 18), those who heard His words could not connect them with the "mystery" which was "hid in God" and had not then been made known to the sons of men. Confusion follows our reading what refers to Israel in the past or the future into the present dispensation. Readers are referred to the various notes in the connexions.

5. The word where qualified by other terms occurs thus:—

Church of God; Acts 20. 28. 1 Cor. 1. 2; 10. 32; 11. 16 (pl.); 22; 15. 9. 2 Cor. 1. 1. Gal. 1. 13. 1 Thess. 2. 14 (pl.). 2 Thess. 1. 4 (pl.). 1 Tim. 3. 5, 15 (c. of the living God).

Churches of Christ; Rom. 16. 16.

Church in . . house; Rom. 16. 5. 1 Cor. 16. 19. Col. 4. 15. Philem. 2.

Churches of the Gentiles; Rom. 16. 4.

Churches of Galatia; 1 Cor. 16. 1. Gal. 1. 2. Of Asia; 1 Cor. 16. 19. Of Macedonia; 2 Cor. 8. 1.

Of Judæa; Gal. 1. 22. Of the Laodiceans; Col. 4. 16.

Of the Thessalonians; 1 Thess. 1. 1. 2 Thess. 1. 1.

Church of the firstborn (pl.); Heb. 12. 23.

Church in Ephesus, Smyrna, &c. Rev. 2 and 3; and Churches; Rev. 22. 16.

187

THE BURYING OF THE PATRIARCHS (Acts 7. 15, 16).

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 (Machpelah) at the end of it, which was bought by Abraham of Ephron the Hittite for 400 shekels of silver (Gen. 23. 16–18); 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), Abraham (Gen. 25. 9), Isaac (Gen. 49. 31), Rebekah and Leah (Gen. 49. 31), and Jacob (Gen. 50. 12, 13).

In the latter were buried Joseph (Josh. 24. 32), and the other sons of Jacob who died in Egypt (Acts 7. 16).

In Acts 7. 16 Stephen referred to these events, well known to his hearers who were seeking his life. These found nothing to stumble at in his statement that Abraham bought the sepulchre of the sons of Emmor

(the father)¹ of Sychem, whereas Gen. 33. 18, 19 states that Jacob was the buyer of "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 Machpelah, as we know; so he would have little difficulty in buying the parcel at Sychem from the original holders in his time. Between Abraham's death and the appearance of Jacob at Sychem, eighty-five years

¹ Almost all the texts read *en*=in, instead of *tou*=the (*father* of).

had passed (Ap. 50, pp. 51, 52). Jacob was a keen man of business, but during his long absence "abroad" the title may have lapsed, or become obscure. Hence, when he desired to resume possession of a piece of family property, so to speak, he had to pay something by way of forfeit to make good his claim. The comparatively

small sum recorded strengthens this suggestion. Modern instances are familiar to us. There is no reason why it should not be so in this case. And have we never heard of two family burying-places? So here, Jacob was buried in the one, Machpelah; Joseph and his brethren in the other at Sychem.

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" such 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 *allos*, 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 *hādāsh* ("new"); and *anestē* for the Heb. word *kām* ("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. 12: "another way" (*allos*). Matt. 4. 21: "other two brethren" (*allos*). Gal. 1. 6. 7: "a different (*heteros*) gospel, which is not another" (*allos*). Matt. 6. 24 R.V.: "hate the one and love the other" (*heteros*). Matt. 11. 8: "do we look for another" (*heteros*). Heb. 7. 11: "another priest" (*heteros*).

(See the kindred Chaldee word in Dan. 2. 31, 39, 44; 3. 24. For the meaning of *hādāsh* see Deut. 32. 17, and cp. Judg. 5. 8.)

Josephus says, "the crown being come into another family" (*Ant.* ii. 9. 1).

The discoveries now made in Egypt prove that this was the case. The mummy of this very Pharaoh is to be seen to-day in the Museum at Bulak, and it is clear that this *Rameses* was the Pharaoh of the Oppression.¹

He was an Assyrian, and every feature of his face is seen to be quite different from the features of the Pharaoh who preceded him.

Now we can comprehend Isa. 52. 4 which has so puzzled the commentators, who were unable to understand why the two oppressions, in Egypt and by Assyria (centuries apart), should be mentioned together in the *same sentence*, as though they were almost contemporary. There was no oppression (on the lines of Egypt) in Assyria.

The discoveries in Egypt thus independently and entirely confirm the perfect accuracy of the Divine words in showing that this was so, for in Isa. 52. 4 we read:

"Thus saith Adonai Jehovah,

My People went down aforetime into Egypt to sojourn there;

And the Assyrian oppressed them without cause."

Cp. Jer. 50. 17.

¹ While *Meneptah*, his son, was the Pharaoh of the Exodus.

189

APOSTLES: ELDERS: 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. 4, 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 meant.

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 notes 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 1 Cor. 9 and 2 Cor. 12. See also 1 Thess. 1. 1; 2. 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. 8. 23. Phil. 2. 25. See notes there.

2. ELDERS. "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, &c. 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. 6). 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. 28. 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. *diōkō*, to pursue). It occurs eight times in the Gospels (not in Luke); is twice transl. "minister" (Matt. 20. 26. Mark 10. 43); six times "servant". The other twenty-two occurrences are in Paul's epistles; transl. "minister", except Rom. 16. 1 ("servant"), and Phil. 1. 1. 1 Tim. 3. 8, 12 ("deacon"). It is not found in Acts, where the institution of the so-called deacons 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. 12. 13. Gal. 3. 28. Eph. 6. 8. Col. 3. 11. Rev. 6. 15; 13. 16; 19. 18, where the rendering is "bond" or "bondman". The fem. *doulē* occ. Luke 1. 38, 48. Acts 2. 18; transl. "handmaiden"; *doulon*, "servant", occ. only in Rom. 6. 19.

3. *hupēretēs* means an under-rower, and is used, generally, for one in a subordinate capacity. It is transl. "officer" eleven times, "minister" five times, and "servant" four times.

4. *leitourgōs* = one who serves an office. In O. T. used of the priests and Levites. In N. T., of God's ministers, except Phil. 2. 25 (of Epaphroditus). It occurs five times.

5. *misthos* and *misthōtos* mean hired servants (from *misthos*, pay). Occ. Luke 15. 17, 19. Mark 1. 20. John 10. 12, 13.

6. *oiketēs* is a household servant (*oikos*, 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. iv) means a boy, and then, like Latin *puer*, 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. *therapōn* is an attendant, one who performs services voluntarily, whether freeman or slave. Occ. only Heb. 3. 5.

II.

1. *diakonia* is the service rendered by a *diakonos*. Occ. once in the Gospels (Luke 10. 40); eight times in Acts; twenty-four times in Paul's epistles, and once in the Revelation: rendered "ministry", "ministration", &c., 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. *latreta*. Occ. five times, transl. "service", or "divine service".

4. *leitourgia*. Occ. six times; transl. "ministration" (Luke 1. 23), "service" (2 Cor. 9. 12; Phil. 2. 17, 30), and "ministry" (Heb. 8. 6; 9. 21). From this comes Eng. "liturgy".

III.

1. *diakoneō*. Occurs thirty-seven times, and is transl. "serve", "minister", &c., and twice "use the office of a deacon" (1 Tim. 3. 10, 13).

2. *douleuō* = to serve as a bondman. It occurs twenty-five times; transl. "serve", "do service", except John 8. 33; Acts 7. 7; Gal. 4. 9, 25; "be in bondage".

3. *douloō* is to enslave. Occ. eight times, twice in the active sense, Acts 7. 6; 1 Cor. 9. 19; elsewhere, in the passive (Rom. 6. 18, 22. 1 Cor. 7. 15. Gal. 4. 3. Titus 2. 3. 2 Peter 2. 19).

4. *hupēreteō*. (Cp. I. 3, above.) Occurs only in Acts 13. 36; 20. 34; 24. 23.

5. *latreuo*. (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. *leiturgeō*. (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 *dikē*, right (see Ap. 177. 4). Occ. eighty times; forty transl. "righteous"; thirty-three "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. *dikatoō* 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. *dikatosunē* = 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 *dikaiōma* (see below), and *euthutēs*, which latter occ. only in Heb. 1. 8.

4. *dikaiōma* is a righteous ordinance, a decree (of acquittal). See Ap. 177. 4. Rendered "righteousness" in Rom. 2. 26; 5. 18; 8. 4. Rev. 19. 8; and "ordinance" in Luke 1. 6. Heb. 9. 1, 10: "judgment", Rom. 1. 32. Rev. 15. 4: "justification", Rom. 5. 16.

5. *dikaiōstis* = justification. Occ. only in Rom. 4. 25; 5. 18. The only other word rendered "justification" is *dikaiōma* (see 4), in Rom. 5. 16.

THE PAULINE EPISTLES.

A. THE CHRONOLOGICAL ORDER. (BEING SUPPLEMENTAL TO AP. 180.)

B. THE CANONICAL ORDER OF THE "CHURCH" EPISTLES.

A. THE CHRONOLOGICAL ORDER.

1st GROUP The seven earlier Letters.	<table border="0"> <tr><td style="font-size: 2em;">{</td><td>I THESSALONIANS</td></tr> <tr><td></td><td>II THESSALONIANS</td></tr> <tr><td></td><td>HEBREWS</td></tr> <tr><td></td><td>I CORINTHIANS</td></tr> <tr><td></td><td>II CORINTHIANS</td></tr> <tr><td></td><td>GALATIANS</td></tr> <tr><td></td><td>ROMANS</td></tr> </table>	{	I THESSALONIANS		II THESSALONIANS		HEBREWS		I CORINTHIANS		II CORINTHIANS		GALATIANS		ROMANS	} See Ap. 180 and Introductory Notes to each Epistle.
{	I THESSALONIANS															
	II THESSALONIANS															
	HEBREWS															
	I CORINTHIANS															
	II CORINTHIANS															
	GALATIANS															
	ROMANS															
2nd GROUP The Prison Letters.	<table border="0"> <tr><td style="font-size: 2em;">{</td><td>PHILIPPIANS¹</td></tr> <tr><td></td><td>PHILEMON</td></tr> <tr><td></td><td>COLOSSIANS²</td></tr> <tr><td></td><td>EPHESIANS.³</td></tr> </table>	{	PHILIPPIANS ¹		PHILEMON		COLOSSIANS ²		EPHESIANS. ³	} See Ap. 180 and Introductory Notes to each Epistle.						
{	PHILIPPIANS ¹															
	PHILEMON															
	COLOSSIANS ²															
	EPHESIANS. ³															

[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, 18; 4. 10, 13, 20. 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. 3?), 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".]

3rd GROUP Pastoral Letters.	<table border="0"> <tr><td style="font-size: 2em;">{</td><td>I TIMOTHY</td></tr> <tr><td></td><td>TITUS</td></tr> <tr><td></td><td>II TIMOTHY</td></tr> </table>	{	I TIMOTHY		TITUS		II TIMOTHY	} See Ap. 180 and Introductory Notes to each Epistle.
{	I TIMOTHY							
	TITUS							
	II TIMOTHY							

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 sevens) separate letters. The first group consists of the seven earlier epistles.⁴ 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.

B. THE CANONICAL ORDER OF THE "CHURCH" EPISTLES.

- 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, 3} 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.

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 "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 His own Divinely perfect arrangement of the Epistles, instead of according to man's idea, which strives 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 books 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 procedure 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", &c.; 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

¹ See Int. Notes to each Epistle.

193

THE "MYSTERY".

The English word "mystery" is a transliteration of the Greek word *mustērion*,¹ which means a sacred secret.

It occurs in the Septuagint Version (280 B.C.) nine times as the equivalent for the Chaldee *rāz*

¹ It is from *mued* = to initiate or admit to secrets; and *mustēs* was used of the person so initiated.

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 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, we notice first of all that they are grouped in two divisions of *three* and *four* (see above, B). Three stand out distinct from all the others as being *treatises* rather than *epistles*, and as containing so much more doctrinal matter¹ as compared with that which is *epistolary*. This will be seen from the detail Structure (p. 1660) which gives the contents of each. These three are *Romans*, *Ephesians*, and *Thessalonians*. And the four are placed between these three in two pairs, each pair containing respectively *reproof* and *correction*, in contrast to the other three, which contain *doctrine* and *instruction* (according to 2 Tim. 3. 16).

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 risen 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. 186), by which God's manifold ("variegated") wisdom may be made known "unto principalities and powers in the heavenlies" (3. 10).

THESSALONIANS, 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,—

5. 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 made 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 blessing in the heavenlies 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 heavenlies IN Christ:

In *THESSALONIANS*, in glory for ever with Christ.

¹ Lightfoot (*Biblical Essays*, p. 388) 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 (transl. "mysteries"); 14. 23. Eccles. 22. 22; 27. 16, 17, 21. 2 Macc. 13. 21. (R. V.). The passage in Judith is remarkable: for Nabuchodonosor calls his captains and great men together just before entering on a campaign, and "communicated 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 *typos* (= type), *symbolon* (= symbol), and *parabolē* (= parable).

When we find the Greek word *mustērion* 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. 1, 2). He also kept certain things secret, and revealed them from time to time according to His purposes and counsels. Hence the word *mustērion* 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 before been 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 to those who should be alive and remain to His Coming the Lord would be "the life", and they would "never die" (v. 26).

The Thessalonians who "received the word" were not left in ignorance of it (1 Thess. 4. 13), for the Lord's words in John 11. 25, 26 were explained to them.

But in 1 Cor. 15. 51 the 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). Thenceforward it was revealed and made known for faith that all would not 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. 12-26; &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 to-day was not revealed until after the close of that dispensation covered by "Acts". (See Acts 28. 17-31 and App. 180 and 181.)

Paul was not commissioned to put in 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. 5); "which from the beginning of the world hath been 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. *nun*) 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* (vv. 25-27) 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. 33-36; and (2) to complete the *Epanodos* or *Introversion*, and thus to contrast "God's gospel", 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 Longer Note p. 1694.

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 internal evidence (Ap. 180). And, after all, Rom. 16. 25-27 is not the revelation of the mystery as given in the Prison Epistles, but an ascription 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 treatises 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. See Gen. 22. 18; 26. 4; &c. Deut. 32. 8. Pss. 18. 49; 67. 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 "revealed unto His holy apostles¹ and prophets by the Spirit", that the Gentiles should be joint-heirs, and a joint-body,² and [joint] partakers of the promise in Christ through the gospel (see the Notes on Eph. 3. 5, 6).

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 had God made it known before, Israel would of necessity have had an excuse for rejecting the Messiah and His kingdom.

¹ In subsequent Revisions of the Sept., *Theodotion* (A. D. 160) uses it for the Heb. *sod* (Job 15. 8. Pss. 25. 14. Prov. 20. 19). See Notes *in loc.*

² In Judith 2. 2 it is *boulē* (Ap. 102. 4), while in Eph. 1. 9 it is *thelēma* (Ap. 102. 2).

¹ These were not those of the Old Testament dispensation, but were the subjects of a promise by the Lord Himself in Matt. 23. 34. Luke 11. 49, which was fulfilled in Eph. 4. 8, 11. See the notes on these passages and Ap. 189.

² Greek *sussōmos*, a remarkable word occurring only here in the N. T.

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. 26).

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 pro-

mises of the future. In ch. 13 he believed God concerning the promise of the Land. But in ch. 15 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 psychical) body. At death this spirit "returns to God Who gave it" (Ps. 31. 5. Eccles. 12. 7. Luke 23. 46. Acts 7. 59). In resurrection "God giveth it a body as it hath pleased Him" (1 Cor. 15. 38). This is no longer a "natural (or psychical) body," but "a spiritual body" (1 Cor. 15. 44).

2. Angels are "spirits", and are so called (Heb. 1. 7, 14).

3. In 2 Pet. 2. 4 we read of "the angels that sinned"; and in 1 Pet. 3. 19, 20 of spirits "which sometime were disobedient . . . in the days of Noah". In 2 Pet. 2. 4 we are further 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) *oikētērion*, which occurs again only in 2 Cor. 5. 2, 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 *oikētērion*) is what the angels "left" (whatever that may mean, and this we do not know). The word rendered "left", here, is peculiar. It is *apoleipō* = to leave behind, as in 2 Tim. 4. 13, 20, where Paul uses it of "the cloke" and the "parchments" which he left behind at Troas, and of Trophimus whom he left behind at Miletum. Occ. Heb. 4. 8, 9; 10. 26. Jude 6.

d. They "kept not their first estate (*archē*)" in which they were placed when they were created.

e. The nature of their sin is clearly stated. The sin of "Sodom and Gomorrhah" 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 25.)

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", but created, as Adam was created, and he is so called in Luke 3. 38 (cp. Gen. 5. 1). It is used of angels eight

times: Gen. 6. 2,¹ 4. Job 1. 6; 2. 1; 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. 1. 10) 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. *hapax*)—a Just One for unjust ones—in order that He might bring us to God, having been 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. *Hadēs*), 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 *Hadēs*, but to *Tartarus* (2 Pet. 2. 4. See Ap. 131. III), 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 *euangelizō* (Ap. 121. 4), but the emphatic word *kērussō* (Ap. 121. 1); 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]² 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. 2) 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. 7, 28, and cp. 1 Pet. 4. 19.

195 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; occ. 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) *oikonomia*, 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" (*oikonomia*) 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). Hid in God from the beginning of the world (see Eph. 3. 9), it was kept secret since the world began (see Rom. 16. 25).

There is no authority for taking enactments 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 Edenic 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.

196

"RECONCILE", "RECONCILIATION".

1. The word "reconcile", which our translators adopted from the Vulgate, is simply the transliteration of the Latin *reconcilio*, 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) *allassō*, to change, to make other (allos) 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) *diassomai* (passive), *dia* (Ap. 104. v) and *allassō*, to be changed or altered mutually (the force of *dia*) from one condition to another. Occ. Matt. 5. 24.

(c) *katallassō*, *kata* (Ap. 104. x) and *allassō*, 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

katallagē, a change or exchange for something else. Occ. Rom. 5. 11 (atonement); 11. 15. 2 Cor. 5. 18, 19.

(d) *apokatallassō*; intensive form of *katallassō*, the *apo* (Ap. 104. iv) indicating that whatever is intended by (c) is done completely and inviolably. Occ. only in the Prison Epistles, Eph. 2. 16. Col. 1. 20, 21.

(e) *hilaskomai*. Occ. Luke 18. 13. Heb. 2. 17 (see notes *in loc.*) As this word means to expiate, or make atonement for sins, and is confined to mediatorial aspects and offerings, it need not here be discussed.

3. We now refer to the occ. in the connection :

(b) *diassomai*, 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) *katallassō*. 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) *apokatallassō*. Occ. Eph. 2. 16. Col. 1. 20, 21. In each case the force of *apo* prefixed to *katallassō* 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*):
- C | Transitional. The kingdom again offered and rejected (*Acts and the earlier Epistles*. See Ap. 180 and 181):
- 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. 193). The kingdom in abeyance (Heb. 2. 8).
- A | The King and the kingdom unveiled. The King enthroned. The kingdom set up. Promise and prophecy fulfilled (*The Revelation*).

¹ For further details, see Ap. 95. II 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 inseparably 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. 13). *Revelation* is the complement of *Genesis*. Either without the other would be unin-

APPENDIX 197: THE REVELATION (cont.).

telligible. Genesis 1-2 finds its correspondence in Rev. 21-22 (see Ap. 198).

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 "myths" (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 Adamic race.

The Bible may be likened to a beautiful and complex girdle or 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 Word, 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, &c. 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. 12.) John was not in "a state of spiritual exaltation" on any 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, &c.). He is then shown, and both sees and hears (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 adumbrations 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. 61. 2; 63. 4, &c.), makes it clear that the book concerns the future, and the day of the unveiling (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. 95. 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 "enmity 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, &c., belongs to Israel.

Again, in *Matthew* (the Hebrew Gospel) are some 92 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, wittingly or unwittingly, are blind to this fundamental fact of *Revelation*.

The TITLES OF CHRIST further attest its Hebrew character:

- (i) "The Son of Man" (1. 13; 14. 14). Never found in the Pauline *Epistles* to the "churches". See Ap. 98. XVI and Ap. 99.
- (ii) "The Almighty" (1. 8; &c.). 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, &c. 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. 34; 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 earthly consort of "the Great King" (cp. Ps. 45; 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. 13-16); the "Jerusalem above" of Gal. 4. 26. Hence the significance of the term "bride" (*nymphē*) in 21. 9.

The Israel of 19. 7 is not spoken of as bride (*nymphē*), because she has become wife (*gunē*). Cp. the "married to you" = *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 betrothal 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 (*gunē*), 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. *bethūlāh*), 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 consummation 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. *b^cthulāh*) was legally a wife (*'ishshāh*), (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 "thy stones with fair colours" and "thy foundations with sapphires" (Isa. 54. 11) is spoken of the day when God is to be called "the God of the whole earth" (see v. 5), 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 also are 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 proleptically of the actual scenes and events with which God declares that His purposes concerning the heaven and the earth shall be consummated.

6. NUMBERS hold a prominent and significant place in *Revelation*. These in order are:—2 (occ. eleven times); 3 (eleven); 3½ (twice); 4 (thirty); 5 (three); 6 (twice, including 13. 18); 7 (fifty-four); 10 (nine); 12 (twenty-two); 24 (seven); 42 (twice); 144 (four); 666 (once); 1,000 (nine); 1,260 (twice); 1,600 (once); 7,000 (once); 12,000 (thirteen); 144,000 (three); 100,000,000 (once, 5. 11); 200,000,000 (once, 9. 16). Twenty-one in all (3 × 7 = 21. See Ap. 10).

Seven is thus seen to be the predominant number, occurring fifty-four times (3 × 3 × 3 × 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 question of number in Scripture. Some examples are here given of word occurrences.

- 6 times; *Babulōn*, *basanismos* (torment), *theion* (brimstone):
- 7 " ; *abussos* (bottomless pit), *axios* (worthy), *basileuō* (reign), *etoimazō* (make ready), *makarios* (blessed), *prophēteia* (prophecy), *sēmeion* (sign, &c.), *hypomenē* (patience), *charagma* (mark), *Christos*:
- 8 " ; *Amēn*, *thusiastērion* (altar), *planaō* (deceive), *Satanas*, *sphragizō* (seal), *stephanos* (crown), *nux* (night):
- 9 " ; *deka* (ten), *kainos* (new), *krinō* (judge), *marturia* (testimony), *pantokratōr* (Almighty), *polemos* (battle, &c.):
- 10 " ; *alēthinos* (true), *eikōn* (image), *thumos* (wrath), *keras* (horn), *prosōpon* (face), *hōra* (hour), *salpizo* (to sound):
- 12 " ; *dunamis* (strength), *phialē* (vial):
- 14 , ; *astēr* (star), *Iēsous*, *doulos* (servant); &c.

The word *arniōn* (lamb) occ. 29 times ("the Lamb" 28 = 4 sevens: the other occ. 13. 11). Elsewhere only in John 21. 15. *hagios* (holy) occ. 26 times according to the texts, which omit 15. 3 and 22. 6, and add 22. 21; otherwise 27 times (3 × 9 or 3 × 3 × 3): *doxa* (glory) occ. 17 times (10 + 7): *eulogia* (blessing and ascription) 3 times; *ethnos* (nations) 23 times; *nikaō* (overcome) 17 times; *drakōn* (dragon) 13 times; *plēgē* (plague, &c.) occ. 16 times (4 × 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" (vv. 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. 1883), 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!

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. *tohū vā bohū*). Gen. 1. 2-. God created it not a ruin (Isa. 45. 18, Heb. *tohū*) 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.
- E | MANKIND DEALT WITH AS A WHOLE. Gen. 4-11. 26.
- 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.
- H | 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, 3. 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 enthroned. "The day of the Lord." Matt. 24; 25. 31. Luke 19. 11-27. Isa. 2. 11-19. Joel 2; &c.
- F | THE CHOSEN NATION RECALLED AND BLESSED. Rom. 11. 11-36. Acts 15. 16. Isa. 60, 61, 62. Jer. 30, 31. Zech. 12. 13, 14; &c.
- E | MANKIND DEALT WITH AS A WHOLE. Joel 3. 2. Matt. 25. 31-46. Acts 15. 17. Rom. 15. 8-12. Rev. 4-19.
- D | SATAN BOUND AND THE CONSEQUENCES. 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.
- A | THE NEW HEAVEN AND THE NEW EARTH. The day of God. Rev. 21, 22. 2 Pet. 3. 12, 13. Isa. 65. 17; 66. 22.

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 recompensed unto him again? For of Him, and through Him, and to Him, are all things: to WHOM BE GLORY FOR EVER. AMEN."

**GENERAL INDEX TO THE
APPENDIXES**

This Page Blank

GENERAL INDEX TO THE APPENDIXES.

NO.		PAGE
180	Acts, Chronology, &c., of the Book of	202
181	„ Dispensational Position of the Book of	204
183	Acts 2. 16, "This is that"	205
188	„ 7. 17, 18, "Another king"	208
129	Age, Gr. <i>aion</i>	162
151	„ „	175
195	Ages, Different, and Dispensations	214
93	Alleged "Corruption" of the Hebrew Text	133
98	"Almighty"	142
81	Altar to Jehovah in the Land of Egypt	118
158	Anointings, The Two	182
124	"Another", "Other", Synonymous Words for, N.T.	160
188	"Another King", Acts 7. 17, 18	208
22	Antediluvian Patriarchs, Chronology of	26
197	Apocalypse; <i>The Revelation</i>	215
3	Apocalypse the Complement to Genesis	5
189	Apostles: Elders: Prophets	208
141	Apostles, The Twelve	168
167	„ The Three Commissions	189
106	"Appear", "Appearing", &c., Synonymous Words for, N.T.	151
94	Aramaic Language	135
42	<i>Asherah</i> , The	35
185	Baptism, The Formulæ of, in Acts and the Epistles	206
115	"Baptize", "Baptism", &c., N.T.	156
126	Beatitudes, The Eight, of Matt. 5, and the Eight Woes of Matt. 23	161
133	"Behold", "See", "Look", &c., Synonymous Words for, N.T.	163
150	"Believe", Use of the Word, N.T.	173
152	Blind Men at Jericho, The Healing of	176
47	"Book of the Law, The"	39
95	Books of the New Testament, Order of	139
1	„ Old Testament, Hebrew Canon	5
16	"Breath", Occurrences of, <i>N^oshāmāh</i>	23
182	Brethren, The Lord's	205
187	Burying of the Patriarchs	207
20	Cain, Posterity of	26
21	"Calling on the Name of the Lord" (Gen. 4. 26)	26
1	Canon, Hebrew, of Old Testament Books	5
41	Cherubim, The	35
64	"Chief Musician", Psalm Titles	91
108	"Child", "Children", &c., Synonymous Words for, N.T.	153
98	"Christ"	143
„	„ „ Jesus"	143
„	„ „ the Lord"	143
50	Chronological Charts and Tables	40
83	„ Order of Jeremiah's Prophecies	119
77	„ „ the Prophets	112
22	Chronology of the Patriarchs (Antediluvian)	26
50	„ Creation to Flood	I 43
„	„ Flood to Abraham	II 49
„	„ Abraham to Exodus	III 51
„	„ Exodus to Kingdom	IV 53
„	„ Kingdom to Captivities	V 56
„	„ Ezra-Nehemiah to Destruction of Jerusalem	VI 61
„	„ Exodus Week	VII (1) 62
„	„ The Forty Years	VII (2) 63
„	„ The First Two Years of the Exodus	VII (3) 64
„	„ The Fortieth and Forty-first Year	VII (4) 66
„	„ Ezra-Nehemiah Period	VII (5) 67
„	„ The Prophets and Kings	VII (6) 68
„	„ Periods of 430, 450, 490, and 1,000 Years	VII (7, 8, 9, 10) 69
„	„ "Lo-Ammi" Periods	VII (11) 70
„	„ "The Going Forth of the Commandment" (Dan. 9. 25)	VII (12) 70

GENERAL INDEX TO THE APPENDIXES.

NO.		PAGE
50	Chronology: Principal Events	VIII 71
86	" "The Fourth Year of Jehoiakim"	120
179	" Parallel Datings of Times of the Lord	I 197
" "	Dates of "the Begetting" and Nativity	II 197
" "	"The Course of Abia"	III 197
180	" of "Acts"	202
186	Church: <i>Ekklesia</i>	207
113	Church, The, and The Kingdom	155
192	Church Epistles, The, (Pauline)	210
51	Coins: Money: Weights and Measures	78
39	Commandments, The Ten	84
167	Commissions, The Three	189
122	"Condemn", "Judge", &c., Synonymous Words for, N.T.	160
179	"Course of Abia, The"	197
5	Creation <i>versus</i> Evolution	7
8	"Creation Tablets", The So-called	13
162	Cross, The, and Crucifixion	186
163	" " Inscriptions on	186
164	" " The "Others" crucified with Him	187
89	Daniel, The Visions of, Synchronous	129
90	" The "Times" and "Days" of	129
91	" The "Seventy Weeks" (Dan. 9)	131
179	Dates of "the Begetting" and the Nativity	197
11	"Day", Use of the Word, in Gen. 1	14
90	"Days", The, &c., of Daniel	129
39	Decalogue, The	34
139	"Dead" and "The Dead", N.T.	165
67	Degrees, Songs of the	97
46	Deuteronomy, References in N.T. to	38
72	Dispensation, The Parenthesis of the Present	107
181	Dispensational Position of the Book of Acts	204
195	Dispensations, Different Ages and	214
4	Divine Names and Titles, Old Testament	6
98	" " in New Testament	141
2	Divine Revelation, Genesis the Foundation of	5
129	"Earth": "World", &c., Synonymous Words for, N.T.	162
76	Ecclesiastes, Supposed "Later" Hebrew Words in	112
81	Egypt, Altar to Jehovah in the Land of	118
186	<i>Ekklesia</i> : Church	207
189	Elders: Apostles: Prophets	208
98	"Emmanuel"	143
155	End of the Age, The Two Great Prophecies on (Luke 21, Matt. 24, Mark 13)	178
21	Enos: Gen. 4. 26: "Calling on the Name of the Lord"	26
153	Entries into Jerusalem, The Two	177
192	Epistles, The Pauline (Church)	210
60	Esther, The Name of Jehovah in the Book of	85
	"Eternal": see under "Everlasting"	
198	Eternal Purpose, The (Eph. 3. 11)	218
151	"Everlasting": "Eternal": "For Ever", &c., N.T.	174
140	Everlasting Gospel, The	166
128	"Evil", "Sin", &c., Synonymous Words for, N.T.	161
5	Evolution, Creation <i>versus</i>	7
88	Ezekiel, The Millennial "Sanctuary", &c.	125
58	Ezra-Nehemiah History, Harmony of	82
150	"Faith" and "Faithful", N.T.	174
98	"Father", The Divine Title	142
161	Field, Purchase of the Potter's	184
6	Figures of Speech (Names and Definitions)	8
22	Flood, Date of the	26
	"For Ever": see under "Everlasting"	
146	Foundation of the World, The	171
103	Fulfilment of Prophecy in N.T., The First	147
169	Galilee (Map)	191
68	Gate, The Dung Gate, of Nehemiah	104
59	Gates, The Twelve, of Jerusalem	84

GENERAL INDEX TO THE APPENDIXES.

NO.		PART	PAGE
	Gehenna : see under Hell		
99	Genealogies, The Two, of Matt. 1 and Luke 3	V	145
57	Genealogy of the Persian Kings	II	79
99	"Generation of Jesus Christ, The Book of the"	V	145
29	Generations of Terah (including those of Isaac and Jacob)	I	80
3	Genesis, Its Complement in the Apocalypse	I	5
2	" the Foundation of Divine Revelation	I	5
17	Genitive Case	I	28
	Giants : see under <i>Nephilim</i>		
98	"God", N.T.	V	141
96	Gospels, Diversity of the Four	V	140
97	" Unity of the Four.	V	140
140	"Gospel of the Kingdom", and Other "Gospels"	V	166
"	"Gospel of God, The"	V	167
"	"Gospel of the Grace of God, The"	V	168
"	"Gospel of the Glory of Christ, The"	V	168
184	"Grace", &c., Synonymous Words for, N.T.	VI	206
35	Grave : Heb. <i>Sh'ol</i>	I	33
104	Greek Prepositions	V	148
94	Greek Text of N.T.	V	184
	<i>Had's</i> : see under Hell		
143	"Have ye not read?" (Matt. 12. 3, &c.)	V	170
152	Healing of Blind Men at Jericho, The	V	176
1	Hebrew Canon of O.T. Books	I	5
93	Hebrew Text, Alleged "Corruption" of	IV	183
66	Hebrew Words in Text of Psalms	III	96
76	" Supposed Later, in Ecclesiastes	III	112
131	"Hell", Synonymous Words for, N.T.	V	162
109	Herods of the New Testament, The	V	153
142	"He that hath ears to hear, let him hear"	V	169
68	Hezekiah's Conduit and Pool	III	101
67	" Songs of the Degrees	III	97
56	Historical Books, Parallel Passages in	II	78
	Holy Spirit, The : see under <i>Pneuma</i>		
165	Hours of the Lord's Last Day, The	V	188
24	Hundred and Twenty Years, The, of Gen. 6. 3	I	27
98	"I Am"	V	142
118	"If" : Conditions conveyed by its Use	V	158
44	"Iniquity" : "Sin" : "Trespass", &c., in O.T.	I	87
163	Inscriptions on the Cross, The	V	186
18	"In the day" (Gen. 2. 17).	I	24
29	Isaac, Generations of	I	80
79	Isaiah, Evidence of One Authorship	IV	116
80	" Quotations and Allusions in N.T.	IV	117
7	Italic Type in Revised Version	I	18
29	Jacob, Generations of	I	80
86	"Jehoiakim, The Fourth Year of"	IV	120
81	Jehovah, Altar to, in the Land of Egypt	IV	118
32	"Jehovah", Alterations of the <i>Sopherim</i>	I	81
60	Jehovah, Name of, in the Book of Esther	II	85
85	Jeremiah, a Type of the Messiah	IV	120
83	" Chronological Order of his Prophecies	IV	119
84	" Septuagint Version of	IV	120
152	Jericho, The Healing of the Blind Men at	V	176
53	Jerusalem, Sieges of	II	76
59	" The Twelve Gates of	II	84
153	" The Two Entries into	V	177
98	"Jesus"	V	143
98	"Jesus Christ"	V	143
51	Jewish Months	(III, 5) I	74
120	" Sects	V	159
61	Job, Quotations from the Book of	II	87
62	" Septuagint Ending of "	II	87
183	Joel's Prophecy (Acts 2. 16)	VI	205
176	John's Gospel, The Eight "Signs" in	V	193
122	"Judge", "Condemn," &c., Synonymous Words for, N.T.	V	160

GENERAL INDEX TO THE APPENDIXES.

NO.		PART	PAGE
177	"Judgment", Synonymous Words for, N.T.	V	196
191	"Just", "Justify", &c., Synonymous Words for, N.T.	VI	209
112	"Kingdom", Synonymous Expressions for	V	154
113	"Kingdom" and "The Church", "The"	V	155
114	"Kingdom of Heaven" and "Kingdom of God"	V	155
140	"Kingdom, The Gospel of the"	V	166
145	Kingdom of Heaven, Eight Parables of, Matt. 13	V	170
112	"Kingdom of Heaven, The"	V	154
"	"Kingdom of God, The"	V	154
"	"Kingdom of the Father, The"	V	154
"	"Kingdom of the Son of Man, The"	V	154
"	"Kingdom of His Dear Son, The"	V	154
"	"Kingdom of our Lord and Saviour Jesus Christ, The Everlasting"	V	155
"	"Kingdom of our Lord and of His Christ, The"	V	155
132	"Know", "Knowledge", &c., Synonymous Words for, N.T.	V	163
15	Laws before Sinai	I	22
47	"Law, The Book of the"	I	39
38	Leaven	I	34
	Life: see <i>Psuchē, Zōē</i>		
170	"Life", Synonymous Words for, N.T.	V	191
130	"Light", &c., Synonymous Words for, N.T.	V	162
133	"Look", "See", "Behold", &c., Synonymous Words for, N.T.	V	163
98	"Lord"	V	142
119	Lord, The, Fourfold Ministry of	V	158
117	" His Knowledge of Past and Future	V	157
179	" Parallel Datings of the Times of	V	197
166	" Sequence of Events following the Resurrection	V	189
165	" The Hours of His Last Day	V	188
116	" The Temptations of (Matt. and Luke)	V	156
182	Lord's Brethren, The	VI	205
135	"Love", Synonymous Words for, N.T.	V	164
14	"Man", Synonymous Words for, O.T.	I	21
123	"Man", "Men", Synonymous Words for, N.T.	V	160
49	"Man of God, The"	I	40
168	Mark's Gospel, The Last Twelve Verses of	V	190
100	Marys, The Six	V	146
30	Massorah, The	I	31
98	"Master", The Greek Words in N.T.	V	143
51	Measures, Jewish, &c.	(III) I	73
98	Messiah	V	143
88	Millennial "Sanctuary" and Oblation (Ezekiel)	IV	125
138	Miracles, The Double, of Matt. 9. 18; Mark 5. 22; Luke 8. 41	V	165
54	Moabite Stone, The	II	77
51	Money and Coins, Jewish	(I) I	78
51	Months, The Jewish	(III. 5) I	74
68	Moriah, Solomon's Temple on	III	103
"	" " " Royal Buildings on	III	104
64	"Musician, To the Chief"	III	91
193	Mystery, Gr. <i>mysterion</i>	VI	211
21	Name of the Lord, Calling on the (Gen. 4. 26)	I	26
52	Names, Pronunciation of Proper	I	75
4	Names and Titles, Divine, Old Testament	I	6
98	" " " in New Testament	V	141
179	Nativity, Date of the	V	197
105	Negatives, New Testament Use of	V	150
58	Nehemiah-Ezra History, Harmony of	II	82
13	<i>Nephesh</i> (Soul), Usage of the Word	I	19
25	<i>Nephēlīm</i> , The, of Gen. 6	I	28
16	<i>Neshāmāh</i> (Breath), Occurrences of	I	23
95	New Testament and Order of Books	V	137
94	" Greek Text of	V	134
80	" Quotations from Isaiah	IV	117
46	" References to Deuteronomy	I	38
105	" Use of Negatives	V	150
28	Nimrod (Gen. 10. 8, 9; 1 Chron. 1. 10)	I	29

GENERAL INDEX TO THE APPENDIXES.

NO.		PART	PAGE
26	Noah "Perfect"	I	28
10	Numbers, Spiritual Significance of	I	14
43	"Offer", and the Offerings	I	36
1	Old Testament Books, Structure of	I	5
107	" " Quotations, Principle underlying	V	151
55	Omri, The Dynasty of	II	78
24	One Hundred and Twenty Years, The, of Gen. 6. 3	I	27
68	Ophel, "the City of David"	III	99
124	"Other" and "Another", Synonymous Words for, N.T.	V	160
140	Parable of the Great Supper	V	167
"	" " Marriage Feast	V	167
"	" " Sower	V	167
145	Parables, The Eight, in Matt. 13	V	170
179	Parallel Datings of the Times of our Lord, &c.	V	197
56	" Passages of the Historical Books	II	78
72	Parenthesis of the Present Dispensation	III	107
156	Passover, "Six Days Before the Passover"	V	179
187	Patriarchs, Burying of the	VI	207
22	" The Chronology of the Antediluvian	I	26
92	Pentateuch, References to, by the Prophets	IV	132
125	"Perfect", The Synonymous Words for, N.T.	V	160
57	Persian Kings, Genealogy of	II	79
147	Peter; "Thou art Peter" (Matt. 16. 18)	V	171
160	" The Denials of	V	183
37	Pharaohs of Genesis and Exodus	I	84
87	"Pharaoh's House in Tahpanhes"	IV	124
120	Pharisees, The	V	159
101	<i>Pneuma</i> , Usage of, in N.T.	V	146
31	Points, The Fifteen Extraordinary, of the <i>Sopherim</i>	I	31
127	"Poor", &c., Synonymous Words for, N.T.	V	161
98	"Potentate"	V	142
161	Potter's Field, The Purchase of the	V	184
172	"Power", &c., Synonymous Words for, N.T.	V	191
134	"Pray" and "Prayer", Synonymous Words for, N.T.	V	164
121	"Preach", &c., Synonymous Words for, N.T.	V	160
104	Prepositions, Greek	V	148
72	Present Dispensation, Parenthesis of the	III	107
52	Pronunciation of Proper Names	I	75
189	Prophets : Apostles : Elders	VI	208
77	" Chronological Order of the	IV	112
92	" References in, to the Pentateuch	IV	132
78	Prophetic Books, Inter-relation of	IV	115
82	Prophetic Utterance, The Formulae of	IV	118
103	Prophecy, The First Fulfilment of, in N.T.	V	147
155	Prophecies, The Two Great, of the End of the Age (Luke 21 ; Matt. 24 ; Mark 13)	V	178
74	Proverbs, The Book of; Introduction and Analysis	III	109
75	" Special Passages in the Book of	III	111
63	Psalms : Miscellaneous Phenomena	III	87
"	" Acrostic Psalms	III	89
"	" Authors named	III	89
"	" Beatitudes in	III	88
"	" Dispensational Character	III	89
"	" Divine Titles; Applied to Christ in N.T.	III	88
"	" Divine Titles; Distribution of	III	90
66	" Hebrew Words in Text of	III	96
63	" Prayer Book Version	III	90
"	" Quotations in N.T.	III	88
"	" " Direct Fulfilment of Prophecies in	III	88
"	" " Direct Utterance of Father, Son, and Holy Spirit	III	88
"	" The Title of the Book	III	87
65	Psalm Titles and Words used in them	III	92
70	Psalm 15 and "The Sermon on the Mount"	III	106
73	Psalm 119, The Ten Words of	III	108
110	<i>Psuchē</i> , Use of, in N.T.	V	153
198	Purpose, The Eternal (Eph. 3. 11)	VI	218

GENERAL INDEX TO THE APPENDIXES.

NO.		PART	PAGE
61	Quotations from the Book of Job	II	87
107	„ „ Old Testament, The Principle underlying	V	151
178	“ Raise ”, “ Resurrection ”, &c., Synonymous Words for, N.T.	V	196
196	“ Reconcile ”, “ Reconciliation ”	VI	215
111	“ Repent ”, “ Repentance ”, &c., Synonymous Words for, N.T.	V	154
166	Resurrection of the Lord, Sequence of Events	V	189
178	“ Resurrection ”, “ Raise ”, &c., Synonymous Words for, N.T.	V	196
197	<i>Revelation, The</i>	VI	215
7	Revised Version, Italic Type in	I	13
9	<i>Rūach</i> (Spirit), The Usage of	I	13
120	Sadducees, The	V	159
36	“ Salvation, Thy ” (Gen. 49. 18)	I	34
	Satan ; see under Serpent		
195	Seasons, Times and (Different Ages, &c.)	VI	214
120	Sects, Jewish	V	159
133	“ See ”, “ Look ”, “ Behold ”, &c., Synonymous Words for, N.T.	V	163
174	“ Send ”, “ Sent ”, &c., Synonymous Words for, N.T.	V	192
62	Septuagint Ending of Job	II	87
70	“ Sermon on the Mount, The ”, and Ps. 15	III	106
19	Serpent, The, of Gen. 3	I	24
190	“ Servant ”, “ Serve ”, &c., Synonymous Words for, N.T.	VI	209
91	“ Seventy Weeks ”, The, of Dan. 9	IV	131
34	<i>Severin</i> , Readings called	I	33
35	“ Sheol ” (Heb. <i>Sh'öl</i>)	I	33
53	Sieges of Jerusalem	II	76
176	“ Signs ”, The Eight, in John's Gospel	V	193
68	Siloam Inscriptions	III	103
15	Sinai, Laws before	I	22
44	“ Sin ”, “ Trespass ”, “ Iniquity ”, &c., O.T.	I	37
128	“ Sin ”, “ Wickedness ”, “ Evil ”, &c., Synonymous Words for, N.T.	V	161
156	“ Six Days before the Passover ”	V	179
171	“ Sleep ”, Synonymous Words for, N.T.	V	191
68	Solomon's Temple	III	103
	„ „ „ Plan	III	105
	„ „ „ Royal Buildings	III	104
	„ „ „ Ascent	III	104
67	Songs of the Degrees	III	97
98	“ Son of God, The ”	V	144
	„ „ „ Son of Man, The ”	V	144
23	“ Sons of God, The ”, in Gen. 6. 2, 4	I	26
31	<i>Sopherim</i> . The Fifteen Extraordinary Points of the (Gen. 16. 5)	I	31
32	„ „ Alterations of “ Jehovah ” (Gen. 18. 3)	I	31
33	„ „ Emendations of the (Gen. 18. 22)	I	33
13	Soul, Usage of the Word <i>nephesh</i>	I	19
110	„ „ „ <i>psuchē</i> , N.T.	V	153
9	Spirit „ „ „ <i>rūach</i>	I	13
101	„ „ „ „ <i>pneuma</i> , N.T.	V	146
194	Spirits in Prison, The	VI	213
10	Spiritual Significance of Numbers	I	14
12	Stars ; “ The Stars also ”, Gen. 1. 16	I	15
1	Structure of the Books of the Old Testament	I	5
71	“ Sufferings and the Glory, The ”	III	107
157	Suppers, The Three	V	182
120	Synagogue, The	V	159
40	Tabernacle, The	I	34
131	<i>Tartarōd</i> , to thrust down to Tartarus	V	163
68	Temple of Solomon on Mount Moriah	III	103
	„ „ „ „ (Plan)	III	105
116	Temptations, The, of our Lord, Matt. and Luke	V	156
39	Ten Commandments, The	I	34
29	Terah, Generations of	I	30
93	Text, Alleged “ Corruption ” of Hebrew	IV	133
94	„ „ „ „ Greek, of New Testament	V	134
148	“ Third Day, The ”	V	172
159	“ This is My Body ”	V	183

GENERAL INDEX TO THE APPENDIXES.

No.		PAGE
183	"This is that" (Acts 2. 16)	205
147	"Thou art Peter" (Matt. 16. 18)	171
144	"Three Days and Three Nights, The" (Matt. 12. 40)	170
36	"Thy Salvation" (Gen. 49. 18)	34
195	Times and Seasons (Different Ages, &c.)	214
179	Times of our Lord, Parallel Datings of, &c.	197
90	"Times" and "Days" of Daniel, The	129
51	Time, Measures of	74
4	Titles, Divine Names and, Old Testament	6
98	" " " in New Testament	141
65	" of Psalms, and Words used in them	92
173	"To-day" (Luke 23. 43)	192
149	Transfiguration on the Mount, The	178
44	"Trespass", "Sin", "Iniquity", &c., O.T.	37
45	Tribes, The Twelve, Order and Grouping	38
175	"True", Synonymous Words for, N.T.	193
69	"Trust", " " " O.T.	106
48	Types, Use of Various, in A.V. and R.V.	39
136	"Wash", Synonymous Words for, N.T.	165
91	"Weeks, The Seventy", of Dan. 9	131
51	Weights	78
154	"What think ye of Christ?"	178
128	"Wickedness", "Sin", &c., Synonymous Words for, N.T.	161
102	"Will" and "Wish", Synonymous Words for, N.T.	147
27	"Wine", Synonymous Words for, O.T.	29
126	Woes, The Eight, Matt. 23; and the Eight Beatitudes of Matt. 5	161
129	"World", "Earth", &c., Synonymous Words for, N.T.	162
146	"World, Foundation of the"	171
137	"Worship", Synonymous Words for, N.T.	165
68	Zion	99
"	" Water Supply of	101
170	Zōē, Life	191
179A Map illustrating the Missionary Journeys and Last Voyage of the Apostle Paul		201