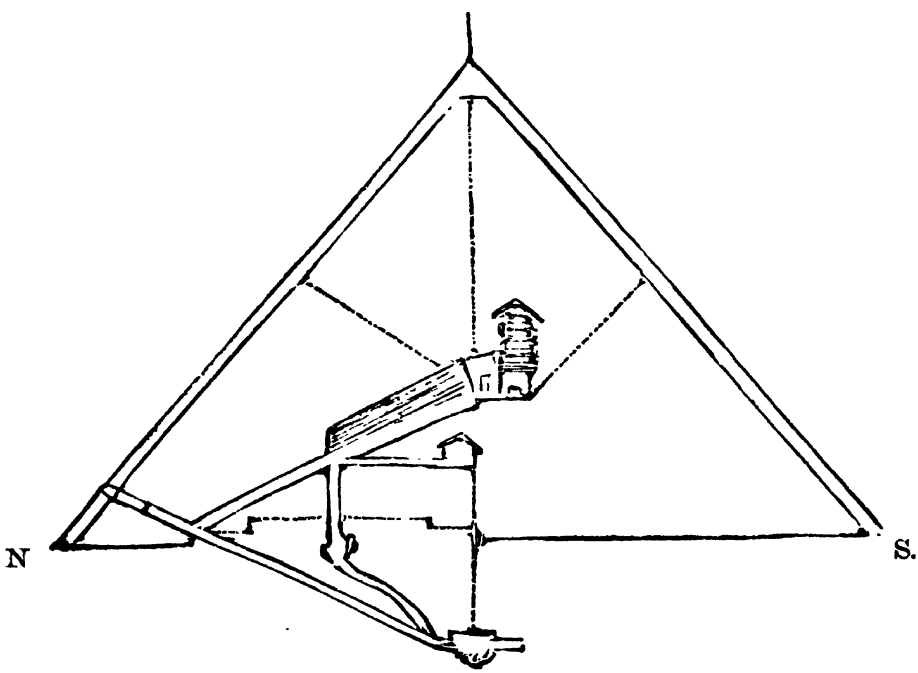
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THE TESTIMONY OF THE GREAT PYRAMID.

TO THE DATE OF THE DISPERSION.

(From "Our place in history" pp. 16-20).



The Dispersion, which we have been discussing, dates from the time of the building of the tower of Babel. God overthrew man's attempt to found a universal kingdom and the mighty monument designed to commemorate it. We appear to have God's answer to man's tower of Babel in the Great Pyramid, which has been called "the tower of Egypt," and which is believed, by a large and increasing number, to be the altar of witness spoken of in Isaiah XIX. 19.

Although built several centuries after the Dispersion, the Great Pyramid, in the time-marks in its passages, gives apparently the precise date of that event, as the earliest starting-point of its chronological record, which,—giving the measure of periods already past as well as to come—was both historic and prophetic at the time when it was built.

I have shown that, though we cannot fix the precise date of the Dispersion, it must have occured in the 50 years intervening between the death of Noah and the birth of Peleg. The dates of these two events according to our Chronology are—Noah's death A. M. 2606 (or B. C. 2982) Peleg's birth A. M. 2657 (or B. C. 2931).

The Great Pyramid, measuring back from the point indicating our Lord's birth, gives—in inches for years—*the same century* B. C. for the Dispersion, according to the measures of both Professor Piazzi Smyth and Mr. Flinders Petrie. On account of the removal of the casing stones of the Pyramid, and the breaking away of the outer part of the entrance passage, with the consequent uncertainty as to the amount to be allowed for the door and door-posts; it is impossible to define precisely where the ancient commencement of the entrance passage was, or was reckoned from, so as to be sure, at the present time, of the measurement to the precise inch.

The Great Pyramid has been generally thought to give the date of the Deluge, but as I hinted in the second edition of my lecture, ("the Great Pyramid inside and out" p. 48) this is an error in interpretation. Further study of Chronology and of the Pyramid has shown, that the restoration of the 100 or more inches of *double* courses of masonry broken off from the entrance passage, * gives us a date somewhere about the middle of the thirtieth century B. C. (that is 2950 B. C. more or less)—closely corresponding with the time of the Dispersion according to the Septuagint derived dates above given [A. M. 2657 B. C. 2931]. No doubt a perfect knowledge of the ancient Pyramid measures and of the Septuagint chronology would establish a perfect correspondence between them.

If the Great Pyramid was designed to be a witness to the nations in the latter days, then what more appropriate start-

* See "Life and work at the Great Pyramid" Vol. I. p. 145 II. p. 37 III. p. 27 &c. "The Pyramids and Temples of Geezeh" p. 55.

ing-point could be found for its chronology than the *origin of all nations* at the Dispersion ?

It may be added that if the Great Pyramid does thus confirm the Septuagint chronology as far back as the Dispersion, this confirmation should also establish the record of the Septuagint regarding the still earlier period of the Deluge and of the Creation—seeing that the differences in chronology between it and the Hebrew version are of the same character in the time before as after the Dispersion.

It is an interesting and remarkable coincidence that the *removed* 100 or more inches of the Pyramid's outer surface should thus, in a way, correspond with the *removal* of the 100 years from the age of many of the early patriarchs at the birth of their sons, in both cases having led to a miscalculation, and to an abbreviation of the chronology. The alteration of the outer surface of the Pyramid is no more manifest than is the alteration of the Scripture chronology, as proved by the vast disparity in the various versions. The restoration of the 100 odd inches of the Pyramid's outer surface agrees with the restoration of the several periods of 100 years to the age of the patriarchs, as borne witness to by the Septuagint. However fanciful this may appear, it is certain that the Pyramid's true and ideal form is different from that which now appears, and that ideal form is the thing which we should deal with for precise measurements. It is equally certain that the inspired word of God was true as it came by the Holy Spirit in days of old, and it is with its true statements we must deal, when these can be ascertained. Everything points to the original perfection of all God's works, alas often sadly marred by man. *

* I have dwelt at some length on this point because of its great importance. I am not aware that any one else has pointed out the agreement between the Septuagint chronology and that of the Great Pyramid, which I have recently discovered and have set forth in this lecture. In 1877 Mr. Flinders Petrie

The vertical section of the Great Pyramid represents its present and original size. The outer line shows where the casing-stones would have been had they not been removed, † and the inner line shows the Pyramid's present reduced dimensions. The difference between these two measurements in the building itself, amounting to 9 or 10 feet probably, is shown in the continuation of the N. entrance passage to the outer line, and it is this quantity in inches, which—when allowed for in double courses of masonry—gives the true measure of this time-passage.

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attacked the time-passage theory of the Great Pyramid, because it did not give the dates of either the Septuagint on one side, or the Hebrew version of the Bible on the other. This absence of absolute agreement has been a manifest difficulty and source of doubt all along, to those who had the evidence, to satisfy them that in due time remaining difficulties would be explained. A careful study of Bible chronology during my s[illegible] and of Professor Piazzi Smyth's "Life and work at the [illegible] has led me to accept the Septuagint chronology on oth[illegible] as under the testimony of the Pyramid, whilst the required restoratio[illegible] as outer casing (hitherto not taken into account in any time measurer[illegible]) gives us a date for the Dispersion corresponding with that derived i[illegible] endently from the Septuagint.

† As some have questioned whether the Pyramid ever really had this outer covering, of which all trace has now ap[illegible] d, it may be well to state that two of the original casing-stones wer[illegible] red *in situ* in 1837 by Colonel Howard-Vyse, and that many fragme[illegible] preserving the same angle—were brought home from Egypt by Prof[illegible] Piazzi Smyth in 1865, when the four corner sockets were also uncovered, showing where and how the corner casing-stones had originally been placed—rising from the rock foundation to the very summit of the Pyramid.

"Our place in History," (4 annas) and "The Great Pyramid, inside and out," (8 annas) by H. De St. Dalmas, can be obtained from Newman and Co. Ld. Calcutta; Tract and Book Society, Bombay; Addison and Co. Madras; or R. Banks and Son, 1 Racquet Court, Fleet Street, London E. C.

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CONTENTS.

PAGE

THE GOSPEL ACCORDING TO ST. MATTHEW 1060

THE GOSPEL ACCORDING TO ST. MARK 1116

THE GOSPEL ACCORDING TO ST. LUKE 1142

THE GOSPEL ACCORDING TO ST. JOHN 1191

THE ACTS OF THE APOSTLES 1237

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS 1294

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS 1319

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS 1340

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS 1353

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS 1362

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS 1369

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS 1374

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS 1379

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS 1383

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY 1386

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY 1392

THE EPISTLE OF PAUL THE APOSTLE TO TITUS 1396

THE EPISTLE OF PAUL THE APOSTLE TO PHILEMON 1399

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS 1401

THE GENERAL EPISTLE OF JAMES 1416

THE FIRST EPISTLE GENERAL OF PETER 1422

THE SECOND EPISTLE GENERAL OF PETER 1428

THE FIRST EPISTLE GENERAL OF JOHN 1432

THE SECOND EPISTLE OF JOHN 1438

THE THIRD EPISTLE OF JOHN 1438

THE GENERAL EPISTLE OF JUDE 1440

THE REVELATION OF ST. JOHN THE DIVINE 1443

PREFACES, TABLES, ETC.

PAGE

Prefatory Remarks on the New Testament 1051
General Remarks on the Four Gospels 1053
Chronological Table of the Gospel History 1055
Preface to the Gospel according to St. Matthew 1059
Preface to the Gospel according to St. Mark 1115
Preface to the Gospel according to St. Luke 1142
Preface to the Gospel according to St. John 1190
Preface to the Acts of the Apostles 1237
Sketch of Events to the Destruction of Jerusalem 1289
Chronological Table of the New Testament History 1291
General Remarks on the Apostolical Epistles 1292
Note on St. Paul's Early Life and Character 1292
Preface to the Epistle to the Romans 1293
Preface to the First Epistle to the Corinthians 1318
Preface to the Second Epistle to the Corinthians 1340
Preface to the Epistle to the Galatians 1353
Preface to the Epistle to the Ephesians 1361
Preface to the Epistle to the Philippians 1369
Preface to the Epistle to the Colossians 1374
Preface to the First Epistle to the Thessalonians 1379
Preface to the Second Epistle to the Thessalonians 1383
Preface to the First Epistle to Timothy 1385
Preface to the Second Epistle to Timothy 1391
Preface to the Epistle to Titus 1396
Preface to the Epistle to Philemon 1398
Preface to the Epistle to the Hebrews 1400
Preface to the General Epistle of James 1416
Preface to the First Epistle General of Peter 1421
Preface to the Second Epistle General of Peter 1428
Preface to the First Epistle General of John 1432
Preface to the Second Epistle of John 1437
Preface to the Third Epistle of John 1438
Preface to the General Epistle of Jude 1439
Preface to the Revelation of St. John 1441
Note on the Prophetic Visions of the Revelation 1468

MAPS.

Map of Palestine in the time of our Lord (*Frontispiece*).
Map illustrating the Acts of the Apostles 1237

PREFATORY REMARKS

ON

THE NEW TESTAMENT.

When Malachi had uttered his last prophetic warnings, the voice of inspiration was silent. All that was to be revealed of the nature, purposes, and will of God, under the dispensation of Law, was complete. It was now to be proved whether that revelation, enforced as it had been by the severest discipline, would avail to reinstate and preserve in godliness and virtue, and consequently in the happy enjoyment of the Divine favour, the people to whom it had been made. For four hundred years the probation was continued. It is true that the people did not relapse into the idolatry to which they had once been prone; but they sank into a cold and heartless formalism. And it was found that a merely nominal monotheism had little or no power to counteract human corruption, and to cherish moral excellence. Ere this period of probation had elapsed, it had been unquestionably demonstrated that the Law 'was weak through the flesh.' See note on the State of the Jews after the Captivity, p. 506.

Meanwhile, similar proof of the need of something more than had yet been attained by man, apart from such a revelation, was being accumulated in the Gentile world. Men had, indeed, the voice of conscience, and the light of nature; they were sometimes compelled to recognise the ever-active control of Providence, and the frequent interposition of avenging justice or corrective discipline; and yet 'all flesh had corrupted its way upon earth,' and the degradation had become deeper and deeper; until, at the period just referred to, the world had attained to a pre-eminence in wickedness, such as perhaps no period before or since has ever witnessed. Statesmen and lawgivers had seen something of the evil, and had mourned over the deterioration of society; and they had striven, by all the means they could devise, to correct it. For this end every form of government had been tried. Power was lodged in the hands of the one, of the few, or of the many. But all these expedients were equally and totally ineffectual. And it became evident that no system of laws, no constitution of government, and no social arrangements had power either to elevate the tone of private morals or to foster such attainments in public virtue as might save them from destruction. Philosophers had sought to obtain and to teach true conceptions of the Divine nature, and of human duty and destiny; bringing to bear upon these subjects the most acute and the most comprehensive intellects which the world has ever known; but the result was that 'the world by wisdom knew not God.' Men's taste also had been refined to the highest degree; so that now, if ever. the beautiful might minister to the good: but art, instead of purifying morals, had become tainted with the prevailing corruption; and had disseminated more widely, and rendered yet more intensely fatal, the poison with which it was itself infected. Thus, amongst the Gentiles the experiment was tried under every form of government, under the most favourable conditions of intellectual culture, and during the period of the most perfect development of human taste. But these influences were found utterly inadequate to procure any moral reformation. The experience of many ages had shown conclusively that the word of God was true to the letter; 'men did not like to retain God in their knowledge;' 'the thoughts of their hearts were only evil continually.' And it was practically demonstrated that, without some merciful Divine interposition, the condition of man was hopeless. See further on this subject, *Wayland on the Preparation for the Advent of Messiah.*

But other processes had been going on, and were apparently drawing to a close at the same time. The dispersion of the Hebrew nation through other countries had made widely known some of the religious principles which they held; and this had been the means of exciting and directing inquiry upon religious subjects, and of preparing the minds of many for the reception of more perfect disclosures of these important truths. The scattered Hebrew tribes were also fondly clinging to their anticipation of a great deliverer who should give them freedom and power; and they had communicated something of their hopes to the nations among whom they dwelt (see note on Matt. ii. 2); so that there was a general expectation of a new order of things in which the present ills of man's condition were to be removed: see Virgil, Ecl. iv. And all these influences had been particularly powerful in Greece, where intellectual civilization had made its home, and had cultivated the mind of man to the highest degree. There especially all questions of mental science, and of morals and religion, were keenly debated. These discussions had exposed the falsehood of the popular mythologies; but they had failed to establish any other system in their room. The question 'What is truth?' was waiting for an answer.

At the same time all these controversies and investigations were bringing out the resources of the language, singularly copious and precise, in which almost exclusively they were carried on; so that the Greek tongue had come to surpass all others in the power of distinguishing the nicest shades of thought, and expressing the highest spiritual conceptions. And the language thus refined and perfected had been spreading itself, by conquest, colonization, and commerce, through almost the whole

known world. Everywhere it was the language of the educated, in many places to even the common people it was almost a second mother-tongue. The greater part of those who could read probably could read Greek. Here therefore was provided for any new revelation to the world of the highest truth, a well adapted vehicle, a language capable of enunciating the message from on high, with a distinctness that should bear the scrutiny of all coming ages. And this language was now so generally diffused that it could carry the truth further than it could ever have gone before.

And the almost universal diffusion of the culture and language of Greece had been followed by an equally wide extension of the political supremacy of Rome. After many ages of conflict, the nations, including that people who had been the chosen depositaries of God's revealed will, were just beginning to repose under the stern but tolerant despotism of Augustus. So long as the imperial authority was submitted to, the rulers of Rome cared but little what was the faith and worship of the different races beneath their sway. An unoffending subject of that vast empire might traverse its length and breadth, proclaiming any doctrines, and making proselytes to any religious opinions, which allowed or required allegiance to Cæsar.

Thus, at the close of the four hundred years, all human nature in its moral degradation was crying to Heaven, 'It is time for thee, Lord, to work; for they have made void thy law.' And His reply, uttered by all these wondrous preparations of His providence, seemed to be, 'My righteousness is near; my salvation is gone forth.'

Now 'the fulness of the time' is come. The silence of ages is broken. God speaks 'by His Son.' A new manifestation of his purposes and will is made by the teachings of Jesus, his sinless life, and voluntary death. By him the revelation of the Divine Law is completed, its authority is established, and its ultimate design is accomplished. So that 'what the Law could not do, in that it was weak through the flesh, God (sending his own Son in the likeness of sinful flesh and for sin) condemned sin in the flesh: that the righteousness of the Law might be fulfilled in those who walk not after the flesh, but after the Spirit.' By him, too, provision is made to satisfy the eager but ill-defined aspirations of our race, to supply their pressing wants, to correct and remove the otherwise incorrigible evils of their depraved and degraded condition, and to deliver them from the burden of their otherwise inexpiable guilt.

Now again 'holy men' 'are moved by the Holy Ghost.' And their office in connection with this later revelation is first to record, in the four Gospels, the life, death, and resurrection of 'the WORD who was made flesh and dwelt among us, full of grace and truth:' secondly, in the Acts of the Apostles, to narrate some of the results of his servants' testimony to him 'in Jerusalem, and in Judæa, and in Samaria, and to the uttermost parts of the earth:' then, in their Epistles, to unfold the truths respecting Him in 'all the fulness of the blessing of the gospel of peace;' and, finally, in the Apocalypse, 'to show unto his servants the things which must shortly come to pass,' in relation to the destinies of his kingdom in the world.

This part of Holy Scripture is therefore emphatically the Revelation of Jesus Christ. In the earlier portions of the Bible the enlightened eye discovers constant reference to a Great Personage who was to come as the King of Israel and the Redeemer of men. But there he was seen 'through a glass, darkly:' here he 'is manifestly set forth' as the one great subject of the whole. And, as here represented to us, he is the Saviour whom fallen human nature needed, and for whom God, in his love and wisdom, had so long been preparing. What human statesmanship, philosophy and art, and even the Divine system of law 'could not do,' he accomplishes. He is 'the Life' to those who were dead; restoring the guilty to the enjoyment of Divine favour, regenerating and sanctifying the individual, and giving purity and stability to society. And He is 'the Truth;' satisfying and stimulating man's most earnest questionings, revealing to him at once the Divine nature and his own, making known to him God's justice and mercy as united in the forgiveness of sin, relieving the mysteries of the present, and for the future 'bringing life and immortality to light.'

The Book in which this revelation is contained is appropriately designated 'The New Covenant of our Lord and Saviour Jesus Christ.' The word rendered 'Testament,' or rather 'Covenant,' is used by our Lord himself, with reference to the Divine dispensation which he came to introduce (see Matt. xxvi. 28, and note); and, like the word 'gospel,' it was naturally transferred to the Book in which it is, by Divine inspiration, deposited. It completes the former revelation, partly by fulfilling its types and prophecies, as is shown most fully in the Gospel of Matthew and the Epistle to the Hebrews; partly by perfecting its communications respecting Divine truth and human duty and destiny, as may be seen particularly by comparing the laws of Moses with the precepts of our Lord and his apostles. And, unlike the Old Testament, it forbids us to expect any further additions to the Divine teachings which it contains.

The New Testament is all written in the Greek language; and is wholly in prose, although a few portions have some of the poetical rhythm of the ancient Hebrew. All the books which are comprised in it were composed within little more than fifty years, during the first century of the Christian era; and all, except the narratives of Mark and Luke, were probably written by apostles. The natural division is into two portions:—

I. *Historical*, comprising, (1) The four Gospels, (2) The Acts of the Apostles.

II. *Didactic*, containing, (1) The Pauline Epistles, (2) The General Epistles of James, Peter, Jude, and John, with two short letters of the last-named apostle; and (3) The Apocalypse of John, the great Prophetical book of the New Covenant.

GENERAL REMARKS

ON

THE FOUR GOSPELS.

THE Saxon word GOSPEL is a translation of a Greek word which means *good news* (Luke ii. 10). It is used in Scripture primarily to signify the message of God's saving mercy in Christ (Mark i. 15; Rom. i. 1): and it was subsequently applied to the inspired books containing this message, and particularly to those which record our Lord's life, death, and resurrection—the great facts on which all the rest is built. These narratives, however, do not profess, either singly or together, to give a complete account of all the circumstances of our Lord's life, or of all his miracles and discourses. This is expressly disclaimed by the latest evangelist, who declares (John xx. 30; xxi. 25) that such of them only have been selected as were essential to the great practical purpose of the gospel, in glorifying the Son of God, and leading men to salvation through faith in him. And the absence of a vast number of wonderful facts, conversations, and discourses, which the writers might have introduced, affords a strong presumption of their veracity and inspiration. For, to minds not under special Divine influence, there would have been the strongest inducements to add to the interest of their writings, to advance their own fame as authors, and to gratify an eager curiosity, by communicating *all* the particulars which they possessed respecting their Lord. But they have recorded enough fully to unfold the character and claims of Christ, the evidence of his mission, and the leading principles of his heavenly doctrine. As for the rest, the very tradition, though it was doubtless fondly cherished by many of the first believers, has been permitted to perish.

The conscious honesty of the evangelists, and the superintendence of the Spirit of truth, are further indicated both by their tone and manner—so simple and natural, so subdued as to their own emotions, and so evidently free from any intention to produce *effect* upon the reader by the wonderful narrative committed to them: and also by their modest self-forgetfulness; for they never make themselves prominent, or give any details of their personal history; feeling that their office is to set before the world 'not themselves, but Christ Jesus their Lord.'

'Every important purpose, in a work meant for the *people at large*, is accomplished by the Gospels in their present state. Had they contained all the words and actions of Christ, they would have been too voluminous for a *manual* adapted to ordinary use. Enough is recorded to direct our faith and regulate our practice; *more* would have been superfluous, and in some respects (from the multitude of questions and unprofitable speculations to which, judging from what we see is *now* the case, they would have given rise), might have defeated the main purpose in view,—the 'making men wise unto salvation, through faith which is in Christ Jesus.''

It is one remarkable peculiarity of the evangelical history that it is contained, not in one narrative, but in four. Two of these were written by the apostles Matthew and John, who saw the greater part of the events, and heard the discourses, which they relate. The other two were composed, from the oral or written narratives of eye-witnesses, by Mark and Luke, who were early disciples of the apostles.

The first three Gospels differ greatly from the fourth, in their materials and their mode of treating them: but between the three there is a great general resemblance in character and contents. Although each of them has portions peculiar to itself, they proceed in the main upon a common outline, and contain a large amount of common matter; on which account they are sometimes called the *Synoptical Gospels*. They contain also numerous striking verbal agreements, connected with many equally striking apparent discrepancies.

This peculiar combination of minute verbal agreements (which so plainly indicates some common sources) with minute verbal differences, has been accounted for in various ways. It was at one time generally supposed that the Gospel which was first written (whichever it might be) was used freely by the later evangelists. Different critics have adduced almost the same arguments for believing each of the three Gospels to be the foundation of the rest; and this fact alone is well fitted to excite suspicion as to the soundness of the theory. Besides this, the very criteria which have been regarded as marking the original narrative are found sometimes in one Gospel, sometimes in another. Nor does this theory give any explanation of the many minute diversities of language which occur in passages otherwise the most similar: compare, for instance, the parable of the sower, either in Greek or English, as related in Matt. xiii. 1—9; Mark iv. 1—9; Luke viii. 4—8. Another supposition is, that all the three evangelists used a common written document: but this is open to the objection just mentioned; with this addition, that there is no trace of the existence of such a document. There appear to be fewer difficulties attending the hypothesis of those who regard the evangelists as having been almost, if not wholly, independent of each other, but as having embodied in their narratives very much of the oral teaching of the apostles, which, partly through their own regard to truth, and chiefly through the preservative guidance of the Holy Spirit, would be given commonly in the same words, but with the slight diversities incident to oral narration. In this way both the general correspondences and the verbal variations are satisfactorily accounted for, and a fresh argument is obtained in favour of the early date of the Gospels. For it is hard to believe 'that, after the apostolic age, three unconnected writers, founding their narratives upon oral accounts alone, would have harmonized together as do the three evangelists. The agreement and difference among these Gospels present a very extraordinary, or rather unique phenomenon, which requires a peculiar cause for its solution, to be found only in the fact that they were all based upon unwritten narratives, which had, as yet, lost nothing of their original character.' In reading all the Gospels, therefore, we are in effect listening to the very words of the apostles; who, as personal witnesses of all the events of our Lord's official life (see Acts i. 21, 22), had, by virtue of their office, given to their disciples a *narrative of the facts*.

One result of the mutual independence of the four historians of the life of our Lord is a difficulty in making all their accounts to harmonize in minute particulars, especially of time and number. These apparent discrepancies are adverted to in the notes upon the passages in which they are found. They are all such as would naturally occur in independent narratives written by men who viewed the history from different points, and had different habits of thought, and different objects in writing. Thus it has become almost impossible to construct a perfect Harmony of the Gospels. It is manifest that the evangelists never intended to give, either separately or collectively, an exact chronological account of our Lord's life and ministry; but rather to record the substance of his teaching, and those events which form the basis of

his religion. The order of time was therefore with them a secondary consideration; and in some instances cannot now be fixed with certainty. Nor is it possible in all cases to say whether the apparently similar narratives of different evangelists do or do not refer to the same event. It is only a substantial harmony that can be attained; although this is such as to lead to the conclusion that if we had full information of all the facts and circumstances, the agreement of the several narratives would be seen to be complete. For it is clear that, so far as the *main features* of the history are concerned, an harmonious whole is presented to us, and the several narratives naturally fall into accordance.

It is one great advantage resulting from this fourfold narrative of our Lord's life, that the facts which form the basis of all gospel-truth rest upon the testimony of four witnesses, who were plainly in great measure independent of each other. In addition to this, the same great Subject of the narrative is presented to us in four different aspects. For, while the evangelists all wrote under the guidance of the Holy Spirit, and there are portions of the history which are common to them all, each has a part of the evangelical narrative which is peculiar to himself, and which harmonizes most fitly with the cast of his own mind and with the purpose of his book. Each also has expressed his inspired communications in his own language and style, and placed them in that point of view which most affected himself; and thus each has given a faithful and, at the same time, distinct portrait of the Saviour. And, if any eminent human character is often regarded and described differently by those who have known him intimately, and still by each of them in perfect consistency with truth, how much more is it likely to be so with regard to One whose glorious person and character were beyond human comprehension! Hence another great benefit that we derive from having more than one Gospel; since, by uniting all the individual traits scattered throughout the four into one complete portraiture, we are enabled to approach more nearly to a comprehension of the life of our blessed Lord.

Besides the differences arising from the individual mind and character of each of the evangelists, and their different sources of information, others appear to have been caused by the different purposes for which they wrote. By one, Jesus of Nazareth is shown to be the long-expected Messiah, in whom ancient prophecy is fulfilled. By another, he is set before us full of Divine power in its highest manifestation. By another, he is exhibited as the Source of blessing to our fallen and wretched world. By the fourth, he is represented as personally uniting the Divine and the human in his own nature, that he may restore man to communion with God. On this subject, see the Prefaces to the several Gospels. The accounts of the four evangelists must therefore be brought together in order to obtain a complete view of our Lord's life and character. Each narrative is supplementary to the rest; and it is from the combined study of them all that the fullest and deepest views of the gospel history will be gained.

In proceeding to ascertain, so far as is possible, the chronological order of the history, it is found that the Gospels of Matthew, Mark, and Luke have a striking affinity with each other in their general features of time and place, differing greatly from John's Gospel in both particulars. They relate most fully our Lord's public ministrations in *Galilee*, until his last journey to Jerusalem just before his death; but do not expressly mention either of his preceding visits to the Holy City, or any of the incidents of his earlier ministry in Judæa, although they contain some slight allusions to them (see Matt. xxiii. 37; xxvii. 57, and parallels: see also Matt. iv. 25; xvi. 1; and Luke x. 38, 39, compared with John xi. 1, 2). But in the fourth Gospel this deficiency is remarkably supplied. The various occasions on which our Lord went up to Jerusalem are specified, in connection with the discourses which he delivered, and the miracles which he wrought, upon those occasions. Hence it results that, while the first three evangelists mention only that Passover at which he was crucified, John expressly mentions three (John ii. 13; vi. 4; xiii. 1), and probably four Passovers (see John v. 1), during our Lord's public ministry, making its duration about three years and a half. It is further found to be necessary, in harmonizing the four Gospels, to transpose the order of some events in some one or more of the evangelists. All the harmonists agree in making some change; but they differ in opinion as to the preference which they severally give to the order of some one evangelist. In the following Chronological Table of the gospel history as arranged by Dr. Robinson, the order of John is never altered, though between the events which he records large portions of the other evangelists are sometimes introduced; Mark's order is only twice inverted; Luke's not much oftener; Matthew's most of all. But in no case are the alterations very important.

In studying the Gospels, it is important to remember some peculiar characteristics of our Lord's teaching. His revelations were *gradually* made, and were not completed till after his resurrection. For this there appear to have been several reasons. One was that the prejudices of his hearers, and even of his disciples, were so strong, that they were not at first able to bear the full disclosure of the truth. And it was his rule to reward faith in his elementary teachings by imparting more. But the chief reason is doubtless to be found in the important truth that the doctrines of Christianity sprang out of the facts, and therefore could not be revealed till the facts had been accomplished. Hence it will be seen that our Lord first performs or announces some part of his own work, and alludes to some doctrine connected with it; then repeats the lesson more explicitly; and at length either more fully reveals it, or refers his disciples to the teaching of the coming Spirit. He nowhere makes a full disclosure of his character, but even forbids others to declare it, and confines his ministry to a small district and a despised people. For he came from heaven, not so much to *teach* the gospel, as to be himself the *subject* of it, leaving the Holy Spirit to be its chief interpreter after his departure. He is himself, in truth, the gospel. His coming and work, apart from all that he directly taught, constitute the glad tidings of 'great joy to all people.' He suffers, and hence the doctrine of the atonement. He arises from the dead, and becomes 'the first-fruits of them that slept.'

It is due to several learned and able modern expositors to state, that in this portion of the work important help has been derived from their works. This has rarely been acknowledged in the notes unless their own words are quoted. The Biblical student is referred to the Editions of the Greek Testament by Alford, Bloomfield, Burton, Webster and Wilkinson, and Wordsworth, as well as to Stier's 'Words of the Lord Jesus,' Olshausen's 'Commentary on the Gospels,' Brown's 'Discourses of our Lord,' and R. Watson's 'Commentary on the Gospel of Matthew.' In these, as well as in Calvin's Commentaries and Bengel's 'Gnomon,' will be found a fuller exposition of many subjects than the plan and limits of the present work would allow.

In this portion of the Sacred Volume, as well as in all the preceding, the text is an exact reprint of the Authorized Version, with the sole exception that, in order to carry out the proper division and punctuation of the sentences, it has been found necessary, in some few instances, to insert in brackets the personal pronouns [he] or [they] where our translators had omitted them as being implied in the succeeding verb.

It should also be observed, that the principal notes on the numerous parallel passages in the Gospels have been appended to the narrative of that evangelist (whichever of the four it may be) who gives the fullest account of the particular discourse or transaction; and that notes referring to these are placed in the other Gospels, together with such other notes as some peculiarity in the language or connection seemed to require.

A CHRONOLOGICAL TABLE OF THE GOSPEL HISTORY,

EXHIBITING A HARMONY OF THE FOUR GOSPELS: WITH THE PLACES WHERE THE EVENTS NARRATED APPEAR TO HAVE OCCURRED.

CONTENTS.	MATT. ch. ver.	MARK ch. ver.	LUKE ch. ver.	JOHN ch. ver.
PART I.—EVENTS CONNECTED WITH THE BIRTH AND CHILDHOOD OF OUR LORD.				
SECT. TIME: *About thirteen years and a half.*				
1. The Genealogies	1. 1-17	.....	3. 23-38	
2. The birth of John announced to Zacharias.—*Jerusalem*	.....	.....	1. 5-25	
3. The birth of Jesus announced to Mary.—*Nazareth*	.....	.....	1. 26-38	
4. Mary's visit to Elisabeth, and her song of praise.—*Jutta?*	.....	.....	1. 39-56	
5. The birth of John the Baptist.—*Jutta?*	.....	.....	1. 57-80	
6. An angel appears to Joseph.—*Nazareth*	1. 18-25			
7. The birth of Jesus.—*Bethlehem*	.....	.....	2. 1-7	
8. Angelic mission to the shepherds.—*Near Bethlehem*	.....	.....	2. 8-20	
9. The circumcision of Jesus, and his presentation in the temple.—*Bethlehem and Jerusalem*	.....	.....	2. 21-38	
10. The visit of the Magi.—*Jerusalem and Bethlehem*	2. 1-12			
11. The flight into Egypt. Herod's cruelty. The return from Egypt to Nazareth	2. 13-23	.....	2. 39, 40	
12. At twelve years of age Jesus goes to the passover.—*Jerusalem.*	.....	.....	2. 41-52	
PART II.—ANNOUNCEMENT AND INTRODUCTION OF OUR LORD'S PUBLIC MINISTRY.				
TIME: *About one year;*[1] *commencing about eighteen years after sect.* 12.				
13. The ministry of John the Baptist.—*The Desert. The Jordan.*	3. 1-12	1. 1-8	3. 1-18	
14. The baptism of Jesus.—*The Jordan*	3. 13-17	1. 9-11	3. 21-23	
15. The temptation.—*Desert of Judea*	4. 1-11	1. 12, 13	4. 1-13	
16. Testimony of John the Baptist to Jesus.—*Bethabara*	.....	.....	.....	1. 15-34
17. Two of John's disciples follow Jesus. Andrew brings Peter to him.	.....	.....	.....	1. 35-42
18. Jesus returns to Galilee. Philip becomes his disciple, and brings Nathaniel to him	.....	.....	.....	1. 43-51
19. The marriage at Cana in Galilee. Visit to Capernaum	.....	.....	.....	2. 1-12
PART III.—FROM THE FIRST PASSOVER DURING OUR LORD'S PUBLIC MINISTRY UNTIL THE SECOND.				
TIME: *One year.*				
20. Jesus goes up to Jerusalem to the passover. He drives the traders out of the temple	.....	.....	.....	2. 13-25
21. Nicodemus visits him at night.—*Jerusalem*	.....	.....	.....	3. 1-21
22. Jesus leaves Jerusalem, but remains in Judea and makes disciples. Further testimony of John the Baptist.—*Ænon.*	.....	.....	.....	3. 22-36
23. Jesus departs for Galilee after John is cast into prison	4. 12	1. 14	4. 14	4. 1-3
24. Passing through Samaria he converses with a woman of Sychar at Jacob's well. Many Samaritans believe on him	.....	.....	.....	4. 4-42
25. He arrives in Galilee, and teaches there publicly	4. 17	1. 14, 15	4. 14, 15	4. 43-45
26. He comes again to Cana in Galilee, where he heals the son of a nobleman lying ill at Capernaum	.....	.....	.....	4. 46-54
27. Jesus at Nazareth; he is there rejected. He goes to Capernaum, fixes his abode there, and teaches publicly on the sabbath	4. 13-16	.....	4. 16-31	
28. The call of Peter, Andrew, James, and John, and the miraculous draught of fishes.—*Sea of Galilee: near Capernaum*	4. 18-22	1. 16-20	5. 1-11	
29. Jesus heals a demoniac in the synagogue.—*Capernaum*	.....	1. 21-28	4. 31-37	
30. He heals Peter's wife's mother, and many others	8. 14-17	1. 29-34	4. 38-41	
31. He makes his first circuit with his disciples throughout Galilee.	4. 23-25	1. 35-39	4. 42-44	
32. He heals a leper. On account of his great popularity he retires from the town to desert places	8. 2-4	1. 40-45	5. 12-16	
33. He returns to Capernaum. The people flock to him. He heals a paralytic let down through the roof	9. 2-8	2. 1-12	5. 17-26	
34. He calls Matthew to follow him	9. 9	2. 13, 14	5. 27, 28	
PART IV.—FROM THE SECOND[2] PASSOVER UNTIL THE THIRD.				
TIME: *One year.*				
35. Jesus at Jerusalem at the passover; heals an infirm man at the pool of Bethesda on the sabbath. The Jews seek to kill him.	.....	.....	.....	5. 1-47

[1] This time is made out by reckoning six months of John's ministry before he baptized the Saviour, and about six more between that event and the first passover during our Lord's public ministry.

[2] It is here assumed that the "feast of the Jews," mentioned in John v. 1, was the passover. See note on that verse. The *third* passover is the one mentioned in John vi. 4, which our Lord appears not to have celebrated at Jerusalem, because the rulers were seeking to kill him. See John vii. 1.

CHRONOLOGICAL TABLE OF THE GOSPEL HISTORY.

CONTENTS.	MATT.	MARK	LUKE	JOHN
SECT.	ch. ver.	ch. ver.	ch. ver.	ch. ver.
36. The disciples pluck ears of corn on the sabbath.—*On the way to Galilee?*	12. 1-8	2. 23-28	6. 1-5	
37. Healing of a withered hand on the sabbath.—*Galilee*	12. 9-14	3. 1-6	6. 6-11	
38. Jesus withdraws to the Sea of Galilee, and is followed by great multitudes from the surrounding country. He heals many.	12. 15-21	3. 7-12		
39. He retires to the mountain, and chooses the twelve; the people follow him.—*Near Capernaum*	10. 2-4	3. 13-19	6. 12-19	
40. The sermon on the mount	5. 1 to 8. 1	.....	6. 20-49	
41. Healing of a centurion's servant.—*Capernaum*	8. 5-13	.....	7. 1-10	
42. Jesus raises a widow's son at Nain. His fame spreads through all the neighbourhood and in Judea	.....	.....	7. 11-17	
43. John the Baptist in prison sends disciples to Jesus.—*Galilee*	11. 2-19	.....	7. 18-35	
44. Jesus upbraids the inhabitants of Chorazin, Bethsaida, and Capernaum for their unbelief	11. 20-30			
45. While sitting at meat with a Pharisee, Jesus is anointed by a penitent woman.—*Capernaum?*	.....	.....	7. 36-50	
46. Jesus, with the twelve, makes a second circuit	.....	.....	8. 1-3	
47. He heals a demoniac. The scribes and Pharisees charge him with being in league with Satan.—*Galilee*	12. 22-37	3. 19-30	11. 14, 15, 17-23	
48. Our Lord's remarks upon their request of a sign	12. 38-45	.....	11.16,24-36	
49. His remark respecting his mother and brethren	12. 46-50	3. 31-35	8. 19-21	
50. At a Pharisee's table, he exposes the hypocrisy of the Pharisees and scribes, and denounces woes against them	.....	.....	11. 37-54	
51. He discourses upon hypocrisy, worldliness, and unwatchfulness.	.....	.....	12. 1-59	
52. Our Lord's observations upon the slaughter of certain Galileans. Parable of the barren fig-tree	.....	.....	13. 1-9	
53. A great multitude collect around him; and he addresses them out of a vessel on the lake. Parable of the sower	13. 1-23	4. 1-25	8. 4-18	
54. Parables of the tares, the grain of mustard seed, the leaven, the hidden treasure, the pearl of great price, and the net cast into the sea	13. 24-53	4. 26-34		
55. Jesus crosses the lake with his disciples, and stills a storm	8. 18-27	4. 35-41	8. 22-25 9. 57-62	
56. The two demoniacs of Gadara.—*S. E. coast of Sea of Galilee.*	8. 28 9. 1	5. 1-21	8. 26-40	
57. The feast at Levi's house, with publicans and sinners	9. 10-13	2. 15-17	5. 29-32	
58. The question of John's disciples respecting fasting; and our Lord's reply	9. 14-17	2. 18-22	5. 33-39	
59. Raising of Jairus's daughter; and healing of a woman with an issue of blood	9. 18-26	5. 22-43	8. 41-56	
60. Two blind men healed, and a dumb spirit cast out.—*Capernaum?*	9. 27-34			
61. Jesus teaches in his own country, and is rejected	13. 54-58	6. 1-6		
62. A third circuit throughout the country. The twelve sent forth.	9.35to11.1	6. 6-13	9. 1-6	
63. Herod, hearing of Jesus, supposes him to be John the Baptist, whom he had just before beheaded	14. 1-12	6. 14-29	9. 7-9	
64. The twelve return to Jesus. He retires with them to a desert place on the other side of the Sea of Galilee. He is followed by a great multitude, and feeds five thousand	14. 13-21	6. 30-44	9. 10-17	6. 1-14
65. The disciples return across the Sea of Galilee, and at night Jesus comes to them walking upon the water. He goes to Gennezaret, and great multitudes resort to him	14. 22-36	6. 45-56	.....	6. 15-21
66. The people seek Jesus and find him at Capernaum. He teaches in the synagogue. Many disciples are offended, and leave him. Peter's confession	.....	.....	.....	6. 22-71 7. 1
PART V.—FROM THE THIRD PASSOVER UNTIL OUR LORD'S ARRIVAL AT BETHANY, SIX DAYS BEFORE THE FOURTH.				
TIME: *One year, less one week.*				
67. Pharisees and Scribes from Jerusalem object to the disciples disregarding the tradition of the elders with respect to washing hands. Our Lord's reply.—*Capernaum*	15. 1-20	7. 1-23		
68. Jesus goes to the borders of Tyre and Sidon. A Syrophenician woman obtains deliverance for her daughter	15. 21-28	7. 24-30		
69. He returns through Decapolis to a mountain near the Sea of Galilee. Great multitudes follow him; he heals many, and feeds four thousand	15. 29-38	7. 31 to 8. 9		
70. Jesus sends away the people, and crosses the Lake to Dalmanutha. The Pharisees and Sadducees again require a sign	15. 39 16. 1-4	8. 10-12		
71. Jesus again crosses the lake. The disciples cautioned against the leaven of the Pharisees, etc.	16. 4-12	8. 13-21		
72. A blind man healed.—*Bethsaida (Julias)*	.....	8. 22-26		
73. Jesus goes to the region of Cæsarea Philippi. Peter and the other disciples again profess their faith in him	16. 13-20	8. 27-30	9. 18-21	
74. He foretels his own death and resurrection, and the trials of his followers.—*Region of Cæsarea Philippi*	16. 21-28	8. 31-38 9. 1	9. 22-27	
75. Our Lord's transfiguration and subsequent discourse	17. 1-13	9. 2-13	9. 28-36	
76. Healing of a demoniac, whom the disciples could not heal	17. 14-21	9. 14-29	9. 37-43	

CHRONOLOGICAL TABLE OF THE GOSPEL HISTORY.

SECT. CONTENTS.	MATT. ch. ver.	MARK ch. ver.	LUKE ch. ver.	JOHN ch. ver.
77. Jesus again foretels his own death and resurrection.—*Galilee*.	17. 22, 23	9. 30-32	9. 43-45	
78. The tribute-money miraculously provided.—*Capernaum*	17. 24-27	9. 33		
79. The disciples contend who shall be the greatest. Jesus exhorts to humility, forbearance, and brotherly love.	18. 1-35	9. 33-50	9. 46-50	
80. The seventy instructed and sent out.—*Samaria*.	.....	.....	10. 1-16	
81. Jesus finally leaves Galilee, to go up to Jerusalem to the feast of Tabernacles. A Samaritan village refuses to receive him.	.....	.....	9. 51-56	7. 2-10
82. Ten lepers cleansed.—*Samaria?*	.....	.....	17. 11-19	
83. Jesus at Jerusalem at the festival of Tabernacles (*about six months after the third passover*). He teaches in the temple. The rulers attempt to seize him	.....	.....	.....	7. 11-53 8. 1
84. His judgment is asked on a woman guilty of adultery.—*Jerusalem*.	.....	.....	.....	8. 2-11
85. Further public teaching of our Lord. He reproves the unbelieving Jews, and they attempt to stone him	.....	.....	.....	8. 12-59
86. Reply to the question of a lawyer. Parable of the good Samaritan	.....	.....	10. 25-37	
87. Jesus at the house of Martha and Mary.—*Bethany*	.....	.....	10. 38-42	
88. The disciples again taught how to pray.—*Near Jerusalem* ...	.....	.....	11. 1-13	
89. The seventy return, having accomplished their mission	.....	.....	10. 17-24	
90. A man born blind is healed on the sabbath. Questions and objections.—*Jerusalem*	.....	.....	.....	9. 1-41 10. 1-21
91. Jesus in the temple at the festival of Dedication (*about three months after the feast of Tabernacles: sect.* 83). The Jews seek to seize him; he retires beyond Jordan; and many resort to him	.....	.....	.....	10. 22-42
92. He is informed of the sickness of Lazarus, goes to Bethany, and raises Lazarus from the dead	.....	.....	.....	11. 1-46
93. The Jewish council determine to put Jesus to death. He retires with his disciples to Ephraim near the wilderness..	.....	.....	.....	11. 47-54
94. He withdraws beyond Jordan, and is followed by multitudes. He heals an infirm woman on the sabbath	19. 1, 2	10. 1	13. 10-21	
95. He goes through Persea towards Jerusalem, teaching on his way. Some Pharisees warn him respecting Herod	.....	.....	13. 22-35	
96. He dines with a chief Pharisee on the sabbath, and addresses the guests. Parable of the great supper	.....	.....	14. 1-24	
97. He teaches the multitude what is required of true disciples...	.....	.....	14. 25-35	
98. Publicans and sinners flock to him. The Pharisees murmur. Parables of the lost sheep, the lost piece of silver, and the prodigal son	.....	.....	15. 1-32	
99. Parable of the unjust steward	.....	.....	16. 1-13	
100. The Pharisees reproved. Parable of the rich man and Lazarus.	.....	.....	16. 14-31	
101. Jesus inculcates forbearance, faith, and humility	.....	.....	17. 1-10	
102. Reply to the question of the Pharisees concerning the coming of the kingdom of God	.....	.....	17. 20-37	
103. Parables: The importunate widow; the Pharisee and publican.	.....	.....	18. 1-14	
104. Precepts respecting divorce	19. 3-12	10. 2-12		
105. Jesus receives and blesses little children	19. 13-15	10. 13-16	18. 15-17	
106. The rich young ruler who rejected the terms of discipleship. Parable of the labourers in the vineyard	19. 16-30 20. 1-16	10. 17-31	18. 18-30	
107. On the way to Jerusalem, Jesus a third time foretels his death and resurrection	20. 17-19	10. 32-34	18. 31-34	
108. The ambitious request of James and John	20. 20-28	10. 35-45		
109. Healing of two blind men near Jericho	20. 29-34	10. 46-52	18. 35 19. 1	
110. Visit to Zaccheus.—*Jericho*	.....	.....	19. 2-10	
111. Parable of the ten servants entrusted with ten pounds	.....	.....	19. 11-28	
112. Jesus arrives at Bethany six days before the Passover. Those who have come up to the festival inquire after him; and many come to him at Bethany	.....	.....	.....	11. 55-57 12.1,9-11
PART VI.—THE LAST PASSOVER WEEK.				
TIME: *Seven days.*				
113. *First day of the week.* Jesus enters Jerusalem publicly, and at night returns to Bethany	21. 1-11, 14-17	11. 1-11	19. 29-44	12. 12-19
114. *Second day of the week.* He goes into Jerusalem; on his way, curses the barren fig-tree; expels the traders from the temple; and in the evening returns again to Bethany....	21.12,13, 18, 19	11. 12-19	19. 45, 46	
115. *Third day of the week.* He again goes into the city in the morning, passing by the withered fig-tree	21. 20-22	11. 20-26		
116. He teaches in the temple. His authority is questioned. Parables of the two sons, and of the vineyard let out to husbandmen	21. 23-46	11. 27-33 12. 1-12	20. 1-19 21. 37, 38	
117. Parable of the marriage feast	22. 1-14			
118. Insidious question of the Pharisees and Herodians concerning payment of tribute to Cæsar	22. 15-22	12. 13-17	20. 20-26	

CHRONOLOGICAL TABLE OF THE GOSPEL HISTORY.

SECT. CONTENTS.	MATT. ch. ver.	MARK ch. ver.	LUKE ch. ver.	JOHN ch. ver.
119. Question of the Sadducees respecting the resurrection	22. 23-33	12. 18-27	20. 27-40	
120. A lawyer questions Jesus. The two great commandments	22. 34-40	12. 28-34		
121. Our Lord's question respecting the Son of David	22. 41-46	12. 35-37	20. 41-44	
122. Warnings against the example of the scribes and Pharisees. Woes against them. Lamentation over Jerusalem	23. 1-39	12. 38, 40	20. 45, 47	
123. The widow's offering to the temple treasury	.....	12. 41-44	21. 1-4	
124. Certain Greeks desire to see Jesus. The unbelief of the Jews.	.....	.....	.....	12. 20-50
125. Jesus leaves the temple; and on the Mount of Olives, on his way to Bethany, foretels its destruction and the overthrow of the Jewish state	24. 1-42	13. 1-37	21. 5-36	
126. He proceeds to speak of his final coming to judgment. Parables of the ten virgins and the five talents	24. 43-51 25. 1-46			
127. *Fourth day of the week* (*beginning at sunset*). The rulers conspire to seize Jesus secretly and put him to death. At a supper at Bethany, he is anointed by Mary. Judas lays his plan of treachery; Jesus remaining at Bethany this day	26. 1-16	14. 1-11	22. 1-6	12. 2-8
128. *Fifth day of the week.* Jesus sends two disciples to the city to make preparation for the passover, and himself repairs thither in the afternoon	26. 17-19	14. 12-16	22. 7-13	
129. *Sixth day of the week* (*beginning at sunset*). Jesus celebrates the paschal supper with the twelve. They contend who shall be the greatest	26. 20	14. 17	22. 14-18, 24-30	
130. Jesus washes his disciples' feet	.....	.....	.....	13. 1-20
131. He foretels his betrayal, and points out the traitor. Judas withdraws	26. 21-25	14. 18-21	22. 21-23	13. 21-35
132. He foretels the fall of Peter, and the dispersion of the twelve.	26. 31-35	14. 27-31	22. 31-38	13. 36-38
133. He institutes the Lord's Supper ..... 1 Cor. 11. 23—25.	26. 26-29	14. 22-25	22. 19, 20	
134. Our Lord's valedictory address to his disciples, and his intercessory prayer	.....	.....	.....	14. 1 to 17. 26
135. His agony in Gethsemane	26. 30, 36-46	14. 26, 32-42	22. 39-46	18. 1
136. He is betrayed, and made prisoner	26. 47-56	14. 43-52	22. 47-53	18. 2-12
137. He is brought before the high priest in the night. Peter thrice denies him	26. 57, 58, 69-75	14. 53, 54, 66-72	22. 54-62	18. 13-18, 25-27
138. In the morning, he is brought before the high priest and the council. He declares himself to be the Christ; is condemned and mocked	26. 59-68	14. 55-65	22. 63-71	18. 19-24
139. The chief priests and rulers take him before Pilate, in order to obtain his crucifixion	27. 1, 2, 11-14	15. 1-5	23. 1-5	18. 28-38
140. Pilate pronounces him innocent, but sends him to Herod, and Herod sends him back to Pilate	.....	.....	23. 6-12	
141. Pilate seeks to release him; but finally delivers him up to be crucified. He is scourged and mocked	27. 15-30	15. 6-19	23. 13-25	18. 39 to 19. 1-6
142. Judas repents, and hangs himself ..... Acts 1. 18, 19.	27. 3-10			
143. Jesus is led away to be crucified	27. 31-34	15. 20-23	23. 26-33	19. 16, 17
144. The crucifixion	27. 35-44	15. 24-32	23. 33-43	19. 18-27
145. Jesus expires on the cross. The supernatural signs which accompanied his death, and the testimony of the centurion.	27. 45-56	15. 33-41	23. 44-49	19. 28-30
146. The taking down of the body from the cross. The burial	27. 57-61	15. 42-47	23. 50-56	19. 31-42
147. *Seventh day of the week.* The guard set at the sepulchre	27. 62-66			
PART VII.—OUR LORD'S RESURRECTION, HIS SUBSEQUENT APPEARANCES TO HIS DISCIPLES, AND HIS ASCENSION. TIME: *Forty days.*				
148. *First day of the week.* The resurrection.—*Jerusalem*	28. 2-4	16. 1		
149. Visit of the women to the sepulchre. Mary Magdalene returns.	28. 1	16. 2-4	24. 1-3	20. 1, 2
150. Vision of angels at the sepulchre	28. 5-7	16. 5-7	24. 4-8	
151. The women return to the city. Jesus meets them	28. 8-10	16. 8	24. 9-11	
152. Peter and John run to the sepulchre	.....	.....	24. 12	20. 3-10
153. Our Lord is seen by Mary Magdalene at the sepulchre	.....	16. 9-11	.....	20. 11-18
154. Report of the guard on returning into the city	28. 11-15			
155. Our Lord is seen by Peter; then by two disciples on the way to Emmaus ..... 1 Cor. 15. 5.	.....	16. 12, 13	24. 13-35	
156. *Evening following the first day of the week.* He appears to the apostles, Thomas being absent ..... 1 Cor. 15. 5.	.....	16. 14	24. 36-49	20. 19-23
157. *Evening following the first day of the next week.* He appears to them again, Thomas being present	.....	.....	.....	20. 24-29
158. The apostles go to Galilee. Jesus shows himself to nine of them at the Sea of Tiberias	28. 16	.....	.....	21. 1-24
159. He meets five hundred on a mountain in Galilee. 1 Cor. 15. 6.	28. 16-20	16. 15-18		
160. He is seen by James, and then by all the apostles.—*Jerusalem* ..... Acts 1. 3-8; 1 Cor. 15. 7.				
161. He ascends into heaven.—*Bethany* ..... Acts 1. 9-12.	.....	16. 19, 20	24. 50-53	

THE GOSPEL ACCORDING TO ST. MATTHEW.

MATTHEW, who is generally acknowledged to be the author of the first Gospel, appears, from the identity of the circumstances related in Matt. ix. 2—9, Mark ii. 1—14, and Luke v. 17—28, to be the same person as Levi, the son of Alphæus. He was a publican, or receiver of customs under the Roman government at the port of Capernaum, on the Sea of Galilee. In this city our Lord dwelt after leaving Nazareth; and here Matthew had probably seen his miracles and heard his discourses. He may thus have been prepared to obey the call of Jesus; for, though busily engaged in the duties of his office, he unhesitatingly left all to follow him (ch. ix. 9). He afterwards showed his attachment to his Master, and his interest in the welfare of his former associates, by inviting a large number of publicans to a feast, at which they might hear the Divine Teacher. He was chosen by our Lord to be one of the twelve apostles (ch. x. 3). But Scripture gives no further particular account of him.

The humility of Matthew is strikingly shown in his book. In enumerating the apostles, he styles himself 'Matthew the publican' (ch. x. 3); not suppressing his former ignoble employment. And it is Luke's account, not his own, from which we learn that he 'left all' to follow Jesus, and that he 'made a great feast for him in his own house' (comp. ch. ix. 9, 10, with Luke v. 27—29).

It is evident that this Gospel was written before the destruction of Jerusalem (see ch. xxiv. 15); but there is no further clue to its date. Some think that it was composed as early as A.D. 37; others as late as A.D. 63. The most probable period is somewhere between eight and sixteen years after our Lord's ascension, or between A.D. 42 and A.D. 50.

The Gospel of Matthew bears marks throughout of having been written by a Christian Hebrew, who was not only familiar with the sacred writings of his nation, but deeply imbued with their spirit. And his chief object in writing the life of Jesus appears to have been, to show that the despised Teacher of Nazareth is really the long-promised and expected King of Israel. He finds the lawful heir to David's throne in an humble workshop in a Galilean village; and sees, in Joseph's adopted child, the 'IMMANUEL' of Isaiah. He records the dangers and deliverances of the infancy of Jesus from the jealousy of a rival; and observes, in them, the illustration and fulfilment of that 'which was spoken by the prophets.' The teachings of Jesus are here presented as the completion of the ancient law by the King of Israel; and his labours and miracles, and all the circumstances of his sufferings and death, are the accomplishment of the prophecies which related to the Son of David. And of our Lord's predictions, those are here preserved which relate either to the persecution of his disciples by the Jews, or to the overthrow of the Jewish state, which the ancient prophets had connected with the establishment of the spiritual kingdom of Israel (comp. ch. xxiv. with Isa. lxvi.) This Gospel is consequently the fittest to stand first (as it was probably composed first), for it exhibits most fully the connection between the Old Testament and the New. It was also the most adapted to the Hebrew people; for whom, in the first instance, the writer seems to have designed it.

It results, from this plan of the Gospel of Matthew, that the order of time, though not altogether neglected, is made subordinate to the development of the great idea. Events are grouped together according to their bearing upon that part of the Messiah's character and work which the evangelist is delineating. For instance, the choice and call of the apostles are not mentioned at the time when they occurred, but are introduced in a parenthesis, when he is about to relate the charge which our Lord gave them as the heralds of his reign.

Many of the ancient Fathers assert that Matthew wrote in Hebrew, by which they mean Aramæan. This opinion has been adopted by many recent critics; partly on the ground that this Gospel was designed for the inhabitants of Palestine, where the common people spoke this language. Others pay little regard to the authority of the Fathers in this matter, on account of their frequent palpable mistakes on such subjects; and they remark that, at the time when Matthew wrote, though Hebrew was preferred by the Jews, Greek was rapidly superseding it even in Palestine, and was understood by the mass of the people. Greek, too, was the more suitable for a book of permanent and universal interest; and was accordingly used by James and by the author of the Epistle to the Hebrews, though they wrote to the Jews. The Greek of Matthew, too, bears all the marks of being an original composition; and as no Hebrew Gospel of Matthew is now in existence, it would be needful to adduce some strong reason for believing that an inspired volume has been lost. A few have endeavoured to reconcile both views, by supposing that Matthew wrote a shorter narrative in Hebrew, and then composed this Gospel in Greek. But of this there is no proof. Although it is difficult to decide the question, the balance of probabilities is against a Hebrew original; especially as the ancient Fathers seem to have taken the apocryphal Gospel of the Ebionites for a Hebrew original of Matthew; and some of them, upon a discovery of the mistake, appear to have altered their opinion. The subject, however, though interesting, is not of any great practical importance, as the Greek Gospel (if a translation) was early received as authoritative.

The Gospel by Matthew may be divided as follows:—

I. The genealogy, birth, and infancy of the King Messiah (ch. i., ii.)

II. The proclamation of his reign; his inauguration by baptism and by the 'anointing of the Holy Ghost;' and his first great conflict with Satan (ch. iii., iv. 1—11).

III. His public life in Galilee, in preaching, teaching, and healing: comprising—1. The introduction (ch. iv. 12—25). 2. The promulgation of his gracious law (ch. v., vi., vii.) 3. His works of power and goodness (ch. viii., ix. 1—34). 4. His compassion manifested in sending forth labourers; with their instructions (ch. ix. 35—38, x., xi. 1). 5. Various forms of hostility to himself, and his servants and their work (ch. xi. 2—30, xii., xiii.) 6. Circumstances connected with the fame and popularity resulting from his work (ch. xiv., xv., xvi. 1—12).

IV. His progress to the Royal City and the important events which occurred there: including—1. Preparatory revelations respecting his personal glory, mission, and destiny; with some practical lessons (ch. xvi. 13—28; xvii., xviii.) 2. His journey through Perœa to Jerusalem (ch. xix., xx.) 3. His public entry into the city, and the purification of the temple (ch. xxi. 1—17). 4. His reproofs of the Jews, and especially of their religious guides, whom he denounces and threatens as fruitless, disobedient, cavilling, hypocritical, and tyrannical (ch. xxi. 18—46; xxii., xxiii.) 5. His predictions of the destruction of the temple and city, and the overthrow of the national polity; followed by exhortations to watchfulness, and a description of the final judgment, of which these nearer events were representative (ch. xxiv., xxv.) 6. His betrayal and death; with preliminary and attendant circumstances (ch. xxvi., xxvii.) 7. His resurrection from the dead, and his commission and promise to his disciples (ch. xxviii.)

The royal genealogy of Jesus.

1 THE book[1] of the [a] generation[2] of Jesus Christ,[3] [b] the son of David, [c] the son of Abraham.

2 [d] Abraham begat Isaac: and [e] Isaac begat Jacob: and [f] Jacob begat Judas[4] and
3 [g] his brethren: and [h] Judas begat Phares and Zara of [i] Thamar: and [k] Phares begat
4 Esrom: and Esrom begat Aram: and Aram begat Aminadab: and Aminadab begat
5 Naasson: and Naasson begat Salmon: and Salmon begat Booz of [l] Rachab:[5] and
6 Booz begat Obed of [m] Ruth: and Obed begat Jesse: and [n] Jesse begat David the king.

And [o] David the king begat Solomon [p] of her *that had been the wife* of Urias:
7 and [q] Solomon begat Roboam: and [r] Roboam begat Abia: and Abia begat Asa:
8 and Asa begat Josaphat: and Josaphat begat Joram: and Joram begat Ozias:[6]
9 and Ozias begat Joatham: and Joatham begat [s] Achaz: and Achaz begat Ezekias:
10 and [t] Ezekias begat Manasses: and Manasses begat Amon: and Amon begat Josias:
11 and [u] Josias begat Jechonias and his brethren, about the time they were [x] carried away to Babylon.

12 And after they were brought to Babylon, [y] Jechonias begat Salathiel: and
13 Salathiel begat [z] Zorobabel: and Zorobabel begat Abiud: and Abiud begat
14 Eliakim: and Eliakim begat Azor: and Azor begat Sadoc: and Sadoc begat
15 Achim: and Achim begat Eliud: and Eliud begat Eleazar: and Eleazar begat
16 Matthan: and Matthan begat Jacob: and Jacob begat [a] Joseph the husband of Mary, [b] of whom was born Jesus, [c] who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations: and from David until the carrying away into Babylon *are* fourteen generations: and from the carrying away into Babylon unto Christ *are* fourteen generations.[7]

The Divine origin and the birth of Jesus.

18 NOW the [d] 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 [e] of
19 the Holy Ghost. Then Joseph her husband,[8] being [f] a just[9] *man*, and not willing
20 [g] to make her a public example, was minded to put her away privily. But while he thought on these things, behold, [h] 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
21 wife: [i] for that which is conceived in her is of the Holy Ghost. [k] And she shall bring forth a son, and thou shalt call his name JESUS [*i. e.* Saviour, *Heb.*]: for [l] he shall save his people from their sins.[10]

22 Now all this was done, that it might be fulfilled[11] which was spoken of the Lord
23 by the prophet, saying,[12] [m] 'Behold, a virgin shall be with child, and shall bring

VERS. 1—17: CHRON. TAB. Sec. I.
[a] Lk. 3. 23, etc.
[b] ch. 22. 42—45; Ps. 89. 35, 36; 132. 11; Is. 9. 7; 11. 1; Jer. 23. 5; Lk. 1. 31, 32, 69, 70; John 7. 42; Ac. 2. 30; 13. 23; Ro. 1. 3, 4.
[c] Ge. 12. 3; 22. 18; Gal. 3. 16.
[d] Ge. 21. 2, 3.
[e] Ge. 25. 26.
[f] Ge. 29. 35; 49. 8—12.
[g] Ge. 35. 22—26.
[h] Ge. 38. 27, etc.; 46. 12.
[i] Ge. 38. 6.
[k] Ru. 4. 18, etc.; 1 Chr. 2. 5, 9, etc.
[l] Jos. 6. 22—25.
[m] Ru. ch. 2. to ch. 4.
[n] 1 Sam. 16. 1, 11-13; 17. 12.
[o] 2 Sam. 12. 24, 25.
[p] 2 Sam. 11. 26, 27.
[q] 1 Chr. 3. 10, etc.
[r] 1 Ki. 11. 43.
[s] 2 Ki. 15. 38.
[t] 2 Ki. 16. 20; 20. 21; 1 Chr. 3. 13.
[u] see 1 Chr. 3. 15, 16.
[x] see refs. 2 Ki 24. 14—16; 25. 11; Jer. 27. 20; Dan. 1. 2.
[y] 1 Chr. 3. 17, 19.
[z] Ezra 3. 2; 5. 2; Ne. 12. 1; Hag. 1. 1; Zec. 4. 6—9.
[a] Lk. 1. 27.
[b] Mk. 6. 3; Lk. 1. 31—35, 2. 7, 10, 11.
[c] ch. 27. 17.

VERS. 18—25: CHRON. TAB. Sec. 6.
[d] Lk. 1. 27, etc.
[e] Lk. 1. 35; Ro. 1. 4; Gal. 4. 4, 5; Heb. 10. 5.
[f] Lk. 2. 25.
[g] Deu. 24. 1.
[h] ch. 4. 11; Lk. 1. 11, 26; 2. 9; 22. 43; 24. 23; John 20. 12; Ac. 5. 19; 10. 3; 12. 7; 27. 23.
[i] ver. 18.
[k] Lk. 1. 31.
[l] Dan. 9. 24—26; John 1. 29; Ac. 3. 26; 4. 12; 5. 31; 13. 23, 38; Eph. 5. 25—27; Tit. 2. 14; 1 John 3. 5.
[m] Is. 7. 14.

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1 Chapters i., ii. relate the origin and birth of Jesus as the Son of David, and the Son of God, with some events occurring in his infancy. After the royal genealogy, which shows that Jesus, as the adopted son of Joseph, was the 'seed of Abraham' and legitimate heir of David's throne (ch. i. 1—17), the evangelist connects his actual Divine origin as EMMANUEL with his adoption and acknowledgment by Joseph (18—25). The wonderful announcement of his birth to the Gentiles is then narrated, with the royal honours paid to him in his infancy by the Magi (ii. 1—12); his danger from Herod's jealousy, the watchful protection of Jehovah, and his humble condition during his childhood and youth (13—23).

2 That is, the genealogy (see Gen. ii. 4, and note). 1 Chron. i.—ix. show the care with which family registers were kept (see note on 1 Chron. i. 1). On the difference between the two genealogies in Matthew and in Luke, see note on Luke iii. 24.

3 'JESUS' is the Greek form of 'Joshua;' on the meaning of which, see Preface to the book of Joshua. 'Christ' is our Lord's official name (see note on Psa. ii. 2; and compare John i. 20, 41; iv. 29). The combination of the words 'Jesus Christ' (so frequent in the Epistles) is confined in the Gospels, with one exception, to their introductory parts. See note on John xvii. 3.

4 Or, 'Judah.' In the New Testament, the Greek method of writing Hebrew names is generally followed. But there is seldom any difficulty in identifying the persons mentioned.

5 See note on Josh. ii. 1. The fact that the four women included in this genealogy were all either Gentiles by birth or degraded in character, may serve to illustrate our Lord's humiliation in taking our nature, as well as the extension of the benefits of his work even to those whom the world treats as outcasts.

6 Three kings of Judah are omitted between Joram and Uzziah; and perhaps Jehoiakim (ver. 11) between Josiah and Jeconiah (see 2 Kings viii. 25; xii. 1; xiv. 1; xxiv. 6). There seem also to be similar omissions in the other two divisions of the genealogy (see Pref. to Ruth). The three divisions were reduced to the same numbers probably in order to aid the memory. In doing this, the compiler omitted the three generations immediately descended from Ahab; and probably Jehoiakim also, the son of Josiah, who appears, from Jer. xxi. 13—19; xxxvi. 23—31, to have been atrociously wicked.

7 The threefold division corresponds to the periods *before*, *during*, and *after* the occupation of the throne by David's family.

8 The Jews regarded betrothed persons as man and wife, though the marriage had not been celebrated; and they treated unfaithfulness as adultery.

9 Many explain the word 'just' here as meaning *moderate*: but it rather refers to Joseph's sense of right, which led him to decide upon a divorce (Deut. xxiv. 1), though he was unwilling to inflict the further punishment which the law allowed (Deut. xxii. 23, 24).

10 He saves them from the power of sin in the soul, as well as from its effects—guilt, punishment, and misery. See Jer. xxxi. 33, 34, as quoted in Heb. viii. 10—12.

11 A prediction is not the cause of the events which fulfil it, being only an announcement of God's purpose respecting them. But it adds a reason for their occurrence; for if they did not take place, His unchanging power and truth would be compromised. Hence it is said 'all this was done, *that*,' etc.

12 See note on Isa. vii. 14. It is in this higher fulfilment of the prediction that the appropriateness of the term 'virgin,' and the full meaning of the name 'Immanuel' (see Luke i. 35; John i. 14), become apparent.

forth a son, and they shall call his name Emmanuel' [Isa. vii. 14], which being interpreted is, [n] God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden
25 him, and took unto him his wife: and knew her not till she had brought forth [o] her firstborn[1] son: and he called his name JESUS.

Visit of the Magi; flight into Egypt; Herod's cruelty; the return from Egypt.

2 NOW when [p] Jesus was born in Bethlehem[2] of Judæa in the days of Herod[3] the
2 king, behold, there came wise men[4] [q] from the east to Jerusalem, saying, [r] Where is he that is born King of the Jews? for we have seen [s] his star[5] in the east, and are come to worship[6] him.
3 When Herod the king had heard *these things*, he was troubled, and all Jeru-
4 salem with him.[7] And when he had gathered all [t] the chief priests and [u] scribes of the people[8] together, [x] he demanded of them where Christ[9] should be born.
5 And they said unto him, In [y] Bethlehem of Judæa: for thus it is written by the
6 prophet, [z] 'And thou, Bethlehem, *in* the land of Juda, art not the least among the princes[10] of Juda: for out of thee shall come a Governor, [a] that shall rule my people Israel' [Mic. v. 2].
7 Then Herod, when he had privily called the wise men, inquired of them
8 diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*,
9 bring me word again, [b] that I may come and worship him also. When they had heard the king, they departed; and, lo, [c] the star, which they saw in the east,
10 went before them, till it came and stood over where the young child was. 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, [d] they presented unto him gifts; gold, and frankincense,[11] and
12 myrrh. And being warned of God [e] in a dream that they should not return to Herod, they departed into their own country another way.

[n] Is. 8. 8—10; 9. 6; John 1. 14; Ro. 9. 5; 2 Cor. 5. 19; Col. 2. 9; 1 Tim. 3. 16; Heb. 1. 8.
[o] Ex. 13. 2; Num. 8. 17; Lk. 2. 7, 23.

VERS. 1—12: CHRON. TAB. Sec. 10.
[p] Lk. 2. 4—7; John 7. 42.
[q] Ge. 10. 30; 25. 6; 1 Ki. 4. 30.
[r] ch. 21. 5; Ps. 2. 6; Is. 9. 6, 7; Mic. 5. 2; Lk. 2. 11; 23. 3, 38.
[s] Num. 24. 17; Is. 60. 3; 2 Pet. 1. 19.
[t] 2 Chr. 36. 14.
[u] 2 Chr. 34. 13.
[x] Mal. 2. 7.
[y] Ge. 35. 19; Ru. 1. 19; 1 Sam. 16. 1.
[z] Mic. 5. 2; John 7. 42.
[a] Rev. 2. 27; 12. 5; 19. 15.

[b] see ver. 13; 2 Sam. 15. 7—12; Pro. 26. 24, 25.
[c] Ps. 25. 12; 2 Pet. 1. 19.

[d] Ps. 45. 8; 72. 10, 15; Is. 60. 6.
[e] ch. 1. 20.

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1 The adoption of this word seems to indicate that there was nothing repugnant to the views of the inspired writer in the idea that our Lord's mother might have other children (compare Rom. viii. 29); and, indeed, it affords a *presumption*, though not proof, that she had. Similar expressions are used by Diog. Laert. iii. 1, 2, 4, respecting the parents of Plato, who had two brothers and a sister. Comp. ch. xiii. 55.

2 Bethlehem was a small town about six miles south of Jerusalem, well known as the original seat of the family of David. See Ruth i. 1; iv. 11; 1 Sam. xvi.; Psa. cxxxii. 6; Mic. v. 2, and notes thereon.

3 Herod, the son of Antipater, who was an Idumean, had obtained the kingdom of Judea from the Romans, to whom Palestine, with all the neighbouring territory, was now subject. He is called Herod the Great, being the most distinguished of his family for talents, success, and magnificence. But neither these kingly qualities, nor the costly and splendid style in which he repaired or rebuilt the temple, could obtain for him the affection of his subjects; who were not only prejudiced against him as a foreigner, but hated him for his treatment of the Asmonean family, his compliance with heathen customs, and his numerous cruelties.

4 Rather, '*Magi*.' This name, originally designating the sacerdotal caste among the Medes, was applied also generally to other Eastern philosophers who followed them in cultivating the sciences. Astronomy, which was always connected with astrology, was one of their chief studies.

5 Some persons have thought that there was nothing supernatural in this. It is doubtless true that the East was at this time pervaded by an expectation of a new and universal empire to arise in Judea (Sueton. Vesp. c. 4; Tacit. Ann. v. 13); that a star was regarded as the symbol of a Prince (Numb. xxiv. 17); and that there were remarkable conjunctions of the planets Jupiter and Saturn in May and November of the year B. C. 6, which might awaken the attention of the Magi. But the definiteness of their question, the subsequent statement that the star led them forwards 'till it came and stood over the place where the child was,' and the express mention, in ver. 12, of a Divine communication, lead to the conclusion that a meteor, probably low in the atmosphere, was prepared and explained by God to lead them first to Jerusalem, and then to the very house at Bethlehem where Jesus was.

6 The Greek word here used is applied to the reverence paid to teachers, and the homage rendered to kings.

7 Herod, as a foreigner and usurper, feared one who was *born* King of the Jews. The people dreaded fresh tumults and wars, which would be sure to lead to further cruelties on the part of Herod.

8 Probably the Sanhedrim, the highest ecclesiastical and civil court of the Jews. It was composed of seventy persons; and included the 'chief priests,' the heads of the twenty-four classes (1 Chron. xxiv.), with the high priest as president, if he were a suitable person, and probably his deputy and his surviving predecessors. To these were added 'elders,' men of rank and influence chosen from the people; and 'scribes' (men mostly of the priestly or Levitical families), whose office it was to preserve, copy, and explain the Scriptures and the traditions.

9 Rather, '*the* Christ:' see note on the name at ch. i. 1.

10 This rendering of Mic. v. 2 seems to indicate a different pointing of the Hebrew letters from that which is now found in the text, and followed by the Septuagint. But it is evident that the passage is quoted rather according to the sense than the exact words.

11 'Frankincense' is a fragrant resin, probably obtained from the *Boswellia serrata*, which grows in the mountains of India. Respecting 'myrrh,' see note on Gen. xxxvii. 25. These valuable offerings, such as would be made to a king, probably afforded to Joseph and Mary the means of support on their journey to Egypt. Herod, the Sanhedrim, and the Magi, afford an instructive representation of the different ways in which men treat the Saviour and the gospel. Some regard him with malignant hostility; others, and often those who have the greatest religious advantages, with unbelieving indifference; whilst a third class, perhaps having fewer privileges, thankfully look to him as their Lord, and consecrate what they have to his service. Comp. ch. viii. 11, 12.

VERS. 13—23. CHRON. TAB. Sec. 11.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt,[1] and be thou there until I bring thee word: for Herod will seek
14 the young child to destroy him. When he arose, he took the young child and
15 his mother by night, and departed into Egypt: and was there until the death of Herod:[2] that it might be fulfilled which was spoken of the Lord by the prophet,[3] saying, *f* 'Out of Egypt have I called my son' [Hos. xi. 1].

f Hos. 11. 1.

16 Then Herod, when he saw that he was mocked[4] of the wise men, was exceeding wroth, and sent forth, and slew all the children[5] that were in Bethlehem, and in all the coasts[6] thereof, from two years old and under, according to the time which
17 he had diligently inquired of the wise men. Then was fulfilled that which was
18 spoken by *g* Jeremy the prophet, saying, 'In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel[7] weeping *for* her children, and would not be comforted, because they are not' [Jer. xxxi. 15].

g Jer. 31. 15

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream
20 to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for *h* they are dead which sought the young child's
21 life.[8] And he arose, and took the young child and his mother, and came into the
22 land of Israel. But when he heard that Archelaus[9] did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being
23 warned of God in a dream, he turned aside *i* into the parts of Galilee: and he came and dwelt in a city called *k* Nazareth:[10] that it might be fulfilled which was spoken by the Prophets,[11] He shall be called *l* a Nazarene.

h Ps. 76. 10.

i ch. 3. 13; Lk. 2. 39.

k John 1. 45; Ac. 2. 22.

l ch. 26. 71; Judg. 13. 5; 1 Sam. 1. 11; Ps. 22. 6; Is. 53. 3; Ac. 6. 14; 24. 5.

Ministry of John the Baptist.

VERS. 1—12: CHRON. TAB. Sec. 13.

3 *m* IN[12] those days[13] came John the Baptist,[14] preaching in the wilderness[15]
2 of Judæa, and saying, Repent ye: for *n* the kingdom of heaven[16] is at hand.
3 For *o* this is he that was spoken of by the prophet Esaias, saying, *p* 'The voice of one crying in the wilderness, *q* Prepare ye the way of the Lord, make his
4 paths straight'[17] [Isa. xl. 3]. And the same John *r* had his raiment of camel's hair,[18] and a leathern girdle about his loins; and his meat[19] was locusts[20] and wild honey.
5 Then went out to him Jerusalem, and all Judæa, and all the region round
6 about Jordan, and were baptized of him in Jordan, confessing their sins.

m on vers. 1—3, see refs. Lk. 3. 2—5.

n ch. 5. 3, 10, 19, 20; 11. 11, 12; 13. 11, 24; 18. 1—4, 23; 23. 13; 25. 1, 14; Dan. 2. 44; Lk. 9. 2; 10. 9—11; John 3. 3—5

o Mal. 3. 1.

p see refs. Is. 40. 3

q Lk. 1. 76.

r on vers. 4—6, see refs. Mk. 1. 5, 6.

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1 Egypt being near, and a Roman province, and much inhabited by Jews, was an easy and convenient refuge.

2 Herod probably died in the second year of our Lord.

3 See note on Hos. xi. 1.

4 That is, as Herod himself supposed.

5 Greek, 'all the *boys*.' Bethlehem being a very small town, the number of victims probably was not large. So many and atrocious were Herod's cruelties, that this probably would never have been recorded except for its connection with the life of our Lord.

6 Or, 'borders;' *i. e.* the immediate neighbourhood. See note on Exod. x. 4.

7 See note on Jer. xxxi. 15.

8 There is here a verbal reference to Exod. iv. 19; probably designed to remind Joseph that He who had protected Moses was now watching over 'the young child' Jesus.

9 By Herod's last will, which Augustus confirmed, his dominions were divided; and Archelaus somewhat unexpectedly obtained the government of Judea, Idumea, and part of Samaria, with the title of 'Ethnarch;' though he was sometimes popularly called 'king.' After a reign of about nine years his oppression and cruelty caused the emperor to depose and banish him.

10 Nazareth was a small village in southern Galilee, about six miles north-west of Mount Tabor. It is first noticed as the residence of our Lord's mother (Luke i. 26). It is now a larger place, containing about 3,000 people.

11 In several prophecies it had been foretold that the Messiah should be reproached and despised (Psa. xxii. 6; lxix. 7, 12; Isa. xlix. 7; liii. 2, 3, etc.) In our Lord's days the people of Nazareth were held in contempt, not only by the inhabitants of Jerusalem, but even by those of the small towns in their own neighbourhood; as appears from the question of Nathanael of Cana (John i. 46). Hence it may be inferred that the evangelist has here condensed the substance of ancient prophecies in a phrase of his own time.

12 In ch. iii. the evangelist records the public appearance of the Messiah's predicted forerunner (vers. 1—4); who preaches repentance, and warns those who come to his baptism against trusting in their hereditary privileges, for the blessings of the new covenant are connected with personal holiness, secured by the agency of the Holy Spirit which he bestows (5—12).

13 This refers to ch. ii. 23, and it means whilst Jesus was still at Nazareth. The expression is otherwise indefinite. Comp. Exod. ii. 11. The interval between our Lord's return to Nazareth and John's public appearance was not quite thirty years.

14 This appellation of John the son of Zechariah was evidently familiar to the Jews (see Joseph. Antiq. xviii. 5, 2); and it shows that the baptism which he administered was distinguished from the ordinary baptism of proselytes.

15 This 'wilderness' was the thinly-peopled district lying between Jerusalem and the Jordan and Dead Sea. Comp. Josh. xv. 61, 62.

16 The 'kingdom of heaven' is a Jewish phrase, used in the New Testament only by Matthew; equivalent to the 'kingdom of God.' It appears to have been derived from the prophecies which represented Messiah as a Divine King, and especially from Dan. ii. 44; vii. 13, 14. It embraces the whole mediatorial government of Christ on earth and in heaven, in all its aspects; though it is mostly spoken of by our Lord and regarded by the evangelists as *future*. See ch. xiii., xxv.

17 See note on Isa. xl. 3.

18 That is, woven from camel's hair. This seems to have been a prophetic garb. See 2 Kings i. 8; Zech. xiii. 4. These peculiarities of John's clothing and food pointed him out as the successor of Elijah.

19 Rather, 'food,' as the old English word *meat* means. See Lev. ii. 1.

20 Locusts were the food of the poor: see Lev. xi. 22, and note.

7 But when he saw many of the Pharisees and Sadducees[1] come to his baptism, he said unto them, [a]O generation of vipers,[2] who hath warned you to flee from the
8 wrath to come? Bring forth therefore fruits meet for repentance [*or*, answer-
9 able to amendment of life]: 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[3] to
10 raise up children unto Abraham. And now also the ax is laid unto the root of the trees: [b]therefore every tree which bringeth not forth good fruit is hewn
11 down, and cast into the fire. [c]I indeed baptize you with water unto repentance, [d]but he that cometh after me is mightier than I, whose shoes I am not worthy
12 to bear;[4] [e]he shall baptize you with the Holy Ghost,[5] and *with* fire: [f]whose fan[7] *is* in his hand, and he will throughly purge his floor, [g]and gather his wheat into the garner; but he will burn up the chaff with [h]unquenchable[8] fire.

The baptism and temptation of Jesus.

13 THEN[9] cometh Jesus [i]from Galilee to Jordan unto John, to be baptized of him.
14 But John forbad him,[10] saying, I have need to be baptized of thee, and comest
15 thou to me? And Jesus answering said unto him, Suffer *it to be so* now: [k]for
16 thus it becometh us to fulfil all righteousness.[11] Then he suffered him. [l]And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw [m]the Spirit of God descending like a
17 dove,[12] and lighting upon him: [n]and, lo, a voice from heaven, saying, [o]This is my beloved Son,[13] in whom I am well pleased.

4 Then was [p]Jesus led up[14] into the wilderness of the Spirit into the wilderness to be tempted[15] of
2 the devil.[16] And when[17] he had fasted[18] forty days and forty nights, he was
3 afterward an hungered. And when [q]the tempter came to him, he said, [r]If thou be

[a] On vers. 7—10, see refs. Lk. 3. 7—9.

[b] Mk. 1. 8; Lk. 3. 16; John 1. 15, 26, 33; Ac. 1. 5; 11. 16; 19. 4.
[c] Lk. 1. 17.
[d] Is. 4. 4; 44. 3; Mal. 3. 2; John 1. 33; Ac. 1. 5; 2. 2—4; 1 Cor. 12. 13.
[e] Is. 30. 24; Mal. 3. 3.
[f] ch. 13. 30, 43; see refs. Is. 65. 15, 16; Mal. 4. 1.
[g] Mk. 9. 43—48.

VERS. 13—17. CHRON. TAB. Sec. 14.

[a] ch. 2. 22; Lk. 2. 39.
[b] Ps. 40. 7, 8; John 4. 34.
[c] Mk. 1. 10.
[d] see refs. Is. 11. 2; Lk. 3. 22.
[e] John 12. 28—30.
[f] ch. 12. 18; 17. 5; Ps. 2. 7; see refs. Is. 42. 1; Mk. 1. 11; Lk. 9. 35; 2 Pet. 1. 17.

VERS. 1—11. CHRON. TAB. Sec. 15.

[g] On vers. 1, 2, see refs. Lk. 4. 1, 2.
[h] Job 1. 9—12; 1 Thes. 3. 5; Rev. 2. 10.
[i] see ch. 3. 17.

1 These were the two principal sects of the Jews at that time: see Joseph. Antiq. xiii. 5, 9. The Pharisees were distinguished by their punctilious regard to the letter of the law, and the traditional instructions of their teachers. As the result of this, most of them were formal and ostentatious in worship, self-righteous, and bigoted; whilst they neglected the moral virtues, and hated spiritual religion. The Sadducees, rightly rejecting traditional interpretation, unhappily rejected also many important truths of Scripture (see ch. xxii. 23; Acts xxiii. 8); reducing their religious belief almost to a bare Deism, destitute of any sufficient motive to holiness. They were chiefly men of rank and education, who had mixed much with foreigners. But the Pharisees were more numerous and influential with the people. These two sects represent the opposite tendencies of the carnal mind in all ages to *formal orthodoxy* or *speculative rationalism;* both alike unfriendly to intelligent faith and practical godliness.

2 How is it that you, who think yourselves 'children of Abraham' (though you are rather 'broods of vipers,' cunning and malignant), are afraid of the wrath which the prophets always connected with the coming of Messiah? (see Isa. lx. 12; lxiii. 1, and note). If you are sincere, alter your conduct, and put away all confidence in hereditary privileges (ver. 9); for now every one is to be dealt with according to his individual character (ver. 10). This faithfulness repulsed most of them. See Luke vii. 30.

3 That is, materials the most unlikely; John perhaps pointed to the shingle of the river; or he may have referred to Isa. li. 1, 2.

4 By performing such menial services, a newly-acquired slave was expected to show submission to his master. Hence the loosing, tying, or carrying the shoe or sandal became proverbial to express the humblest service.

5 My office is to call men to repent; it is his to exercise a Divine power upon men's hearts.

6 Fire is frequently used in Scripture to represent both *purifying* and *destroying* agencies; and expositors differ in applying it here either to the sanctifying power of the Holy Spirit, or to the destruction of the wicked (see vers. 10, 12). But it most probably refers here to that refining process which was the predicted characteristic of gospel times. For the true Israel were to be separated, even by severe measures, both from the ungodly and from their own remaining sins. See Isa. i. 25; iv. 3, 4; Ezek. xx. 38; Mal. iii. 2, 17, 18, and notes.

7 Or, 'winnowing shovel.' See notes on Ruth iii. 2; 2 Sam. xxiv. 18.

8 Referring apparently to Isa. lxvi. 24, on which see note.

9 Whilst the forerunner is preaching and baptizing, Jesus himself comes to begin his public work. In doing this, he places himself on a level with man; by submitting first to the baptism of repentance (vers. 13—15), by which he obtains a special testimony of his Father's approval (16, 17); and then to the varied assaults of Satan, until the tempter is completely repulsed, and angels come to wait upon him (iv. 1—11).

10 Or, 'was hindering him, by saying, I have need,' etc. John probably recognised Jesus as the Messiah by an immediate Divine impulse, confirmed afterwards by the visible descent of the Holy Spirit. Comp. John i. 31.

11 As John's was the baptism of repentance, our Lord, by submitting to it, notwithstanding this testimony to his holiness, showed the vicarious nature of the great work on which he was about to enter.

12 A fit emblem of the gentle and peaceful character of Jesus and his mission: see ch. xi. 29; Isa. lxi. 1, 2. Luke expressly says that the Holy Spirit assumed a 'bodily form;' but it is questioned whether the words 'as a dove' refer to the *shape* or to the *manner* in which the Spirit descended. It is observable that the Father, the Son, and the Holy Spirit all took their several parts in this transaction.

13 'The Son of God' was one of the titles of the Messiah (Psa. ii. 12), indicating the dignity both of his nature and of his office. Comp. Isa. xlii. 1. This testimony to our Lord's sonship and acceptance was repeated at his transfiguration (ch. xvii. 5); and the voice from heaven spoke again in answer to his prayer (John xii. 28).

14 Urged by a powerful Divine impulse.

15 This was the express purpose of the Holy Spirit in leading our Lord to retire to the wilderness.

16 The temptation is clearly ascribed to the personal agency of Satan. Whether he appeared in a visible form is not stated. Our Lord's human soul was free from all tendency to evil; but it was accessible to temptation from without. Thus he 'was in all points tempted like as we are, yet without sin' (Heb. iv. 15). And it is very noticeable that he meets every temptation exactly as any one else might meet it, by the simple and appropriate use of God's revealed word.

17 On the length of the temptation, see Mark i. 13; Luke iv. 2.

18 Abstaining from all food (Luke iv. 2). Moses (Exod. xxxiv. 28) and Elijah (1 Kings xix. 8) had been similarly sustained by Divine power through a fast of equal duration.

4 the Son of God,[1] command that these stones be made bread. But he answered
and said, [f] It is written, [h] 'Man shall not live by bread alone, [i] but by every
word that proceedeth out of the mouth of God'[2] [Deut. viii. 3].
5 Then[3] the devil taketh him up [m] into the holy city, and setteth him on a pin-
6 nacle[4] of the temple, and saith unto him, If thou be the Son of God, cast thyself
down: for it is written, [n] '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
7 a stone' [Psa. xci. 11, 12]. Jesus said unto him, It is written again, [o] 'Thou
shalt not tempt[5] the Lord thy God' [Deut. vi. 16].
8 Again, the devil taketh him up into an exceeding high mountain,[6] and showeth
9 him all the kingdoms of the world, and the glory of them; and saith unto him,
[p] All these things will I give thee,[7] if thou wilt fall down and worship me.[8]
10 Then saith Jesus unto him, [q] Get thee hence, [r] Satan: for it is written, [s] 'Thou
shalt worship the Lord thy God, and him only shalt thou serve' [Deut. vi. 13].
11 Then the devil leaveth him;[9] and, behold, [t] angels came and ministered unto him.

Summary of our Lord's ministry in Galilee; the call of Peter, Andrew, James, and John.

12 [u] NOW[10] when Jesus had heard that [x] John was cast into prison,[11] he departed
13 into Galilee.[12] And leaving Nazareth, he came and dwelt in Capernaum,[13] which is
14 upon the sea coast, in the borders of Zabulon and Nephthalim: [y] that it might be
15 fulfilled which was spoken by Esaias the prophet, saying, [z] 'The land[14] of Zabulon,
and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of
16 the Gentiles; [a] the people which sat in darkness saw great light; and to them
which sat in the region and shadow of death light is sprung up' [Isa. ix. 1, 2].
17 [b] From that time[15] Jesus began to preach, and to say, Repent: for the kingdom
of heaven is at hand.
18 [c] And Jesus, walking by the sea of Galilee,[16] saw two brethren, Simon [d] called
Peter, and Andrew his brother, casting a net into the sea: for [e] they were fishers.
19 And he saith unto them, Follow me, and [f] I will make you fishers of men.
21 [g] And they straightway left *their* nets, and followed him.[17] [h] And going on from
thence, he saw other two brethren, James *the son* of Zebedee, and John his brother,
in a ship with Zebedee their father, mending their nets; and he called them.
22 And [i] they immediately left the ship and their father, and followed him.

[f] Is. 8. 20; Ro. 15. 4; Eph. 6. 17.
[h] Deu. 8. 3.
[i] Ps. 119. 11; Jer. 15. 16. John 5. 39; 6. 27, 31—35, 63; 20. 31; 2 Tim. 3. 16.
[m] see refs. Ne. 11. 1, 18; Is. 48. 2; Rev. 11. 2.
[n] Ps. 34. 7. 20; 91. 11, 12.
[o] see refs. Deu. 6. 16.
[p] John 14. 30; 2 Cor. 4. 4; Eph. 2. 2; 6. 12.
[q] Jam. 4. 7; 1 Pet. 5. 9.
[r] see 1 Chr. 21. 1; Job 1. 6.
[s] Deu. 6. 13, 14; 10. 20; Jos. 24. 14; 1 Sam. 7. 3.
[t] Lk. 22. 43; Heb. 1. 6, 14.

VER. 12: CHRON. TAB. Sec. 23.
[u] see parallel, Mk. 1. 14; Lk. 4. 14; John 4. 3.

VERS. 13—16: CHRON. TAB. Sec. 27.
[x] Mk. 1. 14; Lk. 3. 20; 4. 16—31; John 4. 43.
[y] Lk. 22. 37; 24. 44.
[z] Is. 9. 1, 2.
[a] Is. 42. 7; Lk. 2. 32.

VER. 17: CHRON. TAB. Sec. 25.
[b] see parallel, Mk. 1. 14, 15; Lk. 4. 14, 15; John 4. 43, 45.

VERS. 18—22: CHRON. TAB. Sec. 28.
[c] see parallel, Mk. 1. 16—20; Lk. 5. 1—11.
[d] John 1. 42.
[e] 1 Cor. 1. 27—29.
[f] Ezek. 47. 9, 10; Lk. 5. 10, 11; Ac. 2. 38—41.
[g] Mk. 10. 28; Lk. 18. 28; Gal. 1. 16.
[h] Mk. 1. 19, 20; Lk. 5. 10.
[i] ch. 10. 37; Deu. 33. 8, 9; 2 Cor. 5. 16.

1 Some think that these are the three temptations mentioned in 1 John ii. 16. Others remark that Jesus was tempted first to unbelief, then to presumption, and lastly to carnal ambition. It is probable that all the three were directly aimed against the mission of the Son of God: first against its chief requirement, self-renunciation and trust in God (see ch. xx. 28; xxvi. 53); then against its principal evidence, the unostentatious usefulness and beneficence which characterize all his miracles (see ch. xi. 4—6; Luke ix. 55, 56); and lastly against its ultimate object, the restoration of God's rightful rule and acknowledged supremacy over the whole world. Had the temptation succeeded, Jesus would have become only the Messiah expected by the carnal and worldly-minded Jews. Foiled as it was, it shows the more illustriously the character of the true Messiah: in whom are combined a confidence in God which trusts but will not tempt him; a faithfulness and benevolence which will not divert to any other use the powers destined for God's service and man's good; and a noble integrity of purpose which puts aside with a holy indignation both carnal objects and unhallowed measures, aiming only at the highest end, and using only right and worthy means.

2 That is, by whatever God shall appoint. See Deut. viii. 3, and note.

3 This word seems to fix the order of the temptations. See notes on ver. 9, and on Luke iv. 2.

4 This was probably the pointed roof of the southern portico, which overhung the valley of the Kedron at a height of more than 250 feet.

5 Satan's artful misuse of Scripture is met and repelled by Scripture rightly applied. See note on Psa. xci. 11.

6 What mountain this was cannot be determined. From many elevations 'the kingdoms' or tetrarchies of Palestine could be seen 'at once;' and the more distant regions and empires 'of the world' might be suggested by the tempter. Some, however, suppose that he presented supernatural phantasms to the Saviour's eye or mind.

7 Falsely asserting (see Luke iv. 6) that God has given to him the entire disposal of them.

8 Rendering me homage as thy superior, of whom thy kingdom is held. Upon this bold disclosure of the tempter's object, our Lord openly rebukes and repels him.

9 See note on Luke iv. 13.

10 Vers. 12—25 contain a short summary of our Lord's public work in *Galilee;* showing that, in fulfilment of Isaiah's prophecy (vers. 12—17), this district supplied some of his earliest and most constant followers (18—22), and was largely blessed with his teachings and miracles (23—25). The intervening transactions will be seen by referring to the Chronological Table, secs. 16—23, and John i. 19—iii. 36.

11 See ch. xiv. 3—5, and notes.

12 See John iv. 1—3, and note.

13 Capernaum was the name of a fountain (Joseph. Jew. War, iii. 10, 8), and a town, situated on the western shore of the Lake of Tiberias, probably at or near Khan Minyeh. Its present complete desolation forcibly illustrates our Lord's denunciation in ch. xi. 23.

14 See note on Isa. viii. 22.

15 That is, from the time when he heard of John's imprisonment (ver. 12). Jesus had preached before; but, now that the ministry of his forerunner had ceased, he took up and carried forward the teachings of John.

16 Called also the Sea of Tiberias (John vi. 1; xxi. 1); the Lake of Gennesareth (Luke v. 1); and, in the Old Testament, the Sea of Chinnereth (Numb. xxxiv. 11). This lake, or inland sea, is between twelve and sixteen miles long, and five broad. It is surrounded by rugged mountains with deep valleys. Its waters are pure and sweet, and abound in fish.

17 They had, previously to this, recognised Jesus as the Messiah (see John i. 40, 41), but had continued to follow their occupation as fishermen. They now appear to have left their business, and become constant attendants on Jesus; although, when they were near their homes, they sometimes went out to fish.

23 And[1] [k]Jesus went about all Galilee, [l]teaching in their synagogues,[2] and preaching [m]the Gospel of the kingdom, [n]and healing all manner of sickness and all manner
24 of disease among the people. And his fame went throughout all Syria.[3] And they brought unto him all sick people that were taken with divers diseases and torments,[4] and those which were possessed with devils,[5] and those which were
25 lunatic,[6] and those that had the palsy; and he healed them. [o]And there followed him great multitudes of people from Galilee, and *from* Decapolis,[7] and *from* Jerusalem, and *from* Judæa, and *from* beyond Jordan.

VERS. 23—25: CHRON. TAB. Secs. 31, 32.
[k] Ac. 10. 38.
[l] ch. 9. 35; Mk. 1. 21, 39; Lk. 4. 15, 44.
[m] ch. 9. 35; 24. 14; Is. 61. 1—3; Mk. 1. 14; Eph. 2. 17.
[n] Mk. 1. 34.
[o] Mk. 3. 7.

The Sermon on the Mount—holiness is happiness.

5 AND seeing the multitudes, [p]he went up into a mountain:[8] and when he was
2 set, his disciples came unto him: and he opened his mouth, and taught them, saying,[9]
3 [q]Blessed[10] *are* the poor in spirit: for theirs is the kingdom of heaven.[11]
4 Blessed *are* they that mourn: for they shall be comforted.
5 [r]Blessed *are* the meek: for [s]they shall inherit the earth.[12]

CH. 5.—8. 1: CHRON. TAB. Sec. 40.
[p] Mk. 3. 13.

[q] on vers. 3, 4, see refs. Lk. 6. 20, 21.
[r] see refs. Ps. 25. 9; 37. 11; Eph. 4. 2; Col. 3. 12.
[s] see Ps. 37. 22; Ro. 4. 13.

1 For some of the miracles and labours summed up in vers. 23—25, see secs. 30—32 of Chron. Table.

2 The synagogues were places in which the Jews, from the time of the captivity, and perhaps earlier, were accustomed to meet, chiefly on the sabbaths and new moons, to hear the Law and the Prophets read and explained. They existed in our Lord's time in almost every town both in Palestine and wherever Jews were settled. Each synagogue had a community, with its ruler and elders (Mark v. 22), who might chastise (ch. x. 17; Acts xxii. 19; xxvi. 11) or expel (John ix. 34) an offender.

3 In the New Testament, 'Syria' is the Roman province of which Palestine was the south-western part.

4 Insupportably painful maladies.

5 In the New Testament, various bodily and mental disorders, often of the most severe and painful kind, are attributed to the agency of the devil (Acts x. 38) or of demons. Some suppose that in thus speaking of them our Lord and the sacred writers used the current language of the Jews, without intending to give any sanction to the opinion on which it was founded. But this supposition will not account for our Lord's conversations with the demons (ch. viii. 29—32; Mark i. 23—25); for the supernatural knowledge of him which they manifested (ch. viii. 29; Mark i. 24); and especially for their request, and the permission given to them, to enter a herd of swine (ch. viii. 31, 32). The words of Scripture should therefore be regarded as declaring that Satan, by his inferior agents or demons, has been permitted to take possession of the bodies of some persons, and to inflict various sufferings upon them. It is important, in treating this subject, to confine ourselves entirely to the plain statements of the Bible, from which alone we derive all our knowledge respecting the existence and agency of these beings.

6 Or, perhaps, 'epileptic.'

7 This name, which means *ten cities*, included several towns, lying (with one exception) on the east of the Jordan, and distinguished from the neighbouring districts by a large admixture of Gentile inhabitants.

8 The discourse in chapters v.—vii. is very similar in most parts to that in Luke vi. Both begin somewhat alike, and end with the same parable; and both are immediately followed by the same miracle. Some, however, suppose that they cannot be the same, because the objects of the two discourses appear to be different; and because in Matthew the discourse precedes the choice of the apostles (ch. x. 1: see note), while in Luke it comes afterwards; and the one was delivered on 'a mountain,' but the other on 'a plain,' or rather 'a level place.' Others think that Matthew has thrown together the substance of our Lord's general 'teaching' during this period. But on a careful examination of the whole narrative, the order of events appears to be as follows:—Jesus, observing the multitudes who flocked to see his miracles, retired with his disciples to 'the mountain' above Capernaum; and, after a night spent in solitary prayer, called to him 'whom he would,' and appointed them to be 'apostles.' With them he descended to 'a level place,' either on the table-land of Galilee, or on one of the mountain-terraces overlooking the lake; and here he addressed both his disciples and the multitudes in a discourse exhibiting the fundamental principles of true holiness. Of this discourse each of the two evangelists has preserved just those portions, and has presented them in that manner and connection, which best suit the great object of his book. Luke selects the moral precepts, which he sets forth in their general bearings upon all who follow Christ: Matthew connects these with the earlier economy, by recording our Lord's explanations and enforcements of the Mosaic law, and those corrections of prevailing Jewish errors which had special reference to his immediate audience. Our Lord seems to have repeated a few important passages of this sermon on other occasions: but this will not appear surprising if we remember that his words are the perfect expression of the highest truth, and that the same thing has often been done by the most thoughtful and accurate teachers, and even by inspired prophets (comp. Jer. x. 12—16; li. 15—19).

9 This discourse contains, I. The introduction—the truly holy are the truly happy (ch. v. 3—12). II. A description of the superior holiness which Christ enjoins, and which his true disciples practise, contrasted with that of the Jewish teachers (13—20), giving a spiritual exposition of the law, as opposed to their restrictions and perversions (21—48); and requiring unostentatious reality in all religious observances, as opposed to Pharisaic formalism (vi. 1—18); simplicity and heavenliness in all aims and pursuits, as opposed to anxious worldliness of mind (19—34); and charity and wisdom in judging and treating others, as opposed to the mingled censoriousness and laxity of the Pharisees (vii. 1—12). III. The conclusion—warnings and encouragements to enter and pursue the arduous course of Christian obedience (13—27).

10 With these beatitudes compare the blessings promised through Moses to ancient Israel (Deut. xxviii.) As the Jews had come to regard these as their hereditary right, our Lord marks out the *character* of those who are to enjoy His blessings. Those who are conscious of spiritual need and misery, submissive, yet longing earnestly for God's promised righteousness—these are the blessed; for theirs is the kingdom of heaven, with all its consolations, and its satisfying supply of all their wants. And the compassionate, the pure-hearted, the peacemakers, bearing God's likeness as his children and taking the side of righteousness, cost what it may, in a hostile world—these are yet more blessed; theirs too is the kingdom of heaven, with all its Divine privileges and its future glorious rewards. There is a beautiful correspondence between each characteristic and its promised blessing.

11 They are the subjects of the Divine kingdom of Messiah, predicted and partially described in Psa. lxxii.; Isa. lx.; Jer. xxx., xxxi.; Ezek. xxxiv. 22—31; Dan. ii. 34, 44, on which see notes.

12 Or, 'the land;' meaning the blessings suggested by Canaan: see Psa. xxv. 13; xxxvii. 9, 11, and notes.

6 Blessed *are* they [t] which do hunger and thirst after righteousness:[1] [u] for they shall be filled.
7 Blessed *are* the merciful: [x] for they shall obtain mercy.
8 [y] Blessed *are* the pure in heart: for [z] they shall see God.
9 Blessed *are* [a] the peacemakers: [b] for they shall be called[2] the children of God.
10 [c] Blessed *are* they which are persecuted for righteousness' sake: [d] for theirs is the kingdom of heaven.
11 [e] Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say
12 all manner of evil against you falsely, for my sake: rejoice, and be exceeding glad: for great *is* your reward[3] in heaven: for so persecuted they the prophets which were before you.

The Sermon on the Mount—the excellence of Christian holiness.

13 YE are the salt[4] of the earth: [f] but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to
14 be trodden under foot of men. [g] Ye are the light of the world.[5] A city that is
15 set on an hill[6] cannot be hid. Neither do men [h] light a candle, and put it under a bushel,[7] but on a candlestick; and it giveth light unto all that are in the house.
16 [i] Let your light so[8] shine before men, [k] that they may see your good works, and [l] glorify your Father which is in heaven.
17 [m] Think not that I am come to destroy the Law, or the Prophets: I am not
18 come to destroy, [n] but to fulfil.[9] For verily I say unto you, [o] Till heaven and earth pass, one jot[10] or one tittle shall in no wise pass from the law, till all be
19 fulfilled. [p] Whosoever therefore shall break one of [q] these least commandments, and shall teach men so, he shall be called the least[11] in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the
20 kingdom of heaven. For I say unto you, That except your righteousness shall exceed [r] *the righteousness* of the scribes and Pharisees,[12] ye shall in no case enter into the kingdom of heaven.
21 YE[13] have heard that it was said by[14] [*or*, to] them of old time, [s] Thou shalt not
22 kill; and whosoever shall kill shall be in danger of the judgment.[15] But I say unto you, That [t] whosoever is angry with his brother without a cause shall be in

[t] ch. 6. 33; see refs. Ps. 42. 1, 2.
[u] Ps. 63. 1, 5; Is. 41. 17, 18; 49. 9, 10; 55. 1; 65. 13; John 4. 14; 6. 48—58.
[x] ch. 6. 14; 18. 33—35; 2 Sam. 22. 26; see refs. Ps. 41. 1—3; Is. 58. 6—11; Mk. 11. 25; Eph. 4. 32; 2 Tim. 1. 16; Jam. 2. 13.
[y] Ps. 15. 2; 18. 26; 24. 4; 73. 1; Pro. 22. 11; Ac. 15. 9; 2 Cor. 7. 1; Tit. 1. 15; Heb. 10. 22; Jam. 4. 8; 1 Pet. 1. 22.
[z] see refs. Job 19. 26, 27; Heb. 12. 14.
[a] 1 Chr. 12. 17, 18; Ps. 122. 6—8; Ac. 7. 26; Ro. 14. 17—19; 1 Cor. 6. 6—8; Eph. 4. 1—3; Phil. 4. 2; Col. 3. 13—15.
[b] Phil. 2. 15.
[c] see refs. Lk. 21. 12, 13; 2 Tim. 2. 12; 3. 11, 12; 1 Pet. 4. 12—16.
[d] 2 Thes. 1. 4—7.
[e] on vers. 11, 12, see refs. Lk. 6. 22, 23.
[f] see refs. Mk. 9. 49, 50.
[g] Pro. 4. 18; John 5. 35; Phil. 2. 15.
[h] see refs. Mk. 4. 21.
[i] see refs. 1 Pet. 2. 9.
[k] Eph. 2. 10; Tit. 3. 8; 1 Pet. 2. 12.
[l] Is. 61. 3; John 15. 8; 1 Cor. 14. 25; 2 Thes. 1. 11, 12.
[m] Ro. 3. 31; 10. 4; Gal. 3. 24.
[n] ch. 3. 15; Heb. 10. 3—12.
[o] ch. 24. 35; Lk. 16. 17.
[p] see refs. Deu. 27. 26; Jam. 2. 10.
[q] Deu. 12. 32; Lk. 11. 42.
[r] Ro. 9. 30—32; 10. 2, 3.
[s] see refs. Ex. 20. 13.
[t] Eph. 4. 26; 1 John 3. 15.

1 'Righteousness' here means the removal of all sin, and the fulfilment of God's will in our hearts and conduct. Comp. ch. iii. 15; vi. 10; Psa. xvii. 15.

2 That is, 'they shall be recognised' as such by God.

3 Not a merited reward, but a manifestation of God's complacency in their endurance of persecution, by which they have identified themselves with their Lord and the faithful prophets of old.

4 There was a remarkable proverb current in our Lord's days, 'Nothing is more useful than sun and salt' (Plin. Hist. Nat. xxxi. 9). What salt and sunlight are to the material world, preventing corruption and dispelling darkness, Christ's disciples, Divinely imbued with the living, saving power of gospel truth, are to be to the spiritual world. But, if there be any in whom the gospel 'lose' its sanctifying and diffusive influence, they must be rejected as vile and worthless; for what can sanctify if the truth of God does not?

5 The very title appropriated in John i. 9; viii. 12, to Christ is here given by him to his disciples, as those to whom he has communicated his grace and truth, that they may shine forth for the salvation of the world. The change of the figure to 'a lamp' upon 'a lamp-stand' (ver. 15) indicates that their light is *derived* from him.

6 The elevated site of Jerusalem is often used to represent the exalted honours of the people of God (see Psa. lxviii. 15; Isa. ii. 2, and notes). Here a similar allusion represents the peculiar responsibility of their position in the world.

7 Rather, 'measure.'

8 Rather, 'thus;' *i. e.* like a lamp on its stand. The holy usefulness of the Christian is designed not only for man's good, but thereby for God's glory.

9 Our Lord, by his life, sufferings, and death, 'fulfilled' the types of the ceremonial law, and the predictions of the prophets. But the scope of the whole discourse, and especially the following precepts, make it evident that he here refers to the *completeness* which he gave, both by his teaching and by his example, to the moral and spiritual commands both of the law and of the prophets. And in this respect especially His doctrine was opposed to the 'righteousness of the Scribes and Pharisees.' They often 'taught' more than they would 'do' themselves; and what they practised they did only 'to be seen of men.' And even the better sort of them acted on false principles, hoping to merit God's favour, and exaggerating the importance of outward observances, in ignorance or neglect of the spirituality of the law.

10 Or, 'iota;' the smallest letter in the alphabet. A 'tittle' is a small point or stroke, by which some letters are distinguished from others. The minutest portion of revealed truth is precious; and its observance is jealously watched by the great Lawgiver.

11 By the principles of my kingdom he shall be held unworthy of esteem, and be in danger of rejection.

12 The Scribes were copiers, public readers, and expounders of the law. The majority of them were Pharisees, though some belonged to other sects. The Scribes and Pharisees were in such repute that it was a common saying that, if two persons only were admitted into heaven, one would be a Scribe and the other a Pharisee.

13 The superiority of our Lord's teaching is shown in regard to several enactments of the ancient law, which had been perverted by the Rabbies: 1. The law against murder, which is now shown to include hatred, and to require a conciliatory spirit (21—26). 2. The law against adultery, which applies in principle to lust and to divorce (27—32). 3. The law of oaths, intended to lead to simple affirmation (33—37). 4. The law of retaliation, which must not be held to permit private revenge, or any state of mind inconsistent with a hearty readiness to forgive and to benefit the most hostile and injurious (38—48).

14 Rather, '*to* them of old;' 'to the ancients.' For those who lived under a preparatory dispensation, the general precept was sufficient. To you, I, who 'am come to fulfil the law,' explain its wider and deeper meanings, whilst I clear away the human traditions which have been added to it.

15 The 'judgment' was a local court, consisting, according to the Rabbinical tradition, of twenty-three judges, or according to Josephus of seven. It had cognizance

danger of the judgment: and whosoever shall say to his brother, Raca [*i. e.* vain fellow[a]]! shall be in danger of the council: but whosoever shall say, Thou fool!
23 shall be in danger of hell fire. Therefore [c] if thou bring thy gift to the altar,[1]
24 and there rememberest that thy brother hath aught[2] against thee; [d] leave there thy gift before the altar, and go thy way; [e] first be reconciled to thy brother, and then come and offer thy gift.
25 [f] Agree with thine adversary quickly, [g] whiles thou art in the way[3] with him; lest at any time the adversary deliver thee to the judge, and the judge deliver
26 thee to the officer, and thou be cast into prison. Verily, I say unto thee, [h] Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.[4]
27 Ye have heard that it was said by them of old time, [i] Thou shalt not commit
28 adultery. But I say unto you, That whosoever [k] looketh[5] on a woman to lust
29 after her hath committed adultery with her already [l] in his heart. [m] And if thy right eye offend[6] thee [*or*, cause thee to offend], pluck it out,[7] and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and
30 not *that* thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.
31 It hath been said,[8] [n] Whosoever shall put away his wife, let him give her a
32 writing of divorcement. But I say unto you, That [o] 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.
33 Again, ye have heard that [p] it hath been said by them of old time, [q] Thou shalt
34 not forswear thyself, but [r] shalt perform unto the Lord thine oaths. But I say
35 unto you, [s] Swear not at all;[9] neither by heaven; for it is [t] God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is [u] the city of
36 the great King. Neither shalt thou swear by thy head, [v] because thou canst
37 not make one hair white or black. [w] But let your communication be, Yea, yea;[10] Nay, nay: for whatsoever is more than these cometh of evil.[11]
38 Ye have heard that it hath been said, [x] An eye for an eye, and a tooth for a
39 tooth. But I say unto you, [y] That ye resist not[12] evil: [z] but whosoever shall smite
40 thee on thy right cheek, [a] turn to him the other also. And [b] if any man will
41 sue thee at the law, and take away thy coat,[13] let him have *thy* cloak also. And

[a] 2 Sam. 6. 20.
[c] ch. 8. 4; 23. 19; Deu. 16. 16, 17.
[d] see ch. 18. 19; Job 42. 8; 1 Tim. 2. 8; 1 Pet. 3. 7.
[e] 1 Tim. 2. 8.
[f] Pro. 25. 8; Lk. 12. 58, 59.
[g] see Job 22. 21; Ps. 32. 6; Is. 55. 6, 7; Heb. 3. 7, 13.
[h] Lk. 16. 26; 2 Thes. 1. 9.
[i] Ex. 20. 14; Deu. 5. 18; Pro. 6. 32.
[k] Ex. 20. 17; Job 31. 1; Pro. 6. 25; 2 Pet. 2. 14; 1 John 2. 16; see Ge. 34. 2; 2 Sam. 11. 2.
[l] Ro. 7. 7, 8, 14.
[m] on vers. 30, 20, see refs. Mk. 9. 43—47.
[n] ch. 19. 3, etc.; see refs. Deu. 24. 1—4.
[o] ch. 19. 8, 9; Mal. 2. 14—16; Lk. 16. 18; Ro. 7. 3; 1 Cor. 7. 10, 11.
[p] ch. 23. 16.
[q] see refs. Ex. 20. 7; Num. 30. 2.
[r] Deu. 23. 23; Ecc. 5. 4, 5.
[s] ch. 23. 16, 18, 22; Jam. 5. 12.
[t] Ps. 11. 4; Is. 66. 1; Ac. 7. 49.
[u] 2 Chr. 5. 6; Ps. 48. 2; 76. 2; 87. 3; 132. 13; Is. 24. 23; Jer. 8. 19.
[v] Lk. 12. 25.
[w] Col. 4. 6; Jam. 5. 12.
[x] Ex. 21. 23—25; Le. 24. 20; Deu. 19. 21.
[y] Le. 19. 18; Job 31. 29—31; Is. 50. 6; Pro. 20. 22; 24. 29; Lk. 6. 29; John 18. 22, 23; Ro. 12. 17, 19; 1 Cor. 6. 7; 1 Thes. 5. 15; 1 Pet. 3. 9.
[z] see parallel, Lk. 6. 29, 30; see also Is. 50. 6; Lam. 3. 30.
[a] 1 Pet. 2. 20—23.
[b] 1 Cor. 6. 7

of capital crimes; and its sentence was inflicted by the sword. The 'council' was the supreme central court, or Sanhedrim, who inflicted capital punishment with the disgrace of stoning. 'Hell fire' is rather 'the Gehenna of fire' (see 2 Kings xxiii. 10, and note); and refers to the burning of the body—the greatest ignominy, which was inflicted only occasionally upon the worst of criminals. By this climax, our Lord shows the heinous guilt and fearful danger of indulging hatred in the heart, even though its expressions may be only those of contempt or petulance.

1 'Gifts,' or offerings to God, were commonly presented at the temple; and in part or wholly consumed upon 'the altar,' as an acknowledgment that atonement was needful to acceptance. But he who retains enmity to his fellow-man, cannot be a true believer or an acceptable worshipper.

2 Any subject of complaint.

3 Here follows a new illustration, derived from the legal practice of the time, which allowed the settlement of a dispute after a summons had been served, and before the cause had come on for trial. The indulgence of an unkindly spirit places a man in the condition of one who is already summoned; and, if he do not speedily seek reconciliation, will be irrevocably condemned. See note on Luke xii. 58.

4 The Greek word signifies one of the smallest coins, rather less than our farthing. Our Lord evidently means that the punishment will have no end.

5 The sense is, 'gazeth in order to cherish impure desire.'

6 Rather, 'cause thee to stumble;' *i. e.* to sin.

7 The 'right eye' and 'right hand,' the most valuable of our members, represent sometimes our strongest propensities and habits, sometimes our most precious earthly possessions. Whenever these become the inlets to temptation or the instruments of sin, they must be mortified or surrendered, or we perish.

8 See note on Deut. xxiv. 1; also on ch. xix. 3—9, where our Lord further explains this subject.

9 An oath is an appeal to God to witness and to judge the truth of a man's words; and therefore brings him under solemn obligation 'unto the Lord.' But the Jews denied that an oath was binding, unless the name of God, or the gold or the sacrifices of the temple, were invoked. Our Lord shows the futility of these distinctions; which were originally the resource of fraud, and had the effect of filling common discourse with profane expletives. The spirit of this precept is violated by using the name of God, or sacred words and subjects, to give emphasis and piquancy to our language. Some persons in all subsequent ages have regarded this prohibition as extending even to solemn judicial oaths.

10 A Christian's word should be enough for all, but especially for his fellow-Christians.

11 The need of oaths indicates either want of truthfulness or want of confidence, or both, and therefore is the result of evil. And the frequent use of them increases the evil; for where judicial oaths have been numerous and compulsory, they have always been found to give rise to falsehood and profanity. As an historical fact, it is remarkable that the first recorded appeal to God was made by Satan in support of the lie by which he tempted Eve (Gen. iii. 5).

12 Public order and the security of person and property must be maintained by the judicial infliction of punishment corresponding to the injury which one man inflicts upon another; which was expressed in the simple jurisprudence of the Mosaic law by 'eye for eye,' etc.; but this by no means warrants (as the Jews held that it did) the practice of private retaliation. On the contrary, the Christian is required to cherish a spirit of forgiveness and generosity; rather foregoing his rights and submitting to injury, than doing anything which might excite or foster a revengeful or unkindly spirit.

13 The 'coat,' or 'tunic,' is the inner and smaller; the 'cloak,' the outer and more valuable of the two garments

42 whosoever [z] shall compel thee to go a mile, go with him twain.[1] Give to him
that asketh thee, and [a] from him that would borrow of thee turn not thou
away.[2]
43 Ye have heard that it hath been said, [b] Thou shalt love thy neighbour, [c] and
44 hate thine enemy.[3] But I say unto you, [d] Love your enemies, bless them that
curse you, do good to them that hate you, and pray [e] for them which despitefully
45 use you, and persecute you; that ye may be the children of your Father which is
in heaven: for [f] he maketh his sun to rise on the evil and on the good, and sendeth
46 rain on the just and on the unjust.[4] [g] For if ye love them which love you, what
47 reward have ye? do not even the publicans[5] the same? And if ye salute your
48 brethren only, what do ye more *than others?* do not even the publicans so? [h] Be
ye therefore perfect, even [i] as your Father which is in heaven is perfect.[6]

6 TAKE heed that ye do not your alms[7] [*or*, righteousness[k]] before men, [l] to be
seen of them: [8] [m] otherwise ye have no reward of your Father which is in heaven.
2 Therefore [n] when thou doest *thine* alms, do not sound a trumpet[9] before thee, as
the hypocrites do in the synagogues and in the streets, that they may have glory
3 of men. Verily, I say unto you, They have their reward.[10] But when thou doest
4 alms, let not thy left hand know what thy right hand doeth: that thine alms
may be in secret: and thy Father [o] which seeth in secret himself [p] shall reward
thee openly.
5 And when thou prayest, thou shalt not be [q] as the hypocrites *are:* for they
love to pray standing[11] in the synagogues and in the corners of the streets, that
they may be seen of men. Verily, I say unto you, They have their reward.
6 But thou, when thou prayest, [r] enter into thy closet, and when thou hast shut
thy door, pray to thy Father which is in secret; and thy Father which seeth in
secret shall reward thee openly.[12]
7 But when ye pray, [s] use not vain repetitions,[13] as the heathen *do:* [t] for they
8 think that they shall be heard for their much speaking. Be not ye therefore
like unto them: for [u] your Father knoweth what things ye have need of, before
ye ask him.

[z] ch. 27. 32; Mk. 15. 21.
[a] Deu. 15. 7—14; Ps. 37. 21, 26; 112. 5—9; Pro. 11. 24, 25; Ecc. 11. 1, 2; Is. 58. 6, 7; Lk. 6. 30, 35; 2 Cor. 9. 6—15; 1 Tim. 6. 17—19; 1 John 3. 16—18.
[b] see refs. Le. 19. 18.
[c] Deu. 23. 6; Ps. 41. 10.
[d] Ex. 4. 5; Ps. 7. 4; 35. 11—14; Pro. 25. 21, 22; Lk. 6. 27, 28, 35; Ro. 12. 14, 20.
[e] Lk. 23. 34; Ac. 7. 60; 1 Cor. 4. 12, 13; 1 Pet. 2. 23; 3. 9.
[f] Job 25. 3; Ps. 145. 9; Ac. 14. 17.
[g] Lk. 6. 32.
[h] see refs. Ge. 17. 1; Le. 11. 44; 19. 2; Lk. 6. 36; 2 Cor 7. 1; 13. 9, 11; Phil 3. 12—15; Col. 1. 28; 4. 12; Jam. 1. 4; 1 Pet. 1. 15, 16.
[i] Eph. 5. 1.
[k] Dea 24. 13; Ps 112. 9; Dan. 4. 27; 2 Cor. 9. 9, 10.
[l] ch. 23. 5, 28; John 12. 43.
[m] ch. 10. 41, 42.
[n] Ro. 12. 8.
[o] Jer. 17. 10.
[p] 1 Sam. 2. 30; Lk 8. 17; 14. 14; 1 Cor. 4. 5.
[q] Job 27. 8—10; Is. 1. 10—15; Lk. 20. 47.
[r] ch. 14. 23; Ge. 32. 24; 2 Ki. 4. 33; Ac. 10. 9.
[s] Ecc. 5. 2.
[t] 1 Ki. 18. 26, 29; Ac. 19. 34.
[u] ver. 32; Ps. 38. 9; 66. 17—19.

ordinarily worn. The force of this command to yield even the *cloak* will appear from Exod. xxii. 27.

1 A blow on the cheek was a contumelious action. Impressment by the imperial couriers (a practice which the Romans borrowed from the Persians), was an act of public oppression. The three cases supposed are instances of personal insult, vexatious litigation, and despotic tyranny; all of which are hard to bear.

2 Our Lord emphatically repeats the law in Deut. xv. 1—11 (on which see notes). The people had been often reminded of this law (see Psa. xxxvii. 26; cxii. 5, 9); but they repeatedly violated it (see Neh. v.; Ezek. xxii. 7), and did so in the time of Christ (Matt. xxiii. 14).

3 A selfish exclusiveness had altogether perverted the law of love in Lev. xix. 18; most unwarrantably restricting the meaning of the term 'neighbour,' and adding the monstrous appendage here denounced, which was perhaps deduced from the command to avoid sinful alliances with heathen, and to exterminate certain egregiously wicked nations. See Luke x. 29—37.

4 So that even the rays of the sun and the drops of rain read a lesson to the vindictive.

5 The 'publicans,' or collectors of the revenue under the Roman government, comprised two distinct classes of persons. The higher grade were usually Romans of rank and note, who levied the revenues of a large district. Under them, the taxes were farmed by numerous local collectors, who are the 'publicans' of the New Testament. As they collected the tribute for a foreign heathen power, and often practised extortion to make their contracts as profitable as possible, they were extremely unpopular among their countrymen. The children of the benevolent Father in heaven ought not to be satisfied with virtues which even such men may practise.

6 Our 'Father in heaven is perfect' in love; for, 'when we were enemies,' he reconciled us to himself 'by the death of his Son' (compare John iii. 16; Rom. v. 6—10; 1 John iv. 9—11). If He had not loved us when we were his 'enemies,' we should never have been made his 'children.' Prayerful and self-denying effort that our enemies may also become his children will bring us into the nearest resemblance to Him.

7 The best Greek manuscripts read 'righteousness;' according to which ver. 1 is a general introduction to what follows. Avoid ostentation in all good deeds (ver. 1); whether almsgiving (2—4), devotion (5—15), or fasting (16—18).

8 Rather, 'in order to be observed by them.' Our Lord forbids, not a simple-minded publicity, but that ostentation which regards the reputation rather than the reality of piety, and is therefore hypocrisy.

9 This was probably a proverbial expression, meaning, 'Do not court attention.'

10 What they seek—the praise of men—they get; but they obtain no favour from God.

11 'Standing' was a frequent posture in prayer among the Jews of our Lord's days (Luke xviii. 11, 13) and the early Christians. It is not the *position* which is condemned, but the spirit of ostentation which led men to resort punctiliously to the synagogue, or to contrive to be at a conspicuous corner of the streets at the hour of prayer. How different this from the spirit of the true worshipper, who seeks to be alone with his Father, that he may pour out his heart to Him! To such He grants the private assurance and the public display of his favour.

12 This is often done, even in this life, before our fellow-men (see Acts x. 4); but the great public reward will be given at the future judgment, when 'hidden things,' both good and evil, 'shall be brought to light.' See 1 Cor. iv. 5; also Luke xii. 2. Such a promise must not be taken as supplying the motive, but as affording encouragement in the practice of self-denying virtue.

13 As sincerity will commonly suggest the most forcible and appropriate expressions in prayer, so earnestness will often repeat them (see ch. xxvi. 44; 2 Cor. xii. 8), and will prolong the time of devotion (see Luke vi. 12). But the frequent repetition of ill-understood forms, prevalent among heathen, Jews, and nominal Christians, indicates unworthy notions of Him who knows all our wants (ver. 8), and is ever ready to relieve them; and it shows a reliance upon the service itself, as giving a claim to his favours.

9 After this manner therefore pray ye:[1] [x] Our Father[2] which art in heaven,
10 Hallowed[3] be thy name. Thy kingdom come.[4] Thy will be done,[5] in earth
11 as *it is* in heaven.[6] Give us this day our daily[7] bread. And forgive us our
13 debts,[8] as we forgive[9] our debtors. And lead us not into temptation,[10] but
deliver us from evil:[11] [y] For thine is the kingdom, and the power, and the glory,
14 for ever. [z] Amen. [a] For[12] if ye forgive men their trespasses, your heavenly
15 Father will also forgive you: but [b] if ye forgive not men their trespasses, neither
will your Father forgive your trespasses.
16 Moreover [c] when ye fast,[13] 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
17 unto you, They have their reward. But thou, when thou fastest, [d] anoint[14] thine head,
18 and wash thy face; that thou appear not unto men to fast, [e] but unto thy Father
which is in secret: and thy Father, which seeth in secret, shall reward thee openly.
19 [f] LAY[15] not up for yourselves treasures upon earth, where [g] moth[16] and rust doth
20 corrupt, and where [h] thieves break through and steal: [i] but lay up for yourselves
treasures in heaven, where neither moth nor rust doth corrupt, and where thieves
21 do not break through nor steal: [k] for where your treasure is, there will your
22 heart be also. [l] The light of the body is the eye: if therefore thine eye be single,[17]
23 thy whole body shall be full of light. But if thine eye be [m] 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 [n] No man can serve[18] 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. [o] Ye cannot serve
God and mammon.[19]
25 Therefore[20] I say unto you, [p] Take no thought[21] for your life, what ye shall eat,
or what ye shall drink; nor yet for your body, what ye shall put on. [q] Is not
26 the life more[22] than meat, and the body than raiment? [r] Behold the fowls of the
air: for they sow not, neither do they reap, nor gather into barns; yet your
27 heavenly Father feedeth them. [s] Are ye not much better than they? [t] Which
28 of you by taking thought can add one cubit unto his stature?[23] And why take

[x] on vers. 9—13, see refs. Lk. 11. 2—4.
[y] 1 Chr. 29. 11, 12.
[z] see refs. Ps. 41. 13.
[a] ver. 12; ch. 7. 2; Mk. 11. 25, 26; Lk. 6. 37, 38; Eph. 4. 32; Col. 3. 13.
[b] ch. 18. 35; Jam. 2. 13.
[c] Is. 58. 3—5; Mal. 3. 14.
[d] Ru. 3. 3; Dan. 10. 2, 3.
[e] Zec. 7. 3—6; 2 Cor. 10. 18; Col. 3. 23.
[f] see refs. Job 31. 24, 25; Pro. 23. 4; Is. 55. 2; John 6. 27; 1 Tim. 6. 17—19; Heb. 13. 5; Jam. 5. 1, etc.
[g] Job 13. 28; Jam. 5. 1, etc.
[h] Hos. 7. 1; Joel 2. 9.
[i] ch. 19. 21; Lk. 12. 33, 34; 16. 22; 1 Tim. 6. 19; 1 Pet. 1. 4.
[k] ch. 12. 34, 35; Col. 3. 1—3.
[l] Lk. 11. 34, 36.
[m] Pro. 28. 22; Mk. 7. 22.
[n] Lk. 16. 13; Ro. 6. 16—23.
[o] Jos. 24. 15, 19, 20; 1 Sam. 7. 3; 1 Ki. 18. 21; Ezek. 20. 39; Gal. 1. 10; 1 Tim. 6. 17; Jam. 4. 4; 1 John 2. 15, 16.
[p] see refs. Ps. 55. 22; Lk. 12. 22, 23; Heb. 13. 5, 6.
[q] Ro. 8. 32.
[r] Job 38. 41; Ps. 104. 11, 12, 27, 28; 147. 9; Lk. 12. 24, etc.
[s] ch. 10. 31.
[t] ch. 5. 36.

1 In this simple compendium of prayer, our Lord instructs us that our approaches to God should be marked by confidence in his *Fatherly* love and reverence of his *heavenly* majesty—that our first desires and petitions should have regard to the honour of his perfections, the establishment of his gracious authority, and the fulfilment of his purposes and commands—that in asking for ourselves we should remember our dependence as creatures upon the constant supplies of Divine bounty, and our need as sinners of repeated pardon, protection from danger, and deliverance from every form of evil. And the use of the *plural* teaches the petitioner to pray for others as for himself.

2 This relationship is occasionally referred to in the Old Testament (Isa. lxiii. 16); but our Lord, through whom we have 'received the adoption of sons' (see Gal. iv. 4—6), teaches us always to remember and appeal to it.

3 Let thy name (*i. e.* thy revealed perfections) be the object of holy reverence.

4 See note on ch. iii. 2.

5 Be thy purposes accomplished and thy commands obeyed.

6 This clause may be applied to all the three preceding petitions.

7 Meaning probably, food necessary for our subsistence. Comp. Prov. xxx. 8.

8 That is, 'faults;' 'trespasses.' See ver. 14; Luke xi. 4; and xiii. 4, on which see note.

9 This does not intimate that our forgiveness of others is either the *ground* or the *measure* of God's forgiveness of us, but that the cultivation of a Christian spirit is the evidence of a title to Christian privileges.

10 God never does anything to induce men to sin (see James i. 13); but in Scripture a person is often said to *do* that which he *permits*. In Psa. cxli. 4 there is a similar petition; and both are explained by the promise in 1 Cor. x. 13. He who sincerely and earnestly offers this petition will not wilfully or carelessly go into temptation.

11 This petition evidently looks forward to a complete deliverance from all sin and all its consequences.

12 Our Lord here reverts to his words in ver. 12. The forgiveness of injuries is not only a part of His new law of love, but it is essential to the acceptance of our prayers. An unforgiving man only mocks God when he asks forgiveness.

13 Every kind of self-denial in the service of God should be as much as possible concealed from all but God.

14 That is, dress and appear as usual.

15 With excessive formalism the Pharisees joined the most narrow-minded worldliness. Our Lord, therefore, inculcates singleness of affection towards God and heavenliness of mind (vers. 19—24), and enforces his command by four reasons: 1. God has given you life; will he not also give you what is necessary to support it? (ver. 25). 2. God feeds the birds, and clothes the flowers. Are not ye much better than they? (26, 28—30). 3. All your anxious care will be unavailing without His blessing (27). 4. Such feelings are entertained by the heathen; but they are unworthy of a child of God (31).

16 In Palestine and other Eastern countries, where fashions rarely change, clothes were laid up in large quantities as treasures by wealthy men. Hence their treasures were in danger from moths.

17 Meaning probably, 'sound' (*i. e.* 'clear'); as opposed to 'evil,' or 'diseased.' See note on Luke xi. 34.

18 This word refers, not to occasional services, but to the continued obedience of a bond-servant.

19 'Mammon' is an Aramean word meaning *riches*, which our Lord here personifies. There cannot in any case be single-hearted service of two lords, when they are so opposed as God and the world.

20 The most common and deceptive excuse for laying up treasures is solicitude for the future. Therefore indulge not such anxieties.

21 That is, 'be not *anxious*.' See Phil. iv. 6.

22 That is, *of higher value*. He who has given the greater will not be unmindful of the less.

23 Probably, 'age;' as in John ix. 21, 23; Heb. xi. 11; for the subject of anxiety is the lengthening of life, and 'one cubit,' or twenty-one inches (here evidently put as the 'least' measure of space: see Luke xii. 26), would be too great an addition to a man's stature to become a common object of desire. Measures of length are sometimes applied to *time*; as in Psa. xxxix. 5.

ye thought for raiment? Consider the lilies of the field,[1] how they grow; they
29 toil not, neither do they spin: and yet I say unto you, that [u] even Solomon in
30 all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass[2] of the field, which to-day is, and to-morrow is cast into the oven, *shall he*
31 not much more *clothe* you, [x] O ye of little faith? Therefore [y] take no thought, saying, [z] What shall we eat? or, What shall we drink? or, Wherewithal shall we
32 be clothed? [a] for after all these things do the Gentiles[3] seek. For your heavenly
33 Father [b] knoweth that ye have need of all these things. But [c] seek ye first[4] [d] the kingdom of God, and [e] his righteousness; [f] and all these things shall be added[5]
34 unto you. [g] Take therefore no thought [h] for the morrow:[6] for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

7 JUDGE[7] [i] not, that ye be not judged. [k] For with what judgment ye judge, ye
2 shall be judged: [l] and with what measure ye mete, it shall be measured to you
3 again. [m] And why beholdest thou the mote[8] that is in thy brother's eye, [n] but
4 considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; [o] and, behold, a beam *is* in
5 thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly[9] to cast out the mote out of thy brother's eye.

6 [p] Give not that which is holy[10] unto the dogs, [q] neither cast ye your pearls before swine, [r] lest they trample them under their feet, and turn again and rend you.

7 [s] Ask,[11] and it shall be given you; seek, and ye shall find; knock, and it shall
8 be opened unto you: for every one that asketh receiveth; and he that seeketh
9 findeth; and to him that knocketh it shall be opened. Or what man is there
10 of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish,
11 will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things[12] to them that ask him!

12 Therefore all things [t] whatsoever[13] ye would that men should do to you, do ye even so to them: for [u] this is the Law and the Prophets.

The Sermon on the Mount—concluding exhortations and warnings.

13 [x] ENTER[14] ye in at the strait gate:[15] for wide *is* the gate, and broad *is* the way,

[u] 1 Ki. 10. 5—7, 23.
[x] ch. 8. 26.
[y] Phil. 4. 6; 1 Pet. 5. 7.
[z] ch. 4. 4; Lu. 25. 20, 21; Ps. 78. 18—24.
[a] Eph. 4. 17.
[b] Ps. 37. 18, 19.
[c] see 1 Ki. 3. 11—13; Ps. 37. 25; Mk. 10. 30; Lk. 12. 31; 1 Tim. 4. 8.
[d] ch. 3. 2.
[e] Is. 45. 24; Ho. 3. 21, 22; 10. 3.
[f] Ps. 34. 9, 10; Ro. 8. 31, 32; 1 Cor. 3. 22.
[g] Ex. 16. 18—20; Lam. 3. 23.
[h] Deu. 33. 25; 1 Ki. 17. 4—6.
[i] see parallel, Lk. 6. 37; see also Ezr. 16. 52; Ro. 2. 1; 14. 3, 4, 10—13; 1 Cor. 4. 3—5; Jam. 4. 11, 12.
[k] Ps. 18. 25, 26; Jam. 2. 13.
[l] Judg. 1. 7; Jer. 51. 24; Obad. 15; Mk. 4. 24; Lk. 6. 38.
[m] see parallel, Lk. 6. 41, 42.
[n] 2 Chr. 28. 9, 10; John 8. 7—9; Gal. 6. 1.
[o] Ro. 2. 21.
[p] ch. 15. 26; Pro. 9. 7, 8; 23. 9; Ac. 13. 45, 46.
[q] Pro. 11. 22.
[r] ch. 22. 5, 6.
[s] on vers. 7—11, see refs. Lk. 11. 9—13.
[t] see parallel, Lk. 6. 31.
[u] ch. 22. 39, 40; see refs. Lu. 19. 18; Exo. 18. 7, 8; Zec. 7. 7—10; 8. 16, 17; 1 Tim. 1. 5.
[x] Pro. 9. 6; Eze. 18. 27—32; Lk. 13. 24, 25; 2 Cor. 6. 17.

1 This term probably includes the many beautiful varieties of bulbous plants which abound in Palestine. Comp. Sol. Song ii. 1.

2 Or, *herbage* generally, which in the East was used for fuel. These allusions to the birds and flowers show us that all the works of God may afford instruction and comfort to His children, if they learn to connect them with Him. See Psa. xxix., note on title.

3 Having neither the knowledge of God's perfections and paternal care, nor the privileges of his children, they naturally seek anxiously these earthly things. Let it not be so with you.

4 As the one great object of pursuit. The 'kingdom' and the 'righteousness' seem to refer to ch. v. 3, 6 (on which see notes); but their relation to 'God,' as their Sovereign and Author, is particularly mentioned here, because the design of this portion of our Lord's discourse is to inculcate reliance on and submission to Him.

5 As an illustration of this, see 1 Kings iii. 11—13.

6 Rather, 'Be not anxious about the morrow, for the morrow will be anxious about its own concerns.' When to-morrow becomes to-day, then will be the time to attend to its cares.

7 The self-righteous spirit of Pharisaic formalism blinds men to their own faults, and leads them to judge others severely. Whoever does this may expect similar treatment from his fellow-men, and will certainly incur appropriate punishment from God (ch. vii. 1, 2). Moreover, he is incapable of correcting others; for a severe scrutiny and faithful putting away of our own sins is necessary before we can honestly and usefully deal with those of others (3—5). But we must not infer that we are to treat the godly and the vicious alike; for this will be useless to them and dangerous to ourselves (6). To unite charity in judgment with faithfulness to truth requires indeed heavenly grace and wisdom; but this we are encouraged to ask, by the perfect love and paternal character of God (7—11). Then may we hopefully strive to fulfil the equal law of love (12).

8 The 'mote' is a 'splinter,' or 'chip;' *i. e.* a very *small* thing; the 'beam' is a very *large* thing.

9 Nothing blunts the moral perceptions so much as indulgence in sin; as we seldom permit ourselves to see the true character of *our own* sins.

10 This may refer to the 'holy flesh' of the sacrifices (compare Lev. xxii. 6, 10; Exod. xxii. 31; Hag. ii. 12). To give what is holy to dogs, and jewels to swine, is to give the privileges of Jehovah's priests and people to the malicious and sensual.

11 The following commands and promises, here spoken with a special design (see note on ver. 1), are repeated with more general application in Luke xi. 9—13, on which see notes.

12 The variation in Luke xi. 13 shows that the 'good things' are the blessings involved in the gift of 'the Holy Spirit;' here particularly holy love and wisdom.

13 The *negative* part of this command has been taught by others. Our Lord here puts it in a *positive* form. Not only avoid doing to others what you in their position would dislike, but do to them whatever you would reasonably wish them to do to you. For this we need heavenly grace; and nothing short of it is the 'fulfilling of the law.'

14 The course of spiritual holiness now marked out may appear to be arduous and self-denying. But shrink not from it; for not only is it truly blessed (ch. v. 2—12), but it is the only way 'to life' eternal; whilst the easier path which so many choose leads to destruction (vers. 13, 14). Beware, therefore, of false teachers, who would divert you from it; professing to consult your comfort, whilst they seek your ruin. Like trees, they are to be known 'by their fruits'—their traditions, which 'make void the law,' and the *sins* which they cloak with their self-imposed rites (15—20). For it is not a loud profession of reverence to me, but a real and hearty obedience, which will ensure my favour, and obtain a welcome to my heavenly kingdom (21—27).

15 The particular allusion of the figure here employed is uncertain; but the application is plain. Both to begin and to persevere in such a course of holy, self-denying, spiritual obedience as the foregoing precepts enjoin will be arduous and difficult; and many will choose an easier path: but this alone leads to life.

14 *y* that leadeth to destruction, and *z* many there be which go in thereat: because
[*or*, how] *a* strait *is* the gate, and narrow *is* the way, which leadeth unto life,
b and few there be that find it.
15 *c* Beware of false prophets, *d* which come to you in sheep's clothing, but in-
16 wardly they are *e* ravening wolves. *f* Ye shall know them by their fruits. *g* Do
17 men gather grapes of thorns, or figs of thistles? Even so *h* every good tree
18 bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good
tree [1] cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good
19 fruit. *h* Every tree that bringeth not forth good fruit is hewn down, and cast
20 into the fire. Wherefore by their fruits ye shall know them.
21 *i* Not every one that saith unto me,[1] Lord, Lord, *m* shall enter into the kingdom
22 of heaven, *n* but he that doeth the will of my Father which is in heaven. Many
will say to me *o* in that day,[2] Lord, Lord, have we *p* not prophesied in thy name?
and in thy name have cast out devils? and in thy name done many wonderful
23 works?[3] And *q* then will I profess unto them, I never knew[4] you: *r* depart from
me, ye that work iniquity.
24 Therefore *s* whosoever[5] heareth these sayings of mine, and doeth them, I will
25 liken him unto a wise man, which built his house upon a rock: and the rain
descended, and the floods came, and the winds blew, and beat upon that house;
26 and it fell not: for it was founded upon a rock. And every one that heareth
these sayings of mine, and doeth them not, shall be likened unto a foolish man,
27 which built his house upon the sand: and the rain descended, and the floods
came, and the winds blew, and beat upon that house; and it fell: and great
was the fall of it.
28 And it came to pass, when Jesus had ended these sayings, *t* the people were
29 astonished at his doctrine: for he taught them as *one* having authority, and
not as the scribes.

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

The healing of a leper, of the Centurion's servant, of Peter's wife's mother, and of many others.

2 *u* AND,[6] behold, there came a leper[7] and worshipped him, saying, Lord, if thou
3 wilt, thou canst make me clean. And Jesus put forth *his* hand, and touched
him, saying, I will; be thou clean. And immediately his leprosy was cleansed.
4 And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to
the priest, and offer the gift that Moses commanded, for a testimony unto them.
5 *x* And when Jesus was entered into Capernaum, there came[8] unto him a cen-
6 turion, beseeching him, and saying, Lord, my servant lieth at home sick of the
7 palsy, grievously tormented. And Jesus saith unto him, I will come and heal
8 him. The centurion answered and said, Lord, *y* I am not worthy that thou
shouldest come under my roof: but *z* speak the word only, and my servant shall
9 be healed. For I am a man under authority, having soldiers under me: and I
say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and
10 to my servant, Do this, and he doeth *it*. When Jesus heard *it*, he marvelled,
and said to them that followed, Verily, I say unto you, I have not found so great

y Prov. 16. 25; Phil. 3. 18, 19; 2 Thes. 1. 8, 9.
z Ex. 23. 2.
a ch. 16. 24, 25; John 15. 18—20; 16. 2, 33; Ac. 14. 22.
b ch. 20. 16; Lk. 12. 32; Ro. 11. 5.
c ch. 24. 4, 5, 11, 24; see refs. Deu. 13. 3; Jer. 23. 16; Mk. 13. 22; Ro. 16. 17, 18; Eph. 5. 6; Col. 2. 8; 2 Pet. 2. 1—3.
d Mic. 3. 5; Zec. 13. 4; Gal. 2. 4; Eph. 4. 14; 2 Tim. 3. 5—9.
e Ezc. 22. 25; Ac. 20. 29, 30.
f ver. 20; ch. 12. 33, 35.
g Lk. 6. 43, 44; Jam. 3. 12.
h ch. 12. 33—35; see refs. Ps. 1. 3; Jer. 11. 19; Gal. 5. 22—24; Jam. 3. 17, 18.
i Gal. 5. 17; 1 John 3. 9, 10.
k see refs. ch. 3. 10; Lk. 3. 9.
l ch. 25. 11, 12; Hos. 8. 2—4; Lk. 6. 46; 13. 25; Ac. 19. 13; Ro. 2. 13; Tit. 1. 16; Jam. 1. 22—27.
m ch. 18. 3.
n Lk. 11. 28; 1 John 3. 21—24.
o Mal. 3. 17, 18; 2 Thes. 1. 10.
p Num. 24. 4; John 11. 51; 1 Cor. 13. 1, 2; Heb. 5. 4—6.
q ch. 25. 12; Lk. 13. 25, 27; John 10. 14, 27—30; 2 Tim. 2. 19.
r ch. 25. 41; Ps. 5. 5; 6. 8; 2 Thes. 1. 9.
s see parallel, Lk. 6. 47—49. On vers. 24—27, see refs. Lk. 6. 47—49.
t on vers. 28, 29, see refs. Mk. 1. 22.

VERS. 2—4: CHRON. TAB. Sec. 32.
u see parallel, Mk. 1. 40—44; Lk. 5. 12—14. On vers. 2—4, see refs. Mk. 1. 40—44.

VERS. 5—13: CHRON. TAB. Sec. 41.
x see parallel, Lk. 7. 1—10.
y Lk. 15. 19, 21.
z vers. 16, 26; ch. 9. 6, 7; Ge. 1. 1—3; Ps. 107. 20; Mt. 9. 25; Lk. 4. 35, 36; 5. 5, 6; 7. 14; John 4. 50; 5. 8, 9; 11. 43.

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1 Our Lord has spoken hitherto as Prophet, now he speaks as Judge.

2 'That day' is a frequent prophetic phrase (see Isa. ii. 11, and refs.), referring to a period of Divine manifestation; sometimes the introduction of Messiah's kingdom, sometimes its consumma ion. Here it is evidently the latter, when the great and final difference shall be made between the righteous and the wicked. Compare Isa. lxvi., and see ver. 19.

3 Or, 'miracles.' See notes on Numb. xxii. 8; 2 Kings x. 16. Judas had probably the same miraculous gifts as the rest of the apostles. And it may be feared that some who have won others to the kingdom of God have not been subjects of it themselves (see 1 Cor. ix. 27), and must therefore be rejected at the day of judgment.

4 Or, 'acknowledged.' See Psa. i. 6, and note.

5 The germ of these similitudes may be found in Prov. xii. 7; Isa. xxviii. 16, 17; but they are here wrought out with the greatest beauty in a most impressive contrast. The 'authority' with which our Lord spoke (see ver. 29), and which is apparent through the whole discourse, is here most impressively displayed at the close.

6 Having completed, in ch. vii., his chief illustration of our Lord's *teaching* and *preaching*, Matthew proceeds, in ch. viii., ix., to give a selection of His *miracles*, beginning with the 'healing all manner of disease' (see ch. iv. 23). In ch. viii., he narrates the removal of leprosy (vers. 2—4), palsy (5—13), fever (14, 15), and many other sufferings (16, 17). He then shows the Saviour's power over the elements (23—27), the demons (28—34), sin (ix. 1—8), and death (18, 19, 23—26); interspersing and adding incidents connected with these by time, place, or moral significance; namely, the requirements of discipleship (viii. 19—22), the call of Matthew and his feast to his former associates, the discourse on fasting (ix. 9—17), and the healing of a diseased woman (20—22), of two blind men (27—31), and of a dumb demoniac (32—34). By all these Jesus is shown to be the great subject of ancient prophecy (viii. 17), 'the Son of God' (viii. 29), 'the Son of man' (ix. 6), 'the Son of David' (ix. 27).

7 This miracle is more fully related in Mark i. 40—45, on which see notes.

8 From the fuller account in Luke (on which see notes), it appears that the centurion sent the elders of the Jews and afterwards his 'friends' to Jesus. A person is often said to do what he causes others to do: compare John iv. 1, 2; xix. 1. But it is possible that the centurion's earnestness overcame his modesty, and that he followed his friends.

11 faith, no, not in Israel. And I say unto you, That [a] many shall come from the
east and west,[1] and shall sit down[2] with Abraham, and Isaac, and Jacob, in the
12 kingdom of heaven. But [b] the children of the kingdom[3] [c] shall be cast out into
13 outer darkness: there shall be weeping and gnashing of teeth. And Jesus said
unto the centurion, Go thy way; [d] and as thou hast believed, *so* be it done unto
thee. And his servant was healed in the selfsame hour.
14 [e] And[4] when Jesus was come into Peter's house, he saw [f] his wife's mother
15 laid, and sick of a fever. And he touched her hand, and the fever left her: and
she arose, and ministered unto them.
16 [g] When the even was come, they brought unto him many that were possessed
with devils: and he cast out the spirits with *his* word, and healed all that were
17 sick: that it might be fulfilled[5] which was spoken by Esaias the prophet, saying,
[h] 'Himself took our infirmities, and bare *our* sicknesses' [Isa. liii. 4].

Jesus answers two applicants; stills a storm on the lake; heals the Gadarene demoniacs; and returns to Capernaum, where he heals a paralytic.

18 'NOW when Jesus saw great multitudes about him, he gave commandment to
depart unto the other side.[6]
19 [i] And[7] a certain scribe came, and said unto him, Master, I will follow thee
20 whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and
the birds of the air *have* nests; but 'the Son of man[8] [m] hath not where to lay
his head.[9]
21 [n] And another of his disciples[10] said unto him, Lord, [o] suffer me first to go and
22 bury my father. But Jesus said unto him, Follow me; and let [p] the dead bury
their dead.
23, 24 And when he was entered into a ship,[11] his disciples followed him. [q] And,
behold, there arose a great tempest in the sea, insomuch that the ship was covered[12]
25 with the waves: [r] but he was asleep. And his disciples came to *him*, and awoke
26 him, saying, Lord, [s] save us: we perish! And he saith unto them, 'Why are ye
fearful, O ye of little faith?[13] Then [u] he arose, and rebuked the winds and the
27 sea; and there was a great calm. But the men marvelled, saying, [x] What manner
of man is this, that even [y] the winds and the sea obey him!
28 [z] And when he was come to the other side, into the country of the Gergesenes,[14]
there met him two possessed with devils, coming out of the tombs, exceeding
29 fierce, so that no man might pass by that way. And, behold, they cried out,
saying, What have we to do with thee, Jesus, [a] thou Son of God? art thou come
30 hither to torment us [b] before the time? And there was a good way off from them
31 an herd of many [c] swine feeding. So the devils [d] besought him, saying, If thou
32 cast us out, suffer us to go away into the herd of swine. And he said unto them,
[e] Go. And when they were come out, they went into the herd of swine: and,

[a] see refs. Lk. 13. 29.

[b] ch. 3. 9; 21. 43; see Ro. 2. 25—29.
[c] ch. 13. 42, 50; 22. 13; 24. 51; 25. 30; Lk. 13. 28; 2 Pet. 2. 17; Jude 13.
[d] see refs. ch. 9. 29.

VERS. 14—17. CHRON. TAB. Sec. 30.

[e] see parallel, Mk. 1. 29—34; Lk. 4. 38—41.
[f] 1 Cor. 9. 5.
[g] Mk. 1. 32, etc.; Lk. 4. 40, 41; Ac. 10. 38.
[h] see refs. Is. 53. 4.

VERS. 18—27: CHRON. TAB. Sec. 55.

[i] see parallel, Mk. 4. 35—41; Lk. 8. 22—25.
[k] Lk. 9. 57, 58.
[l] ch. 16. 13; Ps. 80. 17; Pro. 8. 4; Dan. 7. 13.
[m] Lk. 8. 3; 2 Cor. 8. 9.
[n] Lk. 9. 59, 60.
[o] see ch. 19. 29; 1 Ki 19. 20, 21.
[p] Eph. 2. 1; 1 Tim. 5. 6; Rev. 3. 1.
[q] Mk. 4. 37, etc.; Lk. 8. 23, etc.
[r] Ps. 44. 23, 23.
[s] Ps. 46. 1; Ac. 4. 12; 16. 30, 31; 1 Tim. 1. 15; Heb. 7. 25.
[t] ch. 14. 30, 31; Is. 41. 10.
[u] Job 38. 11; see refs. Ps. 65. 7.
[x] Mk. 4. 41; Lk. 8. 25.
[y] ch. 14. 25, 32; Lk. 5 4—7; John 6. 21.

VER. 28 to CH. 9. 1: CHRON. TAB. Sec. 56.

[z] see parallel, Mk. 5. 1—21; Lk. 8. 26—40.
[a] see ch. 4. 3; Mk. 3. 11; Lk. 4. 41; Ac. 16. 17; Jam. 2. 19.
[b] 2 Pet. 2. 4; Jude 6.
[c] see refs. Le. 11. 7.
[d] Job 1. 10—12; 2. 3—6; Lk. 10. 17; Phil. 2. 10, 11.
[e] 1 Pet. 3. 22.

1 From the most remote heathen lands.

2 Rather 'recline.' A 'feast' represents, in prophecy, the blessings of Messiah's reign (Isa. xxv. 6), which were to be extended 'to the Gentiles' and 'the end of the earth' (Isa. xlix. 6). Comp. ch. xxii. 1—14; Luke xiv. 15—24, and notes.

3 Those who, trusting in their outward advantages and religious privileges, think themselves the natural heirs of these blessings, shall, for their unbelief, be disinherited. Compare Rom. xi. 7—24. And their disappointment, rage, and misery will be like those of a person unexpectedly thrust out from a brilliant and cheerful banquet-hall 'into the outside darkness' of the night.

4 See Mark i. 29—31, and note on ver. 31.

5 This quotation from Isa. liii. 4 (on which see note) differs from the Septuagint and from that in 1 Pet. ii. 24; but it is fully accordant with the sense of the prophet. It shows that our Lord's work was adapted to remove the lesser evils of sin, so far as he might see fit, as well as its guilt and dominion.

6 To the eastern side of the Sea of Galilee.

7 The incidents here narrated, with some additions, are placed by Luke (ch. ix. 57—62) at a later period. It is not easy to determine their true position. Some think that one or both of them occurred twice.

8 The term 'Son of man' was probably well known among the Jews as an appellation of the Messiah, being derived from Dan. vii. 13, where it is a Chaldee phrase, signifying 'a man.' The form of expression in that passage, 'one like a son of man,' was well adapted to suggest the peculiar constitution of our Lord's nature, and may therefore have led him to the frequent use of this designation. In his case also it evidently indicated gracious condescension, for it is never applied to him by any of his disciples.

9 If you would be my disciple, you must renounce your expectations of an earthly kingdom of Messiah, and be prepared even to sacrifice the ordinary comforts of life.

10 On vers. 21, 22, see notes on Luke ix. 59, 60.

11 Rather, *the* ship; *i. e.* the vessel which the disciples had prepared (ver. 18). See Mark iii. 9.

12 Or, 'was becoming covered.' The Lake of Tiberias, lying deep among precipitous mountains, is exposed to sudden gusts, which sweep down the valleys, and violently agitate the waters. That this was a severe tempest is shown by the fact that four experienced fishermen on board the little bark were greatly alarmed.

13 Although they were of 'little faith,' in so far as they feared to perish with the slumbering Redeemer; yet were they 'believing,' inasmuch as they looked to Him for deliverance. He acknowledges the faith they had, and commands a calm; whilst he reproves them because they had not more.

14 Some Greek manuscripts read, 'Gadarenes,' as in Mark v. 1, and Luke viii. 26. Origen says that Gergesa was a city on the eastern shore of the lake. If so, it was probably included in the district of the more important city, Gadara, on the river Hieromax (Yarmuk), one of the cities of Decapolis, inhabited chiefly by Gentiles. On this miracle, see notes on Mark v. 1—21; where, as in Luke, only one demoniac is mentioned, his companion being probably less remarkable.

behold, the whole herd of swine ran violently down a steep place into the sea,
33 and perished[1] in the waters. *f* And they that kept them fled, and went their ways
into the city, and told every thing, and what was befallen to the possessed of the
34 devils. And, behold, the whole city came out to meet Jesus. And when they
9 saw him, *g* they besought *him* that he would depart out of their coasts.[2] And he
entered into a ship, and passed over, *h* and came into his own city.[3]
2 *i* And,[4] behold, they brought to him a man sick of the palsy, lying on a bed:
and Jesus seeing their faith said unto the sick of the palsy; Son, be of good
3 cheer; thy sins be forgiven thee. And, behold, certain of the scribes said
4 within themselves, This *man* blasphemeth. And Jesus knowing their thoughts
5 said, Wherefore think ye evil in your hearts? For whether is easier, to say,
6 *Thy* sins be forgiven thee; or to say, Arise, and walk? But that ye may know
that the Son of man hath power on earth to forgive sins, (then saith he to the
7 sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he
8 arose, and departed to his house. But when the multitudes saw *it*, they
marvelled, and glorified God, which had given such power unto men.[5]

The call of Matthew, and the feast at his house; discourse concerning fasting.

9 *k* AND as Jesus passed forth from thence, he saw a man, named Matthew,[6]
sitting at the receipt of custom:[7] and he saith unto him, *l* Follow me. And he
arose, and followed him.
10 *m* And it came to pass, as Jesus sat at meat in the house,[8] behold, many publicans
11 and sinners[9] came and sat down with him and his disciples. And when the
Pharisees saw[10] *it*, they said unto his disciples, Why eateth your Master with
12 publicans and sinners? But when Jesus heard *that*, he said unto them, They
13 that be whole need not a physician, but they that are sick. But *n* go ye and
learn what *that* meaneth, *o* 'I will have mercy, and not sacrifice'[11] [Hos. vi. 6]:
for I am not come to call the righteous,[12] but sinners to repentance.
14 Then came to him the disciples of John,[13] saying, *p* Why do we and the Pharisees
15 fast oft, but thy disciples fast not? And Jesus said unto them, Can *q* the children
of the bridechamber[14] mourn, as long as the bridegroom[15] is with them? but the
days will come, *r* when the bridegroom shall be taken from them, and *s* then shall
16 they fast. *t* No man putteth a piece of new[16] cloth unto an old garment, for that
which is put in to fill it up taketh from the garment, and the rent is made worse.
17 Neither do men put new wine into *u* old bottles:[17] else the bottles break, and the
wine runneth out, *x* and the bottles perish: but they put new wine into new
bottles, and both are preserved.

f Mk. 5. 14—18; Lk. 8. 37—39.

g see Deu. 5. 25; 1 Ki. 17. 18; 18. 17; Job 21. 14; Hos. 12. 9; Lk. 5. 8; Ac. 16. 39.
h ch. 4. 13.

VERS. 2—8: CHRON. TAB. Sec. 33
i see parallel, Mk. 2. 3—12; Lk. 5. 18—26. On vers. 2—8, see refs. Mk. 2. 3—12.

VER. 9: CHRON. TAB. Sec. 34.
k see parallel, Mk. 2. 14; Lk. 5. 27, 28.
l ch. 4. 18—22; John 1. 43—45; 8. 12.

VERS. 10—13: CHRON. TAB. Sec. 57.
m see parallel, Mk. 2. 15—17; Lk. 5. 29—32. On vers. 10—13, see refs. Lk. 5. 29—32.

n ch. 12. 3, 5, 7; Lk. 10. 28.
o 1 Sam. 15. 22; Pro 21. 3; Hos. 6. 6; Mic. 6. 6—8.

VERS. 14—17: CHRON. TAB. Sec. 58.
p see parallel, Mk. 2. 18—22; Lk. 5. 33—39; see also Lk. 18. 12.
q Ps. 45. 14, 15; John 3. 29; comp. Judg. 14. 10, 11.
r Lk. 24. 13—21; John 16. 6, 20—22.
s Ac. 13. 2, 3; 14. 23; 1 Cor. 7. 5.
t John 16. 12; 1 Cor. 3. 1, 2.
u see Job 32. 19.
x comp. Jos. 9. 4.

1 This case, and that of the barren fig tree (see ch. xxi. 19), are the only instances in which our Saviour's miracles did not promote directly the temporal welfare and happiness of men. There were, doubtless, moral reasons for both.

2 Disregarding the beneficence and compassion of our Lord, through fear of a power which could control and destroy the 'unclean,' and perhaps also through love of their worldly possessions.

3 Capernaum, which He had selected as the place of his residence. See ch. iv. 13.

4 On vers. 2—8, see notes on Luke v. 17—26.

5 Recognising only the prophetical commission, not the Divine nature of our Lord.

6 Respecting Matthew's personal history, see the Preface to this gospel.

7 Or, 'At the toll-house' or 'custom-house.'

8 Luke records (ch. v. 29) what Matthew modestly omits, that this feast was provided by Matthew himself; probably in order to bring his former associates into closer intercourse with Jesus; as well as to show honour to the Saviour. Though narrated here for the sake of the connection, the feast probably was made some time after Matthew's call. See Chron. Table, sec. 57.

9 'Publicans' were regarded as among the worst of 'sinners:' see note on ch. v. 46.

10 Not at the feast, at which they would not be present, but either as the disciples were departing or soon afterwards.

11 See Hos. vi. 6, and note. Our Lord vindicates himself, both by proverb and by Scripture, as a public religious teacher in showing 'mercy' to those who were diseased with sin; and he then announces the salvation of sinners as the great purpose for which He came into the world. Comp. ch. xviii. 11; Luke xv. He thus condemns the selfish bigotry of the Pharisees, and encourages any true penitents who might have been disheartened by their remarks.

12 If any were truly righteous, they would not need my salvation. If they think themselves so, they will not care to seek it.

13 Among those who had followed John, there seem to have been many who did not follow Christ (see Acts xix. 4, 5); and these probably maintained a sort of ascetic morality, in imitation of their master; thus resembling in some points the better part of the Pharisees.

14 See Judg. xiv. 11, and note.

15 Our Lord thus confirms the intimation of his forerunner (John iii. 29); announcing himself as the Messiah, who had long ago been represented as the 'bridegroom,' and his coming as the marriage of Israel. (See Sol. Song, preface and notes; Psa. xlv.; Isa. lxii. 5.) And this figure he employs further to illustrate the difference between the ascetic severity of John as a preacher of repentance only, and himself as the gracious Author of a joyful salvation. Gladness, not mourning, should distinguish his followers, at least whilst he is with them on earth.

16 The Greek word originally means 'undressed;' 'not fulled.' But it may here be used, in its secondary sense, 'new.' In Luke v. 36 it is spoken of as a 'piece of a new garment,' and would therefore probably be fulled.

17 Rather, 'skins:' see Josh. ix. 4. These skin-bottles, when they are old, become dry, and unsuitable for new wine, as they cannot swell when it ferments. They therefore burst. So the forms of the old dispensation were unsuitable to the spirit of the new. It is not fasting in itself which is prohibited (see ch. vi. 16, 17; Acts xiv. 23), but the imposition of the burdensome restrictions and observances of the old dispensation upon the Christian.

Raising of Jairus's daughter; healing of a woman with an issue of blood, of two blind men, and of a dumb demoniac.

18 [y] WHILE he spake these things unto them, behold, there came a certain ruler,[1] and worshipped him, saying, My daughter is even now dead: [2] but come and [z] lay
19 thy hand upon her, and she shall live. And Jesus arose, and followed him, and *so did* his disciples.
20 [a] And, behold, a woman, which was diseased with an issue of blood twelve
21 years, came behind *him*, and [b] touched the [c] hem of his garment: for she said
22 within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; [d] thy faith hath made thee whole. And the woman was made whole from that hour.
23 [e] And when Jesus came into the ruler's house, and saw [f] the minstrels and the
24 people making a noise, he said unto them, [g] Give place: for the maid is not dead,
25 but sleepeth. And they laughed him to scorn. But when the people were put
26 forth, he went in, and took her by the hand, and the maid arose. [h] And the fame hereof went abroad into all that land.
27 And when Jesus departed thence, two blind men followed him, crying, and
28 saying, [i] *Thou* Son of David,[3] have mercy on us. And when he was come into the house, the blind men came to him. And Jesus saith unto them, [k] Believe ye
29 that I am able to do this? They said unto him, Yea, Lord. Then touched he
30 their eyes, saying, [l] According to your faith be it unto you. And [m] their eyes were opened. And Jesus straitly charged them, saying, [n] See *that* no man know *it*.
31 [o] But they, when they were departed, spread abroad his fame in all that country.
32 [p] As they went out, behold, they brought to him a dumb man possessed with
33 a devil. And when the devil was cast out, [q] the dumb spake: and the multitudes
34 marvelled, saying, It was never so seen in Israel. But the Pharisees said, [r] He casteth out devils through the prince of the devils.[4]

Our Lord's third circuit in Galilee; his compassion for the people; mission of the twelve apostles.

35 [s] AND[5] Jesus went about all the cities and villages, [t] teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and
36 every disease among the people. [u] But when he saw the multitudes, he was moved with compassion on them, because they fainted,[6] and were scattered abroad,
37 as sheep having no shepherd. Then saith he unto his disciples, [x] The harvest
38 truly *is* plenteous, [y] but the labourers *are* few; [z] pray[7] ye therefore [a] the Lord of the harvest, [b] that he will send forth labourers into his harvest.

VERS. 18—26: CHRON. TAB. Sec. 59.
y see parallel, Mk. 5 22—43; Lk. 8. 41—56.
z Ac. 4. 30.

a Mk. 5. 25; Lk. 8. 43.
b ch. 14. 36; Mk. 3. 10.
c Num. 15. 38, 39.

d Mk. 10. 52; Lk. 7. 50; 8. 48; 17. 19; 18. 42.
e Mk. 5. 38; Lk. 8. 51.
f see 2 Chr. 35. 25; Jer. 9. 17.
g 1 Ki. 17. 19; Ac. 9. 40; 20. 10.
h ver. 31; ch. 4. 24.

VERS. 27—34: CHRON. TAB. Sec. 60.
i ch. 12. 23; 15. 22, 20. 30, 31; Mk. 10. 47, 48; Lk. 18. 38, 39; Ro. 1. 3; Rev. 22. 16.
k John 11. 40.
l see refs. ch. 8. 3, 13.
m Ps. 146. 8; Is. 35. 5; 42. 2, 7.
n ch. 8. 4; 12. 16; 17. 9; Lk. 5. 14.
o Mk. 7. 36.
p see ch. 12. 22; Lk. 11. 14.
q Is. 35. 6.
r ch. 12. 24; Mk. 3. 22; Lk. 11. 15.

VER. 35 to CH. 11. 1: CHRON. TAB. Sec. 62.
s Mk. 6. 6; Lk. 13. 22.
t ch. 4. 23.
u on ver. 36, see refs. Mk. 6. 34.
x Mk. 16. 15; Lk. 10. 2; 24 27; John 4 35.
y Phil. 2. 19—21; Col. 4. 11.
z 2 Thes. 3. 1.
a John 20. 21; Eph. 4. 11.
b see ch. 10. 1—5; Lk. 10. 1, 2; 1 Cor. 12. 28.

1 That is, a ruler of the synagogue. The events of this section are more fully recorded in Mark v. 22—43, on which see notes.

2 Matthew, giving only a short account, passes over the fact mentioned by Mark, that the death of the child was reported to the father after his first application to Jesus.

3 By this appellation the blind men acknowledged Jesus to be the Messiah, for it appears to have been the favourite popular designation of the expected King of Israel: see ch. xxii. 42. But, as it might seem to favour the idea of an earthly reign over the Jewish nation, and so be liable to grievous abuse (as when the people desired to make Jesus a king, John vi. 15), our Lord did not himself employ it, but preferred to call himself 'the Son of man'—a title of deeper significance, and less liable to perversion.

4 See ch. xii. 23—30, and notes.

5 The evangelist now opens a new page of the history of Messiah's kingdom. Our Lord's journeys of beneficent activity (ch. iv. 23—25) had brought him into close contact with the people, who were pining after better religious teaching, and had stirred afresh his tender pity (ix. 35, 36). He therefore urges his disciples to pray to God to send them true shepherds and faithful labourers (37, 38); and then commissions the twelve, who had been selected before, but are now first enumerated in this Gospel, as his apostles or envoys (x. 1—4). To these he addresses a discourse, referring, first, to their present mission (5—15), then to their future ministry (16—23), and, lastly, to all his faithful servants (24—42). 1. They are sent at present to Jews only (5, 6) to announce Messiah's reign (7), and they are to prove the truth of their message by miracles of mercy (8). In this work they must rely upon the daily special care of Providence (9, 10); and, seeking wherever they go the most devout, they are to bring peace to the homes of all who receive them (11—13), whilst a curse awaits all who reject them (14, 15). 2. But their ministry is to be hereafter extended, amidst dangers and persecutions, which will require holiness, prudence, and courage (16—18), and for which they may expect timely Divine help (19, 20), enabling them to endure through all to the end (21—23). 3. All the followers of a persecuted Redeemer must reckon on being treated like their Lord (24, 25). Yet they need not fear; for His teachings are destined to be published (26, 27); his servants are sacred under the care of their protecting Father (28—31) and approving Judge (32, 33). Nor is it strange that the gospel should arouse hostility and strife; this has been foreseen and provided for (34—36); and it serves to test the Christian's faithfulness (37—39). And Jesus will reward, not his servants only, but all who take their part (40—42). The whole discourse is adapted both to awaken a sense of responsibility, and to encourage confidence in God in all circumstances.

6 Rather, 'were harassed;' like sheep, each one wearied out, and the flock scattered by the negligence and rapacity of their keepers (compare Zech. xi. 16, 17). The Jewish teachers, by their burdensome traditions and grievous exactions, had robbed religion of all that could sanctify and comfort; so that the people, wearied with the double oppression of the Romans and of their own leaders, were ready to wander after any one who promised them relief. Comp. ch. xxiv. 24.

7 Recognising His power to qualify labourers and his authority to call them forth, and appealing to the interest which he takes in 'his harvest.' Those who pray earnestly for this blessing will be ready for the call to labour, if (as in ch. x.) it is addressed to themselves.

10 And [d] when he had called unto *him* his twelve disciples,[1] he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these; The first,[2] [e] Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John
3 his brother; Philip, and Bartholomew;[3] Thomas,[4] and Matthew the publican; James[5] *the son* of Alphæus, and Lebbæus,[6] whose surname was Thaddæus;
4 Simon the Canaanite,[7] and Judas Iscariot,[8] who also betrayed him.[9]
5 [f] These twelve Jesus sent forth, and commanded them, saying, [g] Go not into the
6 way of the Gentiles, and into *any* city of [h] the Samaritans[10] enter ye not: [i] but go
7 rather to the [k] lost sheep of the house of Israel. [l] And as ye go, preach, saying,
8 [m] The kingdom of heaven is at hand. [n] Heal the sick, cleanse the lepers, raise the
9 dead, cast out devils. [o] Freely ye have received, freely give. [p] Provide[11] neither
10 gold, nor silver, nor brass in your purses, nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: [12] [q] for the workman is worthy of his meat.[13]
11 And into whatsoever city or town ye shall enter, inquire who in it is
12 worthy;[14] and there abide till ye go thence. And when ye come into an house,
13 salute it: [r] and if the house be worthy, let your peace come upon it: [s] but if
14 it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off
15 the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.
16 [t] Behold, I send you forth as sheep in the midst of wolves: [u] be ye therefore
17 wise as serpents, and [x] harmless as doves.[15] But [y] beware of men: for [z] they will deliver you up to the councils,[16] and [a] they will scourge you in their synagogues;
18 and [17] [b] ye shall be brought before governors and kings[18] for my sake, [c] for a
19 testimony against[19] them and the Gentiles. [d] But when they deliver you up, take no thought[20] how or what ye shall speak: for [e] it shall be given you in that same
20 hour what ye shall speak. [f] For it is not ye that speak, but the Spirit of your
21 Father which speaketh in you. [g] And the brother shall deliver up the brother

[d] see parallel, Mk. 3. 13—19; Lk. 6. 12—19; see also Mk. 6. 7; Lk. 9. 1; Ac. 3. 12, 16.
[e] on vers. 2—4, see refs. Mk. 3. 16—19.
[f] see parallel, Mk. 6. 7—11; Lk. 9. 1—5.
[g] ch. 4. 15; Ac. 1. 8.
[h] see 2 Ki. 17. 24; John 4. 9, 20.
[i] ch. 15. 24; Ac. 3. 26; 13. 46.
[k] ch. 9. 36; 18. 11—13; Is. 53. 6; Jer. 50. 6, 17; Ezek. 34. 5, 6, 16; 1 Pet. 2. 25.
[l] Lk. 9. 2.
[m] ch. 3. 2; 4. 17; Lk. 10. 9.
[n] ver. 1.
[o] Ac. 3. 6; 8. 18—20; 20. 33—35.
[p] on vers. 10—15, see refs Mk. 6. 8—11.
[q] see refs. Lk. 10. 7.
[r] Lk. 10. 5.
[s] Ps. 35. 13.
[t] Lk. 10. 3.
[u] Ge. 3. 1; Lk. 21. 15; Ro. 16. 19; Eph. 5. 15; comp. Ac. 23. 6.
[x] 1 Cor. 14. 20; Phil. 2. 15; 1 Thes. 2. 10; 5. 22.
[y] Mic. 7. 5.
[z] ch. 24. 9; Mk. 13. 9; Lk. 12. 11; 21. 12.
[a] Ac. 5. 40; 2 Cor. 11. 24.
[b] Ac. 12. 1; 21. 10; 25. 7, 23; 2 Tim. 4. 16.
[c] 2 Tim. 1. 8; Rev. 1. 9; 6. 9.
[d] Dan. 3. 16—18; Mk. 13. 11—13; Lk. 12. 11; 21. 14, 15.
[e] Ex. 4. 12; Jer. 1. 7—9; Ac. 4. 8—13; 2 Tim. 4. 17.
[f] Ex. 4. 12; see refs. 2 Sam. 23. 2; Ac. 6. 10.
[g] vers. 35, 36; Mic. 7. 5, 6; Lk. 21. 16.

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1 They had been selected before this time (see Luke vi. 13, and note on ch. v. 1); now they are solemnly commissioned as *apostles*. Their number corresponded to that of the twelve tribes of Israel.

2 Matthew has placed the first four in the order in which they were called to be constant attendants on our Lord, Peter being 'first:' see ch. iv. 18—21. It is likely that the rest are similarly arranged. The arrangement can have no reference to rank or authority; for it differs in each of the four lists of the apostles. Comp. ch. x. 2—4; Mark iii. 16—19; Luke vi. 14—16; Acts i. 13.

3 Bartholomew, or Bar-Talmai (son of Talmai), probably a patronymic of Nathanael, who was brought to Jesus by Philip, with whom he is here classed. See John i. 46; xxi. 2.

4 The Hebrew name Thomas (in Greek Didymus) means 'the twin:' see John xi. 16.

5 Called also (Mark xv. 40) *the Less;* probably either in age or stature. He was a *cousin* of our Lord; his mother, called (John xix. 25) the wife of Cleophas (*i. e.* of Alpheus), being a sister of our Lord's mother. See Preface to the Epistle of James.

6 Called also 'Thaddæus' (Mark iii. 18); another form of 'Judas' (Luke vi. 16; John xiv. 22).

7 This should be 'Kananæan,' a Hebrew appellation (of which the Greek is *Zelotes*, Luke vi. 15) given to a sect to which Simon had belonged. These persons professed to resemble Phinehas of old (Numb. xxv. 7, 8) in zeal for the law, but became eventually extremely bigoted, seditious, and blood-thirsty. See Josephus, Bell. Jud. b. iv. c. 3, ss. 9, 13; c. 6. s. 3.

8 'Iscariot' is probably a Greek compound of two Hebrew words, meaning *Man of Kerioth* (Josh. xv. 25).

9 One of the strongest evidences of our Lord's perfect innocence is found in the exposure of his most confidential communications to such a man. How gladly would his enemies have used Judas as a witness against him, could they have done so! (see ch. xxvi. 59, 60). How gladly would Judas have appeased his own conscience, if he could, by persuading himself that he had not betrayed the innocent!

10 The Samaritans inhabited the central part of Palestine, lying between Judea and Galilee. There had long been a bitter enmity between them and the Jews. See John iv. 9; and notes on 2 Kings xvii. 24, 27; Ezra iv. 2, 3; Neh. xiii. 28. For the present the gospel was to be preached only to the Jews. Our Lord, before his ascension, extended the commission, expressly including Samaria (Acts i. 8) as well as the Gentiles (ch. xxviii. 19). See Col. i. 26—28.

11 The instructions in vers. 9—15 were repeated by our Lord when he sent forth the seventy. They are more fully recorded in Luke x. 4—16, on which see notes.

12 That is, no others than those which you have actually in use. Comp. Mark vi. 8.

13 That is, He is worthy of his sustenance.

14 That is, deserving of your confidence; devout and well-disposed.

15 The serpent is 'prudent,' but malignant (Gen. xlix. 17); the dove is 'guileless,' but silly (Hos. vii. 11). Be prudent, but be guileless.

16 The local 'tribunals' attached to the synagogues. Their judges could punish by scourging. See Acts xxii. 19.

17 Rather, 'Yea, moreover;' implying severer trial.

18 Roman 'governors' of provinces (Matt. xxvii.; Acts xxiii., xxiv.), and dependent 'kings,' as Herod, or perhaps the emperors of Rome (Acts xii. 1; xxv. 23; xxv. 11, 12).

19 Perhaps, 'to them,' in a twofold sense—'to them' for their salvation, if they believe (Acts xiii. 7—12); 'to them' for their condemnation, if they reject your message (Acts xxiv. 24—27). Compare 2 Cor. ii. 16; Phil. i. 12, 13; 2 Tim. iv. 17. The servants of Christ are to bear this 'testimony' to the truth of their doctrines, by their calm heroism and forgiving meekness in danger and suffering.

20 Rather, 'Be not anxious;' as they might naturally be from a remembrance of the interests involved in their 'testimony.' Look for aid in the emergency to the Holy Spirit, who will so help you that when you speak it shall rather be He who speaks than you, with a wisdom which none can gainsay. Comp. Luke xxi. 15.

to death, and the father the child: and the children shall rise up against *their*
22 parents, and cause them to be put to death. And [h] ye shall be hated of all *men*[1]
23 for my name's sake: [i] but he that endureth to the end shall be saved. But [k] when
they persecute you in this city, flee ye into another: for verily I say unto you,
Ye shall not have gone over the cities of Israel, [l] till the Son of man be come.[2]
24 [m] The disciple is not above *his* master, nor the servant above his lord.
25 It is enough for the disciple that he be as his master, and the servant [n] as his
lord. If [o] they have called the master of the house [p] Beelzebub,[3] how much more
26 *shall they call* them of his household! [q] Fear them not therefore: [r] for[4] there is
nothing covered, that shall not be revealed; and hid, that shall not be known.
27 [s] What I tell you in darkness, *that* speak ye in light: and what ye hear in the
ear, [t] *that* preach ye upon the housetops.[5]
28 [u] And fear not them which kill the body, but are not able to kill the
soul: but rather fear him which is able to destroy both soul and body in
29 hell. Are not two sparrows sold for a farthing?[6] and one of them shall not
30 fall on the ground without your Father. But the very hairs of your head are
31 all numbered.[7] Fear ye not therefore, ye are of more value than many sparrows.
32 Whosoever therefore shall confess me before men, him will I confess also before
33 my Father which is in heaven. But whosoever shall deny me before men, him
will I also deny before my Father which is in heaven.
34 [x] Think not that I am come to send peace[8] on earth: I came not to send peace,
35 but a sword. For I am come to set a man at variance [y] against his father, and the
daughter against her mother, and the daughter-in-law against her mother-in-law.
37 And [z] a man's foes *shall be* they of his own household.[9] [a] He that loveth father
or mother more than me[10] is not worthy of me: and he that loveth son or daughter
38 more than me is not worthy of me. [b] And he that taketh not his cross,[11] and
39 followeth after me, is not worthy of me. [c] He that findeth[12] his life shall lose it:
and he that loseth his life for my sake shall find it.
40 [d] He that receiveth you receiveth me, [e] and he that receiveth me receiveth him
41 that sent me. [f] He that receiveth a prophet in the name of a prophet [g] shall
receive a prophet's reward; and he that receiveth a righteous man in the name
42 of a righteous man shall receive a righteous man's reward. [h] And whosoever
shall give to drink unto one of these little ones[13] [i] a cup of cold *water* only in the
name of a disciple, verily I say unto you, [k] he shall in no wise lose his reward.

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.[14]

[h] ch. 24. 9; Lk. 21. 17; John 17. 14; 1 John 3. 13.
[i] ch. 24. 13; Dan. 12. 12, 13; Mk. 13. 13; Ro. 2. 7; Heb. 6. 11; Jam 1. 12; Jude 20, 21; Rev. 2. 10.
[k] ch. 2. 13; 4. 12; 12. 15; Ac. 8. 1; 9. 25; 14. 6.
[l] ch. 16. 28; 24. 27, 30; 25. 13; 26. 64.
[m] Lk. 6. 40; John 13. 16; 15. 20.
[n] Heb. 12. 2—4.
[o] ch. 9. 34; 12. 24, 26, 27; Mk. 3. 22; Lk. 11. 15; John 8. 48, 52.
[p] Gr., *Beelzebul.*
[q] Pro. 29. 25; Is. 43. 1, 2; 51. 7, 8, 12, 13; 1 Pet. 3. 14.
[r] Mk. 4. 22; Lk. 8. 17; 12. 2, 3.
[s] ch. 13. 1—17, 34; Lk. 8. 10.
[t] Pro. 1. 20, 21; 8. 1—5.
[u] on vers. 28—33, see refs. Lk. 12. 4—10.
[x] Lk. 12. 49, 51—53; John 7. 40—52.
[y] ver. 21; ch. 24. 10; Mic. 7. 6.
[z] Ps. 41. 9; 55. 13; Jer. 12. 6; 20. 10; Mic. 7. 6; John 13. 18; Gal. 4. 29.
[a] Lk. 14. 26.
[b] ch. 16. 24—26; Mk. 8. 34; Lk. 9. 23; 14. 27.
[c] ch. 16. 25; Lk. 17. 33; John 12. 25; Phil. 1. 20, 21.
[d] ch. 18. 5; 25. 40; Lk. 9. 48; 10. 16; John 12. 44; 13. 20; 2 Cor. 5. 20; Gal. 4. 14.
[e] John 5. 23; 12. 44—49; 2 John 9.
[f] 1 Ki. 17. 10; 18. 4; 2 Ki. 4. 8; Ac. 16. 15; Ro. 16. 23; 2 Tim. 1. 16—18.
[g] ch. 16. 27; 25. 34—40.
[h] ch. 18. 3—6, 10; Mk. 9. 41.
[i] 2 Cor. 8. 12.
[k] Phil. 1. 15—19; Heb. 6. 10.

1 In nothing perhaps has the hardening nature of man's ungodliness been so strikingly displayed as in the bitter hatred which the meek professors and propagators of the gospel of peace have had to endure, frequently even from their dearest relatives. Those who are tolerant of everything else are intolerant of a vital and active piety. This has been persecuted by Jews, Romans, and other heathen and infidels, and most of all by the adherents of perverted systems of Christianity.

2 You will have barely time to preach to all Israel before I come to judge and punish your persecutors; therefore do not linger where you are ill-received. The approaching destruction of the Jewish state is the primary subject of these verses; but they contain a forcible appeal to all who earnestly desire to save sinners 'from the wrath to come.'

3 Rather, 'Beelzebul.' Some think this was the same as Baal-zebub, the fly-god of Ekron (2 Kings i. 2), whose name the Jews had contemptuously altered, and applied to Satan (see 1 Cor. x. 20). It may mean 'master of the house;' which has led some to suppose that the name was derived from the worship of the heavenly bodies; and applied, as 'Lucifer' afterwards was, to Satan.

4 They will accuse you of *secret* purposes of mischief. On the contrary, I charge you *publicly* to announce all that I have taught you; and I promise you that I will *publicly* vindicate you from all their aspersions.

5 Where people were accustomed to sit. So that anything so proclaimed would be widely known.

6 The 'assarius;' a very small Roman coin worth about a halfpenny. God alone is the arbiter of life and death. Fear Him rather than man; trust Him, and fear not man.

7 A proverbial expression, showing God's watchful care over his creatures.

8 His ultimate *purpose* is not to introduce discord, but peace. Yet, in a world like ours, true peace can be attained only as the result of a severe conflict between the opposing powers of good and evil.

9 A quotation from Micah vii. 6, which represents social estrangement as the natural result of deep depravity; here that depravity is spoken of as being aroused to hostility by the introduction of the gospel.

10 A reference to Exod. xxxii. 26—29. He who does not regard the claims of Jesus as supreme is unfit for the self-sacrifice which He requires, and the practice of which is a mark of conformity to himself.

11 The victim of this Roman punishment, which was most painful and ignominious, was often compelled to carry the cross on which he was to suffer to the place of execution. 'Bearing the cross' is a phrase often used by our Lord; and although there is no evidence that it was a Jewish mode of speech, yet his hearers must well have understood him to refer to the deepest suffering and disgrace. He probably designed to prepare their minds for his own death, and especially to associate it with the great principles of Christian self-sacrifice. This is one of those sayings of which John xii. 16 was eminently true.

12 The word rendered 'life' and 'soul,' both here and at ch. xvi. 25, 26, is put, according to a Hebrew idiom transferred to the Greek, for 'self,' which is substituted for it in Luke ix. 25. It evidently includes all a man's most cherished interests. He who makes his own interests paramount shall lose what he seeks. He whose chief aim is to serve me shall obtain the highest good for himself.

13 These my humble and despised disciples. The smallest services rendered to the humblest of Christ's followers shall be recompensed. Compare ch. xviii. 10.

14 The cities of the Galileans.

Message of inquiry from John the Baptist; and our Lord's answer.

2 [f]NOW[1] when John had heard in the prison[2] the works of Christ,[3] he sent two
3 of his disciples, and said unto him, [m]Art thou he that should come,[4] or do we look
4 for another? Jesus answered and said unto them, Go and show John again those
5 things which ye do hear and see:[5] the blind receive their sight, and the lame
walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and
6 the poor have the Gospel preached to them. And blessed is *he*, whosoever shall
not [n]be offended[6] in me.
7 [o]And as they departed,[7] Jesus began to say unto the multitudes concerning John,
[p]What went ye out into the wilderness to see? [q]A reed shaken with the wind?[8]
8 But what went ye out for to see? [r]A man clothed in soft raiment? behold, they
9 that wear soft *clothing* are in kings' houses. But what went ye out for to see?
10 A prophet? Yea, I say unto you, [s]and more than a prophet. For this is *he*, of
whom it is written, [t]Behold, I send my messenger before thy face, which shall
11 prepare thy way before thee. Verily I say unto you, Among them that are born
of women there hath not risen a greater than John the Baptist:[9] notwithstanding
12 he that is least in [u]the kingdom of heaven is greater than he. [x]And from the
days of John the Baptist until now the kingdom of heaven [y]suffereth violence,[10]
13 and the violent take it by force. [z]For all the Prophets and the Law prophesied
14 until John. And if ye will receive *it*, this is [a]Elias, which was for to come.
15 [b]He that hath ears to hear, let him hear.[11]
16 [c]But whereunto shall I liken this generation? It is like unto children[12] sitting

VERS. 2—19: CHRON. TAB. SEC. 43.

f see parallel, Lk. 7. 18—35; see also ch. 14. 3; Lk. 3. 19, 20.
m on vers. 3—5, see refs. Lk. 7. 19—22.
n ch. 13. 55—57; 15. 12—14; 24. 10; 26. 31; Is. 8. 14, 15; Ro. 9. 32, 33; 1 Cor. 1. 23; 2. 14; Gal. 5. 11; 1 Pet. 2. 8.
o Lk. 7. 24.
p ch. 3. 1—3, 5.
q Eph. 4. 14.
r see ch. 3. 4.
s ch. 14. 5; 17. 12, 13; 21. 26; Lk. 1. 15—17, 76; 7. 26.
t see refs. ch. 3. 3; Mk. 1. 2; Lk. 7. 27.
u see refs. ch. 3. 2 and comp Gal. 4. 1—7.
x Lk. 16. 16.
y Lk. 13. 24; John 6. 27.
z Mal. 4. 6; Lk. 24. 27, 44; Ac. 3. 22—24.
a ch. 17. 10—13; Mal. 4. 5, 6; Mk. 9. 11—13; Lk. 1. 17.
b ch. 13. 9; Lk. 8. 8; Rev. 2. 7, 11, 17, 29; 3. 6, 13, 22.
c Lk. 7. 31—35.

1 The calumnies and persecutions to which our Lord had adverted (ch. x. 25) come now to be related. They begin with the forerunner's imprisonment (xi. 2); which seems to have tried the faith of John's disciples, and perhaps his own. In answer to his inquiry (3), Jesus appeals to his miracles as illustrating and confirming his claims (4—6); and then takes occasion to commend John's faithfulness and to exalt his authority (7—11); which, however, the men of that day had rejected, as they were capriciously rejecting our Lord's (12—19). Dwelling upon this subject, He denounces against them the heaviest woes (20—24), extols his Father's sovereign wisdom (25—27), and affectionately invites all who feel the unsatisfactoriness of their human teachers to come to Him for rest (28—30). Instances of hostility to His disciples and to himself are next adduced. 1. The Pharisaic censure of his disciples for plucking corn on the sabbath, which gives occasion to some lessons on the nature and object of that institution (xii. 1—8). 2. A miracle of healing performed by Jesus on that day (9—11) leads to plots against His life, which, however, do not arrest his active beneficence (15—21). 3. His expulsion of a demon is malignantly attributed by his enemies to a confederacy with Satan (22—24). This charge he proves to be absurd (25—30), and then solemnly warns those who had invented it of the peril of sinning beyond all hope of pardon (31—37). To such persons he refuses any new sign (38—42), and intimates to them the danger of a worse 'possession' by demons (43—45). The whole is closed by an interesting incident which brings out our Lord's tender love and intimate relation to his faithful disciples (46—50). Dark as are the contents of this section, they are throughout relieved by marks of our Lord's compassion and forbearance.

2 Herod had imprisoned John in the fortress of Machærus, on the east of the Dead Sea. See ch. xiv. 3, and Josephus, Ant. b. 18, c. 5, s. 2.

3 Rather, 'the works of *the Christ*;' for Matthew never uses the word as a proper name. This probably means works characteristic of the Messiah; particularly the recent restoration to life of the widow's son at Nain. See Luke vii.; and compare ver. 5 with Isa. xxxv. 5; lxi. 1—3 (on which see notes).

4 This was a designation of the Messiah, which John the Baptist had adopted (see ch. iii. 11), derived probably from Psa. cxviii. 26, on which see note. John's reason for this inquiry can only be conjectured. Some think that he wished to satisfy the minds of his disciples, who were disheartened by his imprisonment. But to this it is objected that the answer was sent to *John* himself. Others suppose that his own faith wavered, when he found that Jesus did not put forth his miraculous powers for the deliverance of his faithful forerunner. But our Lord implies that John was not a reed shaken by the wind (ver. 7). Others, again, regard his question as an intimation that Jesus should assert more plainly that he was the Messiah, and our Lord's reply as a rebuke similar to that given to Mary (John ii. 4). But this is rendered improbable by the fact that, as soon as the messengers had departed, our Lord declared that John, who had asked the question, was Elijah; virtually saying, 'I am he that should come.'

5 See Luke vii. 21; where the miracles performed in the presence of John's disciples are recorded.

6 That is, Happy is he to whom I shall not prove a stumbling-block; whom my condition and my plans do not lead to reject me. The view taken of the particular application of this general sentiment will depend upon the opinion formed respecting John's reasons for the inquiry. See note on ch. v. 29.

7 'The world praises a man in his presence, blames him in his absence. Divine truth does the contrary.'—*Bengel.*

8 This illustration is derived from the reeds which fringed the banks of the Jordan, where John baptized. It may mean, Did you go to see such a *common* thing as that? Or it may refer to John's character. Did you go to see a feeble, inconstant man? or an effeminate courtier and flatterer? (ver. 8). Nay, you know you went to see a stern and inflexible prophet, one who is in truth superior to all the prophets; for he is the precursor of the Messiah, the predicted Elijah (Mal. iii. 1; iv. 5). In speaking thus highly of John, to whom he had sent a gentle reproof, our Lord shows how he can at once rebuke the failings of his people, and yet encourage them by his approval of their works of faith and love.

9 John indeed, as living *nearest* to the reign of Messiah, was superior to all his predecessors; but the actual subjects of this reign possess still higher privileges. Compare Zech. xii. 8.

10 John's was a noble office; for, though he was not himself to enter, he was to throw open the gate by his preaching: and he fulfilled his office well; for multitudes are earnestly striving to enter. Perhaps, in using the terms 'violence' and 'violent,' our Lord may intimate a reproof of the carnal views and feelings of the people.

11 These words are a call to candid and thoughtful attention. Listen and think; be willing to receive (ver. 14) what I say. John is Elijah: and if so, am not I, to whom both he and these miracles bear witness, the Lord? (Mal. iii. 1; iv. 5).

12 The men of this time are like capricious children, who oppose the wishes of their companions, whether they ask them to be merry or grave. John, the preacher of repentance, lived as an ascetic and called for mourn-

17 in the markets,[1] and calling unto their fellows, and saying, We have piped unto
you, and ye have not danced; we have mourned unto you, and ye have not
18 lamented. For [d] John came neither eating nor drinking, and they say, He hath
19 a devil.[2] [e] The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, [f] a friend of publicans and sinners.[3] [g] But wisdom is justified of her children.

Our Lord's review of his labours, with rebukes, thanksgivings, and invitations.

20 [h] THEN began he to upbraid the cities wherein most of his mighty works were
21 done, because they repented not: Woe unto thee, Chorazin![4] woe unto thee, Bethsaida! [i] for if the mighty works, which were done in you, had been done in Tyre and Sidon,[5] they would have repented[6] long ago [k] in sackcloth and ashes.
22 But I say unto you, [l] It shall be more tolerable for Tyre and Sidon at the day of
23 judgment, than for you. And thou, [m] Capernaum, [n] which art exalted unto heaven, shalt be brought down to hell:[7] for if the mighty works, which have been done in thee, had been done [o] in Sodom, it would have remained until this
24 day. But I say unto you, [p] That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 [q] At that time Jesus answered[8] and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid[9] these things from the wise and prudent, and
26 hast revealed them unto babes. Even so, Father: for so it seemed good in thy
27 sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father;[10] neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

28 [r] Come unto me, [s] all *ye* that labour and are heavy laden, [s] and I will give
29 you rest. Take my yoke upon you, [t] and learn of me; for I am meek and
30 [u] lowly in heart: [w] and ye shall find rest unto your souls: [x] for my yoke *is* easy, [y] and my burden is light.

Jesus vindicates the disciples in plucking corn on the sabbath, and himself in healing a man with a withered hand; the Pharisees conspire against his life; he retires and is followed by multitudes.

12 AT that time[11] [z] Jesus went on the sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat.[12]
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.

[d] ch. 3. 4.
[e] Lk. 5. 29, 30; 7. 30; John 12. 2.
[f] ch. 9. 10, 11; Lk. 15. 2.
[g] Pro. 8. 1, 32; Lk. 7. 35.

VERS. 20—30: CHRON. TAB. SEC. 41.

[h] Ps. 81. 11—13; Is. 1. 2—5; Lk. 10. 13, etc.
[i] ch. 12. 41, 42; Eze. 3. 6, 7.
[k] Jon. 3. 7, 8.
[l] ver. 24; ch. 10. 15; Lk. 12. 47, 48; Heb. 10. 26—31.
[m] ch. 4. 13.
[n] see Is. 14. 13, 15; Lam. 2. 1; Am. 9. 2; Ob. 1. 4.
[o] Ge. 13. 13; 19. 24, 25.
[p] ch. 10. 15.

[q] on vers. 25—27, see refs. to Lk. 10. 21, 22.

[r] Is. 45. 22; 55. 1—3; John 3. 15, 16; 6. 37; 7. 37; Ac. 16. 31.
[s] ch. 23. 4; Ps. 38. 4; Jer. 31. 18, 19; Lk. 18. 13; Ro. 7. 22—25.
[t] see 1 Sam. 22. 2; Ps. 34. 6; Jer. 6. 16; Heb. 4. 3, 9.
[u] Lk. 10. 39; John 13. 15; Eph. 4. 20, 21; Phil. 2. 5; 1 Pet. 2. 21; 1 John 2. 6.
[w] ch. 12. 19, 20; 21. 5; Is. 42. 1—4; Zec. 9. 9; Phil. 2. 7, 8.
[x] Jer. 6. 16.
[y] 1 John 5. 3.
[z] Phil. 4. 13.

VERS. 1—8: CHRON. TAB. SEC. 36.

[z] see parallel, Mk. 2. 23—28; Lk. 6. 1—5; see also Deu. 23. 25.

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ing. I, the messenger of salvation, join you in your social enjoyments (John ii. 1—10), and invite you to cheerfulness: but you reject us both. Those, however, who are taught by Divine wisdom, recognise and honour its varied exhibition in John and in myself, and receive us both.

1 The places of public resort.

2 Referring to the solitary and melancholy habits of such persons: see Mark v. 5.

3 Making his condescension and kindness an occasion of reproach. He was a friend, not to their vices, but to their souls. Comp. Luke xv. 1, 2.

4 Chorazin is placed by Jerome on the Lake of Tiberias, about two miles from Capernaum; and Bethsaida (the birthplace of Peter, Andrew, and Philip) was probably near it. Both seem to have been small towns, and their sites have not yet been identified.

5 Respecting Tyre and Sidon, see notes on 2 Sam. v. 11; Isa. xxiii.; Ezek. xxvi.—xxviii.

6 That some nations and individuals enjoy greater advantages for their well-being than others is an obvious fact in the history of mankind, not a difficulty peculiar to Christianity. The Bible does not profess to explain it, leaving it among 'the secret things' which 'belong to the Lord.' But it does vindicate the Supreme Governor, by making known the gracious purpose of Divine forbearance (2 Pet. iii. 9), as well as the fact that the measure of punishment will be exactly fitted to the privileges abused and the guilt incurred (vers. 22, 24).

7 'Heaven' and 'hell' here stand in contrast with each other; the former denoting a high state of privilege, the latter an *extreme* of *woe and desolation*. Capernaum had been especially favoured as the chosen residence of Jesus, and the scene of many of his miracles and discourses.

8 The word 'answered' in the Gospels often means to speak in consequence of what has preceded. Our Lord, meditating on the truths which he had just uttered, breaks forth into an acknowledgment of his Father's sovereign wisdom and goodness in adapting and applying the gospel not to those who rely upon their own wisdom, but to those who, with child-like simplicity, receive his instructions (ver. 25). Yea, so God has determined it shall be (26): for all things that regard the salvation of men are entrusted to the Son, by whose teachings alone they can obtain any of that knowledge of the Godhead which the Father and the Son possess, and which is necessary to make men wise unto salvation (27). Come, then, to *me* (he adds with Divine compassion), for I alone (28) have power to free you from those burdens of guilt and depravity which other teachers only make the heavier. The rest which I give does indeed include commands which may be felt to be a new yoke. But take it up with that meek humility with which I bear it myself, and you too shall find 'rest;' for love will make obedience 'pleasant,' and my grace shall make it 'light' (29, 30).

9 The subject of our Lord's praise and thanksgiving is not the failure of the wise of this world to obtain the blessings of His kingdom, but the bestowment of those blessings upon the meek and docile. This honours 'the Lord of heaven and earth,' whilst it humbles the sinner. Comp. 1 Cor. i. 26—29; ii. 6—8.

10 This intimates that the Son is, equally with the Father, incomprehensible and omniscient.

11 Matthew resembles the prophets, particularly Isaiah, in his manner of using such phrases as 'at that time,' and 'in that hour;' which they employ as signs of intimate connection rather than as notes of sequence of time (comp. Isa. iv. 2; xxvi. 1). On the exact time of this occurrence, see Luke vi. 1.

12 The law allowed this on other days (see Deut. xxiii. 25); but it was supposed to be forbidden on *the sabbath*.

3 But he said unto them, Have ye not read [a] what David did, when he was an
4 hungered, and they that were with him; how he entered into the house of God,
and did eat [b] the showbread,[1] which was not lawful for him to eat, neither for
5 them which were with him, [c] but only for the priests? Or have ye not read in
the [d] Law, how that on the sabbath days the priests in the temple profane the
6 sabbath, and are blameless?[2] But I say unto you, That in this place is [e] *one*
7 greater than the temple. But if ye had known what *this* meaneth,[3] [f] 'I will have
mercy, and not sacrifice' [Hos. vi. 6], ye would not have condemned the guiltless.
8 For the Son of man is [g] Lord even of the sabbath day.[4]
9, 10 [h] And when he was departed thence, he went[5] into their synagogue: and,
behold, there was a man which had *his* hand withered. And they asked him,
saying, [i] Is it lawful to heal on the sabbath days? [k] that they might accuse him.
11 And he said unto them, What man shall there be among you, that shall have
one sheep, and [l] if it fall into a pit on the sabbath day, will he not lay hold on
12 it, and lift *it* out?[6] [m] How much then is a man better than a sheep! Wherefore
13 it is lawful to do well on the sabbath days. Then saith he to the man, Stretch
forth thine hand. And he stretched *it* forth; [7] and it was restored whole, like as
the other.
14 Then [n] the Pharisees went out, and held a council [*or*, took counsel] against
15 him, how they might destroy him.[8] But when Jesus knew *it*, [o] he with-
drew himself from thence. [p] And great multitudes followed him; and he
16 healed them all,[9] and [q] charged them that they should not make him known:
17 that it might be fulfilled which was spoken by Esaias the prophet,[10] saying,
18 [r] 'Behold my servant, whom I have chosen; my beloved, [s] in whom my soul
is well pleased: I will put my spirit upon him, and he shall show judgment to
19 the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice
20 in the streets. A bruised reed shall he not break, and smoking flax shall he not
21 quench, till he send forth judgment unto victory. [t] And in his name shall the
Gentiles trust' [Isa. xlii. 1—4].

Healing of a demoniac; accusation of casting out devils by Beelzebub, and our Lord's answer; the demand of a sign from him, and his further discourse.

22 [u] THEN was brought unto him one possessed with a devil, blind, and dumb:[11]
and he healed him, insomuch that [x] the blind and dumb both spake and saw.
23 And all the people were amazed, and said, [y] Is not this the son of David?
24 [z] But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils,
but by [a] Beelzebub[12] the prince of the devils.
25 And Jesus [b] knew their thoughts, and said unto them, [c] Every kingdom divided
against itself is brought to desolation; and every city or house divided against
26 itself shall not stand: and if Satan cast out Satan, he is divided against himself;
27 how shall then his kingdom stand?[13] And if I by Beelzebub cast out devils, [d] by
whom do your children[14] cast *them* out? therefore they shall be your judges.

[a] 1 Sam. 21. 3—6.
[b] Ex. 25. 30; Le. 24. 5—9.
[c] Ex. 29. 32, 33; Le 8. 31; 24. 9.
[d] Num. 28. 9, 10; John 7. 22, 23.
[e] vers 41, 42; 2 Chr. 6. 18; Hag. 2. 7, 9; Mal. 3. 1.
[f] see refs. ch. 9. 13.
[g] Mk. 2. 27, 28; John 5. 17, 18.
VERS. 9—14. CHRON. TAB. Sec. 37.
[h] see parallel, Mk. 3. 1—6; Lk. 6. 6—11.
[i] Lk. 13. 14; 14. 3; John 5. 5—11; 9. 16.
[k] so ch. 19. 3; 22. 15—17, 34—36; Lk. 11. 53, 54; John 8. 4—6.
[l] see Ex. 23. 4, 5; Deu. 22. 4.
[m] ch. 6. 26.
[n] ch. 27. 1; Mk. 3. 6; Lk. 6. 11; John 5. 18; 10. 39; 11. 53.
VERS. 15—21: CHRON. TAB. Sec. 38.
[o] see ch. 10. 23; Mk. 3. 7, 8; Lk. 4. 29—31; John 7. 1; 10. 39, 40; 11. 53, 54.
[p] ch. 19. 2.
[q] ch. 9. 30; Mk. 3. 12.
[r] see refs. Is. 42. 1—4.
[s] ch. 3. 17; 17. 5; Mk. 1. 11.
[t] Ro. 15. 12.
VERS. 22—37: CHRON. TAB. Sec. 47.
[u] see parallel, Lk. 11. 14—23; see also ch. 9. 32; Mk. 3. 11.
[x] Is. 32. 3, 4.
[y] ch. 21. 9; 22. 42, 43; John 7. 40—42.
[z] see parallel, Mk. 3. 22—30; see also ch. 9. 34; Lk. 11. 15.
[a] ver. 27; 2 Ki. 1. 3.
[b] see refs. ch. 9. 4.
[c] Is. 19. 2, 3; Gal. 5. 15.
[d] Mk. 9. 38, 39; Ac. 19. 13—16.

1 See Exod. xxv. 30; 1 Sam. xxi. 5, 6, and notes. Our Lord urges first the plea of *necessity*. His disciples, like David and his followers, were in want of food.

2 The priests were more busily engaged on the sabbath than on other days (see Numb. xxviii. 9, 10). But they were blameless, because they laboured in the service of the temple. Much more the disciples of Jesus, who were engaged in a 'greater' service (see ver. 6).

3 See Hos. vi. 6, and note. In ch. ix. 13, the same words are quoted in reproof of another phase of punctilious ritualism: here we find a second form in which it shows its hostility to true charity, which is the essence of all acceptable worship. But if, for 'sacrifices,' the sabbath-rest might be violated, how much more in 'mercy' to men's necessities and sufferings! Matthew alone reports this argument founded upon the temple-service. In John v. 17, Jesus takes even higher ground.

4 Mark records the statement on which this remark is immediately founded. The sabbath and other observances are not an *end*, but means appointed to promote man's good. The Son of man, to whom all things connected with this great end have been intrusted (ch. xi. 27), can therefore dispense with them if he pleases.

5 'On another sabbath' (Luke vi. 6). The two narratives are joined by both evangelists, because of their bearing on the sabbath question.

6 This simple act of humanity was not then forbidden by the Jewish teachers, though it is now prohibited. Matthew alone narrates the appeal here made to the Jews respecting their own customs.

7 Believing that He who gave the command would give the power to obey it, the sufferer made the attempt, and in this act of faith the strength was given. By healing the man without any outward action, our Lord made the miraculous power unquestionable, and deprived the Pharisees of all legal ground of objection.

8 'They were filled with madness' (Luke vi. 11). Silenced in argument, and confuted by the miraculous power of God, the proudest religious sect of the day were exposed as hypocrites and impostors, without being able to bring any open charge against our Lord. From this time they began to plot his destruction. See Mark iii. 6, and note.

9 That is, all the sick whom they brought to him.

10 See notes on Isa. xli. 1; xlii. 1—7. The quotation is a free rendering of the Hebrew. How forcible the contrast between the gentle and benign 'servant of God' and his cruel and bigoted enemies (ver. 14).

11 It is plain, from this account, that blindness or dumbness arising from ordinary causes could be, and practically was, distinguished from the same infirmities resulting from demoniacal possession.

12 See note on ch. x. 25.

13 Whatever may be the malignant feelings of fallen spirits towards each other, they are united in enmity to God and man, and will never interfere to relieve any from the cruel tyranny of their associates.

14 Your 'disciples,' or adherents (see note on 1 Sam. x. 12). Whether they really *could* do this, or only

28 But if I cast out devils by the Spirit of God, then [c] the kingdom of God is come
29 unto you. [f] Or else[1] how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then [g] he will spoil his house.
30 [h] He that is not with me is against me; and he that gathereth not with me scattereth abroad.
31 Wherefore I say unto you, [i] All manner of sin and blasphemy shall be[2] forgiven unto men: but the blasphemy *against* the *Holy* Ghost[3] shall not be forgiven
32 unto men. And whosoever [k] speaketh a word against the Son of man, [l] 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.[4]
33 Either make the tree good, and [m] his fruit good; or else make the tree corrupt,
34 and his fruit corrupt:[5] for [n] the tree is known by *his* fruit. O [o] generation of vipers,[6] [p] how can ye, being evil, speak good things? [q] for out of the abundance of
35 the heart the mouth speaketh. [r] A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure
36 bringeth forth evil things. But I say unto you, That [s] every idle[7] word that men
37 shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be [t] justified, and by thy words thou shalt be condemned.
38 [u] Then certain of the scribes and of the Pharisees answered, saying, Master, we
39 would see a sign from thee.[8] But he answered and said unto them, An evil and [x] adulterous[9] generation seeketh after a sign; and there shall no sign be given to
40 it, but the sign of the prophet Jonas:[10] [y] for as Jonas was three days and three nights in the whale's[11] belly; so shall the Son of man be three days and three
41 nights[12] in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the
42 preaching of Jonas; and, behold, a greater than Jonas *is* here. [z] The queen of

[c] see refs. ch. 3. 2; Dan. 2. 44; 7. 14; Lk. 1. 33; 11. 20; 17. 20, 21, Col. 1. 13; 2. 15
[f] see refs. Lk. 11. 21—23.
[g] 1 John 3. 8; 4. 4.
[h] ch. 6. 24; Jos. 24. 15; Mk. 9. 40; 2 Cor. 6. 15, 16; Rev. 3. 15, 16.
[i] on ver. 31, see refs. Mk. 3. 28, 29.
[k] ch. 11. 19; 13. 55; John 7. 12, 52.
[l] Lk. 23. 34; Ac. 3. 14, 15, 19; 1 Tim. 1. 13; 1 Pet. 2. 6, 24
[m] see refs. ch 7. 16—20; John 15. 4—7.
[n] 2 Cor. 5. 17.
[o] see refs ch. 3. 7.
[p] 1 Sam. 24. 13; Is. 32. 6; Jam. 3. 5—8.
[q] ch. 15. 18, 19; Lk. 6. 45.
[r] ch. 13. 52; see refs Ps. 37. 30, 31; Col. 4. 6.
[s] see refs. Ecc. 12 14; 1 Tim. 5. 13; Jude 14, 15.
[t] Pro. 13. 3; Ro. 10. 10; Jam. 2. 21—25.

VERS. 38—45: CHRON. TAB. Sec. 48.

[u] see parallel, Lk. 11. 16, 24—36 On vers. 38—42, see refs. Lk. 11. 16, 29—32.
[x] ch. 16. 4; Is. 57. 3; Mk 8. 38; John 4. 48; Jam. 4. 4.
[y] Jon. 1. 17.
[z] 1 Ki. 10. 1—13; 2 Chr. 9. 1; Lk. 11. 31.

pretended to do it, the argument is equally valid. Your own pupils profess to cast out devils. Why ascribe my power to Satan more than theirs? Nay, my power is more clearly Divine: for my success is obtained, not in some doubtful cases by the use of exorcisms: it is simple, instantaneous, and complete in the most desperate cases. It is the 'spirit,' the 'finger' of God; such a display of his power as shows that 'the reign of God is already upon you' (ver. 28), overthrowing, ere you are aware, the usurpation of Satan.

1 It follows, then, that I am come to bind the strong, and to take his possession from him; a contest so urgent as to allow no neutrality. This conflict, in which all must take one side or the other, is still going on in the world; and all those who do not take part with Christ are really taking part with Satan.

2 That is, *may* or *can* be.

3 To gain a clear idea of our Lord's meaning, observe, 1. That among the spectators on this occasion there might be many who denied the Divine mission of 'the Son of man,' but who yet might yield to further evidence; while there were others, acute and well-informed, who were determined not to believe, and malignantly ascribed to Satanic power works which showed the presence of 'the Spirit of God' (ver. 28). And to these our Lord evidently refers; though he may, perhaps, be understood rather as warning them against a sin to which they were very closely approaching, than as declaring that they had already committed it. 2. That the sin which shall not be forgiven is not so much the *particular act* which gave occasion to the remark, as a *state of heart*, the result of a long course of wilful and malignant opposition to known truth. 3. That unpardonable sin is not confined to the attributing Christ's miracles to Satanic agency (compare Heb. vi. 4—6); nor is it the only sin which ensures final destruction. 4. That its very nature is such as to destroy all fear of displeasing God, and anxiety respecting his favour, making men, like these Pharisees, either blind to their sin, or hardened in it.

4 'The world to come' was a Jewish phrase for the expected reign of Messiah. If this be the sense in which it is here used by our Lord, the meaning is, That blessed period which brings pardon and deliverance to others brings none to him; he is irremediably lost.

5 If the fruit is good, the tree must be good. My good works must, then, have a good origin, as your evil works must have a bad one. See ver. 34.

6 See ch. iii. 7, and note. The merciful Saviour does not shrink from using the same strong expressions which had been used by the appointed preacher of repentance: for it is the truest kindness to set strongly before men their guilt and depravity; warning them 'to flee from the wrath to come.' The phrase 'generation of vipers' is peculiarly appropriate to the Pharisees; for 'the poison of asps was under their lips;' and their 'reckless words' of malignant slander prejudiced the people against the very evidence of our Lord's authority, and thus hindered them from believing in him (ch. xxiii. 13).

7 Not only premeditated speeches, but careless, unconsidered words will be judged: for they are spoken 'out of the abundance of the heart,' and are therefore a true index of its real state; and, as such, must be of great account in the judgment. Comp. James iii. 2—12.

8 The Jews held that a 'sign from heaven' could alone distinguish a messenger of Jehovah from those who wrought miracles by Satanic agency, alleging that such signs were given by their ancient prophets (Exod. xvi. 4; 1 Sam. xii. 16—18; Isa. xxxviii. 8; see also Dan. vii. 13). Hence their repeated demands from our Lord (see ch. xvi. 1). His life was, indeed, remarkable for such signs (see ch. ii. 2; iii. 16, 17; John xii. 28); but he would not sanction superstitious notions, or gratify a cavilling temper; and he therefore refused the demand.

9 According to Old Testament usage, this word signifies *faithless to God*, whose people the Jews professed to be: see Exod. xxxiv. 15. Here it has peculiar force; for although at this period they were determinately opposed to idolatry, yet in heart they denied God, and were heinously guilty of literal adultery. See ch. v. 27—32.

10 You, who attribute my miracles to Satan, ask a sign. I will give *you* none. If you want one, look to Jonah in your own Scriptures. His entombment in the fish and his resurrection (ver. 40) were 'a sign' to the Ninevites (Luke xi. 30): so my entombment and resurrection will be a sign, more wonderful and conclusive, to this generation; who, however, will disbelieve it, and incur a heavier condemnation (ver. 41).

11 The word is generic, meaning any large sea-monster.

12 The Jews spoke of 'a day and a night' as a unit, which, in calculating days, they did not divide into parts. Hence three times 'a day and a night' might only be one whole day with parts of two others. Comp. Matt. xvi. 21, with Mark viii. 31; and 2 Chron. x. 5, with x. 12.

the south[1] shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear [a] the wisdom of Solomon; and, behold, [b] a greater than Solomon *is* here.

43 [c] When the unclean spirit is gone out of a man, [d] he walketh through dry
44 places,[2] seeking rest, and findeth none. Then he saith, I will return into [e] my house from whence I came out; and when he is come, [f] he findeth *it* empty,
45 swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: [g] and the last *state* of that man is worse than the first. Even so shall it be also unto this [h] wicked generation.

The mother and brethren of Jesus seek to speak with him.

46 WHILE he yet talked to the people, [i] behold, *his* mother and [j] his brethren
47 stood without,[3] desiring to speak with him. Then one said unto him, Behold,
48 thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are
49 my brethren? And he stretched forth his hand toward his disciples, and said,
50 Behold, my mother and my brethren![4] For [k] whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.[5]

Seven parables illustrating the nature of the kingdom of God.

13 THE[6] same day went Jesus out of the house, [l] and sat by the sea[7] side.
2 And great multitudes were gathered together unto him; so that [m] he went into a ship, and sat; and the whole multitude stood on the shore.
3 And he spake many things unto them in parables,[8] saying, [n] Behold,[9] a sower
4 went forth to sow. And when he sowed, some *seeds* fell by the way side,[10] and the
5 fowls came and devoured them up. Some fell upon stony[11] places, where they had not much earth: and forthwith they sprung up, because they had no deep-
6 ness of earth: and when the sun was up, they were [o] scorched; and because they
7 had no root, they withered away. And some fell among thorns; and the thorns

[a] 1 Ki. 3. 9—12, 28; 4. 29—34; 10. 23, 24.
[b] Is. 9. 6, 7; 11. 1—3; 1 Cor. 1. 24; Col. 2. 3, 9.
[c] Lk. 11. 24.
[d] Job 1. 7; 1 Pet. 5. 8.
[e] ver. 29.
[f] ch. 13. 20—22; Ps. 81. 11, 12; 1 John 2. 19.
[g] Heb. 6. 4—8; 10. 26—31; 2 Pet. 2. 14—22; Jude 10—13.
[h] ch. 21. 38—41; 23. 29—36; 1 Thes. 2. 15.

VERS. 46—50: CHRON. TAB. Sec. 49.
[i] see parallel, Mk. 3. 31—35; Lk. 8. 19—21.
[j] ch. 13. 55; Mk. 6. 3; John 2. 12; 7. 3, 5; Ac. 1. 14; 1 Cor. 9. 5; Gal. 1. 19.
[k] see refs. ch. 7. 21; John 15. 14; Ro. 8. 29; 2 Cor. 5. 16; Gal. 5. 6; 6. 15; Col. 3. 11; Heb. 2. 11—16.

VERS. 1—23: CHRON. TAB. Sec. 53.
[l] see parallel, Mk. 4. 1—20; Lk. 8. 4—15.
[m] Lk. 5. 3.
[n] Mk. 4. 3—8; Lk. 8. 5.
[o] Jam. 1. 11.

1 'Of Sheba:' see note on 1 Kings x. 1.

2 The melancholy disposition of the demoniacs, leading them to wander restlessly through desert places, might suggest the notion that the demons themselves had a preference for the wilderness, and were connected with the wild howling creatures which dwelt there. Our Lord founds upon his miracle and discourse a parable full of solemn warning, not to his immediate hearers only, but to all. He shows the danger of resting in a partial reformation, such as the conversion of the Jews from their old idolatrous habits to the strict outward worship of the only true God. Where vital godliness does not take the place of confuted error or forsaken sin, the heart is liable to become the prey of errors and sins even worse than the former.

3 They 'could not come at him for the press' (Luke viii. 19); which was so great, 'that he and his disciples could not so much as eat bread' (Mark iii. 20). They came 'to lay hold on him' (Mark iii. 21); for some of them did not 'believe on him' (John vii. 5), but thought he was 'beside himself.'

4 We never find any of our Lord's disciples addressing him as 'brother,' either before or after his resurrection.

5 Those who most resemble Christ in his love and devotedness to his Father, are truly the most nearly related to him, and are the objects of his most complacent affection.

6 The mysteries of 'the kingdom of heaven' are no longer to be preached plainly to unwilling hearers, but are to be wrapped in the veil of parable, which will disguise them from the careless and the ill-designing, but will illustrate them more clearly and fully to the teachable believer (ch. xiii. 10—17, 34, 35). Seven of these parables are here recorded—the sower (vers. 3—9) and the tares (24—30), with their interpretations (18—23, 36—43); the mustard seed (31, 32), and the leaven (33); the hidden treasure (44), the pearl of great price (45, 46), and the draw-net (47—50). The first four appear to have been spoken from the boat to the multitude on the shore (1, 2); the other three were addressed to the disciples in the house (36), and were followed by an encouragement to the intelligent study and faithful use of such lessons (51, 52). These parables, viewed in connection with the preceding chapters and with each other, seem to be designed to illustrate, 1. The hindrances to the success of the gospel, arising from the state of men's hearts, the mischievous activity of Satan, and the mixed state of good and evil, which God permits in the present world. 2. The power which God has given to his truth, to develop itself and to subdue man's whole being and the world; and the supremacy which, when received, it acquires over all men's affections and pursuits. And, 3. The great separation which shall finally be made between those who have thus received the truth and those who have rejected it.

7 The Lake of Tiberias.

8 A parable is an exposition of a moral or religious doctrine by a narrative taken from ordinary life. These narratives are generally fictitious; but in a few instances they relate to real events, which, when so used, are said to be 'allegorized:' see Gal. iv. 24. In some of our Lord's parables there is a transition made at the close from the image to the thing represented. See ch. xxiv. 51; John, ch. x., xv.; and compare Isa. v. 7. Rightly to understand similitudes of this nature, we must look for the central point of the comparison; taking care not to give too much importance to minute particulars, which serve only to complete the story. The seven parables in this chapter illustrate the nature of 'the kingdom of God' in its inward principles and its external manifestations. They are so constructed as to excite attention, and yet to require serious thought, in order to ascertain their real meaning.

9 The parable of the sower appears to be designed to illustrate the causes and the consequences of the different reception which men give to the word of God; perhaps with primary reference to, 1. Those upon whom, through the hardening power of carelessness or aversion, the truth made no impression; 2. The fickle multitude of hearers; 3. Those whose assent to the truth was made inoperative through worldly interests; and, 4. The true and faithful disciples. Of the influences which have prepared the 'good ground,' our Lord here says nothing; his object apparently being to awaken a sense of responsibility as to 'how we hear;' for which reason he adds the admonitions preserved in Mark iv. 21—25; Luke viii. 16—18.

10 Lying exposed on the beaten path.

11 Rocky places; where the soil is shallow, and therefore soon warmed and soon parched.

8 sprung up, and choked them. But other fell into good ground, and brought forth
9 fruit, some [p] an hundredfold,[1] some sixtyfold, some thirtyfold. [q] Who hath ears
to hear, let him hear.
10 And the disciples came, and said unto him, Why speakest thou unto them in
11 parables? He answered and said unto them, Because [r] it is given unto you to
know the [s] mysteries[2] of the kingdom of heaven, but to them it is not given.
12 [t] For whosoever hath, to him shall be given, and he shall have more abundance:[3]
but whosoever hath not, [u] from him shall be taken away even that he hath.
13 Therefore speak I to them in parables: because they seeing see not; and hearing
14 they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias,[4] which saith, [v] 'By hearing ye shall hear, and shall not under-
15 stand; and seeing ye shall see, and shall not perceive: for [w] this people's heart is waxed gross, and *their* ears [x] 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, [y] and should be converted, and I
16 should heal them' [Isa. vi. 9, 10, *Sept.*] But [z] blessed *are* your eyes, for they
17 see: and your ears, for they hear. For verily I say unto you, [a] 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.*
18, 19 [b] Hear ye therefore the parable of the sower. When any one heareth the
word [c] of the kingdom, and understandeth *it* not, then cometh [d] the wicked *one,*[5]
and [e] catcheth away that which was sown in his heart. This is he which received
20 seed by the way side. But he that received the seed into stony places, the same
21 is he that heareth the word, and anon [f] with joy[6] receiveth it; yet hath he not root in himself, but [g] dureth for a while: [h] for when tribulation or persecution
22 ariseth because of the word, by and by [i] he is offended.[7] [j] He also that received seed [k] among the thorns is he that heareth the word; and [l] the care of this world, and [m] the deceitfulness of riches,[8] choke the word, and he becometh unfruitful.
23 But he that received seed into the good ground[9] is he that heareth the word, [n] and understandeth *it;* which also [o] beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.
24 Another[10] parable put he forth unto them, saying, The kingdom of heaven is
25 likened unto a man which sowed good seed in his field: [p] but while men slept,[11]
26 [q] his enemy came and sowed tares[12] among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares
27 also. So the servants of the householder came and said unto him, Sir, didst not
28 thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then
29 that we go and gather them up? But he said, 'Nay; lest while ye gather up [r]

[p] Ge. 26. 12.
[q] ch. 11. 15; Mk. 4. 9.
[r] ch. 11. 25, 26; 16. 17; Ps. 25. 14; Mk. 4. 11; 1 Cor. 2. 6—10; 1 John 2. 27.
[s] see 1 Cor. 2. 7; Eph. 1. 9; Col. 1. 26, 27.
[t] see refs. Mk. 4. 25.
[u] Is. 5. 4—7; Rev. 2. 5.
[v] Is. 6. 9, 10; Exo. 12. 2; Mk. 4. 12; Lk. 8. 10; John 12. 40; Ac. 28. 26, 27; Ro. 11. 8; 2 Cor. 3. 14, 15.
[w] Deu. 32. 15; Ps. 95. 8; 119. 70; Heb. 11. 13.
[x] Heb. 5. 11.
[y] 2 Cor. 3. 16; 1 Thes. 1. 9.
[z] see refs. Lk. 10. 23, 24.
[a] Eph. 3. 5; Heb. 11. 13; 1 Pet. 1. 10—12.
[b] Mk. 4. 14; Lk. 8. 11.
[c] ch. 4. 23.
[d] 1 John 5. 18.
[e] Ac. 13. 7, 8; 2 Cor. 4. 4; Jam. 1. 23, 24.
[f] Ps. 106. 12, 13; Is. 58. 2; Eze. 33. 31, 32; John 5. 35.
[g] Hos. 6. 4; Gal. 5. 7; Heb. 10. 35—39.
[h] Mk 8. 34—36; Gal. 6. 12; Heb. 10. 35—39.
[i] ch. 11. 6; 2 Tim. 1. 15.
[j] ch. 19. 23; Mk. 10. 23; Lk. 18. 24, 25; 1 Tim 6. 9; 2 Tim. 4. 10.
[k] Jer. 4. 3.
[l] ch. 6. 25; Lk. 10. 40—42; 21. 34; 1 John 2. 15, 16.
[m] ch. 19. 16—24; see refs. Job 31. 24, 25; comp. Ac. 5. 1—11.
[n] 1 Thes. 1. 5—7.
[o] Ps. 1. 1—3; 92. 13—15; John 15. 8, 16; Phil 1. 11; 1 Thes. 2. 13.

VERS. 24—53: CHRON. TAB. SEC. 54.

[p] Is 56. 10.
[q] 2 Cor. 11. 13—15; Gal. 2. 4; Heb. 12. 15, 16; 1 Pet. 5. 8.

[r] 1 Cor. 4. 5.

1 Such a rate of increase, though not frequent among us, is commonly yielded in the more fertile parts of Palestine (such as Lower Galilee), and in Egypt.

2 The word 'mysteries' in the New Testament means truths which have heretofore been hidden, but are now being revealed.

3 He who rightly uses the gifts which God has committed to him will be counted worthy of a higher trust; but he who neglects his advantages will be deprived of them; and will be condemned as an unprofitable servant. Comp. ch. xxv. 29.

4 This is quoted from the Septuagint version of Isa. vi. 9, 10; on which see note. The words find a fulfilment wherever men persist in rejecting Divine truth, and are left by God to the spiritual dulness and insensibility which result from such a course. This is the fundamental idea in all the passages in the New Testament in which this prophecy is alluded to (see John xii. 40; Acts xxviii. 26); although the language is varied, so as to give prominence in some of them to that wilful blindness which is a crime, and in others to that judicial blindness which is its punishment.

5 Indifference and neglect deaden the perception of truth; and Satan is ever ready to 'take away' from the memory, sometimes by the most trivial suggestions, that which has been so ill-appreciated.

6 A man may be moved by the novelty of the gospel, or by sentimental excitement arising from its strange and attractive disclosures; but he may be destitute of any deep conviction or earnest purpose. True Christian joy is rather the less rapidly ripened fruit of poverty of spirit, contrition, and meekness: compare ch. v. 3, etc.

7 See note on ch. xi. 6.

8 The mind may be diverted from religion by anxious cares about earthly things, as well as by the possession of wealth; but the latter is peculiarly 'deceitful,' inducing self-sufficiency and self-satisfaction, whilst it opens the way to 'the pleasures of this life' (Luke) 'and the lusts of other things' (Mark).

9 Neither hard (ver. 19), nor shallow (20, 21), nor weedy (22); prepared, therefore, by previous culture. Such is 'an honest and good heart' (Luke), which is ready to 'understand' 'and receive' (Mark) the word, to 'keep it and to bring forth fruit with patience' (Luke), in a measure proportioned to the faithfulness with which it is used.

10 Whilst, through the gospel, God is multiplying his servants in the world, Satan is increasing the number of false professors (vers. 24, 25). Human reason suggests the immediate extirpation of these (26—28); but God has determined, for the sake of his own people, that this mixed state shall continue till the final judgment (29, 30); when the wicked shall be completely separated and destroyed, and the righteous shall enjoy unalloyed happiness and glory. Comp. vers. 36—43.

11 That is, in the night (see Job xxxiii. 15).

12 The word translated 'tares' probably means our darnel, *lolium temulentum;* a noxious weed, which grows also in Palestine, and which on first sprouting from the ground resembles wheat. Such malicious actions as sowing weeds among corn, though rare in England, are not uncommon in the East.

30 the tares, ye root up also the wheat with them. Let [s] both grow together until
the harvest: and in the time of harvest I will say to the reapers, [t] Gather ye
together first the tares, and bind them in bundles to burn them: but [u] gather
the wheat into my barn.

31 Another[1] parable put he forth unto them, saying, [v] The kingdom of heaven is
32 like to a grain of mustard[2] seed, which a man took, and sowed in his field: which
indeed is the least[3] of all seeds: but [w] when it is grown, it is the greatest among
herbs, and becometh a tree, so that [x] the birds of the air come and lodge in the
branches thereof.

33 [y] Another parable spake he unto them; The kingdom of heaven is like unto
leaven, which a woman took, [z] and hid in three measures[4] of meal, [a] till the whole
was leavened.

34 [b] All these things spake Jesus unto the multitude in parables; and without a
35 parable spake he not unto them: that it might be fulfilled[5] which was spoken by
the prophet, saying, [c] 'I will open my mouth in parables; [d] I will utter things
which have been kept secret from the foundation of the world' [Psa. lxxviii. 2].

36 Then Jesus sent the multitude away, and went into the house. And his dis-
ciples came unto him, saying, [e] Declare unto us the parable of the tares of the
37 field. He answered and said unto them, [f] He that soweth the good seed is [g] the
38 Son of man; [h] the field is the world;[6] the good seed are [i] the children of the
39 kingdom; but the tares are [j] the children of the wicked *one;* [k] the enemy that
sowed them is the devil; [l] the harvest is the end of the world; and the reapers
40 are the angels. As therefore [m] the tares are gathered and burned in the fire; [n] so
41 shall it be in the end of this world. The Son of man shall send forth his angels,
[o] and they shall gather out of his kingdom all things that offend,[7] [p] and them
42 which do iniquity; [q] and shall cast them into a furnace of fire: [r] there shall be
43 wailing and gnashing of teeth. [s] Then shall the righteous shine forth as the sun[8]
[t] in the kingdom of their Father. [u] Who hath ears to hear, let him hear.

44 Again,[9] the kingdom of heaven is like unto [v] treasure hid[10] in a field; the which
when a man hath found, he hideth,[11] and for joy thereof goeth and [w] selleth all
that he hath, and [x] buyeth that field.[12]

45 Again, the kingdom of heaven is like unto [y] a merchant man, [z] seeking goodly
46 pearls: who, when he had found [a] one pearl of great price, went [b] and sold all
that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net,[13] that was cast into the sea,
48 and [c] gathered of every kind; which, when it was full, they drew to shore, and

[s] Mal. 3. 18; 4. 1, 2.
[t] ch. 25. 41; see refs. Is. 24. 22; John 15. 6.
[u] ch. 3. 12; Lk. 3. 17.
[v] see parallel, Mk. 4. 30—34; see also Psa. 78. 16—19; Is. 2. 2, 3; Mic. 4. 1, 2; Lk. 13. 18, 19.
[w] Ps. 80. 9—11; Pro. 4. 18.
[x] Eze. 17. 23.
[y] Lk. 13. 20, etc.; 1 Cor. 5. 6, 7.
[z] Ps. 119. 11; Lk. 2. 51.
[a] Hos. 6. 3; Phil. 1. 6.
[b] Mk. 4. 33, 34.
[c] Ps. 78. 2.
[d] Ps. 49. 4; Ro. 16. 25, 26; 1 Cor. 2. 7; Eph. 3. 9; Col. 1. 26.
[e] ch. 15. 15, 16.
[f] ver. 24.
[g] Dan. 7. 13.
[h] ch. 24. 14; 28. 18—20; Mk. 16. 15, 20; Lk. 24. 47; Ro. 10. 18; 16. 26; Col. 1. 6.
[i] Ro. 8. 17; 1 Pet. 1. 23.
[j] Ge. 3. 15; John 8. 44; Ac. 13. 10; 1 John 3. 8.
[k] ver. 25; Eph. 2. 2.
[l] Joel 3. 13; Rev. 14. 15.
[m] ver. 49; see refs. Is. 65. 15, 16.
[n] Is. 17. 11; Gal. 6. 7, 8.
[o] ch. 18. 7; Ro. 16. 17; 2 Pet. 2. 1, 2.
[p] Ro. 2. 6, 8, 9, 16; Rev. 21. 27.
[q] ch. 3. 12; Rev. 19. 20; 20. 10.
[r] ver. 50; ch. 8. 12.
[s] ch. 25. 34, 46; Dan. 12. 3; 1 Cor. 15. 41—54, 58.
[t] ch. 26. 29; Lk. 22. 29; Jam. 2. 5.
[u] ver. 9.
[v] Pro. 2. 2—5; 16. 16.
[w] ch. 19. 27, 28; Lk. 14. 33; Phil. 3. 7—9; Heb. 11. 24—26.
[x] Is. 55. 1; Rev. 3. 18.
[y] ch. 16. 26.
[z] Ps. 4. 6, 7.
[a] Pro. 2. 4; 3. 13—18; 8. 10, 19; Eph. 3. 8; Col. 1. 19; 2. 3; 1 John 5. 11, 12.
[b] ver. 44.
[c] ch. 22. 9, 10; 25. 1—4.

1 The two following parables seem to be placed in consolatory contrast with the two preceding. In the first, three-fourths of the seed was unproductive; in the second, the growing crop was marred by the sowing of weeds. But here one small seed produces a noble plant; and a little leaven eventually leavens the whole mass. The parable of the mustard seed probably refers to the diffusive power which God has given to the truth; that of the leaven to its assimilating influence upon the world in which he has placed it. Both may also be applied to individual piety in its gradual development and its all-pervading influence upon the whole man.

2 Some plants producing mustard attain a large size in hot climates; particularly the *khardal*, or *salvadora persica*, which is found in Syria, Arabia, and India, and which, springing from a very small seed, becomes a large and spreading tree.

3 Not *actually* so, but proverbially used by the Jews to represent extreme insignificance. Such was the beginning of the reign of heaven in the sight of men, as regards its Founder, its ministers, and its powers. But the simple doctrine of the despised Man of Nazareth, preached by a few obscure persons, has extended its influence through the world.

4 Equal to one ephah, the quantity commonly used for one baking. See Judg. vi. 19.

5 See note on Psa. lxxviii. 2. Our Lord's present mode of teaching by parables was exactly accordant with this declaration of the psalmist.

6 Now about to have the 'children of the kingdom' sown in it, as 'good seed.' The prohibition of rooting out the tares evidently does not refer to the disciplinary exclusion of the ungodly from the church (comp. 1 Cor. v. 13, etc.), but to the destructive extirpation of them from the world.

7 All persons and things whose influence is sinful and injurious.

8 Like the sun as it emerges from dispersing clouds.

9 The next two parables (vers. 44—46) represent an essential oneness, together with a circumstantial diversity, in men's reception of the gospel. To some it comes unexpectedly, and fills them with a trembling joy at so blessed a discovery (ver. 44). Others, oppressed by a sense of sin and of the emptiness of earthly good, seek earnestly for the true good, and, guided by the Holy Spirit, find it (45, 46). But, whatever be the way in which the gospel comes to men, all who would enjoy its blessings must be prepared to give up all in order to secure the inestimable prize. Comp. Phil. iii. 4—11.

10 In the despotic and frequently disturbed countries of the East, treasure was often buried, and so lost, through the absence or death of the owner, until accidentally found by the husbandman.

11 Lest any one should deprive him of it. The only point of this man's conduct proposed for imitation is his anxious solicitude to secure, *by any trouble and at any cost*, the treasure he has found.

12 So as to make the treasure legally his own. The purchase of the field is mentioned only as a necessary incident in the parable.

13 The parable of the draw-net appropriately closes the series, by representing—what had, indeed, been intimated in that of the tares—the certain final separation of the wicked from the righteous, and their awful destruction (vers. 47—50). This parable is very similar to that of the tares; but, whereas the main point in the former was to show that *we* must not anticipate the final judgment by attempting to destroy the ungodly from amongst the godly; here the main lesson is, that the two classes *will surely be separated*. The parable of

49 sat down, and gathered the good into vessels, but cast the bad away. So shall it
be at the end of the world: [d] the angels shall come forth, and [e] sever the wicked
50 from among the just, [f] and shall cast them into the furnace of fire: there shall be
wailing and gnashing of teeth.
51 Jesus saith unto them, Have ye understood all these things? They say unto
52 him, Yea, Lord. Then said he unto them, Therefore every [g] scribe[1] [h] *which is*
instructed unto the kingdom of heaven is like unto a man *that is* an householder
which bringeth forth out of his treasure [i] *things* new and old.

Jesus teaches, and is rejected, at Nazareth.

53 AND it came to pass, *that* when Jesus had finished these parables, he departed
54 thence. [k] And when he was come into his own country,[2] [l] he taught them in their
synagogue, insomuch that they were astonished, and said, Whence hath this *man*
55 this wisdom, and *these* mighty works? Is not this the carpenter's son? [m] Is
not his mother called Mary; and [n] his brethren,[3] [o] James, and Joses, and Simon,
56 and Judas? and his sisters, are they not all with us? Whence then hath this
57 *man* all these things? And they [p] were offended in him. But Jesus said unto
them, [q] A prophet is not without honour, save in his own country, and in his own
58 house.[4] And [r] he did not many mighty works there because of their unbelief.[5]

Herod holds Jesus to be John the Baptist; account of the death of John.

14 AT[6] that time [s] Herod the tetrarch heard of the fame of Jesus, and said unto
his servants, [t] This is John the Baptist; he is risen from the dead; and therefore
mighty works do show forth themselves in him.
3 [u] For[7] Herod had laid hold on John, and bound him, and put *him* in prison, for
4 Herodias' sake, [v] his brother Philip's wife. For John said unto him, [w] It is not
5 lawful for thee to have her. And when he would have put him to death, he
6 feared the multitude, [x] because they counted him as a prophet. But when Herod's
[y] birthday was kept, the daughter of Herodias danced before them, and pleased
7 Herod. Whereupon he promised with an oath to give her whatsoever she would
8 ask. And she, being before instructed of her mother, said, [z] Give me here John
9 Baptist's head in a charger. And [a] the king was sorry: nevertheless, [b] for the
oath's sake, and them which sat with him at meat, he commanded *it* to be given
10 *her*. And he sent, [c] and beheaded John in the prison. And his head was
12 brought in a charger, and given to the damsel: and she brought *it* to her
mother. And his disciples came, and took up the body, and buried it; and went
and told Jesus.

Jesus feeds the multitude; sends away his disciples, and comes to them walking on the sea.

13 [d] WHEN Jesus heard *of it*, he departed thence by ship into a desert place apart.
And when the people had heard *thereof*, they followed him on foot out of the cities.

[d] ver. 39.
[e] ch. 22. 12—14; 25. 5—12, 32; 2 Thes. 1. 7—10; Rev. 20. 12—15.
[f] ver. 42.

[g] see ch. 22. 34; Ezra 7. 6.
[h] Pro. 10. 20, 21; Ecc. 12. 9—11; Col. 3. 16; 2 Tim. 3. 16, 17.
[i] S. Song 7. 13; John 13. 34; 1 John 2. 7, 8.

VERS. 54—58: CHRON. TAB. Sec. 61.
[k] see parallel, Mk. 6. 1—6; see also ch. 2. 23; Lk. 4. 16, 23.
[l] see Ps. 22. 22; 40. 9, 10.
[m] ch. 1. 18—20; Ac. 1. 14.
[n] ch. 12. 46; Mk. 3. 31; 6 3; Lk 8 19; John 2. 12; 7. 3, 5, 10; Ac. 1. 14; 1 Cor 9. 5
[o] Mk. 15. 40; Gal. 1. 19.
[p] see refs. ch. 11. 6.
[q] Lk. 4. 24; John 4. 44
[r] see refs. Mk. 6. 5, 6.

VERS. 1—12: CHRON. TAB. Sec. 63.
[s] see parallel, Mk. 6. 14—16, 21—29; Lk. 9. 7—9.
[t] ch. 16 14.
[u] see parallel, Mk. 6. 17—20; Lk. 3. 19, 20; see also ch. 4. 12.
[v] Lk. 3 1.
[w] Le. 18. 16; 20. 21.
[x] ch. 21. 26; Mk. 11. 30—32; Lk. 20. 6.
[y] Ge. 40. 20.

[z] Pro. 29. 10.
[a] ver. 1; Mk. 6. 14.
[b] see Judg. 11. 30, 31, 39; Dan. 6. 14, 15.
[c] Lk. 9. 9.

VERS. 13—21: CHRON. TAB. Sec. 64.
[d] see parallel, Mk 6. 32—44; Lk. 9. 10—17; John 6. 1—14; see also ch. 10. 23; 12. 15.

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the tares warns men against taking the Judge's work into their own hands: this, of the net, warns unworthy and nominal professors that nevertheless God himself will certainly judge at last according to truth.

1 As a scribe 'well instructed' in the law is qualified to teach it; so you, 'if you understand these things,' will be prepared, like a competent master of a house, to give to all who look to you for supplies 'things new and old' (Sol. Song vii. 13)—truths of every kind, adapted to the need of each.

2 On this visit to Nazareth, see note on Luke iv. 16.

3 It is an ancient and prevalent opinion (derived probably from the dogma of the perpetual virginity of Mary) that these persons were either cousins of our Lord, or children of Joseph by a former wife. But the evidence of Scripture seems to favour the belief that they were Mary's younger children. In every place, except one, where they are mentioned in the Gospels (see refs.), they are found associated with her; so that it is most natural to conclude that she was *their* mother. If they were Joseph's elder children, Jesus would not be the heir to David's throne. It appears that they did not believe in Jesus (John vii. 5) for some time after the appointment of the apostles; and therefore they could not be of the number of the twelve; from whom indeed they are particularly distinguished when, at a later period, they are found in company with them (Acts i. 14). They must not, therefore, be confounded with the sons of Alphæus, their cousins of the same names. See Preface to the Epistle of James. Further, the words 'son' and 'mother' being used in this passage in their primary and natural sense, the words 'brother' and 'sister' should be so taken too, unless such a sense is inconsistent with other passages of Scripture, or with reason or fact. It is also worthy of notice, that the force of our Lord's declaration in ch. xii. 50 depends greatly upon the fact of those who are there designated his 'brethren' standing in the nearest possible relation to him.

4 Having been accustomed to regard him in his earthly relations, they neglect his Divine authority.

5 See note on Mark vi. 5.

6 Chapters xiv., xv., xvi. 1—12 record some events connected with our Lord's fame and popularity, which alarm Herod, excite the admiration of the multitude, and increase the hatred and opposition of his enemies. Herod, having beheaded John the Baptist whilst the twelve were engaged in their mission, is alarmed by reports of the miracles of Christ and by the surmises of the people, and concludes that John is risen from the dead (vers. 1—12). Jesus, probably to escape the notice and power of the tyrant, as well as to refresh his apostles, who have returned from their mission (Mark vi. 30, 31), retires with them to the neighbourhood of Bethsaida Julias (Luke ix. 10), on the east of the Lake (John vi. 1), in the tetrarchy of Philip. Thither he is followed by great multitudes, whom he compassionately teaches and heals (13, 14), and then miraculously feeds (15—21). Lest they should attempt to make him king, he dismisses them, and sends his disciples across the Lake; but retires alone for the night to the mountain to pray (22, 23). Thence, before dawn, he comes walking upon the water to his disciples, who have been hindered by a violent wind (24—33); and reaches, with them, the western shore, where he works many miracles (34—36). Compare John vi., and notes.

7 On vers. 2—12, see notes on Mark vi. 14—29.

14 And Jesus went forth, and saw a great multitude, and [e] was moved with compassion toward them, and he healed their sick.
15 [f] And when it was evening,[1] 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
16 into the villages, and buy themselves victuals. But Jesus said unto them, They
17 need not depart; give ye them to eat. And they say unto him, [g] We have here
19 but five loaves, and two fishes. He said, Bring them hither to me. 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, [h] he blessed,[2] and brake, and gave the
20 loaves to *his* disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.
21 [i] And they that had eaten were about five thousand men, beside women and children.[3]
22 [k] And straightway Jesus constrained[4] his disciples to get into a ship, and to go
23 before him unto the other side, while he sent the multitudes away. [l] And when he had sent the multitudes away, [m] he went up into a mountain apart to pray.[5]
24 [n] And when the evening[6] was come, he was there alone: but the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.
25 And in the fourth watch[7] of the night Jesus went unto them, walking on the
26 sea. And when the disciples saw him [o] walking on the sea, they were troubled,
27 saying, [p] It is a spirit;[8] and they cried out for fear. But straightway Jesus spake
28 unto them, saying, Be of good cheer; [q] it is I; be not afraid. And Peter answered
29 him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come.[9] And when Peter was come down out of the ship, [r] he walked on
30 the water, to go to Jesus. But when he saw the wind boisterous, [s] he was afraid;
31 and beginning to sink, he cried, saying, Lord, [t] save me! And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of
32 little faith, [u] wherefore didst thou doubt?[10] And when they were come into the
33 ship, [x] the wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth [y] thou art the Son of God.[11]
34 [z] And when they were gone over, they came into the land of Gennesaret.[12]
35 And when the men of that place had knowledge of him, they sent out into all that
36 country round about, and [a] brought unto him all that were diseased; and besought him that they might only touch the hem of his garment: and [b] as many as touched were made perfectly whole.

Discourse concerning eating with unwashed hands.

15 THEN[13] [c] came to Jesus scribes and Pharisees, which were of Jerusalem, saying,
2 [d] Why do thy disciples transgress [e] the tradition of the elders? [f] for they wash not
3 their hands when they eat bread. But he answered and said unto them, [g] Why
4 do ye also transgress the commandment of God by your tradition? For God commanded, saying, [h] 'Honour thy father and mother: and, 'He that curseth

[e] ch. 9. 36; Mk. 6. 34; John 11. 33—35; Heb. 4. 15.
[f] Mk. 6. 35; Lk. 9. 12; John 6. 5.
[g] ch. 15. 33, 34; Num. 11. 21—23; 1 Ki. 17. 10—16; 2 Ki. 4. 1—7, 42—44.
[h] ch. 15. 36; see refs. 1 Sam. 9. 13.
[i] see ch. 15. 33—38.
VERS. 22—36: CHRON. TAB. Sec. 65.
[k] see parallel, Mk. 6. 45—56; John 6. 15—21.
[l] Mk. 6. 46.
[m] ch. 6. 6; 26. 36; Mk. 1. 35; Lk. 5. 16; 6. 12; 9. 28, 29; John 11. 41, 42.
[n] John 6. 16.
[o] Job 9. 8.
[p] comp. Lk. 24. 37.
[q] Is. 41. 4, 10, 14; John 6. 20; 14. 1—3.
[r] ch. 17. 20; 21. 21; Phil. 4. 13.
[s] Mk. 14. 38.
[t] ch. 8. 25; Ps. 69. 1, 2.
[u] Jam. 1. 6—8.
[x] Ps. 107. 29, 30.
[y] ch. 16. 16; 26. 63; Ps. 2. 7; Mk. 1. 1; Lk. 1. 32; 4. 41; John 1. 49; 6. 69; 11. 27; Ac. 8. 37; 13. 33, 33; Ro. 1. 4.
[z] Mk. 6. 53.
[a] see ch. 8. 16.
[b] ch. 9. 20, 21; Mk. 3. 10; Lk. 6. 19; Ac. 19. 11, 12.
VERS. 1—20: CHRON. TAB. Sec. 67.
[c] see parallel, Mk. 7. 1—23.
[d] Mk. 7. 5.
[e] Col. 2. 8.
[f] Lk. 11. 39, 40.
[g] ch. 7. 3—5.
[h] see refs. Ex. 20. 12.
[i] Ex. 21. 17; Lev. 20. 9; Deu. 27. 16; Pro. 20. 20; 30. 17.

1 This was the first evening; extending from three o'clock, 'when the day began to wear away' (Luke), till sunset, when the second evening (ver. 23) commenced, continuing till it was 'dark' (John). On this miracle see John vi., and notes.

2 Or, 'gave thanks' for the provision: see John vi. 11. A truly thankful heart seeks and gains a blessing with the gift.

3 All the four evangelists say that the five thousand were *men;* and Matthew particularly mentions that women and children were there too. The whole number would probably be near ten thousand.

4 The disciples may have been inclined to join the multitude in their wish to 'make Him king' (John vi. 15). He therefore 'immediately' dismissed the people, and 'constrained' the disciples also to leave the place.

5 Perhaps this is mentioned to remind us that a time of great activity and prosperity needs special prayer for preserving grace.

6 See note on ver. 15.

7 On the Jewish watches, see note on Psa. lxiii. 6. The Romans had introduced into Palestine their division of the night into four parts, which are all mentioned in Mark xiii. 35. The fourth watch lasted, at this time of year, from about 3 to 6 A. M.

8 Rather, 'an apparition;' or 'phantom.'

9 Our Lord encourages the ardent but inconstant disciple to make this trial of his confidence; and by the result teaches him that the higher enterprises of faith can be successful only when the mind is simply fixed on the power and will of Christ, disregarding all appearances of difficulty and danger.

10 Our Lord did not reprove Peter's bold proposal, nor his prompt compliance with the permission to 'come,' but the weakness of his sincere though imperfect faith.

11 An acknowledgment of the Saviour's Divine power in performing an action which was regarded as being characteristic of Omnipotence (Job ix. 8).

12 'Gennesaret' is probably a corruption of Cinnereth; the name of a fenced city (Josh. xix. 35), and a district on the west of the Lake. It is supposed by some to be the ancient name of Tiberias.

13 Our Lord not having gone up to Jerusalem at the Passover (see John vii. 1, and note), some of the Scribes came down to Galilee (ver. 1), apparently for the purpose of opposing his extending influence. They assail him for neglecting 'the tradition of the elders' (2); but are met with a severe denunciation of this tradition, as opposed to the law of God, and as substituting heartless formalism for spiritual obedience; on which account it is destined to be rooted up (3—20). He retires northward to the confines of Phœnicia; where, apparently with reluctance, he extends his mercy to a Gentile suppliant (21—28); and then returns to the north-east of the Lake of Tiberias, where he heals many (29—31), and again feeds a great multitude (32—38). Having recrossed the Lake (39), he is attacked anew by both Pharisees and Sadducees, requiring a sign; which he again refuses (xvi. 1—4), and exposes their hypocrisy as a warning to his disciples (5—12). On vers. 1—20, see Mark vii., and notes.

5 father or mother, let him die the death' [Exod. xx. 12, and xxi. 17, *Sept.*] [k] But
ye say, Whosoever[1] shall say to *his* father or *his* mother, '*It is* a gift, by what-
6 soever thou mightest be profited by me; and honour not his father or his mother,
he shall be free. [m] Thus have ye made the commandment of God of none effect
7 by your tradition. *Ye* [n] hypocrites, well did Esaias prophesy of you, saying,
8 [o] 'This people draweth nigh unto me with their mouth, and honoureth me with
9 *their* lips; but their heart is far from me. But in vain they do worship me,
[p] teaching *for* doctrines the commandments of men' [Isa. xxix. 13, *Sept.*]
10 [q] And he called the multitude, and said unto them, Hear, and understand:
11 [r] not that which goeth into the mouth defileth a man; [s] but that which cometh
out of the mouth, this defileth a man.
12 Then came his disciples, and said unto him, Knowest thou that the Pharisees
13 were offended, after they heard this saying? But he answered and said, 'Every
14 plant,[2] which my heavenly Father hath not planted, shall be rooted up. [u] Let
them alone: [x] they be blind leaders of the blind. [y] And if the blind lead the
15, 16 blind, both shall fall into the ditch. [z] Then answered Peter and said unto him, Declare unto us this parable.[3] And
17 Jesus said, [a] Are ye also yet without understanding? Do not ye yet understand,
[b] that whatsoever entereth in at the mouth goeth into the belly, and is cast out into
18 the draught? But [c] those things which proceed out of the mouth come forth from
19 the heart; and they defile the man. [d] For out of the heart proceed evil thoughts,
20 murders, adulteries, fornications, thefts, false witness, blasphemies: these are *the things* which defile a man: [e] but to eat with unwashen hands defileth not a man.

A Canaanitish woman obtains the healing of her daughter.

21 [f] THEN Jesus went thence, and departed into the coasts of Tyre and Sidon.
22 And, behold, a woman of Canaan[4] came out of the same coasts, and cried unto
him, saying, Have mercy on me, O Lord, [g] *thou* son of David; my daughter is
23 grievously vexed with a devil. [h] But he answered her not a word.[5] And his
disciples came and besought him, saying, Send her away; [i] for she crieth after
24 us. But he answered and said, [k] I am not sent but unto the lost sheep of the
25 house of Israel.[6] Then came she and worshipped him, saying, Lord, help me!
26 But he answered and said, It is not meet to take [l] the children's bread, and to
27 cast *it* to [m] dogs.[7] And she said, Truth, Lord: [n] yet[8] [o] the dogs eat of the crumbs
28 which fall from their masters' table. Then Jesus answered and said unto her, O
woman, great *is* thy faith: [9] [p] be it unto thee even as thou wilt. [q] And her
daughter was made whole from that very hour.

Jesus heals many, and again feeds a multitude.

29 [r] AND Jesus departed from thence, and came nigh[10] [s] unto the sea of Galilee;
30 and went up into a mountain, and sat down there. [t] And great multitudes came

[k] Ac. 4. 19; 5. 29.
[l] Mk. 7. 11 12.
[m] Pa. 119. 126; Jer. 8. 8, 9; Hos. 4. 6.
[n] Mk. 7. 6.
[o] Is. 29. 13; Ezc. 33. 31; Lk. 16. 15.
[p] Pro. 30. 5, 6; Is. 29. 13; Col. 2. 18—22; Tit. 1. 14.
[q] Mk. 7. 14.
[r] Ac. 10. 14, 15; Ro. 14. 14, 17, 20; 1 Tim. 4. 4, 5; Tit. 1 15.
[s] vers. 18—20; ch. 12. 34—37; Jam. 3. 5—8.
[t] Ps. 92. 13; John 15. 2, 6; 1 Cor. 3. 12, etc.
[u] 1 Tim. 6. 5.
[x] ch. 23. 16; Is. 9. 16; 56. 10; Mal. 2. 8; Lk. 6. 39; John 3 19.
[y] Mic. 3. 6, 7; Rev. 19. 20.
[z] Mk. 7. 17.
[a] ch. 16. 9; Mk. 7. 18.
[b] 1 Cor. 6. 13.
[c] ch. 12. 34; Jam. 3. 6.
[d] Ge. 6. 5; 8. 21; Pro. 6. 14; Jer. 17 9; Mk. 7. 21; Gal. 5. 19—21.
[e] ch. 23. 25, 26.

VERS. 21—28: CHRON. TAB. SEC. 68.
[f] see parallel, Mk. 7. 24—30.
[g] see refs. ch. 1. 1; 9. 7.
[h] comp. Ge. 32. 24—30; 2 Cor. 12. 8.
[i] comp. Ac. 16 16—18.
[k] see refs. ch. 10. 5, 6; Ro. 15. 8.
[l] Ro. 9. 4.
[m] ch. 7. 6; Phil 3. 2.
[n] Ge. 32. 26; Job 13. 15.
[o] Ro. 3. 29; 10. 12.
[p] ch. 8. 13; 9. 29, 30.
[q] Ps. 145. 19.

VERS. 29—38: CHRON. TAB. SEC. 69.
[r] see parallel, Mk. 7. 31—37; 8. 1—9.
[s] ch 4. 18.
[t] ch. 11. 5; Is. 35. 5, 6; Lk. 7. 22.

1 Rather, 'But ye say, Whoever shall say to his father or mother, That by which thou mightest have derived benefit from me is a gift [consecrated to God]; he shall then not [be expected to] honour his father or his mother [by assisting them]. Comp. Mark vii. 11, 12. This law was bad in principle; for it allowed religious gifts to interfere with the discharge of other obligations: but in practice it became still worse; because it was held that anything so consecrated might still be used for the man's own advantage, though it was sacrilege to apply it to the good of others.

2 All these doctrines and ordinances, which you have 'planted' as if they were precious truth, shall be cleared away as noxious weeds, to make room for what is pure and spiritual.

3 The figurative expression in ver. 11. That, after all their previous lessons, the disciples did not even 'yet understand' this, might result from their strong Jewish views respecting the distinction between clean and unclean meats. See Acts x. 14.

4 The Phœnicians, a branch of the Canaanites (see Gen. x. 15, 19), had received among them a large admixture of Greeks as conquerors and settlers; and they now belonged to the Roman province of Syria. Hence this woman is called a Canaanite, a Greek, and a Syrophœnician: see Mark vii. 26.

5 It may be supposed that this application from a Gentile at the very time when the Jews were opposing him, brought painfully before our Lord's mind the approaching rejection of God's ancient people, which was connected in the Divine arrangements with the first calling of the Gentiles. His personal ministry was to be confined to 'the lost sheep' of Israel; and he is not willing to take away any of 'the children's bread,' or to alienate to others any of the privileges of their day of grace now drawing to a close. At the same time, by these words he both elicits the strength of the suppliant's faith (which he richly rewards), and also rebukes the unbelief of the Jews. And it is probably on account of the bearing of this upon the destiny of that people that Matthew records, whilst Luke omits, this incident. Comp. ch. xii. 40, 42.

6 See ch. x. 5, 6. Such was the purpose of our Lord's personal ministry; yet even this was occasionally broken by such incidents as this. The fountain sealed sometimes broke its banks, in token of the rich flood of grace which should follow.—*Alford.*

7 See note on Job xxx. 1. The Gentiles were called 'dogs' contemptuously by the Jews, whose language our Lord adopts for the occasion.

8 Saidst thou 'dogs?' I accept the name, for the dogs too have their portion of the meat, 'the crumbs which fall' from the table. It is enough for me if I have but their portion.

9 Others overcame some difficulties in their approach to Christ; but none had their faith so severely tested as was this woman's, by the apparent unwillingness of our Lord himself. A faith which thus triumphs over all obstacles not only obtains its immediate objects, but gains a further blessing in the Saviour's expressed approval.

10 Into the district of Decapolis on the eastern side of the Lake, where He cured a *deaf* man (Mark vii. 31—37).

unto him, having with them *those that were* lame, blind, dumb, maimed, and
31 many others, and cast them down at Jesus' feet; and he healed them: insomuch
that the multitude wondered, when they saw the dumb to speak, the maimed to
be whole, the lame to walk, and the blind to see: and they glorified [u] the God
of Israel.

32 [x] Then 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
33 eat: and I will not send them away fasting, lest they faint in the way. [y] And
his disciples say unto him, Whence[1] should we have so much bread in the
34 wilderness, as to fill so great a multitude? And Jesus saith unto them, How
35 many loaves have ye? And they said, Seven, and a few little fishes. And he
36 commanded the multitude to sit down on the ground. And [z] he took the seven
loaves and the fishes, and [a] gave thanks, and brake *them*, [b] and gave to his dis-
37 ciples, and the disciples to the multitude. [c] And they did all eat, and were
filled: and they took up of the broken *meat* that was left seven baskets[2] full.
38 And they that did eat were four thousand men,[3] beside women and children.
39 [d] And he sent away the multitude, and took ship, and came into the coasts of
Magdala.[4]

The Pharisees and Sadducees again require a sign; Jesus warns his disciples against their teaching.

16 THE [e] Pharisees also with the Sadducees came, and tempting desired him that
2 he would show them a sign from heaven.[5] He answered and said unto them,
3 When it is evening, ye say, *It will be* fair weather; for the sky is red: and in
the morning, *It will be* foul weather to-day; for the sky is red and lowring.
O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* [f] the
4 signs of the times?[6] [g] 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. [h] And
he left them, and departed.

5 And [i] when his disciples were come to the other side, they had forgotten to
6 take bread. Then Jesus said unto them, [k] Take heed and beware of the leaven
7 of the Pharisees and of the Sadducees.[7] And they reasoned among themselves,
8 saying, *It is* because we have taken no bread.[8] *Which* [i] when Jesus perceived,
he said unto them, O ye of little faith, why reason ye among yourselves, because
9 ye have brought no bread? [m] Do ye not yet understand, neither remember the
10 five loaves of the five thousand, and how many baskets ye took up? [n] Neither
11 the seven loaves of the four thousand, and how many baskets ye took up? How
is it that ye do not understand that I spake *it* not to you concerning bread, that
12 ye should beware of the leaven of the Pharisees and of the Sadducees? Then
understood they how that he bade *them* not beware of the leaven of bread, but
of [o] the doctrine of the Pharisees and of the Sadducees.

Jesus is confessed by Peter to be the Christ; he foretels his death and resurrection.

13 [p] WHEN Jesus came into the coasts of Cæsarea Philippi,[9] he asked[10] his dis-
14 ciples, saying, [q] Whom do men say that I the Son of man am? And they said, Some

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1 The disciples seem to have forgotten the former miracle (ch. xiv. 15—21; comp. xvi. 9, 10), or to have thought that it would not be repeated.

2 The Greek word for 'basket,' used by both evangelists who record this miracle, differs from that used by all four in narrating the former feeding of a multitude. The word used here means a pannier, sometimes large enough to hold a man; as in Acts ix. 25.

3 The people were fewer, and the loaves were more upon this occasion, than upon the former. How different the truthful simplicity of the Scriptural narrative from the legends of lying wonders! They would probably have doubled the numbers, and reduced the provision to a single loaf.

4 Magdala and Dalmanutha (Mark viii. 10) were probably neighbouring villages on the south-east of the Lake.

5 See ch. xii. 38, and notes.

6 The proofs that these are the times of the Messiah. Some of these they might find in the convergence of prophetic intimations, and in the state of their own people and of the world. Others Jesus himself had given in works and teachings peculiarly indicative of his mission as the Deliverer of Israel.

7 See note on ch. iii. 7. Mark, instead of the Sadducees, mentions 'the leaven of Herod;' probably because most of the political party of Herod ('the Herodians') were Sadducees in religious opinions. Whatever differences there were between these parties, they were all tainted with hypocrisy and worldliness; which made them so hostile to the pure teachings and life of Jesus, and so dangerous to his disciples.

8 They had with them but one loaf (see Mark viii. 14). They seem to have doubted whether our Lord could be referring to this circumstance; but they were at a loss to find any other meaning.

9 This place was near, if not on the same spot, as the ancient city Dan (Judg. xviii. 27—29). It was formerly called Paneas; but was enlarged and embellished by Philip the tetrarch, who named it 'Cæsarea;' to which 'Philippi' was added to distinguish it from other places of the same name. It lay in the extreme north of Palestine, near one of the sources of the Jordan. It is now a miserable village called Banias.

10 From this point the history begins to bear a more direct reference to our Lord's approaching death. He has entered upon the last year of his earthly life, and is about to take his last journey from Galilee to Jerusalem. He first examines his disciples as to their ideas of his person and office; and receiving, through Peter, a satisfactory reply (vers. 13—16), bestows upon him, as the confessor of the truth, marks of special approbation (17—20). He proceeds to teach them the necessity of his

u Ge. 32. 28; Ps. 50. 23.
x see refs. ch. 9. 36; 14. 15—21; Mk. 8. 1.
y 2 Ki. 4. 42, 43.
z ch. 14. 19.
a 1 Sam. 9. 13; Lk. 22. 19.
b ch. 26. 26, 27; 1 Cor. 10. 31; 1 Tim. 4. 3, 4.
c 2 Ki. 4. 44.
VER. 39—CH. 16. 1—4: CHRON. TAB. Sec. 70.
d see parallel, Mk. 8. 10—12.
e ch. 12. 38; Mk. 8. 11; Lk. 11. 16; 12. 54—56; John 8. 6; 1 Cor. 1. 22.
f ch. 4. 23; 11. 5.
VERS. 4—12: CHRON. TAB. Sec. 71.
g see refs. ch. 12. 39, 40.
h see parallel, Mk. 8. 13—21.
i Mk. 8. 14.
k ver. 12; Lk. 12. 1; 1 Cor. 5. 8.
l ch. 22. 18; Ezc. 11. 5; John 2. 24, 25; Rev. 2. 23.
m ch. 14. 17—21; John 6. 9.
n ch. 15. 34—38.
o ch. 15. 4—9.
VERS. 13—20: CHRON. TAB. Sec. 73.
p see parallel, Mk. 8. 27—30; Lk. 9. 18—21.
q on vers. 14—16, see refs. Mk. 8. 27—29.

say that thou art John the Baptist: some, Elias; and others Jeremias,[1] or one
15 of the prophets. He saith unto them, But whom say ye that I am? And
16 Simon Peter answered and said, Thou art[2] the Christ, the Son of [r] the living God.
17 And Jesus answered and said unto him, Blessed art thou, [s] Simon Barjona:[3] [t] for flesh and blood hath not revealed *it* unto thee, but [u] my Father which is in
18 heaven. And I say also unto thee, That [x] thou art Peter,[4] and [y] upon this rock[5] [z] I
19 will build [a] my church; and [b] the gates of hell[6] shall not prevail against it. [c] And I will give unto thee the keys[7] of the kingdom of heaven; and whatsoever [d] thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on
20 earth shall be loosed in heaven. [e] Then charged he his disciples that they should tell no man[8] that he was [f] Jesus the Christ.
21 From that time forth began Jesus [g] to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders[9] and chief priests
22 and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him,[10] saying, Be it far from thee, Lord: this shall not
23 be unto thee. But he turned, and said unto Peter, Get thee behind me,[11] Satan: [h] thou art an offence unto me: for thou savourest[12] not the things that be of God, but those that be of men.
24 Then said Jesus unto his disciples, If any *man* will[13] come after me, let him
25 deny himself, and take up his cross, and follow me. For [i] whosoever will save his life shall lose it: and whosoever will [k] lose his life for my sake shall find it.
26 For [l] what is a man profited, [m] if he shall gain the whole world, and lose his own
27 soul? or [n] what shall a man give in exchange for his soul? For [o] the Son of man shall come in the glory of his Father [p] with his angels, [q] and then he shall
28 reward every man according to his works. Verily, I say unto you, [r] There be some standing here, which shall not [s] taste of death, [t] till they see the Son of man coming in his kingdom.[14]

r see refs. Deu. 5 26.
s John 1. 42.
t Gal. 1. 11, 12, 16; Eph. 2. 8.
u ch. 11. 25—27; John 6. 45; 1 Cor. 2. 10.
x see refs. ch. 10. 2.
y see refs. Ac. 4. 11.
z Zec 6. 12, 13; see 1 Cor. 3. 9.
a see refs. Ac. 20. 28.
b Job 38. 17; Ps. 9. 13; 107. 18; 125. 1, 2; Is. 38. 10; 54. 17; John 10. 27—30; Ro. 8. 33—39.
c see refs. Is. 22. 22.
d see refs. ch. 18. 18.
e see refs. Mk. 8. 30.
f see refs. John 20. 31.
CHRON. TAB. Sec. 74.
g see parallel, Mk. 8. 31—33; 9. 1; Lk. 9. 22—27. On vers. 21—24, see refs. Mk. 8. 31—34.
h Ro. 8. 5—8; 1 Cor. 2. 14.
i see refs. ch. 10. 39; Ac. 20. 23, 24; Rev. 12. 11.
k Gal. 2. 20; 6. 14; Phil. 3. 10.
l Job 2. 4.
m Lk. 12. 20; 16. 25.
n Ps. 49. 7, 8.
o see refs. Mk. 8. 38.
p ch. 13. 41; 25. 31; Dan. 7. 10; Zec. 14. 5; 2 Thes. 1. 7—10; Jude 14.
q ch. 10. 41, 42; see refs. Job 34. 11; 1 Cor. 3. 8; Rev. 2. 23.
r Mk. 9. 1; Lk. 9 27.
s see refs. Lk. 2. 26.
t ch. 10. 23; 24. 3, 27—31; 26. 64; Lk. 18. 8; 21. 27, 28.

death and resurrection; to which their strong aversion is expressed by Peter; who receives a severe rebuke (21—23), followed by a lesson on the necessity of self-sacrifice on the part of all who would be his followers (24—28). He then chooses three to witness a brief manifestation of his glory, in which Moses and Elijah render their homage and yield their authority to him (xvii. 1—8); He answers the question of the disciples about Elijah (9—13); and, returning to the rest of the apostles, ejects a demon who had resisted their power (14—21). He repeats his lesson respecting his approaching death (22, 23), and miraculously supports his claim to be the Son of God (24—27).

1 Some of the Jews expected the prophet Jeremiah to appear as one of Messiah's forerunners. See the apocryphal book 2 Esdras ii. 18.

2 This is the expression of undoubting conviction; and, though uttered by Peter, was clearly participated by the rest, who had already exclaimed, 'Truly thou art the Son of God' (ch. xiv. 33).

3 'Bar-jona' means 'Son of Jonas.' This reference to Simon's earthly parentage seems to be designed as a contrast to that second birth, not of 'flesh and blood,' from which he derived the knowledge and conviction which made him 'Peter,' the personal representative of this fundamental truth.

4 Which signifies, 'a rock.' This designation was prophetically given by our Lord to Simon, when he first became a disciple. See John i. 42.

5 Christ is himself 'the Rock' (Rom. ix. 33), the 'precious' and 'chief corner stone' (Eph. ii. 20; 1 Pet. ii. 4) in 'the foundation of apostles and prophets,' on which the church is built. But Simon, by uttering the primary truth, 'Thou art the Christ,' etc., becomes a 'rock' (see note on Matt. v. 14); though, soon afterwards (vers. 21—23), by denying the essentially connected truth that the Christ 'must suffer' 'and be killed,' he becomes 'an offence' (a 'stone of stumbling'), and even a 'Satan' (an adversary) to our Lord. The latter fact must be forgotten or concealed by those who infer from the former the supremacy of Peter.

6 Literally, 'Hades;' 'the world of the dead,' which insatiably swallows up all the might and glory of the earth (see Isa. xiv. 3—20). The 'gates' were the place of council, and the most strongly fortified parts of ancient cities. The sense therefore is, Even that power which is mighty and skilful in destroying all other things, shall be powerless against my church. Some infer from Heb. ii. 14, that Satanic opposition is here intended.

7 A key is a badge of power and authority: see Isa. xxii. 22, and note; Rev. i. 18; iii. 7. And the terms 'bind' and 'loose' were frequently used by the Jews in the sense of *enjoin* and *prohibit*, as applied to the authoritative teaching, both doctrinal and practical, of their Rabbis. Peter, on account of his earnest and prompt avowal, is the first to receive that authority, which was afterwards (ch. xviii. 18; John xx. 23) given also to his colleagues; and for the exercise of which they were endued with power from on high. Of him, too, God made choice that he 'should open the door of faith to the Gentiles' as well as to the Jews (Acts, ch. ii.; x.)

8 Though the apostles were destined to be authoritative teachers of this great truth, the time for its public promulgation was not yet come; nor were they as yet fully prepared for the work.

9 See note on ch. ii. 4.

10 Opposing what He had said; as if it were not true.

11 This is the very rebuke which our Lord had addressed to the tempter (ch. iv. 10). If one who had just been commended and honoured for his perception of Divine truth brings upon himself so severe a reprimand for his blindness to other kindred portions of that truth, the most enlightened Christian may well take heed, lest by prejudices or errors which he retains or admits he should lose the benefit of that which he has learned.

12 Thy views and feelings do not accord with God's, but with men's.

13 Rather, 'desires to come,' etc.; and so in the first, but not in the second clause of ver. 25. On vers. 24, 25, see notes on ch. x. 38, 39.

14 In the display of his royal power. Some apply this to the outpouring of the Holy Spirit, and the rapid triumphs of the Gospel, recorded in the Acts of the Apostles; others to the approaching overthrow of the Jewish state. The context (ver. 27) and the connexion between the latter event and the final judgment (see ch. xxiv.; Isa. lxvi., and notes) make it probable that that event was a prominent object in our Lord's thoughts, regarded as his first great judicial act after his exaltation, and as removing one chief obstacle to the extension of his church. Ecclesiastical history asserts that both John (John xxi. 22) and Philip survived the destruction of Jerusalem.

The transfiguration.

17 AND [a] after six[1] days Jesus taketh Peter, James, and John his brother, and
2 bringeth them up into an high mountain apart; and was transfigured before
them: and [y] his face did shine as the sun, and [z] his raiment was white as the
3 light. And, behold, there appeared unto them Moses and [a] Elias talking with
4 him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be
here: if thou wilt, let us make here three tabernacles; one for thee, and one for
5 Moses, and one for Elias. [b] While he yet spake, behold, a bright cloud over-
shadowed them: and behold a voice out of the cloud, which said, [c] This is my
6 beloved Son, [d] in whom I am well pleased; [e] hear ye him. [f] And when the
7 disciples heard *it*, they fell on their face, [g] and were sore afraid. And Jesus came
8 and [h] touched them, and said, Arise, and be not afraid. And when they had
lifted up their eyes, they saw no man, save Jesus only.
9 And as they came down from the mountain, [i] Jesus charged them, saying, Tell
10 the vision to no man, until the Son of man be risen again from the dead. And
his disciples asked him, saying, [k] Why then say the scribes that Elias must first
11 come? And Jesus answered and said unto them, Elias truly shall first come, [2] and
12 [l] restore[3] all things. [m] But I say unto you, That Elias is come already, and they
knew him not, but [n] have done unto him whatsoever they listed. Likewise
13 [o] shall also the Son of man suffer of them. [p] Then the disciples understood that
he spake unto them of **John** the Baptist.

Healing of a demoniac.

14 [q] AND[4] when they were come to the multitude, there came to him a *certain*
15 man, kneeling down to him, and saying, Lord, have mercy on my son: for he is
lunatic, and sore vexed: for ofttimes he falleth into the fire, and oft into the
17 water. And I brought him to thy disciples, and they could not cure him. Then
Jesus answered and said, O faithless and perverse generation, [r] how long shall I
18 be with you? how long shall I suffer you? bring him hither to me. And Jesus
[s] rebuked the devil; and he departed out of him: and the child was cured from
that very hour.
19 Then came the disciples to Jesus apart, and said, Why could not we cast him
20 out? And Jesus said unto them, Because of your unbelief: for verily I say unto
you, [t] If ye have faith as [u] a grain of mustard seed, ye shall say unto this moun-
tain, Remove hence to yonder place; and it shall remove: and [x] nothing shall
21 be impossible unto you.[5] Howbeit [y] this kind goeth not out but by prayer and
fasting.

Jesus again foretels his death and resurrection.

22 [z] AND[6] while they abode in Galilee, Jesus said unto them, The Son of man
23 shall be [a] betrayed into the hands of men: [b] and they shall kill him, and the
third day [c] he shall be raised again. And they were exceeding sorry.

The tribute money miraculously provided.

24 AND [d] when they were come to Capernaum, they that received [e] tribute *money*
25 came to Peter, and said, Doth not your master pay tribute?[7] [f] He saith, Yes.
And when he was come into the house, Jesus prevented[8] him, saying, What
thinkest thou, Simon? of whom do the kings of the earth take custom or tribute?
26 of their own children, or of strangers? Peter saith unto him, Of strangers.[9] Jesus
27 saith unto him, Then are the children free.[10] Notwithstanding, [g] 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:[11] [h] that take, and give unto them for me and thee.

VERS. 1—13: CHRON. TAB. Sec. 75.
[a] see parallel, Mk. 9. 2—13; Lk. 9. 28—36; see also ch. 26. 37; Mk. 5. 37; 2 Pet. 1. 18.
[y] Ex. 34. 29; Rev. 10. 1.
[z] Dan. 7. 9.
[a] 1 Ki. 17. 1; Mal. 4. 5, *Elijah.*
[b] 2 Pet. 1. 17.
[c] see refs. ch. 3. 17; Lk. 3. 22.
[d] see refs. ch. 12. 18.
[e] Deu. 18. 15, 19; Ac. 3. 22, 23; Heb. 12. 25, 26.
[f] 2 Pet. 1. 17, 18.
[g] Rev. 1. 17.
[h] Dan. 8. 18; 9. 21; 10. 10, 18.
[i] ch. 16. 20, 21; Mk. 8. 30; 9. 9.
[k] ch. 11. 9—15; Mal. 4. 5; Mk. 9. 11.
[l] Mal. 4. 6; Lk. 1. 16, 17; 3. 3—14; Ac. 3. 21; comp. 1 Ki. 18. 17—21.
[m] ch. 11. 14; Mk. 9. 12, 13.
[n] ch. 11. 2; 14. 3—10.
[o] ch. 16. 21.
[p] ch. 11. 14.
VERS. 14—21: CHRON. TAB. Sec. 76.
[q] see parallel, Mk. 9. 14—29; Lk. 9. 37—43.
[r] Num. 14. 11, 27; Ps. 95. 10.
[s] Lk. 4. 35, 36, 41.
[t] ch. 21. 21; Mk. 11. 23; Lk. 17. 6; 1 Cor. 12. 9; 13. 2; Heb. 11. 33—38.
[u] see ch. 13. 31, 32.
[x] Mk. 9. 23.
[y] ch. 12. 45
VERS. 22, 23: CHRON. TAB. Sec. 77.
[z] see parallel, Mk. 9. 30—32; Lk. 9. 43—45; see also refs. Mk. 8. 31.
[a] ch. 26. 16, 46.
[b] Dan. 9. 26.
[c] Ps. 16. 10; John 2. 19.
VERS. 24—27: CHRON. TAB. Sec. 78.
[d] Mk. 9. 33.
[e] see Ex. 30. 13; 38. 26.
[f] ch. 3. 15; 22. 21; Ro. 13. 6, 7.
[g] Ro. 14. 13, 21; 15. 1—3; 1 Cor. 8. 13; 9. 19—22; 1 Thes. 5. 22.
[h] 2 Cor. 8. 9.

[1] Probably six *whole* days, with parts of two others; making, according to Luke, 'about eight days.' On the transfiguration, see notes on Luke ix. 28—36.

[2] The shortness and secrecy of Elijah's visit on this occasion surprised the disciples, who expected him to 'restore all things;' and they were further astonished by the mention of 'the rising from the dead' (Mark ix. 10). Our Lord corrects their error as to the person of the forerunner, and derives from John's death a fresh intimation of his own.

[3] John the Baptist, like Elijah, was only a *reformer*, having no new revelation to communicate.

[4] On vers. 14—21, see Mark ix. 14—29, and notes.

[5] See Mark xi. 24, and note.

[6] On vers. 22, 23, see Mark ix. 30—32, and notes.

[7] Rather, 'the didrachma;' the offering of a half shekel each, which the Jews paid, without compulsion, for the support of the temple. The custom may perhaps be traced to the command in Exod. xxx. 12—16.

[8] Rather, 'anticipated him,' by speaking first on the subject.

[9] That is, those who are not members of their own family.

[10] Upon this reasoning, our Lord, as Son of God, was under no obligation to contribute to the temple, because it was his Father's house, and therefore his own. But he waives his right, lest those who do not recognise this truth should think that he disregards the worship of God. How gladly his enemies would have used such a pretext against him is seen in ch. xxvi. 59—63.

[11] Literally, 'a stater;' a Roman coin worth a shekel, and therefore enough for two persons. In whatever way the fish may have got the money, the knowledge that the first fish which Peter caught would have it in his mouth was clearly miraculous, and therefore confirmed our Lord's claim to exemption.

Jesus teaches that the meek and forgiving are the greatest in the kingdom of heaven.

18 AT[1] the same time came the disciples unto Jesus, saying,[2] Who is the greatest
2 in the kingdom of heaven? And Jesus called [h] a little child unto him, and set
3 him in the midst of them, and said, Verily I say unto you, [i] Except ye be converted,[3] and become as little children, ye shall not enter into the kingdom of
4 heaven. [m] Whosoever therefore shall humble himself as this little child, the
5 same is greatest in the kingdom of heaven. And [n] whoso shall receive one such
6 little child in my name receiveth me. [o] 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.
7 Woe unto the world [p] because of offences! for [q] it must needs be that offences
8 come;[4] but [r] woe to that man by whom the offence cometh! [s] 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
9 feet to be cast into [t] everlasting fire. And if [u] thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, [x] rather than having two eyes to be cast into hell fire.
10 Take heed that ye despise not one of [y] these little ones; for I say unto you, That in heaven [z] their angels[5] do always [a] behold the face of [b] my Father which
11 is in heaven. [c] For the Son of man is come to save that which was lost.
12 [d] How think ye? If [e] a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains,
13 and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, [f] he rejoiceth more of that *sheep*, than of the ninety and nine which
14 went not astray. Even so it is not the will of your Father which is in heaven, [f] that one of these little ones should perish.
15 Moreover[7] [g] if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, [h] thou hast gained thy
16 brother.[8] But if he will not hear *thee*, *then* take with thee one or two more, that
17 in [i] the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, [k] tell *it* unto the church.[9] But if he neglect to hear the church, let him be unto thee as an [l] heathen man and a publican.
18 Verily I say unto you, [m] Whatsoever ye shall bind[10] on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

VERS. 1—35: CHRON. TAB. Sec. 79.
[r] see parallel, Mk. 9. 33—48; Lk. 9. 46—50; see also Lk 22. 24; Ro. 12. 10; Phil. 2. 3.
[h] ch. 19. 13, 14.
[i] Ps. 131. 2; Ezec. 18. 31, 32; Mk. 10. 14; Lk. 18. 16; John 3. 3—7; 1 Cor. 14. 20; 2 Cor. 5. 17; 1 Thes. 1. 9; Tit. 3. 5; 1 Pet. 2. 2.
[m] ch. 20. 27; 23. 11, 12; Ps. 131. 1, 2; Lk. 14. 11; Is. 57. 15; 1 Pet. 5. 5.
[n] ch. 10. 40—42; Lk. 9. 48; John 13. 20.
[o] see refs. Mk. 9. 42.
[p] 1 Sam. 2. 17, 23, 24; 2 Sam. 12. 14; Ro. 2. 23, 24; 2 Pet. 2. 2.
[q] see refs. Lk. 17. 1.
[r] ch. 13. 41, 42; 26. 24; 2 Pet. 2. 3.
[s] see refs. ch. 5. 29, 30; Deu. 13. 6—8.
[t] Mk. 9. 44.
[u] ch. 5. 28; Gal. 5. 24
[x] ch. 16. 26.
[y] Ro. 14. 1—3, 13—15; 15. 1; Gal. 6. 1.
[z] see refs. Ps. 34. 7; Zec. 13. 7.
[a] Est. 1. 14; Lk. 1. 19.
[b] see ver. 14, comp. with John 20. 17, and Heb. 2. 11.
[c] ch. 9. 12, 13; Lk. 9. 56; 15. 24; 19. 10; John 3. 17; 12. 47; 1 Tim. 1. 15.
[d] comp. Is. 53. 6; Lk. 15. 3—7.
[e] Mic. 7. 18; Lk. 15. 5—10, 23, 24.
[f] John 6. 39, 40; 10. 27—30; 17. 12; Ro. 8. 28—39; Eph. 1. 5, 6, 11; 1 Pet. 1. 3—5.
[g] Le. 19. 17; Ps. 141. 5; Pro. 25. 9; Lk. 17. 3.
[h] Jam. 5. 20; 1 Pet. 3. 1.
[i] Deu. 17. 6; 19. 15; John 8. 17; 2 Cor. 13. 1; Heb. 10. 28.
[k] Ac. 6. 1—3; 1 Cor. 6. 1—4.
[l] Ezra 6. 21; Ezec. 11 12; Ro. 16. 17; 1 Cor. 5. 9—13; 2 Thes. 3. 6, 14, 15; 2 John 10.
[m] see refs. ch. 16. 19.

1 Jesus being now on his way to Jerusalem, the disciples suppose that he is about to assume the throne of his father David, and contend for pre-eminence in his kingdom (see Mark ix. 33, 34), referring their dispute to him (ver. 1). By a symbolical action (2) he teaches them that the great essential for admission to his kingdom, as well as for distinction in it, is a child-like humility (3, 4), which unites those who cherish it with their Lord in feelings and in interests (5, 6). Whoever injures them injures 'the world,' but injures most of all himself (7); so that it would be better for him to suffer anything than to commit such a sin (8, 9). And these humble Christians are jealously protected by the Father (10); who, having sent his Son to save them (11), rejoices over their recovery (12, 13), and will never suffer them to perish (14). This spirit of humility is also a spirit of forgiving love towards our brethren, prompting the injured repeatedly to seek reconciliation (15, 16), and only to ask the interference of the church when all other means have failed (17); in which case what is done by the church will be ratified by its Lord (18—20). All this is further forcibly illustrated, in reply to Peter's question as to the duty of repeated forgiveness (21), by the parable of the unmerciful servant, teaching us that our offences against God, which he has shown himself to be so ready freely and fully to pardon, are incalculably more and greater than any which can be committed against us (22—34); and that therefore the unforgiving man must be unforgiven (35).

2 On vers. 1—9, see notes on Mark ix. 33—50.

3 That is, 'turned away' from such ambitious desires: see note on ver. 1.

4 Human depravity will necessarily give rise to evils which may hinder the progress of saving truth in the world, but will recoil most heavily upon their authors.

5 Some suppose the words 'their angels' to mean Christ's disciples themselves, regarded as spirits in their heavenly state, where they are to dwell in the immediate presence of God for ever. Their high destiny, and the close relation in which they stand to God, make it a heinous crime to neglect either them or their interests. Others find here a reference to guardian angels, watching over the interests of God's people on earth. Others again (not questioning the ministry of angels) regard these words as a figure derived from the attention given by the sovereign and his ministers, in a well-governed earthly kingdom, to all the interests of the faithful subjects. See 1 Kings xxii. 19; Dan. x. 13; Acts xii. 15; Heb. i. 14; Rev. ii., iii., and notes.

6 This parable occurs, with a different application, in Luke xv. 4—6: see notes thereon. Here it is designed to show the solicitude with which God watches over his children, so that none of them may perish (ver. 14).

7 Do not wait for the penitence of a brother who has injured you, but seek to 'gain him,' by winning him back to right feelings, first in private, when personal kindness has the most power, and pride the least; then in company with 'two or three,' who may witness and aid your efforts; and not until this has failed may you 'tell it' further; and then only 'to the church.' If their solemn remonstrances fail, he must be treated no longer as a Christian, but as one of the ungodly, who yet need to be converted. The precept may refer primarily to sins against a fellow-Christian's spiritual interests, but it is of universal application.

8 This kind, manly, and wise manner of treating injuries, so different from any that is generally adopted, would in most cases effectually remedy the evil at the outset, by reclaiming the offender.

9 Our Lord shows, in ver. 19, that by 'the church' he here means those who are 'gathered together in his name;' the whole company of believers with whom the two disagreeing parties are associated.

10 See note on ch. xvi. 19.

19 [m]Again I say unto you, That if two of you shall agree on earth, as touching any
thing that they shall ask, [o]it shall be done for them of my Father which is in
20 heaven. For where two or three are gathered together in my name,[1] [p]there am I
in the midst of them.
21 Then came Peter to him, and said, Lord, how oft shall my brother sin against
22 me, and I forgive him? [q]till seven[2] times? Jesus saith unto him, I say not unto
23 thee, Until seven times: [r]but, Until seventy times seven. Therefore is the
kingdom of heaven likened unto a certain king, [s]which would take account of
24 his servants. And when he had begun to reckon, one[3] was brought unto him,
25 which owed him [t]ten thousand talents. But forasmuch as he had not to pay,
his lord commanded him [u]to be sold, and his wife, and children, [v]and all that he
26 had, and payment to be made. The servant therefore fell down, and worshipped
[*or*, besought] him, saying, Lord, have patience with me, and I will pay thee all.
27 Then the lord of that servant was moved with compassion, and loosed him, and
28 forgave him the debt. But the same servant went out, and found one of his
fellowservants, which owed him an hundred [w]pence:[5] and he laid hands on him,
29 and took *him* by the throat, saying, Pay me that thou owest.[6] And his fellow-
servant fell down at his feet, and besought him, saying, Have patience with me,
30 and I will pay thee all. And he would not: but went and cast him into prison,
31 till he should pay the debt. So when his fellowservants saw what was done,
32 they were very sorry, and came and told unto their lord all that was done. Then
his lord, after that he had called him, said unto him, O thou wicked servant, I
33 forgave thee all that debt, because thou desiredst me: shouldest not thou also
34 have had compassion on thy fellowservant, [y]even as I had pity on thee? And
his lord was wroth, and delivered him to the tormentors,[7] till he should pay all
35 that was due unto him. [z]So[8] likewise shall my heavenly Father do also unto
you, if ye from your hearts forgive not every one his brother their trespasses.

Jesus goes beyond Jordan, and is followed by multitudes; he replies to the Pharisees' question respecting divorce.

19 AND[9] it came to pass, [a]*that* when Jesus had finished these sayings, he de-
2 parted from Galilee, and came into the coasts of Judæa beyond Jordan.[10] [b]And
great multitudes followed him; and he healed them there.
3 [c]The Pharisees also came unto him, [d]tempting him,[11] and saying unto him, [e]Is
4 it lawful for a man to put away his wife for every cause? And he answered and
said unto them, Have ye not read, [f]that He which made *them* at the beginning

m ch. 5. 24; Ac. 1. 14; 2. 1, 2; 4. 24—31; Jam. 5. 14—16.
o John 14. 13, 14; 1 John 3. 22; 5. 14—16.
p ch. 28. 20; Ex. 20. 24; John 20. 19, 26; Rev. 21. 3.
q Lk. 17. 3, 4.
r ch. 6. 14, 15; Ps. 78. 38, 40; Is. 55. 7; Mk. 11. 25; Ro. 12. 21; Eph. 4. 26, 31, 32; Col. 3. 13.
s Ro. 14. 12; 2 Cor. 5. 10.
t Ps. 19. 12; 40. 12.
u Le. 25. 39; 2 Ki. 4. 1; Ne. 5. 8.
v ch. 20. 2.
y Eph. 4. 32.
z see refs. ch. 6. 12, 14, 15; Pro. 21. 13; Jam. 2. 13.

VERS. 1, 2: CHRON. TAB. Sec. 94.
a see parallel, Mk. 10. 1; see also John 10. 40.
b ch. 12. 15.
VERS. 3—12: CHRON. TAB. Sec. 104.
c see Mk. 10. 2—12.
d ch. 16. 1.
e ch. 5. 31, 32. Ge. 1. 27; 5. 2; Mal. 2. 15.

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1 For the purpose of honouring me in my revealed perfections and offices. The subsequent promise implies his possession of Divine attributes, as well as his bestowment of Divine influence.

2 The Rabbis inferred from Amos i. 3 that forgiveness was to be granted three times. 'Seven' seems to be here used by Peter for a large but yet limited number. Our Lord's reply is evidently designed to take away all limits. Compare Gen. iv. 24; Prov. xxiv. 16. The sins which God forgives us are incalculably more and greater than we are ever called to forgive others.

3 One of his chief ministers. Ten thousand talents evidently stands for an immense amount; representing the exceeding greatness of our debt to God. On the various values of the talent, see note on 1 Chron. xxii. 14.

4 This was a practice of many ancient nations. See Lev. xxv. 39—41; 2 Kings iv. 1; Amos ii. 6.

5 The Roman 'penny,' or denarius, being worth about 7½*d.*, a 'hundred pence' would be little more than £3, a very insignificant sum compared with the other. So trifling are the offences which any one can commit against us, compared with our sins against God!

6 Rather, 'Pay, if thou owest aught.' It may be but a trifle, but I will have it.

7 Probably, 'the gaolers;' who were often required to torture their prisoners. The unforgiving servant is subjected to the most rigorous punishment.

8 The unforgiving cannot have been forgiven. Comp. Eph. iv. 32; v. 1, 2; James ii. 13.

9 Various incidents in our Lord's journey through Perea (ch. xix. 1, 2) give occasion to further disclosures of the moral and spiritual principles of the gospel; in each case eliciting and correcting wrong apprehensions and feelings (see vers. 10, 12, 25) on the part of the disciples. In answer to a question of the Pharisees respecting divorce (3), Jesus refers to the original institution and law of marriage (4—6); shows that the regulations of the ancient lawgiver on this subject were only national and temporary (7, 8); and authoritatively decides that adultery alone can justify divorce (9), whilst peculiar reasons are needed to justify celibacy (10—12). Some infants being brought to Him for his blessing (13), he encourages their approach, regarding them as the representatives of his true disciples (14, 15; compare ch. xviii. 2). To a wealthy young ruler, desirous to secure eternal life (16), and professing to have obeyed the requirements of the law (17—20), he applies the test of Christian self-denial, bringing to light latent sin (21, 22); and he founds on this incident a remark which surprises his disciples, on the hindrances to a rich man's salvation (23—26). To the disciples, who have left all to follow him, he promises glorious spiritual rewards (27—29); but warns them by a parable against a self-righteous and mercenary spirit in God's service (30; xx. 1—16). He then cheers them by the assurance that his death shall be followed by a speedy resurrection (17—19); but checks the carnal ambition of the wife and sons of Zebedee, by showing that self-sacrificing benevolence is the *only* path to honour in his kingdom (20—28). And finally he heals two blind men, whose faith led them to acknowledge him as the Son of David (29—34).

10 The evangelist here mentions only the two extremities of a period which He passes over: see Chron. Table, secs. 80—103. Our Lord appears to have 'departed from Galilee,' through Samaria, to Jerusalem; where he attended the feasts of Tabernacles and of the Dedication; and then to have gone 'beyond Jordan,' where we now find him.

11 Whatever answer our Lord might give to this question would displease some: for the Jewish teachers were

5 made them male and female, and said, [g] 'For this cause shall a man leave father
and mother, and shall cleave to his wife: and [h] they twain shall be one flesh'
6 [Gen. ii. 24, *Sept.*] Wherefore they are no more twain, but one flesh. [i] What
therefore God hath joined together, let not man put asunder.
7 They say unto him, [k] Why did Moses then command to give a writing of
8 divorcement, and to put her away? He saith unto them, Moses because of the
hardness of your hearts suffered you to put away your wives: [l] but from the
9 beginning it was not so. [m] 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.
10 His disciples say unto him, [n] If the case of the man be so with *his* wife, it is
11 not good to marry.[2] But he said unto them, [o] All *men* cannot receive this saying,[2]
12 save *they* to whom it is given. For there are some eunuchs, which were so born
from *their* mother's womb: and there are some eunuchs, [p] which were made
eunuchs of men: and [q] 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*.

Jesus receives and blesses little children.

13 [r] THEN[3] were there brought unto him little children, that he should put *his*
14 hands on them, and pray. And the disciples rebuked them. But Jesus said,
[s] Suffer little children, and forbid them not, to come unto me: for [t] of such is the
15 kingdom of heaven. And [u] he laid *his* hands on them, and departed thence.

Answer to the inquiry of a rich young man; parable of the labourers in the vineyard.

16 [x] AND, behold, one came and said unto him, [y] Good Master,[4] what good thing
17 shall I do, that I may have eternal life? And he said unto him, Why callest
thou me good? [z] *there is* none good[5] but one, *that is*, God. [a] But if thou wilt
18 enter into life, keep the commandments. He saith unto him, [b] Which? Jesus
said, [c] 'Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt
19 not steal, [d] Thou shalt not bear false witness, [e] Honour thy father and *thy* mother'
[Exod. xx. 12—16]: and, [f] 'Thou shalt love thy neighbour as thyself' [Lev.
20 xix. 18]. The young man saith unto him, [g] All these things have I kept from
21 my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect,
[h] go *and* sell[6] that thou hast, and give to the poor, and thou shalt have treasure in
22 heaven: and come *and* follow me. But when the young man heard that saying,
[i] he went away sorrowful:[7] [k] for he had great possessions.
23 Then said Jesus unto his disciples, Verily I say unto you, That [l] a rich man
24 shall hardly enter into the kingdom of heaven.[8] And again I say unto you, [m] It
is easier for a camel to go through the eye of a needle,[9] than for a rich man to
25 enter into the kingdom of God. When his disciples heard *it*, they were exceedingly[10]

[g] Ge. 2. 21—24; Mk. 10. 5—9; Eph. 5. 31. [h] 1 Cor. 6. 16; 7. 2—4.
[i] Mal. 2. 14—16; Ro. 7. 2; 1 Cor. 7. 10—14.
[k] see ch. 5. 31; Deu. 24. 1.
[l] Ge. 2. 24; 7. 7.
[m] ch. 5. 32; Mk. 10. 11; Lk. 16. 18; 1 Cor. 7. 10—13, 39.
[n] Pro. 21. 19.
[o] 1 Cor. 7. 2, 7, 9, 17, 35
[p] Is. 39. 7.
[q] 1 Cor. 7. 32—38; 9. 5. 15.

VERS. 13—15: CHRON. TAB. SEC. 105.
[r] see parallel, Mk. 10. 13—16; Lk. 18. 15—17.
[s] see Ge. 17. 25; 21. 4.
[t] ch. 18. 3.
[u] Is. 40. 11.

VER. 16 to CH 20. 1—16: CHRON. TAB. Sec 106
[x] see parallel, Mk. 10. 17—31; Lk. 18. 18—30.
[y] Lk. 10. 25.
[z] Rom. 3. 9—12.
[a] see refs. Le. 18. 5.
[b] see Gal 3. 10; Jam. 2. 10, 11.
[c] Ex. 20. 12—17; Deu. 5. 17.
[d] Le. 19. 18.
[e] ch. 15. 4.
[f] see refs Le. 19. 18
[g] see Ro 3. 19, 20; 7. 9
[h] ch. 6. 19, 20; Lk. 12. 33; 16. 9; Ac 2. 45; 4. 34, 35; 1 Tim. 6. 17—19
[i] ch 6 19—21.
[k] ch. 13 22; 16. 26; Exo. 33. 31; Eph. 5. 5; Col. 3. 5.
[l] Deu. 8. 10—18; see refs. Job 31. 24—28; 1 Cor. 1. 26.
[m] ch. 6. 24.

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divided in opinion; one party holding that anything which displeased a husband gave him a right to divorce his wife; and the other limiting the right to the case of adultery. Both appealed to Deut. xxiv. 1; which, however, was not a 'command' to divorce, but rather a restriction upon a practice then prevailing: see notes on Exod. xx. 23; Deut. xxiv. 1. Our Lord, after pointing out the purpose of this national and temporary regulation, refers to the original law (see Gen. ii. 24, and notes); which he traces to the primary creation of the race (see Gen. i. 27), when 'He who made them at the beginning made them a male and a female, and said, On this account (*i. e.* because they were so made) a man shall leave his father and mother, and cleave to his wife, and the two shall become one flesh;' as if even the indissoluble bond of parent and child could be broken more easily than that of husband and wife. Nothing, therefore, but the sin which does *in itself* vitiate the bond can justify their separation.

1 Something of the 'hardness of heart' referred to in ver. 8 appears in this remark of the disciples.

2 That is, 'this saying of *yours*,' that 'it is not good to marry.' Our Lord's remarks in vers. 11, 12 plainly show that celibacy is so far from being superior to the married state, that it is rather an exceptional condition, commendable chiefly when maintained from a desire to devote all the energies of life uninterruptedly to God's active service. Comp. 1 Cor. vii. 25—38; ix. 5.

3 On vers. 13—15, see Mark x. 13—16, and notes.

4 This young ruler appears to have regarded Jesus as being merely a man of most eminent virtue; and he asks how he, too, may attain that unusual goodness which shall insure to him eternal life. Hence our Lord first teaches him that absolute goodness belongs not to man, but to God; and then shows him that, moral (ver. 20) and amiable (Mark x. 21) as he was, there was a fatal flaw in his righteousness.

5 Your ideas of human goodness are wrong. If I am not much more than a 'Teacher' according to the sense in which you use that title, I am not entitled to be called 'good.'

6 Some would purchase by splendid gifts impunity for their cherished vices. Others would willingly add any austerities or observances to a correct morality, but would not be prepared to renounce wealth and rank when required, and to become poor disciples of the despised Nazarene. This test, so perfectly adapted to the young ruler's case, shows both our Lord's knowledge of the heart, and his faithful kindness in bringing to light its hidden evils.

7 Feeling that the demand was right, yet wanting courage to comply with it, he had all the unhappiness of one who does not act up to his convictions, added to the bitter disappointment of finding the virtues in which he trusted fatally deficient.

8 Wealth, as usually procuring comfort and respect, is too apt to produce self-sufficiency and self-indulgence; which are inconsistent with the self-denial needed in order to follow Christ.

9 The words are to be taken in their simple and obvious meaning, and form a strongly hyperbolical proverb, similar to some still in use, and signifying the greatest human impossibility (see vers. 25, 26).

10 They were still looking for a temporal kingdom.

26 amazed, saying, Who then can be saved? But Jesus beheld *them*, and said unto them, With men this is impossible; but [n] with God all things are possible.[1]
27 [o] Then answered Peter and said unto him, Behold, [p] we have forsaken all,[2] and
28 followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, [q] in the regeneration[3] [r] when the Son of man shall sit in the throne of his glory, [s] ye also shall sit upon twelve
29 thrones, judging the twelve tribes of Israel. [t] And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, [u] for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

20 [x] But many *that are* first shall be last; and the last *shall be* first.—For[4] [y] the kingdom of heaven is like unto [z] a man *that is* an householder, which went out
2 early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a [a] penny[5] a day, he sent them into his vineyard.
3 And he went out about the third hour,[6] and saw others standing idle in the
4 marketplace, and said unto them, Go ye also into the vineyard, and whatsoever
5 is right I will give you. And they went their way. Again he went out about
6 the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye
7 here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and [b] whatsoever is right, *that*
8 shall ye receive. So [c] when even was come,[7] the lord of the vineyard saith unto his steward, [d] Call the labourers, and give them *their* hire, beginning from the
9 last unto the first. And when they came that *were hired* about the eleventh
10 hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a
11 penny. And when they had received *it*, they murmured against the goodman[8] of
12 the house, saying, These last have wrought *but* one hour, and thou hast made
13 them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou
14 agree with me for a penny? Take *that* thine *is*, and go thy way: I will give
15 unto this last, even as unto thee. [e] Is it not lawful for me to do what I will with
16 mine own? [f] Is thine eye evil,[9] because I am good? [g] So the last shall be first, and the first last: [h] for many be called, but few chosen.[10]

Jesus a third time foretels his sufferings, death, and resurrection.

17 [i] AND Jesus going up to Jerusalem[11] took the twelve disciples apart in the way,
18 and said unto them, [k] Behold, we go up to Jerusalem; and the Son of man shall

[n] Ge. 18. 14; Job 42. 2; Jer. 32. 17; Zec. 8. 6; Lk. 1. 37; 18. 27; 2 Cor. 3. 5; 12. 9, 10; Phil. 4. 13.
[o] Mk. 10. 28; Lk. 18. 28.
[p] ch. 4. 18—22; Deu. 33. 9; Lk. 5. 11.
[q] Is. 65. 17; Ac. 3. 21; 2 Pet. 3. 13.
[r] see refs. ch. 16. 27.
[s] ch. 20. 21; Lk. 22. 28—30; 1 Cor. 6. 2, 3; 2 Tim. 2. 12; Rev. 3. 21; 20. 4.
[t] ch. 10. 25; Mk. 10. 29, 30; Lk. 18. 29, 30; Phil. 3. 8.
[u] ch. 5. 11; 1 Pet. 4. 14.
[x] ch. 8. 11, 12; 20. 16; 21. 31, 32; Mk. 10. 31; Lk. 13. 30; Ro. 9. 30—33.
[y] see refs. ch. 3. 2.
[z] ch. 9. 38; Is. 5. 1, 2; John 15. 1.
[a] ch. 18. 28.
[b] Eph. 6. 8; Heb. 6. 10.
[c] ch. 13. 39; 25. 19, 2 Cor. 5. 10.
[d] Lk. 10. 7.
[e] Ex. 33. 19; Jer. 27; 5—7; John 17. 2; Ro. 9. 15—24.
[f] ch. 6. 23; Deu. 15. 9; 28. 54; Pro. 23. 6.
[g] see refs. ch. 19. 30.
[h] ch. 22. 14; Ro. 8. 30; 9. 6—9; 2 Thes. 2. 13, 14.
VERS. 17—19: CHRON. TAB. Sec. 107.
[i] see parallel, Mk. 10. 32—34; Lk. 18. 31—34; see also John 12. 12.
[k] see refs. ch. 16. 21.

1 God alone can make a man truly humble, heavenly-minded, and self-denying; and he can make any man such, whether he be rich or poor.

2 Although the apostles were not rich men, they all had much to give up, in leaving their homes and friends, and the occupations from which they derived their subsistence, to follow their Lord. The sons of Zebedee had hired servants; and Matthew appears to have been a man of some property (see Luke v. 29).

3 Some join this clause with the foregoing words, and give to it this meaning: 'Ye, who have followed me in my work of bringing in a new and better state.' But perhaps it is better to connect it with what follows, thus: 'Ye, who have followed me in this life, shall, at the completion of the new creation,' etc. In either case the reference is to the kingdom of God which Christ was about to establish (comp. Isa. lxv. 17; lxvi. 22; Matt. iii. 2; Rev. xxi. 1, and notes), and in which his apostles should be his chief ministers; whilst every one who should forsake all for him should share its glory and blessedness, both 'in this present time' and 'in the world to come' (Luke xviii. 30).

4 The parable of the labourers in the vineyard appears to have been occasioned by the question of Peter in ch. xix. 27, and to be designed to check any tendency to a self-righteous and mercenary spirit. It shows that, whilst there is an abundant recompense for all that is cheerfully done for God, his gifts are still the bestowments of free bounty and sovereign grace; and that a mercenary spirit will vitiate even the longest and most laborious service. In interpreting this parable, it is particularly important to study the design *of the whole*, rather than to dwell upon each of its incidents.

5 Rather, 'a denarius,' which was worth about 7½*d.* of our money; the full daily pay of a labourer at that period.

6 About nine o'clock in the morning. Among the Jews, as among the Greeks and Romans, the working day was divided into twelve hours (see John xi. 9); beginning about sunrise, and ending about sunset.

7 According to the law in Lev. xix. 13; Deut. xxiv. 15.

8 'Goodman' is an old English appellation of the master of a house, or householder, as in ver. 1.

9 Art thou envious (see refs.) because I act kindly?

10 This was perhaps a proverb, derived from the practice of selecting a body of 'chosen' men from the mass of the armed population 'called' out for war. See Judg. vi. 35; vii. 1—8; xx. 14—16. It is added, probably, to enforce by another illustration the great lesson which our Lord was teaching. In the mass of professed followers of Christ, his 'chosen' soldiers are few, and not always easily distinguished; so that many who seemed 'first [in the possession of various privileges] will be last [because they wanted the spirit of Christian service], and the last will be first.'

11 In consequence of the efforts of the Jewish rulers to seize Jesus and put him to death, he had retired from Bethany to Perœa (John xi. 54); and he was now returning through Jericho to Jerusalem. The eager hopes of the disciples that their Master was going to claim his kingdom, had now almost given place to a dread of his death (see Mark x. 32) through the malice of his enemies. His determination to return to Jerusalem therefore alarmed them (compare John xi. 8). To reassure them, he tells them that his enemies shall indeed inflict upon him all, and even more than all that they feared, but that he shall rise again. This discourse shows that the scene of his sufferings, in all its humiliating and painful details, was constantly present to his mind.

be betrayed unto the chief priests and unto the scribes; and they shall condemn
19 him to death, [t]and shall deliver him to the Gentiles to mock, and to scourge, and to crucify[1] *him:* and the third day he shall rise again.

Request of the mother of the sons of Zebedee, and our Lord's reply.

20 [m]THEN came to him [n]the mother[2] of Zebedee's children with her sons, worship-
21 ping *him,* and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, [o]Grant that these my two sons [p]may sit, the one on
22 thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask.[3] Are ye able to drink of [q]the cup that I shall drink of, and to be baptized with [r]the baptism that I am baptized with?[4]
23 They say unto him, We are able.[5] And he saith unto them, [s]Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to [t]give, but *it shall be given to them*[6] for whom it is prepared of my Father.
24 [u]And when the ten heard *it,* they were moved with indignation[7] against the
25 two brethren. But Jesus called them *unto him,* and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great
26 exercise authority upon them. But [x]it shall not be so among you:[8] but [y]whoso-
27 ever will be great among you, let him be your minister; [z]and whosoever will be
28 chief among you, let him be your servant: [a]even as the [b]Son of man came not to be ministered unto, [c]but to minister, and [d]to give his life[9] a ransom [e]for many.

Healing of two blind men near Jericho.

29, 30 [f]AND as they departed from Jericho,[10] a great multitude followed him. And, behold, [g]two blind men[11] sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David!
31 And the multitude rebuked them, because[12] they should hold their peace. [h]But they cried the more, saying, Have mercy on us, O [i]Lord, *thou* son of David!
32 And Jesus stood still, and called them, and said, What will ye that I shall do
34 unto you? They say unto him, Lord, that our eyes may be opened. [k]So Jesus had compassion *on them,* and touched their eyes; and immediately their eyes received sight, and they followed him.

Our Lord's public entry into Jerusalem; the cleansing of the temple; the barren fig tree.

21 AND [l]when they drew nigh unto Jerusalem, and were come to Bethphage,[13]
2 unto [m]the mount of Olives, then sent Jesus two disciples, saying unto them,

[t] ch. 27. 2; Ps. 22. 7, 8; Is. 50. 5, 6; 53. 3, 5; Mk. 15. 1, 16, etc.; Lk. 23. 1; John 18. 28, etc.; Ac. 3. 13.

VERS. 20–28: CHRON. TAB. Sec. 108.

[m] see parallel, Mk. 10. 35—45.
[n] ch. 4. 21; Mk. 15. 40.
[o] Ro. 12. 10; Phil. 2. 3.
[p] ch. 19. 28.
[q] ch. 26. 39, 42; Mk. 14. 36; Lk. 22. 42; John 18. 11.
[r] Lk. 12. 50; comp. Ps. 42. 7.
[s] ch. 10. 24, 25; Ac. 12. 2; Ro. 8. 17; 2 Cor. 1. 7; 2 Tim. 2. 11, 12; Rev. 1. 9.
[t] ch. 25. 34; Heb. 11. 16.
[u] Pro. 13. 10; Mk. 10. 41; Lk. 22. 24, 25; 1 Cor. 13. 4; Phil. 2. 3; Jam. 3. 14—16; 1 Pet. 5. 5.
[x] ch. 23. 8—12; Lk. 14. 7—11; 1 Pet. 5. 3.
[y] Mk. 9. 33—35; 10. 43.
[z] ch. 18. 4.
[a] John 13. 4—17.
[b] Phil. 2. 4—8.
[c] Lk. 22. 27; John 13 14.
[d] Is. 53. 10, 11; Dan. 9. 24—26; John 10. 15; 11. 51, 52; Ro. 3. 24—26; Eph. 1. 7; 1 Tim. 2. 6; Tit. 2. 14; 1 Pet. 1. 18, 19.
[e] ch. 26. 28; Ro. 5. 15—19; Heb. 9. 28.

VERS. 29–31: CHRON. TAB. Sec. 109.

[f] see parallel, Mk. 10. 46—52; Lk. 18. 35—43.
[g] see refs. ch. 9. 27—31.
[h] ch. 7. 7, 8; Ge. 32. 26; Lk. 18. 1; Col. 4. 2; 1 Thes. 5. 17.
[i] Ps. 119. 18; Eph. 1. 17—19.
[k] see refs. ch. 15. 32.

VERS. 1—11, 14—17: CHRON. TAB. Sec. 113.

[l] see parallel, Mk. 11. 1—11; Lk. 19. 29—38; John 11. 12—15.
[m] see refs. Zec. 14. 4.

1 In Matthew alone is the mode of death specified.

2 Probably the same as 'Salome:' comp. ch. xxvii. 56 with Mark xv. 40; xvi. 1. It appears, from Mark x. 35, that the two sons joined their mother in making this request, which may have arisen, on their part, from our Lord's promise in ch. xix. 28. It shows the truth of the remark in Luke xviii. 34, that the disciples did not understand our Lord's previous announcement; perhaps regarding it as a figurative expression for great obstacles and conflicts, from which he would come off victorious to establish a temporal kingdom.

3 This reproof intimates that they were ignorant of the true nature of Christ's kingdom, in which the highest eminence would be the result of the severest labours and sufferings for the good of others (vers. 26—28).

4 To share my portion of sufferings. See Psa. lxxv. 8, and note.

5 This self-confidence was soon shown to result from a want of self-knowledge (see ch. xxvi. 56): yet, as the profession sprang from love, Jesus graciously accepted it.

6 Rather, 'is not mine to give, except to those for whom it is prepared,' etc. Our Lord does not disclaim the power to dispose of the honours of his kingdom (see Rev. iii. 21); but he says that they can be granted only according to the rule laid down by his Father. What this is appears from vers. 26—28.

7 An indignation proceeding from the same source as the request of the two, and therefore equally needing to be corrected.

8 All authority in the church of Christ is to result from the *moral* influence of eminent service and self-denial.

9 Of all the actions by which the Son of man 'ministered' to others, this was the chief. He whose life was in the highest sense his own, and was never forfeited by sin, *gave* it (John x. 18; viii. 46) a ransom (the price of life, Exod. xxi. 30; Prov. xiii. 8) for (in the stead of, ch. ii. 22) many (Rev. vii. 4, 9). Here, in words simple and precise, our Lord distinctly speaks of his death as a substitution. That it was *propitiatory* as well as *vicarious*, appears from Isa. liii. 5; Rom. iii. 24; Eph. i. 7; and from the sacrifices of the ancient dispensations.

10 Jericho (see Josh. ii. 1; 1 Kings xvi. 24) had been captured and rebuilt by Herod, who had there a palace and a fortress. It was placed at a little distance from the ancient site; about seven miles west of the Jordan, and nineteen miles east of Jerusalem. As the Passover was at hand, Jericho was probably filled with people going up to Jerusalem, including many Galileans, who commonly avoided passing through Samaria, by taking the route through Perœa, on the east of the Jordan, and then recrossing the river near Jericho. Our Lord and his disciples probably fell in with the multitudes here, and proceeded with them towards Jerusalem.

11 Here, as in ch. viii. 28 (on which see note), Matthew mentions *two*, whilst Mark and Luke mention only *one*. The two may have been healed at once, or perhaps at different times; but the son of Timæus being the more remarkable, his cure was particularly recorded. See Mark x. 46—52, and notes.

12 Rather, 'charged them that they should be silent.'

13 Bethphage (which means 'the house of figs') was evidently on the Mount of Olives, and near Bethany. Tradition places it between Bethany and Jerusalem, about a mile from the city; but from Mark xi. 1, Luke xix. 29, it appears to have been nearer to Jericho. Matthew now records some of those *actions* by which Jesus, upon his arrival at Jerusalem, declared and proved himself to be the Messiah. He enters the city in solemn procession, whilst the multitudes shout 'Hosanna to the Son of David' (vers. 1—11); he expels the traffickers from the temple (12, 13); heals the sick who are brought

Go into the village over against you, and straightway ye shall find an ass tied,
3 and a colt[1] with her: loose *them*, and bring *them* unto me. And if any *man* say
4 aught unto you, ye shall say, The Lord hath need of them; and straightway he
will send them.[2] (All this was done, that it might be fulfilled[3] which was spoken
5 by the prophet,[4] saying, [n] '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')
[Zech. ix. 9].
6, 7 [o] And the disciples went, and did as Jesus commanded them, and brought the
8 ass, and the colt, and [p] put on them[5] their clothes, and they set *him* thereon. And
a very great multitude spread their garments in the way;[6] [q] others cut down
9 branches from the trees, and strewed *them* in the way. And the multitudes that
went before, and that followed, cried, saying, [r] Hosanna[7] to the son of David!
[s] Blessed *is* he that cometh in the name of the Lord![8] Hosanna in the highest!
10 [t] And when he was come into Jerusalem, all the city was moved, saying, Who
11 is this?[9] And the multitude said, [u] This is Jesus, [x] the prophet of Nazareth of
Galilee.
12 [y] And Jesus went into the temple[10] of God, and cast out[11] all them that sold[12] and
bought in the temple, and overthrew the tables of the [z] moneychangers, and the
13 seats of them that sold [a] doves; and said unto them, It is written,[13] [b] 'My house
shall be called the house of prayer; [c] but ye have made it a den of thieves' [Isa.
lvi. 7, and Jer. vii. 11].
14 [d] 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;
16 they were sore displeased, and said unto him, Hearest thou what these say? And
Jesus saith unto them, Yea; have ye never read, [e] 'Out of the mouth of babes
17 and sucklings thou hast perfected praise?'[14] [Psa. viii. 2, *Sept.*] [f] And he left
them, and went out of the city[15] into [g] Bethany; and he lodged[16] there.
18, 19 [h] Now in the morning as he returned into the city, he hungered. [i] And when
he saw a fig tree in the way, he came to it, [k] and found nothing thereon, but

[n] see refs. Zec. 9. 9.

[o] Mk. 11. 4.
[p] 2 Ki. 9. 13.
[q] see Lc. 23. 40; John 12. 13.
[r] Ps. 118. 24—26.
[s] ch. 23. 39.
[t] Mk. 11. 15; Lk. 19. 45; John 2. 13, 15.
[u] ch. 16. 13, 14; Lk. 7. 16.
[x] ch. 2. 23; John 6. 14; 7. 40; 9. 17.
VERS. 12, 13, 18, 19: CHRON. TAB. Sec. 114.
[y] see parallel, Mk. 11. 12—19; Lk. 19. 45—48; see also John 2. 13—17.
[z] Deu. 14. 24—26.
[a] Le. 1. 14.
[b] Is. 56. 7.
[c] Jer. 7. 11; Mk. 11. 17; Lk. 19. 46.
[d] ch. 9. 35.
[e] Ps. 8. 2; comp. 1 Cor. 1. 27—29.
[f] Jer. 8. 4; Hos. 9. 12.
[g] Mk. 11. 11; John 11. 18.
[h] ch. 4. 2; Mk. 11. 12; Heb. 4. 15.
[i] Mk. 11. 13.
[k] Is. 5. 4, 5; Lk. 13. 6—9; John 15. 2, 6; 2 Tim. 3. 5; Tit. 1. 16.

to him there (14); vindicates his followers (15, 16); and, having retired to Bethany for the night (17), on his return the next morning he blasts the barren fig tree—a symbol of unfruitful Israel (18—22). Here, as in some other places, Matthew groups his incidents according to their moral relation rather than the order of time; and to understand aright the interesting events of the next few days, it is necessary to supply from the other Gospels all the circumstances of our Lord's position. The recent miracle of the raising of Lazarus had excited a great sensation both among the inhabitants of Jerusalem and strangers: and the Jewish authorities had determined to destroy Jesus (John xi. 57; xii. 10, 11), though they were afraid to seize him publicly, as the popular feeling ran strongly in his favour. Thus both his friends and his enemies felt that the crisis of his career was come. His followers probably expected him to take immediate steps for gaining possession of the throne of David, by some magnificent and perhaps terrible demonstration of his power.

1 The colt only was needed; but the ass followed by natural instinct. This circumstance is mentioned only by Matthew, who is about to quote the Scripture which it fulfils. See ver. 5.

2 Jesus, as King of Israel, demands the use of his subjects' property, particularly that which had never been put to private use; but he takes it neither without their knowledge nor against their will.

3 This was our Lord's purpose; but the disciples did not at the time think of it (John xii. 16).

4 See note on Zech. ix. 9. The evangelist quotes just that portion of the prophecy which is seen to be fulfilled by the incidents narrated.

5 The whole is here put for the part. Jesus rode upon the colt.

6 Spreading of garments and branches on the way was a custom observed in token of honour and welcome for a king: comp. 2 Kings ix. 13. *Palm* branches (which were used on this occasion: see John xii. 13) were a symbol of joy (Lev. xxiii. 40) and victory (Rev. vii. 9).

7 This is a direct reference to Psa. cxviii. 25, 26, which the Jews had been accustomed to apply to the King-Messiah: see notes on Psa. cxviii. The word 'Hosanna,' which was at first a prayer, meaning, 'Save, we beseech thee,' had come to be addressed in acclamation to the king, whose prosperity is solicited from Him who dwells 'in the highest' heavens.

8 Coming with Jehovah's authority to fulfil his promises. Or, perhaps, 'Blessed in the name of Jehovah, be He that cometh' (*i. e.* the expected Messiah).

9 The multitude who accompanied Jesus, and for the most part those also who came out of the city to join the procession (John xii. 12, 13), were from Galilee or Perræa. This question of the inhabitants of the city probably expressed scorn as well as surprise.

10 Matthew brings together, in vers. 12—16, our Lord's principal *actions* in the temple; and begins at ver. 23 to detail his *teachings* there. The traders were cast out on the second day (Mark xi. 11, 15).

11 Our Lord probably designed this action to be an indication that he was the Messiah, by whom the Jews expected that many abuses would be corrected. See Mal. iii. 1, of which this is one fulfilment. On both the resemblance and the difference between this act and one performed three years before, see John ii. 14, and notes.

12 At the great festivals there was a large demand for sacrificial victims, which were sold in the court of the Gentiles, after being examined and approved by the priests. The business of the money-changers was to exchange the coins in common use for the Jewish half shekel, in which the temple tribute was to be paid.

13 See note on Mark xi. 17.

14 This follows the Septuagint version of Psa. viii. 2; on which see note. If, as your Scriptures show, God is praised by infantine admiration of his works, surely children's hosannas to the Son of David are not to be rebuked.

15 See note on Mark xi. 19. 'Bethany' signifies 'place of dates.' It was a village nearly two miles south-east of Jerusalem, frequently resorted to by our Lord. See John xi. 1, 5, 15.

16 Or, 'he passed the night;' as some think, not at the house of Lazarus, but in the open air, in solitude and prayer. Hence in the morning he was hungry (ver. 18).

leaves only, and said unto it, [t] Let no fruit grow on thee henceforward for ever.[1]
20 And presently the fig tree withered away. [m] And when the disciples saw *it*,
21 they marvelled, saying, How soon is the fig tree withered away! Jesus answered and said unto them, Verily I say unto you, [n] If ye have faith, and [o] doubt not, ye shall not only do this *which is done* to the fig tree, [p] but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.
22 And [q] all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Christ's authority questioned; his question in reply, respecting the authority of John the Baptist; followed by three parables illustrating men's treatment of God's messengers.

23 [r] AND[2] when he was come into the temple, the chief priests and the elders of the people[3] came unto him as he was teaching, and [s] said, By what authority doest
24 thou these things? and who gave thee this authority? And Jesus answered and said unto them, [t] I also will ask[4] you one thing, which if ye tell me, I in like
25 wise will tell you by what authority I do these things. [u] The baptism of John,[5] whence was it? from heaven, or of men? [x] And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not
26 then believe him? But if we shall say, Of men; we fear the people; [y] for all
27 hold John as a prophet. And they answered Jesus, and said, [z] We cannot tell. And he said unto them, Neither[6] tell I you by what authority I do these things.
28 But what think ye? A *certain* man had two sons; and he came to the first, and
29 said, Son, go work to-day in my vineyard. He answered and said, I will not:
30 but afterward he repented, and went. And he came to the second, and said
31 likewise. And he answered and said, [a] I *go*, sir: and went not. Whether of them twain[7] [b] did the will of *his* father? [c] They say unto him, The first. Jesus saith unto them, [d] Verily I say unto you, That the publicans and the harlots go
32 into the kingdom of God before you. For [e] John came unto you in the way of righteousness,[8] and [f] ye believed him not; [g] but the publicans and the harlots believed him: and ye, when ye had seen *it*,[9] [h] repented not afterward, that ye might believe him.
33 [i] Hear another parable: There was a certain householder, [k] which planted a vineyard,[10] and hedged it round about, and digged a winepress in it, and built a
34 tower, and let it out to husbandmen, and [l] went into a far country: and when the time of the fruit drew near, [m] he sent his servants to the husbandmen, [n] that
35 they might receive the fruits of it. [o] And the husbandmen took his servants,
36 and [p] beat one, and [q] killed another, and stoned another. Again, he sent other
37 servants more than the first: and they did unto them likewise. But last of all
38 [r] he sent unto them his son, saying, They will reverence my son.[11] But when the husbandmen saw the son, they said among themselves, [s] This is the heir; [t] come,
39 let us kill him, and let us seize on his inheritance. [u] And they caught him, [x] and

[t] Heb. 6. 7, 8.
VERS. 20—22: CHRON. TAB. Sec. 115.
[m] see parallel, Mk. 11. 20—24.
[n] see refs. ch. 17. 20.
[o] Jam. 1. 6.
[p] comp. 1 Cor. 13. 2.
[q] ch. 7. 7, 11; Mk. 11. 24; Lk. 11. 9; John 14. 13; 15. 7; Jam. 5. 16; 1 John 3. 22; 5. 14, 15.
VERS. 23—46: CHRON. TAB. Sec. 116.
[r] see parallel, Mk. 11. 27—33; Lk. 20. 1—8.
[s] Ex. 2. 14; Ac. 4. 7; 7. 27.
[t] Pro. 26. 4, 5; Col. 4. 6.
[u] ch. 3. 1—6.
[x] Pro. 12. 5.
[y] ch. 14. 5; Mk. 6. 20; Lk. 20. 6; John 5. 35; 10. 41.
[z] ch. 15. 14; 16. 3.
[a] Is. 29. 13; Ro. 2. 17—23; Tit. 1. 16; Jam. 1. 22.
[b] ch. 7. 21.
[c] 2 Sam. 12. 7; Job 15. 6.
[d] ch. 9. 9; 20. 16; Lk. 7. 29, 50; Ro. 9. 30—33.
[e] ch. 3. 1—8.
[f] ver. 25; ch. 11. 18.
[g] Lk. 3. 12, 13.
[h] Ps. 81. 11, 12; Zec. 7. 11, 12.
[i] 2 Tim. 2. 25.
[k] see parallel, Mk. 12. 1—12; Lk. 20. 9—19; see also Ps. 80. 8—11; S. Song 8. 11; Is. 5. 1—4; Jer. 2. 21.
[l] ch. 25. 14, 15.
[m] 2 Ki. 17. 13, 14; Jer. 25. 3—7.
[n] S. Song 8. 11, 12.
[o] see refs. ch. 5. 12; 2 Chr. 24. 21; Heb. 11. 36, 37.
[p] Jer. 37. 15; 38. 6.
[q] Jer. 26. 20—23.
[r] ch. 3. 17; Heb. 1. 1, 2.
[s] Ps. 2. 2—8; Heb. 1. 2.
[t] ch. 2. 13—15; 26. 3, 4; 27. 1; John 11. 53; Ac. 4. 27.
[u] ch. 26. 50—57; Mk. 14. 46, etc.; Lk. 22. 54, etc.; John 18. 12, etc.; 19. 16—18; Ac. 2. 23.
[x] Heb. 13. 11—13.

1 A fuller account of this is given in Mark xi. 12—14; on which see notes.

2 Our Lord's *doings* are followed by his *sayings* to the people, and especially to his opponents, in the temple; mostly in the form of parables. The members of the Sanhedrim having demanded his authority, he silences them by a question placing them in a dilemma (vers. 23—27), and reproves them by the parable of the two sons, for rejecting John the Baptist (28—32); and he then exhibits their still greater guilt, and severer punishment, arising from their rejection of himself, God's last messenger, His only and well-beloved Son (33—46). He then addresses both to his enemies and to the people the impressive parable of the marriage of the King's Son; in which, 1, by the contemptuous disloyalty of the invited guests towards the heir of the kingdom, he illustrates the conduct of those who violently rejected him (xxii. 1—6); adding clear intimations of their speedy destruction (7), and of the admission of those whom they despised to the privileges of the gospel (8—10); and then, 2, he shows the hypocrisy and presumption, and the consequent doom, of those who profess to receive his offered blessings, yet do not seek that renewal of heart which is needed to fit them for admission to the presence of God (10—14).

3 This was probably an official inquiry by some members of the Sanhedrim into our Lord's authority for acting as the Messiah by making a public entry into Jerusalem, for casting out the traders from their accustomed place of traffic, and for teaching in the temple. The question was evidently the result of a plot to destroy him (Luke xix. 47).

4 Jesus might have answered by referring to his recent miracles, both the cures in the temple (ver. 14) and the raising of Lazarus (John xi.); but his enemies would probably have evaded the force of such evidence, as they had previously done (ch. xii. 24). He prefers a reply which not only defeats their plot, but compels them to confess their incompetency to judge (ver. 27).

5 That is, the ministry of John.

6 If you are unable or unwilling to decide whether John was a true prophet or not, you are clearly unfit to judge me.

7 In this parable Jesus divides the Jews, the supposed family of God, into two classes: one, 'the publicans and the harlots' (ver. 32), who, though once openly irreligious, 'believed' the preacher of repentance; the other, ostentatious in their religious professions, but insincere, 'believed him not.' The latter, by their own confession, are convicted of disobedience; whilst the former 'take the lead of' them, for they 'did the will of the Father.' The parable is applicable to many professed Christians.

8 The very way which you profess to follow.

9 When ye had seen the beneficial effects which followed John's ministry.

10 This parable should be compared with Isa. v. 1—7; where, however, a different illustration is used; the vineyard itself, not the labourers, being there rebuked and threatened.

11 See note on Mark xii. 6. This verse contains the real and direct answer to the question of the Pharisees in ver. 23; for it affirms that 'the authority by which Jesus did these things' is that of 'the Son.'

40 cast *him* out of the vineyard, and slew *him*. When the lord therefore of the
vineyard cometh, [y] what will he do unto those husbandmen?
41 [z] They say [1] unto him, [a] He will miserably destroy those wicked men, [b] and will
let out *his* vineyard unto other husbandmen, which shall render him the fruits
in their seasons.
42 Jesus saith unto them, [c] Did ye never read in the Scriptures, ' The stone
which the builders [2] rejected, the same is become the head of the corner: this is
43 the Lord's doing, and it is marvellous in our eyes' [Psa. cxviii. 22, 23]? There-
fore [3] say I unto you, [d] The kingdom of God [e] shall be taken from you, and given
44 to a nation bringing forth the fruits thereof. And whosoever [f] shall fall on this
stone shall be broken: [g] but on whomsoever it shall fall, it will grind him to
powder. [4]
45 And when the chief priests and Pharisees had heard his parables, [h] they per-
46 ceived that he spake of them. But when they sought to lay hands on him, they
feared the multitude, [5] because [i] they took him for a prophet.
22 And Jesus answered [k] and spake unto them again by parables, and said,
2 ' The kingdom of heaven is like unto a certain king [m] which made a marriage [6]
3 for his son, [n] and sent [7] forth his servants to call them that were bidden to the
4 wedding: [o] and they would not come. [p] Again, he sent forth other servants, [8]
saying, Tell them which are bidden, Behold, [q] I have prepared my dinner: my oxen
and *my* fatlings *are* killed, and all things *are* ready: [r] come unto the marriage.
5 [s] But they made light of *it*, and went their ways, [t] one to his farm, another to his
6 merchandize: and [u] the remnant [9] took his servants, and entreated *them* spitefully,
7 and slew *them*. But when the king heard *thereof*, he was wroth: and he sent
forth [x] his armies, and destroyed those murderers, and burned up their city.
8 Then saith he to his servants, The wedding is ready, but they which were bidden
9 were not [y] worthy. [z] Go ye therefore into the highways, [10] and as many as ye shall
10 find, bid to the marriage. So those servants went out into the highways, and
[a] gathered together all as many as they found, both bad and good: [11] and the
wedding was furnished with guests.
11 [b] And when the king came in to see the guests, [c] he saw there a man [d] which
12 had not on a wedding garment: and he saith unto him, Friend, [e] how camest
13 thou in hither not having a wedding garment? [12] [f] And he was speechless. Then
said the king to the servants, [g] Bind him hand and foot, and take him away, and
cast *him* [h] into outer darkness; [13] there shall be weeping and gnashing of teeth.
14 [i] For many are called, but few *are* chosen. [14]

[y] Heb. 10. 29.
[z] see Lk. 20. 16.
[a] Is. 5. 5—7; Zec. 14. 2, 3; Lk. 21. 24; Heb. 2. 3.
[b] ch. 8. 11; Is. 49. 5—7; Lk. 13. 28, 29; Ac. 13. 46—48; 15. 7; 18. 6; 28. 28; Ro. ch. 9. to ch. 11.
[c] see refs. Ps. 118. 22, 23; Is. 28. 16.
[d] ch. 3. 2; 12. 28.
[e] ch. 8. 11, 12; comp. Ac. 13. 46—48.
[f] see refs. Lk. 20. 18.
[g] Ps. 2. 9; 21. 8, 9; Is. 60. 12; Dan. 2. 34, 35, 44, 45.
[h] Lk. 11. 45; John 8. 9
[i] see refs. Lk. 7. 16.
[k] see refs. Lk. 14. 16—20.
[l] see refs. ch. 3. 2.
[m] Pro. 9. 1—6; Is. 25. 6; 55. 1; Rev. 19. 7—9.
[n] see refs. Lk. 14. 17.
[o] see refs. John 5. 40.
[p] see Ne. 9. 17; Ps. 86. 5.
[q] Pro. 9. 2; Is. 25. 6.
[r] 2 Cor. 6. 1.
[s] John 5. 40.
[t] see refs. Lk. 14. 18—20.
[u] ch. 21. 35—39; John 15. 19, 20; 16. 2, 3.
[x] Dan. 9. 26; Zec. 14. 1, 2; Lk. 19. 27, 42—44; 21. 21—24.
[y] see refs. Ac. 13. 46.
[z] Pro. 1. 20—33; Is. 55. 1—3, 6, 7; Mk. 16. 15, 16; Rev. 22. 17.
[a] ch. 13. 38, 47, 48; John 10. 16; 11. 52.
[b] ch. 25. 31, 32.
[c] 1 Cor. 4. 5; Heb. 4. 12, 13; Rev. 2. 23.
[d] Zec. 3. 3, 4; Lk. 15. 22; Ro. 3. 22; 13. 14; 2 Cor. 5. 3; Eph. 4. 24; Col. 3. 10, 12; Rev. 16. 15; 19. 8.
[e] ch. 5. 20.
[f] Ro. 3. 19.
[g] see Zeph. 1. 7, 8.
[h] ch. 8. 12; 2 Thes. 1. 9; 2 Pet. 2. 4, 17.
[i] see refs. ch. 20. 16.

VERS. 1—14: CHRON. TAB. Sec. 117.

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1 Thus passing upon themselves the sentence that they should be rejected and deprived of their privileges, and that the Gentiles should be called in their place (ver. 43).

2 See note on Psa. cxviii. 22. That predictive song of Messiah's triumph declares the doom of his enemies. Your rejection of 'the Son' cannot injure him, for God has made him the head-stone of the spiritual temple; but it will ruin yourselves (ver. 44).

3 That is, because you builders reject the corner-stone chosen by God.

4 The former part of this figure resembles Isa. viii. 14, 15, the latter Dan. ii. 44; both of which passages refer to the Messiah. He who takes offence at Christ must suffer for it; but he who persists in his enmity till Christ appears in judgment must be utterly ruined, just as the man upon whom a large corner-stone falls from its high position must be crushed. Such was the ruin of the hardened Jews after Christ's exaltation; and such will at last be that of all impenitent unbelievers.

5 A large part of the multitude who were now assembling from all parts, to celebrate the Passover at Jerusalem, regarded Jesus as a prophet (see John xii. 19). Therefore the rulers resorted to the measure described in Luke xx. 20.

6 Rather, 'marriage festivities;' or, more generally, 'a festival.' A feast is used in the Old Testament to represent spiritual blessings: see refs. The procedure of God under the gospel dispensation is here compared to the act of a sovereign, who makes a royal feast for his son, to which all who are invited are bound to come, both for their own honour and advantage, and as an expression of their loyalty.

7 Guests who had been previously invited were summoned by the servants when the feast was ready, and were expected then to be prepared to go. So God had sent his invitations to the Jews by the prophets, who predicted Messiah's coming; and they ought therefore to have been prepared, when John the Baptist, the twelve, and the seventy announced that 'the kingdom of heaven is at hand.'

8 The urgent repetition of the invitation represents God's repeated messages of mercy to the Jews, though they had refused his call.

9 The greater part were indifferent (vers. 3, 5); 'the remainder,' the open enemies of Christ, persecuted his messengers.

10 The great thoroughfares of the city.

11 The *best* men need the gospel; the *worst* are welcome to its blessings.

12 To appear at a festival without an appropriate dress was a mark of disrespect to the host; particularly when, as was sometimes the case, he had provided one for every comer. These guests, being brought in from the streets, may be supposed to have been supplied from the king's wardrobe. But, as this is not distinctly mentioned, the point of the illustration probably lies, not in the source whence fitness for the blessings of the gospel is derived, but in the meetness itself, the 'putting on the Lord Jesus Christ,' as at once the justification and sanctification of the believer. Comp. Rom. xiii. 14; Gal. iii. 27; Eph. iv. 24.

13 See note on ch. viii. 12.

14 See note on ch. xx. 16. This moral refers to both parts of the parable. Many hear the call of the gospel, but heed it not; and, even of those who seem disposed to welcome its gifts but few are prepared to comply with its requirements. This verse shows that the man without the wedding garment (ver. 12) is a type of a numerous class.

Our Lord's replies respecting the payment of tribute to Cæsar, the resurrection of the dead, and the two great commandments; and his question respecting the Son of David.

15 [a] THEN went the Pharisees, and took counsel [f] how they might entangle[1] him in
16 *his* talk. And they sent out unto him their disciples with the Herodians,[2] saying, [m] Master, we know that thou art true, and teachest the way of God in truth,
17 neither carest thou for any *man:* for thou regardest not the person of men. Tell us therefore, what thinkest thou; Is it lawful to give tribute unto [n] Cæsar,[3] or
18 not? But Jesus [o] perceived their wickedness, and said, [p] Why tempt ye me, *ye*
19 hypocrites? Show me the tribute money.[4] And they brought unto him [q] a
20 penny. And he saith unto them, Whose *is* this image and superscription?
21 They say unto him, Cæsar's. Then saith he unto them, [r] Render therefore unto
22 Cæsar the things which are Cæsar's, [s] and unto God the things that are God's.[5] When they had heard *these words*, they marvelled; and left him, and went their way.

VERS 15–22: CHRON. TAB. Sec. 118.
[a] see parallel, Mk. 12. 13—17; Lk. 20. 20—26; see also Ps. 2. 2.
[f] see refs. Ps. 56. 5, 6; Heb. 12. 3.
[m] Ps. 5. 9; 55. 21; Pro. 29. 5; Gal. 6. 7.
[n] Lk. 2. 1; John 19. 12, 15; Ac. 17. 7; 25. 8.
[o] see refs. ch. 16. 8.
[p] Pro. 15. 11.
[q] ch. 18. 28; 20. 2.
[r] ch. 17. 25—27; ch. 23. 2; Ro. 13. 7.
[s] ch. 4. 10; Dan. 3. 16—18; 6. 10—13; Ac. 5. 29.

23 [t] The same day came to him the Sadducees, [u] which say that there is no resur-
24 rection,[6] and asked him, saying, Master, [x] Moses said, 'If a man die, having no children, his brother shall marry his wife,[7] and raise up seed unto his brother'
25 [Deut. xxv. 5]. Now there were with us seven brethren: and the first, when he had married a wife, deceased; and, having no issue, left his wife unto his brother:
27 likewise the second also, and the third, unto the seventh: and last of all the
28 woman died also. Therefore in the resurrection whose wife shall she be of the seven? For they all had her.

VERS. 23—33: CHRON. TAB. Sec. 119.
[t] see parallel, Mk. 12. 18—27; Lk. 20. 27—40.
[u] Ac. 23. 8; 1 Cor. 15. 12—14; 2 Tim. 2. 18.
[x] Deu. 25. 5—10; Rev. 1. 11; comp. Ge. 38. 8.

29 Jesus answered and said unto them, [y] Ye do err, [z] not knowing the Scriptures,
30 [a] nor the power of God.[8] For in the resurrection they neither marry, nor are
31 given in marriage, but [b] are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto
32 you by God, saying, [c] 'I am the God of Abraham,[9] and the God of Isaac, and the God of Jacob' [Exod. iii. 6]? God is not the God of the dead, but of the living.

[y] Job 19. 25—27; Ps. 17. 15; 49. 14, 15; Is. 26. 19; Dan. 12. 2; Hos. 13. 14.
[z] Ps. 119. 130; John 5. 39; 20. 9; Ro. 15. 4. Ge. 18. 14; Jer. 32. 17; Ac. 26. 8; Phil. 3. 21.
[b] 1 John 3. 2; Rev. 5. 9—11. Ex. 3. 6, 16; Mk. 12. 26; Lk. 20. 37; Ac. 7. 32; Heb. 11. 16.

33 And when the multitude heard *this*, [d] they were astonished at his doctrine.

[d] ch. 7. 28.

1 Or, 'ensnare.' The Jewish rulers, greatly enraged by our Lord's rebukes and threatenings, had determined upon his death, but were afraid of the people. They therefore endeavoured to extract from him something which might afford a plausible accusation against him, or at least might alienate men from him. In this plot the different parties united. But his prudence and wisdom baffle and astonish, first, the Pharisees and Herodians, who try to involve him in a *political* difficulty (vers. 15—22); then the Sadducees, who hope to entangle him in a *theological* one (23—33); and again the Pharisees, who watch his reply to an inquiring lawyer (34—40). At last he confounds and silences them all by a question respecting the parentage of the Messiah, which they are quite unable to answer (41—46).

2 The Herodians were political partisans of the Herodian family, and consequently of the Roman supremacy. They were, therefore, usually opposed to the Pharisees, who espoused the popular Jewish sentiment which regarded the payment of tribute to a foreign power as a [illegible] of servitude, and even as a breach of the law of Moses. The question which these two parties now proposed was one that might naturally have arisen between them, and might well appear to result from the conscientious scruples of 'just men' (Luke xx. 20). They hoped that they should place Jesus in a dilemma from which he could not escape. An affirmative answer would have destroyed his credit with the common people; and then the Pharisees could have apprehended him without fear. A negative reply would have enabled the Herodians to denounce him to the Roman governor as a preacher of sedition.

3 'Cæsar' was the common appellation of the Roman emperors. The emperor at this time was *Tiberius*.

4 The 'census-money.' A poll-tax of a denarius, levied by the Romans in the provinces, was extended to Judea by Pompey (Joseph. Antiq. xiv. 4, 4). A similar tax had been previously levied by the kings of Syria (Joseph. Antiq. xiii. 2, 3).

5 Our Lord's reply manifests consummate prudence. As far as it is an answer to the question, it accords with a correct maxim of the Jewish teachers, that 'where a king's coin is current, his sovereignty is acknowledged.' But his words contain further lessons of deeper wisdom, teaching us that the benefits derived from an orderly government render the payment of its dues imperative; and that, so long as its requirements do not interfere with the paramount claims of God, it is sanctioned by his authority. On the other hand, he excepts from human control the infinitely higher things that belong to God, whose 'image' man bears, and to whom he owes himself and all that he has.

6 The Sadducees denied the whole doctrine of a future life, as well as that of spiritual existences: see Acts xxiii. 8; xxvi. 8.

7 This case refers to an ancient Eastern custom, which was followed by the Hebrews, and was regulated by the Mosaic law (see Gen. xxxviii. 8, 26; Deut. xxv. 5; Ruth i. 11; iii. 1—13, and notes). It is probable that this objection was a favourite and successful weapon of the Sadducees in their contests with the Pharisees, who appear to have supposed that the relationships of the present life would continue in the future state.

8 'The resurrection of the dead rests upon the power of God; the belief of the resurrection rests upon the Scriptures.'—*Bengel.* God's power can make men become like 'the angels' (ver. 30): his word, even the portion given by Moses (which alone the Sadducees received as of Divine authority), says that God is still the God of Abraham, Isaac, and Jacob (Exod. iii. 6).

9 This phrase and others like it are often used as a brief abstract, including all or any of the blessings of that covenant-relation to God which they imply: compare Deut. xxvi. 16, 19; Isa. xli. 10; Zech. xiii. 9; Heb. xi. 16. Long after Abraham, Isaac, and Jacob were dead, God declares to Moses that he is still their God. They must, therefore, still be capable of enjoying the benefits arising from their relation to him, few of which they obtained in this life; and, though dead as to this world, they must still 'live to him' (Luke xx. 38); for the fulfilment of his promises can be enjoyed only by the living, not by the dead.

34 [e]But when the Pharisees[1] had heard that he had put the Sadducees to silence,
35 they were gathered together. Then one of them, *which was* [f]a lawyer, asked
36 *him a question*, tempting him, and saying, Master, which *is* the great command-
37 ment in the law? Jesus said unto him, [g]'Thou shalt love the Lord thy God
[h]with all thy heart, and with all thy soul, and with all thy mind' [Deut. vi. 5].
39 This is the first and great commandment. And the second *is* like unto it, ['Thou
40 shalt love thy neighbour as thyself' [Lev. xix. 18]. [k]On these two command-
ments hang[2] all the Law and the Prophets.
41, 42 [l]While the Pharisees were gathered together, Jesus asked them, saying,
[m]What think ye of Christ;[3] whose son is he? They say unto him, [n]*The son* of
43 David. He saith unto them, How then doth David [o]in spirit[4] call him Lord,
44 saying, [p]'The LORD said unto my Lord, Sit thou on my right hand, till I make
45 thine enemies thy footstool' [Psa. cx. 1]? If David then call him Lord, [q]how is
he his son?[5]
46 [r]And no man was able to answer him a word. [s]Neither durst any *man* from
that day forth ask him any more *questions*.

Warnings against the example of the Scribes and Pharisees; and denunciations of their wickedness.

23 THEN[6] spake Jesus to the multitude, and to his disciples, saying, [t]The scribes
3 and the Pharisees sit in Moses' seat:[7] all therefore whatsoever they bid you
observe, *that* observe and do; but do not ye after their works: for [u]they say,
4 and do not. [x]For they bind heavy burdens and grievous to be borne, and lay
them on men's shoulders; but they *themselves* will not move them with one of
5 their fingers. But [y]all their works they do for to be seen of men. [z]They make
6 broad their phylacteries,[8] and enlarge the borders of their garments, [a]and love the
7 uppermost rooms[9] at feasts, and the chief seats in the synagogues, and greetings
8 in the markets,[10] and to be called of men, [b]Rabbi, Rabbi. [c]But be not ye called
9 Rabbi: for [d]one is your Master, *even* Christ; and all ye are brethren. And
[e]call no *man* your father upon the earth: [f]for one is your Father, which is in
10 heaven. Neither be ye called masters: for one is your Master, *even* Christ.
12 But [g]he that is greatest[11] among you shall be your servant. [h]And whosoever
shall exalt himself shall be abased; [i]and he that shall humble himself shall be
exalted.[12]
13 But [k]woe unto you, scribes and Pharisees, hypocrites! for ye shut up the
kingdom of heaven against men: for ye neither go in *yourselves*, [l]neither suffer

VERS. 34—40: CHRON. TAB. Sec. 120
[e] see parallel, Mk. 12 28—34.
[f] Lk. 10. 25, 26.
[g] see refs. Deu. 6. 5; 30. 6.
[h] Ps. 103. 1.
[i] ch. 19. 19; Lv. 19. 18; Mk. 12. 31; Lk. 10. 27, 29—37; Ro. 13. 9, 10; Gal. 5. 14; Jam. 2. 8.
[k] ch. 7. 12; 1 Tim. 1. 5; 1 John 4. 7—11, 19—21.

VERS. 41—46: CHRON. TAB. Sec. 121.
[l] see parallel, Mk. 12. 35—37; Lk. 20. 41—44.
[m] ch. 16. 13—17.
[n] see refs. ch. 1. 1; 21. 9.
[o] see refs. 2 Sam. 23. 2.
[p] see refs. Ps. 110. 1; Heb. 10. 12, 13.
[q] see Ro. 1. 3, 4.
[r] Lk. 14. 6.
[s] Mk. 12. 34; Lk. 20. 40.

VERS 1—39: CHRON. TAB. Sec. 122.
[t] Ne. 8. 4—8; Mal. 2. 7; Mk. 12. 38; Lk 20 45.
[u] Ro. 2. 19—24; 2 Tim. 3. 5; Tit. 1. 16.
[x] Lk. 11. 46; Ac. 15. 10; Gal. 5. 1—3; 6. 13.
[y] ch. 6. 1, 2, 5, 16.
[z] Num. 15. 38, 39; Deu. 6. 8; 22. 12; Pro. 3. 3.
[a] Mk. 12. 38, 39; Lk. 11. 43; 14. 7—11; 20. 46; Ro. 12. 10; 3 John 9.
[b] John 1. 38.
[c] Jam. 3. 1; 2 Cor. 1. 24; 4. 5; 1 Pet. 5. 3.
[d] ch. 10. 25; John 13. 13, 14.
[e] Job 32. 21, 22.
[f] ch. 6. 8, 9; Mal. i. 6; Ro. 8. 14—17; 1 John 3. 1.
[g] see refs. ch. 20. 26, 27.
[h] Pro. 16. 18, 19; Dan. 4. 37.
[i] ch. 18. 4; see refs. Job 22. 29; Ps. 138. 6; Pro. 15. 33; Lk. 18. 14.
[k] Lk. 11. 52; John 7. 46—52; Ac. 4. 17, 18; 5. 28, 40
[l] 1 Thes. 2. 15, 16.

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1 Many of the Pharisees would gladly have seen Jesus defeated or entrapped by the Sadducees; but some could not but admire his wisdom; and one of them wished to try it further. His motive might not be bad; but, in asking the question in the presence of vigilant enemies, the inquirer was, in effect, 'tempting him' (ver. 35). See notes on Mark xii. 28—34.

2 These are the fundamental *principles* from which all the *precepts* spring.

3 Rather, 'of the Christ,' or 'the Messiah;' particularly as to his parentage.

4 That is, speaking by the Holy Spirit. See Psa. cx., and note on its title.

5 This difficulty can be satisfactorily solved only by acknowledging both the Deity and the manhood of the Messiah. But the worldly views of the Jewish teachers respecting his person and kingdom had blinded them to the higher revelations of their own Scriptures.

6 Our Lord, having silenced his opponents in argument, proceeds to judge and condemn them. He first warns his disciples against imitating their rigour towards others and laxity to themselves, their ostentatious vanity, and their proud assumption of authority (vers. 1—12); and then pronounces upon these men the most awful 'woes' for their perversion of truth, their oppression, and their proselyting zeal (13—15), for their fraudulent oaths (16—22), their outward punctiliousness, combined with inward wickedness (23—28), and their persecution of God's servants, whilst they professed to honour the ancient prophets (29—36). From this solemn denunciation he passes to a tender and pathetic lamentation over the consummate wickedness and speedy punishment of Jerusalem, closing with a word of hope (37—39). He thus finally leaves the temple (see ch. xxiv. 1). Portions of Luke xi., xiii. (on which see notes) resemble some parts of this chapter; which, however, evidently contains one regular discourse in its right connection.

7 Their office is to expound and apply judicially the law of Moses: therefore 'all things' which they enjoin out of that law you are to observe. But you are neither to imitate their example, nor to receive their unscriptural traditions.

8 Phylacteries took their name from a Greek word signifying to *keep safely*. They were strips of parchment containing sentences extracted from the law, particularly Exod. xiii. 9, 16; Deut. vi. 4—9; xi. 13—21, on which see notes. The Jews bound these on the forehead, or on the left wrist; and it seems that the Pharisees made them larger and more conspicuous than others. They did the same with the 'borders' or 'fringes' of their garments; on which see Numb. xv. 37—41, and note.

9 Rather, 'the highest *places*.' The place of honour at the table was the middle place in the couch at the top; and, in the synagogue, it was the seat nearest the 'ark,' or depository of the law.

10 The places of public concourse. The Jewish teachers liked to be publicly and loudly hailed by their followers with cries of 'Rabbi! Rabbi!' meaning, 'My master.' Our Lord here condemns not only vanity, but also all that assumption of superior authority in religious matters which the terms 'Teacher,' 'Father,' 'Master' were held to imply; as being derogatory to the claims of their heavenly Father and of their Lord and Saviour, and inconsistent with the fraternal relations of Christians as brethren (vers. 8—10).

11 See ch. xx. 26, 27, and note.

12 This universal principle of God's government ensures the humiliation of the Pharisees and all who resemble them.

14 ye them that are entering to go in.[1] Woe unto you, scribes and Pharisees,
hypocrites! [m] for ye devour widows' houses, and for a pretence make long
15 prayer. [n] Therefore ye shall receive the greater damnation. Woe unto you,
scribes and Pharisees, hypocrites! for ye compass sea and land[2] to make one
proselyte; and when he is made, ye make him twofold more the child of hell
than yourselves.
16 Woe unto you, [o] *ye* blind guides, which say, [p] Whosoever shall swear by the
temple, it is nothing; but whosoever shall swear by the gold of the temple, [q] he
17 is a debtor![3] *Ye* fools and blind: for whether is greater, the gold, [r] or the temple
18 that sanctifieth[4] the gold? And, Whosoever shall swear by the altar, it is nothing;
but whosoever sweareth by the gift that is upon it, he is guilty [*or*, bound].
19 *Ye* fools and blind: for whether *is* greater, the gift, or [s] the altar that sanctifieth
20 the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all
21 things thereon. And whoso shall swear by the temple, sweareth by it, and by
22 [t] him that dwelleth therein. And he that shall swear by heaven, sweareth by
[u] the throne of God, and by him that sitteth thereon.
23 Woe unto you, scribes and Pharisees, hypocrites! [x] for ye pay tithe of mint
and anise and cummin,[5] and [y] have omitted the weightier *matters* of the law,
judgment, mercy, and faith: these ought ye to have done, and not to leave the
24 other undone. *Ye* blind guides, [z] which strain at[6] a gnat, and swallow a camel.
25 Woe unto you, scribes and Pharisees, hypocrites! [a] 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, [b] cleanse first that *which is* within the cup and platter, that
27 the outside of them may be clean also. Woe unto you, scribes and Pharisees,
hypocrites! [c] for ye are like unto whited sepulchres, which indeed appear beauti-
ful outward, [d] but are within full of dead *men's* bones, and of all uncleanness.
28 Even so [e] ye also outwardly appear righteous unto men, but within ye are full of
hypocrisy and iniquity.
29 [f] Woe unto you, scribes and Pharisees, hypocrites! Because ye build the tombs
30 of the prophets, and garnish the sepulchres of the righteous; and say, If we had
been in the days of our fathers, we would not have been partakers with them in
31 [g] the blood of the prophets. Wherefore ye be witnesses unto yourselves, that
32 [h] ye are the children of them which killed the prophets.[7] [i] Fill ye up then the
33 measure of your fathers. *Ye* serpents, *ye* [k] generation of vipers,[8] [l] how can ye
escape the damnation of hell?
34 [m] Wherefore,[9] behold, I send unto you [n] prophets, and wise men, and [o] scribes:
and [p] *some* of them ye shall kill and crucify; and [q] *some* of them shall ye scourge
35 in your synagogues, and persecute *them* from city to city: [r] that upon you may
come all the righteous blood shed upon the earth, [s] from the blood of righteous
Abel unto [t] the blood of Zacharias son of Barachias, whom ye slew between the

m see parallel, Mk. 12. 40; Lk. 20. 47; see also 2 Tim. 3. 6; Tit. 1. 11; 2 Pet. 2. 14.
n ch. 11. 24.
o ver. 24; ch. 15. 14; Is. 56. 10, 11; John 9. 39—41.
p ch. 5. 33, 34; Jam. 5. 12.
q Gal. 5. 3.
r Ex. 30. 29.
s Ex. 29. 37.
t 1 Ki. 8. 13; 2 Chr. 6. 2; Ps. 26. 8; 132. 14.
u ch. 5. 34; Ps. 11. 4; Ac. 7. 49.
x Lk. 11. 42.
y ch. 9. 13; 12. 7; 1 Sam. 15. 22; Hos. 6. 6; Mic. 6. 8.
z see John 18. 28, 40.
a Mk. 7. 4; Lk. 11. 39.
b Is. 55. 7; Jer. 4. 14; Eze. 18. 31; Heb. 10. 22.
c Is. 58. 1, 2; Eze. 33. 31, 32; Lk. 11. 44; Ac. 23. 3.
d Ps. 5. 9.
e 1 Sam. 16. 7; Jer. 17. 9, 10.
f Lk. 11. 47, 48.
g 2 Chr. 36. 15, 16; Jer. 2. 30.
h Ac. 7. 51, 52; 1 Thes. 2. 15.
i Ge. 15. 16; Num. 32. 14; 1 Thes. 2. 16.
k see refs. ch. 3. 7.
l Heb. 2. 3; 10. 29; 12. 25.
m ch. 10. 16; 21. 34, 35; 28. 19, 20; Lk. 11. 49; Ac. 1. 8; 1 Cor. 12. 3—11; Eph. 4. 11, 12.
n Ac. 11. 27; 13. 1.
o ch. 13. 52.
p Ac. 5. 40; 7. 58, 59; 12. 2; 14. 19.
q ch. 10. 17, 18; Ac 22. 19; 2 Cor. 11. 24, 25.
r Rev. 18. 24.
s Ge. 4. 8; 1 John 3 12.
t 2 Chr. 24. 20, 21; Zec. 1. 1.

1 Not only had they by their traditions obscured and perverted their own Scriptures, and so deluded the people; but, when the ministry of John the Baptist and of our Lord had so powerfully affected many of the people that they seemed to be ready to enter 'the kingdom of heaven,' these false teachers did their utmost to excite their prejudices (see ch. xii. 23, 24; John ix. 24); and with too much success.

2 You make the most strenuous efforts to gain a proselyte. The word 'proselyte,' as it is used in Scripture, refers to Gentiles who had submitted to the whole Mosaic law. Those proselytes who received their instruction from such teachers as our Lord here denounces, would naturally imbibe the noxious principles of Pharisaism; which they might easily do whilst they retained the vices of their former heathen state, and so became 'doubly children of hell.'

3 The same word is rendered, in ver. 18, 'he is guilty;' but in both cases it means 'he is bound' by his oath. See note on ch. v. 34.

4 That is, gives it all its sacredness.

5 'Mint, anise' (rather 'dill'), and 'cummin' (which, like dill, somewhat resembles fennel), are small herbs; to which, with extreme scrupulousness, the Pharisees extended the law of tithes (Lev. xxvii. 30), neglecting the 'weightier,' or more important, requirements. See Mic. vi. 8, and note.

6 Rather, 'strain *out*,' as the word is printed in some early editions of the English Bible. The gnat and the camel are put for the smallest and the largest animals, both alike unclean (Lev. xi. 4, 20—23, 41, 42). The Jews strained their wine carefully, lest they should be polluted by swallowing an insect; and they whitewashed their graves annually (on the 15th of Adar), lest they should become unclean by treading on them unawares. Our Lord's meaning seems to be, In vain do you cleanse your cup and strain your wine; you leave in it worse impurities, and the liquor itself is bad: your lives are full of extortion and excess. In vain do you whitewash your graves; they are still abodes of pestilent corruption: your hearts 'are full of hypocrisy and iniquity.' You carefully shun ceremonial uncleanness, and yet disobey the weightiest of God's commandments.

7 In what you *say* you admit that you are their descendants; in what you *do* you resemble them. Doing this, while you acknowledge their crime in persecuting God's faithful messengers, you must be finally and hopelessly abandoned to fill to the brim their cup of sin and punishment (ver. 32), and you must take it and drain it all (35, 36). So fearfully aggravated is the guilt of those who neglect the warnings of God's past dealings with the world and with themselves, and especially of all who profess to honour good men of former times, but oppose the pious of their own day. Comp. Rev. xviii. 24.

8 See note on ch. iii. 7. In pronouncing their character and doom, the Judge reminds them of the very words by which the preacher of repentance had sought to convince them of sin.

9 Since you imitate your fathers. See note on Exod. iv. 21.

36 temple and the altar.[1] Verily I say unto you, [u] All these things shall come upon
this generation.[2]
37 [x] O Jerusalem, Jerusalem, [y] *thou* that killest the prophets, [z] and stonest them
which are sent unto thee, [a] how often would I have gathered thy children
together, [b] even as a hen gathereth her chickens [c] under *her* wings; [d] and ye would
39 not! Behold, [e] your house[3] is left unto you desolate. For I say unto you, [f] Ye
shall not see me henceforth, till ye shall say, [g] Blessed *is* he that cometh in the
name of the Lord.[4]

Christ foretels the destruction of the temple, the persecution of his disciples, and the signs of his second coming; and exhorts to watchfulness.

24 AND[5] [h] Jesus went out, and departed from the temple: and his disciples came
2 to *him* for to show him the buildings of the temple. And Jesus said unto them,
See ye not all these things? verily I say unto you, [i] There shall not be left here
one stone upon another, that shall not be thrown down.[6]
3 And as he sat upon the mount of Olives, [k] the disciples came unto him privately,
saying, [l] Tell us, when shall these things be? and what *shall be* the sign of thy
coming,[7] and of the end of the world?
4 And[8] Jesus answered and said unto them, [m] Take heed that no man deceive
5 you. For [n] many shall come in my name, saying, I am Christ;[9] [o] and shall

[u] ch. 24. 34.
[x] Jer. 4. 14; 6. 8; Lk. 13. 34, 35.
[y] ver. 30.
[z] 2 Chr. 24. 21.
[a] 2 Chr. 36. 15; Jer. 6. 16, 17; 11. 7, 8; Zec. 1. 4.
[b] Deu. 32. 11, 12.
[c] Ps. 17. 8; 91. 4.
[d] Pro. 1. 24—31; Is. 1. 2.
[e] ch. 24. 2; 2 Chr. 7. 20, 21; Ps. 69. 25; Jer. 22. 5.
[f] Hos. 3. 4, 5.
[g] ch. 21. 9; Ps. 118. 26; Zec. 12. 10; Ro. 11. 25, 26; 2 Cor. 3. 14—16.

VERS. 1—42: CHROM. TAB. SEC. 125.
[h] see parallel, Mk. 13. 1—13; Lk. 21. 5—19.
[i] 1 Ki. 9. 7, 8; Jer. 26. 18; Mic. 3. 12; Lk. 19. 44.
[k] Mk. 13. 3.
[l] 1 Thes. 5. 1.
[m] Eph. 5. 6; Col. 2. 8, 18; 2 Thes. 2. 3; 1 John 4. 1.
[n] ver. 24; Jer. 14. 14; 23. 21, 25; John 5. 43; Ac. 5. 36, 37; 8. 9, 10.
[o] ver. 11.

1 Abel is the first righteous man whose murder is recorded in the Bible (Gen. iv. 8), and Zechariah the son of Jehoiada is the last (2 Chron. xxiv. 20—22), according to the *Jewish arrangement* of the Old Testament (see General Preface, p. iv.) As all the circumstances of the death of the latter agree with the particulars here mentioned, it is likely that he is the person intended. 'Berechiah' may have been another name of Jehoiada, as 'Uzziah' was of Azariah.

2 Within about forty years from this time Jerusalem was destroyed and the nation dispersed, with dreadful sufferings and slaughter.

3 Your dwelling-place: see Psa. lxix. 25. But some think that the temple is meant, which our Lord calls *their* house, not God's, and which, being forsaken of God, will soon be destroyed.

4 Acknowledging me to be the Messiah, as my disciples and the children of Jerusalem have already done (see ch. xxi. 9). This, then, is Israel's 'song of conversion. With these words the public discourses of Christ to the Jews conclude: with these words their repentance will begin.'—*Bengel.*

5 Jesus now leaves the temple for the last time, and foretells its impending destruction (vers. 1, 2). On his way to Bethany, he seats himself upon the Mount of Olives; where the city, with the temple, lies spread out before him. Here four of his disciples (Mark xiii. 3) ask him what will be the time and the signs of the fulfilment of his prediction (3). This gives occasion to a lengthened and regular prophetic discourse; in which, as in the writings of the ancient prophets, the foreground of the picture is occupied by the nearer events—the destruction of Jerusalem, the slaughter and dispersion of the Jewish people, and the passing away of the Mosaic economy. But these are themselves but temporary representations of things even more important, but more distant; just as in the writings of Isaiah (ch. xlv., etc.) and of Jeremiah (ch. xxxi., etc.) the predicted return of the Jews from their exile in Babylon is a representation and pledge of the greater deliverance of God's Israel by the Messiah. Many commentators have attempted to divide the discourse according to its supposed reference to the nearer and the more remote events. But (as in Isaiah, ch. vii.—ix.) the two are so blended throughout as to make it impossible to separate them; although it is clear that our Lord's mind gradually passes on from 'his coming' to judge and punish the ancient Israel, to his other manifestations, especially to the great final judgment.

6 Josephus relates that, when the Romans had taken Jerusalem, they demolished the entire city and temple, except three towers and part of the western wall; doing this so effectually, that it was hardly credible that such a city had ever stood there. Though this is probably an exaggeration, it can hardly be doubted that all the buildings were entirely destroyed, nothing being left but parts of the massive foundations, which still remain.

7 A comparison of ver. 3 with Mark xiii. 4 and Luke xxi. 7, shows that the disciples regarded the destruction of Jerusalem and of the temple as a *coming of Christ*, and as 'the end of the world,' or existing constitution of things; and in this they were partly right. But they probably expected that this would be the beginning of an earthly kingdom, in which their Lord would restore pre-eminence and glory to the remnant of the nation, and reign in peace over the whole world (see Luke xxiv. 21; Acts i. 6). And they ask *when* this shall be, and what shall be the *signs* of it.

8 In this discourse our Lord first gives to his disciples four signs of his coming as the Judge of ancient Israel: 1. The appearance of many false Messiahs (ver. 5); 2. Civil commotions, wars, and other great sufferings (6—8); 3. Persecutions of his followers by both Jews and Gentiles, notwithstanding which the gospel shall spread (9—14); and, 4. The last sign (on seeing which all his disciples should hasten away), the investing of Jerusalem by the Roman armies (15—18). He then passes to the visitation itself: foretelling, 1. The unparalleled sufferings of the people (19—22); 2. The delusions to which they shall be judicially given up (23—28); 3. The final overthrow of the whole Jewish system (29); and, 4. The substitution in its place of his own kingdom, which shall gather its happy subjects from all nations (30, 31). Finally, he replies to the inquiry of the disciples as to the *time:* 1. He limits it to the lifetime of that generation (32—35); 2. He declares that the exact period is a secret of the Divine government (36); and, 3. He adds that the catastrophe will be so unexpected (37—42) as to surprise some in their sins; and this he illustrates by a significant parable (43—51). Then, in ch. xxv., follows the practical application of the subject to the disciples, in the parable of the ten virgins, inculcating the necessity of sustained watchfulness (1—13); and the parable of the talents, enforcing a cheerful diligence in present duty (14—30). The whole is closed by a sublime peroration; descriptive in a subordinate sense of all his judicial acts, but chiefly of the proceedings and decisions of the final judgment (31—46).

9 The fulfilment of these predictions (particularly vers. 5—8, 15—22) is found in the deeply interesting 'Jewish War' of Josephus; who, as a Jew not converted to Christianity, a priest, and not only an eye-witness, but to a great extent an actor in these great events, is, notwithstanding some few inaccuracies, an unexceptionable witness to the accomplishment of our Lord's words. He mentions impostors, who 'deceived many;' and 'wars, and rumours of wars' in Palestine (Ant. b. xx. c. 7, ss. 6, 7, 10; Bell. Jud. b. ii. c. 12, ss. 1, 2, 3; c. 13, s. 4, etc.); 'famine,' which is usually the precursor of 'pestilence' (Ant. b. iii. c. 15, s. 3: comp. also Acts xi. 28); and 'earthquake' (Bell. Jud. b. iv. c. 4, s. 5).

6 deceive many. And ye shall hear of wars and rumours of wars. [p] See that ye
be not troubled: for all *these things* must come to pass; [q] but the end is not
7 yet. For [r] nation shall rise against nation, and kingdom against kingdom:[1]
and there shall be [s] famines, and pestilences, and [t] earthquakes, in divers places.
9 [u] All these *are* the beginning of sorrows.[2] [x] Then shall they deliver you up to be
afflicted, and shall kill you: and ye shall be hated of all nations[3] for my name's
10 sake. And then shall many [y] be offended,[4] and shall betray one another, and shall
11 hate one another. And [z] many false prophets[5] shall rise, and [a] shall deceive many.
13 [b] And because iniquity shall abound, the love of many shall wax cold. [c] But he
14 that shall endure unto the end, the same shall be saved. And this [d] Gospel of
the kingdom [e] shall be preached in all the world[6] for a witness unto all nations;
and then shall the end come.
15 [f] When ye therefore shall see the abomination of desolation,[7] spoken of by
[g] Daniel the prophet, stand in the holy place, ([h] whoso readeth, let him under-
17 stand:) then [i] let them which be in Judæa flee into the mountains: [k] let him
which is on the housetop[8] not come down to take any thing out of his house:
18 neither let him which is in the field return back to take his clothes.
19 And [l] woe unto them that are with child, and to them that give suck in those
20 days! But pray ye that your flight be not in the winter, neither on the sabbath
21 day.[9] For [m] then shall be great tribulation, such as was not since the beginning of
22 the world to this time, no, nor ever shall be. And except those days should be
shortened, there should no flesh be saved:[10] [n] but for the elect's sake those days
shall be shortened.
23 [o] Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it*
24 not. For [p] there shall arise false Christs, and false prophets, and shall show
great signs and wonders; insomuch that, [q] if *it were* possible, they shall deceive
26 the very elect. Behold, [r] I have told you before. Wherefore if they shall say
unto you, Behold, he is in the desert; go not forth: Behold, *he is* in the secret
27 chambers; believe *it* not.[11] [s] For as the lightning cometh out of the east, and
shineth even unto the west; so shall also [t] the coming of the Son of man be.[12]
28 [u] For wheresoever the carcase is, there will the eagles[13] be gathered together.
29 [x] Immediately[14] after the tribulation of those days [y] shall the sun be darkened,

[p] Ps. 27. 1—3; 46. 1—3; Is. 8. 11—14; 12. 2; 26. 3, 4; John 14. 1, 27; 2 Thes. 2. 2.
[q] Dan. 9. 24—27.
[r] 2 Chr. 15. 6; Is. 19. 2; Hag. 2. 22; Zec. 14. 13.
[s] Ac. 11. 28.
[t] Hab. 2. 21, 22.
[u] Deu. 28. 59.
[x] see refs. ch. 10. 17—22; Dan. 11. 33; John 15. 20; 16. 2; Ac. 4. 2, 3; 7. 59; 1 Pet. 4. 16; Rev. 2. 10, 13
[y] ch. 11. 6; 13. 57; 2 Tim. 1. 15; 4. 10, 16.
[z] see refs. Ac. 20. 29.
[a] ver. 24; 1 Tim. 4. 1.
[b] comp. 2 Tim. 3. 1—5.
[c] see refs. ch. 10. 22; Heb. 3. 6, 14.
[d] ch. 4. 23; 9. 35.
[e] ch. 28. 19; Ac. 1. 8; Ro. 16. 25, 26.
[f] see parallel, Mk. 13. 14—37; Lk. 21. 20—36.
[g] Dan. 9. 27; 11. 31; 12. 11.
[h] Dan. 9. 23, 25; Heb. 2. 1; Rev. 1. 3.
[i] Pro. 23. 1.
[k] Lk. 17. 31, 32.
[l] Lk. 23. 29.
[m] Dan. 9. 26; 12. 1; Joel 2. 2; Zec. 11. 8, 9; 14. 2, 3.
[n] Is. 65. 8, 9; Zec. 13. 8, 9; 14. 2, 3; Ro. 11. 25—31.
[o] see refs. Lk. 17. 23.
[p] vers. 5, 11; see refs. Deu. 13. 1, 2; Rev. 13. 13.
[q] John 6. 37; 10. 28, 29; Ro. 8. 28—30; 2 Tim. 2. 19; 1 Pet. 1. 5; 1 John 5. 18.
[r] Is. 46. 9—11; John 16. 1—4.
[s] Zec. 9. 14; Lk. 17. 24.
[t] ch. 16. 28.
[u] Job 39. 30; Lk. 17, 37.
[x] ver. 8; Is. 13. 10; Dan. 7. 11, 12.
[y] see refs. Joel 2. 10, 30, 31; Am. 5. 20; 8. 9.

1 Comp. 2 Chron. xv. 2—7; Jer. li. 46, and note.

2 Or, 'pangs;' the death-pangs of Judaism and the birth-throes of the new dispensation. Comp. Isa. lxvi. 6—8, and note.

3 The preachers of the gospel might reasonably have expected a fair hearing in the world; if not among prejudiced Jews, yet at least among other nations; especially in an age of very free religious inquiry, when philosophers were allowed to deride the popular superstitions, and the teachings of Moses had been extensively propagated among the Gentiles.

4 Times of persecution usually produce many apostates, who are often the first to betray those whom they have forsaken.

5 False teachers among Christians. In consequence of these apostasies and heresies, 'lawlessness' (or licentiousness) abounds, and spreads its blighting influence over 'the many,' a very large portion of professors of Christianity. See 2 Pet. ii.; 1 John ii. 18—23; iv. 1—3; Jude; Rev. ii. 4, 14, 20.

6 Before the destruction of Jerusalem, the gospel had been preached through 'all the world' then known to or visited by the subjects of Rome. See Rom. xv. 19, 23; Col. i. 6, 23; 2 Tim. iv. 17. And, before 'the end' of the present dispensation, it may be expected that the truth shall be made known 'to all nations,' as 'a witness' to them of the justice and mercy of God.

7 That is, 'the abominable thing (or *idol*) that destroys.' This is clearly connected in time, if not in some other way, with the siege of Jerusalem by the Roman army (see Luke xxi. 20). Hence many suppose it to refer to the eagles, which the Roman legions carried as standards, and worshipped as idols. When these should appear on 'the holy ground' near the city, then would be the time for the disciples to flee. One circumstance which is strongly in favour of this opinion is, that the first approach of the Romans to Jerusalem, after this time, with the intention of 'desolating' it, was in A.D. 66 under Cestius Gallus; who then withdrew his forces (Jos. B. J. b. ii. c. 19, s. 7), so that the Christians had time to escape before the city was closely invested by Vespasian, A. D. 68. Eusebius (Ecc. Hist. iii. 5) says that they availed themselves of this opportunity, and fled to Pella and other places beyond Jordan. Some, however, think that our Lord is here predicting the murders by which the zealots desecrated the *temple itself*—'the holy place' (see Jos. B. J. b. iv. c. 3, s. 12; c. 6, s. 1), at the very time when the Roman general Cestius invested the city.

8 The flat roof, on which the Orientals spend much of their time, is reached by a staircase from the court near the gateway; so that a person escaping in great haste need not go through any of the chambers of 'the house.' When you see this sign (ver. 15), do not stay to save any of your possessions, but flee for your lives.

9 Pray that there be neither *natural* nor *legal* impediments to your flight.

10 So terrible was the slaughter of the Jewish people in the times of Titus and Hadrian, that, had it been much prolonged, the whole nation must have been exterminated. But for the sake of the 'remnant according to the election of grace' (Rom. xi. 5), God 'shortened the days.' The same is true of all Divine punishments, in a world where mercy is mingled with justice, and the godly with the ungodly.

11 Some Jewish Christians would be likely to cling to the expectation that their Lord would appear to save the favoured city and nation from utter destruction.

12 My coming, though sudden and unexpected, will be unmistakeable.

13 Comp. Job xxxix. 30; Hab. i. 8. As quickly and surely as the vulture scents out the carcase, so quickly and surely will the ministers of vengeance find out a people ripe for destruction. Where, then, you see consummate wickedness, you may expect to see speedy and severe punishment.

14 Some think that our Lord here makes a transition to his final coming to judgment. Others suppose, as this event is to follow 'immediately' after the preceding woes, that he refers to the second capture of Jerusalem by Hadrian,

and the moon shall not give her light, and the stars shall fall from heaven,[1] and
30 the powers of the heavens shall be shaken. [z] And then shall appear the sign[2] of
the Son of man in heaven: [a] and then shall all the tribes of the earth mourn;
[b] and they shall see the Son of man coming in the clouds of heaven with power
31 and great glory. [c] And he shall send his angels with a great sound of a trumpet,
[d] and they shall gather together his elect from the four winds, from one end of
heaven to the other.

32 Now learn [e] a parable[3] of the fig tree; When his branch is yet tender, and
33 putteth forth leaves, ye know that summer *is* nigh: so likewise ye, when ye
shall see all these things, know [f] that it [*or*, he] is near, *even* at the doors.
34 Verily I say unto you, [g] This generation shall not pass, till all these things be
35 fulfilled. [h] Heaven and earth shall pass away, [i] but my words shall not pass away.
36 [k] But of that day and hour knoweth no *man*, no, not the angels of heaven, [l] but
37 my Father only.[4] But, [m] as the days of Noe *were*, so shall also the coming of the
38 Son of man be. [n] 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
39 into the ark, and knew not until the flood came, and took them all away; so
40 shall also the coming of the Son of man be. [o] Then shall two be in the field;
41 the one shall be taken, and the other left. Two *women shall be* grinding at the
mill;[5] the one shall be taken, and the other left.

42, 43 [p] Watch therefore: [q] for ye know not what hour your Lord doth come. [r] But
know this, that if the goodman of the house had known in what watch the thief
would come, he would have watched, and would not have suffered his house to
44 be broken up.[6] Therefore be ye also ready: for in such an hour as ye think not
45 the Son of man cometh. Who then is a faithful and wise servant, whom his lord
46 hath made ruler over his household, to give them meat in due season? Blessed
47 *is* that servant, whom his lord when he cometh shall find so doing. Verily I say
48 unto you, That he shall make him ruler over all his goods. But and if that
49 evil servant shall say in his heart, [s] My lord delayeth his coming; and shall
begin to smite *his* fellowservants, and to eat and drink with the drunken;
50 the lord of that servant shall come in a day when he looketh not for *him*, and in
51 an hour that he is not aware of, and shall cut him asunder,[7] and appoint *him* his
portion [t] with the hypocrites: [u] there shall be weeping and gnashing of teeth.

Parables inculcating continued watchfulness and faithful diligence.

25 [x] THEN shall [y] the kingdom of heaven be likened unto ten [z] virgins, which took
2 their lamps, and went forth to meet [a] the bridegroom.[8] [b] And five of them were
3 wise, and five *were* foolish. They that *were* foolish took their lamps, and [c] took
4 no oil with them: but the wise [d] took oil in their vessels with their lamps.
6 [e] While the bridegroom tarried,[9] [f] they all slumbered and slept.[10] And [g] at mid-
night [h] there was a cry made, [i] Behold, the bridegroom cometh; [k] go ye out to meet

[z] Dan. 7. 13, 14.
[a] Zec. 12. 10—12.
[b] ch. 16. 27, 28; see refs. Is. 26. 21; Ac. 1. 11; 2 Thes. 1. 7, 8.
[c] ch. 13. 41; 1 Cor. 15. 52; 1 Thes. 4. 16; Rev. 14. 6—9.
[d] Ps. 50. 3—5; John 11. 52; 2 Thes. 2. 1.
[e] Lk. 21. 29.
[f] Jam. 5. 9.
[g] see refs. Lk. 21. 32.
[h] see refs. Lk. 21. 33.
[i] see refs Num. 23. 19; Is 40. 8.
[k] ch. 25. 13; see refs. Ac. 1. 7.
[l] Zec. 14. 7.
[m] Ge. ch. 6, ch. 7.
[n] see refs. Lk. 17. 26.
[o] Lk. 17. 34, etc.; 1 Cor. 4. 5.
[p] ch. 25. 13; Mk. 13. 33, etc.; Lk. 12. 35—38; 21. 36; 1 Thes. 5. 6; 1 Pet. 4. 7.
[q] ver. 36.
VER. 43 to CH. 25. 1—46: CHRON. TAB. Sec. 126.
[r] on vers. 43—48, see refs. Lk. 12. 39—44.
[s] Ecc. 8. 11; 2 Pet. 3. 3—5.
[t] Job 8. 11—14; 20. 4—7.
[u] ch. 8. 12; 25. 30.
[x] see ch. 24. 42—51.
[y] see refs. ch. 3. 2.
[z] Ps. 45. 14.
[a] Mk. 2. 19, 20; Eph. 5. 25—32; Rev. 19. 7; 21. 2, 9.
[b] ch. 13. 38, 47; 22. 10.
[c] ch. 23. 25; Is. 48. 1, 2; Exe 33. 31; 2 Tim. 3. 5; Rev. 3. 1.
[d] Ro. 8. 9; 2 Cor. 1. 22; 1 John 2. 27.
[e] ch. 24. 48.
[f] 1 Thes. 5. 6—8; 1 Pet. 5. 8.
[g] 1 Thes. 5. 1—3; Rev. 16. 15
[h] ch. 24. 31; John 5. 28, 29; 1 Thes. 4. 16.
[i] 2 Thes. 1. 7—10.
[k] Am. 4. 12; 2 Cor. 5. 10.

about A. D. 135; in consequence of the insurrection of the Jews under Bar-cochba, which brought upon them sufferings even more terrible than any they had endured before. But see note on ver. 1, and on Joel ii. 28.

1 Our Lord here adopts the figurative language in which the ancient prophets predicted the convulsions and overthrow of nations: see Isa. xiii. 10; xxxiv. 4; Ezek. xxxii. 7; Joel iii. 15, and notes.

2 Some expositors have supposed this 'sign' to be an unusual appearance of the heavenly bodies (Luke xxi. 25), or a peculiar star (as in ch. ii. 2), or a cross. But the clause may refer to the demand in ch. xvi. 1; and may mean, Then shall this unbelieving generation have 'a sign from heaven,' even the Son of man himself coming as Judge (see Dan. vii. 9—14, and notes), to overturn their national system; and, by the proclamations of his chosen messengers, to gather his true Israel from all nations (ver. 31). On the connection of the two in *idea* as well as in *time*, see Isa. lxvi. 6, 7, and notes.

3 Or, 'the parable;' *i. e.* the illustration which it affords.

4 See note on Mark xiii. 32.

5 The hand-mills used for grinding corn (see Exod. xi. 5, and note) often required the strength of two women. Vers. 37—41 illustrate the unexpectedness of the visitation; which will overtake men in the midst of their ordinary occupations, and allow but few to escape.

6 Rather, 'to be dug through.' See Job xxiv. 16, and note.

7 A terrible punishment inflicted on the greatest criminals. See 1 Sam. xv. 33; 2 Sam. xii. 31; Dan. ii. 5, and notes.

8 This parable is founded upon the marriage ceremonies among the Jews and other eastern nations. The festivities on such occasions sometimes occupied a week. In the evening, the bridegroom, attended by a company of young men (see note on Judg. xiv. 11), brought home his bride from her father's house. The young female friends of both parties, who had waited near the house till his return, lighting their lamps, joined the train. With joyful acclamations, they all proceeded to the nuptial entertainment at the bridegroom's house; and, when they had entered, the doors were closed. The great lesson of the parable is the necessity not only of making due provision, but especially of maintaining a *constant readiness* for the coming of Christ; which is enforced by the utter impossibility, when he thus comes, of repairing the previous neglect, and of escaping the exclusion which follows. This parable, like others, admits of other important applications, especially to the matter of personal preparation for death.

9 This may be intended to intimate that our Lord's coming might be delayed beyond the expected time.

10 Some think that our Lord means by this incident to warn even his most watchful disciples against the least forgetfulness or neglect. But, if it has any special meaning, it probably refers rather to the peaceful confidence of the prepared Christian, and the indolence and false security of the negligent; outwardly so similar, really so different!

7 him. Then all those virgins arose, and [t] trimmed their lamps. And the foolish
9 said unto the wise, [m] Give us of your oil; [n] for our lamps are gone out.[1] But the
wise answered, saying, *Not so;* [o] lest there be not enough for us and you: but go
10 ye rather to them that sell, and buy for yourselves. And [p] while they went to
buy, [q] the bridegroom came; [r] and they that were ready went in with him to
11 the marriage: and [s] the door was shut. Afterward came also the other virgins,
12 saying, [t] Lord, Lord, open to us. But he answered and said, Verily I say unto
you, [u] I know you not.[2]
13 [x] Watch therefore, for ye know neither the day nor the hour wherein the Son
of man cometh.
14 [y] For *the kingdom of heaven is* [z] as a man[3] travelling into a far country, *who*
15 called his own servants, and delivered unto them his goods. And unto one he
gave [a] five [b] talents, to another two, and to another one; [c] to every man according
16 to his several ability; and straightway took his journey. Then he that had
received the five talents [d] went and traded with the same, and made *them* other
17 five talents. And likewise he that *had received* two, [e] he also gained other two.
18 But he that had received one went and digged in the earth, [f] and hid his lord's
money.[4]
19 After a long time the lord of those servants cometh, [g] and reckoneth with
20 them. And so he that had received five talents came and brought other five
talents, saying, Lord, thou deliveredst unto me five talents: behold, [h] I have
21 gained beside them five talents more. His lord said unto him, [i] Well done, *thou*
good and faithful servant: thou hast been faithful over a few things, [j] I will
22 make thee ruler over many things: enter thou into [k] the joy of thy lord. He
also that had received two talents came and said, Lord, thou deliveredst unto me
23 two talents: behold, I have gained two other talents beside them. His lord
said unto him, [l] Well done, good and faithful servant:[5] thou hast been faithful
over a few things, I will make thee ruler over many things: enter thou into the
24 joy of thy lord. Then he which had received the one talent came and said,
[m] Lord, [n] I knew thee that thou art an hard man, reaping where thou hast not
25 sown, and gathering where thou hast not strawed:[6] and I was afraid, and went
26 and hid thy talent in the earth: lo, *there* thou hast *that is* thine.[7] His lord
answered and said unto him, *Thou* wicked and slothful servant, thou knewest
27 that I reap where I sowed not, and gather where I have not strawed: Thou
oughtest therefore to have put my money to the exchangers; and *then* at my
28 coming I should have received mine own with usury.[8] Take therefore the talent
29 from him, and give *it* unto him which hath ten talents. [o] For unto every one
that hath shall be given, and he shall have abundance:[9] but from him that hath
30 not [p] shall be taken away even that which he hath. And cast ye the unprofitable
servant [q] into outer darkness: there shall be weeping and gnashing of teeth.

Description of the final judgment.

31 [r] WHEN the Son of man shall come in his glory, and all the holy angels with
32 him, then shall he sit upon [s] the throne of his glory: and [t] before him shall be
gathered all nations: and [u] he shall separate them one from another, as a shepherd

[t] Lk. 12. 35, 36; 2 Pet. 3. 14.
[m] Ps. 49. 7.
[n] Job 8. 13, 14; Lk. 8. 11—14, 18.
[o] Eze. 14. 14, 16.
[p] Is. 55. 6.
[q] Rev. 22. 12, 20.
[r] Lk. 12. 36, 37.
[s] Ge. 7. 16; Lk. 13. 25; Heb. 3. 18, 19.
[t] ch. 7. 21—23; Heb. 12. 16, 17.
[u] Ps. 5. 5; Hab. 1. 13; Lk. 13. 26—30; John 9. 31; 2 Tim. 2. 19.
[x] see refs. ch. 24. 42—44; 1 Cor. 16. 13; 1 Pet. 5. 8.
[y] Mk. 13. 34; Lk. 19. 12—26.
[z] ch. 21. 33.
[a] Ro. 12. 6—8; 1 Cor. 12. 7—11; 1 Pet. 4. 9—11.
[b] ch. 18. 24.
[c] Ro. 12. 6—8; 1 Cor. 12. 7—11, 29; Eph. 4. 11; 1 Pet. 4. 9—11.
[d] 1 Cor. 9. 16—23; 15. 10; 1 Tim. 6. 17, 18; 3 John 5—8.
[e] Ecc. 11. 1—6; Ac. 9. 36—39; 11. 29; 2 Cor. 8. 12; Eph. 5. 16; Heb. 6. 10.
[f] Pro. 18. 9; 26. 13—16; Hag. 1. 2—4.
[g] Ro. 14. 7—12; 2 Cor. 5. 10.
[h] 1 Cor. 15. 10; Col. 1. 29.
[i] 1 Cor. 4. 5; 2 Cor. 10. 18.
[j] vers. 34, 36; ch. 10. 40—42; 24. 47; Lk. 12. 44; 22. 29, 30; Rev. 3. 21; 21. 7.
[k] Ps. 16. 10, 11; John 14. 3; 17. 24; 2 Tim. 2. 12; Heb. 12. 2; 1 Pet. 1. 8; Rev. 7. 17.
[l] ver 21; Mk. 12. 41—44; 14. 8, 9.
[m] Lk 6. 46.
[n] Mal. 3. 14, 15.

[o] ch. 13. 12; Mk. 4. 25; Lk. 8. 18; 19. 26; John 15. 2.
[p] ch. 21. 41; Hos. 2. 9; Rev. 2. 5.
[q] ch. 8. 12; 24. 51; Lk. 14. 34, 35; John 15. 6; Rev. 3. 15, 16.
[r] ch. 16. 27 ..... 26; Dan. ..3, 14; Zec. 14. 5; Mk. 8. 38; Ac. 1. 11; 1 Thes. 4. 16; 2 Thes. 1. 7; Jude 14; Rev. 1. 7.
[s] Rev. 3. 21; 20. 11.
[t] see refs. Is. 24. 22; Ac. 17. 30, 31; Ro. 14. 10—12; 2 Cor. 5. 10; Rev. 20. 12.
[u] ch. 3. 12; 13. 42, 43, 49; Ps. 1. 5; Eze. 20. 38; 34. 17, 20; Mal. 3. 18.

1 Rather, 'are *going* out.' The conduct of many, at the approach of death, resembles that of 'the foolish virgins.' Having disregarded their duty towards God in the time of health, they now become alarmed, trembling, and solicitous for the aid of others; often when it is for ever too late.

2 That is, 'I approve' or 'regard you not.' See note on Psa. i. 6.

3 Or, 'For [the Son of man will deal with you] as a man who, when going abroad, called his own servants,' etc. This parable greatly resembles that in Luke xix. 12—27, on which see notes. Both are founded upon a custom which still prevails in some countries, of intrusting money, or other property, to servants, and even to slaves, that they may trade with it on their master's behalf. This parable appropriately follows the preceding. While the former inculcates habitual regard to Christ's expected coming, and constant readiness for it; this enforces *habitual diligence* (such as love to him, rather than fear, will prompt) in the discharge of our present duties on earth during his absence. When to these is added the practical manifestation of love to Christ's humble disciples for his sake (illustrated in the description of the great judgment, vers. 31—46), we have the three chief elements of positive Christianity, as distinguished from a merely negative abstinence from sin.

4 His indolence led him to be careless of his lord's wishes and interests, and to think him 'harsh' and unjust in his requirements (ver. 24); so that he would only do what he thought necessary to escape punishment. But he was 'foolish' (ver. 2) as well as 'wicked,' as his lord shows (vers. 26, 27).

5 The same commendation is bestowed on both of the faithful servants. Christ estimates his people's services not by their *results*, but by their *fidelity*.

6 That is, Thou exactest from thy servants more than they are able, or ought to be required, to perform. Such is the estimate which too many form of Christ's service; magnifying its difficulties and sufferings, and losing sight of his paramount claims and his promised help and consolation; and forgetting that he condemns as 'wicked' not only the positively profane, but the 'slothful' too.

7 This was false; for his skill, labour, and time were his lord's, as well as the money. It is robbery of God to neglect his gifts, as well as to abuse them.

8 Or, 'interest,' which the 'exchangers' or bankers allowed upon money deposited with them. As this might have been done with perfect ease, the idle servant was utterly without excuse.

9 See note on ch. xiii. 12.

33 divideth *his* sheep from the goats:[1] and he shall set [v] the sheep on his [w] right
hand, but the goats on the left.
34 Then shall the King[2] say unto them on his right hand, Come, ye blessed of my
Father, [x] inherit the kingdom [y] prepared for you from the foundation of the world:
35 [z] for I was an hungered, and ye gave me meat:[3] I was thirsty, and ye gave me
36 drink: [a] I was a stranger, and ye took me in: [b] naked, and ye clothed me: I
37 was sick, and ye visited me: [c] I was in prison, and ye came unto me. Then shall
the righteous answer him, saying,[4] Lord, [d] when saw we thee an hungered, and
38 fed *thee?* or thirsty, and gave *thee* drink? When saw we thee a stranger, and
39 took *thee* in? or naked, and clothed *thee?* Or when saw we thee sick, or in
40 prison, and came unto thee? And the King shall answer and say unto them,
Verily I say unto you, [e] Inasmuch as ye have done *it* unto one of the least of
these [f] my brethren, [g] ye have done *it* unto me.[5]
41 Then shall he say also unto them on the left hand, [h] Depart from me, [i] ye
42 cursed, [j] into everlasting fire, prepared for [k] the devil and his angels: [l] for I was
an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:
43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick,
44 and in prison, and ye visited me not. Then shall they also answer him, saying,
Lord, [m] when saw we thee an hungered, or athirst, or a stranger, or naked, or
45 sick, or in prison, and did not minister unto thee? Then shall he answer them,
saying, Verily I say unto you, [n] Inasmuch as ye did *it* not to one of the least of
46 these, ye did *it* not to me. And [o] these shall go away into everlasting[6] punish-
ment: [p] but the righteous into life eternal.

Jesus announces his betrayal and crucifixion; the Jewish rulers conspire against him; he is anointed at Bethany; Judas agrees to betray him.

26 AND[7] it came to pass, when Jesus had finished all these sayings, he said unto
2 his disciples, [q] Ye know that after two days is *the feast of* the passover,[8] and the
Son of man [r] is betrayed to be crucified.
3 [s] Then assembled together the chief priests, and the scribes, and the elders[9] of
4 the people, unto the palace[10] of the high priest, who was called Caiaphas;[11] and con-
5 sulted that they might take Jesus by subtilty, and kill *him.* But they said,
[t] Not on the feast *day,*[12] lest there be an uproar among the people.
6, 7 [u] Now when Jesus was in [v] Bethany,[13] in the house of Simon the leper, there

[v] Ps. 95. 7; John 10. 26—28.
[w] Ps. 45. 9; 110. 1; Eph. 1. 20.
[x] see refs. Dan. 7. 18; Lk. 12. 32; Ro. 8. 17; 1 Pet. 1. 4, 9; 3. 9; Rev. 21. 7.
[y] ch. 20. 23; Mk. 10. 40; John 14. 2, 3; 1 Cor. 2. 9; Eph. 1. 3, 4; Heb. 11. 16.
[z] ch. 10. 40—42; Is. 58. 7; Ezek. 18. 7; Jam. 1. 27.
[a] see refs. Ge. 18. 2; 3 John 5.
[b] Job 31. 19, 20; Jam. 2. 14—16.
[c] 2 Tim. 1. 16; Heb. 13. 3.
[d] ch. 6. 3.
[e] ver. 35; ch. 10. 42; Pro. 14. 31; 19. 17; Mk. 9. 41; Heb. 6 10.
[f] ch. 12. 49, 50; 28. 10; Heb. 2. 11—15.
[g] ch. 18. 5; Ac. 9. 4, 5; Eph. 5. 30.
[h] ch. 7. 23; Ps. 6. 8; Lk. 13. 27; 2 Thes. 1. 9.
[i] Gal. 3. 10; Heb. 6. 8.
[j] ch. 13. 40, 42; Mk. 9. 43—48; Rev. 14. 11.
[k] 2 Pet. 2. 4; Jude 6; Rev. 20. 10.
[l] Am. 6. 6; 1 John 3. 17.
[m] Lk. 10. 29.
[n] Pro. 14. 31; 17. 5; Zec. 2. 8; Ac. 9. 5; Heb. 4. 15.
[o] Dan. 12. 2; Lk. 16. 26; John 5. 29; Ro. 2. 7, etc.; 2 Thes. 1. 9; Rev. 21. 8.
[p] ch. 13. 43; John 3. 15, 16, 36; Ro. 5. 21; 6. 23.
VERS. 1—16: CHRON. TAB. Sec. 127.
[q] see parallel, Mk. 14. 1—11; Lk. 22. 1—6; John 12. 2—8.
[r] see ch. 17. 22.
[s] Ps. 2. 2; John 11. 47—53; Ac. 4. 25, etc.
[t] Pro. 19. 21.
[u] Mk. 14. 3; John 11. 1, 2; 12. 3.
[v] ch. 21. 17.

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1 An image derived from Ezek. xxxiv. 17. This description seems to indicate that the present mixture of the good and the evil will continue in the world until the final, judicial, and eternal separation.

2 Our Lord, by here calling himself 'the king,' showed his disciples the nature of his kingdom, as opposed to the carnal and earthly views of the Jews. He is, indeed, a king: but the rewards which he distributes are heavenly rather than earthly; and the punishments which he inflicts are eternal rather than temporal.

3 The distinctive characteristic of a Christian is a constant regard to Christ; and this cannot be better shown than by active sympathy with his disciples when persecuted or suffering. See 1 John iii. 10—18.

4 Those good deeds which are the genuine fruits of Christian faith and love always have the grace of modest self-forgetfulness and self-renunciation.

5 Nothing could more strikingly exhibit the Saviour's condescension than this declaration; nor could stronger motives be presented to active and self-denying benevolence.

6 This solemn declaration by the Divine and compassionate Redeemer clearly teaches us that the misery of the wicked will be as enduring and endless as the blessedness of the righteous; for the same Greek word is employed to denote the duration of both states. Compare Luke xvi. 23—26.

7 From the functions of the Prophet and the Judge, Matthew proceeds to the *sacrificial* work of the Royal Messiah, in which he is at once priest and victim (ch. xxvi., xxvii.) His own words, with which this portion of the narrative is introduced, connect the chief of the Mosaic sacrifices—the Passover (now close at hand)—with his death (ch. xxvi. 1, 2): which was planned by the subtilty of his enemies (3—5); prepared for by the anointing of his body (6—13); and hastened, so as to be consummated at God's appointed time, by the treachery of Judas (14—16).

8 These words appear to have been spoken by Jesus on the fourth day of the week, that is, on the Wednesday; and on the evening of the Thursday the Passover began, which lasted till the Friday evening.

9 See note on ch. ii. 4.

10 Or, 'court;' the open area in the centre of the mansion (see vers. 58, 69).

11 Joseph Caiaphas, a Sadducee, was the high priest during the whole of Pilate's government. He was son-in-law of Annas; who had been deposed from the high priesthood by the Roman procurator Valerius (Jos. Antiq. xviii. 2, 2), but still retained the title and considerable authority, perhaps as *Sagan* or deputy (Luke iii. 2; John xviii. 13; Acts iv. 6).

12 Rather, 'not at the feast;' which lasted a whole week. The approaching Passover had drawn to Jerusalem a great multitude of people from Galilee and Persea, who were favourably disposed towards Jesus; so that the Sanhedrim feared a commotion if he were apprehended now. The offer of Judas (ver. 14) changed their plans, and brought about the crucifixion of our Lord at the very time of the Passover, in fulfilment of the Divine purpose.

13 John (ch. xii. 1) relates this event in connection with our Lord's arrival at Bethany four days earlier. If Matthew alone had given it the later date, his practice of grouping his narratives according to other connections than that of time would at once lead us to give the preference to the order of John, whose history is strictly chronological. But the same place is assigned to it by Mark, who usually preserves the order of time, even when relating the same events as Matthew. It is possible that both Matthew and Mark may have postponed the narrative of our Lord's anointing in Simon's house to this place in order to connect the rebuke given upon this occasion to Judas for his covetousness and hypocrisy (comp. Mark xiv. 4—7, and John xii. 4—8) with the act of treachery (ver. 14) which he perpetrated on this day. On vers. 7—16, see notes on Mark xiv. 3—11.

came unto him a woman having an alabaster box of very precious ointment, and
8 poured it on his head, as he sat *at meat*. [x] But when his disciples saw *it*, they
9 had indignation, saying, To what purpose *is* this waste? For this ointment
10 might have been sold for much, and given to the poor. When Jesus understood
it, he said unto them, Why trouble ye the woman? for she hath wrought a good
11 work upon me. [y] For ye have the poor always with you; but [z] me ye have not
12 always. For in that she hath poured this ointment on my body, [a] she did *it* for
13 my burial. 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 [b] for a memorial of her.

14 [c] Then one of the twelve, called [d] Judas Iscariot, went unto the chief priests,
15 and said *unto them*, [e] What will ye give me, and I will deliver him unto you?
16 And they covenanted with him for [f] thirty pieces of silver. And from that time he sought opportunity to betray him.

Jesus celebrates the Passover; points out the traitor; institutes the Lord's Supper; and foretels the scattering of the disciples and Peter's denial.

17 [g] NOW[1] the first *day* of the *feast of* unleavened bread[2] the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the
18 passover? And he said, Go into the city to such a man, and say unto him, The Master saith, [h] My time[3] is at hand; I will keep the passover at thy house with
19 my disciples. And the disciples did as Jesus had appointed them; [i] and they made ready the passover.

20, 21 [k] Now when the even was come, he sat down with the twelve. And[4] as they
22 did eat, he said, [l] Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful,[5] and began every one of them to say unto him,
23 Lord, is it I? And he answered and said, [m] He that dippeth *his* hand with me in
24 the dish,[6] the same shall betray me. The Son of man goeth[7] [n] as it is written of him: but [o] woe unto that man by whom the Son of man is betrayed! It had been
25 good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.[8]

26 [p] And as they were eating,[9] Jesus took bread, and blessed *it*,[10] and brake *it*,
27 and gave *it* to the disciples, and said, Take, eat; this is[11] my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all[12] of it;
28 for this is my blood of the New Testament,[13] which is shed for many[14] for the

[x] John 12. 4.

[y] ch. 25. 35—40; Deu. 15. 11; John 12. 8.
[z] see ch. 18. 20; 28. 20; John 13. 33; 14. 19; 16. 5, 28; 17. 11; Ac. 3. 21.
[a] see 2 Chr. 16. 14.
[b] 1 Sam. 2. 30.

[c] Mk. 14. 10; Lk. 22. 3; John 13. 2, 30.
[d] ch. 10. 4.
[e] ch. 27. 3; Zec. 11. 12, 13.
[f] comp. ch. 27. 9; Ex. 21. 32.

VERS. 17—19: CHRON. TAB. Sec. 128.
[g] see parallel, Mk. 14. 12—16; Lk. 22. 7—13; see also Ex. 12. 6, 18—20.
[h] John 12. 23; 13. 1.
[i] Ex. 12. 4—10.

VER. 20: CHRON. TAB. Sec. 129.
[k] see parallel, Mk. 14. 17—21; Lk. 22. 14, 21—23; John 13. 21—26.
VERS. 21—25: CHRON. TAB. Sec. 131.
[l] see John 6. 70, 71.
[m] Ps. 41. 9; Lk. 22. 21; John 13. 18.
[n] Ge. 3. 15; Ps. 22; Is. ch. 53; Dan. 9. 26.
[o] see ch. 27. 3—5; John 17. 12; Ac. 1. 16—20

VERS. 26—29: CHRON. TAB. Sec. 133.
[p] see parallel, Mk. 14. 22—25; Lk. 22. 19, 20; 1 Cor. 11. 23—25. On vers. 26—28, see refs. Mk. 14. 22—24.

1 Knowing that his 'time is at hand,' our Lord sends two disciples to make ready the paschal supper (vers. 17—19); and celebrates it for the last time with the twelve. He fills them with grief by announcing that there is a traitor in the little band (20—25); institutes a lasting memorial of his approaching sacrifice (26—29); and then, as they leave the feast, foretells their desertion, but promises to meet them after his resurrection (30—32); and particularly warns the self-confident Peter of his fall (33—35).

2 The obligation to abstain from leavened bread did not properly commence till the paschal supper, on the 15th of Nisan; but, for fear of transgressing the law, the Jews used to put away all leaven from their houses on the day before, the 14th of the month. Thus the feast might be said to last eight days (see Josephus, Ant. ii. 15, 1). On vers. 17—20, see notes on Luke xxii. 7—30.

3 Our Lord sometimes used this phrase in speaking of his death (John vii. 8); but it probably was not understood at the time.

4 On vers. 21—25, see notes on John xiii. 21—30.

5 Sorrowful that he should be betrayed; more so, that the traitor should be one of themselves. Each, save Judas, appears to have been thrown back upon himself, searching himself whether he could be capable of so great wickedness; and 'every one of them,' Judas not excepted, but he hypocritically, 'began to say, Lord, is it I?'—*Watson.*

6 Rather, 'One who dips his hand with me in the dish' (see Mark xiv. 20); one who is eating with me. The language seems to allude to Psa. xli. 9, which is noted in John xiii. 18. In the East, the fingers of the right hand are used to take the food out of the dish in which it is served; the hands being washed both before and after the meal.

7 That is, '*passes away;*' '*dies:*' see Gen. xv. 2; Job x. 21. God's expressed purpose that Jesus should die could not excuse the malignity of those who murdered him. See Acts ii. 23.

8 A Jewish form of assent, equivalent to 'It is as thou hast said.' As this was unknown to the other disciples (see John xiii. 28, 29), it has been supposed that our Lord did not speak, but gave Judas a sign to this effect; and that Matthew gives the substantial meaning, rather than the precise form of the reply. But some think that he spoke in a low tone, so as not to be heard by the rest.

9 John (ch. xiii. 30) seems to intimate that the Lord's Supper was not instituted until Judas had withdrawn. If so, the other evangelists have not regarded the order of time.

10 See ch. xiv. 19, and note; and 1 Cor. xi. 24.

11 The verb was not inserted in such a sentence in Aramaic, the language which our Lord probably spoke; but in the Greek of the New Testament, as well as in other writers and languages, it often signifies *to represent:* see ch. xiii. 37—39; Gal. iv. 24, 25; Rev. i. 20.

12 'As to the bread, we read that he simply said 'Take, eat.' Why does he expressly bid them *all* drink? And why does Mark explicitly say that *they all drank of it?*'—*Calvin.* Does not this suggest that, if communion in 'one kind alone were sufficient, it is the cup which should be used? The Scripture thus speaks, foreseeing what Rome would do.'—*Bengel.*

13 Rather, 'NEW COVENANT;' referring evidently to Exod. xxiv. 7, 8, and Jer. xxxi. 31; on which see notes. This covenant, procured and ratified by the blood of Christ, stands firm to all who believe in him; and of this great truth the Lord's Supper is the appointed sign. As the bread was an emblem of the body of Christ, given to death for us; so the wine was an emblem of his blood shed for us: and so further, the taking and eating and drinking the bread and wine are symbolical of the personal appropriation by faith of the benefits of His sacrifice, especially 'the remission of sins.'

14 See ch. xx. 28; Rom. v. 15, 19; 1 Tim. ii. 6, and notes.

29 remission of sins. But [q] I say unto you, I will not drink henceforth of this fruit
of the vine, [r] until that day when I drink it new with you in my Father's
kingdom.[1]
30 [s] And when they had sung an hymn[2] [*or*, psalm], they went out into the mount
31 of Olives. Then saith Jesus unto them, 'All ye shall [u] be offended because of me
this night; for it is written,[3] [x] 'I will smite the shepherd, and the sheep of the
32 flock shall be scattered abroad' [Zech. xiii. 7]. But after [y] I am risen again, [z] I
will go before you into Galilee.
33 Peter answered and said unto him, Though all *men* shall be offended because of
34 thee, [a] *yet* will I[4] never be offended. Jesus said unto him, [b] Verily I say unto
35 thee, That this night, before the cock crow,[5] thou shalt deny me thrice. Peter
said unto him, [c] Though I should die with thee, yet will I not deny thee.
Likewise also said all the disciples.

The agony of Jesus in Gethsemane; his betrayal and apprehension.

36 [d] THEN[6] cometh Jesus with them unto a place called Gethsemane,[7] and saith
unto the disciples, Sit ye here, while I go [e] and pray yonder.[8]
37 And he took with him [f] Peter and the two sons of Zebedee,[9] and began to be
38 sorrowful and very heavy. Then saith he unto them, [g] My soul is exceeding
39 sorrowful, even unto death:[10] tarry ye here, and [h] watch with me. And he went
a little farther, and fell on his face,[11] and [i] prayed, saying, [k] O my Father, [l] if it be
possible,[12] [m] let this cup[13] pass from me: nevertheless [n] not as I will, but as thou
40 *wilt*. And he cometh unto the disciples, [o] and findeth them asleep; and saith
41 unto Peter, What! could ye not watch with me one hour? [p] Watch and pray,
that ye enter not into temptation.[14] [q] The spirit indeed *is* willing, but the flesh
is weak.[15]
42 He went away again the second time, and prayed, saying, O my Father, if this
43 cup may not pass away from me, except I drink it, thy will be done. And he
came and found them asleep again: for their eyes were heavy.
44 And he left them, and went away again, and prayed [r] the third time, saying
45 the same words. Then cometh he to his disciples, and saith unto them, Sleep on

q Mk. 14. 25; Lk. 22. 18.
r Ac. 10. 41.

VERS. 30, 36—46: CHRON. TAB. Sec. 135.
s Mk. 14. 26; Eph. 5. 19; Col. 3. 16.
VERS. 31—35: CHRON. TAB. Sec. 132.
t see parallel, Mk. 14. 37—31; Lk. 22. 31—38; John 13. 36—38; see also ver. 56; John 16. 32.
u ch. 11. 6.
x Zec. 13. 7.
y ch. 16. 21; 20. 19.
z ch. 28. 7, 10, 16; Mk. 14. 28; 16. 7; John 21. 1.
a Ps. 17. 5; Pro. 28. 26; Phil. 2. 3.
b Mk. 14. 30; Lk. 22. 34; John 13. 38.
c Pro. 28. 14; 1 Cor. 10. 12.
d see parallel Mk. 14. 32—42; Lk. 22. 39—46; John 18. 1.
e Ps. 22. 1, 2; Heb. 5. 7.
f ch. 4. 21; 17. 1.
g Ps. 69. 20; Is. 53. 3, 4; John 12. 27; Heb. 5. 7.
h Lam. 1. 12.
i Mk. 14. 36; Lk. 22. 42; Heb. 5. 7.
k John 12. 27.
l Heb. 2. 10, 18; 9. 16, 22, 23.
m ch. 20. 22.
n ch. 6. 10; John 5. 30; 6. 38; 18. 11; Phil. 2. 8; Heb. 5. 8.
o Lk. 9. 32.
p see refs. ch. 24. 42; Mk. 14. 38; Lk. 22. 40, 46; Eph. 6. 18
q Ro. 7. 18—25; Gal. 5. 16, 17.
r Lk. 18. 1.

1 Some give this a literal meaning, and suppose the fulfilment to be mentioned in Acts x. 41; the 'kingdom of God' being regarded as having 'come' when our Lord rose from the dead: see Luke xxii. 18. But it is more likely a figurative expression (comp. Rev. xix. 9), representing the association of his disciples with himself in the higher privileges of spiritual worship in heaven. Thus this ordinance becomes anticipative, as well as commemorative.

2 Psalms cxiii.—cxviii. were usually sung at the Passover: Psalms cxiii., cxiv. after the first cup of wine; Psalms cxv.—cxviii. after the third cup—the cup of blessing—which our Lord seems to have used in instituting the Supper: see note on Psa. cxiii., title. Here intervene the deeply interesting discourses and prayer in John xiv.—xvii.

3 See Zech. xiii. 7, and notes. Our Lord's frequent quotations of the prophetic Scriptures during his last sufferings show how all that occurred was in full accordance with the purposes of God.

4 Peter had just been forewarned (Luke xxii. 31); but instead of learning his weakness, his over-confident zeal led him to more earnest protestations.

5 See note on the parallel passage in Mark (ch. xiv. 30), who is the most full and precise of the evangelists respecting the warning and the fall of Peter.

6 Jesus, arriving at Gethsemane, his chosen place of retirement, under extreme and protracted agony of spirit, submits himself wholly to his Father's will (vers. 36—46). Scarcely is the soul-sacrifice completed, when he sees the traitor approaching, and he 'is delivered into the hands of men' (47—50), to whom he yields himself; reproving the ill-timed resistance of his followers, who speedily forsake him (51—56). Perhaps the combination of spiritual agony, treachery, desertion, and triumphant malice, made this one of the darkest hours of this time of sorrow.

7 Gethsemane signifies *oil-press*. It was an olive-yard lying on the way to Bethany; probably at the very spot still marked by a few trees of great age.

8 Into a more retired part of the garden. 'In great trials, solitude is desired; yet so that friends be within reach.'—*Bengel*. They might also become witnesses of part, at least, of our Lord's agony.

9 See note on Mark v. 37. It is worthy of remark, that during our Lord's agony, as well as at his transfiguration, his three favoured companions were oppressed with sleep (vers. 40, 43), and witnessed only part of the wonderful scene. Of this only the prominent passages are briefly recorded; and that not by John, who was present, but most fully, in both cases, by Luke.

10 The three evangelists seem to labour by variety of language to express the *intensity* of our Lord's sufferings, arising apparently from the overwhelmingly painful infliction to which it was necessary that he should submit with complete acquiescence in the Divine will. But they go no further. It is easy to see that the outward circumstances and bodily tortures of our Lord's approaching death, full as they were of suffering, from human and Satanic malignity and treachery, from weariness, scourging, and crucifixion, were not the cause of his oppressive anguish; for many of his followers who have not looked forward to martyrdom as calmly as he did, have met it with unshaken cheerfulness. Perhaps the silence of the inspired writers on this subject is designed to intimate that the sufferings of the Redeemer were altogether beyond our comprehension, arising from his peculiar position as the sinless Representative of sinful man, bearing that awful curse which he was averting from the guilty.

11 The humblest posture of supplication.

12 This is equivalent to, 'If thou be willing' (Luke), for 'all things' that God sees it right to do 'are possible unto' him (Mark). A comparison of ver. 42 with Luke xxii. 43 leads to the inference that our Lord took the coming of an angel to strengthen him as an intimation that the cup of suffering could not be taken away.

13 See refs., and note on ch. xx. 22. The 'cup' of suffering, called by Mark 'the hour,' is probably the present almost insupportable conflict of feeling.

14 That is, that you may not fall under the power of temptation.

15 Possibly our Lord mentioned this as an excuse for the past drowsiness; he evidently adduced it as a reason for combined watchfulness and prayer.

now,[1] and take *your* rest: behold, [a] the hour is at hand, and the Son of man is
46 betrayed into the hands of sinners. Rise, [b] let us be going: behold, he is at hand
that doth betray me.
47 And [c] while he yet spake, lo, Judas, one of the twelve, came, and with him a
great multitude with swords and staves,[2] from the chief priests and elders of the
48 people. Now he that betrayed him gave them a sign, saying, Whomsoever I
49 shall kiss, that same is he: hold him fast. And forthwith he came to Jesus,
50 and said, [d] Hail, Master! and kissed him.[3] And Jesus said unto him, [e] Friend,[4]
wherefore art thou come? Then came they, and laid hands on Jesus, and
took him.
51 And, behold, [f] one of them[5] which were with Jesus stretched out *his* hand, and
drew his sword, and struck a servant of the high priest's, and smote off his ear.
52 Then said Jesus unto him, [g] Put up again thy sword into his place: [h] for all they
53 that take the sword shall perish with the sword.[6] Thinkest thou that I cannot
now pray to my Father, and he shall presently give me [i] more than twelve
54 legions[7] of angels? But how then shall the Scriptures be fulfilled, [k] that thus
it must be?
55 In that same hour said Jesus to the multitudes, Are ye come out as against a
thief with swords and staves for to take me? [l] I sat daily with you teaching in
56 the temple, and ye laid no hold on me. But all this was done, that the [m] Scriptures
of the prophets might be fulfilled. Then [n] all the disciples forsook him, and fled.

Jesus is examined and condemned by Caiaphas and the Sanhedrim; he is thrice denied by Peter.

57 [o] AND[8] they that had laid hold on Jesus led *him* away to Caiaphas[9] the high
priest, where the scribes and the elders[10] were assembled.
58 But Peter followed him afar off unto the high priest's palace,[11] and went in,
and sat with the servants,[12] to see the end.
59 [p] Now the chief priests, and elders, and all the council, sought false witness
60 against Jesus, to put him to death; but found none: yea, though [q] many false
witnesses came, *yet* found they none. At the last came [r] two[13] false witnesses,
61 and said, This *fellow* said, [s] I am able to destroy the temple of God, and to build
it in three days.
62 And the high priest arose, and said unto him, Answerest thou nothing?
63 what *is it which* these witness against thee? But [t] Jesus held his peace.[14]

[a] ver. 2.
[b] Lk. 9. 51; 12. 50.

VERS. 47—56: CHRON. TAB. Sec. 136.
[c] see parallel, Mk. 14. 43—50; Lk. 22. 47—53; John 18. 3—12; see also Ac. 1. 16.
[d] 2 Sam. 20. 9, 10; Ps. 55. 21; Pro. 27. 6.
[e] Ps. 41. 9; 55. 13.
[f] John 18. 10.
[g] ch. 5. 39; Ro. 12. 19; 1 Thes 5. 15; 1 Pet. 2. 21—23.
[h] Ge. 9. 6; Ps 55. 23; Eze. 35. 5, 6; Rev. 13. 10.
[i] 2 Ki. 6. 17; Dan. 7. 10.
[k] ver. 24; Is. 53. 7, etc.; Lk. 24. 25, 44, 46.
[l] Mk. 12. 35; John 8 2.
[m] ver. 54; Lam 4. 20; Dan. 9. 26.
[n] ver. 31; John 16 32; 18. 15.

VERS. 57, 58, 69—75: CHRON. TAB. Sec. 137.
[o] see parallel, Mk. 14. 53, 54, 66—72; Lk. 22. 54—62; John 18. 13—18, 25—27.

VERS. 59—68: CHRON. TAB. Sec. 138.
[p] see parallel, Mk. 14. 55—65; Lk. 22. 63—71.
[q] Ps. 27. 12; 35. 11; Mk. 14. 55. So Ac. 6. 11—13.
[r] Deu. 19. 15.
[s] ch. 27. 40; John 2. 19—21.
[t] Ps. 38. 12—14; see refs. Is. 53. 7; Dan. 3. 16; 1 Pet. 2. 23.

1 The meaning seems to be, The time is past when, by watchfulness and prayer, you might have shown your sympathy with me, and have obtained strength for your approaching trials.

2 Some of the chief priests and elders themselves, with their servants, and the captain and officers of the temple guard, were among the multitude (ver. 51; Luke xxii. 52; John xviii. 3). They may perhaps have feared a commotion; they evidently desired to make it appear that Jesus was a dangerous ringleader of sedition. Hence the point of his rebuke (ver. 55).

3 Though Jesus had probably already declared himself (John xviii. 5, 8), yet the preconcerted signal was necessary, to authorize the officers in taking him.

4 The word here used is merely a term of civility; not implying friendship, like that employed in John xv. 15. The question is aimed at the conscience of the traitor and hypocrite.

5 This was Peter (see John xviii. 10); who might not have been guilty of rashness now, and of cowardice afterwards, had he duly watched his Master's late struggle and submission (comp. John xviii. 11), and heeded his Master's warning.

6 This was probably a proverbial saying, which may have been derived from the precept in Gen. ix. 6. Our Lord's words plainly teach us that his followers are not to use violence or coercion for the defence or extension of religion. Comp. Rev. xiii. 10.

7 The Romans commonly kept in Palestine at least one legion, consisting of about 6000 infantry and 600 cavalry; of which about 1000, under a tribune or chiliarch, were usually quartered in Jerusalem at the great festivals. See Acts xxi. 31, 32; xxiii. 23. 'Twelve legions of angels,' therefore, means an overpowering force.

8 Jesus, now in the hands of his enemies, is brought before the high priest and the council. Here He refuses to answer the false witnesses (vers. 57—63); but replies to the high priest's adjuration, by openly avowing his Deity and Messiahship, and solemnly summoning his judges to his tribunal (63, 64); for which he is condemned to die, and insulted as a blasphemer (65—68). Meanwhile, in the court of the house, and within sight and hearing of the council-room, He is denied three times by Peter (69—75). Early in the morning, He is taken by his enemies before the Roman governor that they may obtain the execution of their sentence (xxvii. 1, 2). The conscience-stricken traitor himself openly testifies to His innocence; but this, instead of deterring them from their purpose, is received only with a heartless sneer (3—5); and their own scruples about using the price of blood are accompanied by no scruple about shedding it (6—10).

9 He was led first to Annas (see John xviii. 13).

10 This was probably an unofficial meeting of some members of the Sanhedrim. A full and formal meeting was held early the next morning (ver. 59; Luke xxii. 66).

11 Rather, 'the hall:' see note on ver. 3.

12 Who had made a fire in the middle of the court. See Mark xiv. 54; Luke xxii. 55.

13 The evidence of two witnesses agreeing in their testimony was requisite in order to convict of a capital crime (Deut. xix. 15). Many were brought to prove the case against Jesus, but utterly failed; and the evidence of these two was a wilful (ch. xxvii. 63) distortion of the truth, only making his innocence the more evident. The saying of our Lord here referred to is found only in John ii. 19, on which see note. See similar accusations in Jer. xxvi. 11; Acts vi. 11—13.

14 Here, as afterwards before Pilate (ch. xxvii. 12), Jesus made no reply to the false accusations of determined malice. This induced the high priest, who wished to condemn him by his own words, to adopt another method of inquiry, by solemn adjuration as to his Messiahship. This our Lord at once avowed; and, *on this ground*, he is condemned by the council.

And the high priest answered and said unto him, [o] I adjure thee by the living
64 God, [p] that thou tell us whether thou be [q] the Christ, the Son of God. Jesus
saith unto him, [r] Thou hast said:[1] nevertheless I say unto you, [s] Hereafter shall
ye see the Son of man [t] sitting on the right hand of power, and coming in the
clouds of heaven.
65 [u] Then the high priest rent his clothes,[2] saying, [v] He hath spoken blasphemy;
what further need have we of witnesses? Behold, now ye have heard his blas-
66 phemy. What think ye? They answered and said, [w] He is guilty of death.
67 [x] Then did they spit in his face, and buffeted him; [3] and [y] others smote *him* with
68 the palms of their hands, saying, [z] Prophesy unto us, thou Christ, Who is he
that smote thee?
69 [a] Now Peter sat without in the palace:[4] and a damsel came unto him, saying,
70 Thou also wast with Jesus of Galilee. [b] But he denied before *them* all, saying, I
71 know not what thou sayest. And when he was gone out into the porch, another
maid saw him, and said unto them that were there, This *fellow* was also with
72 Jesus of Nazareth. And again he denied with an oath, I do not know the man.
73 And after a while came unto *him* they that stood by, and said to Peter, Surely
74 thou also art *one* of them; for thy [c] speech bewrayeth thee. Then [d] began he to
curse and to swear, *saying*, I know not the man. And immediately the cock
75 crew. And Peter remembered the word of Jesus, which said unto him, [e] Before
the cock crow, thou shalt deny me thrice. And he went out, [f] and wept bitterly.

27 When the morning was come, [g] all the chief priests and elders of the people
2 took counsel[5] against Jesus to put him to death: and when they had bound him,
they led *him* away, and [h] delivered him to Pontius Pilate the governor.[6]

The confession and death of Judas.

3 [i] THEN Judas, which had betrayed him, when he saw that he was condemned,
[m] repented[7] himself, and brought again the thirty pieces of silver to the chief
4 priests and elders, saying, I have sinned in that I have betrayed [n] the innocent
5 blood. And they said, What *is that* to us? see thou *to that*. And he cast
down the pieces of silver in the temple, [o] and departed, and went and hanged
himself.[8]
6 And the chief priests took the silver pieces, [p] and said, It is not lawful for to
7 put them into the treasury, because it is the price of blood.[9] And they took

[o] Le. 5. 1; 1 Sam. 14. 24, 28.
[p] John 8. 25; 10. 24.
[q] ch. 16. 16.
[r] ver. 25; ch. 27. 11.
[s] ch. 16. 27; 24. 30; 25. 31; Dan. 7. 13, 14; Lk. 21. 27; John 1. 51; Ro. 14. 10; 1 Thes. 4. 16; Rev. 1. 7.
[t] Ps. 110. 1; Ac. 7. 55, 56; Col. 3. 1.
[u] Le. 21. 10; Num. 14. 6; 2 Ki. 18. 37; 19. 1.
[v] ch. 9. 3; John 10. 33, 36.
[w] Le. 24. 16; John 19. 7.
[x] ch. 27. 30; see refs. Num. 12. 14; Is. 53. 3; 1 Cor. 4. 13.
[y] ch. 5. 39; Is. 50. 6; Lk. 22. 63; John 19. 3; 2 Cor. 11. 20.
[z] Mk. 14. 65; Lk. 22. 64.
[a] Mk. 14. 66; Lk. 22. 55; John 18. 16, 17, 25.
[b] vers. 33—35; ch. 10. 28; Pro. 28. 26; 29. 25.
[c] Lk. 22. 59.
[d] Mk. 14. 71.
[e] ver. 34; Mk. 14. 30; Lk. 22. 61, 62; John 13. 38.
[f] ch. 5. 4; Ps. 38. 18; 2 Cor. 7. 9—11.
VERS. 1, 2, 11—14: CHRON. TAB. Sec. 139.
[g] see parallel, Mk. 15. 1—5; Lk. 23. 1—5; John 18. 28—38; see also Ps. 2. 2; Ac. 4. 24—28.
[h] ch. 20. 19; Ac. 3. 13; 1 Tim. 6. 13.
VERS. 3—10: CHRON. TAB. Sec. 142.
[i] ch. 26. 14, 15; Job 20. 5, 15—29.
[m] 2 Cor. 7. 10.
[n] vers. 19, 23, 24, 54; Lk. 23. 41; John 19. 4; Heb. 7. 26.
[o] 2 Sam. 17. 23; Ac. 1. 18.
[p] ch. 23. 24; Is. 61. 8.

1 That is, 'It is as thou hast said' (see ver. 25). 'But (Jesus adds), as I am so, ye shall shortly see me, who now stand apparently defenceless at your tribunal, seated on the throne of heaven as your Ruler and Judge.' Compare Dan. vii. 13, 14. He thus answers the solemn adjuration of the high priest with a more solemn citation to his own judgment-seat.

2 His ordinary dress. This he did in affected horror at the 'blasphemy,' which by the law of Moses (Lev. xxiv. 16) made a man (as all the rest exclaim) 'guilty of death.' They totally disregarded the abundant proof which Jesus had given of his Messiahship.

3 They smote him with clenched fists. This was done by the officers, who also blindfolded him as a condemned criminal (Luke xxii. 63, 64; comp. Esth. vii. 8).

4 See vers. 3, 58. Peter's threefold denial is reported by all the evangelists with characteristic variations, which will present no difficulty to those who remember that all writers often give a speaker's meaning rather than his words, and that each denial might include several replies. The first occasion was when Peter, joining the group around the fire, was accosted by the portereess. He then went into the porch, and the cock crew. The second was 'after a little while;' when he was returning from the porch, and was again assailed by the same maid (Mark xiv. 69), by another (Matt. xxvi. 71), by a man (Luke xxii. 58), and by the company at large, to whom he replied several times. The third denial was about 'an hour after;' when 'they that stood by' more urgently asserted that he must be a follower of Jesus, for his provincial dialect proved him to be a Galilean; and a kinsman of Malchus recognised him as having been in the garden. Then the crowing of the cock, and especially his Master's look, brought him to himself, and he hastened away and 'wept bitterly.'

5 The Sanhedrim could condemn a criminal to die, but they could not carry the sentence into execution without the sanction of the Roman governor. They appear to have feared that their unjust proceedings might be called in question; and they therefore consulted together to find a political charge which they might put forward against Jesus. Pilate's inquiry and remark (John xviii. 29—31) brought out this accusation of treason (Luke xxiii. 2), to which they afterwards added (John xix. 7) that of blasphemy. But it was on the political charge that Pilate sentenced him (John xix. 12—15); and accordingly this was specified in the title on the cross (see John xix. 19, and note).

6 The Roman governor's residence was at Cæsarea; but he usually came to Jerusalem at the Passover, with a large body of soldiers, to check any popular risings, which were not infrequent at that season.

7 That this was only an intolerable remorse, not a change of heart, or 'repentance unto salvation' (2 Cor. vii. 10), is proved by the result (ver. 5). Judas may perhaps not have anticipated the consequences of his treachery. But the consequences of sin are always beyond the transgressor's calculation. The remorse and protest of Judas were a most solemn warning to the Jewish rulers against the deed of injustice and cruelty which they were perpetrating.

8 Rather, 'choked himself.' Some think that he was, as it were, choked with sorrow: but see note on Acts i. 18. It may seem surprising that such a man should have connected himself with Jesus, so as to be chosen an apostle. He may have been led to it by a strong impression of our Lord's superhuman power, and by a hope of advancement in his new kingdom. But, as this delusive hope was gradually dispelled by his Master's life and teachings, his real character became apparent. His case shows the danger of relying upon any connection with the church of Christ, or any participation in its gifts, offices, or labours, as an evidence of salvation.

9 Their objection may have been founded on the principle involved in Deut. xxiii. 18. Their cold and cutting reply to Judas (ver. 4), and all their conduct, shows how dead may be the moral feelings of those who are most scrupulous about the forms of religion.

8 counsel, and bought with them the potter's field,[1] to bury strangers in. Where-
9 fore that field was called, [q]The field of blood, [r]unto this day.[2] Then was fulfilled that which was spoken by Jeremy the prophet, saying, [s]'And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of
10 Israel did value; and gave them for the potter's field, as the Lord appointed me'[3] [Zech. xi. 13].

Jesus is arraigned before Pilate, who endeavours to release Him, but finally delivers Him up to death.

11 AND[4] Jesus stood before the governor. [t]And the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, [u]Thou sayest.
12 And when he was accused of the chief priests and elders, [x]he answered nothing.
13 Then said Pilate unto him, [y]Hearest thou not how many things they witness
14 against thee? [z]And he answered him to never a word;[5] insomuch that the governor marvelled greatly.
15 [a]Now at *that* feast the governor was wont to release unto the people a prisoner,
16 whom they would. And they had then a notable prisoner, called Barabbas.
17 Therefore when they were gathered together, Pilate said unto them, Whom will
18 ye that I release unto you? Barabbas, or Jesus which is called Christ? [b]For he knew that for envy they had delivered him.[6]
19 When he was set down on the judgment seat, his wife[7] sent unto him, saying, Have thou nothing to do with [c]that just man: for I have suffered many things this day in a dream because of him.
20 [d]But the chief priests and elders persuaded the multitude that they should
21 ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.
22 Pilate saith unto them, What shall I do then with Jesus which is called Christ?
23 [e]*They* all say unto him, Let him be crucified.[8] And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

q Ac. 1. 18, 19.
r Jos. 4. 9.
s Zec. 11. 12, 13; comp. Jer. 32. 6, etc.

VERS. 11—14: CHRON. TAB. Sec. 139.
t Mk. 15. 2; Lk. 23. 3; John 18. 33.
u John 18. 37; 1 Tim. 6. 13.
x see refs. ch. 26. 63; John 19. 9.
y ch. 26. 62; John 19. 10.
z Is. 53. 7.

VERS. 15—30: CHRON. TAB. Sec. 141.
a see parallel, Mk. 15. 6—15; Lk. 23. 17—25; John 18. 39 40.
b Ge. 37. 11, 19, 20; Ac. 7. 9; 1 John 3. 12.

c ver. 4; Is. 53. 11; 1 Pet. 2. 22.

d Mk. 15. 11; Lk. 23. 18; John 18. 40; Ac. 3. 14, 15.

e Ac. 13. 28.

[1] Potter's clay is still found in the Valley of the sons of Hinnom, lying south of Zion; a place frequented by potters (see Jer. xix. 2, 6, and notes), though long since polluted by idolatry and by burials (see 2 Kings xxiii. 10; Isa. lxvi. 24; Jer. vii. 31, 32, and notes). It appeared, therefore, fit to be a cemetery for strangers (*i. e.* foreigners, as in Eph. ii. 12, 19).

[2] It long remained a public testimony to the innocence of our Lord and the injustice of his judges.

[3] Through the whole of vers. 8—10, the evangelist appears to have had several prophetic passages in view. The *name* of the ground, the *use* to which it was applied, and the circumstances attending the purchase, seem to have suggested Jeremiah's appellation of this very valley—'the valley of slaughter,'—a name of sin and punishment, connected with 'the blood of the innocent' victims immolated by the 'elders of the people' and 'the priests' (Jer. xix. 2, 4, 6), and with the burying 'in Tophet till there be no place' (Jer. vii. 31, 32, and note). And all this is further associated with Zechariah's prophecy (see Zech. xi. 1, 12, 13, and notes), of which the sense is given rather than the words. The last prophecy is attributed to Jeremiah, certainly not by mistake on the part of the writer, probably not by error of a copyist, but by an abbreviated mode of citation which names the chief author quoted; as the 'Psalms' sometimes stand for the Hagiographa.

[4] The Gentile was to take his part with the Jew in the unjust condemnation of the Messiah: see Psa. ii. 2; Acts iv. 25—27, and notes. Jesus being brought before the Roman governor, again avows his Messiahship, but again refuses to answer the false accusations of his foes (vers. 11—14). Pilate, himself thoroughly convinced of their malice and of the holy Prisoner's innocence, and further urged by a message from his wife, endeavours to evade a decision, and proposes to release him, according to a custom at the festival (15—19). But the priests prevail with the people to join them in rejecting Jesus, and preferring a notorious murderer (20—23). By their unrelenting importunity they overpower the governor's convictions; so that Jesus is delivered to be crucified, not without a significant protest by Pilate, and an awful imprecation upon themselves by the people (24—26). The trial before the Roman governor is more fully related in Luke xxiii. 2—25; John xviii. 28—40; on which see notes.

[5] Jesus had answered Pilate's judicial question, but he made no reply to the false and clamorous accusations of the chief priests. His calm silence, whilst his accusers became 'more fierce' (Luke xxiii. 5), evidently impressed Pilate 'greatly,' and confirmed his belief in our Lord's innocence (Luke xxiii. 14, 15. Comp. 1 Pet. ii. 23).

[6] Pilate now weakly tries to save Jesus without offending the Jews, or laying himself open to the charge of acquitting a rebel. Knowing that one great cause of the enmity of the priests was 'envy' of our Lord's popularity with the multitude, he turns to the people and proposes to release Jesus. They were allowed at the festivals to demand the freedom of one prisoner: and Pilate offers them the choice of Barabbas, one of the most atrocious criminals then in custody, or Jesus (Mark xv. 7), and three times earnestly beseeches them to choose the latter (Luke xxiii. 16—22). But the violence of his accusers prevails. 'They persuade the multitude,' consisting probably of their own adherents among the lower classes of Jerusalem; they raise an outcry against Jesus, and will not desist until the governor has 'delivered him to their will.'

[7] This incident illustrates the accuracy of the Gospel records; for the provincial governors had but recently been allowed by the Roman senate to be accompanied by their wives (Tac. Ann. iii. 33, 34). Pilate's wife is said to have been named Claudia Procula. Both in her dream, and in the effect it produced upon her, leading her to send a message to her husband even on the judgment-seat, the hand of God is to be seen.

[8] Crucifixion was the Roman punishment corresponding to the crime of which our Lord was accused. The cross consisted of a strong upright post; having a short bar or stake projecting from the middle, and a larger transverse beam at right angles, or a little below the top. It was just high enough to raise the feet a little above the ground. The criminal, stripped of his clothes, was fixed to the cross by nails or spikes driven through the hands, and sometimes, through the feet, either separated or united. The weight of the body rested not so much upon the nails, as upon the middle bar, which passed between the legs; but this, if it diminished the sufferings at first, made them much more lingering: see Mark xv. 44; John xix. 32, 33.

24 When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he [f] took water, and washed *his* hands before the multitude, saying, I am
25 innocent of the blood of [g] this just person:[1] see ye *to it*. Then answered all the
26 people and said, [h] His blood *be* on us, and on our children.[2] Then released he Barabbas unto them: and when [i] he had scourged Jesus,[3] he delivered *him* to be crucified.

The insults of the soldiers; the crucifixion, and the signs which followed; and the testimony of the spectators.

27 [k] THEN[4] the soldiers of the governor took Jesus into the common hall,[5]
28 and gathered unto him the whole band[6] *of soldiers*. And they stripped him,
29 and [l] put on him a scarlet[7] robe. [m] And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews!
30 And [n] they spit upon him, and took the reed, and [o] smote him on the head.
31 [p] And after that they had mocked him, they took the robe off from him, and put his own raiment on him; [q] and led him away to crucify *him*.
32 [r] And as they came out,[8] [s] they found a man of Cyrene,[9] Simon by name: him
33 they compelled to bear his cross.[10] [t] And when they were come unto a place called
34 Golgotha, that is to say, a place of a skull,[11] [u] they gave him vinegar[12] to drink mingled with gall: and when he had tasted *thereof*, he would not drink.
35 [x] And they crucified him, and parted his garments, casting lots;[13] that it might be fulfilled which was spoken by the prophet, [y] They parted my garments among
36 them, and upon my vesture did they cast lots. [z] And sitting down they watched
37 him there.[14] And [they] [a] set up over his head his accusation[15] written, THIS IS JESUS THE KING OF THE JEWS.
38 [b] Then were there two thieves[16] crucified with him, one on the right hand, and another on the left.

[f] Deu. 21. 6, 7; Ps. 26. 6.
[g] ver. 4.
[h] Deu. 19. 10; Jos. 2. 19; 2 Sam. 1. 16; 1 Ki. 2. 32; Is. 59. 2, 3, 9; Ac. 5. 28.
[i] see parallel, Mk. 15. 15—19; John 19. 1—3, 16; see also ch. 20. 19; Is. 50. 6; 53. 5; Lk. 23. 16, 24, 25.
[k] Mk. 15. 16; John 19. 2.
[l] Lk. 23. 11.
[m] Ps. 69. 19; Is. 53. 3.
[n] ch. 26. 67; Is. 50. 6.
[o] comp. Mic. 5. 1.
[p] see parallel, Mk. 15. 20—23; Lk. 23. 26—33; John 19. 16, 17.

VERS. 31—34: CHRON. TAB. Sec. 143.

[q] ch. 21. 38, 39; Is. 53. 7.
[r] Lu. 4. 12, 21; Num. 15. 35, 36; 1 Ki. 21. 13; Ac. 7. 58; Heb. 13. 11, 12.
[s] Mk. 15. 21; Lk. 23. 26.
[t] Mk. 15. 22; Lk. 23. 33; John 19. 17.
[u] see ver. 48; Ps. 69. 21

VERS. 35—44: CHRON. TAB. Sec. 144.

[x] see parallel, Mk 15. 24—28; Lk. 23. 33, 34, 38; John 19. 18—24; see also John 3. 14, 15; 12. 32.
[y] Ps. 22. 18.
[z] ver. 54.
[a] Mk. 15. 26; Lk 23. 38; John 19. 19.
[b] Is. 53. 12; Mk. 15. 27; Lk. 23. 32, 33; John 19. 18.

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1 See ver. 19. This emblematical action (which Pilate probably knew to be practised among the Jews, as it was by other nations: see Deut. xxi. 6, 9) made his declaration of our Lord's innocence the more impressive; but it could not cleanse his own conscience from guilt.

2 That is, If there be guilt, on us and our children let it rest. See ch. xxiii. 35; Deut. xix. 10. This awful imprecation has for eighteen centuries rested on the Jewish nation. In their subsequent wars with Rome, 'wrath came upon them to the uttermost;' and the retribution was made the more remarkable, by the crucifixion of such multitudes of them, that room failed for the crosses, and crosses for the bodies. Joseph. Bell. Jud. b. v., c. 11, s. 1.

3 As He had predicted (ch. xx. 19). It was a Roman custom to scourge a criminal before execution; and the infliction was cruelly severe.

4 This is the closing scene of our Lord's sufferings. After being scourged (see ver. 26), he is surrendered to the brutal insults of the soldiery (27—31); and then led forth, almost exhausted, to the place of crucifixion (32—34). There he is crucified between two thieves; beholds his dress divided among the soldiers; and is taunted by the passers by, who unconsciously use and fulfil the words of prophecy (35—44). Meanwhile, over this display of Divine love and human depravity is drawn a significant veil of supernatural darkness (45); which continues until with loud cries, first of sorrow and then of triumph, the Redeemer yields to death (46—50). His death is immediately followed by other equally significant events—the rending of the temple veil; the quaking of the earth; and the opening of the tombs, from which, at his resurrection, many saints were to rise (51—53). The whole scene is witnessed with awe by the Roman officer and soldiers, who are led to acknowledge his claims, and by the faithful women, who linger near to see the end (54—56).

5 The court of the 'prætorium,' or governor's residence: see John xviii. 28, and note.

6 Perhaps, 'a cohort;' the tenth part of a legion.

7 Rather, 'crimson;' the red military cloak of a Roman officer. The robe, the bramble crown, and the reed, were mock emblems of the royalty which Jesus was accused of claiming. All these indignities Jesus bore in meek and submissive silence (Isa. liii. 7).

8 Rather, 'as they were going out;' *i. e.* out of the city. All executions took place outside the city, as anciently 'without the camp' (see Numb. xv. 35; 1 Kings xxi. 13; and compare Heb. xiii. 11—13).

9 Cyrene (now Grennah) was a city of Libya, on the north coast of Africa. It was an important Greek colony, and contained a large number of Jews: see Acts ii. 10; vi. 9. Perhaps this man was singled out because he showed some sympathy with Jesus; but if it were not so, it is probable that he became interested in the meek and uncomplaining sufferer; for his sons, and probably their mother, were well-known persons among the disciples: see Mark xv. 21; Rom. xvi. 13.

10 At first Jesus bore his own cross, as was usual (see John xix. 17); but his sufferings through the preceding night had probably so exhausted his frame that he could not carry it alone: see Luke xxiii. 26.

11 So called, either because it was a rounded knoll, or because the skulls of criminals who had been executed and buried there were frequently found in it. Tradition places it on the north-west of the temple, where the 'Church of the sepulchre' is at present situated; but the question of the site is still undetermined.

12 This was a weak acid wine (Mark xv. 23), the common drink of the soldiers; and was mixed with a bitter drug (called 'myrrh' in Mark xv. 23) to stupefy criminals before their execution. Matthew prefers the words 'vinegar' and 'gall,' which suggest Psa. lxix. 21. Our Lord refused the draught; choosing to retain his powers of consciousness and will unimpaired through all his sufferings.

13 See note on John xix. 23, where this is more fully related.

14 It was usual for the soldiers to remain watching the cross, lest the friends of the crucified should take down the body before death.

15 On this inscription see John xix. 19, and notes.

16 Rather, 'robbers;' who belonged to one of the bands with which the country was infested, and had been reserved, as usual, to one of the great feasts for execution. It was probably to mark our Lord with peculiar infamy that he was crucified between these two men: but it fulfilled (Mark xv. 28) the remarkable prophecy in Isa. liii. 12, which our Lord had applied to himself (Luke xxii. 37.)

39,40 And [c] they that passed by reviled him, wagging their heads, and saying,
[d] Thou that destroyest the temple, and buildest *it* in three days, save thyself.
41 [e] If thou be the Son of God,[1] [f] come down from the cross. Likewise also the chief
42 priests mocking *him*, with the scribes and elders, said, [g] He saved others; himself
he cannot save. If he be [h] the King of Israel, let him now come down from the
43 cross, and we will believe him. [i] He trusted in God; let him deliver him now,
44 if he will have him:[2] for he said, [k] I am the Son of God. [l] The thieves also,
which were crucified with him, cast the same in his teeth.[3]
45 [m] Now from the sixth hour there was darkness over all the land[4] unto the
ninth hour.[5]
46 And about the ninth hour [n] Jesus cried with a loud voice, saying, Eli! Eli!
lama sabachthani? that is to say, [o] 'My God! my God! why hast thou forsaken
47 me'[6] [Psa. xxii. 1]? Some of them that stood there, when they heard *that*, said,
48 This *man* calleth for Elias.[7] And straightway one of them ran, and took a
sponge, [p] and filled *it* with vinegar,[8] and put *it* on a reed, and gave him to drink.
49 The rest said, Let be, let us see whether Elias will come to save him.
50 [q] Jesus, when he had cried again with a loud voice,[9] yielded up the ghost.[10]
51 And, behold, [r] the vail[11] of the temple [s] was rent in twain from the top to the
52 bottom. [t] And the earth did quake, and the rocks rent.[12] And the graves were
53 opened; and [u] many bodies of the saints which [x] slept arose, and came out of the
graves after[13] his resurrection, and went into [y] the holy city, and appeared unto
many.
54 [z] Now when the centurion,[14] and they that were with him, watching Jesus, saw
the earthquake, and those things that were done, they feared greatly, saying,
[a] Truly, this was the Son of God.
55 And many women were there[15] beholding afar off, [b] which followed Jesus from
56 Galilee, ministering unto him: [c] among which was Mary Magdalene,[16] and [d] Mary
the mother of James and Joses, [e] and the mother of Zebedee's children.

[c] see parallel, Mk. 15. 29—32; Lk. 23. 35—37, 39—43; see also Ps. 22. 6, 7; 109. 25; 1 Pet. 2. 22—24.
[d] ch. 26. 61; John 2. 19.
[e] ch. 4. 3, 6; 26. 63, 64.
[f] ch. 16. 4; Lk. 16. 31.
[g] John 11. 47.
[h] ch. 2. 2; John 1. 49.
[i] Ps. 22. 7, 8; 71. 10.
[k] ch. 26. 63, 64.
[l] Mk. 15. 32; Lk. 23. 39.

VERS. 45—56: CHRON. TAB. Sec. 145.

[m] see parallel, Mk 15. 33—37; Lk. 23. 44—46; John 19. 28—30; see also Ex. 10. 21—23; Ps. 105. 28; Am. 8. 9.
[n] Heb. 5. 7.
[o] Ps. 22. 1.
[p] ver. 34; Ps. 69. 21; Mk. 15. 36; Lk. 23. 36; John 19. 29
[q] Mk. 15. 37; Lk. 23. 46; John 10. 11, 15; Heb. 2. 14.
[r] see parallel, Mk. 15. 38—41; Lk. 23. 45, 47—49; see also Ex. 26. 31—33; 2 Chr. 3. 14.
[s] Eph. 2. 13—18; Heb. 6. 19, 20; 9. 8; 10. 19—22.
[t] ch. 28. 2.
[u] Is. 26. 19.
[x] Dan. 12 2; 1 Cor. 15. 51; 1 Thes. 4. 14.
[y] ch. 4. 5.
[z] ver. 36; Mk. 15. 39; Lk. 23. 47.
[a] Ro. 1. 4.
[b] Lk 8. 2, 3.
[c] Mk. 15. 40.
[d] ch. 13. 55; John 19. 25.
[e] ch. 20. 20.

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1 These words sound like an echo of Satan's in ch. iv. 6.

2 Derisively quoting the very words of a prophecy which they were unconsciously fulfilling: see Psa. xxii. 7, 8, and note.

3 Rather, 'reviled him.' For some interesting incidents not related here, see Luke xxiii. 39—43; John xix. 25—27, and notes.

4 This may mean 'all Palestine;' or perhaps 'all the earth,' *i. e.* all that portion of it where there was day at the time.

5 That is, from noon till three o'clock P. M. This could not be an eclipse of the sun; which never causes such lengthened darkness, and which occurs only at new moon; whereas the Passover was always held at full moon. Some regard it as a natural precursor of the earthquake (ver. 51). But the circumstances connected with that also are supernatural (vers. 52, 53). 'Those who reflect WHO was then suffering will have no difficulty in accounting for these signs of sympathy in nature, or in seeing their applicability.'—*Alford*. It was the first of those miraculous events which attended the Saviour's death, marking by appropriate emblems its deep solemnity and unspeakable importance.

6 These are the opening words of Psa. xxii., in an Aramaic form. They imply an overpowering sense of the position in which our Lord had placed himself by being 'made a curse for us,' and 'bearing our sins,' which Jehovah 'laid upon him.' See note on ch. xxvi. 38. That he knew himself to be bearing not his own sins, but those of others, is manifest both from the inquiry 'Why,' and from the filial confidence which he immediately afterwards expresses with his expiring breath: see Luke xxiii. 46.

7 Perhaps wilfully misunderstanding his words, that they might renew their scoffs.

8 See ver. 34. Our Lord had exclaimed, 'I thirst' (John xix. 28). Thirst arising from fever was one of the greatest sufferings attending crucifixion.

9 The words which Jesus uttered 'with a loud voice' are found in Luke xxiii. 46; John xix. 30.

10 Some have inferred from these words that our Lord voluntarily hastened his own death by an act of his Divine power; but the phrase 'dismissed,' or 'gave up his spirit,' is frequently employed to express simply *death*. The overwhelming violence of our Lord's sufferings caused him to die before the malefactors, and thus accomplished the Divine purpose. See John xix. 32—36.

11 This was the large and thick curtain which separated the holy place from the most holy. As our Lord expired at the ninth hour (three in the afternoon), when the evening sacrifice was offered in the temple, the priest would be, at the very time, burning incense in the holy place, and the people praying without. This miraculous rending of the veil, which laid open the way into the most holy place, betokened the entering of Christ, as the High Priest of his people, into the presence of his Father (see Heb. x. 19, 20), there to present the atonement he had made for their sin; and it intimated the removal of previous restrictions, and the opening of a new and better way of access to God. See Heb. ix. 7—12, 24—26; x. 12—14, 19—22.

12 The earthquake was, perhaps, designed to represent the approaching destruction of the Jewish state.

13 Their tombs were opened now by the earthquake; but their resurrection probably did not precede, but accompanied His who is the 'first-fruits of them that slept,' as a proof that he was the Resurrection and the Life, and a fulfilment of his words recorded in John v. 25. This was the most wonderful prodigy of all; and, like the others, it was plainly emblematical, showing that the power of death and the grave was vanquished by the death and resurrection of Christ.

14 The Roman officer who superintended the crucifixion. He had just before heard the taunt, 'If thou be the Son of God;' and his words imply his conviction that these prodigies are a sufficient proof that the meek but dignified sufferer is all that he claimed to be.

15 The mother of Jesus had probably already retired, accompanied by the beloved disciple (John xix. 25—27), overpowered by the sufferings of her Son. The others lingered to the end; and two (ver. 61) of them watched his burial, intending to embalm the body of Him to whose wants they had largely 'ministered' during the last year or two of his life.

16 That is, 'Mary of the town of Magdala.' See ch. xv. 39; and Luke viii. 2, and notes. On 'Mary the mother of James and Joses,' see ch. x. 3; xiii. 55, and notes; and John xix. 25.

The burial of Jesus; and the guard set at the sepulchre.

57 *f* WHEN[1] the even was come,[2] there came a rich[3] man of Arimathæa,[4] named
58 Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the
59 body of Jesus.[5] Then Pilate commanded the body to be delivered. And when
60 Joseph had taken the body, he wrapped it in a clean linen cloth, and *g* laid it in his own new tomb, which he had hewn out in the rock: and he rolled[6] a great
61 stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.
62 Now the next day, that followed *h* the day of the preparation,[7] the chief priests
63 and Pharisees came together unto Pilate, saying, Sir, we remember that *i* that deceiver said, while he was yet alive, *k* After three days I will rise again.[8]
64 Command therefore that the sepulchre be made sure until the third day,[9] lest his disciples come by night, and steal him away, and say unto the people, He is risen
65 from the dead: so the last error shall be worse than the first.[10] Pilate said unto
66 them, Ye have a watch:[11] go your way, *l* make *it* as sure as ye can. So they went, and made the sepulchre sure, *m* sealing the stone, and setting a watch.[12]

VERS. 57—61: CHRON. TAB. Sec. 146.
f see parallel, Mk. 15. 42—47; Lk. 23. 50—56; John 19. 38—42.
g Is. 53. 9.

VERS. 62—66: CHRON. TAB. Sec. 147.
h ch. 26. 17.
i John 7. 12, 47.
k ch. 16. 21; 17. 23; 20. 19; 26. 61; Mk. 8. 31; 10. 34; Lk. 9. 22; 18. 33; 24. 6, 7; John 2. 19.
l see ch. 28. 11—15; Ps. 76. 10; Pro. 21. 30.
m Dan. 6. 17.

The resurrection of Jesus; his appearances; and his commission to his disciples in Galilee.

28 IN[13] the *n* end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene *o* and the other Mary to see the sepulchre.

VER. 1: CHRON. TAB. Sec. 149.
n see parallel, Mk. 16. 1—4; Lk. 24. 1—3; John 20. 1, 2.
o ch. 27. 56, 61.

1 The Messiah was to be 'numbered with the transgressors' in his death, but he was to be associated 'with the rich' in his burial (Isa. liii. 9, 12). A wealthy disciple requests to have the Lord's body; which he buries in his own new tomb, observed by the ministering women from Galilee (57—61). The enmity of the priests pursues Jesus to the sepulchre, which they seal and guard, to frustrate all attempts to remove his body (62—66); thereby unwittingly helping to establish the reality of the resurrection by incontrovertible evidence.

2 Just before sunset, when the sabbath would begin. Some intervening events are related in John xix. 31—37.

3 Matthew alone mentions that he was 'rich;' indicating a fulfilment of Isa. liii. 9. Mark (xv. 43) calls him 'an honourable counsellor,' referring to his rank as a member of the Sanhedrim, to whose 'counsel and deed' he 'had not consented,' being 'a good man and a just' (Luke xxiii. 50, 51).

4 Perhaps the same as Ramathaim, the city of Samuel (1 Sam. i. 1). If so, it was in the tribe of Benjamin, not far from Jerusalem.

5 The Romans generally left the bodies of crucified criminals upon the cross till they wasted away, or were devoured by birds. But they made an exception in favour of the Jews on account of the law in Deut. xxi. 22, 23; and they usually dispatched those who remained alive towards the close of the day, and buried them at the place of execution. Our Lord, having in his death completed his sacrifice, was not to be subjected to this further indignity: see note on Isa. liii. 9.

6 The rock-hewn tombs of the wealthy in Palestine had a carefully finished portal, closed by a massive stone door, revolving on a pivot. This required great strength to open it (Mark xvi. 3), and it admitted of being fastened and 'sealed' (ver. 66). The tomb of Joseph was in his garden (comp. 2 Kings xxi. 18), near the place of crucifixion (John xix. 41).

7 The day before the sabbath was called 'the preparation,' because everything requisite for the sabbath was then made ready: the 'next day,' therefore, was the sabbath itself. The chief priests and Pharisees, anxious to secure the body of Jesus, may have applied to Pilate on that very evening just after the commencement of the sabbath; or they may have gone to him on the following evening, as soon as the sabbath was over.

8 Our Lord's sayings (ch. xii. 40, etc.), imperfectly apprehended and believed by his attached disciples, were eagerly laid hold of by his enemies, whose perceptions were quickened by malice and fear.

9 The same as 'after three days' (ver. 63): see note on ch. xii. 40.

10 We shall have worse imposture than before.

11 Some think that this means, 'I allow you to have a guard;' but it may refer to a small guard attending upon the Sanhedrim. The presence of the Roman soldiers at the sepulchre, as well as the other precautionary measures of the Jewish rulers, only served to strengthen the evidence of the resurrection.

12 The 'watch' was designed to prevent violence, the 'seal' upon the fastening to prevent fraud. Compare Dan. vi. 17, and note. The Jewish priests and rulers have now accomplished their design against the Lord's Anointed; and one thing only is wanting to complete their triumph—to throw open the sepulchre upon the third day, and to find there the lifeless body.

13 The resurrection itself was seen by no human eye, and its circumstances are not made known to us; but its evidences are numerous and complete. The women who visit the sepulchre behold with fear a glorious angel, who, having terrified the guards, keeps watch at the entrance of the vault (vers. 1—4): but they are reassured by his words; telling them that their Lord is risen, and bidding them to inspect the vacated tomb and to carry the good news to his disciples (5—7). As they depart, they meet Jesus himself, and touch and worship him (8—10). The soldiers, too, become witnesses for the resurrection; first by the true account which they carry to the priests, and then by the absurdity of the falsehood which they are taught to propagate (11—15). And lastly, the eleven apostles and the multitude of disciples assembled with them on the Galilean mountain all have their faith confirmed, and every lingering doubt removed, by the presence of their Lord; and are prepared to carry out his last commission, and to receive his ever-enduring promise (16—20). The brief accounts which the four evangelists give of his resurrection and ascension, with the events which intervened, contain some apparent discrepancies: arising partly from the different order and aspect in which the same circumstances are presented by the different writers; partly from the selection by each of those occurrences which best suited his plan; and chiefly from the omission of many incidents which were unknown to some or all (John xx. 30; xxi. 25). They all, however, agree in relating the three successive steps by which the doubting disciples were at length convinced that the Lord had risen: first, the vacated sepulchre; secondly, the testimony of the angels; and thirdly, the appearances of our Lord himself. Perhaps the different narratives may be blended together as follows. 'Last at the cross and first at the tomb,' the faithful women from Galilee come very early on the first day of the week to embalm the sacred body; Mary Magdalene taking the lead, and arriving first at the sepulchre. To her astonishment she finds the great stone rolled away from the entrance and the tomb emptied; and she runs back to announce the fact to the apostles. Meanwhile the other women having reached the sepulchre, see the angel who had

2 And, behold, [p] there was [*or*, had been] a great earthquake: for [q] the angel of the
Lord descended from heaven, and came and rolled back the stone from the
3 door,[1] and sat upon it. [r] His countenance[2] was like lightning, and his raiment
4 white as snow: and for fear of him [s] the keepers did shake, and became as
dead *men*.
5 [t] And the angel answered and said unto the women, Fear not ye;[3] for I know
6 that ye seek Jesus, which was crucified. [u] He is not here: for he is risen, [x] as
7 he said. Come, see the place where the Lord lay. And go quickly, and tell
his disciples that he is risen from the dead; and, behold, [y] he goeth before you
into Galilee;[4] there shall ye see him. Lo, I have told you.
8 [z] And they departed quickly from the sepulchre with fear and great joy;[5] and
did run to bring his disciples word.
9 And as they went to tell his disciples, behold, [a] Jesus met them, saying, All
10 hail! And they came and held him by the feet,[6] and worshipped him. Then
said Jesus unto them, Be not afraid: go tell [b] my brethren[7] that they go into
Galilee; and there shall they see me.
11 Now when they were going, behold, some of the watch came into the city, and
12 showed unto the chief priests all the things that were done. And when they
were assembled[8] with the elders, and had taken counsel, they gave large money
13 unto the soldiers, saying, Say ye, His disciples came by night, and stole him
14 *away* while we slept.[9] And if this come to the governor's ears, we will persuade
15 him, and [c] secure you. So they took the money, and did as they were taught:
and this saying is commonly reported among the Jews [d] until this day.
16 Then the eleven disciples went away into Galilee, into a mountain[10] [e] where
17 Jesus had appointed them. And when they saw him, they worshipped him: but
18 some doubted.[11] And Jesus came and spake unto them, saying, [f] All power is given
19 unto me in heaven and in earth.[12] [g] Go ye[13] therefore, and teach[14] all nations,[15]

VERS. 2—4: CHRON. TAB. Sec. 148.
p ch. 27. 51—53.
q see Mk. 16. 5; Lk. 24. 4; John 20. 12.
r Dan. 10. 6.
s ch. 27. 65, 66.

VERS. 5—7. CHRON. TAB. Sec. 150.
t see parallel, Mk. 16. 6, 7; Lk. 24. 5—8.
u John 14. 19; 1 Cor. 15. 20—22; Eph. 2. 5, 6; Col. 1. 18.
x ch. 12. 40; 16. 21; 17. 23; 20. 19.
y ch. 26. 32.

VERS. 8—10: CHRON. TAB. Sec. 151.
z see parallel, Mk. 16. 8.
a see Mk. 16. 9; John 20. 14.
b see refs. ch. 25. 40; Ps. 22. 22; John 20. 17; Ro. 8. 29.

VERS. 11—15: CHRON. TAB. Sec. 154.
c see Ac. 12. 19.
d ch. 27. 8.

VERS. 16—20: CHRON. TAB. Secs. 158, 159.
e ver. 7; ch. 26. 32.
f Dan. 7. 14; Ro. 14. 9; 1 Cor. 15. 27; Heb. 1. 2; 2. 8; 1 Pet. 3. 22; Rev. 17. 14.
g Mk. 16. 15.

removed the stone, and who bids them to go and announce the resurrection to the disciples (Matt. xxviii. 1—8; Mark xvi. 1—8; Luke xxiv. 1—9; John xx. 1, 2). On the information of Mary Magdalene, Peter and John run to the sepulchre, which they also find empty, but they depart without seeing the angels or the Lord (Luke xxiv. 12; John xx. 3—10). Mary, who has followed them to the tomb, lingers weeping alone; looks within, where she sees the angels; and, turning back, obtains the first view of her risen Lord (John xx. 11—18; Mark xvi. 9); who also appears to the other women, as they were going to carry the tidings to the disciples (Matt. xxviii. 9, 10), and then shows himself to Peter (Luke xxiv. 34; 1 Cor. xv. 5). In the evening he converses with two disciples walking to Emmaus (Mark xvi. 12; Luke xxiv. 13—31); and then suddenly appears in the midst of the assembled disciples, Thomas alone being absent (Mark xvi. 14; Luke xxiv. 36—49; John xx. 19—23). Eight days afterwards, he again visits their assembly, and reproves the incredulity of Thomas (John xx. 26—29). The disciples now go into Galilee; where Jesus appears to some of them near the Lake of Tiberias (John xxi.), and to a large assembly, comprising 'above five hundred brethren' (Matt. xxviii. 16—20; 1 Cor. xv. 6). He then is seen by James alone (1 Cor. xv. 7); and, lastly, by the apostles on the Mount of Olives, near Bethany, just before his ascension (Luke xxiv. 50, 51; Acts i. 4—9).

1 These things occurred probably just before the women arrived.

2 Rather, 'appearance.' See Dan. x. 6.

3 The word 'ye' is emphatic. 'Let his foes and his keepers shake; but fear not *ye*, his faithful followers.'

4 Where his disciples were most numerous. He did not, however, go thither for more than a week (John xx. 26), when the feast of unleavened bread would be ended, and those who had come up to Jerusalem might have returned. See Chron. Table, Secs. 155—157.

5 Awe, on account of the wonders they had seen; joy, at the tidings they had heard.

6 By touching our Lord's feet they expressed the deepest reverence, mingled with the most ardent affection; while they obtained a fresh evidence that it was not a phantom which they saw, but the living body of the real Jesus.

7 Our Lord may have chosen this word to show that neither his disciples' unfaithfulness, nor his own new state of existence, had altered his relation or feelings to them.

8 This plan was probably determined upon at a meeting of those who were most hostile to Christ, not at a formal sitting of the whole council.

9 This pretence was altogether absurd. It was unlikely that the disciples should make the attempt; incredible that men accustomed to martial discipline should one and all sleep at their post, the penalty of which was death; and impossible that if they were asleep they should know what others were doing at the time. But those who reject well-accredited truth will often welcome a convenient lie; so 'that saying' (*i. e.* that account of the matter) was commonly reported among the Jews.

10 The last words of Jesus which Matthew records, were delivered, like his first discourses, on a mountain in Galilee.

11 Not some of the apostles; but some of the large body of disciples to whom he appeared in Galilee, who at first doubted whether it was really he. The frankness with which Matthew mentions this fact indicates conscious truthfulness.

12 Referring, perhaps, to Dan. vii. 14. For the 'power' here intended, see Acts ii. 33—36; v. 31; Rom. xiv. 9; Eph. i. 20—23; Phil. ii. 9—11; Heb. i. 3, 4; ii. 9; Rev. v. 5—14, etc.

13 This command to the assembled multitude of disciples shows that it is the duty and the privilege of *every* true disciple to endeavour to 'make disciples of' others: see Acts viii. 4.

14 Or, 'make disciples of;' teach them the doctrine concerning me, and endeavour to lead them to receive it. We have here the threefold object of the preachers of the Gospel—to make men disciples of Christ, by converting them to the faith; to bring them to a public profession of the faith by baptism; and to train them up in the practice of universal holiness.

15 Not confining your labours to your own countrymen. Yet it required another express revelation (Acts x.) to teach the disciples that the gospel tidings were not to be confined to the *Jews* in 'all nations,' but to be preached to *all men*.

m baptizing them[1] in [2] n the name of the Father, and of the Son, and of the Holy
20 Ghost: o teaching them to observe all things whatsoever I have commanded you.
And, lo, p I am with you alway, *even* unto the end of the world.[3] q Amen.

m Ac. 2. 38—41; 8. 12—16; 16. 15, 33.
n see Ge. 1. 26; Num. 6. 24—27; Is. 48. 16; 2 Cor. 13. 14; 1 John 5. 7.
o Ac. 2. 42. p ch. 18. 20; Is. 41. 10; John 14. 18—23; Ac. 18. 9, 10. q ch. 6. 13.

1 All who are made disciples are to be baptized. Baptism is the solemn rite of admission into the visible church, and is designed as a public profession of faith in the character and the word of God, as revealed in the Holy Scriptures.

2 Rather, '*into* the name,' etc.; a formula implying *union with and dedication to.* And it should be observed that it is not into the *names*, but into the *name;* showing that, with a distinct recognition of the different parts which the Father, the Son, and the Holy Spirit take in the great work of salvation, there is joined an equally distinct apprehension of the unity of the Godhead, as the fountain of authority and the source of blessings. Compare 2 Cor. xiii. 14.

3 The presence and power of Christ are necessary to success in his service. And they are promised, as an all-sufficient strength and comfort, to his faithful servants, in all their Christian labours, 'unto the end of the world.'

THE GOSPEL ACCORDING TO ST. MARK.

THE writer of the second Gospel is generally supposed to have been 'John, whose surname was Mark' (Acts xii. 12, 25), the son of a pious relative of Barnabas (Col. iv. 10), named Mary, who resided at Jerusalem (Acts xii. 12). Mark himself was probably converted to the faith of Christ by the ministry of Peter (1 Pet. v. 13), who was accustomed to frequent his mother's house (Acts xii. 12). He appears to have accompanied Paul and Barnabas to Antioch from Jerusalem (Acts xii. 25), and to have set out with them upon a missionary journey; but to have left them before its completion (Acts xiii. 5, 13). In consequence of this, Paul refused to take him on another tour about six years afterwards: and he then accompanied Barnabas on his voyage to Cyprus (Acts xv. 38, 39). He became, however, again an attendant of Paul, when a prisoner at Rome; and is mentioned in a manner which shows that he had regained his place in the apostle's esteem (see Col. iv. 10; 2 Tim. iv. 11; Philem. 24). We also find him at one time with Peter (1 Pet. v. 13). Early Christian writers assert that he attended that apostle during a considerable portion of his ministry; enjoying his intimate friendship, and acting as his interpreter or secretary; and that he afterwards laboured and suffered martyrdom in Egypt. But all this is very uncertain.

It is, however, supposed by some that Mark, the writer of the Gospel, was a different person from John Mark of Jerusalem; and that he was a Gentile convert and attendant of Peter, probably of Roman origin. They infer this from his evident familiarity with *Latin* words; and from the explanations which he gives of the customs of 'the Jews,' of which he speaks like a foreigner, who had observed them from without.

It seems to have been a prevalent opinion, in the early periods of the church, that all the inspired writings of the New Testament must have had an apostolic origin. Hence Mark and Luke were supposed to have written under the superintendence, and even the dictation, of the apostles Peter and Paul. On the other hand, the Gospel of Mark appears at first sight as if it were little else than an abridgment of that of Matthew, omitting the distinctively Jewish portions of that Gospel, and adding a few matters which were required for Gentile readers. But a careful study of this Gospel leads to the conclusion that it was really the independent production of Mark. As he lived among the first Christians at Jerusalem, he had access to the apostolic sources of information. He may possibly have seen Matthew's Gospel; but he can hardly have had it before him while he wrote; so numerous, unexpected, and apparently arbitrary are the variations, in the midst of much that is similar, in the two books. Being intimate with Peter, he doubtless heard from his lips many narratives told with all the details of an eye-witness, who modestly omitted what might exalt himself, and yet supplied some cherished remembrances of his Master's personal kindness. And this seems to be all the connection with this Gospel that can with any probability be ascribed to Peter. If it had actually been written under his dictation or superintendence, as some have thought, it would surely not have followed so closely in the same track as Matthew, but would have been enriched, from the stores of Peter's personal knowledge, with a large amount of new material, such as we find in the Gospel of John.

It is uncertain both when and where this Gospel was written. The dates assigned to it vary between A.D. 48, and A. D. 65. Some suppose it to have been composed at Rome; others at Cæsarea, or Antioch, or Alexandria.

Whilst the Gospel of Mark contains but little that is not to be found in Matthew and Luke, it has its characteristic peculiarities. It does not present our Lord's relation to the Jewish people or the Mosaic economy; and it refers to the writings of the prophets in five instances only. It does not (like the Gospel of Matthew) aim to combat Jewish prejudices; and it takes for granted, rather than fully displays (as does that of Luke), the adaptation of the gospel to the world. It contains comparatively little of our Lord's teaching; and what it does give, it relates with great brevity. But it dwells particularly on those wonderful deeds which prove Jesus of Nazareth to be the Son of God. The life which it portrays is brief, indeed; but crowded with action, indicative at once of unlimited power, unwearied energy, and inexhaustible grace.

In narrating the works of Jesus, Mark is generally the most life-like, circumstantial, and complete of all the four evangelists; and his language is peculiarly terse and energetic. So that in this Gospel we have, not only the chief outlines of the evangelical narrative, but also the most minute delineations of many important incidents. Compare, for example, ch. v. 22—43 with Matt. ix. 18—26; and ch. ix. 14—29 with Matt. xvii. 14—21.

By this peculiarity, the Gospel of Mark was particularly adapted to the practical character of that powerful nation who were at that time the masters of the world.

The contents of this Gospel may be divided thus:—

I. A brief introduction, describing the preaching of our Lord's forerunner, and his own baptism and temptation (ch. i. 1—13).

II. The leading events of our Lord's public life and ministry in Galilee, occupying the larger portion of the book (ch. i. 14—ch. ix. 50).

III. A short account of our Lord's journey to Jerusalem (ch. x.); his entrance into the city and some events which occurred there, chiefly his sufferings, death, and resurrection (ch. xi. 1—xvi. 14).

IV. A concise appendix, relating our Lord's final commission to his disciples (ch. xvi. 15—20).

The ministry of John the Baptist; the baptism of Jesus, and his temptation.

1 THE beginning[1] of the Gospel of Jesus Christ, [a]the Son of God; as it is
2 written in the Prophets,[2] 'Behold, I send my messenger before thy face, which
3 shall prepare thy way before thee' [Mal. iii. 1]. 'The voice of one crying in
the wilderness, Prepare ye the way of the Lord; make his paths straight' [Isa.
4 xl. 3]. [b]John did baptize in the wilderness, and preach the baptism of repent-
5 ance [c]for the remission of sins.[3] And there went out unto him all the land of
Judæa, and they of Jerusalem; and [d]were all baptized of him in the river of
Jordan, [e]confessing their sins.
6 And John was [f]clothed with camel's hair, and with a girdle of a skin about
7 his loins; and he did eat [g]locusts and [h]wild honey. And [he] preached, saying,
There cometh one mightier than I after me, the latchet[4] of whose shoes I am
8 not worthy to stoop down and unloose. I indeed have baptized you with water:
but he shall baptize you [i]with the Holy Ghost.
9 [k]And it came to pass in those days, that Jesus came from Nazareth of Galilee,
10 and was baptized of John in Jordan. [l]And straightway coming up out of the
water, he saw the heavens opened, and the Spirit like a dove descending upon
11 him: and there came a voice from heaven, *saying*, [m]Thou art my beloved Son,
in whom I am well pleased.
12, 13 [n]And immediately the Spirit driveth[5] him into the wilderness.[6] And he was
there in the wilderness forty days,[7] tempted of Satan; and was with the wild
beasts; and the angels ministered unto him.

The beginning of Christ's public ministry in Galilee; the calling of Peter, Andrew, James, and John.

14 [o]NOW[8] after that John was put in prison, Jesus came into Galilee, [p]preaching
15 the Gospel of the kingdom of God, and saying, [q]The time is fulfilled,[9] and [r]the
kingdom of God is at hand. Repent ye, and believe the Gospel.[10]
16 [s]Now as he walked by the sea of Galilee, he saw Simon and Andrew his
17 brother casting a net into the sea; for they were fishers. And Jesus said unto
18 them, Come ye after me, and I will make you to become fishers of men. And
straightway [t]they forsook their nets, and followed him.
19 [u]And when he had gone a little farther thence, he saw James the *son* of
Zebedee, and John his brother, who also were in the ship mending their nets.
20 And straightway he called them: and they left their father Zebedee in the ship
with the hired servants,[11] and went after him.

VERS. 1—8:
CHRON. TAB. Sec. 13.
[a] comp. ch. 3. 35, with Mt. 12. 50; see refs Ps 2. 7; Mt. 3. 17; 14. 33; Lk. 1. 35; John 1. 34
[b] see parallel, Mt 3. 1—12; Lk. 3. 3—18; see also John 3. 26.
[c] Ac. 22. 16.
[d] John 1. 25—28; 3. 23—26; Ac. 19. 4, 18.
[e] see refs. Le 26. 40.
[f] 2 Ki. 1. 8; comp Is. 20. 2; Zec. 13. 4; Mt. 3. 4.
[g] Le. 11. 22.
[h] Deu. 32. 13; 1 Sam. 14. 25—27
[i] Is. 44. 3; Eze 36. 27, Joel 2. 28; Ac. 2. 1. 10. 45; 11. 15, 16; 1 Cor. 12. 13.

VERS. 9—11:
CHRON. TAB. Sec. 14
[k] see parallel, Mt. 3. 13—17; Lk. 3. 21—23.
[l] John 1. 32.
[m] ch. 9. 7; Ps. 2. 7; Mt. 3. 17; 12. 18; 17. 5; Lk. 9. 35; 2 Pet. 1. 17.

VERS. 12, 13:
CHRON. TAB. Sec. 15.
[n] see parallel, Mt. 4. 1—11; Lk. 4. 1—13.

VERS. 14, 15:
CHRON. TAB. Secs. 23, 25.
[o] see refs. Mt. 4. 12.
[p] Mt. 4. 17.
[q] Dan. 9. 25; Gal. 4. 4; Eph. 1. 10.
[r] Mt. 3. 2; 4. 17.

VERS. 16—20:
CHRON. TAB. Sec. 28
[s] Mt. 4. 18—22; Lk. 5. 1—11.
[t] Mt. 19. 27; Lk. 5. 11.
[u] Mt. 4. 21.

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1 Ch. i. 1—13 forms the introduction to Mark's narrative. It announces the name, office, and title of the subject of the history (ver. 1); and commences the record of His public ministry with an account of his precursor, whose successful preaching fulfilled ancient prophecy (2—5), and bore witness to the power of the Mighty One who was to follow (6—8); and it relates His baptism, unction with the Spirit, and public acknowledgment by the Father (9—11), and his temptation in the desert (12, 13). Of all this there is a fuller account in Matthew, ch. iii., iv., on which see notes.

2 Some of the best manuscripts and versions read, 'Esaias the prophet;' the name of the principal prophet quoted being mentioned alone, although there is a quotation from Malachi too. If this be the correct reading, it throws light on Matt. xxvii. 9, on which see note.

3 He enforced *repentance*, and *baptism* as the sign and proof of it: and both had respect *to the forgiveness of sins;* for which, however, his dispensation made no new provision, gave in fact no new promise; but the penitent were referred to Him who was to come after John.—*Watson.*

4 Or, 'thong;' the strap which passed over the instep, and fastened the shoe or sandal. See note on Matt. iii. 11.

5 Or, 'urgeth him forth:' see Matt. ix. 38.

6 The scene of our Lord's fasting and temptation is not known. Some think it was the wilderness of Sinai, where Moses and Elijah fasted. Tradition has fixed on a mountain above Jericho, and given it the name of Quarantana. The mention of 'wild beasts' seems to point to the desert near the mouth of the Jordan, where the marshy thickets of cane have always been the favourite haunt of beasts of prey. It certainly completes the idea of *desolateness.*

7 It seems that our Lord was tempted during the whole of the forty days (see Luke iv. 2), but that the most urgent assaults of the tempter were made at the end of that time.

8 The evangelist devotes the greater part of his history (ch. i. 14—ix. 50) to our Lord's ministry in the north of Palestine. After John's imprisonment, Jesus preaches in Galilee (ch. i. 14, 15); calls four of his disciples (16—20); and, making Capernaum his home, begins 'immediately' to teach there (21, 22), and to show his miraculous power over demons and diseases (23—34). Retiring from the town, first for prayer (35), and then to escape from the throng who begin to follow him (36, 37), he extends his labours through the cities and towns of Galilee (38, 39); until the cure of a leper (40—44) attracts to him such multitudes, that he is compelled to seek the solitude of the uninhabited rural districts (45). On vers. 14—20, see notes on Matt. iv. 12—22; xiv. 3, 5.

9 These pregnant words, recorded by Mark alone, bring before the mind the long bygone ages of preparation for the coming of 'the kingdom of God:' during which full proof had been afforded of the greatness of man's wants, and of his own inability to supply them; and intimations of God's interposition had been given, all pointing to this time, and exciting the most lively hopes in all who believed the ancient Scriptures. Comp. Gal. iv. 4. This preparation had now been completed by the short ministry and the speedy withdrawment of John, who had pointed to Jesus as the expected Saviour.

10 John had preached 'repentance.' To this our Lord adds faith in 'the good tidings.' Comp. Acts xx. 21.

11 They were not called to leave their father without help. Respecting the indications we have that these two apostles were not of the lowest rank, see Preface to John's Gospel.

Jesus teaches and heals at Capernaum, and throughout Galilee.

21 [a] AND they went into Capernaum. And straightway on the sabbath day he
22 entered into the synagogue, and taught. [b] And they were astonished at his doctrine: [1] [c] for he taught them as one that had authority, [d] and not as the scribes.
23 [e] And there was in their synagogue a man with an unclean spirit; and he
24 cried out, saying, Let *us* alone; [f] what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, [g] the Holy
25 One of God. And Jesus [h] rebuked him, saying, Hold thy peace, [2] and come out
26 of him. And when the unclean spirit [i] had torn him, [3] and cried with a loud voice, he came out of him.
27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? [k] what new doctrine *is* this? for with authority
28 commandeth he even the unclean spirits, and they do obey him. And immediately his fame spread abroad throughout all the region round about Galilee.
29 [l] And forthwith, when they were come out of the synagogue, they entered into
30 the house of Simon and Andrew, with James and John. But Simon's wife's
31 mother lay sick of a fever; and anon they tell him of her. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered [4] unto them.
32 [m] And at even, when the sun did set, [5] they brought unto him all that were
33 diseased, and them that were possessed with devils. And all the city was
34 gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and [n] suffered not the devils to speak, because they knew him [*or*, to say that they knew him].
35 And [o] in the morning, rising up a great while before day, he went out, [6] [p] and departed into a solitary place, and there prayed. [7]
36, 37 And Simon and they that were with him followed after him. And when they
38 had found him, they said unto him, All *men* seek for thee. [8] And he said unto them, [q] Let us go into the next towns, that I may preach there also: for [r] there-
39 fore came I forth. [9] [s] And he preached in their synagogues throughout all Galilee, and cast out devils.
40 [t] And there came a leper [10] to him, beseeching him, and kneeling down to him,
41 and saying unto him, If thou wilt, [u] thou canst make me clean. [11] And Jesus, moved with compassion, [v] put forth *his* hand, and [w] touched him, and saith unto
42 him, [x] I will; be thou clean. And as soon as he had spoken, [y] immediately
43 the leprosy departed from him, and he was cleansed. And he straitly charged
44 him, and forthwith sent him away; and saith unto him, [z] See thou say nothing to any man: [12] but go thy way, show thyself to the priest, and offer for thy cleansing those things [a] which Moses commanded, for a testimony unto them. [13]

VERS. 21—28: CHRON. TAB. Sec. 29.
[a] see parallel, Lk. 4. 31—37; see also Mt. 4. 13.
[b] ch. 6. 2; Ps. 45. 2; Jer. 23, 29; Mt. 7. 28; 13. 54; Lk. 4. 32; John 7. 15, 46.
[c] Is. 50. 4; Mt. 5. 20, 28, 32, 44.
[d] Mt. 15. 1—9; 23. 2—7.
[e] Lk. 4. 33.
[f] see refs. Mt. 8. 29.
[g] Ps. 16. 10; 89. 18, 19; Dan. 9. 24; Lk. 1. 35; Ac. 3. 14; 4. 27, 30.
[h] ver. 34.
[i] ch. 9. 20.
[k] Mt. 7. 28; Jam. 2. 19

VERS. 29—34: CHRON. TAB. Sec. 30.
[l] see parallel, Mt. 8. 14—17; Lk. 4. 38—41.

[m] Mt. 8. 16; Lk. 4. 40.

[n] ch. 3. 12; Lk. 4. 41; comp. Ac. 16. 17, 18.

VERS. 35—39: CHRON. TAB. Sec. 31.
[o] see parallel, Lk. 4. 42—44.
[p] ch. 6. 46; 14. 32—40; Mt. 6. 6; Lk. 6. 12; 22. 39—46.
[q] Lk. 4. 43.
[r] Is. 61. 1—3; John 16. 28; 17. 4.
[s] Mt. 4. 23; Lk. 4. 44.

VERS. 40—45: CHRON. TAB. Sec. 32.
[t] Lv. ch. 13, ch. 14; Mt. 8. 2—4; Lk. 5. 12—14.
[u] ch. 9. 23; Mt. 9. 28, 29.
[v] 2 Ki. 5. 11.
[w] see refs. Lv. 13. 44—46.
[x] Ge. 1. 3.
[y] Ps. 33. 9.
[z] ch. 5. 43; Mt. 8. 4; 9. 30.
[a] Lv. 13. 2, etc.; 14. 2, etc.; Mt. 5. 17; Lk. 5. 14.

1 See Matt. vii. 28, 29. Our Lord began to teach 'immediately,' and continued teaching frequently (Luke iv. 31) in the synagogue at Capernaum. His instructions (see Matt. v., vi., vii.) exhibited the law in all its fulness and spirituality; and enforced it by personal authority of manner, as well as by the following miracle (ver. 27), which was wrought probably on the occasion of his first public teaching.

2 This testimony was not that of believing confidence, which Jesus delights to receive. The demons knew him to be 'the Son of God' (Luke iv. 41). But our Lord chose to reserve in his own hands the publication of this fact: revealing it to his immediate disciples first, but forbidding them to tell all that they believed respecting Him, till they should be fully qualified to expound and defend the truth before the world.

3 Or, 'had convulsed him;' though without being allowed permanently to injure him (Luke iv. 35). All this rendered the miracle the more impressive.

4 Having none of that protracted weakness which attends a natural recovery from severe fever.

5 They waited till sunset, when the sabbath ended (ver. 21), before they brought their sick. All the three evangelists who relate this mention the great numbers that came and were healed at the close of this first sabbath spent in Capernaum.

6 That is, out of Peter's house (ver. 29). For his return, see ch. ii. 1.

7 It appears to have been our Lord's habit to prepare for the activities of the day by giving part of the night to prayer; and for this purpose he retired to solitary places: see refs. In this, as in many other things, he has 'left us an example.' Comp. Heb. v. 7.

8 Many of the people came also, and entreated him to remain with them (Luke iv. 42). All this portion of the narrative shows his great popularity at the beginning of his work in Galilee (see ver. 45).

9 That is, into this world: see Luke iv. 43; John xvi. 28. I came rather to preach than to work miracles, and that in other places as well as here.

10 Respecting the leprosy, see notes on Lev. xiii., xiv.

11 The leprosy was regarded among the Jews as not being curable by any ordinary means. This sufferer evidently regarded Jesus as possessing Divine power to heal all diseases.

12 Our Lord appears to have frequently given such prohibitions as this; for which he might have various reasons. In some cases his object evidently was to repress rather than to encourage the excitement of the people. But in this instance he also probably desired that the cure should be acknowledged by the priest, the appointed judge in such matters, before anything could occur to create a prejudice.

13 This may mean, either that the command to offer sacrifices of purification was designed as a testimony to the people, that their consecration to Jehovah bound them to be a holy nation; or that the leper, by showing himself to the priests, would obtain their attestation to the people that the cure was perfect; or that this cure would be to the priests who saw and acknowledged it a testimony of the Messiahship of Jesus, which would condemn their unbelief.

45 [a] 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;[1] but was without in desert places: [c] and they came to him from every quarter.

A paralytic at Capernaum healed.

2 AND[2] again [d] he entered into Capernaum after *some* days. And it was noised
2 that he was in the house; and straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and [e] he preached the word unto them.
3 [f] And they come unto him, bringing one sick of the palsy, which was borne of
4 four. 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
5 the bed wherein the sick of the palsy lay. [g] When Jesus saw their faith, he said
6 unto the sick of the palsy, Son, [h] thy sins [i] be forgiven thee. But there were
7 certain of the scribes sitting there, and reasoning in their hearts, Why doth this
8 *man* thus [k] speak blasphemies? [l] who can forgive sins but God only? And immediately [m] 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 [n] Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee;
10 or to say, Arise, and take up thy bed, and [o] walk? But that ye may know that [p] the Son of man [q] hath power on earth to forgive sins, (he saith to the sick of
11 the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into
12 thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all [r] amazed, and glorified God, saying, [s] We never saw it on this fashion.

The calling of Matthew, and the feast at his house; discourse concerning fasting.

13 [t] AND he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.
14 [u] And[3] as he passed by, he saw Levi the *son* of Alphæus[4] sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.
15 [x] And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many,
16 and they followed him. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, [y] How is it that he eateth and
17 drinketh with publicans and sinners? When Jesus heard *it*, he saith unto them, [z] They that are whole have no need of the physician, but they that are sick. I came not to call the righteous, but sinners to repentance.
18 [a] And the disciples of John and of the Pharisees used to fast; and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy
19 disciples fast not? And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? As long as they have the
20 bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those
21 days. No man also seweth a piece of new [*or*, raw, *or*, unwrought] cloth on an old garment: else the new piece that filled it up taketh away from the old, and
22 the rent is made worse.[5] And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

On the sabbath, the disciples pluck ears of corn, and Jesus heals a man with a withered hand.

23 [b] AND[6] it came to pass, that he went through the corn fields on the sabbath
24 day; and his disciples began, as they went, [c] to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is
25 not lawful? And he said unto them, Have ye never read [d] what David did,
26 when he had need, and was an hungered, he, and they that were with him; how

[b] Lk. 5. 15.

[c] ch. 2. 13.

VERS. 1—12: CHRON. TAB. Sec. 33.

[d] Mt. 9. 1; Lk. 5. 18.

[e] Ps. 40. 9.

[f] see parallel, Mt. 9. 2—8; Lk. 5. 18—26.

[g] Mt. 8. 10.

[h] see John 5. 14; Ro. 5. 12; 6. 23.

[i] see Lk. 5. 21; Ac. 13. 38, 39.

[k] John 10. 33—36.

[l] Job 14. 4; Ps. 86. 5; 130. 4; Is. 43. 25; Dan. 9. 9.

[m] ch. 12. 15; 1 Chr. 28. 9; Ps. 44. 21; 139. 2; Mt. 9. 4; 12. 25; Lk. 5. 22; 6. 8; 9. 47; 11. 17; John 2. 25; 16. 19; Heb. 4. 13; Rev. 2. 23.

[n] Mt. 9. 5.

[o] Is. 35. 5, 6; John 5. 8.

[p] Mt. 1. 1, 16; Is. 7. 14; 9. 6; Gal. 4. 4; Phil. 2. 7, 8.

[q] Mic. 7. 18; Lk. 7. 47—49; John 10. 28; 17. 2; Ac. 5. 31; Col. 3. 13.

[r] Mt. 15. 31; Lk. 5. 26; 7. 16; 17. 15; Ac. 4. 21.

[s] John 7. 31.

VERS. 13, 14: CHRON. TAB. Sec. 34.

[t] Mt. 9. 9.

[u] see parallel, Mt. 9. 9; Lk. 5. 27, 28.

VERS. 15—17: CHRON. TAB. Sec. 57.

[x] see parallel, Mt. 9. 10—13; Lk. 5. 29—32.

[y] Mt. 11. 19

[z] Mt. 9. 12, 13; 18. 11; Lk. 5. 31, 32; 19. 10; 1 Tim. 1. 15.

VERS. 18—22: CHRON. TAB. Sec. 58.

[a] see parallel, Mt. 9. 14—17; Lk. 5. 33—39; see also Lk. 18. 12.

VERS. 23—28: CHRON. TAB. Sec. 36.

[b] see parallel, Mt. 12. 1—8; Lk. 6. 1—5.

[c] Deu. 23. 25.

[d] 1 Sam. 21 6.

1 That is, Capernaum (see ver. 21).

2 After a time Jesus returns to Capernaum, where the people throng, as before, to see him (vers. 1, 2). But opposition speedily arises: first, because, in healing a paralytic, he claims the power to forgive sins (3—12), although by his miraculous cure he proves his claim to be just; then because, after the call of Levi, he allows publicans to associate with him (13—17); again, because he does not enjoin fasting (18—22); and further, because, disregarding the traditional regulations respecting the sabbath, he defends his disciples who pluck ears of corn (23—28), and then heals a cripple (iii. 1—5), on that day. From the persecution which now begins to threaten him (6), he retires to the eastern side of the Lake of Tiberias; and is there followed by multitudes from all parts, whose sick he heals (7—12). On vers. 1—12, see Luke v. 17—26, and notes.

3 On vers. 14—22, see notes on Matt. ix. 9—17.

4 See Preface to Matthew. This Alphæus is supposed to be a different person from the father of James (Matt. x. 3), as the evangelists, who carefully mention the relationships which exist among the apostles, give no hint that Matthew and James were brothers.

5 Or, 'The new piece that fills up the old takes away from it, and the rent is made worse.

6 On vers. 23—28, see notes on Matt. xii. 1—8.

he went into the house of God in the days of [e] Abiathar,[1] the high priest, and did eat the showbread, [f] which is not lawful to eat but for the priests, and gave
27 also to them which were with him? And he said unto them, [g] The sabbath was
28 made for man,[2] and not man for the sabbath: therefore [h] the Son of man is Lord also of the sabbath.

3 And[3] [i] he entered again into the synagogue. And there was a man there which
2 had a withered hand. And [k] they watched him, whether he would heal him on
3 the sabbath day; that they might accuse him. And he saith unto the man which
4 had the withered hand, Stand forth. 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?[4] But they held
5 their peace. And when he had looked round about on them [l] with anger, [m] being grieved[5] for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the
6 other. [n] And the Pharisees went forth, and straightway took counsel with [o] the Herodians[6] against him, how they might destroy him.

Jesus at the Sea of Galilee is followed by multitudes.

7 BUT Jesus withdrew himself with his disciples to the sea. And a great multi-
8 tude from Galilee followed him, [p] and from Judæa, and from Jerusalem, and from Idumæa,[7] 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.[8]
9 And he spake to his disciples, that a small ship[9] should wait on him because of
10 the multitude, lest they should throng him. For he had healed many; insomuch
11 that they pressed upon him for to touch him, as many as had plagues.[10] [q] And unclean spirits, when they saw him,[11] fell down before him, and cried, saying,
12 [r] Thou art the Son of God. And [s] he straitly charged them that they should not make him known.[12]

Jesus chooses and appoints the twelve apostles.

13 [t] AND[13] he goeth up into a mountain,[14] and calleth *unto him* whom he would:
14 and they came unto him. And[15] he ordained[16] twelve, that they should be with
15 him, and that he might send them forth to preach, and to have power to heal
17 sicknesses, and to cast out devils. And [u] Simon [x] he surnamed Peter; and [y] James the *son* of Zebedee, and [z] John the brother of James; and he surnamed them
18 Boanerges, which is, [a] The sons of thunder:[17] and Andrew, and [b] Philip, and

[e] 1 Sam. 22. 20—22.
[f] Ex. 29. 32, 33; Le. 24. 9.
[g] see refs. Ex. 20. 8, 9.
[h] Mt. 12. 8.

VERS. 1—6: CHRON. TAB. Sec. 37
[i] see parallel, Mt. 12. 9—14; Lk. 6. 6—11.
[k] Ps. 37. 32
[l] see Mt. 5. 22; Eph. 4. 26.
[m] Ge. 6. 6; Ps. 95. 10; Lk. 19. 41—44.
[n] Mt. 12. 14.
[o] Mt. 22. 16.

VERS. 7—12: CHRON. TAB. Sec. 38.
[p] Lk. 6. 17.
[q] ch. 1. 23, 24; Lk. 4. 41.
[r] ch. 1. 1; Mt. 14. 33.
[s] ch. 1. 25, 34; Mt. 12. 16.

VERS. 13—19: CHRON. TAB. Sec. 39.
[t] see parallel, Mt. 10. 1—4; Lk. 6. 12—19; see also Lk. 9. 1, 2.
[u] Mt. 4. 18; 1 Pet. 1. 1.
[x] John 1. 42.
[y] Mt. 4. 21; Ac. 12. 2.
[z] John 13. 23; 1 John 1. 1; 2 John 1. 1; Rev. 1. 1, 9.
[a] Is. 58. 1.
[b] John 1. 43—46.

1 Abiathar is here named as the high priest; but in 1 Sam. xxi. 1—6 we find that his father Ahimelech was then in the office. It is possible that Ahimelech may have had also the name of 'Abiathar;' but it is more probable that the words mean, 'in the days of Abiathar, who was afterwards the high priest.' His name rather than his father's is mentioned, probably because he too was present on the occasion (see 1 Sam. xxii. 22); and, having immediately afterwards succeeded his father as high priest, he was better known as such in the history of David.

2 See note on Matt. xii. 8. This saying of our Lord's rebukes equally all superstitious regard to the sabbath, and all negligence in availing ourselves of the opportunity which it was designed to give for the cultivation of spiritual piety.

3 On vers. 1—6, see notes on Matt. xii. 10—14.

4 He who neglects to save life when he can do so must be held accountable for the loss of it (see Prov. xxiv. 11, 12). The argument involved in this question applies with still greater force to all that is done in order to save the soul.

5 Holy 'anger' against sin is perfectly compatible with holy compassion and 'grief' for the sinner.

6 This was a very remarkable combination; for these two parties were strongly opposed to one another.

7 Idumæa here means probably the southern part of Judæa, of which the Edomites had taken possession during the captivity of the Jews in Babylon. They were, however, afterwards subdued by the Maccabees; and incorporated, by submission to the Mosaic law, with the Jewish nation, about B. C. 125. See Joseph. Ant. b. xiii. c. 9, s. 1.

8 The enumeration in vers. 7, 8 shows that the fame of our Lord's teaching and miracles had spread through the whole land, and had attracted to him all classes of the inhabitants.

9 It has been supposed that this small vessel was permanently retained for our Lord's use: see Matt. viii. 23.

10 Or, 'scourges;' *i. e.* sicknesses: so called because they were regarded as Divine chastisements for sin.

11 These words indicate the close connection between the demons and the human beings whom they 'possessed.' The demons recognise 'the Son of God' in him whom the demoniacs see, and urge their victims to 'fall down before him,' etc.

12 See notes on ch. i. 25, and on Matt. xvi. 20.

13 The distinction between our Lord's adherents and his opponents now becomes more marked. He chooses twelve to be his constant companions and messengers (ch. iii. 13—19). Multitudes follow him, although most of his own family regard him as mad (20, 21), and the emissaries of the rulers at Jerusalem assert that he is in league with Satan, and wields his power (22). He exposes and denounces the folly and malice of his enemies (23—30); and rebukes the unbelief of his relatives; declaring his faithful disciples to be his nearest and best-loved kindred (31—35).

14 See note on Matt. v. 1.

15 On vers. 14—19, see notes on Matt. x. 1—4.

16 That is, constituted. Whilst Matthew records at length the commission subsequently given to the apostles, from which we may gather the nature and objects of their office, Mark states concisely but clearly the immediate purpose of their appointment. They were to be with Jesus; to witness his life, death, and resurrection; to learn by his example as well as by his public discourses (Matt. v.—vii.) and his private teachings (John xiv.—xvi.); and, thus instructed, they were to begin, under his superintendence, that work of preaching and healing which they were further to carry out after his departure.

17 Some take this name to be an allusion to the vehement and zealous disposition of the two brothers. Others refer it rather to the 'thunder' of the gospel itself, of which they were to be eminent and powerful ministers.

Bartholomew, and Matthew, and [c] Thomas, and [f] James the *son* of Alphæus, and
19 [g] Thaddæus, and [h] Simon the Canaanite, and Judas Iscariot, which also betrayed him.

Jesus is charged by his relations with madness, and by the Scribes and Pharisees with being in league with Satan; his replies to both.

20 AND they went into an house.[1] And the multitude cometh together again,
21 [i] so that they could not so much as eat bread. And when his [k] friends[2] heard *of it*, they went out to lay hold on him: [l] for they said, He is beside himself.
22 And the scribes[3] which came down from Jerusalem said, [m] He hath Beelzebub;[4] and, By the prince of the devils casteth he out devils.
23 [n] And he called them *unto him*, and said unto them in parables, How can
24 Satan cast out Satan? And if a kingdom be divided against itself, that kingdom
25 cannot stand. And if a house be divided against itself, that house cannot stand.
26 And if Satan rise up against himself, and be divided, he cannot stand, but hath
27 an end. [o] No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.
28 Verily I say unto you, [p] All sins shall be forgiven unto the sons of men, and
29 blasphemies wherewith soever they shall blaspheme: [q] but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal
30 damnation. Because they said, He hath an unclean spirit.
31 [r] There came then his brethren and his mother, and, standing without, sent
32 unto him, calling him. And the multitude sat about him, and they said unto
33 him, Behold, thy mother and thy brethren without seek for thee. And he
34 answered them, saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my
35 brethren! For whosoever shall do the will of God, [s] the same is my brother, and my sister, and mother.

Parables of the sower, the growing corn, and the mustard seed.

4 AND[5] [t] he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the
2 whole multitude was by the sea on the land. And he taught them many things
3 by parables, [u] and said unto them in his doctrine, Hearken; Behold, there went
4 out a sower to sow: and it came to pass, as he sowed, some fell by the way side,
5 and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it
6 had no depth of earth: but when the sun was up, it was scorched; and because
7 it had no root, it withered away. And some fell among thorns, and the thorns
8 grew up, and choked it, and it yielded no fruit. And other fell on good ground, [x] and did yield fruit that sprang up and increased; and brought forth, some
9 thirty, and some sixty, and some an hundred. And he said unto them, He that hath ears to hear, let him hear.
10 [y] And when he was alone, they that were about him with the twelve asked of
11 him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto [z] them that are without,[6] all *these*
12 things are done in parables: [a] 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' [Isa. vi. 9, 10].
13 And he said unto them, Know ye not this parable? and how then will ye
15 know all parables? [b] The sower soweth the word. And these are they by the

[c] John 20. 24—29.
[f] Ac. 15. 13; Jam. 1. 1.
VERS. 19—30: CHRON. TAB. Sec. 47.
[g] Lk. 6. 16; Jude 1.
[h] Lk. 6. 15; Ac. 1. 13.
[i] ch. 6. 31.
[k] ver. 31.
[l] John 7. 5; 10. 20.
[m] see parallel, Mt. 12. 24—32; Lk. 11. 15—23; see also Mt. 9. 34, 21, 10. 25; John 7. 20; 8. 48, 52; 10. 20.
[n] Mt. 12. 25.
[o] Is. 49. 24; Mt. 12. 29.
[p] Is. 1. 18; 55. 7; Ezc. 33. 11; Mt. 12. 31; Lk. 12. 10; 1 Tim. 1. 13—15, 1 John 1. 9.
[q] Lk. 12. 10; Ac. 7. 51; Heb. 6. 4, etc.; 10. 26, 29; 1 John 5. 16.
VERS. 31—35: CHRON. TAB. Sec. 49.
[r] see parallel, Mt. 12. 46—50; Lk. 8. 19—21.
[s] John 15. 14.
VERS. 1—25: CHRON. TAB. Sec. 53.
[t] see parallel, Mt. 13. 1—23; Lk. 8. 4—15.
[u] ch. 12. 38.
[x] John 15. 5; Col. 1. 6.
[y] Mt. 13. 10; Lk. 8. 9, etc.
[z] 1 Cor. 5. 12; Eph. 1. 9; Col. 4. 5; 1 Thes. 4. 12; 1 Tim. 3. 7.
[a] Is. 6. 9; Mt. 13. 14; Lk. 8. 10; John 12. 40; Ac. 28. 26; Ro. 11. 8.
[b] Mt. 13. 19.

1 For the events intervening between vers. 19 and 20, see Chron. Table, ss. 40—46.

2 That is, his family. They intended to persuade, or even to compel him to desist from his labours, which they thought excessive; regarding him as 'beside himself,' or imprudently carried away by his earnestness. See note on Matt. xii. 46. For their arrival, see ver. 31.

3 These, like most of the Scribes, were Pharisees (Matt. xii. 24); and they had come down from Jerusalem probably to oppose the progress of the new doctrine. This malignant and crafty aspersion was designed to counteract the powerful impression made upon the people by our Lord's triumphs in liberating the victims of Satan (comp. Matt. xii. 23; Luke xi. 14); so that they were ready to hail Jesus as the Messiah. And it was too successful. On vers. 22—35, see notes on Matt. xii. 24—50.

4 See note on Matt. x. 25. If Jesus were possessed by Beelzebub, 'the prince of the demons,' he would have power over inferior demons. Hence the form of His reply.

5 The marked difference which has now appeared between the two classes of our Lord's hearers leads to a difference in his mode of teaching. He begins to use parables (ch. iv. 1, 2, 33, 34: see notes on Matt. xiii. 1, 3); of which Mark selects those of the sower (3—9), the growth of corn (26—29), and the mustard seed (30—32). To the first of these he adds the reason for parabolic teaching (10—12), the explanation of the parable (13—20), and the use to which the disciples were to put all his teachings in instructing others (21—23), and for which they would be held responsible (24, 25). This introduces the second parable, which illustrates the need of human as well as of Divine agency, and the certainty of success in the Lord's work: and this certainty is further shown in the third. On vers. 1—20, see notes on Matt. xiii. 3—23.

6 A Jewish designation of the heathen, here used to intimate that those who reject Jesus forfeit all title to the privileges of the Israelite. Comp. John viii. 31—47.

way side, where the word is sown; but when they have heard, [c] Satan cometh
16 immediately[1] and taketh away the word that was sown in their hearts. And
these are they likewise which are sown on stony ground; who, when they have
17 heard the word, immediately receive it with gladness; and have no root in
themselves, and so endure but for a time: afterward, when affliction or persecution
18 ariseth for the word's sake, immediately [d] they are offended. And these are they
19 which are sown among thorns; such as hear the word, and the cares of this
world, [e] and the deceitfulness of riches, and the lusts of other things entering in,
20 choke the word, and it becometh unfruitful. And these are they which are
sown on good ground; such as hear the word, and receive *it*, and bring forth
fruit, some thirtyfold, some sixty, and some an hundred.

21 [f] And he said unto them, Is a candle[2] brought to be put under a [g] bushel, or
22 under a bed; and not to be set on a candlestick? [h] For there is nothing hid,
which shall not be manifested; neither was any thing kept secret, but that it
23 should come abroad. [i] If any man have ears to hear, let him hear.

24 And he saith unto them, Take heed what ye hear: [k] with what measure ye
mete, it shall be measured to you:[3] and unto you that hear shall more be given.

25 [l] For he that hath, to him shall be given: and he that hath not, from him shall
be taken even that which he hath.[4]

26 And he said,[5] [m] So is the kingdom of God, as if a man should cast seed into
27 the ground; and should sleep and rise, night and day, and the seed should spring
28 [n] and grow up, he knoweth not how. [o] For the earth bringeth forth fruit of
29 herself; first the blade, then the ear, after that the full corn in the ear. But
when the fruit is brought forth, immediately [p] he putteth in the sickle, because
the harvest is come.

30 And[6] he said, [q] Whereunto shall we liken the kingdom of God? or with what
31 comparison shall we compare it? *It is* like a grain of mustard seed, which,
when it is sown in the earth, is less than all the seeds that be in the earth:
32 but when it is sown, it groweth up, and becometh greater than all herbs, and
shooteth out great branches; so that the fowls of the air may lodge under the
shadow of it.

33 [r] And with many such parables spake he the word unto them, as they were
34 able to hear *it*.[7] But without a parable spake he not unto them. And when
they were alone, he expounded all things to his disciples.

Jesus, crossing the lake, stills a storm; at Gadara he heals a demoniac, and permits the demons to destroy a herd of swine.

35 [s] AND[8] the same day, when the even was come, he saith unto them, Let us pass
36 over unto the other side. And[9] 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
37 ships. And there arose a great storm of wind, and the waves beat into the ship,
38 so that it was now full.[10] And he was in the hinder part of the ship, asleep on a
pillow:[11] and they awake him, and say unto him, Master, [t] carest thou not that

[c] 1 Pet. 5. 8.
[d] 2 Tim. 1. 15.
[e] 1 Tim. 6. 9, 17.
[f] see parallel, Lk. 8. 16; see also Mt. 5. 15; Lk. 11. 33.
[g] see Mt. 5. 15.
[h] Ecc. 12. 14; Mt. 10. 26; Lk. 12. 2.
[i] ver. 9; Mt. 11. 15.
[k] Mt. 7. 2; Lk. 6. 38.
[l] Mt. 13. 12; 25. 29; Lk. 8. 18; 19. 26; John 15. 2—5.
VERS. 26—31: CHRON. TAB. Sec. 54.
[m] Mt. 13. 24.
[n] Ecc. 8. 17; Is. 61. 11; John 3. 8.
[o] Ge. 1. 12.
[p] Rev. 14. 15.
[q] see parallel, Mt. 13. 31—35; see also Lk. 13. 18; Ac. 2. 41; 4. 4; 5. (4; 19. 20.
[r] Mt. 13. 34; John 16. 12; 1 Cor. 3. 1, 2; Heb. 5. 11.
VERS. 35—41: CHRON. TAB. Sec. 55.
[s] see parallel, Mt. 8. 18—27; Lk. 8. 22—25.
[t] Is. 40. 27; 1 Pet. 5. 7.

1 Men may delay to attend to their souls, but Satan loses no time in carrying out his malignant designs.

2 Rather, '*the lamp*,' and '*to be set on the lamp-stand*.' This simile of the lamp, which is used in Matt. v. 15 for another purpose, seems here to be designed to teach the disciples that our Lord's object in now giving to them the explanation of this parable was, that he might qualify them for being the public instructors of the world; for, what he was now teaching them in secret, was in proper time and manner to go widely abroad (vers. 21, 22). Therefore they are to attend earnestly to his teaching (23); for, according to the measure of attention that they pay, and the obedience which they render, to these instructions of heavenly wisdom, will be their improvement in it (24, 25).

3 What is elsewhere applied to persons is here applied to 'the word.' As you treat it, so will it operate towards you. If you believe it, it brings you salvation; if you reject it, it condemns you. See 2 Cor. ii. 15, 16.

4 See note on Matt. xiii. 12.

5 Our Lord, having impressed upon his disciples that they are not only to receive the word for their own profit, but to be fellow-labourers with him in seeking the salvation of others, adds this parable to fortify them against impatience and despondency. As the husbandman diligently labours, in certain assurance that, by the hidden processes of life, God will in due time cause the seed to germinate and ripen, 'he knoweth not how;' so do you industriously preach the word of God, calmly expecting that in due time he will bring to maturity its unseen operations, and then, with cheerful diligence, you shall gather an abundant harvest. The belief in the gracious agency of the Holy Spirit should, therefore, animate Christians in all their efforts for the extension of the church and the salvation of men.

6 On vers. 30—32, see notes on Matt. xiii. 31, 32.

7 Gradually enlarging His communications, as, by the reception of earlier lessons, they were prepared to understand more. The apostles afterwards acted on the same principles as their Lord; adapting their instructions to the ignorant, so as to lead them onwards: see 1 Cor. iii. 1, etc.; Heb. v. 11—14.

8 The opposition which our Saviour meets with does not arrest the displays of his power and grace. Crossing the Lake of Tiberias, he quells a tempest (vers. 35—41); on the eastern side he cures a demoniac, and suffers the demons to destroy a herd of swine (ch. v. 1—20); returning to Galilee, he raises to life the daughter of Jairus; and, on his way, heals a suffering woman (21—43). The people of Nazareth, however, despise him and his teaching (ch. vi. 1—3); and there his power to save and bless is restrained, because of their unbelief (4—6).

9 On vers. 36—41, see notes on Matt. viii. 24—27.

10 Rather, 'was now filling.'

11 Rather, 'the cushion;' that is, the covering of the seat for the rowers.

39 we perish? And he arose, and rebuked the wind, and said unto the sea, Peace,
40 be still. And the wind ceased, and there was a great calm. And he said unto
41 them,[1] Why are ye so fearful? How is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even [u] the wind and the sea obey him?

[u] Job 38. 11.

VERS. 1—21: CHRON. TAB. Sec. 56.

5 And [x] they came over unto the other side of the sea, into the country of the
2 Gadarenes. And when he was come out of the ship, immediately there met him
3 out of the tombs a man[2] with an unclean spirit, who had *his* dwelling among the
4 tombs;[3] and no man could bind him, no, not with chains: 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
5 him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

[x] see parallel, Mt. 8. 28—34; 9. 1; Lk. 8. 26—40.

6, 7 But when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, What have I to do with thee,[4] Jesus, *thou* Son of [y] the most
8 high God? I adjure thee by God, that thou torment me not. For he said unto
9 him, [z] Come out of the man, *thou* unclean spirit. And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion:[5] 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,[6] that we may
13 enter into them. 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.
15 And they went out to see what it was that was done. And they come to Jesus, and see him that was possessed with the devil, and had the legion, [a] sitting, and
16 clothed,[7] and in his right mind: and they were afraid. And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* con-
17 cerning the swine. And [b] they began to pray him to depart out of their coasts.
18 And when he was come into the ship, [c] he that had been possessed with the
19 devil prayed him that he might be with him.[8] Howbeit Jesus suffered him not, but saith unto him, [d] Go home to thy friends, and tell them how great things the
20 Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis [e] how great things Jesus had done for him: and all *men* did marvel.

[y] Ge. 14. 22; Heb. 7. 1.

[z] 1 John 3. 8.

[a] Col 1. 13.

[b] Mt. 8. 34; Ac. 16. 39.

[c] Ps. 116. 12; Lk. 8. 38; 17. 15—17.

[d] Ps. 66. 16; 103. 1—4; Is. 38. 9—20; Jon. 2. 1—9.

[e] Ps. 126. 3.

Jesus raises to life Jairus's daughter; and heals a woman with an issue of blood.

21 [f] AND when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

[f] Mt. 9. 1; Lk. 8. 40.

VERS 22—43: CHRON TAB. Sec 59.

22 [g] And, behold, there cometh one of the rulers[9] of the synagogue, Jairus by
23 name; and when he saw him, he fell at his feet, and besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee,* come and lay thy
24 hands on her, that she may be healed; and she shall live. And *Jesus* went with him; and much people followed him, and thronged him.
25, 26 And a certain woman, [h] which had an issue of blood[10] twelve years, and had suffered many things of many physicians, and had spent all that she had, [i] and

[g] see parallel, Mt. 9. 18—26; Lk. 8. 41—56.

[h] Le. 15. 25; Mt. 9. 20.

[i] Ps. 108. 12

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1 In Matthew, the reproof is placed *before* the stilling of the storm; but Mark, with whom Luke agrees, is evidently exact.

2 Matthew speaks of *two* demoniacs. Perhaps there was something peculiar in the circumstances or the character of one of the men, which rendered him more prominent, and caused him to be particularly mentioned.

3 The mountains of Palestine abound with large caverns, often improved by human labour, and adapted for use as sheepfolds, dwellings (Judg. vi. 2), or tombs. Such caves afforded refuge for outlaws and maniacs.

4 Why do you interfere with us? See 2 Sam. xvi. 10; Ezra iv. 3. These demons 'believe and tremble' (James ii. 19); and discover a better knowledge of the Son of God than the men of the time.

5 The Roman word 'Legion' (see Matt. xxvi. 53, and note) had come to signify a large number; and here it strikingly represents the overwhelming power of this demon influence, pervading the man's whole nature. This narrative contains awful indications of the number, power, and malignity of these fiends of darkness; but it also gives cheering proofs that they are all under the control of Him who 'was manifested to destroy the works of the devil,' and who now mercifully restrains that power which he will hereafter utterly overthrow. Comp. Rom. xvi. 20.

6 Why the demons made this request, and why our Lord granted it, we are not informed. Certainly the result was to show more fully their malice and cruelty, and so to illustrate the power and mercy of Him who expelled them from their human victims.

7 He had 'worn no clothes' (Luke viii. 27) while under the power of the evil spirits.

8 The man perhaps feared the return of the ejected demons; but his subsequent conduct shows that he also felt grateful love to his Deliverer, whose grace appears to have restored the *soul* also to health. Our Lord, however, desired that he should become to his dark, half-heathen kindred and neighbours a witness of the Messiah's grace and power.

9 'The ruler of the synagogue' was a person who presided over the assembly; not only convening it and preserving order in it, but inviting readers and speakers to officiate. See Acts xiii. 15.

10 A disease which, according to the law, caused defilement (Lev. xv. 19).

27 was nothing bettered, but rather grew worse, when she had heard of Jesus, came in
28 the press behind, and touched his garment.[1] For she said,[2] If I may touch but
29 his clothes, I shall be whole. And straightway the fountain of her blood was
30 dried up; and she felt in *her* body that she was healed of that plague. And
Jesus, immediately knowing in himself that [h] virtue[3] had gone out of him, turned
31 him about in the press, and said, Who touched my clothes? And his disciples
said unto him, Thou seest the multitude thronging thee, and sayest thou, Who
32 touched me? And he looked round about to see her that had done this thing.
33 But the woman fearing and trembling, knowing what was done in her, came and
34 fell down before him, and told him all the truth. And he said unto her, Daughter,[4]
[i] thy faith hath made thee whole; go in peace,[5] and be whole of thy plague.
35 [m] While he yet spake, there came from the ruler of the synagogue's *house certain*
which said, Thy daughter is dead: why troublest thou [n] the Master any further?
36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the
37 synagogue, Be not afraid, [o] only believe. And he suffered no man to follow him,
38 [p] save Peter, and James, and John the brother of James.[6] And he cometh to the
house of the ruler of the synagogue, and seeth the tumult, and them that wept
39 and wailed[7] greatly. And when he was come in, he saith unto them, Why make
40 ye this ado, and weep? The damsel is not dead,[8] but [q] sleepeth. And [r] they
laughed him to scorn. [s] But when he had put them all out, he taketh the father
and the mother of the damsel, and them that were with him, and entereth in
41 where the damsel was lying. And he took the damsel by the hand, and said
unto her, Talitha cumi;[9] which is, being interpreted, Damsel, I say unto thee,
42 arise. And straightway the damsel arose, and walked; for she was *of the age* of
43 twelve years. And they were astonished with a great astonishment. And [t] he
charged them straitly that no man should know it;[10] and commanded that some-
thing should be given her to eat.[11]

Jesus teaches and is rejected at Nazareth.

6 AND[12] [u] he went out from thence,[13] and came into his own country; and his
2 disciples follow him. And when the sabbath day was come, he began to teach
in the synagogue. And many hearing *him* were astonished, saying, [x] From whence
hath this *man* these things? and what wisdom *is* this which is given unto him,
3 that even such mighty works are wrought by his hands? Is not this the
[y] carpenter,[14] the son of Mary, [z] the brother of James, and Joses, and of Juda, and
Simon, and are not his sisters here with us? And they [a] were offended at him.
4 But Jesus said unto them, [b] A prophet is not without honour, but in his own
5 country, and among his own kin, and in his own house. [c] And he could there do
no mighty work,[15] save that he laid his hands upon a few sick folk, and healed
6 *them*. And [d] he marvelled[16] because of their unbelief.

h Lk. 6. 19; 8. 46.
i ch. 10. 52; Mt. 9. 22; Ac. 14. 9.
m Lk. 8. 49.
n Mt. 26. 18; John 11. 28, 32.
o 2 Chr. 20. 20; John 11. 40.
p Mt. 17. 1.
q John 11. 11; Ac. 20. 10.
r see Ge. 19. 14.
s Ac. 9. 40; see 1 Ki. 17. 19, 20; 2 Ki. 4. 33.
t ch. 3. 12; Mt. 8. 4; 9. 30; 12. 16; 17. 9; Lk. 5. 14.

VERS. 1—6: CHRON. TAB. SEC. 61.
u see parallel, Mt. 13. 54—58; see also Lk. 4. 16.
x John 6. 42; 7. 15.
y see Ps. 22. 6; Is. 49. 7; 53. 2, 3; Mt. 13. 55; Lk. 3. 23; John 6. 42.
z see Mt. 12. 46; Gal. 1. 19.
a Mt. 11. 6.
b Mt. 13. 57; John 4. 44.
c see ch. 9. 23; Ge. 19. 22; 32. 25; Mt. 13. 58; Heb. 3. 12—19; 4. 6—11.
d Is. 59. 16.

1 The 'garment' was the mantle (see note on Matt. v. 40); on the border of which was a fringe (see Numb. xv. 38) or 'hem.'

2 That is, 'to herself;' she thought.

3 Rather, 'power.' He knew that he had exercised his Divine power in rewarding the woman's faith.

4 A term of kindness, like the word 'son' in ch. ii. 5.

5 This woman's faith was not unmixed with some mistake and infirmity; but it was genuine, and therefore obtained the blessing which she sought.

6 'And the father and mother of the maiden' (Luke). The three disciples here chosen to witness our Lord's power over death were afterwards selected to be present at his transfiguration (ch. ix. 2), and his agony in the garden (ch. xiv. 33); and two of them (ch. xvi. 7; John xx. 2), and perhaps the third (1 Cor. xv. 7), were among the earliest witnesses of his resurrection. It can hardly be doubted that they were thus distinguished in order to complete their fitness to stand foremost in labours and sufferings for their Lord (Acts ii. 14; iii. 4; iv. 3, 13; viii. 14; xii. 2).

7 It is still customary in the East not only to give vent to grief in loud outcries, but, on occasion of death, to hire professional mourners and minstrels to bewail the deceased in most doleful music and lamentations. See Eccles. xii. 5; Jer. ix. 17; xvi. 6, 7; Ezek. xxiv. 17; Amos v. 16.

8 'This is rather a sleep than death' (compare John xi. 11). Thus our Lord intimated his gracious purpose to restore her to life. The fact that 'they laughed at him' is mentioned to show that she was *really* dead.

9 The exact words are given (as in ch. vii. 34) perhaps in order to show that our Saviour used ordinary language on such occasions, not any mystic magical term.

10 The meaning seems to be, that they should not publish it *immediately*, in order that he might retire before the excitement that it would cause had spread among the people. For it clearly could not long remain secret.

11 The addition of this apparently unimportant particular not only completes the picture in all its vividness, but indicates our Lord's attention to the smallest as well as the greatest wants of those whom he benefits.

12 On vers. 1—6, see notes on Matt. xiii. 54—58.

13 From the neighbourhood of the Lake of Gennesareth our Lord went to Nazareth.

14 This word implies that Jesus himself actually worked at the trade of his reputed father. As the people of Nazareth mentioned him only as 'the son of *Mary*,' it appears probable that Joseph had died before this time; and that Jesus was therefore known as having helped to support by his labour his widowed mother, with whom he dwelt. His lowly position in life is fitted to shed peace into the bosom of the humblest in this world; and it most impressively illustrates the truth that neither rank nor wealth is the standard of personal or social worth and influence.

15 He 'could not' do this, without violating his rule of requiring faith in the suppliants. Perhaps, too, their own unbelief kept them from seeking his aid.

16 His human soul was susceptible of natural emotions; and he might well be astonished at the obstinate unbelief of his own townsmen, as he was at the faith of the centurion (Matt. viii. 10).

A third circuit in Galilee; mission of the twelve.

[c] AND he went round about the villages, teaching.
7 [f] And[1] he called *unto him* the twelve, and began to send them forth by two
8 and two;[2] and gave them power over unclean spirits; and commanded them that
they should take nothing for *their* journey, save a staff only; [g] no scrip, no bread,
9 [h] no money in *their* purse: but [i] *be* shod with sandals; and not put on two coats.
10 And he said unto them, [k] In what place soever ye enter into an house, there
11 [l] abide till ye depart from that place. [m] And whosoever shall not receive you,
nor hear you, when ye depart thence, [n] shake off the dust under your feet for a
testimony against them. Verily I say unto you, [o] It shall be more tolerable for
Sodom and Gomorrha in the day of judgment, than for that city.
12,13 And they went out, and preached that men should [p] repent; and they cast out
many devils, [q] and anointed[3] with oil many that were sick, and healed *them*.

VERS. 6—13: CHRON. TAB. Sec. 62.
[c] Mt. 9. 35; Lk. 13. 22.
[f] see parallel, Mt. 10. 1, 5—15; Lk. 9. 1—6; see also ch. 3. 13, 14.
[g] 1 Sam. 17. 40.
[h] 1 Sam. 9. 7; Lk. 9. 3; 10. 4; 22. 35.
[i] Ac. 12. 8.
[k] Mt. 10. 11; Lk. 9. 4; 10. 7, 8.
[l] comp. Lk. 10. 38—42; Ac. 16. 15.
[m] Mt. 10. 14; Lk. 9. 5; 10. 10, 11.
[n] Ne. 5. 13; Ps. 35. 13; Ac. 13. 51; 18. 6.
[o] Mt. 11. 22—24; John 15. 22—24.
[p] Ac. 2. 38.
[q] Jam. 5. 14.

Herod hears of Jesus; account of the death of John the Baptist.

14 [r] AND king Herod[4] heard *of him;* for his name[5] was spread abroad: and he
said, That John the Baptist was risen from the dead, and therefore mighty works
15 do show forth themselves in him. [s] Others said, That it is Elias. And others
16 said, That it is a prophet, or as one of the prophets. [t] But when Herod heard
thereof, he said, It is John, whom I beheaded: he is risen from the dead.
17 [u] For Herod himself had sent forth and laid hold upon John, and bound him
in prison for Herodias' sake, his brother Philip's[6] wife: for he had married her.
18 For John had said unto Herod, [x] It is not lawful for thee to have thy brother's
19 wife. Therefore Herodias had a quarrel against him, and would have killed him;
20 but she could not: for Herod [y] feared John, knowing that he was a just man and
an holy, and observed him;[7] and when he heard him, he did many things, and
heard him gladly.[8]
21 [z] And when a convenient day[9] was come, that Herod [a] on his birthday made a
22 supper to his lords, high captains, and chief *estates*[10] of Galilee; and when the
daughter[11] of the said Herodias came in, and danced, and pleased Herod and them
that sat with him, the king said unto the damsel, Ask of me whatsoever thou
23 wilt, and I will give *it* thee. And he sware unto her, [b] Whatsoever thou shalt
24 ask of me, I will give *it* thee, unto the half of my kingdom.[12] And she went
forth, and said unto her mother, What shall I ask? And she said, The head of
25 John the Baptist. And she came in straightway with haste unto the king, and
asked, saying, I will that thou give me by and by in a charger[13] the head of John

VERS. 14—29: CHRON. TAB. Sec. 63.
[r] see parallel, Mt. 14. 1, 2, 6—12; Lk. 9. 7—9.
[s] ch. 8. 28; Mt. 16. 14.
[t] Mt. 14. 2.
[u] see parallel, Mt. 14. 3—5; Lk. 3. 19, 20.
[x] Le. 18. 16; 20. 21.
[y] Mt. 14. 5; 21. 26.
[z] Mt. 14. 6.
[a] Ge. 40. 20; Est. 1. 4
[b] Est. 5. 3, 6; 7. 2.

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1 The mission of the twelve to preach and work miracles extends our Lord's fame (ch. vi. 7—13); so that Herod hears of him, and fears that John is risen from the dead (14—29). The multitudes, too, follow him more than before; and this causes him to retire beyond the Sea of Galilee (30—32). There, however, they come to him; and, by their eagerness to hear, deeply move his compassionate heart (33, 34). He teaches, and then miraculously feeds them (34—44); dismisses them and his disciples, and retires for prayer to a mountain (45, 46); astonishes his disciples by walking to them on the water (47—52); and, in the district of Gennesareth, repeats his wonders of mercy (53—56). On vers. 7—11, see notes on Matt. x. 1—15.

2 Thus regarding their weakness and the social necessities of their nature, and guarding them against the dangers of isolation, and of personal ambition. It is observable that, whilst Matthew places their names in pairs in his list, it is Mark who tells us that they were sent out by 'two and two.'

3 The anointing was not the means of cure; but (like touching with the hand) as a visible symbol of the invisible healing power thus imparted. See James v. 14: see also ch. vii. 33; 2 Kings v. 14; John ix. 6. It was probably prescribed by our Lord, and was used by his apostles, as an acknowledgment of dependence on Him.

4 This was Herod Antipas, son of Herod the Great, and own brother to Archelaus. See notes on Matt. ii. 1, 22. At his father's death, he obtained the government of Galilee and Perœa, with the title of 'tetrarch' (Luke iii. 1, 19), which originally meant *a ruler of a fourth part* (of the kingdom), but was afterwards applied more generally, like the name 'king.' At the time of these events he was probably residing at Machærus, a fortress in the south of Perœa, where John was imprisoned. He was a very different man from his father—weak, crafty, and temporizing, rather than violent and cruel; with some good dispositions, but too much the slave of passion to allow them to have much practical influence.

5 By the preaching of the apostles as well as his own. The various reports 'perplexed' Herod; and his own guilty conscience led him to adopt the supposition which most dreaded—'It is John.' An awful illustration of the terrifying power of remorse, in a heart given up to sensuality and crime.

6 Not Philip the tetrarch of Iturea (Luke iii. 1), but another brother who had no tetrarchy. Herodias was a granddaughter of Herod the Great, and was married to her uncle Philip, whom she abandoned for Herod. To make way for her, Herod had divorced his former wife, the daughter of Aretas, king of Arabia; which involved him afterwards in war.

7 This may mean either, 'esteemed him;' or, perhaps, 'preserved him' from the attempts of Herodias against his life. Therefore she resolved to gain her end by stratagem.

8 Herod had at times some good impressions under the Baptist's ministry; and treated him with respect so long as no collision occurred between the injunctions of the preacher and his own criminal passions.

9 Perhaps a *festival* day; but more probably a *seasonable* day for the execution of the queen's designs.

10 The most distinguished men in Galilee.

11 Salome, the daughter of Philip and Herodias. She afterwards married her uncle Philip the tetrarch of Iturea, and then her cousin Aristobulus.

12 See note on Esth. v. 3. This foolish promise, repented of as soon as claimed, shows the danger of yielding to sensual excitement.

13 Or, 'at once on a tray.' She asks to have it done 'at once,' lest Herod should change his mind when cool.

26 the Baptist. [c] And the king was exceeding sorry; *yet* for his oath's[1] sake, and
27 for their sakes which sat with him, he would not reject her. And immediately
the king sent an executioner,[2] and commanded his head to be brought: and he
28 went and beheaded him in the prison, and brought his head in a charger, and
29 gave it to the damsel: and the damsel gave it to her mother. And when his
disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.[3]

The twelve return, and Jesus retires with them to a desert place; the people follow him, and he feeds the multitude.

30 [d] AND the apostles gathered themselves together unto Jesus, and told him all
31 things, both what they had done, and what they had taught. [e] And[4] he said
unto them, Come ye yourselves apart[5] into a desert place, and rest a while. For
[f] there were many coming and going, and they had no leisure so much as to eat.
32 [g] And they departed into a desert place by ship privately.
33 And the people saw them departing, and many knew him, and ran afoot[6] thither
34 out of all cities, and outwent them, and came together unto him. [h] And Jesus,
when he came out, saw much people, and was moved with compassion toward
them, because they were [i] as sheep not having a shepherd: and [k] he began to
teach them many things.
35 [l] And when the day was now far spent, his disciples came unto him, and said,
36 This is a desert place, and now the time *is* far passed: send them away, that
they may go into the country round about, and into the villages, and buy them-
37 selves bread: for they have nothing to eat. He answered and said unto them,
Give ye them to eat. And they say unto him, [m] Shall we go and buy two hundred
38 [n] pennyworth[7] of bread, and give them to eat? He saith unto them, How many
loaves have ye? go and see. And when they knew, they say, [o] Five, and two
39 fishes. And he commanded them to make all sit down by companies upon the
41 green grass. And they sat down in ranks,[8] by hundreds, and by fifties. And
when he had taken the five loaves and the two fishes, he looked up to heaven,
[p] and blessed, and brake the loaves, and gave *them* to his disciples[9] to set before
42 them; and the two fishes divided he among them all. And they did all eat,
43 and were filled. And they took up twelve baskets full of the fragments, and of
44 the fishes. And they that did eat of the loaves were about five thousand men.

Jesus walks upon the water.

45 [q] AND[10] straightway he constrained his disciples to get into the ship, and to
go to the other side before unto Bethsaida,[11] while he sent away the people.
46 And when he had sent them away, he departed into a mountain to pray.
47 [r] And when even was come, the ship was in the midst of the sea, and he alone
48 on the land. And he saw them toiling in rowing; for the wind was contrary
unto them: and about the fourth watch of the night he cometh unto them,
49 [s] walking upon the sea; and [t] would have passed by them.[12] But when they saw
50 him walking upon the sea, they supposed it had been a spirit, and cried out: for
they all saw him, and were troubled. And immediately he talked with them,
51 and saith unto them, [u] Be of good cheer: it is I; be not afraid. And he went up
unto them into the ship; and the wind ceased: and they were sore amazed in

[c] Mt. 14. 9.

VERS. 30—44: CHRON. TAB. Sec. 64.
[d] see parallel, Mt. 14. 13—21; Lk. 9. 10—17; John 6. 1—14.
[e] Mt. 14. 13.
[f] ch. 3. 20.
[g] Mt. 14. 13.
[h] Judg. 10. 16; Mt. 9. 36; 14. 14—21; John 11. 33—35; Heb. 4. 15; 5. 2.
[i] Num. 27. 17; 1 Ki. 22. 17; Is. 53. 6; Jer. 50. 6; Ezec. 34. 5; Zec. 10. 2; Mt. 9. 36; 10. 6.
[k] Lk. 9. 11.
[l] Mt. 14. 15; Lk. 9. 12.
[m] Num. 11. 13, 22; 2 Ki. 4. 43.
[n] see Mt. 18. 28.
[o] ch. 8. 5; Mt. 14. 17; Lk. 9. 13; John 6. 9; see Mt. 15. 34.
[p] 1 Sam. 9. 13; Mt. 26. 26.

VERS. 45—56: CHRON. TAB. Sec. 65.
[q] see parallel, Mt. 14. 22—36; John 6. 15—21.
[r] Mt. 14. 23; John 6. 16, 17.
[s] Job 9. 8.
[t] see Lk. 24. 28.
[u] Is. 43. 2.

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1 He forgot that to keep an unlawful vow was only adding to the guilt of a hasty word the heavier guilt of a deliberate and atrocious crime. But whatever was his regard to 'his oath,' he was also actuated by the cowardly fear of being ridiculed as m an or spiritless, which led him, as it has led many others, to the commission of the greatest wickedness.

2 A soldier of the guard in attendance.

3 John's death seems to have occurred about three years after he began his public work, and when he had lain in prison nearly a year and a half: for the Passover was now at hand (John vi. 4); and this was the third during our Lord's ministry.

4 On vers. 31—44, see notes on Matt. xiv. 13—21; John vi. Mark adds several circumstances in his own vigorous and graphic style.

5 After exciting labour, such retirement is greatly needed to restore not only bodily and mental vigour, but also that calm spiritual energy which active duty demands.

6 Or, 'by land.' Seeing the direction which the vessel was taking, the people went by land round the northern end of the Lake, to meet our Lord on his landing.

7 Worth about £6; a considerable sum. See note on Matt. xx. 2. This was Philip's reply (John vi. 7).

8 The word here used properly means 'garden-beds;' and probably refers to the orderly grouping of the companies (ver. 39) each consisting of fifty or a hundred. By this arrangement the vast multitude could be conveniently served, and accurately counted; and all possibility of deception was precluded.

9 While the power and love of Christ are here beautifully represented, the service of his apostles on this occasion might indicate to them their future work in conveying the bread of life to perishing sinners.

10 On vers. 45—56, see notes on Matt. xiv. 22—36.

11 There were two towns of this name. From the neighbourhood of the northern Bethsaida (or Julias), the disciples embark for Bethsaida of Galilee (which lay on the western side of the Lake in the same direction as Capernaum, mentioned in John vi. 17), and they land on the plain of Gennesareth (ver. 53); and the next day the multitude follow in boats to Capernaum, seeking for Jesus, and find him there (John vi. 24, 25, 59).

12 As though He disregarded their distress. Thus he acted towards the sisters at Bethany (John xi. 6). He often sees fit to try faith, and to elicit prayer, even while he designs to bestow his gracious help. See also Luke xxiv. 28.

52 themselves beyond measure, and wondered. For [x] they considered not *the miracle*
of the loaves; for their [y] heart was hardened.[1]
53 [z] And when they had passed over, they came into the land of Gennesaret, and
54 drew to the shore. And when they were come out of the ship, straightway they
55 knew him, and ran through that whole region round about, and began to carry
56 about in beds those that were sick, where they heard he was. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that [a] they might touch if it were but the border of his garment: and as many as touched him [*or*, it] were made whole.

Discourse concerning eating with unwashed hands; Pharisaic traditions.

7 THEN[2] [b] came together unto him the Pharisees, and certain of the scribes,
2 which came from Jerusalem. And when they saw some of his disciples eat bread
3 with defiled,[3] that is to say, with unwashen, hands, they found fault. For the Pharisees, and all the Jews, except they wash *their* hands oft,[4] eat not, holding
4 the tradition of the elders.[5] And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received
5 to hold, *as* the washing of cups, and pots, brazen vessels, and of tables. [c] Then the Pharisees and scribes asked him, Why walk not thy disciples according to [d] the tradition of the elders, but [e] eat bread with unwashen hands?
6 He answered and said unto them, Well hath Esaias prophesied[6] of you hypocrites, as it is written, [f] 'This people honoureth me with *their* lips, but their
7 heart[7] is far from me. Howbeit in vain do they worship me, teaching *for*
8 doctrines the commandments of men' [Isa. xxix. 13]. 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
10 may keep your own tradition. For Moses said, [g] 'Honour thy father and thy mother;' and, [h] 'Whoso curseth father or mother, let him die the death' [Exod.
11 xx. 12, and xxi. 17]: but ye say, If a man shall say to his father or mother, *It is* [i] Corban, (that is to say, a gift,[8]) by whatsoever thou mightest be profited
12 by me; *he shall be free;* and ye suffer him no more to do aught for his father
13 or his mother; making the word of God of none effect through your tradition, which ye have delivered. And many such like things do ye.
14 [k] And when he had called all the people *unto him*, he said unto them, Hearken
15 unto me every one *of you*, and understand: there is nothing from without a man, that entering into him can defile him: but [l] the things which come out of him,
16 those are they that defile the man. [m] If any man have ears to hear, let him hear.
17 [n] And when he was entered into the house from the people, his disciples asked
18 him concerning the parable. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth
19 into the man, *it* cannot defile him; because it entereth not into his heart, but into
20 the belly, and goeth out into the draught, purging all meats? And he said,

[x] ch. 8. 17, 18.
[y] ch. 3. 5; 16. 14.
[z] see refs. Mt. 14. 34—36.
[a] ch. 5. 27, 28; Mt. 9. 20; Ac. 19. 12.

VERS. 1—23: CHRON. TAB. Sec. 67.
[b] see parallel, Mt. 15. 1—20.
[c] Mt. 15. 2.
[d] Col. 2. 8.
[e] Lk. 11. 39, 40.
[f] Is. 29. 13; Mt. 15. 8.
[g] Deu. 5. 16; Mt. 15. 4.
[h] Lv. 20. 9; Pro. 20. 20.
[i] Mt. 15. 5; 23. 18.
[k] Pro. 8. 5; Mt. 15. 10.
[l] Pro. 4. 23.
[m] Mt. 11. 15.
[n] Mt. 15. 15.

1 The 'hardness of heart' which characterizes the unbeliever (ch. iii. 5) is not wholly removed from the disciples; and, so far as it prevails, it keeps men from 'considering the works of Jesus; so that they are only 'amazed,' instead of learning the lessons of truth which will prepare them for fresh displays of his power and wisdom. Comp. ch. viii. 17. This fault, as well as others, the evangelists record with the utmost simplicity and candour.

2 Chapters vii., viii. 1—26 resemble Matt. xv., xvi. 1—12 in the general form as well as the particular incidents of the narrative; containing, however, two additional miracles—the cure of a deaf and dumb man (vii. 32—37), and of a blind man (viii. 22—26). For the analysis, see note on Matt. xv. 1.

3 Or, 'common.' As the law enjoined ablution (Lev. xv. 11) after a person had touched anything ceremonially unclean, the excessive formalism of the Jewish teachers at this period had imposed this ablution whenever there was the least possibility of defilement. Hence a person sitting down to meals rinsed his hands; and he washed himself more carefully on returning from 'the market,' or place of public concourse. 'Cups, vases, brazen vessels, and dining-couches' (not *tables*) were also required to be thoroughly washed. The later Jews even directed that the frame-work of 'the couches should be taken in pieces and dipped.'—*Watson.* In proportion as the spirit of true religion is departing, men usually make its external requirements more numerous and burdensome.

4 Literally, 'with the fist;' meaning either the *whole hand* and not merely the fingers; or, as it is rendered in the Syriac, 'diligently;' or, as in the Vulgate and the English version, 'often.' Possibly it may allude to some peculiar mode of washing the hands then used among the Jews which is now unknown. By this punctilious washing of hands the Pharisees distinguished themselves, not only from the heathen, but from 'the men of the earth,' as they called the common people of their own nation.

5 This 'tradition of the elders' is the interpretation put upon the Mosaic law by eminent teachers of former times. It was often puerile, and even mischievous; leading men not only to neglect (ver. 8), but also to oppose (9), and virtually to annul (12), the spirit of the law: yet it was enjoined as sacred and authoritative. In our Lord's time it was only an oral tradition, but it has subsequently been collected in the Talmud.

6 See notes on Isa. xxix. 13, 15. The prophet's descriptions apply not to his own age only, but to 'hypocrites' and formalists of all times.

7 No worship in which the 'heart' is not engaged can be acceptable. Comp. John iv. 24.

8 With respect to the construction of the sentence, see note on Matt. xv. 5. The word 'Corban' means an offering without sacrifice.

21 That which cometh out of the man, that defileth the man. [o] For from within,
out of the heart of men, proceed evil thoughts,[1] adulteries, fornications, murders,
22 thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy,
23 pride, foolishness: all these evil things come from within, and defile the man.

[o] Ge. 6. 5; 8. 21; Jer. 17. 9; Mt. 15. 19.

A Gentile woman obtains for her daughter deliverance from a demon.

VERS. 24—30: CHRON. TAB. Sec. 68.

24 [p] AND[2] from thence he arose, and went into the borders of Tyre and Sidon;
and entered into an house, and would have no man know *it*. But he could not be
25 hid. For a *certain* woman, whose young daughter had an unclean spirit, heard
26 of him, and came and fell at his feet: (the woman was a Greek, a Syrophenician
by nation;) and she besought him that he would cast forth the devil out of her
27 daughter. But Jesus said unto her, Let the children first[3] be filled: for it is not
28 meet to take the children's bread, and to cast *it* unto the dogs. And she answered
and said unto him, Yes, Lord: yet the dogs under the table eat of the children's
29 crumbs. And he said unto her, For this saying go thy way; the devil is gone
30 out of thy daughter. And when she was come to her house, she found the devil
gone out, and her daughter laid upon the bed.[4]

[p] see parallel, Mt. 15. 21—28.

A deaf and dumb man healed.

VER. 31 to CH. 8. 9: CHRON. TAB. Sec. 69.

31 [q] AND[5] again, departing from the coasts of Tyre and Sidon, he came unto the
32 sea of Galilee, through the midst of the coasts of Decapolis. And [r] they bring
unto him one that was deaf, and had an impediment in his speech; and they
33 beseech him to put his hand upon him. And he took him aside from the multi-
34 tude, and put his fingers into his ears, and [s] he spit, and touched his tongue;[6]
and [t] looking up to heaven, [u] he sighed,[7] and saith unto him, Ephphatha, that is,
35 [x] be opened. [y] And straightway his ears were opened, and the string of his
tongue was loosed, and he spake plain.
36 And [z] he charged them that they should tell no man:[8] but the more he charged
37 them, so much the more a great deal they published *it;* and were beyond measure
astonished, saying, He hath done all things well: [a] he maketh both the deaf to
hear, and the dumb to speak.

[q] see parallel, Mt. 15. 29—38.
[r] Mt. 9. 32; Lk. 11. 14.
[s] ch. 8. 23; John 9. 6.
[t] ch. 6. 41; John 11. 41; 17. 1.
[u] ch. 8. 12; Is. 53. 3; John 11. 33, 35, 38; Heb. 4. 15.
[x] see Ge. 1. 3.
[y] Ps. 33. 9; Is. 35. 5, 6; Mt. 11. 5.
[z] see refs. ch. 5. 43.
[a] Ex. 4. 11.

Jesus again feeds a great multitude.

8 IN[9] those days [b] the multitude being very great, and having nothing to eat,
2 Jesus called his disciples *unto him*, and saith unto them, I have compassion on
the multitude, because they have now been with me three days, and have nothing
3 to eat: and if I send them away fasting to their own houses, they will faint by the
4 way: for divers of them came from far. And his disciples answered him, From
5 whence can a man satisfy these *men* with bread here in the wilderness? [c] And
6 he asked them, How many loaves have ye? And they said, Seven. And he
commanded the people to sit down on the ground: and he took the seven loaves,
and gave thanks, and brake, and gave to his disciples to set before *them;* and
7 they did set *them* before the people. And they had a few small fishes: and [d] he
8 blessed, and commanded to set them also before *them*. So they did eat, and were
9 filled: and they took up of the broken *meat* that was left seven baskets. And
they that had eaten were about four thousand: and he sent them away.

[b] Mt. 15. 32.
[c] see ch. 6. 38, Mt. 15. 34.
[d] ch. 6. 41; Mt. 14. 19.

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1 The catalogue of sins proceeding from the depraved heart is given by Matthew according to the order of the commands in the Decalogue (compare Exod. xx. with Matt. xv. 19). Here the list is longer and the number greater. The 'evil thoughts' are the germs of the following sins: 'wickedness' means probably *malice;* 'lasciviousness' may include *unrestrained indulgence* of every kind; 'an evil eye' is *envy;* 'blasphemy' may include *calumny;* and the last sin, 'foolishness,' seems, as in the Old Testament (see Psa. xiv. 1), to mean *senseless and reckless impiety*. Such are the defiling streams, some of which flow forth from every heart, until it is renewed by Divine grace.

2 On vers. 24—30, see notes on Matt. xv. 21—28.

3 These words (which Mark alone mentions) show that her application was not refused absolutely. Her vigorous faith laid hold of the apparently slight hope which remained.

4 These graphic words suggest the contrast between the present quiet repose of the child and her previous rage and restlessness.

5 Our Lord went first northward through the country of Sidon; then he crossed the Jordan, and approached the Sea of Galilee on its eastern side. The miraculous healing of the deaf and dumb man, which follows, is related by Mark only. But, in Matthew's account of the same journey (Matt. xv. 31), 'the dumb speaking' is mentioned as one of the miracles which excited the admiration of the multitude.

6 This and two other passages (ch. viii. 23—26; John ix. 1—7) contain the only recorded instances in which our Lord employed an intermediate instrumentality in performing his miracles. In these cases the touch and external application were perhaps designed to enable the subject of his work of mercy the more readily and certainly to connect the benefit with his benefactor. They may also have been intended to remind us that all instrumentality depends for its efficacy upon the supreme will of God.

7 The sight of suffering in any form might suggest to our Lord's mind the deep-seated cause of all human ills, as well as their boundless variety.

8 It was in this very region that our Lord had commissioned the restored demoniac to report his deliverance to his family and friends (ch. v. 20). He now enjoins secrecy; as he usually did when he was about to remain some time in a neighbourhood.

9 On vers. 1—10, see notes on Matt. xv. 32—39.

The Pharisees and Sadducees require a sign; warning against their teaching.

10 AND [e]straightway he entered into a ship with his disciples, and came into the
11 parts of Dalmanutha. [f]And[1] the Pharisees came forth, and began to question
12 with him, seeking of him a sign from heaven, tempting him. And [g]he sighed deeply in his spirit,[2] and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign[3] be given unto this generation. [h]And
13 he left them, and entering into the ship again departed to the other side.
14 [i]Now[4] *the disciples* had forgotten to take bread, neither had they in the ship
15 with them more than one loaf. [k]And he charged them, saying, Take heed,
16 beware of the leaven of the Pharisees, and *of* the leaven of Herod. And they
17 reasoned among themselves, saying, *It is* [l]because we have no bread. And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? [m]Perceive ye not yet, neither understand? Have ye your heart yet hardened?[5]
18 Having eyes, see ye not; and having ears, hear ye not? And do ye not remember?
19 [n]When I brake the five loaves among five thousand, how many baskets full of
20 fragments took ye up? They say unto him, Twelve. And [o]when the seven among four thousand, how many baskets full of fragments took ye up? And
21 they said, Seven. And he said unto them, How is it that [p]ye do not understand?

Healing of a blind man at Bethsaida.

22 AND he cometh to Bethsaida.[6] And they bring a blind man unto him, and
23 besought him to touch him. And he took the blind man by the hand, and led [q]out of the town; and when [r]he had spit on his eyes, and put his hands
24 upon him, he asked him if he saw aught. And he looked up, and said, I see
25 men as trees, walking.[7] After that he put *his* hands again upon his eyes, and made him look up: and he was restored, [s]and saw every man clearly. And he
26 sent him away to his house, saying, Neither go into the town,[8] [t]nor tell *it* to any in the town.

Peter's confession; Jesus foretells his sufferings, death, and resurrection.

27 [u]AND[9] Jesus went out, and his disciples, into the towns of Cæsarea Philippi. And by the way he asked his disciples, saying unto them, [x]Whom do men say
28 that I am? And they answered, John the Baptist: but some *say*, Elias: and
29 others, One of the prophets. And he saith unto them, But whom say ye that I
30 am? And Peter answereth and saith unto him, [y]Thou art the Christ. [z]And he charged them that they should tell no man of him.
31 And [a]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,
32 and [b]after three days rise again.[10] And he spake that saying openly. And Peter
33 took him, and began to rebuke him. But when he had turned about and looked on his disciples,[11] 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.
34 And when he had called the people[12] *unto him* with his disciples also, he said unto them, [c]Whosoever will come after me, let him deny himself, and take up
35 his cross, and follow me. For [d]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
38 own soul? Or what shall a man give in exchange for his soul? [e]Whosoever therefore [f]shall be ashamed of me and of my words in this [g]adulterous[13] and sinful generation; of him also shall the Son of man be ashamed, [h]when he cometh in the glory of his Father with the holy angels.

VERS. 10—12: CHRON. TAB. Sec. 70.
e see parallel, Mt. 15. 39; 16. 1—4.
f Mt. 12. 38; 16. 1, etc.; John 6. 30.
g Is. 53. 3.

VERS. 13—21: CHRON. TAB. Sec. 71.
h see parallel, Mt. 16. 4—12.
i see parallel, Mt. 16. 5—12.
k Pro. 19. 27; Mt. 16. 6; Lk. 12. 1.
l Mt. 16. 7.
m ch. 6. 52.
n ch. 6. 43; Mt. 14. 20; Lk. 9. 17; John 6. 13.
o ver. 8; Mt. 15. 37.
p ver. 17; ch. 6. 52.

VERS. 22—26: CHRON. TAB. Sec. 72.
q Is. 29. 18.
r ch. 7. 33.
s Phil. 1. 6; 2 Pet. 3. 18.
t ch. 5. 43; Mt. 8. 4.

VERS. 27—30: CHRON. TAB. Sec. 73.
u see parallel, Mt. 16. 13—20; Lk. 9. 18—21.
x see refs. Lk. 9. 18.
y Mt. 16. 16; Lk. 9. 20; John 6. 69, 11. 27, 20. 31; Ac. 8. 37.
z Mt. 16. 20; 17. 9; Lk. 9. 21.

VER. 31 to CH. 9. 1: CHRON. TAB. Sec. 74
a see parallel, Mt. 16. 21—28; Lk. 9. 22—27; see also ch. 9. 31; 10. 33. Mt. 17. 22, 23; 20. 17—19; 26. 2; Lk. 13. 33; 18. 31; 24. 6, 7.
b John 2. 19—21.
c ch. 8. 34; 10. 21; Mt. 10. 38; 16. 24; Lk. 9. 23; 14. 27, Ac. 14. 22; 1 Thes. 3. 3; 1 Tim. 3. 12; Tit. 2. 12, 1 Pet. 4. 1, 2.
d John 12. 25.
e Mt. 16. 26; Lk. 9. 25; 12. 9.
f see Ro. 1. 16; 2 Tim. 1. 8; 2. 12.
g Is. 57. 3; Mt. 12. 39; 16. 4; John 4. 48; Jam. 4. 4.
h Mt. 25. 31.

1 On vers. 11—13, see notes on Matt. xvi. 1—4.

2 Deeply grieved with the perverseness of men who were requiring new signs, not because they wished to be convinced, but in order to evade the convincing power of the mighty works they had already witnessed.

3 The wording of this refusal is most emphatic.

4 On vers. 14—21, see notes on Matt. xvi. 5—12.

5 Are ye still so much like your unbelieving countrymen, thus described by the prophet? (Isa. vi. 9). See note on ch. vi. 52.

6 On Bethsaida, see note on ch. vi. 45. This was the northern Bethsaida; our Lord being on the way from the eastern shore of the Lake, towards Cæsarea Philippi. This miracle is related by Mark alone; and it is remarkable not only for the use of an external application (see note on ch. vii. 34), but also for the gradual process of the cure: illustrating the variety of the Divine proceedings, the reasons of which we are not able to comprehend.

7 I can distinguish men from trees only by their movements.

8 From this it appears that the man did not reside in Bethsaida.

9 Chapters viii. 27—38, ix. closely resemble Matt. xvi. 13—28, xvii., xviii. For analysis, see notes on Matt. xvi. 13 and xviii. 1.

10 On 'three days,' see note on Matt. xii. 40.

11 All of whom probably felt what Peter had expressed. It is observable that, though Mark (with Luke) omits the praise given to Peter, he records (with Matthew) the reproof addressed to the apostle.

12 Jesus concealed his glory from the multitude (see ver. 30); but he spoke openly to all of his cross, and of the lessons of self-sacrifice which they were to learn there.

13 See note on Matt. xii. 39.

9 And he said unto them, [t]Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen [k] the kingdom of God come with power.

The transfiguration.

2 [1]AND after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves. And he was transfigured before them; and his raiment became shining, exceeding [m] white as snow;
4 so as no fuller on earth can white them. And there appeared unto them Elias
5 with Moses: and they were talking with Jesus. And Peter answered and said to Jesus, Master, [n] it is good for us to be here: and let us make three tabernacles;
6 one for thee, and one for Moses, and one for Elias. For he wist not what to say;
7 for they were sore afraid. And there was a cloud that overshadowed them: and
8 a voice came out of the cloud, saying, This is my beloved Son: hear him. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 [o]And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the
10 dead. And they kept that saying with themselves, questioning one with another
11 what the rising from the dead should mean.[2] And they asked him, saying, Why
12 say the scribes [p] that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; and [q] how it is written of the
13 Son of man, that he must suffer many things, and [r] be set at nought. But I say unto you, That [s] Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

Healing of a demoniac.

14 [t]AND when he came to *his* disciples, he saw a great multitude about them,
15 and the scribes questioning with them.[3] And straightway all the people, when
16 they beheld him, were greatly amazed,[4] and running to *him* saluted him. And
17 he asked the scribes, What question ye with them? And [u] one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb
18 spirit; and wheresoever he taketh him, he teareth[5] him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they
19 should cast him out; and they could not. He answereth him, and saith, [x] O faithless generation, how long shall I be with you? how long shall I suffer you?
20 Bring him unto me. And they brought him unto him: and [y] when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.
21 And he asked his father, How long is it ago since this came unto him? And
22 he said, Of a child: and ofttimes 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,
23 and help us. Jesus said unto him, [z] If thou canst believe,[6] all things *are* possible
24 to him that believeth. And straightway the father of the child cried out, and
25 said with tears, Lord, I believe; help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I[7] charge thee, come out of him, and enter no more
26 into him. And *the spirit* cried, and rent him sore,[8] and came out of him: and
27 he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose.

t Mt. 16. 28; Lk. 9. 27.
k Mt. 24. 30; 25. 31; Lk. 22. 18.

VERS. 2—13: CHRON. TAB. Sec. 75
t see parallel, Mt. 17. 1—13; Lk. 9. 28—36.
m Dan. 7. 9; Mt. 28. 3.
n Ps. 84. 10.
o Mt. 17. 9.
p Mal. 4. 5; Mt. 17. 10.
q Ps. 22. 6; Is. 53. 2, etc.; Dan. 9. 26.
r Lk. 23. 11; Phil. 2. 7.
s Mt. 11. 14; 17. 12; Lk. 1. 17.

VERS. 14—29: CHRON. TAB. Sec. 76.
t see parallel, Mt. 17. 14—21; Lk. 9. 37—43.
u Mt. 17. 14; Lk. 9. 37.
x Deu. 32. 20.
y ch. 1. 26; Lk. 9. 42.
z ch. 11. 23; Mt. 17. 20; Lk. 17. 6; John 11. 40.

1 On vers. 2—13, see notes on Luke ix. 28—36, and on Matt. xvii. 1—13.

2 The disciples, like other pious Jews, doubtless believed in the soul's immortality and the future general resurrection (see Acts xxiii. 6—8, also John xi. 24); but they found it hard to believe our Lord's declarations concerning his own death and resurrection, as they expected that the Messiah would live for ever (John xii. 34).

3 The Scribes were probably triumphing over the disciples, and from their failure deducing their Master's inability. How great the change from the Mount of Transfiguration, with the open heaven and the homage of the glorified, to this scene of misery and unbelief, where the enemies of the truth were exulting in the power of the devil!

4 In order to account for the amazement of the multitude, some suppose that our Lord's countenance retained something of the brightness of his recent transfiguration. But the people might well be awe-struck by the suddenness of his appearance, and his dignified calmness and heavenly serenity, as contrasted with the excited passions marked in the faces of the applicant, the sufferer, and the eager disputants.

5 Throwing him into convulsions. Thus an affection resembling violent epileptic fits was added to habitual dumbness.

6 The full force of the phrase which our Lord here uses may be best brought out by a paraphrase: The difficulty is, not whether I can heal, but whether thou canst believe; for all things are possible to him that believeth. His power being challenged, he requires that the challenge be withdrawn before he works the cure. He thus brings the father humbly to confess his own unbelief; and illustrates afresh the important truth, that faith in him is the channel through which all his blessings flow to men.

7 The word 'I' is here emphatic: Not my disciples, but I, whom you know too well to resist, command you.

8 All the facts related seem to show the terrible malignity and cruelty of the possessing demon (see ver. 29, and Matt. xii. 45), increased probably by the expectation of being speedily ejected. Comp. Rev. xii. 12.

28 [a] And when he was come into the house, his disciples asked him privately,
29 Why could not we cast him out? And he said unto them, This kind can come forth by nothing, but by [b] prayer and fasting.[1]

Another journey through Galilee; Jesus again foretells his death and resurrection.

30 AND they departed thence, and passed through Galilee. And he would not
31 that any man should know *it*.[2] [c] For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill
32 him; and after that he is killed, he shall rise the third day. [d] But they understood not that saying,[3] and were afraid to ask him.

Humility and brotherly love enjoined.

33 [e] AND he came to Capernaum. And being in the house he asked them, What
34 was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who *should be* the
35 greatest.[4] And he sat down, and called the twelve, and saith unto them, [f] If
36 any man desire to be first, *the same* shall be last of all, and servant of all. And
[g] he took a child, and set him in the midst of them:[5] and when he had taken
37 him in his arms,[6] he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and [h] whosoever shall receive me, receiveth not me, but him that sent me.
38 [i] And John answered[7] him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not
39 us. But Jesus said, [k] Forbid him not: [l] for there is no man which shall do a
40 miracle in my name, that can lightly speak evil of me. For [m] he that is not
41 against us is on our part.[8] [n] For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.
42 [o] And whosoever shall offend[9] one of *these* little ones that believe in me, it is better for him that a millstone[10] were hanged about his neck, and he were cast into
43 the sea.[11] [p] And if thy hand offend thee[12] [*or*, cause thee to offend [q]], [r] cut it off: [s] it is better for thee to enter into life maimed, than having two hands to go into
44 hell, into the fire that never shall be quenched:[13] [t] where their worm dieth not,
45 and [u] the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell,
46 into the fire that never shall be quenched: where their worm dieth not, and the
47 fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to
48 be cast into hell fire: where their worm dieth not, and [x] the fire is not quenched.
49 For every one shall be salted with fire,[14] [y] and every sacrifice shall be salted with salt.

[a] Mt. 17. 19.

[b] 1 Cor. 9. 27; Eph. 6. 18.

VERS. 30—32: CHRON. TAB. Sec. 77.

[c] see parallel, Mt. 17. 22, 23; Lk. 9. 44, 45.

[d] Lk. 18. 34; 24. 25, 26; John 8. 27, 28; 10. 6; 12. 16; 14. 5—9; 16. 17, 18.

VERS. 33—50: CHRON. TAB. Secs. 78, 79.

[e] see parallel, Mt. 18. 1—9; Lk. 9. 46—50; see also Lk. 22. 24.

[f] ch. 10. 43; Mt. 20. 26, 27.

[g] ch. 10. 16; Mk. 18. 2.

[h] Mt. 10. 40; Lk. 9. 48.

[i] Num. 11. 26—29; Lk. 9. 49.

[k] Phil. 1. 18.

[l] 1 Cor. 12. 3.

[m] Jos. 24. 15; Mt. 6. 24; 12. 30; 2 Cor. 6. 15, 16; Rev. 3. 15, 16.

[n] Mt. 10. 42; 25. 40.

[o] Ps. 105. 15; Zec. 2. 8; Mt 18. 6—9; Lk 17. 1, 2; Ac. 9. 4, 5; 1 Cor. 8. 9—13; 10. 32. 33.

[p] Deu. 13. 6; Mt. 5. 29; 18. 8, 9; 1 John 2. 16.

[q] vers. 45, 47.

[r] Mt. 18. 12; Ro. 6. 6; 8. 13; 1 Cor. 9. 27; Gal. 5. 24; Col. 3. 5; 1 Pet. 4. 1—3.

[s] Mt. 16. 26; Lk. 9. 24, 25.

[t] Is. 66. 24.

[u] Is. 33. 14; Mt. 3. 12; Rev. 14. 10, 11.

[x] Mt. 3. 11.

[y] Le. 2. 13; Eze 43 24.

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1 The higher achievements of Christian holiness and benevolence demand the strongest faith; which must therefore be made and kept vigorous by earnest devotion and self-renunciation. Many think that 'this kind' refers to a peculiarly malignant description of evil spirits.

2 Wishing apparently to continue his instructions respecting his approaching death without interruption from the multitude.

3 Although they were familiar with the doctrine of atonement, they could not receive the idea that the Messiah was to be himself the atoning victim. Other devout men felt similar difficulties: see Acts viii. 32—34.

4 The honour recently given to Peter (Matt. xvi. 17—19), and the privilege granted to three of the disciples (Matt. xvii. 1), may have given fresh impulse to that earthly ambition which our Lord always aimed to repress.

5 To impress the lesson more powerfully upon them all.

6 By folding the child in his arms, our Lord showed how warm and close is the sympathy which true humility will excite in us towards the humblest of his followers. And his succeeding promise shows that the same sympathy prompts both the Father and himself to accept such services to God's children as done to God himself.

7 John probably felt himself condemned by our Lord's words; and he interrupts the discourse to ascertain whether what he had done in this instance was wrong. Jesus shows that it was; for the man who had been rebuked was evidently acting in his service, and in reliance upon his power. All who do so are virtually taking his part against those who revile and oppose him; and, however feeble their labours, they shall not fail of reward.

8 This saying is a counterpart to that in Matt. xii. 30; and, like it, shows that there can be no neutrality in the contest between God and sin. The form in which the truth is here put teaches us, that differences in views and modes of acting are to be charitably borne with, where there is fundamental agreement of faith. 'All those who, notwithstanding outward differences of communion and government, *believe in and preach* Jesus Christ, without bitterly and uncharitably opposing each other, are hereby declared to be *helpers forward of each other's work*. Oh that all Christians would remember this!'—*Alford*.

9 Rather, 'cause to fall.' He who in any way aims to lead the humble disciples of Christ into error or sin brings upon himself the heaviest guilt.

10 Properly, a stone of a mill worked by an ass, and therefore larger than the common hand-mill.

11 Drowning was anciently inflicted upon persons guilty of sacrilege. See Diodorus, xvi. 35.

12 See note on Matt. v. 29, 30.

13 See notes on Isa. lxvi. 24 (from which these expressions are taken); and on Matt. v. 22, 29.

14 There is some difficulty in this passage, arising from a mixture of two closely connected metaphors. The meaning appears to be, Just as every burnt sacrifice offered to God must be seasoned with salt—the emblem of purity (Lev. ii. 13); so every person consecrated to Him must be purified, though it be by a process as painful as fire (*i. e.* the cutting off the hand, or foot, or eye). Otherwise he incurs the danger of the 'unquenchable fire;' for, if he who professes to have the principle of purity remains or becomes unholy, there is no other means of purifying him. Take care, therefore, to maintain personal, self-denying holiness, combining with it mutual Christian affection (ver. 50).

50 [z] Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? [a] Have salt in yourselves, and have peace[1] one with another.

Jesus goes beyond Jordan, and is followed by many; he replies to the Pharisees respecting divorce.

10 AND[2] [b] he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan. And the people resort unto him again; and, as he was wont, he taught them again.

2 [c] And the Pharisees came to him, and asked him, Is it lawful for a man to put
3 away *his* wife? tempting him. And he answered and said unto them, What did
4 Moses command you? And they said, [d] Moses suffered to write a bill of divorce-
5 ment, and to put *her* away. And Jesus answered and said unto them, [e] For the
6 hardness of your heart he wrote you this precept. But from the beginning of
7 the creation, [f] 'God made them male and female' [Gen. i. 27, *Sept.*] [g] 'For this
8 cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh' [Gen. ii. 24, *Sept.*] So then they are no more twain, but
9 one flesh. What therefore God hath joined together, let not man put asunder.
10, 11 And in the house his disciples asked him again of the same *matter*. And he
12 saith unto them, [h] Whosoever shall put away his wife, and marry another, committeth adultery against her: and if a woman shall put away her husband,[3] and be married to another, she committeth adultery.

Jesus receives and blesses children.

13 [i] AND they brought young children to him, that he should touch them: and
14 *his* disciples rebuked those that brought *them*. But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me,
15 and forbid them not: for [k] of such is[4] the kingdom of God. Verily I say unto you, [l] Whosoever shall not receive the kingdom of God[5] as a little child, he shall
16 not enter therein. And he took them up in his arms,[6] put *his* hands upon them, and blessed them.

Inquiry of a rich man; our Lord's answer, and following discourse.

17 [m] AND[7] 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
18 eternal life? And Jesus said unto him, Why callest thou me good? *there is* none
19 good but one, *that is*, God. Thou knowest the commandments, [n] 'Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not,
20 Honour thy father and mother' [Exod. xx. 12—16]. And he answered and said
21 unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him,[8] and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor; and thou shalt have [o] treasure in
22 heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions.
23 [p] And Jesus looked round about, and saith unto his disciples, How hardly shall
24 they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again and saith unto them, Children, how hard is it for them [q] that trust[9] in riches to enter into the kingdom of God!
25 It is easier for a camel to go through the eye of a needle, than for a rich man to
26 enter into the kingdom of God. And they were astonished out of measure, saying
27 among themselves, Who then can be saved? And Jesus looking upon them saith, With men *it is* impossible, but not with God: for [r] with God all things are possible.
28 [s] Then Peter began to say unto him, Lo, we have left all, and have followed
29 thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or
30 children, or lands, for my sake, and the gospel's, [t] but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and

[a] Mt. 5. 13; Lk. 14. 34, 35.
[a] Eph. 4. 29; Col. 4. 6.

VER. 1: CHRON. TAB. Sec. 94.
[b] see parallel, Mt. 19. 1, 2; see also John 10. 40; 11. 7.

VERS. 2—12: CHRON. TAB. Sec. 104.
[c] see parallel, Mt. 19. 3—9.
[d] Deu. 24. 1; Mt. 5. 31; 19. 7.
[e] Ne. 9. 16.
[f] Ge. 5. 2.
[g] 1 Cor. 6. 16; Eph. 5. 31.
[h] Mt. 5. 32; 19. 9; Lk. 16. 18; Ro. 7. 3; 1 Cor. 7. 10, 11.

VERS. 13—16: CHRON. TAB. Sec. 105.
[i] see parallel, Mt. 19. 13—15; Lk. 18. 15—17.
[k] 1 Cor. 14. 20; 1 Pet. 2. 2.
[l] Ps. 131. 1, 2; Mt. 18. 3.

VERS. 17—31: CHRON. TAB. Sec. 106.
[m] see parallel, Mt. 19. 16—30; Lk. 18. 18—30.
[n] Ro. 13. 9.
[o] Mt. 6. 19, 20; 19. 21; Lk. 12. 33; 16. 9.
[p] Mt. 19. 23; Lk. 18. 24.
[q] Job 31. 24; Ps. 52. 7; 62. 10; 1 Tim. 6. 17.
[r] Job 42. 2; Jer. 32. 17; Mt. 19. 26; Lk. 1. 37.
[s] Mt. 19. 27; Lk. 18. 28.
[t] 2 Chr. 25. 9; Lk. 18. 30.

1 Referring to the ambitious contention out of which this discourse sprung (ver. 33).

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6 This circumstance, mentioned by Mark only, strikingly displays the condescending affection of our Lord.

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8 There was about this young ruler an engaging openness and sincerity which contrasted very favourably with the hypocrisy and dishonesty of the Pharisees and Scribes.

9 These words explain the meaning of ver. 23. Those who *possess* riches are apt to *trust* in them—to regard them as a source of security and happiness. See note on Matt. xix. 23.

28 [a] And when he was come into the house, his disciples asked him privately,
29 Why could not we cast him out? And he said unto them, This kind can come forth by nothing, but by [b] prayer and fasting.[1]

Another journey through Galilee; Jesus again foretells his death and resurrection.

30 AND they departed thence, and passed through Galilee. And he would not
31 that any man should know *it*.[2] [c] For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill
32 him; and after that he is killed, he shall rise the third day. [d] But they understood not that saying,[3] and were afraid to ask him.

Humility and brotherly love enjoined.

33 [e] AND he came to Capernaum. And being in the house he asked them, What
34 was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who *should be* the
35 greatest.[4] And he sat down, and called the twelve, and saith unto them, [f] If
36 any man desire to be first, *the same* shall be last of all, and servant of all. And [g] he took a child, and set him in the midst of them:[5] and when he had taken
37 him in his arms,[6] he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and [h] whosoever shall receive me, receiveth not me, but him that sent me.
38 [i] And John answered[7] him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not
39 us. But Jesus said, [k] Forbid him not: [l] for there is no man which shall do a
40 miracle in my name, that can lightly speak evil of me. For [m] he that is not
41 against us is on our part.[8] [n] For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.
42 [o] And whosoever shall offend[9] one of *these* little ones that believe in me, it is better for him that a millstone[10] were hanged about his neck, and he were cast into
43 the sea.[11] [p] And if thy hand offend thee[12] [*or*, cause thee to offend [q]], [r] cut it off: [s] it is better for thee to enter into life maimed, than having two hands to go into
44 hell, into the fire that never shall be quenched:[13] [t] where their worm dieth not,
45 and [u] the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell,
46 into the fire that never shall be quenched: where their worm dieth not, and the
47 fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to
48 be cast into hell fire: where their worm dieth not, and [x] the fire is not quenched.
49 For every one shall be salted with fire,[14] [y] and every sacrifice shall be salted with salt.

[a] Mt. 17. 19.

[b] 1 Cor. 9. 27; Eph. 6. 18.

VERS. 30—32: CHRON. TAB. Sec. 77.

[c] see parallel, Mt. 17. 22, 23; Lk. 9. 44, 45.

[d] Lk. 18. 34; 24. 25, 26; John 8. 27, 28; 10. 6; 12. 16; 14. 5—9; 16. 17, 18.

VERS. 33—50: CHRON. TAB. Secs. 78, 79.

[e] see parallel, Mt. 18 1—9; Lk. 9. 46—50; see also Lk. 22. 24.

[f] ch. 10. 43; Mt. 20. 26, 27.

[g] ch. 10. 16; Mk. 18. 2.

[h] Mt. 10. 40; Lk. 9. 48.

[i] Num. 11. 26—29; Lk. 9. 49.

[k] Phil. 1. 18.

[l] 1 Cor. 12. 3.

[m] Jos. 24. 15; Mt. 6. 24; 12. 30; 2 Cor. 6. 15, 16; Rev. 3. 15, 16.

[n] Mt. 10. 42; 25. 40.

[o] Ps. 105. 15; Zec. 2. 8; Mt 18. 6—9; Lk 17. 1, 2; Ac. 9. 4, 5; 1 Cor. 8. 9—13; 10. 32, 33.

[p] Deu. 13. 6; Mt. 5. 29; 18. 8, 9; 1 John 2. 16.

[q] vers. 45, 47.

[r] Mt. 19. 12; Ro. 6. 6; 8. 13; 1 Cor. 9. 27; Gal. 5. 24; Col. 3. 5; 1 Pet. 4. 1—3.

[s] Mt. 18. 26; Lk. 9. 24, 25.

[t] Is. 66. 24.

[u] Is. 33. 14; Mt. 3. 12; Rev. 14. 10, 11.

[x] Mt. 3. 11.

[y] Le. 2. 13; Eze 43 24.

1 The higher achievements of Christian holiness and benevolence demand the strongest faith; which must therefore be made and kept vigorous by earnest devotion and self-renunciation. Many think that 'this kind' refers to a peculiarly malignant description of evil spirits.

2 Wishing apparently to continue his instructions respecting his approaching death without interruption from the multitude.

3 Although they were familiar with the doctrine of atonement, they could not receive the idea that the Messiah was to be himself the atoning victim. Other devout men felt similar difficulties: see Acts viii. 32—34.

4 The honour recently given to Peter (Matt. xvi. 17—19), and the privilege granted to three of the disciples (Matt. xvii. 1), may have given fresh impulse to that earthly ambition which our Lord always aimed to repress.

5 To impress the lesson more powerfully upon them all.

6 By folding the child in his arms, our Lord showed how warm and close is the sympathy which true humility will excite in us towards the humblest of his followers. And his succeeding promise shows that the same sympathy prompts both the Father and himself to accept such services to God's children as done to God himself.

7 John probably felt himself condemned by our Lord's words; and he interrupts the discourse to ascertain whether what he had done in this instance was wrong. Jesus shows that it was; for the man who had been rebuked was evidently acting in his service, and in reliance upon his power. All who do so are virtually taking his part against those who revile and oppose him; and, however feeble their labours, they shall not fail of reward.

8 This saying is a counterpart to that in Matt. xii. 30; and, like it, shows that there can be no neutrality in the contest between God and sin. The form in which the truth is here put teaches us, that differences in views and modes of acting are to be charitably borne with, where there is fundamental agreement of faith. 'All those who, notwithstanding outward differences of communion and government, *believe in and preach* Jesus Christ, without bitterly and uncharitably opposing each other, are hereby declared to be *helpers forward of each other's work*. Oh that all Christians would remember this!'—*Alford*.

9 Rather, 'cause to fall.' He who in any way aims to lead the humble disciples of Christ into error or sin brings upon himself the heaviest guilt.

10 Properly, a stone of a mill worked by an ass, and therefore larger than the common hand-mill.

11 Drowning was anciently inflicted upon persons guilty of sacrilege. See Diodorus, xvi. 35.

12 See note on Matt. v. 29, 30.

13 See notes on Isa. lxvi. 24 (from which these expressions are taken); and on Matt. v. 22, 29.

14 There is some difficulty in this passage, arising from a mixture of two closely connected metaphors. The meaning appears to be, Just as every burnt sacrifice offered to God must be seasoned with salt—the emblem of purity (Lev. ii. 13); so every person consecrated to Him must be purified, though it be by a process as painful as fire (*i. e.* the cutting off the hand, or foot, or eye). Otherwise he incurs the danger of the 'unquenchable fire;' for, if he who professes to have the principle of purity remains or becomes unholy, there is no other means of purifying him. Take care, therefore, to maintain personal, self-denying holiness, combining with it mutual Christian affection (ver. 50).

50 [a]Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? [a]Have salt in yourselves, and have peace[1] one with another.

Jesus goes beyond Jordan, and is followed by many; he replies to the Pharisees respecting divorce.

10 AND[2] [b]he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan. And the people resort unto him again; and, as he was wont, he taught them again.

2 [c]And the Pharisees came to him, and asked him, Is it lawful for a man to put
3 away *his* wife? tempting him. And he answered and said unto them, What did
4 Moses command you? And they said, [d]Moses suffered to write a bill of divorce-
5 ment, and to put *her* away. And Jesus answered and said unto them, [e]For the
6 hardness of your heart he wrote you this precept. But from the beginning of
7 the creation, [f]'God made them male and female' [Gen. i. 27, *Sept.*] [g]'For this
8 cause shall a man leave his father and mother, and cleave to his wife; and they
twain shall be one flesh' [Gen. ii. 24, *Sept.*] So then they are no more twain, but
9 one flesh. What therefore God hath joined together, let not man put asunder.

10, 11 And in the house his disciples asked him again of the same *matter*. And he
12 saith unto them, [h]Whosoever shall put away his wife, and marry another, committeth adultery against her: and if a woman shall put away her husband,[3] and be married to another, she committeth adultery.

Jesus receives and blesses children.

13 [i]AND they brought young children to him, that he should touch them: and
14 *his* disciples rebuked those that brought *them*. But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me,
15 and forbid them not: for [k]of such is[4] the kingdom of God. Verily I say unto you, [l]Whosoever shall not receive the kingdom of God[5] as a little child, he shall
16 not enter therein. And he took them up in his arms,[6] put *his* hands upon them, and blessed them.

Inquiry of a rich man; our Lord's answer, and following discourse.

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18 eternal life? And Jesus said unto him, Why callest thou me good? *there is* none
19 good but one, *that is*, God. Thou knowest the commandments, [n]'Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not,
20 Honour thy father and mother' [Exod. xx. 12—16]. And he answered and said
21 unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him,[8] and said unto him, One †thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor; and thou shalt have [o]treasure in
22 heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions.

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24 they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again and saith unto them, Children, how hard is it for them [q]that trust[9] in riches to enter into the kingdom of God!
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[a] Mt. 5. 13; Lk. 14. 34, 35.
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[d] Deu. 24. 1; Mt. 5. 31; 19. 7.
[e] Ne. 9. 16.
[f] Ge. 5. 2.
[g] 1 Cor. 6. 16; Eph. 5. 31.
[h] Mt 5. 32; 19. 9; Lk. 16. 18; Ro. 7. 3; 1 Cor. 7. 10, 11.

VERS. 13—16: CHRON. TAB. Sec. 105.
[i] see parallel, Mt. 19. 13—15; Lk. 18. 15—17.
[k] 1 Cor. 14. 20; 1 Pet. 2. 2.
[l] Ps. 131. 1, 2; Mt. 18. 3.

VERS. 17—31: CHRON. TAB. Sec. 106.
[m] see parallel, Mt. 19. 16—30; Lk. 18. 18—30.
[n] Ro. 13. 9.
[o] Mt. 6. 19, 20; 19. 21; Lk. 12. 33; 16. 9.
[p] Mt. 19. 23; Lk. 18. 24.
[q] Job 31. 24; Ps. 52. 7; 62. 10; 1 Tim. 6. 17.
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children, and lands, with persecutions;[1] and in the world to come eternal life.
31 [u] But many *that are* first shall be last; and the last first.

Jesus a third time foretells his approaching sufferings, death, and resurrection.

32 [x] AND they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. [y] And he took again the twelve, and began to tell them what things should happen unto him,
33 *saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to
34 death, and shall deliver him to the Gentiles: [z] 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.

Request of James and John; and our Lord's reply.

35 [a] AND[2] James and John, the sons of Zebedee, come unto him, saying, Master,
36 we would that thou shouldest do for us whatsoever we shall desire. And he said
37 unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left
38 hand, in thy glory.[3] But Jesus said unto them, Ye know not what ye ask. Can ye drink of the cup that I drink of; and be baptized[4] with [b] the baptism that I
39 am baptized with? And they say unto him, We can. And Jesus said unto them, [c] Ye shall indeed drink of the cup that I drink of; and with the baptism that I
40 am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* [d] for whom it is prepared.
41 [e] And when the ten heard *it*, they began to be much displeased with James and
42 John. But Jesus called them *to him*, and saith unto them, [f] Ye know that they which are accounted[5] to rule over the Gentiles exercise lordship over them; and
43 their great ones exercise authority upon them. [g] But so shall it not be among
44 you: but whosoever will be great among you, shall be your minister: and who-
45 soever of you will be the chiefest, shall be servant of all. For even [h] the Son of man came not to be ministered unto, but to minister, and [i] to give his life a ransom for many.

Healing of blind Bartimæus near Jericho.

46 [k] AND[6] they came to Jericho. And as he went out of Jericho with his disciples and a great number of people, blind Bartimæus,[7] the son of Timæus, sat by the
47 highway side begging. And when he heard that it was Jesus of Nazareth, he
48 began to cry out, and say, Jesus, *thou* son of David, have mercy on me. And many charged him that he should hold his peace: but he cried [l] the more a great
49 deal, *Thou* son of David, have mercy on me. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be
50 of good comfort, rise; he calleth thee. And he, casting away his garment, rose,
51 and came to Jesus. And 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
52 my sight. And Jesus said unto him, Go thy way; [m] thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

Our Lord's public entry into Jerusalem; the barren fig tree; cleansing of the temple.

11 AND[8] [n] when they came nigh to Jerusalem, unto Bethphage and Bethany, at
2 the mount of Olives, he sendeth forth two of his disciples, and saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat: loose him, and bring *him*.
3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

u Mt. 19. 30; 20. 16; Lk. 13. 30; Ro. 9. 30.

VERS. 32—34: CHRON. TAB. Sec. 107.
x see parall., Mt. 20. 17—19; Lk. 18. 31—34.
y ch. 8. 31; 9 31; Lk. 9. 22; 18. 31.
z Ps. 22. 13.

VERS. 35—45: CHRON. TAB. Sec. 108.
a see parallel, Mt. 20. 20—28.
b Ps. 42. 7; Lam. 3. 54; Eze. 26. 19.
c John 17. 14.
d John 17. 24.
e Mt. 20. 24.
f Lk. 22. 25.
g ch. 9. 35; Mt. 20. 26, 28; Lk. 9. 48; Ro. 12. 2.
h John 13. 14; Phil. 2. 7.
i Mt. 20. 28; 1 Tim. 2. 6; Tit. 2. 14.

VERS. 46—52: CHRON. TAB. Sec. 109.
k see parallel, Mt. 20. 29—34; Lk. 18. 35—43.
l Jer. 29. 13.
m ch. 5. 34; Mt. 9. 22.

VERS. 1—11: CHRON. TAB. Sec. 113.
n see parallel, Mt. 21. 1—11, 14—17; Lk. 19. 29—38; John 12. 12—15.

1 The addition of these words shows that the blessings of which our Lord is speaking are chiefly *spiritual*. Yet, even in this life, those who have willingly *lost* for Christ's sake have often found unexpected advantages. They have been introduced into *new relations*, which have abundantly compensated for all that they have relinquished—'houses,' where they have been welcomed; 'brothers, sisters, mothers,' who have made common interest with them (see Rom. xvi. 13); and 'children' in the faith (see 2 Cor. vi. 13; Gal. iv. 19).

2 On vers. 35—45, see Matt. xx. 20—28, and notes.

3 They evidently referred to a state of earthly glory, which they expected Jesus soon to assume.

4 'The being immersed and overwhelmed with waters is a frequent metaphor, in all languages, to express the rush of successive troubles.'—*Watson.*

5 'They who are acknowledged as rulers,' etc.

6 On vers. 46—52, see notes on Matt. xx. 29—34.

7 '*Bar*' is the Aramaic word for *son*. The case of Bartimæus affords a striking illustration of the earnest and persevering manner in which spiritual healing is to be sought from the Great Physician, of the certain success of believing application to him, and of the effect which saving mercy has upon its recipient.

8 The incidents recorded in chapters xi., xii., are for the most part the same as those which are narrated at greater length in Matt. xxi.—xxiii.; the chief addition being our Lord's notice of the widow's gift to the temple (ch. xii. 41—44). Mark, however, follows the order of time more closely than Matthew. See notes on Matt. xxi. 1, 12. On this section, see notes on Matt. xxi. 1—27.

4 And they went their way, and found the colt tied by the door without in a
5 place where two ways met; and they loose him. And certain of them that stood
6 there said unto them, What do ye, loosing the colt? And they said unto them
7 even as Jesus had commanded: and they let them go. And they brought the colt
to Jesus, and cast their garments on him; [o] and he sat upon him.
8 [p] And many spread their garments in the way: and others cut down branches
9 off the trees, and strawed *them* in the way. And they that went before, and they
that followed, cried, saying, [q] Hosanna! Blessed *is* he that cometh in the name
10 of the Lord! Blessed *be* the kingdom of our father David,[1] that cometh in the
name of the Lord! [r] Hosanna in the highest!
11 [s] And Jesus entered into Jerusalem, and into the temple. And when he had
looked round about upon all things, and now the eventide was come, he went out
unto Bethany with the twelve.
12 [t] And on the morrow, when they were come from Bethany, he was hungry:
13 [u] 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
14 time of figs was not *yet*.[2] And Jesus answered and said unto it, No man eat
fruit of thee hereafter for ever.[3] And his disciples heard *it*.
15 [x] And they come to Jerusalem. And Jesus went into the temple, and began to
cast out them that sold and bought in the temple; and overthrew the tables of
16 the money changers, and the seats of them that sold doves; and would not suffer
17 that any man should carry *any* vessel through the temple. And he taught, saying
unto them, Is it not written, 'My house shall be called of all nations the house
of prayer? But ye have made it a den of thieves'[4] [Isa. lvi. 7, and Jer. vii. 11].
18 And [y] the scribes and chief priests heard *it*, and sought how they might destroy
him: for they feared him, because [z] all the people was astonished at his doctrine.
19 And when even was come, he went out of the city.[5]
20 [a] And in the morning, as they passed by, they saw the fig tree dried up from
21 the roots. And Peter calling to remembrance saith unto him, Master, behold,
22 the fig tree which thou cursedst is withered away. And Jesus answering saith
23 unto them, Have faith in God. For [b] verily I say unto you, That whosoever
shall say unto this mountain, Be thou removed, and be thou cast into the sea;
and shall not doubt in his heart, but shall believe that those things which he
24 saith shall come to pass; he shall have whatsoever he saith. Therefore I say
unto you, [c] What things soever ye desire, when ye pray, believe that ye receive[6]
them, and ye shall have *them*.
25 And[7] when ye stand praying, [d] forgive, if ye have aught against any: that your
26 Father also which is in heaven may forgive you your trespasses. But [e] if ye do
not forgive, neither will your Father which is in heaven forgive your trespasses.

[o] Zec. 9. 9.
[p] Mt. 21. 8.
[q] Ps. 118. 26.
[r] Ps. 148. 1.
[s] Mt. 21. 12.

VERS. 12–19: CHRON. TAB. Sec. 114.
[t] see parallel, Mt. 21. 18, 19.
[u] see refs. Mt. 21. 19.
[x] see parallel, Mt. 21. 12, 13; Lk. 19. 45–48; see also John 2. 14.
[y] Mt. 21. 45, 46; Lk. 19. 47.
[z] ch. 1. 22; Mt. 7. 28; Lk. 4. 32.

VERS. 20—26: CHRON. TAB. Sec. 115
[a] see parallel, Mt. 21. 19—22.
[b] Mt. 17. 20; 21. 21; Lk. 17. 6; comp. 1 Cor. 13. 2.
[c] Mt. 7. 7; Lk. 11. 9; John 14. 13; 15. 7; 16. 24; Jam. 1. 5, 6.
[d] see refs. Mt. 6. 12, 14, 15; Eph. 4. 32; Col. 3. 13.
[e] Mt. 18. 35; Jam. 2. 13.

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1 That is, the promised restoration of David's kingdom by the Messiah. See 2 Sam. vii.; Isa. xi. This exulting multitude had, however, no conception of the spiritual nature of Christ's kingdom; and before a week had elapsed a similar multitude in Jerusalem were clamorous for his death.

2 The fig tree yielded two and sometimes three crops of fruit in the year. Some of the latest crop remained in sheltered spots till the spring; when the summer figs began to form, and the leaves were put forth. If a tree were early in leafing, it might be expected to have upon it some young fruit forming, and perhaps some old fruit remaining. If there were nothing but leaves, the tree would justly be deemed barren. But this would be a correct inference only until 'the time of figs' (*i. e.* of gathering them) was come; for then a way-side tree would probably soon be stripped.

3 It can scarcely be doubted that our Lord designed the withering of the fig tree to convey other lessons beside that which is enforced in vers. 23, 24. It certainly may be used as an apt emblem of the Jewish people, 'wholly a right seed,' planted 'in a very fruitful hill;' but now 'turned into a degenerate plant,' bringing no 'fruits of righteousness,' and therefore soon to be 'withered' and 'burned:' see Isa. v. 1—7; Jer. ii. 21; John xv. 6. In this view it is a symbolical expression of the prophecy in Matt. xxiv. It is worthy of notice, that while our Lord symbolized his abundant mercies by numberless miracles for the good of men; he expressed the severity of his judgments on the disobedient and unfruitful by *one* sign, inflicted on a senseless tree.

4 See Jer. vii. 11. Formerly our Lord had reproved the unseemly introduction of secular business, with its cares and bustle, into the temple (John ii. 16); now he rebukes the fraud and extortion which are the natural fruit of the former. The permission of this profanation by the priests, who were very jealous for the honour of the temple, is an illustration of that strange mixture of irreverence with superstition which is wont to prevail among ceremonious formalists. Perhaps part of the quotation from Isaiah was designed to reprove the contempt poured upon Gentile proselytes, by the use of their part of the temple for worldly business.

5 Jesus went out of the city in the evening; probably in part to obtain rest and quiet, Jerusalem being filled at this time with an immense concourse of persons.

6 This is evidently to be understood as meaning, Whatsoever is asked in reliance upon God's promises, and according to his will: see 1 John v. 14. To the confiding prayer of one whose mind and heart are brought into unison with the will of God, nothing is impossible. Such faith, however, as contrasted with caprice and presumption, and rising above *general* confidence in our heavenly Father's goodness, is the special gift of the Holy Spirit of Christ for the particular occasion.

7 This command may have been added, lest, from the withering curse which had been pronounced upon the fig tree, any of the disciples should imagine that they might imprecate curses upon those who opposed them (see Luke ix. 54). The want of a spirit of love will forfeit not only the use of this mighty weapon, but even the enjoyment of pardon.

Our Lord's authority questioned; his question in reply respecting the authority of John the Baptist; parables of the two sons, and of the vineyard let out to husbandmen.

VER. 27 to CH. 12. 1—12: CHRON. TAB. Sec. 116

27 AND[1] they come again to Jerusalem. [a] And as he was walking in the temple,
28 there come to him the chief priests, and the scribes, and the elders, and say unto
him, By what authority doest thou these things? and who gave thee this authority
to do these things?
29 And Jesus answered and said unto them, I will also ask of you one question,
30 and answer me, and I will tell you by what authority I do these things. The
31 baptism of John, was *it* from heaven, or of men? answer me. And they reasoned
with themselves, saying, If we shall say, From heaven; he will say, Why then
32 did ye not believe him? But if we shall say, Of men; they feared the people:
33 for [t] all *men* counted John, that he was a prophet indeed. And they answered
and said unto Jesus, We cannot tell. And Jesus answering saith unto them,
Neither do I tell you by what authority I do these things.

[a] see parallel, Mt. 21. 23—27; Lk. 20. 1—8.

[t] ch. 6. 20, Mt. 3. 5; 14. 5.

12 And [k] he began to speak unto them by parables.[2] A *certain* man planted a
vineyard, and set an hedge about *it*, and digged *a place for* the winefat, and
2 built a tower, and let it out to husbandmen, and went into a far country. And
at the season he sent to the husbandmen a servant, that he might receive from
3 the husbandmen of the fruit of the vineyard. And they caught *him*, and beat
4 him, and sent *him* away empty. And again he sent unto them [l] another servant;
and at him they cast stones, and wounded *him* in the head, and sent *him* away
5 shamefully handled. And again he sent another; and him they killed: and
6 many others; beating some, and killing some. Having yet therefore one son, his
wellbeloved,[3] he sent him also [m] last unto them, saying, They will reverence my
7 son. But those husbandmen said among themselves, This is the heir; come, let
8 us kill him, and the inheritance shall be ours. And they took him, and killed
9 *him*, and cast *him* out of the vineyard. What shall therefore the lord of the
vineyard do? he will come and destroy the husbandmen, and will give the vine-
10 yard unto others. And have ye not read this Scripture; [n] 'The stone which the
11 builders rejected is become the head of the corner. This was the Lord's doing,
and it is marvellous in our eyes' [Psa. cxviii. 22, 23, *Sept.*]?
12 [o] 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.

[k] see parallel, Mt. 21. 33—46; Lk. 20. 9—19.

[l] 2 Chr. 36. 15.

[m] Heb. 1. 1.

[n] Ps. 118. 22.

[o] ch. 11. 18; Mt. 21. 45, 46; John 7. 25, 30, 44.

Our Lord's replies respecting the payment of tribute to Cæsar, the resurrection of the dead, and the great commandment; and his question concerning the Son of David.

VERS. 13—17: CHRON. TAB. Sec. 118.

13 [p] AND[4] they send unto him certain of the Pharisees and of the Herodians, to
14 catch him in *his* words. 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
15 to Cæsar, or not? [q] Shall we give, or shall we not give? But he, knowing their
hypocrisy, said unto them, Why tempt ye me? Bring me a [r] penny, that I may
16 see *it*. And they brought *it*. And he saith unto them, Whose *is* this image and
17 superscription? And they said unto him, Cæsar's. 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.

[p] see parallel, Mt. 22. 15—22; Lk. 20. 20—26.

[q] see Jer. 18. 18.

[r] Mt. 18. 28.

VERS. 18—27: CHRON. TAB. Sec. 119.

18 [s] Then come unto him the Sadducees, [t] which say there is no resurrection; and
19 they asked him, saying, Master, [u] Moses wrote unto us, If a man's brother die,
and leave *his* wife *behind him*, and leave no children, that his brother should
20 take his wife, and [x] raise up seed unto his brother [Deut. xxv. 5]. Now there
21 were seven brethren: and the first took a wife, and dying left no seed. And the
second took her, and died, neither left he any seed: and the third likewise.
22 And the seven had her, and left no seed. Last of all the woman died also.
23 In the resurrection therefore, when they shall rise, whose wife shall she be of
them? For the seven had her to wife.
24 And Jesus answering said unto them, Do ye not therefore err, because ye know
25 not the Scriptures, neither the power of God? For when they shall rise from
the dead, they neither marry, nor are given in marriage; but [y] are as the angels

[s] see parallel, Mt. 22. 23—33; Lk. 20. 27—40.

[t] Ac. 23. 8.

[u] Deu. 25. 5.

[x] Ru. 1. 11, 13.

[y] 1 Cor. 15. 42, 49, 52.

1 On vers. 27—32, see Matt. xxi. 23—27, and notes.

2 Mark relates only one parable; but Matthew adds several others. On vers. 1—12, see notes on Matt. xxi. 33—46.

3 The language here used defines most clearly the difference in rank and authority between the servants and the son, who is 'the heir' of the vineyard (comp. Heb. iii. 5, 6). It also expresses with the deepest pathos the greatness of that Divine love which, when all other means of recovering men from rebellion were exhausted, did not shrink from this the greatest possible gift. And further it displays the unparalleled boldness and obstinacy of those who reject 'the Son.'

4 On vers. 13—27, see notes on Matt. xxii. 15—33.

26 which are in heaven. And as touching the dead, that they rise: have ye not
read in the book of Moses, how in the bush[1] God spake unto him, saying, [z] 'I *am*
the God of Abraham, and the God of Isaac, and the God of Jacob' [Exod. iii. 6]?
27 He is not the God of the dead, but the God of the living. Ye therefore do
greatly err.
28 [a] And one of the scribes[2] came, and having heard them reasoning together,
and perceiving that he had answered them well, asked him, Which is the first
29 commandment[3] of all? And Jesus answered him, The first of all the command-
30 ments *is*, [b] 'Hear, O Israel; The Lord our God is one Lord: and thou shalt love
the Lord thy God with all thy heart, and with all thy soul, and with all thy
mind,[4] and with all thy strength' [Deut. vi. 4, 5]: this *is* the first command-
31 ment. And the second *is* like,[5] *namely* this, [c] 'Thou shalt love thy neighbour[6]
as thyself'[7] [Lev. xix. 18, *Sept.*] There is none other commandment greater
than these.
32 And the scribe said unto him,[8] Well, Master, thou hast said the truth: for
33 there is one God; [d] and there is none other but he: and to love him with all the
heart, and with all the understanding, and with all the soul, and with all the
strength, and to love *his* neighbour as himself, [e] is more than all whole burnt
34 offerings[9] and sacrifices. And when Jesus saw that he answered discreetly,[10] he
said unto him, Thou art not far from the kingdom of God. [f] And no man after
that durst ask him *any question*.
35 [g] And[11] Jesus answered and said, while he taught in the temple, How say the
36 scribes that Christ is the son of David? For David himself said by the Holy
Ghost, 'The Lord said to my Lord, Sit thou on my right hand, till I make
37 thine enemies thy footstool' [Psa. cx. 1, *Sept.*] David therefore himself calleth
him Lord; and whence is he *then* his son?

Warning against the scribes; and commendation of the widow's offering.

38 AND the common people heard him gladly. And [h] he said unto them in his
doctrine,[12] [i] Beware of the scribes, which love to go in long clothing, and [k] *love*
39 salutations in the marketplaces, and the chief seats in the synagogues, and the
40 uppermost rooms at feasts: [l] which devour widows' houses,[13] and for a pretence
make long prayers: these shall receive greater damnation.
41 [m] And Jesus sat over against the treasury,[14] and beheld how the people cast
42 [n] money [o] into the treasury. And many that were rich cast in much. And there
came a certain poor widow, and she threw in two mites,[15] which make a farthing.
43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you,
That [p] this poor widow hath cast more in, than all they which have cast into the
44 treasury: for all *they* did cast in of their abundance; [q] but she of her want did
cast in all that she had, [r] *even* all her living.[16]

Our Lord foretells the destruction of Jerusalem, and his second coming; and exhorts to watchfulness.

13 AND[17] [s] as he went out of the temple, one of his disciples saith unto him, Master,
2 see what manner of stones[18] and what buildings *are here!* And Jesus answering

[a] Ex. 3. 6.

VERS. 28—34: CHRON. TAB. Sec. 120.
[a] see parallel, Mt. 22. 34—40.

[b] Lk. 10. 27.

[c] Mt. 22. 39; Ro. 13. 9; Gal. 5. 14; Jam. 2. 8.

[d] Deu. 4. 39; Is. 45. 6, 14; 46. 9.

[e] 1 Sam. 15. 22; Pro. 21. 3; Hos. 6. 6; Mic. 6. 6—8.

[f] Mt. 22. 46.

VERS. 35—37: CHRON. TAB. Sec. 121.
[g] see parallel, Mt. 22. 41—46; Lk. 20. 41—44.

VERS. 38—40: CHRON. TAB. Sec 122.
[h] see parallel, Lk. 20. 45, 46; see also ch. 4. 2.
[i] Mt. 23. 1, etc.
[k] Lk 11. 43.
[l] see parallel, Mt. 23. 14; Lk. 20. 47.

VERS. 41—44: CHRON. TAB. Sec 123.
[m] see parallel, Lk. 21. 1—4.
[n] see Mt. 10. 9.
[o] 2 Ki. 12. 9.

[p] Mt. 10. 42; 2 Cor. 8 1—3, 12.
[q] ch. 14. 6.
[r] Deu. 24. 6; 1 John 3. 17.

VERS. 1—37: CHRON. TAB. Sec. 125.
[s] see parallel, Mt. 24. 1—14; Lk. 21. 5—19.

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1 Probably meaning 'in the passage relating to the bush.'

2 A 'lawyer' of the sect of 'the Pharisees.' See Matt. xxii. 34, 35, and note.

3 This was one of the 'strivings about the law' (Titus iii. 9) warmly contested among the Jews; some giving the preference to the sabbath law, others to sacrifices, others to various ceremonial laws. Our Lord gives the pre-eminence to 'the law of love.'

4 These words imply supreme and undivided affection.

5 For both are parts of the one great law of love.

6 The parable of the good Samaritan (Luke x. 29—35) was spoken to show who is our neighbour.

7 As heartily and thoroughly; so as to treat him as you would have him love and treat you.

8 This reply of the scribe, which is related by Mark only, shows that he had entered into the true spirit of our Lord's answer.

9 'Whole burnt offerings' were the most costly kind of 'sacrifices.' These are put here for all ritual observances.

10 Literally, 'as one having understanding.' He saw through the externals of the law to those fundamental principles which, in all Divine dispensations, are essential to 'the kingdom of God.' But, unless such perception lead to practical faith, it does not save. 'If thou art not far off, enter; better otherwise to have been far off.'—*Bengel.*

11 On vers. 35—37, see notes on Matt. xxii. 41—46.

12 That is, in his teaching. Vers. 38, 39 are a brief notice of what is given at length in Matt. ch. xxiii.

13 By pretending to extraordinary piety, they insinuated themselves into the confidence of unprotected and undiscerning persons, for the purpose of effecting their own covetous and rapacious objects.

14 The 'treasury' is said to have been a part of the second court of the temple, where the thirteen chests were placed to receive (see 2 Kings xii. 9) the voluntary offerings of the people for various purposes connected with the temple service.

15 'Two mites' was the smallest offering that was allowed to be made. On 'farthing,' see note on Matt. v. 26.

16 Her gift was not only far greater than those of others in *proportion* to her means; but it was also the sacrifice, by one who had very little to live upon, of all that she had to support her, at least for that day. Such self-denial shows genuine faith in God's providence, as well as lively love towards Him.

17 Chapter xiii. is throughout similar in arrangement to Matt. xxiv., on which see notes; but the end (34—37) appears to be an abstract of the impressive lessons in Matt. xxiv. 43—51, xxv. See note on Matt. xxiv. 1.

18 Many of the stones used in the temple were, according to Josephus (Bell. Jud. v. 5), 40 cubits, or, according to the Talmud, 45 cubits long, and of white marble. There

said unto him, Seest thou these great buildings? [a] There shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives over against the temple, Peter and
4 James and John and Andrew asked him privately, [x] Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?
5 And Jesus answering them began to say, [y] Take heed lest any *man* deceive you:
6 for many shall come in my name, saying, I am *Christ;* and shall deceive many.
7 And when ye shall hear of wars and rumours of wars, [z] be ye not troubled: for *such*
8 *things* must needs be; but the end *shall* not *be* yet. 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. [a] These *are* the beginnings of sorrows.
9 But [b] take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten:[1] and ye shall be brought before rulers and
10 kings for my sake, for a testimony against them. And [c] the Gospel must first be
11 published among all nations. [d] 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, [e] but the Holy Ghost.[2]
12 Now [f] 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
13 to death. [g] And ye shall be hated of all *men* for my name's sake. But [h] he that shall endure unto the end, the same shall be saved.
14 [i] But when ye shall see the abomination of desolation, [k] spoken of by Daniel the prophet, standing [l] where it ought not, (let him that readeth understand,)
15 then [m] let them that be in Judæa flee to the mountains: and let him that is on the housetop not go down into the house, neither enter *therein,* to take any thing
16 out of his house: and let him that is in the field not turn back again for to take
17 up his garment. [o] But woe to them that are with child, and to them that give
19 suck in those days! And pray ye that your flight be not in the winter. [p] For *in* those days shall be affliction, such as was not from the beginning of the creation
20 which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake,
21 whom he hath chosen, he hath shortened the days. [q] And then if any man shall
22 say to you, Lo, here *is* Christ; or, Lo, *he is* there; believe *him* not: for false Christs and false prophets shall rise, and shall show signs and wonders, to seduce,
23 if *it were* possible, even the elect. But [r] take ye heed: behold, I have foretold you all things.
24 [s] But in those days, after that tribulation, the sun shall be darkened, and the
25 moon shall not give her light, and the stars of heaven shall fall, and the powers
26 that are in heaven shall be shaken. [t] And then shall they see the Son of man
27 coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.
28 [u] Now learn a parable of the fig tree; When her branch is yet tender,[3] and
29 putteth forth leaves, ye know that summer is near: so ye in like manner, when ye shall see these things come to pass, [x] know that it is nigh, *even* at the doors.
30 Verily I say unto you, that this generation shall not pass, till all these things be
31 done. Heaven and earth shall pass away: but [y] my words shall not pass away.
32 But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son,[4] but the Father.
33,34 [z] Take ye heed, watch and pray: for ye know not when the time is. [a] *For*[5] *the*

[a] Lk. 19. 44.
[x] Mt. 24. 3; Lk. 21. 7.
[y] Jer. 29. 8; Eph. 5. 6; 1 Thes. 2. 3.
[z] Pro. 3. 25.
[a] Mt. 24. 8.
[b] Mt. 10. 17, 18; 24. 9; Rev. 2. 10.
[c] Mt. 24. 14.
[d] Mt. 10. 19; Lk. 12. 11; 21. 14.
[e] Ac. 2. 4; 4. 8, 31.
[f] Eze. 38. 21; Mic. 7. 6; Mt. 10. 21; 24. 10; Lk. 21. 16.
[g] Mt. 24. 9; Lk. 21. 17; John 15. 18; 17. 14.
[h] Dan. 12. 12; Mt. 10. 22; 24. 13; Rev. 2. 10.
[i] see parallel, Mt. 24. 15—42; Lk. 21. 20—36.
[k] Dan. 9. 27.
[l] Lam 1.10; Eze. 44. 9.
[m] Pro. 22. 3.
[n] Lk. 21. 21.
[o] Lk. 21. 23; 23. 29.
[p] Dan. 9. 26; 12. 1; Joel 2. 2; Mt. 24. 21.
[q] Mt. 24. 23; Lk. 17. 23; 21. 8.
[r] 2 Pet. 3. 17.
[s] Dan. 7. 10; Zeph. 1. 15; Mt. 24. 29, etc.; Lk. 21. 25.
[t] ch. 14. 62; see refs. Is. 26. 21; Dan. 7. 13, 14; Mt. 16. 27; 24. 30; Ac. 1. 11; Thes. 4. 16; 2 Thes. 1. 7, 10; Rev. 1. 7.
[u] Mt. 24. 32; Lk. 21. 29, etc.
[x] Eze. 12. 25.
[y] Is. 40. 8.
[z] Mt. 24. 42; 25. 13; Lk. 12. 40; 21. 31; Ro. 13. 11; 1 Thes. 5. 6.
[a] Mt. 24. 45; 25. 14, 15; Lk. 19. 12.

are stones still remaining in the wall which measure 24 and 30 feet (Robinson's Bib. Res. i. 423). At Baalbek in Lebanon is a wall which contains stones of 63 and 64 feet each; 'and its resemblance to the remains of the temple of Solomon cannot fail to be remarked.'—*Richter.*

1 Rather, 'into synagogues ye shall be [taken and] beaten.' The rulers of the synagogues had judicial authority, and punished by scourging.

2 Compare Matt. x. 18—20, and note.

3 Or, 'when its branch becomes tender,' etc.

4 Some suppose that the word 'know' stands here, and in 1 Cor. ii. 2, according to a Hebrew idiom for 'make known;' and that it means here, that not even the Son as Mediator 'reveals' the exact time of this judgment. But this interpretation, even if it be allowable, is evidently adopted to avoid a difficulty. It must be remembered, that in our Lord's person the Divine and human natures were both complete. His human soul was capable of growth in wisdom (Luke ii. 52), susceptible of human emotions (John xi. 35), and dependent upon Divine influence (John iii. 34; Heb. ix. 14), and therefore upon the exercise of prayer (ch. i. 35). His manhood was necessarily finite and progressive in conception and knowledge; and, as 'Son'—this word referring here to his mediatorial character (Heb. v. 5, 8),—he had put himself in subjection, and therefore might not have had this fact communicated to him. How the finite and the infinite can be united in one person, Scripture does not explain; but it proposes the fact to our *faith,* as the mystery of the incarnation.

5 These concluding verses (34—37) differ from the close of the discourse as given by Matthew and Luke; being apparently a summary of the parables which Matthew relates, with one or two particulars added.

Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.
35 [b] Watch ye therefore: for ye know not when the master of the house cometh, at
36 even, or at midnight, or at the cockcrowing, or in the morning:[1] [c] lest coming
37 suddenly he find you sleeping. [d] And what I say unto you I say unto all,[2] Watch.

[b] Mt. 24. 42, 44.
[c] see Mt. 25. 5.
[d] Lk. 12. 41—44.

Conspiracy of the rulers to seize Jesus; the anointing at Bethany; Judas's compact with the chief priests.

VERS. 1—11: CHRON. TAB. Sec. 127.

14 AFTER[3] [e] two days was *the feast of* the passover, and of unleavened bread. And the chief priests and the scribes sought how they might take him by craft,
2 and put *him* to death; but they said, Not on the feast *day*, lest there be an uproar of the people.
3 [f] And being in Bethany in the house of Simon the leper,[4] as he sat at meat, there came a woman having an alabaster box of ointment of spikenard[5] very
4 precious; and she brake the box,[6] and poured *it* on his head.[7] And there were some that had indignation within themselves, and said, Why was this waste[8] of
5 the ointment made? For it might have been sold for more than three hundred [g] pence,[9] and have been given to the poor. And they murmured against her.
6 And Jesus said, Let her alone; why trouble ye her? She hath wrought a good
7 work[10] on me. For [h] ye have the poor with you always, and whensoever ye will
8 ye may do them good: but me ye have not always. She hath done what she
9 could: she is come aforehand[11] to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of [i] for a memorial of her.[12]
10 [k] And Judas Iscariot, one of the twelve, went unto the chief priests, to betray
11 him unto them. And when they heard *it*, they were glad,[13] and promised to give him money.[14] And he sought how he might conveniently betray him.

[e] see parallel, Mt. 26. 2—16; Lk. 22. 1—6; John 12. 2—8; see also John 11. 54; 13. 1.
[f] Mt. 26. 6; John 12. 1, 3; see Lk. 7. 37.
[g] see Mt. 18. 28.
[h] Deu. 15. 11.
[i] Ps. 112. 6.
[k] Mt. 26. 14; Lk. 22. 3, 4.

Our Lord celebrates the Passover; points out the traitor; institutes His supper; and foretells the flight of all his disciples, and Peter's denial.

VERS. 12—16: CHRON. TAB. Sec. 128.

12 [l] AND[15] the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest
13 eat the passover? 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:
14 follow him; and wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover
15 with my disciples? And he will show you a large upper room furnished *and* 16 prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

[l] see parallel, Mt. 26. 17—19; Lk. 22. 7—13.

VERS. 17—21: CHRON. TAB. Secs. 129, 131.

17, 18 [m] And in the evening he cometh with the twelve. And[16] as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall

[m] see parallel, Mt. 26. 20—25; Lk. 22. 14, 21—23; John 13. 21—26.

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1 See note on Matt. xiv. 25.

2 To all who shall believe in me, till the time when I come again.

3 Chapters xiv., xv. are parallel throughout to Matt. xxvi., xxvii. See note on Matt. xxvi. 1 for analysis of this portion. On vers. 1, 2, see notes on Matt. xxvi. 1—5.

4 Simon had been a leper, but had probably been healed by our Lord. He was a friend, and perhaps a relative, of the family of Lazarus; who was himself a guest at this supper, whilst his sister 'Martha served,' and his other sister Mary performed the action here narrated (see John xii. 2, 3). This narrative must not be confounded with that in Luke vii. 36—50, which has many very different circumstances.

5 The meaning of the Greek word here used is not certain. It may be either '*genuine* nard,' or '*liquid* nard.' This 'nard' was probably the product of the *nardostachys jatamansi*; which is found in the mountains north-west of India, and is still very highly esteemed.

6 Or, 'vase;' of which she probably broke either the seal or the neck.

7 She applied some also to his feet, which she wiped with her hair (John xii. 3).

8 The peculiar odour of the perfume, which instantly pervaded the whole room, disclosed at once its quality and costliness. It appears, from John xii. 4, that the dissatisfaction was expressed by Judas, but as the censure assumed the guise of charity, others of the disciples may have acquiesced in it.

9 Nearly £10; which was little less than a labourer's wages for a whole year (Matt. xx. 2). He who said this soon after sold his Master's life for a paltry thirty shekels, the price of a slave (Exod. xxi. 32), not a third of this amount.

10 A 'noble work;' an appropriate expression of thankful and reverential love, which felt that no offering could be too costly. And our Lord, with condescending benevolence, lest her mind should be troubled by the objections of his disciples, hastens to assure her that, though others might blame her, he graciously accepts and will reward her grateful service.

11 The embalming of his body was to take place while he was yet alive, as there would be no time afforded for it after his death. Probably Mary had no more than a general presentiment of his approaching departure; though it is possible that one so thoughtful and spiritually minded as she was may have understood our Lord's declarations respecting his death better than his apostles. This significant act afforded our Lord another opportunity of announcing his speedy decease.

12 This promise clearly indicates our Lord's intention that all the most important facts concerning himself should be preserved in an enduring form, and circulated throughout 'the whole world.'

13 It was the opportunity of seizing Jesus 'in the absence of the multitude' (Luke xxii. 6), that made this proposal so acceptable to the rulers.

14 Matthew alone mentions the sum, 'thirty pieces of silver;' between three and four pounds. See note on ver. 5.

15 On vers. 12—17, see notes on Luke xxii. 7—30.

16 On vers. 18—26, see notes on Matt. xxvi. 21—25; John xiii. 21—30.

19 betray me. And they began to be sorrowful, and to say unto him one by one,
20 *Is* it I? and another *said*, *Is* it I? And he answered and said unto them, *It is*
21 one of the twelve, that dippeth with me in the dish. [n] The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 [o] And[1] as they did eat, Jesus took bread, and blessed, and brake *it*, and gave
23 to them, and said, Take, eat: this is my body. And he took the cup, and when
24 he had given thanks, he gave *it* to them: and they all drank of it. And he said unto them, [p] This is my blood of the New [q] Testament, which is shed [r] for many.
25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 And when they had sung an hymn, they went out into the mount of Olives.
27 [s] And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, [t] 'I will smite the shepherd, and the sheep shall be scattered'
28 [Zech. xiii. 7]. But [u] after that I am risen, I will go before you into Galilee.
29 [x] But Peter said unto him, Although all shall be offended, yet *will* not I.
30 And Jesus saith unto him, Verily I say unto thee, That this day,[2] *even* in this
31 night, before the cock crow twice,[3] thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

Christ's agony in Gethsemane; his betrayal and apprehension.

32 [y] AND[4] they came to a place which was named Gethsemane. And he saith to his disciples, Sit ye here, while I shall pray.
33 And he taketh with him Peter and James and John, and began to be sore
34 amazed, and to be very heavy; and saith unto them, [z] My soul is exceeding sorrowful unto death: tarry ye here, and watch.
35 And he went forward a little, and fell on the ground, and prayed that, if it
36 were possible, the hour might pass from him. And he said, [a] Abba,[5] Father, [b] all things *are* possible unto thee; take away this cup from me: [c] nevertheless not
37 what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? Couldest not thou watch one hour?
38 Watch ye and pray, lest ye enter into temptation. [d] The spirit truly *is* ready, but the flesh *is* weak.
39,40 And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again; for their eyes were heavy, neither wist they what to answer him.
41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, [e] the hour is come; behold, the Son of man is betrayed
42 into the hands of sinners. [f] Rise up, let us go; lo, he that betrayeth me is at hand.
43 [g] 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
44 the scribes and the elders. And he that betrayed him had given them a token, saying, [h] Whomsoever I shall kiss, that same is he; take him, and lead *him* away
45 safely. And as soon as he was come, he goeth straightway to him, and saith,
46 Master, master; and kissed him. And they laid their hands on him, and took him.
47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.
48 [i] And Jesus answered and said unto them, Are ye come out, as against a thief,
49 with swords and *with* staves to take me? I was daily with you in the temple teaching, and ye took me not: but [k] the Scriptures must be fulfilled.
50,51 [l] And they all forsook him, and fled. And there followed him a certain young man,[6] having a linen cloth cast about *his* naked *body*; and the young men laid
52 hold on him: [m] and he left the linen cloth, and fled from them naked.[7]

[n] Mt. 26. 24; Lk. 22. 22.

VERS. 22—25: CHRON. TAB. Sec. 133.
[o] see parallel, Mt. 26. 26—29; Lk. 22. 19, 20; 1 Cor. 11. 23—25
[p] see Ex. 24. 7, 8.
[q] Jer. 31. 31; Heb. 9. 14—22; 10. 4—14; 13. 20.
[r] see refs. Mt. 20. 28; Col. 1. 14, 20; 1 John 2. 2.

VERS. 26, 32—42: CHRON. TAB. Sec 135

VERS. 27—31: CHRON. TAB. Sec. 132.
[s] see parallel, Mt. 26. 31—35; Lk. 22. 31—38; John 13. 36—38.
[t] John 16. 32.
[u] ch. 16. 7.
[x] Mt. 26. 33, 34; Lk. 22. 33, 34; John 13. 37, 38.

VERS. 32—42: CHRON. TAB. Sec. 135.
[y] see parallel, Mt. 26. 36—46; Lk. 22. 39—46; John 18. 1.
[z] John 12. 27.
[a] Ro. 8. 15; Gal. 4. 6.
[b] Heb. 5. 7.
[c] Ps. 40. 8; John 5. 30; 6. 38.
[d] Ro. 7. 23; Gal. 5. 17.
[e] John 13. 1.
[f] Mt. 26. 46; John 18. 1, 2.

VERS. 43—52: CHRON. TAB. Sec. 136.
[g] see parallel, Mt. 26. 47—56; Lk. 22. 47—53; John 18. 3—12.
[h] Pro. 27. 6.
[i] Mt. 26. 55; Lk. 22. 52.
[k] Ps. 22. 6; Is. 53. 7, etc.; Lk. 22. 37; 24. 44.
[l] ver. 27; Ps. 88. 8; Is. 63. 3.
[m] see ch. 13. 15, 16.

1 On vers. 22—25, see notes on Matt. xxvi. 26—29.
2 The day had already begun, about 6 P. M.
3 In relating both our Lord's words and Peter's denial, Mark alone mentions a second cock-crowing. The cock often crows irregularly about midnight, or not long after; and again always, and regularly, about the third hour, or daybreak. When, therefore, 'the cock-crowing' is spoken of indefinitely, this last is always meant. Hence the name 'cock-crowing' was used for the third watch of the night, which ended at the third hour after midnight (ch. xiii. 35). Mark, therefore, here relates more definitely; the others more generally.
4 On vers. 32—50, see notes on Matt. xxvi. 36—56.
5 Mark here, as elsewhere, preserves the Aramaic form: see ch. v. 41; vii. 34.
6 It cannot be ascertained who this young man was. As there is no other apparent reason for mentioning the circumstance, it has been supposed to be Mark himself, who thus modestly claims to have been an eye-witness of part of what he relates.
7 This may mean simply, without his outer robe (see Isa. xx. 2, 3; John xxi. 7). The young man, aroused by the tumult, did not wait to dress himself in the ordinary manner, but merely threw on this linen robe. The material of the dress—'linen'—shows that he did not belong to the poorest class.

Jesus before the high priest and the Sanhedrim; he is condemned and mocked; Peter's denial.

VERS. 53, 54, 66—72: CHRON. TAB. Sec. 137.

53 [n]AND[1] they led Jesus away to the high priest: and with him were assembled
54 all the chief priests and the elders and the scribes. And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

[n] see parallel, Mt. 26. 57, 58, 69—75; Lk. 22. 54—62; John 18. 13—18, 25—27.

VERS. 55—65: CHRON. TAB. Sec. 138.

55 [o]And the chief priests and all the council sought for witness against Jesus to
56 put him to death; and found none. For many bare [p]false witness against him,
57 but their witness agreed not together.[2] And there arose certain and bare false
58 witness against him, saying, We heard him say, [q]I will destroy this temple that is made with hands, and within three days I will build another made without
59 hands. But neither so did their witness agree together.
60 [r]And the high priest stood up in the midst, and asked Jesus, saying, Answerest
61 thou nothing? What *is it which* these witness against thee? But [s]he held his peace, and answered nothing.
[t]Again the high priest asked him, and said unto him, Art thou the Christ, the
62 Son of the Blessed? And Jesus said, I am: [u]and ye shall see the Son of man
63 sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses?
64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.
65 [x]And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

[o] see parallel, Mt. 26. 59—68; Lk. 22. 63—71.
[p] Ps. 35. 11.
[q] ch. 15. 29; John 2. 19.
[r] Mt. 26. 62.
[s] Is. 53. 7.
[t] Mt. 26. 63.
[u] Mt. 24. 30; 26. 64; Lk. 22. 69.
[x] Is. 50. 6.

VERS. 66—72: CHRON. TAB. Sec 137.

66 [y]And as Peter was beneath in the palace,[3] there cometh one of the maids of
67 the high priest: and when she saw Peter warming himself, she looked upon him,
68 and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the
69 porch; and the cock crew. [z]And a maid saw him again, and began to say to
70 them that stood by, This is *one* of them. And he denied it again. [a]And a little after, they that stood by said again to Peter, Surely thou art *one* of them: [b]for
71 thou art a Galilean, and thy speech agreeth *thereto*. [c]But he began to curse and
72 to swear, *saying*, I know not this man of whom ye speak. [d]And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon,[4] he wept.

[y] Mt. 26. 58, 69; Lk. 22. 55; John 18. 16.
[z] Mt. 26. 71; Lk. 22. 58; John 18. 25.
[a] Mt. 26. 73; Lk. 22. 59; John 18. 26.
[b] Ac. 2. 7.
[c] 1 Cor. 10. 12.
[d] Mt. 26. 75.

Jesus before Pilate; he is delivered up to death, insulted by the soldiers, and crucified.

VERS. 1—5: CHRON. TAB. Sec. 139.

15 AND[5] [e]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.
2 [f]And Pilate asked him, Art thou the King of the Jews? And he answering
3 said unto him, Thou sayest *it*. And the chief priests accused him of many things:
4 but he answered nothing. [g]And Pilate asked him again, saying, Answerest thou
5 nothing? Behold how many things they witness against thee. [h]But Jesus yet answered nothing; so that Pilate marvelled.

[e] see parallel, Mt. 27. 1, 2, 11—14; Lk. 23. 1—5; John 18. 28—38; see also Ps. 2. 2; Ac. 3. 13; 4. 26.
[f] Mt. 27. 11.
[g] Mt. 27. 13.
[h] Is. 53. 7; John 19. 9.

VERS. 6—19: CHRON. TAB. Sec. 141.

6 Now [i]at *that* feast he released unto them one prisoner, whomsoever they
7 desired. And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.
8 And the multitude crying aloud began to desire *him to do* as he had ever done
9 unto them. But Pilate answered them, saying, Will ye that I release unto you
10 the King of the Jews? For he knew that the chief priests had delivered him [k]for envy.
11 But [l]the chief priests moved the people, that he should rather release Barabbas
12 unto them. And Pilate answered and said again unto them, What will ye then
13 that I shall do *unto him* whom ye call the King of the Jews? And they cried
14 out again, Crucify him. Then Pilate said unto them, Why, what evil hath he
15 done? And they cried out the more exceedingly, Crucify him. [m]And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

[i] see parallel, Mt. 27. 15—26; Lk. 23. 17—25; John 18. 39, 40.
[k] Pro. 27. 4.
[l] Mt. 27. 20; Ac. 3. 14.
[m] see parallel, Mt. 27. 26—30; John 19. 1—3, 16.

1 On vers. 53—72, see notes on Matt. xxvi. 57—75.
2 Or, 'their testimonies were not consistent.'
3 That is, in the court. See Matt. xxvi. 3. The trial was going on in a room above, which seems to have looked into the court.
4 The Greek word here translated 'when he thought thereon' is variously rendered. But perhaps the version in the text, though not certain, is best. Peter's fall is a solemn admonition to every Christian to 'watch and pray.' The self-confident disciple here finds the purest intentions and the most solemn vows unable to withstand the first onset of temptation.
5 On this chapter, see notes on Matt. xxvii., Luke xxiii., and John xviii.

16 [n] And the soldiers led him away into the hall, called Prætorium.[1] And they
17 call together the whole band. And they clothed him with purple, and platted a
18 crown of thorns, and put it about his *head*, and began to salute him, Hail, King
19 of the Jews! And they smote him on the head with a reed, and did spit upon
20 him, and bowing *their* knees worshipped him. [o] And when they had mocked
him, they took off the purple from him, and put his own clothes on him.
21 And [they] led him out to crucify him. [p] 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 [q] And they bring him unto the place Golgotha, which is, being interpreted,
23 The place of a skull. [r] And they gave him to drink wine mingled with myrrh:
but he received *it* not.
24 And when they had crucified him, [s] they parted his garments, casting lots
upon them, what every man should take.
25 And [t] it was the third hour,[2] and they crucified him.
26 And [u] the superscription of his accusation was written over, THE KING OF
THE JEWS.
27 And [x] with him they crucify two thieves; the one on his right hand, and the
28 other on his left. And the Scripture was fulfilled, which saith, [y] 'And he was
numbered with the transgressors' [Isa. liii. 12].
29 And [z] they that passed by railed on him, wagging their heads, and saying, Ah!
30 [a] thou that destroyest the temple, and buildest *it* in three days, save thyself, and
31 come down from the cross. Likewise also the chief priests mocking said among
32 themselves with the scribes, He saved others; himself he cannot save. Let
Christ the King of Israel descend now from the cross, that we may see and believe.
And [b] they that were crucified with him reviled him.
33 And [c] 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
35 forsaken me' [Psa. xxii. 1]? And some of them that stood by, when they heard
36 *it*, said, Behold, he calleth Elias. [d] And one ran and filled a sponge full of
vinegar, and put *it* on a reed, and [e] gave him to drink, saying, Let alone; let us
see whether Elias will come to take him down.
37 [f] And Jesus cried with a loud voice, and gave up the ghost.
38 And [g] the vail of the temple was rent in twain from the top to the bottom.
39 And [h] when the centurion, which stood over against him, saw that he so cried
out, and gave up the ghost, he said, Truly this man was the Son of God.
40 [i] There were also women looking on [k] afar off: among whom was Mary Magda-
41 lene, and Mary the mother of James the less[3] and of Joses, and Salome;[4] (who
also, when he was in Galilee, [l] followed him, and ministered unto him;) and
many other women which came up with him unto Jerusalem.

The burial.

42 [m] AND now when the even was come, because it was the preparation, that is,
43 the day before the sabbath,[5] Joseph of Arimathæa, an honourable counsellor,
which also [n] waited for the kingdom of God, came, and went in boldly[6] unto
44 Pilate, and craved the body of Jesus. And Pilate marvelled[7] if he were already
dead: and calling *unto him* the centurion, he asked him whether he had been
45 any while dead. And when he knew *it* of the centurion, he gave the body to
46 Joseph. [o] And he bought fine linen, and took him down, and wrapped him in
the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled
47 a stone unto the door of the sepulchre. And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

The resurrection.

16 AND[8] [p] when the sabbath was past, Mary Magdalene, and Mary the *mother* of

[n] Matt. 27. 27.

VERS. 20—23: CHRON. TAB. Sec. 143.

[o] see parallel, Mt. 27. 31—34; Lk. 23. 26—33; John 19. 16, 17.

[p] Mt. 27. 32; Lk. 23. 26.

[q] Mt. 27. 33; Lk. 23. 33; John 19. 17.

[r] Mt. 27. 34.

VERS. 24—32: CHRON. TAB. Sec. 144.

[s] see parallel, Mt. 27. 35—38; Lk. 23. 33, 34, 38; John 19. 18—24; see also Ps. 22. 18

[t] see Mt. 27. 45; Lk. 23. 44; John 19. 14

[u] Mt. 27. 37; John 19. 19.

[x] Mt. 27. 38.

[y] Is. 53. 12; Lk. 22. 37; 2 Cor. 5. 21.

[z] see parallel, Mt. 27. 39—44; Lk. 23. 35—37, 39—43; see also Ps. 22. 7.

[a] ch. 14. 58; John 2. 19.

[b] Mt. 27. 44; Lk. 23. 39.

VERS. 33—41: CHRON. TAB. Sec. 145.

[c] see parallel, Mt. 27. 45—50; Lk. 23. 44—46; John 19. 28—30.

[d] Mt. 27. 48; John 19. 29.

[e] Ps. 69. 21.

[f] Mt. 27. 50; Lk. 23. 46; John 19. 30.

[g] see parallel, Mt. 27. 51—56; Lk. 23. 45, 47—49.

[h] Mt. 27. 54; Lk. 23. 47.

[i] Mt. 27. 55; Lk. 23. 49.

[k] Ps. 38. 11.

[l] Lk. 8. 2, 3.

VERS. 42—47: CHRON. TAB. Sec. 146.

[m] see parallel, Mt. 27. 57—61; Lk. 23. 50—56; John 19. 38—42

[n] Lk. 2. 25, 38; 19. 11.

[o] Mt. 27. 59, 60; Lk. 23. 53; John 19. 40.

VER. 1: CHRON. TAB. Sec. 148.

[p] see parallel, Mt. 28. 1; Lk. 24. 1; John 20. 1

1 This was formerly Herod's palace; it was now the residence of the Roman governor, and the court of justice.

2 The time here mentioned agrees well with that specified in ver. 33, and in Matt. xxvii. 45 and Luke xxiii. 44; but it appears to be at variance with John xix. 14. It is quite possible that John may have adopted a different mode of calculation. It should also be remembered that the evangelists constantly use the third, sixth, and ninth hours as the ordinary divisions of the day; so that they might speak of an event which occurred between the third and the sixth (*i. e.* between 9 A. M. and noon) as happening in either of those two divisions.

3 See note on Matt. x. 3.

4 See note on Matt. xx. 20.

5 See note on John xix. 31.

6 His 'fear of the Jews' (John xix. 38) being overcome by the power of love, which had been made only the more ardent by the sufferings of Jesus.

7 The tortures of crucifixion did not cause a speedy death; but our Lord's death was doubtless hastened by his previous agony, and the oppression of all those peculiar sufferings which might well have weighed down the strongest.

8 In chapter xvi. 1—8, Mark gives the evidence of our

James, and Salome, [r] had bought sweet spices, that they might come and anoint
2 him.[1] [s] And very early in the morning the first *day* of the week, they came unto
3 the sepulchre at the rising of the sun. And they said among themselves, Who
4 shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great.[2]
5 [t] And entering into the sepulchre, they saw a young man[3] sitting on the right
6 side, clothed in a long white garment; and they were affrighted. [u] And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified.[4]
7 [x] He is risen; he is not here. Behold the place where they laid him. But go your way, tell his disciples and Peter[5] that he goeth before you into Galilee: there
8 shall ye see him, [y] as he said unto you. [z] And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: [a] neither said they any thing to any *man;* for they were afraid.

Our Lord's appearances to his disciples, and his final commission.

9 NOW[6] when *Jesus* was risen early the first *day* of the week, [b] he appeared
10 first to Mary Magdalene,[7] [c] out of whom he had cast seven devils. [d] *And* she went and told them that had been with him, [e] as they mourned and wept.
11 [f] And they, when they had heard that he was alive, and had been seen of her, believed not.
12 After that he appeared in another form[8] [g] unto two of them, as they walked,
13 and went into the country. And they went and told *it* unto the residue: neither believed they them.[9]
14 [h] 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 [i] And he said[10] unto them, Go[11] ye into all the world, and preach the gospel
16 to every creature.[12] He that believeth and is baptized shall be saved; but he
17 that believeth not[13] shall be damned. And these signs[14] shall follow them that believe; [k] In my name shall they cast out devils; [l] they shall speak with new
18 tongues; [m] they shall take up serpents; and if they drink any deadly thing,[15] it shall not hurt them; [n] they shall lay hands on the sick, and they shall recover.
19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.
20 And they went forth, and preached every where, the Lord working with *them,*[16] [o] and confirming the word with signs following. Amen.

[r] Lk. 23. 56.

VERS. 2—4: CHRON. TAB. Sec. 149.
[s] see parallel, Mt. 28. 2; Lk. 24. 1—3; John 20. 1, 2.

VERS. 5—7: CHRON. TAB. Sec. 150.
[t] Mt. 28. 2—4; Lk. 24. 3; John 20. 11, 12.
[u] see parallel, Mt. 28. 5—7; Lk. 24. 4—8.
[x] Ps. 71. 20.
[y] ch. 14. 28; Mt. 26. 32.

VER. 8: CHRON. TAB. Sec. 151.
[z] see parallel, Mt. 28. 8—10.
[a] see Lk. 24. 9.

VERS. 9—11: CHRON. TAB. Sec. 153.
[b] see parallel, John 20. 14—18.
[c] Lk. 8. 2.
[d] Lk. 24. 10; John 20. 18.
[e] Mt. 9. 15; Lk. 24. 17; John 16. 5, 6, 20.
[f] Lk. 24. 11.

VERS. 12, 13: CHRON. TAB. Sec. 155.
[g] see parallel, Lk. 24. 13—35.

VER. 14: CHRON. TAB. Sec. 156.
[h] see parallel, Lk. 24. 36—49; John 20. 19—23.

VERS. 15—18: CHRON. TAB. Sec. 159.
[i] Mt. 28. 19.
[k] Ac. 5. 16; 8. 7; 16. 18; 19. 11, 12.
[l] Ac. 2. 4—11; 10. 44—46; 19. 6; 1 Cor. 12. 10.
[m] Ac. 28. 3—6.
[n] Ac. 3. 6—8; 5. 15, 16; 9. 17, 34, 40, 41; 28. 8, 9; 1 Cor. 12. 9.

VERS. 19, 20: CHRON. TAB. Sec. 161.
[o] Ac. 5. 12; 14. 3; Ro. 15. 19; 1 Cor. 2. 4, 5; Heb. 2. 4.

Lord's resurrection, derived from the testimony of the women, who, coming to embalm his body (vers. 1, 2), are surprised by finding the sepulchre open (3, 4). They behold an angel within, and hear from him that Jesus is risen, and will meet his disciples, according to his promise, in Galilee (5—7); upon which, with great awe and wonder, they depart (8). On vers. 1—8, see notes on Matt. xxviii. 1, 5—8.

1 See John xix. 40. It is possible that they bought the spices on Friday evening, just before the sabbath began (Luke xxiii. 56), and prepared them after its close on Saturday evening.

2 Its size not only caused their anxiety, but enabled them, 'when they looked' from a distance, to see that it was moved.

3 That is, an angel in human form (see Gen. xix. 15, 16; Acts i. 10).

4 The Greek is very emphatic: 'Ye seek Jesus, the Nazarene, the crucified.'

5 This particular mention of Peter would assure the penitent disciple of his Lord's forgiveness.

6 The remainder of this chapter is an appendix, in a rather different style, perhaps added by the author at a later period; relating very briefly some appearances of our Lord to his disciples (vers. 9—14), the commission which he gave them (15—18), his ascension into heaven (19), and the success of their preaching (20).

7 See John xx. 11—17, and notes.

8 He was disguised in some way, and was only recognised upon his breaking and blessing the bread (Luke xxiv. 31—35).

9 Certainly Thomas did not believe them (John xx. 24, 25), and probably some others of the disciples. But all doubt was soon dispelled: see Luke xxiv. 34—47. Most of these narratives end with the words 'they believed not.' So far were the apostles from being credulous, that we are astonished at their slowness to believe.

10 Vers. 15—18 contain probably an epitome of what our Lord said on various occasions: see Matt. xxviii. 18—20; Luke xxiv. 49; Acts i. 4—8.

11 See note on Matt. xxviii. 19.

12 'By these words the missionary work is bound upon the church through all ages, till every part of the earth shall have been evangelized.'—*Alford.*

13 Unbelief, *i. e.* the rejection of the gospel in heart and life, shall condemn a man, whether baptized or unbaptized.—*Alford.*

14 During the first age of the church, these extraordinary gifts were not only exercised by the apostles themselves, but were also conveyed by them to others. For instances of both, see refs. At what period they ceased cannot be precisely ascertained; but there is reason to believe that they were withdrawn, not suddenly, but by degrees. They were important as aids to the introduction of a new revelation from God; but there was clearly no necessity for their permanent continuance. As soon as they became matters of authentic history, the record of them took their place among the evidences of the truth of Christianity.

15 Poisoning was extensively practised at this period. No instance of this Divine interposition is recorded in Scripture; but it is not more wonderful than others which are related.

16 Thereby fulfilling His promise (Matt. xxviii. 20). This was the secret of their unparalleled success; *the Lord wrought with them* by his Spirit; fitting them to deliver, and preparing their hearers to receive, the saving truth of his Gospel.

THE GOSPEL ACCORDING TO ST. LUKE.

LUKE, the writer of this Gospel and of the Acts of the Apostles, was the companion of the apostle Paul in some of his labours and travels. He appears first in the apostolic history at Troas; and accompanies Paul to Philippi (Acts xvi. 10, 17), where he seems to have remained, perhaps to instruct the new converts. Seven years later, he is at the same place, and goes thence with Paul to Asia and Palestine, and finally to Rome (Acts xx. 5—xxviii. 16); where he is again with the apostle shortly before his martyrdom (2 Tim. iv. 11). He is generally allowed to have been the 'beloved physician' mentioned in Col. iv. 14. He appears to have been of Gentile extraction, being distinguished, in Col. iv. 11, 14, from those who were 'of the circumcision.' He is said by some of the Fathers to have resided at Antioch in Syria, and this statement is somewhat confirmed by passages in his writings. The form of his name and his medical profession make it likely that he was a freedman of some wealthy Roman. But from his accurate acquaintance with the Jewish religion it may be inferred that he was a proselyte to Judaism before he received the gospel. His medical knowledge may be traced in his descriptions of diseases, and in his accounts of cures wrought by our Saviour and his apostles, which have more of technical definiteness than we find in the other Gospels. And his superior education is apparent from his style, which is more classical than that of the other evangelists.

It appears, from Luke's own preface (ch. i. 1—4), that he was not an eye-witness of the facts which he records; but that he compiled his Gospel carefully from the testimony of those who had personally known and attended our Lord. It contains many things which are not to be found in any of the other Gospels. The chief of these are, (1.) A narrative of the events preceding and accompanying the birth of Jesus—for which purpose Luke appears to have used a documentary record, derived, perhaps, from our Lord's mother, who alone was competent to narrate many of the particulars; (2.) Discourses and sayings of our Lord (contained in ch. ix. 51—xviii. 15), apparently belonging to the period between his leaving Galilee and his last passover at Jerusalem; and, (3.) An enlarged account of some events following our Lord's resurrection, and of the circumstances of his ascension.

This Gospel was certainly written before the 'Acts of the Apostles' (see Acts i. 1), which probably may be dated not long after the expiration of the two years mentioned in Acts xxviii. 30 (see Preface to the Acts), about the year 63, A. D. Some suppose that, during the seven years which elapsed between the first and the second occasion on which we find Luke with Paul at Philippi (compare Acts xvii. 1 with xx. 6), Luke may have travelled into Palestine and the neighbouring regions for the purpose of collecting the information which he has incorporated in this Gospel. Others think that this was done during the two years of Paul's detention at Cæsarea (Acts xxiv. 27). The date of its composition was probably somewhere between A. D. 50 and 58.

Luke's immediate object in writing his Gospel was the instruction of his friend Theophilus (see ch. i. 3); but he evidently designed it for permanent and universal use. Tracing our Lord's genealogy up to the common head of the whole human race, he represents Him as the Saviour of man, making no distinction between Jew and Gentile. He brings out, in the fullest manner, all that connects the Son of God most closely with our nature. Hence, without obscuring our Lord's Divine dignity and glory, the evangelist relates his birth, his growth in childhood, his human ancestry, his constant prayerfulness, his support on various occasions by angels' help, and his quick and tender sympathy with human feelings, and especially human sorrows. Upon these subjects Luke dwells with a pathos which gives to the incidents and parables he relates a most powerful hold upon the heart: see particularly ch. ii. 40—52; iv. 16—22; vii. 11—17; x. 30—37; xv.; xvi. 19—31; xxiv. 13—32. So that this Gospel, more than any other portion of the Bible, enables us to see and feel how truly and thoroughly our condescending Saviour identified himself with us in nature and interests.

The Gospel of Luke possesses, in some respects, more of historical completeness than any of the others. He begins with the announcement of the forerunner's birth, and concludes with our Lord's ascension; he notes the connection of the leading events he relates with incidents of contemporary history, and he supplies many important additional facts which give to his Gospel a peculiar value. He relates, with remarkable clearness, the *observations* and *occasional sayings* of our Lord, with the incidents which gave rise to them, and the replies of those who were present. But his narrative differs greatly as to copiousness in different parts according to the sources from which he drew his information. Sometimes he gives only a brief compendium; at others he is most minute and circumstantial in detail, and as graphic in description as Mark.

The contents of this Gospel may be thus divided:—
The birth and early life of Jesus (ch. i., ii.)
His baptism, genealogy, and temptation (iii. 1—iv. 13).
His ministry in Galilee (iv. 14—ix. 50).
His last journey from Galilee, ending with his arrival in Jerusalem (ix. 51—xix. 27).
His entrance there; and all that followed, down to his crucifixion (xix. 28—xxiii.)
His resurrection and its results (xxiv.)

Introduction.

1 FORASMUCH[1] as many have taken in hand to set forth in order a declaration[2]
2 of those things which are most surely believed among us, [a] even as they delivered
them unto us, which [b] from the beginning were eyewitnesses, [c] and ministers of
3 the word; [d] it seemed good to me also, having had perfect understanding of

[a] Heb. 2. 3; 1 Pet. 5. 1; 2 Pet. 1. 16; 1 John 1. 1—3.
[b] Mk. 1. 1; John 15. 27; Ac. 4. 20; 10. 39.
[c] Ac. 26. 16.
[d] Ac. 15. 19, 25, 28; 1 Cor. 7. 40.

[1] After a brief introduction, in which the evangelist mentions his object in writing and his care in collecting information (vers. 1—4), he relates the angel's announcement to Zacharias of the birth of John the Baptist (5—25), and to Mary of the birth of Jesus (26—38); Mary's visit to Elisabeth, and her song of praise (39—56); and the birth of the forerunner, with his father's prophetic hymn (57—80).

[2] This refers probably to certain narratives which were circulated among the first Christians, containing the leading facts of our Lord's history, as related by those who had witnessed them. These have not come down to us, being superseded by the inspired records of the four evangelists. The books now called 'Apocryphal Gospels' are the productions of a later age; and they serve to illustrate the historical credibility of the genuine evangelical narrative, by contrast with their childish legends.

[3] That is, 'the word of the gospel;' a phrase used by Luke elsewhere. See Acts xiii. 26; xv. 7; xvii. 11; xx. 32.

all things[1] from the very first, to write unto thee [c]in order,[2] [f]most excellent[3]
4 Theophilus, [g]that thou mightest know the certainty of those things.[4] wherein
thou hast been instructed.

An angel announces the birth of John the Baptist.

5 THERE was[5] [A]in the days of Herod, the king of Judæa, a certain priest
named Zacharias, [i]of the course of Abia: [6] and his wife *was* of the daughters of
6 Aaron,[7] and her name *was* Elisabeth. And they were both [k]righteous before
God,[8] walking in all the commandments and ordinances of the Lord [l]blameless.
7 And they had no child, because that Elisabeth was barren, and they both were
now well stricken in years.
8 And it came to pass, that while he executed the priest's office before God [m]in
9 the order of his course,[9] according to the custom of the priest's office, his lot was
10 [n]to burn incense when he went into the temple[10] of the Lord. [o]And the whole
multitude of the people were praying[11] without at the time of incense.
11 And there appeared unto him an angel of the Lord standing on the right side
12 of [p]the altar of incense. And when Zacharias saw *him*, [q]he was troubled, and
13 fear[12] fell upon him. But the angel said unto him, Fear not, Zacharias: for thy
prayer[13] is heard; and thy wife Elisabeth shall bear thee a son, and [r]thou shalt
14 call his name John.[14] And thou shalt have joy and gladness; and [s]many shall
15 rejoice at his birth. For [t]he shall be great in the sight of the Lord,[15] and [u]shall
drink neither wine nor strong drink; and he shall be [v]filled with the Holy
16 Ghost, [y]even from his mother's womb. [z]And many of the children of Israel
17 shall he turn to the Lord their God.[16] [a]And he shall go before him [b]in the
spirit and power of Elias,[17] to turn the hearts of the fathers to the children, and
the disobedient to the wisdom of the just' [Mal. iv. 5, 6]; to make ready a people
prepared for the Lord.[18]
18 And Zacharias said unto the angel, [c]Whereby shall I know this?[19] for I am
19 an old man, and my wife well stricken in years. And the angel answering said
unto him, I am [d]Gabriel, that stand in the presence of God; [20] and am sent to
20 speak unto thee, and to show thee these glad tidings. And, behold, [e]thou shalt
be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, [f]which shall be fulfilled in their season.

[c] Ac. 11. 4.
[f] Ac. 1. 1.
[g] John 20. 31; 2 Pet. 1. 15, 16.

VERS. 5—25: CHRON. TAB. SEC. 2.

[A] Mt. 2. 1.
[i] 1 Chr. 24. 10, 19; and Ne. 12. 4, 17, *Abijah*.
[k] see refs. Ge. 7. 1; 17. 1; 1 Ki. 9. 4; 2 Ki. 20. 3, 4; Job 1. 1; Ac. 23. 1; 24. 16; Phil. 3. 6.
[l] Phil. 2. 15; 2 Pet. 3 14.
[m] 1 Chr. 24. 19; 2 Chr. 8. 14; 31. 2.
[n] Ex. 30. 7, 8; 1 Sam. 2. 28; 1 Chr. 23. 13; 2 Chr. 29. 11
[o] Le. 16. 17; Rev. 8. 3, 4.
[p] Ex 30. 1.
[q] ver. 29; ch 2. 9; Judg. 6. 22; 13. 22; Dan. 10. 8; Ac. 10. 4; Rev 1. 17.
[r] vers. 60, 63.
[s] ver. 58.
[t] Mt. 11. 7—11; John 5. 35.
[u] ch. 7. 33; Num. 6. 2—4; Judg. 13. 4.
[v] Ac. 2. 4; 11. 24.
[y] Ps. 22. 9; Jer. 1. 5; Gal. 1. 15.
[z] ver. 76; Mal. 4. 5, 6. Mt. 3. 5, 6; 21. 32.
[a] John 1. 7, 23—30; 3. 28.
[b] see refs. Mt. 11. 14.
[c] Gen. 17. 17.
[d] Dan. 8. 16; 9. 21—23; Mt. 18. 10; Heb 1 14.
[e] Ex. 4. 11; Eze. 3. 26; 24. 27.
[f] 2 Tim. 2. 13; Tit. 1. 2.

1 Rather, 'having traced down everything.' This is a plain proof that inspiration did not render it unnecessary to use every available source of information. The expression 'from the very first' makes it not improbable that Luke derived the early part of his Gospel from our Lord's mother or near relatives.

2 Not necessarily meaning in order of *time*, but in an orderly, connected narrative.

3 A title of honour, used in addressing persons of rank or authority: see Acts xxiv. 3; xxvi. 25. Nothing more is known of Theophilus.

4 Rather, 'words;' *i. e.* accounts.

5 The style of the portion which follows, to the end of ch. ii., is in the original so peculiar as to make it probable that Luke is here following very closely some oral or written narratives, one of which supplied ch. i., and another ch. ii.

6 Or, 'Abijah.' The course of Abijah was the eighth of the twenty-four classes into which David divided the whole number of priests, who were appointed to perform the service in weekly rotation; so that each of the courses attended at the temple twice in the year (see 1 Chron. xxiv. 1—19; 2 Chron. viii. 14, and notes). On the division made after the captivity, see Ezra ii. 36, and note.

7 So that John was of the sacerdotal family by both parents. 'Elisabeth' is the same as 'Elisheba,' the name of Aaron's wife (Exod. vi. 23). A priest might marry into any of the tribes (2 Chron. xxii. 11).

8 Not, like the Pharisees, before *men* only. Zacharias and Elisabeth were habitually fulfilling the command in Mal. iv. 4, and were therefore prepared to receive the fulfilment of the promise in Mal. iii. 1.

9 That is, during the attendance of his course (ver. 5) at the temple.

10 Rather, 'to enter the sanctuary of the Lord, and offer incense.' The office of carrying the smoking censer into the holy place, where the altar of incense stood, and placing it on the altar, was the most honourable of the functions of an ordinary priest; it was assigned by 'lot,' and could not be performed by the same person twice.

11 See Exod. xxx. 1—10, and notes. As there was 'a multitude' of people present upon this occasion, it was probably the sabbath; for the ordinary temple-services were not so numerously attended on other days.

12 A lively sense both of personal sinfulness and of the glory of holiness, the difficulty of realizing the most glorious objects of faith, and the infrequency of such supernatural manifestations—all combined to produce awe. See Dan. viii. 16, 17; x. 5—12.

13 This may refer either to former prayers for offspring, which he no longer hoped to see fulfilled; or to his prayer for the appearance of the Messiah and his forerunner, which Zacharias, with other pious Jews, doubtless constantly presented.

14 Heb., 'Johanan;' meaning, 'one whom Jehovah has graciously bestowed.'

15 Though without earthly dignity, he shall be one of the chief of God's servants (Matt. xi. 11); he shall be a true priest (Lev. x. 9) and Nazarite (Numb. vi. 1—21), extraordinarily endowed with the Holy Spirit.

16 To the true knowledge and fear of God, which were necessary to prepare them to receive the Messiah. See note on the state of the Jews at this period, p. 506.

17 With the zeal and energy which Elijah had shown (see 1 Kings xvii., xviii., xxi.): but not with miraculous 'power;' for 'John did no miracle.'

18 See Mal. iv. 6, and note.

19 There was so much unbelief in this request, that God saw correction to be needed (ver. 22). See, for a contrast in a similar case, Rom. iv. 19—21.

20 As one of His chief attendants. The eminent rank of the messenger shows the importance of his communication: and his name (see note on Dan. viii. 16) might remind Zacharias of his former errand to Daniel, when he was sent to announce the coming of Messiah: see Dan. ix. 21, 25.

21 And the people waited[1] for Zacharias, and marvelled that he tarried so long
22 in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.
23 And it came to pass, that, as soon as [h] the days of his ministration were accom-
24 plished, he departed to his own house. And after those days his wife Elisabeth
25 conceived, and hid herself[2] five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on *me*, to [i] take away my reproach among men.

The annunciation to Mary; her visit to Elisabeth and song of praise.

26 AND in the sixth month[3] the angel Gabriel was sent from God unto a city
27 of Galilee, named Nazareth,[4] to a virgin [k] espoused to a man whose name was
28 Joseph, of the house of David;[5] and the virgin's name *was* Mary. And the angel came in unto her, and said, [l] Hail! *thou that art* [m] highly favoured, [n] the
29 Lord *is* with thee: [o] blessed *art* thou among women! And when she saw *him*, [p] she was troubled at his saying, and cast in her mind what manner of salutation
30 this should be.[6] And the angel said unto her, Fear not, Mary: for thou hast
31 found favour with God. [q] And, behold, thou shalt conceive in thy womb, and
32 bring forth a son, and [r] shalt call his name JESUS. [s] He shall be great, [t] and shall be called[7] the Son of the Highest: and [u] the Lord God shall give unto him
33 the throne of his father David:[8] [v] and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.
34 Then said Mary unto the angel, How shall this be, seeing I know not a man?
35 And the angel answered and said unto her, [x] The Holy Ghost[9] shall come upon thee, and the power of the Highest shall overshadow thee: therefore also [y] that
36 holy thing[10] which shall be born of thee shall be called [z] the Son of God. And, behold, thy cousin[11] Elisabeth, she hath also conceived a son in her old age: and
37 this is the sixth month with her who was called barren. For [a] with God nothing shall be impossible.[12]
38 And Mary said, Behold the handmaid of the Lord; be it unto me [b] according to thy word. And the angel departed from her.
39 And Mary arose in those days, and went into the hill country with haste,
40 [c] into a city of Juda;[13] and entered into the house of Zacharias, and saluted
41 Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb. And Elisabeth was filled with the Holy
42 Ghost:[14] and she spake out with a loud voice, and said, [d] Blessed *art* thou
43 among women, [e] and blessed *is* the fruit of thy womb. And whence *is* this to
44 me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for
45 joy. And blessed[15] *is* she that believed: for there shall be a performance of
46 those things which were told her from the Lord. And Mary said,[16]

h see 2 Kl. 11. 5; 1 Chr. 9. 25.

i Ge. 30. 23; Is. 4. 1; 54. 1, 4.

VERS. 26—38: CHRON. TAB. Sec. 3.

k ch. 2. 4, 5; Mt. 1. 18.
l Dan. 9. 23; 10. 19.
m see ver. 30.
n Judg. 6. 12; Is. 43. 5; Jer. 1. 19; Ac. 18. 10.
o see Judg. 5. 24.
p ver. 12.
q Is 7. 14.
r ch. 2. 21; see refs. Mt. 1. 21.
s Phil. 2. 9—11.
t ver. 35; Mk. 5. 7; John 8. 69; Ro. 1. 4; Heb. 1. 2—6.
u 2 Sam. 7. 11, 12; Ps. 132. 11; Is. 9. 6, 7; 16. 5; Jer. 23. 5; Rev. 3. 7.
v Dan. 2. 44; 7. 14. 27; Obad. 21; Mic. 4. 7; John 12. 34; Heb. 1. 8; Rev. 11. 15.
x Mt. 1. 20.
y see refs. Job 14. 4; and Is. 53. 9.
z see refs. Ps. 2. 7; Mt 14. 33; 26. 63, 64; Mk. 1. 1; John 1. 34; 20. 31; Ac 8. 37; Ro. 1. 4.
a ch. 18. 27; see refs. Num. 11. 23; Jer. 32. 17; Zec. 8. 6; Mk. 10. 27; Ro. 4. 21.
b Ps. 119. 38.

VERS. 39—56: CHRON. TAB. Sec. 4.

c Jos. 21. 9—11.

d ver. 28; Judg. 5. 24.
e Ps. 45. 2; 72. 17—19.

1 The people would not leave the temple till the priest came out of the holy place, and the benediction was pronounced. Any unusual delay excited their fear of Divine displeasure; and in this case the excitement would become the greater, when it was found that Zacharias was deaf and dumb (vers. 22, 62).

2 That is, she kept herself in retirement; probably to avoid legal defilement to herself and the child (see Judg. xiii. 4), and also to devote herself without hindrance to prayer and thanksgiving (ver. 25).

3 Since the announcement to Elisabeth. See ver. 36.

4 See notes on Matt. ii. 23.

5 Here, and in Matt. i. 20, this is said of Joseph. That Mary also was a descendant of David is nowhere expressly affirmed in the Gospels; but it is implied in vers. 32—35, where she is informed that she shall be the only human parent of Jesus, and yet David is called 'his father.' See also Rom. i. 3; Heb. vii. 14; Acts ii. 30; Psa. cxxxii. 11.

6 She wondered what message was to follow such a salutation.

7 That is, he shall be acknowledged, particularly by 'the Most High,' as His Son.

8 The language of vers. 32, 33 is evidently chosen with reference to Isa. ix. 6, 7; on which see notes. See also 2 Sam. vii. 12—16; Psa. lxxii.; Isa. xi. 1, etc., and notes.

9 These words apparently refer to the phrase used in Gen. i. 2 (on which see note); where, as here, the Divine creative energy is connected with the Holy Spirit.

10 It was necessary that the Redeemer should be 'born of a woman' (Gal. iv. 4), that he might be as closely as possible connected with our mortal race. It was equally necessary that he should be 'holy,' without taint of sin; that his life might not be forfeited to the law, but be voluntarily surrendered as a ransom for others.

11 Or, 'kinswoman.' Other instances occur of affinity between the royal and priestly families (Exod. vi. 23; 2 Chron. xxii. 11).

12 This was probably a reference to Gen. xviii. 14, designed to confirm Mary's faith.

13 Some read this, 'to the city of Juta' or *Jutta* (now Yutta); a city of the priests in the mountains of Judah south of Hebron (see Josh. xv. *55*; xxi. 16). But the words may be rendered 'a city of Judah;' and may refer to Hebron, where Zacharias is supposed to have resided.

14 Who not only revealed to her Mary's condition, but also led her with joy and reverence to recognise Mary's offspring as her 'Lord.'

15 Rather, 'happy;' perhaps with an allusion to the affliction resulting from Zacharias' want of faith.

16 This beautiful hymn of praise has many expressions borrowed from the song of Hannah (1 Sam. ii. 1—10). Mary acknowledges with joyful gratitude God's condescension (47—49); which she regards as an instance of his unchanging mercy to his lowly servants (50), of his determination to abase the proud and exalt the humble (51—53), and of his fulfilment of his covenanted promise to Abraham and to Israel (54, 55).

f My soul doth magnify the Lord,
47 And my spirit hath rejoiced *g* in God my Saviour.
48 For *h* he hath regarded the low estate[1] of his handmaiden:
For, behold, from henceforth *i* all generations shall call me blessed.[2]
49 For *k* he that is mighty *l* hath done to me great things;—and *m* holy *is* his name.
50 And *n* his mercy *is* on them that fear him—from generation to generation.
51 *o* He hath showed strength with his arm;
p He hath scattered the proud[3] in the imagination of their hearts.
52 *q* He hath put down the mighty from *their* seats,—and exalted them of low degree.
53 *r* He hath filled the hungry with good things;[4]
And *s* the rich he hath sent empty away.
54 He hath holpen his servant Israel,—*t* in remembrance of *his* mercy,
55 *u* (As he spake to our fathers,)—to Abraham, and to his seed for ever.[5]
56 And Mary abode with her about three months, and returned to her own house.[6]

Birth of John the Baptist; and his father's prophetic hymn.

57 NOW Elisabeth's full time came that she should be delivered; and she brought
58 forth a son. And her neighbours and her cousins heard how the Lord had showed great mercy upon her; and *x* they rejoiced with her.
59 And it came to pass, that *y* on the eighth day they came to circumcise the child;
60 and they called[7] him Zacharias, after the name of his father. And his mother
61 answered and said, *z* Not *so;* but he shall be called John. And they said unto
62 her, There is none of thy kindred that is called by this name. And they made
63 signs[8] to his father, how he would have him called. And he asked for a writing
64 table,[9] and wrote, saying, *a* His name is John. And they marvelled all. *b* And his mouth was opened immediately, and his tongue *loosed,* and he spake, and praised God.
65 And fear[10] came on all that dwelt round about them: and all these sayings
66 [*or,* things] were noised abroad throughout all *c* the hill country of Judæa. And all they that heard *them* *d* laid *them* up in their hearts, saying, What manner of child shall this be! And *e* the hand of the Lord was with him.
67 And his father Zacharias *f* was filled with the Holy Ghost, and prophesied,[11] saying,
68 *g* Blessed *be* the Lord God of Israel:
For *h* he hath visited and redeemed[12] his people,
69 *i* And hath raised up an horn of salvation[13] for us—in the house of his servant David:
70 (*k* As he spake by the mouth of his holy prophets,
Which have been since the world began:)
71 *l* That we should be saved[14] from our enemies,—and from the hand of all that hate us;
72 *m* To perform the mercy *promised* to our fathers,
And to remember his holy covenant;
73 *n* The oath which he sware to our father Abraham,
74 That he would grant[15] unto us,
That we being delivered out of the hand of our enemies[16]
Might *o* serve him without fear,
75 *p* In holiness[17] and righteousness before him,—all the days of our life.

f see refs. Ps. 35. 9.
g Is. 12. 2; Hab. 3. 18.
h 1 Sam. 1. 11; Is. 57. 15; Mic. 4. 6, 7.
i ch. 11. 27; Mal. 3. 12.
k Ps. 34. 8; Is. 10. 21; 63. 1.
l Ps. 71. 19; 126. 2, 3.
m Ex. 15. 11; 1 Sam. 2. 2; Ps. 111. 9.
n Ge. 17. 7; Ex. 20. 6; Ps. 103. 17, 18.
o Ex. 15. 6, etc.; Ps. 98. 1; Is. 51. 9; 52. 10.
p Dan. 4. 37; 1 Pet. 5. 5.
q see refs. Job 5. 11; Ps. 107. 40, 41.
r 1 Sam. 2. 5; see refs. Ps. 107. 9; John 6. 35.
s ch. 6. 24; 18. 11—14; Rev. 3. 17, 18.
t Is. 63. 7—16; Jer. 31. 3, 20; Mic. 7. 20; Zeph. 3. 14—20.
u see refs. Ge. 12. 3; Ps. 105. 8—10; 132. 11—17; Is. 41. 8, 9; Ro. 11. 28; Gal. 3. 16.

VERS. 57—80: CHRON. TAB. Sec. 5.

x ver. 14.
y Ge. 17. 12; Le. 12. 3.
z ver. 13.
a ver. 13.
b ver. 20; Ps. 51. 15.

c ver. 39.
d ch. 2. 19, 51.
e Ge. 39. 2; Ps. 80. 17; 89. 21; Ac. 11. 21.
f Joel 2. 28.
g 1 Ki. 1. 48; Ps. 41 13; 72. 18; 106. 48.
h ch. 7. 16; Ex. 3. 16; 4. 31; Ps. 111. 9.
i 1 Sam. 2. 1; Ps. 18. 2; 132. 17; Eze. 29. 21.
k 2 Sam. 23. 2; Jer. 23. 5, 6; 30. 10; Dan. 9. 24; Ac. 3. 21; Ro. 1. 2; 2 Pet. 1. 21.
l Deu. 33. 29; Ps. 106. 10; Is. 14. 1—3; Jer. 23. 6.
m ver. 54; Ge. 17. 4—9; Le. 26. 42; Ps. 98 3; 105. 8, 9; 106. 45; Eze. 16. 60.
n Ge. 12. 3; 22. 16, 17; Heb. 6. 13, 17.
o Zeph. 3. 13—17; Ro. 6. 18, 22; Heb. 9. 14.
p Jer. 32. 39, 40; Eph. 4. 24; 2 Thes. 2. 10; 2 Tim. 1. 9; Tit. 2. 11—14; Heb. 9. 14; 1 Pet. 1. 15; 2 Pet. 1. 4.

1 The family of David was at this time in an obscure condition (see Isa. xi. 1; Amos ix. 11, and notes).

2 Rather (as the word is rendered in James v. 11), 'shall count me happy.'

3 On this connection of judgment with mercy, see Isa. lxiii. 1, and note.

4 Probably taken from Psa. cvii. 9. The *condition* is taken as implying the *character* often connected with it; 'the rich' and 'the mighty' being put for 'the proud.'

5 Probably derived from Psa. xcviii. 3; Mic. vii. 20.

6 The events related in Matt. i. 18—24 probably occurred soon after Mary's return.

7 Rather, 'they were naming;' *i. e.* were about to name him. Names common in the family were usually preferred (ver. 61); but not the father's name, unless there were some particular reason for it.

8 See note on ver. 21.

9 A tablet whitened or covered with wax, and written upon with a stylus or iron pencil.

10 A solemn awe, on account of the evident interposition of God.

11 On the meaning of the word 'prophesied,' see the Preface to Prophetical Books, p. 721. Thinking of the expected Child, as well as of his own son, Zacharias praises God for fulfilling his promise to Israel, and to David, and to Abraham, in giving the true spiritual salvation (68—75). Then, addressing his infant son, he declares his mission as the prophet and herald of the Divine Redeemer, sent to prepare the people to receive His blessings (76—79).

12 Literally, 'wrought redemption for.' Zacharias looks onward to the completion of the work now begun by the birth of Messiah's forerunner.

13 On the figure of a 'horn,' see refs. and note on 1 Sam. ii. 1. This necessarily refers to the Messiah; for John was not of the house of David.

14 Rather, in continuance of ver. 69, '[he hath raised up] salvation from our enemies,' etc. Spiritual blessings are here represented, as in the ancient prophets, by figures taken from the deliverance of a nation from subjection to foreign conquerors.

15 'To remember his oath' 'for the *purpose* of granting' its fulfilment, etc.

16 It has been the policy of the enemies of God's people, in all ages, to restrict and even put down their public worship. Zacharias may allude to Antiochus Epiphanes and the Romans.

17 The words here rendered 'holiness' and 'righteous-

76 And thou, child, shalt be called the prophet of the Highest:
For [q] thou shalt go before the face of the Lord to prepare his ways;
77 [r] To give knowledge of salvation[1] unto his people—[s] by the remission of their sins,
78 [t] Through the tender mercy of our God;
Whereby the [u] dayspring[2] from on high hath visited us,
79 [x] To give light to them that sit in darkness and *in* the shadow of death,
To guide our feet into the way of peace.
80 And [y] the child grew, and waxed strong in spirit, and [z] was in the deserts[3] till the day of [a] his shewing[4] unto Israel.

The birth of Jesus Christ; angelic announcement to the shepherds.

2 AND[5] it came to pass in those days, that there went out a decree from Cæsar
2 Augustus, that [b] all the world should be taxed.[6] (*And* this taxing was first
3 made when Cyrenius[7] was governor of Syria.) And all went to be taxed,
4 every one into his own city. And [d] Joseph also went up from Galilee, out of [e] the city of Nazareth, into Judæa, unto [f] the city of David, which is called
5 Bethlehem; [g] because he was of the house and lineage[8] of David: to be taxed with Mary [h] his espoused wife, being great with child.
6 And so it was, that, while they were there,[9] the days were accomplished that
7 she should be delivered. And [i] she brought forth her firstborn[10] son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.[11]
8 And there were in the same country[12] shepherds[13] abiding in the field, keeping
9 watch over their flock by night.[14] And, lo, the angel of the Lord came upon

q ver. 17; Is. 40. 3; Mal. 3. 1; 4. 5; Mt. 11. 10.
r ch. 3. 3; John 1. 15—17.
s Mk. 1. 4; Ac. 2. 38; 3. 19; 10. 43; Eph. 1. 7.
t Is. 63. 7; John 3. 16; Eph. 2. 4, 5.
u Num. 24. 17; Is. 9. 2; Mal. 4. 2.
x ch. 2. 32; Is. 9. 2; 42. 7; 49. 6, 9; Mt. 4. 16; John 1. 9; 8. 12; Ac. 26. 18; Eph. 5. 8.
y ch. 2. 40.
z Mt. 3. 1; 11. 7.
a John 1. 31.

VERS. 1—7: CHRON. TAB. Sec. 7.

b so Ac. 11. 28; 17. 6; 19. 27.
c Ac. 5. 37.
d ch. 1. 26, 27.
e 1 Sam. 20. 6; Mic. 5. 2.
f 1 Sam. 16. 1, 4; John 7. 42.
g ch. 1. 27; Mt. 1. 16.
h ch. 1. 27; Mt. 1. 18.
i Is. 7. 14; Mt. 1. 25; Gal. 4. 4.

VERS. 8—20: CHRON. TAB. Sec. 8.

ness' are frequently combined, both in profane authors and in Scripture (see refs.), as representing the whole of practical religion; the former applying to man's relation to God, the latter to his duties to his fellow-men.

1 Teaching them that the 'salvation' they needed was not a political, but a spiritual emancipation; beginning with the 'remission of their sins,' which Messiah was coming to bestow, as the gift of God's 'tender mercy.'

2 See notes on Isa. viii. 22; ix. 2; Mal. iv. 2.

3 Thinly-peopled districts; as in Matt. iii. 1.

4 That is, his entrance on his public ministry.

5 Chapter ii. narrates some incidents connected with the Saviour's birth and childhood. An imperial decree brings his mother to Bethlehem, the home of her ancestors (vers. 1—5). There he is born, in circumstances of great discomfort (6, 7); is visited by shepherds to whom angels have announced his birth (8—20); and is circumcised when eight days old (21). After forty days he is presented by his mother in the temple (22—24), where he is welcomed by the expectant Simeon with grateful praises mingled with prophetic warnings (25—35), and by the devout and venerable Anna (36—38). Some time after these events (comp. Matt. ii.) he is taken to Nazareth; where, under the Divine favour, his advancing childhood is spent (39, 40). At the age of twelve he accompanies his parents to Jerusalem, and lingers behind in the city (41—45), seeking instruction from the public teachers of the law (46), and evidently aware of his relation to God and his destined work (47—50). But he returns to Nazareth; and there spends the rest of his early years (51, 52).

6 Rather, 'enrolled,' or 'registered,' for the purposes of a census: and so in ver. 5.

7 Publius Sulpitius Quirinus is the full name in Latin of this Roman officer. It has commonly been supposed that he was not governor of Syria until eight years after our Lord's birth; and various reasons have been suggested for this reference to him. Some think that he was the deputy of Saturninus, and that, as having charge of the census, he is mentioned instead of his superior. Others remark that Augustus had been displeased with Herod (Joseph. Ant. xvi. 9, 3); and they suppose that this census was decreed, and perhaps begun, as a step towards reducing Judæa to a Roman province; but that, the emperor being pacified, it was not 'made' (*i. e.* completed or acted upon) till Archelaus was deposed, when Quirinus was governor of Syria. Some translate the verse, according to an idiom found in John i. 15, 30, 'This census was made before Quirinus was governor of Syria;' supposing that Luke intended to distinguish this census, which appears to have caused no disturbance, from another which gave rise to the insurrection mentioned in Acts v. 37. Such a census of the whole empire ('the whole world') must have been made about this time, as Augustus left behind him a summary of the population and resources of all the provinces and subject kingdoms of his empire. It has, however, recently been shown to be probable that Quirinus was governor of Syria at the time of our Lord's birth, and again eight years later; and that the Jews were registered by him on both occasions: so that this was the 'first enrolment' of the two which he made.

8 The word 'lineage' is more specific than 'house,' signifying direct descendants. The census being made for the imperial government, it is probable that in a small state still governed by its own laws, like Judæa, there would be a mixture of Roman and Jewish regulations in the mode of making it. It was a *Roman* custom to number women and children as well as men (ver. 5); and it was a *Jewish* practice to enrol every one at the head-quarters of his family. Some, however, think that Mary went to be enrolled as the heiress of another branch of David's family. See note on ch. iii. 23.

9 By this apparently accidental circumstance was fulfilled the prophecy in Mic. v. 2.

10 See notes on Matt. i. 25; xiii. 55.

11 See note on Gen. xlii. 27. The little town of Bethlehem, where Joseph and Mary were evidently strangers, appears to have had but one 'inn;' to which was attached a stable or court for cattle, having a partial shelter, and a bench, or perhaps a trough, for provender, here called a 'manger.' Many of the ancient Fathers say that it was a cave; and caves were doubtless used for stables: but it must not be forgotten that ecclesiastical tradition has always been prone to fix the site of important events in caves or grottoes.

12 That is, *in that district;* the district of Bethlehem; whose inhabitants would regard it, rather than Jerusalem, as 'the city of David' (vers. 11, 15).

13 The heavenly message is sent to men who, like the fishermen of Galilee afterwards summoned to our Lord's service, were diligently fulfilling the duties of their worldly calling. These shepherds were probably, like Simeon, devout men 'waiting for the consolation of Israel.'

14 Or, 'keeping the watches of the night over their flock;' *i. e.* relieving one another at the several watches. See note on Matt. xiv. 25. As the flocks were not kept out at night in the open fields between the autumnal rains and the Passover, it is inferred that our Lord's birth must have occurred between March and October; but the exact time is uncertain.

them, and [h] the glory of the Lord[1] shone round about them: [i] and they were
10 sore afraid. And the angel said unto them, Fear not: for, behold, I bring you
11 [m] good tidings of great joy, [n] which shall be to all people.[2] [o] For unto you is born this day in the city of David [p] a Saviour, [q] which is Christ the Lord.[3]
12 And this *shall be* a sign unto you; Ye shall find the babe[4] wrapped in swaddling clothes, lying in a manger.
13 [r] And suddenly there was with the angel a multitude of the heavenly host
14 praising God, and saying, [s] Glory to God in the highest, and on earth [t] peace, [u] good will toward men.[5]
15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this
16 thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a
17 manger. And when they had seen *it*, they made known abroad[6] the saying
18 which was told them concerning this child. And all they that heard *it* wondered
19 at those things which were told them by the shepherds. [x] But Mary kept[7] all
20 these things, and pondered *them* in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

Circumcision of Jesus; his presentation in the temple; and the prophecies of Simeon and Anna.

21 [y] AND when eight days were accomplished[8] for the circumcising of the child, his name was called [z] JESUS, which was so named of the angel before he was conceived in the womb.
22 And when [a] the days of her[9] purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord; (as
23 it is written in the law of the Lord, [b] 'Every male that openeth the womb shall
24 be called holy[10] to the Lord' [Exod. xiii. 2];) and to offer a sacrifice according to that which is said in the law of the Lord, 'A pair of turtledoves, or two young pigeons'[11] [Lev. xii. 8].
25 And, behold, there was a man in Jerusalem, whose name *was* Simeon: and the same man *was* [c] just and devout, [d] waiting for the consolation of Israel:[12] and the
26 Holy Ghost was upon him. And [e] it was revealed unto him by the Holy Ghost,
27 that he should not [f] see death, before he had seen [g] the Lord's Christ.[13] And he came [h] by the Spirit into the temple: and when the parents brought in the child
28 Jesus, [i] to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said,
29 Lord, [k] now lettest[14] thou thy servant depart in peace,—[l] according to thy word:
30 For mine eyes [m] have seen thy salvation,[15]
31 [n] Which thou hast prepared before the face of all people;
32 [o] A light to lighten the Gentiles,—[p] and the glory of thy people Israel.
33 And Joseph and his mother marvelled at those things which were spoken of
34 him. And Simeon blessed them, and said unto Mary his mother, Behold, this

[h] Ex. 16. 10; 24. 16; 1 Ki. 8. 11.
[i] ch. 1. 12.
[m] Is. 52. 7; 61. 1.
[n] vers. 31, 32; ch. 24. 47; Ge. 12. 3; Ps. 98. 2, 3; Is. 49. 6; Mt. 28. 19; Mk. 1. 15; Ro. 15. 9, 12; Eph. 3. 8; Col. 1. 23.
[o] Is. 9. 6.
[p] Mt. 1. 21; 2 Tim. 1. 9, 10; Tit. 3. 4—7.
[q] ver. 26; ch. 1. 43; Ge. 49. 10; Dan. 9. 24, 25; Mt. 1. 16; 16. 16; Ac. 2. 36; 10. 36; 1 Cor. 15. 47; Phil. 2. 11.
[r] Ge. 28. 12; 32. 1, 2; 1 Ki. 22. 19; Ps. 103. 20, 21; 148. 2; Dan. 7. 10; Heb. 1. 14; Rev. 5. 11.
[s] ch. 19. 38; Is. 44. 23; John 17. 4; Eph. 1. 6; 3. 10, 21; Rev 5. 13
[t] ch. 1. 79; Is. 9. 6, 7; 57. 19; Ro. 5. 1; 2 Cor. 5. 18—20; Eph. 2. 14—18; Col. 1. 20.
[u] ch 1. 78; John 3. 16; Eph. 2. 4, 7; 2 Thes. 2. 16; 1 John 4. 9, 10.
[x] ver. 51; ch. 1. 66; Gen. 37. 11; Dan. 7. 28.

VERS. 21—38: CHRON. TAB. Sec. 9.

[y] ch. 1. 59; Ge. 17. 12; Le. 12. 3; John 7. 22; Ro. 15. 8.
[z] ch. 1. 31; Mt. 1. 21, 25.
[a] Le. 12. 2—8.
[b] see refs. Ex. 13. 2.
[c] see refs. ch. 1. 6.
[d] ver. 38; Is. 25. 9; 40 1; Mk. 15. 43.
[e] Ps. 25. 14.
[f] Ps. 89. 48; Mt. 16. 28; John 8. 51 52; Heb. 11. 5.
[g] see refs. Ps 2. 2.
[h] Mt. 4. 1; Ac. 8. 29; 10. 19; 11. 12.
[i] ver. 22.
[k] Ge. 46. 30; Phil. 1. 23.
[l] ver. 26.
[m] ch. 3. 6; Ge. 49. 18; Ps. 106. 4, 5; 119. 41, 81, 123; Is. 52. 10; 57. 2.
[n] Ps. 98. 2, 3.
[o] Is. 9. 2; 42. 6; 49. 6; 60. 1—3; Mt. 4. 16; Ac. 13. 47; 26. 23; Ro. 15. 8.
[p] Is. 45. 25; 60. 19.

1 A glory such as betokened the Divine presence.

2 Rather, 'to *the* whole people;' namely, of Israel, to whom the gospel was first to be proclaimed.

3 These three appellations of the new-born infant point to his saving work, his Divine appointment, and his supreme dignity.

4 Rather, 'This shall be the sign to you; you shall find a babe wrapped,' etc. The sign by which you will recognise the infant will be the unusual place in which you will find him.

5 The Latin versions and a few manuscripts make only two clauses in these words, reading thus—'on earth peace to men of good will.' But this arrangement destroys the symmetry and spoils the sense of the passage. The angels' song celebrates the incarnation of Messiah, as causing the inhabitants of 'the highest' heavens to glorify God; as bringing to the earth 'peace'—the reconciliation of man and God; and as thus opening the way for all the blessings which Divine benevolence can bestow.

6 Rather, 'clearly made known;' for their information was probably confined to a small circle; sufficiently wide to secure evidence, for all who were disposed candidly to inquire, that Jesus of Nazareth was born in Bethlehem at the time of the census, and was declared by angels to be the Christ of God.

7 Mary 'kept' in memory and carefully 'compared together all these' words and events regarding her infant.

8 See Gen. xvii. 10, 12, and note.

9 Rather, '*their* purification;' *i. e.* of Mary (see Lev. xii.) and the babe. By circumcision and purification our Lord was placed 'under the law,' that he might be fully qualified to redeem 'them that were under the law.' See Gal. iv. 4, 5; also Matt. iii. 15, and note.

10 That is, shall be esteemed specially devoted to the Divine service. See Exod. xiii. 13—15; Numb. iii. 11, 12; viii. 16—18; xviii. 15, 16.

11 See note on Lev. xii. 8. This must have been done before the visit of the Magi: see note on ver. 39.

12 The 'consolation of Israel' was a well-known phrase among the Jews; derived from Isa. xl. 1; xlix. 13, and referring to the Messiah. Whilst there was a general expectation of his speedy advent, it is clear (vers. 25, 38) that some persons looked for it much more earnestly and believingly than others: see Matt. ii. 1.

13 Or, 'Jehovah's Anointed One:' see Psa. ii. 2.

14 This fulfilment of thy promise leaves me nothing to hope or desire in this life; 'now' I can welcome death in perfect 'peace,' whenever 'thou dost release' me from my service here.

15 One of the names of the Messiah. Vers. *30—32* are formed from the very words of ancient prophecy. See Isa. xlii. 6; xlix. 6; lii. 10; lx. 1—3; lxi. 11.

child is set for the [r] fall and rising again of many in Israel;[1] and for [s] a sign
35 which shall be spoken against; (yea, [t] a sword[2] shall pierce through thy own
soul also,) [u] that the thoughts of many hearts may be revealed.[3]
36 And there was one Anna, [x] a prophetess, the daughter of Phanuel, of the tribe
of [y] Aser:[4] she was of a great age, and had lived with an husband seven years
37 from her virginity; and she *was* a widow of about fourscore and four years,[5]
which departed not from the temple, but served *God* with fastings and prayers
38 [z] night and day. And she coming in that instant gave thanks likewise unto the
Lord; and spake of him to all them that [a] looked for redemption[6] in Jerusalem.

The childhood and youth of Jesus; visit to Jerusalem at twelve years of age.

39 AND when[7] they had performed all things [b] according to the law of the Lord,
they returned into Galilee, to their own city Nazareth.
40 [c] And the child grew,[8] and waxed strong in spirit, filled with wisdom: and
[d] the grace[9] of God was upon him.
41 Now his parents[10] went to Jerusalem [e] every year at the feast of the passover.
42 And when he was twelve[11] years old, they went up to Jerusalem after the custom
43 of the feast. And when they had fulfilled the days,[12] as they returned, the child
Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*.
44 But they, supposing him to have been [f] in the company,[13] went a day's journey;
45 and they sought him among *their* kinsfolk and acquaintance. And when they
found him not, they turned back again to Jerusalem, seeking him.
46 And it came to pass, that after three days[14] they found him in the temple,[15]
sitting in the midst of [g] the doctors, both hearing them, and asking them questions.
47 And [h] all that heard him were astonished at his understanding and answers.
48 And when they saw him, they were amazed: and his mother said unto him, Son,
why hast thou thus dealt with us? Behold, thy father and I have sought thee
49 sorrowing. And he said unto them, How is it that ye sought me? Wist ye not
50 that I must be about [i] my Father's business?[16] And [k] they understood not[17] the
51 saying which he spake unto them. And he went down with them, and came to

[r] Is. 8. 14, 15; Hos. 14. 9; Mt. 21. 44; Ro. 9. 32, 33; 1 Cor. 1. 23, 24; 2 Cor. 2. 16; 1 Pet. 2. 7, 8.
[s] Ps. 69. 9—12; Is. 8. 18; Mt. 11. 19; John 5. 18; 9. 24; Ac. 28. 22.
[t] Ps. 42 10; John 19. 25.
[u] John 7. 12, 40—43; 9. 16; 10 19—21; Ac. 28. 24—29.
[x] Ex. 15. 20.
[y] Ge. 30. 13, *Asher.*
[z] Ac. 26. 7; 1 Tim. 5. 5.
[a] ver. 25; ch. 24. 21; Mk. 15. 43; Ro. 8. 23; 1 Cor. 1. 7.

VERS. 39, 40: CHRON. TAB. Sec. 11.

[b] Gal. 4. 4, 5.
[c] ver. 52; ch. 1. 80.
[d] Ps. 45. 2; Is. 11. 2.

VERS. 41—52: CHRON. TAB. Sec. 12.

[e] Ex. 23. 14—17; 34. 23; Deu. 16. 1—8, 16; 1 Sam. 1. 3, 21; 2 Chr. 30. 21.
[f] Ps. 42. 4; 122. 1—4.
[g] ch. 5. 17.
[h] ch. 4. 22, 23; Ps. 119. 99; Mt. 7. 28; Mk. 1. 22; John 7. 15, 46.
[i] Ps 40. 8; John 2. 16; 4. 34; 6. 38; 9. 4.
[k] ch. 9. 45; 18. 34.

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1 There is perhaps here a reference to Isa. viii. 14, 18; xxviii. 16. If so, the metaphor is that of a stone, by which some may fall, whilst it enables others to rise. So Jesus will prove a cause of blessing to some and of woe to others, according as they receive or reject Him. Compare Isa. xxviii. 16; Matt. xxi. 44; James iv. 6.

2 Mary's faith, as well as her maternal feelings, would be most severely tried by the sufferings and the death of her Divine Son: see John xix. 25.

3 Nothing shows more clearly the inward state of a man's heart than the way in which he regards and treats the Saviour and his sacrificial work. See John xv. 23; 1 Cor. xvi. 22; 1 John iv. 2, 3.

4 That is, Asher. Many of the exiles belonging to the ten tribes returned to Palestine with their brethren of Judah and Benjamin, and preserved their genealogies. See note on Ezra i. 5.

5 Whether this were the length of her widowhood or of her whole life, her constant attendance, notwithstanding her advanced age, at the services of the temple, especially by 'night,' shows the ardour and constancy of her piety.

6 Great as was the general corruption, there was still a remnant of the truly pious in Jerusalem (comp. 1 Kings xix. 18); who appear to have encouraged each other in looking for the promised Redeemer.

7 The visit of the Magi (Matt. ii.) was probably subsequent to the events here recorded: for had it preceded them, the valuable gifts then presented would have enabled Mary to make a more costly offering on this occasion (see ver. 24); and that visit brought the life of the infant Jesus into immediate danger; so that he could not then have been taken to Jerusalem. Some think that the journey to Nazareth here mentioned was taken immediately after the presentation in the temple; and that after that, Joseph and Mary returned to Bethlehem. They would therefore place Matt. ii. *after* ver. 39. But it appears better to regard it as immediately following ver. 38; and to understand the evangelist as saying that after (whether immediately or not he does not say) all these things were done, they went to live at Nazareth.

8 In his human nature Jesus experienced the development of all his powers, in the degrees proper to every age; and thus sanctified them all, as an example to us. See note on Mark xiii. 32.

9 Rather, the *favour* of God.

10 See note on 1 Sam. i. 4.

11 Among the Jews, when a boy entered his thirteenth year, he was called 'a son of the law,' and was initiated into its observances.

12 Including probably, at least, the preparation, the Passover, and the seven days of unleavened bread.

13 The number of persons quitting Jerusalem for Galilee after the Passover would generally be very large; and they would travel in company, as Eastern pilgrims in the present day usually do, for the sake of security and society. Joseph and Mary, accustomed to the thoughtful obedience of Jesus, would not be likely to seek him till they missed him when the caravan halted, and the several families gathered round their evening meal.

14 This may mean either three days after they had left Jerusalem, or the three days of their search after they missed Jesus.

15 In one of its chambers or halls, where the teachers of the law instructed their disciples; to whom they allowed great liberty of question and reply. The attendance of a youth of this age was not in itself strange: but the 'understanding and answers' of Jesus surprised the teachers; and might have led to inquiry had he not quickly been called away.

16 In my Father's house, learning his truth and his will. In thus reminding his mother of his heavenly origin and his important work, Jesus shows that his own consciousness of his Divine nature and mission is beginning to be developed. Thus he was in all things 'made like unto his brethren,' in whom the consciousness of their human powers begins to be felt as the period of childhood passes away.

17 It seems necessary that Mary should not fully understand these things, in order that the maternal instincts on the one hand, and the filial submission on the other, might remain natural.

Nazareth, [t] and was subject unto them.[1] But his mother [m] kept all these sayings in her heart.

52 And Jesus [n] increased in wisdom and stature,[2] and in favour with God and man.

The ministry of John the Baptist, and the baptism of Jesus.

3 NOW[3] in the fifteenth year[4] of the reign of Tiberius Cæsar, (Pontius Pilate being governor of Judæa,[5] and Herod[6] being tetrarch of Galilee, and his brother Philip[7] tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the
2 tetrarch of Abilene,[8] [o] Annas and Caiaphas being the high priests,[9]) the word of God came[10] unto John the son of Zacharias [p] in the wilderness.

3 [q] And he came into all the country about Jordan, preaching the baptism of
4 [r] repentance [s] for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying, [t] "The voice of one crying in the wilderness, Prepare
5 ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be
6 made straight, and the rough ways *shall be* made smooth. And [u] all flesh shall see the salvation of God'[11] [Isa. xl. 3—5; lii. 10].

7 Then said he to the multitude that came forth to be baptized of him, [v] O genera-
8 tion of vipers, who hath warned you to flee from [w] the wrath to come? [x] Bring forth therefore [y] fruits worthy of repentance; and begin not to say within yourselves, [z] We have Abraham to *our* father: for I say unto you, That God is able of
9 these stones [a] to raise up children unto Abraham. And [b] now also the axe is laid unto the root of the trees: [c] every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10, 11 And the people asked him, saying, [d] What shall we do then?[12] He answereth and saith unto them, [e] He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then [f] came also publicans to be baptized, and said unto him, Master, what
13 shall we do? And he said unto them, [g] Exact no more than that which is appointed you.

14 And the soldiers[13] likewise demanded of him, saying, And what shall we do?

[t] Eph. 6. 1, 2; 1 Pet. 2. 21.
[m] ver. 19; Dan. 7. 28.
[n] ver. 40; 1 Sam. 2. 26.

VERS. 1—18: CHRON. TAB. Sec. 13.

[o] John 11. 49, 51; 18. 13; Ac. 4. 6.
[p] ch. 1. 80; Jos. 14. 10.
[q] ch. 1. 13—17, 76; Mk. 1. 4, 15; John 1. 6—8, 15—36.
[r] Mt. 4. 17; 10. 7; Ac. 17. 30.
[s] ch. 1. 77.
[t] Mt. 3. 3; Mk. 1. 3; John 3—6; 1. 23.
[u] ch. 2. 10; Ps. 98. 2; Is. 52. 10.
[v] Ge. 3. 1, 15; Mt. 3. 7—10; 12. 34; 23. 33; John 8. 44; Rev. 12. 9.
[w] Ro. 5. 9; 1 Thes. 1. 10; Rev. 6. 16, 17.
[x] Is. 1. 16, 17; Ac. 26. 20; 2 Cor. 7. 10, 11.
[y] Gal. 5. 22, 23; Phil. 1. 11.
[z] John 8. 33, 39; Ac. 13. 26; Ro. 2. 28, 29; 4. 1, 11, 16; 9. 7, 8; Gal. 4. 22—31.
[a] Mt. 8. 11, 12; Ac. 15. 14; 1 Cor. 1. 27, 28; Gal. 3. 27—29.
[b] Mal. 3. 1—3.
[c] ch. 13. 7, 9; Mt. 7. 16—19; John 15. 6; Heb. 6. 8.
[d] Ac. 2. 37.
[e] ch. 11. 41; Is. 58. 7—11; 2 Cor. 8. 14; Heb. 6. 10; Jam. 2. 15, 16; 1 John 3. 17; 4. 20.
[f] ch. 7. 29; Mt. 21. 32.
[g] ch. 19. 8.

1 The high consciousness which had manifested itself (ver. 50) did not interfere with his self-humiliation, nor render him independent of his parents. The wise and 'holy child Jesus' here presents to the young a pattern of humble docility, earnest diligence in acquiring religious knowledge, and ready obedience to parental authority. This voluntary subjection probably showed itself in working at his reputed father's trade (see Mark vi. 3). From this time we hear no more of Joseph. We next hear only of 'his mother and brethren' (John ii. 12); whence it is inferred that, between this time and the commencement of our Lord's public life, Joseph died.—*Alford.*

2 Or, 'in age;' put for the whole physical growth. His physical, mental, and spiritual development was so natural and symmetrical, that God and man regarded his advancing and maturing powers with increasing complacency. How suggestive is this simple statement! A child in whose heart was bound up no 'folly' (Prov. xxii. 15); a young man pure in soul from all 'youthful lusts' (2 Tim. ii. 22); a son whose consciousness of his Divine origin abated not his obedience to earthly parents; a man so unpretending and genial that his superior wisdom and unblemished holiness conciliated the favour of others; a servant of God, ever mindful of his high destiny, yet submissively working in obscurity at his mechanical craft;—such we must suppose our Lord to have been during the eighteen years of retirement which his Father saw to be the best preparation for his brief official life. And, in all, how perfect an example to all His followers!

3 Chapters iii., iv. 1—13 form the introduction to the narrative of our Lord's *public* life. The date of his forerunner's appearance is precisely fixed by a reference to contemporary events (vers. 1, 2); the character of the herald's ministry and baptism is described, with its effects on the people and its results to himself (3—20); the baptism of our Lord is briefly narrated (21, 22); his genealogy is carefully traced, through David, Abraham, and Adam, up to God as the Father of the spirits of all flesh (23—38); and his threefold temptation by Satan is related at length (iv. 1—13).

4 'The fifteenth year' from the time when he was associated with Augustus in the empire; A. U. C. 764.

5 Upon the deposition of Archelaus (see note on Matt. ii. 22) Judæa was put under the government of a Roman procurator; an officer subordinate to the governor of a province, but in this case possessing power of life and death. Pontius Pilate had been appointed to the office about two years before this time; and he held it for ten years. He was then summoned to Rome to answer the complaints of the Jews; and soon afterwards put an end to his life.

6 See note on Mark vi. 14.

7 This Philip (see note on Mark vi. 17) was half-brother of Herod Antipas; and was better than most of the Herodian family. His tetrarchy, comprising Ituræa (now el-Jedur) and Trachonitis (now el-Ledjah), lay south of Damascus, and between the Haûran and the upper waters of the Jordan.

8 Abilene was the district round Abila, a town eighteen miles north-west of Damascus. It was a part of the dominions of Herod the Great; and, upon his death, was given to Lysanias, a descendant of the former possessor, from whom it had been taken away by Mark Antony.

9 See note on Matt. xxvi. 3.

10 This is one of the forms of expression used to denote prophetic inspiration. Compare Jer. i. 2; Ezek. vi. 1. On vers. 2—17, see notes on Matt. iii. 1—12.

11 The last sentence, quoted by Luke alone, accords with the universal character of his Gospel.

12 Having awakened conviction by his stern appeals, the Baptist directs the inquiring people first to the sin most prevalent among them, and then to other particular sins which distinguished certain classes of his hearers. Unfeeling selfishness characterized the people generally (James iv. 1—5; v. 1—6); he therefore enjoins upon all self-denying generosity (ver. 11). The publican was prone to extortion, the soldier to violence or insubordination; he therefore warns them against these (12—14). The preacher who would lead men truly to repent must faithfully rebuke their distinctive and individual sins.

13 These were probably not Romans but native troops.

And he said unto them, Do violence to no man, [e] neither accuse *any* falsely; [h] and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of
16 John, whether he were the Christ, or not; John answered,[1] saying unto *them* all, [i] 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
17 Ghost and with fire: whose fan *is* in his hand, and he will throughly purge his floor, and [j] will gather the wheat into his garner; but the chaff he will burn with
18 fire unquenchable. And many other things in his exhortation preached he unto the people.

19 [k] But Herod the tetrarch, being reproved by him for Herodias his brother
20 Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison.[2]

21 Now when[3] all the people were baptized, [l] it came to pass, that Jesus also
22 being baptized, and praying, the heaven was opened, 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; in thee I am well pleased.

Genealogy of Jesus Christ.

23 AND Jesus himself began to be[4] [m] about thirty years of age, being (as was
24 supposed[5]) [n] the son of Joseph,[6] which was *the son* of Heli, which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was
25 *the son* of Janna, which was *the son* of Joseph, which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of
26 Esli, which was *the son* of Nagge, which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which
27 was *the son* of Juda, 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*

[e] Ex. 23 1; Le. 19. 11.
[h] Phil. 4. 11; 1 Tim. 6. 8.
[i] see refs. Mt. 3. 11, 12.
[j] Mic. 4. 12; Mt. 13. 30.
[k] see parallel, Mt. 14. 3—5; Mk. 6. 17—20.
VERS. 21—23: CHRON. TAB. Sec. 14.
[l] see parallel, Mt. 3. 13—17; Mk. 1. 9—11; see also John 1. 32.
VERS. 23—38: CHRON. TAB. Sec. 1.
[m] see Num. 4. 3, 35, 39, 43, 47.
[n] Mt. 13. 55; John 6. 42.

[1] Ver. 15 is a summary of the events narrated in John i. 19—28; on which see notes.

[2] John's imprisonment occurred some time later, but it is mentioned here by anticipation, to show how his public ministry was brought to an end.

[3] Jesus came unostentatiously, like one of John's converts. Luke's aim seems to be to show how our Lord placed himself on a level with us; and for this reason probably he mentions here, as in his narrative of the transfiguration, that Jesus was 'praying.' On vers. 21, 22, see notes on Matt. iii. 13—17.

[4] Rather, 'Jesus was about thirty years of age when he began' [his ministry]: see Acts i. 1, 22. This was the age at which the priests and Levites entered fully on their public service. See Numb. iv. 3, 43, 47.

[5] This was the general belief; the fact of the miraculous conception not having been made public.

[6] This genealogy differs from that in Matt. ch. i., by taking the line of David's descendants through his son Nathan, whereas Matthew gives the line of the kings of Judah and their descendants. Both, however, terminate in Joseph, the reputed father of Jesus, who is called in the one 'the son of Jacob,' and in the other the 'son of Heli.' This apparent discrepancy has given rise to much controversy, and many explanations have been proposed. The following considerations are suggested as affording the most probable solution of it. The genealogical tables of the Hebrews were not mere records of natural descent; but rather registers of inheritance, serving as title-deeds to the family possessions. Hence the families of every tribe, and the branches of each family, had their 'books of generations.' Hence also, if one branch terminated in a daughter, who was required by the law (see Numb. xxvii. 1, and note) to marry one of the collateral heirs, and to convey her rights to him; or if it altogether failed, so that its claims were transferred to another branch; in both these cases the heir was inserted in the register as 'the son' of his father-in-law (see Numb. xxxii. 41, and note) or predecessor, who was also said to have 'begotten him.' It resulted from this system of intermarriage and adoption, as well as from the custom mentioned in Gen. xxxviii. 8 and Deut. xxv. 5, that in process of time the various branches of a family might coalesce, and might again diverge, more than once. So that a man might sometimes trace his descent from a remote ancestor through two or more lines wholly or partially distinct. All this would of necessity operate most powerfully in David's family, which had both a temporal sovereignty and the promise of the Prince-Messiah. The descendants of David's sons would carefully preserve their registers; because their lines would supply the heir to the throne, if that of Solomon should fail. Among them, too, the marriage of an heiress would probably be jealously restricted to her own family (comp. 1 Kings xv. 2 with 2 Sam. xviii. 18), lest she should convey any of her rights to a member of another family (see Numb. xxxii. 41; xxxvi.; 1 Chron. ii. 22). Thus it might easily happen that our Lord might be connected with David by actual descent or legal heirship through two (or more) lines of pedigree; perhaps distinct throughout, but more probably coalescing in Salathiel, and diverging again in Zerubbabel: and Matthew might naturally select one of these lines, and Luke another, according to the special views with which they severally wrote. Matthew's purpose, in accordance with the design of his Gospel, is to show that Jesus, being adopted before his birth by Joseph, is the promised heir to 'the throne of his father David,' and is 'born King of the Jews' (ch. ii. 2). He therefore gives the *regal pedigree;* omitting insignificant or obnoxious names, so as to bring it into three fourteens, corresponding to the periods *before*, *during*, and *after* the possession of the kingdom by the house of David; and suggesting that the old polity ends, and a new era begins, at the birth of Jesus. Luke, on the other hand, traces the line by a private document up to David, and then through Abraham to Adam; showing that Jesus was the promised 'seed of the woman,' and thus 'the Saviour of the world.' It is therefore most probable that Joseph was the *son* of Jacob (Matt. i. 16), of the line of Solomon, and the *son-in-law* of Heli (Luke iii. 23), of the line of Nathan, *by marriage with his heiress Mary*, the mother of our Lord. But this point, together with some others which have been warmly debated, must be admitted to be still uncertain; nor has the royal genealogy in 1 Chron. iii. been cleared as yet from some errors which have crept into it (see note on 1 Chron. i. 5). Yet the preceding remarks show that the differences between the two evangelists are not real discrepancies, but are rather indications of the naturalness and truth of their narratives.

28 *son* of Neri, which was *the son* of Melchi, which was *the son* of Addi, which was
29 *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er, which
was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim,
30 which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of
Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the*
31 *son* of Jonan, which was *the son* of Eliakim, which was *the son* of Melea, which
was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of
32 [o]Nathan, [p] which was *the son* of David, [q] 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
33 was *the son* of Naasson, which was *the son* of Aminadab, which was *the son* of
Aram, which was *the son* of Esron, which was *the son* of Phares, which was *the*
34 *son* of Juda, which was *the son* of Jacob, which was *the son* of Isaac, which was
the son of Abraham, which was *the son* of [r]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
36 Phalec, which was *the son* of Heber, which was *the son* of Sala, [s] which was *the*
son of Cainan,[1] which was *the son* of Arphaxad, [t] which was *the son* of Sem, which
37 was *the son* of Noe, which was *the son* of Lamech, which was *the son* of Mathusala,
which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of
38 Maleleel, which was *the son* of Cainan, which was *the son* of Enos, which was
the son of Seth, which was *the son* of Adam, [u] which was *the son* of God.

o Zec. 12. 12.
p 2 Sam. 5. 14; 1 Chr. 3. 5.
q Ruth 4. 18—22; 1 Chr. 2. 10, etc.
r Ge. 11. 24, 26, *Terah, Nahor, Rehen, Serug, Peleg, Eber, Sheleh.*
s see Ge. 11. 12.
t Ge. 5. 6, etc.; 11. 10, etc.
u Ge. 1. 26, 27; 5. 1, 2; Is. 64. 8.

The temptation of Jesus.

VERS. 1—13: CHRON. TAB. Sec. 15.

4 AND[2] [v]Jesus, being full of the Holy Ghost,[3] returned from Jordan, and [w] was
2 led by the Spirit into the wilderness; being forty days [x] tempted[4] of the devil.
And [y] in those days he did eat nothing: and when they were ended, he after-
3 ward [z] hungered. And the devil said unto him, If thou be the Son of God,
4 command this stone that it be made bread. And Jesus answered him, saying,
[a] It is written,[5] 'That man shall not live by bread alone, but by every word
of God' [Deut. viii. 3].

v Mt. 4. 1—...; Mk. 1. 12, 13.
w ver. 14; ch. 2. 27; see refs. 1 Ki. 18. 12; Eze. 11. 1, 24; 40. 2; 43. 5.
x Ge. 3. 15; Heb. 2. 18; 4. 15.
y Ex. 34. 28; Deu. 9. 9; 1 Ki. 19. 8.
z Heb. 2. 14.
a Ex. 23. 25.

5 And the devil, taking him up into an high mountain, showed unto him all the
6 kingdoms of the world in a moment of time. And the devil said unto him, All
this power will I give thee, and the glory of them: for [b] that is delivered unto
7 me; and to whomsoever I will I give it. If thou therefore wilt worship me, all
8 shall be thine. And Jesus answered and said unto him, Get thee behind me,
Satan: for it is written, 'Thou shalt worship the Lord thy God, and him only
shalt thou serve' [Deut. vi. 13].

b John 12. 31; 14. 30; Rev. 13. 2, 7.

9 [c]And he brought him to Jerusalem, and set him on a pinnacle of the temple,
and said unto him, If thou be the Son of God, cast thyself down from hence:
10 for it is written, 'He shall give his angels charge over thee, to keep thee:
11 and in *their* hands they shall bear thee up, lest at any time thou dash thy foot
12 against a stone' [Psa. xci. 11, 12]. And Jesus answering said unto him, It is
said, 'Thou shalt not tempt the Lord thy God' [Deut. vi. 16, *Sept.*]

c Mt. 4. 5.

13 And when the devil had ended all the temptation, he departed from him [d] for
a season.[6]

d ch. 22. 53; John 14 30; Heb. 4. 15.

Jesus teaches in Galilee; he visits Nazareth, and is rejected there.

VERS. 14, 15: CHRON. TAB. Sec. 23, 25.

14 [e]AND[7] Jesus returned in the power[8] of the Spirit into Galilee: and there

e Mt. 4. 12; John 4. 43.

1 The compiler of this genealogy followed the Septuagint version of Gen. xi. 12, 13.

2 On vers. 1—13, see notes on Matt. iv. 1—11.

3 The Spirit who urged Jesus to the scene of conflict had already supplied him with the strength which his human soul needed for it. Comp. 1 Cor. x. 13.

4 Luke has not arranged the temptations in the same way as Matthew, who evidently follows the order of *time:* see Matt. iv. 5, 9, and notes. The reason for the change is not obvious. Perhaps the order in which Luke has put them may have been intended to suggest that temptation will follow a man into absolute *solitude*, into the *sublimest scenes of nature*, and even into the *house of God.* Certainly this is one of many instances of unimportant diversity, united with substantial agreement, between the evangelists, which show the value of their several narratives as independent testimonies to the truth.

5 It is remarkable that our Lord found within the compass of a few verses Divine truth sufficient to repel all the assaults of Satan.

6 Rather, 'until a season;' probably the time mentioned in ch. xxii. 53, if not before.

7 Like the preceding evangelists, Luke confines himself, in the first main portion of his narrative (ch. iv. 14—ix. 50), to our Lord's ministry in *Galilee.* Jesus, filled with the Spirit and honoured by all (iv. 14, 15), comes to Nazareth, the home of his youth; and there, after publicly reading an ancient prophecy of himself, he speaks 'gracious words,' which arrest attention, but soon awaken so much prejudice and bigotry that his enraged hearers attempt to kill him (16—30). Rejected at Nazareth, he adopts Capernaum as 'his own city' (see Matt. ix. 1); and there, on the sabbath, he teaches (31, 32), expels a demon (33—37), cures a fever (38, 39), and in the evening heals the whole multitude of sick and possessed who are brought to him (40, 41). He then departs to extend his blessings to other places (42—44). From Simon's boat he teaches the people on the shore of the Lake of Tiberias (v. 1—3); he gives to Simon and his partners a large draught of fishes (4—9), and calls them to a higher employment, in his service (10, 11). He heals a leper (12—16) and a paralytic (17—26), calls Levi the publican to follow him (27, 28), eats with publicans and sinners, and vindicates himself and his disciples on this and other subjects (29—39), especially with regard to the true purpose and use of the sabbath (vi. 1—11).

8 Under the full and unrestrained influence of the Holy Ghost. The evidence of this is the effective preaching

15 went out a fame of him through all the region round about. [f] And he taught in
their synagogues, being glorified of all.
16 And he came to [g] Nazareth,[1] where he had been brought up. And, as his
custom was, [h] he went into the synagogue[2] on the sabbath day, and stood up for
17 to read.[3] 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,[4]
18 "The Spirit of the Lord *is* upon me, because he hath anointed me [k] to preach
the Gospel to the poor;[5] he hath sent me [l] to heal the broken-hearted, to preach
[m] deliverance to the captives, and [n] recovering of sight to the blind, to set at
19 liberty them that are bruised,[6] to preach the acceptable [o] year of the Lord'
20 [Isa. lxi. 1, 2]. And he closed the book, and he gave *it* again to the minister,[7]
and sat down.[8] And the eyes of all them that were in the synagogue were
fastened on him.[9]
21 And he began to say unto them, This day is this Scripture fulfilled in your
22 ears. And all bare him witness, and [p] wondered at the gracious words which
23 proceeded out of his mouth. And they said, [q] Is not this Joseph's son? And he
said unto them, Ye will surely say unto me this proverb, [r] Physician, heal thyself:[10]
whatsoever we have heard done in [s] Capernaum, do also here in [t] thy country.
24 And he said, Verily I say unto you, No [u] prophet is accepted in his own country.
25 But I tell you of a truth, many widows were in Israel in the days of Elias,
when the heaven was shut up three years and six months, [v] when great famine
26 was throughout all the land; [y] but unto none of them was Elias sent, save[11] unto
27 Sarepta, *a city* of Sidon, unto a woman *that was* a widow. And many lepers
were in Israel in the time of [z] Eliseus the prophet; and none of them was cleansed,
[a] saving Naaman the Syrian.
28 And all they in the synagogue, when they heard these things, were filled with
29 wrath,[12] and rose up, [b] and thrust him out of the city, and led him unto the brow

[f] ch. 13. 10; Mt. 9. 35; 13. 54; John 18. 20.

VERS. 16—31: CHRON. TAB. Sec. 27.

[g] Mt. 2. 23; 13. 54; Mk. 6. 1.
[h] Ps. 22. 22; 40. 9, 10; John 18. 20; Ac. 13. 14; 17. 2.
[i] Is. 61. 1—3; comp. 58. 6.
[k] Mt. 11. 5.
[l] Ps. 34. 18; Is. 57. 15; 66. 2.
[m] Zec. 9. 11, 12; Ro. 6. 16—23; 2 Tim. 2. 25, 26.
[n] Mt. 12. 27—30; John 9. 39—41; Ac. 26. 18.
[o] comp. Le. 25. 8—10.

[p] ch. 2. 47; Ps. 45. 2; Is. 50. 4; Mt. 13. 54; Mk. 6. 2; John 7. 46.
[q] Mt. 13. 55, 56; John 6. 42.
[r] ch. 6. 42; Ro. 2. 21, 22.
[s] Mt. 4. 13; 11. 23.
[t] Mt. 13. 54; Mk. 6. 1.
[u] Mt. 13. 57; Mk. 6. 4; John 4. 44.
[v] 1 Ki. 17. 1; 18. 1, 2. *Elijah*; Jam. 5. 17.
[y] 1 Ki. 17. 9, etc.

[z] 1 Ki. 19. 19, *Elisha.*
[a] 2 Ki. 5. 1—14.

[b] John 8. 37, 59.

which led his hearers to reverence him as a great prophet. Vers. 14, 15 are a summary introducing a new portion of our Lord's life. Between vers. 13 and 16 intervene the narratives in John i. 19—51, ii., iii., iv. 1—42. See Chron. Table, sections 16—26.

1 Many suppose this to be the visit to Nazareth recorded in Matt. xiii. 53—58; Mark vi. 1—6, which is here more fully related, though out of the order of time. They infer this from the similarity of many of the circumstances in the two narratives; particularly the expressions used by the cavilling people, and by our Lord in his reply. They allege also that Nazareth is mentioned, as though Jesus had for some time ceased to reside there (ver. 16), and that Capernaum is spoken of (ver. 23) as a place where he had for some time dwelt and had wrought many miracles; the fame of which had spread throughout Galilee. According to this view, verses 16—31 ought to form part of section 61 in the Chronological Table (p. 1056), instead of standing alone as section 27 (p. 1055), according to Robinson's arrangement. On the other hand, it is said that vers. 16, 23 contain nothing to show that Nazareth was not the home to which Jesus 'came' from his journeys in Perœa, various parts of Galilee, *including Capernaum*, Judæa, and Samaria (John i. 43; ii. 1, 12, 13; iii., iv.; Mark i. 14). Ver. 31 appears, too, to be in striking harmony with Matt. iv. 13; but is thought not to agree so well with the latter part of Mark vi. 6. Moreover, it appears highly probable that, after the lapse of several months, when it might be hoped that prejudice had somewhat given way, the compassionate Redeemer would revisit his own village, to bring once more to his fellow-townsmen his saving 'wisdom and mighty works.' If in both instances 'they were offended' by his humble rank, such a feeling is too common to excite surprise; and his replies, though embodying the same proverb (found also in John iv. 44), put it in very different forms; being stronger in Matthew and Mark than in Luke. Nor can the accounts in Matt. xiii. 58 and Mark vi. 5 be easily reconciled with Luke's report of the speedy and abrupt termination of our Lord's ministry in Nazareth by an act of popular violence.

2 See note on Matt. iv. 23. Our Lord's 'custom' of going to the synagogue service for reading and expounding the Scriptures and for prayer, gives the highest sanction to regular and diligent attendance upon public Divine worship.

3 Signifying his desire to read. Vers. 14, 15 account for the ready compliance of the rulers of the synagogue with his wishes. The ordinary lesson for the day was probably in the prophecies of Isaiah; hence the 'roll' containing them was handed to him; but it is doubtful whether the portion which he 'found,' when he 'unrolled' the scroll, was the next in course, or one upon which he providentially or purposely fixed.

4 The quotation is chiefly from the Septuagint version of Isa. lxi. 1, 2; on which see notes. Perhaps in the whole of the prophetical writings no passage could be found so suitable as this for the opening of our Lord's commission in the little despised (John i. 46) village of Nazareth. And, had the hearts of the people corresponded in any degree with their actual condition, they would have welcomed him who was anointed with the Spirit of Jehovah, not only to reign as King in Zion, but also to raise the debased, and to comfort the poor and suffering.

5 See ch. vi. 20, and note.

6 This clause is inserted here from the Septuagint of Isa. lviii. 6.

7 The officer who had charge of the sacred books.

8 The Jews *stood* when reading the Scriptures, but *sat* while expounding them.

9 The people would know that this passage in Isaiah was usually applied to the Messiah, and would naturally be eager to see whether Jesus would appropriate it to himself. And when, delicately referring to their privileges, rather than to his own claims, their fellow-townsman announces its present fulfilment, they are pleased with the 'gracious' declaration. But, as soon as he suggests the possibility that, through selfishness, familiarity, and pride, they may lose these privileges and see them transferred to others, even to Gentiles, they are filled with wrath, and even attempt to kill him.

10 This proverb, with a different application, was addressed to our Lord at the cross.

11 Rather, 'but only;' *i. e.* not to any Israelitish widow, *but only* to a Gentile. See note on 1 Kings xvii. 9. These two miracles of mercy to Gentile sufferers were most appropriate symbols of the universal beneficence of the true Messiah, as opposed to the narrow feelings and expectations of the Jews.

12 For a similar instance of murderous rage, see Acts xxii. 22; and comp. Deut. xxxii. 21; Rom. x. 19.

of the hill whereon their city was built,[1] that they might cast him down head-
30 long But he [c] passing through the midst of them went his way.[2]

Jesus heals and teaches at Capernaum, and throughout Galilee.

31 AND [he] [d] came down to Capernaum, a city of Galilee, and taught them on the
32 sabbath days: and they were astonished at his doctrine: [e] for his word was
33 with power.[3] [f] And[4] in the synagogue there was a man which had a spirit of
34 an unclean devil, and cried out with a loud voice, saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? [g] art thou come to destroy us?
35 [h] I know thee who thou art; [i] the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown
36 him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority[5] and power he commandeth the unclean spirits, and they come out.
37 And [k] the fame of him went out into every place of the country round about.
38 [l] And[6] he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for
39 her. And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.
40 [m] Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed
41 them. [n] And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And [o] he rebuking *them* suffered them not to speak: for they knew that he was Christ.
42 [p] And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and [q] stayed him, that he should not
43 depart from them. And he said unto them, I must preach the kingdom of God
44 to other cities also: [r] for therefore am I sent. [s] And he preached in the synagogues of Galilee.

Miraculous draught of fishes; and calling of Peter, Andrew, James, and John.

5 AND[7] [t] it came to pass, that as the people pressed upon him to hear the word
2 of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing[8] *their* nets.
3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. [u] And he sat down, and taught the people out of the ship.[9]
4 Now when he had left speaking, he said unto Simon, [x] Launch out into the
5 deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night,[10] and have taken nothing: [y] never-
6 theless at thy word I will let down the net. And when they had this done,
7 [z] they inclosed a great multitude of fishes: and their net brake.[11] And they beckoned unto *their* partners, which were in the other ship, [a] that they should come and help them. And they came, and filled both the ships, so that they
8 began to sink. When Simon Peter saw *it*, he fell down at Jesus' knees, saying,
9 [b] Depart from me; for [c] I am a sinful man, O Lord.[12] For he was astonished, and all that were with him, at the draught of the fishes which they had taken:
10 and so *was* also James, and John, the sons of Zebedee, which were partners with

[c] John 8. 59; 10. 39.

VERS. 31—37: CHRON. TAB. Sec. 29.
[d] see parallel, Mk. 1. 21—28; see also Mt. 4. 13.
[e] Mt 7. 28, 29; 1 Thes. 1. 5; Tit. 2. 15.
[f] see refs. Mk. 1. 23—28.
[g] Ge. 3. 15.
[h] ver. 41.
[i] ch. 1. 35; Ps. 16. 10; Dan. 9. 24.
[k] Is. 52. 13.

VERS. 38—41: CHRON. TAB. Sec. 30.
[l] see parallel, Mt. 8. 14—17; Mk. 1. 29—34.
[m] Mt. 8. 16; Mk. 1. 32.
[n] Mk. 1. 34; 3. 11.
[o] vers. 34, 35; Mk. 1. 25, 34; comp. Ac. 16. 16—18.

VERS. 42—44: CHRON. TAB. Sec. 31.
[p] see parallel, Mk. 1. 35—39.
[q] John 4. 40.
[r] Is. 48. 16.
[s] Mk. 1. 39.

VERS. 1—11: CHRON. TAB. Sec. 28.
[t] see parallel, Mt. 4. 18—22; Mk. 1. 16—20.
[u] Mt. 13. 2.
[x] John 21. 6.
[y] Ps. 127. 1, 2; John 15. 14.
[z] John 21. 6, 7; 1 Cor. 15. 58; Gal. 5. 9.
[a] Gal. 6. 2.
[b] Ex. 20. 19; Judg. 13. 22; 2 Sam. 6. 9; 1 Ki. 17. 18.
[c] Job 40. 4; Is. 6. 5.

1 Nazareth lies on the side of a basin of hills, whose 'brow' is *above*, not *below* the city. The cliff from which they intended to precipitate Jesus is probably one which overhangs the present Maronite convent at the south-west corner of the town, and is an abrupt wall of limestone rock about forty feet high.

2 Some think that our Lord so awed them by a majestic look, that they made way for him to pass; others, that he struck them with blindness, or laid upon them some miraculous restraint. If so, 'he performed among them one mighty work;' but it was one which 'separated him from them:' and this 'will be the effect also of the last act of power which our Lord will perform as to all those who finally reject him.'—*Watson.* Comp. John viii. 59; xviii. 6.

3 Rather, 'authority;' as the word is rendered in ver. 36. See note on Mark i. 22.

4 On vers. 33—37, see notes on Mark i. 23—28.

5 Our Lord's peculiar *manner* of performing his miracles showed his supreme 'authority.' He spoke to the demons as one who had 'power' himself to compel their obedience.

6 On vers. 38—44, see notes on Mark i. 29—39.

7 Many suppose that vers. 1—11 refer to the transaction related in Matt. iv. 18—22, and Mark i. 16—20. See Chron. Table, sec. 28. Others regard them as narrating a distinct event, which occurred at a later period.

8 Probably, 'had washed,' and put them out to dry; so that their trouble in obeying the command (ver. 4) would be the greater.

9 Our Lord was thus secured from the pressure of the crowd, and was sufficiently raised for them to see and hear him well.

10 As the night is the usual time for fishing, it was not likely that, having failed in the night, they should succeed by day. But, putting more faith in the word of Jesus than in his own experience, Peter obeyed.

11 Rather, 'was breaking.'

12 All were 'astonished' at our Lord's control over creation; but Peter's susceptible mind was deeply affected with that sense of personal sinfulness which other pious men have felt and expressed under a vivid perception of the presence and power of the Most Holy: see Job xl. 4, 5, and note and refs.

Simon. And Jesus said unto Simon, Fear not; [d] from henceforth thou shalt
11 catch[1] men. And when they had brought their ships to land, [e] they forsook all,[2] and followed him.

Healing of a leper, and of a paralytic.

12 [f] AND[3] it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if
13 thou wilt, thou canst make me clean. And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from
14 him. [g] And he charged him to tell no man: but go, and show thyself to the priest, and offer for thy cleansing, [h] according as Moses commanded, for a testimony
15 unto them. But so much the more went there a fame abroad of him: [i] and great multitudes came together to hear, and to be healed by him of their infirmities.
16 [k] And he withdrew[4] himself into the wilderness, and prayed.
17 And it came to pass on a certain day, as he 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 [l] the power of the Lord was *present*
18 to heal them.[5] [m] 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[6] through the
20 tiling with *his* couch into the midst before Jesus. And when he saw their faith,
21 he said unto him, Man, [n] thy sins are forgiven thee.[7] [o] And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies?[8]
22 [p] Who can forgive sins, but God alone? But when Jesus perceived their thoughts,
23 he answering said unto them, What reason ye in your hearts? Whether is easier,
24 to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man [q] 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,[9] and
25 go unto thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.
26 And they were all amazed, and they glorified God, [r] and were filled with fear, saying, We have seen strange things to-day.

The call of Levi, and the feast at his house; discourse concerning fasting.

27 [s] AND[10] after these things he went forth, and saw a publican, named Levi,
28 sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him.
29 [t] And Levi made him a great feast in his own house: and there was a great
30 company of publicans and of others that sat down with them. [u] But their[11] scribes and Pharisees murmured against his disciples, saying, Why do ye eat and
31 drink with [x] publicans and sinners? And Jesus answering said unto them, [y] They
32 that are whole need not a physician; but they that are sick. [z] I came not to call the righteous, but sinners to repentance.
33 And they said unto him, [a] Why do the disciples of John fast often, and make prayers,[12] and likewise *the disciples* of the Pharisees; but thine eat and drink?

[d] see refs. Mt. 4. 19; Mk. 1. 17; Ac. 2. 38, 41.
[e] ch. 18. 28; Mt. 4. 20; 19. 27; Mk. 1. 18; Phil. 3. 7, 8.

VERS. 12—16: CHRON. TAB. Sec. 32.

[f] see parallel, Mt. 8. 2—4; Mk. 1. 40—45.
[g] Mt. 8. 4.
[h] Le. 14. 4, 10, 21, 22.
[i] Mt. 4. 25; Mk. 3. 7; John 6. 2.
[k] ch. 6. 12; Mt. 14. 23; Mk. 6. 46.

VERS. 17—26: CHRON. TAB. Sec. 33.

[l] ch. 6. 19; Mt. 11. 5.
[m] see parallel, Mt. 9. 2—8; Mk. 2. 3—12.
[n] Is. 43. 25.
[o] Mt. 9. 3; Mk. 2. 6, 7.
[p] Ps. 32. 5; Is. 43. 25.
[q] Is. 53. 9; Ac. 5. 31; Col. 3. 13.
[r] Jer. 33. 9.

VERS. 27, 28: CHRON. TAB. Sec. 34.

[s] see parallel, Mt. 9. 9; Mk. 2. 14.

VERS. 29—32: CHRON. TAB. Sec. 57.

[t] see parallel, Mt. 9. 10—13; Mk. 2. 15—17.
[u] Is. 65. 5; Lk. 19. 7.
[x] ch. 15. 2; Mt. 11. 19.
[y] ch. 18. 11—13; Ro. 7. 9—24; Rev. 3. 17, 18.
[z] ch. 15; 1 Cor. 6. 11; 1 Tim. 1. 15.

VERS. 33—39: CHRON. TAB. Sec 58.

[a] see parallel, Mt. 9. 14—17; Mk. 2. 18—22

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1 Literally, 'thou shalt take men alive;' the particular word being chosen which would most readily suggest the thought intended. The command given and the miracle wrought, in connection with Peter's obedience, were probably designed to prepare him to receive this call and promise; as the repetition of the miracle (John xxi. 6) seems to have been intended to restore that confidence which he had lost by his fall. The promise was remarkably fulfilled on the day of Pentecost and shortly after: see Acts ii. 41, etc.

2 See note on Matt. xix. 27.

3 On vers. 12—16, see notes on Mark i. 40—45.

4 Or, 'used to withdraw.' Luke is the most particular of all the evangelists in referring to our Lord's constant habits of devotion.

5 That is, to heal the persons who were brought for healing.

6 They reached the top of the house, either by a staircase ascending immediately from the street, or from the roof of an adjoining house. The 'tiling' through which they let the man down could hardly be part of the actual roof of the house itself; for that is very thick in Oriental houses, and being composed of cement, could not well be removed without annoyance, if not injury, to all beneath: but it was probably a covering which projected beyond the parapet over part of the central court, where our Lord was. This would be light and thin, commonly of wood; and in many cases so made as to be readily taken away.

7 It would seem that the sick man's disease had awakened in him a sense of guilt; and to this deeper need of his spiritual nature our Lord first addresses himself, partly for the sufferer's relief, and partly doubtless to bring out for the instruction of the spectators the important truth that He was come to remove not only lesser evils, but especially *sin*, which is the root of all. Compare Matt. viii. 17, and note.

8 They justly held that it is God's prerogative to forgive sins; but they 'thought evil' (Matt. ix. 4) in attributing blasphemy to One whose miraculous powers, put forth with incomparable ease, proved the justice of his claims.

9 The thin light mattresses which were commonly used as beds could easily be carried away.

10 On vers. 27—39, see notes on Matt. ix. 9—17.

11 The scribes and Pharisees of the town.

12 Maintaining the lengthened devotions and contemplations of an ascetic life. Our Lord and his disciples,

34 And he said unto them, Can ye make the children of the bridechamber fast,
35 while the bridegroom is with them? But the days will come, when the bride-
groom shall be taken away from them, and then shall they fast in those days.
36 [b] And he spake also a parable unto them; No man putteth a piece of a new
garment upon an old;[1] if otherwise, then both the new maketh a rent, and the
37 piece that was *taken* out of the new agreeth not with the old. And no man
putteth new wine into old bottles; else the new wine will burst the bottles, and
38 be spilled, and the bottles shall perish. But new wine must be put into new
39 bottles; and both are preserved. No man also having drunk old *wine* straight-
way desireth new: for he saith, [c] The old is better.[2]

Jesus justifies his disciples in plucking corn, and himself in healing on the sabbath.

6 AND[3] [d] it came to pass on the second sabbath after the first,[4] that he went
through the corn fields; and his disciples plucked the ears of corn, and did eat,
2 rubbing *them* in *their* hands. And certain of the Pharisees said unto them,
3 Why do ye that [e] which is not lawful to do on the sabbath days? And Jesus
answering them said, Have ye not read so much as this, [f] what David did, when
4 himself was an hungered, and they which were with him; how he went into the
house of God, and did take and eat the showbread, and gave also to them that
5 were with him; [g] which it is not lawful to eat but for the priests alone? And he
said unto them, That the Son of man is Lord also of the sabbath.
6 [h] And it came to pass also on another sabbath, that he entered into the synagogue
7 and taught: and there was a man whose right hand was withered. And the
scribes and Pharisees watched him, whether he would heal on the sabbath day;
8 [i] that they might find an accusation against him. But [k] he knew their thoughts,
and said to the man which had the withered hand, Rise up, and stand forth in
9 the midst. And he arose and stood forth. Then said Jesus unto them, I will
ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to
10 save life, or to destroy *it*? 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
11 whole as the other. And they were filled with madness:[5] and communed one
with another what they might do to Jesus.

Appointment of the twelve apostles; a great multitude follow Jesus.

12 [l] AND[6] it came to pass in those days, that he went out into a mountain to
13 pray, [m] and continued all night in prayer to God.[7] And when it was day, he
called *unto him* his disciples: [n] and of them he chose twelve, whom also he named
14 apostles; Simon, ([o] whom he also named Peter,) and Andrew his brother, James
15 and John, Philip and Bartholomew, Matthew and Thomas, James the *son* of
16 Alphæus, and Simon called Zelotes, and Judas, [p] *the brother* of James, and Judas
Iscariot, which also was the traitor.
17 And[8] he came down with them, and stood in the plain,[9] and the company of
his disciples, [q] 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
18 healed of their diseases; and they that were vexed with unclean spirits: and
19 they were healed. And the whole multitude [r] sought to touch him: for [s] there
went virtue out of him, and healed *them* all.

The Sermon on the Mount.

20 AND he lifted up his eyes on his disciples, and said,
Blessed *be ye* poor:[10] for your's is the kingdom of God.

b Mt. 9. 16, 17; Mk. 2. 21, 22.

c Jer. 6. 16.

VERS. 1—5: CHRON. TAB. Sec. 36.

d see parallel, Mt. 12. 1—8; Mk. 2. 23—28.

e Ex. 20. 10.

f 1 Sam. 21. 6.

g Le. 24. 9.

VERS. 6—11: CHRON. TAB. Sec. 37.

h see parallel, Mt. 12. 9—14; Mk. 3. 1—6; see also ch. 13. 14; 14. 3; John 9. 16.

i Jer. 20. 10.

k Ps. 44. 21.

VERS. 12—19: CHRON. TAB. Sec. 39.

l see parallel, Mt. 10. 1—4; Mk. 3. 13—19; see also Mt. 14. 23.

m Ge. 32. 24—26; Ps. 22. 2; Col. 4. 2.

n Mt. 10. 1.

o John 1. 42.

p Jude 1.

q Mt. 4. 25; Mk. 3. 7.

r Mt. 14. 36.

s ch. 8. 46; Mk. 5. 30.

VERS. 20—49: CHRON. TAB. Sec. 40.

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on the contrary, conformed to all the lawful usages of ordinary society.

1 This may be rendered, either, 'otherwise both the new makes a rent;' or, 'otherwise he both rends (and so spoils) the new, and the patch of the new does not agree with the old.' Each part is spoilt, and the whole is incongruous.

2 Ver. 39 (which is peculiar to Luke) contains our Lord's final answer to the question in ver. 33. According to some it means, Those who have long been accustomed to the old dispensation cannot be expected *quickly* to lose their preference for it; but in time the *new* wine will become older, and the men will become habituated to its taste. But Tyndale's explanation seems better: Those who have tasted the (mellower, and therefore) pleasanter wine of grace will not like to go back to the harsher wine of the law.

3 On vers. 1—11, see notes on Matt. xii. 1—13, and on Mark ii. 23—28; iii. 1—6.

4 Literally, 'on the second-first sabbath.' This phrase occurs only in this place, and its signification is doubtful. It may mean the first sabbath after the second day of the festival of unleavened bread; that being a common mode of reckoning. As on that day the first-fruits of the barley harvest were offered (Lev. xxiii. 10, 11), the corn would then be beginning to ripen in the fields.

5 A senseless rage, which rejects all evidence.

6 Vers. 12—49 relate the call of the twelve apostles and the Sermon on the Mount: see notes on Matt. v. 1, 2. On vers. 12—16, see notes on Matt. x. 1—4, and on Mark iii. 13—19.

7 See notes on ch. v. 16; Matt. v. 1.

8 On vers. 17—49, see notes on Matt. v.—vii.

9 Rather, 'a level place:' see note on Matt. v. 1.

10 That is, 'poor *in spirit*;' as in Matt. v. 3. Matthew preserves the words which indicate the spiritual meaning of our Lord's saying: Luke gives prominence to the figure in which He clothed it. He thereby suggests the thought that, on the one hand, no outward poverty or suffering can deprive Christ's true disciples of this blessed-

21 [t] Blessed *are ye* that hunger now: for ye shall be filled.
[u] Blessed *are ye* that weep now: for ye shall laugh.[1]
22 [x] Blessed are ye, when men shall hate you, and when they [y] shall separate[2] you
from their company, and shall reproach *you*, and cast out your name as evil, [z] for the
23 Son of man's sake. [a] Rejoice ye in that day, and leap for joy: for, behold, [b] your reward
is great in heaven: for [c] in the like manner did their fathers unto the prophets.
24 [d] But woe[3] unto you that are rich! [4] for [e] ye have received your consolation.
25 [f] Woe unto you that are full! for ye shall hunger.
[g] Woe unto you that laugh now! for ye shall [h] mourn and weep.
26 [i] Woe unto you, when all men shall speak well of you![5] for so did their
fathers to the false prophets.
27 [k] But I say unto you which hear, Love your enemies, do good to them which
28 hate you, bless them that curse you, and [l] pray for them which despitefully use
29 you. [m] And unto him that smiteth thee on the *one* cheek offer also the other.
30 [n] And him that taketh away thy cloak forbid not *to take thy* coat also. [o] Give to
every man that asketh of thee; [p] and of him that taketh away thy goods ask
31 *them* not again. [q] And as ye would that men should do to you, do ye also to
32 them likewise. [r] For if ye love them which love you, what thank have ye? for
33 sinners also love those that love them. And if ye do good to them which do
34 good to you, what thank have ye? for sinners also do even the same. [s] And if ye
lend *to them* of whom ye hope to receive, what thank have ye? for sinners also
35 lend to sinners, to receive as much again. But [t] love ye your enemies, and do
good, and [u] lend, hoping for nothing again; and your reward shall be great, and
[x] ye shall be the children of the Highest: for he is kind unto the unthankful and
36 *to* the evil. [y] Be ye therefore merciful,[6] as your Father also is merciful.
37 [z] Judge not, and ye shall not be judged: condemn not, and ye shall not be
38 condemned. [a] Forgive, and ye shall be forgiven. [b] Give, and it shall be given
unto you; good measure, pressed down, and shaken together, and running over,
shall men give[7] into your [c] bosom.[8] For [d] with the same measure that ye mete
withal it shall be measured to you again.
39 And he spake a parable unto them, [e] Can the blind lead the blind? [f] shall they
40 not both fall into the ditch? [g] The disciple is not above his master: but every
one that is perfect shall be as his master [*or*, shall be perfected as his master].
41 [h] And why beholdest thou the mote that is in thy brother's eye, [i] but perceivest
42 not the beam that is in thine own eye? Either how canst thou say to thy brother,
Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest
not the beam that is in thine own eye? Thou hypocrite, [k] cast out first the beam
out of thine own eye, and then shalt thou see clearly to pull out the mote that is
in thy brother's eye.
43 [l] For[9] a good tree bringeth not forth corrupt fruit; neither doth a corrupt
44 tree bring forth good fruit. For [m] every tree is known by his own fruit. For
of thorns men do not gather figs, nor of a bramble bush gather they grapes.
45 [n] A[10] good man out of the good treasure of his heart bringeth forth that which is
good; and an evil man out of the evil treasure of his heart bringeth forth that
which is evil: for [o] of the abundance of the heart his mouth speaketh.
46 [p] And why call ye me, Lord, Lord, and do not the things which I say?
47 [q] Whosoever cometh to me, and heareth my sayings, and doeth them, I will show
48 you to whom he is like. He is like a man which built an house, and digged deep,
and laid the foundation on a rock: and when [r] the flood arose, the stream beat
vehemently upon that house, and could not shake it: [s] for it was founded upon a
49 rock. But he that heareth, and [t] doeth not, is like a man that without a foundation
built an house upon the earth; against which the stream did beat vehemently,
and immediately it fell; and [u] the ruin of that house was great.

[t] Ps. 107. 9; Is. 55. 1; 65. 13; Mt. 5. 6.
[u] ch. 7. 38, 50; Ps. 32. 3—7; 116. 3—8; Is. 25. 8; 57. 18; 61. 2, 3; Mt. 5. 4; John 16. 20; 2 Cor. 1. 7; 7. 9, 10; Rev. 7. 14—17; 21. 4.
[x] Mt. 5. 11; 10. 25; 1 Pet. 2. 19; 3. 14.
[y] John 16. 2.
[z] Ps. 44. 22; Mt. 24. 9; 1 Cor. 4. 10; 1 Pet. 4. 14.
[a] Mt. 5. 12; Ac. 5. 41; 16. 25; Ro. 5. 3; Col. 1. 24; Jam. 1. 2, 3; 1 Pet. 4. 13.
[b] see refs. Ps. 19. 11; Mt. 16. 27; Col. 3. 24; Heb. 11. 26.
[c] 1 Kl. 19. 10; 2 Chr. 16. 10; 24. 19—21; 36. 16; Ne. 9. 26; Jer. 26. 8, 20—23; Mt. 23. 31—37; Ac. 7. 51, 52; 1 Thes. 2. 15.
[d] ch. 12. 15—21; 18. 23—25; Ps. 49. 6, 7, 16—19; Am. 6. 1—6; 1 Tim. 6. 17; Jam. 5. 1.
[e] ch. 16. 19—25; Mt. 6. 2, 5, 16.
[f] 1 Sam. 2. 5; Is. 65. 13; Rev. 3. 17.
[g] Pro. 14. 13; Ecc. 2. 2; 7. 6; Jam. 4. 9.
[h] ch. 12. 20; 13. 28; Job 21. 11—13; Mt. 22. 11—13; 1 Thes. 5. 3.
[i] John 15. 19; Jam. 4. 4; 2 Pet. 2. 18; 1 John 4. 5.
[k] ver. 35; Ex. 23. 4; see refs. Mt. 5. 44, 45; Ro. 12. 20.
[l] ch. 23. 34; Ac. 7. 60.
[m] see parallel, Mt. 5. 39—42.
[n] 1 Cor. 6. 7.
[o] Deu. 15. 7, 8, 10; Ps. 41. 1; Pro. 21. 26; Mt. 5. 42; Ro. 12. 13; 1 Tim. 6. 18.
[p] Ro. 12. 17—19.
[q] see parallel, Mt. 7. 12; see also Gal. 5. 14.
[r] see refs. Mt. 5. 46, 47.
[s] Mt. 5. 42.
[t] ver. 27; Le. 25. 35—37.
[u] ver. 30; Ps. 37. 26.
[x] see refs. Mt. 5. 45.
[y] see refs. Mt. 5. 48.
[z] see parallel, Mt. 7. 1, 2.
[a] Mt. 5. 7; see refs. Mt. 6. 14, 15.
[b] Deu. 15. 10; Pro. 11. 25; 19. 17.
[c] Ps. 79. 12.
[d] Mt. 7. 2; Mk. 4. 24; Jam. 2. 13.
[e] Is. 9. 16; Mt. 15. 14; 1 Tim. 6. 3—5.
[f] Jer. 14. 15, 16.
[g] Mt. 10. 24; John 13. 16; 15. 20.
[h] see parallel, Mt. 7. 3—5.
[i] Jer. 17. 9.
[k] see Pro. 18. 17.
[l] see parallel, Mt. 7. 16, 17.
[m] Mt. 12. 33; 1 John 4. 1.
[n] Pro. 10. 20; see refs. Mt. 12. 35.
[o] see refs. Mt. 12. 34.
[p] ch. 13. 25; Mal. 1. 6; Mt. 7. 21—23; 25. 11.
[q] Mt. 7. 24—27; John 13. 17.
[r] Eze. 13. 11—16; 1 Cor. 3. 13, 14; Jam. 1. 12.
[s] Col. 2. 7.
[t] Jam. 2. 20.
[u] Is. 28. 15—18; Heb. 2. 2, 3.

ness (compare Rom. viii. 35—39); and that, on the other hand, no earthly wealth or honour can avert the doom of those who, in proud self-sufficiency, neglect the Saviour (compare ch. xii. 21).

1 That is, 'ye shall rejoice:' see Psa. cxxvi. 2.

2 That is, 'when they shall *excommunicate* you,' as the vilest of men.

3 The woes which follow the blessings remind us that the gospel displays God's holiness as well as his grace.

4 That is, who trust in your wealth: comp. ch. xviii. 24, 25 with Mark x. 24, and see note on Matt. xix. 23.

5 With all worldly-minded men, as with the Jews of old, those only can be popular who will 'speak smooth things' (Isa. xxx. 10).

6 See note on Matt. v. 48.

7 Rather, 'shall they give;' *i. e.* shall be given; partly by men, but chiefly by God. Luke here preserves a portion of our Lord's discourse not found in Matthew; exhibiting the benefits which a man derives from his charitable treatment of others (ver. 38); and then, by a proverbial comparison, illustrating the incapacity of the censorious man for guiding others aright; because he is 'blind' himself (39), and his disciples cannot, at their best, become better than he (40). See note on Matt. vii. 1.

8 See note on Neb. v. 13.

9 The following verses are connected not so much with those immediately preceding, as with the whole foregoing discourse: see Matt. vii. 18.

10 On ver. 45, see Matt. xii. 34, 35, and notes.

Healing of a centurion's servant; and raising of a widow's son.

7 NOW[1] when he had ended all his sayings in the audience of the people, [v] he
2 entered into Capernaum. And a certain centurion's[2] servant, who [w] was dear unto
3 him, was sick, and ready to die. And when he heard of Jesus, he sent unto him
the elders[3] of the Jews, beseeching him that he would come and heal his servant.
4 And when they came to Jesus, they besought him instantly,[4] saying, That he
5 was worthy for whom he should do this: for [x] he loveth our nation, and he hath
6 built us a synagogue.[5] Then Jesus went with them.

And when he was now not far from the house, the centurion sent[6] friends to
him, saying unto him, Lord, trouble not thyself: for [y] I am not worthy that thou
7 shouldest enter under my roof: wherefore neither thought I myself worthy to
8 come unto thee: but say in a word, and my servant shall be healed. For I also
am a man set under authority, having under me soldiers, and I say unto one, Go,
and he goeth; and to another, Come, and he cometh; and to my servant, Do this,
9 and he doeth *it*.[7] 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,
10 [z] I have not found so great faith, no, not in Israel. And they that were sent,
returning to the house, found the servant whole that had been sick.

11 And it came to pass the day after, that he went into a city called Nain;[8] and
12 many of his disciples went with him, and much people. Now when he came
nigh to the gate of the city, behold, there was a dead man carried out,[9] [a] the only
son of his mother, and she was a widow: and much people of the city was with
13 her. And when the Lord saw her, [b] he had compassion[10] on her, and said unto
14 her, Weep not. And he came and touched the bier:[11] and they that bare *him*
15 stood still. And he said, Young man, I say unto thee, [c] Arise.[12] And he that
was dead sat up, and began to speak. And he delivered him to his mother.[13]
16 [d] And there came a fear on all: and they glorified God, saying [e] that, A great
17 prophet is risen up among us; and [f] that, God hath visited his people.[14] And
this rumour of him went forth throughout all Judæa, and throughout all the
region round about.

Message of inquiry from John the Baptist; our Lord's answer, and address to the people.

18,19 [g] AND[15] the disciples of John showed him of all these things. And John
20 calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou [h] he that
should come? or look we for another? When the men were come unto him, they
said, John Baptist hath sent us unto thee, saying, Art thou he that should come?
21 or look we for another? And in the same hour he cured many of *their* infirmities
and plagues, and of evil spirits;[16] and unto many *that were* blind he gave sight.

VERS. 1—10: CHRON. TAB. Sec. 41.
[v] see parallel, Mt. 8. 5—13.
[w] Job 31. 15.
[x] Gal. 5. 6; 1 John 5. 1.
[y] Pro. 29. 23.
[z] Ro. 9. 31, 32.
VERS. 11—17: CHRON. TAB. Sec. 42.
[a] 2 Sam. 14. 7.
[b] Mt. 9. 36; John 11. 33—35; Ro. 12. 15; Heb. 4. 15.
[c] ch. 8. 54; John 11. 43; Ac. 9. 40; Ro. 4. 17.
[d] ch. 1. 65.
[e] ch 24. 19; Mt. 21. 11, John 4. 19; 6. 14; 7. 40; 9. 17; Ac 2. 22.
[f] ch. 1. 68; Ex. 4. 31.
VERS. 18—35: CHRON. TAB. Sec. 43
[g] see parallel, Mt. 11. 2—19.
[h] Ge. 3. 15; 49. 10; Num. 24. 17; Deu. 18. 15—18; Dan. 9. 24—26; Zec. 9. 9; John 6. 14.

1 By two astonishing miracles—the restoration of a centurion's servant (vers. 1—10), and the raising to life of a widow's son (11—15)—our Lord's fame is spread through Judæa as well as Galilee (16, 17). It reaches John in his prison, and leads him to send disciples to Jesus (18—20); who performs miracles in their presence, and bids them carry the report to their master (21—23). He then vindicates and praises John (24—28); and condemns as unreasonable and wicked the Pharisees and lawyers, who had rejected the Forerunner as an ascetic, and now reject Himself as a 'friend of sinners' (29—35). An interesting incident is subjoined, at once illustrating and vindicating his conduct as the sinner's Friend (36—50).

2 Centurions were Roman officers commanding 100 men. One of them was usually quartered in every important provincial town, to preserve order. This man appears to have become strongly attached to the worship and the people of Jehovah; and to have inferred, from the miracles of which he had heard, that Jesus must be the Messiah, whose supreme and universal authority he humbly acknowledges (vers. 7, 8).

3 'Elders' either of the town, or of the synagogue.

4 Or, 'urgently.'

5 Rather, 'and himself built us our synagogue.' A strong mark of a rare attachment to the true religion.

6 See note on Matt. viii. 5.

7 My authority is but limited; for my power is but human, and my rank subordinate: yet even my word is certainly and promptly obeyed. Who or what can resist thine! The clear views, strong confidence, and genuine humility of the godly man are here seen in advantageous connection with the practical common sense of the soldier.

8 Nain is a village of Galilee (still called Nein), lying on the northern declivity of Little Hermon, about three miles south of Tabor.

9 Among the Jews, all burials were outside the city walls, except those of kings and distinguished persons. See 1 Sam. xxviii. 3; 2 Kings xxi. 18.

10 Our Lord's compassion appears to have been spontaneous and unsolicited. The whole narrative indicates the most wonderful combination of Divine power with the tenderest sympathy in the sorrows of that nature which he had assumed.

11 The corpse was wrapped in folds of linen (John xi. 44), and carried on an open bier.

12 The dignified ease apparent in every case in which our Lord raised the dead (ch. viii. 54; John xi. 43) is particularly impressive when contrasted with the manner in which the prophets Elijah and Elisha, and in which also his own apostles Peter and Paul, obtained the restoration of life in the only other instances in which it was granted (1 Kings xvii. 17—24; 2 Kings iv. 31—37; Acts ix. 39—43; xx. 9—12).

13 By this condescending act, so full of grace and tenderness, Jesus honours maternal love. And he uses it, as well as other natural affections, to further the interests of his kingdom.

14 Elijah and Elisha were regarded as 'great' prophets; and some of the people seem to have thought Jesus to be the Elijah of prophecy (Mal. iv. 5). Others apparently regarded this miracle as a proof that he was the Messiah, in whose person God was to 'visit his people' (Isa. lix. 16—21, etc.)

15 On vers. 18—35, see notes on Matt. xi. 2—19.

16 'Observe that Luke, himself a physician, distinguishes between the *diseased* and the *possessed*.'—*Alford.*

22 [f]Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; [g]how that the blind see, [h]the lame walk, [i]the lepers are cleansed, [k]the deaf hear, [l]the dead are raised, [m]to the poor the Gospel is preached.
23 [n]And blessed is *he*, whosoever shall not be offended in me.
24 [o]And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed
25 shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately,
26 are in kings' courts. But what went ye out for to see? A prophet? Yea, I say
27 unto you, and much more than a prophet. This is *he*, of whom it is written, 'Behold, I send my messenger before thy face, which shall prepare thy way
28 before thee' [Mal. iii. 1]. For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.
29 And all the people that heard *him*, and the publicans, [p]justified God,[1] [q]being
30 baptized with the baptism of John. [r]But the Pharisees and lawyers rejected [s]the counsel of God against themselves, being not baptized of him.
31 And the Lord said, [t]Whereunto then shall I liken the men of this generation?
32 and to what are they like? They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye
33 have not danced; we have mourned to you, and ye have not wept. For [u]John the Baptist came neither eating bread nor drinking wine; and ye say, He hath
34 a devil. The Son of man is come eating and drinking; and ye say, Behold a
35 gluttonous man, and a winebibber, a friend of publicans and sinners! [v]But wisdom is justified of all her children.

Anointing of Jesus' feet by a penitent woman.

36 [w]AND one of the Pharisees desired him that he would eat with him. [x]And he went into the Pharisee's house, and sat down to meat.
37 And, behold, [y]a woman[2] in the city, which was a sinner, when she knew[3] that *Jesus* sat[4] at meat in the Pharisee's house, [z]brought an alabaster box of
38 ointment; and stood at his feet behind *him* [a]weeping, and began [b]to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet,
39 and anointed *them* with the ointment. Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, [c]This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him:[5] [d]for she is a sinner.
40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee.
41 And he saith, Master, say on. There was a certain creditor which had two
42 [e]debtors: the one owed five hundred [f]pence, and the other fifty. And when they had nothing to pay, [g]he frankly forgave them both. Tell me therefore,
43 which of them will love him most? Simon answered and said, I suppose that *he* to whom he forgave most. And he said unto him, Thou hast rightly judged.
44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house: thou gavest me no [h]water for my feet;[6] but she hath

[f] Mt. 11. 4.
[g] Is. 29. 18; 35. 4—6; 42. 7; Mt. 9. 30; John 2. 23, 3. 2; 5. 36; 10. 25, 38; 14. 11
[h] Mt. 15. 30, 31.
[i] Mt. 8. 1—4.
[k] Mk. 7. 37.
[l] Mt. 9. 24, 25.
[m] ch. 4. 18; Ps. 22. 26; 68. 10; Is. 61. 1; Jam. 2. 5.
[n] see refs. Mt. 11. 6.
[o] Mt. 11. 7.

[p] ver. 35; Ps. 51. 4; Ro. 3. 4—6.
[q] ch. 3. 12; Mt. 3. 5, 6.
[r] see refs. Mt. 11. 16—19.
[s] Ac. 20. 27.
[t] Mt. 11. 16.

[u] ch. 1. 15; Mt. 3. 4; Mk. 1. 6.

[v] Hos. 14. 9; Mt. 11. 19; John 3. 32, 33.

VERS. 36—50: CHRON. TAB. SEC. 15.
[w] Mt. 26. 6; Mk. 14. 3; John 11. 2.
[x] ch. 11. 37; 14. 1.
[y] John 11. 2.
[z] Mt. 26. 7.
[a] 2 Cor. 7. 10
[b] Ge. 18. 4; 1 S m. 25. 41.

[c] ch. 15. 2.

[d] ch. 18. 11; Is. 65. 5.

[e] ch. 13. 4
[f] see Mt. 18. 28.
[g] Ps. 32. 1—5; 103. 3; Is. 43. 25; Mic. 7. 18; Ac. 13. 38, 39; Ro. 3. 24; Eph. 2. 8, 9

[h] Ge. 18. 4; 19. 2; Judg. 19. 21.

[1] Vers. 29, 30 may be either a parenthetical statement of the evangelist, or the words of our Lord himself. In either case they are evidently designed to show that the success of John's ministry, though great, was almost entirely confined to the more despised classes of people, who 'justified God' by their faith in his Divine commission and their obedience to his injunctions; whilst the religious teachers rejected him. And this statement serves to introduce the remarks of our Lord which follow in vers. 31—35. The words, 'And the Lord said' (ver. 31), which seem to indicate the resumption of the discourse after an interruption, are not found in the best manuscripts.

[2] There is no ground for supposing, as some have done, that this woman was Mary Magdalene (mentioned in ch. viii. 2); or Mary the sister of Lazarus, who also anointed our Lord's feet shortly before his last sufferings: see note on Mark xiv. 3. Neither of them, so far as we know, had been a person of immoral character. Of this woman we hear nothing more.

[3] It is still customary, in some parts of the East, to allow any persons to enter the house, and even to take part in the conversation going on at the table; though they are not only uninvited, but such as the party would not eat with. This was probably the best opportunity which this penitent woman could find of expressing personally her gratitude to her Deliverer.

[4] Rather, 'reclined;' as the Jews at this period did at table, with the feet unshod on the couch; so that one who stood weeping behind a guest might easily let her tears fall upon his feet. And in this case, instead of restraining them, the woman's ardent feelings prompted her to supply in this way Simon's lack of hospitable attention to the Lord.

[5] The inspiration of a prophet (thought he) would reveal to him this sinner's character; and his sanctity would shrink from her touch. Jesus therefore (he concluded) cannot be a prophet. Our Lord's reply proves the contrary: for he shows his knowledge not only of the woman's life and conduct, but even of the Pharisee's thoughts; and his accurate appreciation of the reverential penitence of the one, and the uncharitable self-righteousness of the other.

[6] Simon probably thought it a sufficient condescension to invite the Nazarene prophet to his table, without adding these customary tokens of hospitality. And the incivility might have passed unnoticed by Him who 'came not to be ministered unto, but to minister,' had it not afforded an opportunity for pointing the arrow of conviction at the Pharisee's heart.

45 washed my feet with tears, and wiped *them* with the hairs of her head. Thou
gavest me no [f]kiss: but this woman since the time I came in hath not ceased to
46 kiss my feet. [m]My head with oil thou didst not anoint: but this woman hath
47 anointed my feet with ointment. [n]Wherefore I say unto thee, Her sins, [o]which
are many, are forgiven; for[1] [p]she loved much: but to whom little is forgiven,
49 *the same* loveth little. And he said unto her, [q]Thy sins are forgiven. And they
that sat at meat with him began to say within themselves, [r]Who is this that
50 forgiveth sins also? And he said to the woman, [s]Thy faith hath saved thee;
[s]go in peace.

Jesus makes a second circuit in Galilee, teaching and healing.

8 AND[2] it came to pass afterward, that he went throughout every city and
village, preaching and showing the glad tidings of the kingdom of God: and the
2 twelve *were* with him, and [t]certain women, which had been healed of evil spirits
3 and infirmities, Mary called Magdalene,[3] [u]out of whom went seven devils,[4] and
[x]Joanna, the wife of Chuza Herod's steward,[5] and Susanna, and many others,
[y]which ministered unto him of their substance.

Parable of the sower.

4 [z]AND[6] when much people were gathered together, and were come to him out
5 of every city, he spake by a parable: 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
6 the air devoured it. And some fell upon a rock; and as soon as it was sprung up,
7 it withered away, because it lacked moisture. And some fell among thorns; and
8 the thorns sprang up with it, and choked it. And other fell on good ground, and
sprang up, and bare fruit an hundredfold. And when he had said these things,
he cried, He that hath ears to hear, let him hear.

9,10 [a]And his disciples asked him, saying, What might this parable be? And he
said, Unto you it is given to know the mysteries of the kingdom of God: but to
others in parables; that [b]seeing they might not see, and hearing they might not
11 understand' [Isa. vi. 9]. [b]Now the parable is this: [c]The seed is the word of
12 God. 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, [d]receive the word with joy;
and these have no root, which for a while believe, and in time of temptation fall
14 away. And that which fell among thorns are they, which, when they have
heard, go forth, and [e]are choked with cares and riches and pleasures of *this* life,
15 and bring no fruit to perfection. But that on the good ground are they, which
[f]in an honest and good heart,[7] having heard the word, [g]keep *it*, and bring forth
fruit [h]with patience.[8]

16 [i]No[9] 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
17 the light. [k]For nothing is secret, that shall not be made manifest; neither *any*
18 *thing* hid, that shall not be known and come abroad. [l]Take heed therefore how
ye hear: [m]for whosoever hath, to him shall be given; and whosoever hath not,
from him shall be taken even that which he seemeth to have.

The mother and brethren of Jesus seek to see him.

19 [n]THEN[10] came to him *his* mother and his brethren, and could not come at him
20 for the press. And it was told him *by certain* which said, Thy mother and thy

f Ge. 33. 4; 2 Sam. 15. 5.
m Ps. 23. 5; Ro. 3. 3.
n 1 Tim. 1. 14.
o Is. 1. 18; 55. 7; Ro. 5. 20; 1 Cor. 6. 9—11.
p 2 Cor. 5. 14, 15; 1 John 4. 19.
q Mk. 2. 5; Mk. 2. 5.
r Mk. 2. 7; Mk. 2. 7.
s ch. 8. 48; 18. 42; Mk. 9. 22; Mk 5. 34; 10. 52; Eph. 2. 8.
t Ro. 5. 1.

VERS. 1—3: CHRON. TAB. Sec. 48.

u Mk. 27. 55, 56.
v Mk. 16. 9.
x ch. 24. 10.
y comp. 2 Cor. 8. 9.

VERS. 4—18: CHRON TAB. Sec 53.
z see parallel, Mt. 13 1—23; Mk. 4. 1—20.

a Mt. 13. 10; Mk. 4. 10.
b Mt. 13. 18; Mk 4. 14.
c Col. 1. 5, 6; Jam. 1. 21; 1 Pet. 1. 23—25.
d Ps. 106. 12, 13.
e 1 Tim. 6. 9.
f Ps. 1. 1, 2; Pro. 8. 33, 34; Ac. 2. 41; 17. 11; 1 Pet. 2. 1, 2.
g Job 23. 11, 12; John 8. 31; Col. 1. 23; Heb. 3. 12—14; Jam. 1. 22—25.
h Ro. 2. 7; Heb 10. 36; 12. 1; Jam. 5. 10, 11.
i see parallel, Mk. 4. 21—25; see also ch. 11. 33; Mt. 5. 15, 16.
k ch. 12. 2; Mt. 10. 26, 27; 1 Cor. 4. 5.
l ch. 9. 44; Deu. 32. 46, 47; Mk. 4. 23, 24.
m ch. 19. 26; see refs. Mt. 13. 12; 25. 29; Heb. 2. 1; Jam. 1. 19, 22.

VERS. 19—21: CHRON TAB Sec. 49.
n see parallel, Mt. 12. 46—50; Mk. 3. 31—35.

1 The word 'for' often adduces not a *reason*, but a *proof*. Our Lord is speaking not of the *means* of pardon, which is faith (see ver. 50), but of its *evidence*, which is grateful love. Where this is absent, it may well be feared that neither is sin felt to be a burden, nor is forgiveness sought as a boon. On the other hand, fervent love to Jesus is some evidence that both the need and the blessedness of pardon have been proportionally realized.

2 In ch. viii., Luke gives an account of a missionary journey, in which our Lord and his disciples were provided for by some women whom he had healed (vers. 1—3). Of his teaching, it contains the parable of the sower, with its explanation and the use to be made of his instructions (4—18), and his reference to his mother and brethren (19—21). Of his miracles, it relates the stilling of the storm (22—25), the expulsion of demons, who destroy a herd of swine (26—39), the restoration of Jairus's daughter, and the cure of a diseased woman (40—56).

3 See note on Matt. xxvii. 56.

4 'Seven' is the number of completeness, and it probably implies here, and in Matt. xii. 45, the thorough subjugation of the whole nature to demoniacal power. But this circumstance affords no ground for supposing Mary Magdalene to have been a woman of immoral life. That she occupied a respectable position in society is evident from her connection with the other women who ministered to Jesus of their substance.

5 An office of responsibility, and therefore of honour, in the court of the tetrarch. It is probable that Joanna was now a widow, and thus able to devote her time and property to the service of her Benefactor (ch. xxiv. 10).

6 On vers. 4—15, see notes on Matt. xiii. 1—23.

7 The words rendered 'honest and good' sometimes have the accessory meaning 'noble.' Comp. Acts xvii. 11.

8 The word rendered 'patience' includes active perseverance through difficulty. Comp. Rom. ii. 7. Such perseverance is needed in order to bring forth fruit to perfection, as opposed to vers. 13, 14.

9 On vers. 16—18, see notes on Mark iv. 21—25.

10 The word here rendered 'then,' and in ver. 22 'now,' is a particle of connection, not a note of time. On vers. 19—21, see notes on Matt. xii. 46—50.

21 brethren stand without, desiring to see thee. And he answered and said unto them, My mother and my brethren are these [o] which hear the word of God, and do it.

Jesus crossing the lake with his disciples, stills a storm; and heals a demoniac on the other side.

22 [p] NOW[1] it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake.
23 And they launched forth. But as they sailed he fell asleep. And there came down a storm of wind on the lake; and they were filled *with water*, [q] and were
24 in jeopardy. And they came to him, and awoke him, saying, Master, master, we perish! Then he arose, and rebuked the wind and the raging of the water: and
25 they ceased, and there was a calm. And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! [r] for he commandeth even the winds and water, and they obey him.
26 [s] And[2] they arrived at the country of the Gadarenes, which is over against
27 Galilee. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any*
28 house, but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son
29 of God most high? I beseech thee, torment me not. For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and
30 was driven of the devil into the wilderness. And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered
31 into him. And they besought him that he would not command them to go out [t] into the deep.[3]
32 And there was there an herd of many [u] swine feeding on the mountain: and they besought him that he would suffer them to enter into them. [x] And he suffered
33 them. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.
34 When they that fed *them* saw what was done, they fled, and went and told *it*
35 in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting
36 at the feet of Jesus, clothed, and in his right mind: and they were afraid. They also which saw *it* told them by what means he that was possessed of the devils was healed.
37 [y] Then the whole multitude of the country of the Gadarenes round about [z] besought him to depart from them; for they were taken with great fear. And he went up into the ship, and returned back again.
38 Now [a] the man out of whom the devils were departed besought him that he
39 might be with him. But Jesus sent him away, saying, Return to thine own house, [b] and show how great things God hath done unto thee. And he went his way, and [c] published throughout the whole city how great things Jesus had done unto him.

Raising of Jairus's daughter; and healing of a woman with an issue of blood.

40 AND it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.
41 [d] And,[4] behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would
42 come into his house: for he had one only daughter, about twelve years of age, and she lay a dying.
43 But as he went the people thronged him. [e] And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither
44 could be healed of any, came behind *him*, and touched the border of his garment:
45 and immediately her issue of blood stanched. And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude
46 throng thee and press *thee*, and sayest thou, Who touched me? And Jesus said,
47 Somebody hath touched me: for I perceive that [f] virtue is gone out of me. And when the woman saw that [g] she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she
48 had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort: [h] thy faith hath made thee whole; [i] go in peace.

[o] John 13. 17; Jam. 1. 22.

VERS. 22—25; CH. 9. 57—62: CHRON. TAB. Sec. 55.

[p] see parallel, Mt 8. 18—27; Mk. 4 35—41.

[q] Ps. 107. 23—25.

[r] Ps. 89. 9.

VERS. 26—40: CHRON. TAB. Sec. 56.

[s] see parallel, Mt. 8. 28—34; 9. 1; Mk. 5. 1—21.

[t] Rev. 20 3.

[u] Le. 11. 7, 8.

[x] 1 Ki. 22. 22.

[y] Mt. 8. 34.

[z] Ac. 16. 39.

[a] Mk. 5. 18; Phil. 1. 23.

[b] Ps. 32. 6; 71. 18; Gal. 1. 23, 24; 1 Tim. 1. 13—16.

[c] Ps. 66. 13.

VERS. 41—56: CHRON. TAB. Sec. 59.

[d] see parallel, Mt. 9. 18—26; Mk. 5. 22—43.

[e] Mt. 9. 20.

[f] ch. 6. 19; Mk. 5. 30.

[g] Ps. 38. 9.

[h] Mt. 8. 13.

[i] 1 Sam. 1. 17.

1 On vers. 22—25, compare Matt. viii. 23—27; Mark iv. 36—41, and notes.

2 On vers. 26—40, see notes on Matt. viii. 28—34; Mark v. 1—21.

3 Literally, 'the *abyss*,' or '*bottomless place*;' used in Rev. ix. 1, 2, etc., for the abode of malignant spirits, whence, with God's permission, they can come forth on the earth.

4 On vers. 41—56, see notes on Matt. ix. 18—26; Mark v. 22—43.

49 [h] While he yet spake, there cometh one from the ruler of the synagogue's *house*,
50 saying to him, Thy daughter is dead; trouble not the Master. But when Jesus
heard *it*, he answered him, saying, Fear not: believe only, and she shall be
made whole.
51 And when he came into the house, he suffered no man to go in, save Peter, and
52 James, and John, and the father and the mother of the maiden. And all wept,
53 and bewailed her: but he said, Weep not; she is not dead, [i] but sleepeth. And
54 they laughed him to scorn, knowing that she was dead. And he put them all
55 out, and took her by the hand, and called, saying, Maid, [m] arise. And her spirit
came again, and she arose straightway: and he commanded to give her meat.
56 And her parents were astonished: but [n] he charged them that they should tell no
man what was done.

[h] Mk. 5. 35.
[i] John 11. 11, 13.
[m] ch. 7. 14; John 11. 43.
[n] Mt. 8. 4; 9. 30; Mk. 5. 43.

Mission of the twelve apostles.

Vers. 1—6: Chron. Tab. Sec. 62.

9 THEN[1] [o] he called his twelve disciples together, and gave them power and
2 authority over all devils, and to cure diseases. And [p] he sent them to preach the
3 kingdom of God, and to heal the sick. [q] And he said unto them, Take nothing
for *your* journey, neither staves, nor scrip, neither bread, neither money; neither
4 have two coats apiece. [r] And whatsoever house ye enter into, there abide, and
5 thence depart. [s] And whosoever will not receive you, when ye go out of that city,
[t] shake off the very dust from your feet for a testimony against them.
6 [u] And they departed, and went through the towns, preaching the Gospel, and
healing every where.

[o] see parallel, Mt. 10. 1, 5—15; Mk. 6. 7—13.
[p] ch. 10. 1, 9; Mt. 10. 7, 8; Mk. 6. 12.
[q] ch. 10. 4; 22. 35; Mt. 10. 9; Mk. 6. 8.
[r] Mt. 10. 11; Mk. 6. 10.
[s] Mt. 10. 14.
[t] Ac. 13. 51.
[u] Mk. 6. 12.

Herod's perplexity on hearing of the miracles of Jesus.

Vers. 7—9: Chron. Tab. Sec. 63

7 [x] NOW[2] Herod the tetrarch heard of all that was done by him: and he was
perplexed, because that it was said of some, that John was risen from the dead;
8 and of some, that Elias had appeared; and of others, that one of the old prophets
9 was risen again. And Herod said, John have I beheaded: but who is this of
whom I hear such things? [y] And he desired to see him.

[x] see parallel, Mt. 14. 1, 2, 6—12; Mk. 6. 14—16, 21—29.
[y] ch. 23. 8.

Jesus retires with the apostles to a desert place; where he feeds a multitude.

Vers. 10—17: Chron. Tab. Sec. 64.

10 [z] AND[3] the apostles, when they were returned, told him all that they had
done. And he took them, and went aside privately into a desert place belonging
11 to the city called Bethsaida.[4] And the people, when they knew *it*, followed him:
and he received them, and spake unto them of the kingdom of God, and healed
them that had need of healing.
12 [a] 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: [b] 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
14 people. For they were about five thousand men. And he said to his disciples,
15 Make them sit down by fifties in a company. And they did so, and made them
16 all sit down. 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
17 multitude. And they did eat, and were all filled: and there was taken up of
fragments that remained to them twelve baskets.

[z] see parallel, Mt. 14. 13—21; Mk. 6. 30—44; John 6. 1—14.
[a] Mt. 14. 15; Mk. 6. 35; John 6. 1, 5.
[b] Ps. 78. 19.

Peter's confession; Jesus announces his sufferings, death, and resurrection; and exhorts his followers to stedfastness.

Vers. 18—21: Chron. Tab. Sec. 73.

18 [c] AND[5] it came to pass, as he was alone praying, his disciples were with him:
19 and he asked them, saying, [d] Whom say the people that I am? They answering
said, [e] John the Baptist; but some *say*, Elias; and others *say*, that one of the
20 old prophets is risen again. He said unto them, But whom say ye that I am?
21 [f] Peter answering said, The Christ of God. [g] And he straitly charged them
22 and commanded *them* to tell no man that thing; saying, [h] 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.

[c] see parallel, Mt. 16. 13—20; Mk. 8. 27—30.
[d] Dan. 7. 13; Mt. 12. 40; 13. 37, 41; John 1. 50; Ac. 7. 56; Heb. 2. 14—18.
[e] vers. 7, 8; Mt. 14. 2.
[f] Mt. 16. 16; John 6. 69.
[g] Mt. 16. 20.

Vers. 22—27: Chron. Tab. Sec. 74.

[h] see parallel, Mt. 16. 21—28; Mk. 8. 31—38; 9. 1; see also Mt. 17. 22.

[1] See note on ch. viii. 19. Chapter ix. 1—50 contains the close of Luke's consecutive history of our Lord's work in Galilee. He sends forth his twelve apostles (vers. 1—6), and extends his fame to the alarm of Herod (7—9). When they return, he withdraws with them beyond the Lake (10); and is followed by a vast multitude, whom he instructs and miraculously feeds (11—17). He elicits Peter's confession, predicts his own death, and teaches his disciples the necessity of self-sacrifice (18—27). He is transfigured in the presence of three chosen apostles (28—36); and, returning to the rest, casts out a demon whom they could not eject (37—43). Though all are amazed at his miracles, he solemnly tells his disciples that he shall be put to death (43—45), and rebukes their ambition and party spirit (46—50). On vers. 1—6, see notes on Matt. x. 1—15; Mark vi. 7—13.

[2] On vers. 7—10, see notes on Mark vi. 14—31.

[3] On vers. 10—17, see notes on Matt. xiv. 13—21; Mark vi. 31—44; John vi. 1—13.

[4] This was Bethsaida of Gaulonitis, or Julias, on the north-eastern shore of the Lake.

[5] For the events intervening between vers. 17 and 18, see Chron. Table, secs. 65—72. On vers. 18—27, see notes on Matt. xvi. 13—28; Mark viii. 27—38.

23 [g] And he said to *them* all, If any *man* will come after me, let him deny himself,
24 and take up his cross daily,[1] and follow me. For whosoever will save his life
shall lose it: but whosoever will lose his life for my sake, the same shall save it.
25 [j] For what is a man advantaged, if he gain the whole world, and lose himself, or
26 be cast away? [k] For whosoever shall be ashamed of me and of my words, of him
shall the Son of man be ashamed, when he shall come in his own glory, and *in*
27 *his* Father's, and of the holy angels.[2] [l] But I tell you of a truth, there be some
standing here, which shall not taste of death, till they see the kingdom of God.

[g] ch. 14. 27; Mt. 10. 38; 16. 24; Mk. 8. 34; Ro. 8. 13.
[j] Mt. 16. 26; Mk. 8. 36.
[k] Mt. 10. 33; Mk. 8. 38; 2 Tim. 2. 12.
[l] Mt. 16. 28; Mk. 9. 1.

The transfiguration.

28 [m] AND[3] it came to pass about an eight days after these sayings [*or*, things],
he took Peter and John and James,[4] and went up into a mountain[5] [n] to pray.
29 And as he prayed, the fashion of his countenance was altered,[6] and his raiment
30 *was* white *and* glistering. And, behold, there talked with him two men, which
31 were Moses and Elias: who appeared in glory, and spake of his decease[7] which
32 he should accomplish at Jerusalem. But Peter and they that were with him
[o] were heavy with sleep:[8] and when they were awake, [p] they saw his glory, and
the two men that stood with him.
33 And it came to pass, as they departed from him, Peter said unto Jesus, Master,
it is good for us to be here: and let us make three tabernacles;[9] one for thee, and
34 one for Moses, and one for Elias: not knowing what he said. While he thus
spake, there came a cloud, and overshadowed them, and they feared as they
35 entered into the cloud.[10] And there came a voice out of the cloud, saying, [q] This
36 is my beloved Son:[11] [r] hear him. And when the voice was past, Jesus was found
alone. [s] And they kept *it* close, and told no man[12] in those days any of those
things which they had seen.

VERS. 28–36: CHRON. TAB. Sec. 75.
[m] see parallel, Mt. 17. 1–9; Mk. 9. 2–9.
[n] ch. 5. 16; Mt. 14. 23.
[o] Dan. 8. 18; 10. 9.
[p] 2 Pet. 1. 17.
[q] Mt. 3. 17.
[r] Ac. 3. 22.
[s] Ecc. 3. 7; Mt. 17. 9.

Healing of a demoniac.

37 [t] AND[13] it came to pass, that on the next day, when they were come down
38 from the hill, much people met him. And, behold, a man of the company cried
out, saying, Master, I beseech thee, look upon my son: for he is mine only child.
39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him
40 that he foameth again, and bruising him hardly departeth from him. And I
41 besought thy disciples to cast him out; and they could not. And Jesus answering
said, O faithless and perverse generation, how long shall I be with you, and suffer
42 you? Bring thy son hither. And as he was yet a coming, the devil threw him
down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child,
43 and delivered him again to his father. [u] And they were all amazed at the mighty
power of God.

VERS. 37–43: CHRON. TAB. Sec. 76
[t] see parallel, Mt. 17. 14–18; Mk. 9. 14–27.
VERS. 43–45: CHRON. TAB. Sec. 77
[u] Zec. 8. 6.

Our Lord's second announcement of his death.

44 BUT while they wondered every one at all things which Jesus did, he said unto
his disciples, [x] Let these sayings sink down into your ears:[14] for the Son of man

[x] see parallel, Mt. 17. 22, 23; Mk. 9. 31, 32; see also Mt. 16. 21.

1 The self-renunciation signified by 'taking our cross' is not reserved for extraordinary occasions, but is a constant habit of the soul.

2 This description of the threefold glories of the Son of man, arising from personal dignity, official authority, and the attendance of angels, forcibly shows the folly of being ashamed of Him before men.

3 On vers. 28—36, see notes on Matt. xvii. 1—9; Mark ix. 2—10.

4 See note on Mark v. 37. Peter refers distinctly to this wondrous scene (2 Pet. i. 16—18); and John appears to allude to it (John i. 14).

5 The tradition that this was Mount Tabor is most unlikely. As it is called by Matthew and Mark 'a high mountain,' it is most probable that it was one of the summits of Hermon. Our Lord was at this time near the mountain region which seems to have formed the northern limit of his journeyings.

6 Of this change or transfiguration, only the brightness which radiated from his person and garments (comp. Exod. xxxiv. 29—35) is described: the rest was doubtless indescribable.

7 Or, 'departure.' Perhaps this word may have been chosen to include both our Lord's death and his ascension. Comp. John xvi. 28, etc.

8 Rather, 'Now Peter and his companions had been heavy for sleep; but, being kept awake, they saw,' etc. The transfiguration seems to have occurred at night; and they were at first extremely wearied with the toils of the day and the fatigue of the ascent, until the light and glory thoroughly awoke them.

9 'Tents' or 'booths.' Peter was so confused that he probably had nothing more than the general feeling 'It is good to be here;' and therefore wished to provide for the stay of the heavenly visitants.

10 A bright cloud, like the Shekinah, a symbol of the Divine presence, enveloped Jesus and the heavenly visitants, and struck the disciples with awe.

11 Three times the Father audibly expressed his satisfaction in our Lord's work, and in each case as a response to prayer: see ver. 29; ch. iii. 21, 22; and John xii. 27, 28. The transfiguration, which occurred just before his last journey from Galilee to Jerusalem, was a most fitting preparation for the great events which were drawing nigh. It gave the disciples a momentary glimpse of the glory which awaited their Lord, when his work on earth was finished. It was a formal recognition of his supremacy by the Lawgiver and the Reformer of ancient Israel. And, when the representatives of the former economy depart, the heavenly voice proclaiming 'Hear him' intimates that that dispensation is passing away, and is giving place to another, of which Jesus, by virtue of his work and death, is constituted the Lord and Head.

12 In obedience to our Lord's command (Matt. xvii. 9).

13 On vers. 37—45, see notes on Mark ix. 14—32.

14 The great importance as well as the unexpected strangeness of this truth required that they should fix their thoughts upon it. See note on Mark ix. 32.

45 shall be delivered into the hands of men. [y] But they understood not this saying, and it was hid from them,[1] that they perceived it not: and they feared to ask him of that saying.

Jesus rebukes the disciples for ambition and jealousy.

46 [z] THEN[2] there arose a reasoning among them, which of them should be
47 greatest. And Jesus, [a] perceiving the thought of their heart, took a child, and
48 set him by him, and said unto them, [b] Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: [c] for he that is least among you all, the same shall be great.
49 [d] And John answered and said, Master, we saw one casting out devils in thy
50 name; and we forbad him, because he followeth not with us. And Jesus said unto him, Forbid *him* not: for [e] he that is not against us is for us.

Jesus finally leaves Galilee, to go up to Jerusalem, passing through Samaria.

51 AND[3] it came to pass, when the time was come that [f] he should be received
52 up,[4] [g] he stedfastly set his face to go to Jerusalem. And [he] sent messengers before his face: and they went and entered into a village of the Samaritans,[5] to
53 make ready for him. And [h] they did not receive him,[6] because his face was as
54 though he would go to Jerusalem.[7] And when his disciples James and John[8] saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven,
55 and consume them, even as [i] Elias did?[9] But he turned, and rebuked them, and
56 said, [k] Ye know not what manner of spirit ye are of. For [l] the Son of man is not come to destroy men's lives, but to save *them*. [m] And they went to another village.

The requirements of discipleship explained.

57 [n] AND[10] it came to pass, that, as they went in the way, a certain *man* said
58 unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.
59 And he said unto another, Follow me. But he said, Lord, suffer me first to
60 go and bury my father.[11] Jesus said unto him, Let the dead bury their dead:[12] [o] but go thou and preach the kingdom of God.
61 And another also said, Lord, [p] I will follow thee; but let me first go bid them
62 farewell, which are at home at my house. And Jesus said unto him, [q] No man, having put his hand to the plough,[13] and looking back, is fit for the kingdom of God.

[y] ch. 2. 50; 18. 34; Mk. 9. 32.

VERS. 46—50: CHRON. TAB. Sec. 79.
[z] see parallel, Mt. 18. 1—5; Mk. 9. 33—39.
[a] Jer. 17. 10.
[b] Mt. 10. 40; 18. 5; Mk. 9. 37; John 13. 44; 13. 20.
[c] Pro. 18. 12; Mt. 23. 11, 12.
[d] Mk. 9. 38; see Num. 11. 28.
[e] ch. 11. 23; see Mt. 12. 30; 1 Cor. 12. 3.

VERS. 51—56: CHRON. TAB. Sec. 81.
[f] Mk. 16. 19; Ac. 1. 2.
[g] Is. 50. 5—9.
[h] comp. John 4. 4, 9.
[i] 2 Ki. 1. 10—14.
[k] Jer. 17. 9; Ro. 11. 19—21; Jam 1. 19, 20; 3. 17, 18; 1 Pet. 3. 9.
[l] Mt. 18. 11; John 3. 17; 12. 47; 1 Tim. 1. 15.
[m] Mt. 5. 39; Ro. 12. 18, 19; 1 Pet. 2. 21—23.
[n] see refs. Mt. 8. 19—22.
[o] 2 Tim. 2. 4; 4. 5.
[p] see 1 Ki. 19. 20; Ecc. 9. 10; Mt. 10. 37, 38.
[q] ch. 17. 31, 32; Ps. 78. 8, 9; 2 Tim. 4. 10; Heb. 10. 38.

1 By the force of their own prejudices, which made them 'fear to ask him;' as we naturally shrink from hearing fully any unwelcome news.

2 On vers. 46—50, see notes on Matt. xviii. 1—6; Mark ix. 33—50.

3 At ch. ix. 51 the evangelist passes to the second main portion of his narrative, which contains much that is not to be found in the other Gospels. He relates our Lord's preparation to go to Jerusalem, with the Samaritans' refusal of hospitality, and the anger of James and John, which called forth a strong rebuke (51—56); and the replies which Jesus gave to some who proposed to follow him (57—62). He records the appointment and commission of the seventy, followed by a woe upon those Galilean towns which our Lord now finally left (x. 1—16); and he narrates the return of the messengers, with our Lord's words of warning, gratitude, and blessing (17—24). To this are subjoined three of his most important lessons: (1,) to a lawyer, illustrating the law of universal charity (25—37); (2,) to Martha, correcting the introduction of a worldly spirit into his service (38—42); (3,) to all his disciples, encouraging importunity in prayer (xi. 1—13).

4 This 'being received up' points to the glory to which our Lord's work on earth would quickly bring him. His 'setting his face stedfastly,' etc., indicates those extreme sufferings which his work involved, requiring on his part the firmest resolve in anticipating as well as enduring them.

5 See notes on John iv. 6, 9.

6 See note on Matt. x. 5.

7 He was evidently going up to one of the great Jewish festivals.

8 This same John afterwards came down with Peter to Samaria (Acts viii. 14—17) to confer the gifts of the Holy Spirit on the Samaritan believers.

9 See 2 Kings i. 10, and note. The few cases in which God has seen fit to vindicate his power and justice by terrible dispensations of Providence are eagerly seized for imitation by the unhallowed zeal of bigotry and party spirit. But this is as much opposed to the spirit of judicial holiness which animated the stern Elijah, as it is to the spirit of merciful forgiveness which Jesus both showed and taught.

10 On vers. 57, 58, see notes on Matt. viii. 19, 20.

11 It seems most likely, from comparing this passage with Matt. viii. 21, 22, that one of the 'disciples' (tradition says Philip), having just heard of his father's death, was about to request to be released from attendance upon Jesus in this journey, but was met by the injunction, 'Follow me;' and, when he made his request, by the subsequent command.

12 Here, as in some other places (see John v. 24, 25; xi. 25, 26), our Lord appears to regard death in all its aspects as essentially one; and to mean that, though the incidents of this *mortal state* may engross the attention of those who are *dead* to the realities of eternity, his disciples, having a higher *life*, should have higher objects, and chiefly the diffusion of that life by preaching the gospel. Compare the law of the Nazarite (Numb. vi. 7). Our Lord's careful performance of relative duties shows that he could not have intended to interfere with acts of filial regard; but it appears probable that he saw in both this and the next case (vers. 61, 62) a tendency to shrink from the requirements of discipleship, and he met it by these forcible admonitions.

13 The ploughman cannot make a good furrow, unless he keeps his attention fixed without distraction upon his work: neither can a Christian, and least of all one who is to 'preach the kingdom of God,' perform his important work with a divided heart. These three cases show how the Lord adapted his requirements to the characters of his hearers. He bids the unreflecting to 'count the cost' of discipleship; he prompts the procrastinating to immediate action; and he urges the vacillating to unreserved decision.

Mission of the seventy, and their return.

10 AFTER these things the Lord appointed other [1]seventy also, and [a]sent them
two and two before his face into every city and place whither he himself would
come.
2 Therefore said he unto them,[2] [b]The harvest truly *is* great, but the labourers
are few: [c]pray ye therefore the Lord of the harvest, that he would send forth
3 labourers into his harvest. Go your ways: [d]behold, I send you forth as lambs
4 among wolves. [e]Carry neither purse,[3] nor scrip,[4] nor shoes: and [f]salute no man
5 by the way.[5] [g]And into whatsoever house ye enter, first say, [h]Peace[6] *be* to this
6 house. And if [i]the[7] son of peace be there, your peace shall rest upon it: if not,
7 it shall turn to you again. [k]And in the same house remain,[8] [l]eating and drinking
such things as they give: for [m]the labourer is worthy of his hire. Go not from
house to house.
8 And into whatsoever city ye enter, and they receive you, eat [n]such things as
9 are set before you: [o]and heal the sick that are therein: and say unto them, [p]The
10 kingdom of God is come nigh unto you. But into whatsoever city ye enter, and
they receive you not, go your ways out into the streets of the same, and say,
11 [q]Even the very dust[9] of your city, which cleaveth on us, we do wipe off against
you: notwithstanding be ye sure of this, that the kingdom of God is come nigh
12 unto you. But I say unto you, that [r]it shall be more tolerable in that day for
Sodom, than for that city.
13 [s]Woe[10] unto thee, Chorazin! Woe unto thee, Bethsaida! [t]For if the mighty
works had been done in Tyre and Sidon, which have been done in you, they had
14 a great while ago repented, sitting in sackcloth and ashes. But it shall be more
15 tolerable for Tyre and Sidon at the judgment, than for you. [u]And thou, Caper-
naum, which art [v]exalted to heaven, [w]shalt be thrust down to hell.
16 [x]He that heareth you heareth me; and [y]he that despiseth you despiseth me;
[z]and he that despiseth me despiseth him that sent me.
17 And the seventy returned again with joy, saying, Lord, even the devils are
18 subject unto us through thy name.[11] And he said unto them, [a]I beheld[12] Satan
19 as lightning fall from heaven. Behold, [b]I give unto you power to tread on
serpents and scorpions,[13] and over all the power of the enemy: [c]and nothing
20 shall by any means hurt you. Notwithstanding in this rejoice not, that the
spirits are subject unto you; but rather rejoice, because [d]your names are written
in heaven.[14]
21 [e]In that hour[15] Jesus rejoiced[16] in spirit, and said, I thank thee, O Father,
[f]Lord of heaven and earth, that [g]thou hast hid these things from the wise and
prudent, [h]and hast revealed them unto babes: even so, Father; for so it seemed

VERS. 1—16: CHRON. TAB. Sec. 80.
r Num. 11. 16.
s Mt. 10. 1; Mk. 6. 7.
t Mt. 9. 37, 38; John 4. 35.
u 2 Thes. 3. 1.
x Mt. 10. 16.
y ch. 9. 3; Mt. 10. 9, 10; Mk. 6. 8.
z 2 Ki. 4. 29.
a Mt. 10. 12, 13.
b 1 Sam. 25. 6
c 1 Sam. 25. 17; 1 Pet. 1. 11. *Or*
d ch. 9. 4; Mt. 10. 11.
e 1 Cor. 10. 27.
f Mt. 10. 10; 1 Cor. 9. 4, etc; Gal. 6. 6; 1 Tim. 5. 17, 18.
g 1 Cor. 10. 27.
h ch. 9. 2.
i ver. 11; Mt. 3. 2; 4. 17; 5. 3, 10, 19, 20; 10. 7; 11. 11, 12; 13. 11, 24; 18. 1, 4, 23; 23. 13, 25. 1, 11
j ch. 9. 5; Mt. 10. 14; Ac. 13. 51; 18. 6.
k Mt. 10. 15, Mk. 6. 11.
l Mt. 11. 20, 21.
m Ezc. 3. 6.
n Mt. 11. 23.
o see Ge 11. 4; Deu. 1. 28; Is. 14. 13, Jer. 51. 53.
p see Eze 26. 20; 32. 18.
q Mt 10. 40; 18. 5, Mk. 9. 37; John 13. 20.
r 1 Thes. 4. 8.
s John 5. 23.
VERS. 17—24: CHRON. TAB. Sec. 80.
u John 16. 11; Heb 2. 14; 1 John 3. 8; Rev. 9. 11; 12. 8, 9
x Ps. 91. 13; Mk. 16. 18; Rev. 20. 1—3
y Ro 8. 31—39.
z see refs. Ex. 32. 32; Is. 4. 3; Heb. 12. 23;
a Mt. 11. 25—27.
b 2 Ki. 19. 15.
c Ps. 8. 2; John 9. 39—41; 1 Cor. 1. 18—28.
d Mt. 16. 17; 21. 16

1 Rather, 'others also (*i. e.* beside the apostles, ch. ix. 1) seventy.' Our Lord had himself preached, and had sent the twelve, through Galilee. The mission of the seventy was more extensive. Some compare the number of 'the seventy' with that of the 'elders' in Exod. xxiv. 1, 9 and Numb. xi. 16, or with that of the Sanhedrim; others with the number of the nations of the world according to Jewish tradition.

2 Our Lord now repeated, with a few variations, so much of his address to the twelve (Matt. x.) as suited the temporary mission of the seventy; chiefly the first of the three great divisions of that discourse. See notes on Matt. ix. 35—38; x. 7—16.

3 The ends of the 'girdle' (Matt. x. 9) were commonly used for purses. 'For all things—money, food, and clothing, as well as protection—rely on me, whilst you are doing my work.' In its spirit, this command is universal; its literal form was but of temporary application (see Luke xxii. 35, 36). Ver. 7 shows that the necessary provision was to be supplied by their Lord through the gifts of their hearers and converts.

4 Rather, 'wallet' for provisions.

5 See 2 Kings iv. 29, and note.

6 That is, Courteously address to its inmates the customary salutation. The prayer which it implies shall be answered for them, if they are willing to receive the gospel of 'peace:' but, whether they do or not, in any case it shall be answered to you.

7 Rather, '*a* son of peace.'

8 Thus showing that you are neither idlers nor fastidious.

9 As your countrymen shake off the dust of heathen cities as unclean, so those who reject your message must be regarded as heathens, yea, worse than the worst of heathens (vers. 12—16), who have not had the advantages which I am giving to them.

10 Vers. 13—15, like the foregoing discourse, had probably been spoken before: see Matt. xi. 20—24, and notes.

11 They are glad to find themselves able to do what had lately baffled even some of the twelve (ch. ix. 40).

12 Perhaps the meaning is, 'What you regard with triumphant joy is but a very small part of the great victory. I have been watching the downfall of the prince of evil spirits, and the complete and final overthrow of his dominion.' The figure which our Lord employs resembles that in Isa. xiv. 12.

13 See note on ch. xi. 12. This is a well-known figure for malignant powers of evil (Psa. xci. 13; Ezek. ii. 6), which the disciples, under their Lord's safeguard, in prosecuting his work, are to overcome.

14 Comp. Isa. iv. 3, and note. To be enrolled 'in the Lamb's book of life' (Rev. xxi. 27) as a faithful subject of the kingdom of heaven is a far more valuable distinction than the possession of supernatural gifts. See Numb. xxii. 8; Matt. vii. 22, 23, and notes.

15 See Matt. xi. 25—27, and notes. The passage is evidently in its right place here. Our Lord may have uttered his joyful feelings in these words more than once; or Matthew may have placed them where he does for the purpose of appending our Lord's review of all his evangelical labours in Galilee to his remarks upon John's question, as throwing light upon the subject.

16 The disciples have been rejoicing in the manifestation of power, our Lord rejoices in the bestowment of salvation upon those whom the world despises: see vers. 23, 24. How pure and benevolent His joy!

22 good in thy sight. [e] All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; [f] and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 And he turned him unto *his* disciples, and said privately, [g] Blessed *are* the
24 eyes which see the things that ye see: for I tell you, [h] that many prophets and kings have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them*.

Reply to the question of a lawyer; parable of the good Samaritan.

25 AND, behold, a certain lawyer[1] stood up, and tempted[2] him, saying, [i] Master,
26 what shall I do to inherit eternal life? He said unto him, [j] What is written in
27 the law? how readest thou? And he answering said, [k] 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and [l] thy neighbour as thyself'[3] [Deut. vi. 5; and Lev. xix. 18].
28 And he said unto him, Thou hast answered right: this do, and [m] thou shalt live.
29 But he, willing[4] to [n] justify himself, said unto Jesus, And who is my neigh-
30 bour? And Jesus answering said, A certain *man* went down from Jerusalem to Jericho,[5] and fell among thieves, which stripped him of his raiment, and wounded
31 *him*, and departed, leaving *him* half dead. And by chance there came down a certain priest that way: and when he saw him, [o] he passed by on the other side.
32 And likewise a Levite, when he was at the place, came and looked *on him*, and
33 passed by on the other side. But a certain [p] Samaritan,[6] as he journeyed, came
34 where he was: and when he saw him, he had compassion *on him*, and went to *him*, and bound up his wounds, pouring in oil and wine,[7] and set him on his
35 own beast, and brought him to an inn,[8] and took care of him. And on the morrow when he departed, he took out two [q] pence,[9] and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I
36 come again, I will repay thee. Which now of these three, thinkest thou, was
37 neighbour unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, [r] Go, and do thou likewise.

Jesus at the house of Martha and Mary.

38 NOW it came to pass, as they went, that he entered into a certain village:[10]
39 and a certain woman named [s] Martha received him into her house. And she had a sister called Mary, [t] which also [u] sat at Jesus' feet,[11] and heard his word.
40 But Martha was [v] cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her

[e] Mt. 28. 18; John 3. 35; 5. 21—27; Eph. 1. 20—23; Phil. 2. 10, 11.
[f] John 1. 18; 6. 44, 46; 10. 15; 17. 25.
[g] Mt. 13 16, 17; 16. 17; John 20. 29; Eph. 1. 17—19.
[h] Heb. 11. 13, 39; 1 Pet. 1. 10.

VERS. 25—37: CHRON. TAB. SEC. 86.

[i] Mt. 19. 16; 22. 35
[j] Is. 8. 20; John 5. 39; Ro 3. 19; 4. 14—16; Gal. 3. 10—13, 21, 22.
[k] Deu. 6. 5.
[l] Le. 19. 18.
[m] Le. 18. 5; Ne. 9. 29; Eze. 20. 11, 13, 21; Ro. 10. 3, 5.
[n] ch. 16. 15; see Le. 19. 34.
[o] Job 6. 14; Ps. 38 11; Pro 21. 13; 21. 11, 12; Jam. 2. 13—16; 1 John 3. 17, 18.
[p] ch. 17. 16; Pro. 25. 21, 22; Mt. 5. 43—45; John 4. 9, 10; 1 Thes. 5. 15.
[q] see Mt. 20. 2.
[r] ch. 6. 32, -36; see Mt. 5. 44; John 13. 15.

VERS. 38—42: CHRON. TAB. SEC. 87.

[s] John 11. 1; 12. 2, 3.
[t] 1 Cor. 7. 32, etc.
[u] ch. 8. 35; Deu. 33. 3; Ac. 22. 3.
[v] ch. 12. 29; John 6. 27.

1 That is, a teacher or expounder of the Mosaic law. This narrative should be compared with one somewhat similar in ch. xviii. 18—30, and Matt. xix. 16—30, on which see notes.

2 That is, 'proved him.' See note on Matt. xxii. 34.

3 The correctness of this man's *views* is proved by our Lord's mention of the same two commands; see Mark xii. 29—31. But with theoretical correctness he appears to have been uniting practical disobedience; and this our Lord brings home to him by his explanation of the word 'neighbour.'

4 Or, 'wishing.' The lawyer probably felt uneasy in the conviction that our Lord's words in ver. 28 were designed to suggest that he had come short of what he knew to be necessary; and he put this question, perhaps hoping that our Lord would give to the word 'neighbour' the restricted sense that the Jews usually gave to it (see Matt. v. 43, and note); or that if any other application were made of the term, it would be one that he should be able to refute. The beautiful parable which follows deprived him of all power of evasion; although in reply to the question, Who was neighbour to the Jew? he still cannot bring himself to say 'the Samaritan' (ver. 37).

5 See note on Matt. xx. 29. The road which *goes down* from Jerusalem to Jericho is a 'long descent of three thousand feet.' 'Sharp turns of the road, and projecting spurs of rocks, everywhere facilitate the attack or escape' of robbers, and make this route one of the most dangerous in Palestine (Stanley, 'Sinai and Palestine,' p. 416).

6 The Samaritans appear to have reciprocated the national hostility of the Jews (see ch. ix. 52, 53); and we may suppose that our Lord selected a *Samaritan* as an example of the loving neighbour who succoured the half-dead Jew, in order to give, in one of the hated and despised race, an illustration of that Divine love which forgets all antipathies in another's distress. The priest and Levite perhaps excused themselves on the ground that the man was not a neighbour; or that the place was very dangerous; or that the sufferer was beyond help: but the Samaritan sought no excuse, and overlooked all dangers. It is probable that this was not an ideal picture, but a real occurrence.

7 'Oil and wine,' which were frequently carried by travellers (see Gen. xxviii. 18; Josh. ix. 13), were applied to wounds in the East: see Isa. i. 6.

8 The words here rendered 'inn' and 'host' occur nowhere else in Scripture, and suggest rather a Roman inn than an Eastern khan. But they are perhaps used popularly, the 'host' being only the person in charge of the public khan. See note on Gen. xlii. 27.

9 On 'pence,' see note on Matt. xx. 2.

10 The village was Bethany, near Jerusalem (see John xi. 1). This visit probably occurred when Jesus was at Jerusalem at the Feast of Dedication (John x. 22, 23). The two sisters were both attached disciples of our Lord. The busy, energetic Martha, who seems to have been the elder sister and the manager of the household, was not only assiduous in providing for his entertainment, but was so 'anxious and harassed' about it as to lose sight of the spiritual blessings which he came to impart, and to find fault with Mary, whose whole soul was engaged in earnest attention to his 'gracious words.' His gentle reproof reminds us that the 'many things' belonging to the outward service of God may sometimes so absorb the thoughts and distract the feelings of even loving and faithful Christians, as to interfere with that teachable and devout spirituality which is the 'one thing needful' to all acceptable and profitable service.

11 The humble position of an attentive disciple.

41 therefore that she help me. And Jesus answered and said unto her, Martha,
42 Martha, [w] thou art careful and troubled about [x] many things: but [y] one thing is needful: and Mary hath [z] chosen that good part [a] which shall not be taken away from her.

Jesus teaches the disciples to pray.

11 AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray,[1] as John also taught his disciples.[2]
2 And he said unto them, When ye pray, say, [b] Our Father [c] which art in heaven, [d] Hallowed be thy name. [e] Thy kingdom come. [f] Thy will be done, [g] as in heaven,
3 so in earth. Give us day by day our [h] daily bread. And [i] forgive us our [j] sins;
4 [k] for we also forgive every one that is indebted to us. And [l] lead us not into temptation; but [m] deliver us from evil.
5 And he said unto them, Which of you shall have a friend, and shall go unto
6 him at midnight,[3] and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him?
7 And he from within shall answer and say, Trouble me not: the door is now
8 shut,[4] and my children are with me in bed; I cannot rise and give thee. I say unto you, [n] Though he will not rise and give him, because he is his friend, yet because of his importunity[5] he will rise and give him as many as he needeth.
9 And I say unto you, [o] Ask,[6] and it shall be given you; [p] seek, and ye shall find;
10 knock, and it shall be opened unto you. For [q] every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
11 [r] If a son shall ask bread of any of you that is a father, will he give him a stone?
12 or if *he ask* a fish, will he for a fish give him a serpent?[7] or if he shall ask an
13 egg, will he offer him a scorpion?[8] If ye then, [s] being evil,[9] know how to give [t] good gifts unto your children: how much more shall *your* heavenly Father give [u] the Holy Spirit[10] to them that ask him?

Jesus casts out a demon; and is accused of being in league with Satan; to which he replies, and adds warnings to the people.

14 [v] AND[11] he was casting out a devil, [w] and it was dumb.[12] And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

[w] ch. 8. 14; Phil. 4. 6.
[x] Mt. 6. 25—34.
[y] Ps. 27. 4; John 17. 3; 1 John 5. 11, 12.
[z] Deu. 30. 19.
[a] Ps. 73. 24—26; John 4. 14; 10. 27, 28. Phil. 1. 6; 1 Pet. 1. 4, 5.

VERS. 1—13: CHRON. TAB. Sec. 88.

[b] Ps. 103. 13; Is 64. 8; Mt. 6. 9—13; see refs. John 20. 17; Gal. 4. 6.
[c] 2 Chr. 20. 6; Is. 57. 15.
[d] Ex. 20. 7; Ps. 111. 9.
[e] Ps. 2. 6—8; Is. 2. 2—4; see refs. Rev. 11. 15.
[f] Mt. 7. 21; Ac 21. 14; Eph. 6. 6; Heb. 13. 21.
[g] Ps. 103 20, 21.
[h] see Ex. 16. 16—30; Job 23. 12; Pro. 30. 8; 1 Tim. 6. 8.
[i] Mt. 18. 21, etc.; see refs. Ex. 34. 7.
[j] ch. 7. 40—42; see 13. 4, marg., and Mt. 6. 12.
[k] see refs. Mt. 6 14, 15.
[l] ch. 22. 40, 46; 1 Cor. 10 13; 2 Cor. 12. 7—9. Rev. 3. 10.
[m] see refs. 1 Chr 4. 10; Ps. 121. 7; John 17. 15.
[n] ch. 18. 1, etc.; Ge. 32. 26; Mt 15. 22—28.
[o] see refs. 1 Ki. 3. 5; Ps. 145. 18, 19; Jer. 33. 3; see refs. Mt. 21. 22; John 4. 10.
[p] Is. 55. 6; Heb. 11. 6.
[q] ch. 23. 42, 43; 2 Chr. 33. 1, 2, 19; Pro 8. 17; Jer. 29. 12, 13; Lam. 3. 57.
[r] Mt. 7. 9.
[s] Ge. 8. 21; Job 15. 14—16; Ro. 3. 9, 10.
[t] Ps. 84. 11; Hos. 14. 2.
[u] Pro. 1. 23; Ezc. 36. 27; John 4. 10.

VERS. 14, 15, 17—25: CHRON. TAB. Sec. 47.

[v] see parallel, Mt. 12. 22—32.
[w] Mt. 9. 32.

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1 Probably both the manner and the matter of the prayer which our Lord offered struck his listening disciple. His answer to their request includes both; first suggesting *subjects* for prayer (vers. 2—4), and then encouraging earnestness and confidence in prayer (5—13).

2 The Jewish teachers gave their disciples short forms of prayer. The prayer which follows is substantially the same as that in Matt. vi. 9—13; on which see notes.

3 During the hot season, travellers in the East often prefer the cool evening and night for a journey.

4 Rather, 'locked;' and my family (servants and children), as well as myself, are in bed.

5 Literally, 'shamelessness.' It is implied that the applicant continues knocking and asking, determined to take no denial. The force of the parable lies partly in the resemblances, partly in the contrasts. God is our *Friend*, our *Father;* but in him there is nothing *selfish*, nothing '*evil.*' If, then, importunity can overcome selfishness (vers. 5—8), and if natural affection can hold in check human depravity (11, 12), how surely may we reckon on the grace and wisdom of our heavenly Friend and Father! Compare also ch. xviii. 1—8.

6 This threefold repetition, which is so varied as to set prayer before us in varied aspects, seems designed to inculcate thoughtful and persevering earnestness; and the corresponding threefold promise gives us the fullest certainty that all such prayer is heard and will be answered. With vers. 9—13 comp. Matt. vii. 7—11.

7 To a hungry child, a stone would be *useless;* a serpent, not only useless, but injurious.

8 The scorpion is a venomous reptile found in hot countries among the stones of old walls and in decayed buildings.

9 Sinners, and therefore *selfish.*

10 See note on Matt. vii. 11.

11 The events narrated in ch. xi. 14—xiii. 21 probably occurred before those which are related in the preceding chapters; and may be inserted, according to the order of Mark, after ch. viii. 3. The indefinite manner in which they are introduced seems to warrant the supposition that the evangelist was not informed as to the exact period at which they took place, and that he therefore placed them at the end of his narrative of our Lord's work in Galilee, and before his journey through Perœa. The several parts, however, seem to be in regular chronological order. On vers. 14—36, see notes on Matt. xii. 22—45; Mark iii. 22.

12 Upon the casting out of a demon, some of our Lord's opponents accuse him of being in league with Satan, whilst others demand a sign from heaven (14—16). The former he refutes and warns, so as to elicit the admiration of the hearers (17—28): the latter he refers to the prophet Jonah as the only sign which shall be given them, admonishing them not to trifle with their high privileges, nor to extinguish the light of truth (29—36). These warnings and admonitions he continues with greater particularity and severity at the table of one of the Pharisees (37—52), whilst they endeavour to extract from his words some ground of accusation (53, 54). Then, addressing his disciples, he denounces Pharisaic hypocrisy, and promises them protection and aid in the open and faithful maintenance of their allegiance to him (xii. 1—12). In replying to an application from a by-stander, he exposes the danger and folly of another vice of the Pharisees—covetousness (13—21); he bids his disciples to be always prepared for death, which will strip the rich man of his wealth, and put the faithful Christian in possession of the 'kingdom' (22—40); and, in answer to Peter's inquiry, he extends and enforces these injunctions (41—48), adding some intimations of the persecutions which his followers will have to brave in carrying out those principles (49—53). He then reproves the people for their blindness, both to the signs of Messiah's coming and to the principles of truth and justice; and warns them that, unless they speedily repent, they must soon pay the penalty of their neglect (54—59). Some persons present mention Pilate's massacre of some Galileans; upon which he further teaches them that this and other appalling events are but an earnest of what they all must suffer, if they remain

15 But some of them said, [x] He casteth out devils through Beelzebub the chief of
16 the devils. And others, tempting *him*, [y] sought of him a sign from heaven.
17 [z] But he, [a] knowing their thoughts, said unto them, Every kingdom divided
against itself is brought to desolation; and a house *divided* against a house falleth.
18 If Satan also be divided against himself, how shall his kingdom stand? because
19 ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out
devils, by whom do your sons cast *them* out? [b] Therefore shall they be your
20 judges. But if I [c] with the finger of God cast out devils, no doubt the kingdom
of God is come upon you.
21 [d] When[1] a strong man armed keepeth his palace, his goods are in peace:
22 but [e] when a stronger than he shall come upon him and overcome him, he taketh
23 from him all his armour wherein he trusted, and divideth his spoils. [f] He that
is not with me is against me: and he that gathereth not with me scattereth.
24 [g] When the unclean spirit is gone out of a man, he walketh through dry
places, seeking rest; and finding none, he saith, I will return unto my house
25 whence I came out. And when he cometh, he findeth *it* swept and garnished.
26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself;
and they enter in, and dwell there: and [h] the last *state* of that man is worse than
the first.
27 And it came to pass, as he spake these things, a certain woman of the company
lifted up her voice, and said unto him, [i] Blessed *is* the womb that bare thee, and
28 the paps which thou hast sucked.[2] But he said, Yea, [k] rather, blessed *are* they
that hear the word of God, and keep it.
29 [l] And when the people were gathered thick together, he began to say, This is
an evil generation: they seek a sign; and there shall no sign be given it, but the
30 sign of Jonas the prophet. For as [m] Jonas was a sign unto the Ninevites, [n] so
31 shall also the Son of man be to this generation. [o] The queen of the south shall
rise up in the judgment with the men of this generation, and condemn them:
for she came from the utmost parts of the earth to hear the wisdom of Solomon;
32 and, behold, a greater than Solomon *is* here. [p] The men of Nineve shall rise up
in the judgment with this generation, and shall condemn it: for [q] they repented
at the preaching of Jonas; and, behold, [r] a greater than Jonas *is* here.
33 [s] No man,[3] when he hath lighted a candle,[4] putteth *it* in a secret place,[5] neither
under a [t] bushel, but on a candlestick, that they which come in may see the light.
34 [u] The light of the body is the eye: therefore when thine eye is single, thy whole
body also is full of light; but when *thine eye* is evil, thy body also *is* full of
35 darkness.[6] [v] Take heed therefore that the light which is in thee be not darkness.
36 If thy whole body therefore *be* full of light, having no part dark, the whole shall
be full of light, as when the bright shining of a candle doth give thee light.[7]

The sins of the Pharisees exposed and denounced.

37 AND as he spake, a certain Pharisee besought him to dine[8] with him: and he
38 went in, and sat down to meat. And [y] when the Pharisee saw *it*, he marvelled
39 that he had not first washed before dinner.[9] [z] And the Lord said unto him,

[x] Mt. 9. 44; 12. 24.
VERS. 16, 21—36: CHRON. TAB. Sec. 48.
[y] Mt. 12. 38; 16. 1.
VERS. 17—23: CHRON. TAB. Sec. 47.
[z] Mt. 12. 25; Mk. 3. 24.
[a] John 2. 25; Rev. 2 23.
[b] see Job 15. 6.
[c] Ex. 8. 19.
[d] Mt. 12. 29; Mk. 3. 27.
[e] Is 49. 24, 25; 53. 12; Col. 2. 15.
[f] Mt. 12. 30.
VERS. 24—36: CHRON. TAB. Sec. 48.
[g] see parallel, Mt. 12. 43—45.
[h] John 5. 14; Heb. 6. 4; 10. 26; 2 Pet. 2. 20.
[i] ch. 1. 28, 48.
[k] ch. 8. 21; Mt. 7. 21; John 13. 17; Jam. 1. 22—25.
[l] see parallel, Mt. 12. 38—42; see also Mt. 16. 1—4; Mk. 8. 11; John 2. 18; 4. 48; 1 Cor. 1. 22.
[m] Jon. 1. 17; 2. 10.
[n] Mt. 12. 40; 17. 23; 27. 40, 63, 64.
[o] 1 Ki. 10. 1—13; 2 Chr. 9. 1; Mt. 12. 42.
[p] Mt. 12. 41.
[q] see Jer. 3. 11; Ezek. 16. 51, 52; Ro. 2. 27; Heb. 11. 7.
[r] Jon. 3. 5—10.
[s] Mt. 5. 15; 12. 6, 41; John 1. 14.
[t] ch. 8. 16; Mt. 5. 15; Mk. 4. 21.
[u] see Mt. 5. 15.
[v] Mt. 6. 22, 23.
[x] Pro. 16. 25; Is. 5. 20, 21; 50. 10, 11; John 9. 39—41; 1 Cor. 3. 18—20.
VERS. 37—54: CHRON. TAB. Sec. 50.
[y] Mk. 7. 2—5.
[z] Mt. 23. 25.

impenitent (xiii. 1—5), and that they are even now living in the last period of God's merciful probation of unfruitful Israel (6—9). Appended to this section are the cure of an afflicted woman (10—13), with a convincing vindication of the propriety of working miracles of mercy on the sabbath (14—17); and the parables of the mustard-seed and the leaven, illustrating the growth of the kingdom of God (18—21).

1 Had I been in league with Satan, I should have left him to keep his power over men 'in peace.' But what I am doing shows both my superiority and my enmity to him; so that there can be no neutrality (ver. 23).

2 An Oriental expression of the highest admiration. Contrast 1 Sam. xx. 30. Our Lord, not denying that it was a great happiness to have been his mother, nor reproving the maternal instinct which had prompted the exclamation, yet declares that there is a higher honour and happiness attainable by *every one* who to admiring attention adds reverent obedience to His word. Comp. Matt. xii. 46—50, and notes. This passage is so directly opposed to the religious veneration which has been claimed for our Lord's mother, that it appears to have been spoken and recorded under the peculiar guidance of the spirit of prophecy.

3 Vers. 33—35 are found also in the Sermon on the Mount (See Matt. v. 15; vi. 22, 23, and notes; and compare ch. viii. 16). They are here repeated, with a special application to the preceding discourse. As God made Solomon and Jonah to be a 'light' to the queen of Sheba and to the men of Nineveh, so he is making 'the Son of man' a 'light' 'to this generation' (John iii. 19; viii. 12).

4 Rather, 'a lamp.' And so 'candlestick' should be 'the lamp-stand;' and 'the light of the body' should be 'the lamp of the body.'

5 Or, 'a vault.'

6 If the eye which admits the light be not healthy (*i. e.* if the soul be in a wrong state towards God and his truth), you will be still in darkness. But if it be sound and clear—if the powers which are adapted to receive my truth be in right exercise, then will its guiding and cheering influence diffuse itself through your whole nature.

7 Rather, 'as when the lamp enlightens thee with its brilliance.'

8 To take the early or mid-day meal. The severe character of our Lord's remarks on this occasion seem to justify the supposition that the Pharisee had invited him with an unfriendly intention; and this is confirmed by vers. 53, 54. Compare ch. xiv. 1.

9 This was a thorough washing of the hands: see note on Mark vii. 3. Our Lord did not practise it, probably because it was an act of superstition rather than of cleanliness.

Now[1] do ye Pharisees make clean the outside of the cup and the platter; but
40 [y] your inward part is full of ravening and wickedness. [z] *Ye* fools,[2] [a] did not he
41 that made that which is without make that which is within also? [b] But rather
give alms of such things as ye have;[3] and, behold, [c] all things are clean unto you.
42 [d] 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
43 not to leave the other undone.[4] [e] Woe unto you, Pharisees! for ye love the upper-
44 most seats in the synagogues, and greetings in the markets. [f] Woe unto you,
scribes and Pharisees, hypocrites! [g] for ye are as graves which appear not,[5] and
the men that walk over *them* are not aware *of them*.
45 Then answered one of the lawyers, and said unto him, Master, thus saying thou
46 reproachest us also. And he said, Woe unto you also, *ye* lawyers! [h] for ye lade
men with burdens grievous to be borne, and ye yourselves touch not the burdens
47 with one of your fingers. [i] Woe unto you! for ye build the sepulchres of the
48 prophets, and your fathers killed them. Truly ye bear witness that ye allow
the deeds of your fathers: for they indeed killed them, and ye build their
49 sepulchres. Therefore also said the wisdom[6] of God, [j] I will send them prophets
50 and apostles, and *some* of them they shall slay and persecute: that the blood of
all the prophets, which was shed from the foundation of the world, [k] may be
51 required of this generation; [l] from the blood of Abel unto [m] the blood of Zacharias,
which perished between the altar and the temple: verily I say unto you, It shall
52 be required of this generation.[7] [n] Woe unto you, lawyers! for ye have taken
away the key of knowledge:[8] ye enter not in yourselves, and them that were
entering in ye hindered.
53 And as he said these things unto them, the scribes and the Pharisees began [o] to
54 urge *him* vehemently, and to provoke him to speak[9] of many things: laying
wait for him, and [p] seeking to catch something out of his mouth, that they might
accuse him.

Warning against hypocrisy; and encouragement to the confession of Christ.

12 IN[10] [q] the mean time,[11] when there were gathered together an innumerable
multitude of people, insomuch that they trode one upon another, he began to say
unto his disciples; First of all, [r] beware ye of the leaven of the Pharisees, which
2 is hypocrisy.[12] [s] For[13] there is nothing covered, that shall not be revealed;
3 neither hid, that shall not be known. Therefore whatsoever ye have spoken in
darkness shall be heard in the light; and that which ye have spoken in the ear
in closets shall be proclaimed upon the housetops.
4 And I say unto you [t] my friends, [u] Be not afraid of them that kill the body,
5 and after that [v] have no more that they can do. But I will forewarn you whom
ye shall fear: [w] Fear him, which after he hath killed hath power to cast into
6 hell; yea, I say unto you, Fear him. Are not five sparrows sold for two
7 [x] farthings? and [y] not one of them is forgotten before God: [z] but even the very
hairs of your head are all numbered. Fear not therefore: [a] ye are of more value
than many sparrows.

[y] Tit. 1. 15.
[z] Mt. 23. 17.
[a] Ge. 1. 26, 27; 2. 7.
[b] ch. 12. 33; Is. 58. 7; Dan. 4. 27.
[c] Ro. 14. 14—18; 1 Tim. 4. 4, 5; Tit. 1. 15.
[d] see refs. Mt. 23. 23.
[e] Mt. 23. 6, 7; Mk. 12. 38, 39.
[f] ch. 20. 46; Mt. 23. 27, 28.
[g] Ps. 5. 9.
[h] Is. 10. 1; see refs. Mt. 23 4.
[i] see refs. Mt. 23. 29—36.
[j] Mt. 23. 34.
[k] Num. 35. 33.
[l] Ge. 4. 8.
[m] 2 Chr. 24. 20, 21.
[n] Mt. 23. 13.
[o] Ps. 22. 12, 13.
[p] Mk. 12. 13.

VERS. 1—59: CHRON. TAB. Sec. 51.
[q] Mt. 16. 6; Mk. 8. 15.
[r] Mt. 16. 12; 1 Cor. 5. 7, 8.
[s] ch. 8. 17; Mt. 10. 26, 33; Mk. 4. 22.
[t] John 15, 14, 15.
[u] Is. 8. 12, 13; 51. 7, 8, 12, 13; Jer. 1. 8; Dan. 3. 10—18; Mt. 10. 28; Ac. 20. 23, 24; Ro. 8. 35—39; 1 Pet. 3. 14; Rev. 2. 10.
[v] Mt. 25. 46; Mk. 9. 43—48; Rev. 20. 9—15.
[w] comp. Heb. 12. 28, 29; Rev. 14. 7.
[x] see Mt. 10. 29.
[y] Job 12. 10; Ps. 104. 27—30; 113. 5, 6; 145. 15, 16.
[z] ch. 21. 18; 1 Sam. 14. 45; 2 Sam. 14. 11; Ac. 27. 34.
[a] Mt. 6. 26; 12. 11, 12.

1 That is, This is one instance in which, etc. On the following discourse, see Matt. xxiii., and notes.

2 It is *folly* to attend only to the external observances of religion; for God made man with a soul as well as a body, and claims the right use of all his spiritual faculties, as the proper service of his intelligent creatures.

3 This may be rendered, 'Give as alms the contents' [*i. e.* of the vessel—yourselves]; meaning, Instead of your ostentatious charities, give your hearts to the service of God and man. Or it may mean, 'Give alms according to your ability;' alms-giving being particularly specified by our Lord, as opposed to the prevailing covetousness of the age: see ch. xii. 33; xvi. 14. He who resolutely strives to root out his most cherished sins, is taking the best means for the sanctification of his whole nature.

4 The performance of one class of duties must not be made an excuse for the neglect of another.

5 The same figure is found in Matt. xxiii. 27; but with a different application. There, the outward ostentation of the Pharisees is reproved; here, their inward secret wickedness.

6 There is perhaps here a general allusion to 2 Chron. xxiv. 18—22. The variation which our Lord made when he repeated this saying (Matt. xxiii. 34) shows that he was referring to his own teachings as much as to those of earlier prophets.

7 See note on Matt. xxiii. 31.

8 See Matt. xxiii. 13, and note.

9 By captious questions, vehement objections, and probably by distorting his words, and even by railing at him.

10 The people, excited by our Lord's discourses, throng in vast numbers to hear him. His recent controversy with the Pharisees (ch. xi. 37—54) seems to suggest his opening remark. Speaking first to his disciples, he warns them against attempting to appear to be what they are not, because God will unmask all hypocrisy (vers. 1—3); and against concealing what they are, because they need not fear men, whose malice God will control (4—7). They may expect that their Lord will reward those who confess him, and punish those who deny him and ascribe his works to Satanic power (8—10); and they may rely on the timely help of his Spirit in all their emergencies (11, 12).

11 Rather, 'During which things;' *viz.* either whilst our Lord was in the Pharisee's house, or, more generally, during this period of his ministry.

12 This worst of vices, if indulged, will, like *leaven*, spread over and infect the whole character.

13 On vers. 2—9, see notes on Matt. x. 26—33.

8 Also I say unto you, [b] Whosoever shall confess me before men,[1] [c] him shall the
9 Son of man also confess before the angels of God: [d] but he that denieth me before
men shall be denied before the angels of God.
10 And [e] whosoever[2] shall speak a word against the Son of man, it shall be
forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall
not be forgiven.
11 [f] And[3] when they bring you unto the synagogues, and *unto* magistrates, and
powers, take ye no thought how or what thing ye shall answer, or what ye shall
12 say: [g] for the Holy Ghost shall teach you in the same hour what ye ought to say.

Cautions against covetousness; and exhortations to confidence in God, and to watchfulness.

13 AND one of the company said unto him, Master, speak to my brother, that he
14 divide the inheritance with me. And he said unto him, [h] Man, who made me a
15 judge or a divider over you?[4] And he said unto them, [i] Take heed, and beware
of covetousness: [j] for a man's life[5] consisteth not in the abundance of the things
which he possesseth.
16 And he spake a parable unto them, saying, The ground of a certain rich man
17 brought forth plentifully: and he thought within himself, saying, What shall I
18 do, because I have no room where to bestow my fruits? And he said, This will
I do: [k] I will pull down my barns, and build greater; and there will I bestow
19 all my fruits and my goods. And I will say to my soul, [l] Soul, thou hast much
goods laid up [m] for many years; take thine ease, eat, drink, *and* be merry.
20 But God said unto him, *Thou* fool, this night [n] thy soul shall be required of thee:
21 [o] then whose shall those things be, which thou hast provided? So *is* he that
layeth up treasure for himself,[6] [p] and is not rich toward God.
22 And[7] he said unto his disciples, Therefore I say unto you, [q] Take no thought
23 for your life, what ye shall eat; neither for the body, what ye shall put on. The
24 life is more than meat, and the body *is more* than raiment. Consider the ravens:[8]
for they neither sow nor reap; which neither have storehouse nor barn; and
25 [r] God feedeth them: [s] how much more are ye better than the fowls? And
26 which of you with taking thought can add to his stature one cubit? If ye
then be not able to do that thing which is least, why take ye thought for the
27 rest? Consider the lilies how they grow: they toil not, they spin not; and yet
I say unto you, that [t] Solomon in all his glory was not arrayed like one of these.
28 If then God so clothe the grass, which is to-day in the field, and to-morrow is
cast into the oven; how much more *will he clothe* you, [u] O ye of little faith?
29 And [v] seek not ye what ye shall eat, or what ye shall drink, neither be ye
30 of doubtful mind.[9] For all these things do the nations of the world seek after:
31 and your Father knoweth that ye have need of these things. [w] But rather seek
32 ye the kingdom of God; and all these things shall be added unto you. Fear not,
[x] little [y] flock;[10] for [z] it is your Father's good pleasure to give you [a] the kingdom.
33 [b] Sell[11] that ye have, and give alms; [c] provide yourselves bags which wax not
old, a treasure in the heavens that faileth not, where no thief approacheth, neither
34 moth corrupteth.[12] [d] For where your treasure is, there will your heart be also.
35,36 [e] Let your loins be girded about,[13] and [f] *your* lights burning; and ye your-
selves [g] like unto men that wait for their lord, when he will return from the
wedding; that when he cometh and knocketh, they may open unto him imme-
37 diately. [h] Blessed *are* those servants, whom the lord when he cometh shall find
watching. Verily I say unto you, [i] that he shall gird himself, and make them to

[b] Ps. 119. 46; Mt. 10. 32; Ro. 10. 9, 10; 2 Tim. 1. 8; 1 John 2. 23.
[c] Mt. 25. 34; Rev. 3. 5.
[d] ch. 9. 26; Mt. 26. 70–75; Mk. 8. 38; 2 Tim. 2. 12, 13; 2 Pet. 2. 1.
[e] Mt. 12. 31, 32; Mk. 3. 28; 1 John 5. 16.
[f] ch. 21. 14; Mt. 10. 17–20; Mk. 13. 11.
[g] ch. 21. 15; Ac. 4. 8; 7. 2, 55.
[h] Ex. 2. 14; John 8. 11; 18. 36.
[i] see refs. Ex. 20. 17; Col. 3. 5; 1 Tim. 6. 7, etc.; Heb. 13. 5.
[j] Pro 15. 16; 16. 16; Ecc. 4. 6; Mt. 6. 25, 28.
[k] Ps. 17. 14.
[l] Pro 18. 11; Ecc. 11. 9; 1 Cor. 15. 32; Jam. 5. 5.
[m] Job 14. 1; Pro. 27. 1; Jam. 4. 13–15.
[n] Job 20. 22; 27. 8; Ps. 52. 7; Jam. 4. 14.
[o] Job 27. 16, 17; Ps. 39. 6; 49. 17–19; Jer. 17. 11; 1 Tim. 6. 7.
[p] ver. 33; ch. 6. 24; Mt. 6. 19, 20; 1 Tim. 6. 17–19; Jam. 2. 5.
[q] Mt. 6. 25–33.
[r] Job 38. 41; Ps. 147. 9.
[s] Mt. 10. 31.
[t] 1 Ki. 10. 5–12. 23.
[u] Mt. 8. 26.
[v] Phil. 4. 6; 1 Pet. 5. 7.
[w] Mt. 6. 33; 1 Tim. 4. 8; 6. 6.
[x] Mt. 7. 14; 20. 16.
[y] Is. 40. 11; 41. 14; John 10. 26, 27.
[z] ch. 10. 21; Mt. 11. 25, 26; Eph. 1. 5–9.
[a] Jam. 2. 5; 1 Pet. 1. 3–5; 2 Pet. 1. 11.
[b] Mt. 19. 21; Ac. 2. 45; 4. 34, 35.
[c] ch 16 9; Hag. 1. 6; Mt. 6. 19, 20; 1 Tim. 6. 17–19.
[d] Mt. 6 21; Col. 3. 2.
[e] see refs. 1 Ki. 18. 46; Eph. 6. 14.
[f] see refs. Mt. 5. 16.
[g] Mt. 25. 1—13.
[h] Mt. 24. 45—47; 2 Pet. 3. 14.
[i] see John 13. 4, 5; 1 Cor. 2. 9; Rev. 7. 17

1 The confession required is a firm and consistent avowal before the world of Jesus as the object of worship, love, and trust; and it will be requited by his avowal of his faithful and obedient disciples as the objects of his love and approbation.

2 See notes on Matt. xii. 31, 32.

3 See note on Matt. x. 19.

4 It was no part of our Lord's office to administer the laws, or to arbitrate in civil matters. He came to teach men the higher law of love; and to correct the desire of worldly gain, and reliance upon earthly possessions as a source of happiness. To check this sin, which often puts on the garb of diligence and prudence, the solemn parable which follows was spoken, showing that the heart is liable to be entirely occupied by earthly possessions, even when they are acquired and enjoyed in a lawful and honourable manner, so as to banish thoughts of our entire dependence upon God and obligation to Him, as well as of those spiritual and eternal blessings which are man's true 'life.'

5 The meaning is, However large a man's possessions may be, his 'life,' even his natural life, does not depend upon them; and the higher life, the spiritual and immortal life, may be lost through them.

6 As one whose trust and aims terminate in himself. This saying of our Lord supplies an all-important test as to the right pursuit and use of worldly possessions.

7 On vers. 22—31, see notes on Matt. vi. 25—33.

8 A disliked and despised class of birds, which are nevertheless objects of the Divine care. See Job xxxviii. 41; Psa. cxlvii. 9.

9 Be not agitated, tossed about between fear and hope.

10 You are my 'flock,' and therefore need not think yourselves too few, poor, and weak to attain the 'kingdom of God' (ver. 31). It is your Father's fixed purpose to give it to every self-denying, heavenly-minded, diligent, and watchful 'servant' (33—40).

11 See notes on Matt. vi. 19.

12 They are not liable either to *violence* or to *decay*.

13 See note on Jer. i. 17; and Matt. xxv. 1. Be ever ready and watchful.

38 sit down to meat, and will come forth and serve them.[1] [j] And if he shall come
in the second watch, or come in the third watch,[2] and find *them* so, blessed are
39 those servants. [k] And[3] this know, that if the goodman of the house had known
what hour the thief would come, he would have watched, and not have suffered
40 his house to be broken through. [l] Be ye therefore ready also: for the Son of
man cometh at an hour when ye think not.
41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to
42 all? And the Lord said, [m] Who then is that faithful and wise steward, whom *his*
lord shall make ruler over his household, to give *them their* portion of meat in
43 due season? [n] Blessed *is* that servant, whom his lord when he cometh shall find
44 so doing. [o] Of a truth I say unto you, that he will make him ruler over all that
45 he hath. [p] But and if that servant say in his heart, My lord delayeth his coming;
and shall begin to beat the menservants and maidens, and to eat and drink,
46 and to be drunken; the lord of that servant will come in a day when he looketh
not for *him*, and at an hour when he is not aware, and will [q] cut him in sunder,
47 and will appoint him his portion with the unbelievers. And [r] that servant,
which knew his lord's will, and prepared not *himself*, neither did according to
48 his will, shall be beaten with many *stripes*. [s] But he that knew not,[4] and did
commit things worthy of stripes, shall be beaten with few *stripes*. [t] For unto
whomsoever much is given, of him shall be much required: and to whom men
have committed much, of him they will ask the more.
49 [u] I am come to send fire on the earth; and what will I, if it be already kindled?[5]
50 But [v] I have a baptism to be baptized with; [w] and how am I straitened till it be
51 accomplished! [x] Suppose ye that I am come to give peace on earth? I tell you,
52 Nay;[6] [y] but rather division: [z] for from henceforth there shall be five in one house
53 divided, three against two, and two against three. [a] 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.
54 And[7] he said also to the people, [b] When ye see a cloud rise out of the west,
55 straightway ye say, There cometh a shower;[8] and so it is. And when *ye see* [c] the
56 south wind[8] blow, ye say, There will be heat; and it cometh to pass. [d] *Ye*
hypocrites, ye can discern the face of the sky and of the earth; but how is it that
57 ye do not discern this time? Yea, and [e] why even of yourselves[9] judge ye not
what is right?
58 [f] When[10] thou goest with thine adversary to the magistrate, [g] *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
59 into prison. I tell thee, thou shalt not depart thence, till thou hast paid the
very last [h] mite.

Our Lord's reply concerning the murdered Galilæans; parable of the barren fig-tree.

13 THERE were present at that season some that told him of [i] the Galilæans
2 whose blood Pilate had mingled with their sacrifices.[11] And Jesus answering said
unto them, Suppose ye that these Galilæans were sinners[12] above all the Galilæans,

[j] 1 Thes. 5. 4, 5.
[k] Mt. 24. 43; 1 Thes. 5. 2; 2 Pet. 3. 10; Rev. 3. 3; 16. 15.
[l] ch. 21. 34, 36; Mt. 24. 44; 25. 13; Mk. 13. 33; 1 Thes. 5. 1—6; 2 Pet. 3. 12.
[m] Jer. 3. 15; Mt. 24. 45; 25. 21; Ac. 20. 28; 1 Cor. 4. 1, 2; 2 Tim. 2. 2; Heb. 3. 5.
[n] Mt. 24. 46; Phil. 1. 2—23; 2 Tim. 4. 6—8; Rev. 16. 15.
[o] ch. 22. 29; Mt. 24. 47; 25. 21, 23; 1 Pet. 5. 4.
[p] Ezc. 12. 27; Mt. 24. 48.
[q] Mt. 24. 51.
[r] Num. 15. 30; Deu. 25. 2, 3; John 9. 41; 15. 22; Ac. 17. 30; Ro. 2. 12; Jam. 4. 17.
[s] Le. 5. 17; Jon. 4. 11, Ac. 17. 30; 1 Tim. 1. 13.
[t] Mt. 25. 14—29; Jam. 3. 1.
[u] vers. 51, 53; Mal. 3. 2.
[v] Mt. 20. 17—23; Mk. 10. 38.
[w] Ps. 40. 8; John 4. 34.
[x] ver. 49; Mt. 10. 34—36; 24. 7—10.
[y] Mic. 7. 6; John 7. 43; 9. 16; 10. 19.
[z] Mt. 10. 34—36.
[a] see Zec. 13. 3.
[b] 1 Ki. 18. 44, 45; Mt. 16. 2.
[c] Job 37. 17.
[d] Mt. 16. 3.
[e] Deu. 32. 29; 1 Cor 10. 15; 1 Thes. 5. 21.
[f] Pro. 25. 8; Mt. 5 23—26.
[g] see Ps. 32. 6; Is. 55. 6.
[h] see Mk. 12 42.
[i] Ac. 5. 37.

VERS. 1—9: CHRON. TAB. Sec. 52

1 Treating them not as servants (ch. xvii. 7, 8), but as most honoured and distinguished guests. See John xiii. 1—16; Rev. iii. 20, 21.

2 See note on Matt. xiv. 25. The second and third watches, extending from 9 P.M. to 3 A.M., are selected probably to illustrate unsleeping vigilance, as that is the part of the night in which men would be most drowsy.

3 On vers. 39—46, see notes on Matt. xxiv. 42—51.

4 All men have some knowledge of God's will; but those who have the light of revelation, and neglect it, are pre-eminently guilty. See Rom. ii. 12—16.

5 Rather, 'and what will I? Oh that it were already kindled!' Some regard this 'fire' as referring to the power of the Holy Spirit, of which the fiery tongues on the day of Pentecost were an emblem. See Matt. iii. 11; Acts ii. 3, 4. Others think that it refers to the persecutions and dissensions which the spread of the Gospel has occasioned (vers. 51, 52). But see note on Matt. iii. 11, in accordance with which passage it is best to interpret this. To kindle this refining fire, which destroys all that will not be refined, was the very object of our Lord's mission. But he needed to be baptized with blood, before he could baptize with fire; and for this completion of his work he earnestly longed.

6 See Matt. x. 34, and note.

7 On vers. 54—56, see note on Matt. xvi. 3.

8 From the sultry desert on the south of Judæa.

9 You ought not to need these signs to awaken you to repentance.

10 See Matt. v. 25, 26, and notes. Here the parable is introduced to exhort the Jews not to lose the short season of grace and salvation.

11 Nothing further is known either of this event or of that referred to in ver. 4. The slaughter evidently occurred at one of the great festivals. Fanatical insurrections, repressed by military severities, were too frequent at such times to be always recorded by historians.

12 The important truth that all suffering is the consequence of our sinful state, and the fact that much suffering is the direct result of particular sins, had been distorted into the common and mischievous error that every great calamity was the chastisement of some flagrant sin. See John ix. 2, and Preface to the Book of Job. This notion led, on the one hand, to uncharitable judgments upon those who particularly need compassion; and on the other, to self-complacency on the part of the peaceful and prosperous; whom our Lord therefore warns, lest they also perish: and he adds a parable (vers. 6—9) to teach them to regard the lengthening of their lives as space given them to repent. See Rom. ii. 4, 5.

3 because they suffered such things? *j* I tell you, Nay: but, *k* except ye repent, ye
4 shall all likewise[1] perish. Or those eighteen upon whom the tower in Siloam[2]
fell, and slew them, think ye that they were *l* sinners above all men that dwelt in
5 Jerusalem? *m* I tell you, Nay: but, except ye repent, ye shall all likewise perish.
6 He spake also this parable;[3] *n* A certain *man* had a fig tree planted in his vine-
7 yard; and he came and sought fruit thereon, and found none. Then said he unto
the dresser of his vineyard, Behold, these *o* three years[4] I come seeking fruit on
this fig tree, and find none: *p* cut it down; why cumbereth[5] it the ground?
8 And he answering said unto him, *q* Lord, let it alone this year also, till I shall
9 dig about it, and dung *it:* and if it bear fruit, *well:* and *r* if not, *then* after that
thou shalt cut it down.

Healing of a woman on the sabbath, and discourse thereupon; parables of the mustard seed and the leaven.

10, 11 AND he was teaching in one of the synagogues on the sabbath. And, behold,
there was a woman which had a spirit of infirmity[6] eighteen years, and was
12 bowed together, and could in no wise lift up *herself.* And when Jesus saw her,
he called *her to him,* and said unto her, *s* Woman, thou art loosed from thine
13 infirmity. *t* And he laid *his* hands on her: and immediately she was made
straight, *u* and glorified God.
14 And the ruler of the synagogue[7] answered *v* with indignation, because that
Jesus had healed on the sabbath day, and said unto the people, *w* There are six
days in which men ought to work: in them therefore come and be healed, and
15 *x* not on the sabbath day. The Lord then answered him, and said, *Thou* hypocrite,[8]
y doth not each one of you on the sabbath loose his ox or *his* ass from the stall,
16 and lead *him* away to watering? And ought not this woman, *z* being a daughter
of Abraham, *a* whom Satan hath bound, lo, these eighteen years, be loosed from
this bond on the sabbath day?[9]
17 And when he had said these things, all his adversaries *b* were ashamed. *c* And
all the people rejoiced for all the glorious things that were done by him.
18 *d* Then said he, Unto[10] what is the kingdom of God like; and whereunto shall
19 I resemble it? *e* It is like a grain of mustard seed, which a man took, and cast
into his garden; and it grew, and waxed a great tree; and the fowls of the air
lodged in the branches of it.
20, 21 And again he said, Whereunto shall I liken the kingdom of God? It is like
leaven, which a woman took and hid in three *f* measures of meal, till the whole
was leavened.

Journey towards Jerusalem; answer to a question as to the number to be saved.

22 *g* AND[11] he went through the cities and villages, teaching, and journeying
toward Jerusalem.
23 Then[12] said one unto him, Lord, are there few that be saved? And he said unto
24 them, *h* Strive[13] to enter in at *i* the strait gate: for *j* many, I say unto you, will

j Job 37. 13.
k Mt. 3. 2, 10—12.
l ch. 11. 4; Mt. 18. 24.
m Is. 28. 10.
n Ps. 80. 8—11; Is. 5. 2—4; Mt. 21. 19.
o Lo. 19. 23.
p ch. 3. 9; Mt. 7. 19; John 15. 2—6.
q Ex. 32. 10—13; Num. 14. 11—20; Jer. 14. 7—9; Ro. 2. 4; 2 Pet. 3. 9.
r Ezra 9. 13—15; Is. 5. 5—7; Mt. 3. 10.

VERS. 10—21: CHRON. TAB. Sec. 94.

s Ps. 107. 20.
t ch. 4. 40; Mk. 16. 18; Ac. 9. 17.
u Ps. 116. 17.
v ch. 6. 11.
w Ex. 20. 9.
x ch. 6. 7; Mt. 12. 10; Mk. 3. 2.
y ch. 14. 3—6; John 7. 21—24.
z ch. 3 8; 19. 9; Mt. 12 12; Ac. 13. 26.
a Job 2. 6, 7; Ac 10. 38.
b Ps. 132. 18.
c ch. 18. 43.
d Mt. 13. 31; Mk. 4. 30—32.
e see Ps. 72. 16; Eze. 17. 22, 23.
f see Mt. 13. 33.

VERS. 22—35: CHRON. TAB. Sec. 95.

g Mt. 9. 35; Mk. 6. 6.
h Ge. 32. 25, 26; Mt 11. 12; Col 1. 29; Heb. 4. 11; 2 Pet. 1. 10.
i Mt. 7. 13, 14.
j see Is. 56. 2—4; Eze. 33. 31; Mk. 6. 20; John 7. 34; 8. 21; 13. 33; Ac. 20. 28; Ro. 9. 31—33; 10. 3; Heb. 12. 17.

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1 Rather, 'in like manner;' *i. e.* as certainly and terribly. In fact, many thousands of the Jews did perish by the Roman sword, not a few while offering sacrifice in the temple. But the words must not be restricted to any retribution in the present world.

2 Probably a tower adjacent to the pool of that name in Jerusalem. See Neh. iii. 15; John ix. 7; and Joseph. Bell. Jud. v. 4, 2.

3 This solemn parable appears to be intended for those who, like most of the Jews in our Lord's time, and many persons in our own, have enjoyed great religious advantages and privileges, which they are disposed to regard as an evidence of Divine favour, and a pledge of their exemption from the doom of flagrant sinners. It shows them that they owe these to God's mercy; and that his forbearance has a limit, beyond which, if they remain impenitent and unprofitable, there remains for them only inevitable destruction.

4 Sufficient time being given to show that its barrenness is not accidental.

5 Rather, 'Why [does it not only take up room, but] also impoverish the ground?'

6 That is, infirmity inflicted by an evil spirit; as in the case of Job (see ver. 16; Job ii. 7); but to be distinguished from cases of demoniacal possession.

7 See note on Mark v. 22.

8 The ruler did not speak frankly and honestly; but addressed to the multitude the reproof which he meant for Jesus, and perverted Scripture for his own purpose. He is therefore publicly branded by our Lord as a 'hypocrite.'

9 The argument here is stronger than in Matt. xii. 11; for there the case supposed involves imminent danger, here it would cause only temporary discomfort. 'No directions were given in the law about the care of beasts on the sabbath. God has not revealed himself to men for the purpose of teaching what may otherwise be known, or of giving decisions upon matters to which human reason is fully competent.'—*Webster and Wilkinson.*

10 On the parables in vers. 18—21, see notes on Matt. xiii. 31—33. Perhaps the confusion of our Lord's enemies and the joy of the people may have led him to teach by these parables, 'that though now the Gospel is despised as a mere grain of mustard seed, yet it will spread its branches through the whole world.'—*Wordsworth.*

11 Ch. xiii. 22—xix. 28 contain narratives of events which occurred at various times during our Lord's journeys through Perœa, after he had left Galilee, down to his public entry into Jerusalem. They are probably for the most part subsequent to the date of John xi. 54; but there are no definite marks of time. With very few exceptions (namely, ch. xviii. 15—43), they are all peculiar to Luke, and form a most valuable addition to the narratives of the other evangelists.

12 In answer to a question as to the *number* of the saved, Jesus exhorts to earnest and immediate effort in religion, for want of which many who think themselves entitled to heaven will be excluded (vers. 23—30).

13 Rather, 'struggle;' for the Greek word suggests a

25 seek to enter in, and shall not be able. [k] When once the master of the house is
risen up, and [l] hath shut to the door, and ye begin to stand without, and to knock
at the door, saying, [m] Lord, Lord, open unto us; and he shall answer and say unto
26 you, [n] I know you not whence ye are: [o] then shall ye begin to say, We have
27 eaten and drunk in thy presence, and thou hast taught in our streets. [p] But he
shall say, I tell you, I know you not whence ye are; [q] depart from me, all *ye*
28 workers of iniquity. [r] There shall be weeping and gnashing of teeth, [s] when ye
shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of
29 God, and you *yourselves* thrust out. [t] 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
30 kingdom of God. [u] And, behold, there are last which shall be first, and there are
first which shall be last.

The Pharisees' warning respecting Herod, and our Lord's reply.

31 THE same day there came certain of the Pharisees, saying unto him, Get thee
32 out, and depart hence: for Herod will kill thee.[1] And he said unto them, Go
ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-
33 morrow, and the third *day* [v] I shall be perfected. Nevertheless [w] I must walk
to-day, and to-morrow,[2] and the *day* following: for it cannot be that a prophet
34 perish out of Jerusalem. [x] O Jerusalem,[3] Jerusalem, which killest the prophets,
and stonest them that are sent unto thee; how often would I have gathered thy
children together, as a hen *doth gather* her brood under *her* wings, and [y] ye would
35 not! Behold, [z] your house is left unto you desolate: and verily I say unto you,
Ye shall not see me, until *the time* come when ye shall say, [a] Blessed *is* he
that cometh in the name of the Lord.

In a Pharisee's house, our Lord heals on the sabbath, and addresses the guests; parable of the great supper.

14 AND[4] it came to pass, as he went into the house of one of the chief Pharisees to
2 eat bread[5] on the sabbath day, that they watched him. And, behold, there was
3 a certain man before him which had the dropsy. And Jesus answering spake
unto the lawyers and Pharisees, saying, [b] Is it lawful to heal on the sabbath day?
4 And they held their peace.[6] And he took *him*, and healed him, and let him go;
5 and[7] answered them, saying, [c] Which of you shall have an ass or an ox fallen
6 into a pit, and will not straightway pull him out on the sabbath day? [d] And they
could not answer him again to these things.
7 And he put forth a parable to those which were bidden, [e] when he marked how
8 they chose out the chief rooms;[8] saying unto them, When thou art bidden of any
man to a wedding, sit not down in the highest room; lest a more honourable
9 man than thou be bidden of him; and he that bade thee and him come and say
to thee, Give this man place; [f] and thou begin with shame to take the lowest
10 room. [g] But when thou art bidden, go and sit down in the lowest room; that
when he that bade thee cometh, he may say unto thee, Friend, go up higher:
then shalt thou have worship[9] in the presence of them that sit at meat with

[k] Ps. 32. 6; Is. 55. 6; Heb. 3. 7, 8, 15
[l] Ge. 7. 16; Mt. 25. 10—12.
[m] ch. 6. 46.
[n] Mt. 7. 23; 25. 12.
[o] Mt. 7. 22.
[p] ver. 25; Mt. 7. 22; 25. 41.
[q] Ps. 6. 8; Mt. 25. 41.
[r] Mt. 8. 12; 13. 42; 24. 51.
[s] Mt. 8. 11.
[t] Ge. 12. 3; 22. 18; 26. 14; Ps. 22. 27; Is. 2. 3; 11. 10; Mal. 1. 11; Mk. 13. 27; Ac. 10. 45; 11. 18; 14. 27; Ro. 15. 9, etc.; Eph. 3. 6.
[u] Mt. 19. 30; 20. 16; Mk. 10. 31.
[v] John 17. 4, 5; Heb. 2. 10; 5. 9.
[w] John 9. 4; 11. 54; 12. 35.
[x] comp Mt. 23. 37—39.
[y] Nu. 9. 30.
[z] Le. 26. 31, 32; Ps. 69. 25; Is. 1. 7; Jer. 12. 7; 22. 5; Dan. 9. 27; Mic. 3. 12.
[a] ch. 19. 38; Ps. 118. 26; Mt. 21. 9; Mk. 11. 10; John 12. 13.

VERS. 1—24: CHRON. TAB. Sec. 90.

[b] ch. 13. 14—16; Mt. 12. 10; Mk. 3. 4.
[c] Ex. 23. 5; Deu. 22. 4.
[d] see Ac. 6. 10.
[e] Mt. 23. 6.
[f] Pro. 11. 2.
[g] Pro. 25. 6, 7.

combat. The exhortation in ver. 24 is somewhat like that in Matt. vii. 13, 14; but the emphasis is here laid, not on the difference between the broad and the narrow way, but on the absolute necessity of *unflinching earnestness* in religion: compare Matt. xi. 12. Vers. 25—27 also resemble Matt. vii. 21—23, but they appear to be added chiefly for the purpose of enforcing *promptitude*. And vers. 28—30 are almost the same as Matt. viii. 11, 12; xix. 30; replying to the question in ver. 23 by a solemn warning lest the widely-extended blessings of the gospel should be lost by those who have deemed themselves so sure of them. See notes on the passages in Matthew.

1 Some suppose that this warning was a mere invention of the Pharisees; but our Lord's reply, *addressed to Herod*, makes it more likely that they were instigated by Herod, who was alarmed at his popularity, and desired to get him out of his territory, without displeasing the multitude. He replies that he shall not hasten his work or his journey, and that he has nothing to fear from Herod; for it is not in Galilee or Perœa that his labours and sufferings are to be consummated in his death, but in the blood-guilty Jerusalem, which will fill up the measure of its sins by killing the Great Prophet of Divine mercy (vers. 31—35). Compare ch. ix. 11.

2 See Hosea vi. 2, and note.

3 On vers. 34, 35, see notes on Matt. xxiii. 37—39, where these words are repeated, with variations to suit the connection.

4 In the house of a chief Pharisee, Jesus again works a miracle on the sabbath, and vindicates the act (vers. 1—6). He rebukes the love of distinction in the guests (7—11), and teaches the host that benevolence to the needy is the true hospitality (12—14). One of the guests, putting apparently a literal interpretation upon the words of Jesus, refers to the blessedness of the Messiah's days, as expected by the Jews (ver. 15); in which every Jew felt certain of participating. Our Lord replies to him, in a parable; showing how ill the heavenly invitation would be received, and how comparatively few of those who presumed upon its enjoyment would value it when offered to them (16—24). This parable somewhat resembles that in Matt. xxii. 1—14 (on which see notes); but here the rejection of God's offered mercy is shown to be caused by various forms of prevailing worldliness, connected with either the possessions, the businesses, or the pleasures of this life.

5 A Hebraism, denoting *to take a meal*.

6 They would not acknowledge that it was lawful to heal on the Sabbath, and they could not show it to be unlawful.

7 See note on Matt. xii. 11.

8 Rather, 'the chief of *seats*' or '*places*:' and so in vers. 8—10. See note on Matt. xxiii. 6. This parable was spoken probably on occasion of a splendid entertainment.

9 Rather, 'honour.' This is to be regarded rather as the consequence than as the motive of this conduct.

11 thee. [h] For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.
12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not[1] thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, [i] and a recompence be made thee.
13 But when thou makest a feast, call [k] the poor, the maimed, the lame, the blind:
14 and thou shalt be blessed; for they cannot recompense thee: [l] for thou shalt be recompensed at [m] the resurrection of the just.
15 And when one of them that sat at meat with him heard these things, he said unto him, [n] Blessed *is* he that shall eat bread in the kingdom of God.
16 [o] Then said he unto him, A certain man made a great supper, and bade many:
17 and [p] sent his servant at supper time to say to them that were bidden, Come; for
18 all things are now ready.[2] And they all with one *consent* began to make excuse. The first said unto him, [q] I have bought a piece of ground, and I must needs go
19 and see it: I pray thee have me excused. And another said, I have bought five
20 yoke of oxen, and I go to prove them: I pray thee have me excused. And
21 another said, [r] I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.
22 And the servant said, Lord, it is done as thou hast commanded, [s] and yet there is
23 room. And the lord said unto the servant, [t] Go out into the highways and
24 hedges, and compel[3] *them* to come in, that my house may be filled. For I say unto you, [u] That none of those men which were bidden shall taste of my supper.

The multitude follow Jesus; he tells them the terms of discipleship.

25 AND there went great multitudes with him: and he turned, and said unto
26 them, [x] If[4] any *man* come to me, [y] and hate[5] not his father, and mother, and wife, and children, and brethren, and sisters, [z] yea, and his own life also, he
27 cannot be my disciple. And [a] whosoever doth not bear his cross, and come after me, [b] cannot be my disciple.
28 For[6] [c] which of you, intending to build a tower, sitteth not down first, and
29 counteth the cost, whether he hath *sufficient* to finish *it?* Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to
30 mock him, 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
32 against him with twenty thousand? Or else, while the other is yet a great way
33 off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you [d] that forsaketh not all that he hath, he cannot be my disciple.
34 [e] Salt *is* good: but if the salt have lost his savour, wherewith shall it be
35 seasoned?[7] It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

Parables showing the joy of God in the salvation of sinners.

15 THEN[8] [f] drew near unto him all the publicans and sinners for to hear him.
2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, [g] and eateth with them.

[h] ch. 18. 14; Job 22. 29; Ps. 18. 27; Pro. 29. 23; Mt. 23. 12; Jam. 4. 6; 1 Pet. 5. 5.
[i] ch. 6. 32—36.
[k] Deu. 14. 29; 16. 11; 2 Sam. 6. 19; Ne. 8. 10, 12; Job 29. 13; Pro. 14. 31; Is. 58. 7, 10; Ro. 12. 13.
[l] Pro. 19. 17; Mt. 10. 41, 42.
[m] ch. 20. 35, 36; John 5. 29; Ac. 24. 15; 1 Thes. 4. 16; Rev. 20. 4—6.
[n] ch. 13. 29; 22. 30; Rev. 19. 9.
[o] see refs. Mt. 22. 2—10; Rev. 19. 7, 9.
[p] Pro. 9. 1—3, 5; Is. 55. 1, 2; 2 Cor. 5. 20.
[q] ch. 8. 14; 18. 24; Mt. 13. 22; 22. 5; 1 Tim. 6. 9, 10; 2 Tim. 3. 4; 1 John 2. 15, 16.
[r] 1 Cor. 7. 29—31.
[s] Mk. 16. 15; John 14. 2; Eph. 3. 8; 1 John 2. 2.
[t] Mt. 22. 9; 28. 19, 20; 1 Cor. 9. 19—23; 2 Cor. 5. 11, 20.
[u] Mt. 21. 43; 22. 8; Ac. 13. 46.

VERS. 25—35: CHRON. TAB. Sec. 97.
[x] Deu. 13. 6—10; 33. 9; Mt. 10. 37, 38.
[y] Ro. 9. 13.
[z] Ac. 20. 23, 24; Rev. 12. 11.
[a] ch. 9. 23; Mt. 16. 24; Mk. 8. 34; 2 Tim. 3. 12.
[b] Mt. 13. 21.
[c] Pro. 24. 27; Mt. 20. 21, 22; John 16. 1—4; 1 Thes. 3. 4, 5.
[d] ch. 5. 11, 28; 18. 22, 23; 1 John 2. 15, 16.
[e] Mt. 5. 13; Mk. 9. 50.

VERS. 1—32: CHRON. TAB. Sec. 98.
[f] ch. 5. 30; 7. 34; Mt. 9. 10.
[g] Ac. 11. 3; Gal. 2. 12.

1 Our Lord condemns not social hospitalities (Matt. xi. 18, 19), but the selfish spirit which leads men to extend these only to those who can make an adequate return. The Christian spirit prompts us to give, 'looking for nothing again;' although the promise of God assures us that there is a future reward.

2 See note on Matt. xxii. 3.

3 These outcasts would hardly believe that the invitation was for them. The compulsion to be used is only that of *earnest persuasion*. 'Saul, mad for Judaism, *compelled* in one way, Paul, the servant of Jesus, in another.'—*Bengel.*

4 On vers. 26, 27, see notes on Matt. x. 37, 38.

5 Love and hatred are used to designate strong decided preference. Comp. Matt. x. 37. Love to parents is one of the first requirements of the gospel; love of life, one of the strongest laws of nature: but even these must not come into competition with the claims of Jesus.

6 The two parables which follow (which are given by Luke only), show that the entire self-renunciation which is required of Christ's true disciples should lead every one solemnly to reflect and count the cost of committing himself to a Christian life; especially as the profession of religion without its reality is worthless and offensive.

7 See Matt. v. 13; Mark ix. 50, and notes.

8 Chapters xv., xvi. contain some of our Lord's parables, directed particularly against the Pharisees; first (in ch. xv.) in reply to their accusation, then (in ch. xvi.) in reproof of their covetous worldliness. In ch. xv., their murmurings at his reception of publicans (vers. 1, 2) are silenced by three beautiful parables, displaying God's love to the greatest sinners. The silly wanderer (see Prov. i. 4, and note) is sought out, brought tenderly back, and rejoiced over (3—7). The smallest coin which has borne God's likeness (Gen. i. 26) is thought to be worth patient search and public joy (8—10). And even the thankless, wayward, wasteful, debased prodigal is still regarded as a son, and is watched for, embraced, restored, and honoured, filling the Father's house with joy; though self-righteous men may refuse to receive their fallen but penitent brother (11—32).

3,4 And he spake this parable unto them, saying, [a] What man of you, having an hundred sheep, [b] if he lose one of them, doth not leave the ninety and nine in the
5 wilderness,[1] [c] and go after that which is lost, until he find[2] it? [d] And when he
6 hath found *it*, he layeth *it* on his shoulders,[3] [m] rejoicing. And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice
7 with me; for I have found my sheep [n] which was lost. [o] I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, [p] more than over ninety and nine just persons,[4] which need no repentance.
8 Either what woman having ten [q] pieces of silver, if she lose one piece, doth not
9 light a candle,[5] and sweep the house, and seek diligently till she find *it*? And when she hath found *it*, she calleth *her* friends and *her* neighbours together,
10 saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, [r] there is joy in the presence of the angels of God over one sinner [s] that repenteth.
11,12 And he said, [t] A certain man had two sons.[6] And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*.[7] And he
13 divided unto them [u] *his* living. And not many days after the younger son gathered all together, [x] and took his journey into a far country, and there [y] wasted
14 his substance with riotous living. And when he had spent all, there arose a
15 mighty famine in that land; [z] and he began to be in want.[8] And he went and joined himself to a citizen of that country; and he sent him into his fields to
16 feed swine.[9] And [a] he would fain have filled his belly with the husks[10] that the swine did eat: and no [b] man gave unto him.
17 And [c] when he came to [d] himself, he said, How many hired servants of my
18 father's have bread enough and to spare, and I perish with hunger! [e] I will arise and go to my father, and will say unto him, Father, [f] I have sinned [g] against
19 heaven,[11] and before thee, [h] and am no more worthy to be called thy son: [i] make
20 me as one of thy hired servants. And he arose, and came to his father. But [k] when he was yet a great way off, his father saw him, and had compassion, and
21 ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, [l] and in thy sight, and am no more worthy to be
22 called thy son. But the father said to his servants, Bring forth [m] the best robe,[12]
23 and put *it* on him; and put [n] a ring on his hand, [o] and shoes on *his* feet: [p] and
24 bring hither the fatted calf, and kill *it*; and let us eat, and be merry: [q] for this my son was dead, and is alive again; [r] he was lost, and is found. And they began to be merry.
25 Now[13] his elder son was in the field. And as he came and drew nigh to
26 the house, he heard music and dancing; and he called one of the servants, and

[a] Mt. 18. 12, 13.
[b] Ps. 119. 176; Is. 53. 6.
[c] Lk. 19. 10.
[d] Eph. 2. 3—6; Tit. 3. 3—7.
[m] Is. 53. 10, 11; Zeo. 18. 23.
[n] ch. 16. 15; 18. 9—11; Pro. 30. 12; Ro. 7. 9; 1 Pet. 2. 10, 25.
[o] ver. 10.
[p] ch. 5. 32.
[q] Mt. 18. 28.
[r] Mt. 18. 10, 11.
[s] ver. 7; ch. 13. 2, 5.
[t] Ro. 3. 29; 10. 12.
[u] Mk. 12. 44.
[x] Job 21. 14—16; Ps. 10. 4—6; 73. 27.
[y] Pro. 5. 8—14; 6. 26; Ecc. 11. 9, 10; Eph. 2. 2, 3.
[z] John 8. 34.
[a] Is. 55. 2; Ro. 6. 19—21
[b] Ps. 142. 4.
[c] ver. 31. 19; Eze. 18. 23, 28; Ac. 2. 37; Eph. 5. 14.
[d] Ps. 119. 59.
[e] Ps. 116. 3—7; Is 55. 7; Lam. 3. 18—22, 39, 40; Hos. 2. 7; 14 1—3.
[f] see refs. Lu. 26. 40; Ps 51. 4.
[g] Ps. 51. 4.
[h] ch. 5. 8; Job 42. 6.
[i] Jam. 4. 10; 1 Pet. 5. 6.
[k] Job 33. 27, 28; Ps. 32. 5; 86. 5, 15; 103. 10—13; Is. 57. 18; Jer. 31. 18—25; Eze. 18. 27, 28; Mic. 7. 18,19; Ac. 2. 30; Ro. 5. 8; Eph. 2. 13, 17; 1 John 4 8—10.
[l] Ps 51 4.
[m] Is. 61. 10.
[n] Ge. 41. 42; Ro. 8. 15; Gal. 4. 5, 6; Eph. 1. 13, 14.
[o] Heb. 12. 14; 1 Pet. 1. 14—16.
[p] Ps. 63. 5; Pro. 9. 2.
[q] ver. 32; Ro. 6. 13; Eph. 2. 1; 5. 14; 1 Tim. 5. 6; Rev. 3. 1.
[r] Mt. 18. 11—13.

1 The 'wilderness' is the open pasture-land. See note on Matt. iii. 1.

2 This beautiful illustration of our Lord's work of mercy appears more forcible when compared with Ezek. ch. xxxiv.; where God promises to 'seek that which was lost' (ver. 16), through the agency of his Shepherd —the true David (23). Thus the Pharisees' accusation (ver. 2) is an involuntary testimony to our Lord's faithful discharge of the functions of the Messiah.

3 Not *driving* it back. The circumstance is finely expressive of the tenderness shown by the Good Shepherd.

4 See Matt. ix. 12, 13, and note. Some take this to mean the holy angels. But our Lord probably refers to the Pharisees' estimate of themselves. If you were as righteous as you think you are, yet it would be but natural that the wanderer should have the shepherd's chief attention, and, when recovered, should excite his liveliest joy.

5 Rather, 'a lamp;' to enable her to search the darkest corners of the ill-lighted house.

6 The parable of the prodigal son has been well called the crown and gem of our Lord's parables. To display the love of God to sinners, it brings before us the germ of their sin—that unfilial, proud, and self-dependent spirit which claims God's gifts almost as a right, but renders him no return of love and submission. The prodigal exhibits one result of this, in the avowed rejection of God's authority and of all moral restraint. He is brought to utter destitution; arising in part naturally from his own misconduct, in part from a timely and merciful chastening of Providence; and then his self-sufficiency gives place to hearty repentance. The same spirit also appears in another form in the elder son, who proudly insists upon his obedience and his rights, and refuses to acknowledge the penitent as a brother (ver. 30). To both the father shows the same condescending grace; and the warm welcome and full forgiveness which he gives to the returning outcast are scarcely more touching than the gentle forbearance and tender reproof with which he meets the haughty and self-righteous Pharisee.

7 By law an inheritance was divided equally among the sons, except the eldest, who took a double share. But this son claims his share before it is due.

8 The 'famine' and 'want' forcibly depict the utter destitution of all satisfying good to which a course of sin most certainly brings the soul.

9 Nothing could more forcibly depict to a Jew the extreme of degradation, than the occupation of a swine-herd as the servant of a foreigner, which would bear in his view the closest resemblance to the condition of the publicans who collected the taxes for foreign rulers.

10 Rather, 'pods,' with the fruit in them, of the carob-tree (*ceratonia siliquosa*); which are used in the East for feeding swine, and are sometimes eaten by the very poor.

11 Genuine penitence is here beautifully represented. Sin is felt and acknowledged chiefly in its relation to God—('against heaven'); the desire to return is resolutely acted upon, though it involves the deepest humiliation; and the gracious reception and hope of pardon do not hinder the full confession of sin.

12 The 'chief robe' and the 'ring,' implying freedom and dignity in the person who wore them, were never allowed to servants.

13 In this last portion of the parable our Lord holds up

27 asked what these things meant. And he said unto him, Thy brother is come;
and thy father hath killed the fatted calf, because he hath received him safe and
28 sound. [t] And he was angry, [u] and would not go in: therefore came his father
29 out, and intreated him. [v] And he answering said to *his* father, Lo, these many
years do I serve thee, neither transgressed I at any time thy commandment:
[v] 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
31 harlots, thou hast killed for him the fatted calf. And he said unto him, Son,
32 [w] thou art ever with me, and all that I have is thine. It was meet that we
should make merry, and be glad: [x] for this thy brother was dead, and is alive
again; and was lost, and is found.

Parables and precepts inculcating the right use of the things of this life.

16 AND he said also unto his disciples,[1] [y] There was a certain rich man, which
had [z] a steward;[2] and the same was accused unto him that he had wasted his
2 goods. And he called him, and said unto him, How is it that I hear this of thee?
[a] give an account of thy stewardship; for thou mayest be no longer steward.
3 Then the steward said within himself, What shall I do? for my lord taketh away
4 from me the stewardship: [b] I cannot dig; to beg I am ashamed. I am resolved
what to do, that, when I am put out of the stewardship, they may receive me
5 into their houses. So he called every one of his lord's debtors[3] *unto him*, and
6 said unto the first, How much owest thou unto my lord? And he said, An
hundred [c] measures of oil. And he said unto him, Take thy bill, and sit down
7 quickly, and write fifty. 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
8 bill, and write fourscore. And the lord[4] commended the unjust steward, because
he had done wisely. For [d] the children of this world are in their generation
wiser than [e] the children of light.[5]
9 And I say unto you, [f] Make to yourselves friends[6] of the mammon of un-
righteousness;[7] that, [g] when ye fail, they may receive you [h] into everlasting
10 habitations. [i] He that is faithful in that which is least is faithful also in much:
11 and he that is unjust in the least is unjust also in much. [k] If therefore ye have
not been faithful in the unrighteous mammon [*or*, riches], who will commit to
12 your trust [l] the true *riches?* And if ye have not been faithful [m] in that which is
13 another man's,[8] who shall give you that which is your own?[9] [n] No servant can
serve two masters: for either he will hate the one, and love the other; or else he
will hold to the one, and despise the other. Ye cannot serve God and mammon.

[t] comp. Ac. 11. 2, 3; 13. 45; 22. 21, 22; Ro. 10. 19.
[u] ch. 18. 9, 11; Is. 65. 5.
[v] ch. 17. 10; Mt. 20. 12; Ro. 3. 20, 27; 1 John 1. 8, 10; Rev. 3. 17.
[v] Mal. 3. 14.
[w] Is. 54. 9, 10; Jer. 31. 35—37; Ro. 8. 17; 9. 4.
[x] ver. 24; Eph. 2. 1—10; 1 Tim. 5. 6.

VERS. 1—13: CHRON. TAB. Sec. 99.
[y] Mt. 18. 23, 24; 25. 14, etc.
[z] 1 Cor. 4. 1, 2.
[a] Ecc. 12. 14; Ro. 14. 12; 2 Cor. 5. 10; 1 Pet 4. 5.
[b] Pro. 18. 9; 21. 25.
[c] see Ese. 45. 10, 11, 14.
[d] ch. 20. 34; Ps. 17. 14; Mt. 13. 38; John 8. 23; Gal. 1. 4.
[e] John 12. 36; Eph. 5. 8; 1 Thes. 5. 5; 1 Pet. 2. 9.
[f] ch. 11. 41; 14. 14; Pro. 19. 17; Is. 58. 7, 8; Dan. 4. 27; Mt. 6. 19; 19. 21, 29; 25. 35—40; 1 Tim. 6. 17—19.
[g] see Ecc. 12. 3—7.
[h] 2 Cor. 5. 1.
[i] ch. 19. 17; Mt. 25. 21.
[k] 1 Cor. 4. 7.
[l] ch. 12. 33; Pro. 8. 18, 19.
[m] ch. 19. 13—26.
[n] see refs. Mt. 6. 24.

before the murmurers (ver. 2) a mirror in which they could hardly fail to discern their own features.

1 In ch. xvi., our Lord, alluding to the master sin of the Pharisees (see ver 14), teaches his disciples to be wise as well as faithful in the use of all earthly gifts, so as through them to fit themselves for a heavenly possession (vers. 1—13); and, when the Pharisees deride him for his doctrine (14), he first rebukes some of their prominent sins—hollow self-righteousness (15); rejection of John, whom others welcomed (16); and neglect of that unalterable law in which they boasted (17), especially in authorizing and practising the most flagitious adultery, whilst they scorned the publicans (xv. 1) and harlots (xv. 30). Then, in the impressive parable of the rich man and Lazarus, he portrays the character and awful doom of the luxurious worldling; who, living, as he fancies, according to his rank in society, but, neglecting to make a wise use of his possessions (see vers. 9—13), regards himself as a son of Abraham, and expects as such to be taken to 'Abraham's bosom,' but at death awakes in torments which can never be mitigated, and are only aggravated by the remembrance that, in having 'Moses and the prophets,' he had enough, if he had but used it aright, to preserve him from the 'place of torment.' And all this is made more vivid by contrast with the blessed state of the pious poor man (19—31).

2 The parable of the unjust steward has been variously explained and applied. But the key to it is in vers. 8, 9, on which see notes.

3 These 'debtors' would be either tenants, who paid their rent in kind, or persons who had purchased some of the produce of the lord's estate. They had given an acknowledgment (or 'bill') of the amount owing, and were now told to put down a smaller amount. It is implied that these sums would agree with the steward's accounts, and thus all would appear right.

4 That is, the steward's lord, who admired the man's shrewdness, though he suffered by it.

5 The 'children of light' are they who are illuminated by heavenly wisdom. See John xii. 36; Eph. v. 8; 1 Thess. v. 7, 8. They, however, use this wisdom to far less purpose in the pursuit of heavenly things, than the men of the world use their natural shrewdness in earthly pursuits.

6 As the unjust steward, by the use of his lord's money, provided for himself 'friends' and 'habitations' against his time of need; so do you employ whatever your Lord intrusts to you in such a way that you may have friends and a home hereafter. This includes not only almsgiving, but all use of property in God's service. Compare ch. xii. 33; Matt. xxv. 34—40; Mark ix. 41; Heb. vi. 10.

7 'Mammon' (or riches) 'of unrighteousness' probably means *false, deceitful* riches, in opposition to the 'true' (ver. 11). See Prov. viii. 18, and note. Our Lord cautions us against two opposite mistakes: (1) the idolizing money, as if it were a good in itself; (2), the supposing it to be so profane and unclean that it cannot be employed in the service of God.

8 Rather, 'another's;' that is, God's. All earthly possessions should be regarded as a *trust*, however large and complete the powers which human laws may give us over them.

9 Substantial, enduring, and inalienable possessions. These questions intimate that faithfulness to God is the highest prudence; to which the next verse adds that this faithfulness cannot exist with the love of money. See Matt. vi. 24, and note.

14 And the Pharisees also, [o] who were covetous, heard all these things: and they
15 derided him. And he said unto them, Ye are they which [p] justify yourselves before men; but [q] God knoweth your hearts: for [r] that which is highly esteemed among men is abomination[1] in the sight of God.
16 [s] The Law[2] and the Prophets *were* until John: since that time [t] the kingdom
17 of God is preached, and [u] every man presseth into it. [x] And it[3] is easier for heaven and earth to pass, than one tittle of the Law to fail.
18 [y] Whosoever[4] putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.
19 There was a certain rich man, which was clothed in purple and fine linen, and
20 fared sumptuously every day: and there was a certain beggar named Lazarus,[5]
21 which was laid at his gate, full of sores, and desiring to be fed with the crumbs[6] which fell from the rich man's table: moreover the dogs came and licked his
22 sores.[7] And it came to pass, that the beggar died, [z] and was carried by the angels
23 into Abraham's bosom.[8] [a] The rich man also died, and was buried.[9] And in hell[10] he lift up his eyes, [b] being in torments, [c] and seeth Abraham afar off, and
24 Lazarus in his bosom. 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 [d] cool
25 my tongue; for I [e] am tormented in this flame.[11] But Abraham said, Son, [f] remember[12] that thou in thy lifetime receivedst thy good things, and likewise
26 Lazarus evil things: [g] but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: [h] so that they which would pass from hence to you cannot; neither can they pass to us, that
27 *would* come from thence. Then he said, I pray thee therefore, father, that thou
28 wouldest send him to my father's house: for I have five brethren; that he may
29 testify unto them, lest they also come[13] into this place of torment. Abraham saith unto him, [i] They have Moses and the Prophets;[14] let them hear them.
30 And he said, Nay,[15] father Abraham: but if one went unto them from the dead,
31 they will repent. And he said unto him, If they hear not Moses and the Prophets, [k] neither will they be persuaded, though one rose from the dead.

VERS. 14—31: CHRON. TAB. Sec. 100.

o ch. 20. 47; Is. 56. 11; Mi. 23. 14.
p ch. 10. 29; 11. 39; 18. 11, 12; Mt. 23. 5.
q Ps. 7. 9; Jer. 17. 10.
r 1 Sam. 16. 7; Is. 55. 8, 9; Mal. 3. 15; 1 Cor. 1. 26—29; 1 Pet. 5. 5.
s ch. 7. 29; Mt. 4. 17; 11. 12, 13.
t Mt. 3. 2.
u John 11. 48; 12. 19.
x ch. 21. 33; Ps. 102. 26, 27; Is. 40. 8; 51. 6; Mt. 5. 18; 1 Pet. 1. 25.
y Mt. 5. 32; 19. 9; Mk. 10. 11; 1 Cor. 7. 10, 11.
z Heb. 1. 14.
a Ps. 49. 6—12, 16—19; Ecc. 3. 20; 5. 13—16.
b Rev. 14. 11.
c Mt. 8. 11, 12.
d Zec. 14. 12.
e Is. 66. 24; Mk. 9. 43—48.
f ch. 6. 24; Job 21. 13; Ps. 17. 14.
g Job 3. 17—19; Ac. 14. 22; Rev. 7. 14.
h Ecc. 11. 3; Mal. 3. 18.
i Deu. 30. 11—15, 19; Ps. 19. 7—11; Is. 8. 20; 34. 16; John 5. 39—47; Ac. 15. 21; 17. 11, 12.
k John 11. 43—53; 12. 10, 11; Ac. 26. 28.

Forbearance, faith, and humility inculcated.

17 THEN[16] said he unto the disciples, [l] It is impossible but that offences[17] will
2 come: but woe *unto him*, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that
3 he should offend one of these little ones. [m] Take heed[18] to yourselves. [n] If thy brother trespass against thee, [o] rebuke him; [p] 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.

VERS. 1—10: CHRON. TAB. Sec. 101.

l Mt. 18. 6, 7; Mk. 9. 42; 1 Cor. 11. 19; 2 Tim. 4. 3, 4.
m Eph. 5. 15; Heb. 12. 15.
n Mt. 18. 15—17.
o Le. 19. 17, 18; Pro. 27. 10; Jam. 5. 19.
p Mt. 18. 21, 22, 35; Eph. 4. 31, 32; Col. 3. 12, 13.

1 See Exod. viii. 26, and note. Mammon, which you worship, is abhorred by God as an idol.

2 See note on Matt. xi. 12.

3 See note on Matt. v. 18.

4 See notes on Matt. v. 31; xix. 3—9. The apostle Paul also (Col. iii. 5) connects carnal lusts with 'covetousness (not avarice, but the inordinate desire to possess for enjoyment), which is idolatry.' See ver. 15, and the following parable.

5 The name Lazarus (or Eleazar, signifying *one whose help is God*) is probably meant to mark the poor man's character, which is not otherwise designated. Not because he was poor, but because, in his poverty, he made God his trust, he is taken to 'Abraham's bosom.'

6 And evidently expecting and getting them. It is not implied that the rich man was niggardly. Such a supposition weakens the force of the parable.

7 Treated by men contemptuously, as little better than a dog; and, by dogs, compassionately as one of themselves.

8 An expression derived from the position of friends at a feast (see John xiii. 23, 25), implying honour, joy, and intimate association (John i. 18). As here used, it suggests a striking contrast to the daily feasting of the rich man and his friends on earth (ver. 19).

9 The rich man's body has a gorgeous funeral on earth, the soul of Lazarus an angelic convoy to heaven.

10 Greek, 'Hades;' the name given to the abode of the departed, both the righteous and the wicked. See Acts ii. 31; Rev. i. 18. It is by the 'torments' that the state of the ungodly man after death is characterized.

11 The sufferings of disembodied spirits are here and elsewhere metaphorically represented by bodily pain.

12 There is every reason to suppose that, in the future state, many of the events of the past life will be vividly recalled by the memory, which will thus become a source either of grateful joy or of poignant anguish.

13 Some think that this request is designed to indicate a fear that the presence of his brothers would aggravate his own torments; and perhaps a desire to excuse himself, as if he had not been sufficiently warned of the danger of worldliness.

14 That is, their inspired writings. God gives in his word abundant reason for faith; but the belief of moral and spiritual truth requires not only sufficient evidence, but also a right state of heart. A real Lazarus was recalled from the grave, and One greater than Lazarus soon afterwards rose from the dead; but the Pharisees, instead of believing, were only the more exasperated against the truth. Those who do not desire such a Saviour as the gospel reveals always find some pretext for rejecting the testimony even of the most astonishing miracles.

15 'Not so;' that is, I know they will not hear them.

16 Rather, 'And he said;' for the connection with the preceding chapter is not that of *time*, but of *subject*. Vers. 1—10 appear to be a reminiscence, with a few additions, of several remarks which Matthew has preserved in their connection: see Matt. xvii. 20; xviii. 6, 7, 15, 21, 22, and notes.

17 That is, 'occasions of sin:' see notes on Matt. v. 29; Mark ix. 42.

18 Be careful not to cause any one to fall into sin, especially by manifesting an unforgiving spirit (ver. 4).

5,6 And the apostles said unto the Lord, [q] Increase our faith.[1] [r] And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree,[2] Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

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?[3]
8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, [s] and serve me, till I have eaten and drunken; and afterward thou shalt
9 eat and drink?[4] Doth he thank that servant because he did the things that
10 were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are [t] unprofitable[5] servants: we have done that which was our duty to do.

Healing of ten lepers.

11 AND it came to pass, [u] as he went to Jerusalem, that he passed through the
12 midst[6] of Samaria and Galilee. And as he entered into a certain village, there
13 met him ten men that were lepers, [x] which stood afar off:[7] and they lifted up
14 *their* voices, and said, Jesus, Master, have mercy on us. And when he saw *them*, he said unto them, [y] Go show yourselves unto the priests.[8] And it came to pass,
15 that, [z] as they went, they were cleansed. And [a] one of them, when he saw that
16 he was healed, turned back, and with a loud voice glorified God, and fell down
17 on *his* face at his feet, giving him thanks: [b] and he was a Samaritan. And Jesus
18 answering said, Were there not[9] ten cleansed? [c] but where *are* the nine? There
19 are not found that returned to give glory to God, [d] save this stranger.[10] [e] And he said unto him, Arise, go thy way: thy faith hath made thee whole.[11]

Answer to the Pharisees respecting the coming of the kingdom of God; importunate prayer enjoined.

20 AND [f] when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with
21 observation:[12] [g] neither shall they say, Lo here! or, Lo there! for, behold, [h] the kingdom of God is [i] within you.[13]
22 And he said unto the disciples, [k] The days will come, when ye shall desire to
23 see one of the days of the Son of man,[14] and ye shall not see *it*. [l] And[15] they shall say to you, See here! or, See there! Go not after *them*, nor follow *them*.
24 [m] For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; [n] so shall also the Son of man be in his day.
25 [o] But first must he suffer many things, and be rejected of this generation.[16]

[q] Ac. 6. 8; 11. 24; Ro. 4. 19, 20; Eph. 5. 16; 1 Thes. 3. 10; 2 Thes. 1. 3, 4, 11; Heb. 10. 22, 23.
[r] Mt. 17. 20; 21. 21; Mk. 9. 23; 11. 23; 1 Cor. 13, 2.
[s] ch. 12. 37.
[t] 1 Chr. 29. 14—16; Job 22. 2, 3; 35. 7; Ps. 16. 2; Is. 64. 6; Mt. 25. 30; Ro. 3. 12, 27; 11. 35; 1 Cor. 4. 7; 9. 16, 17; Phil. 3. 8, 9; Philem. 11.
VERS. 11—19: CHRON. TAB. Sec. 82.
[u] ch. 9. 51, 52; John 4. 4.
[x] Le. 13. 45, 46; Num. 5. 2, 3; 2 Ki. 7. 3.
[y] ch. 5. 14; Le. 13. 2; 14. 2; Mt. 8. 4.
[z] John 4. 50—53; 9. 7; 11. 40.
[a] Ps. 30. 11, 12; 103. 1—4.
[b] ch. 10. 33—35.
[c] 2 Chr. 32. 24, 25; Ps. 106. 13; Ro. 1. 21.
[d] Mt. 8. 10, 11; 20. 16.
[e] ch. 7. 50; 8. 48; 18. 42; Mt. 9. 22; Mk. 5. 34; 10. 52.
VERS. 20—37: CHRON. TAB. Sec. 102.
[f] ch. 10. 11; 16. 16.
[g] ver. 23.
[h] John 18. 36; Ro. 14. 17.
[i] John 1. 26.
[k] see ch. 5. 35; Mt. 9. 15; John 7. 33—36; 13. 33; 17. 1—13.
[l] ch. 21. 8; Mt. 24. 23—26; Mk. 13. 21.
[m] Mt. 24. 27.
[n] Mal. 3. 1, 2; Mt. 26. 64; 1 Thes. 5. 2.
[o] ch. 9. 22; Mk. 8. 31; 9. 31; 10. 33; John 1. 11.

1 As this is the petition of 'the apostles' as distinguished from the other disciples, it appears probable that it had reference to their defeat by a demon, which our Lord ascribed to their 'unbelief.' See Matt. xvii. 14—21; Mark ix. 29, and notes.

2 The 'sycamine' is the black mulberry tree, which is found in Palestine.

3 Rather, 'will say unto him as he cometh in from the field, Go at once,' etc.

4 Do not regard these requirements as a hardship, or think to found on them a claim for God's favour. When a servant comes in from his work, however laborious, the master still requires his attendance, and does not feel that the servant has thereby earned special thanks.

5 Not *unserviceable*, although God could dispense with their services; but *having no claim or merit*. If this be the case when 'all those things which were commanded' have been done, how much more must it be so when the service is so defective as it is even at the best! 'Miserable is he whom the Lord calls unprofitable (Matt. xxv. 30); happy he who calls himself so.'—*Bengel*. See 1 Cor. ix. 16—18.

6 That is, between the two countries. This seems to be the journey mentioned in Matt. xix. 1. This incident is perhaps out of the exact order of time, being introduced here as part of a series of illustrations of the anti-Pharisaic spirit of our Lord's actions and teachings, which appears so prominent throughout this section. After healing ten lepers, he particularly commends and blesses the Samaritan, who alone showed any gratitude to his benefactor (vers. 11—19). He corrects the false expectation of the Pharisees, that the Messiah would come with great outward pomp (20, 21); and takes occasion to inform his disciples that his next coming will be sudden, and awfully destructive to that guilty nation, who will then be ripe for destruction (23—37). Much of this last portion is to be found in Matthew's report of the discourse on the Mount of Olives (Matt. xxiv.), though not in Luke's (ch. xxi.) It may have been spoken on both occasions; and, having been recorded by Luke in the one place, it is omitted in the other.

7 In obedience to the law (Lev. xiii. 45, 46).

8 See note on Mark i. 44. This command implied that they would be healed on the way; and their obedience to it showed so much faith in our Lord's power as obtained the cure: but, except in the case of one, the blessing called forth little gratitude.

9 Rather, 'Were not the ten cleansed?'

10 'This foreigner.' See note on John iv. 9.

11 Or, 'hath saved thee;' doubtless in a higher sense than the mere cleansing of his leprosy, for in that all the ten had participated alike.

12 It will be gradual and unobserved.

13 Or, 'among you' as a people; for the kingdom of God was not *within* the Pharisees. But it is, in truth, *within* all genuine believers (see Rom. xiv. 17), its seat being in the heart; and so it escaped the observation of the worldly-minded Pharisees, whose religion was wholly external (see Matt. xxiii. 28).

14 'Days' of severe trial 'will come when ye shall desire to see one' such day as these in which ye now enjoy my personal presence among you (ver. 21).

15 On vers. 23—37, see Matt. xxiv. 23—41, and notes.

16 The coming of the kingdom of God (ver. 20) is very different from that which you expect. As to *myself*, my sufferings must precede my glory; and so it must be as to my disciples (Matt. x. 24, 25; Rom. viii. 17; 1 Pet. iv. 13). As to these *unbelievers*, it is the coming of a day of vengeance. And as, when 'righteous' Noah entered the ark, the reckless people whom he had left were over-

26 [p] And as it was in the days of Noe, so shall it be also in the days of the Son of
27 man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and
28 destroyed them all. [q] Likewise also as it was in the days of Lot; [r] they did eat,
29 they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and
30 destroyed *them* all. Even thus shall it be in the day when the Son of man [s] is
31 revealed. In that day, he [t] which shall be upon the housetop,[1] and his stuff in the house, let him not come down to take it away: and he that is in the field,
33 let him likewise not return back. [u] Remember Lot's wife.[2] [v] Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve
34 it. [w] I tell you, in that night there shall be [x] two *men* in one bed; the one shall
35 be taken, and the other shall be left. Two *women* shall be grinding together; the one shall be taken, and the other left. Two *men* shall be in the field; the
37 one shall be taken, and the other left. And they answered and said unto him, Where,[3] Lord? And he said unto them, [y] Wheresoever the body *is*, thither will the eagles be gathered together.

Parables illustrating the nature of successful prayer.

18 AND[4] he spake a parable unto them *to this end*, that men ought [z] always *to*
2 pray, and not to faint; saying, There was in a city a judge, which feared not
3 God, neither regarded man: and there was a widow in that city; and she came
4 unto him, saying, [a] Avenge me of mine adversary.[5] And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard
5 man; yet because this widow troubleth me, I will avenge her, lest by her con-
6 tinual coming she weary me. And the Lord said, Hear what the unjust judge
7 saith. And [b] shall not God avenge his own elect, which cry[6] day and night
8 unto him, though he bear long with them?[7] I tell you [c] that he will avenge them speedily.[8] Nevertheless, [d] when the Son of man cometh, shall he find faith on the earth?[9]

9 And he spake this parable unto certain [e] which trusted in themselves that
10 they were righteous, [f] and despised others:[10] [g] Two men went up into the temple
11 to pray; the one [h] a Pharisee, and the other a publican. The Pharisee [i] stood and prayed thus with himself, [j] God, I thank thee, that I am not as other men
12 *are*, extortioners, unjust, adulterers, or even as this publican. [k] I fast twice in
13 the week, [l] I give tithes of all that I possess.[11] And the publican, [m] standing afar off,[12] would not lift up so much as *his* eyes unto heaven, [n] but smote
14 upon his breast, saying, [o] God be merciful to me a sinner! I tell you, this man went down to his house [p] justified[13] *rather* than the other: [q] for every one

p Ge. ch. 7; Mt. 24. 37—39; see 1 Thes. 5. 3; 1 Pet. 3. 20.
q Ge. 19. 4—25; 2 Pet. 2. 6—9; Jude 7.
r ch. 8. 14; 14. 18—20; 21. 34; 2 Pet. 3. 4.
s Mt. 24. 27—31; 2 Thes. 1. 7; 1 Pet. 1. 13.
t Job 2. 4; Mt. 6. 25; 16. 26; 24. 17, 18; Mk. 13. 15; Phil. 3. 7, 8.
u 1 Cor. 10. 6, 12; Heb. 10. 38, 39; 2 Pet. 2. 20—22.
v ch. 9. 24; Mt. 10. 39; 16. 25; Mk. 8. 35; John 12. 25; Rev. 2. 10.
w Mt. 24. 40, 41; 1 Thes. 4. 17.
x Exo. 9. 4—6; Mal. 3. 18.
y Mt. 24. 28.

VERS. 1—14: CHRON. TAB. Sec. 103
z ch. 11. 5—8; 21. 36; Ge. 32. 24—26; Ro. 12. 12; Eph. 6. 18; Phil. 4. 6; Col. 4. 2; 1 Thes. 5. 17.
a Ps. 9. 19, 20; 10. 1, 2, 12—15; 119. 84.
b Deu. 32. 36; 1 Sam. 26. 10, 11; Ps. 10. 15—18; 2 Thes. 1. 6, 7; Rev. 6. 10, 11.
c Ps. 46. 5; Heb. 10. 37; Rev. 22. 12, 20.
d Mt. 24. 9—13; Heb. 10. 23—38; Jam. 5. 1—8.
e ch. 10. 29; 16. 15; Job 9. 20, 21; 25. 4; Pro. 30. 12; Ro. 10. 3.
f ch. 7. 39; 15. 2; 19. 7; John 9. 28, 34.
g see ch. 7. 29, 30.
h Ac 23. 6—8.
i Ps 135. 2; Mt. 6. 5.
j Is. 1. 15; 58. 2; Jer. 2. 35; Rev. 3. 17.
k see refs. Mt. 6. 16—18; Ro. 3. 27; Eph. 2. 9; Phil. 3. 4—9.
l ch. 11. 42; Le. 27. 30—33
m Job 12. 6; Ps. 40. 12.
n see refs. Jer. 31. 18, 19.
o Ps. 51. 1—3; 86. 15.
p Ro 3. 20—28; 5. 9.
q see refs. ch. 14. 11.

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whelmed; and when 'righteous Lot' went out of Sodom, the busy city was utterly destroyed; so, when I have been 'rejected by this generation,' and my disciples have withdrawn from them, shall Israel, no more God's people, and Jerusalem, now a very Sodom (Isa. i. 10; Jer. xxiii. 14; Ezek. xvi.), be unexpectedly destroyed.

1 See note on Matt. xxiv. 17.

2 See Gen. xix. 17, 26. Lot's wife is to all ages a solemn example of the sin and danger of loving the society of the ungodly, and fixing the heart upon the possessions or pleasures of a polluted world.

3 This question gives our Lord occasion to declare that such punishments may be expected, not in Jerusalem only, but 'wheresoever' sin similarly prevails.

4 In two beautiful parables our Lord illustrates two main elements of successful prayer; encouraging first the utmost importunity (vers. 1—8), and then enjoining the deepest sense of unworthiness (9—14). In the former he infers, from the power of earnest entreaty upon a hard-hearted man, that God will certainly answer the urgent cries of his people. In the latter he forcibly contrasts the self-complacent thanksgivings of a Pharisee with the self-renouncing prayer of a penitent publican. He further shows the value he sets upon humble confidence, by his remarks upon the infants who are brought to him (15—17); and the necessity of self-denial in order to real piety, by his requirements from a young ruler (18—30): he foretells his own exemplification of this in his death (31—34): and he halts in his journey to cure a blind beggar (35—43), and to visit Zacchæus the publican (xix. 2—10). The section is closed with the parable of the pounds (11—27); respecting which, see note on ch. xix. 11.

5 Rather, 'Exact justice for me from my opponent,' in my cause before thee. On the oppression of widows generally, see Exod. xxii. 22; Mal. iii. 5; and by the Pharisees especially, see Mark xii. 40.

6 Both by their prayers (see Rev. vi. 10), and by their patiently-borne sufferings. See Gen. iv. 10.

7 Rather (as in James v. 7), 'though he hath long patience in regard to them;' delaying in mercy the vengeance which he will inflict for them upon their persecutors.

8 There is no real delay, though man in his impatience may think there is: see 2 Pet. iii. 8—10.

9 When this day of vengeance and deliverance comes, how few will be found still confiding and prayerful? An intimation that the danger is, not that God will be unfaithful, but that his elect, through mistrust, will relax their importunity.

10 These two traits of character are always connected. Men's estimation of others and feelings towards them are determined by their feelings towards God.

11 Rather, 'of all that I *gain*,' or 'acquire.' See Matt. xxiii. 23, and note.

12 Feeling, like the Pharisee, but in the opposite sense, that he is 'not as other men.' To the Pharisee others are sinners, and he is righteous; to the publican others are righteous, and he 'the sinner.'

13 This word (on which see notes on Rom. iii. 21—26) here probably includes the happy consciousness of Divine acceptance: see Rom. v. 1. The Pharisee, not alive to his sins, was also not alive to the blessedness of pardon; the publican was alive to both: see Psa. xxxii. These two men represent in their simplest form the two opposite principles of trust in personal merit on the one hand, and humble appeal to God's free mercy on the other.

that exalteth himself shall be abased; and he that humbleth himself shall be exalted.[1]

Jesus receives and blesses little children.

15 [r] AND[2] they brought unto him also infants, that he would touch them: but
16 when *his* disciples saw *it*, they rebuked them. But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for [s] of
17 such is the kingdom of God. [t] Verily I say unto you, Whosoever shall not receive the kingdom of God [u] as a little child shall in no wise enter therein.

Question of a rich ruler; our Lord's answer and discourse thereupon.

18 [v] AND[3] a certain ruler asked him, saying, Good Master, what shall I do to
19 inherit eternal life? And Jesus said unto him, Why callest thou me good? none
20 *is* good, save one, *that is*, God. Thou knowest the commandments, [w] 'Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, [x] Honour
21 thy father and thy mother' [Exod. xx. 12, etc.] And he said, [y] All these have I kept from my youth up.
22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: [z] sell all that thou hast, and distribute unto the poor, and thou shalt have
23 treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich.
24 And when Jesus saw that he was very sorrowful, he said, [a] How hardly shall
25 they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom
27 of God. And they that heard *it* said, Who then can be saved? And he said, [b] The things which are impossible with men are possible with God.
28, 29 [c] Then Peter said, Lo, we have left all, and followed thee. And he said unto them, Verily I say unto you, [d] There is no man that hath left house, or parents,
30 or brethren, or wife, or children, for the kingdom of God's sake, [e] who shall not receive manifold more in this present time, and in the world to come life everlasting.

Jesus a third time foretels his sufferings, death, and resurrection.

31 [f] THEN[4] he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things [g] that are written by the prophets concerning the
32 Son of man shall be accomplished. For [h] he shall be delivered unto the Gentiles,
33 and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge *him*, and put him to death: and the third day he shall rise again.
34 [i] And they understood none[5] of these things: and this saying was hid from them, neither knew they the things which were spoken.

Healing of a blind man at Jericho.

35 [j] AND[6] it came to pass, that as he was come nigh unto Jericho, a certain blind
36 man sat by the way side begging: and hearing the multitude pass by, he asked
38 what it meant. And they told him, that Jesus of Nazareth passeth by. And he
39 cried, saying, Jesus, [k] *thou* son of David, have mercy on me! And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* son of David, have mercy on me!
40 And Jesus stood, and commanded him to be brought unto him: and when he
41 was come near, he asked him, saying, What wilt thou that I shall do unto thee?
42 And he said, Lord, that I may receive my sight. And Jesus said unto him,
43 Receive thy sight: [l] thy faith hath saved thee. And immediately he received his sight, and followed him, [m] glorifying God:[7] and all the people, when they saw *it*, gave praise unto God.

Our Lord's visit to Zacchæus.

19 AND *Jesus* entered and passed[8] through Jericho. And, behold, *there was* a
3 man named Zacchæus, which was the chief among the publicans,[9] and he was rich. [n] And he sought to see Jesus[10] who he was; and could not [o] for the press,

VERS. 15—17: CHRON. TAB. Sec. 105.
[r] see parallel, Mt. 19. 13—15; Mk. 10. 13—16.
[s] 1 Cor. 14. 20; 1 Pet. 2. 2.
[t] Mt. 18. 1—5, 10; Mk. 10. 15.
[u] 1 Pet. 1. 14.

VERS. 18—30: CHRON. TAB. Sec. 106.
[v] see parallel, Mt. 19. 16—30; Mk. 10. 17—31.
[w] Ex. 20. 12, 14; Deu. 5. 16—20; Ro 13. 9.
[x] Eph. 6. 2; Col. 3. 20.
[y] Phil. 3. 6.
[z] Mt. 6. 19, 20; 19. 21; 1 Tim. 6. 19.
[a] Pro. 11. 28; Mt. 19. 23; Mk. 10. 23; 1 John 2. 15.
[b] ch. 1. 37; Jer. 32. 17; Zec. 8. 6; Mt. 19. 26; 2 Cor. 12. 9.
[c] Mt. 19. 27—29; Mk. 10. 28—30.
[d] Deu 33. 9.
[e] Job 42. 10.

VERS. 31—34: CHRON. TAB. Sec. 107.
[f] see parallel, Mt. 20. 17—19; Mk. 10. 32—34; see also Mt. 16. 21; 17. 22.
[g] Ps. 22; Is. ch. 53.
[h] ch. 23. 1; Mt. 27. 2; John 18. 28; Ac. 3. 13.
[i] ch. 2. 50; 9. 45; Mk. 9. 32; John 10. 6; 12. 16.

VER. 35 to CH. 19. 1: CHRON. TAB. Sec. 108.
[j] see parallel, Mt. 20. 29—34; Mk. 10. 46—52.
[k] Ro. 1. 3.
[l] ch. 17. 19.
[m] ch. 5. 26; Ac. 4. 21; 11. 18.

VERS. 2—10: CHRON. TAB. Sec. 110.
[n] John 12. 21.
[o] Lk. 8. 14; 11. 40; 21. 34.

But in actual life the publican's words are often found on a Pharisee's lips; and the conflict between the two principles goes on even in the true believer's heart.

1 Compare ch. xiv. 11; Matt. xxiii. 12.

2 On vers. 15—17, see Mark x. 13—16, and note.

3 On vers. 18—30, see notes on Matt. xix. 16—29, and Mark x. 17—32.

4 On vers. 31—34, see notes on Matt. xx. 17—19.

5 See Mark ix. 32, and note.

6 On vers. 35—43, see notes on Matt. xx. 29—34; Mark x. 46—52.

7 Luke here, as in some other places (ch. v. 26; ix. 43; xiii. 17), notices particularly the effect of the miracle upon men's minds, leading them to 'glorify God.'

8 Rather, 'was passing.'

9 See note on Matt. v. 46. Zacchæus either farmed the taxes of a large district, which he sub-let again to the ordinary collectors; or was receiver-general of the taxes of the district from the inferior collectors.

10 The 'rich' publican is not brought by affliction, either personal or relative, but impelled by an inward longing to know 'the Friend of publicans.' And the Friend of publicans has determined to visit this 'son of Abraham' (vers. 5, 9).

4 because he was [p] little of stature. And [q] he ran before, [r] and climbed up into a
5 sycomore[1] tree to see him: for he was to pass that *way*. And when Jesus came
to the place, [s] he looked up, and saw him, and said unto him, Zacchæus, [t] make
6 haste, and come down; for to-day [u] I must abide at thy house. And he made
haste, and came down, and received him joyfully.
7 And when they saw *it*, they all murmured, saying, [v] That he was gone to be
8 guest with a man that is a sinner. And Zacchæus stood, and said unto the Lord;
[w] Behold, Lord, the half of my goods I give to the poor; [x] and if[2] I have taken
9 any thing from any man by false accusation, [y] I restore *him* fourfold.[3] And
Jesus said unto him, [z] This day is salvation come to this house, forsomuch as
10 [a] he also is [b] a son of Abraham.[4] [c] For the Son of man is come [d] to seek and to
save that which was lost.

Parable of ten servants intrusted with ten pounds.

11 AND as they heard these things, he added and spake a parable, because he was
nigh to Jerusalem, and because [e] they thought that the kingdom of God should
12 immediately appear.[5] [f] He said therefore,
A certain nobleman went into [g] a far country [h] to receive for himself a kingdom,
13 [i] and to return.[6] And he called his ten servants,[7] and delivered them ten
14 pounds,[8] and said unto them, Occupy[9] till I come. [j] But his citizens hated
him, and sent a message after him, saying, We will not have this *man* to reign
15 over us. 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 [k] money, [l] that he might know how much every man had gained[10]
16 by trading. Then came the first, saying, Lord, thy pound hath gained ten
17 pounds. And he said unto him, Well, thou good servant: because thou hast
18 been [m] faithful in a very little, have thou authority over ten cities.[11] And the
19 second came, saying, Lord, thy pound hath gained five pounds. And he said
20 likewise to him, Be thou also over five cities. And another came, saying, Lord,
21 behold, *here is* thy pound, which I have kept laid up in a napkin: [n] for I feared
thee, because thou art an austere man: [o] thou takest up that thou layedst not down,
22 and reapest that thou didst not sow. And he saith unto him, [p] Out of thine own
mouth will I judge thee, *thou* wicked servant. [q] Thou knewest that I was an
austere man, taking up that I laid not down, and reaping that I did not sow:
23 wherefore then gavest not thou my money into the bank, that at my coming I
24 might have required mine own with usury? And he said unto them that stood
25 by, Take from him the pound, and give *it* to him that hath ten pounds. [r] (And
26 they said[12] unto him, Lord, he hath ten pounds.) For I say unto you, [s] That
unto every one which hath shall be given; and from him that hath not, even
27 that he hath[13] shall be taken away from him. But those mine enemies, which
would not that I should reign over them, bring hither, and slay *them* before me.

[p] Mt. 8. 26.
[q] Ex. 23. 2; Mt. 7. 13.
[r] Lk. 13. 24.
[s] John 1. 48.
[t] Ecc. 9. 10; 2 Cor. 6. 1, 2.
[u] John 14. 23; Eph. 3. 17; Rev. 3. 20.
[v] ch. 5. 30; 7. 39; 15. 2; Mt. 9. 11.
[w] ch. 3. 8.
[x] ch. 3. 12—14.
[y] Ex. 22. 1; Le. 6. 5; 1 Sam. 12. 3; 2 Sam. 12. 6.
[z] 1 Cor. 6. 9—11; 1 Pet. 2. 10.
[a] Ro. 4. 11, 12, 16; Gal. 3. 7, 14, 29.
[b] ch. 13. 16.
[c] see refs. Mt. 18. 11; see Mt. 10. 6; 15. 24.
[d] Eze. 34. 11—16.
VERS. 11—28: CHRON. TAB. Sec. 111.
[e] ch. 17. 20; Ac. 1. 6.
[f] Mt. 25. 14; Mk. 13. 34.
[g] ch. 21. 51; Eph. 4. 8.
[h] John 18. 37; Eph. 1. 20-23; Phil 2. 9—11; 1 Pet. 3. 22.
[i] John 14. 2, 3; Ac. 1. 11; 17. 31; Rev. 1. 7.
[j] John 1. 11; 19. 15; Ac. 3. 14, 15; 4. 27, 28; 7. 51, 52.
[k] ver. 23.
[l] 1 Cor. 4. 1—5.
[m] ch. 16. 10; Mt. 25 21.
[n] Mt. 25. 24.
[o] Eze. 18. 29.
[p] 2 Sam. 1. 16; Job 15. 5, 6; Mt. 12. 37.
[q] Mt. 25. 26.
[r] Is. 55. 8, 9.
[s] ch. 8. 18; Mt. 13. 12; 25. 29; Mk. 4. 25; John 15. 2.

1 The 'sycomore' is the Egyptian fig; a tree which resembles the mulberry in appearance and foliage, and grows to a great size and height.

2 Rather, 'Whatever I have exacted, from any one by unfair charges.' One of the most decisive marks of true penitence is the humble acknowledgment, not only of sin in general, but of actual and particular sins; combined with an effort, as far as possible, to counteract their evil consequences.

3 This was much beyond the demands of the law, which only required double (Exod. xxii. 4, 9), or sometimes only the addition of a fifth part (Numb. v. 6, 7), upon proof and conviction of the offence.

4 Your bigotry denies him the privileges of your nation; my grace confers upon him those of the kingdom of heaven.

5 As our Lord was now within fifteen miles of Jerusalem, and had recently wrought many wonderful miracles, his numerous followers imagined that, on reaching the royal city, he would 'immediately' establish his kingdom as Messiah by some miraculous display of power (see ver. 37). He therefore delivers a parable to correct their views, to repress their impatience, and to inculcate the duty of patiently waiting and actively working for him. This parable, though very similar in some points to that in Matt. xxv. 14—30 (on which see notes), was evidently delivered upon a different occasion, and differs from it both in design and in many important particulars. In Matthew, a wealthy private person intrusts to his servants large sums of money, varying according to their ability; and on his return he receives from those who had been faithful results proportionally equal, and bestows on both the same measure of approval. In Luke, a prince commits to each of ten servants the same small sum, and he obtains from those who are faithful very different returns, and confers rewards bearing in each case the same proportion to the servants' diligence and success, but indicating in their richness rather his royal bounty than the measure of their deserts. The parable in Matthew relates only to professed disciples, and inculcates diligence. This in Luke includes also rebellious citizens, referring evidently to those who, like the greater part of the Jews, reject altogether the Saviour's authority, and thus bring upon themselves certain and terrible destruction.

6 This incident in the parable was probably suggested by the journey of Archelaus to Rome, to obtain from the emperor confirmation in the throne of Judæa.

7 Or, 'ten of his servants.'

8 The 'pound' (or mina) was but a fraction of the 'talent' in Matt. xxv., and was worth about £3 of our money.

9 That is, 'Employ it in business:' see note on Matt. xxv. 14.

10 Or, 'what business each had carried on.'

11 This alludes to the ancient Oriental custom of assigning the government and revenues of a certain number of cities to a meritorious public officer, as the reward of his services.

12 That is, the servants said to the king.

13 See note on Matt. xiii. 12.

Public entry into Jerusalem, and lamentation over the city; cleansing of the temple.

28 AND when he had thus spoken, [t] he went before,[1] ascending up to Jerusalem.
29 [u] And[2] it came to pass, when he was come nigh to Bethphage and Bethany, at
30 the mount called *the mount* of Olives, he sent two of his disciples, saying, Go ye into the village over against *you;* in the which at your entering ye shall find a
31 colt tied, whereon yet never man sat: loose him, and bring *him hither*. And if any man ask you, Why do ye loose *him?* thus shall ye say unto him, Because the Lord hath need of him.
32 And they that were sent went their way, and found even as he had said unto
33 them. And as they were loosing the colt, the owners thereof said unto them,
35 Why loose ye the colt? And they said, The Lord hath need of him. And they brought him to Jesus: [x] and they cast their garments upon the colt, and they set
36 Jesus thereon. And as they went, they spread their clothes in the way.
37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud
38 voice for all the mighty works that they had seen; saying, [y] Blessed *be* the King that cometh in the name of the Lord! [z] Peace in heaven, and glory in the highest!
39 And[3] some of the Pharisees from among the multitude said unto him, Master,
40 rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, [a] the stones would immediately cry out.[4]
41 And when he was come near, he beheld the city, and [b] wept over it, saying,
42 [c] If thou hadst known, even thou, at least [d] in this thy day,[5] the things *which*
43 *belong* unto thy peace!—but now they are hid from thine eyes. For [e] the days shall come upon thee, that thine enemies shall cast a trench[6] about thee, and
44 compass thee round, and keep thee in on every side, and [f] shall lay thee even with the ground, and [g] thy children within thee;[7] and [h] they shall not leave in thee one stone upon another; [i] because thou knewest not the time of thy visitation.
45 [k] And[8] he went into the temple, and began to cast out them that sold therein,
46 and them that bought; saying unto them, [l] It is written, [l] My house is the house of prayer: but [m] ye have made it a den of thieves' [Isa. lvi. 7; Jer. vii. 11].
47 And[9] he taught daily in the temple. But [n] the chief priests and the scribes
48 and the chief of the people sought to destroy him, and could not find what they might do: for all the people [o] were very attentive to hear him.[10]

Christ's authority questioned; his reply; parable of the vineyard and the husbandmen.

20 AND[11] [p] it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon
2 *him* with the elders, and spake unto him, saying, Tell us, [q] by what authority
3 doest thou these things? or who is he that gave thee this authority? And he
4 answered and said unto them, I will also ask you one thing; and answer me:
5 The baptism of John, was it from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed
6 ye him not? But and if we say, Of men; all the people will stone us:[12] [r] for
7 they be persuaded that John was a prophet. And they answered, that they could
8 not tell whence *it was*. And Jesus said unto them, Neither tell I you by what authority I do these things.
9 Then[13] began he to speak to the people this parable; [s] A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long
10 time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent

[t] Mk. 10. 32.

VERS. 29-44: CHRON. TAB. Sec 113.

[u] see parallel, Mt 21. 1—9; Mk. 11. 1—10; John 12. 12—15.

[x] 2 Ki 9 13.

[y] ch. 13. 35; Ps. 118. 26.
[z] ch. 2. 14; Eph. 2. 14.
[a] Hab. 2. 11; Mt. 3. 9.
[b] Ps. 119. 53, 136, 158; Jer. 9. 1; Hos. 11. 8; John 11. 35.
[c] see refs. Deu. 5. 29.
[d] ver. 44; Is. 55. 6; John 12. 35, 36; 2 Cor. 6. 1, 2; Heb. 3. 7—13.
[e] ch. 21. 20; Is. 29. 3, 4; Jer. 6. 3, 6; Mt. 23. 37—39; Mk. 13. 14—20.
[f] 1 Ki. 9. 7, 8; Mic. 3. 12.
[g] ch. 13. 34.
[h] ch. 21. 6, Mt. 24. 2; Mk. 13. 2.
[i] ch. 1. 68, 78; Dan. 9. 24; John 3. 18—24; 1 Pet. 2. 12.

VERS. 45, 46: CHRON. TAB. Sec. 114.

[k] see parallel, Mt. 21. 12, 13; Mk. 11. 11, 15—19; see also John 2. 14, 15.
[l] Is 56. 7.
[m] Jer. 7. 11.
[n] Mt. 11. 18; John 7. 19; 8. 37.
[o] Ne. 8. 2; Ac. 16. 14.

VERS. 1—19: CHRON. TAB. Sec. 116.

[p] see parallel, Mt. 21. 23—27; Mk. 11. 27—33.
[q] John 2. 18; Ac. 4. 7; 7. 27.

[r] ch. 7. 29; Mt. 14. 5.

[s] see parallel, Mt. 21. 33—46; Mk. 12. 1—12; see also Is. 5. 1, 2.

1 Advancing determinately to meet his sufferings and accomplish his work.

2 Chapter xix. 29—46 is parallel with Matt. xxi. 1—22: see note on Matt. xxi. 1. On vers. 29—38, see notes on Matt. xxi. 1—9; Mark. xi. 1—10.

3 Vers. 39—44 are peculiar to Luke. The Pharisees are offended that such lofty epithets and such great prophecies should be applied to one whom they regard only as a teacher.

4 A bold personification: compare Psa. xcvi. 11—13; Hab. ii. 11; Matt. iii. 9.

5 'The time of thy visitation' (ver. 44), when I am come, willing to save thee.

6 Rather, 'a bank' with palisades. In besieging Jerusalem, Titus first surrounded it with a wooden fence (Joseph. Bell. Jud. v. 6, 2); and, when the Jews destroyed this, he blockaded the city with a fortified wall. Compare Isa. xxix. 2—4, to which Jesus appears to refer here.

7 They shall destroy both the buildings and the people.

8 On vers. 45, 46, see notes on Matt. xxi. 12, 13, and Mark xi. 17.

9 Vers. 47, 48, like ch. xxi. 37, 38, contain a general description of the manner in which our Lord spent the last few days before he suffered. Some of the particulars are found in chapters xix.—xxii.

10 Or, 'hung on his words;' implying deep interest and admiration.

11 The events recorded in ch. xx. are found also in Matt. xxi. 23—46; xxii., xxiii: see notes on Matt. xxi. 23; xxii. 15; xxiii. 1. On vers. 1—8, see notes on Matt. xxi. 23—27.

12 The rulers had been accustomed to encourage such acts of violence on the part of the people, for their own purposes; and now they fear the weapon they have used.

13 On vers. 9—19, see notes on Matt. xxi. 28, 33—46; Mark xii. 1—12.

11 *him* away empty. And again he sent another servant: and they beat him also,
12 and entreated *him* shamefully, and sent *him* away empty. And again he sent a
13 third: and they wounded him also, and cast *him* out. Then said the lord of the
vineyard, [t] 'What shall I do? I will send my beloved son: it may be they will
14 reverence *him* when they see him. But when the husbandmen saw him, they
reasoned among themselves, saying, This is the heir: come, let us kill him, that
15 the inheritance may be ours. So they cast him out of the vineyard, and killed
16 *him*. What therefore shall the lord of the vineyard do unto them? He shall
come and destroy these husbandmen, and shall give the vineyard to others.
And when they heard *it*, they said, God forbid![1]
17 And he beheld them, and said, What is this then that is written, [u] 'The stone
which the builders rejected, the same is become the head of the corner?' [Psa.
18 cxviii. 22, *Sept.*] Whosoever [x] shall fall upon that stone shall be broken; but
19 [y] on whomsoever it shall fall, it will grind him to powder. 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.

Our Lord's replies concerning the payment of tribute to Cæsar, and the resurrection of the dead; and his question respecting the Son of David.

20 [z] AND[2] they watched *him*, and sent forth spies,[3] which should feign them-
selves just men, that they might take hold of his words, that so they might
21 deliver him unto the power and authority of the governor. And they asked him,
saying, Master, we know that thou sayest and teachest rightly, neither acceptest
22 thou the person *of any*, but teachest the way of God truly: [a] Is it lawful for us
23 to give tribute unto Cæsar, or no? But he perceived their craftiness, and said
24 unto them, Why tempt ye me? Show me a [b] penny. Whose image and super-
25 scription hath it? They answered and said, Cæsar's. And he said unto them,
[c] Render therefore unto Cæsar the things which be Cæsar's, and unto God the
26 things which be God's. [d] And they could not take hold of his words before the
people: and they marvelled at his answer, and held their peace.
27 [e] Then came to *him* certain of the Sadducees, [f] which deny that there is any
28 resurrection; and they asked him, saying, Master, [g] 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' [Deut. xxv. 5].
29 There were therefore seven brethren: and the first took a wife, and died without
31 children: and the second took her to wife, and he died childless: and the
third took her; and in like manner the seven also: and they left no children,
33 and died. Last of all the woman died also. Therefore in the resurrection whose
wife of them is she? for seven had her to wife.
34 And Jesus answering said unto them, The children of this world marry, and
35 are given in marriage: but they which shall be accounted worthy to obtain that
world, and the resurrection from the dead, neither marry, nor are given in
36 marriage: [h] neither can they die any more: for they are equal unto the angels;[4]
37 and are the children of God, [i] being the children of the resurrection.[5] Now that
the dead are raised, [k] even Moses showed at the bush, when he calleth the Lord
38 the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not
39 a God of the dead, but of the living: for [l] all live unto him. Then certain of the
40 scribes answering said, Master, thou hast well said. [m] And[6] after that they
durst not ask him any *question at all*.
41,42 And he said unto them, [n] How say they that Christ is David's son? And David
himself saith in the book of Psalms, [o] 'The LORD said unto my Lord, Sit thou
43 on my right hand, till I make thine enemies thy footstool' [Psa. cx. 1, *Sept.*]
44 David therefore calleth him Lord, how is he then his son?

Caution against the Scribes; the widow's offering to the temple-treasury.

45,46 [p] THEN in the audience of all the people he said unto his disciples, [q] Beware
of the scribes, which desire to walk in long robes, and [r] love greetings in the
markets, and the highest seats in the synagogues, and the chief rooms at feasts;
47 [s] which devour widows' houses, and for a show make long prayers: the same
shall receive greater damnation.

[t] Hos. 11. 8.

[u] Ps. 118. 22; Mt. 21. 42; Mk. 12. 10, 11.
[x] Ps. 2. 12; Is. 8. 14, 15; Zec. 12. 3; Mt. 21. 44; Ro. 9. 33; 2 Cor. 4. 3, 4; 1 Pet. 2. 8.
[y] Ps. 2. 9; 21. 8, 9; Is. 60. 12; Dan. 2. 34, 35, 44, 45; Mt. 21. 44.

VERS. 20—26: CHRON. TAB. Sec. 118.
[z] see parallel, Mt. 22. 15—22; Mk. 12. 13—17.

[a] see Deu. 17. 14, 15; 28. 47, 48.
[b] see Mt. 18. 28.
[c] Mt. 22. 21; Mk. 12. 17; Ro. 13. 7.
[d] Job 5. 13.

VERS. 27—40: CHRON. TAB. Sec. 119.
[e] see parallel, Mt. 22. 23—33; Mk. 12. 18—27.
[f] Ac. 23. 6, 8.
[g] Deu. 25. 5.

[h] Is. 25. 8; Hos. 13. 14; John 11. 25, 26; 1 Cor. 15. 26, 42, 49—55; 1 John 3. 2; Rev. 21. 4.
[i] Ro. 8. 23; 1 Cor. 15. 44—49; Phil. 3. 20, 21.
[k] Ex. 3. 6.
[l] Ro. 6. 10, 11; 14. 7—9; 2 Cor. 13. 4.
[m] Mt. 22. 46.

VERS. 41—44: CHRON. TAB. Sec. 121.
[n] see parallel, Mt. 22. 41—45; Mk. 12. 35—37.
[o] Ps. 110. 1; Ac. 2. 34; Heb. 1. 13.

VERS. 45, 47: CHRON. TAB. Sec. 122.
[p] see parallel, Mk. 12. 38, 39; see also Mt. 23. 1.
[q] Mt. 16. 6; 23. 5—7.
[r] ch. 11. 43.
[s] see parallel, Mt. 23. 14; Mk. 12. 40.

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1 They felt that the parable was directed against themselves (ver. 19).

2 On vers. 20—47, see notes on Matt. xxii. 15—46; Mark xii. 13—40.

3 Rather, 'and having watched [their opportunity], they sent suborned men.'

4 Like them in the enjoyment of immortality; and therefore not needing marriage, which is the means of replacing those whom death destroys.

5 Having obtained the full benefit of their adoption in the deliverance of *body* as well as soul from the effects of sin: see Rom. viii. 23; Eph. i. 14.

6 Vers. 39, 40 are a summary of the beginning and end of Mark xii. 28—34.

21 And[1] he looked up, [t]and saw the rich men casting their gifts into the
2 treasury. And he saw also a certain poor widow casting in thither two [u]mites.
3 And he said, Of a truth I say unto you, [x]that this poor widow hath cast in more
4 than they all: for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

Prophecy of Christ's second coming.

5 [y]AND[2] as some spake of the temple, how it was adorned with goodly stones
6 and gifts,[3] he said, *As for* these things which ye behold, the days will come, in which [z]there shall not be left one stone upon another, that shall not be thrown down.

7 And[4] they asked him, saying, [a]Master, but when shall these things be? And what sign *will there be* when these things shall come to pass?

8 And he said, [b]Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ;* and, [c]The time draweth near.[5] Go ye not therefore
9 after them. But when ye shall hear of wars and commotions, [d]be not terrified: for these things must first come to pass; but the end *is* not by and by.[6]
10 [e]Then said he unto them, Nation shall rise against nation, and kingdom against
11 kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 [f]But[7] before all these they shall lay their hands on you, and persecute *you,* delivering *you* up to the synagogues, and [g]into prisons, [h]being brought before
13 kings and rulers [i]for my name's sake. And [k]it shall turn to you for a testimony.[8]
14 [l]Settle *it* therefore in your hearts, not to meditate before what ye shall answer:
15 [m]for I will give you a mouth and wisdom, [n]which all your adversaries shall not
16 be able to gainsay nor resist. [o]And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and [p]*some* of you shall they cause to be put
18 to death. And [q]ye shall be hated of all *men* for my name's sake. [r]But there
19 shall not an hair of your head perish.[9] [s]In your patience possess ye your souls.

20 [t]And when ye shall see Jerusalem compassed with armies, then know that the
21 desolation thereof is nigh. Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it[10] depart out; and let not them
22 that are in the countries enter thereinto. For these be [u]the days of vengeance,[11]
23 that [x]all things which are written may be fulfilled. [y]But woe unto them that are with child, and to them that give suck, in those days! [z]for there shall be
24 great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, [a]and shall be led away captive into all nations:[12] [b]and Jerusalem shall be trodden down of the Gentiles, [c]until the times of the Gentiles[13] be fulfilled.

25 [d]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; [e]the sea and the waves
26 roaring;[14] [f]men's hearts failing them for fear, and for looking after those things which are coming on the earth: [g]for the powers of heaven shall be shaken.
27 And then shall they see the Son of man [h]coming in a cloud with power and great
28 glory. And when these things begin to come to pass, [i]then look up, and lift up your heads;[15] for [k]your redemption[16] draweth nigh.

29 [l]And he spake to them a parable; Behold the fig tree, and all the trees;
30 when they now shoot forth, ye see and know of your own selves that summer is
31 now nigh at hand. So likewise ye, when ye see these things come to pass, know

VERS. 1—4: CHRON. TAB. Sec. 123.
t see parallel, Mk. 12. 41—44.
u see Mk. 12. 42.
x 2 Cor. 8. 12.

VERS. 5—36: CHRON. TAB. Sec. 125.
y see parallel, Mt. 24. 1—14, Mk. 13. 1—13.
z ch. 19. 44.
a Mt. 24. 3.
b Mt. 24. 4; Mk. 13. 5; Eph. 5. 6; 2 Thes. 2. 3.
c Mt. 3. 2; 4. 17.
d Pro. 3. 25.
e Mt. 24. 7.
f Mt. 10. 17—22; Mk. 13. 9; Ro. 8. 35—39; 2 Cor. 4. 8—12, 17; 2 Tim. 1. 12; Heb. 12. 3—11; Rev. 2. 10.
g Ac. 4. 3, 5. 18; 12. 4; 16. 24.
h Ac. 25. 23.
i 1 Pet. 2. 13.
k Phil. 1. 28; 1 Thes. 2. 3, 4; 2 Thes. 1. 5.
l ch. 12. 11, 12; Mt. 10. 19; Mk. 13. 11.
m Ac. 2. 4; 4. 8—13; Eph. 6. 19.
n Ac. 6. 10; 24. 25; 2 Tim. 4. 16, 17.
o Mic. 7. 6; Mt. 10. 21; Mk. 13. 12.
p Ac. 7. 59; 12. 2.
q Mt. 10. 22.
r Mt. 10. 30; Ac. 27. 34.
s Ps. 27. 13, 14; 37. 7; Ro. 8. 25; 12. 12; Col. 1. 10; 1 Thes. 1. 3; 1 Tim. 6. 11; Heb. 6. 11, 12; 10. 36; 12. 1; Jam. 1. 4; 5. 7; 1 Pet. 2. 19, 20.
t see parallel, Mt. 24. 15—42; Mk. 13. 14—37.
u 2 Pet. 2. 9.
x Le. 26. 14—33; Deu. 32. 22—25; Is. 65. 12—16; Dan. 9. 26, 27; Zec. 11. 1, etc.
y Mt. 24. 19.
z ch. 19. 43, 44.
a Deu. 28. 64—68.
b Rev. 11. 2.
c Eze. 34. 23—31; 36. 25—38; 37. 25—28; Dan. 9. 27; 12. 7; Am. 9. 13—15; Ro. 11. 15—32.
d Mt. 24. 29; Mk. 13. 24; 2 Pet 3. 10, 12.
e Ps. 46. 3; 93. 3, 4.
f Le 26. 36.
g Mt. 24. 29.
h Mt. 24. 30; Rev. 1. 7; 14. 14.
i Ps. 98. 5-9; Is. 25. 8, 9.
k Ro. 8. 19, 23; 13. 11; 1 Cor. 7. 29—31; Eph. 1. 14; 4. 30; 1 Pet. 4. 7; 2 Pet. 3. 11—14; Rev. 22. 12, 20.
l Mt. 24. 32; Mk. 13. 28.

1 On vers. 1—4, see notes on Mark xii. 41—44.

2 This section closely resembles Mark's account of our Lord's prophetic discourse on the Mount of Olives. See notes on Matt. xxiv. 1; Mark xiii. 1.

3 The 'gifts,' or votive offerings in the temple, were very numerous and valuable: see Joseph. B. J. v. 5, 4; Ant. xv. 11, 3.

4 This was after leaving the temple: see Matt. xxiv. 3.

5 These are the words of the impostors, who imitate our Lord's own preaching (Mark i. 15).

6 Rather, 'is not immediately.'

7 On vers. 12—19, see notes on Matt. x. 17—22.

8 This public persecution shall turn out to be a testimony 'to you,' showing your faithfulness, as well as 'to them:' see note on Matt. x. 19.

9 You shall not sustain the smallest real injury: and, if you patiently trust and obey me, you shall obtain both present deliverance and eternal salvation (ver. 19).

10 That is, of Jerusalem. The 'countries' are rather 'country places,' *i. e.* rural districts.

11 Taking ver. 22 in connection with ver. 28, it is evident that the 'day of vengeance' is the same as the 'year of redemption:' compare Isa. xxxiv. 1—8; lxiii. 1, 4, and notes.

12 Formerly the Jews had been led captive into Chaldea; now they were to be dispersed through the whole world. For many ages the Holy City, with apostate Israel, has been trodden down by Romans, Persians, Saracens, superstitious Christian nations, and Turks.

13 Ancient Israel has had its time (ch. xix. 42) of merciful probation; the Gentiles are to have theirs. As the former ends in a day of combined vengeance and redemption, so does the latter.

14 The various and forcible figures here employed illustrate the awful nature of these convulsions.

15 Fear not, but exult in your approaching salvation.

16 This appears to refer primarily to the deliverance of the Christians from persecution and peril, by the punishment of their unbelieving countrymen; which is viewed as a type of the final deliverance of God's faithful people.

32 ye that the kingdom of God is nigh at hand. Verily I say unto you, [m]This
33 generation shall not pass away, till all be fulfilled. [n]Heaven and earth shall
pass away: but my words shall not pass away.
34 And [o]take heed to yourselves, lest at any time your hearts be overcharged
with surfeiting, and drunkenness, [p]and cares of this life, and *so* [q]that day come
35 upon you unawares. For [r]as a snare[1] shall it come on all them that dwell on
36 the face of the whole earth. [s]Watch ye therefore, and [t]pray always, that ye
may be accounted worthy to escape all these things that shall come to pass, and
[u]to stand[2] before the Son of man.

Jesus teaches daily in the temple; the rulers conspire to kill him, and make a compact with Judas.

37 [x]AND in the day time he was teaching in the temple; and [y]at night he went
38 out, and abode in the mount that is called *the mount* of Olives.[3] And all the
people came early in the morning to him in the temple, for to hear him.
22 Now[4] [z]the feast of unleavened bread drew nigh, which is called the passover.
2 And [a]the chief priests and scribes sought how they might kill him: for they
feared the people.
3 [b]Then[5] entered Satan into Judas surnamed Iscariot, being of the number of
4 the twelve. And he went his way, and communed with the chief priests and
5 [c]captains[6] how he might betray him unto them. And they were glad, and
6 [d]covenanted to give him money. And he promised, and sought opportunity to
betray him unto them in the absence of the multitude [*or*, without tumult].

Our Lord celebrates the Passover; institutes his Supper; announces his betrayal by one of the twelve; reproves their contention for pre-eminence; and warns Peter and the rest.

7 [e]THEN[7] came the day[8] of unleavened bread, when the passover must be
8 killed. And he sent Peter and John, saying, Go and prepare us the passover,
9 that we may eat. And they said unto him, Where wilt thou that we prepare?
10 And he said unto them, Behold, when ye are entered into the city, there shall a
man meet you, bearing a pitcher of water; follow him into the house where he
11 entereth in. And ye shall say unto the goodman[9] of the house, The Master
saith unto thee, Where is the guestchamber, where I shall eat the passover with
12 my disciples? And he shall show you a large upper room furnished:[10] there
13 make ready.[11] And they went, and found as he had said unto them: and they
made ready the passover.
14 [f]And when the hour was come, he sat down, and the twelve apostles with
15 him.[12] And he said unto them, With desire[13] I have desired to eat this passover
16 with you before I suffer: for I say unto you, I will not any more eat thereof,
17 [g]until it be fulfilled in the kingdom of God. And he took the cup,[14] and gave
18 thanks, and said, Take this, and divide *it* among yourselves: for [h]I say unto you,
I will not drink of the fruit of the vine, until the kingdom of God shall come.
19 [i]And[15] he took bread, and gave thanks, and brake *it*, and gave unto them,
saying, This is my body [k]which is given for you: this do in remembrance of
20 me. Likewise also the cup after supper, saying, This cup *is* the new testament
in my blood, which is shed for you.

m Mt. 16. 28; 23. 36.
n Ps. 102. 26; Jer. 31. 35, 36; Mt. 5. 18; 24. 35; Mk. 13. 31; Heb. 1. 11; 2 Pet. 3. 10.
o Pro. 23. 20; 1 Thes. 5. 6; 1 Pet. 2. 11; 4. 3-7.
p see refs. ch. 10. 41.
q ch. 12. 46; 1 Thes. 5. 2, 3; Rev. 3. 3. Ps. 11. 6; Ecc. 9. 12; r Rev. 3. 2.
s Mt. 24. 42; 1 Cor. 16. 13.
t see refs. ch. 18. 1.
u Ps. 1. 5; 50. 3-5; Mal. 3. 2; Eph. 6. 13; 1 Thes. 2. 19; 1 John 2. 28; Jude 24.

VERS. 37, 38: CHRON. TAB. Sec. 116.
x John 8. 1, 2.
y ch. 22. 39; Mt. 21. 17; Mark 11. 11, 12, 19.

VERS. 1-6: CHRON. TAB. Sec. 127.
z see parallel, Mt. 26. 2-16; Mk. 14. 1-11.
a see refs. John 11. 47.
b John 6. 70, 71; 13. 2, 27; 17. 12.
c Ac. 4. 1; 5. 24.
d Zec. 11. 12.

VERS. 7-13 CHRON. TAB. Sec. 128.
e see parallel, Mt. 26. 17-19; Mk. 14. 12-16.

VERS. 14-18: CHRON. TAB. Sec. 129.
f see parallel, Mt. 26. 20; Mk. 14. 17.
g ch. 14. 15; Ac. 10. 41; Rev 19. 9.
h Mt. 26. 29; Mk. 14. 25.

VERS. 19, 20. CHRON. TAB. Sec. 133.
i see parallel, Mt. 26. 26-29; Mk. 14. 22-24; 1 Cor. 11. 23-25.
k John 6. 51; Gal. 1. 4.

1 Unexpected and inevitable.
2 To stand in judgment, uncondemned: see refs.
3 According to Mark, He spent these nights at Bethany, which was on the western slope of the Mount of Olives.
4 Ch. xxii. is for the most part parallel to Matt. xxvi. See notes on Matt. xxvi. 1, 17, 36, 57.
5 On vers. 3—6, see notes on Mark xiv. 10, 11. Luke omits the supper at Bethany.
6 That is, captains of the temple; the officers commanding the Levitical guard in the temple. See Acts iv. 1.
7 On vers. 7—14, see also notes on Matt. xxvi. 17—19.
8 That is, the first day of the feast so called.
9 The inhabitants of Jerusalem gave the free use of their rooms to strangers coming from the country to celebrate the Passover. It is therefore unnecessary to suppose that this man was a disciple of Jesus; though he may have been so, as he appears to have known him as the 'Master' of Peter and John.
10 Literally, 'furnished with couches;' that is, for reclining at table.
11 By sacrificing and preparing the lamb, and providing the bread, wine, and other things necessary for the paschal supper. See Exod. ch. xii.
12 The order of the transactions during the paschal supper appears to have been the following: the taking of the places at table (ver. 14); the contention for pre-eminence (24-30); our Lord's expression of desire, and the first cup of wine (15—18); the washing of the disciples' feet, and reproof to them (John xiii. 1—20); the pointing out of the traitor (vers. 21—23); the foretelling of Peter's denial (31—38); and the institution of the Lord's Supper (19, 20). Luke introduces the institution of the Supper out of its regular order, and connects it with the first cup; apparently that he may exhibit in close connection the abrogation of the old economy (ver. 18), and the introduction of the new (19, 20).
13 That is, 'I have earnestly desired.' Our Lord longed to begin the last conflict which was to terminate his humiliation and to complete his work of mercy; and in this feast he desired both to give to his disciples a fresh proof, and to institute a permanent memorial, of his love to them.
14 This was probably the first cup in the Passover-meal, which was now about to be 'fulfilled' (ver. 16), and so abrogated, by his death. The cup of the Lord's Supper is not mentioned till ver. 20.
15 On vers. 19, 20, see notes on Matt. xxvi. 26—28.

21 [f] But, behold, the hand of him that betrayeth me *is* with me on the table.[1]
22 And truly the Son of man goeth, [m] as it was determined: but woe unto that
23 man by whom he is betrayed! And they began to inquire among themselves,
which of them it was that should do this thing.
24 [n] And there was[2] also a strife among them, which of them should be accounted
25 the greatest. [o] And he said unto them, The kings of the Gentiles exercise lordship
over them; and they that exercise authority upon them are called benefactors.[3]
26 [p] But ye *shall* not *be* so: but he that is greatest among you, let him be as the
27 younger; [4] and he that is chief, as he that doth serve. For whether *is* greater,
he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? But
28 [q] I am among you as he that serveth. Ye are they [r] which have continued with
29 me in [s] my temptations.[5] And [t] I appoint unto you a kingdom, [u] as my Father
30 hath appointed unto me; that [x] ye may eat and drink at my table in my kingdom,[6]
[y] and sit on thrones judging the twelve tribes of Israel.
31 [z] And the Lord said, Simon, Simon, behold, [a] Satan hath desired *to have* you,[7]
32 that he may [b] sift *you* as wheat: but [c] I have prayed for thee, that thy faith fail
33 not: [d] and when thou art converted, [e] strengthen thy brethren. And he said
unto him, [f] Lord, I am ready to go with thee, both into prison, and to death.
34 And he said, I tell thee, Peter, the cock shall not crow this day, before that
thou shalt thrice deny that thou knowest me.
35 [g] And[8] he said unto them, When I sent you without purse, and scrip, and
36 shoes, lacked ye any thing? And they said, Nothing. Then said he unto them,
But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he
37 that hath no sword,[9] let him sell his garment, and buy one. For I say unto
you, that this that is written must yet be accomplished in me, [h] 'And he was
reckoned among the transgressors' [Isa. liii. 12]: [i] 'for the things concerning me
38 have an end. And they said, Lord, behold, here *are* two swords. And he said
unto them, [k] It is enough.

Christ's agony on the Mount of Olives; his betrayal and apprehension.

39 [l] AND[10] he came out, and [m] went, as he was wont, to the mount of Olives; and
40 his disciples also followed him. [n] And when he was at the place, he said unto
them, [o] Pray that ye enter not into temptation.
41 And he was withdrawn from them about a stone's cast, and kneeled down,
42 and prayed, saying, Father, if thou be willing, remove this cup from me: never-
43 theless [p] not my will, but thine, be done. And there appeared [q] an angel unto
44 him from heaven, strengthening him. [r] And being in an agony he prayed more
earnestly: [s] and his sweat was as it were great drops of blood[11] falling down to
45 the ground. And when he rose up from prayer, and was come to his disciples,

VERS. 21—23: CHRON. TAB. Sec. 131.
f see parallel, Mt. 26. 21—25; Mk. 14. 18—21; John 13. 21, 26; see also Ps. 41. 9.
m Ac. 2. 23; 4. 28.

VERS. 24—30: CHRON. TAB. Sec. 129.
n ch. 9. 46; Mt. 20. 20—21; Mk. 9. 34.
o Mt. 20. 25; Mk. 10. 42.
p Mt. 20. 26; Ro. 12. 2.
q see refs. Mt. 20. 28.
r Mt. 19. 28, 29; 24. 13; John 6. 67, 68; 8. 31.
s Heb. 4. 15.
t ch. 12. 32; 19. 17; Mt. 24. 47; 2 Cor. 1. 7; Rev. 1. 6.
u Phil. 2. 9—11.
x ch. 12. 37; 14. 15; Mt. 8. 11; Rev. 19. 9.
y Ps. 49. 14; Mt. 19. 28; Rev. 3. 21.

VERS. 31—38: CHRON. TAB. Sec. 132.
z see parallel, Mt. 26. 31—35; Mk. 14. 27—31; John 13. 36—38.
a see refs. Zec. 3. 1.
b Am. 9. 9.
c Zec. 3. 2—4; John 17. 9—11, 15; Ro. 8. 32—34; Heb. 4. 15.
d vers. 61, 62; Ps. 51. 13; John 21. 15—17.
e Ac. 1. 15; 1 Pet. 5. 8—10; 2 Pet. 1. 10—12; 3. 14, 17, 18.
f Pro. 28. 26; Jer. 10. 23; Mt. 26. 33, 35.
g ch. 9. 3; 10. 4; Mt. 10. 9, 10.
h Is. 53. 12; Mk. 15. 28; 2 Cor. 5. 21.
i John 5. 39; Rev. 19. 10.
k Mt. 26. 52—54; John 18. 36; 2 Cor. 10. 3, 4; 1 Pet. 5. 9.

VERS. 39—46: CHRON. TAB. Sec. 133.
l see parallel, Mt. 26. 30, 36—46; Mk. 14. 32—42; John 18. 1.
m ch. 21. 37.
n Mt. 6. 13.
o see Ps. 119. 117.
p Ps. 40. 8; John 5. 30; 6. 38.
q Mt. 4. 11.
r Ge. 32. 24—28; Ps. 22. 1, 2; John 12. 27; Heb. 5. 7, 8.
s Lam. 1. 12.

1 Partaking of the same dish.

2 Or, 'there had been.' The washing of the disciples' feet (John xiii. 1—17), which, though not related here, is evidently alluded to in ver. 27, was probably designed to correct that self-seeking which caused the dispute (see Matt. xx. 25—28).

3 The title 'Euergetes' (or benefactor) was given to and assumed by one of the Ptolemies in Egypt, and some other Eastern princes. Our Lord's argument is, You wish for honour and distinction: seek it then, after my example, by becoming in reality what others are only in name—the *benefactors* of mankind. See notes on Matt. xx. 26, 28.

4 That is, the inferior.

5 Through my humiliation and sufferings you have been my faithful companions; and, in my kingdom of glory, you shall be distinguished accordingly.

6 See note on Matt. viii. 11.

7 Rather, 'has urgently demanded you.' The usage of the Greek word implies the success of the demand. Though several incidents had occurred since those related in vers. 24—30, yet that dispute was still before our Lord's mind, as appears from John xiii. 34, 35. So that, when Peter began his eager protestations (John xiii. 36, 37), our Lord, though addressing him chiefly, includes all his brethren (observe 'you' and 'thee,' vers. 31, 32), as this conduct of theirs showed that Satan, who was permitted to tempt, had already gained some advantage over them. And his 'sifting' of them, by putting the genuineness of their faith and love to the severest test, would bring to light the treachery of Judas, the instability of Peter, and the weakness of all. But their Lord, knowing that all but Judas, though cowardly, were true-hearted, would pray for them; so that the one of them who fell farthest would be brought back ('converted'), that he might 'strengthen' others (1 Pet. v. 10; 2 Pet. i. 12; iii. 17). Here, as throughout the narrative of the last feast, Luke has attended more to the internal connection than to the sequence of the events; and he alone has preserved these touching words of our Lord.

8 In vers. 35—37, our Lord apparently pursues the train of thought expressed in ver. 31: You are entering upon a season of severe 'sifting,' as a result of the accomplishment of 'the things concerning me,' which are to 'have an end' (or, *be fulfilled*) in my death; you must therefore be completely provided and armed for the greatest emergencies. The language is figurative, derived from the previous mission of the apostles; but they took it as literal (see vers. 38, 49); and our Lord regarded it as sufficient ('It is enough') to have given them a warning which events would soon (ver. 51; John xviii. 11) teach them to understand. Comp. Eph. vi. 13—20.

9 Or, 'and he who hath not [a purse or scrip], let him sell his *garment*, and buy a sword;' that is, let him procure one at all costs.

10 On vers. 39—46, see notes on Matt. xxvi. 36—46. Luke's account of our Lord's agony in the garden, while it omits some particulars which the other two Gospels contain, adds the important details in vers. 43, 44.

11 This probably means that the sweat was *like* drops of blood, *i. e.* highly coloured with blood. Well-attested cases are recorded in which blood has exuded from the pores of the skin, under the pressure of extreme suffering or terror.

46 he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 And while[1] he yet spake, [t] behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus [u] to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him,

50 Lord, shall we smite with the sword? And [x] one[2] of them smote the servant

51 of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far.[3] [y] And he touched his ear, and healed him.

52 [z] Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords

53 and staves? When I was daily with you in the temple, ye stretched forth no hands against me: [a] but this is your hour, [b] and the power of darkness.[4]

Jesus is led to the high priest's house; Peter thrice denies him.

54 [c] THEN took they him, and led *him*, and brought him into the high priest's house.

55 And[5] Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, [d] Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon

57 him, and said, This man was also with him. And he [e] denied him, saying,

58 Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. [f] And about the space

59 of one hour after another confidently affirmed, saying, Of a truth this *fellow* also

60 was with him: for he is a Galilæan. And Peter said, Man, I know not what

61 thou sayest. [g] And immediately, while he yet spake, the cock crew. [h] And the Lord turned, and looked upon Peter. [i] And Peter remembered the word of the Lord, how he had said unto him, [k] Before the cock crow, thou shalt deny me

62 thrice. And Peter went out, and wept bitterly.

63, 64 [l] And[6] the men that held Jesus [m] mocked him, and smote *him*. And when they had blindfolded him, they struck him on the face, and asked him, saying,

65 Prophesy, who is it that smote thee? And many other things blasphemously spake they against him.

Jesus before the council.

66 [n] AND as soon as it was day, [o] the elders of the people and the chief priests and

67 the scribes came together, and led him into their council, saying, [p] Art thou the

68 Christ? tell us. And he said unto them, If I tell you, [q] ye will not believe: and

69 if I also ask *you*, ye will not answer me, nor let *me* go.[7] [r] Hereafter shall

70 the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, [s] Ye say that I am.

71 [t] And they said, What need we any further witness? for we ourselves have heard of his own mouth.

Jesus before Pilate and Herod; Pilate seeks to release Him, but finally delivers Him up to death.

23 AND[8] [u] the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found[9] this *fellow* [x] perverting the nation, and [y] forbidding to give tribute to Cæsar, saying [z] that he himself is Christ a

3 King. [a] And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*.[10]

4 Then[11] said Pilate to the chief priests and *to* the people, [b] I find no fault in

5 this man. And they were the more fierce, saying, He stirreth up the people,

6 teaching throughout all Jewry,[12] [c] beginning from Galilee to this place. When

VERS. 47—53: CHRON. TAB. Sec. 136.
[t] see parall-l, Mt. 26. 47—56; Mk. 14. 43—50; John 18. 3—12.
[u] 2 Sam. 20. 9.
[x] Mt. 26. 51; Mk. 14. 47; John 18. 10; Ro. 12. 19.
[y] Ro. 12. 21.
[z] Mt. 26. 55; Mk. 14. 48.
[a] John 12. 27.
[b] Eph. 6. 12; Col. 1. 13.

VERS. 54—62: CHRON. TAB. Sec. 137.
[c] see parallel, Mt. 26. 57, 58, 69—75; Mk. 14. 53, 54, 66—72; John 18. 13—18, 25—27.
[d] Ps. 1. 1; 26. 4, 5; 1 Cor. 15. 33.
[e] 2 Tim. 2. 10—12.
[f] Mt. 26. 73; Mk. 14. 70; John 18. 26.
[g] ch. 22. 34.
[h] Hos. 11. 8.
[i] Eze. 36. 31, 32; Mt. 26. 75; Mk. 14. 72.
[k] John 13. 38.

VERS. 63—71: CHRON. TAB. Sec. 138.
[l] see parallel, Mt. 26. 59—68; Mk. 14. 55—65.
[m] Is. 53. 3; 1 Pet. 2. 23.
[n] Mt. 27. 1.
[o] Ac 4.26, see Ac.22.5.
[p] Mt. 26. 63; Mk. 14. 61; John 10. 24.
[q] ch 10. 31; John 8. 43—47; 12. 37.
[r] Mt. 26. 64; Mk. 14. 62; Heb. 1. 3; 8. 1.
[s] ch. 23. 3.
[t] Mt. 26. 65; Mk. 14. 63.

VERS. 1—5: CHRON. TAB. Sec 139.
[u] see parallel, Mt. 27. 1, 2, 11—14; Mk. 15. 1—5; John 18. 28—38.
[x] Ac. 17. 7.
[y] see Mt. 17. 27; 22 15—22; Mk. 12. 17.
[z] ch 22. 69, 70; John 19. 12.
[a] 1 Tim. 6. 13.
[b] vers. 14, 15; Is. 53. 9; 1 Pet. 2. 22.
[c] ch. 4. 14, 15.

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1 On vers. 47—53, see notes on Matt. xxvi. 47—56; Mark xiv. 43—52; John xviii. 2—11. Luke introduces here several minute and striking details which are not found elsewhere.

2 This was Peter, whom John alone names. The act was very characteristic.

3 This short sentence is obscure. If addressed to the captors, it may mean, 'Excuse what has been done,' or, 'Allow me so much liberty as to touch the wounded man.' If spoken to the disciples, it may mean, 'Let them do as they please;' or perhaps, 'Enough of this.'

4 What you have not done before you do now, because God permits and Satan prompts you.

5 On Peter's denial, see note on Matt. xxvi. 69. See also notes on Mark xiv. 66—72; and John xviii. 17, 18.

6 On vers. 63—71, see notes on Matt. xxvi. 59—68.

7 I know that neither any reply I may make, nor any questions I may ask, will avail to shake your determination to condemn me. But I avow myself (ver. 69) the Messiah—your Judge. See note on Matt. xxvi. 64.

8 Chapter xxiii. is parallel to Matt. xxvii. (see notes on Matt. xxvii. 11, 27, 57); but it has some omissions and some important additions. It contains our Lord's examination before Herod, and Pilate's testimonies to his innocence (vers. 4—16); his address to the women who lamented him (27—31); his prayer for his murderers (34); his promise to the penitent malefactor (39—43); and his committal of himself in death into his Father's hands (46). On ch. xxiii., see notes on Matt. xxvii.; Mark xv.; John xviii., xix.

9 See note on Matt. xxvii. 1.

10 That is, 'It is as thou sayest:' see ver. 70. Our Lord's reply, which is given more fully in John xviii. 36, 37, thoroughly convinced Pilate of his innocence (ver. 4).

11 Vers. 4—16 are peculiar to Luke.

12 Rather, 'Judæa;' and so in John vii. 1.

7 Pilate heard of Galilee, he asked whether the man were a Galilæan. And as soon as he knew that he belonged unto [d] Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: for [e] he was desirous to see him of a long *season*, because [f] he had heard many things of him; and [g] he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; [h] but he answered him nothing.[1]

10 And the chief priests and scribes stood and vehemently accused him.

11 [i] And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous[2] robe, and sent him again to Pilate.

12 And the same day [k] Pilate and Herod were made friends together: for before they were at enmity between themselves.[3]

13 [l] And Pilate, when he had called together the chief priests and the rulers and the people,

14 said unto them, [m] Ye have brought this man unto me, as one that perverteth the people: and, behold, [n] 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.[4]

17 [o] I will therefore chastise him,[5] and release *him*.

18 [p] For of necessity he must release one unto them at the feast.

19 And [q] they cried out all at once, saying, Away with this *man!* and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.)

20,21 Pilate therefore, willing to release Jesus, spake again to them.

22 But they cried, saying, Crucify *him*, crucify him.

And he said unto them the third time, Why, [r] what evil hath he done? I have found no cause of death in him: I will

23 therefore chastise him, and let *him* go.

And they were instant with loud voices, requiring that he might be crucified.

24 And the voices of them and of the chief priests prevailed.

And [s] Pilate [t] 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, [u] whom they had desired; but he delivered Jesus to their will.

The crucifixion.

26 [x] AND[6] as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, [y] that he might bear *it* after Jesus.[7]

27 And there followed him a great company of people, and of women, which also

28 bewailed and lamented him.

But Jesus turning unto them, said, Daughters of Jerusalem,[8] weep not for me, but weep for yourselves,[9] and for your children.

29 [z] For, behold, the days are coming, in the which they shall say, [a] Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 [b] Then shall they begin to say to the mountains, Fall on us; and to the hills,

31 [c] Cover us [Hos. x. 8]. [d] For if they do these things in a green tree, what shall be done in the [e] dry?

32 [f] And there were also two other, malefactors, led with him to be put to death.

33 And [g] when they were come to the place which is called Calvary[10] [*or*, The place of a scull], there [h] they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 Then said Jesus, Father,[11] [i] forgive them; for they[12] know not what they do.

And [k] they parted his raiment, and cast lots.

VERS. 6—12: CHRON. TAB. Sec. 140.
[d] ch. 3. 1.
[e] ch. 9. 9.
[f] Mt. 14. 1; Mk. 6. 14.
[g] see Lk. 4. 23.
[h] Is. 53. 7.
[i] ch. 22. 63—65; Is. 53. 3; see Mt. 27. 27, 28; Mk. 15. 16, 17; John 19. 2, 3.
[k] Ac. 4. 27.

VERS. 13—25: CHRON. TAB. Sec. 141.
[l] Mt. 27. 23; Mk. 15. 14; John 18. 38; 19. 4.
[m] vers. 1, 2.
[n] ver. 4; Ac. 13. 28.
[o] Mt. 27. 26; John 19. 1.
[p] see parallel, Mt. 27. 15—26; Mk. 15. 6—15; John 18. 39, 40.
[q] Ac. 3. 14.
[r] 1 Pet. 3. 18.
[s] John 19. 16.
[t] Ex. 23. 2.
[u] Ac. 3. 14.

VERS. 26—33: CHRON. TAB. Sec. 143.
[x] see parallel, Mt. 27. 32—34; Mk. 15. 21; John 19. 17.
[y] see ch. 9. 23.
[z] ch. 21. 23, 24; Mt. 24. 19.
[a] see Deu 28. 53—57.
[b] Is. 2. 19; Hos. 10. 8; Rev. 6. 16; 9. 6.
[c] Rev. 6. 16; Is. 2. 10, 19, 21.
[d] Pro. 11. 31; Jer. 25. 29; Eze. 20. 47, 48; 21. 3, 4; 1 Pet. 4. 17, 18.
[e] Eze 20. 47, compared with 21. 3, 4; 1 Pet. 4. 17, 18.
[f] Is. 53. 12; Mt. 27. 38.

VERS. 33—43: CHRON. TAB. Sec. 144.
[g] see refs. Mt. 27. 33.
[h] see refs. Mt. 27. 35.
[i] see refs. Mt. 5. 44.
[k] see parallel, Mt. 27. 35—38; Mk. 15. 24—28; John 19. 18—24; see also Ps. 22. 18.

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1 He knew that Herod was not wishing to learn and obey the truth.

2 The Greek favours the idea that the robe was *white*, which was the royal colou among the Hebrews. Comp. Sol. Song v. 14, and note; Matt. vi. 28, 29. But the imperial colour among the Romans was *purple;* and hence that was the colour of the robe in which Pilate's soldiers arrayed Jesus in their mockery of him: see John xix. 2.

3 What had been the cause of their quarrel is unknown. Some think it was Pilate's act of cruelty to some of Herod's subjects mentioned in ch. xiii. 1.

4 Rather, 'has been done *by* him;' *i. e.* by Jesus.

5 Pilate wished to treat the affair as a misdemeanour; and to inflict a slight but degrading punishment, which would throw contempt upon the alleged pretensions of Jesus. But the Jews persisted in urging its importance, and prevailed.

6 On vers. 26—49, see notes on Matt. xxvii. 31—56; Mark xv. 20—41; John xix. 16—30.

7 Simon bearing the hinder part of the cross, and Jesus the fore part.

8 These were therefore not the women who had followed him from Galilee; but inhabitants of Jerusalem, who were attracted by the spectacle, and moved with sympathy for the sufferer.

9 This is the end of *my* sufferings, but the beginning of *yours;* and these shall be so terrible, that, instead of deeming barrenness a curse, you will count it a blessing (ver. 29), and will think sudden death better than your protracted miseries (30). For if I, the holy, the useful, suffer thus, how much must your ungodly fruitless nation have to endure (31).

10 'Calvary' is a Latin word, corresponding with the Hebrew *Golgotha* (see Matt. xxvii. 33, and note).

11 To Luke we owe this precious portion of the intercession of Jesus. Conscious, even whilst he is bearing human guilt, of his Father's unabated love, he pleads already for the pardon of his enemies (Isa. liii. 12). Though himself the victim of their fury, he becomes their advocate, turning the very blindness of their bigotry into a plea for mercy. How beautiful an illustration of his own precepts (Matt. v. 44)! How perfect a pattern to all his followers (Acts vii. 60; 1 Pet. ii. 21—23)!

12 Not only the Roman soldiers, but the Jewish people too, did it in ignorance (Acts iii. 17; 1 Cor. ii. 8); an ignorance, however, which was exceedingly guilty.

35 And [t] the people stood beholding. And the [m] rulers also with them derided
him, saying, He saved others; let him save himself, if he be Christ, the chosen
36 of God. And the soldiers also mocked him, coming to him, and offering him
37 vinegar, and saying, If thou be the King of the Jews, save thyself.
38 [n] And a superscription also was written over him in letters of Greek, and Latin,
and Hebrew, THIS IS THE KING OF THE JEWS.
39 And one of the malefactors which were hanged railed on him, saying, If thou
40 be Christ, save thyself and us. But the other answering rebuked him, saying,
41 Dost not thou fear God, seeing thou art in the same condemnation?[1] [o] And we
indeed justly; for we receive the due reward of our deeds: [p] but this man hath
42 done nothing amiss. And he said unto Jesus, [q] Lord, remember me [r] when thou
43 comest into [s] thy kingdom.[2] And [t] Jesus said unto him, Verily I say unto thee,
[u] To-day[3] shalt thou be [x] with me in paradise.[4]
44 [y] And it was about the sixth hour; and there was a darkness over all the earth[5]
45 until the ninth hour. And the sun was darkened.
And [z] the veil of the temple was rent in the midst.
46 And when Jesus had cried with a loud voice, he said, [a] Father, [t] into thy hands I
commend my spirit'[6] [Psa. xxxi. 5]. [b] And having said thus, he gave up the ghost.
47 [c] Now when the centurion saw what was done, he glorified God, saying,
Certainly this was a righteous man.[7]
48 And all the people that came together to that sight, beholding the things which
49 were done, [d] smote their breasts,[8] and returned. [e] And all his acquaintance,
and the women that followed him from Galilee, stood afar off, beholding these
things.

The burial.

50 [f] AND,[9] behold, *there was* a man named Joseph, a counsellor; *and he was* [g] a
51 good man, and a just: (the same [h] had not consented to the counsel and deed of
them;) *he was* of Arimathæa, a city of the Jews: [i] who also himself waited for
52 the kingdom of God. This *man* went unto Pilate, and begged the body of Jesus.
53 [k] And he took it down, and wrapped it in linen, [l] and laid it in a sepulchre that
54 was hewn in stone, wherein never man before was laid. And that day was [m] the
preparation; and the sabbath drew on.
55 And the women also, [n] which came with him from Galilee, followed after, and
56 [o] beheld the sepulchre, and how his body was laid. And they returned, and
[p] prepared spices and ointments. And [they] rested the sabbath day [q] according
to the commandment.

Visit of the disciples to the sepulchre; our Lord's appearance to them after his resurrection; and his ascension to heaven.

24 NOW[10] [r] upon the first *day* of the week, very early in the morning, they came
unto the sepulchre, [s] bringing the spices which they had prepared, and certain
2 *others* with them. And they found the stone rolled away from the sepulchre.
4 And they entered in, and found not the body of the Lord Jesus. [t] And it came
to pass, as they were much perplexed thereabout, [u] behold, two men stood by
5 them in shining garments. And as they were afraid, and bowed down *their*
faces to the earth, they said unto them, Why seek ye the [x] living among the
6 dead? He is not here, but is risen. [y] Remember how he spake unto you when he
7 was yet in Galilee, [z] saying, The Son of man must be delivered into the hands of
sinful men, and be crucified, and the third day rise again.

[t] Ps. 22. 12, 13, 17; Zec. 12. 10.
[m] see parallel, Mt. 27. 39—44; Mk. 15. 29—32.
[n] Mt. 27. 37; Mk. 15. 26; John 19. 19.
[o] Le. 26. 40, 41; Ezra 9. 13; Ps. 32. 5.
[p] vers. 4, 47.
[q] ch. 18. 13; Ps. 106. 4, 5; Ro. 10. 10—13; 1 John 5. 1, 11, 12.
[r] ch. 12. 8.
[s] Ps. 2. 6; Is. 9. 6, 7.
[t] ch. 19. 10; Job 33. 27—30; Ps. 32. 5, 50. 15; Is. 1. 18; Mic. 7. 18; 1 Tim. 1. 15, 16; Heb. 7. 25.
[u] 2 Cor. 5. 9.
[x] John 14. 3; 17. 24; 2 Cor. 12. 4; Rev. 2. 7.

VERS. 44—49: CHRON. TAB. SEC. 145.

[y] see parallel, Mt. 27. 45—50; Mk. 15. 33—37; John 19. 30.
[z] see parallel, Mt. 27. 51—56; Mk. 15. 38—41.
[a] Ps. 31. 5; Ac. 7. 59; 1 Pet. 2. 23.
[b] Mt. 27. 50; Mk. 15. 37; John 19. 30.
[c] Mt. 27. 54; Mk. 15. 39.
[d] ch. 18. 13.
[e] Ps. 38. 11; Mt. 27. 55; Mk. 15. 40; see John 19. 25.

VERS. 50—56: CHRON. TAB. SEC. 146.

[f] see parallel, Mt. 27. 57—61; Mk. 15. 42—47; John 19. 38—42.
[g] ch. 2. 25; Ac. 10. 2, 22; 11. 24.
[h] Ex. 23. 2.
[i] ch. 2. 25, 38; Is. 25. 9; Mk. 15. 43.
[k] Mt. 27. 59; Mk. 15. 46.
[l] Is. 53. 9.
[m] Mt. 27. 62.
[n] ch. 8. 2.
[o] Mk. 15. 47.
[p] 2 Chr. 16. 14; Mk. 16. 1.
[q] Ex. 20. 8—10; Jer. 17. 24.

VERS. 1—3: CHRON. TAB. SEC. 149.

[r] see parallel, Mt. 28. 1, 2; Mark 16. 1, 2; John 20. 1, 2.
[s] ch. 23. 56.

VERS. 4—8: CHRON. TAB. SEC. 150.

[t] see parallel, Mt. 28. 5—7; Mk. 16. 5—7.
[u] Ge. 18. 2; John 20. 12; Ac. 1. 10.
[x] Rev. 1. 18.
[y] ch. 9. 22; Mt. 16. 21; 17. 23; Mk. 8. 31; 9. 31.
[z] ch. 18. 31—33.

[1] Art thou so destitute of the fear of God, as to join in railing at this sufferer, although thou thyself art undergoing the same punishment?

[2] Or, '*in* thy kingdom;' when thou shalt come again in regal power and glory. How this man had obtained his knowledge of Jesus we are not told; but the proofs of his penitence and faith are clear. He acknowledges his own guilt and the justice of his condemnation; he reproves the ungodliness of his companion, attests the innocence of the crucified Jesus, and makes personal application to him as the Royal and Divine Messiah.

[3] 'To-day;' for I am a King already, and my death will but establish my kingdom.

[4] The word 'paradise,' which originally signified a *garden*, came to be applied to the garden of Eden (Gen. ii. 8, *Sept.*), and was subsequently used to designate the abode of the souls of the righteous after death (2 Cor. xii. 4; Rev. ii. 7). This promise proves that those who die in the Lord are, immediately after death, with Him. See Phil. i. 23.

[5] Or, as in Matthew and Mark, 'the land.'

[6] Using the words of Psa. xxxi. 5, with the emphatic word 'Father' prefixed, our Lord again shows his consciousness of his Father's approving love.

[7] Rather, 'Truly this man was righteous.' And, if righteous, then he was what he claimed to be, the *Son of God*. Comp. Mark xv. 39.

[8] In regret for what had been done. In many, doubtless, this prepared the way for the conviction which followed Peter's preaching (Acts ii. 37).

[9] On vers. 50—56, see notes on Matt. xxvii. 57—66; Mark xv. 42—47; John xix. 38—42.

[10] Chapter xxiv. is partly parallel to Matt. xxviii.; Mark xvi.; John xx., xxi. See particularly note on Matt. xxviii. 1. But Luke alone relates our Lord's conversations with the two disciples whom he joined on their way to Emmaus (vers. 13—35), and with the apostles on his first reappearance among them (37—48); and he alone completes the narrative with an account of our Lord's ascension (50—53).

8,9 And they remembered his words, [a] and returned from the sepulchre, and told
10 all these things unto the eleven, and to all the rest. It was [b] Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with
11 them, which told these things unto the apostles. [c] And their words seemed to them as idle tales, and they believed them not.
12 [d] Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes[1] laid by themselves, and departed, wondering in himself[2] at that which was come to pass.
13 [e] And, behold, two of them[3] went that same day to a village called Emmaus,[4]
14 which was from Jerusalem *about* threescore furlongs. And [f] they talked together
15 of all these things which had happened. And it came to pass, that while they communed *together* and reasoned, [g] Jesus himself drew near, and went with them.
16 But [h] their eyes were holden that they should not know him.[5]
17 And he said unto them, What manner of communications *are* these that ye
18 have one to another, as ye walk, [i] and are sad? And the one of them, [k] whose name was Cleopas,[6] answering, said unto him, Art thou only a stranger[7] in Jerusalem, and hast not known the things which are come to pass there in these days?
19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, [l] which was a prophet [m] mighty in deed and word before God
20 and all the people: [n] and how the chief priests and our rulers delivered him to
21 be condemned to death, and have crucified him. But we trusted [o] that it had been he which should have redeemed Israel. And [p] beside all this, to-day is the
22 third day[8] since these things were done. Yea, and [q] certain women also of our
23 company made us astonished, which were early at the sepulchre: and when they found not his body, they came, saying, that they had also seen a vision of angels,
24 which said that he was alive. And [r] certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.
25 Then he said unto them, O fools,[9] and [s] slow of heart to believe all that the
26 prophets have spoken: [t] ought not Christ[10] to have suffered these things, and to
27 enter into his glory? [u] And beginning at [x] Moses and [y] all the prophets, he expounded unto them in all the Scriptures the things concerning himself.
28 And they drew nigh unto the village, whither they went: and [z] he made as
29 though he would have gone further.[11] But [a] they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.
30 And it came to pass, as he sat at meat with them, [b] he took bread,[12] and
31 blessed *it*, and brake, and gave to them. And [c] their eyes were opened, and they knew him; and he vanished out of their sight [*or*, ceased to be seen of them [d]].
32 And they said one to another, [e] Did not our heart burn within us,[13] while he talked with us by the way, and while he opened to us the Scriptures?
33 And they rose up the same hour, and returned to Jerusalem, and found the
34 eleven[14] gathered together, and them that were with them, saying, The Lord is
35 risen indeed, and [f] hath appeared to Simon.[15] And they told what things *were done* in the way, and how he was known of them in breaking of bread.
36 [g] And[16] as they thus spake, Jesus himself stood in the midst[17] of them, and
37 saith unto them, Peace *be* unto you. But they were terrified and affrighted,

VERS. 9—11: CHRON. TAB. Sec. 151.
[a] Mt. 28. 8; Mk. 16. 10.
[b] ch. 8. 2, 3.
[c] ver. 25; Mk. 16. 11; see Ps. 126. 1.

VER. 12: CHRON. TAB. Sec. 152.
[d] see parallel, John 20. 3—7.

VERS. 13—35: CHRON. TAB. Sec. 155.
[e] see parallel, Mk. 16. 12, 13.
[f] ch. 6. 45; Deu. 6. 7; Mal. 3. 16; 1 Thes. 5. 11.
[g] ver. 36; Mt. 18. 20.
[h] see ver. 31; John 20. 14; 21. 4.
[i] John 16. 22.
[k] John 19. 25.
[l] ch. 7. 16; Mt. 21. 11; John 3. 2; 4. 19; 6. 14; Ac. 2. 22.
[m] Ac. 7. 22.
[n] ch. 23. 1; Ac. 13. 27, 28.
[o] ch. 1. 68; 2. 38; Ac. 1. 6.
[p] ch. 9. 22.
[q] vers. 9, 10; Mt. 28. 8; Mk. 16. 10; John 20. 18.
[r] ver. 12; John 20. 3.
[s] see Mt. 8. 26.
[t] ver. 46; ch. 22. 37; Ac. 17. 3; Heb. 2. 9, 10; 1 Pet. 1. 11.
[u] ver. 45.
[x] Ge. 3. 15; 22. 18; 26. 4; 49. 10. Num. 21. 6—9; Deu. 18. 15, 18, 19.
[y] Ps. 16. 9, 10; 22; 139. 11; Is. 7. 14; 9. 6, 7; 40. 10, 11; 50. 6; 53; Jer. 23. 5, 6; 33. 14, 15; Eze. 34. 23; 37. 25; Dan. 9. 24—26; Mic. 5. 2—4; 7. 20; Zec. 9. 9; 13. 7; Mal. 3. 1—3; 4. 2.
[z] see Ge. 32. 26; 42. 7; Mk. 6. 48.
[a] Ge. 19. 3; Ac. 16. 15.
[b] Mt. 14. 19.
[c] ver. 16.
[d] see ch. 4. 30; John 8. 59.
[e] Ps. 39. 3; Pro. 27. 9; Jer. 20. 9; Heb. 4. 12.
[f] 1 Cor. 15. 5.

VERS. 36—49: CHRON. TAB. Sec. 156.
[g] see parallel, Mk. 16. 14—18; John 20. 19—23; 1 Cor. 15. 5.

1 Rather, 'cloths,' or bandages, in which the body of our Lord was wrapped with the spices.

2 Rather, 'He went away by himself' ('to his own home,' John xx. 10), 'wondering.'

3 Not two of the apostles, but of the 'rest' mentioned in ver. 9. See ver. 18, and note, and ver. 33.

4 Emmaus (which signifies 'the hot-baths') lay about seven miles from Jerusalem (Joseph. Bell. Jud. vii. 6, 6). Its site is not determined.

5 The language here and in ver. 31 shows that there was a Divine interposition which kept the two disciples from recognising Jesus: but that it was by miraculous agency is not said.

6 Cleopas is thought by some to be the same as Clopas or Alphæus, the husband of Mary, a relative of our Lord's mother: see Matt. x. 3; John xix. 25, and notes. But the variation in the name here makes this supposition very improbable.

7 Perhaps the best rendering of these words is, 'Thou alone sojournest in Jerusalem, and dost not know,' etc.! Surely thou art the only person in Jerusalem (even among the strangers here) who dost not know, etc.

8 See note on Matt. xii. 40. The very mention of 'the *third* day' in connection with what follows ought to have rekindled hope.

9 Rather, 'without understanding.'

10 Rather, 'the Christ.' Have not these things of which you are speaking aroused your hearts to understand what the prophets foretold (and your Master himself taught you), that by Divine arrangement it was required that the Messiah should suffer, and (by suffering) enter into his glory?

11 See note on Mark vi. 48.

12 He acted as the master of the house; and by this action, as well as by his *mode* of doing it, revealed himself to the disciples.

13 We ought to have felt that those enlivening and kindling words could be no other than His.

14 A phrase for the 'apostles;' one of whom, however, was absent: see John xx. 19, 24.

15 Compare 1 Cor. xv. 5.

16 On vers. 36—49, compare Mark xvi. 14—18; John xx. 19—23, and notes.

17 'The doors being shut' (John xx. 19). The manner and the suddenness of his appearance, after his recent death, excited their alarm (37).

38 and supposed that they had seen [h] a spirit. And he said unto them, Why are ye
39 troubled? and why do thoughts arise in your hearts? Behold my hands and my feet,[1] that it is I myself: [i] handle me, and see; for [k] a spirit hath not flesh and
40 bones, as ye see me have. And when he had thus spoken, he showed them
41 *his* hands and *his* feet. And while they yet believed not [l] for joy, and wondered,
42 he said unto them, [m] Have ye here any meat? [n] And they gave him a piece of a
43 broiled fish, and of an honeycomb. [o] And he took *it*, and did eat before them.[2]
44 And[3] he said unto them, [p] These *are* the words which I spake unto you, while I was yet with you,[4] [q] that all things must be fulfilled, which were written [r] in the Law of Moses, and *in* the Prophets, and *in* the Psalms,[5] concerning me.
45 Then [s] opened he their understanding, that they might understand the Scriptures.
46 And [he] said unto them, [t] Thus it is written, and thus it behoved Christ to
47 suffer, and to rise from the dead the third day: and that repentance and [u] remission of sins should be preached in his name [x] among all nations, [y] beginning at
49 Jerusalem.[6] And [z] ye are witnesses of these things. [a] And, behold, I send the promise of my Father[7] upon you. But tarry ye in the city of Jerusalem, until *ye* be endued with power from on high.
50 And he led them out [b] as far as to Bethany,[8] and he lifted up his hands, and
51 blessed them. [c] And it came to pass, while he blessed them, he was parted from
52 them and carried up into heaven. [d] And they worshipped him,[9] and returned
53 to Jerusalem with great joy. And [they] were continually [e] in the temple,[10] praising and blessing God. [f] Amen.

[h] see refs. Ac. 12. 15.
[i] see refs. John 20. 20, 27.
[k] 1 Thes. 5. 23; Heb. 12. 9.
[l] Ge. 45. 26.
[m] John 21. 5.
[n] John 21. 9, 13.
[o] Ac. 10. 41.
[p] see refs. ver. 6.
[q] see refs. Ac. 3. 18.
[r] see refs. ver. 20; Le. 16. 3, 5—16; Ps 2; 22; 110; 118. 22, 23; Hos. 3. 5; Hag 2. 7.
[s] see refs. Ac. 16. 14.
[t] see refs. vers. 26, 27.
[u] see refs. Ac. 13. 38, 39.
[x] Ge. 12. 3; Is. 49. 6, 22. Jer. 31. 34; Hos. 2; 23; Mic. 4. 2; Mk. 16. 15.
[y] see Mt. 10. 5, 6; Ac. 3. 26; 13. 46.
[z] see refs. Ac. 1. 8, 22.
[a] see refs. Is. 44. 3, 4; Ac. 1. 4.

VERS. 50—53: CHRON. TAB. Sec. 161.
[b] see parallel, Mk. 16. 19; Ac. 1. 9, 12.
[c] 2 Ki. 2. 11; John 20. 17; Eph. 4. 8; Heb. 1. 3.
[d] Mt. 28. 9, 17.
[e] Ac. 2. 46, 47; 5. 42.
[f] Mt. 6. 13.

1 This would at once convince them of his possession of a material body, and of his identity: see John xx. 20.

2 In condescension to their 'slowness of heart' to believe, he multiplies the proofs of his resurrection.

3 Vers. 44—49 appear to contain a summary of our Lord's instructions to his disciples, during the forty days that intervened between his resurrection and his ascension.

4 Some of these words are recorded: see ch. xviii. 31; xxii. 37; Matt. xxvi. 56; but doubtless there were very many others, of which we have no account.

5 This was the threefold division of the Old Testament Scriptures among the Jews. See General Preface, p. iv.

6 None could be more undeserving, and none more in need of this distinguishing favour, than the inhabitants of Jerusalem; which had not yet lost, though it was soon to lose, its ancient religious honours. The apostles obeyed this command literally (Acts ii.—viii.); and they afterwards still further carried out the spirit of it, by announcing the gospel first to the Jews in every Gentile city to which they went: see Acts xi. 19; xiii. 5, 46; xvii. 1, 2; xviii. 5, 6, etc.

7 'The baptism with the Holy Ghost,' which they were to receive 'not many days hence' (Acts i. 5).

8 Not quite to the village, but to that part of the Mount of Olives which adjoined to Bethany. A fuller account of our Lord's ascension is given in Acts i. 9—12.

9 This was a solemn act of worship rendered to him as exalted at God's right hand.

10 That is, at all the appointed seasons of prayer. See Acts iii. 1. Their daily presence in the temple would show that the crucified Jesus still had devoted followers, and would enable them to satisfy any inquirers who wished for information respecting the extraordinary occurrences which they had witnessed.

THE GOSPEL ACCORDING TO ST. JOHN.

JOHN, the brother of James, and one of his colleagues in the apostleship, was the son of Zebedee (Matt. iv. 21) and Salome (see note on Matt. xx. 20); and was employed with his father as a fisherman at Bethsaida in Galilee, on the Lake of Gennesareth. The family seem to have been in easy circumstances: for his father had 'hired servants' (Mark i. 20); his mother was among the women who accompanied Jesus from Galilee, and 'ministered to him of their substance' (Matt. xxvii. 56); and John himself apparently was known to the high priest (ch. xviii. 15).

It is almost certain that he was the companion of Andrew in first following Jesus (ch. i. 35—40); and it may therefore be supposed that he early became a disciple of John the Baptist, and was by him directed to Jesus, to whom he quickly and strongly attached himself. He was soon admitted, with his brother James, and Peter, to particular intimacy with the Saviour, who selected them as witnesses of the most important and solemn events of his life (see Mark v. 37, and note). Through our Lord's whole public ministry John was devotedly attached to his Master. Although at the time of the apprehension in the garden he fled, like the other apostles, he appears to have subsequently recovered his firmness; he was present during the trial and crucifixion of our Saviour, and was intrusted by him with the care of his mother (ch. xix. 26, 27).

After the close of the gospel narrative John is mentioned but seldom, and then always in connection with Peter. When Paul first visited Jerusalem after his conversion, John was absent (Gal. i. 19); he was found there by Paul at a later period (Gal. ii. 9); but he probably was not there at the time of that apostle's last visit (Acts xxi. 18, etc.) Tradition relates that he remained at Jerusalem until the death of Mary, about A. D. 48; and that, after Paul finally left Asia Minor, John went to labour there, residing chiefly at Ephesus, and founding several churches in that country. It is further said that, some years afterwards, during the persecution under Domitian (or perhaps towards the end of the reign of Nero), he was banished to Patmos, an island in the Ægean Sea, where he received the visions of the Apocalypse; and that, on the accession of Nerva, he was liberated, and returned to Ephesus, where he continued to labour until his death, in the hundredth year of his age, about A. D. 100.

John is thought to have been naturally a man of quick and ardent feelings, who needed the discipline of his Lord's rebukes to check a tendency to bigoted party spirit (Luke ix. 49—54); but he became, when corrected and sanctified by Divine grace, singularly affectionate and amiable, without losing any of his earnestness in

opposing evil: see 1 John i. 6—10; iii. 8, 15; iv. 7—13, etc. Hence, probably, he was favoured with his Lord's special regard, which he highly prized, evidently delighting in the name, 'the disciple whom Jesus loved.'

John's writings show also a remarkably contemplative mind, peculiarly fitting him to be the Holy Spirit's instrument in recording those actions and discourses of our Lord which disclose his intimate union of nature and will with the Father, and his close and tender sympathy with his own believing followers.

According to the general testimony of antiquity, John wrote his Gospel at Ephesus, about the year 97; long after the destruction of Jerusalem. This statement is confirmed by the fact that he does not mention our Lord's predictions of that event and the dispersion of the Jews; those prophecies having been already fulfilled.

As John wrote at a distance from Palestine, after the overthrow of the Jewish polity and worship, and when Gentile converts to Christianity had become numerous, he gives explanations of Jewish terms, customs, and localities, which he has occasion to mention; calling the feasts (which he is careful to note) 'feasts of the *Jews*' (ch. v. 1; vi. 4); explaining the 'Sea of Galilee' as being the same as the 'Sea of Tiberias' (ch. vi. 1); telling his readers that 'Rabbi' signifies *Teacher* (ch. i. 38), and 'Messiah' *Christ* (ch. i. 41); and accounting for the conduct of the Samaritans by recalling the fact that 'the Jews had no dealings with the Samaritans' (ch. iv. 9). Explanations of this kind are observable in the other Gospels; but in this they are more marked, and occur more frequently.

There can be little doubt that John was well acquainted with the earlier Gospels. He writes as one who supposes his hearers to be informed of the chief events of the Saviour's life. He repeatedly alludes to facts recorded by the other evangelists; but rarely relates the same events, and then only when they are closely connected with the main object of his Gospel. He records only six miracles, of which five are peculiar to this Gospel. He omits all the parables found in the other evangelists, as well as the Sermon on the Mount, and our Lord's last prophetic discourse. Thus two-thirds of the book are entirely new; and those matters which are found elsewhere are given here with such important additions as to place them in a new light.

The evangelist's subject, as announced by himself (ch. i. 4, 14), is the manifested glory of the Incarnate Word, the Life and the Light of men; and his object is to lead his readers to faith in Jesus, viewed in this aspect, that they may attain eternal life (ch. xx. 31). For this purpose he selects such passages of the Saviour's life, and places them in such a light as may display most fully the 'grace and truth' of the Son of God. He relates those discourses in which our Lord speaks most plainly of his own nature, of the work given to him by the Father, and of the efficacy of his death, as an atonement for the sins of the world. And it is from this Gospel that the most numerous and decisive proofs of our Lord's Deity are derived. Yet no evangelist has portrayed the gentler lineaments of our Lord's humanity with more delicacy and beauty, or disclosed more of the inmost affections and feelings of the Saviour's heart.

The didactic character of John's Gospel naturally brings out the truths opposed to prevailing errors; but it does not necessarily follow that he had any special design to controvert them.

In pursuing his great object the evangelist avowedly makes a selection of the materials which he possessed (ch. xx. 30; xxi. 25). His narratives evidently follow the order of time; but they may be further arranged in the following divisions:—

I. The introduction, displaying the glory of the Son of God in his original Divine nature and operations, as well as in the fact and the purpose of his incarnation (ch. i. 1—18).

II. Some events which occurred during his public life, also manifesting his glory (i. 19—xii. 50): 1. In the earlier portion, the testimony of the Baptist, the faith of his early disciples, the inquiry of Nicodemus, and the faith of the Samaritans and of a Galilean nobleman (i. 19—iv. 54): 2. In the subsequent narratives, his own miracles, conversations, and deportment, amidst violent and growing opposition (v. 1—xii. 36). This is closed by reflections on the foregoing narratives (xii. 37—50).

III. Some events preparatory to and connected with his death, further showing his glory (xiii. 1—xxi. 25): 1. In his private discourses with his intimate disciples and his intercessory prayer (xiii. 1—xvii. 26): 2. In his trial, sufferings, and death (xviii. 1—xix. 42): 3. In his resurrection and appearances to his disciples (xx.), of which a further account is added in an appendix (xxi.)

The eternal existence and Divine attributes of the Word.

1 [a]IN[1] the beginning[2] was the Word,[3] and the Word was [b]with God,[4] [c]and the
3 Word was God. The same was in the beginning with God. [d]All things were

[a] see refs. Ge. 1. 1; Pro. 8. 22, 23, etc.; 1 John 1. 1; Rev. 19. 13.
[b] see refs. ch. 16. 28.
[c] ch. 10. 30; Ps. 45. 6; Is. 7. 14; Mt. 1. 23; Phil. 2. 6; 2 Pet. 1. 1; 1 John 5. 7.
[d] see refs. Ge. 1. 1, 26; Eph. 3. 9; Heb. 1. 2, 10—12; 3. 3—6.

[1] The evangelist, in accordance with the great plan of his Gospel, sets forth the Word, 1, in his pre-existent *nature*, as partaking of the Godhead (vers. 1, 2): 2, in his *acts*, as the Divine Creator of all things (3): 3, in his *earlier relations to men*, as the Author of life and light (4, 5); which, however, men had not received, either rejecting or mistaking the testimony borne to Him (6—8); so that Jews and Gentiles united in rejecting Him, and thus lost the privilege of God's children (9—13): and, 4, in his last and *present manifestation to men*, when he became incarnate, bringing Divine blessings which none else was able to bestow (14—18).

[2] This is a reference to Gen. i. 1; meaning that before anything *was made*, the Word already '*was*.' The reference to the creation seems to be kept up in vers. 4, 5; and perhaps also in the notice of the several 'days' which compose this week of the manifestation of the glory of the word: see vers. 29, 35, 43; ch. ii. 1.

[3] John alone employs this term to designate the Son of God; but he employs it without explanation, as one which had already come into use in such a sense as to make it the most suitable word which he could adopt. Some suppose that it was derived from the Old Testament Scriptures, where the *word* and *wisdom* of God are personified (see Psa. xxxiii. 4, 6; cxix. 89, 105; cvii. 20; cxlvii. 15, 18; Job xxviii. 12, etc.; Prov. viii., ix.) The term is found in the writings of Philo of Alexandria, a Jewish disciple of Plato, whose writings were exercising a powerful influence in Egypt and throughout the East. Its equivalent in the Aramaic language was familiar to the Jewish theologians. It appears to have been speedily introduced into the statements of Christian doctrine respecting the person of Jesus; although it was probably used with very indefinite and incorrect notions. But, as one who would make known to the heathen the true God uses the best well-known term he can find (Acts xvii. 23), connecting with it more correct and exalted ideas; so it seems that the inspired evangelist 'took the familiar term, and, as it were, infused into it the peculiar and Christian sense in which it is used in his writings.' Many suppose that 'the Word' here is nearly equivalent to 'Wisdom:' but the original meaning and the usage of the term lead us rather to think of the Divine Being who *communicates* with man; and this idea appears the most agreeable both to the description of Him who 'reveals the Father,' and to the immediate context (see note 1).

[4] 'The Word' is closely united with the Divine nature, and is partaker of the Godhead absolutely, without restriction or qualification. Yet in this union there is a distinction (ver. 2), not in offices and [illegible]tions only, but

4 made by[1] him; and without him was not any thing made that was made. [e] In
5 him[2] was life; and [f] the life was [g] the light of men. And [h] the light shineth[3] in darkness; and the darkness comprehended it not.

The manifestation and work of the Divine Word; with the testimony of John the Baptist.

6, 7 [i] THERE was a man sent from God whose name *was* John. [k] The same came for a witness, to bear witness of the Light, that all *men* through him might believe.
8 [l] He was not that Light, but *was sent* to bear witness of that Light.
9 [m] *That* was the true[4] Light, which lighteth every man that cometh into the
10 world. He was in the world, and [n] the world was made by him, and [o] the
11 world[5] knew him not. [p] He came unto his own, and his own received him not.
12 But [q] as many as received him, to them gave he power[6] to become the sons[7] of
13 God, *even* to them that believe on his name: which were born, [r] not of blood,[8] [s] nor of the will of the flesh, nor of the will of man, [t] but of God.
14 And the Word [u] was made flesh,[9] and dwelt among us (and [x] we beheld[10] his glory, the glory as of [y] the only begotten[11] of the Father) [z] full of grace and truth.[12]
15 John bare witness[13] of him, and cried, saying, This was he of whom I spake, [a] He that cometh after me is preferred before me:[14] [b] for he was before me.
16, 17 And of his [c] fulness have all we[15] received, [d] and grace for grace.[16] For[17] [e] the
18 Law was given by Moses, *but* [f] grace and [g] truth came by Jesus Christ. [h] No man hath seen God at any time; [i] the only begotten Son, which is in the bosom[18] of the Father, [k] he hath declared *him*.

[e] see refs. ch. 11. 25.
[f] see refs. Is. 49. 6.
[g] see refs. Is. 9. 2.
[h] ch. 3. 19, 20; 12. 35—40; 1 Cor. 2. 14.
[i] see refs. Mt. 3. 1, 3.
[k] ch. 3. 26—36.
[l] ver. 20; ch. 3. 28.
[m] Is. 49. 6; 1 John 2. 8.
[n] Heb 1. 2; 11. 3.
[o] ch. 17. 25.
[p] Is. 53. 1—3; Lk. 19. 14; 20. 13—15; Ac. 13. 46.
[q] Is. 56. 5; Jer. 3. 19; Ro. 8. 14, 15; Gal. 3. 26; 1 John 3. 1.
[r] see refs. ch. 8. 33—41.
[s] Ro. 9. 10—16.
[t] see refs. ch. 3. 3—8.
[u] Mt. 1. 16, 20—23; 1 Tim. 3. 16; Rom. 1. 3; Heb. 2. 14—17.
[x] ch. 2. 11; 11. 40; Mt. 17. 1—5.
[y] see refs. Ps. 2. 7.
[z] 2 Cor. 12. 9; Col. 1. 19; 2. 3, 9.

VERS. 15—31: CHRON. TAB. Sec. 16.
[a] ch. 3. 31; Mt. 3. 11.
[b] ch. 8. 58; Mic. 5. 2.
[c] ch. 3. 34; Col. 1. 19.
[d] Mt 13 12; Eph. 4. 7.
[e] Ex. 20. 1, etc.
[f] Ro 3. 24.
[g] ch. 14. 6; Ro. 15. 8.
[h] ch. 6. 46; Ex. 33. 20.
[i] ch. 3. 16, 18.
[k] ch. 17. 6; Mt. 11. 27.

subsisting, 'in the beginning,' before any external Divine act. With respect to this distinction the terms 'person' and 'personality' are commonly used; but it must be remembered that no uninspired language can be supposed accurately to express these mysterious truths. The words here used are probably intended to oppose at once the denial of our Lord's proper Deity, and the confusion of 'Persons' in the Godhead.

1 Rather, 'through him;' *i. e.* by his agency; and so in ver. 17. This form of expression is used in speaking of a Divine agent in Rom. xi. 36; 1 Cor. i. 9; Gal. i. 1. It seems to intimate that the Son does not act apart from the Father (see ch. v. 19—23). Nor does the Father act apart from the Son; for 'without him was not even one thing made which has been made.'

2 Life was in Him as in its source, whence all life is derived; and especially man's life. And this life is also light; for without knowledge, purity, and joy (of which light is the symbol) man does not really *live*.

3 The meaning is, 'has been and is shining;' referring to the whole series of Divine communications to man, which had not been 'comprehended;' so that men remained ignorant of God, degraded, and unholy.

4 Some render this, 'The true light, which lighteth every man, was [now] coming into the world.' Others, 'The true light was that which, coming into the world, lighteth every man.' 'True' here and elsewhere in John's Gospel means *original, real* (in opposition to *representative, apparent*, the 'figures of the true,' Heb. ix. 24); and therefore also *permanent* and *universal*. John 'was the burning and shining lamp' (ch. v. 35); but neither his origin nor his powers fitted him to be 'the true Light' of 'every man.'

5 That is, mankind at large, who did not recognise or 'receive' him. But more than this, 'his own' inheritance, 'his own' chosen people of Israel, failed to acknowledge him (ver. 11). Some, however, in all ages and in different nations, not by virtue of human will or human parentage, but under a Divine power, were led to receive him, and thus obtained the privilege of being 'sons of God' (12, 13). This seems to refer primarily to the salvation of believers before his incarnation, who by faith 'saw his day,' and were glad (ch. viii. 56).

6 Or, 'the right;' including all that enabled them to become such.

7 Rather, 'children.' This word is chosen perhaps, not only because it best expresses the believer's privileges and character, but also as being in keeping with the aspect in which the Incarnate Word is now to be presented, as the 'only begotten' (ver. 14), the 'firstborn among many brethren.'

8 Literally, 'bloods;' perhaps meaning, as in Hebrew, blood-shedding. These accumulated expressions enforce the idea that these children of God became such by virtue, not of outward rites, such as circumcision; nor of human parentage, as descendants of Abraham (Matt. iii. 9); nor of anything depending in any way upon man's will; but by the will and power of God (ch. iii. 5).

9 Or, 'became flesh.' Flesh here stands for the human nature generally, including soul as well as body. It may be selected here because some asserted that our Lord's body was only a *semblance*. The words 'dwelt among us' seem to refer to the dwelling of God among men, symbolized by the Shechinah, or visible 'glory,' in the holy of holies.

10 One remarkable peculiarity of this evangelist is the reference which he constantly makes to what he and his colleagues had 'seen and heard,' as affording indisputable evidence of the truth of his testimony. Compare Luke ix. 28—36, and notes.

11 That is, 'such as is suitable to the only begotten from the father.' This term, peculiar to John, seems here to refer to ver. 12; and to assert that, however close the relation of the believer to God and to Jesus, yet it must be always distinguished from that still closer relation in which Jesus alone stands to the Father.

12 Compare ver. 17, where 'grace and truth' are opposed to the Mosaic law. The incarnate Word is 'full of grace and truth' as the Revealer and Bestower of pardoning mercy, and the substance of all that had been set forth in the ancient types.

13 Rather, 'bears witness.' His testimony still remains as one evidence of these truths.

14 Or, 'has come to be before me.' Though he was *after* me in his ministry on earth, he was *before* me in dignity and pre-existence; and therefore now takes precedence of me.

15 All of us who believe in him (ver. 12).

16 'Grace in the place of grace;' *i. e.* successive communications of ever-increasing blessings. This expression beautifully represents the inexhaustible 'fulness' of Christ.

17 The inferior economy might be intrusted to the hands of a servant (Heb. iii. 2—6); the realization of all its foreshadowed blessings, and especially the exercise of the highest Divine prerogative of sovereign mercy, could be committed only to One whose intimacy with the Father, such as no mere man could pretend to, would enable him to make the fullest revelation of God (ver. 18).

18 See note on Luke xvi. 22; also ch. xiii. 23.

John's testimonies of Christ to the priests, and to his own disciples; Jesus gains disciples.

19 AND[1] this is [t] the record of John, when the Jews[2] sent priests and Levites
20 from Jerusalem to ask him, Who art thou? And [m] he confessed, and denied not;
21 but confessed,[3] I am not the Christ. And they asked him, What then? Art thou [n] Elias? And he saith, I am not.[4] Art thou [o] that prophet?[5] And he
22 answered, No. Then said they unto him, Who art thou? that we may give an
23 answer to them that sent us. What sayest thou of thyself? [p] He said, I *am* 'the voice of one crying in the wilderness, Make straight the way of the Lord' [Isa. xl. 3], as said the prophet Esaias.
24, 25 And they which were sent were of the Pharisees.[6] And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias,
26 neither that prophet? John answered them, saying, [q] I baptize with water:[7]
27 [r] but there standeth one among you, [s] whom ye know not; [t] he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.[8]
28 These things were done [u] in Bethabara,[9] beyond Jordan, where John was baptizing.
29 The next day John seeth Jesus coming unto him, and saith, Behold [x] the Lamb[10]
30 of God, [y] which taketh [z] away[11] the sin of the world![12] [a] This is he of whom I said, After me cometh a man which is preferred before me: for he was before
31 me. And [b] I knew him not:[13] but that he should be made manifest[14] to Israel, [c] therefore am I come baptizing with water.
32 [d] And John bare record, saying, I saw the Spirit descending from heaven like
33 a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, [e] the same is he which baptizeth with the
34 Holy Ghost. And I saw, and bare record [f] that this is the Son of God.[15]
35, 36 Again the next day after John stood, and two of his disciples; and looking
37 upon Jesus as he walked, he saith, [g] Behold the Lamb of God! And the two dis-
38 ciples heard him speak, and they followed[16] Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,[17]) [h] where dwellest thou?
39 He saith unto them, [i] Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.[18]

t ch. 5. 33.
m ch. 3. 28; Mt. 3. 11; Lk. 3. 15; Ac. 13. 25.
n see refs. Mal. 4. 5.
o Deu. 18. 15, 18.
p ch. 3. 28; see refs. Mt. 3. 3.
q Mt. 3. 11.
r Mal. 3. 1.
s vers. 10, 11.
t vers. 15, 30; Ac. 19. 4.
u ch. 10. 40; Judg. 7. 24.
x see refs. Ge. 22. 8; Ex. 12. 3—10; 29. 38, 39; Is. 53. 7; Ac. 8. 32.
y see refs. Is. 53. 4—6, 11; 2 Cor. 5. 15; Gal. 1. 4; 3. 13; Heb. 1. 3; 2. 17; 1 John 2. 2; 3. 5; 4. 10; Rev. 1. 5.
z Lu. 16. 21, 22.
a vers. 15, 27.
b see Lk. 1. 80.
c ver. 7; Mal. 3. 1; Mt. 3. 6; Lk. 1. 17, 76—79; 3. 3, 4; Ac. 19. 4.
d ch. 5. 33; see refs. Mt. 3. 15, 16.
e Mal. 3. 1; Mt. 3. 11; Ac. 1. 5; 2. 2—4; 10. 44; 19. 6.
f Mt. 3. 17.
VERS. 35—42: CHRON. TAB. Sec. 17;
g ver. 29; Is. 45. 22. Heb. 12. 2.
h ch. 12. 21; 1 Ki. 10. 8; Ps. 27. 4; Pro. 8. 34; S. Song 1. 7.
i ch. 6. 37; Pro. 8. 17; Mt. 11. 28; Rev. 3. 20.

1 The evangelist, having alluded to John's testimony, now brings it forward as delivered on various occasions. First, in answer to the priests who were commissioned to investigate his pretensions, John declares that he is not the Messiah, but his forerunner (vers. 19—28). Then, on the next day, he points out Jesus to his disciples as the Divinely promised victim, who was destined to expiate human guilt, and had been made known to him by a sign from heaven (29—34). Again, on the day following, he repeats his testimony, and thus leads two of his disciples to attach themselves to Jesus as their 'Master' (35—39). The consequences of this testimony are then more fully unfolded, in the zeal of the new disciples to bring their friends to Jesus, and in the increase of the little band of followers by their own efforts, and by the attractions of his supernatural knowledge and grace (40—51). And the truth of John's testimony is confirmed, to the stronger conviction of the new disciples, by our Lord's first miracle, when he turned water into wine at a wedding-feast (ii. 1—12). These events must have occurred after our Lord's baptism and temptation; and they would occupy the short space of about a week.

2 The term 'the Jews' is often used by John for the rulers, civil and ecclesiastical, of the Jewish people.

3 An emphatic statement of his denial.

4 In the sense in which the Jews used the word, he was not Elijah, whom they expected to return in person (see Matt. xvii. 10). John came, indeed, in the spirit and power of Elijah (Luke i. 17, and note); and therefore is called Elijah by our Lord (Matt. xi. 14; xvii. 11), as well as by the prophet Malachi (ch. iv. 5). But it is quite possible that he, like our Lord's disciples (Mark ix. 11—13), was not aware that the prediction alluded to himself.

5 See Deut. xviii. 15—18; from which some of the Jews inferred that one of their prophets would return, either as the Messiah or as his attendant. See Matt. xvi. 14, and note.

6 The fact that they were Pharisees explains the prominence which they gave to an external ordinance (ver. 25) in their inquiries. Comp. Mark vii. 3—13.

7 This answer was both a *vindication* of himself, asserting that the Messiah, whose right to baptize all allowed, was already come, and that John was his forerunner; and a *reproof* to them, teaching them that, in the new dispensation, outward ordinances would be of less account than they were wont to make them.

8 See note on Matt. iii. 11.

9 All the best manuscripts have 'Bethany,' instead of Bethabara. The words 'beyond Jordan' distinguish it from the Bethany near Jerusalem.

10 Isaiah (ch. liii. 7) had likened the Messiah in his death to a lamb, with which the people were already familiar as a Divinely appointed sacrificial victim, both in the daily offering (Exod. xxix. 38, 39), and also in the Passover (Exod. xii.) which the evangelist distinctly connects with our Lord's death (ch. xix. 36). John points out Jesus as the antitype of these types, the fulfilment of this prophecy.

11 Or, 'beareth away.' See Isa. liii. 5, and note.

12 Not the sin of the Jewish nation only, but of the whole human race. See 1 John ii. 2.

13 John probably was personally acquainted with Jesus previously to his baptism, and knew the holiness of his life; but it was not until he saw the appointed sign that he was assured that Jesus was the Messiah.

14 Partly by the descent of the Spirit upon him in baptism, partly by John's consequent testimony.

15 Referring to the voice which accompanied the descent of the Holy Spirit (Matt. iii. 17).

16 Apparently walking after him (ver. 38), as if they wished to overtake and converse with him.

17 'Master' is the old English for *Teacher*.

18 An apparent discrepancy between Mark xv. 23 and John xix. 14 has led some to suppose that John reckons the hours from midnight, according to one of the Roman methods, so as to make this ten o'clock A. M. But see notes on those passages. It was probably about four o'clock in the afternoon. The two disciples seem to have remained with Jesus till the usual time for retiring to rest. What they then saw and heard confirmed their belief that he was the Messiah (ver. 41).

40 One of the two[1] which heard John *speak*, and followed him, was [k] Andrew,
41 Simon Peter's brother. He first[2] findeth his own brother Simon, and saith unto him, We have found [l]the Messias, which is, being interpreted, the Christ [*or*, the
42 anointed [m]]. And he brought him to Jesus. And when Jesus beheld him, he said, [n]Thou art Simon [o]the son of Jona: [p] thou shalt be called Cephas,[3] (which is by interpretation, [q]A stone.) \\
43 The day following Jesus would go forth into Galilee. [r]And [he] findeth Philip,
44 and saith unto him, Follow me.[4] Now [s]Philip was of Bethsaida,[5] the city of Andrew and Peter.
45 Philip findeth [t]Nathanael,[6] and saith unto him, We have found him, of whom [u]Moses in the Law, and the [v]Prophets, did write, Jesus [w]of Nazareth, [x]the son
46 of Joseph. And Nathanael said unto him, [y]Can there any good thing come out of Nazareth?[7] Philip saith unto him, Come and see.
47 Jesus saw Nathanael coming to him, and saith unto him, Behold [z]an Israelite
48 indeed,[8] in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, [a]when
49 thou wast under the fig tree, I saw thee. Nathanael answered and saith unto
50 him, Rabbi, [b]thou art the Son of God; thou art [c]the King of Israel.[9] Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig
51 tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily,[10] I say unto you, Hereafter[11] ye shall see [d]heaven open, [e]and the angels of God [f]ascending and descending upon the Son of man.[12]

Miracle of turning water into wine at Cana.

2 AND the third day[13] there was a marriage in [g]Cana[14] of Galilee; and the
2 mother of Jesus was there:[15] and both Jesus was called, and his disciples, to the
3 marriage.[16] And when they wanted wine, the mother of Jesus saith unto him,
4 They have no wine. Jesus saith unto her, [h]Woman,[17] [i]what have I to do with
5 thee? [j]mine hour[18] is not yet come. His mother saith unto the servants, What-
6 soever he saith unto you, do *it*.[19] And there were set there six waterpots of stone, [k]after the manner of the purifying of the Jews,[20] containing two or three firkins[21]
7 apiece. Jesus saith unto them, Fill the waterpots with water. And they filled
8 them up to the brim. And he saith unto them, Draw out now, and bear unto the

[k] Mt. 4. 18.

[l] Dan. 9. 25, 26.
[m] Ps. 2. 2.
[n] ch. 6. 70, 71.
[o] Mt. 16. 17, *Barjona.*
[p] Mt. 16. 18; 1 Cor. 1. 12; Gal. 2. 9.
[q] ch. 21. 2; Mt. 10. 2.

VERS. 43—51: CHRON. TAB. Sec. 8.

[r] 1 John 4. 19.
[s] ch. 12. 21.
[t] ch. 21. 2.
[u] Dan 8. 18; see refs. Lk 24. 27, 44.
[v] Is. 4. 2; 7. 14; 9. 6; 53 2; Mic. 5. 2; Zec. 6. 12; 9. 9.
[w] Mt. 2. 23; Lk. 2. 4, John 18 5.
[x] Mt. 1. 16.
[y] ch 7. 41, 42, 52.
[z] ch. 8. 39; Ge. 32. 28; Ps. 32. 2; 73. 1; Ro 2. 28, 29; 9. 6—8; 1 Pet. 2. 1.
[a] Mt. 6. 6; Ac. 10. 4.
[b] Mt. 14. 33.
[c] ch. 12. 13—15; 18. 37; 19. 3; Jer. 23. 5, 6; Eze 37. 21—25; Hos. 3. 5; see refs. Mt. 2. 2; 27. 11, 12.
[d] see refs. Eze. 1. 1.
[e] Ge. 28. 12; Mt. 4. 11; Mk. 1. 13; Lk. 2. 9, 13; 24 4; Ac. 1. 10; 2 Thes. 1. 7.
[f] Lk 22. 43; 24. 51; Heb. 1. 14.

VERS. 1—12: CHRON. TAB. Sec. 19.

[g] see Jos. 19. 28.

[h] ch. 19 26.
[i] so 2 Sam 16. 10, 19. 22.
[j] ch. 7. 6.

[k] Mt. 7. 2—4; Lk. 11. 39.

1 It can scarcely be doubted that the other of 'the two' who is not named is the evangelist himself; who avoids the mention of his own name throughout his Gospel. The whole narrative bears the marks of an eye-witness.

2 Or, 'he is the first to find;' *i. e.* either before John found Simon, or before John found his own brother James. It is an emphatic statement, that Simon was brought to Jesus originally through his brother's efforts.

3 The Aramaic name 'Cephas,' like the Greek name 'Peter,' means a *rock*. This new name indicated our Lord's Divine knowledge of Simon's character and future service: see note on Matt. xvi. 18.

4 That is, Become my disciple. This did not yet involve constant attendance upon Jesus, to which they were afterwards called.

5 See note on Matt. xi. 21. Peter was shortly afterwards living in Capernaum (Matt. viii. 5, 14).

6 Nathanael is described in ch. xxi. 2 as 'of Cana in Galilee;' where Jesus was two days afterwards (ch. ii. 1), and perhaps at this time. Nathanael is generally supposed to have been the same as Bartholomew: see note on Matt. x. 3.

7 See notes on Matt. ii. 23.

8 One of the true Israel—a real, faithful, prayerful servant of God. Jesus may allude to Gen. xxxii. 28; Psa. xv.

9 Nathanael's admiring confession shows his certain conviction that no human eye could have witnessed his retirement (ver. 50). It is not unlikely that he had been at the time praying, as a true Israelite, for the fulfilment of Israel's hopes; and if so, our Lord's allusion would be to him a most forcible proof that his prayer was now answered.

10 The phrase 'Verily, verily' is peculiar to John. 'The 'Verily, verily, I say unto you' of the Lord, answers to the 'Thus saith the Lord' of the prophets.'—*Stier.*

11 Rather, 'Henceforth.' Henceforth you shall see greater (ver. 50) and more glorious proofs of my Messiahship.

12 These words may perhaps allude to Jacob's vision (see Gen. xxviii. 12). Henceforth you shall behold such a communication opened between heaven and me, the representative of man, as may be well illustrated by that supernatural vision. On the title 'Son of man,' as applied by our Lord to himself, see note on Matt. viii. 20.

13 That is, the third day after the transactions related in ch. i. 44—51.

14 Cana (now Kena-el-Jelil) was about eight miles nearly due north of Nazareth.

15 Mary seems to have been connected in some way with this family, who were evidently not poor people (ver. 5). It was probably through her influence that 'both Jesus was invited, and his disciples.' The disciples having been gathered during the past few days, would be just at last included in the invitation. Perhaps it was this addition to the guests which caused 'wine to be wanting' (or to fail). As yet our Lord had wrought no miracle (ver. 11); but his mother seems to have expected that, after the events of the last week, he would begin more publicly to substantiate his claims as Messiah. This, indeed, he was prepared to do; but in doing it, he teaches her that, in his public work and in the exercise of his miraculous power, he was in no respect under her control (ver. 4).

16 Our Lord's presence at this festival shows that it is not the part of true piety indolently or timidly to shrink from social intercourse, but rather to endeavour to purify and improve it by the influence of Christian example and conversation.

17 The appellation 'Woman' is in Greek perfectly respectful, and was again addressed to his mother by our Lord in his tender parting on the cross (ch. xix. 26).

18 The time for showing my power.

19 Mary still feels assured that Jesus will interpose, and seems to have a presentiment of the manner in which he will do it (ver. 5).

20 See Mark vii. 2, 3, and notes.

21 The 'firkin' probably contained nearly nine gallons; so that each vessel held at least twenty gallons, and the total quantity of wine thus created would not be less than 120 gallons. The largeness of the quantity, the previous use of the vessels, and the commendation given to the wine, all show that there could be no collusion.

9 governor of the feast.[1] And they bare *it*. When the ruler of the feast had tasted 'the water that was made wine, and knew not whence it was; (but the servants which drew the water knew;) the governor of the feast called the bride-
10 groom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.
11 This beginning of miracles[2] did Jesus in Cana of Galilee, [m] and manifested forth his glory: and his disciples believed on him.[3]
12 After this he went down to Capernaum, he, and his mother, and [n] his brethren, and his disciples: and they continued there not many days.

Jesus goes up to the Passover at Jerusalem, cleanses the temple, and performs miracles; his conversation with Nicodemus.

13 [o] AND[4] the Jews' passover was at hand;[5] and Jesus went up to Jerusalem.
14 [p] And [he] found in the temple those that sold oxen and sheep and doves, and the
15 changers of money sitting:[6] and when he had made a scourge of small cords,[7] he drove them all out of the temple, and the sheep, and the oxen; and poured
16 out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; [q] make not [r] my Father's house[8] an house of
17 merchandise. And his disciples remembered that it was written, 'The zeal of thine house[9] hath eaten me up' [Psa. lxix. 9].
18 Then answered the Jews and said unto him, [s] What sign[10] showest thou unto
19 us, seeing that thou doest these things? Jesus answered and said unto them,
20 'Destroy this temple,[11] [u] and in three days [v] I will raise it up. Then said the Jews, Forty and six years was this temple in building,[12] and wilt thou rear it up
22 in three days? But he spake [w] of the temple of his body. When therefore he

[l] ch. 4. 46.

[m] ch. 1. 14; 11. 4, 40; Ac. 2. 22.

[n] Mt. 12. 46; 13. 55, 56.

VERS. 13—25: CHRON. TAB. Sec. 20.

[o] ver. 23; ch. 5. 1; 6. 4; 11. 55; Lk. 2. 41; Ex. 12. 14; Deu. 16. 1, 16.

[p] see refs. Mt. 21. 12, 13.

[q] Jer. 7. 11.

[r] ch. 5. 17, 18; 10. 29, 30; Lk. 2. 49.

[s] ch. 6. 30; Mt. 12. 38.

[t] Mt. 26. 61; 27. 40; Mk. 14. 58; 15. 29.

[u] Mt. 12. 40; 27. 63.

[v] ch. 10. 17, 18; Mk. 8. 31; 1 Cor. 15. 3, 4.

[w] ch. 1. 14, *Gr.*; Col. 2. 9; Heb. 8. 2; so 1 Cor. 3. 16; 6. 19; 2 Cor. 6. 16.

[1] Some suppose this person to have been an upper servant, who superintended the whole arrangements; but he was more probably one of the guests, who had the general superintendence of the feast. Compare the apocryphal book, Ecclesiasticus xxxv. 1, 2. The Greeks and Romans had a similar practice. This miracle may be regarded as not only showing forth our Lord's power and kindness, and affording evidence of his Divine mission, but as also indicating his ability and willingness to bestow the richest blessings.

[2] John almost invariably uses a word which means 'signs' rather than 'miracles' or *wonders;* perhaps in order to keep before his readers' minds the *significance* of our Lord's works.

[3] That is, their faith in him was strengthened and confirmed. See ch. xi. 15.

[4] Honouring all Divine ordinances, our Lord, soon after the commencement of his public work, goes up to the Passover at Jerusalem (ch. ii. 13). There he cleanses the temple of the traffickers (14—17), an act which he repeated at the close of his ministry (see Matt. xxi. 12, and note); and, in reply to a demand for proof of his Divine authority, predicts his own resurrection, in a figure which his disciples did not understand till it was fulfilled, (18—22). He also works miracles which lead many to recognise him as the Messiah (23—25); and induce Nicodemus, a distinguished member of the Sanhedrim, to come secretly to inquire further respecting the kingdom of God which he had announced (ch. iii. 1, 2). He astonishes the inquirer by solemn and repeated assertions that even a Jew—a Pharisee, and a 'teacher of Israel'—must undergo a thorough change in principle and feeling, in order to comprehend or partake of the blessings of this kingdom (3). Amazement and wounded pride prompt the reply, which seems designed to throw contempt upon the whole subject (4). But Jesus repeats his assertion; refers to physical facts which none can explain, but none can doubt (5—8); meets another question of incredulous surprise by intimating that there was more reason to be surprised at the doubter's ignorance, and by insisting again on the reception of his testimony (9—11). He then proceeds to further disclosures respecting his own heavenly origin and nature (12, 13), the object of his mission, and the mode of fulfilling it (14, 15); the purpose of Divine love in sending him forth (16, 17), and the results of his work in the salvation and condemnation of men (18—21). The effect of this conversation we are left to gather from subsequent hints; which show that the timid and half incredulous inquirer became a true, though long a secret disciple.

[5] This our Lord's first Passover, during his public ministry, is mentioned by John alone, though the language of the other evangelists implies that he had gone to Judæa soon after the beginning of his ministry (Matt. iv. 12; Mark i. 14). John connects with this first Passover the cleansing of the temple and the casting out of the traders; while the other evangelists describe a like transaction at his last Passover (Matt. xxi. 12, 13; Mark xi. 15—17; Luke xix. 45, 46). The two transactions resemble each other so much, that some have thought them to be the same. But our Lord's *actions*, as well as his *words* (see note on Matt. v. 1), might well be repeated if occasion arose. And, beside the difference in the language employed on the two occasions, and in other particulars recorded, there is every probability that the act would need to be repeated, for a single reproof would hardly altogether put a stop to a custom which some found so profitable, and many so convenient. See notes on Matt. xxi. 12, 13; Mark xi. 15—17.

[6] In the East, at the present day, sitting is the common posture of tradesmen at their business.

[7] Bands made probably, as the Greek word suggests, of the rushes strewn for the cattle to lie on. The 'scourge' seems to have been merely a symbol of authority. The traffickers, conscious of the unlawfulness of their proceedings, and awed by the authority of our Lord, at once obeyed.

[8] A phrase similar to that in Luke ii. 49, and involving a claim to Messiahship.

[9] That is, 'zeal for thy house—for its purity and honour.' 'Hath eaten me up' is an expression denoting a vehemence of desire which disregarded danger.

[10] It was rather for the authoritative mode in which our Lord did this, than for the act itself, that they required a warrant.

[11] Neither our Lord's disciples nor the Jews appear to have understood this saying, which was purposely enigmatical, as he had not yet begun to speak openly of his death. It was afterwards employed in a perverted form against him (see Matt. xxvi. 61, and note).

[12] The temple had already been so long in building; for it was then just forty-six years from the commencement of the work by Herod, in the fifteenth year of his reign: Joseph. Bell. Jud. i. 21, 1. It was not completed till about A. D. 63, seven years before its destruction by the Romans, A. D. 70.

was risen from the dead, [x] his disciples remembered that he had said this unto them; and they believed the Scripture,[1] and the word which Jesus had said.

23 Now when he was in Jerusalem at the passover, in the feast *day*,[2] [y] many
24 believed in his name, when they saw the miracles which he did.[3] But Jesus
25 [z] did not commit[4] himself unto them, because he knew all *men*, and needed not that any should testify of man: for [a] he knew what was in man.

3 There was a man of the Pharisees, named [b] Nicodemus, a ruler of the Jews:
2 [c] the same came to Jesus by night,[5] and said unto him, Rabbi, [d] we know[6] that thou art a teacher come from God: for [e] no man can do these miracles that thou doest, except [f] God be with him.
3 Jesus answered and said unto him, Verily, verily, I say unto thee, [g] Except a man be born again,[7]
4 Nicodemus saith unto him, [h] How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?
5 Jesus answered, Verily, verily, I say unto thee, [i] Except a man be born of
6 water [k] and *of* the Spirit,[8] [l] he cannot enter into the kingdom of God. [m] That which is born of the flesh is flesh;[9] and that which is born of the Spirit is
8 spirit. Marvel not that I said unto thee, Ye must be born again.[10] [n] The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: [o] so is every one that is born of the Spirit.
9 Nicodemus answered and said unto him, [p] How can these things be?
10 Jesus answered and said unto him, [q] Art thou a master of Israel, and knowest
11 not these things?[11] [r] Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and [s] ye receive not our witness.[12] If I have
12 told you [t] earthly[13] things, and ye believe not, how shall ye believe, if I tell you
13 *of* [u] heavenly things? And [x] no man hath ascended up to heaven, [y] but he that
14 came down from heaven, *even* the Son of man which is in heaven. [z] And as Moses lifted up[14] the serpent in the wilderness, even so [a] must the Son of man be
15 lifted up: [b] that whosoever believeth in him should [c] not perish, but have [d] eternal life.

[x] Lk. 24. 8.

[y] ch. 7. 31; 8. 30; 10. 42; 11. 45.
[z] ch. 6. 15.
[a] ch. 4. 17—19; 6. 64; 16. 19, 30; 1 Sam. 16. 7; see refs. Mk. 2. 8; Ac. 1. 24; Rev. 2. 23.

VERS. 1—21: CHRON. TAB. Sec. 21.

[b] ch. 7. 45—52; 19. 39, 40.
[c] ch. 7. 13
[d] Mt. 22. 16.
[e] ch. 2. 23; 7. 31; 9. 16, 30—33; Ac. 2. 22.
[f] Ac. 10. 38.
[g] Gal. 6. 15; Tit. 3. 5; Jam. 1. 17, 18; 1 Pet. 1. 3, 23.
[h] 1 Cor. 2. 14.
[i] Mt. 28. 19; Mk. 16. 16; Eph. 5. 26. —7; 1 Pet. 3. 21.
[k] Ro. 8. 9; 1 Cor. 6. 11.
[l] Mt. 18. 3.
[m] see refs. Ge. 5. 3; Ro. 7. 18; 8. 5—8.
[n] Job 37. 10—13, 16, 17, 21, 22; 1 Cor. 2. 11.
[o] ch. 1. 13; Ecc. 11. 5.
[p] ch. 6. 52, 60.
[q] Is. 9. 16; Heb. 5. 12.
[r] ch. 1. 18; 14. 24; Mt. 11. 27; 2 Pet. 1. 16—21; 1 John 1. 1—3.
[s] ch. 5. 38; 12. 37.
[t] 1 Cor. 3. 1, 2.
[u] 1 Cor. 2. 6, 7; 1 Tim. 3. 16.
[x] ch. 1. 18; Pro 30. 4.
[y] ch. 6. 33, 51, 62; 8. 42; Eph. 4. 9, 10.
[z] Num. 21. 7—9.
[a] ch. 8. 28; 12. 32—34.
[b] ch. 6. 40, 47; 11. 25, 26; Mk. 16. 16; Ro. 5. 1, 2, 10 9 -13
[c] ch 10 28; Mt 18. 11.
[d] ch. 17. 3; 1 John 5. 20.

1 That is, the Old Testament, which in several passages foretells the resurrection of Christ. See Psa. xvi. 9, 10, and note. Compare also ch. xx. 9; and Luke xxiv. 26, 27.

2 Rather, 'at' or 'during the festival.' See note on Matt. xxvi. 5.

3 These miracles are not recorded, but they were evidently remarkable: see ch. iii. 2.

4 He did not intrust himself and the mysteries of his person and kingdom to all those who appeared to be disposed to regard him as a teacher sent from God; for he knew all that was in them. This omniscience, extending to all the secrets of the heart, is further strikingly displayed in the following incident.

5 That Nicodemus 'came to Jesus *by night*' through fear is evident from the manner in which his coming is afterwards referred to in contrast with his subsequent open confession: see ch. xix. 39.

6 Nicodemus may refer only to himself; but it is probable that there had been some discussions among the rulers respecting the claims of Jesus, and that there were others who agreed with him in this conviction. It is not Messiahship, but merely a Divine commission as a *teacher*, which he here acknowledges.

7 Some render this, 'born from above.' But the reply of Nicodemus (ver. 4), and other New Testament phrases (Titus iii. 5, etc.), show that it means 'born anew.' This term was applied by the Jews to a proselyte from heathenism; so that its meaning would be partially understood by a religious teacher.

8 Many suppose the 'water' to refer to baptism; and some think that our Lord intended by these words to reprove Nicodemus for neglecting John's baptism of repentance (see Luke vii. 30). Others regard this language as exactly parallel to Matt. iii. 11, where the Divine Agent of purification is connected with a symbol of his work; in the one case fire being the symbol chosen, in the other water. See Psa. xxvi. 6; Ezek. xxxvi. 25; Eph. v. 26. It should be remembered that our Lord was conversing with one of the Pharisees, who generally made far too much of external rites.

9 Corrupt humanity can only produce its like. All that is holy, and fitted for the kingdom of heaven, is in its origin and nature not fleshly, but spiritual; and no agency but that of the Spirit of God can impart it. Hence the terms 'flesh' and 'spirit' are often used in Scripture to denote respectively the *unrenewed* and *renewed* state of man's heart. See especially Rom. vii. 18; viii. 5—9; Gal. v. 16—19.

10 Do not think the change of which I speak incredible because you cannot understand the way in which it is brought to pass. Powerful effects, which all can see, are produced by unseen causes beyond human control in the *natural* world: well, therefore, may the like be expected in the *spiritual* world (ver. 8). The beauty and aptitude of this illustration are still more apparent in Hebrew and Greek, in both of which 'wind' and 'spirit' are expressed by the same word.

11 Nicodemus ought, as a religious teacher, to have learned this doctrine from the Old Testament Scriptures (Psa. li. 10; Ezek. xi. 19, 20; xxxvi. 26, etc.) He would then have been prepared to believe our Lord's words.

12 Our Lord here shows the unreasonableness of that unbelief, which would not receive his testimony as that of men is received with respect to matters which they *know*.

13 You do not receive 'the earthly' parts of my doctrine, connected with human consciousness and the present world; how will you receive 'the heavenly' truths, which none but an inhabitant of heaven can know, respecting my Divine origin and the high purposes of God's all-comprehending (ver. 16) love?

14 Our Lord illustrates his work by referring this 'teacher of Israel' to a Divinely commanded act of the great lawgiver whom he venerated (Numb. xxi. 9). The representative of death, the image of the creature which inflicted it, gave life and health to all, who recognised the appointment and trusted in the provision of Jehovah's mercy. So to those who believe in the Son of man, thus 'lifted up' to the view of all, 'everlasting life' flows through death, the death, however, not of the *destroyer*, but of the *Deliverer*.

16 [c]For[1] God so loved the world, that [d]he gave his only begotten Son,[2] that
17 whosoever believeth in him should not [e]perish, but have everlasting life. [f]For
God sent not his Son into the world to condemn[3] the world; [g]but that the
18 world through him might be saved. [h]He that believeth on him is not condemned:
[i]but he that believeth not is condemned already,[4] because he hath not believed
19 in the name of the only begotten Son of God. And this is the condemnation, [k]that
light is come into the world, [l]and men loved darkness rather than light, because
20 their deeds were evil. For [m]every one that doeth evil hateth the light, neither
21 cometh to the light, lest his deeds should be reproved [*or*, discovered]. [n]But he
that doeth truth[5] cometh to the light, that his deeds may be made manifest, that
they are wrought in God.

Jesus, leaving Jerusalem, teaches and baptizes in Judæa; further testimony of the Baptist.

22 AFTER[6] these things came Jesus and his disciples into the land of Judæa;[7]
23 and there he tarried with them, [p]and baptized. And John also was baptizing in
Ænon[8] near to Salim, because there was much water there: [q]and they came,
24 and were baptized. For [r]John was not yet cast into prison.[9]
25 Then there arose a question between *some* of John's disciples and the Jews[10]
26 about purifying. And they came unto John, and said unto him, Rabbi, he that
was with thee beyond Jordan, [s]to whom thou barest witness, behold, the same
baptizeth, and all *men* come to him.
27 John answered and said, [t]A man can receive[11] nothing, except it be given him
28 from heaven. Ye yourselves bear me witness, that I said, [u]I am not the Christ,
29 but [x]that I am sent before him. [y]He that hath the bride is the bridegroom: but
[z]the friend[12] of the bridegroom, which standeth and heareth him, rejoiceth greatly
30 because of the bridegroom's voice:[13] this my joy therefore is fulfilled. [a]He must
increase, but I *must* decrease.[14]
31 He[15] that cometh from above [b]is above all: [c]he that is of the earth is
earthly, and speaketh of the earth:[16] [d]he that cometh from heaven is above all.
32 And [e]what he hath seen[17] and heard, that he testifieth; [f]and no man receiveth
33 his testimony. He that hath received his testimony [g]hath set to his seal[18] that

[c] 2 Cor. 5. 19—21; 1 John 4. 9—11, 19.
[d] Ro. 5. 10; 8. 32.
[e] 1 Cor. 1. 18; 2 Cor. 4. 3; 2 Pet. 3. 9.
[f] ch. 12. 47.
[g] Is. 53. 4—6, 10 - 12; 1 John 2. 2; 4. 14.
[h] ch. 5. 24; 6. 40, 47; 20. 31; Ro. 8. 1, 34—39; 1 John 5. 12.
[i] Heb. 2. 3; 12. 25.
[k] ch. 1. 4, 9—11; 8. 12.
[l] Is. 30. 9—13; Pro. 1. 26—31; Ec. 1. 23.
[m] ch. 7. 7; Job 24. 13, 17; Am. 5. 10.
[n] Ps. 139. 23, 24.

VERS. 22—36: CHRON. TAB. SEC. 22

[p] ch. 4. 1, 2.
[q] Mt. 3. 5, 6.
[r] Mt. 14. 3.
[s] ch. 1. 7, 15, 26—36.
[t] 1 Chr. 28. 4, 5; Am. 7. 15; 1 Cor. 4. 7; 12. 11; 15. 10; Gal. 1. 1; Heb. 5. 4; Jam. 1. 17.
[u] ch. 1. 20, 27.
[x] ch. 1. 23; Mal. 3. 1.
[y] Ps. 45. 9—17; S. Song 3. 11; 4. 10; Mt. 22. 2; 2 Cor. 11. 2; Eph. 5. 25—27; Rev. 21. 9.
[z] S. Song 5. 1; Mt. 9. 15.
[a] Ps. 72. 8—17; Is. 9. 7; Dan. 2. 34, 35, 44, 45; Col. 1. 18; Rev. 11. 15.
[b] ch. 1. 15, 27; 5. 22, 23; Mt. 28. 18; Ro. 9. 5; Heb. 1. 3—8; Rev. 19. 16.
[c] 1 Cor. 15. 47, 48.
[d] ch. 6. 33; Eph. 1. 21; Phil. 2. 9—11.
[e] ch. 8. 26; 15. 15.
[f] Ro. 10. 16—21.
[g] Ro. 3. 3, 4; 1 John 5. 9, 10.

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1 The change in tenses, and the similarity to John's usual phraseology in vers. 16—21, as well as the full announcement which they contain of the purpose and nature of our Lord's work, have led some to regard them as the evangelist's comment on the preceding words. But, on the whole, it seems not unlikely that the Divine Teacher continued to unfold the 'mysteries of the kingdom of God' to one whose previous knowledge prepared him to receive them, as soon as his heart began to open to the truth.

2 See note on ch. i. 14. Perhaps there may be here an allusion to the offering of Isaac. Comp. Gen. xxii. 2, 16; Rom. viii. 32.

3 The Jews imagined that the Messiah would come to save them, and to punish the Gentiles. But he is the gift of God's *love to the world;* and whoever, whether Jew or Gentile, receives him, shall have eternal life; whilst whoever, Jew or Gentile, rejects him, must be left in the condemnation which he has 'already' incurred. Hence, as expressing not God's *purpose*, but the *result* produced by man's unbelief, our Lord is said to have come also to 'judge' (ch. ix. 39).

4 Jesus being 'the only begotten Son of God,' those who reject him can hope for no other Saviour (ver. 18). But they have also brought a new curse upon themselves, by rejecting the Light which God in his mercy has given them (19). And they have shown the more clearly their determined hostility to God's holiness and love (20).

5 He who heartily *obeys* the truth must be attracted by this manifestation of God's holy love; for he lives under the renewing and sanctifying influence of Divine grace.

6 Chapter iii. 22—36 contains the Baptist's further testimony to our Lord. Jesus begins to baptize before John's ministry had terminated (22—24); and this involves John's disciples in a controversy, which they refer to their Master (25, 26). He then explains the inferiority of the relation which he sustains to Jesus, as the forerunner, the Bridegroom's friend, whose joy is in the Bridegroom's satisfaction (27—30). He shows that this must be so; for the heavenly must be superior to the earthly (31); since it is he who speaks with perfect knowledge, whose testimony is that of God himself, who has unlimited possession of Divine influence, and whom the Father loves and exalts (32—35). To receive him, therefore, is life; to reject him, eternal death (36).

7 That is, the rural districts of Judæa.

8 These places, Ænon and Salim, may be the same as Ain and Shilhim (Josh. xv. 32), in Judæa. But Eusebius and Jerome place them in Samaria, a little to the south of Bethshan.

9 John merely *alludes* to the Baptist's imprisonment; the account of which is to be sought in the other Gospels. From these words, compared with Matt. iv. 12, it appears that the events related in ch. i. 15—iv. 54 occurred between vers. 11, 12 of Matt. iv.

10 Many of the best manuscripts read 'a Jew,' instead of 'the Jews.'

11 John represses the jealous zeal of his disciples, by reminding them that he cannot go beyond the bounds of his mission as appointed by God (ver. 27), and that he has always declared that he is not the Messiah, but the Messiah's forerunner (28); holding to him a relation similar to that which the bridegroom's friend or agent holds to the bridegroom (29), who is of course the principal person. On the use of this figure, see note on Matt. ix. 15.

12 The 'friend of the bridegroom' negotiated the preliminaries of marriage, and arranged the marriage-feast.

13 His expressions of satisfaction.

14 As the morning star at the sun's approach.

15 Some critics regard vers. 31—35 as the words of the evangelist. But they may very well be those of the Baptist, being intimately connected with the foregoing.

16 One who has merely an earthly human nature cannot speak of heavenly things as He can who has dwelt among them, superior to them all, and intimately conversant with them (32). And yet even his testimony is received by almost 'none.' All, however, who do receive it do in fact attest God's truth (33); for his words are God's words, as he partakes without limit the Spirit of God (34).

17 See note on ver. 11.

18 That is, has set his seal to it, as one who attests a document.

34 God is true. [a] For he whom God hath sent speaketh the words of God: for God
35 giveth not the Spirit [b] by measure *unto him.* [c] The Father loveth the Son, [d] and
36 hath given all things into his hand. [e] He that believeth on the Son hath [1] everlasting life: and he that believeth not the Son shall not see life; but [m] the wrath of God abideth on him.[2]

[a] ch. 7. 16; 8. 26—28.
[b] ch. 1. 16; Col. 1. 19.
[c] Is. 42. 1; Mt. 3. 17.
[d] see refs. Mt. 11. 27.
[e] 1 John 5. 10—13.
[m] Gal. 3. 10; Eph. 5. 6; Heb. 10. 29.

Jesus, on his way to Galilee, discourses with a Samaritan woman; many believe on him.

4 WHEN[3] therefore [n] the Lord knew how the Pharisees had heard that Jesus
2 made and [o] baptized more disciples than John, (though Jesus himself baptized
4 not,[4] but his disciples,) he left Judæa, and departed again into Galilee. And he
5 must needs go through Samaria.[5] Then cometh he to a city of Samaria which
is called Sychar,[6] near to the parcel of ground [p] that Jacob gave to his son
6 Joseph.[7] Now Jacob's well[8] was there. Jesus therefore, being [q] wearied with *his* journey, sat thus[9] on the well: *and* it was about the sixth hour.
7 There cometh a woman of Samaria[10] to draw water. Jesus saith unto her,
8 Give me to drink. (For his disciples were gone away unto the city to buy
9 meat.[11])—Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?[12] (For [r] the Jews have no dealings with the Samaritans.[13])
10 Jesus answered and said unto her, [s] If thou knewest [t] the gift of God,[14] [u] and who it is that saith to thee, Give me to drink; [v] thou wouldest have asked of
11 him, and he would have given thee [x] living water.[15]—[y] The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence
12 then hast thou that living water? [z] Art thou greater than our father Jacob,[16] which gave us the well, and drank thereof himself, and his children, and his cattle?
13 Jesus answered and said unto her, [a] Whosoever drinketh of this water shall
14 thirst again: but [b] whosoever drinketh of the water that I shall give him shall never thirst;[17] but the water that I shall give him [c] shall be in him a well of
15 water springing up into everlasting life. [d] The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.
16,17 Jesus saith unto her, Go, call thy husband, and come hither.[18] The woman answered and said, I have no husband.
18 Jesus said unto her, Thou hast well said, I have no husband: [e] for thou hast had five husbands; and he whom thou now hast is not thy husband: in that
19 saidst thou truly. The woman saith unto him, Sir, [f] I perceive that thou art a

VERS. 1—3: CHRON. TAB. Sec. 23.
[n] Lk. 1. 76; 2. 11; 19. 31; 1 Cor. 15. 47; 2 Cor. 4. 5.
[o] ch. 3. 22, 26.
VERS. 4—42: CHRON. TAB. Sec. 24.
[p] Ge. 33. 19; 48. 22; Jos. 24. 32.
[q] see ch. 19. 28; Mt. 4. 2; Lk. 9. 58; 2 Cor. 8. 9; Heb. 2. 17; 4. 15.
[r] 2 Ki 17. 24, etc.; Ne. 4. 1, 2; Lk. 9. 52, 53; Ac. 10. 28.
[s] Ps. 9. 10.
[t] see refs. ch. 3. 16.
[u] vers. 25, 26; ch. 9. 35—37.
[v] Ps. 10. 17; Lk. 11. 9, 10; 23. 42, 43.
[x] see refs. Jer. 2. 13; Zec. 13. 1; 14. 8.
[y] 1 Cor 2. 14.
[z] ch 8. 53.
[a] ch. 6. 27, 49; Ps. 49. 16—20; Pro. 23. 5; Is. 65. 13, 14; Col. 3. 2; 1 Tim. 6. 17.
[b] ch. 6. 35, 58; 11. 26; Rev. 7. 16.
[c] ch. 7. 38; 14. 16—19; Ro. 8. 10, 17; 2 Cor. 1. 22; Eph. 4. 30.
[d] see ch. 3. 34; 17. 2, 3; Ps. 4. 6; Ro. 6. 23; 8. 5; Jam. 4. 3; 1 John 5. 20.
[e] ch. 1. 42, 47, 48; 2. 24, 25.
[f] ch. 1. 49; 6. 14; 7. 40; 2 Ki. 6. 12; Lk. 7. 16, 39; 24. 19.

1 As his present and enduring possession.

2 He was under this wrath before; refusing the appointed Deliverer he remains subject to it.

3 Ch. iv. sets Jesus before us in his all-comprehending grace as the Saviour of the world. Leaving Judæa to escape the notice of the Pharisees (vers. 1—3), he returns to Galilee through Samaria; and rests on the journey at mid-day at Jacob's well, near Shechem (4—6). Accosting a woman who comes for water (7), he gradually excites in her a sense of need, which he alone can supply (8—15), surprises her by his knowledge of her past and present life (16—19), directs her how to approach God (20—24), and at length declares himself to be the expected Messiah (25, 26). Whilst she, in her astonishment, carries the news to the town (27—30), our Lord expresses his joy in his work, and encourages his disciples to expect large results (31—38). The woman's testimony is readily believed by her neighbours; and Jesus remains in the town two days to give fuller instruction to the people, and many of the despised Samaritans believe on him (39—42). Pursuing his work in Galilee (43—45), he heals, without personally going to the place, the son of a nobleman at Capernaum (46—54).

4 Perhaps lest any should pride themselves upon having been baptized by him; or to show that the preaching of the word was of higher importance than any outward rite. Compare 1 Cor. i. 17.

5 A traveller from this part of Judæa to Galilee must pass through Samaria (see map), unless he crossed the Jordan, and went round by Peræa (see Luke ix. 52, 53). But the sequel shows that the shortness of the route was not the only reason why our Lord chose it.

6 Or, 'Shechem' (see Gen. xxxiii. 18; Josh. xx. 7; Acts vii. 16); one of the oldest towns in Palestine. It was afterwards called 'Neapolis,' from which is derived the modern name 'Nabulus.'

7 See Gen. xxxiii. 19; xlviii. 22, and note; Josh. xxiv. 32.

8 Called so from the tradition mentioned in ver. 12. A well still exists here, which on various grounds is supposed to be the same. It lies near the road, about two miles south of the present town.

9 That is, as a weary man would.

10 Not of the town of Samaria, but of the nation. She lived at Sychar.

11 Rather, 'food' (of any kind): and so in ver. 32.

12 Perhaps the words imply not only surprise, but also something of triumph, that even a Jew could humble himself in his necessity to ask drink of a Samaritan woman.

13 On the origin of the Samaritans, and the bitter enmity between them and the Jews, see note on Matt. x. 5, and others referred to there. This mutual enmity still exists: see Robinson's Bib. Res. iii. 107, etc.

14 The blessings which God is now giving to the world. Our Lord's reference is plainly to *salvation*, and to himself as the Author of it.

15 That is, springing water like that of a fountain; as opposed to the stagnant water of a cistern. The phrase had long ago been used to describe the pure, life-giving, healthful blessings of Divine grace: see Psa. xxxvi. 8; Isa. xli. 17, 18; Jer. ii. 13.

16 Jacob was contented with *this* water. If thou art not, thou must claim to be superior to him.

17 This indwelling grace shall constantly and fully supply all the deepest necessities of his soul, until he attains the complete blessedness of everlasting life.

18 As the woman was either unable or unwilling to understand these all-important truths, our Lord turns to the facts of her life, so as at once to arouse her conscience and to convince her of his Divine authority.

20 prophet. Our fathers[1] worshipped in [g]this mountain; and ye say, that in
[h]Jerusalem is the place where men ought to worship.[2]
21 Jesus saith unto her, Woman, believe me, the hour cometh, [i]when[3] ye shall
22 neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship
[k]ye know not what: [4] [l]we know what we worship: for [m]salvation is of the
23 Jews. But the hour cometh, and now is, when the true worshippers shall worship
the Father in [n]spirit [o]and in truth: [p]for the Father seeketh such to worship him.
24 [q]God *is* a Spirit:[5] and they that worship him must worship *him* in spirit and
in truth.
25 The woman saith unto him, I know that Messias cometh,[6] (which is called
26 Christ:) when he is come, [r]he will tell us all things. Jesus saith unto her, [s]I
that speak unto thee am *he*.[7]
27 And upon this came his disciples, and marvelled that he talked with the
woman:[8] yet no man said, What seekest thou? or, Why talkest thou with her?
28 The woman then left her waterpot, and went her way into the city, and saith
29 to the men,[9] Come, see a man, [t]which told me all things that ever I did: is not
30 this the Christ?[10] Then they went out of the city, and came[11] unto him.
31, 32 In the mean while his disciples prayed him, saying, Master, eat. But he said
33 unto them, [u]I have meat[12] to eat that ye know not of. Therefore said the
disciples one to another, Hath any man brought him *aught* to eat?
34 Jesus saith unto them, [x]My meat is to do the will of him that sent me, and to
35 finish his work. Say not ye, There are yet four months,[13] and *then* cometh
harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; [y]for
36 they are white already to harvest. [z]And he that reapeth receiveth wages, and
gathereth fruit unto life eternal: that both he that soweth and he that reapeth
37 may rejoice together. And herein is that saying true,[14] [a]One soweth, and
38 another reapeth. I sent you to reap that whereon ye bestowed no labour: [b]other
men[15] laboured, and ye are entered into their labours.
39 And [c]many of the Samaritans of that city believed on him [d]for the saying of
40 the woman which testified, He told me all that ever I did. So when the
Samaritans were come unto him, they besought him that he would tarry with
41 them. And he abode there two days. And many more believed because of his
42 own word; and said unto the woman, Now we believe, not[16] because of thy

[g] Ge. 12. 6, 7; 33. 18—20; Judg. 9. 7.
[h] Deu. 12. 5, 11; 1 Ki. 9. 3; 2 Chr. 6. 6; 7. 12, 16; Ps. 132. 13, 14.
[i] Mal. 1. 11; 1 Tim. 2. 8.
[k] 2 Ki. 17. 27—29, 41; Ezra 4. 2, 3.
[l] 2 Chr. 13. 10—12; Ps. 147. 19; Ro. 3. 2.
[m] Ge. 49. 10; Is. 2. 3; Zec. 8. 20—23; Lk. 24. 47; Ro. 9. 4, 5.
[n] Ro. 8. 15; Gal. 4. 6; Eph. 6. 18; Phil. 3. 3.
[o] ch. 1. 17; Jos. 24. 14; 1 Sam. 12. 24; Ps. 17. 1.
[p] Ps. 147. 11; Pro. 15. 8.
[q] Is. 40. 18; Ac. 7. 48; 2 Cor. 3. 17; 1 Tim. 1. 17.
[r] vers. 29, 39; see Deu. 18. 15—18.
[s] ch. 9. 37; Mt. 26. 63, 64; Mk. 14. 61, 62.
[t] ver. 25.
[u] ver. 34; Job 23. 12.
[x] ch. 6. 38; 17. 4; 19. 30; Ps. 40. 8.
[y] Mt. 9. 37, 38; Lk. 10. 2.
[z] Pro. 11. 30; Dan. 12. 3; Phil. 2. 15, 16; 1 Thes. 2. 19, 20; 2 Tim. 4. 7, 8.
[a] Judg. 6. 3; Mic. 6. 15.
[b] Jer. 44. 4; 1 Pet. 1. 12.
[c] Ge. 49. 10.
[d] ver. 39.

1 Some suppose that the woman, made uneasy by the disclosure of her sin, wished to turn the conversation to a controverted question. Others think that her awakened conscience began to turn towards God, and that she asks in earnest sincerity where she may seek his mercy with the assurance of obtaining it. By 'our fathers' she probably means her Samaritan ancestors, who built a temple on Mount Gerizim (see note on Neh. xiii. 28). This was destroyed about 129 B.C. by John Hyrcanus: but the Samaritans continued to worship on the mountain; and to this day a few Samaritans resort to it.

2 God had chosen Jerusalem as the site of the temple, and the place for offering sacrifices. See 1 Kings viii. 48; ix. 3; xi. 13; Psa. lxxvi. 2. But the Samaritans contended that Gerizim had been indicated by Moses as the place of Divine worship; maintaining that, in Deut. xxvii. 4, *Gerizim* should be read (as in the Samaritan text) instead of 'Ebal.'

3 That is, when ye shall worship the Father, but not only in this mountain, or in Jerusalem. It will no longer be a question whether Zion or Gerizim is the right place of worship; for the worship of the common Father of all nations will be restricted to no place.

4 Though you worship Jehovah, your ideas of him are incorrect; particularly because you reject those prophecies of 'salvation' in which he is clearly revealed.

5 Or, 'God is spirit,' essentially and absolutely; and therefore he 'seeks' or desires that that part of man's nature which most nearly corresponds with his own should be especially devoted to his worship. This alone will give the value of 'truth' to any outward form of service; and it may and will be offered quite independently of forms and places (vers. 21, 23). Compare Acts vii. 48; xvii. 24, 25. 'Dost thou wish to pray in a temple? Pray in thyself; but first become a temple of God.'—*Augustine.*

6 The Samaritans, as well as the Jews, expected the Messiah; resting their expectation on such passages in the books of Moses as Deut. xviii. 15—20. The woman's feeling seems to have been, I cannot understand these things; but they will all be made clear when the Christ shall come, who will give us full instructions and decide all controversies. And she perhaps already had some suspicion that He who had 'told her all things' (see ver. 29) might be the Christ.

7 This appears to have been the first, and it is one of the clearest, of our Lord's declarations that he was the Messiah. Perhaps he made this disclosure on this occasion partly to show that he was to be the 'Saviour of all men.'

8 Or, 'with a woman.'

9 Rather, 'the people.'

10 Rather, 'Is this the Christ?'

11 Rather, 'were coming.' They had not yet arrived.

12 In fulfilling my Father's will I find refreshment and strength, and I have done so now by teaching this ignorant sinner.

13 Some think that our Lord here refers to the actual period of the year, as being four months before harvest-time, or about the beginning of December. But it is much more likely that he uses a proverbial saying, derived from the period which usually elapsed between seed-time and harvest, and designed to inculcate patience in waiting for the results of labour. In this case, says our Lord, the spiritual harvest immediately follows the sowing: or rather, Others have sown; it is yours to reap the fruit of 'their labours;' and you and they shall share the everlasting reward (vers. 36—38).

14 Rather, 'for in this case the true saying [is applicable].'

15 The prophets, my forerunner, and myself.

16 Rather, 'no longer because of thy saying.' The woman's report led many at once to believe, who afterwards found a still surer ground of faith, when they heard him themselves. It is remarkable that, though the Jews, who saw many miracles, were constantly demanding a sign, and even the disciples were sometimes in doubt, these Samaritans, who witnessed no miracle, readily received our Lord's words as convincingly true.

saying: for [e] we have heard *him* ourselves, and [f] know that this is indeed the Christ, the Saviour of the world.

Jesus in Galilee; He heals a nobleman's son at Capernaum.

43,44 NOW after two days[1] he departed thence, and went into Galilee. For[2] [g] Jesus
45 himself testified, that a prophet hath no honour in his own country. Then when he was come into Galilee, the Galilæans received him, [h] having seen all the things that he did at Jerusalem at the feast: [i] for they also went unto the feast.
46 So Jesus came again into Cana of Galilee, [k] where he made the water wine.

And there was a certain nobleman,[3] 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
48 at the point of death. Then said Jesus unto him, [l] Except ye see signs and
49 wonders, ye will not believe.[4] The nobleman saith unto him, Sir, come down
50 ere my child die. Jesus saith unto him, Go thy way; thy son liveth. [m] And the man believed the word that Jesus had spoken unto him, and he went his way.
51 And as he was now going down, his servants met him, and told *him*, saying, Thy
52 son liveth. Then inquired he of them the hour when he began to amend. And
53 they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that *it was* at the same hour in the which Jesus said unto him, Thy
54 son liveth: [n] and himself believed,[5] and his whole house. This *is* again [o] the second[6] miracle *that* Jesus did, when he was come out of Judæa into Galilee.

At Jerusalem our Lord heals on the sabbath; and in reply to the objections of the Jews declares himself to be the Son of God, one with the Father in power, purpose, and works.

5 AFTER[7] [p] this[8] there was a feast[9] of the Jews; and Jesus went up to
2 Jerusalem. Now there is at Jerusalem [q] by the sheep *market*[10] a pool, which is
3 called in the Hebrew tongue Bethesda,[11] having five porches. In these lay a great multitude of [r] impotent folk,[12] of blind, halt, withered, [s] waiting[13] for the
4 moving of the water. For an angel went down[14] at a certain season into the pool, and troubled the water: whosoever then [t] first after the troubling of the water stepped in [u] was made whole of whatsoever disease he had.
5 And a certain man was there, which had an infirmity thirty and eight years.
6 When Jesus saw him lie, [x] and knew that he had been now a long time *in that*
7 *case*, he saith unto him, [y] Wilt thou be made whole?[15] The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into

[e] ch. 17. 8; 1 John 4. 14.
[f] Ro. 10. 11—13.

VERS. 43—45: CHRON. TAB. Sec. 25.
[g] Mt. 13. 57; Mk. 6. 4; Lk. 4. 24.
[h] ch. 2. 13—17, 23; 3. 2.
[i] Deu. 16. 16.

VERS. 46—54: CHRON. TAB. Sec. 26.
[k] ch. 2. 1, 11.

[l] ch. 2. 18; Num. 14. 11; Mt. 16. 1; 1 Cor. 1. 22.
[m] Ro. 4. 20, 21; Heb. 11. 19.

[n] Ac. 16. 15, 34; 18. 8.
[o] ch. 2. 1—11.

VERS. 1—47: CHRON. TAB. Sec. 35.
[p] ch. 2. 13; Lu. 23. 2; Deu. 16. 1.
[q] Ne. 3. 1; 12. 39.
[r] Is. 1. 6; 61. 6.
[s] Pro. 8. 34; Lam. 3. 25.
[t] Eccl. 9. 10.
[u] Zec. 13. 1; 1 John 1. 7.
[x] Heb. 4. 13, 15.
[y] Is. 65. 1; Lk. 18. 41.

1 Rather, 'after the two days.' See ver. 40.

2 The connection here is difficult. As Judæa contained the religious centre of the people to whom our Lord 'came' (ch. i. 11), some think that it is here called 'his own country.' But as this phrase is elsewhere applied to Nazareth, some connect this verse with the next, thus: The Galileans did indeed receive him, but it was only on account of his miracles and fame at Jerusalem; for, as he had declared, a prophet has no honour, etc. Others regard the preceding sentence as elliptical, and complete it by supplying the words, 'but not to Nazareth, for Jesus himself testified,' etc.

3 He was probably an officer of the court of Herod the tetrarch.

4 This general charge, which was most just, was apparently designed to test the courtier's sincerity. The reply shows that he made the request, not because he wanted to see a sign, but because he believed that Jesus could grant his earnest desire and heal his son; though he knew not the extent of the Saviour's power.

5 Receiving, with a stronger faith, Jesus not only as a wonder-working prophet, but as the Messiah whom he claimed to be.

6 That is, the second miracle which our Lord wrought *in Galilee:* see ch. ii. 11.

7 At one of the festivals, in Jerusalem (ver. 1), our Lord heals a cripple on the sabbath, and commands him to carry home his bed (2—9). The Jewish rulers reproving the man for this, he pleads the authority of his Healer; and they now persecute Jesus as a sabbath-breaker. This brings on our Lord's *first open controversy* with them (10—16). He justifies himself on the ground of his intimate relation to the Father (17). This, as the Jews rightly saw, involved a claim to 'equality with the Father' (18); which our Lord proceeds to vindicate and explain (19—30); implying, though not stating the inference, that One who could give life, and was to judge both body and soul with Divine authority and power, might surely interpret, or even abrogate, the law of the sabbath as he saw fit. He then adduces the Divine testimony, from his own supernatural works and from ancient Scriptural announcements, to the truth of his claims (31—39). He charges his opponents with determined unbelief, the fruit of pride and enmity to God (40—44); but intimates that he needs not to accuse them, for Moses already convicts them of disbelieving the very Scriptures which they professed to receive (45—47).

8 Rather, 'After *these things*.' John appears to use the singular—*after this*—only when he wishes to mark the sequence as immediate (compare ch. iii. 22; v. 14; vi. 1, etc., with ch. ii. 12; xi. 7, 11, etc.) There was a considerable interval between ch. iv. 54 and v. 1: see Chron. Table, secs. 27—34.

9 It is quite uncertain what festival it was; but many think that it was the Passover; and this is not unlikely.

10 Rather, the 'sheep-*gate*:' see Neh. iii. 1, 32; xii. 39. The situation both of the gate and of the pool is uncertain. See Robinson, Bib. Res. i. 433, 508.

11 Signifying in Aramaic, *House* (or place) *of mercy.*

12 Infirm, diseased people.

13 From the word 'withered' to the end of ver. 4 is wanting in some ancient manuscripts: but the passage is most probably genuine; and ver. 7 appears to imply the fact here stated.

14 This is a statement of the evangelist, no doubt accordant with the popular belief, but giving to that belief the sanction of inspiration. The reasons and the duration of this miraculous interposition we are not told.

15 This question not only showed the Lord's compassion, but it would also excite the sufferer's hope. And, although it did not lead him at first to look to any new source of relief (ver. 7), it prepared him to obey the healing word (8, 9).

8 the pool: but while I am coming,[1] another steppeth down before me. [z] Jesus
9 saith unto him, [a] Rise, take up thy bed,[2] and walk. And immediately the man was made whole, and took up his bed, and walked.
10 And [b] on the same day was the sabbath. The Jews[3] therefore said unto him that was cured, It is the sabbath day: [c] it is not lawful for thee to carry *thy* bed.[4]
11 He answered them, [d] He that made me whole, the same[5] said unto me, Take up
12 thy bed, and walk. Then asked they him, [e] What man is that which said unto
13 thee, Take up thy bed, and walk?[6] And he that was healed wist not who it was: for Jesus had conveyed himself[7] away, a multitude being in *that* place.
14 Afterward Jesus findeth him [f] in the temple, and said unto him, Behold, thou
15 art made whole: [g] sin no more,[8] lest a worse thing come unto thee. The man departed, [h] and told the Jews[9] that it was Jesus which had made him whole.
16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.
17 But Jesus answered them, [i] My Father worketh hitherto, and I work.[10]
18 Therefore the Jews [k] sought the more to kill him, [l] because he not only had [m] broken the sabbath, but said also that God was his Father,[11] [n] making himself equal with God.
19 Then answered Jesus and said unto them, Verily, verily, I say unto you, [o] The Son can do nothing of himself, but what he seeth the Father do: [p] for what
20 things soever he doeth, these also doeth the Son likewise.[12] For the Father loveth the Son, [q] and showeth him all things that himself doeth: and he will
21 show him [r] greater works than these, that ye may marvel.[13] [s] For as the Father raiseth up the dead, and quickeneth *them;* [t] even so the Son quickeneth whom
22 he will. For the Father judgeth no man,[14] but [u] hath committed all judgment unto
23 the Son:[15] [x] that all *men* should honour the Son, even as they honour the Father. [y] He that honoureth not the Son honoureth not the Father which hath sent him.
24 Verily, verily, I say unto you, [z] He that heareth my word, and believeth on him that sent me,[16] hath everlasting life, and shall not come into condemnation;
25 [a] but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when [b] the dead shall hear the voice of the Son of God: and
26 they that hear shall live. For as the Father [c] hath life in himself;[17] so hath he
27 given to the Son to have life in himself; and hath given him authority to
28 execute judgment also, [d] because he is the Son of man.[18] Marvel not[19] at this:

[z] Ps. 72. 12; Mk. 1. 41.
[a] Mt. 9. 6; Mk. 2. 11.
[b] ch. 7. 23; 9. 14; Mt. 12. 10—13.
[c] Ex. 20. 10; Ne 13. 19; Jer. 17. 21, etc.; Mt. 12. 2; Mk. 2. 24; 3 4; Lk. 6. 2; 13. 14.
[d] see Mk. 2. 9—11.
[e] Mt. 21. 23; Ro. 10. 2.
[f] Ps. 66. 13—15; 116. 12—19.
[g] ch. 8. 11; see refs. Ezra 9. 14; 1 Pet. 4. 3.
[h] Mt. 10. 32, 33.
[i] ch. 9. 4; 14. 10.
[k] ch. 7. 19, 20, 25; 10. 39.
[l] Ps. 33. 11.
[m] ch. 7. 22, 23; Mt. 12. 5.
[n] ch. 8. 54; 10. 30, 33; 14. 9; Phil. 2. 6.
[o] ver. 30; ch. 8. 28; 9. 4; 12. 49; 14. 10.
[p] vers. 21, 25, 26; comp. ch. 10. 18, with Ac. 2. 24; Ge. 1. 1, 26, with ch. 1. 1—3; Ps. 50. 6, with 2 Cor. 5. 10; Pro. 2. 6, with Lk. 21. 15; Is. 44 24, with Col. 1. 16; Jer. 17. 10, with Rev. 2. 23.
[q] ch. 10. 32; 15. 15; Pro. 8. 22—31; Lk. 10. 22.
[r] vers 25, 28, 29.
[s] Deu 32. 39; 1 Ki. 17. 21, 22.
[t] ch. 11. 25, 43, 44; 17. 2; Lk. 7. 14, 15; 8. 54, 55.
[u] ver. 27; ch. 3. 35; 17. 2; Mt. 11. 27; 16. 27; 25. 31—46; 28. 18; Ac. 10. 42; 17. 31; 2 Tim. 4. 1; 1 Pet. 4. 5.
[x] ch. 10. 30; 14. 1; Heb. 1. 6.
[y] ch. 15. 23, 24; 16. 14, 15; 17. 10; 1 John 2 23; 2 John 9.
[z] see refs. ch. 3. 16, 18, 36; 6. 51, Gal. 3 13.
[a] Col. 1. 13; 1 John 3. 14.
[b] Ro. 6. 4; Eph. 2. 1, 5; 5. 14; Col. 2. 13.
[c] Ex. 3. 14.
[d] Dan. 7. 13, 14; Phil. 2. 7—11.

1 This implies that he could move, though very slowly.
2 See note on Luke v. 24.
3 See note on ch. i. 19.
4 See Matt. xii. 1—7, and notes.
5 Whether the speaker intended it or not, his words suggest the thought that He who can control the laws of nature may suspend an outward religious ordinance.
6 The form of the question (not, Who healed thee? but, Who told thee to carry thy bed?) may serve to show how the bigoted can shut their eyes even to a Divine work, looking only at some supposed irregularity attending it. Some also think that the form of the man's reply (ver. 15), and his attendance in the temple (ver. 14), indicate a grateful spirit which thinks of the favour bestowed.
7 Rather, 'had glided away.'
8 These words do not necessarily imply that the man had been particularly wicked (see ch. ix. 1—3; Luke xiii. 1—5, and notes). But they are a solemn warning that sin repeated after Divine chastisement and deliverance, will incur 'a worse thing'—some signal and terrible punishment.
9 Partly, perhaps, to justify himself, partly to make known his benefactor.
10 My Father, who instituted the sabbath, is always putting forth his power, on the sabbath as well as on other days; I, his Son, do the same. The ground which our Lord here takes is peculiar to himself, and therefore different from that on which he vindicates his disciples in Matt. xii. 3—8.
11 Rather, '*his own* Father,' in a peculiar sense: compare Rom. viii. 32. The Jews rightly understood that he was claiming the right to *act* as God, *in distinction* from men: and so ver. 19.
12 Though equal with the Father, the Son does not act apart from him; for the Father and the Son always act in concert; the result of infinite love, which will appear in works even greater than any yet seen (ver. 20). These include 'the exercise of his power to *quicken* (21) and of his authority to *judge* (22). There is a literal visible future *quickening*, *i. e.* the resurrection (21, 28), and a spiritual invisible present *quickening*, *i. e.* regeneration (21, 24, 25, 26); there is also an open visible future judgment, contemporaneous with the former (22, 27, 29), and a secret invisible present judgment connected with the latter (22, 24, 30). The Father raises the literally dead; so does the Son the spiritually dead (21): but he will also raise the literally dead (28). The Father is Judge of all; but he has committed to the Son the act of final judgment (22, 27), and even now the Son exercises judgment (24, 30).'—*Webster and Wilkinson.* See Phil. ii. 10, 11; Rom. xiv. 9, 12. The truths briefly stated in ch. i. 3, 4 are here more fully revealed.
13 Rather, 'so that ye shall marvel.'
14 Rather, 'For neither does the Father judge any man.'
15 Our Lord is showing his *equality* with the Father. As the life-giving power which he had claimed proved his Divine *omnipotence*, so does his ability to judge mankind prove his Divine *omniscience*. And these are to be fully displayed, that he may be honoured even as the Father; who, indeed, is not truly honoured, unless the Son is honoured too (ver. 23).
16 That is, 'who believeth on Him *as having* sent me' (compare ch. xii. 44; xvii. 3; 1 John v. 9—12).
17 In Himself as its fountain.
18 Judicial authority has been given to him as Mediator. See Dan. vii. 13, 14; Acts xvii. 31.
19 Do you think this strange? Stranger still you will deem it that the resurrection of the body, which you expect, is to be effected, and the eternal destinies of the righteous and of the wicked are to be fixed by *me*. Yet even in this I act not independently of the Father, but according to my oneness of nature and will with him, and therefore in perfect rectitude (ver. 30).

for the hour is coming, [c] in the which all that are in the graves shall hear his
29 voice, [f] and shall come forth; [g] they that have done good, unto the resurrection
of life; and they that have done evil, unto the resurrection of damnation.
30 I can of mine own self do nothing: as I hear,[1] [h] I judge: and my judgment
is just; because [i] I seek not mine own will, but the will of the Father which
31 hath sent me. [k] If I bear witness of myself, my witness is not true.[2] [l] There
32 is another[3] that beareth witness of me; and I know that the witness which he
witnesseth of me is true.
33,34 [m] Ye sent unto John, and he bare witness unto the truth. But I receive
not testimony from man: but these things I say, that ye might be saved.[4]
35 He was a burning and [n] a shining light:[5] and [o] ye were willing for a season to
rejoice in his light.
36 But [p] 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,[6] bear witness of me,
37 that the Father hath sent me. And the Father himself, which hath sent me,
[q] hath borne witness of me. Ye have neither heard his voice at any time, [r] nor
38 seen his shape. And [s] ye have not his word [t] abiding in you: [u] for whom he
39 hath sent, [x] him ye believe not. [y] Search[7] the Scriptures; [z] for in them ye
think ye have eternal life: and [a] they are they which testify of me.
40,41 [b] And[8] ye will not come to me, [c] that ye might have life. [d] I receive not honour
43 from men. But I know you, that [e] ye have not the love of God in you. I am
come in my Father's name, and ye receive me not: [f] if another shall come in
44 his own name, him ye will receive. How can ye believe, [g] which receive honour
45 one of another, and seek not [h] the honour that *cometh* from God only?[9] Do not
think that I will accuse you[10] to the Father: [i] there is *one* that accuseth you,
46 *even* Moses, [k] in whom ye trust. For had ye believed Moses, ye would have
47 believed me: [l] for he wrote of me.[11] [m] But if ye believe not his writings, how
shall ye believe my words?

Jesus miraculously feeds a multitude, and sends them away; joins his disciples in the night, walking on the water; and returns to Capernaum, where he teaches the people.

6 AFTER[12] [n] these things Jesus went over[13] the sea of Galilee (which is *the sea*
2 of Tiberias). And a great multitude followed him, because they saw his miracles
3 which he did on them that were diseased. And Jesus went up into a mountain,[14]

[c] 1 Cor. 15. 42—54; Rev. 20. 11—13.
[f] Is. 26. 19; 1 Cor. 15. 52; 1 Thes. 4. 16
[g] Dan. 12. 2; Mt. 25. 31—46; Ro. 2. 6—10.
[h] ch. 8. 15, 16.
[i] ch. 4. 34; 6. 38; Mt. 26. 39.
[k] Deu. 19. 15; Pro. 27. 2; Rev. 3. 14.
[l] vers 36, 37; Mt. 3. 17; 17. 5; 1 John 5. 6, 7, 9.
[m] ch 1. 19—34.
[n] Mt. 11. 11; Lk. 1. 15—17; 2 Pet. 1. 19.
[o] see Mt. 3. 5—7; 11. 7—9; 13. 20, 21; 21. 26; Mk 6. 20.
[p] 1 John 5. 9.
[q] ch. 6. 27; 8. 18; Mt. 3. 17; 17. 5.
[r] see refs. ch. 1. 18.
[s] ch. 8. 37, 47.
[t] Ps. 119. 11; Col. 3. 16; 1 John 2.
[u] Mk. 12. 24.
[x] Is. 53. 1—3.
[y] see refs. Deu. 6. 6; Pro. 8. 33, 34; Is. 8. 20; 34. 16.
[z] see Lk. 10. 25—29.
[a] ch. 1. 45; 20. 31; Deu. 18. 15, 18; Lk. 24. 27, 44; 1 Pet. 1. 11; Rev. 19. 10.
[b] ch. 1. 11; 3. 19; 12. 37, 40; Mt. 22. 3; 23. 37; Ro. 10. 16—21; Rev. 22. 17.
[c] ch. 14. 6.
[d] ver. 34; ch. 6. 15; 1 Thes. 2. 6.
[e] ch. 8. 42, 47; Ro. 8. 7; 1 John 2. 15.
[f] see Ac. 5. 36, 37.
[g] ch. 12. 43; Mt. 23. 5—7; Phil. 2. 3.
[h] Ro. 2. 29; 2 Cor. 10. 18.
[i] ch. 7. 19; Ro. 2. 12, 17—24.
[k] ch. 9. 28, 29; Gal 3. 10.
[l] ch. 1. 45; see refs. Lk 24. 27; Ac. 26. 22.
[m] see Lk. 16. 29—31.

VERS. 1—14: CHRON. TAB. Sec. 64.
[n] see parallel, Mt. 14. 13—21; Mk. 6. 32—44; Lk. 9. 10—17.

1 My decisions perfectly accord with what I know the Father's to be: see ver. 19.

2 That is, If my testimony were unsupported, you might reject it as untrue. Compare ch. viii. 14, and see note there.

3 Or, 'It is another that beareth witness,' so that my statements are confirmed. Our Lord proceeds to adduce this testimony. Passing by that of John, as merely a man, though highly honoured even by themselves (vers. 33—35), he brings forward first his own *works*, showing a Divine commission (36); and then *the word of the Father*, who, though himself invisible, and, even as revealed, by carnal men little apprehended, had spoken to them (37, 38) in the Scripture, where they believed eternal life was revealed; and rightly, for there Messiah was announced (39). These are both, in fact, in another aspect one witness—the Father: see ch. viii. 17, 18.

4 I appeal to John, simply in order that you, who professed to rejoice in his light, may attain salvation by believing in me through his testimony.

5 Rather, 'The burning and shining lamp;' the great religious luminary of his day, in whom you took a kind of pleasure (Mark vi. 20); yet, after all, he was not 'the light.' See ch. i. 9, and note.

6 The very miracles which I am now doing. To these our Lord often appealed (ch. x. 25, 37; xiv. 10, 11; xv. 24).

7 Many render this, '*Ye search* the Scriptures.' Then the connexion is, 'Ye have not God's word dwelling in your hearts; ye search the Scriptures, etc., and [yet] ye will not come to me.' But perhaps the rendering in the text is better, as the word seems to imply more diligent search than they had given. Then ver. 40 will be best explained if it be completely separated from ver. 39.

8 After all this testimony, you refuse to seek life in receiving me. For myself, I am not dependent upon your esteem (ver. 41), but your conduct condemns *you*, because it shows your want of love to God, which you will soon display still more in following impostors (42, 43). Nor can it be otherwise, so long as the self-idolatry which you cherish in one another excludes from your hearts an humble regard to God alone (44).

9 Rather, 'from *the only* God;' the only source of true honour.

10 It is no part of my work to accuse you (ch. iii. 17). Nor is this necessary; your own Moses is your accuser. Disbelieving me, you do in fact disbelieve him who 'wrote of me;' and if you disbelieve writings which have long been sacredly preserved among you, you are not likely to believe the words of a modern teacher.

11 This is an important testimony to the author of the Pentateuch, and to the correctness of that interpretation of its prophecies which applies them to Christ.

12 Chapter vi. contains another discourse, introduced by another miracle; both exhibiting Jesus as the source of life to the world. A great multitude, attracted by his wonderful works, follow him to the eastern side of the Lake of Tiberias, where he continues to instruct them (vers. 1—4). Moved by their necessities, he feeds them miraculously; by which their enthusiasm in his favour is greatly increased (5—14). Perceiving that they are eager to make him King, he dismisses his disciples, and in the night he follows them, walking on the water (15—21). The next day many of the people cross the Lake, seeking after him, and to their surprise find him at Capernaum (22—25); when he reproves and instructs them with such 'hard' sayings (as they regard them), that almost all, except 'the twelve,' forsake him (26—71). If the events related in ch. v. occurred at a Passover, nearly a year must have elapsed before those of ch. vi. (see ver. 4). In any case there was a considerable interval, during which our Lord had become extensively known in Galilee by many miracles (see ver. 2). For the historical connection, see Chron. Tab. secs. 36—63, and note on Matt. xiv. 1.

13 To the neighbourhood of Bethsaida (Julias). See Luke ix. 10, and note.

14 Rather, '*the* mountain;' probably the table-lands on the east of the Lake.

4 and there he sat with his disciples. (ᵒ And the passover, a feast of the Jews, was
5 nigh.) ᵖ When Jesus then lifted up *his* eyes, and saw a great company come unto
him, he saith[1] unto Philip, Whence shall we buy bread, that these may eat?
6 (And this he said ᵍ to prove him:[2] for he himself knew what he would do.)
7 Philip answered him, ʳ Two hundred pennyworth[3] of bread is not sufficient for
8 them, that every one of them may take a little. One of his disciples, Andrew,
9 Simon Peter's brother, saith unto him, There[4] is a lad here which hath five
barley loaves, and two small fishes: ˢ but what are they among so many?
10 And Jesus said, Make the men sit down. Now there was much grass[5] in the
11 place. So the men sat down, in number about five thousand. And Jesus took
the loaves; and ᵗ 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
12 they would. When they were filled, he said unto his disciples, Gather up the
13 fragments that remain, that nothing be lost.[6] Therefore they gathered *them*
together, and filled twelve baskets[7] with the fragments of the five barley loaves,
which remained over and above unto them that had eaten.
14 Then those men, when they had seen the miracle[8] that Jesus did, said, This
15 is of a truth ᵘ that prophet[9] that should come into the world. When Jesus
therefore ˣ perceived that they would come and take him by force, ʸ to make him
a king,[10] ᶻ he departed again into a mountain himself alone.
16, 17 ᵃ And when even was *now* come, his disciples went down unto the sea, and
entered into a ship, and went over the sea toward Capernaum. And it was now
18 dark, and Jesus was not come to them.[11] And the sea arose by reason of a great
19 wind that blew.[12] So when they had rowed about five and twenty or thirty
furlongs,[13] they see Jesus walking on the sea, and drawing nigh unto the
20 ship: and they were afraid. But he saith unto them, ᵇ It is I; be not afraid.
21 Then they willingly received[14] him into the ship: and immediately the ship
was at the land whither they went.
22 The day following, when the people which stood on the other side of the sea
saw[15] 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, ᶜ but *that*
23 his disciples were gone away alone; (howbeit there came other boats from
24 Tiberias[16] nigh unto the place where they did eat bread, after that the Lord had
given thanks:) when the people therefore saw that Jesus was not there, neither
his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.
25 And when they had found him on the other side of the sea, they said unto him,
ᵈ Rabbi, when camest thou hither?
26 Jesus[17] answered them and said, Verily, verily, I say unto you, ᵉ Ye seek me,

ᵒ ch. 2. 13; 5. 1; Le. 23. 5, 7; Deu. 16. 1.
ᵖ Mt. 14. 14—21; Mk. 6. 35; Lk. 9. 12.
ᵍ see refs. Ge. 22. 1.
ʳ see Num. 11. 21—23
ˢ 2 Ki. 4. 42—44; Ps. 78. 19, 20, 41.
ᵗ 1 Thes. 5. 18.
ᵘ ch. 1. 21; 4. 19, 25; 7. 40; Ge. 49. 10; Deu. 18. 15—18; Mal. 3. 1; Mt. 11. 3.
VERS. 15—21: CHRON. TAB. Sec. 65.
ˣ ch. 2. 24, 25; Heb. 4. 13.
ʸ see ch. 12. 12, 13.
ᶻ ch. 5. 41.
ᵃ see parallel, Mt. 14. 22—36; Mk. 6. 45-51.
ᵇ Ps. 93. 4.
VERS. 22—71; CH. 7. 1: CHRON. TAB. Sec. 66.
ᶜ vers. 16, 17.
ᵈ see ch. 1. 38.
ᵉ Ezr. 33. 31; Phil. 2. 21; 3. 19.

1 From the other gospel narratives it appears that some of the disciples had suggested the necessity of dismissing the people, and had named the sum which it would cost to buy food for them. Philip says, This would not be sufficient (ver. 7).

2 To test his faith in the power of Jesus.

3 About six pounds' worth. See note on Matt. xx. 2.

4 On vers. 9—21, see notes on Matt. xiv. 13—33.

5 The time being spring (ver. 4).

6 This union of frugality and care with creative power is something so peculiar, that it impresses, beyond all mistake, a heavenly character upon the narrative. Never would such a thing have been invented. Nature, that mirror of Divine perfections, places before our eyes the same combination of boundless munificence and of truest frugality in imparting her benefits.—*Olshausen.*

7 The Jews were proverbial for carrying a basket (Juvenal Sat. iii. 14; vi. 542), which they did probably for fear of having their food polluted by accidental contact with Gentiles. It is likely that each of the disciples took a basket. Thus all would have a lesson against wasting the gifts of Divine bounty, and an evidence how abundant was the miraculous provision.

8 Rather, 'sign:' see note on ch. ii. 11.

9 See note on ch. i. 21.

10 This public miracle, of which thousands had shared the benefit, raised the enthusiasm of the people to the highest pitch; and they were already planning to take him up to the Passover at Jerusalem, and there make him king. The other evangelists mention his *immediate* dispersion of the people and dismissal of his disciples; John supplies the reason for it.

11 They had probably waited for some time off the shore, expecting that Jesus would soon join them.

12 See note on Matt. viii. 24.

13 The Lake is forty stadia wide; but the boat's course could hardly be directly across.

14 Perhaps, 'Then they were willing to receive him into the boat;' their fears (ver. 19) being removed.

15 Rather, 'the people, etc., *having seen*;' *i. e.* on the preceding evening. After the miracle, many of the people, intent upon their design (ver. 15), seem to have watched the departure of the disciples (16); which they did not oppose, as they saw that Jesus remained behind, and that there was no other boat. Missing him in the morning, they supposed that he had gone round the head of the Lake; and therefore put off in some boats which had arrived in the mean time, expecting to reach Capernaum first. Hence their question of surprise when they found him there before them.

16 Tiberias (now Tabariyeh) is a town on the south-west coast of the Sea of Galilee. It was built chiefly by Herod the tetrarch for the capital of Galilee, and named by him in honour of Tiberius Cæsar. It was celebrated for its warm baths, and for its Rabbinical schools; and though it has suffered severely from earthquakes, it still contains a population of more than 2000 persons.

17 Our Lord gives no direct reply to their question, but exposes the low selfish motive which prompted them to seek him. He then directs their attention to the spiritual significance of the miracle which they had beheld; and reveals himself to them as the 'Bread of life,' who has come down from heaven to give himself for the life of the world. In this discourse he adapts the course and form of his instructions to the questions and remarks of the people; but he subordinates all to the development of

not because ye saw the miracles,[1] but because ye did eat of the loaves, and were
27 filled. Labour not[2] for [f]the meat which perisheth, but [g]for that meat which endureth unto everlasting life, which the Son of man [h]shall give unto you: [i]for him hath God the Father sealed.[3]
28 Then said they unto him, What shall we do, that we might work[4] the works
29 of God? Jesus answered and said unto them, [k]This is the work of God, that ye believe on him whom he hath sent.
30 They said therefore unto him, [l]What sign[5] showest thou then, that we may
31 see, and believe thee? What dost thou work? [m]Our fathers did eat manna in the desert; as it is written, [n]'He gave them bread from heaven to eat' [Psa. lxxviii. 24].
32 Then Jesus said unto them, Verily, verily, I say unto you, [o]Moses gave you not that bread from heaven; but my Father giveth you [p]the true[6] bread from
33 heaven. For [q]the bread of God is he[7] [r]which cometh down from heaven, and
34 giveth life unto the world. Then said they unto him, Lord, evermore[8] give us this bread. . .
35 And Jesus said unto them, [s]I am the bread of life: [t]he that cometh[9] to me
36 shall never hunger; and he that believeth on me [u]shall never thirst. [x]But I
37 said unto you, That ye also have seen me, and believe not.[10] [y]All[11] that the Father giveth me [z]shall come to me; and him that cometh to me [a]I will in no
38 wise cast out. For I came down from heaven, [b]not to do mine own will, but the
39 will of him that sent me.[12] And [c]this is the Father's will which hath sent me, [d]that of all which he hath given me I should lose nothing, [e]but should raise it
40 up again at the last day. And this is the will of him that sent me, [f]that every one which seeth[13] the Son, [g]and believeth on him, may have everlasting life: and I will raise him up at the last day.
41 The Jews[14] then murmured at him, because he said, I am the bread which
42 came down from heaven. And they said, [h]Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that he saith, [i]I came down from heaven?
43 Jesus therefore answered and said unto them, Murmur not among yourselves.
44 [k]No man can come to me, [l]except the Father which hath sent me [m]draw[15] him:

[f] ch. 4. 13, 14; Is. 55. 2, 3; Mt. 6. 19, 20; Lk. 10. 41, 42.
[g] vers. 40, 51, 54, 68.
[h] ch. 10. 28; 17. 2.
[i] ch. 1. 33, 34; 2. 2; 5. 37; 8. 18; Ps. 2. 7; Is. 42. 1; Mt. 3. 17; 16. 17; 17. 5; Mk. 1. 11; 9. 7; Lk. 3. 22; 9. 35; Ac. 2. 22; 2 Pet. 1. 17.
[k] comp. 1 John 3. 22, 23.
[l] ch. 2. 18; Mt. 12. 38; 16. 1—4; Mk. 8. 11; 1 Cor. 1. 22.
[m] Ex. 16. 4—15; Num. 11. 7; Ne. 9. 15; 1 Cor. 10. 3.
[n] Ne 9. 15.
[o] see Ex. 16. 4, 8, 15.
[p] vers. 33, 35, 41, 50, 55, 58.
[q] vers. 38, 48, 51.
[r] ch. 3. 13; 1 John 1. 1, 2.
[s] vers. 48, 58.
[t] Mt. 5. 6; Rev. 7. 16,
[u] ch 4. 13, 14; 7. 37.
[x] vers. 26, 64; ch. 5. 38.
[y] vers. 39, 45; ch. 17. 2, 6, 9, 11, 24.
[z] ch. 10. 28, 29; 2 Thes. 2. 13, 14; 2 Tim. 2. 19; 1 John 2. 19
[a] Lk. 23. 40—43; Heb. 7. 25; Rev. 22. 17.
[b] ch. 4. 34; 5. 30; Mt. 10. 28; 26. 39; Ro. 15. 3; Heb. 5. 8.
[c] Lk. 12. 32; Ro. 8. 28—31.
[d] ch. 10. 28; 17. 12; 18. 9; Col. 3. 3, 4; 1 Pet. 1. 5; Jude 1.
[e] ch. 11. 24—26; Ro. 8. 11; Phil 3. 20, 21.
[f] ch 3. 15, 16; 4. 14.
[g] vers 35, 54; ch 5 24.
[h] ch. 7. 27; Mt. 13. 55, 56; Mk. 6. 3.
[i] 1 Cor. 15. 47.
[k] ver. 65; ch. 3. 27; 12. 37—40.
[l] Mt. 11. 25—27; 16. 17.
[m] ch. 12. 32; see refs. S. Song 1. 4; Jer. 31. 3.

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the truth which he designs to teach. He first directs the people, eager after their temporal interests, to seek that higher good which he is commissioned to bestow (26—29). He then asserts his superiority to Moses in respect to the truly spiritual and eternal nature of the blessings which he gives (30—34); points out the necessity of faith in himself, and the certainty of the believer's salvation (35—40); and traces this faith to a gracious Divine influence (41—46). Resuming his subject, he exhibits himself *personally*, under a natural figure, as the source of a life that triumphs over every kind of death (47—51); and declares the personal appropriation of this to be indispensable to spiritual and immortal life (51—58). To this doctrine he adds an intimation of his return to heaven, and of the necessity of receiving his teaching in its spiritual meaning (59—65). Upon this many of his followers forsake him; but the apostles appreciate the life-giving truth, and are confirmed in their attachment to himself (66—69); yet even in this little band of adherents there lurks one traitor (70, 71).

1 Rather, 'not because ye saw signs.' To them the miracle was not a *sign*: they saw nothing of its spiritual significance.

2 That is, 'Do not make it your chief business;' as they were doing, by following him from place to place.

3 That is, has attested or accredited him as his envoy.

4 They repeat our Lord's word 'labour' (ver. 27); which they rightly apply to *earnestness in religion*; and they acknowledge him as 'sealed' (Divinely commissioned) to teach them. But when he replies that the one primary work which they have to do is to trust in him (29), understanding him to claim superiority to Moses, they demand something more than his recent miracle—'a sign' which shall surpass the manna (30, 31). He tells them that it was not Moses, but God, who gave the manna, and who was now giving them 'the true heavenly bread' which gives spiritual life to the world (32, 33). Their expression of a desire for this bread (34) leads to fuller disclosures.

5 See note on Matt. xii. 38. The Jews had a tradition, founded upon a Rabbinical interpretation of Psa. lxxii. 16, that the Messiah, when he came, would repeat the miracle of the manna.

6 See note on ch. i. 9.

7 Rather, 'The Bread of God is *that*,' etc.

8 That is, always, constantly. Comp. ch. iv. 15.

9 See note on ch. v. 40.

10 You want a sign from heaven; 'you have even seen *me*,' who, as I said (ver. 32), am come from heaven; 'and yet you believe not.' But some do and will believe; for 'all that the Father giveth me shall come to me,' etc.

11 Or, 'Whatsoever the Father giveth me.' The form of expression seems to point to the collective universality of the gift: compare ver. 39, etc. The promise of reception in the second clause of ver. 37, and of everlasting life in ver. 40, is made to the individual believer.

12 The perfect harmony of purpose between me and my Father ensures to me that many shall come to me; and it ensures to them that all who come shall be welcomed by me, and raised both in soul and in body to the enjoyment of eternal life.

13 Rather, 'looketh at,' with that earnest attention which leads to faith.

14 See note on ch. i. 19. The Jews murmur at our Lord's declaration that he came down from heaven, which they deem inconsistent with his well-known earthly descent. He does not directly answer their objection, but asserts more of the truth. Your murmurs and objections only show that you have not been drawn by God to believe in me as the Author of eternal life (44). This faith in me is the result of special Divine teaching; which reveals God to his children (45), though not with that full and immediate knowledge of him which I alone possess (46).

15 This drawing is the gracious allurement of Divine love: comp. ch. xii. 32. The reconcileableness of God's influence upon the will with the free agency of man is a subject for the *philosopher*. It involves no *practical* difficulty; for there is nothing of which every man is more distinctly *conscious* than the *freedom* of his will. Our Lord here presupposes this; for he is *blaming* his hearers for rejecting him.

45 and I will raise him up at the last day. [n] It is written in the Prophets,[1]
'And they shall be all taught of God' [Isa. liv. 13]. Every man therefore that
46 hath heard, and hath learned of the Father, cometh unto me. [o] Not that any
man hath seen the Father, [p] save he which is of God,[2] he hath seen the Father.
47 Verily, verily, I say unto you,[3] [q] He that believeth on me hath everlasting
48 life. [r] I am that bread of life. [s] Your fathers did eat manna in the wilderness,
50 and are dead. [t] This is the bread which cometh down from heaven, that a man
51 may eat thereof, and not die.[4] I am the living bread[5] [u] which came down from
heaven: if any man eat of this bread, he shall live for ever. And [x] the bread that
I will give is my flesh, which I will give [y] for the life of the world.
52 The Jews therefore [z] strove among themselves, saying, [a] How can this man give
us *his* flesh to eat?
53 Then Jesus said unto them, Verily, verily, I say unto you, Except [b] ye eat the
54 flesh of the Son of man, and drink his blood, ye have no life in you. [c] Whoso
eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him
55 up at the last day. For my flesh is meat indeed, and my blood is drink indeed.
56 He that eateth my flesh, and drinketh my blood, [d] dwelleth in me, and I in him.[6]
57 As [e] the living Father hath sent me, [f] and I live by the Father: so he that eateth
58 me, even he [g] shall live by me. [h] This is that bread which came down from
heaven: not as your fathers did eat manna, and are dead: he that eateth of this
bread shall live for ever.
59 These things said he in the synagogue, as he taught in Capernaum.
60 [i] Many therefore of his disciples, when they had heard *this*, said, This is an
61 hard saying; who can hear it? When Jesus [j] knew in himself[7] that his disciples
62 murmured at it, he said unto them, Doth this offend[8] you? [k] *What* and if ye
63 shall see the Son of man ascend up where he was before?[9] [l] It is the spirit
that quickeneth; the flesh profiteth nothing: the words that I speak unto you,
64 *they* are spirit, and *they* are life. But [m] there are some of you that believe not.
For [n] Jesus knew from the beginning[10] who they were that believed not, and who
65 should betray him. And he said, Therefore [o] said I unto you, that no man can
come unto me, [p] except it were given unto him of my Father.
66 [q] From that *time* many of his disciples went back, and walked no more with
68 him. Then said Jesus unto the twelve,[11] [r] Will ye also go away? Then Simon
Peter answered him, Lord, [s] to whom shall we go? Thou hast [t] the words of
69 eternal life.[12] [u] And we believe[13] and are sure that thou art that [x] Christ, the
70 Son of the living God. Jesus answered them, [y] Have not I chosen[14] you twelve,
71 [z] and one of you is a devil?[15] He spake of Judas Iscariot *the son* of Simon: [a] for
he it was that should betray him, [b] being one of the twelve.

[n] Mic 4. 2; Heb 8. 10; 10. 16.
[o] ch. 1. 18; 5. 37.
[p] ch. 7. 29; 8. 19; Mt. 11. 27; Lk 10. 22.
[q] ch. 3. 16, 18, 36.
[r] vers 33—35.
[s] see refs. ver. 31.
[t] vers. 51, 58; ch. 5. 24; 11. 26.
[u] ch. 3. 13.
[x] vers. 52—57; Mt. 20. 28; Lk. 22 19; Eph. 5 2, 25; Heb. 10.5,10.
[y] ch. 1. 29; 2 Cor. 9. 15; 1 John 2. 2; 4. 14.
[z] ch. 7. 43; 9. 16; 10. 19.
[a] ch. 3. 9; 1 Cor. 2. 14.
[b] ch. 3. 36; Mt. 26 26—28; 1 John 5. 12.
[c] vers 27, 40, 63; ch. 4. 14.
[d] ch. 15. 4, 5; Eph. 3. 17; 1 John 3. 24; 4. 12, 15, 16.
[e] Ps. 18. 46; 84. 2; Jer. 10. 10; 1 Thes. 1. 9.
[f] ch. 5. 26; 17. 21.
[g] ch. 11. 25, 26; Gal. 2. 20; Col. 3. 3, 4.
[h] vers. 49—51.
[i] ver. 66; Mt. 11. 6.
[j] ch 2. 24, 25.
[k] ch 3.13; 16. 28; Mk. 16.19; Ac.1. 9; Eph. 4. 8, 10.
[l] Ps. 119. 50; 2 Cor. 3. 6.
[m] ver. 36; ch. 5. 42; 10 26.
[n] ch. 2. 24, 25; 13. 11; Ac. 15. 18.
[o] vers. 44, 45.
[p] 2 Tim. 2. 25, 26.
[q] ver. 60; Lk. 9. 62; Heb. 10. 38, 39; 1 John 2. 19.
[r] Lk. 14. 25—33.
[s] Ps. 73 25; Ac. 4. 12; 1 Cor. 3. 11.
[t] vers. 40, 63; Ac. 5. 20; 1 John 5. 11—13.
[u] ch. 1. 49; 11. 27; 20. 31; Mt. 16. 16; Mk. 8. 29; Lk. 9. 20.
[x] Ps. 2. 2—7.
[y] ver. 64; ch. 13. 18; 17. 12; Lk. 6. 13—16.
[z] ch. 13. 2, 21, 27; 1 John 3. 8.
[a] Ps. 109. 6—8; Ac. 1. 16—20; 2. 23.
[b] Ps. 41. 9; Mt. 26. 14—16.

1 See Isa. liv. 13; Jer. xxxi. 31—34, and notes.

2 Rather, 'from God;' *i. e.* He who hath come forth from God.

3 Our Lord now directly replies to the murmurers (ver. 41), solemnly repeating his assertion that he is himself the Bread of life (vers. 47, 48); contrasting himself with the manna, which could not save even from bodily death (49—51); connecting his life-giving power especially, 1, with his own giving up of his 'flesh and blood' for the life of the world, and, 2, with the personal appropriation of this his wonderful gift in order to individual salvation (51—55); and describing the effect of this appropriation in the vital and eternal union which it produces between himse'f and the receiver, somewhat like that between the Father and himself (56—58). The particular form in which our Lord here expressed these truths evidently had reference to the miracle and the remarks of the people which gave occasion to the discourse; and his words may also have been designed to accord with the subsequent institution of the Supper; but both the figurative language in which he here darkly foreshadowed his work, and the symbolical ordinance which he afterwards appointed to perpetuate the memory of it, must be interpreted by the explicit teachings of the Holy Spirit. The giving his 'flesh and blood' evidently represents his death, in which 'he gave himself a ransom for all' (1 Tim. ii. 6; compare Heb. ix. 11—28, etc.); and 'the eating and drinking' sets forth that 'faith in his blood' which brings to the believer 'the remission of sins' and 'justification of life' (Rom. iii., iv., v.)

4 See note on ch. xi. 26.

5 Possessing and giving life.

6 A mutual intimate union of affection and interest, comprising superintendence and supply on the one part, and dependence on the other, secures the believer's eternal life.

7 By his *Divine* knowledge (see ch. ii. 25).

8 Or, 'Does this make you stumble?' See note on Matt. xi. 6.

9 Some supply the words, 'Will not this be 'harder' still for you to believe?' Others, 'Will not this remove your objection?' But perhaps the meaning is as follows: You find difficulty in these teachings of mine. But if you find that I ascend corporeally to heaven, will not that both convince you that my assertions are true, and also show you that this eating my flesh is to be taken not literally, but spiritually; and that it is the reception of my words into the heart that gives life (62, 63)? But no evidence will convince the unbelieving and false (64); for there can be no faith until the heart is changed and drawn by the Father (65).

10 From the time when they began to follow him. That He should still permit any such person to observe his private life shows his conscious rectitude.

11 'The twelve' are here mentioned by John for the first time, in a manner which assumes their appointment to be well known.

12 We fully believe all thy claims respecting thy life-giving work (vers. 27, 39, 40, 47, 51, 58) and personal dignity (38, 46, 51, 57, 62).

13 Rather, We have believed, and still do so. Peter answers for the rest.

14 Chosen to be apostles.

15 The word 'devil' sometimes means *adversary*. But, as applied to Judas here, it seems to designate him as Satan's chosen instrument. See ch. xiii. 27.

Jesus goes up privately to the Feast of Tabernacles at Jerusalem and teaches in the temple; the rulers endeavour to seize him.

7 AFTER[1] these things Jesus walked in Galilee: [2] for he would not walk in Jewry,[3] [c] because the Jews[4] sought to kill him.

2,3 [d] Now the Jews' feast of tabernacles[5] was at hand. [e] His brethren therefore said unto him, [f] Depart hence, and go into Judæa, that thy disciples also may see
4 the works that thou doest. For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, [g] show
5 thyself to the world. For [h] neither did [i] his brethren believe[6] in him.

6 Then Jesus said unto them, [j] My time[7] is not yet come: but your time is
7 alway ready. [k] The world cannot hate you; [l] but me it hateth, [m] because I testify
8 of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet[8] unto this feast; [n] for my time is not yet full come.

9,10 When he had said these words unto them, he abode *still* in Galilee. But when his brethren were gone up, then went he also up unto the feast, not openly,
[o] but as it were in secret.[9]

11,12 Then [p] the Jews sought[10] him at the feast, and said, Where is he? And [q] there was much murmuring[11] among the people[12] concerning him: for [r] some said, He
13 is a good man: others said, Nay; [s] but he deceiveth the people. Howbeit no man[13] spake openly of him [t] for fear of the Jews.

14 Now about the midst of the feast [u] Jesus went up into the temple, and taught.
15 [v] And the Jews marvelled, saying, How knoweth this man letters,[14] having never learned?

16 Jesus answered them, and said, [x] My doctrine[15] is not mine, but his that sent
17 me. [y] If any man will do his will,[16] he shall know of the doctrine, whether it
18 be of God, or *whether* I speak of myself. [z] He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and
19 no unrighteousness[17] is in him. [a] Did not Moses give you the law, [b] and *yet* none of you keepeth the law? [c] Why go ye about to kill me?

[o] ch. 5. 16, 18.

VERS 2–10: CHRON. TAB. Sec. 81.
[d] Le. 23. 34—43.
[e] Mt. 12. 46: Mk. 3. 31; Ac. 1. 14.
[f] Jer. 12. 6.
[g] see ch. 18. 20.
[h] ch 1. 11; Mk. 3. 21.
[i] comp. Ac. 1. 14.
[j] vers. 8, 30; ch. 2. 4; 8. 20; 13. 1.
[k] Lk. 6. 26; Jam. 4. 4; 1 John 4. 5.
[l] ch. 15. 18, 19; 17. 14; Ro. 8. 7; 1 John 3. 13.
[m] ch. 3. 19.
[n] ver. 6; ch. 8. 20.

[o] Is. 42. 2.

VERS. 11—53; CH 8. 1: CHRON. TAB. Sec. 83.
[p] ch. 11. 56.
[q] ch. 9. 16; 10. 19.
[r] ver. 40; Lk. 7. 16.
[s] ver. 47; Mt. 27. 63.
[t] ch. 9. 22; 12. 42; 19. 38.
[u] see refs. Mt. 21. 12.
[v] Lk. 4. 22; Ac. 2. 7.
[x] ch. 3. 11; 8. 28; 12. 49; 14. 10, 24.
[y] ch. 8. 31, 32, 43; Ps. 25. 12; 119. 10, 101, 102; Hos. 6. 3; Mic. 4. 2; Mal. 4. 2.
[z] ch. 5. 41; 8. 50; see Phil. 2. 3—8.
[a] ch 1. 17.
[b] Ro. 2. 17–29.
[c] see ch. 5. 16, 18; 10. 31, 39; 11. 53; Mt. 12. 14; Mk. 3. 6.

1 Chapters vii—x. contain the continuation of the controversy between Jesus and the Jewish rulers, which now becomes more urgent. He refuses to gratify the vanity of his brethren by going publicly to Jerusalem, but proceeds thither privately to the Feast of Tabernacles (ch. vii. 2—10). Much discussion arises there about him (11—13), and is increased by his assumption of the office of public teacher, for which his capability is questioned (14, 15). This leads him to assert the Divine authority of his doctrine and its self-commending power to the obedient heart, and to reprove the malignant hostility which violated the law in seeking his life (16—19). After a brief interruption (20), he refers to his miracle of healing on the sabbath, which had excited the anger of the rulers; and shows that this was not so great violation of the sabbath law as the practice of circumcising on that day (20—24). An expression of doubt as to his origin leads him to assert more boldly that he came from heaven; so that his safety is endangered (25—30). The Sanhedrim hear that some are inclined to support him, and send officers to apprehend him; upon which he intimates his speedy removal, in language which his hearers cannot understand (31—36). He again, on the last day of the festival, publicly declares himself to be the source of the life-diffusing influences of the Holy Spirit (37—39). On this a new dispute arises about him; but he is still unmolested (40—44), the officers of the council being too much impressed by his teaching to apprehend him. For this they are reproved by the council; and Nicodemus, who suggests that he ought not to be condemned unheard, is taunted too (45—52).

2 After the events related in ch. vi. our Lord remained in Galilee, probably at least six months; for the Feast of Tabernacles (ver. 2) was held in October, six months after the Passover mentioned in ch. vi. 4, to which he appears not to have gone up. The language of his brethren in ver. 3 implies that lately he had not attended the festivals. He is now about to quit Galilee for the last time. In ch. x. 22 he is in Jerusalem in the winter; whence he retires to Perœa, and there he probably remained until his last Passover.

3 That is, Judæa.

4 See note on ch. i. 19.

5 See Lev. xxiii. 34, and note.

6 They appear to have believed his miracles, and to have regarded him as the Messiah; but they neither understood nor sympathized with his true character and mission, and were only eager to see him assume the temporal greatness which they conceived to be his due, and in which they hoped to share. His reply (ver. 7) was well suited to dissipate their hopes.

7 I have a great work to do in a hostile and ungodly world (ver. 7); and must choose my time of manifesting myself, so as best to fulfil my mission. You have no such work to do, and no such enmity to meet.

8 Or, perhaps, 'I am not going up;' *i. e.* not *when* and *as* you wish

9 That is, privately; avoiding the great concourse of travellers with which the roads to Jerusalem would then be thronged (see Luke ii. 44, and note). The 'twelve' probably went too (see ch. ix. 2), but perhaps not in one company.

10 Jesus had become the subject of much notice at Jerusalem; partly in consequence of his former miracles there (see ch. ii. 23; iv. 45; v.), and partly from the fame of his miracles in Galilee.

11 Secret and cautious whispering.

12 Rather, 'the multitude.'

13 That is, none of those who favoured him.

14 That is, learning; especially Scripture learning. The surprise of the Jews seems to show that Jesus had not hitherto taught publicly at Jerusalem. They wonder that one who had not been brought up in any of their schools should take upon himself the office of a teacher. He replies, My teaching, like my commission, is Divine, and will be felt to be so by every one who is willing to do God's will; for his spirit of obedience will lead him to reject the teacher who seeks his own honour, and to receive as true the teacher who aims only to glorify God (16—18); whereas you, who boast of Moses, neither teach nor keep his law; for you seek to kill one who enforces it (19).

15 That is, my teaching. On this verse, see ch. v. 19, 20.

16 Rather, 'If any man is willing, *i. e.* heartily desirous, to do His will.' 'In human matters we must know before we can love; in regard to spiritual things we must love in order to know them.'—*Pascal.*

17 That is, no *falsehood*, the opposite of the 'true.'

20 The people answered and said, [a]Thou hast a devil:[1] who goeth about to
kill thee?
21 Jesus answered and said unto them,[2] [c]I have done one[3] work, and ye all
22 marvel. [f]Moses therefore[4] gave unto you circumcision; (not because it is of
Moses, [g]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 [h]I have made a man every whit
24 whole on the sabbath day? [i]Judge not according to the appearance,[5] but judge
righteous judgment.
25 Then said some of them of Jerusalem,[6] Is not this he, whom they seek to kill?
26 But, lo, [j]he speaketh boldly, and they say nothing unto him. [k]Do the rulers
27 know indeed that this is the very Christ?[7] [l]Howbeit we know this man
whence he is:[8] but when Christ cometh, [m]no man knoweth whence he is.
28 Then cried[9] Jesus in the temple as he taught, saying, [n]Ye both know me, and
ye know whence I am.[10] And [o]I am not come of myself, but he that sent me [p]is
29 true, [q]whom ye know not: but [r]I know him: [s]for I am from him, and [t]he
hath sent me.
30 Then [u]they sought to take him: but [v]no man laid hands on him, because [w]his
hour was not yet come.
31 And [x]many of the people believed on him, and said, When Christ cometh,
32 will he do more miracles than these which this *man* hath done? The Pharisees
heard that the people murmured such things concerning him; and the Pharisees
and the chief priests[11] [y]sent officers to take him.
33 Then said Jesus unto them, [z]Yet a little while am I with you, and *then* I go
34 unto him that sent me. Ye [a]shall seek me, and shall not find *me:*[12] and where
I am, *thither* ye cannot come.
35 Then said the Jews among themselves, Whither will he go, that we shall not
find him? will he go unto [b]the dispersed among the Gentiles,[13] and teach the
36 Gentiles?[14] What *manner of* saying is this that he said, Ye shall seek me, and
shall not find *me:* and where I am, *thither* ye cannot come?
37 [c]In the last day, that great *day* of the feast,[15] Jesus stood and cried, saying,
38 [d]If any man thirst, [e]let him come unto me, [f]and drink.[16] [g]He that believeth
on me, as the Scripture hath said,[17] [h]out of his belly[18] shall flow rivers of living
39 water. [i]But this spake he of the Spirit, which they that believe on him should
receive: [j]for the Holy Ghost was not yet *given;*[19] because that Jesus was not
yet [k]glorified.

[a] ch. 8. 48, 52; 10. 20.
[c] ch. 5. 9—11.
[f] Le. 12. 3.
[g] Ge. 17. 10—14; Ac. 7. 8.
[h] ch. 5. 8, 9, 16; Lk. 13. 15, 16; 14. 1—6.
[i] ch. 8. 15; Deu. 1. 16, 17; Ps. 58. 1; Pro. 24. 23; 2 Cor. 10. 7; Jam. 2. 1—4.
[j] see Mt. 22. 16.
[k] ver. 48.
[l] ch. 6. 42; Mt. 13. 55; Mk. 6. 3; Lk. 4. 22.
[m] see vers. 41, 42.
[n] see ch. 8. 14.
[o] ch. 5. 43; 8. 16, 42.
[p] ch. 5. 32; 8. 26; Ro. 3. 4.
[q] ch. 1. 18; 8. 54, 55; 16. 3.
[r] ch. 10. 15; 17. 25; Mt. 11. 27.
[s] ch. 3. 16, 17.
[t] 1 John i. 14.
[u] ver. 19; ch. 8. 37; Mk. 11. 18; Lk. 19. 47; 20. 19.
[v] vers. 6, 8, 44; ch. 8. 20; Ps. 31. 15.
[w] comp. ch. 13. 1.
[x] ch. 3. 2; 8. 30; Mt. 12. 23.
[y] see vers. 45, 46.
[z] ch. 12. 35, 36; 13. 1, 33; 16. 16—22.
[a] ch. 8. 21—24; 13. 33; Pro. 1. 24—31; Hos. 5. 6; Lk. 13. 24, 25, 34, 35.
[b] Is. 11. 12; Zeph. 3. 10; Ac 21. 21; Jam. 1. 1; 1 Pet. 1. 1.
[c] Le. 23. 36.
[d] ch. 6. 35; Is. 41. 17, 18; 55. 1; Rev. 21. 6; 22. 17.
[e] Mt. 11. 28.
[f] ch. 6. 55; 1 Cor. 10. 4; 11. 25.
[g] Deu. 18. 15.
[h] ch. 4. 14; Job 32. 18, 19; Pro. 18. 4; Is. 12. 3; 44. 3; 58. 11; Zec. 14. 8; Gal. 5. 21, 22.
[i] ch. 14. 16, 17, 26; Is. 44. 3; Joel 2. 28; Ac. 2. 17, 33, 38; Eph. 1. 13, 14.
[j] ch. 16. 7.
[k] ch. 12. 16; Ac. 3. 13.

1 You speak madly, like a man possessed: see ch. x. 20. This is said by 'the people,' who had come up to the feast, and were not aware of the designs of the rulers (ver. 25).

2 Our Lord, having, in vers. 16—18, spoken of his *doctrine*, now proceeds to justify his *works;* particularly that which had displeased them on the occasion of his former visit to Jerusalem (ch. v. 8, 9).

3 A *single* act of mine, in apparent violation of your sabbath rules, astonishes you. Why you yourselves *constantly* violate the sabbath rules, to obey a Mosaic command, in circumcising on that day! If you do this to fulfil an outward rite, surely I may do it to fulfil the *law of love.* See notes on Matt. xii. 6, 8.

4 Many connect the word translated 'therefore' with the preceding verse, and render thus, 'Ye all marvel thereat.' But the meaning seems to be, 'Moses enjoined circumcision on this very account, that it was a previously appointed national institution. And yet you put the national rite above the Mosaic rules as to the keeping of the sabbath, although it has been made stricter by your law' (see Exod. xxxv. 3).

5 That is, Do not judge superficially.

6 As distinguished from 'the people' (ver. 20).

7 Rather, 'Is it really *the opinion* of the rulers that this man is the Christ?' etc.; *i. e.* 'Have they changed their views and purpose respecting him, or why do they allow him to go on teaching thus publicly?'

8 Both the human ancestry and the birthplace of the Messiah were known from prophecy: see Matt. ii. 1—6, and notes. But it was a prevalent notion that he would appear in an unexpected manner, so that his origin would at first be unknown.

9 He spoke out loudly and boldly.

10 You do indeed know something of me and my origin; and yet I am not come of myself, but there is a true, a real Person who sent me forth, whom you know not. This bold avowal might well lead any who were open to conviction to believe on him (ver. 31).

11 The acting members of the Sanhedrim.

12 It is useless to seek my life till my 'hour' is come (ver. 30). That time will soon arrive; and then I shall return to him who sent me (33). Then you will wish to see me again, but in vain. I shall not return to you, nor can you come to me (34). The Jews, either misunderstanding or perverting his words, took them as referring to a flight from the country.

13 Literally, 'the Greeks;' amongst whom chiefly the Jews were dispersed. Comp. 1 Pet. i. 1.

14 That is, if rejected by us Jews. They could hardly believe that any Jewish teacher would instruct the Gentiles.

15 It is said that on the eighth day of the Feast of Tabernacles there was a solemn assembly; but that on this day the water mentioned in note on Lev. xxiii. 34 was not brought into the sanctuary. It may be in allusion to the absence of this significant ceremony that our Lord points to himself as 'the Fountain of living waters.'

16 The figurative expression 'drink' is explained by the word 'believe' in the next verse.

17 Our Lord appears to refer (comp. Matt. ii. 23, and note) not to one passage of Scripture, but to several; such as Isa. lviii. 11; Ezek. xlvii. 1—12; Joel iii. 18; Zech. xiv. 8, on which see notes.

18 From his inmost self (see Prov. xx. 27). He who truly believes in Jesus shall possess within himself an inward spring of Divine life (see ch. iv. 14), the fulness of which shall stream forth to bless others also.

19 That is, the dispensation of the Spirit was not yet. Comp. ch. xiv. 16, 26; xvi. 7; Acts ii. 33.

40 Many of the people therefore, when they heard this saying, said, Of a truth
41 this is [t] the Prophet.[1] Others said, [m] This is the Christ. But some said, Shall
42 Christ come [n] out of Galilee? [o] Hath not the Scripture said, That Christ cometh
43 of the seed of David, and out of the town of Bethlehem, [p] where David was? So
44 [q] there was a division among the people because of him. And [r] some of them would have taken him; but no man laid hands on him.

45 Then came [s] the officers to the chief priests and Pharisees; and they said unto
46 them, Why have ye not brought him? The officers answered, [t] Never man spake
47 like this man. Then answered them the Pharisees, [u] Are ye also deceived?
49 [v] Have any of the rulers or of the Pharisees believed on him? But [w] this people who knoweth not the law are cursed.[2]

50 Nicodemus saith unto them, ([x] he that came to Jesus by night, being one of
51 them,) [y] Doth our law judge *any* man, before it hear him, and know what he
52 doeth?[3] They answered and said unto him, Art thou also of Galilee? Search, and look: for [z] out of Galilee ariseth no prophet.

8 [a] And every man went unto his own house.[4] Jesus went unto the mount of Olives.[5]

The adulteress and her accusers.

2 AND[6] early in the morning [b] he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery.
4 And when they had set her in the midst, they say unto him, Master, this woman
5 was taken in adultery, in the very act. [c] Now Moses in the law commanded us,
6 that such should be stoned:[7] but what sayest thou? This they said, [d] tempting him,[8] that they might have to accuse him. But Jesus stooped down, and with
7 *his* finger wrote on the ground, [e] *as though he heard them not.* So when they continued asking him, he lifted up himself, and said unto them, [f] He that is
8 without sin[9] among you, let him first cast a stone at her. And again he stooped
9 down, and wrote on the ground. And they which heard *it,* [g] being convicted by *their own* conscience, [h] went out one by one, beginning at the eldest, *even* unto the last:[10] and Jesus was left alone, and the woman standing in the midst.
10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? Hath no man condemned thee?
11 She said, No man, Lord. And Jesus said unto her, [i] Neither do I condemn[11] thee: [k] go, and sin no more.

Jesus continues to teach in the temple; the Jews in anger attempt to stone him.

12 THEN spake Jesus again unto them, saying, [l] I am the light of the world:[12] [m] he that followeth me [n] shall not walk in darkness, [o] but shall have the light of life.

[t] ch. 1. 21; 6. 14; Deu. 18. 15, 18.
[m] ch. 4. 42; 6. 69.
[n] ver. 52; ch. 1. 46.
[o] ver. 27; Ps. 132. 11; Is. 11. 1; Jer. 23. 5; Mic. 5. 2; Mt. 2. 5; Lk. 2. 4.
[p] 1 Sam. 16. 1, 4.
[q] ver 12; ch. 9 16; 10. 19; see Ac. 14. 4.
[r] ver. 30.
[s] ver. 32.
[t] Mt. 7. 29; Lk. 4. 22.
[u] ver. 12.
[v] ver. 26; ch. 12. 42; Ac. 6. 7; 1 Cor. 1. 20, 22—28; 2. 8.
[w] ch. 9. 34; Is. 5. 21; 65. 5; 1 Cor. 1. 20, 21; 3. 18—20; Jam. 3. 13—18.
[x] ch. 3. 1, 2.
[y] Deu 1.17; 17. 8, etc.; 19. 15—19.
[z] ver. 41; ch. 1. 46; Is. 9. 1, 2; Mt. 4. 15, 16.
[a] see Job 5. 12, 13.

VERS. 2—11: CHRON. TAB. Sec. 84.
[b] ch. 4. 34; 7. 14.
[c] Le. 20. 10; Deu. 22. 21—24.
[d] Mt. 19. 3; Lk. 20. 20—23.
[e] Ps. 38. 12—14; 39. 1; Ecc. 3. 7.
[f] Deu. 17. 7; Mt. 7. 1—5; Ro. 2. 1—3.
[g] Ecc. 7. 22; Ro. 2. 15, 22; 1 John 3. 20.
[h] Job 5. 12, 13; Ps. 9. 16.
[i] ver. 15; ch. 3. 17; Lk 9. 56; 12. 13, 14.
[k] ch. 5. 14; Pro 28. 13.

VERS. 12—59: CHRON. TAB. Sec. 87
[l] ch. 1. 4, 5, 9; 3. 19 9. 5; 12. 35, 36, 46.
[m] see refs. Hos. 6. 4.
[n] ch 12 46; Is. 50 10.
[o] ch. 7. 17; 14. 6; Job 22. 21—23, 28—28; Ps. 36. 9; 97. 11.

1 See ch. i. 21, and note.

2 The Rabbinical writings show extreme contempt for the common people.

3 You are aiming to kill a man unheard, contrary to the law. This just but gentle remonstrance by a member of their own body only gives occasion to fresh display of malignity, in bitter taunts and reckless assertions which they knew to be false.

4 The passage extending from ver. 53 to ch. viii. 11 is wanting in many ancient manuscripts, and it exhibits an unusual variety of readings in those which contain it. Some who maintain its genuineness suppose that it was omitted in those manuscripts because it was thought that it did not sufficiently condemn the sin of adultery. Many who refuse to accept it as canonical regard it as a fragment of apostolic teaching, which was adopted into the text about the fourth century, because it was deemed valuable. Upon the whole, the evidence in its favour decidedly preponderates; but there is some ground for questioning the propriety of its insertion here. It differs greatly from the style of John; it seems to interrupt the course of thought and remark; and it appears more suitable to the end of Luke, ch. xxi., where it is inserted in a few manuscripts. If it had been omitted from several copies, it would not be unlikely that, when restored, it should be put in a wrong place.

5 The Mount of Olives was our Lord's favourite place of retirement: see ch. xviii. 2; Luke xxi. 37.

6 Chapter viii. contains the narrative of the adulteress and her accusers (vers. 2—11); and the continuation of our Lord's discussions in the temple (12—59).

7 The law commanded that they should be put to death (Lev. xx. 10; Deut. xxii. 22); custom appears to have regulated the mode: compare Exod. xxxv. 2 with Numb. xv. 35.

8 They thought they had placed him in a dilemma. If he should absolve the woman, they might accuse him of despising the law of Moses. If he condemned her, he would not only offend the people by his severe treatment of a prevailing custom, but he would probably come into collision with the Roman government. Compare Matt. xxii. 15—33.

9 This might mean either sin in general, or the sin of adultery, which appears to have been common among the Jews at this time. Our Lord's reply, without excusing the sin, or detracting from the authority of the law, gave a suitable rebuke to the hypocritical accusers.

10 That is, *all the accusers;* leaving Jesus as the only one with whom the sinner had now to do.

11 Rather, 'Neither do I pass sentence upon thee;' as if I were one of the judges. Compare Luke xii. 13, 14. But, whilst our Lord refuses to assume the functions of an ordinary magistrate, he pronounces her a sinner.

12 See note on ch. i. 4; also Isa. xlii. 6; Mal. iv. 2. Our Lord now repeats his gracious assurance that he is the *life* and *light* of the world (comp. ch. vi. 51); and, when evidence is demanded, he replies that in his case his own testimony might be sufficient, but that he has his Father's too (12—20). He then again (comp. ch. vii. 34) announces that he is about to leave the world; and, in answer to a taunting remark, shows clearly that the essential difference in character between his opponents and himself indicates

13 The Pharisees therefore said unto him, [p] Thou bearest record of thyself; thy
14 record is not true. Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: [1] [q] for I know whence I came, and whither I go;
15 but [r] ye cannot tell [2] whence I come, and whither I go. [s] Ye judge after the
16 flesh; [t] I judge no man. [3] [u] And yet if I judge, my judgment is true: for [x] I am
17 not alone, but I and the Father that sent me. [y] It is also written in your law,
18 'that the testimony of two men is true' [Deut. xix. 15]. [z] I am one that bear witness of myself, and [a] the Father that sent me beareth witness of me.
19 Then said they unto him, Where [4] is thy Father? Jesus answered, [b] Ye neither know me, nor my Father: [c] if ye had known me, ye should have known my Father also.
20 These words spake Jesus in [d] the treasury, as he taught in the temple. And [e] no man laid hands on him; for [f] his hour was not yet come.
21 Then said Jesus again unto them, I go my way, and [g] ye shall seek me, [5] and [h] shall die in your sins: [i] whither I go, ye cannot come.
22 Then said the Jews, Will he kill [6] himself? because he saith, Whither I go,
23 ye cannot come. And he said unto them, [k] Ye are from beneath; I am from
24 above: [l] ye are of this world; I am not of this world. [m] I said therefore unto you, that ye shall die in your sins: [n] for if ye believe not [o] that I am *he*, ye shall die in your sins.
25 Then said they unto him, Who art thou? [7] And Jesus saith unto them, [p] Even
26 *the same* that I said [8] unto you from the beginning. I have [9] many things to say and to judge of you: but [q] he that sent me is true; and [r] I speak to the world
27 those things which I have heard of him. [s] They understood not [10] that he spake to them of the Father.
28 Then said Jesus unto them, When ye have [t] lifted up the Son of man, [11] [u] then shall ye know that I am *he;* and [x] *that* I do nothing of myself; but [y] as my
29 Father hath taught me, I speak these things. And [z] he that sent me is with me: [a] the Father hath not left me alone; [b] for I do always those things that please him.
30,31 As he spake these words, [c] many believed [12] on him. Then said Jesus to those

p ch. 5. 31.
q ver. 42; ch. 7. 29.
r see ch. 7. 28; 9. 29.
s ch. 7. 24; 1 Sam. 16. 7.
t ver. 11; ch. 3. 17; 12. 47; 18. 36.
u ch. 5. 22—30.
x ver. 29; ch. 16. 32.
y Deu. 17. 6; Mt. 18. 16; 2 Cor. 13. 1; Heb. 10. 28.
z vers. 12, 25, 58.
a ch. 5. 31—34, 37.
b vers. 54, 55; ch. 7. 28; 16. 3.
c ch. 10. 30; 14. 6—9; Col. 1. 15; Heb. 1. 3; 2 John 9.
d 1 Chr. 9. 26; Mk. 12. 41.
e ch. 7. 6, 30, 44; Lk. 13. 13—33.
f ch. 7. 8.
g ch. 7. 33, 34; 12. 35; 13. 33.
h ver. 24.
i ch. 13. 33.
k ch. 3. 31; 1 Cor. 15. 47, 48; 1 John 2. 15, 16.
l ch. 15. 18, 19; 17. 14, 16; 1 John 4. 5.
m ver. 21.
n ch. 3. 18, 36; Pro 8. 36; Mk. 16. 16; Heb. 2. 3.
o see ch. 13. 19; Mt. 11. 3.
p ver. 12; ch 3. 14—17; Heb. 13. 8.
q ch. 7. 28.
r ch. 3. 32; 15. 15.
s ver. 43.
t ch. 3. 14; 12. 32 -34.
u Mt 27. 50—54; Ac. 2. 36—41; Ro. 1. 4.
x ch. 5. 19, 30.
y ch. 3. 11.
z ch. 14. 10, 11.
a ver. 16.
b ch. 4. 34; 5. 30; 6. 38; 14. 31.
c see refs. ch. 2. 23.

a difference in final destiny (21—24). Another scornful question he answers only by another reference to his teaching; for he delights not to expose and condemn, but to proclaim the saving truths connected with his sacrificial death, assured that in this he has his Father's acceptance, and shall ultimately convince his enemies (25—29). He encourages some who give credit to his words to retain his instructions, by the promise of true freedom (30—32); a freedom from sin, which, sons of Abraham though they be, they all need (33—38). He disproves their repeated claim to the privileges of the sons of Abraham, by showing their unlikeness to that patriarch, and their enmity to God's truth and messenger, which proves them to be children of Satan, the original liar and murderer (39—47). In answer to their further revilings, He vindicates himself only by reasserting the gracious purpose of his coming, and proceeds to declare his pre-existence and Divine dignity (48—58). They are now exasperated, and would stone him for blasphemy, but he suddenly disappears (59). The whole narrative shows how meekly our Lord 'endured such contradiction of sinners against himself,' and endeavoured again and again to introduce his 'gracious words.'

1 Granted that a man's claims may not be taken as 'true' (ver. 13), unless they are supported by other evidence (comp. ch. v. 31, and note); yet my own high consciousness of my origin and destiny must not be held to be of no value, because you are too blind to see it (14); blinded, indeed, by your habit of judging superficially and partially (15); so contrary to my judgment, which is always true and accordant with the Father's will (16). Still I am able to satisfy the requirements of your law, that there must be a second witness (17); for, beside my own testimony, I have my Father's (18).

2 Rather, 'ye know not.'

3 That is, judgment is not the object of my present mission on earth (comp. ch. iii. 17; xii. 47): but, were it so, my judgment would be true and just; for I always act in harmony with my Father.

4 Probably an expression of scorn: Let us see this other witness of yours. To this the reply is simply, The same perverseness which blinds you to my claims, blinds you to Him and His testimony. Angry as they were at his public reproof (for it was given at 'the treasury,' where many were passing: see Mark xii. 41, and note), they were not allowed by 'the Father' to seize him before his time (20).

5 That is, you will wish me back again (see ch. vii. 34), but in vain; you must then perish, and be separated from me for ever. See on ch. xiii. 33.

6 Another scoffing remark. If he kill himself, we, sons of Abraham, certainly shall not follow him to the 'darker hell' of the suicide. See Joseph. Bell. Jud. b. iii. c. 8, s. 5. To this thought our Lord replies, To that world boneath you already belong, as your earthliness shows; and therefore, as I told you, you must perish (24): whilst I, who am come from heaven above, return thither. This passage states most forcibly the earthly character and final ruin of the unbeliever.

7 Another question of cavilling 'unbelief, which desires only to use the answer as a vantage ground for further opposition.'—*Stier.*

8 Perhaps this may mean, 'I am altogether that which I speak to you;' *i. e.* my teaching makes known who I am, as 'the light by its shining bears witness to itself.' Compare ver. 14.

9 That is, 'I am able to speak,' etc. I could expose and condemn your many sins, but my present work is rather to proclaim to the world the truth which the Fountain of truth has sent me to declare. This is a reason for not answering more fully their captious questions.

10 This reference to the inapprehensiveness of perverse unbelief is an introduction to our Lord's assertion that they should one day recognise him (ver. 28); some doubtless to their salvation (comp. Acts iii. 17; iv. 4), others by his judgments in their destruction.

11 He alludes to his crucifixion. See ch. iii. 14, and note; xii. 32, 33. The world will first crucify me, and 'then' it will know me. Comp. ch. xvi. 7—11.

12 Our Lord's words were doubtless made the more powerful by the dignified calmness of his demeanour; and thus produced conviction in the minds of many, whose faith yet needed to be tested, and, if genuine, to be confirmed. To them he adapts his next remarks.

Jews which believed on him, 'If ye continue in my word, *then* are ye my disciples
32 indeed; [k]and ye shall know the truth, and [l]the truth shall make you free.[1]
33 They[2] answered him, [m]We be Abraham's seed, and were never in bondage to
any man: [3]how sayest thou, Ye shall be made free?
34 Jesus answered them, Verily, verily, I say unto you, [n]Whosoever committeth
35 sin is the servant of sin.[4] And [o]the servant abideth not in the house for ever:
36 *but* [p]the Son abideth ever. [q]If the Son therefore shall make you free, ye shall
37 be free indeed. I know that ye are Abraham's seed;[5] but [r]ye seek to kill me,
38 because my word hath no place in you. [s]I speak that which I have seen with
my Father: and ye do that which ye have seen with your father.
39 They answered and said unto him, [t]Abraham is our father.
Jesus saith unto them, [u]If ye were Abraham's children,[6] ye would do the
40 works of Abraham. But now ye seek to kill me, a man that hath told you the
41 truth, which I have heard of God: this did not Abraham. Ye do the deeds of
your father.
Then said they to him, We be not born of fornication;[7] [x]we have one Father,
even God.
42 Jesus saith unto them, [y]If God were your Father, ye would love me: [z]for I
proceeded forth and came from God; [a]neither came I of myself, but he sent me.
43 [b]Why do ye not understand my speech? *even* because [c]ye cannot hear my word.[8]
44 [d]Ye are of *your* father the devil, and the lusts of your father ye will do.[9] [e]He
was a murderer from the beginning, and [f]abode not in the truth, because there
is no truth in him. [g]When he speaketh a lie, he speaketh of his own: [h]for he
45 is a liar, and the father of it.[10] And [i]because I tell *you* the truth, ye believe me
46 not.[11] [k]Which of you convinceth[12] me of sin? And if I say the truth, why do
47 ye not believe me? [l]He that is of God heareth God's words: ye therefore hear
them not, because [m]ye are not of God.
48 Then answered the Jews, and said unto him, Say we not well[13] [n]that thou art
a Samaritan,[14] and [o]hast a devil?
49 Jesus answered,[15] [p]I have not a devil; but I honour my Father, and ye do
50 dishonour me. And [q]I seek not mine own glory: [r]there is one that seeketh and
51 judgeth. Verily, verily, I say unto you, [s]If a man keep my saying, he shall
never see death.[16]

[i] ch. 15. 4—9; Ac. 14. 22; 2 Tim. 3 14; Heb. 3. 14; 10. 38, 39; Jam. 1. 25.
[k] ch. 7. 17.
[l] Ps. 119. 45; Ro. 6. 14 18, 22; 8. 2, 15; Gal. 5. 1, 13; Jam. 1. 25; 2. 12; 1 Pet 2 16.
[m] ver. 39; Lu. 25. 42; Mt. 3 9.
[n] Ro. 6. 16, 19, 20; 2 Pet 2. 19; 1 John 3. 8—10.
[o] Gal. 4. 30.
[p] Gal. 4. 4—7; Heb. 7. 24, 25.
[q] vers. 31, 32; Ro. 8. 1, 2; Gal. 5. 1.
[r] ver 40; ch. 7. 1, 19.
[s] ch. 3. 32; 5. 19, 30; 14. 10, 24.
[t] ver. 33; Mt. 3. 9.
[u] Rom. 2. 28, 29; 9. 7; Gal 3. 7, 29; Jam. 2. 22—24.
[x] Ex. 4. 22; Is. 63. 16; 64. 8; Mal. 1. 6.
[y] 1 John 5. 1.
[z] ch. 1. 14; 16. 27, 28; 17. 8, 25.
[a] ch. 5. 43; 7. 28, 29; 1 John 4. 9, 10, 14.
[b] ch. 7. 17; Pro 28 5.
[c] ch. 6. 60; Jer. 6. 10; Ro. 8. 7, 8.
[d] vers. 38, 41; Mt. 13 38; Ac 13.10; 1 John 3 8—10.
[e] Ge. 3. 3—6; Ro 5 12, Pet 5 8; Rev 12. 9
[f] 2 Pet. 2. 4; Jude 6.
[g] 2 Chr. 18.20—22; Job 1. 11; 2 Thes. 2. 9—11; Rev. 13. 14.
[h] comp. Ac. 5. 3.
[i] ch. 3. 19; 7. 7; Gal. 4. 16.
[k] ver. 7; see refs. Is. 53. 9.
[l] ch. 1. 12, 13; 6. 45; 10. 26, 27; 1 John 4. 6.
[m] 1 John 3 10.
[n] see ch 4. 9.
[o] see ver 52; ch. 7. 20; 10. 20.
[p] 1 Pet. 2. 23.
[q] ch. 5. 41; 7. 18.
[r] ch 5. 20 -23.
[s] ch. 3 15, 16; 5. 24; 11. 26.

1 Raising you not only above the thraldom of error and sin, but even above mere legal compulsion, so that your service of God shall be spontaneous and cheerful. See Rom. viii. 2, 15.

2 Some think that this was the reply of the believing Jews (see ver. 30); others suppose that it was spoken by some by-standers who perversely misrepresented our Lord's meaning (see ver. 37).

3 Politically this was not true, as they confess in ch. xviii. 31; xix. 15. But they probably sufficiently understood our Lord's words as referring to religious freedom; and their answer may allude to their independence in religious position, which they had never resigned. Their mention of Abraham as their ancestor favours this interpretation. Comp. Matt. iii. 9.

4 Or, 'Whosoever practiseth sin (*i. e.* lives in the practice of it) is a slave of sin.' They boasted of being Abraham's sons; but forgot that, while Isaac, 'the son of the free woman,' was his heir, Ishmael, 'the son of the bond woman,' did not 'abide in the house' (ver. 35), but was 'cast out.' Unless sonship includes freedom, it avails nothing for permanent connection with God's family. And it is the Son, 'the heir of all things,' who alone can bestow this 'power' (ver. 36: comp. ch. i. 12; Gal. iv. 19—24, and notes).

5 True, you are his natural descendants, and included in the national covenant. But you are slaves; for, instead of seeking to be made free by me (ver. 36), you 'practise sin' (34), and seek to kill me (37). And, as my words show me to be the Son of God, your deeds show you, though sons of Abraham by natural descent, to be also sons of Satan (38).

6 Some refer to Rom. ix. 7 as establishing a distinction between 'seed' (ver. 37) and 'children.' However this may be, the important distinction to which our Lord refers here is that between natural descent and oneness of religious principle. The Jews connect the privileges of God's covenant with the former, and assert that they are sons of God (ver. 41); Jesus binds them to the latter.

7 This word is probably used here in the sense to which the Jews had long been accustomed. See Ezek. xvi.; Hos. ii., and notes. The high claim which they make to be sons of God constrains our Lord to convict them of being the children of the devil (vers. 42—47).

8 You misunderstand my expressions (vers. 19, 22, 27, 38, 41), because your hearts are unprepared to receive the truths I speak.

9 Or, 'you are minded to do' (see note on ch. vii. 17). This refers to their efforts to kill our Lord (ver. 40). As your unlikeness to Abraham and your opposition to God's word show that you are not their true children, so are you proved to be Satan's by your likeness to him. He was a liar and a murderer from the beginning, when he deceived Adam into sin, and thus plunged him into bodily and spiritual death; and instigated Cain to murder his own brother (see 1 John iii. 10—15), which was the prototype of all following murders.

10 The force of these words may be best brought out by a paraphrase. Satan is in the condition of a being utterly destitute of and estranged from truth; falsehood has become a part of his very self; so that of every lie and every liar he may be called the father.

11 A proof that you are children of the father of lies.

12 Rather, 'convicteth;' *i. e.* 'can prove me *guilty*.' My words are truthful, for my life is sinless.

13 See ch. vii. 20, and note.

14 This was a term of bitter reproach, nearly equivalent to calling any one a heathen or a heretic. The Samaritans were accounted both. See note on ch. iv. 9.

15 If I had a demon I should not be striving to honour my Father, especially when I thereby bring dishonour upon myself (ver. 49). But my object is not my own honour; I can leave that to One who will vindicate me (50): it is the giving life to men, to all who will hold fast my teaching (51). To this universally important statement our Lord calls attention in his usual emphatic way.

16 That is, 'die.' See note on ch. xi. 26.

52 Then said the Jews unto him, Now we know that thou hast a devil. [t]Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall
53 never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?
54 Jesus answered, [u]If[1] I honour myself, my honour is nothing: [x]it is my
55 Father that honoureth me; of whom [y]ye say, that he is your God: yet [z]ye have not known him; [a]but I know him: and if I should say, I know him not, [b]I
56 shall be a liar like unto you: but I know him, [c]and keep his saying. Your father Abraham [d]rejoiced to see my day: [e]and he saw *it*, and was glad.
57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?
58 Jesus said unto them, Verily, verily, I say unto you, [f]Before Abraham was,[2] [g]I am.
59 Then [h]took they up stones to cast at him: but Jesus hid himself, and went out of the temple, [i]going through the midst of them,[3] and so passed by.

Jesus on the sabbath gives sight to a blind man, who is severely examined by the rulers respecting the miracle and its Author; and is excommunicated for his bold confession.

9 AND[4] as *Jesus* passed by, he saw a man[5] which was blind from *his* birth.
2 And his disciples asked him, saying, Master, [k]who did sin, this man, or his
3 parents, that he was born blind?[6] Jesus answered, Neither hath this man sinned, nor his parents:[7] [l]but that the works of God should be made manifest in
4 him. [m]I must work the works of him that sent me, while it is day: the night
5 cometh, when no man can work. As long as I am in the world, [n]I am the light[8] of the world.
6 When he had thus spoken, [o]he spat on the ground, and made clay[9] of the
7 spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash[10] [p]in the pool of Siloam,[11] (which is by interpretation, Sent.) [q]He went his way therefore, and washed, and came seeing.
8 The neighbours therefore, and they which before had seen him that he was
9 blind, said, Is not this he that sat and begged? Some said, This is he: others

[t] Zec. 1. 5; Heb. 11. 13.

[u] ver. 50; ch. 5. 31; 7. 18.
[x] ch. 5. 22—29, 41; 16. 14; 17. 1; Ps. 2. 6—12; 110. 1—4; Ac. 3. 13.
[y] ver. 41.
[z] ver. 19; ch. 7. 28, 29; Jer. 4. 22; 9. 3.
[a] ch. 1. 18; 6. 46; Mt. 11. 27.
[b] 1 John 2. 4, 22; 5. 10.
[c] ch. 15. 10; Heb. 5. 8, 9.
[d] Lk. 10. 24.
[e] Ge. 22. 13, 14, 18; Ro. 4. 18—22; Gal. 3. 7—9, 14—18; Heb. 11. 13.
[f] ch. 1. 1, 2; 17. 5, 24; Mic. 5. 2.
[g] see refs. Ex. 3. 14; Is. 43. 13; Col. 1. 17.
[h] ch. 10. 30—33; 11. 8; Lu. 24. 16.
[i] see ver. 20; ch. 10. 39, 40; Lk. 4. 30.

VERS. 1—41; CH. 10. 1—21; CHRON. TAB. Sec. 90.

[k] ver. 34; see Lk. 13. 1—4.
[l] ch. 11. 4.
[m] ch. 4. 34; 5. 19, 36; 11. 9, 10; 12. 35; 17. 4; Ecc. 9. 10; Eph. 5. 16.
[n] ch. 1. 5, 9; 3. 19; 8. 12; 12. 35, 46; Is. 49. 6; 60. 1.
[o] Mk. 7. 33; 8. 23; Rev. 3. 18.
[p] Neh. 3. 15, *Siloah*.
[q] see 2 Ki. 5. 10—14.

1 If, in promising to exempt my disciples from death, I claim to be greater than Abraham and the prophets, this honour is given to me by my Father (ver. 54). You call him your God; and yet you know him not, you love not nor keep his truth, which I know and teach (55). You call yourselves children of Abraham; then you should rejoice to see me, for he was filled with joy by the prospect of my coming (56).

2 Rather, 'Before Abraham was born, I am.' Comp. ch. i. 1—3. The peculiar phrase 'I am' evidently refers to the name assumed by Jehovah (Exod. iii. 14), expressing his eternal self-existence; and it was fully understood to do so, as the people immediately prepared to treat Jesus as a blasphemer.

3 See note on Luke iv. 30.

4 The evangelist does not very clearly establish any close connection in time between chapters viii. and ix. Some think that our Lord saw and healed the blind man as 'he passed by' when he was escaping from the anger of his opponents (ch. viii. 59). Others suppose that the following events occurred after a short interval, at some period between the Feast of Tabernacles and that of the Dedication. In chapters ix., x. our Lord bears witness to himself in relation to, 1. The influence and effect of his coming, as a light by which the blind are made to see, and those who see are made blind; 2. The design of his love, as the Good Shepherd, who knows his sheep, and lays down his life for all; and, 3. His personal nature as such, as one with the Father.

5 On the sabbath Jesus miraculously heals a man who had been blind from his birth (vers. 1—7); to the great astonishment of his neighbours (8—12), who bring him before one of the courts, consisting chiefly of Pharisees. There he is closely interrogated, in order to invalidate his testimony to the miraculous power of Jesus; but his straightforwardness and good sense baffle his questioners (13—17). His parents are then called, but they carefully limit their evidence to the facts of his identity and his cure (18—23). The man himself is again examined; but maintains both the facts and also the legitimate inference that he who performed such a miracle must be a prophet, with such boldness and power, that his prejudiced questioners revile and excommunicate him (24—34). Jesus then finds him, and reveals himself to him as the Messiah, and receives his homage as such (35—38).

6 On the prevalent opinion that special affliction is the fruit of special sin, see Preface to Job, p. 523, and note on Luke xiii. 2. When the suffering preceded any personal transgression, a question would arise, as to the person who had committed the sins which caused it. 'May not such passages as Exod. xx. 5 involve a principle of universal application; for do we not constantly see the child suffering the ill consequences of the sins of 'his parents?' Or may there be some truth in the notion of the soul's pre-existence, which many Gentiles hold, and which the Rabbins are beginning partially to admit? Or are the man's own foreseen sins being punished by anticipation?' The disciples evidently have no definite opinion, and eagerly ask to have their doubts removed.

7 Do not seek the cause of this man's blindness in any of his own or his parents' sins. Think of it rather as designed to display God's power and grace, and to illustrate my office and work as 'the Light of the world.' Such cases urge me to use diligently the short time I have on earth in dispensing the blessings I came to bestow (vers. 4, 5).

8 Here, as elsewhere (see ch. iv. 10; xi. 25), the outward blessing is used to represent the spiritual benefits which are the chief results of our Lord's work.

9 Our Lord occasionally employed outward means in working a miracle. In this case he employed more than in others. The reason for this we are not told; but it certainly served to test the man's faith, and to make the miracle more public. See note on Mark vii. 33.

10 Probably *the eyes only*.

11 See notes on Neh. iii. 15; Isa. viii. 6; Luke xiii. 4: also Robinson's Bib. Res. i. 341, 493—508. The interpretation added by the evangelist intimates that the *name* of the water was appropriate to the purpose; and suggests the Divine Messenger who was *sent* into the world to give the water of life. Compare Heb. iii. 1, where the word 'apostle'—another form of the word here rendered 'sent'—is applied to Christ.

10 *said*, He is like him: *but* he said, I am *he*. Therefore said they unto him, How
11 were thine eyes opened? He answered and said, [r]A man that is called Jesus
made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam,
12 and wash: and I went and washed, and I received sight. Then said they unto
him, Where is he? He said, I know not.
13, 14 They brought to the Pharisees[1] him that aforetime was blind. And [s]it was
15 the sabbath day when Jesus made the clay, and opened his eyes. Then again
the Pharisees also asked him how he had received his sight. He said unto them,
16 He put clay upon mine eyes, and I washed, and do see. Therefore said some of
the Pharisees, [t]This man is not of God, because he keepeth not the sabbath day.
Others[2] said, [u]How can a man that is a sinner do such miracles? And [x]there
17 was a division among them. They say unto the blind man again, What sayest
thou of him, that he hath opened thine eyes?[3] He said, [y]He is a prophet.
18 But the Jews [z]did not believe concerning him, that he had been blind, and
received his sight, until they called the parents of him that had received his
19 sight. And they asked them, saying, Is this your son, who ye say was born
20 blind? How then doth he now see? His parents answered them and said, We
21 know that this is our son, and that he was born blind: but by what means he
now seeth, we know not; or who hath opened his eyes, we know not. He is of
age; ask him: he shall speak for himself.
22 These *words* spake his parents, because [a]they feared the Jews: for the Jews
had agreed[4] already, that if any man did confess that he was Christ, he [b]should
23 be put out of the synagogue.[5] Therefore said his parents, He is of age; ask him.
24 Then again called they the man that was blind, and said unto him, [c]Give God
25 the praise:[6] [d]we know that this man is a sinner. He answered and said,
Whether he be a sinner *or no*, I know not: [e]one thing I know, that, whereas I
was blind, now I see.
26 Then said they to him again, What did he to thee? how opened he thine eyes?
27 He answered them, [f]I have told you already, and ye did not hear: wherefore
would ye hear *it* again? Will ye also be his disciples?[7]
28 Then [g]they reviled him, and said, Thou art his disciple; but we are Moses'
29 disciples.[8] [h]We know that God spake unto Moses: *as for* this *fellow*, [i]we
30 know not from whence he is.[9] The man answered and said unto them, [k]Why
herein is a marvellous thing, that ye know not from whence he is, and *yet* he
31 hath opened mine eyes.[10] Now we know that [l]God heareth not sinners: but if
any man be a worshipper of God,[11] [m]and doeth his will, [n]him he heareth.
32 Since the world began was it not heard that any man opened the eyes of one that
33 was born blind.[12] [o]If this man were not of God,[13] he could do nothing.
34 They answered and said unto him, [p]Thou wast altogether born in sins,[14] and dost
thou teach us? [q]And they cast him out.[15]
35 Jesus heard that they had cast him out; [r]and when he had found him,[16] he
36 said unto him, Dost thou believe on [s]the Son of God? He answered and said,

r vers. 6, 7.
s see refs. ch. 5. 9.
t ver. 24.
u vers. 30—33; ch. 3. 2.
x ch. 7. 12 43; 10. 19.
y ch. 4. 19; 6. 14.
z Is 26. 11.
a ch. 7. 13; 19 38; Pro. 29. 25, Mt. 10. 26, 28; Ac. 5. 13
b ver 34; ch. 12. 42; 16. 2.
c Jos. 7. 19; 1 Sam. 6 5.
d ver. 16.
e Eph. 2. 1—10; 5 8; 1 John 3. 14; 5. 10.
f vers. 10—15; Lk 22 67
g Mt 5.11; 1 Pet. 4. 14.
h Num 12. 2—8; Deu 34. 10.
i ch. 7. 27; 8. 14.
k ch. 3. 10; 12 37.
l see refs. Job 27. 8, 9; 35. 12, Ps. 34. 15; Pro 15 29; Zec. 7. 13.
m ch. 7. 17.
n 1 Ki 17. 20—22; 18. 36 38; 2 Chr. 30 20, 21; Ps. 99. 6; Heb 11. 6.
o ver. 16; see ch 3. 2.
p ver. 2; see Is. 65. 5.
q ver. 22.
r ch. 5. 14; Ps. 27. 10.
s ch. 10. 36; Mt 14. 33; 16. 16; Mk. 1. 1; 1 John 5. 13.

1 The Jewish rulers, who were mostly 'Pharisees.' This seems to have been a regular meeting either of the Sanhedrim or of one of the inferior courts, having power to summon witnesses, and to pronounce excommunication (vers. 18, 24, 34).

2 These 'others' were probably a few among them, like Nicodemus and Joseph of Arimathæa.

3 That is, What sayest thou of him, as to his opening thine eyes? They probably hoped to elicit something on which they could raise an objection. But the reply, 'He is a messenger of God,' is so simply natural, that they can say nothing against it; but try rather to disprove the fact of the miracle.

4 This was probably not a regular decree, but a well-known resolution of the rulers.

5 That is, '*be excommunicated*.' The Jewish excommunication at this period is supposed to have involved the exclusion of the person from his family and from the synagogue for thirty days.

6 Rather, 'Give glory to God.' This might be a solemn adjuration to remember God's presence and to speak the truth (as in Josh. vii. 19). Or it might mean, 'Praise God for thy cure' (compare 1 Sam. vi. 5; Jer. xiii. 16; Luke xvii. 18), 'but do not ascribe a miracle to a sinner like this man.' By their authoritative 'we know,' they endeavour to overawe his convictions, and to induce him to be ruled by their superior judgment: and so in ver. 29.

7 He sees that truth is not their object, and answers them ironically.

8 For their boast in Moses and his miracles, see ch. v. 45—47; vi. 30—32.

9 And yet Jesus had given them precisely the same kind of evidence as Moses.

10 Why truly this is strange, that you, who undertake, according to your office, to distinguish true from false prophets, should not be able to discern with whose power One comes who gives sight to a man born blind.

11 Rather, 'a pious man.' Only such a man is heard by God.

12 Such blindness was universally regarded as absolutely incurable. Therefore he who has done such a work must be a person of extraordinary piety.

13 If he were not commissioned by God, 'he could do nothing' miraculous, much less such a wonder as this.

14 See note on ver. 2. Here, as in other cases, the forcible reasoning of honesty and common sense is resented by Pharisaic arrogance, as an invasion of authority; and, as it cannot be refuted, it is met by reviling and persecution. The Pharisees subsequently resort at once to violence, not argument: see ch. xi. 47, 53.

15 See note on ver. 22.

16 The Good Shepherd seeks his poor sheep, who has borne reviling and persecution for his name's sake; and both reveals himself to him more fully, and strengthens his incipient faith.

37 Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou
38 hast both seen him,[1] and [g]it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him.

Our Lord's discourse respecting false and true shepherds, and the Good Shepherd.

39 AND[2] Jesus said, [h]For judgment[3] I am come into this world, [i]that they which see not might see; [k]and that they which see might be made blind.
40 And *some* of the Pharisees which were with him heard these words, [l]and said
41 unto him, Are we blind also?[4] Jesus said unto them, [m]If ye were blind, ye should have no sin: but now ye say, We see; [n]therefore your sin remaineth.

10 Verily, verily,[5] I say unto you, [o]He that entereth not by the door into the sheepfold,[6] but climbeth up some other way, the same is [p]a thief and a robber.
3 But he that entereth in [q]by the door is [r]the shepherd of the sheep.[7] [s]To him the porter[8] openeth; [t]and the sheep hear his voice: [u]and he calleth his own
4 sheep by name,[9] [k]and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.
5 And [v]a stranger will they not follow,[10] but will flee from him: for they know not the voice of strangers.
6 This parable[11] spake Jesus unto them: but they understood not what things they were which he spake unto them.
7 Then said Jesus unto them again, Verily, verily, I say unto you, [w]I am the
8 door of [x]the sheep.[12] [o]All that ever came before me[13] are thieves and robbers:
9 [y]but the sheep did not hear them.[14] [z]I am the door: [a]by me[15] if any man
10 enter in, he shall be saved,[16] and shall go in and out, [b]and find pasture. [c]The thief cometh not, but for [d]to steal, and to kill, and to destroy:[17] [e]I am come that they might have life, and that they might have *it* [f]more abundantly.
11 [g]I am the good shepherd. The good shepherd [h]giveth his life for the sheep.[18]

[g] ch. 4. 26; Ps. 25. 8, 9, 14.
[h] see ch. 3. 17; 5. 22, 27; 12. 47; Lk. 2. 34; 2 Cor. 2. 16.
[i] Mt. 13. 13.
[k] Is. 6. 9, 10.
[l] Lk. 11. 45; Ro. 2. 19.
[m] ch. 15. 22—24; Lk. 12. 47; Heb. 10. 26, 27.
[n] 1 John 1. 8.
[o] Jer. 14. 15; 23. 15; Eze. 13. 2—6; Mt. 7. 15; Heb. 5. 4; 1 John 4. 1
[p] vers. 8, 10.
[q] vers. 7, 9.
[r] Is. 40. 11.
[s] 1 Cor. 16. 9; Col. 4. 3; Rev. 3. 7, 8.
[t] 1 Thes. 5. 12, 13; Heb. 13. 7, 17.
[u] Tit. 2. 1—8.
[k] Ps. 23. 2, 3; Jer. 31. 9; Phil. 3. 17; 1 Tim. 4. 12; 1 Pet. 5. 2—4.
[v] Pro. 19. 27; Lk. 8. 18; 2 Tim. 4. 3, 4; 1 John 4. 1.
[w] ch. 14. 6; 15. 5; Eph. 2. 18; 3. 12.
[x] see refs. Ps. 74. 1.
[y] see refs. vers. 1, 7.
[z] Ro. 5. 1, 2; Heb. 10. 19—22.
[a] Ps. 23. 1, 2; 100. 3, 4; Is. 40. 11.
[b] Eze. 34. 2—4.
[c] Col. 2. 8.
[d] ch. 3. 17; 6. 33, 51; Mt. 18. 11; 20. 28; 1 Tim. 1. 15; 2 Tim. 1. 10.
[e] Ro. 5. 15—21; Heb. 7. 25.
[f] see refs. Ps. 23. 1; Eze. 37. 24.
[g] ver. 15; Eph. 5. 2; Tit. 2. 14; 1 Pet. 2. 24.

[1] Jesus does not say, 'I am he;' but, referring to the new and precious power which he had conferred on the man, says, 'Thou hast *seen* him.'

[2] Our Lord refers to the facts just related, as illustrating both the direct purpose and the happy fruit of his coming into the world, in the enlightenment of the spiritually blind, and also its indirect and unhappy result in the darkening of those who thought themselves enlightened (vers. 39—41). In answer to the taunts of the Pharisees, he shows the marked distinction between false teachers and true shepherds (ch. x. 1—6). He then proclaims himself the true 'door' of entrance to the fold, and 'the Good Shepherd' of the flock (7—18); upon which a new contest arises respecting him (19—21). This discussion appears to have been held soon after the preceding events, and to be closely connected with them.

[3] 'Judgment' is not the great object for which I am come (see ch. xii. 47); but it is a necessary result. Compare Matt. x. 34; Luke ii. 34, 35, and notes. The truth which enlightens and sanctifies the most ignorant and wicked who receive it, becomes the means of hardening and blinding the obstinate and self-sufficient, who reject and pervert it. Comp. 2 Cor. ii. 16.

[4] Do you mean to say that we, masters in Israel, are so ignorant? The reply is, If you were simply ignorant, you would not have the guilt of rejecting the truth; but the knowledge which you profess, and which you in some degree possess, makes you guilty.

[5] The Pharisees having charged our Lord with being not a true prophet, but an impostor (ch. ix. 24), he shows the difference between thieves (ver. 1) and true shepherds (2—5), and proves himself to be the Good Shepherd, as well as the door of the fold.

[6] The Eastern sheep-fold is sometimes a cave, sometimes a space inclosed with stone walls or strong wicker-work, for the protection of the sheep at night. The 'sheep-fold' here represents the whole church of God: see ver. 16. The terms here used ('shepherd—thief—hireling') apply to *all professed leaders* of God's people. The distinctive marks of a true and false teacher are these. A false teacher does not enter or hold the office in order to serve Christ; but rather to rob him of the sheep, by drawing them after himself. The true teacher undertakes his work as one who trusts, obeys, and honours Christ; and exerts over his flock the influence of holy love, to which they readily respond. In this he resembles the Good Shepherd. Comp. 1 Pet. v. 1—4.

[7] The 'sheep' are those who know the voice of the Good Shepherd and of every true shepherd—the true children of God, both among the Jews and the Gentiles. See ver. 16.

[8] It is unnecessary to attach a symbolical meaning to every particular in the allegory. The main points of comparison designed are explained by our Lord himself. See note on Matt. xiii. 3.

[9] Sheep are objects of much endearment in Oriental countries, having names given to them, to which they respond; and they follow the shepherd, who walks before them, instead of going after them, as in other parts of the world.

[10] The true-hearted child of God may for a while be imposed upon by specious men; but ere long he discovers their hollowness and imposture, and refuses to follow them.

[11] Rather, 'allegory.' The word is different from that translated 'parable' (Matt. xiii., etc.)

[12] That is, of the sheep-fold; the only entrance alike for sheep and for shepherd.

[13] This may mean, all that came before me, pretending to that authority which no one before me had a right to claim. Our Lord evidently refers to those who required implicit submission to themselves (ch. ix. 24, 34); thereby assuming that place which belonged to Him alone. See Matt. xxiii. 7, 8, and note.

[14] See note on ver. 5.

[15] Salvation is obtained by *immediate* access to Christ: there is no door *between* the soul and him.

[16] The genuine shepherd secures, by this means, first his *own* safety; and, secondly, freedom and safety in 'going in and out,' and rich pasture, for his *flock*. Comp. Numb. xxvii. 16, 17; 1 Tim. iv. 16.

[17] The false teachers proved themselves to be such by their selfishness and rapacity (see Ezek. xxxiv. 1—10, and notes). The 'life' and blessings which I 'abundantly' bestow prove me to be the long-expected Good Shepherd, who will not only give life to the sheep (Ezek. xxxiv. 23—31), but will give his own life for them (Zech. xiii. 7).

[18] As a good shepherd will hazard and even lay down his life for his sheep, so the Messiah lays down his life for his spiritual flock.

12 But [b] he that is an hireling,[1] and not the shepherd, whose own the sheep are not, seeth [c] the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth
13 them, and scattereth the sheep. The hireling fleeth, because he is an hireling,
14 [d] and careth not for the sheep. I am the good shepherd, and [e] know my *sheep*,
15 and [f] am known of mine;[2] as the Father knoweth me, even so know I the
16 Father. And I lay down my life for the sheep. And [g] other sheep I have, which are not of this fold: [h] them also I must bring, [i] and they shall hear my
17 voice; [j] and there shall be one fold,[3] [k] *and* one shepherd. Therefore[4] doth my Father love me, because I lay down my life, that I[5] might take it again.
18 [l] No man taketh it from me, but I lay it down of myself.[6] I have power to lay it down, and I [m] have power to take it again. [n] This commandment have I received of my Father.
19 [o] There was a division therefore again among the Jews for these sayings.
20 And many of them said, [p] He hath a devil,[7] and is mad; why hear ye him?
21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

Jesus at Jerusalem at the Feast of Dedication; he is interrogated by the Jews; they charge him with blasphemy, and again attempt to seize him.

22 AND[8] it was at Jerusalem the feast of the dedication.[9] And it was winter;[10]
23 and Jesus walked in the temple [q] in Solomon's porch.
24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt?[11] [r] If thou be the Christ, tell us plainly.
25 Jesus answered them, [s] I told you, and ye believed[12] not. The works that I
26 do in my Father's name, they bear witness of me. But [t] ye believe not because
27 ye are not of my sheep, as I said unto you.[13] My sheep hear my voice, and I
28 know them, and they follow me:[14] [u] and I give unto them eternal life; and [v] they shall never perish, neither shall any *man*[15] pluck them out of [w] my hand.
29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck
30 *them* out of my Father's hand. [x] I and *my* Father are one.[16]
31 Then [y] the Jews took up stones again to stone him.
32 Jesus answered them, [z] Many good works[17] have I showed you from my Father;

[b] Ezek. 34. 3—8.
[c] Ac. 20. 29.
[d] Phil. 2. 20, 21.
[e] ver. 27; Ps. 1. 6; 1 Cor. 8. 3; 2 Tim. 2. 19; Rev. 2. 2.
[f] ch. 17. 6; Eph. 1. 17; 2 Tim. 1. 12; 1 John 5. 20.
[g] Ge. 49. 10; Ps. 72. 10, 11, 17; see refs. Is. 56. 8; Ezek. 34. 11, 12; Ro. 15. 9—12.
[h] Mk. 16. 15; Lk. 14. 22; Ac. 15. 14; Ro. 10. 12—15.
[i] ch. 6. 37; Rev. 3. 20.
[j] Ezek. 37. 22; Eph. 2. 14; 1 Pet. 2. 25.
[k] Ezek. 34. 23; Heb. 13. 20.
[l] ch. 19. 11; Mt. 26. 53—56.
[m] ch. 2. 19—21.
[n] ch. 6. 38; 14. 31; 15. 10; Ac. 2. 24, 32; Heb. 5. 6—9.
[o] ch 7. 40—43; 9. 16
[p] ch 7. 20; 8. 48, 52
VERS. 22—42: CHRON. TAB. Sec. 91.
[q] Ac. 3. 11; 5. 12.
[r] ch. 8. 25, 53; Lk. 22. 67—70.
[s] ch. 5. 17—43.
[t] vers. 14, 27; ch. 6. 37, 44, 45, 65; 8. 47; 1 John 4. 6.
[u] ch. 6 27; 17. 2; Ro. 6. 23; 1 Cor. 2. 12; 1 John 2. 25; 5. 11.
[v] ch 3. 15; 6. 39, 40; 17. 11, 12; 18. 9; 1 Sam. 2 9; Ro. 8. 1, 33—39; Col. 3. 3, 4.
[w] Deu. 33. 3; Is. 49. 16; 2 Tim. 1. 12.
[x] ver. 38; ch. 14. 9—11; 17. 11, 21, 22.
[y] ch. 8. 59.
[z] 1 Pet 1. 21—23.

1 The 'hireling' is one who serves *merely* for gain, without any personal interest in the flock. Such a person may seem to be better than a robber; but the sheep are not safe in his care; for he will risk nothing and suffer nothing for them. He is no true shepherd; for he wants the essential characteristic of one, that close personal intimacy which exists between Jesus and *every one* of his sheep (ver. 14), resembling that which subsists between the Father and the Son (15).

2 Vers. 14, 15 should be thus read and connected: 'And I know my sheep, and am known of mine; even as the Father knoweth me, and I know the Father.'

3 Rather, 'one *flock*.' The disciples of Jesus, whether Jews or Gentiles, shall be essentially 'one flock,' united by their relation to the 'one Shepherd.' Our Lord does not say 'one fold;' for this *unity* is not that of any mere external organization.

4 Compare Phil. ii. 6—11, and notes. This assurance not only sets before us the mutual love of the Father and the Son, but connects it most closely with their Divine compassion to our fallen race.

5 It was necessary to the fulfilment of the Divine purpose of mercy that our Lord should resume his life. See Rom. iv. 25, and note.

6 My death is my own voluntary act (see ch. xviii. 5—8), for I have the right to my own life; yet it is also an act of obedience to the 'commandment' which 'I have received from the Father.' It is the combination of this 'right' or power with obedience which gives value to the sacrifice of Christ.

7 See note on ch. vii. 20.

8 Where our Lord was during the two months which intervened between the Feast of Tabernacles (ch. vii. 2) and that of the Dedication, is not said: probably he was in the neighbourhood of Jerusalem or of the Jordan, for his work in Galilee was now ended. In reply to a demand of the rulers, our Lord refuses to reassert his Messiahship, on the ground that neither his own testimony nor his Divine works have been believed (22—25). He shows how different is the conduct of his true disciples, and how great their blessedness and security under the care of a Shepherd who is one with the Father (26—30). This brings upon him a charge of blasphemy; in replying to which he maintains his oneness with the Father; which excites a new outburst of anger (31—39). But he again escapes; and retires to the Jordan, whither many follow him, and believe on him (40—42).

9 On the Feast of Dedication, see Sketch of History of the Jews between the Old and New Testament, page 1050. This festival occurred in December, and lasted eight days from the 25th of Chisleu. See 1 Maccabees iv. 59; 2 Macc. x. 1—8; Joseph. Ant. xii. 7, 7.

10 This may mean wintry weather, as in Matt. xvi. 3; Acts xxvii. 20; but the time was 'winter.' This is mentioned as the reason why our Lord used to walk at this time in Solomon's porch, which was the eastern colonnade of the temple; standing probably where that of Solomon formerly stood.

11 Perhaps the meaning is, 'How long dost thou excite our minds' upon this subject? The object of this question appears to have been, to obtain from Jesus an express declaration, upon which they might ground proceedings against him.

12 Rather, 'believe.' Both his language (see ch. viii. 56, 58, etc.) and his works had sufficiently declared who he was.

13 Either in words to the same effect (see ch. viii. 47), or in some unrecorded portion of a previous discourse. But the passage may be divided thus: 'Ye are not of my sheep. As I said unto you, my sheep hear my voice,' etc. (vers. 2, 4).

14 Implying, But you do not; which proves (ver. 26) that you are not of my sheep.

15 Rather, 'any one;' including the powers of darkness, as well as human enemies.

16 The connection appears to be as follows: 'No one shall pluck them out of my hand.' But does that seem too lofty a word? Should I rather say, 'out of my Father's hand?' Then I say this also, and quite truly; for my hand and the hand—the power—of God, are the same. I and my Father are One.—*Stier.* The Jews rightly understood him to lay claim to the possession of Divine attributes: see ver. 33.

17 To those who disbelieve his words, our Lord again

33 [a]for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; [b]but for blasphemy; and because that thou, being a man, [c]makest thyself God.
34 Jesus answered them, [d]Is it not written in your law,[1] 'I said, Ye are gods?'[2]
35 [Psa. lxxxii. 6]. If he called them gods [e]unto whom the word[3] of God came,
36 (*f*and the Scripture cannot be broken;[4]) say ye of him [g]whom the Father hath sanctified, and [h]sent into the world, Thou blasphemest; [i]because I said, I am
37 [j]the Son of God? [k]If I do not the works of my Father, believe me not:
38 but if I do, though ye believe not me, [l]believe the works: that ye may know, and believe, [m]that the Father *is* in me, and I in him.
39 [n]Therefore they sought again to take him: [o]but he escaped out of their hand.
40 And [he] went away again beyond Jordan[5] into the place [p]where John at first
41 baptized; and there he abode. And many resorted unto him, and said, John[6]
42 did no miracle: [q]but all things that John spake of this man were true. [r]And many believed on him there.

The raising of Lazarus; which leads many to believe on Jesus: but the rulers resolve upon his death; and he retires to Ephraim.

11 NOW[7] a certain *man* was sick, *named* Lazarus,[8] of Bethany,[9] the town of
2 [s]Mary and her sister Martha. ([t]It was *that* Mary[10] which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)
3 Therefore his sisters sent unto him, saying, Lord, behold, [u]he whom thou lovest is sick.
4 When Jesus heard *that*, he said, [v]This sickness is not unto death,[11] [w]but for the glory of God, [x]that the Son of God might be glorified thereby.[12]
5, 6 Now Jesus loved[13] Martha, and her sister, and Lazarus. When he had heard
7 therefore that he was sick, [y]he abode two days still in the same place where he
8 was.[14] Then after that saith he to *his* disciples, Let us go into Judæa again.
His disciples say unto him, Master, [z]the Jews of late sought to stone thee; [a]and
9 goest thou thither again? Jesus answered,[15] Are there not twelve[16] hours in the

[a] Ps. 35. 12; 109. 4, 5.
[b] Le. 24. 16.
[c] ch. 5. 18.
[d] comp. Ex. 22. 28.
[e] Ro. 13. 1.
[f] Mt. 5. 18; Lk. 16. 17.
[g] ch. 3. 34; 6. 27.
[h] ch. 3. 17; 5. 36, 37; 6. 38, 39, 57; 8. 42.
[i] ver. 30; ch. 5. 17, 18.
[j] ch. 9. 35—37; Lk. 1. 35.
[k] ch. 15. 24.
[l] ch. 5. 36; 14. 10, 11.
[m] ver. 30; ch. 14. 10, 11; 17. 21.
[n] ch. 7. 30, 44; 8. 59.
[o] Lk. 4. 29, 30.
[p] ch. 1. 28.
[q] ch. 1. 15—27; 3. 29—36.
[r] see refs. ch. 2. 23.

VERS. 1—46: CHRON TAB. Sec. 92.
[s] Lk. 10. 38—42.
[t] ch. 12. 3; Mt. 26. 7; Mk. 14. 3.
[u] Heb. 12. 6, 7.
[v] ver. 40; ch. 9. 3.
[w] ch. 13. 31, 32.
[x] ch. 5. 23; 8. 54.
[y] ch. 10. 40; Is. 30. 18; 55. 8, 9; Mt. 15. 22—28.
[z] ch. 10. 31, 39.
[a] see Mt. 16. 21—23; Ac. 21. 1, 13.

addnces the evidence of his *works*, in proof of his claim to be one with the Father.

1 'The law' is here put for the Old Testament.

2 See note on Psa. lxxxii. 6.

3 That is, to whom God gave his commission (comp. Jer. i. 2; ii. 1; Ezek. i. 3; iii. 16), appointing them judges and rulers.

4 That is, cannot be *set aside*. This passage shows that the name 'God' may in some cases be given to men without blasphemy. But, if sinful mortals (Psa. lxxxii. 2, 7) are so addressed in Scripture, when they are appointed by Providence to judge and rule, how much more may this title be claimed by me, 'the Holy One of God' sent forth with his commission to the world! But I rest not on my *words* (vers. 37, 38): regard my *works*, so 'many,' so 'good' (ver. 32). These numerous signs of unparalleled (ch. ix. 32) power and beneficence surely show that, in a sense higher than that which any other can claim, 'I am in the Father and the Father in me;' 'I and the Father are one.' But the *proof* was disregarded as much as the *claim*, and 'they sought again to take him' (ver. 39).

5 At Bethany in Perœa (s e on ch. i. 28; xi. 1).

6 Reminded by the place of John's testimony, they see its confirmation in the life and teaching of Jesus, which afford to their minds convincing evidence that John was a prophet, though he wrought no miracles, and consequently that Jesus is the Messiah. And therefore they believed on Jesus. Thus the simple-minded and candid find conclusive evidence where the prejudiced find none.

7 The sickness and death of our Lord's intimate friend Lazarus of Bethany give occasion to a most wonderful display of the glory of the Son of God as the Life of man. Receiving tidings of the dangerous illness of Lazarus (vers. 1—4), he sets out, after a delay of two days, to return to Judæa, braving all danger from his enemies, that he may restore him to life (6—16). He finds Lazarus already buried, and the mourning sisters surrounded by condoling friends (17—19); he checks Martha's complaint, and strengthens her faith, until she confesses him as the Christ (20—27); he receives the weeping Mary and her companions with the deepest emotions (28—37); and thus comes to the grave (38). Again he reproves Martha's unbelief, directs the tomb to be opened (39—41), publicly gives thanks to his Father that he had been sent to give life, and then bids 'Lazarus come forth' (42, 43). The word is obeyed; the bonds of death are loosed by Almighty power; and human hands free the restored man from his grave-clothes (44). Many are led by this stupendous miracle to believe in Jesus; but some are hardened in unbelief, and the council are led formally to resolve upon his death (45—53): he therefore again retires to the wilderness of the Jordan (54).

8 'Lazarus' is the Greek form of the Hebrew name Eleazar. Bethany is now called El-Azeriyeh; from El-Azir, the Arabic form of Lazarus.

9 See notes on Matt. xxi. 17; Luke x. 38. Bethany is here called 'the village of Martha and Mary,' to distinguish it from the Bethany beyond Jordan (see ch. i. 28, and note), alluded to, though not named, in ch. x. 40. It was about twenty-five miles from the place where our Lord was now sojourning.

10 The allusion to this action as being well known is a striking illustration of the fulfilment of Matt. xxvi. 13. See notes on ch. xii. 3—7; Mark xiv. 3—9.

11 Death is not to be its ultimate result.

12 The Father is glorified when the Son is glorified; and the Son was glorified by the *miracle* to which this event gave occasion; by his own *death*, which was hastened by the miracle (see ch. xii. 23; xiii. 31; xvii. 1); and doubtless also by the *spiritual benefit* which resulted to Lazarus and to many others.

13 It was this which led the sisters to send to him, and to give to their message in ver. 3 its peculiar form.

14 Giving time for the death and burial of Lazarus; so that the miracle of his resurrection would more illustriously 'glorify the Son.'

15 Compare ch. ix. 4. Our Lord's reply is in effect as follows: I can be in no danger, whilst my appointed day of labour lasts: I walk in the light of duty, and of my Father's appointment; and am therefore safe. And so it will be with *every* one who walks by that light, or rather, has it *within* him (see Matt. vi. 23): for it is possible for a man to blind his eyes, and thus have no light, and so stumble.

16 See note on Matt. xx. 3.

day? [b] If any man walk in the day, he stumbleth not, because he seeth the light
10 of this world. But [c] if a man walk in the night, he stumbleth, because there is
no light in him.
11 These things said he: and after that he saith unto them, Our[1] friend Lazarus
12 [d] sleepeth; but I go, [e] that I may awake him out of sleep. Then said his
13 disciples,[2] Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death:
14 but they thought that he had spoken of taking of rest in sleep. Then said Jesus
15 unto them plainly, Lazarus is dead. And I am glad [f] for your sakes that I was
not there,[3] [g] to the intent ye may believe; nevertheless let us go unto him.
16 Then said [h] Thomas, which is called Didymus,[4] unto his fellow disciples, Let
us also go, that we may die [i] with him.[5]
17 Then when Jesus came, he found that he had *lain* in the grave four days
already.[6]
18, 19 Now Bethany was[7] nigh unto Jerusalem, about fifteen furlongs off: and
many of the Jews came to Martha and Mary,[8] [j] to comfort them concerning their
20 brother. Then Martha, as soon as she heard that Jesus was coming, went and
met him: but Mary sat *still* in the house.[9]
21 Then said Martha unto Jesus, Lord, [k] if thou hadst been here, my brother
22 had not died.[10] But I know, that even now, [l] whatsoever thou wilt ask of God,
23 God will give *it* thee.[11] Jesus saith unto her, Thy brother shall rise again.
24 Martha saith unto him, [m] I know that he shall rise again in the resurrection at the
25 last day. Jesus said unto her, I am [n] the resurrection, and the [o] life: [p] he that
26 believeth in me, though he were dead, yet shall he live: and [q] whosoever liveth
27 and believeth in me shall never die.[12] Believest thou this? She saith unto him,
Yea, Lord: [r] I believe that thou art the Christ, the Son of God, [s] which should
come into the world.
28 And when she had so said, she went her way, and called Mary her sister
29 secretly, saying, [t] The Master is come, and calleth for thee. [u] As soon as she
30 heard *that*, she arose quickly, and came unto him. (Now Jesus was not yet
31 come into the town, but was in that place where Martha met him.) [v] The Jews
then which were with her in the house, and comforted her, when they saw Mary,
that she rose up hastily and went out, followed her, saying, She goeth unto the
grave to weep there.
32 Then when Mary was come where Jesus was, and saw him, she fell down at
his feet, saying unto him, [w] Lord, if thou hadst been here, my brother had not
33 died. When Jesus therefore saw her weeping, and the Jews also weeping which
34 came with her, [x] he groaned[13] in the spirit, and was troubled, and said, Where

[b] ch. 9. 4.
[c] ch. 12. 35.
[d] so Deu. 31. 16; Dan 12. 2; Mt. 9. 24; Ac. 7. 60; 1 Cor. 15. 18, 51; 1 Thes. 4. 13, 14.
[e] vers. 43, 44.
[f] ch. 12. 30; 17. 19.
[g] ver. 4; ch. 2. 11.
[h] ch. 20. 24—29.
[i] see ver. 8; ch. 13. 37; Mt. 26. 35.
[j] Ge 37. 35; Job 2. 11; Ro. 12. 15.
[k] ver. 32
[l] ch. 3. 35; 9. 31; Ps. 2. 8.
[m] ch. 5. 28, 29; Job 19. 25—27; Ps. 49. 15; Is. 26. 19; Dan. 12. 2; Lk. 14. 14.
[n] ch. 5. 21; 6. 39, 40, 44; 1 Cor. 15. 20—26; 2 Cor. 4. 14; Phil. 3. 20, 21; Col 3. 3, 4.
[o] ch. 1. 4; 5. 26; 6. 35; 14. 6; 1 John 1. 1, 2; 5. 11; Rev. 1. 18.
[p] see refs. ch. 3. 36; Ro. 8. 10, 11, 38, 39.
[q] ch 3. 15 -18; Lk. 20. 36; Rev. 21. 4.
[r] ch 4. 42; 6. 14, 69; Mt. 16. 16.
[s] ch 6. 14; Mt. 11. 3.
[t] ch. 13. 13; 20. 16.
[u] Ps. 27. 8.
[v] ver. 19.
[w] ver. 21.
[x] ver. 38; Heb. 4. 15; comp. Mk. 7. 34; 8. 12.

1 How kindly does Jesus associate his disciples with himself in his friendships.—*Bengel.*

2 Some of them should have remembered a similar expression on a former occasion (Matt. ix. 24).

3 'His absence was useful to them, because his power would have been less clearly seen, if he had at once given help to Lazarus. Therefore, that the disciples might acknowledge the resurrection of Lazarus to be a truly Divine work, it must be delayed; that it might be at the farthest remove from human remedy.—*Calvin.*

4 See note on Matt. x. 3.

5 With *Jesus.* This shows at once the strength of his fears, and the greater power of his love to his Master.

6 Lazarus probably died and was buried on the day on which his sisters sent their messenger. The messenger's journey would occupy one day; after that, Jesus waited two days (ver. 6); and arrived at Bethany probably on the evening of the fourth day. By this time corruption had commenced, placing the fact of death beyond doubt, and causing the sisters to give up all hope of restoration (comp. Luke xxiv. 21). Jesus now came as the Lord of life and death. See Rev. i. 18.

7 John uses the past tense, probably because he wrote after the destruction of Jerusalem and the laying waste of the neighbourhood. See also ch. xviii. 1.

8 Rather, '*had come* to Martha and Mary *and their* [female] *companions*'—the women who mourned with them. This concourse of visitors made the miracle more extensively known.

9 Some think that Mary did not know of our Lord's approach. Others suppose that she did know, but they regard the difference in the conduct of the two sisters as being characteristic of the prompt activity of the one sister and the quiet reflectiveness of the other. See note on Luke x. 38.

10 This first expression of both the sisters (see ver. 32), when they saw Jesus, shows what had been their hope in sending to him (ver. 3), and their leading thought ever since. In this case, as in ch. ii. 3, 4, he showed that, whilst he was tenderly alive to the claims of private friendship, his miraculous power was not at its command.

11 Having, perhaps, some hope of the speedy *resurrection* of her brother, but hardly venturing to name it.

12 Jesus had referred her for comfort to the doctrine of the resurrection as held by the Jews (ver. 23). She acknowledged its truth, but in such a way as to hint that it gave her no adequate consolation (24). He now directs her to himself, as the Author not only of the resurrection of the body, but also of that higher life (see ch. vi. 50) beyond the reach of death, in the present possession of which every believer on earth is associated with those who have fallen asleep in Jesus. What this meant Martha may not have understood; but whatever it might mean she believed to be true, for she believed that He who said it was 'the Christ,' 'the Son of God,' 'He who (according to ancient promise) was to come.' And this *faith* prepared her to regard her brother's restoration not as a social blessing from the hand of friendship (see note on ver. 21), but as a living 'sign' of the Messiahship of Jesus, and a living symbol of 'the resurrection and the life.'

13 The word translated 'groaned' signifies 'rebuked.' It may here mean that our Lord was moved with indignation against sin as the cause of all this sorrow. Or it may signify here 'repressed' or 'checked.' All the circumstances of the case excited our Lord's strong and tender human feelings to the highest degree; and yet the great work which he was about to perform required that he should 'control his spirit,' although in the effort he 'troubled himself' greatly.

35 have ye laid him? They said unto him, Lord, come and see. [y] Jesus wept.[1]
37 Then said the Jews, Behold how he loved him! And some of them said, Could
[z] which opened the eyes of the blind, have caused that even this
38 man should not have died? Jesus therefore again groaning in himself cometh to
39 the grave. It was a cave, and a stone lay upon it.[2] Jesus said, Take ye away
the stone.[3] Martha, the sister of him that was dead, saith unto him, Lord, by
40 this time he stinketh: for he hath been *dead* four days.[4] Jesus saith unto her,
[a] Said I not unto thee, that, [b] if thou wouldest believe, thou shouldest see [c] the
41 glory of God? Then they took away the stone *from the place* where the dead
was laid.

And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast
42 heard[5] me. And [d] I knew that thou hearest me always: but [e] because of the
people which stand by I said *it*, [f] that they may believe that thou hast sent me.
43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.[6]
44 [g] And he that was dead came forth, bound hand and foot with graveclothes: and
[h] his face was bound about with a napkin.[7] Jesus saith unto them, Loose him,
and let him go.
45 Then many of the Jews which came to Mary, [i] and had seen the things which
46 Jesus did, believed on him. But some of them went their ways to the Pharisees,[8]
and told them what things Jesus had done.
47 [j] Then gathered the chief priests and the Pharisees a council, and said, [k] What
48 do we?[9] for this man doeth many miracles. If we let him thus alone, all *men*
will believe on him: and the Romans shall come and take away both our place
49 and nation.[10] And one of them, *named* [l] Caiaphas,[11] being the high priest that
50 same year, said unto them, [m] Ye know nothing at all, [n] nor consider that it is
expedient for us, that one man should die for the people, and that the whole nation
51 perish not. And this spake he not of himself: [12] but being high priest that year,
52 he prophesied [o] that Jesus should die for that nation; and [p] not for that nation
only, [q] but that also he should gather together in one [r] the children of God that
were scattered abroad.
53 Then from that day forth they took counsel together for to put him to death.[13]
54 Jesus [s] therefore walked no more openly among the Jews; but went thence unto
a country near to the wilderness, into a city called [t] Ephraim,[14] and there con
tinued with his disciples.

Jesus arrives at Bethany six days before the Passover, and is anointed by Mary; and the next day publicly enters Jerusalem.

55 [u] AND the Jews' passover was nigh at hand: [15] and many went out of the

[y] Lk. 19. 41.
[z] ch. 9. 6, 7; Lk. 7. 21.
[a] vers. 23—26.
[b] see 2 Chr. 20. 20.
[c] ver. 4.
[d] ch. 8. 29; Mt. 26. 53; Heb. 5. 7; 7. 25.
[e] ch. 12. 30.
[f] ch. 5. 34—36.
[g] ch. 5. 21, 25; 1 Sam. 2. 6; Ps. 33. 9; Lk. 7. 11—15.
[h] ch. 20. 7.
[i] ch. 2. 23; 10. 42; 12. 11, 18.

VERS. 47—54: CHRON. TAB. Sec. 93.

[j] Ps. 2. 2; Mt. 26. 3; Mk. 14. 1; Lk. 22. 2; Ac. 4. 25—28.
[k] ch. 12. 19; Ac. 4. 16.
[l] ch. 18. 14; Lk. 3. 2; Ac. 4. 6.
[m] ch. 7. 48, 49; 1 Cor. 1. 20; 3. 18, 19.
[n] ch. 18. 14.
[o] ch. 10. 15; Is. 53. 5—8; Dan. 9. 26.
[p] ch. 1. 29; Is. 49. 6; 1 John 2. 2; Rev. 5. 9; 7. 9, 10.
[q] ch. 10. 16; Is. 55. 5; 56. 8; Eph. 2. 14—22.
[r] Ac. 18. 10, Ro. 9. 25, 26; 2 Thes. 2. 13, 14.
[s] ch. 4. 1, 3; 7. 1; 10. 40.
[t] see 2 Sam. 13. 23; 2 Chr. 13. 19.

VERS. 55—57; CH. 12. 1, 9—11: CHRON. TAB. Sec. 112.

[u] ch. 2. 13; 5. 1; 6. 4.

[r] 'The evangelist appears to me to express the cause of this emotion, when he says that Jesus saw Mary and the others weeping. Yet I cannot doubt that he had regard to something deeper; namely, to the universal misery of the human race.'—*Calvin.* Here, as elsewhere, the human is wonderfully combined with the Divine: see Matt. viii. 24—37.

2 Or, 'lay *against* it.' The cave was probably horizontal; with an opening on the face of the rock, and with recesses in the sides, in which the bodies were laid. The possession of such a tomb by the family indicates that they were not of the poorer class.

3 Why did our Lord say, 'Where have ye laid him?' and, 'Take ye away the stone;' and, 'Loose him?' Why did he not at once raise Lazarus? Because he designed to make those to whom he gave these commands to be so many witnesses, by the eye and touch, to the reality of the miracle.—*Chrysostom.*

4 All the marks of corruption are said to appear in that country within four days. The thought of this probably again overpowered Martha's faith.

5 More literally, 'didst hear me.' In all our Lord's work he appears to have been sustained by communion with his Father. To that communion he here publicly refers; because this miracle was to be a sign, to all who witnessed it, of his Divine commission to give life to the world.

6 Speaking to the *dead* as he would to the *living.* Comp. ch. v. 25, 28; Rom. iv. 17.

7 The 'napkin' or 'kerchief' was used probably to encircle the face and tie up the chin.

8 Evidently with a hostile intention.

9 That is, What measures are we taking to check him?

10 They feared, or professed to fear, lest the people should make him king, and so bring ruin upon both the 'land and people.' But the course they pursued involved them in guilt which brought upon them these very calamities.

11 See note on 'Caiaphas,' Matt. xxvi. 3. As a Sadducee, who had been raised to the high priesthood by Roman influence, he would naturally wish to make the victim of their enmity a sacrifice to the Imperial government, which was reasonably suspicious of the submission of the Jewish nation. Hence he says to the Pharisaic party, who were eager to condemn Jesus for a breach of the Mosaic law, 'You do not at all see how this matter may be turned to our national advantage.' And, through the subsequent proceedings, the two charges of blasphemy and sedition are brought forward, just as the one or the other may best suit the object in view.

12 God, who sometimes uses the wicked to accomplish his purposes, caused the Aaronic priesthood, just when it was about to be abolished, to speak prophetically, though unconsciously, by its representative, of the great sin-offering then about to be presented for the sins of the world. Caiaphas thus occupies, in relation to the Mosaic and Christian dispensations, the same place as Balaam fills in respect to the patriarchal and the Mosaic economies. See note on Numb. xxii. 8.

13 It was now agreed that Jesus should be given up to the Roman governor, to be put to death; and both parties in the council were on the watch for the best mode of doing this.

14 Some identify this with Ophrah of Benjamin and with the modern Taiyibeh, on a mountain about nineteen miles north-west of Jerusalem: perhaps the same as 'Ephrain' (2 Chron. xiii. 19).

15 Between vers. 54 and 55 are to be placed secs. 94—111 in Chron. Table, p. 1057, containing the interesting narratives in Luke xiii.—xix. At the approach of the Passover

56 country up to Jerusalem before the passover, [x] to purify themselves.[1] [y] Then sought they for Jesus, and spake among themselves, as they stood in the temple,
57 What think ye? That he will not come to the feast?[2] Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show *it*, that they might take him.

12 Then Jesus, six days before the passover, came to Bethany, [z] where Lazarus was
2 which had been dead, whom he raised from the dead. [a] There they made him a supper; and Martha served:[3] but Lazarus was one of them that sat at the table with him.
3 Then took [b] Mary a pound[4] of ointment of spikenard, very costly, [c] and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.
4 Then saith one of his disciples, [d] Judas Iscariot, Simon's *son*, which should
5 betray him, Why was not this ointment sold for three hundred [e] pence, and given
6 to the poor? This he said, [f] not that he cared for the poor; but because he was
7 a thief, and [g] had the bag,[5] and bare[6] what was put therein. Then said Jesus,
8 Let her alone: against the day of my burying hath she kept this. For [h] the poor always ye have with you; [i] but me ye have not always.
9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, [k] whom he had
10 raised from the dead. [l] But the chief priests consulted that they might put
11 Lazarus also to death;[7] [m] because that by reason of him many of the Jews went away, and believed on Jesus.
12 [n] On the next day[8] much people that were come to the feast, when they
13 heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, [o] Hosanna! Blessed *is* [p] the King of Israel that cometh in the name of the Lord!
14 [q] And Jesus, when he had found[9] a young ass, sat thereon; as it is written,
15 [r] 'Fear not, daughter of Sion! Behold, thy King cometh, sitting on an ass's colt'
16 [Zech. ix. 9]. These things [s] understood not his disciples[10] at the first: [t] but when Jesus was glorified, [u] then remembered they that these things were written of him, and *that* they had done these things unto him.
17 The people therefore that was with him when[11] he called Lazarus out of his
18 grave, and raised him from the dead, [x] bare record. [y] For this cause the people
19 also met him, for that they heard that he had done this miracle. The Pharisees therefore said among themselves, [z] Perceive ye how ye prevail nothing?[12] behold, [a] the world is gone after him.

Some Greeks desire to see Jesus; his discourse thereupon.

20 AND there [b] were certain Greeks[13] among them [c] that came up to worship at
21 the feast: the same came therefore to Philip, [d] which was of Bethsaida of Galilee,
22 and desired him, saying, Sir, we would see Jesus.[14] Philip cometh and telleth Andrew:[15] and again Andrew and Philip tell Jesus.

[x] Ex. 19. 10, 14; Num. 8. 6; 2 Chr. 30. 17—19; Ac. 24. 18; 1 Cor. 11. 28.
[y] ch. 7. 11.
[z] ch. 11. 1, 43.
VERS. 2—8: CHRON. TAB. Sec. 127.
[a] see parallel, Mt. 26. 6—13; Mk. 14. 3—7.
[b] ch. 11. 2; Lk. 10. 38, 39.
[c] Lk. 7. 37, 38.
[d] ch. 6. 70, 71
[e] Mt. 18. 28.
[f] Pro. 29. 7.
[g] ch. 13. 29.
[h] Deu. 15. 11; Mt. 26. 11; Mk. 14. 7.
[i] ver. 35; ch. 8. 21.
VERS. 9—11: CHRON. TAB. Sec. 112.
[k] ch. 11. 43, 44.
[l] Lk. 16. 31.
[m] ver. 18; ch. 11. 45.
VERS. 12—19: CHRON. TAB. Sec. 113.
[n] see parallel, Mt. 21. 1—9; Mk. 11. 1—10; Lk. 19. 29—38.
[o] see refs. Mt. 21. 2—9.
[p] see refs. ch. 1. 49; 19. 15
[q] Mt. 21. 7.
[r] Is. 35. 4; 40. 9, 10.
[s] Lk. 18. 34.
[t] ch. 7. 39; 13. 31, 32.
[u] ch. 14. 26.
[x] ch. 11. 43.
[y] vers. 9—11.
[z] ch. 11. 47, 48.
[a] see ch. 3. 26; Ac. 17. 6.
VERS. 20—50: CHRON. TAB. Sec. 124.
[b] Ac. 17. 4.
[c] 1 Ki. 8. 41, 42; Ac. 8. 27.
[d] ch. 1. 44.

there is much questioning at Jerusalem whether Jesus will venture to come (vers. 55—57). Six days before the feast he arrives at Bethany; where he is entertained at a feast with Lazarus, is attended by Martha, and anointed by Mary (vers. 1—8). His arrival attracts many, who visit him and Lazarus, and on the next day escort him publicly into the city, thereby raising the enmity of the priests and Pharisees to the greatest intensity (9—19). Some Gentile proselytes, too, manifest an anxiety to know him (20—22); and their inquiry suggests to him his approaching sufferings and the glory that is at hand, excites a conflict of feeling, and gives occasion to a voice from heaven (23—28). This Divine interposition he interprets to the people, who, however, still fail to perceive its meaning; and then he departs from them (29—36).

1 That is, to purify themselves from any ceremonial defilement; so that they might be able to keep the Passover (2 Chron. xxx. 17).

2 The reason of the doubt is given in ver. 57.

3 Martha superintended the feast; Mary anointed the guest in whose honour it was made. Her apparent extravagance in doing this was approved by her Lord, as the genuine expression of love and faith. See notes on Mark xiv. 3—9.

4 What this weight was is unknown; it may be a Roman pound.

5 Or, 'box;' *i. e.* money-chest.

6 This may mean 'carried away;' *i. e. stole.*

7 'See the blindness of their rage; as if Christ could raise one who was dead, but not one who was killed. He did both; he who raised Lazarus raised himself.'—*Augustine.* Throughout this narrative the rulers' resolution to put Jesus to death is connected with the raising of Lazarus.

8 This was the first day of the week (see Chron. Table). On vers. 12—15, see notes on Matt. xxi. 1—11.

9 This is a compendious statement. From the details in the other Gospels it appears that the disciples 'found' it for him.

10 This modest confession of the evangelist is a remarkable evidence of truth. Many of our Lord's instructions were to be interpreted by the light of later events, and the teaching of the Holy Spirit (see ch. xiv. 16).

11 The change of a single letter in many manuscripts gives a better reading: 'The multitude which was with him bare witness that he called Lazarus out of the tomb.' Their hosannas were a public testimony to the miracle (see ver. 13; Luke xix. 37, 38).

12 This speech was aimed, perhaps, at the Sadducean policy of Caiaphas (ch. xi. 48—50).

13 These 'Greeks' were Gentiles, proselytes to the Jewish religion, who had come up to the Passover. They applied to Philip, perhaps in consequence of having known him in Galilee. The Greek form of his name seems to imply some family connection with Gentiles, of whom there were many in Galilee.

14 That is, they desired a personal interview with him.

15 A fellow-townsman of Philip (ch. i. 44), bearing also a name of Greek origin.

23 And Jesus answered them, saying,[1] [c]The hour is come, that the Son of man
24 should be glorified. Verily, verily, I say unto you, [f]Except a corn of wheat fall into the ground and die, it abideth alone: but [g]if it die,[2] it bringeth forth much
25 fruit. [h]He that loveth his life shall lose it; and he that hateth[3] his life in this
26 world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, [i]him
27 will *my* Father honour. [k]Now is my soul troubled; and what shall I say? [l]Father, save me from this hour. But for this cause[4] came I unto this hour.
28 Father, glorify thy name.[5]

[m]Then came there a voice from heaven,[6] *saying,* I have both glorified *it,* [n]and
29 will glorify *it* again.[7] The people therefore, that stood by, and heard *it,* said
30 that it thundered: others said, [o]An angel spake to him. Jesus answered and
31 said, [p]This voice came not because of me, but for your sakes.[8] Now is [q]the judg-
32 ment[9] of this world: now shall [r]the prince of this world be cast out. And I,
33 [s]if I be lifted up from the earth, will draw 'all *men* unto me. [t]This he said, signifying what death[10] he should die.

34 The people answered him, We have heard out of the [x]law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up?[11] Who is this
35 Son of man? Then Jesus said unto them, [y]Yet a little while [z]is the light[12] with you. [a]Walk while ye have the light, lest darkness come upon you: for [b]he
36 that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be [c]the children of light.

These things spake Jesus, and departed, and [d]did hide himself from them.[13]

The unbelief of the Jews.

37 BUT[14] though he had done so many[15] miracles before them, yet they believed
38 not on him: that the saying of Esaias the prophet might be fulfilled,[16] which he spake, [e]'Lord, who hath believed our report? and to whom hath the arm of the
39 Lord been revealed?' [Isa. liii. 1, *Sept.*] Therefore [f]they could not believe,
40 because that Esaias said again, [g]'He hath[17] blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their*
41 heart, and be converted, and I should heal them' [Isa. vi. 10]. [h]These things
42 said Esaias, when he saw his glory,[18] and spake of him. Nevertheless among

[c] ch. 7. 8; 13. 31, 32; 17. 1—5.
[f] 1 Cor. 15. 36—38.
[g] vers. 32, 33; Is. 53. 10—12; Heb. 2. 9; 12. 2.
[h] Mt. 10. 39; 16. 25; Mk. 8. 35; Lk. 9. 24; 17. 33.
[i] ch. 14. 21—23.
[k] ch. 13. 21; see refs. Mt. 26. 38, 39.
[l] see Mk. 14. 36.
[m] see refs. Mt. 3. 17; Ac. 9. 7; 22. 9.
[n] ch. 13. 31, 32.
[o] see Ac. 23. 8, 9.
[p] ch. 11. 42.
[q] ch. 16. 11.
[r] ch. 14. 30; Ge. 3. 15; Mt. 12. 28, 29; Lk. 10. 18; Ac. 26. 18; 2 Cor. 4. 4; Eph. 2. 2; 6. 12; Col. 2. 15.
[s] ch. 3. 14; 1 Pet. 2. 24.
[t] ch. 1. 7, 29; Is. 49. 6; Ro. 5. 18; 1 Tim. 2. 6; Heb. 2. 9; Rev. 5. 9.
[u] ch. 18. 32.
[x] comp. 2 Sam. 7. 13; Ps. 72. 17; 89. 4, 29, 36, 37; 110. 4; Is. 9. 7; 53. 8; Eze. 37. 25; Dan. 2. 44; 7. 14, 27; Mic. 4. 7.
[y] ch. 7. 33; Heb. 3. 7, 8.
[z] ch. 1. 9; 8. 12; 9. 4, 5.
[a] vers. 36, 46; Jer. 13. 16; Ro. 13. 12—14; Eph. 5. 8; 1 Thes. 5. 5—8.
[b] ch. 11. 10; 1 John 2. 10, 11.
[c] Lk. 16. 8; Eph. 5. 8; Col. 1. 9—13; 1 Thes. 5. 5; 1 John 2. 9—11.
[d] ch. 8. 59; 11. 54.

VERS. 37—50: CHRON. TAB. Sec. 126.

[e] Ro. 10. 16.
[f] ch. 6. 44, 65; Is. 44. 18, 19.
[g] Mt. 13. 13—15.
[h] Is. 6. 1—5.

1 In the application of these Gentiles, our Lord sees a token of his glory as the Redeemer of the world; and therefore of that 'hour' of mortal suffering through which he must pass, in order to 'reconcile both [Jew and Gentile] unto God in one body by the cross:' see ch. x. 16; xi. 51, 52; Eph. ii. 13—22. Hence the conflicting emotions by which his 'soul is troubled' (ver. 27). Hence also his allusion to the lesson, so clearly taught by his death, that self-sacrifice is necessary to usefulness (24) and indispensable to the eternal well-being and acceptance of the servant of Jesus (25, 26). Such a lesson was fitted to dissipate any hopes which his triumphant entry into Jerusalem might have excited, of a kingdom of earthly glory.

2 The seed-corn must undergo a process analogous to dissolution, in order to yield a harvest; so must I die, in order to achieve this great result. And my disciples (ver. 25) must 'follow me' herein (ch. xiii. 16); for life, if unduly loved, will be *fruitless.* See note on Matt. x. 39.

3 See note on Luke xiv. 26.

4 That is, in order to suff'r. This struggle was a foretaste of the struggle of Gethsemane. See Matt. xxvi. 36—46; and notes.

5 That is, Let all that thy glory requires be done by me and in me.

6 This voice was evidently an utterance of intelligible words; and was heard, though not with equal distinctness, by all present; some of whom supposed that God spoke in thunder, others that he spoke by an angel.

7 God had glorified his name in all the ancient manifestations of himself; and recently still more, in the life and works of his Son. He was about to do so in a still higher degree in the death and exaltation of the Redeemer of the world.

8 The assurance itself was sent to sustain his heart; the outward expression (or voice), to lead the hearers to believe in him.

9 This follows up the train of thought in ver. 23. Jesus also saw in this event a pledge of his speedy exaltation as Judge of this world, and of the overthrow of Satan's dominion, and the attraction of mankind to him by his cross. This was to begin immediately after his sufferings; and its full accomplishment, though it would be gradual, was certain.

10 That is, *what kind of death.*

11 It is likely that they understood Jesus not as speaking of his crucifixion, but only in general of his *removal* from earth to heaven. From the passages of the Old Testament which predict the perpetuity of Messiah's reign (see refs.), they inferred that 'the Christ' would never leave the world; and they therefore ask, 'Who is this Son of man' of whom thou speakest?

12 The Messiah abideth for ever; but he is *with you* as 'the Light' only for a time. Use your day of grace by believing in him; or the night, in which you can do nothing, will soon come upon you.

13 From those who reject him, Christ hides himself. Our Lord probably went to Bethany (Luke xxi. 37).

14 The evangelist closes his account of our Lord's public ministry among the Jews by some reflections upon their obstinate unbelief; which, however, had been long ago foreseen and predicted (vers. 37—43): and he shows how unreasonable and inexcusable it was, by adducing some of our Lord's own clear and explicit declarations respecting his Divine mission and the danger of rejecting him (44—50).

15 Or, 'so great signs.'

16 See Isa. liii. 1, and note on Matt. i. 22.

17 The evangelist gives the sense, not the precise words of the prophecy. See notes on Isa. vi. 9; also Exod. iv. 21; Matt. xiii. 14; 2 Thess. ii. 11. It is part of God's *judicial* arrangement that the *self*-hardened heart shall become yet harder, and thus conversion and salvation may become an impossibility: comp. Heb. vi. 4. Every resistance to religious conviction *tends* to this result.

18 In Isa. vi. 1—5, this is evidently the glory of 'the LORD OF HOSTS;' here it is as clearly the glory of Jesus; who is therefore identified with Jehovah whom the prophet beheld (see ch. i. 1). The Son is 'the brightness of the Father's glory' (Heb. i. 3; Col. i. 15).

the chief rulers[1] also many believed on him; but [t] because of the Pharisees they
43 did not confess *him*, lest they should be put out of the synagogue: [k] for they
loved the praise of men more than the praise of God.
44 Jesus cried and said, [l] He that believeth on me, believeth not on me,[2] but on
45 him that sent me. And [m] he that seeth me seeth him that sent me.[3] [n] I am
46 come a light into the world, that whosoever believeth on me should not abide in
47 darkness. And if any man hear my words, and believe not, [o] I judge him not:[4]
48 for [p] I came not to judge the world, but to save the world. [q] He that rejecteth
me, and receiveth not my words, hath one that judgeth him: [r] the word that I
49 have spoken, the same shall judge him in the last day. For [s] I have not spoken
of myself; but the Father which sent me, he gave me a commandment, [t] what I
50 should say, and what I should speak. And I know that [u] his commandment is
life everlasting. Whatsoever I speak therefore, even as the Father said unto me,
so I speak.

Jesus washes his disciples' feet; and foretells the treachery of Judas, who then departs.

13 NOW[5] [x] before the feast of the passover,[6] when Jesus knew that his hour
was come [y] that he should depart out of this world unto the Father, [z] having
2 loved his own which were in the world, [a] he loved them unto the end. And
supper being ended,[7] ([b] the devil having now[8] put into the heart of Judas
3 Iscariot, Simon's *son*, to betray him,) Jesus knowing that the Father had given
all things into his hands, and that he was come from God, and went to God;
4 [c] he riseth from supper, and [d] laid aside his garments; and took a towel, and
5 girded himself.[9] After that he poureth water into a basin, and began [e] to wash
the disciples' feet, and to wipe *them* with the towel wherewith he was girded.
6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, [f] dost thou[10]
7 wash my feet? Jesus answered and said unto him, What I do thou knowest not
8 now; [g] but thou shalt know hereafter. Peter saith unto him, Thou shalt never
wash my feet. Jesus answered him, [h] If I wash thee not,[11] thou hast no part
9 with me. Simon Peter saith unto him, Lord, not my feet only, but also *my*
10 hands and *my* head. Jesus saith to him, He that is washed[12] needeth not save

[t] ch. 7. 13; 9. 22; Pro. 29. 25.
[k] ch. 5. 44; Mt. 6. 2; 23. 5—7; 1 Thes. 2. 6.
[l] ch. 13. 20; Mt. 10. 40; Mk. 9. 37; 1 Pet. 1. 21.
[m] ch. 14. 9, 10; 2 Cor. 4. 6.
[n] vers 35, 36; ch. 3. 19; 8. 12; 9. 5, 39.
[o] ver. 47; ch. 5. 45; 8. 15, 26.
[p] see refs. ch. 3. 17.
[q] Lk. 9. 26; 10. 16.
[r] ch. 3. 17—20; Deu. 18. 19; Mk. 16. 16; Lk. 12. 47, 48.
[s] ch. 7. 16—18; 8. 26, 38; 14. 10; 15. 15; 17. 8.
[t] Deu. 18. 18.
[u] 1 John 3. 23, 24; 5. 11—13, 20.

VERS. 1—20: CHRON. TAB. Sec. 134.
[x] Mt. 26. 2.
[y] ch. 14. 28; 16. 5, 28; 17. 11.
[z] ch. 15. 9, 10; Eph. 5. 25—27; Rev. 1. 5.
[a] Ps. 37. 28; Is. 49. 14—17; Jer. 31. 3; Ro. 8. 37—39; Heb. 12. 8.
[b] ver. 27; see refs. Lk. 22. 3; comp. Ac. 5. 3.
[c] Lk. 22. 27; Phil. 2. 7, 8.
[d] see refs. 1 Ki 18. 46; see Lk. 12. 37; 17. 8.
[e] see 1 Sam. 25. 41; 1 Tim. 5. 10.
[f] see Mt. 3. 14; Lk. 5. 8.
[g] vers. 12, 14, 15; Exo. 14 23; Hab. 2. 1—3; Jam. 5. 7—11.
[h] ch. 3. 5; Zec. 13. 1; 1 Cor 6. 11; Eph. 5. 26; Tit. 3. 5, 6; Heb. 10. 22; Rev. 1. 5; 7. 14.

1 Rather, simply, 'rulers;' members of the Sanhedrim (see ch. ix. 22, and note).

2 That is, 'not on me *only*.'

3 See ch. xiv. 9, and note.

4 See notes on ch. iii. 17, 18; viii. 15.

5 Ch. xiii. begins with a declaration of the Lord's unalterable love to his disciples, of which he is now about to give them some most precious proofs (vers. 1—3). First he performs an act of surprising condescension (3—5); showing, in part, the need of repeated purification even to those already regenerate (6—11); but chiefly teaching the lesson of self-denying kindness, as opposed to carnal ambition (12—17). He darkly intimates the existence of treachery among them; and points out to John alone the person of the traitor, who then departs (18—30). Vers. 1—3 seem to be designed to throw the greatest possible interest into the following narrative. Jesus knew how near was his hour of suffering; yet this checked not the flow of his love towards his disciples (ver. 1), even though the traitor was already prepared to execute the designs of Satan (2). He well knew also his own Divine authority, origin, and destiny (3); yet this did not hinder the display of his love in an act of condescending service. And this he seems to have done, in part, that he might correct ambition. See note on Luke xxii. 24.

6 The expressions used here and in other passages in this Gospel (vers. 27—30; xviii. 28; xix. 14, 31) seem to imply that the Jewish Passover night had not yet arrived. Whence it would follow that the meal of which our Saviour partook with his disciples (see Matt. xxvi. 17—20, and parallel passages) was eaten on the day before the regular Passover-day. Some think that Christ, the true Paschal Lamb, was to be offered up at the exact time of the eating of the Passover; and either regard the last supper as an ordinary meal, solemn only on account of our Lord's peculiar circumstances; or believe that he celebrated the Passover with his disciples a day before the usual time. But this appears to be directly opposed to the statements in the other Gospels, that on the day 'when the Passover must be' (*i. e.* ought legally to be) 'killed,' 'in the evening' 'when the hour was come,' 'he sat down with the twelve,' and said that he had earnestly 'desired to eat this Passover' before he suffered. It has been suggested that there may have been a difference among the Jews themselves; and that our Lord and his disciples ate the Passover at the legal time (Luke xxii. 7), whilst the greater part of the people and their rulers partook of it at a day later. But of this there is no adequate proof. Others therefore suppose that John, in ch. xiii. 29 and xviii. 28, applies the word 'Passover' not to *the Paschal supper*, but to the whole festival of the Passover, which commenced on the day after the Paschal supper, and lasted for seven days (see Exod. xii. 17, 18; Ezek. xlv. 21); and that the 'Sabbath' referred to in ch. xix. 31 was the second day of the festival, which was rendered peculiarly sacred by the solemn presentation of the first-fruits (see Lev. xxiii. 10—12), and to which the 'preparation' of the Passover (see ch. xix. 14) had special reference. (See further, R. T. S. 'Harmony of the Gospels,' note in pages 145—152).

7 Rather, 'when supper was come' (see ver. 26).

8 Rather, 'already.' Judas had, before this, made his compact with the Sanhedrim (Matt. xxvi. 14).

9 Coming in the dress of a menial servant, behind the couches on which the disciples are reclining (see note on Luke vii. 37).

10 The pronouns are emphatic, both in Peter's question and in our Lord's reply. 'Surely it is not for *thee*, the Master, thus to wait on *me*, the disciple, the servant.' 'Surely it is not for *thee*, the disciple, the servant, to understand all that I, the Master, do.' Our Lord's reply conveys a lesson of universal importance.

11 Our Lord, taking occasion from Peter's words, uses the word 'wash' as emblematical of spiritual purification (comp. 1 Cor. vi. 11; Tit. iii. 5, 6). In the *literal* washing Judas shared, yet had 'no part' with Jesus.

12 Rather, 'One who has been *bathed*' (not merely 'washed,' as in vers. 5—8) 'needs only to have his feet washed to be altogether clean.' When open sandals were worn, the feet required frequent washing, even if a person had recently bathed, and therefore was otherwise clean. So the true disciple needs repeated cleansing from daily sins, although he needs not again to be cleansed 'every whit' like the unrenewed sinner.

11 to wash *his* feet, [t] but is clean every whit: and [h] ye are clean, but not all. For [i] he knew who should betray him; therefore said he, Ye are not all clean.
12 So after he had washed their feet, and had taken his garments, and was set
13 down again, he said unto them, Know ye what I have done to you? [m] Ye call
14 me Master, and Lord: and ye say well; for *so* I am. [n] If I then, *your* Lord and Master, have washed your feet; [o] ye also ought to wash one another's feet.[1]
15 For [p] I have given you an example, that ye should do as I have done to you.
16 [q] Verily, verily, I say unto you, The servant is not greater than his lord; neither
17 he that is sent greater than he that sent him. [r] If ye know these things, happy
18 are ye if ye do them. I speak not of you all: I know[2] whom I have chosen: but that the Scripture may be fulfilled,[3] [s] 'He that eateth bread[4] with me hath
19 lifted up his heel against me' [Psa. xli. 9]. [t] Now I tell you before it come, that
20 when it is come to pass, ye may believe that I am *he*. [u] Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.
21 [x] When[5] Jesus had thus said, [y] he was troubled in spirit, and testified, and
22 said, Verily, verily, I say unto you, that [z] one of you shall betray me. [a] Then
23 the disciples looked one on another, doubting of whom he spake. Now there
24 was leaning on Jesus' bosom[6] one of his disciples, [b] whom Jesus loved.[7] Simon Peter therefore beckoned to him, that he should ask who it should be of whom
25 he spake. He then lying on Jesus' breast saith unto him, Lord, who is it?
26 Jesus answered, He it is, to whom I shall give a sop,[8] when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.
27 [c] And after the sop Satan entered into him. Then said Jesus unto him, That thou
28 doest, do quickly. Now no man at the table knew for what intent he spake this
29 unto him. For some *of them* thought, because [d] Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast;[9] or,
30 [e] that he should give something to the poor. He then having received the sop went immediately out. And it was night.

Our Lord's valedictory discourse—Reasons for his departure; the promise of the Comforter.

31 THEREFORE[10] when he was gone out, Jesus said, [f] Now is the Son of man
32 glorified, and [g] God is glorified in him. [h] If God be glorified in him, God shall

[t] S. Song 4. 7; Jer. 50. 20; 2 Cor. 5. 17.
[h] ch. 15. 3.
[i] ch. 2. 25; 6. 64, 65; 17. 12.
[m] Mt. 23. 8, 10; Lk. 6. 46; 1 Cor. 8. 6; 12. 3; Phil. 2. 11.
[n] Lk. 22. 26, 27; Phil. 2. 5—8.
[o] Ro. 12. 10, 16; Gal. 5. 13; 6. 1, 2; 1 Pet. 5. 5.
[p] Mt. 11. 29; Ro. 15. 5; Eph. 5. 2; Phil. 2. 5; 1 Pet. 2. 21; 1 John 2. 6.
[q] ch. 15. 20; Mt. 10. 24, 25; Lk. 6. 40.
[r] Ps. 19. 11; Mt. 7. 24, 25; Jam. 1. 22—25; 3. 13; 4. 17.
[s] ver. 21; Mt. 26. 23.
[t] ch. 14. 29; 16. 4; Is. 41. 23; 48. 5.
[u] ch. 12. 44—48; Mt. 10. 40; 25. 40; Lk. 10. 16.

VERS. 21—35 CHRON. TAB. Sec 131.

[x] see parallel, Mt. 26. 21—25; Mk. 14. 18—21; Lk. 22. 21—23.
[y] ch. 12. 27.
[z] vers. 2, 18; Ac. 1. 17; 1 John 2. 19.
[a] see Mt. 26. 22.
[b] ch. 19. 26; 20. 2; 21. 7, 20—24.
[c] ver. 2; ch. 6. 70; Lk. 22. 3.
[d] ch. 12. 6.
[e] ch. 12. 5.
[f] ch. 12. 23; 16. 14; Heb. 5. 25.
[g] ch. 12. 28; 14. 13; 17. 1; Is. 49. 3; Ro. 15. 6—9; Eph. 1. 12; Phil. 2. 11; 1 Pet. 4. 11.
[h] ch. 17. 4—6; Is. 53. 10—12.

1 *Washing the feet*, being an office in constant requisition in Oriental countries, became a general expression for all brotherly and hospitable service. See 1 Tim. v. 10. Our Lord's design is to commend to his disciples that brotherly love which flows from his own heart into theirs, and manifests itself in real self-denial and cheerful condescension to the lowest offices. Perhaps our Lord's words may have been further intended to inculcate the duty of humbly and affectionately promoting each other's purity (Gal. vi. 1). See vers. 8, 10, and notes.

2 This may mean either, 'I know whom I have chosen' to salvation (2 Thess. ii. 13), the faithful being thus distinguished from the traitor: or, I know [the characters of those] whom I have chosen to be apostles (see ch. vi. 70); so that I am not surprised, though troubled (ver. 21) that one of you should be false. And I now foretell his treachery, to give you another proof that I am all that I claim to be (19), and that I have received from the Father that authority which I still delegate to those of you who are faithful (20).

3 Acting in the exercise of his own free will, he did what God's 'hand and counsel had determined before to be done.'

4 See note on Psa. xli. 9, of which this is a free citation.

5 On vers. 21—30, see Matt. xxvi. 21—25; Luke xxii. 21—23, and notes. Having darkly alluded to the subject (ver. 18), Jesus now openly declares that one of the twelve shall betray him. They in amazement ask, 'Lord, is it I?' 'Is it I?' and Peter makes a sign to John, leaning on Jesus' bosom, that he should ask who it was. John does so, and Jesus gives him privately a sign by which he may know the traitor, namely, the handing of the sop. The amazement and inquiries still continuing, Jesus gives the sop to Judas; who then, conscience-smitten, but desiring to conceal his confusion, asks, as the others had done, 'Lord, is it I?' Jesus answers him; and he immediately goes out, apparently before the institution of the Eucharist: see ver. 30.

6 As they reclined at table each on his left side (see note on Luke vii. 37), and Jesus occupied the chief place in the centre of the middle couch, the next on his right was John, who could therefore easily 'lean back on Jesus' bosom,' and hold a private conversation with him. Judas was certainly near to our Lord; possibly next to him on the other side (see Matt. xxvi. 23, 25).

7 Evidently John himself: see refs., and Preface to John's Gospel.

8 Rather, 'the morsel.' Probably a piece of the unleavened bread, dipped in the sauce. This action, connected with our Lord's words (ver. 18) and strong emotion (21), was calculated to awaken the traitor's conscience. But he probably resented the intimation, and this gave Satan complete possession of his soul (27).

9 As the festival had only just begun, and would continue seven days longer.

10 Now that Judas has gone out into the night, our Lord evidently feels that he can pour out his heart more fully to his beloved disciples. He accordingly addresses to them a consolatory discourse (ch. xiii. 31—xvi. 33); which he follows by a fervent intercession for them (ch. xvii). He begins by a reference to his approaching glorification through death (31—33); and, in prospect of his removal from them, urges them to prove their discipleship by their mutual love (34, 35); and he checks Peter's over-confident protestations of fidelity by a warning of his fall (36—38). To dissipate their anxiety, he directs their thoughts to the world whither he is going as the abode of their Father, and their own inheritance (xiv. 1—4). In answer to Thomas and Philip he declares himself to be the way to the Father, and the manifestation of him (5—11); and he promises, as the consequence of his departure, to endow them with extraordinary powers, and to grant all their prayers (12—14). He then gives them another source of consolation, in the promise of the Comforter to be with them during his bodily absence, so that he himself shall in effect still be present (15—18), maintaining their spiritual life and union with God, and rewarding their obedience with special displays of Divine love (19—24). He refers them to the Comforter for fuller

33 also glorify him in himself, and [f] shall straightway[1] glorify him. Little children,[2] yet a little while I am with you. Ye shall seek me: [m] and as I said
34 unto the Jews, Whither I go, ye cannot come; so now I say to you.[3] [n] A new[4] commandment I give unto you, That ye love one another; as I have loved you,
35 that ye also love one another. [o] By this shall all *men* know that ye are my disciples, if ye have love one to another.
36 [p] Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, [q] Whither I go, thou canst not follow me now; but [r] thou shalt follow me
37 afterwards.[5] Peter said unto him, Why cannot I follow thee now? I will
38 lay down my life for thy sake.[6] Jesus answered him, [s] Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

14 Let [t] not your heart be troubled:[7] [u] ye believe[8] in God, believe also in me.
2 In my Father's house[9] are many [x] mansions: if *it were* not *so*, I would have
3 told you. [y] I go to prepare a place for you.[10] And if I go and prepare a place for you, [z] I will come again,[11] and receive you unto myself; that [a] where I am,
4 *there* ye may be also. And [b] whither I go ye know,[12] and [c] the way ye know.
5 Thomas saith unto him, Lord, we know not whither thou goest; and how can
6 we know the way? Jesus saith unto him, I am [d] the way, [e] the truth, and [f] the
7 life:[13] [g] no man cometh unto the Father, but by me. [h] If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.[14]
8, 9 Philip saith unto him, Lord, show us the Father, and it sufficeth us.[15] Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? [i] He that hath seen me hath seen the Father; and how sayest thou
10 *then*, Show us the Father? Believest thou not that [k] I am in the Father, and the Father in me? [16] The words that I speak unto you [l] I speak not of myself: but
11 the Father [m] that dwelleth in me, [n] he doeth the works. Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.[17]

[f] ch. 19. 23.
[m] ch. 7. 33, 34; 8. 21.
[n] ch. 15. 12; 1 Jo. 19. 18; Ro. 12. 10; Gal 6. 2; Eph. 5. 2; Phil 2. 1—8; Col. 3. 12—14; Jam. 2. 8. 1 Pet. 1. 22; 2 Pet. 1. 7; 1 John 3. 16, 23; 4. 21; 2 John 5.
[o] Ac. 4. 32; 1 John 2. 5

VERS. 36—38: CHRON. TAB. Sec. 132.
[p] see parallel, Mt. 26. 31—35; Mk. 14. 27—31; Lk. 22. 31—38.
[q] ver. 33.
[r] ch. 21. 18, 19, 22; 2 Pet. 1. 14.
[s] Pro. 16. 18; 28. 26.

VER. 1—CH 17. 26: CHRON. TAB. Sec. 133.
[t] ver. 27; ch. 16. 22, 23; Mk. 14. 27.
[u] ch. 5. 23.
[x] Lk. 14. 22; 2 Cor. 5. 1; Heb. 11. 10, 14—16
[y] ch. 13. 36; 17. 24. Heb. 4. 14; 6. 20; 11. 16.
[z] vers. 18, 28; Ac. 1. 11; Heb. 9. 28.
[a] ch. 12. 26, 17. 24, Ro. 8. 17; 1 Thes. 4. 17; Rev. 3. 21.
[b] see Mt. 16. 21; Lk. 18. 31—34.
[c] ch. 3. 16; 6. 68, 69.
[d] ch. 10. 7, 9; Ac. 4. 12; Ro. 5. 2; Eph. 2. 18; Heb. 7. 25; 10. 19, 20.
[e] see refs. ch. 1. 14, 17; 8. 32; 18. 37.
[f] see refs. ch. 11. 25; 3. 15; Ro. 5. 21.
[g] ch 10. 9; 1 Pet. 3. 18.
[h] ch. 8. 19.
[i] ver. 20; ch. 12. 45; Col. 1. 15; Heb. 1. 3.
[k] ch 10 30; 17. 21, 23.
[l] ch 3. 32—34; see refs. 5. 19.
[m] 2 Cor. 5. 19.
[n] ch. 5. 17; Ac. 10. 38.

instruction (25, 26); and concludes with a farewell benediction, and a repetition of some preceding encouragements (27—31).

1 That is, immediately. In the departure of the traitor Jesus not only finds relief (ver. 31), so that he can pour out all his heart to his faithful, though feeble followers; but he also sees the 'immediate' hastening of that great event which is to glorify alike the Father and himself.

2 An appellation indicating our Lord's paternal tenderness towards his disciples.

3 See ch. vii. 33, 34; viii. 21, and notes. From friends and foes alike he was to be parted; but his friends shall rejoin him (ver. 36).

4 The law given by Moses had long ago made our instinctive self-love the measure of our love to our fellowmen (Lev. xix. 18). But the self-sacrificing love of Jesus (see Phil. ii. 5—8) is here made both the motive and the model of our love to our fellow-Christians. This is plainly 'a new commandment' (see 1 John ii. 7, 8); and is called 'the law of Christ' (Gal. vi. 2).

5 To the same home, and by a death somewhat similar.

6 Peter imagined that he would lay down his life for Jesus; whereas Jesus must first lay down his life for Peter, before Peter could be prepared to lay down his for his Lord.

7 Although our Lord had to say of himself at this hour, 'Now is my soul troubled' (see ch. xii. 27; xiii. 21), he addressed himself to the comforting of his sorrowing disciples, whose distress at his approaching departure had probably been deepened by what they had just heard of Judas's treachery, Peter's denial, and the dispersion of them all (Matt. xxvi. 31). They might naturally fear that if he were going to glory, it would be a glory which they should not share with him.

8 If this translation be correct, it means, You should put the same confidence in me as in God, and take for your comfort the assurances which I am about to give you. But the words may be rendered, 'Ye believe in God; ye believe also in me.' Why then should 'your hearts be troubled?' for I am going to him, to provide for you an 'abode' with him and myself. Perhaps, however, the best translation is, 'Believe in God, and believe also in me.' Your dejection shows a want of faith in both your Father and your Friend.

9 I am returning to my original home, which is to be your home too. In that heavenly temple (Rev. iii. 12) there are dwellings for you all. You know that I have always checked all your mistaken hopes. If this had been such, 'I would have told you.'

10 This our Lord did by his death, resurrection, and ascension to the right hand of God, as our Mediator and Intercessor.

11 My purpose in going to heaven is a pledge of my return to take you thither. See 1 Thess. iv. 16, 17.

12 Jesus had, in their presence, told this to the Jews, and had repeated it to them (ch. vii. 33; viii. 21; xiii. 33, 36).

13 As Jesus is the Truth (1 John v. 20) and the Life (ch. i. 4; xi. 25), therefore he is the Way, *the only way* by which we can approach the Father. It is only as He is received into the mind as the centre of all truth, and into the heart as the source of purity, strength, and joy, that God can be approached, or even known (ver. 7), here on earth, or hereafter in heaven.

14 That is, Now that I have made this revelation to you, you know him; for you know *me*, and have therefore even seen him. By 'henceforth,' however, our Lord refers more especially to what should follow his glorification (ch. xiii. 31).

15 Philip was right in feeling that the manifestation of the Father's special presence would 'suffice' to dissipate their fears; but he was wrong in desiring a repetition of the outward displays of Divine glory which had been granted to Moses (Exod. xxxiii. 19—23) and Isaiah (vi. 1—5); and in failing to learn from both the words and works of Jesus, that he who had 'been so long time with' them was 'the image of the invisible God' (vers. 9—11). Comp. ch. i. 18; Col. i. 15; Heb. i. 3.

16 See ch. x. 30, 38; viii. 28; xii. 49; v. 19, 20, and notes.

17 Believe it on my assertion; but, if your faith is too weak to rest on that alone, add to it the evidence of my works. He who believes on these grounds will be able to perform works of spiritual power more wonderful still, which will strengthen his faith still more (12). All that you ask the Father to enable you to do for his glory and mine, 'I will do' for you (13, 14). For one fulfilment of this, see Acts iv. 23—33.

12 [o] Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; [p] and greater *works* than these shall he do; because I go
13 unto my Father. [q] And whatsoever ye shall ask [r] in my name, [s] that will I do,[1]
14 [t] that the Father may be glorified in the Son.[2] If ye shall ask any thing in my name, I will do *it*.
15, 16 [u] If ye love me, keep my commandments.[3] And [x] I will pray[4] the Father, and [y] he shall give you another Comforter,[5] that he may [z] abide with you for
17 over;[6] *even* [a] the Spirit of truth;[7] [b] whom the world cannot receive, because it seeth him not, neither knoweth him:[8] but ye know him; [c] for he dwelleth with
18 you, [d] and shall be in you. [e] I will not leave you comfortless:[9] [f] I will come
19 to you. Yet a little while, and the world seeth me no more; but [g] ye see me:
20 [h] because I live, ye shall live also. At that day ye shall know that [i] I *am* in my
21 Father, [k] and ye in me, and I in you. [l] He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.
22 [m] Judas saith unto him, (not Iscariot,[10]) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?[11]
23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, [n] and we will come unto him, and make our abode
24 with him. [o] He that loveth me not, keepeth not my sayings: and [p] the word which ye hear is not mine, but the Father's which sent me.
25, 26 These things[12] have I spoken unto you, being *yet* present with you. But [q] the Comforter, *which is* the Holy Ghost, whom the Father will send [r] in my name,[13] [s] he[14] shall teach you all things, [t] and bring all things to your remembrance, whatsoever I have said unto you.
27 [t] Peace I leave with you,[15] my peace I give unto you: [u] not as the world giveth,
28 give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me ye would rejoice, because I said, [x] I go unto the Father: for [y] my Father is greater
29 than I. And [z] now I have told you before it come to pass, that, when[16] it is come

[o] Mt 21. 21; Lk. 10. 17; Ac. 3. 6—8; 8. 7; 9. 34.
[p] Ac. 2. 4—11, 41, 44.
[q] see refs. Mt. 21. 22.
[r] Eph. 2. 18; 3. 12; Heb. 7. 25; 13. 15.
[s] ch. 4. 10.
[t] Phil. 2. 9—11.
[u] vers. 21, 23, 24; ch. 15. 10, 14; Gal. 5. 6.
[x] Ro. 8 34; Heb. 7. 25.
[y] see refs. Ac. 9. 31.
[z] ch. 4. 14.
[a] see refs. ch. 16. 13.
[b] Prn. 14. 10; 1 Cor. 2. 14; Rev. 2. 17.
[c] Is. 57. 15; Ro. 8. 9, 11; 1 Cor. 3. 16; 6. 19; 2 Tim. 1. 14; 1 John 3. 24; 4. 12, 13.
[d] Gal. 4. 6; 1 John 2. 27.
[e] Is 51. 12; Mt. 28. 20.
[f] ch. 16. 22; Mt 18. 20.
[g] ch. 12 35; 16. 16.
[h] see refs ch. 11. 25.
[i] see refs. ver. 10.
[k] ch. 6. 56; 15. 1; Gal. 2. 20; Eph. 3 17.
[l] 1 John 2. 5; 5. 3.
[m] Lk. 6. 16; see Mt. 10. 3, *Lebbæus*.
[n] see refs. ver. 17; Rev. 3. 20.
[o] Mt. 19. 21, 22; 2 Cor. 8. 8, 9; 1 John 3. 16—20.
[p] see refs. ver. 10.
[q] ch. 7. 39; see refs. Lk. 24. 49.
[r] ch. 16. 13; 1 John 2. 20, 27.
[s] ch. 2. 22; 12. 16; Ac. 11. 16.
[t] ch. 16. 33; Ro. 1. 7; 5. 1; Eph. 2. 14—17; Phil. 4. 7; Col. 1. 20; 3. 15.
[u] Ps. 28 3.
[x] ch. 16. 10; 20. 17.
[y] see ch 13. 16; Is. 42.1; 1 Cor. 11. 3; 15. 28; Heb. 2. 9—16.
[z] ch. 13. 19; 16. 4.

1 Jesus speaks as one who is not simply a *medium* of access to God, but an actual dispenser of the Divine bounty, by virtue of his union with the Father.

2 See note on ch. xii. 28.

3 Our Lord, reverting to his primary subject (ver. 1), gives his disciples the promise of the Comforter as another source of consolation, and of encouragement to obey lovingly his precepts, especially those in ch. xiii. 34, 35.

4 Rather, 'request;' the word here used, as appropriate to the dignity of the Son, being different from that commonly employed for prayer.

5 'Another,' who will be to you all that I have been while I have been with you. The word 'Paraclete' (one called in to help) is used in classical Greek for a *patron*. It may well be rendered, as here, *Comforter*, or, as in 1 John ii. 1, *Advocate*, if it be remembered that each of these words must be taken in its fullest sense, so as to include instruction, guidance, strength, and holy elevation of desire and purpose.

6 Not leaving you, as I am doing: see Matt. xxviii. 20.

7 That is, the Spirit whose office it is to reveal and apply the truth (see ch. xvi. 13); and especially to make known Him who *is* 'the Tr .th:' see ver. 6; xv. 26; xvi. 14. It is implied also that *all* his communications are true: see 1 John v. 6 (last clause).

8 'All that Scripture declares respecting the Holy Spirit is a dream to worldly men; for they, relying on their own reason, despise heavenly illumination.' 'It is the Spirit alone who, by dwelling within us, gives us the knowledge of himself, being otherwise unknown and incomprehensible.'—*Calvin*.

9 Literally, 'orphans;' or, 'bereaved;' persons who need a helper or patron. 'Such you shall not be; for I am coming to you, not indeed in bodily presence, so that the world can see me; but in 'the Spirit of truth,' so that I can be 'seen' by you; the living Source of your life, making you experimentally to understand the living oneness which binds together the Father, myself, and you; and reciprocating your obedient love by manifestations to your souls of the Father's love and my own' (vers. 18—21). The last verse is so worded as to extend this high privilege to *every* faithful disciple.

10 See Luke vi. 16, and note on Lebbæus, Matt. x. 3.

11 Jude seems to be thinking of the Messiah, as King and Judge of the nations; and inquires how this appearance of Jesus to his disciples *only* can consist with the setting up of his kingdom? Comp. ch. vii. 4. Our Lord again shows that this abiding manifestation of the invisible Father as well as of himself must be spiritual; and can be enjoyed only by those who recognise his Divine mission, and love and obey him (vers. 23, 24).

12 Not all that I have to teach; but all that you can receive (and that but feebly), whilst I am remaining with you. When the other Comforter is come, he will both teach you more, and bring all this back with new clearness and force to your minds. This is another topic of consolation.

13 That is, 'in my behalf;' to represent me, and carry out my purposes.

14 Our Lord here clearly distinguishes the Holy Spirit, as a personal agent, from the Father and himself.

15 Our Lord concludes his consolatory discourse with a solemn farewell, using in part the language of custom, but giving to it a far fuller and deeper meaning. My wishes for your peace are (unlike the world's) both sincere and efficacious; for that peace is mine—enjoyed and bestowed by myself—the antidote to all trouble and fear (ver. 27). Surely then you will believe what I said, and will look for my return; nay, from love to me, you will even rejoice in my departure; for it is my exaltation, the resumption of that glory which I shared before the world was, of which I 'emptied' myself when I took 'the form of a servant' to the Father (28): comp. ch. xvii. 5; Phil. ii. 7.

16 When I have suffered, and ascended, and sent forth the Comforter, then you will better understand and believe all this (ver. 29). Now I can talk but little more with you. The crisis is at hand; 'the prince of this world' is coming. In me he will find nothing in common with himself; no taint of evil, no desert of death (30). But I do and bear all in full accordance with the Father's appointment; that the world may see how entirely I love the Father, and desire to glorify him in the salvation of man (31).

30 to pass, ye might believe. Hereafter [a] I will not talk much with you: [b] for the
31 prince of this world[1] [c] cometh, [d] and hath nothing in me. But that the world may know that I love the Father; and [e] as the Father gave me commandment, even so I do.—[f] Arise, let us go hence.[2]

Our Lord's valedictory discourse—The abiding union between himself and his disciples.

15 I AM[3] the true vine,[4] and my Father is [g] the husbandman. [h] Every branch
2 in me that beareth not fruit he taketh away: and [i] every *branch* that beareth
3 fruit, he purgeth[5] it, that it may bring forth more fruit. [k] Now ye are clean
4 through the word which I have spoken unto you. [l] Abide in me, [m] and I in you.[6] [n] As the branch cannot bear fruit of itself, except it abide in the vine;
5 no more can ye, except ye abide in me. I am the vine, [o] ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much [p] fruit: for
6 without [*or*, severed from [q]] me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men [r] gather them, and cast *them*
7 into the fire, and they are burned. If ye abide in me, and [s] my words abide in
8 you, [t] ye shall ask what ye will,[7] and it shall be done unto you. [u] Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.
9 [v] As the Father hath loved me, so have I loved you: continue ye in my love.
10 [w] If ye keep my commandments, ye shall abide in my love; even as I have kept
11 my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy[8] might remain in you, and [x] *that* your joy might be full.
12 [y] This is my commandment, That ye love one another, as I have loved you.[9]
13 [z] Greater love hath no man than this, that a man lay down his life for his friends.
14 [a] Ye are my friends, if ye do whatsoever I command you. [b] Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; [c] for all things that I have heard of my Father I have made
16 known unto you. [d] Ye have not chosen me,[10] but I have chosen you, and [e] ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that [f] whatsoever ye shall ask of the Father in my name, he may give it you.
17 [g] These things I command you, that ye love one another.
18 [h] If[11] the world hate you, ye know that it hated me before *it hated* you.

[a] ch. 16. 12.
[b] ch. 12. 31; 16. 11.
[c] see Lk. 22. 53; Eph. 6. 12.
[d] see refs. Is. 53. 9.
[e] ch. 4. 34; 10. 18; 15. 10; Ps. 40. 8; Phil. 2. 8; Heb. 5. 7, 8.
[f] ch. 18. 1—4.
[g] Is. 27. 2, 3; 1 Cor. 3. 9.
[h] Mt. 3. 10; 7. 19; 15. 13; Lk. 13. 7—9; Heb. 6. 7, 8.
[i] Mk. 13. 12; Heb. 12. 11.
[k] ch. 13. 10; 17. 17; Eph. 5. 26, 27.
[l] ch. 8. 31; Gal. 2. 20; 1 John 2. 6; 2 John 9.
[m] ch. 17. 23; Eph. 3. 17.
[n] 2 Cor. 12. 8—10; Phil. 4. 13.
[o] 1 Cor. 10. 17; 12. 12.
[p] Hos. 14. 8; Phil. 1. 11.
[q] Ac. 4. 12.
[r] see Mt. 13. 40—42.
[s] Col. 3. 16.
[t] ch. 14. 13, 14; 16. 23.
[u] Mt. 5. 16; Phil. 1. 11; 1 Pet. 2. 12.
[x] ch. 17. 23, 24, 26.
[y] ch. 14. 15, 21—23; Heb. 10. 36; 1 John 2. 5.
[z] ch. 10. 24, 33; 17. 13; Ac. 13. 52; Ro. 5. 11; 1 Pet. 1. 8; 1 John 1. 4.
[a] see refs. ch. 13. 34; see also 1 Thes. 4. 9; 1 Pet. 4. 8; 1 John 3. 11.
[b] ch. 10. 11, 15; Ro. 5. 6—8; Eph. 5. 2; 1 John 3. 16.
[c] ch. 14. 21; Mt. 12. 50.
[d] see ch. 12. 26; Ro. 8. 15; Gal. 4. 1—7.
[e] see ch. 17. 26; Ge. 18. 17; Mt. 13. 11; Lk. 10. 23, 24.
[f] ch. 6. 70; 13. 18; Lk. 6. 13; Ro. 9. 16; 1 John 4. 10, 19.
[g] Mt. 10. 1—5, 28. 19; Mk. 16. 15; Col. 1. 6.
[h] ch. 14. 13.
[i] see refs. ver. 12.
[k] ch. 7. 7; Mt. 10. 22; Jam. 4. 4; 1 John 3. 1, 13.

1 See Luke iv. 13; xxii. 53, and notes.

2 Jesus and the eleven now prepare to set out from the supper-room, to proceed to the Mount of Olives. But the discourse and prayer contained in chapters xv.—xvii. were most likely spoken before they actually quitted the house: see ch. xviii. 1.

3 In this second portion of our Lord's discourse (ch. xv. 1—xvi. 4), he dwells upon *the abiding union between himself and his disciples*, which his removal to heaven does not in any way impair. By the allegory of a vine and its branches, he illustrates the nature of this union, and many of its beneficial results (vers. 1—11). As one consequence and chief fruit of this union, he commands them to show their participation of his Spirit by their mutual love, resembling his self-sacrificing love to them (12—17). As another, he warns them of the hatred of the world towards himself and all united with him (18, 19): but he cheers them by reminding them that they suffer it with him and for his sake (20); that it is not their fault, but the effect of the ignorance and perverseness of their enemies (21—25); that they are not left to bear it alone, for the Holy Spirit will help them to work through it (26, 27); and that after this forewarning it will not come upon them as a surprise (xvi. 1—4).

4 It is possible that some external object may have suggested to our Lord the use of this beautiful figure; but it was certainly (like that of the Shepherd, ch. x. 1—18) one that was familiar to the Jews. Ancient Israel, as planted by Jehovah, had been called 'a noble vine, wholly a right (Heb. *true*) seed' (Jer. ii. 21). The original and real truth which had been thus represented our Lord claims for himself, and his people as vitally united to him; and he applies it to practical use: exhorting his disciples to cleave firmly to him; first, because otherwise they will lose their fruitfulness, and must then be severed from him, and must perish (vers. 1—6); and then, because, by cleaving to him and bearing fruit, they will remain under his Father's watchful care; which will make them increasingly fruitful to his own glory (7, 8), and be attended with fuller enjoyment of access to the Father, of his own special love, and of the consequent fulness of joy (9—11).

5 This purifying is effected chiefly by instruction (ch. xvii. 17; Eph. v. 26), but also by discipline (Rom. v. 3—5; Heb. xii. 11; 1 Pet. i. 7); removing what is noxious, and perfecting what is good and useful. To the disciples, this had already in part been done (ver. 3) 'through the word' which Jesus had spoken; and it was to be completed through the teaching of the Spirit and the fiery trials which awaited them, and which they were to be encouraged to bear by this consideration: see Rom. viii. 28—39.

6 That is, See to it that ye abide in me, and that I abide in you. This close and vital union must be carefully preserved; for, 'severed from me, ye can do nothing' good (vers. 4—6).

7 See Mark xi. 24, and note. Maintaining your union with me and your reception of my truths, you will be ever prompted to pray; and your prayers will be answered in your religious advancement. And this will honour God, just as abundance of fruit honours the vine-dresser, and will make you disciples whom I can acknowledge as mine, bestowing upon you my ever-abiding love (vers. 7—10).

8 That you may share the joy which I possess and impart, so that your joy may be perfect.

9 See ch. xiii. 34, and note; 1 John iii. 16. Our Lord illustrates the greatness of this love, by the unparalleled self-sacrifice which it caused him to make (ver. 13), the close friendship to which it led him to raise his obedient servants (14, 15), and his spontaneous choice of them to their high privileges and permanent fruitfulness (16).

10 See 1 John iv. 19.

11 Worldly men will hate you, as they hate me (ver. 18). But remember, for your comfort, that this is an evidence that you belong not to them, but to me (19); that I never led you to expect better treatment than I receive (20); that, as being the result of their wilful blindness and prejudice (21—24), it cannot be charged to you or me (25); and that, notwithstanding all this opposition, the Spirit will enable you to bear your testimony with his own to my truth and claims (26, 27).

19 'If ye were of the world, the world would love his own: but [m] because ye are
not of the world, but I have chosen you out of the world, therefore the world
20 hateth you. Remember the word that I said unto you,[1] [n] The servant is not
greater than his lord. If they have persecuted me, they will also persecute you:
21 [o] if they have kept my saying, they will keep yours also. But [p] all these things
will they do unto you for my name's sake,[2] [q] because they know not him that
22 sent me. [r] If I had not come and spoken unto them, they had not had sin:[3]
23 [s] but now they have no cloak[4] for their sin. [t] He that hateth me hateth my
24 Father also.[5] If I had not done among them [u] the works[6] which none other
man did, they had not had sin: but now [x] have they both seen and hated both
25 me and my Father. But *this cometh to pass*, that the word might be fulfilled
that is written in their law,[7] [y] 'They hated me without a cause' [Psa. lxix. 4].
26 [z] 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, [a] he shall testify of
27 me:[8] and [b] ye[9] also shall bear witness, because [c] ye have been with me from
the beginning.

16 These things[10] have I spoken unto you, that ye [d] should not be offended.[11]
2 [e] They shall put you out of the synagogues:[12] yea, the time cometh, [f] that who-
3 soever killeth you will think that he doeth God service.[13] And [g] these things
will they do unto you, because they have not known[14] the Father, nor me.
4 But [h] these things have I told you, that when the time shall come, ye may
remember that I told you of them. And [i] these things I said not unto you at
the beginning, because I was with you.[15]

Our Lord's valedictory discourse—Renewed promise of the Comforter, and of his own return.

5 BUT[16] now [k] I go my way to him that sent me, and none of you asketh me,
6 Whither goest thou?[17] But because I have said these things unto you, [l] sorrow
hath filled[18] your heart.
7 Nevertheless[19] I tell you the truth; [m] It is expedient for you that I go away:
for if I go not away,[20] [n] the Comforter will not come unto you; but [o] if I depart, I
8 will send him unto you. And when he is come, [p] he will reprove[21] [*or*, convince[q]]

[l] 1 John 4. 4, 5.
[m] ch. 17. 14—16; Tit. 3. 3—7.
[n] ch. 13. 16; Mt. 10. 24, 25; Lk. 6. 40.
[o] Ezek. 3. 7.
[p] ch. 16. 3; Mt. 10. 22; 24. 9.
[q] ch. 8. 19, 54, 55.
[r] ch. 3. 18—21; 9. 41; 12. 48; Lk. 12. 46, 47.
[s] Ro. 1. 20; Jam. 4. 17.
[t] ch. 10. 30; 14. 9; 1 John 2. 23; 2 John 9.
[u] ch. 3. 2; 5. 36; 7. 31; 9. 32; Mt. 9. 33; 11. 5; Mk. 2. 12.
[x] ch. 6. 36.
[y] Ps. 35. 19; 69. 4.
[z] ch. 14. 16, 17, 26; 16. 7, 13; Lk. 24. 49; Ac. 2. 33.
[a] ch. 16. 14, 15; 1 John 5. 6.
[b] Lk. 24. 48; Ac. 1. 8, 21, 22; 2. 32; 3. 15; 4. 20, 33; 5. 32; 10. 39; 13. 31; 1 Pet. 5. 1; 2 Pet. 1. 16—18.
[c] Lk. 1. 2, 3; Ac. 1. 21, 22; 1 John 1. 1, 2.
[d] Mt. 11. 6; 24. 10; 26. 31.
[e] ch. 9. 22, 34; 12. 42; Lk. 6. 22.
[f] Mt. 24. 9; Ac. 8. 1; 9. 1; 26. 9—11.
[g] ch. 8. 19; 15. 21; Ro. 10. 2; 1 Cor. 2. 8; 1 Thes. 2. 14, 15; 1 Tim. 1. 13.
[h] ch. 13. 19; 14. 29.
[i] see Mt. 9. 15.
[k] vers. 10, 16; ch. 7. 33; 13. 3; 14. 28.
[l] ver. 22; ch. 14. 1.
[m] ch. 7. 39; 14. 16, 26; 15. 26.
[n] Ps. 68. 18; Lk. 24. 49; Ac. 1. 4, 5; 2. 33; Eph. 4. 8.
[o] Zec. 12. 10; Ac. 2. 37.
[p] ch. 8. 9, 46.

1 Our Lord had shortly before used this proverb (ch. xiii. 16) as applicable to the *conduct* of his disciples; but he refers here to Matt. x. 24, where it is applied to their *treatment by the world*.

2 Not only as bearing the name of Christ (see Tacitus, Ann. xv. 44; Sueton. Nero, xvi.), but as representing him by their likeness to him: see Acts v. 41.

3 The sin of rejecting Divine mercy, which is 'the condemnation' (ch. iii. 19).

4 'No excuse.'

5 For Jesus is the most perfect manifestation of the Father (see ch. xiv. 9).

6 See note on ch. xiv. 11.

7 Their own Scriptures. See Psa. lxix. 4; cix. 3, and notes on titles. Man's enmity to God assumes the most awful character, where the gospel of his grace is known. Both the love and power of Jesus, and the witness of the Spirit of truth, are rejected.

8 By so enlightening your minds, that you may understand and teach these things; and by opening men's hearts to receive me and my truth.

9 As they did (Acts i. 21, 22; Luke i. 1, 2).

10 These warnings and promises.

11 See note on Matt. xi. 6. The remembrance of this prediction would in the time of trial confirm their faith in Him who had shown that he foreknew all (ver. 4), and their confidence in his promise of the timely succour of the Holy Spirit.

12 See note on ch. ix. 22.

13 Or, 'will think that he brings an offering to God,' an acceptable sacrifice. Some of the most cruel persecutions have been carried on professedly in the name and for the glory of God.

14 See ch. xv. 21.

15 All our Lord's disclosures to his disciples were gradual, as occasion arose. His speedy removal would leave them to bear apparently alone the brunt of the world's enmity to him.

16 In the *third* portion of his discourse (vers. 5—33), our Lord assures his disciples that his departure is advantageous to them (5—15), and that his return is certain (16—33). After gently rebuking their despondency (vers. 5, 6), he tells them that the coming of the Holy Spirit is dependent on the return of the Redeemer to heaven (7); and that by his coming the world will be convinced (8—11), and the disciples themselves will be fully instructed (12, 13), especially in the knowledge of their Lord (14, 15). And then he will himself speedily come again (16), to end their sorrows and to complete and perpetuate their joy (17—24); giving them perfect knowledge (25), and intimate access to the Father (26, 27). At the close, our Lord appeals to their faith in his heavenly origin (28); at the same time he checks their confidence in the sufficiency of their present faith to meet all emergencies (29—32), but assures them of peace in him and victory through him (33).

17 They had asked some questions about his departure (comp. ch. xiii. 36; xiv. 5); but our Lord appears to mean, When you hear of my departure, you are terrified (ver. 6); for you do not consider *whither*, and for *what purpose*, I am going.—*Calvin*.

18 Excluding all these consoling thoughts.

19 Referring to ver. 5. Though *you* do not ask me, *I* tell you the truth. The force of the assertion indicates its importance.

20 The power to bestow the Holy Spirit, as the 'Spirit of Christ' and the abiding Comforter of his people, was part of our Lord's recompense. And that it might be recognised as such, the Spirit was not given until Jesus was glorified (ch. vii. 39). Consequently, his exaltation to heaven in his glorified humanity was essential to the coming of the Comforter. And, as in this way only the Mediator's work was to be completed in heaven, and the Comforter's work at the same time on earth, the Lord's absence was 'expedient' for his disciples.

21 Many explanations have been given of vers. 8—11, of which the best is perhaps the following: The Spirit will sustain your testimony to me by his own (ch. xv. 26, 27). In doing this, he will prove to the world its *wickedness*, by the fact that 'they believe not me;' he will prove to it that there is a *righteousness* provided for the sinner by the fact that I, the Mediator, am exalted to the right hand of power; he will prove to it that there is still *judgment* and punishment for the obstinately unbelieving, by the fact that their prince is already

9 the world of sin, and of righteousness, and of judgment: [r] of sin, because they
10 believe not on me; [s] of righteousness, [t] because I go to my Father, and ye see me
11 no more; [u] of judgment, because [x] the prince of this world is judged.
12 I have yet many things[1] to say unto you, [y] but ye cannot bear them now.[2]
13 Howbeit when he, [z] the Spirit of truth, is come, [a] he will guide you into all truth:
for [b] he shall not speak of himself;[3] but whatsoever he shall hear, *that* shall he
14 speak: and [c] he will show you things to come.[4] [d] He shall glorify me: for [e] he
15 shall receive of mine, and shall show *it* unto you. [f] All things[5] that the Father
hath are mine: therefore said I, that he shall take of mine, and shall show *it*
unto you.
16 [g] A little while, and ye shall not see me: [h] and again, a little while, and ye
shall see me,[6] [i] because I go to the Father.
17 Then said *some* of his disciples among themselves, What is this that he saith
unto us, A little while, and ye shall not see me: and again, a little while, and ye
18 shall see me: and, Because I go to the Father? They said therefore, What is
this that he saith, A little while? We cannot tell what he saith.[7]
19 Now [k] Jesus knew that they were desirous to ask him, and said unto them, Do
ye inquire among yourselves of that I said, A little while, and ye shall not see
20 me: and again, a little while, and [l] ye shall see me? Verily, verily, I say unto
you, [m] That ye shall weep and lament, [n] but the world shall rejoice:[8] and ye shall
21 be sorrowful, but [o] your sorrow shall be turned into joy.[9] [p] A woman when she is
in travail hath sorrow, because her hour is come: but as soon as she is delivered
of the child, she remembereth no more the anguish, for joy that a man is born
22 into the world. [q] And ye now therefore have sorrow: but I will see you
again, and [r] your heart shall rejoice,[10] and [s] your joy no man taketh from you.
23 And in that day ye shall ask me nothing.[11] [t] Verily, verily, I say unto you,
Whatsoever ye shall ask the Father [u] in my name, he will give *it* you.
24 Hitherto[12] have ye asked nothing in my name: ask, and ye shall receive, [x] that
your joy may be full.

r ch. 8. 24; 15. 22—25; Ro. 3. 19, 20.
s see refs. Is. 45. 24, 25; Dan. 9. 24; Ac. 2. 32; Ro. 1. 17; 3. 21—26; 10. 4; 2 Cor. 5. 21.
t ch. 3. 14; 5. 32.
u Ac. 17. 31; 26. 18.
x ch. 12. 31; Lk. 10. 18; Eph. 2. 2; Col. 2. 15; Heb. 2. 14.
y Mk. 4. 33; 1 Cor. 3. 1, 2; Heb. 5. 12.
z ch. 14. 17, 15. 26.
a ch. 14. 26; 1 Cor. 2. 12; 1 John 2. 20, 27.
b ch. 3. 32; 7. 16—18.
c Joel 2. 28; Ac 11. 28; 21. 9—11; 2 Thes. 2. 3; 2 Tim. 3. 1—5; 2 Pet. 1. 14; Rev. 1. 1, 19.
d 1 Cor. 12. 3; 1 Pet. 1. 10—12; 1 John 5. 6.
e ch. 15. 26; 1 John 4. 13.
f see refs. ch. 3. 35; 13. 3; 17. 10.
g vers. 5, 10; ch. 7. 33; 13. 33; 14. 19.
h ch 20. 19, 20, 21. 1.
i ver 28; ch 13. 3.
k ch 2. 24, 25; Mt. 6. 8.
l Mt. 16. 10; Lk. 24. 17.
m Mt. 9. 15; Lk. 6. 21.
n Mt. 27. 39—43.
o see refs. Ps. 30. 5; Ac 2. 46, 47.
p Is. 26. 17.
q ver. 6.
r ch. 14. 1, 27; 20. 19, 20; Lk. 24. 40, 41, 52; Ac. 2. 46; 13. 52; 1 Pet. 1. 8.
s Job 34. 29; Pro. 14. 10; Ro 8. 35—39.
t ch 14. 13; 15. 16; Mt. 7. 7.
u Eph 2. 18.
x see refs. ch. 15. 11; Phil. 4. 4.

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punished with defeat (see ch. xii. 31), which shall end in complete dethronement and perdition. Some he will 'convince' of this to their repentance and salvation, others in their final condemnation.

1 A few of these things our Lord himself taught them after his resurrection (Luke xxiv. 45; Acts i. 3); but the rest were reserved till 'the Spirit of truth' should 'guide them into all the truth' (ver. 13; 1 John ii. 20).

2 Not only their present sorrow, but still more the darkness and misapprehension which caused it, would hinder their reception of many truths which they must learn in order to do their work. See Luke xxiv. 25; Acts x. 9—14; xi. 1—3, etc.

3 This sentence shows (like ch. v. 30) the entire oneness of purpose in the work of the Spirit and the Son with the Father, and also declares that the object of all the Spirit's teaching is to glorify the Son (ver. 14).

4 This may refer to the prophecies in the New Testament; the chief of which are contained in the Apocalypse, written by this evangelist. Or, perhaps, it may be taken in a wider sense, as meaning the things relating to the kingdom which Christ was about to establish. Compare the title of the Messiah, 'He that is to come' (Matt. xi. 2), and the phrase, 'the world to come' (Heb. vi. 5). The whole passage (vers. 13—15) clearly teaches that 'the Spirit is not coming to set up some new kingdom, but rather to confirm the glory given to Christ by the Father.' 'As soon as the Spirit is disunited from the word of Christ, the door is opened to all kinds of mad fancies and impostures.'—*Calvin.*

5 Some commentators regard this as a direct assertion that the Son possesses all that the Father has, as being equally Divine. But others (with Calvin) take it to mean that all the Father's gifts are put into the Mediator's hands; so that all the blessings which the Holy Spirit confers are to be traced up to him. Perhaps this agrees best with the preceding verses.

6 Our Lord probably refers primarily to his death, now close at hand, and his speedy resurrection and restoration to his mourning disciples. But this was itself only a prelude to another separation shortly to follow, by his ascension to the Father (see ver. 28); to be succeeded, after 'a little while,' by another return. This *return* may include the Spirit's advent and abiding with the church; but it no doubt refers ultimately to our Lord's final coming (ch. xiv. 3). 'The time between the ascension and the second advent is a *little while* (in comparison with eternity); and, when that *little while* is over, ye *shall* see me again. This is a promise to the universal church; and, when *this little while* is past, and Christ comes again, we shall feel how short a time it has been.' —*Augustine.*

7 Rather, 'We know not what he is talking about.' They understood that he was to go away: but the *speedy* departure and *speedy* return perplexed them. This our Lord does not explain; but comforts them by the promise that their sorrow shall be turned into a joy which they can never lose (20—22), and that then they shall not need to make any inquiries (23).

8 Perhaps in the thought that they have destroyed me.

9 The joy shall not only succeed, but shall spring out of the grief. It was so with the Lord himself; his cross was the source of his glory (Phil. ii. 8, 9; Rev. v. 9, 13). And so it is still with the Christian, whose sharpest sufferings are the birth-pangs of his highest joys (2 Cor. iv. 17); and with the whole church collectively.

10 For a similar use of the figure in ver. 21, see Isa. lxvi. 7—14, and notes; which is probably referred to here; being partly quoted in ver. 22. See also Rev. xii. 2, 5. Speedy fulfilments of this promise are found in ch. xx. 20; Luke xxiv. 52.

11 Rather, 'You shall not ask me questions:' 'but you shall *pray* to the Father; and whatsoever ye shall ask' (*i. e.* pray for), he will give it you. At that time you shall be taught by the Comforter, whom the Father and I will send; and, instead of these questions which you desire to put to me, you shall pray for his enlightening influence. And you shall not ask in vain. By him I will teach you concerning the Father so plainly and fully, that your joy shall be complete.

12 Until our Lord's atonement and intercession were recognised as the ground and the means of access to the Father, the disciples could not use his name in prayer. This was one of the inestimable benefits which they and all believers were to receive from his departure to the Father. See Eph. ii. 18.

25 These things have I spoken unto you in proverbs:[1] but the time cometh
[y] when I shall no more speak unto you in proverbs, but I shall show you plainly
26 of the Father. [z] At that day ye shall ask in my name: and I say not unto you,
27 that I will pray the Father for you:[2] [a] for the Father himself loveth you, because
28 ye have loved me, and [b] have believed that I came out from God. [c] I came forth from the Father, [d] and am come into the world: again, [e] I leave the world, and go to the Father.[3]
29 His disciples said unto him, Lo, [f] now speakest thou plainly, and speakest
30 no proverb. Now are we sure that [g] thou knowest all things, and needest not that any man should ask thee:[4] by this [h] we believe that thou camest forth from God.
31, 32 Jesus answered them, Do ye now believe? [i] Behold, the hour cometh, yea, is now come, that ye shall be scattered, [k] every man to his own,[5] and shall leave me
33 alone: and [l] yet I am not alone,[6] because the Father is with me. These things[7] I have spoken unto you, that [m] in me ye might have peace. [n] In the world ye shall have[8] tribulation: but be of good cheer; [o] I have overcome the world.

Our Lord's intercessory prayer.

17 THESE[9] words spake Jesus, and lifted up his eyes to heaven, and said, Father,[10] [p] the hour is come; glorify[11] thy Son, that thy Son also may glorify
2 thee: [q] as[12] thou hast given him power over [r] all flesh, [s] that[13] he should give
3 eternal life to as many as thou hast given him. And [t] this is life eternal, that they might know thee [u] the only true God, and Jesus Christ, [x] whom thou hast
4 sent.[14] [y] I have glorified thee on the earth: [z] I have finished[15] the work [a] which
5 thou gavest me to do. And now, O Father, glorify thou me with thine own self[16] with the glory [b] which I had with thee[17] before the world was.

[y] Lk. 24. 27; Ac. 1. 3.
[z] ver. 23.
[a] ch. 14. 21; 17. 23.
[b] ch. 17. 8.
[c] ch. 1. 1; 3. 13; 13. 3; 17. 5; 1 John 1. 2.
[d] ch. 3. 19.
[e] ch. 14. 28.
[f] see vers. 16—19.
[g] ch. 21. 17; see Mk. 9. 4.
[h] ver. 27; ch. 17. 8.
[i] see refs. Zec. 13. 7.
[k] ch. 20. 10.
[l] ch. 8. 16, 29; 14. 10, 11.
[m] ch. 14. 27; Is. 9. 6; Ro. 5. 1; Eph. 2. 14; Col. 1. 20.
[n] ch. 15. 19—21; Ac. 14. 22; 1 Thes. 3. 4; 2 Tim. 3. 12; Heb. 11. 25; Rev. 7. 14.
[o] ch. 12. 31; Ro. 8. 37; 1 John 4. 4; 5. 4.
[p] ch. 7. 30; 8. 20; 12. 24; 13. 31, 32.
[q] ch. 5. 21—27; see refs. Dan. 7. 14; Heb. 2. 8.
[r] Lk. 3. 6.
[s] ch. 4. 14; see refs. 10. 28.
[t] Is. 53. 11; Jer. 9. 24; 1 John 5. 20.
[u] Jer. 10. 10; 1 Cor. 8. 4; 1 Thes. 1. 9.
[x] ch. 3. 17, 34; 5. 36; 6. 29; 7. 29; 10. 36; 11. 42; Is. 61. 1.
[y] ch. 13. 31, 32; 14. 13.
[z] ch. 4. 34; 19. 30.
[a] ch. 14. 31; 15. 10.
[b] ch. 1. 1, 2; 10. 30; Phil. 2. 6; Col. 1. 15, 17; Heb. 1. 3, 10.

1 Our Lord's declarations respecting his death and resurrection, which appear plain *to us*, who have the light of subsequent events, and especially the teaching of the Holy Spirit in the word, appeared very dark and enigmatical to the disciples.

2 Although that is true. But you must not suppose that my intercession is required by reason of the Father's want of love towards you: 'for the Father himself loveth you;' and that not only with benignity, but with complacency, 'because you love me.'

3 You believe the former of these truths, namely, that I came hither from heaven (ver. 27). Is not the latter equally credible? Shall I not return thither?

4 Or, 'inquire of thee;' for thou knowest our thoughts. The change to which they refer seems to be rather in themselves, than in our Lord's teaching, which was not yet free from enigma (see ver. 25). The new evidence which our Lord's knowledge of their hearts had given them of his Divine mission had strengthened their faith and aroused their minds, though not to such a degree of perception as they thought.

5 That is, his own *home*.

6 See note on Matt. xxvii. 46.

7 All the things contained in the preceding discourses.

8 Rather, 'you have.' To the Christian, the world, with its temptations and opposition, *is* the source of trouble; Jesus, the Author of peace. But Jesus has 'overcome the world,' even when assailed by its 'prince' with the strongest temptations (Matt. iv. 1—11) and the severest sufferings (Luke xxii. 53; Heb. ii. 14). Let, then, his disciples cheerfully follow and trust him, and they also shall overcome.

9 Jesus now turns from the disciples to the Father, rejoicing in the assurance of his love, and in the immediate approach of his own victory and glory; yet he does not forget those whom he is about to leave behind. He offers in their hearing an intercessory prayer; adapted both to *console* and to *instruct* them. He indicates in it what were the blessings which he most desired for his church; and he illustrates the nature of that prevailing intercession, which, as our great High Priest, he is ever making in heaven on behalf of his true disciples. This prayer, most simple and 'easy in language, most profound in meaning,' bears the clearest marks of being an exact transcript of his own words. It may be divided into three parts. In vers. 1—5, he prays for *himself*, that, having finished his work on earth, he may, as Mediator, be invested with his original glory. In vers. 6—19, he intercedes for *his disciples*, whom the Father has given to him, but who still belong to the Father, and whom he has hitherto taught and kept; and he prays for their preservation from evil unto eternal life, and their sanctification. In vers. 20—26, he extends his intercession to all future believers; praying for their unity, by which the world may be convinced of his Divine mission (20—23), and for their final happiness and glorification in heaven (24—26).

10 Our Lord taught his disciples to say 'Our Father,' but never used the phrase himself. When praying for himself, under the sense of his humiliation, he says 'My Father' (Matt. xxvi. 39, 42). But this simple address—'Father'—agrees with the character of the whole prayer, as representing the intercession of the glorified Mediator.

11 See ch. xii. 23, 28; xiii. 32, and notes.

12 The mutual glorification of the Father and the Son (ver. 1) is the ultimate design of this gift of Mediatorial authority, which is universal in extent 'over all flesh.' But that design limits the enjoyment of its great blessing, 'life eternal,' to those who so *recognise* as to *glorify* the Deity of Jehovah alone, as opposed to every false god, and the Divine mission of 'Jesus,' the Incarnate Word, as opposed to every false 'Christ' (comp. ver. 3 with 1 Cor. viii. 5, 6; 1 John v. 20).

13 Rather, 'in order that, as to everything which thou hast given him (*i. e.* as to all God's people collectively), he may give to them (*i. e.* individually) eternal life.' The inestimable boon is given to the whole body of the faithful and to every believer.

14 Rather, 'and him whom thou hast sent, Jesus Christ.' The connection (as traced in note on ver. 2) indicates the reason why our Lord uses here that peculiar combination of his names which his apostles subsequently adopted; and it shows that he claims for himself equality with the Father, by declaring that the recognition of his Messiahship, under the present economy, is as essential to 'eternal life' as the recognition of Jehovah's sole Deity had always been (Isa. xlv. 21, 22).

15 He had perfectly discharged all the previous part of his work, and was fully prepared for what still remained; and therefore, 'as the hour of his death was now at hand, he speaks as though he had already endured it.'—*Calvin*.

16 See ch. i. 1, 18, and notes.

17 The original glory of his Godhead had been concealed by the humiliation of his manhood. He prays that, as Mediator, he may be glorified by the exaltation of his manhood to share the glory of his Godhead.

6 [c]I have manifested thy name unto the men [d]which thou gavest me out of the
world:[1] [e]thine they were, and thou gavest them me; and they have kept[2] thy
7 word. Now they have known[3] that all things whatsoever thou hast given me
8 are of thee. For[4] I have given unto them the words [f]which thou gavest me;
and they have received *them*, [g]and have known surely that I came out from thee,
9 and they have believed that thou didst send me. [h]I pray for them: [i]I pray not
for the world,[5] but for them which thou hast given me; for they are thine.
10 And all mine are thine, and [k]thine are mine; [l]and I am glorified in them.
11 [m]And now I am no more in the world, [n]but these are in the world, and I come
to thee. Holy[6] Father, [o]keep through thine own name those whom[7] thou
12 hast given me, [p]that they may be one, as we *are*. While I was with them in
the world, [q]I kept them in thy name: those that thou gavest me I have kept,
and [r]none of them is lost, [s]but[8] the son of perdition; [t]that the Scripture might
13 be fulfilled.[9] And now come I to thee; and these things I speak in the world,
[u]that they might have my joy fulfilled in themselves.[10]
14 I have given them thy word; [x]and the world hath hated them, because
15 they are not of the world, [y]even as I am not of the world. I pray not that thou
shouldest [z]take them out of the world,[11] but [a]that thou shouldest keep them
16 from the evil.[12] They are not of the world, even as I am not of the world.[13]
18 [b]Sanctify[14] them through thy truth: [c]thy word is truth. [d]As thou hast sent
19 me into the world, even so have I also sent them into the world.[15] And [e]for their
sakes I sanctify myself, [f]that they also might be sanctified through the truth.
20 Neither pray I for these alone, but for them also which shall believe on me
21 through their word; [g]that they all may be one;[17] as thou, Father, *art* in me,
and I in thee, that they also may be one in us: that the world may believe that
22 thou hast sent me. And [h]the glory[18] which thou gavest me I have given them;
23 [i]that they may be one, even as we are one: [k]I in them, and thou in me, [l]that
they may be made perfect in one; and that the world may know that thou hast
sent me, and hast loved them, as thou hast loved me.[19]
24 [m]Father, I will[20] that they also, whom thou hast given me, be with me where
I am; that they [n]may behold[21] my glory, which thou hast given me: for thou
25 lovedst me before the foundation of the world. [o]O righteous Father, [p]the world
hath not known thee:[22] but [q]I have known thee, and these have known that thou

c ch. 1. 18; Ps. 22. 22.
d ch. 6. 37, 39; 10. 29.
e Ro. 8. 28—30; Eph. 1. 4—11; 2 Thes. 2. 13, 14.
f ch. 8. 28; 12. 49.
g ch. 16. 27, 30.
h see refs. Lk. 22. 32; Heb. 7. 25; 1 John 2. 1.
i 1 John 5. 19.
k ch. 10. 30; 16. 15.
l Phil. 1. 20; 2 Thes. 1. 10; Rev. 5. 11—14.
m ch. 13. 1, 3; 16. 28.
n Mt. 10. 16.
o Ps. 17. 8; 1 Pet. 1. 5.
p Ro. 15. 5; 1 Cor. 1. 10; 12. 12; Eph. 4. 4.
q ch. 6. 39; Heb. 2. 13.
r ch. 18. 9; 1 John 2. 19.
s ch. 6. 70; 13. 18.
t Ps. 109. 6—20; Ac. 1. 20—25.
u ch. 15. 11; 1 John 1. 4.
x see refs. ch. 15. 18, 19.
y ch. 8. 23.
z see Lk. 8. 38, 39; Phil. 1. 20—26.
a see refs. Lk. 11. 4; 2 Thes. 3. 3; 2 Tim. 4. 18; 1 John 5. 18.
b ch. 15. 3; Ps. 19. 7—9; 119. 9; Ac. 15. 9; Eph. 5. 26; 2 Thes. 2. 13; 1 Pet. 1. 23.
c ch. 8. 40; Ps. 12. 6; 119. 142, 151.
d ch. 20. 21; 2 Cor. 5. 20.
e 1 Cor. 1. 2, 30; 1 Thes. 4. 7; Heb. 2. 11; 10. 10.
f Ac. 4. 32; Col. 3. 11, 12.
g ch. 10. 16; Ro. 12. 5.
h ch. 1. 16; Ro. 8. 17; 2 Cor. 3. 18; Phil. 3. 21; Col. 3. 4; 2 Tim. 2. 12; 1 John 3. 2.
i 1 John 1. 3; 3. 24.
k ch. 6. 56; 14. 23; Ro. 8. 10, 11; 2 Cor. 5. 21; Gal. 3. 28.
l Eph. 4. 12; Col. 2. 2.
m ch. 2. 20.
n 1 Cor. 13. 12; 2 Cor. 4. 6; 1 John 3. 2.
o 1 Pet. 2. 23
p 1 Cor. 1. 21; 2. 8.
q ch. 7. 29; 8. 55; 10. 5.

1 'The world' in this chapter means man's present abode (vers. 5. 24), or its inhabitants at large (23), or the great majority who are hostile to Christ (14, 16).

2 Received it, and held it fast: see ver. 8.

3 They have known, and still know, that all 'the words' (ver. 8) which thou hast given me, etc. Their knowledge and faith were, however, as yet very imperfect.

4 I, on my part, have taught them all; and they, on theirs, have 'received' them.

5 'I am not asking for the world.' Our Lord is now interceding for his own disciples. Afterwards he does indirectly pray 'that the world may believe' (ver. 21).

6 The Father is specially so addressed in this petition, as he is entreated to keep and sanctify the disciples.

7 Or, perhaps, 'keep them *in* thy name, which (referring, according to many manuscripts, to 'thy name') thou hast given me;' *i. e.* in the faith and profession of that revelation of thyself which they have received from thee, through me. And similarly in ver. 12.

8 This does not imply that Judas had been given to our Lord by his Father. The phrase is the same as in Luke iv. 26, 27, on which see note.

9 See note on ch. xiii. 18.

10 See ch. xv. 11; xvi. 24, and notes.

11 Take them not out of the world until their work on earth, like mine, is finished; but protect and uphold them until then. Comp. 2 Tim. iv. 18.

12 Or, 'from the *evil One*;' as in 1 John ii. 13; v. 18.

13 These words, repeated from ver. 14, explain ver. 15, and introduce vers. 17—19. They are a plea for protection, a motive to holiness, and a ground of assurance.

14 That is, 'Consecrate them to thyself:' see ver. 19. Such consecration to the 'Holy Father' (ver. 11) requires personal holiness; and, wherever this is wanting, it must be imparted. Hence *to make holy* became the leading idea. And the great instrument of sanctification is 'the truth' of the gospel contained in 'the word.'

15 This is the reason of the preceding request. Consecrate them for the work to which I send them forth in the world, as I consecrate myself to that on which I came forth, the first result of which is to be their consecration to the carrying it forwards (ver. 19), so that others may 'believe through their word' (20).

16 Whilst praying for the 'sanctification' of his disciples, our Lord speaks of his 'sanctification' as his own act; reminding us that his obedience unto death was perfectly spontaneous.

17 This unity is a deep internal oneness of will, purpose, and affection; binding the disciples of Jesus first to his Father and himself, and then to each other; having as its *model* the unity subsisting between the Father and the Mediator (ver. 21); as its *ground*, a common faith in Jesus through the apostles' teaching (ver. 20); as the *means* of promoting it, sanctification by the truth (19); and as its *result*, the bringing of the world to believe in Jesus (21).

18 The glory here spoken of is 'given' by the Father to the Incarnate Mediator as the object of his special love (ver. 23); and it is to be given by him, as the Head of the church, to all who believe in him, that they may share the same love (ver. 23; ch. xiv. 31; xiii. 35; xv. 9).

19 Recognising not only our Lord's Divine mission, but the special Divine favour resting upon his disciples. This is one way by which men are attracted to the Saviour, and therefore, for the sake of others, Christians should desire the evident enjoyment of God's love.

20 'I *will*' here has the same force as in ch. v. 21.

21 As he reveals it to those who are capable of beholding and sharing it: see 1 John iii. 2; 2 Cor. iii. 18. 'His desire will not be satisfied, until they have been received into heaven.'—*Calvin.*

22 The world's determined ignorance of God, whom Jesus has revealed, will necessarily exclude them from 'the love' of the 'righteous Father.' But the believer's knowledge, derived from and carried on to perfection by Christ's perfect knowledge and continued teaching, brings to his soul the fulness of the Father's love, and the Saviour's abiding presence (ver. 26).

26 hast sent me. [r] And I have declared unto them thy name, [s] and will declare *it:* that the love [t] wherewith thou hast loved me may be in them, [u] and I in them.

Jesus is apprehended and taken before Annas and Caiaphas, and is denied by Peter.

18 WHEN[1] Jesus had spoken these words, [v] he went forth with his disciples over [w] the brook[2] Cedron, where was a garden,[3] into the which he entered, and his disciples.

2 And [x] Judas also, which betrayed him, knew the place: [y] for Jesus ofttimes
3 resorted thither[4] with his disciples. [z] Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns[5] and torches and weapons.

4 Jesus therefore, [a] knowing all things that should come upon him, went forth,[6]
5 and said unto them, [b] Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he.* (And Judas also, which betrayed him, stood
6 with them.[7]) As soon then as he had said unto them, I am *he,* [c] they went backward, and fell to the ground.[8]

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.
8 Jesus answered, I have told you that I am *he:* if therefore ye seek me, [d] let these
9 go their way: [9] that the saying[10] might be fulfilled, which he spake, [e] Of them which thou gavest me have I lost none.

10 [f] Then[11] Simon Peter having a sword drew it, and smote the high priest's
11 servant,[12] and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: [g] the cup which my Father hath given me, shall I not drink it?[13]

12 Then the band and the captain and officers of the Jews took Jesus, and bound
13 him, and [h] led him away to [i] Annas[14] first; for he was father-in-law to Caiaphas,
14 which was the high priest that same year. [j] Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.[15]

15 [k] And Simon Peter followed Jesus, and *so did* another disciple.[16] That disciple was known unto the high priest, and went in with Jesus into the palace of the
16 high priest. [l] But[17] Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her[18] that

[r] ver. 6; ch. 15. 15.
[s] Lk. 24. 45.
[t] ch. 14. 23; 15. 9.
[u] ver. 23; Gal. 2. 20; Eph. 3. 17; Col. 2. 10.

VER. 1: CHRON. TAB. Sec. 135.

[v] Mt. 26. 30, 36—46; Mk. 14. 32; Lk. 22. 39.
[w] 2 Sam. 15. 23.

VERS. 2—12: CHRON. TAB. Sec. 136.

[x] see ch. 13. 2, 27—30.
[y] Lk. 21. 37; 22. 39.
[z] see parallel, Mt. 26. 47—52; Mk. 14. 43—47; Lk. 22. 47—53; see also Ac. 1. 16.
[a] ch. 13. 1: Mt. 16. 21.
[b] Pro. 28. 1.
[c] see 2 Kl. 1. 9—12; Ps. 27. 2; 40. 14.
[d] ch. 13. 1; Is. 53. 6; 1 Cor. 10. 13; Eph. 5. 25.
[e] comp. ch. 6. 39; 17. 12.
[f] Mt. 26. 51; Mk. 14. 47; Lk. 22. 49, 50.
[g] Mt. 20. 22; 26. 39, 42.

VERS. 13—18, 25—27: CHRON. TAB. Sec. 137.

[h] see parallel, Mt. 26. 57, 58, 69—74; Mk. 14. 53, 54, 66—72; Lk. 22. 54—60.
[i] Lk. 3. 2.
[j] ch. 11. 49—52.
[k] Mt. 26. 58; Mk. 14. 54; Lk. 22. 54.
[l] Mt. 26. 69; Mk. 14. 66; Lk. 22. 56.

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1 From the soothing intercourse of holy love and the Divine communion between the Father and the Son, the evangelist transports us, with only a passing allusion to the 'garden' of Gethsemane (ch. xviii. 1), into the darker scenes of our Lord's last sufferings. Jesus is betrayed by Judas, and apprehended by the officers of the council (2—12); he is examined before Annas and Caiaphas, and denied by Peter (13—27). He is then tried before Pilate, and is repeatedly interrogated, and declared to be innocent; but, through the weakness of his judge, who is overborne by the determined malice of his enemies, he is condemned to die (28—40; xix. 1—16). He is led forth; is stripped of his clothing, which becomes the perquisite of his executioners; and is nailed to the cross, under the title of the King of the Jews (17—24). With filial tenderness he commits his mother to the beloved disciple (25—27), resolutely accomplishes every prophecy which pointed to his sufferings, and then bows his head and yields up his spirit (28—30). Other prophecies are fulfilled in the treatment of his body by those who knew not what they did, so as to give the fullest evidence of the reality of his death (35—37); and finally two hitherto unavowed disciples give to his body an honourable burial (38—42).

2 Rather, 'winter torrent.' The 'Cedron' (or Kedron, signifying *dark*) flowed through the valley of Jehoshaphat, a deep ravine between the city and the Mount of Olives: see 2 Sam. xv. 23.

3 Called 'Gethsemane.' See note on Matt. xxvi. 36.

4 See Luke xxi. 37, and note.

5 The moon was full; but there would be many dark recesses among the trees and rocks.

6 From a secluded spot in the garden: see Matt. xxvi. 39, 46. He who had fled from a crown (ch. vi. 15) goes forth to meet the cross.

7 Prepared to point Jesus out by the appointed sign.

8 Doubtless there was much in our Lord's calm courage and dignity to overawe his captors. Yet the effect here described can hardly be attributed to that, apart from his own determination, by an act of power, to show that his submission to their injuries was entirely voluntary: compare Matt. xxvi. 53. Possibly this incident, misunderstood by Peter, may have led to his resistance (ver. 10).

9 The officers seem to have been disposed to seize the disciples (Mark xiv. 51, 52).

10 See ch. xvii. 12. Our Lord's promises of preservation and deliverance include the protection of his disciples even from bodily injuries which would interfere with their higher interests.

11 When Judas had given the signal (Matt. xxvi. 49).

12 The 'high priest's servant' was probably at the head of the Jewish officials, and the foremost of those who advanced to seize Jesus. Only in John's Gospel do we find the names mentioned.

13 A striking allusion to the prayer related by the other evangelists (Matt. xxvi. 39; Mark xiv. 36; Luke xxii. 42.

14 See note on Matt. xxvi. 3. Annas was evidently a man of great influence; having been high priest, and perhaps being still regarded as such by some, though he had been deposed by the Romans. His five sons also in turn filled the office now held by his son-in-law. This examination before Annas, which is recorded only by John, was probably private. After it, Annas sends our Lord bound to Caiaphas (ver. 24), whose plans (compare ver. 14 with ch. xi. 49, 50) he doubtless knew. Thus 'the high priest *de jure* adopts the policy of the high priest *de facto*, and makes himself responsible for it.'—*Wordsworth.* And this was probably the intention of the priests in bringing Jesus before Annas and Caiaphas; and it may be the reason why it is mentioned here.

15 See ch. xi. 49, 50, and notes.

16 Or, 'the other disciple;' the person so designated elsewhere in connection with Peter. This is evidently John himself, who accordingly gives (vers. 19—23) the account of the private examination not recorded in the other Gospels. As to the way in which John had become known to the high priest we have no information.

17 On vers. 16—27, see notes on Matt. xxvi. 57—75; Mark xiv. 53—72.

18 That the Jews sometimes had female porters appears

17 kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also[1] *one* of this man's disciples? [m] He saith, I am not.
18 And[2] the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter [n] stood with them, and warmed himself.
19 The high priest then [o] asked Jesus of his disciples, and of his doctrine.[3]
20 Jesus answered him, [p] I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and [q] in secret have I
21 said nothing. Why askest thou me? Ask them which heard me, what I have said unto them: behold, they know what I said.
22 And when he had thus spoken, one of the officers which stood by [r] struck Jesus
23 with the palm of his hand,[4] saying, Answerest thou the high priest so? Jesus answered him, [s] If I have spoken evil, bear witness of the evil: but if well,
24 why smitest thou me?[5] [t] Now Annas had sent[6] him bound unto Caiaphas the high priest.
25 And Simon Peter [u] stood and warmed himself. [v] They said therefore unto him, Art not thou also *one* of his disciples? [w] He denied *it*, and said, I am not.
26 One of the servants of the high priest,[7] being *his* kinsman whose ear Peter cut
27 off, saith, Did not I see thee in the garden with him? Peter then denied again: and [x] immediately the cock crew.

Jesus before Pilate; who pronounces him innocent and seeks to release him, but finally delivers him up to death.

28 [y] THEN[8] led they Jesus from Caiaphas unto [z] the hall of judgment.[9] [a] And it was early;[10] [b] and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.[11]
29 Pilate then went out unto them,[12] and said, [c] What accusation bring ye against
30 this man? They answered and said unto him, If he were not a malefactor,[13]
31 we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him[14] according to your law. The Jews therefore
32 said unto him, [d] It is not lawful[15] for us to put any man to death: [e] that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.[16]
33 [f] Then Pilate entered into the judgment hall again,[17] and called Jesus, and said

[m] Lk. 22. 31.

[n] Ps. 1. 1; Mt. 26. 41; 1 Cor. 15. 33.

VERS. 19—24: CHRON. TAB. Sec. 138.
[o] see Lk. 11. 53, 54.
[p] ch. 7. 14, 26, 28; 8. 2; 10. 23, etc.; Mt. 26. 55; Lk. 4. 15.
[q] Mt. 10. 27.

[r] Is. 50. 5, 6; Jer. 20. 2; Ac. 23. 2.

[s] 2 Cor. 10. 1; 1 Pet. 2. 20—23.
[t] Mt. 26. 57.

VERS. 25—27: CHRON. TAB. Sec. 137.
[u] ver. 18.
[v] Mt. 26. 69, 71; Mk. 14. 69; Lk. 22. 58.
[w] Pro. 29. 25.

[x] ch. 13. 38; Mt. 26. 74; Mk. 14. 72; Lk. 22. 60.

VERS. 28—38: CHRON. TAB. Sec. 138.
[y] see parallel, Mt. 27. 1, 2, 11—14; Mk. 15. 1—5; Lk. 23. 1—5; see also Ac. 3. 13.
[z] Mt. 27. 27.
[a] Pro. 1. 16; 4. 16; Lk. 22. 66.
[b] Mt. 23. 23—28; Ac. 10. 28; 11. 3.
[c] Ac. 25. 16.

[d] ch. 19. 15.
[e] ch. 12. 32, 33; Mt. 20. 19.

[f] Mt. 27. 11.

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from Acts xii. 13, and the Septuagint version of 2 Sam. iv. 6 (see note).

1 'Thou *also*' seems to imply that 'the other disciple' was known to the portress as connected with Jesus, although for some reason he was not molested.

2 Rather, 'Now the servants and the officers were standing (having made a fire of charcoal, for it was cold), and warming themselves; and Peter was standing by and warming himself.'—*Bloomfield.*

3 These questions were put probably in the hope of obtaining some matter of accusation before the Sanhedrim. Our Lord replies that his teaching had always been public (ver. 20), and challenges a proper legal inquiry (21).

4 Rather, simply 'gave Jesus a blow;' either with his staff (ver. 3), or with the open hand.

5 Our Lord's mild answer illustrates his precepts: see Matt. v. 38—42, and notes.

6 Some render these words, 'Annas *sent* him,' etc.; and suppose that vers. 13—23 relate to the hearing before Annas. If it be so, John gives no account of the hearing before Caiaphas.

7 About an hour after the former question to Peter: see Luke xxii. 59.

8 On vers. 28—40; xix. 1—16, see notes on Matt. xxvii. 11—26; Luke xxiii. 1—19.

9 Or, 'the Prætorium;' the residence of the Roman governor; which was probably a part of the castle of Antonia, situated on the north-west corner of the temple area, where the Roman soldiers were in garrison (Matt. xxvii. 27; Acts xxi. 31—37; xxiii. 10). See *Robinson's Later Researches*, p. 230, etc.

10 The hearing before Caiaphas had taken place before daylight.

11 Respecting the use of the word 'passover' here, see note on ch. xiii. 1. This clause probably means, 'that they might keep the Paschal feast,' which lasted a whole week; thus agreeing with the other Gospels, which represent our Lord's last meal with his disciples as the Paschal supper.

12 They would not go further than the 'judgment seat,' which, according to Roman custom, was placed on a 'vaised' (Syriac, *Gabbatha*) tessellated 'pavement' in a public spot near the entrance of the Prætorium. During these transactions Pilate came out, from time to time, to hear their accusations; but he conducted the examination of Jesus within the palace, whence he brought him forth at last to pronounce sentence publicly (see ch. xix. 13).

13 See note on Matt. xxvii. 1.

14 Treating it as a trivial offence: see note on Luke xxiii. 16. Pilate appears to have made many attempts to save his prisoner. First, he declines entering on the case at all, and tells the Jews to judge it according to their law (ver. 31). Then he declares Jesus innocent of the crime charged against him (ver. 38; Luke xxiii. 4). Then, upon hearing Galilee mentioned, he tries to transfer the case to Herod's jurisdiction (Luke xxiii 7). He next hopes to get Jesus released on the ground of the festival custom of releasing a prisoner (Luke xxiii. 16, 17). And lastly, he strives to touch the hearts of the people by the pitiable condition of Jesus after he had been scourged (ch. xix. 1—5). But the Jews, instigated by the priests, only pressed the more earnestly to their point (xix. 12); and Pilate's courage failed. The fear of being represented as being no friend to Cæsar prevailed over every other consideration; and he weakly and wickedly sacrificed one, whom he publicly pronounced innocent, to the clamour of a misguided mob.

15 When Archelaus was deposed, and Judæa became a Roman province, the Jews lost the power of inflicting capital punishment. Lighter cases were decided by their own tribunals; but capital cases were reserved for the Roman governor, before whom they were brought at his visits to Jerusalem.

16 Crucifixion was a Roman, not a Jewish punishment.

17 To examine Jesus apart from the clamour of the

34 unto him, [g] Art thou the King of the Jews? Jesus answered him, Sayest thou
35 this thing of thyself,[1] or did others tell it thee of me? Pilate answered, Am I a
Jew?[2] [h] Thine own nation and the chief priests have delivered thee unto me:
36 what hast thou done? [i] Jesus answered, [k] My kingdom is not of this world:[3]
if my kingdom were of this world, then would my servants fight, that I should
37 not be delivered to the Jews: but now is my kingdom not from hence. Pilate
therefore said unto him, Art thou a king then? Jesus answered, [l] Thou sayest[4]
that I am a king. [m] To this end was I born, and for this cause came I into the
world, that I should bear witness unto the truth. Every one that [n] is of the
38 truth heareth my voice. Pilate saith unto him, What is truth?[5]

And when he had said this, he went out again unto the Jews, and saith unto
39 them, [o] I find in him no fault[6] *at all*. [p] But ye have a custom, that I should
release unto you one at the passover: will ye therefore that I release unto you
40 the King of the Jews? [q] Then cried they all again, saying, Not this man, but
Barabbas. [r] Now Barabbas was a robber.[7]

19 Then [s] Pilate therefore took Jesus, and scourged *him*.[8] And the soldiers
2 platted a crown of thorns, and put *it* on his head, and they put on him a purple
3 robe, and said, Hail, King of the Jews![9] and they smote him with their hands.[10]
4 Pilate therefore went forth again, and saith unto them, Behold, I bring him
5 forth to you, [t] that ye may know that I find no fault in him. Then came Jesus
forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto
6 them, Behold the man![11] [u] When the chief priests therefore and officers saw
him, they cried out, saying, [x] Crucify *him*, crucify *him*. Pilate saith unto them,
7 [y] Take[12] ye him, and crucify *him*: for I find no fault in him. The Jews answered
him, [z] We have a law, and by our law he ought to die, because [a] he made himself
the Son of God.[13]

8, 9 When Pilate therefore heard that saying, he was the more afraid;[14] and went
again into the judgment hall and saith unto Jesus, Whence art thou?[15] [b] But
10 Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto
me? Knowest thou not that I have power to crucify thee, and have power to
11 release thee?[16] Jesus answered, [c] Thou couldest have no power *at all* against
me, except it were given thee from above: therefore[17] he that delivered me unto
thee hath the greater sin.[18]

12 And from thenceforth Pilate sought to release him. But the Jews cried out,
saying, [d] If thou let this man go, thou art not Cæsar's friend: [e] whosoever
13 maketh himself a king speaketh against Cæsar. [f] When Pilate therefore heard

[g] ch. 1. 49; Mt. 2. 2.
[h] ch. 1. 11; Ac. 3. 13.
[i] com. 1 Tim. 6. 13.
[k] ch. 6. 15; 8 15. Dan. 2. 44; 7. 14; Lk. 12. 14; 17. 20, 21; Ro. 14. 17; Col. 1. 13.
[l] Mt. 26. 64; 27. 11.
[m] ch. 3. 11, 12; 8. 14; 14. 6; 1 Tim. 6. 13. Rev. 1. 5.
[n] ch. 8. 47; 10. 26, 27; 1 John 3. 19; 4. 6.
[o] ch. 19. 4, 6; Is. 53. 9; Mt. 27. 18, 19, 24; Lk. 23. 4.
VER. 39 to CH. 19. 1—6: CHRON. TAB. Sec. 141.
[p] see parallel. Mt 27. 15—17; Mk 15. 6—9;
[q] Lk 23. 17—19. see Mt. 27. 16—21; Ac. 3. 14.
[r] Lk. 23 19.
[s] see parallel, Mt. 27. 26—30. Mk 15. 15—19; see also Mt. 20. 19; Lk. 18. 33.
[t] ver. 6; ch. 18. 38; Heb. 7. 26.
[u] Ac. 3. 13.
[x] ver. 15.
[y] ch. 18. 31.
[z] Le. 24. 16.
[a] ch. 5. 18; 10. 30—33; Mt. 26. 65.
[b] Is. 53. 7; Mt. 27. 12, 14.
[c] ch 7. 30, 1 Chr 29. 11, 12; Jer. 27. 5; Mt 26 53, Lk. 22. 53; Ro. 13. 1.
[d] Lk. 23. 2.
[e] Lk. 23. 2; Ac. 17. 7.
[f] Pro. 29. 25.

accusers. Luke alone records the charge on which this question of Pilate was founded.

1 Hast thou discovered in me anything which can warrant such a charge?

2 Pilate replies in effect that he has no knowledge of any offence on the part of Jesus, except from the representations of his countrymen and the chief priests; and he asks, What is the ground of the accusation? Do you suppose that I, like your own nation, am looking out for a king? But what is it that you can have done to make them reject and accuse you? He seems to have had some notion of the cause: see Matt. xxvii. 18.

3 My kingdom is not of a kind to interfere with human government. If it were, I should certainly have provided for the safety of my person. As I have not done even that, you can have no fear that I shall raise an insurrection.

4 A Jewish form of expression, meaning, 'What you say is true.' As the Messiah, Jesus was King of the Jews. But our Lord proceeds to show the nature of his kingdom. He came into this world to reign, by bearing witness to the truth, and establishing its influence over men, who become his subjects by hearing and receiving it.

5 This question seems to have been an expression of indifference, if not of contempt.

6 He ought therefore to have at once released him; but he feared to risk the displeasure of the Jews.

7 And yet he was preferred to Jesus! See the contrast strongly brought out in Acts iii. 14. He was not only 'a robber,' but a murderer and probably a leader of insurrectionary banditti (Mark xv. 7; Luke xxiii. 19).

8 See note on Matt. xxvii. 26.

9 They thus insult the Jews while they deride Jesus.

10 See note on ch. xviii. 22.

11 That is, Look at him! Is he not a fit object for pity rather than punishment?

12 The language of irony. Pilate knew that they dared not do this.

13 See Matt. xxvi. 63—66, and notes. In reply to Pilate's taunt, they now for the first time bring before him the charge of blasphemy.

14 The accusers seem to have nearly defeated their object, by giving Pilate's fears a new direction, leading him to renew his private interrogations. But He whose reply had been despised before (ch. xviii. 38) now gives no answer. He has already met the charge against him, and he has explained the one fact which seemed to give it any plausibility.

15 'What is thy real origin?' referring to the accusation which he had just heard.

16 Thus Pilate condemns himself (see on ch. xviii. 38).

17 The word 'therefore' apparently refers to what is *implied* as much as to what is *expressed*. Pilate boasts of his power of life and death. Jesus makes him feel how small this is; for he is but an instrument, first of God, who gave him this power, and holds him accountable for the 'sin' of abusing it; and then of the high priest and his abettors, who, with better knowledge and greater strength of purpose, are making him the tool of their malicious designs, and therefore have 'the greater sin.'

18 Unprovoked, yet unabashed, in the calmness of conscious rectitude and dignity, our Lord pronounces his sentence on the character and conduct of his accusers and his judge. Well might Pilate feel anxious 'to release him.'

19 The Jews meant Pilate to understand that, if he released Jesus, they would report him to the emperor, a severe and jealous prince (Tac. Ann. iii. 38). To clear himself entirely from this charge, and at the same time to retaliate upon the Jews, Pilate takes his seat upon the place of judgment (ver 13), and pronounces sentence

that saying, he brought Jesus forth, and sat down in the judgment seat in a place
14 that is called the Pavement, but in the Hebrew, Gabbatha.[1] And *e* it was the preparation[2] of the passover, and about the sixth hour.[3] And he saith unto the
15 Jews, Behold your King! But they cried out, Away with *him!* Away with *him!* crucify him. Pilate saith unto them, Shall I crucify your King? The chief
16 priests answered, *h* We have no king but Cæsar. Then delivered he him therefore unto them[4] to be crucified.

The crucifixion.

17 AND[5] they took Jesus, and led *him* away. *i* And he, bearing his cross, *k* went forth into a place called *The place* of a skull, which is called in the Hebrew,
18 Golgotha; *l* where they crucified him, and two others with him, on either side one, and Jesus in the midst.

19 *m* And Pilate wrote a title,[6] and put *it* on the cross. And the writing was,
20 JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it
21 was written in Hebrew, *and* Greek, *and* Latin. Then said the chief priests of the Jews to Pilate, Write not,[7] The King of the Jews; but that he said, I am King
22 of the Jews. Pilate answered, What I have written, I have written.

23 *n* Then the soldiers, when they had crucified Jesus, took his garments,[8] and made four parts, to every soldier a part; and also *his* coat: now the coat was
24 without seam, *o* woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, *p* 'They parted my raiment among them, and for my vesture they did cast lots' [Psa. xxii. 18, *Sept.*] These things therefore the soldiers did.

25 *q* Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of *r* Cleophas,[9] and *s* Mary Magdalene. When Jesus therefore saw
26 his mother, and *t* the disciple standing by, whom he loved, he saith unto his
27 mother, *u* Woman,[10] behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her *x* unto his own *home*.

28 *y* After this,[11] Jesus *z* knowing that all things were now accomplished, *a* that
29 the Scripture might be fulfilled,[12] saith, I thirst. Now there was set a vessel

e Mt. 27. 62; Mk. 15. 42.

h Ge. 49. 10.
VERS. 16, 17: CHRON. TAB. Sec. 143.
i see parallel, Mt. 27. 31—33; Mk. 15. 20—22; Lk. 23. 26, 33.
k Le. 16. 21, 22; 24. 14; Num. 15. 35, 36; 1 Ki. 21. 13; Ac. 7. 58; Heb. 13. 11—13.
VERS. 18—27: CHRON. TAB. Sec. 144.
l see parallel, Mt. 27. 35—38; Mk. 15. 24—28; Lk. 23. 33, 34, 38.
m Mt. 27. 37; Mk. 15. 26; Lk. 23. 38.

n Mt. 27. 35; Mk. 15. 24; Lk. 23. 34.

o see Ex. 39. 22, 23.

p Ps. 22. 18.

q Mt. 27. 55; Mk. 15. 40; Lk. 23. 49.
r Lk. 24. 18.
s Mk. 16. 9.
t ch. 13. 23; 20. 2; 21. 7, 20, 24.
u ch. 2. 4.
x ch. 1. 11; 16. 32.
VERS. 28—30: CHRON. TAB. Sec. 145.
y see parallel, Mt. 27. 45—50; Mk. 15. 33—37; Lk. 23. 46
z see *refs.* ch. 13. 1.
a Ps. 22. 15; 69. 21.

upon Jesus as the *King of the Jews*. Having thus yielded to the importunity and threats of the Jews, henceforth his only object is to make the deed as much theirs as possible.

1 See note on ch. xviii. 29.

2 It was the sixth day of the week, 'the preparation day' before the seventh or sabbath (see Mark xv. 42), which occurred during the Passover festival of eight days. Such a sabbath was a 'high day' (ver. 31). See notes on ch. xiii. 1; xviii. 28.

3 Compare Mark xv. 25, and note. The circumstance that it was the day of 'preparation,' and that the day was rapidly advancing, accounts for the extreme impatience of the accusers. They had done their utmost to finish the matter before the sabbath; having summoned their own council before daybreak, and having come early to the governor. But his unexpected delays had occupied much of the morning; and he was still shrinking from the last decisive step, and appealing to the people. Hurried on by their excitement, they make an admission which nothing else had been able to wring from them; renouncing entirely not only Jesus as their King, but all national independence; and openly declaring, 'We have no king but Cæsar.' Pilate takes them at their word, and keeps them rigidly to it; probably being determined to humble them for the constraint they had put upon him: see vers. 21, 22, and notes.

4 To the soldiers, who would work their will (Luke xxiii. 25).

5 On vers. 16, 17, see notes on Matt. xxvii. 32, 33.

6 In this or some similar manner the crime for which a man suffered was commonly published. The evangelists probably give the sense rather than the very words of the title. The Hebrew (*i. e.* Aramaic) would be understood by the Jews of Palestine; and this may have contained the contemptuous phrase, 'the Nazarene.' Latin was added, as the official language of the empire; and Greek, as prevailing in the province.

7 The inscription suggested the idea that the King of the Jews might be crucified by a Roman officer. This galled the Jews; but it gratified Pilate's revenge, and proclaimed the humiliation of the people and the supremacy of Cæsar. But neither the priests nor Pilate thought how true was the title, in which God was pleased to proclaim to the whole world the Messiahship of Jesus and the fulfilment of prophecy.

8 Four of the soldiers present acted as executioners, and took their usual perquisite. But they found that the large 'coat' (now called '*abba*'), resembling a Roman *toga*, was not made of different pieces, as was often the case, but was woven throughout without seam. It was too valuable for one share, and would be spoilt by being divided; they therefore cast lots for it, and so unconsciously fulfilled the prophetic Psalm. See notes on Psa. xxii., which is here quoted from the Septuagint.

9 Rather, 'Clopas;' who is probably the person elsewhere called *Alphæus*: see Matt. xxvii. 56; Mark xv. 40; and note on Matt. x. 3. 'Clopas' and 'Alphæus' are different Greek forms of the same Hebrew name. The Cleopas named in Luke xxiv. 18 was probably another person. Some suppose that our Lord's 'mother's sister' is not the same as 'Mary the wife of Clopas,' but Salome, the wife of Zebedee, and mother of John and James, who was certainly present (Mark xv. 40).

10 See note on ch. ii. 4. The relationship in the flesh between the Lord and his mother being about to close, he commends her to another, who should care for and protect her, like a son. And, in so doing, he shows that neither the all-important work which he was then accomplishing, nor the unparalleled sufferings which he had to bear, diminished the force or tenderness of his human sympathy and filial love. It was an early tradition that the mother of Jesus continued to reside with John in Judæa till her death, about fifteen years afterwards.

11 For the intervening events, see Matt. xxvii. 45, 46. Some suppose that John, on receiving charge of the mother of Jesus (ver. 26), at once removed her from the dreadful scene, and afterwards returned to the cross (ver. 35). She is not mentioned among the women who were present at the close (Matt. xxvii. 56; Mark xv. 40).

12 The thirst was natural; the expression of it was

full of vinegar: and [b] they filled a sponge with vinegar, and put *it* upon [c] hyssop,
30 and put *it* to his mouth. When Jesus therefore had received the vinegar,[1] he said, [d] It is finished: [2] [e] and he bowed his head, and gave up the ghost.[3]

The burial.

31 THE Jews[4] therefore, [f] because it was the preparation, [g] that the bodies should not remain upon the cross on the sabbath day, (for [h] that sabbath day was an high day,[5]) besought Pilate that their legs might be broken, and *that* they might
32 be taken away. Then came the soldiers, and brake the legs of [i] the first, and of
33 the other which was crucified with him. But when they came to Jesus, and saw
34 that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side,[6] and forthwith [k] came thereout blood and water.
35 And [l] he that saw *it* bare record, and his record is true: and he knoweth that
36 he saith true, [m] that ye might believe. For these things were done, [n] that the Scripture should be fulfilled, 'A bone of him[7] shall not be broken' [Exod. xii. 46].
37 And again another Scripture saith, [o] 'They shall look on him whom they pierced'[8] [Zech. xii. 10].
38 [p] And after this[9] Joseph of Arimathæa, (being a disciple of Jesus, but secretly [q] for fear of the Jews,) besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.
39 And there came also [r] Nicodemus,[10] (which at the first came to Jesus by night,) and brought [s] a mixture of myrrh[11] and aloes, about an hundred pound *weight*.
40 Then took they the body of Jesus, and [t] wound it in linen clothes with the spices, as the manner of the Jews is to bury.[12]
41 Now in the place where he was crucified there was a garden; and in the garden
42 [u] a new sepulchre, wherein was never man yet laid. [x] There laid they Jesus therefore,[13] [y] because of the Jews' preparation *day;* for the sepulchre was nigh at hand.

Our Lord's appearances to his disciples after his resurrection.

20 THE[14] [z] first *day* of the week cometh Mary Magdalene[15] early, when it was yet dark, unto the sepulchre, and seeth [a] the stone[16] taken away from the sepul-

[b] Mt. 27. 34, 48.
[c] Ex. 12. 22; Num. 19. 18.
[d] ver. 28; ch. 4. 34; 17. 4; Is. 53. 12; Col. 2. 14, 15; Heb. 9. 11—14, 22—28; 10. 1—14.
[e] Mt. 27. 50.

VERS. 31—42: CHRON. TAB. Sec. 146.

[f] vers. 14, 42; Mk. 15. 42.
[g] Deu. 21. 22, 23.
[h] Le. 23. 7, 8.
[i] ver. 18; Lk. 23. 39—43.
[k] Heb. 9. 13, 14, 22; 1 John 1. 7; 5. 6, 8.
[l] ver. 26; ch. 21. 24.
[m] ch. 20. 31; 1 John 5. 13.
[n] Num. 9. 12; Ps. 34. 20.
[o] Is. 22. 16, 17; Rev. 1. 7.
[p] see parallel, Mt. 27. 57—61; Mk. 15. 42—47; Lk. 23. 50—56.
[q] see refs. ch. 9. 22; 12. 42.
[r] ch. 3. 1, 2, etc.; 7. 50—52.
[s] 2 Chr. 16. 14.
[t] Ac. 5. 6.
[u] Mt. 27. 60.
[x] Is. 53. 9; Mt. 12. 40.
[y] ver. 31.

VERS. 1, 2: CHRON. TAB. Sec. 149.

[z] Mt. 28. 1; Mk. 16. 1; Lk. 24. 1.
[a] Mt. 27. 60, 66; 28. 2; Mk. 16. 3, 4.

another intimation of his desire to fulfil all that God had purposed. See Psa. lxix.

1 The 'vinegar' in Matt. xxvii. 48 and the parallel passages is the *posca*, or common drink of the Roman soldiers; a cheap acid wine mingled with water. In Matthew and Mark the sponge is said to be put upon a reed; in John, upon hyssop (see note on 1 Kings iv. 33). This probably means, a *stalk* or *stem* of hyssop; which would be of sufficient length, the cross not being of any great height.

2 The Greek word here used is rendered 'accomplished' in ver. 28; and it should be translated alike in both passages, as there is a close connection between them. 'All' that had been prefigured and predicted in type and prophecy was now 'accomplished' or 'finished' in our Lord's humiliation and obedience unto death.

3 With a loud cry (Matt. xxvii. 50) and other impressive words (Luke xxiii. 46).

4 These men, though very unscrupulous about the violation of the moral law (see Matt. xxvii. 6, and note), are yet very careful of the ceremonial law. They therefore apply to Pilate to hasten the lingering death of the crucified (who might otherwise possibly survive more than thirty-six hours), and to have the bodies removed. See note on Matt. xxvii. 58.

5 See note on ch. xiii. 1; xix. 14.

6 The soldiers were surprised to find Jesus already dead; and, to make sure of the fact, one of them with a spear pierced his heart, or at least the membrane inclosing it. This alone would have caused instant death had he been still living; but the blood and water, which flowed from the wound, showed that he was really dead. On this proof of our Lord's actual death the evangelist strongly insists; first solemnly asserting that he saw it all (ver. 35), and then showing that it was a fulfilment both of type (36) and of prophecy (37). He thus takes away all excuse for doubting either that Jesus was really man, or that he actually died.

7 Rather, 'a bone of *it*:' *i. e.* of the Paschal lamb (see Exod. xii. 46, and note), which was a type of 'Christ our Passover.' See ch. i. 29, and note; and 1 Cor. v. 7.

8 The marginal reading of the Hebrew, and the context of Zech. xii. 10, show that John's quotation is more accurate than the present text in the Old Testament. From the scope and connection of the original prophecy (see note on Zech. xii. 1), it is evident that 'they' who 'shall look on him' are the truly penitent of all nations and all ages, who become the true Israel. The prediction is to receive a further fulfilment: see Rev. i. 7.

9 See notes on Matt. xxvii. 57—61.

10 John alone had mentioned Nicodemus's first visit to our Lord (ch. iii. 1), and his timid remark in his favour (vii. 51), and now he adds his bolder avowal of reverence for the Divine Teacher, by this costly deed of honour.

11 See note on Gen. xxxvii. 25. 'Aloes' and 'cassia' are aromatic woods found in the East. They were probably pulverized, and strewed in the folds of the linen in which the body was wrapped. The proceeding was hurried, on account of the near approach of the sabbath.

12 That is, to prepare for burial.

13 As the sepulchre was near, they were able to deposit the body there before the sabbath commenced.

14 The manifestation of the Son of God on earth is completed (ch. xx.) by the narrative of his resurrection. In the dusk of the morning on the first day of the week Mary Magdalene finds the tomb open, and hastens to tell Peter and John that the body is removed (vers. 1, 2). They run to the sepulchre, enter it, and find only the grave-cloths carefully folded up, by which John is convinced that the Lord is risen (3—10). Mary, returning in sorrow to the place, beholds the Saviour, and by his command departs to inform the disciples (11—18). In the evening of the same day he appears to the assembled apostles (19—23); and on the following first day of the week visits them again, and rebukes and corrects the unbelief of Thomas (24—29). Here the evangelist appears originally to have concluded his narrative; adding a few words to intimate that much more might have been told, but that what he had written was sufficient for his great object (30, 31).

15 Mary Magdalene was not alone (see parallel passages); but she is singled out by John, perhaps, because she first brought the news to the apostles; or because of the subsequent narrative (vers. 11—18).

16 The stone mentioned in Matt. xxvii. 60; Mark xv. 46.

2 chre. Then she runneth, and cometh to Simon Peter, and to the [b] other disciple,
whom Jesus loved, and saith unto them, They have taken away the Lord out of
the sepulchre, and we know not where they have laid him.
3 [c] Peter therefore went forth, and that other disciple, and came to the sepulchre.
4 So they ran both together: and the other disciple did outrun Peter, and came first to
5 the sepulchre. And he stooping down, *and looking in*, saw [d] the linen clothes lying;
6 yet went he not in. Then cometh Simon Peter following him, and went into the
7 sepulchre, and seeth the linen clothes[1] lie, and [e] the napkin, that was about his
head, not lying with the linen clothes, but wrapped together in a place by itself.
8 Then went in also that other disciple, which came first to the sepulchre, and he
9 saw, and believed.[2] For as yet [f] they knew not the Scripture, [g] that he must rise
10 again from the dead. Then the disciples went away again unto their own home.[3]
11 [h] But Mary stood without at the sepulchre weeping.[4] And as she wept, she
12 stooped down, *and looked* into the sepulchre, and seeth two angels in white
sitting, the one at the head, and the other at the feet, where the body of Jesus
13 had lain. And they say unto her, Woman, why weepest thou? She saith unto
them, Because they have taken away my Lord, and I know not where they have
14 laid him. [i] And when she had thus said, she turned herself back, and saw Jesus
15 standing, and [k] knew not that it was Jesus. Jesus saith unto her, Woman, why
weepest thou? Whom seekest thou? She, supposing him to be the gardener, saith
unto him, Sir, *if* thou have borne him hence, tell me where thou hast laid him,
16 and I will take him away. Jesus saith unto her, [l] Mary! She turned herself,
17 and saith unto him, Rabboni! (which is to say, Master!) Jesus saith unto her,
[m] Touch me not;[5] for I am not yet ascended to my Father: but go to [n] my
brethren,[6] and say unto them, [o] I ascend unto my Father, and [p] your Father;[7]
and *to* [q] my God, and your God.
18 [r] Mary Magdalene came and told the disciples that she had seen the Lord, and
that he had spoken these things unto her.
19 [s] Then the same day at evening, being the first *day* of the week,[8] when the
doors were shut[9] where the disciples were assembled for fear of the Jews, [t] came
20 Jesus and stood in the midst, and saith unto them, Peace *be* unto you.[10] And
when he had so said, [u] he showed unto them *his* hands and his side. Then were
21 the disciples glad,[11] when they saw the Lord. Then said Jesus to them again,
22 Peace *be* unto you: [x] as *my* Father hath sent me, even so send I you. And when
he had said this, [y] he breathed[12] on *them*, and saith unto them, [z] Receive ye the
23 Holy Ghost: [a] whose soever sins ye remit, they are remitted unto them: *and*
whose soever *sins* ye retain, they are retained.[13]
24 But Thomas, one of the twelve, [b] called Didymus, was not with them when
25 Jesus came. The other disciples therefore said unto him, We have seen the Lord.
But he said unto them, [c] Except[14] I shall see in his hands the print of the nails,
and put my finger into the print of the nails, and thrust my hand into his side, I
will not believe.

[b] ch. 13. 23; 19. 26; 21. 7, 20, 24.

VERS. 3—10: CHRON. TAB. Sec 152.

[c] see parallel, Lk. 24. 12.

[d] ch. 19. 40.

[e] ch. 11. 44.

[f] Mk. 16. 21, 22; Lk. 18. 34, 34.

[g] Ps. 16. 10; Ac. 2. 25—31; 13. 34, 35.

VERS. 11—18: CHRON. TAB. Sec. 153.

[h] Mk. 16. 5.

[i] see parallel, Mk. 16. 9—11; see also Mt. 28. 9.

[k] ch. 21. 4; Lk. 24. 16, 31.

[l] ch. 10. 3; Ex. 33. 17.

[m] see Mt. 28. 7, 9, 10.

[n] Ps. 22. 22; Ro. 8. 29; Heb. 2. 11.

[o] ch. 13. 1, 3; 14. 2; 16. 28; Eph. 1. 17—23; 1 Pet. 1. 3.

[p] Ro. 8. 14—17; Gal. 4. 6, 7; 1 John 3. 2.

[q] Ge. 17. 7, 8; Jer. 31. 33; Heb 1. 9; 11. 16; Rev. 21 3.

[r] Mt. 28. 10; Lk. 24. 10.

VERS. 19—23: CHRON TAB Sec. 156.

[s] see parallel, Mk. 16. 14—18; Lk. 24. 36—49; also 1 Cor. 15. 5.

[t] ch. 16. 22; Mt. 18. 20.

[u] Lk. 24. 39, 40; Ac. 1. 3; 1 John 1. 1.

[x] ch. 17. 18, 19; Is. 61. 1—3; Mt. 28. 18; 2 Tim 2. 2; Heb. 3. 1.

[y] Ge. 2. 7; Job 33. 4; Eze. 37. 9.

[z] ch. 14. 16; 15. 26.

[a] Mt. 16. 19; 18 18; Ac. 10. 43; 1 Cor 5. 3—5; 2 Cor. 2. 6—10; 1 Tim. 1. 20.

VERS. 24—29: CHRON. TAB. Sec. 157.

[b] ch. 11. 16.

[c] ch. 6. 30; Ps. 106. 21; Heb. 3. 12.

1 See note on Luke xxiv. 12. This orderly arrangement of the grave-cloths seems to have been the first thing to make the evangelist feel that Jesus must have risen from the dead.

2 He believed simply because he *saw* these things; for he did not yet understand the predictions, and therefore did not expect their fulfilment. 'In the very darkness of the tomb the mind of John was illuminated with saving faith in the resurrection of Jesus as the newly-risen Sun of righteousness.'—*Lampe.*

3 Their lodging in Jerusalem (ch. xix. 27).

4 She probably arrived at the sepulchre soon after Peter and John had left it. Perhaps her tears may have blinded her to the person of her Lord (ver. 15). Conviction reached her not through the eye, but through the ear, as she recognised the voice which had bidden the demons depart from her (ver. 16: see Mark xvi. 9).

5 Our Lord did not always refuse such tokens of reverence (see Matt. xxviii. 9). He probably means to say, You have now full proof that I am risen. This is not the time for expressing your feelings. I shall soon ascend to the Father, and then you will worship me in spirit. But now go quickly, and carry my message to my disciples.

6 These words, addressed to those who had fled in the hour of trial, must have been unspeakably cheering; conveying to them the assurance not only that they were forgiven, but that their Lord was still truly one with them in nature, and sympathy, and relation to the Father. And they encourage his people in all ages to believe that, though in glory, He is still identified with them.

7 Not 'our Father;' but '*my* Father, and *your* Father:' for there is a difference, as well as a similarity, in the relations. God is ours only because he is Christ's.

8 Rather, 'on *that* first day of the week;' the very day of his resurrection.

9 It is clearly implied that he entered the room miraculously. This event is related more fully in Luke xxiv. 36—44, on which see notes.

10 This was the ordinary salutation, but it was used by our Lord, as before (see ch. xiv. 27, and note), with peculiar meaning; and was emphatically repeated (ver. 21) before he renewed to the apostles his commission to proclaim the gospel of peace (2 Cor. v. 18).

11 The conviction that they really 'saw the Lord' brought to them the first-fruits of the joy promised in ch. xvi. 22; on which see note.

12 The same word is used in Gen. ii. 7, Sept., of the first bestowment of man's natural life. The action was doubtless a symbol of the communication of spiritual energy, which was soon to be more largely given (Acts, ch. ii.) See ch. iii. 6—8; Exek. xxxvii. 9, and notes.

13 See Matt. xvi. 19, and note.

14 Thomas hearing that his fellow-disciples had had sensible proof of the Lord's resurrection, requires the same; though their testimony ought to have been enough for him, as it has been for so many who have been 'blessed'

26 And after eight[1] days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be*
27 unto you. Then saith he to Thomas, [d] Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust[2] *it* into my side: and be not faith-
28 less,[3] but believing. And Thomas answered and said unto him, [e] My Lord and
29 my God! Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: [f] blessed *are* they that have not seen, and *yet* have believed.[4]
30 [g] And many other signs truly did Jesus in the presence of his disciples, which
31 are not written in this book:[5] [h] but these are written, that ye might believe that Jesus is [i] the Christ, the Son of God; [k] and that believing ye might have life [l] through his name.

Our Lord's appearance to some of his disciples at Galilee.—Conclusion.

21 AFTER[6] these things [m] Jesus showed himself again to the disciples at the sea
2 of Tiberias;[7] and on this wise showed he *himself*. There were together Simon Peter, and Thomas called Didymus, and [n] Nathanael of Cana in Galilee, and [o] the
3 *sons* of Zebedee, and two other of his disciples. Simon Peter saith unto them, [p] I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship[8] immediately; and that night they caught nothing.
4 But when the morning was now come, Jesus stood on the shore: but the dis-
5 ciples [q] knew not that it was Jesus. Then [r] Jesus saith unto them, Children,
6 have ye any meat? They answered him, No. And he said unto them, [s] Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now
7 they were not able to draw it for the multitude of fishes. Therefore[9] [t] that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon[10] Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was
8 naked,[11]) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,[12]) dragging the net with fishes.
9 As soon then as they were come to land, [u] they saw a fire of coals there, and
fish laid thereon, and bread.[13] Jesus saith unto them, Bring of the fish which
11 ye have now caught. Simon Peter went up,[14] and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.
12 Jesus saith unto them, [x] Come *and* dine. And none of the disciples durst ask[15]
13 him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

[d] Ps. 78. 38; 103. 13, 14; 1 Tim. 1. 16, 1 Joh. 1. 1.
[e] ch. 9. 38; Ro. 9. 5.
[f] 2 Cor. 5. 7; Heb. 11. 1; 1 Pet. 1. 8.
[g] ch. 21. 25; 1 Cor. 10. 11.
[h] ch. 5. 39; Lk. 1. 4; Ro. 15. 4; 2 Tim. 3. 15.
[i] ch. 1. 41, 45; Mt. 16. 20; 1 John 2. 22.
[k] ch. 3. 15, 16; 5. 24; 10. 10; 1 Pet. 1. 8, 9.
[l] Lk. 24. 47; Ac. 3. 16; 10. 13
VERS. 1—24: CHRON. TAB. SEC. 156.
[m] see Mt. 26. 32.
[n] ch. 1. 45.
[o] Mt. 4. 21.
[p] Mt. 4. 18
[q] ch. 20. 14; Lk. 24. 15, 16.
[r] Lk. 24. 41.
[s] Mt. 17. 27; Lk. 5. 4, 6, 7.
[t] ch. 13. 23; 20. 2.
[u] 1 Ki. 19. 5, 6; Mt. 4. 11.
[x] Ac. 10. 41.

in believing it (ver. 29). Nay, he demands the evidence not only of *sight*, but also of *touch*. In granting it, our Lord gave a fresh proof of his condescension to feeble faith, and a further evidence that he arose with the same body which had suffered.

1 That is, *on that day week*. The disciples had probably met together *every* day in the interval. But our Lord peculiarly honoured the first day of the week, by choosing it for his second appearance to them (see Rev. i. 10).

2 Rather, 'put.' The spear-wound was large enough to admit the hand.

3 Perhaps, 'Do not become faithless,' or 'unbelieving.' Do not indulge the habit of doubting and demanding fresh proof. It may have been this proof of our Lord's insight into his character, as well as the evidence of sight and touch, which led to Thomas's immediate confession (ver. 28). In this he clearly addresses Jesus, and recognises not only his Messiahship, but his Deity. John records this confession in harmony with the purpose of his Gospel. Comp. ver. 31, and ch. i. 1—3.

4 'All the appearances of the forty days were preparations for believing without seeing.'—*Stier*.

5 John and the other evangelists wrote not to gratify curiosity, but to promote faith: they therefore do not profess to give a complete account of everything that Jesus said and did (which indeed would have been impossible, ch. xxi. 25), nor even to relate all the *signs* (or instructive wonders) which he wrought; but to give enough to convince those who had 'not seen' (ver. 29), in order that they might be 'blessed' with 'eternal life,' by believing in him as 'the Son of God' (ch. i. 14, 18).

6 Ch. xxi. appears to be an appendix or supplement, relating the fulfilment of our Lord's promise to meet his disciples in Galilee (ver. 1); and the renewed exercise on their behalf of his miraculous power, followed by a social meal (2—14). After this, addressing particularly the fallen but repentant Peter, he draws from him a thrice-repeated avowal of his sincere and fervent, but no longer boastful love; and restores to him his part in the apostolic ministry, until, in old age, he shall close it by a martyr's death (15—19). Finally, rebuking Peter's curiosity, he darkly intimates John's prolonged service on earth (20—23). The book closes with another declaration that much might yet be added (25).

7 Resuming their former occupation (ver. 3) amidst the old scenes, in the district where the Lord had promised to meet them (Matt. xxvi. 32; xxviii. 10). They did not feel that honest work for a livelihood was inconsistent with waiting for their Lord.

8 Rather, '*their* ship;' which still belonged to their relations.

9 John's mind evidently reverted to the former miraculous draught of fishes; and he concluded at once, 'It is the Lord.' This repetition of the 'sign' would recall to their minds the lesson and encouragement then given: see Luke v. 5—10, and notes.

10 John, the more thoughtful, is the first to *perceive;* Peter, the more ardent, is the first to *act*.

11 He put on his outer garment, which he had taken off for work; and he girt it close, so that he could swim. It was a sort of frock or blouse, reaching to the knees.

12 About one hundred yards. The distance being short, it was unnecessary to ship the cargo of fish.

13 The provision was doubtless miraculous, though John does not distinctly say so.

14 Or, 'went on board,' to unfasten the net and bring it ashore. The following numbers show how carefully they counted their Lord's gift.

15 The evidence was so complete, that the most incredulous 'durst' not 'question him,' to gain further proof.

14 This is now [v] the third time that Jesus showed himself to his disciples,[1] after that he was risen from the dead.

15 So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas,[2] lovest thou me [x] more than these?[3] He saith unto him, Yea, Lord; [a] thou

16 knowest that I love thee. He saith unto him, Feed my [b] lambs.[4] He saith to him again [c] the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. [d] He saith unto him, Feed my

17 sheep. He saith unto him [e] the third time,[5] Simon, *son* of Jonas, lovest[6] thou [f] me? Peter was grieved because he said unto him the third time, Lovest thou me; and he said unto him, Lord, [f] thou knowest all things; thou knowest that

18 I love thee. Jesus saith unto him, Feed my sheep.[7] [g] Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands,[8]

19 and another shall gird[9] thee, and carry *thee* whither thou wouldest not. This spake he, signifying [h] by what death he should glorify God. And when he had spoken this, he saith unto him, [i] Follow me.

20 Then Peter, turning about, seeth the disciple [k] whom Jesus loved, following; which also leaned on his breast at supper, and said, Lord, which is he that

21 betrayeth thee? Peter seeing him saith to Jesus, Lord, and what *shall* this man

22 *do*?[10] Jesus saith unto him, If I will that he tarry [l] till I come, what *is that* to

23 thee?[11] Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die. Yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come,[12] [m] what *is that* to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and [n] we know that his testimony is true.

25 [o] And there are also many other things which Jesus did, the which, if they should be written every one, [p] I suppose that even the world itself could not contain the books that should be written.[13] Amen.[14]

[v] see ch. 20. 19, 26.

[x] see Mt 26. 33.
[a] Heb. 4. 13.
[b] Is. 40. 11; Mt. 18. 10, 11.
[c] Mt. 26. 72.
[d] ch. 10. 11, 16; Mt. 25. 33; Ac. 20. 28; Heb. 13. 20; 1 Pet. 2. 25; 5. 2, 4.
[e] ch. 13. 38.
[f] ch. 2. 24, 25; 16. 30.
[g] ch. 13. 36; Ac. 12. 3, 4.
[h] 2 Pet. 1. 14.
[i] ch. 13. 36; 1 Sam. 12. 20.
[k] ch. 13. 23—26; 20. 2.
[l] Mt. 16. 27, 28; 25. 31; 1 Cor. 4. 5; 11. 26; Rev. 2. 25; 3. 11; 22. 7, 20.
[m] Deu. 29. 29; Job 33. 13.
[n] ch. 19. 35, 1 John 1. 1, 2; 3 John 12.
[o] ch. 20. 30, 31; Job 26. 14; Ps. 40. 5.
[p] Am. 7. 10.

1 That is, probably, the third appearance to the *assembled* disciples, recorded by John.

2 Our Lord addresses Peter not by the name which He himself had given him, but by his former name; perhaps to remind him of his frailty and his fall. Comp. Mark xiv. 37; Luke xxii. 31.

3 That is, more than thy brethren do; referring to Peter's recent profession (see Matt. xxvi. 33). Peter, no longer comparing himself with them, humbly declares to the Searcher of hearts that his love is sincere, although it had sadly failed in the hour of trial.

4 Practical love is the great spiritual qualification for apostleship. The Chief Shepherd will soon depart. Show thy love to him by care for those whom he leaves behind. This charge was evidently in the apostle's mind when he wrote his Epistle (see 1 Pet. v. 2—4).

5 The thrice-repeated question might well grieve Peter, reminding him of his thrice-repeated denial. But it also gave our Lord opportunity for repeating the assurance that he was reinstated in his office.

6 In the text two different words are alike translated 'lovest:' the word used in the first and second questions, a word which generally implies esteem as well as love; the other, found in the third question, and for all Peter's replies, being appropriate to natural personal affection. Many eminent critics regard the two words as used here synonymously: but some think that Peter, mindful of his fall, ventures only to profess natural affection, not that unwavering reverential love which Jesus requires; and that our Lord condescends to his diffidence, and adopts his own phrase. Others suppose that, to Peter's warm and earnest feelings, the former word seemed too distant and cold; and that our Lord adopted his own expression, to show that warm feelings must be judged by their practical use. In any case this lesson is clearly taught by the narrative.

7 Here again there is a variation in the words rendered 'feed;' the word used in vers. 15, 17. signifying more strictly to *feed*, and that which occurs in ver. 16 meaning more largely to *shepherd*. Many take the two words to be synonymous. But some think that our Lord meant to enjoin, by the one, the 'feeding' with knowledge and instruction; by the other, the 'shepherding,' or maintenance of discipline in the church. If so it should be remembered that the 'feeding' 'is the first and last: nothing else will supply the room of this, nor may be allowed to put this out of its foremost and most important place.'—*Trench*.

8 To be bound, as a captive, or fastened, as a criminal, to a cross.

9 The particular form of this prediction, referring to common actions of daily life, would tend to keep Peter constantly in mind of his sufferings and death. It is said that he was crucified with his head downwards at Rome, in the reign of the emperor Nero, A. D. 67.

10 That is, 'What shall his *lot* (or his *end*) be?'

11 Our Lord thus gently rebukes Peter's curiosity, and directs his mind to his own duties.

12 See note on Matt. xvi. 28. John not only lived to see the Lord coming in the overthrow of apostate Judaism and the establishment of his gospel kingdom; but he also had revealed to him before his death the whole further development of that coming. See Preface to the Book of the Revelation.

13 A popular phrase intimating the impossibility of recording all. It was probably designed to repress curiosity, and to discountenance all attempts to add to the gospel testimony, which was now completed. For the evangelist has fulfilled his great design of 'setting forth the Person of the Lord Jesus in all its fulness of grace and truth, in all its manifestations in the flesh by signs and discourses, and its glorification by opposition and unbelief, through sufferings and death.' And he has shown that this His glorification is the accomplishment of the purpose of the Father, by setting Him forth as the Light and Life of the world—the one Intercessor and Mediator, by whose accomplished work the Holy Spirit is procured for men, and through whom all spiritual help and comfort, and all hope of future blessedness and glory is derived.—*Alford*.

14 The foregoing records of our Divine Redeemer's life have enabled us to trace him 'in infancy and in manhood; in secret and among the crowds; at work and in prayer. We have listened to his teaching; we have watched his sacrifice; we have heard the announcement of his kingdom. As man he has won our love. As God he has claimed our reverence too.'—*Angus*.

THE ACTS OF THE APOSTLES.

THIS book is avowedly a continuation of the Gospel of Luke, by the same author; respecting whom see the Preface to his Gospel, p. 1142. It is partly compiled from the testimony of others; but a large portion is the narrative of an eye-witness: see ch. xvi. 9, 10, and note; xx. 5; xxviii. 16. *Where* and *when* it was composed can only be conjectured. As it ends at the second year of Paul's first imprisonment at Rome, without mentioning the issue of his trial, it may be reasonably supposed to have been written about A. D. 63.

The 'Acts of the Apostles' must not be regarded as a regular and complete history of the apostolic labours; for many facts are altogether omitted. There is no account of the church at Jerusalem after the imprisonment and deliverance of Peter, or of the introduction of the gospel at Rome, or of many of Paul's labours and sufferings (see 2 Cor. xi. 24, 25); and there is hardly any information respecting the extensive labours of the other apostles. The writer's design appears to have been to relate briefly the first planting of the church among both Jews and Gentiles, in its two earliest centres, Jerusalem and Antioch; with its diffusion from each of them. Thus the whole book naturally falls into two parts; the former of which relates the formation and early progress of the church, chiefly among the *Jews*, by the ministry of *Peter* (ch. i.—xii.); the latter, its extension among the *Gentiles*, principally by the ministry of *Paul* (ch. xiii.—xxviii.) Yet the Apostle of the circumcision introduces the first Gentile to the Christian church; whilst the Apostle of the Gentiles preaches 'to the Jew first,' when he has opportunity, from the beginning of his ministry at Damascus, to the close of the narrative at Rome.

The first portion of the history narrates the filling up of the apostolic body (ch. i.); the first manifestation of the Holy Spirit, according to promise (ch. ii.); and the growth and prosperity of the church amidst trials and disturbances from within and without, until it is dispersed for a time by persecution (ch. iii.—vii.) In this period special prominence is given to Peter's early addresses, which present the gospel as the fulfilment of prophecy and the completion of 'the covenant made with the fathers;' and to Stephen's historical speech, showing that God's dealings with ancient Israel were progressive, and that the connection of religious privilege with place and outward circumstance was temporary. There is then an account of the further diffusion of the truth, by the introduction of the Samaritans and the Ethiopian proselyte to the church (ch. viii.); the conversion and call of him who was to be the 'Apostle of the Gentiles' (ch. ix.); the opening of the door of faith to the uncircumcised (ch. x., xi.); and lastly, the death of one and the deliverance of another of the leaders of the mother church at Jerusalem, which then ceases to be the chief subject of the history (ch. xii.)

The second portion, starting from Antioch, the great centre of the Gentile church, begins with another interposition of the Holy Spirit, and follows the journeys of Paul, who everywhere addresses himself first to the Jews, but is everywhere rejected and persecuted by them; while Gentiles crowd to hear the word, so that numerous churches rise up under his ministry in the chief seats of heathen civilization (ch. xiii.—xx.) At last, when he visits Jerusalem in circumstances peculiarly fitted to conciliate his countrymen, he is finally driven thence; and after a remarkable series of defences of himself and his doctrine, is sent as a prisoner to Rome, the metropolis of the Gentile world. Even there he once more appeals to his countrymen, closing with the ancient prophetic lamentation over their wilful blindness, and a declaration that 'the salvation of God is sent unto the Gentiles, and that they will hear it' (ch. xxi.—xxviii.)

Out of his numerous discourses on these missionary journeys, a few are selected as specimens of his line of argument and manner of address to different classes of hearers. That in the synagogue in Pisidia (ch. xiii.) is an example of his addresses to the Jews; that at Lystra (ch. xiv.) contains the arguments which he used to the ruder heathen; that at Athens (ch. xvii.) those which were adapted to the more educated Greeks; and that at Miletus (ch. xx.) his admonitions to the pastors of his widely-scattered converts.

This sketch of the contents of this book shows that so far from being, as some have thought, an unsystematic collection of certain facts with which the writer happened to have become acquainted, it is a selection made, with comprehensive design and accurate judgment, under the guidance of the Holy Spirit, out of a large range of apostolic movements, which must have been within the knowledge of one who had 'perfect understanding of all things from the very first,' and who had had much intercourse with those 'who from the beginning were eye-witnesses and ministers of the word' (Luke i. 2, 3).

The Book of Acts contains very few notes of time; but its chronology can be partially arranged by the help of Paul's Epistles and other narratives, especially that of Josephus. It extends over a period of about 32 or 33 years, comprised between our Lord's ascension, A. D. 31, and the second year of Paul's imprisonment at Rome, A. D. 63. The events of ch. xii. are fixed by the death of Herod in A. D. 44; and those of ch. xxv. by the appointment of Festus in A. D. 60. Stephen's martyrdom (ch. vii.) probably occurred in A. D. 36 or 37, between Pilate's removal and the arrival of his successor; and Paul's escape from Damascus (ch. ix. 25), whilst that city was subject to Aretas (2 Cor. xi. 32, 33), was, most likely, in the earlier years of the emperor Caius, A. D. 38, 39. Paul's first visit to Jerusalem (ch. ix. 26; Gal. i. 18) would therefore occur about A. D. 40; and his third (ch. xv.; Gal. ii. 1) about A. D. 50 or 51. For other dates, see Chronological Table on page 1291.

Introduction; our Lord's last instructions to his disciples, and his ascension.

1 THE[1] former treatise have I made, O [a]Theophilus, of all that Jesus began[2]
2 both to do and teach, [b]until the day in which he was taken up, after that he, [c]through the Holy Ghost,[3] [d]had given commandments unto the apostles whom

[a] Lk. 1. 1—4.
[b] Mk. 16. 19; Lk. 24. 51.
[c] John 20. 22, 23.
[d] ch. 10. 41, 42; Mt. 28. 19, 20.

1 The writer begins by referring his friend Theophilus to his 'former narrative' of the commencement of the Divine work, the progress of which he proposes now to relate (vers. 1, 2). He repeats the account of our Lord's ascension (see Luke xxiv. 50, 51), with some further details (3—11); gives the names of the apostles and the numbers of their adherents; and relates their constancy in prayer, and the election of a new apostle in the place of Judas (12—26).

2 Our Lord, when on earth, began the work in person. He afterwards carried it forward by his apostles, under the constant agency of his Spirit: comp. Heb. ii. 3.

3 Our Lord, as *man*, was by the laws of human nature dependent on the Holy Spirit (see John iii. 34; Luke iv. 1); and as Messiah, he was filled with the Holy Spirit for the full discharge of his official duties (ch. x. 38; Isa. lxi. 1; Heb. ix. 14); one of which was the choice, commission, and effectual instruction of his apostles.

3 he had chosen. [e]To whom also he showed himself alive after his passion[1] by
many infallible proofs,[2] being seen of them forty days,[3] and [f]speaking of the
4 things pertaining to the kingdom of God.[4] [g]And, being assembled together with
them, [he] commanded them that they should not depart from Jerusalem,[5] but
5 wait for the promise of the Father,[6] [h]which, *saith he*, ye have heard of me; [i]for
John truly baptized with water; [k]but ye shall be baptized with the Holy Ghost[7]
not many days hence.
6 When they therefore were come together, they asked of him, saying, Lord, wilt
7 thou at this time [l]restore again the kingdom to Israel?[8] And he said unto
them, [m]It is not for you to know the times or the seasons, which the Father
8 hath put in his own power.[9] [n]But ye shall receive power, after that the Holy
Ghost is come upon you: and [o]ye shall be witnesses unto me both [p]in Jerusalem,
and in all Judæa, and [q]in Samaria, and [r]unto the uttermost part of the earth.[10]
9 [s]And when he had spoken these things, while they beheld, he was taken up;
and a cloud received him out of their sight.[11]
10 And while they looked stedfastly toward heaven as he went up, behold, two
11 men[12] stood by them [t]in white apparel; which also said, [u]Ye men of Galilee, why
stand ye gazing up into heaven? This same Jesus, which is taken up from you
into heaven, [x]shall so come in like manner[13] as ye have seen him go into heaven.
12 [y]Then returned they unto Jerusalem from the mount called Olivet,[14] which is
13 from Jerusalem a sabbath day's journey.[15] And when they were come in, they
went up into an upper room,[16] where abode both Peter,[17] and James, and John,
and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of
14 Alphæus, and [z]Simon Zelotes, and [a]Judas *the brother* of James. [b]These all
continued with one accord[18] in prayer and supplication, with [c]the women,[19] and
Mary the mother of Jesus,[20] and with [d]his brethren.[21]

Appointment of a new apostle in the place of Judas.

15 AND in those days[22] Peter[23] stood up in the midst of the disciples, and said,
16 (the number[24] of the names together were about an hundred and twenty,) Men
and brethren, this Scripture must needs have been fulfilled,[25] [e]which the Holy
Ghost by the mouth of David [f]spake before concerning Judas, [g]which was guide
17 to them that took Jesus. For [h]he was numbered with us, and had obtained part
18 of this ministry. [i]Now this man purchased[26] a field with [k]the reward of
iniquity; and falling headlong,[27] he burst asunder in the midst, and all his bowels

[e] Mk. 16. 14; John 20. 19, 20, 26; 21. 1—14.
[f] Lk. 24. 44—48.
[g] Lk. 24. 49.
[h] Lk. 24. 49; John 14. 16, 17, 26; 15. 26.
[i] ch. 11. 16; Mt. 3. 11.
[k] ch. 2. 1—4; Joel 3. 28.
[l] Gen. 49. 10; Is. 1. 26; Dan. 7. 27.
[m] Deu. 29. 29; Mt. 24. 36; 1 Thes. 5. 1, 2.
[n] ch. 2. 1, 4; Lk. 24. 49.
[o] ch. 2. 32; John 15. 27.
[p] ch. 3. 26; 13. 46.
[q] ch. 8. 5—25.
[r] ch. 13. 47; Mt. 24. 14; Ro. 10. 18.
[s] Lk. 24. 51.
[t] ch. 10. 3, 30; Mt. 28. 3; comp. with John 20. 12.
[u] ch. 2. 7.
[x] Dan. 7. 13, 14; Zec 14. 4; Lk. 21. 27.
[y] Lk. 24. 52.
[z] Lk. 6. 15.
[a] Mt. 10. 3, Jude 1.
[b] ch. 2. 1, 46.
[c] Mt. 27. 55, 56; Lk. 24. 10.
[d] Mt. 13. 55.
[e] see refs. 2 Sam. 23. 2.
[f] Ps. 41. 9; John 13. 18.
[g] Lk. 22. 47.
[h] Mt. 10. 4; Lk. 6. 16.
[i] Mt. 27. 3—10.
[k] Mt. 26. 15.

1 Or, 'after that he suffered' death.
2 See note on Matt. xxviii. 1.
3 At different times during this period.
4 See notes on vers. 6, 7, and on Matt. iii. 2.
5 Just before his ascension (Luke xxiv. 47, 49).
6 See notes on Luke xxiv. 49; John xiv. 16, 17.
7 'With water' as an outward symbol; but 'in the Holy Ghost' as the essential element of spiritual life. So in Luke iii. 16.
8 The question refers chiefly to the 'time' (see ver. 7); but it implies a hope that the restoration of the Hebrew monarchy would be one result of the Lord's work.
9 Rather, 'which the Father fixed (or settled) in [the exercise of] his own authority.' He will not reveal these secrets of His government; but He will give you 'power' by 'the Holy Ghost coming upon you' to fit you for your own special privilege and duty as my witnesses to the world (ver. 8). See John xv. 27.
10 Their work is here designated in its *beginning, progress*, and *ultimate extent*; corresponding to the great periods of the following history. See note on Matt. x. 5.
11 Compare Luke xxiv. 51. Our Lord did not simply *disappear*, as on former occasions (see Luke xxiv. 31, etc.); but 'as they were looking, he was raised up, and a cloud (the symbol of the Divine presence, Psa. civ. 3) took him away from their eyes,' or sight.
12 Angels in human form (comp. Luke xxiv. 4, with John xx. 12). Or, perhaps, Moses and Elijah, who had once before come to attend our Lord (Luke ix. 30).
13 Visibly in person as a man.
14 Probably from the eastern slope of the Mount of Olives, near Bethany (Luke xxiv. 50).
15 Rather, 'which is near Jerusalem, having [a distance of] a sabbath's walk;' about seven furlongs, the extent to which the Jews allowed themselves to go on the sabbath. It is said to have been fixed by the distance from the tabernacle to the extremity of the camp in the wilderness.
16 Rather, '*the* upper room,' where they daily met together for prayer and converse. It may have been the 'upper room' which had been chosen by our Lord (Matt. xxvi. 18) for the celebration of the Passover.
17 See note on Matt. x. 2.
18 With entire harmony of feelings.
19 Rather, simply 'with women;' *i. e.* women as well as men.
20 Mary here appears for the last time in Scripture; and is mentioned only as uniting with the disciples in prayer; not as exercising any sort of authority, not even as giving counsel to the apostles.
21 See notes on Matt. xiii. 55; John vii. 2—5.
22 Between the ascension of our Lord and Pentecost.
23 Peter appears foremost in speech and action among the apostles, both in their internal counsels, and in their intercourse with the people; but we never find him claiming or exercising any authority either over the rest, or independently of them.
24 Rather, 'the multitude;' implying that this was a general gathering of most, if not all in Jerusalem who were known by 'name' as disciples. There were many more in Galilee: see 1 Cor. xv. 6.
25 See note on Matt. i. 22.
26 Either, he caused it to be purchased (Matt. xxvii. 3—7); or, 'he gained;' *i. e.* from the price of his treachery 'he gained' only 'a field,' where blood was paid for blood. Hence the name given to it: compare Matt. xxvii. 3—8.
27 That is, he fell forward on his face. Compare Matt. xxvii. 5. In the absence of further details, it may be supposed, that in throwing himself from a precipice, he broke the rope by which he intended to strangle himself, fell forward, and was dashed to pieces. In Matt. xxvii. 5, his own act is told, showing that he felt himself accursed (Deut. xxi. 23); here his additional sufferings and the actual cause of death are narrated.

19 gushed out. (And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue,[1] Aceldama, that is to say, The field
20 of blood.) For[2] it is written in the book of Psalms, 'Let his habitation be desolate, and let no man dwell therein' [Psa. lxix. 25]: and 'his bishopric[3]
21 let another take' [Psa. cix. 8]. Wherefore of these men[4] which have companied
22 with us all the time that the Lord Jesus went in and out among us, [l]beginning from the baptism[5] of John, unto that same day that he was taken up from us, must one be ordained[6] [m] to be a witness with us of his resurrection.

23 And they appointed[7] two, Joseph called [n]Barsabas, who was surnamed
24 Justus, and Matthias.[8] And [o]they prayed, and said, Thou, Lord,[9] [p]which knowest the hearts[10] of all *men*, show whether of these two thou hast chosen,[11]
25 that he may take part[12] of this ministry and apostleship, from which Judas by
26 transgression fell, [q]that he might go to his own place. And [r]they gave forth their lots;[13] and the lot fell upon Matthias; and he was numbered with the eleven apostles.

The gift of the Holy Spirit at Pentecost; Peter's address to the multitude, and its results.

2 AND[14] when the day of Pentecost[15] was fully come, [s]they were all[16] with
2 one accord in one place.[17] And suddenly there came a sound from heaven [t]as of a rushing mighty wind,[18] and [u]it filled all the house where they were sitting.
3 And there appeared unto them cloven tongues like as of fire, [x]and it sat upon
4 each of them. And [y]they were all filled with the Holy Ghost, and began [z]to speak with other tongues,[19] [a]as the Spirit gave them utterance.

[l] Mt. 3. 13.
[m] ch. 4. 33; John 15. 27; 1 John 1. 1—3.
[n] ch. 15. 22.
[o] ch. 13. 2, 3.
[p] see refs. 1 Chr. 28. 9; John 16. 30; Rev. 2. 23.
[q] Mt. 25. 41, 46; 26. 24; John 17. 12.
[r] see refs. Num. 26. 55; Jos. 7. 16; Pro. 16. 33.
[s] ch. 1. 14.
[t] 1 Ki 19. 11, 12.
[u] ch. 4. 31.
[x] Mt. 3. 11.
[y] ch. 1. 5; John 14. 26.
[z] ch. 10. 46; 19. 6; Mk 16. 17.
[a] Ex. 4. 11, 12; Jer. 1. 7—9; Mic. 3. 8; Mt. 10. 19, 20.

1 The western Aramaic or Syriac, which was spoken by the Jews after their captivity in Babylon.

2 This refers to ver. 16: the Scripture concerning Judas must be fulfilled; for, etc.

3 Rather, 'charge,' or 'office.'

4 A personal knowledge of what the Lord had done and taught was a necessary qualification for an apostle, as his first duty was that of a witness. See John xv. 27; Mark iii. 14, and notes.

5 That is, the *ministry* of John, so called from its distinctive rite. Just as it was closing, our Lord began his public work, of which his 'resurrection' was the crowning act and evidence; and it was preached as such to Jews and Gentiles (ch. ii. 32; xvii. 31).

6 The original is simply, 'must one become a witness.'

7 They (probably the whole company) set up (*i. e. nominated*) two; who may have been the only persons within reach, possessing the necessary qualifications.

8 Nothing more is known of either Barsabas or Matthias. They may have belonged to 'the seventy' (Luke x. 1); as the disciples would naturally prefer such as had already been distinguished by Christ himself. Joseph being a common name, his patronymic Barsabas (son of Saba) is added, as well as his Roman name 'Justus.' The Jews when among Gentiles commonly used a Gentile name, bearing some resemblance to their Hebrew names: see ch. xiii. 9.

9 Probably addressed to the glorified Saviour who had appointed the other eleven.

10 And canst therefore point out the fit man. Comp. ch. xv. 8, and John xxi. 17.

11 Rather, 'announce him whom thou hast chosen out of these two;' *i. e.* by the falling of the lot upon him (see ver. 26).

12 Or, 'place.' Judas, forfeiting 'the position' of which he had proved himself unworthy, went to 'the place' for which he had shown himself fit. The future punishment of the wicked is not of arbitrary appointment, but is suited to character.

13 Rather, according to the best reading, 'lots for them,' *i. e.* for those who were nominated. Their names were probably written on two tablets, which were shaken in a vessel, or in the lap of a robe (see Prov. xvi. 33), and he whose lot leaped or 'fell' out first, was the person designated. This usage was very ancient (see refs.); but no subsequent instance of it occurs in the New Testament.

14 In fulfilment of our Lord's promise, the Holy Spirit comes forth, preceded and accompanied by astonishing signs, particularly the gift of tongues (ch. ii. 1—4); a marvellous endowment, which the multitude of foreign Jews then assembled, who spoke these languages, could test and did appreciate, notwithstanding the scoffs of some present (5—13). But Peter vindicates the speakers, and shows that this is the fulfilment of ancient prophecy (14—21); and the fruit of the resurrection and exaltation of Him whom they had crucified, but whom God has now glorified as Lord and Messiah (22—36). He then encourages the awakened and penitent hearers to receive Jesus; and three thousand are added to the church (37—41), and live together in holy love and devotion (41—47).

15 Respecting the festival of Pentecost, see Lev. xxiii. 16, and note. This day was peculiarly appropriate for this extraordinary Divine interposition because of the great numbers of foreign as well as native Jews who then assembled for worship. So that as a large multitude had witnessed our Lord's deepest humiliation, a multitude perhaps even larger might witness this proof of his glory. Whether the day fell on the Jewish sabbath, or on the first day of the week, depends upon the time of our Lord's last Passover (see note on John xiii. 1).

16 Probably all the disciples of Christ who were in Jerusalem at the time.

17 This was most likely the 'upper room' where they had been meeting: see ch. i. 13, and note.

18 First came an extraordinary wind-like *noise* which filled the house; preparing them for the still more extraordinary *sight* of bright fire-like tongues or flames, 'distributed' (not *cloven*), so that one 'rested upon each one of them' who were assembled (ver. 1). These were the outward and appropriate symbols of the spiritual power communicated (ver. 4).

19 These were clearly the vernacular languages of the nations mentioned in vers. 8—11; and the wonder was that they were spoken by illiterate Galileans (ver. 7). The gift seems to have been possessed only in such measure, time, and manner 'as the Spirit gave them to utter.' The expressions were probably chiefly those of prayer and praise (1 Cor. xiv. 13—16; Acts x. 46) respecting 'the great things of God' (ver. 11), and were uttered with much excitement (ver. 13). The gift was designed rather to produce attention and conviction than to give instruction in Christian truth (1 Cor. xiv. 22). See notes on 1 Cor. ch. xii., xiv. As a *miracle* it was specially adapted to prove the reality of an extraordinary spiritual influence, which might otherwise have been denied or doubted; while as a *symbol* it might remind the disciples of their Lord's last commission to preach to 'all nations,' and indicate that the unity which mankind had lost in 'the confusion of tongues' (Gen. xi. 7—9) was to be restored by the gospel (1 Cor. xii. 13; Col. iii. 11).

5 And there were dwelling[1] at Jerusalem Jews, devout men,[2] out of every
6 nation under heaven.[3] Now when this was noised abroad,[4] the multitude came
together; and [they] were confounded, because that every man heard them speak
7 in his own language.[5] And they were all amazed and marvelled, saying one to
8 another, Behold, are not all these which speak [b] Galilæans?[6] And how hear we
9 every man in our own tongue, wherein we were born; Parthians,[7] and Medes,
and Elamites,[8] and the dwellers in Mesopotamia, and in Judæa, and [c] Cappadocia,
10 in [d] Pontus, and Asia,[9] [e] Phrygia, and [f] Pamphylia, in Egypt,[10] and in the parts
of Libya about [g] Cyrene, and [h] strangers of Rome,[11] Jews and [i] proselytes,
11 [k] Cretes and [l] Arabians—we do hear them speak in our tongues the wonderful
12 works of God? And they were all amazed, and were in doubt, saying one
13 to another, What meaneth this? Others mocking[12] said, These men are full of
new wine.[13]

14 But Peter, standing up with the eleven,[14] lifted up his voice, and said unto
them,[15] Ye men of Judæa, and all *ye* that dwell at Jerusalem, be this known
15 unto you, and hearken to my words. For these are not drunken, as ye suppose,
16 [m] seeing it is *but* the third hour of the day.[16] But this is that which was
17 spoken by the prophet Joel;[17] 'And it shall come to pass [n] in the last days, saith
God, [o] I will pour out my Spirit upon all flesh: and your sons and [p] your
daughters shall prophesy, and your young men shall see visions, and your
18 old men shall dream dreams. And on my servants and on my handmaidens I
19 will pour out in those days of my Spirit; [q] and they shall prophesy. And I will
show wonders in heaven above, and signs in the earth beneath; blood, and fire,
20 and vapour of smoke: [r] the sun shall be turned into darkness, and the moon into
21 blood, before that great and notable day of the Lord come. And it shall come to
pass, *that* [s] whosoever shall call on the name of the Lord shall be saved'
[Joel ii. 28—32].

22 Ye men of Israel, hear these words;[18] Jesus of Nazareth,[19] a man approved of
God[20] among you [t] by miracles and wonders and signs, [u] which God did by him
23 in the midst of you, as ye yourselves also know: him, [x] being delivered by the
determinate counsel[21] and foreknowledge of God, ye have taken and by wicked
24 hands[22] have crucified and slain: [y] whom God hath raised up, having loosed the

b ch. 1. 11.
c see 1 Pet. 1. 1.
d ch. 18. 2.
e ch. 16. 6; 18. 23.
f ch. 13. 13; 14. 24.
g ch. 11. 20.
h ch. 18. 2.
i ch. 6. 5; 13. 43.
k Tit. 1. 5.
l Gal. 1. 17.
m 1 Thes. 5. 7.
n Is. 2. 2; Heb. 1. 2; 2 Pet. 3. 3.
o ch. 10. 45; Is. 44. 3; Ezek. 11. 19; 36. 27; Zec. 12. 10.
p ch. 21. 9.
q 1 Cor. 12. 10, 28; 14. 1, etc.
r Mk. 13. 24; Lk. 21. 25
s Ro. 10. 13.
t Mt. 11. 2—6; John 3. 2; 6. 14.
u Mt. 12. 28.
x Dan. 9. 24—27; Lk. 22. 22; 24. 44; 1 Pet. 1. 20.
y ch. 4. 10; 13. 30, 34; Ro. 6. 4; 1 Cor. 15. 15; 2 Cor. 4. 14; Gal. 1. 1; Col. 2. 12; 1 Pet. 1. 21.

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1 Either as residents or as visitors.

2 Religious men, looking for the 'Consolation of Israel' (Luke ii. 25); consequently competent and trustworthy witnesses.

3 See 'Sketch of the History of the Jews,' p. 1050.

4 Or, 'when this voice was made:' referring either to the rushing sound (ver. 2), or to the *voice of the disciples* speaking in other tongues.

5 Spoken either by one or more of the disciples.

6 The prominent persons being Galileans, the rest were supposed to be so. They were all Palestinian Jews.

7 Vers. 9—11 may be regarded either as the sum of what all the speakers said, or as a parenthetical explanation by Luke. The list contains most of the countries in which Jews were dispersed; and it proceeds in geographical order, beginning at the north-east, and passing to the west and south. Comp. Isa. xi. 11, etc.

8 The eastern part of the old Persian empire (including Parthia, Media, and Elamitis) formed the new Parthian kingdom, which became a formidable rival of the Romans in Asia.

9 'Asia' here, and everywhere else in the New Testament, signifies Proconsular Asia, the Roman province, which lay along the western shore of Asia Minor, and had Ephesus for its capital.

10 The Jews were so numerous in Egypt that at Alexandria they occupied two out of the five districts of the city. 'Libya' means here the district on the west of Egypt, including Cyrene, a large and beautiful city, near the Mediterranean. The Cyrenian Jews (Matt. xxvii. 32) had a synagogue of their own in Jerusalem (ch. vi. 9).

11 The 'strangers of Rome' were Roman Jews residing or sojourning at Jerusalem. The distinction between 'Jews' *by birth* and 'proselytes,' or *Gentile converts* to the Jewish faith, applies to the whole catalogue.

12 The mockers may have been native Jews whose prejudices made them quick to regard these strange languages as an unintelligible jargon. Comp. 1 Cor. xiv. 23.

13 Rather, 'sweet wine;' the name given to fermented wines in which the sweetness was retained by a peculiar process, and some of which were unusually strong.

14 The apostles came forward from the great body of believers, and Peter spoke in the name of them all (see note on ch. i. 15). The others may have spoken also to several companies of persons.

15 Peter addresses specially the 'men of Judæa.' He repudiates the charge of drunkenness (vers. 14, 15); shows the great miracle of that day to be the fulfilling of a signal prophecy (16—21); and then demonstrates the Messiahship of Jesus (22—36).

16 Nine o'clock A.M. None but the lowest revellers would be drunken so early: see Isa. v. 11.

17 See Joel ii. 28—32, and notes. The quotation agrees very nearly with the Septuagint version; but the words 'the last days' appear to be supplied from Isa. ii. 2, on which see note. The prophecy began to be signally fulfilled in this miraculous display of the Holy Spirit's power; but its accomplishment is to go on throughout the Christian dispensation, until the coming of 'the day of the Lord' (see Matt. ch. xxiv., and notes).

18 Peter bespeaks his hearers' candid attention to facts which prove that the Lord on whom men are to call for salvation (vers. 21, 36) is 'Jesus the Nazarene;' whose miracles, death, resurrection, and exaltation to glory were all designed and accomplished by God to accredit and constitute him 'Lord and Christ.'

19 Rather, 'Jesus the Nazarene.' This very name of reproach was a fulfilment of prophecy: see Matt. ii. 23, and note.

20 Rather, 'a man, from God accredited to you,' etc. His miracles displayed power, excited wonder, and illustrated, as well as confirmed, his Divine mission.

21 Your wickedness in crucifying Jesus has fulfilled, not your purposes, but God's wise and gracious design.

22 Literally, 'by the hand of men without law (*i. e.* Gentiles: see John xviii. 31; 1 Cor. ix. 21), having nailed up ye slew.' It was a great aggravation of the crime of Israel that they gave up their Messiah to the cruelty of the Gentiles.

pains of death:[1] because [z]it was not possible[2] that he should be holden of it.
25 For David speaketh concerning him,[3] 'I foresaw[4] the Lord always before my
26 face, for he is on my right hand, that I should not be moved. 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
28 One to see corruption. Thou hast made known to me the ways of life; thou
shalt make me full of joy with thy countenance' [Psa. xvi. 8—11, *Sept.*]
29 Men *and* brethren, let me freely speak[5] unto you of the patriarch David,
that he is both dead and buried, and his sepulchre is with us unto this day.[6]
30 Therefore [a]being a prophet, [b]and knowing that God had sworn with an oath to
him, that of the fruit of his loins, according to the flesh, he would raise up Christ
31 to sit on his throne;[7] he seeing this before spake of the resurrection of Christ,[8]
32 that his soul was not left in hell, neither his flesh did see corruption. This
33 Jesus hath God raised up, [c]whereof we all[9] are witnesses. Therefore [d]being by[10]
the right hand of God exalted, and [e]having received of the Father the promise of
34 the Holy Ghost, he [f]hath shed forth this, which ye now see and hear. For
David is not ascended into the heavens: but he saith himself, [g]'The LORD said
35 unto my Lord, Sit thou on my right hand, [h]until I make thy foes thy footstool.'
36 [Psa. cx. 1, *Sept.*] Therefore let all the house of Israel know assuredly, that
God hath made that same Jesus, whom ye have crucified, both Lord and Christ.[11]
37 Now when they heard *this*, [i]they were pricked in their heart,[12] and said unto
Peter and to the rest of the apostles, Men *and* brethren, [k]what shall we do?
38 Then Peter said unto them, [l]Repent,[13] and [m]be baptized every one of you [n]in
the name of Jesus Christ for the remission of sins, [o]and ye shall receive the
39 gift of the Holy Ghost. For [p]the promise is unto you, and [q]to your children,
and [r]to all that are afar off,[14] *even* [s]as many as the Lord our God shall call.—
40 And with many other words did he testify and exhort, saying, [t]Save yourselves[15]
from this untoward generation.
41 Then they that gladly received his word[16] were baptized: and the same day
there were [u]added *unto them* about three thousand souls.

Earnestness, benevolence, and joy of the disciples, and increase of the church.

42 AND they continued stedfastly in the apostles' doctrine[17] and fellowship, and
43 [x]in breaking of bread,[18] and in prayers. And fear came upon every soul.[19] And
44 [y]many wonders and signs were done by the apostles. And all that believed were

[z] John 1. 4 5. 26; 10. 18.

[a] ch. 1. 16.
[b] Ps. 72; Lk. 1. 31—33, 69; John 18. 36, 37.

[c] ch. 1. 8.
[d] Eph. 1. 20—23; Phil. 2. 9.
[e] ch. 1. 4; Lk. 24. 49; John 14. 16, 26; 15. 26.
[f] ch. 10. 45.
[g] Heb. 1. 13; 12. 2.
[h] Eph. 1. 22.

[i] Zec. 12. 10; John 16. 8, 9.
[k] ch. 9. 5, 6; Lk. 3. 10.
[l] ch. 3. 19; Lk. 24. 47.
[m] ch. 22. 16; Mt. 28. 19.
[n] Ro. 6. 3.
[o] ch. 8. 15—17.
[p] Ge. 12. 1—3; 17. 7, 8; Jer. 32. 39, 40.
[q] Is. 44. 3; Joel 2. 28.
[r] ch. 10. 45; Zec. 6. 15; Eph. 2. 13—22.
[s] Heb. 3. 1; 2 Pet. 1. 10.
[t] 2 Cor 6. 17.

[u] ch. 5. 14.

[x] Lk. 22. 19; 1 Cor. 10. 16.
[y] ch. 5. 12; Mk. 16. 17.

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1 'Pains of death' is derived from the Septuagint rendering of Psa. xviii. 4; cxvi. 3.

2 It was impossible particularly because of God's plan and purpose, as shown in the following quotation.

3 See notes on Psalm xvi.

4 Rather, 'I saw before' me; *i. e.* I gazed at.

5 Peter entreats a patient hearing whilst he shows that all this could not refer to David, the founder of the royal house, because he had not been raised from the dead. 'Then' (ver. 30) it *must have* been of the Messiah that David spoke prophetically when he said that his soul was not left in hell, etc. And (32—36) he in whom this is historically fulfilled is Jesus of Nazareth. Comp. ch. xiii. 35—37.

6 David's sepulchre on Mount Zion (see 1 Kings ii. 10; Neh. iii. 16), was well known. Josephus relates that both Hyrcanus and Herod opened and plundered it (Antiq. vii. 15. 3). It remained till the time of Adrian.

7 The best manuscripts read, 'of the fruit of his loins one should sit on his throne,' *i. e.* in perpetuity. See 2 Sam. vii. 11—16; Psa. lxxxix. 3, 4; cxxxii. 11.

8 Rather, 'of *the* Christ,' the long-promised Messiah.

9 Not only the apostles, but multitudes of others (see 1 Cor. xv. 6). In ver. 33, Peter proceeds to speak of Christ's ascension; thus explaining the outpouring of the Holy Spirit, which the people had witnessed.

10 It is God's power which has exalted him. Or it may be '*to* the right hand;' the place of dominion (see Psa. cx. 1; Col. iii. 1; Heb. i. 3; x. 12), as His fulfilment of God's promise (ch. i. 4) in this Divine gift clearly shows. 'For David is not ascended,' etc. But he calls him who is ascended 'my Lord:' see Psa. cx., and Matt. xxii. 42, and notes.

11 Or more emphatically, 'God hath made him both Lord (ver. 21) and Christ (ver. 31)—this Jesus whom ye crucified.

12 They were convinced that he whom they had crucified was Israel's promised Deliverer; and they feared whether there could be salvation from the consequences of such impiety.

13 This is in effect what the Baptist (see Mark i. 4, and note) and our Lord (Mark i. 15) had preached; but baptism, the symbol of faith 'on the name of Jesus,' and of submission to him, stands for the direct and simple call to 'believe the gospel;' and the promise of the Holy Spirit, whose wondrous power they even now saw and felt, is encouragingly added.

14 The blessings of the gospel are not confined to one age or nation. The apostles evidently believed that the Gentiles would be converted: it was their conversion *as Gentiles* which they had yet to learn (see ch. x., xi., and notes).

15 Rather, 'Be saved from this crooked (or *perverse*) generation:' see Deut. xxxii. 5. Separate yourselves from the mass of unbelievers, that you may be saved from their doom (comp. 2 Cor. vi. 17).

16 Rather, 'So they accepting his word,' etc. It is implied that most of the hearers welcomed the exhortation.

17 Rather, 'were closely attending to the *teaching* of the apostles (see Matt. xxviii. 20), and to fellowship' (*i. e.* to the expression of the inward feeling of brotherhood in supplying each other's temporal necessities: see ver. 45, and ch. iv. 32—35). The same word is rendered 'fellowship' here, 'contribution' in Rom. xv. 26, and to 'communicate' in Heb. xiii. 16.

18 Perhaps commemorating the Lord's death at their daily social meals (see ver. 46).

19 The infant church was guarded from outward foes by the awe inspired by the miracles wrought; whilst constant intercourse and reciprocation of unselfish kindness cemented the union within.

45 together, and [z] had all things common;[1] and [a] sold their possessions and goods,
46 and [b] parted them to all *men*, as every man had need. And they, continuing daily with one accord [c] in the temple,[2] and breaking bread from house to house,[3]
47 did eat their meat[4] with gladness and [d] singleness of heart,[5] praising God, and [e] having favour with all the people.[6] And [f] the Lord added to the church daily such as should be[7] saved.

Miraculous healing of a lame man; Peter's address to the people; imprisonment of Peter and John; their testimony before the council, and their triumphant release.

3 NOW[8] Peter and John[9] went[10] up together into the temple at the hour of
2 prayer, [g] *being* the ninth *hour*.[11] And [h] a certain man lame from his mother's womb was carried,[12] whom they laid daily at the gate of the temple which is
3 called Beautiful,[13] [i] to ask alms of them that entered into the temple; who seeing
4 Peter and John about to go into the temple asked an alms. And Peter, fastening
5 his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them.
6 Then Peter said, [k] Silver and gold have I none; but such as I have give I thee;
7 [l] In the name of Jesus Christ of Nazareth[14] rise up and walk. And he took him by the right hand, and lifted *him* up: and immediately his feet and ancle bones[15]
8 received strength. And he [m] leaping up stood, and walked, and entered with them into the temple, walking, and leaping,[16] and praising God.
9, 10 And all the people saw him walking and praising God: and they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.
11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch [n] that is called Solomon's,[17] greatly wondering.
12 And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? Or why look ye so earnestly on us, [o] as though by our own
13 power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, [p] hath glorified his Son[18] Jesus; whom ye delivered up, and [q] denied him in the presence of Pilate, when he was
14 determined to let *him* go.[19] But ye denied the Holy One and the Just,[20] [r] and
15 desired a murderer to be granted unto you; and killed the Prince[21] of life,
16 whom God hath raised from the dead; [s] whereof we are witnesses. And his

[z] ch. 4. 32, 34; 2 Cor. 8. 14, 15; 9. 6—15.
[a] ch. 4. 34—37.
[b] see refs. Pro. 11. 24, 25; Is. 58. 7; 1 John 3. 17.
[c] ch. 5. 42; Lk. 24. 53.
[d] Mt. 6. 22; Ro. 12. 8, *Gr.*; 2 Cor. 1. 12; Col. 3. 22.
[e] Ro. 14. 18.
[f] ch. 5. 14; 11. 24.
[g] Dan. 9. 21.
[h] ch. 14. 8.
[i] John 9. 8.
[k] 2 Cor. 6. 10.
[l] ch. 4. 7, 10; Mt. 7. 22; Mk. 16. 17.
[m] Is. 35. 6.
[n] ch. 5. 12; John 10. 23.
[o] see ch. 14. 11—15; Ge. 41. 16.
[p] John 12. 16; 17. 1.
[q] Mt. 27. 20.
[r] Lk. 23. 18, 19.
[s] ch. 1. 22; 2. 32.

1 In the first outburst of Christian love and zeal the believers followed the example of our Lord and his apostles, who evidently had all their property in common stock, out of which their expenses were defrayed. But this arrangement was plainly voluntary on the part of each individual (see ch. v. 4). It does not appear to have been adopted in any other church established by the apostles. See Gal. ii. 10; 1 Tim. vi. 8, 17—19. It may have been intended to meet the necessities of those who had come to the festival at Jerusalem, and who after their conversion remained to attend upon the teaching and religious services of the apostles.

2 Probably at the usual hours of prayer: see ch. iii. 1. The apostles still observed the Mosaic laws and worship.

3 Rather, 'at their homes,' as distinguished from 'in the temple.'

4 Rather, 'partook of *food*.'

5 That is, singleness of purpose, aim, and motive; a peculiar characteristic of the *early stages* of remarkable progress, both individual and social.

6 Popular favour has generally attended the first introduction of the gospel everywhere, until men have begun to feel the contrast between its principles and precepts, and their own character and conduct.

7 Literally, 'those being saved.'

8 The progress of the infant church seems to have gone on in peace, until Peter and John, having miraculously healed a lame man (ch. iii. 1—8), took occasion to address the astonished spectators; ascribing the power which had been put forth to Him whom the people had slain, but whom God had glorified, in fulfilment of his promises (9—18); and urging them to repentance by the hope of sharing the future blessedness of his true Israel (19—26). The address convinced many; but the priests and rulers seized and imprisoned the two apostles; and brought them before the Sanhedrim the next morning (ch. iv. 1—7). Peter again boldly ascribes all the glory of the miracle to Jesus, whom they had crucified, and assures them that through him alone can they obtain salvation (8—12). The council, confounded both by the courage of the apostles, and the proof of miraculous power, reluctantly dismiss them, after forbidding them in vain to preach (13—22). Their release occasions fresh praise in the church, and animates the disciples to pray for greater courage and greater powers (23—30); and God at once, by sensible signs, grants their prayer (31).

9 Peter and John, associated by our Lord as his more intimate companions, appear to have been united by a peculiar friendship. See ch. viii. 14; Luke xxii. 8; John xx. 3; xxi. 7, 20.

10 That is, 'were going.'

11 About three o'clock P. M. The Jews were accustomed to pray three times a day; at the third, sixth, and ninth hours.

12 Rather, 'was being carried.' Being brought daily to this public spot, he had become widely known.

13 This is supposed to be the gate described by Josephus (Bell. Jud. v. 5. 3; Antiq. xv. 11. 3); constructed chiefly of Corinthian brass.

14 Rather, 'the Nazarene.' The apostolical miracles were all performed in reliance on the authority and promise of Jesus (Mark xvi. 17, 18; John xiv. 12).

15 Rather, 'his *soles* and *ancles*.'

16 This was peculiarly wonderful, as he had been lame from his birth; and we all have to learn to walk and stand. Well might he refer it to God!

17 See note on John x. 22.

18 Rather, 'Servant' (and so in ver. 26, and ch. iv. 27, 30); a prophetic appellation of the Messiah (see Isa. xlii. 1; lii. 13; liii. 11). Another word is used where Jesus is spoken of as the '*Son* of God.'

19 See note on John xviii. 31. The circumstances which aggravated their guilt are here convincingly dwelt upon.

20 By the judgment of Pilate and your own consciences.

21 Rather, 'Author,' as in Heb. xii. 2. Comp. John i. 4; v. 26; x. 11, 28.

name[1] '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.[2]

17 And now, brethren, I [u] wot that through ignorance[3] ye did *it*, as *did* also your
18 rulers. But those things, which God before had showed [x] by the mouth of all
19 his prophets, that Christ[4] should suffer, he hath so fulfilled. Repent ye therefore, and be converted,[5] [y] that your sins may be blotted out, when [6] the [z] times of
20 refreshing shall come from the presence of the Lord; and he shall send Jesus
21 Christ, which before was preached unto you: whom the heaven must receive until the times of [a] 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, [b] 'A Prophet shall the Lord your God raise up unto you of your brethren, like unto me;[7] him shall ye hear in all
23 things whatsoever he shall say unto you. And it shall come to pass, *that* every soul, which will not hear that Prophet, shall be destroyed from among the people'
24 [Deut. xviii. 15, 19]. Yea, and all the prophets from [c] Samuel[8] and those that
25 follow after, as many as have spoken, have likewise foretold of these days. [d] Ye are the children[9] of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, 'And in thy seed[10] shall all the kindreds of the
26 earth be blessed' [Gen. xxii. 18]. [e] Unto you first, God, having raised up his Son Jesus, sent him to bless you, [f] in turning away every one of you from his iniquities.[11]

4 And as they spake unto the people, the priests, and the [g] captain of the temple,[12]
2 and the Sadducees,[13] came upon them, [h] being grieved that they taught the people,
3 and preached through Jesus the resurrection from the dead. And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.

4 [i] Howbeit many of them which heard the word believed; and the number of the men was[14] about five thousand.

5 And it came to pass on the morrow, that their rulers, and elders, and
6 scribes,[15] and [k] Annas[16] 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
7 Jerusalem. And when they had set them in the midst, they asked, [l] 'By what power, or by what name,[17] have ye done this?

8 [m] Then Peter, filled with the Holy Ghost,[18] said unto them, Ye rulers of the

[t] ch. 14. 9; Mt. 9. 22; John 14. 12.

[u] see Ge. 21. 26.

[x] Ps. 22; Is. 50. 6; 53. 5, etc.; Dan. 9. 25; 1 Pet. i. 10, 11.

[y] see refs. Is. 43. 25.

[z] Ps. 72. 6—17; Is. 61. 1—3, 10; Mt. 11. 28, 29; 2 Thes. i. 7, 10.

[a] Is. 1. 26, 27; Mal. 3. 3, 4; Mt. 17. 11; Ro. 8. 18—25.

[b] see refs. Deu. 18. 15, 18, 19.

[c] ch. 13. 20; 1 Sam. 3. 20; 2 Sam. 7. 16.

[d] ch. 2. 39; Ro. 9. 4, 5, 8.

[e] ch. 13. 46; Lk. 24. 47.

[f] Is. 59. 20; Mt. 1. 21; Tit 2. 11—14.

[g] ch. 5. 24; Lk. 22. 4.

[h] ch. 23. 8; Mt. 22. 23.

[i] see Phil. i. 12—14.

[k] Lk. 3. 2; John 11. 49; 18. 13, 14.

[l] Mt. 21. 23; Lk. 20. 2.

[m] Lk. 12. 11, 12.

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1 The 'name' often stands for the person in all his attributes and offices.

2 'His name (as the *efficient cause*) on account of faith in his name (*i. e.* our faith as the *medium*), gave strength,' etc. And this 'faith [is wrought] through him' as its *author*, in the minds of the apostles; or perhaps of the cripple too. Comp. 1 Pet. i. 21.

3 The 'ignorance,' or moral blindness resulting from 'unbelief,' cannot be alleged as an excuse for wrong doing; for it is deeply guilty, and needs for its forgiveness the abounding of Divine grace (see 1 Tim. i. 13, 14): but it may be adduced as an encouragement to the convinced sinner; as it leaves him yet within the pale of God's mercy (see ch. xiii. 27; Luke xxiii. 34; 1 Cor. ii. 8, etc.) And the fact that it was the Divine purpose of *salvation* which his criminal act 'fulfilled,' though by no means extenuating his sin, is yet an encouragement to his repentance: comp. Gen. l. 20.

4 Rather, 'the Christ.' See Luke xxiv. 26, and note.

5 Literally, 'turn,' *i. e.* to God (Isa. vi. 10; Matt. xiii. 15).

6 Rather, '*in order that* seasons of refreshing *may come* from the presence of the Lord, and that he may send him who was foreappointed for you as Christ, even Jesus,' etc. You have long looked for the divinely predicted times of revival and 'restoration of all things' under your Messiah (see Deut. xviii. 15, quoted in vers. 22, 23; Isa. xxv. 1, 6; xxvi. 1, 19; Ezek. xxxvii. 1—14, etc., and notes; and comp. Luke i. 70): but they must be preceded by your personal repentance and conversion to him (Hosea, ch. xiv.; Zech. xii. 10), who has been exalted to heaven as Intercessor and Governor, there to complete his restoring work. When the repentance has become general, the restoration will soon be fulfilled: see Rom. xi. 25—32.

7 See notes on Deut. xviii. 15—19; John i. 21. The quotation is not verbally exact; and in ver. 23 the more specific punishment of exclusion from God's people (see Gen. xvii. 14, and note) is appropriately substituted for the general threat.

8 The next great prophet after Moses, and the first of a long succession who foretold the coming of Messiah (see Preface to the First Book of Samuel).

9 That is, the heirs of the promised blessings, under the old covenant. Therefore the gospel was preached 'first' to the Jews (ver. 26).

10 See Gen. xii. 3; Gal. iii. 16, and notes.

11 This last clause would preclude the fatal and favourite Jewish error, that the patriarchal promises and covenants would be fulfilled to Abraham's descendants without respect to personal repentance and conversion. If saved at all it must be *from* their sins, not *in* them.

12 See note on Luke xxii. 4; and Josephus, Bell. Jud. vi. 5. 3.

13 Respecting the Sadducees, see notes on Matt. iii. 7; xxii. 23. The Sadducees now became the leading opponents of the gospel, not only as the most powerful party politically, but also probably because they were 'vexed' that illiterate and unauthorized men should teach, and still more that they taught the doctrine of the resurrection as established 'in [the case of] Jesus' (comp. ch. xxiii. 6—8). Afterwards, when the Christians were suspected of disaffection to the law of Moses (ch. vi. 11), the Pharisees were aroused, and Saul's persecuting zeal was excited (ch. viii. 3; xxii. 3, 4; xxvi. 9).

14 Rather, '*became* five thousand;' this being probably the whole number who had avowed themselves believers.

15 Probably the Sanhedrim: see note on Matt. ii. 4.

16 Respecting Annas and Caiaphas, see notes on Matt. xxvi. 3, and John xviii. 13. John and Alexander were probably men of note in the Sanhedrim. On 'the race of chief priests,' see note on Matt. ii. 4.

17 See ch. iii. 6, 16, and notes. 'What mysterious power do you use; what name do you invoke?'

18 Another fulfilment of Matt. x. 20; Mark xiii. 11.

9 people, and elders of Israel, if we this day be examined of the good deed done to
10 the impotent man, by what means[1] he is made whole; be it known unto you
all, and to all the people of Israel, [n] that by the name of Jesus Christ of Nazareth,
whom ye crucified, whom God raised from the dead, *even* by him doth this man
11 stand here before you whole. [o] This[2] is 'the stone which was set at nought of
you builders, which is become [p] the head of the corner' [Psa. cxviii. 22].
12 [q] Neither is there salvation in any other: for there is none other name under
heaven given among men, whereby we must be saved.
13 Now when they saw the boldness[3] of Peter and John, [r] and perceived that they
were unlearned and ignorant[4] men, they marvelled; and they took knowledge
14 of them,[5] that they had been with Jesus. And beholding the man which was
15 healed standing[6] with them, they could say nothing against it. But [s] when
they had commanded them to go aside out of the council, they conferred among
16 themselves, saying, 'What shall we do to these men? for that indeed a notable
miracle hath been done by them *is* [u] manifest to all them that dwell in Jerusalem;
17 and we cannot deny *it*. But that it spread no further among the people, let us
straitly[7] threaten them, that they speak henceforth to no man in this name.
18 [x] And they called them, and commanded them not to speak at all nor teach in the
name of Jesus.
19 But Peter and John answered, and said unto them, [y] Whether it be right in the
20 sight of God to hearken unto you more than unto God, judge ye.[8] [z] For we
cannot but speak the things which [a] we have seen and heard.
21 So when they had further threatened them, they let them go, finding nothing
how they might punish them, [b] because of the people: for all *men* glorified God
22 for that which was done. For the man was above forty years old, on whom this
miracle of healing was showed.
23 And being let go, [c] they went to their own company, and reported all that the
24 chief priests and elders had said unto them. And when they heard that, [d] they
lifted up their voice to God with one accord,[9] and said, Lord, [e] thou *art* God,
25 which hath made heaven, and earth, and the sea, and all that in them is:[10] who
by the mouth of thy servant David hast said,[11] [f] 'Why did the heathen rage, and
26 the people imagine vain things? The kings of the earth stood up, and the rulers
were gathered together against the Lord, and against his Christ' [Psa. ii. 1, 2,
27 *Sept.*] For [g] of a truth against [h] thy holy child[12] Jesus, [i] whom thou hast
anointed, both Herod[13] and Pontius Pilate, with the Gentiles, and the people of
28 Israel, were gathered together, for to do whatsoever thy hand and thy counsel
29 determined before to be done.[14] And now, Lord, behold their threatenings: and
30 grant unto thy servants, [k] that with all boldness they may speak thy word, by
stretching forth thine hand to heal;[15] and that signs and wonders may be done
[l] by the name of thy holy child Jesus.
31 And when they had prayed, [m] the place was shaken where they were assembled
together; and they were all filled with the Holy Ghost, and they spake the
word of God with boldness.

The unanimity and mutual love of the disciples, and the liberality of the wealthier brethren; the sin of Ananias and Sapphira; miracles wrought by the apostles.

32 AND[16] the multitude of them that believed [n] were of one heart and of one
soul: [o] neither said any *of them* that aught of the things which he possessed was

n ch. 3. 6, 16.
o Is 28. 16; Lk. 20. 17.
p Eph. 2. 20—22.
q Mt. 1. 21; John 14. 6; 1 Cor. 3. 11; 1 Tim. 2. 5, 6; Heb. 2. 3.
r Mt. 11. 25; 1 Cor. 1. 27.
s see ch. 26. 31.
t John 11. 47.
u ch. 3. 9, 10.
x ch. 5. 40.
y ch. 5. 29; Dan. 3. 18; 6. 10, 11.
z ch. 17. 16, 17; 18. 5; Num. 22. 38; 1 Ki. 22. 14.
a 1 John 1. 1, 3.
b ch. 5. 26; Mt. 21. 26; Lk. 20. 6, 19; 22. 2.
c ch. 12. 12.
d Ps. 62. 5—8; Jer. 20. 13.
e 2 Ki. 19. 15.
f see refs. Ps. 2. 1—6.
g Mt. 26. 3; Lk. 22. 2.
h ch. 3. 14; Lk. 1. 35.
i Ps. 2. 2, 6; John 10. 36.
k ch. 13. 46; 19. 8; 26. 26; 28. 31; Eph. 6. 19.
l ch. 3. 6, 16.
m ch. 2. 2, 4; 16. 26.
n Exo. 11. 19; Ro. 15. 5, 6; 2 Cor. 13. 11; Eph. 4. 2—6; Phil. 1. 27; 2. 2; 1 Pet. 3. 8.
o ch. 2. 44, 45.

1 Literally, 'in what,' or 'in whom.' The reference may be either to the 'power' or the 'name' (ver. 7). Peter's defence is marked by boldness and pungency. Do you call us to answer for a deed of *kindness* in curing a poor sufferer? Know then that the Nazarene whom you crucified is the Messiah; that God did indeed raise him to life; that your scornful malice has only fulfilled God's purpose and prediction; and that 'we must be saved' from our sins, only by the very name by which 'this man has been saved' from his suffering.

2 See notes on Psa. cxviii. 22, and Matt. xxi. 42; and comp. Eph. ii. 20; 1 Pet. ii. 4, 6.

3 Literally, 'freeness of speech.'

4 Not educated as teachers of the law: comp. John vii. 15, and note.

5 Rather, 'they recognised them:' either their *persons*, as having been attendants of Jesus; or their *manner* and *spirit*, which they had evidently learned from him.

6 Not merely 'present' (ver. 10), but *standing on his feet*, perfectly cured.

7 That is, 'strictly.'

8 Your own reason tells you that we are right in obeying 'God rather than' man.

9 Perhaps, one leading, the rest audibly assenting; possibly several praying in succession.

10 Quoted from Exod. xx. 11. The absolute, sovereign, and almighty Creator has been making his combined foes to fulfil his own word. Therefore his servants beg him to embolden them by his grace, and by proofs of his power, to brave all threats and dangers.

11 See Psa. ii. 1, 2, and notes.

12 Rather, 'servant' (see note on ch. iii. 13), as in ver. 25; and so in ver. 30.

13 See Luke xxiii. 12, and note.

14 See ch. ii. 23; Isa. x. 7, and notes.

15 Literally, 'In thy stretching forth thy hand for healing.'

16 The infant church, having passed triumphantly through the first conflict, enjoys the favour of God and man, presenting an aspect of unity and power (vers. 32, 33), and having the wants of all supplied through the liberality of its richer members (34—37). But a new trial

33 his own; but they had all things common.[1] And with [p] great power gave the apostles witness of the resurrection of the Lord Jesus: and [q] great grace[2] was
34 upon them all. Neither[3] was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the
35 things that were sold, [r] and laid *them* down[4] at the apostles' feet: [s] and distribution was made unto every man according as he had need.
36 And Joses, who by the apostles was surnamed [t] Barnabas, (which is, being interpreted, The son of consolation,[5]) a Levite, *and* of the country of Cyprus,
37 [u] having land,[6] sold *it*, and brought the money, and laid *it* at the apostles' feet.
5 But a certain man named Ananias, with Sapphira his wife,[7] sold a possession,
2 and [x] kept back *part* of the price, his wife also being privy *to it*, [y] and brought a
3 certain part, and laid *it* at the apostles' feet.[8] [z] But Peter said, Ananias, why hath [a] Satan filled thine heart[9] [b] to lie to the Holy Ghost, and to keep back *part*
4 of the price of the land? Whiles it remained, was it not thine own? And after it was sold, was it not in thine own power?[10] Why hast thou conceived this thing
5 in thine heart? [c] Thou hast not lied unto men, [d] but unto God. And Ananias hearing these words [e] fell down, and gave up the ghost.[11] And great fear came
6 on all them that heard these things. And the young men[12] arose, [f] wound him up,[13] and carried *him* out,[14] and buried *him*.
7 And it was about the space of three hours after, when his wife, not knowing
8 what was done, came in. And Peter answered unto her, Tell me whether ye sold
9 the land for so much? [15] And she said, Yea, for so much. Then Peter said unto her, How is it that [g] ye have agreed together [h] to tempt the Spirit of the Lord? [16] Behold, the feet of them which have buried thy husband *are* at the door, and
10 shall carry thee out. [i] Then fell she down straightway at his feet, and yielded up the ghost. And the young men came in and found her dead,[17] and, carrying
11 *her* forth, buried *her* by her husband. [k] And great fear came upon all the church, and upon as many as heard these things.
12 And [l] by the hands of the apostles were many signs and wonders wrought among the people. [m] And they were all with one accord in Solomon's porch.[18]
13 And [n] of the rest durst no man join himself to them: [o] but the people magnified
14 them. (And believers were the more added to the Lord, multitudes both of men
15 and women.[19]) Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches,[20] [p] that at the least the shadow of Peter[21] passing
16 by might overshadow some of them. There came also a multitude *out* of the cities round about unto Jerusalem, bringing [q] sick folks, and them which were vexed with unclean spirits: and they were healed every one.

[p] 1 Thes. 1. 5.
[q] ch. 2. 47.
[r] ch. 5. 2.
[s] ch. 2. 45; 6. 1.
[t] ch. 11. 22—26, 30; 13. 1; Gal. 2. 9.
[u] Mt. 19. 29.
[x] 1 Tim. 6. 10.
[y] Mt. 6. 2, 3.
[z] Num. 30. 2; Deu 23. 21; Ecc. 5. 4.
[a] Lk. 22. 3; John 8. 44.
[b] ver. 9.
[c] Ex. 16. 8; see refs. Lk. 10. 16.
[d] see ver. 3.
[e] Jer. 5. 14.
[f] John 19. 40.
[g] Pro. 11. 21.
[h] Ex. 17. 2; Mt. 4. 7.
[i] ver. 5.
[k] ch. 2. 43; 19. 17
[l] ch. 14. 3, Mk. 16. 17, 18; Ro. 15. 19; 2 Cor. 12. 12; Heb 2. 4.
[m] ch. 2. 42, 46; 3. 11.
[n] John 12. 42; 19. 38.
[o] ch. 2. 47; 4. 21.
[p] Mt. 14. 36; John 14. 12.
[q] Mk. 16. 17, 18.

arises within; one man and his wife are found to be hiding a despicable covetousness under the cloak of ostentatious generosity; and their sin is visited with sudden death (ch. v. 1—10). Even this is overruled for good; the church, as well as others, are struck with salutary awe, which is increased by the numerous and extraordinary miracles wrought by the apostles (11—16).

1 See note on ch. ii. 44.

2 Or, 'favour:' as in Luke ii. 52.

3 Rather, '*for* neither,' etc.

4 Placing them respectfully at the apostles' disposal.

5 Or, 'son of *exhortation*:' see ch. xi. 23, 24. Barnabas is particularly mentioned, probably on account of his usefulness and celebrity. See ch. xiii., xiv.

6 The Levites had no part in the original division of Canaan, being specially provided for separately (Numb. xxxv. 2—8; Deut. x. 8, 9); but in later times they often acquired land.

7 This must have been a deliberate sin, as 'his wife was aware of it.'

8 Pretending that it was the whole. They wished to be thought *disinterested*, whilst they were providing for their own *interests*; and to seem to be like Barnabas, filled with the *Holy Ghost*, when they had allowed *Satan* to fill their hearts.

9 The question shows that though Satan may tempt, man may and should resist. See James iv. 7.

10 You need not have sold your property unless you pleased; and when you had sold it, if you chose to keep the money, you were quite free to do so.

11 As the death of Sapphira was manifestly a supernatural infliction (see ver. 9), it cannot be doubted that this was so too; but it is perhaps questionable whether Peter expected it in the first case. The sin itself deserved the punishment; and it was important that God's hatred of worldliness and hypocrisy in his church should be shown at once, and the authority of the apostles be confirmed. Severe punishments upon *first transgressors* act as a solemn and merciful warning to others. See Gen iv. 11—15; Numb. xv. 32—36; xvi. 1—35; Lev. x. 1—3; 2 Sam. vi. 6—12.

12 The younger men in the assembly.

13 Probably in his own clothes (see Lev. x. 5). The Jews used no coffins in burial.

14 Doubtless outside the city (see note on Luke vii. 12).

15 Naming the sum which Ananias had brought.

16 To try whether He would detect the fraud.

17 Or, 'when they came in found her dead.'

18 Such was the awe inspired by this terrible punishment, by numerous miracles, and by the oneness which all the apostles and the church displayed, that they constantly met undisturbed in the Great Porch of the temple (ver. 12), none venturing to join them except those who believed (ver. 13). And these were so numerous and bold that they shrank not from laying the sick 'along the streets' to obtain a cure (14—16). The whole description indicates a period of unusual religious excitement.

19 The gospel treats women as equal in privileges with the other sex (see Gal. iii. 28). This was then somewhat new to both Jews and Gentiles.

20 See note on Luke v. 24. Perhaps, 'beds [for the rich] and pallets' [for the poor]. Even the most helpless participated in this dispensation of healing power.

21 As the most prominent of the apostles. Many things may serve to connect the recipient with the instrument of God's blessing. The shadow, a look (Numb. xxi. 8), the hem of the robe (Matt. ix. 20), a handkerchief (ch. xix. 11, 12), serve as well as a word or a touch.

The imprisonment, and miraculous deliverance of the apostles; their bold confession before the Sanhedrim, and release through Gamaliel's wise counsel.

17 [r] THEN[1] the high priest rose up, and all they that were with him, (which is
18 the sect of the [s] Sadducees,) and were filled with indignation, [t] and laid their
19 hands on the apostles, and put them in the common prison. But [u] the angel[2] of the Lord by night opened the prison doors, and brought them forth, and said,
20 Go, stand and speak in the temple to the people [x] all the words of this life.[3]
21 And when they heard *that*, they entered into the temple early in the morning,[4] and taught.

But the high priest came, and they that were with him, and called the council together, and all the senate[5] of the children of Israel, and sent to the prison to
22 have them brought. But when the officers came, and found them not in the
23 prison, they returned, and told, saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had
24 opened, we found no man within. Now when the high priest and [y] the captain of the temple and the [z] chief priests heard these things, they doubted[6] of them
25 whereunto this would grow. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.
26 Then went the captain with the officers, and brought them without violence:
27 [a] for they feared the people, lest they should have been stoned. And when they
28 had brought them, [b] they set *them* before the council: and the high priest asked them, saying, [c] Did not we straitly command you that ye should not teach in this name? And, behold, ye have filled Jerusalem with your doctrine, [d] and intend to bring this man's [e] blood upon us.[7]
29 Then Peter and the *other* apostles answered and said,[8] [f] We ought to obey God
30 rather than men. [g] The God of our fathers[9] raised up Jesus, whom ye slew and
31 [h] hanged on a tree. [i] Him hath God exalted with[10] his right hand *to be* [k] a Prince[11] and [l] a Saviour, [m] for to give repentance to Israel, and [n] forgiveness of sins.
32 And [o] we are his witnesses of these things; and *so is* also the Holy Ghost, [p] whom God hath given to them that obey him.
33 [q] When they heard *that*, they were cut[12] *to the heart*, and took counsel to slay
34 them. 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
35 the apostles forth a little space; and said unto them, Ye men of Israel, take heed
36 to yourselves what ye intend[13] to do as touching these men. For before these days rose up Theudas,[14] boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as
37 obeyed him, were scattered, and brought to nought. After this man rose up

[r] ch. 4. 1, 2, 6.
[s] ch. 23. 8.
[t] ch. 4. 3; 1 K. 21. 12.
[u] ch. 12. 7—11; 16. 26; Ps. 2. 4; 34. 7; Pro. 21. 30.
[x] ch. 11. 14; John 6. 68; 17. 3; 1 John 5. 11, 12.
[y] ch. 4. 1; Lk. 22. 4.
[z] Mt. 2. 4.
[a] Mt. 21. 26.
[b] Mk. 13. 9.
[c] ch. 4. 18.
[d] ch. 2. 23, 36; 4. 10, 11; 7. 52.
[e] Mt. 23. 35; 27. 25.
[f] ch. 4. 19, 20.
[g] ch. 3. 13, 15.
[h] ch. 10. 39; Deu. 21. 23; 1 Pet. 2. 24.
[i] Ps. 110. 1, 2; Phil. 2. 9; Heb. 12. 2
[k] Ps. 2. 6—12; Dan. 9. 25, 26.
[l] Mt. 1. 21; Lk. 2. 11.
[m] ch. 3. 26; Eze. 36. 25—27; Zec. 12. 10.
[n] ch. 13. 38; Mk. 2. 7, 10; Eph. 1. 7
[o] ch. 1. 8; John 15. 26, 27; Heb. 2. 4.
[p] ch. 2. 4, 38, 39; John 7. 39.
[q] ch. 2. 37; 7. 54.

1 The popularity of the apostles enrages the rulers, who seize and imprison them; but a miraculous deliverance turns this to their advantage (vers. 17—25). They appear before the council, and there repeat their testimony to Jesus, and their charges against his murderers, with such force that a plan is formed to kill them (26—33); but they are saved from death through the wise advice of Gamaliel, and are at present only scourged and threatened (34—41).

2 Or, 'an angel.'

3 The whole doctrine of *salvation* by Jesus (compare ch. xiii. 26); called 'life' perhaps in reference to the doctrines of their present persecutors (ver. 17; ch. iv. 1, 2).

4 Rather, 'about daybreak.'

5 Literally, 'all the *eldership*;' including, perhaps, some heads of families besides the members of the Sanhedrim.

6 Rather, 'they were at a loss about them;' *i. e.* probably 'about the apostles.'

7 The tide of popular feeling was running so strong in favour of the followers of Jesus that the rulers were afraid of becoming victims to the indignation of the people: see ver. 26; ch. iv. 21.

8 Peter's defence, 1, lays down the incontrovertible *truth*, 'We ought to obey God rather than men;' and, 2, shows its application to *the present case*, since God has raised up the crucified Jesus, and exalted him as the Saviour, and has appointed, qualified, and sanctioned us as his witnesses of these facts. In this eloquent and forcible address we see another fulfilment of our Lord's promise in Matt. x. 19; Mark xiii. 9, 11.

9 Who gave to our fathers the covenant upon which you pride yourselves, and which is really fulfilled in Jesus.

10 See note on ch. ii. 33.

11 See note on ch. iii. 15.

12 Literally, 'they were sawn through (excessively irritated), and were consulting to slay them.' But they were stopped by Gamaliel's prudence.

13 Rather, 'what ye are about to do.' The speaker is evidently the Gamaliel mentioned in the Talmud, as the grandson of the famous Hillel, and by Josephus (Antiq. xx. 9. 4, 7). He was a Pharisee, unrivalled in that age for his knowledge of the law; a distinguished teacher (having Paul at one time among his pupils: see ch. xxii. 3), and a man of enlarged views and tolerant spirit. His speech is a masterpiece of prudence. A general caution (ver. 35) is followed by two well-known cases (36, 37) illustrating the point to which he would bring the council, *viz.* that to meddle with these men is either *needless*, if they be only impostors, for then they will 'come to nought' (38), or *awfully dangerous* if they really be Divine messengers (39). The reasoning is fallacious; but the advice is good, and it was suited to the circumstances, as it relieved the Sanhedrim from the necessity of braving popular feeling.

14 Josephus (Antiq. xx. 5. 1) mentions a Theudas who raised an insurrection, and was put down and beheaded. But the date and some other circumstances do not agree with this account. Josephus may have mistaken the date here, as in some other instances. Or this may be another man, for the name was common, and insurrections were numerous about this time. A man whose followers were few and soon dispersed might well be passed over as a person of little note in such times. But his case would be peculiarly fit to illustrate Gamaliel's position.

Judas of Galilee[1] in the days of the taxing,[2] 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: [r] for if this
39 counsel or this work be of men it will come to nought: [s] but if it be of God, ye cannot overthrow it; lest haply ye be found even [t] to fight against God.
40 And to him they agreed: and when they had called the apostles, [u] and beaten[3] *them*, they commanded that they should not speak in the name of Jesus, and let
41 them go. And they departed from the presence of the council, [x] rejoicing that they
42 were counted worthy to suffer shame for his name. And daily in the temple, and in every house, [y] they ceased not to teach and preach Jesus Christ.

[r] Pro. 21. 30; Is. 7. 5—7; 8. 9, 10; Lam. 3. 37.
[s] Job 34. 29; Is. 43. 13; Lk. 21. 15.
[t] ch. 23. 9; Is. 45. 9.
[u] Mt. 23. 34; Mk. 13. 9.
[x] ch. 16. 23—25; Mt. 5. 10—12; 2 Cor. 12. 10; Heb. 10. 34; 1 Pet. 4. 13—16.
[y] ch. 2. 20, 29; 17. 3.

Dissension in the church; appointment of officers to distribute alms; growing prosperity.

6 AND[4] in those days, when the number of the disciples was multiplied, there arose a murmuring of the [z] Grecians[5] against the Hebrews because[6] their
2 widows[7] were neglected [a] in the daily ministration. Then the twelve called the multitude of the disciples *unto them*, and said, [b] It is not reason[8] that we
3 should leave the word of God, and serve tables. Wherefore, brethren, [c] look ye out among you seven men of honest report,[9] full of the Holy Ghost and wisdom,
4 whom we may appoint over this business. But we [d] will give ourselves continually to prayer, and to the ministry of the word.
5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith[10] and of the Holy Ghost, and [e] Philip, and Prochorus, and Nicanor,
6 and Timon, and Parmenas, and Nicolas a proselyte[11] of Antioch: whom they set before the apostles: and [f] when they had prayed, [g] they laid *their* hands on them.[12]
7 And [h] the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company [i] of the priests[13] were obedient to the faith.

[z] ch. 9. 29; 11. 20.
[a] ch. 2. 45; 4. 35.
[b] Ne. 6. 3; 1 Tim. 4. 14—16; 2 Tim. 2. 4.
[c] Deu. 1. 13; 1 Tim. 3. 7—10.
[d] ch. 2. 42; 1 Tim. 4. 13; 2 Tim. 4. 2.
[e] ch. 8. 5—13, 26—40; 21. 8.
[f] ch. 1. 24.
[g] ch. 8. 17; 9. 17; 13. 3; 1 Tim. 4. 14; 5. 22.
[h] ch. 12. 24.
[i] John 12. 42.

Stephen's eminent character and usefulness; his apprehension, trial, and death.

8 AND Stephen, full of faith[14] and power, did great wonders and miracles among the people.

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1 Josephus (Antiq. xviii. 1. 1) says that Judas was a native of Gamala in Lower Galilee.

2 Rather, 'the registering:' see note on Luke ii. 2. Judas excited the people to resist the census as being an introduction to slavery.

3 Scourging was a common and disgraceful punishment among the Jews (Deut. xxv. 2; Matt. x. 17; 2 Cor. xi. 24). Gamaliel does not appear to have advised the scourging; but he may have consented to it in order to prevent severer measures.

4 A second form of evil arises within the church. The widows of foreign Jews converted to the faith are said to be neglected (ch. vi. 1). To remove all ground of complaint, seven men are chosen at a general meeting of the disciples, and appointed by the apostles to attend to this business; and the prosperity of the church is greatly promoted (2—7). Stephen, one of the seven, distinguishes himself in the ministry of the word, especially among the foreign Jews; who are exasperated by the power of his preaching (8—10), and bring him before the Sanhedrim on the charge of blasphemy (11—15). Here he vindicates himself (see note on ch. vii. 2), and rebukes them so forcibly (vii. 1—53) that they hastily condemn and execute him as a blasphemer, whilst he calmly beholds the glory of the exalted Saviour, and, like Him, intercedes for his murderers (54—60).

5 The 'Grecians,' or Hellenists, were not Greeks, but Jews who had been brought up in foreign countries, and who generally spoke Greek and used the Septuagint version of the Old Testament. The 'Hebrews' were chiefly Jews of Palestine, who spoke the vernacular Aramæan dialect, and used the Hebrew Scriptures. Between these two classes there had long been jealousy, arising from the high pretensions of the Hebrew Jews (particularly those of Jerusalem), who claimed superiority on account of their residence in the Holy Land, their use of the sacred tongue, and their stricter observance of the ritual worship. The Hellenists, on the other hand, being generally less strongly bound by those local ties, were for the most part better prepared for the reception of the gospel.

6 Or, a murmuring '*that* their widows were neglected' or overlooked. It is not distinctly said, although it is implied in the sequel, that such was the fact, but only that such was the *complaint*.

7 Widows and fatherless children were special objects of care among the Jews and the early Christians (Exod. xxii. 22; Deut. x. 18; 1 Tim. v. 3—11).

8 Meaning, it is not proper. 'Serving tables' may refer to the distribution either of food (as in ch. xvi. 34), or of money (Matt. xxi. 12).

9 Rather, 'attested,' *i. e.* of good repute.

10 That is, 'faith' in the highest sense as the root of all Christian virtues (see ch. xi. 24).

11 As Nicolas is particularly said to be 'a proselyte,' it is probable that he was the only one of that class among the seven. All the names are Greek, showing that all the rest were either Hellenists, or Hebrews much connected with that class: see notes on John xii. 20, 22. Nowhere in Scripture are these seven called *deacons*; nor does the word occur at all, as a name of office, in the Acts of the Apostles. But it is likely that the office of deacon was founded upon this appointment: see note on 1 Tim. iii. 8. Of these seven, only Stephen and Philip are mentioned elsewhere in Scripture.

12 The imposition of hands was an ancient and well-understood practice, in pronouncing a blessing (Gen. xlviii. 14—20), in appointing to an office (Numb. xxvii. 18—21), or in transferring guilt (Lev. iii. 2). In the New Testament it is usually connected with the bestowment of the special gifts of the Holy Spirit: see 2 Tim. i. 6.

13 The Jewish priests were at this time very numerous, and were naturally inclined to view the new faith with distrust and aversion. But the incontestible powers, the strict discipline, and the evident disinterestedness of the apostles, seem to have led many of them to receive the gospel. This was apparently the time of greatest outward prosperity of the church at Jerusalem. Everything seemed to indicate the speedy conversion of Israel. But now opposition arises from another quarter. The energy and success of the Hellenist Jew, Stephen, provokes the deadly hatred of other foreign Jews, whom strong nationality had brought to Jerusalem.

14 The best manuscripts read 'grace;' *i. e.* Divine grace, the source of 'power,' partly shown in 'signs.'

9 Then there arose certain of the synagogue which is called *the synagogue*[1] of
the Libertines, and [k] Cyrenians, and Alexandrians,[2] and of them of Cilicia and of
10 Asia, disputing with Stephen. [l] And they were not able to resist the wisdom and
11 [m] the spirit by which he spake. [n] Then they suborned[3] men, which said, We
12 have heard him speak blasphemous words against Moses, and *against* God.[4] And
they stirred up the people,[5] and the elders, and the scribes, and came upon *him*,
13 and caught him, and brought *him* to the council, and set up false witnesses, which
said, This man ceaseth not to speak blasphemous words against this holy place,
14 and the law: for we have heard him say, that this Jesus of Nazareth shall
[o] destroy this place,[6] and shall change the customs which Moses delivered us.
15 And all that sat in the council, looking stedfastly on him, saw his face [p] as it had
been the face of an angel.[7]

7 Then said the high priest, Are these things so?[8]

2 And he said, [q] Men, brethren, and fathers,[9] hearken; The God of glory[10] [r] appeared
unto our father Abraham, when he was in Mesopotamia, before he dwelt [s] in
3 Charran,[11] and said unto him, 'Get thee out of thy country, and from thy kindred,
4 and come into the land which[12] I shall show thee' [Gen. xii. 1, *Sept.*] Then [t] came
he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when
his father was dead,[13] he removed him into this land, wherein ye now dwell.
5 [u] And he gave him none inheritance in it, no, not *so much as* to set his foot on:
[x] yet he promised that he would give it to him for a possession, and to his seed
6 after him, when *as yet* he had no child. And God spake on this wise,[14] 'That
his seed should sojourn in a strange land; and that they should bring them into
7 bondage, and entreat *them* evil [y] four hundred years.[15] And [z] the nation to whom
they shall be in bondage will I judge, said God: and after that shall they come
8 forth' [Gen. xv. 13, 14], and [a] 'serve me in this place' [Exod. iii. 12]. [b] And he
gave him the covenant of circumcision:[16] [c] and so *Abraham* begat Isaac, and
circumcised him the eighth day; [d] and Isaac *begat* Jacob; and [e] Jacob *begat* the
twelve patriarchs.
9 [f] And the patriarchs, moved with envy, sold Joseph into Egypt: [g] but God was
10 with him,[17] and delivered him out of all his afflictions, [h] and gave him favour and
wisdom in the sight of Pharaoh king of Egypt; and he made him governor over

[k] ch. 2. 10.
[l] ch. 5. 39; Mt. 10. 19, 20; Lk. 21. 15; see Ex. 4. 12; Is. 54. 17.
[m] 1 Cor. 2. 4.
[n] see 1 Ki. 21. 10—13.
[o] Dan. 9. 26.
[p] see Ex. 34. 29, 30.
[q] ch. 22. 1.
[r] Ge. 12. 1.
[s] Ge. 11. 31, *Haran.*
[t] Ge. 12. 4, 5.
[u] Ge. 23. 4.
[x] Ge. 12. 7; 13. 15; 15. 13, 18; 17. 8; 26. 3.
[y] Ex. 12. 40; Gal 3. 17.
[z] Ex. ch. 7 to ch. 14; Ps. 136. 10—15.
[a] Ex. 3. 12.
[b] Ge. 17. 9—14.
[c] Ge. 21. 2—4.
[d] Ge. 25. 21—26.
[e] Ge. 29. 31, etc; 30. 5, etc.; 35. 18, 23—26.
[f] Ge. 37. 4, 11, 18—20, 28; Ps. 105. 17.
[g] Ge 39. 2, 21, 23.
[h] Ge. 41. 37—46; 42. 6.

1 There were at Jerusalem a great number of synagogues for the use of foreign Jews. 'The Libertines' here mentioned were families of Jews who had been slaves to Romans, and had been freed by their masters, some of them acquiring the rights of Roman citizens.

2 Alexandria was at that period one of the great marts of intercourse between the East and the West, and the chief seat of the Grecian Jews: see note on ch. ii. 10.

3 Compare Matt. xxvi. 59—61.

4 The charges against Stephen (vers. 11—14), although false, were doubtless founded upon assertions similar to those which appear in his reply (ch. vii. 37, 48, 52, 53). The accusations and the defence both imply that he had announced the passing away of the whole Mosaic economy, and the introduction of the new and better covenant, which breaks down the wall of separation between Jew and Gentile;—the very doctrine which was afterwards more fully preached by one who was now 'consenting to his death.'

5 Hitherto the people had taken part with the church (ch. iv. 21; v. 13, 26). But the charge made against Stephen was peculiarly fitted to excite their anger.

6 Probably, the temple: compare Matt. xxvi. 60, and note. The truth which gave some colour to this accusation appears in ch. vii. 48—50.

7 This was probably an expression superhuman and celestial, by which God showed that Stephen was as truly his servant as Moses himself, to whom He had given a sign somewhat similar: see Exod. xxxiv. 29, and note.

8 Are they as the witnesses have testified? To this question Stephen replies in his defence. His object appears to have been twofold: to prove, first, that the charge against him rested on the false notions which his accusers had of the ancient dispensation; and secondly, that the Jews, by refusing to receive the Prophet whom Moses foretold, and by persecuting his followers, were showing that very spirit of unbelief and rebellion which had led their fathers so often to resist the will of God, and to reject his greatest favours. Referring to their national history, in which they so much gloried, he shows that all God's dealings with the chosen people had been progressive, involving changes which at the time had often been misunderstood; and he traces those changes of place, country, and outward organization through Abraham (vers. 2—8), Joseph (9—16), Moses (17—44), to David (45, 46). He shows that the temple, for which they were so jealous, had no existence before Solomon (47); and that at its dedication, as well as afterwards, the people had been warned not to suppose that God's gracious presence was confined to it (48—50). And in connection with all this, he shows again and again with growing warmth, that the Israelites of every age had been unfaithful to their trust, and had opposed their inspired teachers, who had all, like himself, taught the spiritual nature of the Mosaic economy (vers. 9, 25, 27, 35—43, 51—53). In this historical review Stephen pursues the order of time; and this seems to have led him to intermix the two great topics of his speech instead of presenting them separately, and to introduce some circumstances which serve merely to maintain the connection of the history.

9 'Brethren' as Hebrews; 'fathers' as rulers.

10 God who manifests his glory among us (see Exod. xiii. 21, 22; Rom. ix. 4; ver. 55) in the Shechinah. But this display of that glory was made to Abraham in Mesopotamia, before he was circumcised.

11 See notes on Gen. xi. 31. This first call of Abraham is alluded to in Gen. xv. 7; Neh. ix. 7.

12 Rather, 'whatsoever land I shall show thee;' an abbreviation of the Sept. of Gen. xii. 1. Comp. Heb. xi. 8.

13 On the dates of these events, see note on Gen. xi. 26.

14 To Abraham (see Gen. xv. 13, 14), and to Moses (see Exod. iii. 12). Both citations are made freely from the Septuagint.

15 See Gen. xv. 13; Exod. xii. 40, and notes.

16 The covenant of circumcision (see Gen. xvii. 1—14, and notes) came after the great promise and covenant (see Gen. xii. 1—3, and notes), and therefore could not be essential to them. See a similar line of argument in Gal. iii. 6—18.

17 'God was with him' whom our fathers hated and sold.

11 Egypt and all his house. [f]Now there came a dearth over all the land of Egypt
12 and Chanaan, and great affliction: and our fathers found no sustenance. [g]But
when Jacob heard that there was corn in Egypt, he sent out our fathers first.
13 [h]And at the second *time* Joseph was made known to his brethren; and Joseph's
14 kindred was made known unto Pharaoh. [m]Then sent Joseph, and called his father
15 Jacob to *him*, and [n]all his kindred, threescore and fifteen souls.[1] [o]So Jacob went
16 down into Egypt, [p]and died, he, and our fathers, and [q]were carried over into
Sychem,[2] and laid in [r]the sepulchre that Abraham bought for a sum of money of
the sons of Emmor[3] *the father* of Sychem.
17 But when[4] [s]the time of the promise drew nigh, which God had sworn to
18 Abraham, [t]the people grew and multiplied in Egypt, till another king arose,
19 which knew not Joseph [Exod. i. 8]. The same dealt subtilly with our kindred,
and evil entreated our fathers, [u]so that they[5] cast out their young children, to
the end they might not live.
20 [x]In which time[6] Moses was born, and [y]was exceeding fair,[7] and nourished up
21 in his father's house three months: and [z]when he was cast out, Pharaoh's daughter
22 took him up, and nourished him [a]for her own son. And Moses was learned[8] in
all the wisdom of the Egyptians, and was [b]mighty in words[9] and in deeds.
23 [c]And when he was full forty years old,[10] it came into his heart to visit[11] his
24 brethren the children of Israel. And seeing one *of them* suffer wrong, he defended
25 *him*, and avenged[12] him that was oppressed, and smote the Egyptian: for he
supposed his brethren would have understood[13] how that God by his hand would
26 deliver them: but they understood not. [d]And the next day he showed himself
unto them as they strove, and would have set them at one again, saying, Sirs, [e]ye
27 are brethren; why do ye wrong one to another? But he that did his neighbour
wrong [f]thrust him away, saying, [g]Who made thee a ruler and a judge over us?
29 wilt thou kill me, as thou didst the Egyptian yesterday? [h]Then fled Moses at
this saying, and was a stranger in the land of Madian,[14] where he begat two sons.
30 [i]And when forty years were expired, there appeared to him in the wilderness
31 of mount Sina[15] an angel[16] of the Lord in a flame of fire in a bush. When
Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the
32 voice of the Lord came unto him, *saying*, [k]'I *am* the God of thy fathers, the God
of Abraham, and the God of Isaac, and the God of Jacob' [Exod. iii. 6]. Then
33 Moses [l]trembled, and durst not behold. [m]'Then said the Lord to him, Put off
thy shoes from thy feet: for the place where thou standest is holy ground.
34 I have seen, I have seen the affliction of my people which is in Egypt, and I have
heard their groaning, and [n]am come down[17] to deliver them. And now come, I
will send thee into Egypt' [Exod. iii. 5, 7, 8, 10].
35 This[18] Moses whom they refused, saying, 'Who made thee a ruler and a judge'
[Exod. ii. 14, *Sept.*]? the same did God send *to be* a ruler and a deliverer [o]by the
36 hand of the angel which appeared to him in the bush. [p]He brought them out,
after that he had [q]showed wonders and signs in the land of Egypt, and in the
37 Red Sea, [r]and in the wilderness forty years. This is that Moses, which said[19]
unto the children of Israel, 'A Prophet shall the Lord your God raise up unto

[f] Ge. 41. 54—57.
[g] Ge. ch. 42 to ch. 45.
[h] Ge. 45. 4, 16.
[m] Ge. 45. 9, 27.
[n] Ge. 46. 27; Deu. 10. 22.
[o] Ge. 49. 5.
[p] Ge. 49. 33; Ex. 1. 6.
[q] Ex. 13. 19; Jos. 24. 32.
[r] Ge. 23. 9—20; 33. 19.
[s] Ge. 15. 13.
[t] Ex. 1. 7—12; Ps. 105. 24, 25.
[u] Ex. 1. 22.
[x] Ex. 2. 2.
[y] Heb. 11. 23.
[z] Ex. 2. 3—10.
[a] Heb. 11. 24.
[b] Lk. 24. 19.
[c] Ex. 2. 11—15; Heb. 11. 25.
[d] Ex. 2. 13.
[e] Ge. 13. 8.
[f] Pro. 9. 7.
[g] see Lk. 12. 14
[h] Ex. 2. 15, 22; 4. 20; 18. 3, 4.
[i] Ex. 3. 1—10.
[k] Mt. 22. 32; Heb. 11. 16.
[l] comp. Judg. 6. 22; 13. 22; Is. 6. 5.
[m] Jos. 5. 15.
[n] Is. 63. 8.
[o] Ex. 14. 19; Num. 20. 16.
[p] Ex. 33. 1.
[q] Ex. ch. 7 to ch. 14.
[r] Ex. 16. 1, 35; Nu. 9. 12.

1 See note on Gen. xlvi. 27, which Stephen quotes from the Septuagint; the variations in numbers not affecting his argument.

2 This may mean, Jacob and our fathers (his twelve sons) died in Egypt; 'and they (*i. e.* our fathers) were removed to Shechem.' Jacob himself was buried at Machpelah (see Gen. l. 13). Jerome says that in his day the tombs of the twelve were shown at Shechem.

3 Or, 'Hamor.' It was Jacob who made this purchase (see Josh. xxiv. 32). Some think that there is a concise and therefore obscure allusion to both purchases, 'which Abraham [and Jacob] made of the sons of [Heth and] Emmor.' Others suppose that Abraham had bought the land for his altar at Shechem (Gen. xii. 6, 7), and that Jacob recovered it by force (Gen. xlviii. 22), and bought more. Some regard the name 'Abraham' as a mistake of an early transcriber; others suppose that Stephen followed some traditional account, which is not corrected as the error does not affect his argument.

4 Rather, 'as,' or 'in proportion as.'

5 Or, 'that they might cast out.'

6 Just at the time of their severest oppression.

7 Literally, 'fair to God,' a Hebrew superlative.

8 Rather, 'was instructed,' being brought up as the adopted son of Pharaoh's daughter. The wisdom of Egypt was proverbial: see 1 Kings iv. 30; Isa. xix. 11—13.

9 Not *fluent* (see Exod. iv. 10), but *powerful*, as his recorded speeches show: see Deut. xxviii.—xxxiii.

10 Literally, 'and as a forty-years' time was being fulfilled to (or by) him;' *i. e.* according to the received tradition: see Exod. ii. 11, and note.

11 This word almost always includes the idea of *assisting*.

12 Rather, 'did justice for.'

13 They 'understood' his claims, but not God's intention respecting him. So the Jews understood not our Lord's authority: see ch. iii. 17, and note.

14 Or, Midian: see Exod. ii. 15, and note.

15 On vers. 30—34, see Exod. iii. 1—10, and notes.

16 See Gen. xvi. 7; Isa. lxiii. 9; Mal. iii. 1, and notes.

17 See note on Gen. vi. 6.

18 The word here rendered 'this' is emphatically repeated through vers. 35—38. '*This* Moses whom they rejected,' '*him* God commissioned:' '*he* led them out by doing wonders,' etc.; '*he* is the Moses who said,' etc.; '*he* it is who was in the church in the wilderness.' Stephen reminds his hearers that their fathers treated the ancient deliverer just as they have treated the Great Prophet (ver. 37) whom Moses predicted.

19 Not Stephen, therefore, but those who rejected Jesus, dishonoured Moses: comp. John v. 46, 47.

38 you of your brethren, like unto me; him shall ye hear' [Deut. xviii. 15]. 'This
is he, that was in the church[1] in the wilderness with 'the angel which spake to
him in the mount Sina, and *with* our fathers: "who received the lively [x] oracles
39 to give unto us. [y] To whom our fathers would not obey, but thrust *him* from them,
40 [z] and in their hearts turned back again into Egypt,[2] saying unto Aaron, 'Make
us gods to go before us: for *as for* this Moses, which brought us out of the land
41 of Egypt, we wot not what is become of him' [Exod. xxxii. 1]. [a] And they
made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the
42 works of their own hands. Then [b] God turned,[3] and gave them up to worship
[c] the host of heaven;[4] as it is written 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
43 years in the wilderness? 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'[5] [Amos v. 25—27].
44 Our fathers had [d] the tabernacle of witness[6] in the wilderness, as he had
appointed, speaking unto Moses, [e] that he should make it according to the fashion
45 that he had seen. [f] Which also our fathers that came after[7] brought in with
[g] Jesus into the possession of the Gentiles; [h] whom God drave out before the face
46 of our fathers, unto the days of David; [i] who found favour before God, and
[k] desired to find[8] a tabernacle for the God of Jacob.
47, 48 [l] But Solomon built him an house. Howbeit [m] the Most High dwelleth not
49 in temples made with hands;[9] as saith the prophet, [n] 'Heaven *is* my throne, and
earth *is* my footstool: what house will ye build me? saith the Lord: or what *is*
50 the place of my rest? Hath not my hand made all these things' [Isa. lxvi. 1, 2]?
51 Ye [o] stiffnecked and [p] uncircumcised[10] in heart and ears, ye do always resist the
52 Holy Ghost:[11] as your fathers *did*, so *do* ye. [q] Which of the prophets have not your
fathers persecuted?[12] And they have slain them which showed before of the coming
of [r] the Just One; of whom ye have been now the betrayers and murderers:
53 [s] who have received the law by the disposition of angels,[13] [t] and have not kept *it*.
54 [u] When they heard these things, they were cut to the heart,[14] and they gnashed
55 on him with *their* teeth. But he, [x] being full of the Holy Ghost, looked up
stedfastly into heaven, [y] and saw the glory of God, and Jesus standing[15] on the
56 right hand of God, and said, Behold, [z] I see the heavens opened, and the [a] Son of
57 man[16] standing on the right hand of God. Then[17] they cried out with a loud
58 voice, and stopped their ears, and ran upon him with one accord, and [b] cast *him*
out of the city, and stoned *him:* and [c] the witnesses[18] laid down their clothes at
59 a young man's feet, whose name was [d] Saul.[19] And they stoned Stephen, calling
60 upon *God*,[20] and saying, Lord Jesus, [e] receive my spirit.[21] And he kneeled down,

[1] Or, 'the congregation;' *i. e.* of Israel; as in Deut. xviii. 16; xxiii. 1—3, *Sept.* The exact meaning of the verse seems to be, that *he* of the whole congregation was the person who bodied forth between the Angel and our fathers, receiving from Him, to give to us, 'living words,' *i. e.* God's direct communications: see Numb. xii. 7, 8; Deut. xxxiv. 10; Gal. iii. 19.

[2] That is, to the idolatries of Egypt: see Exod. xxxii. 4.

[3] In anger: see Isa. lxiii. 10; Rom. i. 28.

[4] This is not mentioned in the Pentateuch; but see Amos v. 25—27, and notes.

[5] In Amos v. 27, it is 'beyond Damascus.' Stephen naturally substitutes the actual place of exile.

[6] See Numb. xvii. 8. They had 'the tabernacle of witness' (or of the congregation), but they preferred the *tabernacle of Moloch* (ver. 43).

[7] Or, 'which also our fathers receiving in succession, brought with *Jesus*,' i. e. *Joshua*.

[8] Rather, 'asked for himself [permission] to find a habitation.' The tabernacle existed already; David desired to build a temple: see Psa. cxxxii., and notes.

[9] The builder of the temple himself declared at its dedication (see 1 Kings viii. 27, and note), that the Most High dwelleth not in temples made with hands; as likewise saith the prophet, 'Heaven is my throne,' etc. See notes on Isa. lxvi. 1, 2, here freely quoted.

[10] In language taken from reproofs and appeals to ancient Israel by Moses (Deut. ix. 6, 13; x. 16), and the prophets (Jer. vi. 10; ix. 26), Stephen charges the council with heathenish ignorance, and obstinate disobedience.

[11] Referring, perhaps, to Isa. lxiii. 10.

[12] Compare 2 Chron. xxxvi. 16; Matt. xxiii. 31—36; Luke xiii. 31—35, and notes.

[13] Rather, 'upon ordinances of angels,' not Moses only, but angels too being employed to communicate these Divine arrangements and precepts: see Deut. xxxiii. 2; Psa. lxviii. 17; Gal. iii. 19. This aggravates the guilt of those who broke them: see Heb. ii. 2, 3.

[14] See note on ch. v. 33.

[15] Not, as spoken of on other occasions, *sitting* (see Psa. cx. 1; Matt. xxvi. 64); perhaps as *king* having risen to help; perhaps as *priest* pleading above for him whom the Jewish priest condemned below.

[16] This appellation, which our Lord's disciples do not elsewhere apply to him, is used here perhaps with reference to his own claim and prediction before the same unrighteous tribunal (Luke xxii. 69); or because of the encouragement which the martyr found in beholding the nature which suffered clothed in glory.

[17] Stephen's concluding words, like those of our Lord (see Matt. xxvi. 65, 66, and note), gave colour to the charge of blasphemy; and upon this he was immediately (perhaps even without a formal sentence) stoned as a blasphemer, in the manner prescribed by the law (Lev. xxiv. 10—14).

[18] That is, the false witnesses mentioned in ch. vi. 13, who were required by the law to begin the execution: see Deut. xvii. 7. To do this they threw off their loose outer garments.

[19] See Life of Paul prefixed to his Epistles.

[20] Rather, 'invoking and saying,' etc.; for the prayer is addressed to the Lord Jesus. Comp. ch. ix. 21, and note on ch. i. 24.

[21] Comp. Luke xxiii. 46, and note. Stephen expresses the same confidence in our Lord, as our Lord had expressed in the Father.

[s] Ex. ch. 19.
[t] Gal. 3. 19; Heb. 2. 2.
[u] Deu. 5. 27, 31.
[x] Ro. 3. 2; 9. 4.
[y] Ne. 9. 16; Ps. 106. 16.
[z] Ex. 14. 11, 12.
[a] Ex. 32. 2—8.
[b] Ps. 81. 11, 12; Ro. 1. 28.
[c] Deu. 17. 3; 2 Ki. 17. 16; 21. 3.
[d] Ex. 38. 21.
[e] Ex. 26. 30; Heb. 8. 5.
[f] Jos. 3. 11—17; 4. 10, 11.
[g] Jos. 3. 6, 7, *Joshua;* Heb 4. 8.
[h] Ne. 9. 24; Ps. 44. 2.
[i] ch. 13. 22; 1 Sam. 15. 28; 16. 1.
[k] 2 Sam. 7. 1—13; 1 Ki. 8. 17; 1 Chr. 22. 7.
[l] 1 Ki. ch. 5; ch. 6.
[m] ch 17. 24; 2 Chr. 6. 18.
[n] Mt. 5. 34, 35.
[o] Ex. 32. 9; Is. 48. 4.
[p] Le. 26. 41; Eze. 44. 9; Ro. 2. 28, 29.
[q] 2 Chr. 36. 16; Jer. 2. 30; Mt. 23. 31—36; Lk. 13. 31—35; 1 Thes. 2. 15.
[r] comp. ch 3 14; 22. 14.
[s] Gal. 3. 19; Heb. 2. 2.
[t] John 7. 19.
[u] ch. 5. 33.
[x] ch. 6. 5.
[y] Is. 6. 1—3.
[z] Eze. 1. 1; Mt. 3. 16.
[a] Dan. 7. 13.
[b] Le. 24. 14; 1 Ki. 21. 13; Lk. 4. 29.
[c] ch. 22. 20; Deu. 17. 7.
[d] ch. 9. 1—13; 13. 9.
[e] Ps. 31. 5; Lk. 23. 46.

and cried with a loud voice, *f* Lord, lay not this sin to their charge.[1] And when
8 he had said this, *g* he fell asleep.[2] And *h* Saul was consenting unto his death.

Scattering of the disciples; Philip in Samaria; followed by Peter and John.

AND at that time[3] there was a great persecution against the church which was at Jerusalem; and *i* they were all[4] scattered abroad throughout the regions of Judæa and Samaria,[5] except the apostles.[6]
2 And devout men[7] carried Stephen *to his burial*, and *k* made great lamentation
3 over him. As for Saul, *l* he[8] made havoc of the church, entering into every house,[9] and haling men and women, committed *them* to prison.
4 Therefore[10] *m* they that were scattered abroad went every where preaching the
5 word. Then Philip[11] went down to the city[12] of Samaria, and preached
6 Christ unto them. And the people with one accord gave heed unto those things
7 which Philip spake, hearing and seeing the miracles[13] which he did. For *n* unclean spirits, crying with loud voice, came out of many that were possessed *with them:*
8 and many taken with palsies, and that were lame, were healed. And there was great joy in that city.
9 But there was a certain man, called Simon, which beforetime in the same city *o* used sorcery,[14] and bewitched[15] the people of Samaria, giving out that himself
10 was some great one: to whom they all gave heed, from the least to the greatest,
11 saying, This man is the great power of God.[16] And to him they had regard,
12 because that of long time he had *p* bewitched them with sorceries. But when they believed Philip preaching the things *q* concerning the kingdom of God, and
13 the name of Jesus Christ, they were baptized, both men and women. Then *r* Simon himself believed also:[17] and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.
14 *s* Now when the apostles which were at Jerusalem heard that Samaria had
15 received the word of God, they sent unto them Peter[18] and John: who, when they were come down, prayed for them, *t* that they might receive the Holy Ghost:
16 for *u* as yet he was fallen upon none of them: only *x* they were baptized in the
17 name[19] of the Lord Jesus. Then *y* 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
19 Ghost was given, he offered them money, saying, Give me also this power, that
20 on whomsoever I lay hands, he may receive the Holy Ghost.[20] But Peter said unto him, *z* Thy money perish with thee,[21] because *a* thou hast thought that *b* the

f Mt. 5. 44; Lk. 23. 34.
g see refs. John 11. 11.
h ch. 7. 58.
i ch. 11. 19—21.
k Ge. 50. 10.
l ch. 9. 1—13, 21; 22. 4; Gal. 1. 13.
m ch. 11. 19.
n ch. 5. 16; Mk. 16. 17.
o ch. 13. 6.
p 2 Thes. 2. 10.
q ch. 1. 3.
r see ver. 21; Ps. 78. 36, 37.
s ch. 11. 22.
t ch. 2. 38; see John 20. 22.
u ch. 19. 2.
x ch. 10. 48; Mt. 28. 19.
y ch. 19. 6; 2 Tim. 1. 6.
z 2 Ki. 5. 26, 27; Dan. 5. 17.
a Mt. 10. 8; see 2 Ki. 5. 16.
b ch. 10. 45; 11. 17.

1 Compare Luke xxiii. 34. No parallel to this prayer can be found out of Christian history. One answer to it is recorded in ch. ix. 'The church owes Paul to the prayer of Stephen.'—*Augustine.*

2 This term, which here contrasts so touchingly with all the outward circumstances of the occasion, has become the usual Christian designation of death.

3 With ch. viii. begins a new era of the original church, preparatory to its further extension. The first result of Stephen's death is a persecution which scatters many of the disciples (vers. 1—4). Philip, one of the martyr's colleagues, preaches successfully to the *Samaritans* (5—8), withdrawing them from the imposture of a magician, who joins the converts (9—13), but upon the visit of Peter and John, with apostolic powers, shows his real character (14—25). Philip is then directed to instruct and baptize a devout *Ethiopian* (26—39); and afterwards settles at the half-heathen city of Cæsarea (40).

4 If all went, some soon returned (see ch. ix. 26—30). Probably all the more active disciples fled 'except the apostles:' see ch. xi. 19.

5 The Jewish rulers would have no power in Samaria.

6 The apostles were probably directed to remain at Jerusalem, the centre of Jewish Christianity; and there they were protected by God's special providence.

7 These 'devout men' may have been Christians, or pious Jews (as in ch. ii. 5), who disapproved of the cruel and fanatical proceedings against Stephen.

8 Authorized by the Sanhedrim: see ch. xxvi. 10, 11.

9 Rather, 'into the houses;' following the disciples to their homes and 'haling,' or forcibly dragging them thence. Every particular mentioned illustrates Saul's unsparing cruelty. Comp. ch. xxvi. 11, and 1 Tim. i. 13.

10 Rather, 'so then;' referring to ver. 1. That which seemed to threaten the extinction of the church only hastened the fulfilment of our Lord's command (ch. i. 8), to carry his gospel 'throughout Samaria and Galilee,' and even to distant parts of the world (see ch. xi. 19).

11 Not Philip the apostle (see ver. 1); but one of the colleagues of Stephen (ch. vi. 5; xxi. 8).

12 Rather, 'to *a* city of Samaria,' as in John iv. 5, where the phrase is used of Shechem, which was at that time the chief city of the Samaritans. If this were the place to which Philip went, he began to reap the fruit of our Lord's sowing: see John iv. 35—38.

13 Rather, 'the signs.'

14 Or, 'practised magic arts;' perhaps using superior scientific knowledge, and even tricks of legerdemain, to impose on the people.

15 Rather, 'made them wonder,' and so in ver. 11.

16 Or, 'the power of God which is called great.' The impostors of the day took advantage of the general expectation then existing of a personage who would wonderfully display the power of God.

17 He was convinced that the signs were real, and the doctrine consequently true. It is not said that his heart was changed. The impression made upon this skilful magician was a striking attestation to the reality of the miracles wrought by Philip.

18 Peter and John were sent probably to examine and confirm Philip's work, and to communicate the miraculous gifts of the Holy Spirit (ver. 15). Thus a very important step was taken (see Matt. x. 5, and note) towards abolishing the distinction between Jew and Gentile.

19 Rather, 'into the name.'

20 He saw that the possession of such a power would be greatly conducive to the objects of his selfish ambition.

21 An outburst of indignant horror at the proposal; conveying a solemn warning against attempting to make religion a means of worldly gain.

21 gift of God may be purchased with money.[1] [c]Thou hast neither part nor lot[2] in
22 this matter: for [d]thy heart is not right in the sight of God. [e]Repent therefore of
23 this thy wickedness, and pray God, if perhaps[3] the thought of thine heart may
24 be forgiven thee. For I perceive that thou art in the gall of bitterness,[4] and
in [f]the bond of iniquity. Then answered Simon, and said, [g]Pray ye to the Lord
for me, that none of these things which ye have spoken come upon me.[5]
25 And they, when they had testified and preached the word of the Lord, returned
to Jerusalem, and preached the gospel in many villages of the Samaritans.

Philip's commission to instruct a devout Ethiopian; and subsequent missionary labours.

26 AND the angel[6] of the Lord spake unto Philip, saying, Arise, and go toward
the south unto the way that goeth down from Jerusalem unto [h]Gaza;[7] which is
27 desert. And he arose and went. And, behold, [i]a man of Ethiopia,[8] an eunuch
of great authority under Candace queen of the Ethiopians, who had the charge of
28 all her treasure, and [k]had come to Jerusalem for to worship,[9] was returning, and
sitting in his chariot read[10] Esaias the prophet.
29 Then [l]the Spirit said 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,
31 Understandest thou what thou readest? And he said, [m]How can I, except some
man should guide me? And he desired Philip that he would come up and sit
with him.
32 The place of the Scripture which he read was this,[11] 'He was led as a sheep
to the slaughter; and like a lamb dumb before his shearer, so opened he not his
33 mouth. In his humiliation his judgment was taken away: and who shall declare
34 his generation? For his life is taken from the earth' [Isa. liii. 7, 8, *Sept.*] And
the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet
35 this; of himself, or of some other man? Then Philip opened his mouth,[12] [n]and
began at the same Scripture, and preached unto him Jesus.
36 And as they went on *their* way, they came unto a certain water: and the
37 eunuch said, See, *here is* water; [o]what doth hinder me to be baptized? And[13]
Philip said, [p]If thou believest with all thine heart, thou mayest. And he
38 answered and said, [q]I believe that Jesus Christ is the Son of God. And he com-
manded the chariot to stand still: and they went down both into the water, both
39 Philip and the eunuch; and he baptized him.[14] And when they were come up out
of the water, [r]the Spirit of the Lord caught away Philip, that the eunuch saw
him no more: and he went on his way rejoicing.[15]
40 But Philip was found at Azotus:[16] and passing through he preached in all the
cities,[17] till he came to Cæsarea.[18]

[c] Ezc. 14. 3.
[d] Heb. 2. 4; Mt. 6. 22—24.
[e] 2 Tim. 2. 25, 26.
[f] Pro. 5. 22; John 8. 34; 2 Pet. 2. 19.
[g] Ge. 20. 7, 17; Num. 21. 7; 1 Ki. 13. 6; Job 42. 8.
[h] Ge. 10. 19; Jos. 15. 47.
[i] Ps. 68. 31; Zeph. 3. 10.
[k] Ps. 68. 29; John 12. 20
[l] ch. 16. 6, 7.
[m] Ps. 25. 9.
[n] ch. 17. 3; Lk. 24. 27
[o] ch. 10. 47.
[p] Mt. 28. 19; Mk. 16. 16.
[q] Mt. 16. 16; John 6. 69; 9. 35, 38; 11. 27; 1 John 4. 15.
[r] 1 Ki. 18. 12; 2 Ki. 2. 16; Ezc. 3. 12, 14.

1 Or, 'didst think to purchase the gift of God with money.' Simon evidently hoped to make a gain by the transaction.

2 Similar expressions, denoting an entire separation of interests, occur in 2 Sam. xx. 1, and Deut. x. 9.

3 The language implies a doubt whether the sin could be forgiven; and it is adapted to awaken that sense of guilt without which there could be no pardon.

4 That is, malignant depravity; the poison of the serpent being supposed to be formed in the *gall*. Compare Deut. xxxii. 33; Job xx. 14; Rom. iii. 13. 'The bondage of iniquity' seems to mean confirmed habits of sin.

5 Simon, like Pharaoh (Exod. viii. 28, etc.), appears only to have been anxious to avert dreaded punishment. The traditions respecting his after life are all doubtful.

6 Rather, '*an* angel.'

7 Gaza is the southernmost city of Palestine (Gen. x. 19), on the route between Syria and Egypt. As there were, and still are (see Robinson's Bib. Researches, ii. 640), several roads from Jerusalem to Gaza, the words 'which is desert' (or thinly peopled), may have been designed to point out which of the routes Philip was to take. Or they may be added by the writer in order to bring the scene more vividly before the readers.

8 'Ethiopia' (corresponding in part to the Hebrew *Cush*) here designates the kingdom of Meroë, in Upper Egypt or Nubia. It was governed at this period by a succession of queens, all bearing the hereditary title of 'Candace' (see Pliny, Nat. Hist. b. vi. c. 29; and Strabo, b. xvii.)

9 This person was probably one of those who, though not reckoned among the proselytes, frequently came up to worship at the great festivals at Jerusalem (see John xii. 20).

10 Reading aloud (ver. 30), as Orientals often do even when reading only to themselves.

11 See notes on Isa. liii. 7, 8. It is not unlikely that during his visit to Jerusalem this good man's mind had been drawn to the controversy respecting Jesus, and especially to this passage, which had hitherto been always applied by the Jews to the expected Messiah, but which may now have been interpreted, by those who wished to evade its testimony to the claims of Jesus, as applying to the prophet himself, or to some other good man.

12 That is, he began a regular discourse, which must have included, not only the person and work, but also the commands of our Lord (ver. 36).

13 Ver. 37 is not in the best manuscripts, although it is quoted by Irenæus, Cyprian, Jerome, and Augustine.

14 The admission of this descendant of Ham to the church of Christ, was one instance of the fulfilment of Isa. lvi. 3—6, the closing portion of that great prophecy of Messiah which he was reading (vers. 32, 33). See notes on Isa. lvi. 3—8.

15 The gospel was thus carried in one direction 'to the uttermost ends of the earth' (see ch. i. 8).

16 Or, Ashdod: see note on Isa. xx. 1.

17 Including, probably, Lydda and Joppa (see ch. ix. 32, 36).

18 Cæsarea was a large city, built by Herod the Great, on the west coast of Palestine. Lying almost midway between Joppa and Ptolemais, and having a capacious artificial harbour, it became an important sea-port. It was at this time the chief residence of the Roman governor, and contained a large number of Gentiles. Philip appears to have made it the centre of his labours, for he is found there about twenty-five years afterwards (ch. xxi. 8, 9).

The conversion of Saul; and his first preaching at Damascus and at Jerusalem.

9 AND[1] [a]Saul, yet[2] breathing out threatenings and slaughter against the dis-
2 ciples of the Lord, went unto the high priest, and desired of him letters to
Damascus[3] to the synagogues, that if he found any [b]of this way,[4] whether they
were men or women, he might bring them bound unto Jerusalem.
3 And [c]as he journeyed, he came near Damascus: and suddenly there shined
4 round about him a light[5] from heaven: and he fell to the earth, and heard a
5 voice saying unto him, Saul, Saul, [d]why persecutest thou me?[6] And he said,
Who art thou, Lord?[7] And the Lord said, I am Jesus[8] whom thou persecutest.
6 [e]*It is* hard for thee to kick against the pricks. And he trembling and astonished
said, Lord, [f]what wilt thou have me to do? And the Lord *said* unto him, [g]Arise,
and go into the city, and it shall be told thee what thou must do.
7 And [h]the men which journeyed with him stood speechless, hearing a voice, but
8 seeing no man. And Saul arose from the earth; and when his eyes were opened,
he saw no man:[9] but they led him by the hand, and brought *him* into Damascus.
9 And he was three days[10] without sight, and neither did eat nor drink.
10 And there was a certain disciple[11] at Damascus, [i]named Ananias; and to him
11 said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord. And
the Lord *said* unto him, Arise, and go into the street which is called Straight,[12]
and inquire in the house of Judas for *one* called Saul, [k]of Tarsus.[13] For, behold,
12 he prayeth,[14] and hath seen in a vision[15] a man named Ananias coming in, and
13 putting *his* hand on him, that he might receive his sight. Then Ananias answered,
Lord, I have heard by many of this man, [l]how much evil he hath done to thy
14 saints at Jerusalem: and here he hath authority from the chief priests to bind
15 all [m]that call on thy name.[16] But the Lord said unto him, Go thy way: for [n]he
is a chosen vessel[17] unto me, to bear my name before [o]the Gentiles, and [p]kings,
16 [q]and the children of Israel: for[18] [r]I will show him how great things he must
suffer for my name's sake.
17 [s]And Ananias went his way, and entered into the house; and putting his
hands[19] on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee
in the way as thou camest, hath sent me, that thou mightest receive thy sight,
18 and [t]be filled with the Holy Ghost. And immediately there fell from his eyes
as it had been scales: and he received sight forthwith, and arose, and was baptized.
19 And when he had received meat, he was strengthened.

[a] ch. 8. 3; Gal. 1. 13; 1 Tim. 1. 13.
[b] ch. 19. 9, 23.
[c] ch. 22. 6—16; 26. 12—20.
[d] Is. 63. 9; see refs. Mt. 25. 40, etc.
[e] ch. 5. 39; Job 9. 4.
[f] ch. 2. 37; 16. 30; Lk. 3. 10.
[g] see Gal. 1. 11—16.
[h] see ch. 22. 9; Dan. 10. 7.
[i] ch. 22. 12.
[k] ch. 21. 39; 22. 3.
[l] ch. 8. 3.
[m] 1 Cor. 1. 2; 2 Tim. 2. 22.
[n] ch. 13. 2; Jer. 1. 5; Ro. 1. 1; Gal. 1. 15, 16; Eph. 3. 7, 8; 2 Tim. 1. 11.
[o] Ro. 11. 13; Gal. 2. 7, 8.
[p] ch. 25. 22, 23; 26; 27. 24.
[q] ch. 13. 46; 28. 17—23.
[r] ch. 21. 11; 2 Cor. 11. 23—27.
[s] ch. 22. 12, 13.
[t] ch. 8. 17.

1 Another event, of a very different kind from the preceding, also prepares the way for the still wider diffusion of the gospel. Saul, the approving witness (ch. vii. 58), had become the energetic agent of persecution (ch. ix. 1, 2). Going to Damascus on his cruel errand, he is suddenly blinded by a supernatural light, and his heart is humbled and changed by the remonstrance of the exalted Jesus; so that he enters the city a penitent sufferer, patiently to await his Lord's will, through three days of darkness and fasting (3—9). The Lord directs a disciple at Damascus to visit and relieve the former persecutor and destined apostle (10—16); who is restored to sight, and baptized (17—19); and then preaches Christ with great power (19—22), until he is compelled to flee for his life (23—25). He goes to Jerusalem, is introduced to the church by Barnabas, and again begins to preach, but is quickly forced to withdraw, and betakes himself to his native city Tarsus (26—30).

2 The narrative is resumed from ch. viii. 3. The interval was probably about a year. See Chronological Table.

3 The ecclesiastical supremacy of the High Priest and Sanhedrim was acknowledged by the rulers of the synagogues in foreign countries; and the exercise of discipline over their fellow-countrymen was, to some extent, allowed by the Roman and other governments. Damascus contained a large number of Jews, and had probably just come under the rule of Aretas, king of Arabia: see 2 Cor. xi. 32.

4 The term, 'the way,' or 'this way,' frequently recurs in this book (ch. xix. 9, 32; xxii. 4; xxiv. 14); and describes Christianity either as a course of life, or as 'the way of salvation' (ch. xvi. 17), or as 'the way of the Lord' (ch. xviii. 25).

5 'Above the brightness of the sun' at 'mid-day' (ch. xxvi. 13; xxii. 6). Saul's companions also saw the light (ch. xxii. 9), and stood still (ver. 7); they also heard the sound (ver. 7), and fell to the earth (ch. xxvi. 14); but they neither saw the Lord (ver. 7), nor distinguished the words uttered (ch. xxii. 9). Compare John xii. 28, and note.

6 Our Lord identifies himself with his suffering disciples: see his own declaration in Matt. xxv. 40.

7 Saul *saw*, as well as heard, Him who spoke to him: see vers. 17, 27; ch. xxii. 14; xxvi. 16; 1 Cor. ix. 1; xv. 8; where the context clearly relates to actual sight of the Lord's person. So that he became a witness of the Lord's resurrection.

8 'Jesus' whom you scorn as 'the Nazarene' (ch. xxii. 8). See notes on the fuller account in ch. xxvi.

9 Blinded by the supernatural glory of the Redeemer (ch. xxii. 11).

10 Comp. 1 Sam. xxx. 12, and note.

11 A man highly esteemed by the Jews (ch. xxii. 12).

12 A straight street is rare in eastern cities; but there is still at Damascus a street named 'Straight,' about three miles long, running through the whole city from east to west.

13 Respecting Tarsus, see note on the Life and Character of St. Paul, prefixed to his Epistles.

14 His Pharisaic devotion (Matt. vi. 5; xxiii. 14; Luke xviii. 11) was exchanged for the prevailing prayer of the contrite disciple.

15 The two visions confirmed each other, like those of Cornelius and Peter: see ch. x.

16 Saul's errand at Damascus was no secret.

17 A chosen instrument. Comp. 2 Tim. ii. 20, 21.

18 'For' the bearing Christ's name (ver. 15) involves not only active service, but suffering too. But this the merciful Master 'will show him' gradually. See ver. 23; ch. xiv. 19; xxi. 11, etc.

19 Ananias was not an apostle. This was one part of the arrangement by which it was provided that Paul should receive the apostleship directly and alone from Christ (Gal. i. 1, 11, 12).

o Then was Saul certain days with the disciples which were at Damascus.
20 And p straightway he preached Christ[1] in the synagogues, q that he is the Son of
21 God. But all that heard *him* were amazed, and said, r Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent,
22 that he might bring them bound unto the chief priests? But Saul s increased the more in strength, t and confounded the Jews which dwelt at Damascus, proving that this is very Christ.[2]
23 And after that many days[3] were fulfilled, u the Jews took counsel to kill
24 him: but their laying await was known of Saul. And they watched the gates[4]
25 day and night to kill him. Then the disciples took him by night, and x let *him* down by the wall in a basket.[5]
26 And y when Saul was come to Jerusalem,[6] he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.[7]
27 z But Barnabas took him, and brought *him* to a the apostles,[8] and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and
28 how he had preached boldly at Damascus in the name of Jesus. And he was
29 with them coming in and going out[9] at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the b Grecians.[10] c But they went
30 about to slay him. *Which* when the brethren knew,[11] they brought him down to Cæsarea,[12] and sent him forth to d Tarsus.

Prosperity of the church; Peter visits Lydda and Joppa.

31 THEN[13] had the churches rest throughout all Judæa and Galilee and Samaria, and were edified;[14] and e walking in the fear of the Lord, f and in the comfort of the Holy Ghost, were multiplied.
32 And it came to pass, as Peter passed g throughout all *quarters*, he came down
33 also to the saints which dwelt at Lydda.[15] And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy.
34 And Peter said unto him, Æneas, h Jesus Christ maketh thee whole: i arise, and
35 make thy bed. And he arose immediately. And all that dwelt at Lydda and k Saron[16] saw him, and l turned to the Lord.
36 Now there was at m Joppa[17] a certain disciple named Tabitha,[18] which by interpretation is called Dorcas. This woman was full n of good works and alms-deeds
37 which she did. And it came to pass in those days, that she was sick, and died:
38 whom when they had washed, they laid *her* in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

o ch. 26. 20.
p Gal. 1. 23. q 1 John 4. 14. r Gal. 1. 13, 23.
s Job 17. 9.
t see ch. 18. 28.
u ch. 23. 12; 25. 3.
x so Jos. 2. 15; 1 Sam. 19. 12.
y Gal. 1. 17, 18.
z ch. 4. 36; 13. 2. a Gal. 1. 18, 19.
b ch. 6. 1; 11. 20 c ver. 23; 2 Cor. 11. 26.
d Gal. 1. 21.
e Ne. 5. 9 f John 14. 16—18; 16. 7—15; Ro 8. 15—17, 26; Gal. 5. 22.
g ch. 8 14.
h ch. 3. 6, 16; 4. 10. i see Mt 9. 6; Mk. 2. 9, 11, John 5. 8—12.
k 1 Chr. 5. 16, *Sharon* l ch. 11. 21, 1 Thes 1. 9, 10.
m Jon. 1. 3.
n 1 Tim 2. 10; Tit. 3 8.

1 The best manuscripts read 'Jesus.'

2 'Proving by comparison' of the prophecies and types of the Messiah with the facts of the history of Jesus of Nazareth 'that he is *the Christ*.'

3 Probably after 'three years,' including the time which he spent in Arabia: compare vers. 19—30 with Gal. i. 16—18, and notes.

4 See 2 Cor. xi. 32, 33, and note.

5 Through the window of a house upon the city wall (2 Cor. xi. 33: compare Josh. ii. 15; 1 Sam. xix. 12). It is still customary in eastern countries to build houses upon the city walls, with external windows looking out upon the country.

6 He went thither partly to see Peter (Gal. i. 18), with whom he was now to be associated in the apostleship.

7 They had doubtless heard something of his conversion; but as he had been for some time in retirement, and probably expected to be recognised without letters of commendation, they doubted his sincerity. Barnabas, who was highly esteemed in the church (ch. iv. 36; xi. 22), testified to his conversion, and to his claims as one who had seen the Lord, and had been faithful in his service.

8 That is, to Peter and James (Gal. i. 18, 19). The others probably were absent from Jerusalem.

9 He lived in friendly co-operation with them.

10 The Hellenistic Jews (see note on ch. vi. 1); the same class, and possibly some of the same persons with whom Stephen had contended (ch. vi. 9).

11 Paul was unwilling to go; but the Lord in a vision commanded him to yield: see ch. xxii. 17—21.

12 From Cæsarea he might sail either direct to Tarsus, or to some port of Syria (which he visited about this time: see Gal. i. 21) on the route to Cilicia. At Tarsus he appears to have remained a considerable time, during which he probably founded the churches in Cilicia (ch. xv. 23, 41).

13 A third interesting event opens still further the way for the expansion of the church. Peter, during a season of peace, visits the saints in the districts west of Jerusalem (ch. ix. 31, 32); he heals a paralytic at Lydda (33—35), and raises Dorcas to life at Joppa (36—42). God, having led him to Joppa, directs Cornelius, a devout Gentile, to send thither for him (x. 1—8); whilst He prepares Peter, by a vision, not to refuse fellowship with Gentile converts (9—16). At this moment the messengers arrive; and on the morrow, Peter, accompanied by other brethren, returns with them (17—23). At Cæsarea, he is welcomed by Cornelius and his assembled friends (24—27); he explains to them how his prejudices had been overcome (28—33), and then preaches to them Jesus as the 'Lord of all' (34—43). As he speaks, the Holy Spirit, to the surprise of the Jewish Christians, bestows his supernatural gifts on these Gentile believers, who are therefore baptized (44—48). Some in the church at Jerusalem question the propriety of Peter's conduct (xi. 1—3); but he satisfies them by appealing to the clear expression of the Divine will (4—18).

14 Or, 'built up,' *i. e.* confirmed and improved in faith and piety.

15 Lydda was about five miles from the sea-port town of Joppa, anciently called *Lod* (1 Chron. viii. 12; Neh. vii. 37). It was afterwards called Diospolis, and now *Lud*.

16 In 'the plain of Sharon:' see refs.

17 Respecting Joppa, see note on Jonah i. 3.

18 'Tabitha' and 'Dorcas' are the Aramaic and Greek names of the *gazelle*; on which see Prov. v. 19, and note. On the double name, see note on ch. i. 23.

39 Then Peter arose and went with them. When he was come, they brought him
into the upper chamber: [o] and all the widows stood by him weeping, and showing
40 the coats and garments which Dorcas made,[1] while she was with them. But
Peter [p] put them all forth,[2] and kneeled down, and prayed; and turning *him* to
the body [q] said, Tabitha, arise. And she opened her eyes: and when she saw
41 Peter, she sat up. And he gave her *his* hand, and lifted her up: and when he
42 had called the saints and widows, [he] presented her alive. And it was known
43 throughout all Joppa; [r] and many believed in the Lord. And it came to pass,
that he tarried many days in Joppa[3] with one [s] Simon a tanner.

Peter, by Divine direction, preaches to Cornelius, and admits into the church Gentiles who have not received the rites of Judaism.

10 THERE was a certain man in Cæsarea called Cornelius,[4] a centurion of the
2 band[5] called the Italian *band,* [t] a devout *man,*[6] and one that [u] feared God with
all his house; which gave much alms to the people,[7] and prayed to God [x] alway.
3 [y] He saw in a vision evidently,[8] about the ninth hour of the day,[9] an angel of
4 God coming in to him, and saying unto him, Cornelius. And when he looked on
him, he was afraid, and said, What is it, Lord? And he said unto him, Thy
5 prayers and thine alms [z] are come up [a] for a memorial before God. And now send[10]
6 men to Joppa,[11] and call for *one* [b] Simon, whose surname is Peter: he lodgeth
with one [c] Simon a tanner, whose house is by the sea side:[12] [d] he shall tell thee
what thou oughtest to do.
7 And when the angel which spake unto Cornelius was departed, he called two of
his household servants, and a devout[13] soldier of them that waited on him conti-
8 nually; and when he had declared all *these* things unto them, he sent them to Joppa.
9 On the morrow, as they went on their journey, and drew nigh unto the city,
10 [e] Peter went up upon the housetop[14] to pray about the sixth hour.[15] And he
became very hungry, and would have eaten: but while they made ready, he [f] fell
11 into a trance,[16] and [g] saw heaven opened, and a certain vessel descending unto him,
as it had been a great sheet knit at the four corners,[17] and let down to the earth:
12 wherein were all manner of fourfooted beasts of the earth, and wild beasts, and
13 creeping things, and fowls of the air. And there came a voice to him, Rise,
14 Peter; kill, and eat.[18] But Peter said, Not so, Lord; [h] for I have never eaten
15 anything that is common or unclean. And the voice *spake* unto him again the
16 second time, [i] What God hath cleansed, *that* call not thou common. This was
done thrice:[19] 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 inquiry for
18 Simon's house, and stood before the gate,[20] and called, and asked whether Simon,
which was surnamed Peter, were lodged there.
19 While Peter thought on the vision, [k] the Spirit said unto him, Behold, three
20 men seek thee. [l] Arise therefore, and get thee down, and go with them, doubting
nothing: for I[21] have sent them.
21 Then Peter went down to the men which were sent unto him from Cornelius;

[o] Pro. 10. 7.
[p] 1 Ki. 17. 19—23; 2 Ki. 4. 33—36; Mt. 9. 25.
[q] Mk. 5. 41, 42; John 11. 43.
[r] John 11. 45; 12. 11.
[s] ch. 10. 6.
[t] ch. 8. 2; 22. 12.
[u] ver. 35; Ge. 18. 19.
[x] Lk. 18. 1; Ro. 12. 12.
[y] ver. 30; ch. 11. 13.
[z] Rev. 8. 4.
[a] see ver. 31.
[b] Mk. 3. 16.
[c] ch. 9. 43.
[d] ch. 11. 14.
[e] ch. 11. 5, etc.; see Mt. 6. 5, 6.
[f] Num. 24. 4; Eze. 8. 1—3; 2 Cor. 12. 2—4; Rev. 1. 10.
[g] ch. 7. 56; Rev. 19. 11.
[h] Le. 20. 25, 26; Deu. 14. 3, 7; Eze. 4. 14.
[i] ver. 28; ch. 15. 9; Ro. 14. 14, 17, 20; Gal. 3. 28; 1 Tim. 4. 3—5; Tit. 1. 15.
[k] ch. 11. 12; see Is. 30. 21; John 16. 13.
[l] ch. 15. 7.

1 Rather, 'used to make.' The 'coats' and 'garments' (or 'cloaks') include almost the whole dress: see Matt. v. 40, and note.

2 As Elijah and Elisha, and his Divine Lord had done: see refs.

3 Joppa, being a large sea-port, would afford many opportunities for spreading the gospel.

4 Cornelius was the name of a large Roman clan, including several noble and distinguished families.

5 Or, 'cohort' (corresponding nearly to our *regiment*), composed of natives of Italy. The rest of the Roman troops were raised in the province.

6 There were at this time many persons who had forsaken idolatry, and had received the moral and spiritual teachings of the Jewish law, without its rites and ceremonies. To this class Cornelius, and probably most of the early Gentile converts to Christianity, belonged (see ver. 34).

7 That is, to the Jewish people: compare Luke vii. 5. His good reputation among the Jews might help to prepare the Hebrew Christians to welcome him into the church.

8 That is, 'manifestly,' or while awake (see also ver. 7); not in a dream, or a trance (ver. 10; ch. xxii. 17).

9 At three P. M., the hour of evening prayer (ch. iii. 1). He seems to have spent the whole day in fasting and prayer (ver. 30). As the mission of Peter was an answer to his prayers (ver. 31), it is probable that he had been asking Divine instruction respecting the claims of Jesus, of whom he had heard (ver. 37).

10 The gospel is to be preached by *men*, not *angels*.

11 A distance of thirty miles. The messengers started the same evening, and arrived at Joppa the next afternoon.

12 The business of a tanner was regarded by the Jews as almost unclean, and was not allowed to be carried on within the walls of cities.

13 Like his master; and therefore fully informed of the purpose of his errand.

14 See note on 1 Sam. ix. 25.

15 About noon, the second hour for prayer.

16 Or, 'an ecstasy was [or came] upon him,' his mind being abstracted from external objects, by supernatural appearances. Compare ch. xxii. 17; 2 Cor. xii. 2. The form of the vision corresponded with Peter's hunger.

17 Literally, 'tied by four ends,' *i. e.* of cords, reaching into the heavens above.

18 Making no distinction between clean and unclean. See Lev. ch. xi., and notes.

19 See a reason for such a repetition in Gen xli. 32.

20 Or, 'at the porch' or 'vestibule,' forming the entrance to the inner court; where visitors would *call* in the daytime (ver. 18), and would *knock* at night (ch. xii. 13).

21 Making no difficulty about visiting a Gentile, 'for I have sent them.'

and said, Behold, I am he whom ye seek: what is the cause wherefore ye are
22 come? And they said, [m] Cornelius the[1] centurion, a just man, and one that feareth God, and [n] 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
23 thee. Then called he them in, and lodged *them*.

And on the morrow Peter went away with them, [o] and certain brethren[2] from
24 Joppa accompanied him. And the morrow after they entered into Cæsarea. 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
26 worshipped[3] *him*. But Peter took him up, saying, [p] Stand up; I myself also am
27 a man. And as he talked[4] with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how [q] that it is an unlawful thing[5] for a man that is a Jew to keep company, or come unto one of another nation; but [r] God
29 hath showed me that I should not call any man common or unclean. Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, [s] a man stood before me [t] in bright
31 clothing, and said, Cornelius, [u] thy prayer is heard, [x] and thine alms are had in
32 remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner
33 by the sea side: who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 Then Peter opened *his* mouth, and said, [y] Of a truth I perceive that God is no
35 respecter of persons:[6] but [z] in every nation he [a] that feareth him, and [b] worketh
36 righteousness, [c] is accepted with him. The word which *God* sent unto the
37 children of Israel, [d] preaching peace by Jesus Christ ([e] he is Lord of all[7]): that word,[8] *I say*, ye [f] know, which was published throughout all Judæa, and [g] began
38 from Galilee, after the baptism which John preached; how God [h] anointed Jesus of Nazareth with the Holy Ghost and with power:[9] who went about doing good, and healing all that were oppressed of the devil; [i] for God was with him.
39 And [k] we are witnesses of all things which he did both in the land of the Jews,
40 and in Jerusalem. [l] Whom they slew and hanged on a tree. Him God raised
41 up the third day, and showed him openly, [m] not to all the people,[10] but unto witnesses chosen before of God, *even* to us, [n] who did eat and drink with him,
42 after he rose from the dead. And [o] he commanded us to preach unto the people, and to testify [p] that it is he which was ordained of God *to be* the Judge [q] of quick[11]
43 and dead. [r] To him give all the prophets witness, that [s] through his name [t] whosoever believeth in him shall receive remission of sins.

44 While Peter yet spake these words, [u] the Holy Ghost fell on all them[12] which
45 heard the word. [x] And they of the circumcision which believed were astonished, as many as came with Peter, [y] because that on the Gentiles also was poured out

[m] vers. 1, 2, etc.
[n] ch. 22. 12.
[o] ver. 45; ch. 11. 12.
[p] ch. 14. 14, 15; Rev. 19. 10; 22. 9.
[q] ch. 11. 3, 3; John 4. 9; Gal. 2. 12—14.
[r] ch. 15. 8, 9; Eph. 3. 6.
[s] ch. 1. 10.
[t] Mt. 28. 3; Mk. 16. 5; Lk. 24. 4.
[u] ver. 4, etc.; Dan. 10. 12; Hos. 6. 3.
[x] Heb. b. 10.
[y] Deu. 10. 17; 2 Chr. 19. 7; Job 34. 19; Ro. 2. 11; 1 Pet. 1. 17.
[z] ch. 15. 9; 1 Cor. 12. 13; Gal. 3. 28; Col. 1. 6; 3 11.
[a] Ps. 85. 9.
[b] Eze. 18. 27.
[c] Ge. 4. 7; Heb. 11. 4—6.
[d] Eph. 2. 13—18; Col. 1. 20.
[e] Mt. 28. 18; John 5. 22, 23; Ro. 10. 12; 14. 9; 1 Cor. 15. 27; Phil. 2. 9—11; Col. 1. 16—18; 1 Pet. 3. 22; Rev. 19. 16.
[f] ch. 8. 40; Lk. 4. 14, 37; 7. 17.
[g] ch. 1. 22.
[h] Lk. 3 22; 4. 18.
[i] John 3. 2; 16. 32.
[k] John 15. 27.
[l] ch. 5. 30; 1 Pet. 2. 24.
[m] ch. 13. 31.
[n] Lk. 24. 30, 41—43; John 21. 13.
[o] Mt. 28. 19, 20.
[p] ch. 17. 31; John 5. 22—29.
[q] Ro. 14. 9, 10; 2 Tim. 4. 1; 1 Pet. 4. 5.
[r] Is. 53. 11; Dan. 9. 24; Zec. 13. 1; Lk. 24. 44—47.
[s] ch. 3. 16.
[t] ch. 26. 18; John 3. 16.
[u] ch. 4. 31; 8. 15—17.
[x] ver. 23.
[y] ch. 11. 18; Gal. 3. 14.

1 Rather, '*a* centurion;' not yet known to Peter.

2 Both Peter's own vision and the message from Cornelius showed the great importance of the occasion, which ought therefore to have several witnesses (see ch. xi. 12).

3 As a Roman officer, and a pious man, Cornelius would offer such homage only to a legate of Jehovah: but even this Peter declines, warning him that it must be reserved for God alone. Our Lord did not decline it.

4 Or, 'conversed with him' familiarly.

5 The distinction between clean and unclean meats, and the prohibition of alliances and marriages between the Israelites and heathen nations (Lev. xi. 1—47; Deut. vii. 1—8) had come to be regarded as forbidding all social intercourse with Gentiles. See Josephus, Cont. Ap. ii. 28; Juvenal, Sat. xiv. 103; Tacit. Hist. v. 5.

6 A new and important application of an old truth: see refs.

7 Ver. 36 is connected in sense with the preceding. God receives the pious of *every nation;* for though he first sent his 'word' to the children of Israel with its glad news of peace through Jesus Christ, yet 'He [*i. e.* the Christ] is [the appointed and predicted] Lord of all,' not 'of the Jews only, but of the Gentiles' also. See Psa. ii.; lxxii. 8—11; Isa. lv. 4, 5; Dan. ii. 44; vii. 13, 14.

8 The word here rendered 'word' differs from that in ver. 36. The meaning may be, 'The *history* you know:' the *doctrine* I am come to unfold to you. Philip's preaching (ch. viii. 40) had made the gospel well known at Cæsarea.

9 His Divine goodness, working through his Divine power, to break Satan's tyranny over men's bodies (Luke xiii. 16) and souls (2 Tim. ii. 26) was the true evidence that Jesus was God's anointed (Isa. lxi. 1—3), and that God was with him.

10 Before his death our Lord taught and wrought his miracles in public; but when the people by rejecting him had shown that no evidence could affect them (see Luke xvi. 31; John xii. 37), the ocular proof of his resurrection was given only to Divinely chosen and competent witnesses. See note on Matt. xxviii. 1.

11 That is, 'the *living* and the dead:' see 1 Thess. iv. 16, 17; 1 Cor. xv. 51, 52. Our Lord's authority as Judge is founded upon and co-extensive with his power to save (ver. 43).

12 The gift of the Holy Spirit on this occasion was attended by many of the same signs as at Pentecost (see ver. 46; ch. xi. 15). This Divine interposition conclusively proved that neither Jewish nor Christian outward rites are indispensable to admission to gospel privileges.

46 the gift of the Holy Ghost. For they heard them [z] speak with tongues, and
magnify God.
47 Then answered Peter, Can any man forbid water, that these should not be
48 baptized, which have received the Holy Ghost [a] as well as we?[1] And he commanded[2] them to be baptized [b] in the name of the Lord. Then prayed they him
to tarry certain days.

Peter's conduct objected to at Jerusalem; his successful defence.

11 AND the apostles and brethren that were in Judæa heard [c] that the Gentiles
2 had also received the word of God. And when Peter was come up[3] to Jerusalem,
3 [d] they that were of the circumcision[4] contended with him, saying, [e] Thou wentest
in to men uncircumcised, and didst eat with them.
4 But Peter rehearsed *the matter* from the beginning, and expounded *it* [f] by order
5 unto them, saying, [g] I was[5] 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
6 heaven by four corners; and it came even to me: upon the which when I had
fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild
7 beasts, and creeping things, and fowls of the air. And I heard a voice saying
8 unto me, Arise, Peter; slay, and eat. But I said, Not so, Lord: [h] for nothing
9 common or unclean hath at any time entered into my mouth. But the voice
answered me again from heaven, What God hath cleansed, *that* call not thou
10 common. And this was done three times: and all were drawn up again into
11 heaven. And, behold, immediately there were three men already come unto the
12 house where I was, sent from Cæsarea unto me. And [i] the Spirit bade me go
with them, nothing doubting. Moreover [k] these six brethren accompanied me;
13 and we entered into the man's house: [l] and he showed us how he had seen [m] an
angel in his house, which stood and said unto him, Send men to Joppa, and call
14 for Simon, whose surname is Peter; who shall tell thee words, whereby thou and
15 all thy house shall be saved. And as I began to speak, the Holy Ghost fell on
16 them, [n] as on us at the beginning. Then remembered I the word of the Lord, how
that he said, [o] John indeed baptized with water; but [p] ye shall be baptized with
17 the Holy Ghost.[6] [q] Forasmuch then as God gave them the like gift as *he did*
unto us, who believed on the Lord Jesus Christ; [r] what was I, that I could withstand God?
18 When they heard these things, they held their peace, and glorified God, saying,
[s] Then[7] hath God also to the Gentiles granted repentance unto life.

Great success of the gospel at Antioch; ministry of Barnabas and Saul in that city.

19 [t] NOW[8] they which were scattered abroad upon the persecution that arose
about Stephen travelled as far as [u] Phenice,[9] and Cyprus,[10] and Antioch,[11] preaching
20 the word to none but unto the Jews only. And some of them were men of Cyprus
and Cyrene,[12] which, when they were come to Antioch, spake unto [x] the Grecians,[13]
21 preaching the Lord Jesus. And [y] the hand of the Lord was with them:[14] and a
great number believed, and [z] turned unto the Lord.
22 Then tidings of these things came unto the ears of the church which was in
Jerusalem: and they sent forth [a] Barnabas,[15] that he should go as far as Antioch.

[a] ch. 2. 4, 11.
[a] ch. 11. 17; 15. 8, 9; Ro. 10. 12.
[b] ch. 2. 38; 8. 16.
[c] ch. 10. 34—48.
[d] ch. 10. 45; Gal. 2. 12.
[e] ch. 10. 23, 28.
[f] Lk. 1. 3.
[g] ch. 10. 9—18.
[h] Ro. 14. 14.
[i] ch. 10. 19, 20; 15. 7; John 16. 13.
[k] ch. 10. 23.
[l] ch. 10. 30.
[m] Heb. 1. 14.
[n] ch. 2. 4; 10. 44.
[o] ch. 1. 5; 19. 4; Mt. 3. 11; John 1. 26, 33.
[p] Is. 44. 3; Joel 2. 28.
[q] ch. 15. 8, 9.
[r] ch. 10. 47.
[s] Ro. 10. 12, 13; 15. 9, 16.
[t] ch. 8. 1—4; see Mt. 10. 23.
[u] ch. 21. 2.
[x] ch. 6. 1; 9. 29.
[y] ch. 2. 47; Lk. 1. 66.
[z] ch. 9. 35; 1 Thes. 1. 9.
[a] ch. 4. 36, 37; 9. 27.

1 It was not for men to withhold the baptism of water when God had given the baptism of the Spirit.
2 See notes on John iv. 2; 1 Cor. i. 17.
3 Accompanied by the brethren from Joppa (ver. 12), who might corroborate all his statements.
4 Either the Jewish believers (as in ch. x. 45); or more probably those whose zeal for the law shortly afterwards originated a circumcision party (ch. xv. 1, 24).
5 On vers. 5—15, see notes on ch. x. 9—44.
6 The gift of the Holy Spirit to believing Gentiles clearly showed that they were included in the Lord's promise here quoted from ch. i. 5. To 'forbid' the sign where God has granted the grace is to 'forbid,' or oppose, God.
7 Unlikely as it seemed to us.
8 A fourth great event preliminary to the universal extension of the church was the missionary zeal of some Cyprian and Cyrenian Jews, by whose ministry many were converted at Antioch (ch. xi. 19—21). Barnabas, sent by the church at Jerusalem to watch the movement, throws himself heartily into it as a work 'of God' (22—24); and obtains the efficient aid of Saul of Tarsus, with whom he labours successfully, forming a body of believers, separate from the Jewish community (25, 26).
9 Or Phœnicia, a district between Lebanon and the sea. It had been visited by our Lord (Matt. xv. 21—28).
10 A large island, lying off the coast of Syria. It was the birth-place of Barnabas: see ch. iv. 36.
11 Antioch on the Orontes, now Antakia, was the capital of Syria, and the residence of the proconsul of the province. It was one of the largest cities of the world. It contained a mixed population, including many Jews, who resided in a separate quarter under their own governor. This city speedily became the head quarters of Gentile Christianity, and the second great centre of missionary operations, from which the light radiated through the heathen world; and it long retained a pre-eminence among the Eastern churches.
12 See note on ch. ii. 10.
13 See note on ch. vi. 1. Thus the gospel was widely extended among the Hellenists through the death of the Hellenist Stephen. But some manuscripts, instead of 'Grecians,' have 'Greeks,' which would probably mean 'Gentiles,' in distinction from the 'Jews' mentioned in ver. 19. If this is the true reading, there is here a further extension of the gospel among the Gentiles.
14 Giving evident tokens of His approval.
15 Barnabas, as a Hellenist Jew of Cyprus, and a man of generous and candid disposition (ch. iv. 37; ix. 27), was peculiarly fitted for this mission.

23 Who, when he came, and had seen the grace of God, was glad, and [b] exhorted
24 them all, that with [c] purpose of heart they would cleave unto the Lord. For he was a good man, and [d] full of the Holy Ghost and of faith. [e] And much people was added unto the Lord.
25,26 Then departed Barnabas to [f] Tarsus, for to seek Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples [g] were called Christians[1] first in Antioch.

Distress and persecution at Jerusalem; Peter's miraculous deliverance; Herod's death at Cæsarea.

27,28 AND[2] in these days came [h] prophets from Jerusalem unto Antioch. And there stood up one of them named [i] Agabus, and signified by the Spirit that there should be great dearth throughout all the world:[3] which came to pass in
29 the days of Claudius Cæsar. Then the disciples, [k] every man according to his ability,[4] determined to send [l] relief unto the brethren which dwelt in Judæa:
30 which also they did, and sent it to [m] the elders[5] by the hands of Barnabas and Saul.

12 Now about that time Herod the king[6] stretched forth *his* hands to vex certain
2 of the church.[7] And he killed James[8] [n] the brother of John with the sword.
3 And because he saw [o] it pleased the Jews, he proceeded further to take Peter
4 also. (Then were [p] the days of unleavened bread.[9]) And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions[10] of soldiers to keep him; [q] intending after Easter[11] to bring him forth to the people.
5 Peter therefore was kept in prison: but [r] prayer was made without ceasing of the church unto God for him.
6 And when Herod would have brought him forth, the same night[12] Peter [s] was sleeping between two soldiers, bound with two chains: and the keepers before
7 the door kept the prison. And, behold, [t] the angel of the Lord came upon *him*, and [u] a light[13] 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. And
8 the angel said unto him, [v] Gird thyself, and bind on thy sandals. And so he did.
9 And he saith unto him, Cast thy garment[14] about thee, and follow me. And he went out, and followed him; and [x] wist not that it was true which was done by
10 the angel; but thought [y] he saw a vision. When they were past the first and the second ward,[15] they came unto the iron gate that leadeth unto the city; [z] which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.
11 And when Peter was come to himself, he said, Now I know of a surety, that [a] the Lord hath sent his angel, and [b] hath delivered me out of the hand of Herod,
12 [c] and *from* all the expectation of the people of the Jews. And when he had

[b] ch. 13. 43; 14. 22; Deu. 10. 20; 1 Cor. 15. 58.
[c] Dan. 1. 8.
[d] ch. 6. 5; Gal. 5. 22, 23.
[e] ch. 5. 14.
[f] ch. 9. 30.
[g] ch. 26. 28; Eph. 3. 15; 1 Pet. 4. 14, 16.
[h] ch. 13. 1; 15. 32; 21. 9; Ro. 12. 6; 1 Cor. 12. 10, 28; Eph. 4. 11.
[i] ch. 21. 10.
[k] 2 Cor. 8. 2—4, 12—14.
[l] Ro. 15. 25—27; 1 Cor. 16. 1.
[m] ch. 16. 4; 20. 17; Tit. 1. 5; Jam. 5. 14; 1 Pet. 5. 1.
[n] Mt. 10. 2.
[o] ch. 24. 27; 25. 9.
[p] Ex. 12. 14—20; 23. 15.
[q] Pro. 19. 21; 27. 1; Lam. 3. 37; Mt. 26. 5.
[r] ver. 12; Mt. 18. 19; 1 Cor. 12. 26; 2 Cor. 1. 11; Eph. 6. 18; 1 Thes. 5. 17.
[s] Ps. 4. 8; Is. 26. 3, 4; Heb. 13. 6.
[t] ch. 5. 19; Ps. 34. 7.
[u] Lk. 2. 9; 24. 4.
[v] Lk. 12. 35.
[x] Ps. 126. 1.
[y] ch. 10. 3, 17; 11. 5.
[z] ch. 16. 26.
[a] Ps. 34. 7; Dan. 3. 28; 6. 22; Heb. 1. 14.
[b] Ps. 33. 18, 19; 41. 2; 97. 10; 2 Cor. 1. 10; 2 Pet. 2. 9.
[c] ver. 3.

1 This name occurs only in two other passages of Scripture (ch. xxvi. 28; 1 Pet. iv. 16), and is applied to the disciples by others rather than themselves. The Jews would hardly give them a name derived from that of the Messiah: comp. John xix. 21. It probably originated with the heathen population of Antioch when the converts became a numerous and important body, needing a distinctive appellation. It was afterwards adopted and gloried in by the Christians themselves.

2 This first part of the book of Acts closes with a notice of the relief which the church at Jerusalem received from the new community at Antioch (xi. 27—30) at a time when famine was aggravated by persecution and martyrdom (xii. 1, 2); a narrative of Peter's deliverance from prison by an angel, in answer to the prayers of the disciples (3—17); and a description of the cruelty and vanity of his persecutor, punished by a loathsome and excruciating death (18—23). And the mother church, as it disappears from the inspired history, amidst suffering, Divine protection, and brotherly help, is still seen to be growing and multiplied (24, 25).

3 Or, 'upon the whole inhabited earth;' a phrase often used for the Roman empire (see note on Luke ii. 1, 2). During the reign of Claudius (A. D. 41—54), the different parts of the empire suffered successively from great famines, some of which were particularly severe in Judæa, about A. D. 44, 45. See Joseph. Antiq. xx. 26.

4 Or, 'according as any one was prospered:' see refs.

5 The office of elder (or presbyter) seems to have been adopted from the Jewish synagogue, and to have included the twofold duties of teaching and ruling; on which account, in the New Testament, elders are also called bishops or overseers.

6 This was Herod Agrippa I., an able and popular prince, son of Aristobulus and Bernice, and grandson of Herod the Great. He had been brought up at Rome, and by successive grants from Caligula and Claudius had become king of all Palestine. He courted the Jews by professing to be zealous for the law; but he was unprincipled and licentious, and adopted many heathen customs. See Joseph. Antiq. xix. 7, 3.

7 Rather, 'laid hands on certain of the church to do them ill.'

8 See Matt. iv. 21; xx. 20—23; Mark v. 37, and notes. James was the first of the apostles to suffer death; his brother appears to have survived all the rest.

9 See Exod. xii. 15, 16. Herod generally resided at Cæsarea, but came to Jerusalem at the great festivals.

10 Four soldiers for each of the four watches of the night: two at the doors of the prison, forming the *first* and *second* guards (ver. 10), and two chained to the prisoner (ver. 6).

11 Rather, 'after the *Passover;*' here probably meaning the *whole festival*, during which the stricter Jews would not like a criminal to be executed.

12 The night preceding his intended trial or execution.

13 Such as often attended visitants from heaven (Luke ii. 9). It might facilitate the prisoner's escape.

14 That is, the mantle: see note on Matt. v. 40.

15 Or 'guard;' *viz.* the soldiers posted, one probably at the door of the cell, and the other at the outer gate of the prison.

considered[1] *the thing*, he came to the house of Mary[2] the mother of [d]John, whose
13 surname was Mark; where many were gathered together [e]praying. And as Peter
14 knocked at the door of the gate, a damsel came to hearken, named Rhoda.
15 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, [f]It is
16 his angel.[3] But Peter continued knocking: and when they had opened *the door*,
17 and saw him, they were astonished. But he, [g]beckoning unto them with the hand to hold their peace, declared unto them how [h]the Lord had brought him out of the prison. And he said, Go show these things unto [i]James,[4] and to the brethren. And he departed, and went into another place.[5]

18 Now as soon as it was day, there was no small stir among the soldiers, what
19 was become of Peter. And when Herod had sought for him, and found him not, he [k]examined the keepers, and commanded that *they* should be put to death.[6] And he went down from Judæa to Cæsarea,[7] and *there* abode.

20 And Herod was highly displeased with them of Tyre and Sidon: but [l]they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because [m]their country[8] was nourished by the king's
21 *country*. And upon a set day Herod, arrayed in royal apparel, sat upon his
22 throne, and made an oration unto them. And the people gave a shout, *saying*,
23 "*It is* the voice of a god, and not of a man.[9] And immediately the angel of the Lord [o]smote him, because [p]he gave not God the glory: and [q]he was eaten of worms, and gave up the ghost.

24, 25 But [r]the word of God grew and multiplied.[10] And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* [s]ministry,[11] and [t]took with them John, whose surname was Mark.

Appointment of Barnabas and Saul to missionary service; their work in Cyprus, Pisidia, and Lycaonia; and their return to Antioch.

13 NOW[12] there were [u]in the church that was at Antioch certain prophets and teachers; as [x]Barnabas, and Simeon that was called Niger,[13] and [y]Lucius of Cyrene, and Manaen,[14] which had been brought up with [z]Herod the tetrarch, and
2 [a]Saul. As they ministered[15] to the Lord, [b]and fasted, the Holy Ghost said,

d ver. 25; ch. 15. 37; Col. 4. 10; 2 Tim. 4. 11.
e ver. 5; Is. 65. 24; 1 John 5. 14, 15.
f Mt. 14. 26; 18. 10; Mk. 6. 49.
g ch. 13. 16; 19. 33; 21. 40.
h Ps. 102. 19, 20.
i ch. 15. 13; Jam. 1. 1.
k ch. 4. 9; Lk. 23. 14.
l Pro. 17. 14; Ecc. 10. 4.
m 1 Ki. 5. 9—11; Ezra 3. 7; Ezek. 27. 2, 17.
n Dan. 6. 7.
o 1 Sam. 25. 38; 2 Sam. 24. 17.
p Ps. 115. 1.
q 2 Chr. 21. 18, 19.
r ch. 6. 7; 19. 20; Is. 55. 11; Col. 1. 6; 2 Thes. 3. 1.
s ch. 11. 29, 30.
t ch. 13. 5, 13; 15. 37.
u ch. 11. 27; 15. 35.
x ch. 4. 36; 11. 22—26.
y Ro. 16. 21.
z Mt. 14. 1—10.
a ch. 11. 25, 26.
b see refs. Dan. 9. 3; 1 Cor. 7. 5; 9. 27.

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1 Rather, 'and having become aware of [his position], he came,' etc. Recovering from his amazement, he reached Mary's house, and knocked there. This was one of the providential coincidences; for many were just then assembled there to pray (ver. 5).

2 See Preface to the Gospel of Mark, p. 1115.

3 Meaning either the spirit of Peter, already put to death (Luke xxiv. 37); or more probably his guardian angel, assuming his form and voice. The inspired writer records this simply as the opinion of the speakers.

4 Probably James the Just, president of the church at Jerusalem (ch. xv. 13; xxi. 18; Gal. ii. 12); see Preface to the Epistle of James.

5 He seems to have left Jerusalem for a time; but he returned afterwards: see ch. xv. 7.

6 Literally, 'to be *led off*' to punishment; which in such a case would be death.

7 See note on ch. viii. 40. Josephus (Antiq. xix. 8, 2) relates that Herod went down to Cæsarea to celebrate games in honour of the emperor Claudius.

8 Compare 2 Sam. v. 11; 1 Kings v. 9, 11, and note; Ezra iii. 7; Ezek. xxvii., and notes. The prevailing dearth made the maritime and commercial towns feel the importance of friendly relations with the producing districts of the interior.

9 Josephus (Bell. Jud. i. 21, 8) gives a similar but more diffuse account of Herod's death; but only the inspired historian assigns its cause—the *stroke* of *God*, because he had accepted the impious flattery.

10 Amidst all these events, adverse or propitious, God's work went on. Judæa was now again governed by a Roman procurator (Cuspius Fadus), who was not disposed to court the favour of the Jews by persecuting the Christians.

11 That is, 'their service,' mentioned in ch. xi. 29, 30. This visit to Jerusalem is not mentioned with others by Paul in Galatians, ch. i., ii.; being probably a short and private one.

12 The second great division of the apostolic history (ch. xiii.—xxviii.) narrates the diffusion of the gospel from Antioch, until Paul is brought a prisoner to Rome. For this work the Holy Spirit selects from the church at Antioch its two leading teachers, the ministers of its bounty (see ch. xi. 30) to be his Apostles to the Gentile world (ch. xiii. 1—3). Accompanied by Mark, they sail to Cyprus, the country of Barnabas, and preach through the island until they reach Paphos, where a Jewish impostor is exposed and punished, and the Roman proconsul is converted (4—12). Crossing to the mainland, they proceed, without Mark, to Antioch in Pisidia, and there Paul preaches so powerfully that he is urged to repeat his address (see note on ch. xiii. 16), which great crowds assemble to hear (13—44). The Jews, however, oppose his teaching, and Paul and Barnabas turn from them to the Gentiles, who gladly receive the word (45—48). The whole district is evangelized, and the converts are filled with spiritual joy, although the preachers are driven by the enmity of the Jews to Iconium (49—52). There again they are successful, amidst much opposition, which at last forces them to retire to the semi-barbarous district of Lycaonia (xiv. 1—7). At Lystra, the miraculous cure of a cripple excites the people to offer them Divine honours (8—18). But the Jews coming thither soon persuade the fickle people to regard them as impostors, and stone Paul, leaving him for dead. He revives, and visits Derbe (19—21), and then returns with Barnabas along their former route to the coast, whence they sail to Antioch (22—26); and report to the church there the success of their first missionary tour (27, 28).

13 The *black* or dark; perhaps Simeon of Cyrene (see Matt. xxvii. 32, and note), whence Lucius came.

14 The same as Menahem. He was probably 'the foster-brother of Herod' Antipas; who, with his brother Archelaus, had been brought up at Rome in the house of a private person (Joseph. Antiq. xvii. 1, 3).

15 Or 'fulfilled their office.' It seems to have been at some special public service that this command was given, either in an audible voice from heaven, or through some of the prophets.

[d] Separate me Barnabas and Saul for the work [e] whereunto I have called them.[1]
3 And [f] when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.
4 So they, being sent forth by the Holy Ghost, departed unto Seleucia;[2] and
5 from thence they sailed to [g] Cyprus.[3] And when they were at Salamis,[4] [h] they preached the word of God in the synagogues[5] of the Jews. And they had also
6 [i] John to *their* [k] minister.[6] And when they had gone through the isle[7] unto Paphos, they found [l] a certain sorcerer,[8] a false prophet, a Jew, whose name *was*
7 Bar-jesus:[9] which was with the deputy[10] of the country, Sergius Paulus, a
8 prudent[11] man; who called for Barnabas and Saul, and desired to hear the word of God. But [m] Elymas[12] the sorcerer (for so is his name by interpretation)
9 withstood them, seeking to turn away the deputy from the faith. Then[13] Saul, (who also *is called* Paul,) [n] filled with the Holy Ghost, set his eyes on him,
10 and said, [o] O full of all subtilty and all mischief, [p] *thou* child of the devil,[14] *thou* enemy of all righteousness, wilt thou not cease [q] to pervert the right ways of the
11 Lord? And now, behold, [r] the hand of the Lord *is* upon thee, [s] and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness;[15] and he went about seeking some to lead him by the
12 hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.[16]
13 Now when Paul and his company[17] loosed from Paphos, they came to Perga[18] in Pamphylia. And [t] John departing from them returned to Jerusalem.[19]

Paul and Barnabas at Antioch in Pisidia.

14 BUT when they departed from Perga, they came to Antioch in Pisidia.[20] And
15 [they] [u] went into the synagogue on the sabbath day, and sat down. And [x] after the reading of the Law and the Prophets,[21] the rulers of the synagogue sent unto them,[22] saying, *Ye* men *and* brethren, if ye have [y] any word of exhortation for the people, say on.
16 Then Paul stood up, and [z] beckoning with *his* hand,[23] said, Men of Israel, and

[d] ch. 9. 15; 22. 21; Num. 8. 11—14; Ro. 1. 1; Gal. 2. 8, 9.
[e] Ro. 10. 15; Eph. 3. 7, 8; 1 Tim. 2. 7; Heb. 5. 4.
[f] ch. 6. 6.
[g] ch. 4. 36.
[h] ver. 46.
[i] ch. 12. 25; 15. 37.
[k] Ex. 24. 13.
[l] ch. 8. 9; see Deu. 18. 10.
[m] Ex. 7. 11; 2 Tim. 3. 8.
[n] ch. 4. 8.
[o] Mt. 3. 7.
[p] Mt. 13. 38; John 8. 44; 1 John 3. 8.
[q] see Jer. 23. 15.
[r] Ex. 9. 3; 1 Sam. 5. 6.
[s] Ge. 19. 11.
[t] ch. 15. 38.
[u] ch. 16. 13; 17. 2; 18. 4.
[x] ver. 27; Ne. 8. 1; Lk. 4. 16—19.
[y] Heb. 13. 22.
[z] ch. 12. 17.

1 To carry the gospel to other regions. Saul had long been conscious of his vocation (see ch. xxvi. 16—18); he was now publicly appointed by the Holy Ghost.

2 Seleucia was the port of Antioch, about fifteen miles from the city, near the mouth of the Orontes.

3 Cyprus was near; it was the native country of Barnabas; it contained many Jews, and some of its inhabitants were already Christians (see ch. xi. 19, 20).

4 Salamis was on the eastern coast of Cyprus, the nearest sea-port to Seleucia.

5 As the Jews scattered throughout the Roman empire were allowed the free exercise of their religion, they had at this period synagogues in all the principal cities. In these assemblies, the apostles, being Jews, not only had ready access to their own people without exciting the suspicion of the civil authorities; but they also met many of the serious and better disposed portion of the Gentiles, who had been attracted by the moral superiority of the Old Testament, and had become either 'proselytes' to Judaism, or 'devout' worshippers of the true God. And these persons being free from the national Jewish prejudices, were the best prepared to receive the gospel.

6 Their attendant and assistant.

7 A distance of about one hundred miles. Paphos on the west coast was the capital of Cyprus under the Romans, and the residence of the governor. It was notorious for the licentious worship of Venus.

8 Rather, 'a certain magian:' see note on ch. viii. 9. This period was remarkable for the prevalence among the educated as well as the ignorant, of both scepticism and imposture. The latter was practised chiefly by adventurers from the East, many of whom were Jews. See Hor. Sat. i. 21; Juv. Sat. iii. 13—16; vi. 542—546; x. 93.

9 That is, '*Son* of Jesus,' or 'Joshua.'

10 Rather, 'Proconsul;' the title of the governors of those provinces of the Roman empire which were nominally left by the Emperor under the authority of the senate and people, as distinguished from others which, requiring a military force, were governed by his legates, who were called *Proprætors*. Augustus at first reserved Cyprus to himself; but he afterwards resigned it to the senate (Dio. Cass. Lib. liii. p. 704). Coins of that period still exist, on which the governor of Cyprus is called a *Proconsul*.

11 That is, thoughtful and intelligent.

12 Rather, 'Elymas the magian.' Both words mean, *learned in occult wisdom*.

13 This appears to have been 'the time fixed by Divine authority for Paul's manifestation as apostle of the Gentiles; and this manifestation was made more conspicuous by its coincidence with his triumph over a representative of unbelieving and apostate Judaism, and the conversion of an official representative of Rome, whose name was identical with his own apostolical title. The critical juncture was still further marked by Paul's first miracle, or sign of his apostleship (see 2 Cor. xii. 12), preceded by a few words conceived and uttered in the highest tone of apostolical authority.'—*Alexander*.

14 Like him in false and mischievous opposition to God's purposes. Comp. John viii. 44.

15 The very infliction which Paul had himself suffered, with the happiest results: see ch. ix. 9, etc.

16 Now confirmed by such a miracle.

17 Literally, 'those about Paul,' who is now the leader.

18 Perga, the capital of Pamphylia, stood about twelve miles up the river Cestrus.

19 The cause of Mark's abandonment of the work is not stated. He may have entertained some prejudices against the freedom of Paul's intercourse with Gentile converts. See ch. xv.; Gal. ii. 11, etc. If he did, his prejudices were afterwards subdued by Divine grace; so that Paul commends him, and desires the comfort of his society: see Col. iv. 10; 2 Tim. iv. 11.

20 'Antioch of Pisidia,' near the modern Jalobatch, was an important town, at that time a Roman colony, situated on the great road from the Ægean Sea to Cilicia and Syria, and inhabited by many Greeks, Romans, and Jews, in addition to the native population. The route from Perga to this place was probably a rough mountain pass, crossed by dangerous torrents, and infested by wild banditti. Here the missionaries were likely to encounter 'perils of rivers and perils of robbers' (2 Cor. xi. 26).

21 See notes on Matt. iv. 23; Luke iv. 16.

22 Distinguishing them among the congregation as strangers, perhaps as teachers.

23 His customary gesture (ch. xxi. 40; xxvi. 1). In this address Paul briefly traces God's gracious dealings

17 [a] ye that fear God,[1] give audience. The God of this people of Israel [b] chose our
fathers, and exalted[2] the people [c] when they dwelt as strangers in the land of
18 Egypt, [d] and with an high arm brought he them out of it. And [e] about the time
19 of forty years suffered he their manners[3] in the wilderness. And when [f] he had
destroyed seven nations[4] in the land of Chanaan, [g] he divided their land to them
20 by lot. And after that [h] he gave *unto them* judges about the space of four
21 hundred and fifty years,[5] [i] until Samuel the prophet. [k] And afterward they
desired a king: and God gave unto them Saul the son of Cis, a man of the tribe
22 of Benjamin, by the space of forty years.[6] And [l] when he had removed him, [m] he
raised up unto them David to be their king; to whom also he gave testimony,
and said,[7] 'I have found David the *son* of Jesse, a man after mine own heart,
23 which shall fulfil all my will' [1 Sam. xiii. 14; Psa. lxxxix. 20]. [n] Of this man's
seed hath God according [o] to *his* promise raised unto Israel [p] a Saviour, Jesus:
24 [q] when John had first preached before his coming[8] the baptism of repentance to
25 all the people of Israel. And as John fulfilled[9] his course, he said, [r] Whom think
ye that I am? I am not *he*. But, behold, there cometh one after me, whose
shoes of *his* feet I am not worthy to loose.
26 Men *and* brethren, children of the stock of Abraham, and whosoever among
27 you feareth God, [s] to you is the word of this salvation sent. For they that dwell
at Jerusalem, and their rulers, [t] because they knew him not,[10] nor yet the voices
of the prophets [u] which are read every sabbath day, [x] they have fulfilled *them* in
28 condemning *him*. [y] And though they found no cause of death *in him*, yet
29 desired they Pilate that he should be slain. [z] And when they had fulfilled all
that was written of him, they took[11] *him* down from the tree, and laid *him* in
31 a sepulchre. [a] But God raised him from the dead: and [b] he was seen many
days of them which came up with him from Galilee to Jerusalem, [c] who are his
32 witnesses[12] unto the people. And we declare unto you glad tidings, how that
33 [d] the promise which was made unto the fathers, God hath fulfilled the same unto
us their children, in that he hath raised up Jesus again;[13] as it is also written in
the second Psalm, [e] 'Thou art my Son, this day have I begotten thee'[14] [Psa. ii. 7,
34 *Sept.*] And as concerning that he raised him up from the dead, *now* [f] no more to
return to corruption, he said on this wise, 'I will give you the sure mercies of
35 David'[15] [Isa. lv. 3]. Wherefore he saith also in another *Psalm*, [g] 'Thou shalt
36 not suffer thine Holy One[16] to see corruption' [Psa. xvi. 10, *Sept.*] For David,
after he had served his own generation[17] by the will of God, [h] fell on sleep, and
37 was laid unto his fathers, and saw corruption: [i] but he, whom God raised again,
saw no corruption.
38 Be it known[18] unto you therefore, men *and* brethren, that [k] through this man
39 is preached unto you the forgiveness of sins: and [l] by him all that believe are
justified from all things, [m] from which ye could not be justified by the law of
40 Moses. Beware therefore, lest that come upon you, which is spoken of in the
41 Prophets;[19] 'Behold, ye despisers, and wonder, and perish: for I work a work

[a] vers. 26, 42, 43.
[b] Deu. 4. 37; 7. 6 7.
[c] ch. 7. 17; Ex. 1. 1, 7—9; Ps. 105. 23, 24.
[d] Ex. 6. 6; 13. 14, 16; ch. 14.
[e] Ex. 16. 35; Is. 63. 9
[f] Deu. 7. 1; Jos 24. 11.
[g] see refs. Jos. 14. 1, 2.
[h] Judg. 2. 16.
[i] 1 Sam. 3. 20.
[k] 1 Sam. 8. 5—22; 10. 1.
[l] 1 Sam. 15. 23, 26, 28; 16. 1.
[m] 1 Sam. 16. 13; 2 Sam. 2. 4; 5. 3.
[n] Lk. 1. 32, 69; Ro. 1. 3.
[o] ch. 2. 30—36; 2 Sam. 7. 12; Ps. 132. 11.
[p] Mt. 1. 21; Ro. 11. 26.
[q] Mt. 3. 1; Lk. 3. 3.
[r] John 1. 20—27.
[s] ch. 2. 39; Lk. 24. 47.
[t] ch. 3. 17; Lk. 23. 34; 1 Cor. 2. 8.
[u] ch. 15. 21.
[x] Lk. 24. 20, 26, 27, 44.
[y] Mk. 15. 13, 14; John 19. 6, 15.
[z] John 19. 28, 30, 36, 37.
[a] ch. 2. 24; Mt. 28. 6.
[b] ch. 1. 3; 1 Cor. 15. 5—7.
[c] ch. 1. 8; 5. 32.
[d] Ge. 3. 15; 12. 3; 22. 18; Ro. 4. 13.
[e] Ro. 1. 4; Heb. 1. 5; 5. 5; Rev. 1. 5.
[f] Ro. 6. 9.
[g] ch. 2. 31.
[h] ch. 7. 60; 1 Ki. 2. 10.
[i] ver. 30; 1 Cor. 15. 20.
[k] ch. 5. 31; Dan. 9. 24; Lk. 24. 47; 1 John 2. 12.
[l] Is. 53. 11; Ro. 3. 28; Gal. 2. 16; 3. 8—11.
[m] Ro. 3. 19, 20.

with Israel from the time when He chose them as his own people, to the fulfilment of His great promise in sending them the Messiah, the Son of David (vers. 16—25). He then shows that Jesus was proved to be the predicted Messiah, both by his rejection by the people, and by his resurrection from the dead, which at once explained and fulfilled ancient predictions (26—37). And he founds upon the whole an offer of salvation, and a warning against despising the gospel (38—41). The outline which we have of this discourse bears a marked resemblance to that of Stephen (ch. vii.) The allusions to Deut. ch. i., and Isa. ch. i., have led some to think that those portions of 'the Law and the Prophets' were the lessons for the day in the public service.

1 Devout Gentiles, as well as the 'men of Israel.'

2 Or, 'made the people grow;' as in Isa. i. 2.

3 By a difference in a single letter some manuscripts read, 'bore them as a nurse;' referring to Deut. i. 31. Comp. Numb. xi. 12; 1 Thess. ii. 7.

4 See Deut. vii. 1, and note.

5 See Preface to the Book of Judges, and note on 1 Kings vi. 1.

6 On this number, see note on 1 Sam. xiii. 1.

7 This is the substance of various passages.

8 That is, before his coming forth into public life.

9 Or, 'as John was completing his course.'

10 Or, 'not knowing him, yet by condemning him they have fulfilled the voices of the prophets,' etc. Their rejection of him is a reason, not why you should reject, but why you should receive him.

11 All these things are what *men* did, whether friends or foes. 'But *God* raised Him from the dead.' Comp. ch. ii. 23, 24; 36; iii. 14, 15, etc.

12 The best reading is, 'who are now his witnesses,' etc. This is no tradition, but the testimony of living men, who are preaching 'to the people' in Judæa what '*we*' now announce 'to you' at Antioch (ver. 32).

13 Or simply, 'raised up Jesus.' Some apply this to his incarnation: but the resurrection is the great subject.

14 See note on Psa. ii. 7.

15 See note on Isa. lv. 3.

16 Or, 'thy loved One,' the great object and subject of these 'mercies' (see notes on Psa. iv. 3; xvi. 10), who *therefore* could not be permitted 'to see corruption' (see ch. ii. 27). This prediction was clearly not fulfilled in David (ver. 36); but it was in the risen Jesus (37). He therefore is the beloved one, the Messiah.

17 David's death limited his service to 'his own generation.' He who rose again, extends his benefits to all generations. Comp. Heb. vii. 23, 24.

18 As Jesus is the Messiah, through Him we preach to you remission of sins. The law justified from *no* sin; but every one, Jew or Gentile, who believes in Him is justified from *all* sin. See Rom. iii. 20—26; Gal. iii. 11—14.

19 The words of Habakkuk i. 5 are cited freely from the Sept. as applying equally to the Jews of Paul's day.

in your days, a work which ye shall in no wise believe, though a man declare it unto you' [Hab. i. 5].

42 And when the Jews were gone out[1] of the synagogue, the Gentiles besought
43 that these words might be preached to them the next sabbath.[2] Now when the congregation was broken up, many of the Jews and religious [n] proselytes followed Paul and Barnabas: who, speaking to them, [o] persuaded them to continue in [p] the grace of God.

44 And the next sabbath day came almost the whole city together to hear the
45 word of God. But when the Jews saw the multitudes, they were filled with envy, and [q] spake against those things which were spoken by Paul, contradicting
46 and blaspheming.[3] Then Paul and Barnabas waxed bold,[4] and said, [r] It was necessary[5] that the word of God should first have been spoken to you: but [s] seeing ye put it from you, and judge yourselves [t] unworthy of everlasting life, lo,
47 [u] we turn to the Gentiles. For so hath the Lord commanded us, *saying*, [x] 'I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth' [Isa. xlix. 6].

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: [y] and as many as were ordained[6] to eternal life believed.

49,50 And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honourable[7] women, and the chief men of the city, and [z] raised persecution against Paul and Barnabas, and [a] expelled them out
51 of their coasts.[8] [b] But they shook off the dust of their feet[9] against them, and
52 came unto [c] Iconium. And the disciples [d] were filled with joy,[10] and with the Holy Ghost.

Paul and Barnabas at Iconium, Lystra, and Derbe; and their return to Antioch.

14 AND it came to pass in Iconium,[11] that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews
2 and also of the Greeks believed. But the unbelieving Jews[12] stirred up the
3 Gentiles, and made their minds evil affected against the brethren. Long time therefore[13] abode they speaking boldly in the Lord, [e] which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews,
5 and part with the [f] apostles.[14] And when there was an assault[15] made both of the Gentiles, and also of the Jews, with their rulers,[16] [g] to use *them* despitefully,
6 and to stone them, they were aware of *it*, and [h] fled unto Lystra and Derbe,[17] cities
7 of Lycaonia, and unto the region that lieth round about: and there they preached the gospel.

8 [i] And there sat a certain man at Lystra, impotent in his feet, being a cripple
9 from his mother's womb, who never had walked: the same heard Paul speak: who [k] stedfastly beholding him, and [l] perceiving that he had faith to be healed,
10 said with a loud voice, [m] 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,[18] [n] The gods are come down to us in the

[n] ch. 2. 10.
[o] ch. 11. 23; 14. 22; 2 Cor. 6. 1; Heb. 6. 11, 12; 12. 15.
[p] Col. 1. 6, 23; 1 Pet. 5. 12.
[q] ch. 18. 6; 1 Thes. 2. 14-16; Jude 10.
[r] ver. 26; ch. 3. 8; Mt. 10. 6; Ro. 1. 16.
[s] ch. 7. 51; Deu. 32. 21; Mt. 21. 43; Ro. 10. 19.
[t] Mt. 10. 37, 38; 22. 8.
[u] ch. 18. 6; 28. 28; Ro. 11. 11.
[x] Is. 42. 1, 6; Lk. 2. 32.
[y] ch. 2. 47; John 10. 16, 26, 27; Ro. 8. 30; 2 Thes. 2. 13, 14.
[z] 2 Tim. 3. 11.
[a] comp. Am. 7. 12.
[b] ch. 18. 6; Mt. 10. 14; Mk. 6. 11; Lk. 9. 5.
[c] ch. 14. 1.
[d] ch. 2. 46; Mt. 5. 12; John 16. 22; Gal. 5. 22.
[e] Mk. 16. 20; Heb. 2. 4.
[f] ch. 13. 2, 3.
[g] 2 Tim. 3. 11.
[h] Mt. 10. 23.
[i] ch. 3. 2.
[k] see ch. 3. 4.
[l] Mt. 8. 10; 9. 21, 22, 28, 29; 21. 22.
[m] ch. 3. 6—8; Is. 35. 6.
[n] ch. 8. 10; 28. 6.

1 Or, according to the best reading, 'And when they went out they besought,' etc. It was not till after the gospel had been twice offered to the Jews of this city that Paul turned to the Gentiles (ver. 46).

2 Either 'in the week between,' or more probably on the next sabbath.

3 Reviling both the teachers and their doctrines.

4 Rather, 'spoke out freely,' announcing the rejection of the Jews.

5 According to the Divine plan (see Luke xxiv. 47, and note), as prophetically announced to the Messiah (ver. 47): see Isa. xlix. 6.

6 The Greek word here used is properly translated. It means *appointed according to some plan or arrangement* of God.

7 At this period many Gentile women of 'honourable' rank had become 'devout' proselytes to Judaism. Those among them who embraced the gospel were among its most useful adherents; but those who did not were easily excited to bitter hostility by the Jews, who acted through them upon 'the chief men of the city.'

8 Or, 'borders:' see note on Exod. x. 4.

9 See Matt. x. 14; Luke x. 10, 11, and note.

10 Notwithstanding the persecution.

11 Iconium was a large city, about ninety miles east of Antioch in Pisidia. It is still an important place called Konieh, containing a population of about 30,000.

12 Or, 'disobedient.'

13 Because they had so much success (ver. 1) amidst all this opposition (ver. 2).

14 The word 'apostles' is used here, perhaps, in the general sense of *missionaries* or *messengers*, as in 2 Cor. viii. 23. Or the term may here be extended to Barnabas as Paul's companion.

15 Rather, 'and when there was an intention, both of Gentiles,' etc. The design to assault the apostles was frustrated by their withdrawment. Paul was actually stoned only once: comp. ver. 19 with 2 Cor. xi. 25.

16 Including, perhaps, both the Gentile magistrates and the chiefs of the synagogue.

17 These two towns, which were probably small, lay south-east of Iconium, among the highlands of Mount Taurus, and were inhabited chiefly by a rough hardy race, who had been but little affected by Greek, Roman, or Jewish influence.

18 So that Paul and Barnabas were not aware of their intention till they saw the priest bringing the victims and garlands.

12 likeness of men. And they called Barnabas, Jupiter;[1] and Paul, Mercurius,
13 because he was the chief speaker. Then the priest of Jupiter, which was before
their city, brought oxen and garlands unto the gates,[2] [o] and would have done
14 sacrifice with the people. *Which* when the apostles, Barnabas and Paul, heard
15 *of*, [p] they rent their clothes,[3] and ran in[4] among the people, crying out, and
saying, Sirs, why do ye these things? [q] We also are men of like passions[5]
with you, and preach unto you that ye should turn from [r] these vanities[6] [s] unto
the living God, which made heaven, and earth, and the sea, and all things that
16 are therein. [t] Who in times past suffered all nations to walk in their own ways.[7]
17 [u] Nevertheless he left not himself without witness,[8] in that he did good, and
[x] gave us rain from heaven, and fruitful seasons, filling our hearts with food and
18 gladness.—And with these sayings scarce restrained they the people, that they
had not done sacrifice unto them.
19 [y] And there came thither *certain* Jews from Antioch and Iconium, who persuaded
the people,[9] [z] and, having stoned[10] Paul, drew *him* out of the city, [a] supposing
20 he had been dead. Howbeit, as the disciples[11] stood round about him, he rose
up,[12] and came into the city.
21 And the next day he departed with Barnabas to Derbe. And when they had
preached the gospel to that city, [b] and had taught many,[13] they returned again to
22 Lystra,[14] and *to* Iconium, and Antioch, [c] confirming the souls of the disciples, *and*
[d] exhorting them to continue in the faith, and that [e] we must through much
23 tribulation enter into the kingdom of God. And when they had [f] ordained[15]
them [g] elders[16] in every church, and had [h] prayed with fasting, they commended
them to the Lord, on whom they believed.
24 And after they had passed throughout Pisidia, they came to Pamphylia.
25 And when they had preached the word in Perga, they went down into Attalia.[17]
26 And thence [they] sailed to Antioch, [i] from whence they had been [k] recommended
to the grace of God for the work which they fulfilled.
27 And when they were come, [l] and had gathered the church together, they
rehearsed all that God had done with them, and how he had [m] opened the door[18]
28 of faith unto the Gentiles. And there they abode long time[19] with the disciples.

Controversy respecting the subjection of the Gentile converts to the Mosaic institutions; and the decision of the apostles and elders at Jerusalem.

15 AND[20] [n] certain men which came down from Judæa taught the brethren, *and*

[o] Dan. 2. 46.
[p] see Num. 14. 6.
[q] ch. 3. 12; 10. 26; Jam. 5. 17; Rev. 19. 10.
[r] see refs. Deu. 32. 21; 1 Cor. 8. 4.
[s] Deu. 5. 26; Jer. 10. 11—15; 1 Thes. 1. 9.
[t] ch. 17. 30.
[u] ch. 17. 27; Ps. 19. 1—4; Ro. 1. 19, 20.
[x] Le. 26. 4; Deu. 11. 14; Ps. 147. 8; Mt. 5. 45.
[y] ch. 13. 45.
[z] 2 Cor. 11. 25; 2 Tim. 3. 11.
[a] 2 Cor. 11. 23.
[b] Mt. 28. 19.
[c] ch. 18. 23; Is. 35. 3; 1 Thes. 3. 2—4.
[d] ch. 11. 23; 13. 43; Col. 1. 23.
[e] Mt. 10. 21, 22, 38; Lk. 22. 28, 29; John 16. 1, 33; Ro. 8. 17; 2 Tim. 3. 11, 12; 1 Pet. 4. 12—16.
[f] ch. 1. 22; 2 Tim. 2. 2; Tit. 1. 5.
[g] see refs. ch. 11. 30.
[h] ch. 13. 1—3.
[i] ch. 13. 1, 3.
[k] ch. 15. 40.
[l] ch. 15. 4—6, 12; 21. 19, 22
[m] 1 Cor. 16. 9; 2 Cor. 2. 12; Col. 4. 3.
[n] Gal. 2. 4, 12.

1 Zeus (or Jupiter) the chief of the gods, was probably the tutelary deity of Lystra; his temple or altar being 'in front of the city.' Hermes (or Mercury) was his attendant messenger and spokesman. These two gods were believed to have appeared as men in the neighbouring region (Ovid. Met. viii. 611).

2 'The gates' may have been either the entrance of the house, or more probably the city gates, in front of which was the altar of Zeus, and near it the public square where the cripple had been healed.

3 See Gen. xxxvii. 29; Matt. xxvi. 65, and notes.

4 Or, 'and sprang forth into the crowd.'

5 Similarly affected, and therefore having the same human nature. Comp. James v. 17.

6 That is, *nonentities*. See Deut. xxxii. 21.

7 This speech contains the thoughts more fully developed in Rom. i. 19, etc.: see Rom. i. 18—21; iii. 25, and note; comp. also ch. xvii. 22, etc.

8 Compare Rom. i. 20; ii. 15; where it is further proved that God gave them also an internal moral witness of himself.

9 These Jews probably represented Paul as an impostor, who had only saved himself from punishment by a hasty flight (vers. 5, 6).

10 They had no such scruple here as they had in Jerusalem (see ch. vii. 58) about shedding the blood of their victim within the city.

11 Paul's labours in Lystra had not been fruitless. The youthful Timothy was probably in the group: see ch. xvi. 1, and note. Paul reminds him of these persecutions many years afterwards (2 Tim. iii. 21).

12 His sudden recovery, so as to be able to travel the next day after such an outrage, seems to be supernatural.

13 Or, 'had made many disciples' (Matt. xxviii. 19), of whom Gaius (mentioned in ch. xx. 4) was probably one. There is no account of any open opposition at Derbe; and this place is omitted in 2 Tim. iii. 11, where Paul enumerates the scenes of his sufferings in this country.

14 Instead of taking the nearest road, through Tarsus, to Syria, they retraced their steps through the places where they had suffered, in order to 'strengthen' the new converts, who had to endure many tribulations in entering 'the kingdom of God' (ver. 22).

15 Or, 'having appointed.' The method of selection may perhaps have been the same as in ch. vi. 5, 6; where the people chose, and the apostles ordained.

16 The 'elders,' or 'presbyters,' were persons appointed in the first churches to watch over their general discipline and welfare. The term 'elders,' or 'presbyters,' was a Jewish appellation, transferred from the synagogue. The corresponding designation in the Gentile churches, derived from Greek usage, is 'bishops' or 'superintendents;' which consequently is more frequently found in Paul's Epistles.

17 Rather, '*to* Attalia;' a sea-port of Pamphylia, built by Attalus Philadelphus, king of Pergamos, in the second century B. C. It is now *Antali*, or *Satalia*.

18 This beautiful figure is a favourite one with the apostle Paul: see refs. The results of this mission showed that access to the Saviour was as free and ready to Gentiles as to Jews.

19 It is supposed that they spent about two years in their missionary tour; and that they returned to Antioch about the close of the year A.D. 47, and remained there during the years 48 and 49.

20 The unconverted Jews had opposed the extension of the gospel to the heathen (ch. xiii. 45, etc.): now the liberty of Gentile Christians is threatened by Jewish converts, who require them to submit to the Mosaic law in order to enjoy the blessings of the gospel (ch. xv. 1). After much discussion of the question at Antioch, Paul and Barnabas are sent to obtain the decision of the apostles and elders at Jerusalem (vers. 1, 2). On their way, and after their arrival, they report the conversion of the Gentiles; but again at Jerusalem some of the Pharisaic

said, [o]Except ye be circumcised[1] [p]after the manner of Moses, [q]ye cannot be saved.
2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that [r]Paul and Barnabas, and certain other of them, should go up to Jerusalem[2] unto the apostles and elders about this question.
3 And [s]being brought on their way[3] by the church, they passed through Phenice and Samaria, [t]declaring the conversion of the Gentiles: and they caused great
4 joy unto all the brethren. And when they were come to Jerusalem, they were received[4] of the church, and *of* the apostles and elders, and [u]they declared all things that God had done with them.
5 [x]But there rose up certain of the sect of the Pharisees[5] which believed, saying, [y]That it was needful to circumcise them, and to command *them* to keep the law of Moses.
6 And the apostles and elders[6] came together for to consider of this matter.
7 And when there had been much disputing, Peter rose up, and said unto them, [z]Men *and* brethren, ye know how that a good while ago[7] God made choice among us, that the Gentiles by my mouth should hear the word of the gospel,
8 and believe. And God, [a]which knoweth the hearts,[8] bare them witness, [b]giving
9 them the Holy Ghost, even as *he did* unto us; [c]and put no difference between us
10 and them, [d]purifying their hearts by faith. Now therefore [e]why tempt ye God, [f]to put a yoke upon the neck of the disciples, which neither our fathers nor we
11 were able to bear? But [g]we believe that through the grace of the Lord Jesus Christ[9] we shall be saved, even as they.
12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles[10] and wonders God had [h]wrought among the Gentiles by them.
13 And after they had held their peace, [i]James[11] answered, saying, Men *and*
14 brethren, hearken unto me; [k]Simeon[12] [l]hath declared how God at the first did
15 visit the Gentiles, [m]to take out of them a people for his name.[13] And to this
16 agree the words of the prophets; as it is written, 'After[14] this I will return, and will build again the tabernacle of David, which is fallen down; and I will
17 build again the ruins thereof, and I will set it up: that the residue of men[15] might seek after the Lord, and all the Gentiles, upon whom my name is called,
18 saith the Lord, who doeth all these things' [Amos ix. 11, 12]. Known unto
19 God are all his works from the beginning of the world.[16] Wherefore my sentence is, [n]that we trouble not them which from among the Gentiles are
20 turned to God: but that we write unto them,[17] that they abstain [o]from pollutions of idols,[18] and [p]*from* fornication,[19] and *from* things strangled, [q]and *from*

[o] Ro. 4. 8—12; Gal. 5. 1—4; Phil. 3. 2, 3; Col. 2. 8, 11, 16.
[p] Ge. 17. 10; Le. 12. 3.
[q] see 1 Cor. 7. 18, 19; Gal. 5. 6; 6. 13—16.
[r] Gal. ch. 2.
[s] ch. 21. 5; Ro. 15. 24; 1 Cor. 16. 6, 11.
[t] ch. 14. 27.
[u] ver. 12; ch. 21. 19.
[x] Gal. 2. 4.
[y] ver. 1.
[z] ch. 10. 20; 11. 12—16.
[a] ch. 1. 24; see refs. 1 Sam. 16. 7.
[b] ch. 10. 44.
[c] Ro. 10. 11; Gal. 3. 28.
[d] ch. 10. 15, 28, 43; 1 Pet. 1. 22.
[e] Ex. 17. 2.
[f] Mt. 23. 4; Gal. 5. 1.
[g] Ro. 5. 20, 21; Eph. 2. 8; Tit. 3. 4, 5.
[h] ch. 14. 27.
[i] ch. 12. 17.
[k] 2 Pet. 1. 1, *Gr.*
[l] vers. 7—9.
[m] ch. 18. 10; John 11. 52.
[n] see vers. 10, 24, 28.
[o] ver. 29; Exo. 20. 20; 1 Cor. 8. 1, 4—13; 10. 20—22, 28; Rev. 2. 14, 20.
[p] 1 Cor. 6. 9, 18; Col. 3. 5; 1 Pet. 4. 3.
[q] see refs. Ge. 9. 4.

Christians insist that the observance of the rites of Judaism is necessary to salvation (3—5). In a general assembly, after much debate, Peter shows that the question has been long ago decided by Divine authority (6—11); and his address having calmed the excitement, Paul and Barnabas relate the miracles with which God has sanctioned their mission among the heathen (12). James shows the agreement of Peter's views with ancient prophecy, and proposes that the Gentiles should be left free from the rites of the law, being only required to abstain from certain practices which they might think indifferent, but which would reasonably cause complaint on the part of the Jewish Christians (13—21). This proposal is approved by 'the whole church;' and deputies are chosen to accompany the messengers to Antioch, with a written epistle (22—29). The decision is joyfully received at Antioch (30, 31), and the work of God is carried on in that city with great success (32—35).

1 As a sign of submission to the law of Moses. The persons who 'taught' this dogma were 'false brethren unawares brought in' (Gal. ii. 4), having no authority from the apostles or from the church (ver. 24).

2 See Gal. ii. 1—10, and notes.

3 Being escorted by some of the brethren part of the way [ch. xx. 28; xxi. 5).

4 That is, they were *cordially* received.

5 Who, as such, were still zealous for the law.

6 See ver. 23; Gal. ii. 2, and notes.

7 About ten years before: see ch. x.

8 The heart-searching God has already admitted Gentile converts to Christian privileges, granting to them, equally with us, the inward purification, of which circumcision is but an emblem (ver. 9). By making salvation depend (vers. 1, 5) upon these legal requirements, you impose upon them a yoke which we ourselves have felt to be intolerable, and, more than this, you tempt God.

9 Our hope, like theirs, springs entirely from the free grace of our Lord Jesus. Paul afterwards urged this very argument in controversy with Peter (Gal. ii. 15, 16).

10 Rather, 'signs:' see John ii. 11, and note. Their work among the Gentiles had been attested by the same Divine power as that among the Jews.

11 See note on ch. xii. 17. The opinion of James would be likely to have peculiar weight with the Judaizing party: see Preface to his Epistle. Referring to the argument of Peter, he shows that this reception of the Gentiles into the church was in full accordance with the purposes of God, as declared by the Prophets.

12 The Hebrew form of *Simon.*

13 To bear his name, as his own people: comp. ver. 17; James ii. 7.

14 See notes on Amos ix. 11, 12. The argument is this—When God predicted that the Gentiles should bear his name, he made no mention of their circumcision: and this agrees with the facts now reported to us.

15 This is a free quotation from the Septuagint. The variation between that and the Hebrew does not affect the object of the quotation.

16 The most probable reading is, 'saith the Lord, who doeth these things [which were] known from of old.' All this is but the carrying out of God's eternal purpose, which it would be impious to resist.

17 So as to take away all reasonable pretext for complaint on the part of the Jews.

18 Referring probably to the use of food which had been offered to idols: see 1 Cor. ch. viii., x., and notes.

19 Which the Gentiles not only allowed, but even encouraged, in connection with idolatrous worship. Its moral evil and guilt are insisted upon elsewhere: see Eph. v. 3; 1 Thess. iv. 3, etc.

21 blood.[1] For Moses of old time[2] hath in every city them that preach him, [r] being read in the synagogues every sabbath day.
22 Then pleased it the apostles and elders, with the whole church, to send chosen men[3] of their own company to Antioch with Paul and Barnabas; *namely*,
23 Judas surnamed [s] Barsabas,[4] and [t] Silas, chief men among the brethren. And they wrote *letters*[5] by them after this manner;—The apostles and elders and brethren *send* greeting[6] unto the brethren which are of the Gentiles in Antioch
24 and Syria and Cilicia. Forasmuch as we have heard, that [u] certain which went out from us have troubled you with words, subverting your souls,[7] saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* command-
25 ment: it seemed good unto us, being assembled with one accord,[8] to send chosen
26 men unto you with our beloved Barnabas and Paul, [x] men that have hazarded[9]
27 their lives for the name of our Lord Jesus Christ. We have sent therefore Judas
28 and Silas, who shall also tell *you* the same things by mouth. For it seemed good to the Holy Ghost, and to us,[10] to lay upon you no greater burden than [y] these
29 necessary things;[11] [z] that ye abstain from meats offered to idols, and [a] 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
31 gathered the multitude together, they delivered the epistle: *which* when they
32 had read, they rejoiced for the consolation. And Judas and Silas, being [b] prophets also themselves, [c] exhorted the brethren with many words, and confirmed *them*.
33 And after they had tarried *there* a space, they were let [d] go in peace from the
34 brethren unto the apostles. Notwithstanding[12] it pleased Silas to abide there
35 still. [e] Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

Paul's second missionary journey through the South-east of Asia Minor.

36 [f] AND[13] some days after[14] Paul said unto Barnabas, Let us go again and visit our brethren [g] in every city where we have preached the word of the Lord, *and*

r ch. 13. 15, 27.
s ch. 1. 23.
t 1 Thes. 1. 1; 1 Pet. 5. 12, *Silvanus*.
u ver. 1; Gal. 2. 4; 5. 12; 2 Tim. 2. 14; Tit. 1. 10, 11.
x ch. 13. 50; 14. 19; 1 Cor. 15. 30; 2 Cor. 11. 23, 26.
y 1 Cor. 10. 23.
z ver. 20; ch. 21. 25; Rev. 2. 14, 20.
a Le. 17. 14.
b see refs. ch. 11. 27.
c ch. 14. 22; 1 Cor. 14. 3; Heb. 10. 25.
d Ge. 26. 29; Ex. 4. 18; 1 Cor. 16. 11.
e ch. 13. 1.
f see Ro. 1. 11.
g ch. 13. 4, 13, 14, 51; 14. 1, 6, 24, 25; 2 Cor. 11. 26.

1 Forbidden in Gen. ix. 4, but often used in heathen feasts. This was a concession to the feelings of the Hebrews, which were founded on the law of God (see Gen. ix. 4; Lev. xvii. 13, 14; Deut. xii. 23, 24).

2 Or, 'from ancient generations.' The sentence may mean either, 'Let the Gentile converts submit to these restrictions on account of the feelings of the Jews, who for many ages have been reminded of their law by the weekly synagogue service;' or, 'This liberty may well be allowed to Gentile converts; for there is no fear that the Jewish brethren will neglect their law, which is read every sabbath in the synagogues.'

3 Rather, 'having chosen men out of themselves to send [them],' etc. This would serve to preclude all suspicion of a partial or interested statement.

4 Of Barsabas nothing more is known. Silas (written at length Silvanus) became a companion of Paul in his second journey (ver. 40; ch. xviii. 5; 2 Cor. i. 19).

5 Or, 'a letter.' This important epistle contains an authoritative decision on the points in question, a condemnation of the troublers of the church, and a confirmation of the authority of Barnabas and Paul. It was left to the delegates to explain more fully the principles upon which the decision proceeded.

6 James i. 1 is the only other passage of Scripture in which this form of salutation occurs.

7 Or, 'removing' them from the truth.

8 Or, 'having become of one mind.'

9 Or, 'given up their lives' to be spent or sacrificed for Christ. Such men are worthy of our confidence and yours.

10 The Holy Spirit has led us to this decision; which all are therefore bound to obey.

11 It is necessary to avoid giving offence by self-indulgence in things in themselves indifferent: see Rom. xiv. 15. On the results of this meeting, see Gal. ii. 3—9.

12 Ver. 34 is not in the best manuscripts. It may be an interpolation designed to harmonize ver. 33 with ver. 40. It is likely that Silas went back to Jerusalem, and then returned to Antioch either during Paul's ministry there (ver. 35), or for the purpose of joining him on his second missionary journey (40).

13 Paul undertakes a second missionary journey, accompanied not by Barnabas, but by Silas (vers. 36—40). They visit first Syria and Cilicia (41), then Derbe and Lystra, where Paul adds Timothy to his associates (ch. xvi. 1—3), and all the churches founded in the former journey; everywhere delivering the apostolic decree (4, 5). Extending their labours, they go through Phrygia and Galatia; and then, by repeated Divine intimations, they are guided first to Troas on the Ægean Sea, and thence to Macedonia (6—10). They begin their mission in Europe at Philippi, where Lydia and her household are converted (11—15): but a fierce persecution is raised against them, in consequence of the ejection of an evil spirit; and they are scourged and imprisoned (16—24). But they are miraculously delivered from their fetters (25, 26); the gaoler himself receives, through his prisoners, the gift of salvation (27—34); and the magistrates are constrained to give them an honourable dismissal (35—40). Proceeding to Thessalonica, they preach first in the synagogue, with some success among the Jews and proselytes, and with far greater among the Gentiles (xvii. 1—4). This awakens the jealousy of the unbelieving Jews, who excite the populace, and compel the missionaries to flee (5—9). At Berea they find more candid hearers, and obtain many converts both among Jews and Gentiles. But Jews from Thessalonica pursue them; and Paul, quitting that district for a time, proceeds to southern Greece (10—15). At Athens he, as usual, preaches first to his countrymen in their synagogue; but he is chiefly engaged in opposing the prevailing forms of idolatry and philosophy (16—18). Being required to give an account of his teaching, on the most honoured spot in all Greece, he makes known the true God, and the resurrection and judgment of Christ (19—31). His labours, however, have but little success (32—34). Going on to Corinth, he again begins at the synagogue, and is soon met by fierce opposition from the Jews; but having a special Divine assurance of safety and success, he remains there a long time, and founds a large and flourishing church (xviii. 1—11). The Jews are defeated in an attempt to obtain his expulsion by the proconsul, and become themselves the objects of popular indignation (12—17). Paul then crosses the Ægean Sea to Ephesus, proceeds by Cæsarea to Jerusalem, and returns to Antioch (18—22).

14 How long after we know not. The circumstances

37 *see* how they do. And Barnabas determined[1] to take with them [h]John, whose
38 surname was Mark. But Paul thought not good to take him with them [i]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[2]
40 one from the other. And so Barnabas took Mark, and sailed unto Cyprus. And
Paul chose [k]Silas,[3] and departed, [l]being recommended by the brethren unto the
grace of God.
41 And he went through Syria and Cilicia, [m]confirming the churches.

16 Then came he to [n]Derbe[4] and Lystra. And, behold, a certain disciple was
there,[5] [o]named Timotheus, ([p]the son of a certain woman, which was a Jewess,
2 and believed; but his father *was* a Greek:) which [q]was well reported of by the
3 brethren that were at Lystra and Iconium. Him would Paul have to go forth
with him; and [r]took and circumcised him, because of the Jews which were in
those quarters: for they knew all that his father was a Greek.[6]
4 And as they went through the cities,[7] they delivered them the decrees for to
keep, [s]that were ordained of the apostles and elders which were at Jerusalem.
5 And [t]so were the churches established in the faith, and increased in number
daily.

Paul and Silas visit Phrygia and Galatia, and begin their European labours at Philippi.

6 NOW when they had gone throughout Phrygia[8] and the region of Galatia, and
7 were [u]forbidden of the Holy Ghost[9] to preach the word in Asia, after they were
come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them
8 not. And they passing by[10] Mysia [x]came down to Troas.[11]
9 And [y]a vision appeared to Paul in the night; There stood a [z]man of
Macedonia,[12] and prayed him, saying, Come over into Macedonia, and help us.
10 And after he had seen the vision, immediately we[13] endeavoured to go [a]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[14] to Samothracia,[15]
12 and the next *day* to Neapolis; and from thence to [b]Philippi, which is the chief
city[16] of that part of Macedonia, *and* a colony.[17] And we were in that city
abiding certain days.
13 And on the sabbath we went out of the city by a river side,[18] where prayer
was wont to be made; and we sat down, and spake unto the women which
14 resorted *thither*. And a certain woman named Lydia, a seller of purple, of the

[h] ch. 12. 12, 25; 13. 5; Col. 4. 10; 2 Tim. 4. 11; Philem. 24.
[i] ch. 13. 13.
[k] ver. 22.
[l] ch. 14. 26.
[m] ch. 14. 22; 16. 5.
[n] ch. 14. 6.
[o] ch. 17. 14; 20. 4; Ro. 16. 21; 1 Cor. 4. 17. Phil 2. 19–22; Col. 1. 1; 1 Thes. 3. 2; 1 Tim. 1. 2; 2 Tim. 1. 2.
[p] 2 Tim. 1. 5.
[q] ch. 6. 3.
[r] 1 Cor. 9. 20; Gal. 2. 3; see Gal. 5. 2.
[s] ch. 15. 23–29.
[t] ch. 15. 41.
[u] see ch. 10. 19; 13. 2; Ro. 1. 13; 15. 22.
[x] 2 Cor. 2. 12; 2 Tim. 4. 13.
[y] ch. 9. 10–12; 2 Cor. 12. 1–4.
[z] ch. 10. 30; see Ro. 15. 26; 2 Cor. 8. 1; 11. 9.
[a] 2 Cor. 2. 13.
[b] Phil. 1. 1.

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related in Gal. ii. 11—13 may have taken place during the interval, and may have been connected in Paul's mind with Mark's departure from Perga: see notes on ch. xiii. 13; Gal. ii. 11.

1 Rather, 'designed,' or perhaps 'desired.'

2 This separation, though caused by human frailty, led to two missions instead of one. This is the last mention of Barnabas in the book of Acts.

3 Silas, as one of the delegates from Jerusalem (ver. 27), would best supply the absence of Barnabas, whose name was coupled with Paul's in the apostolic letter.

4 As Paul came from Cilicia (ch. xv. 41), probably by the long pass through the range of Taurus, called the Cilician Gates, he would reach Derbe before Lystra.

5 At Lystra. See Preface to First Epistle to Timothy.

6 Timothy's partially Jewish extraction made this a reasonable concession to Jewish feelings (see 1 Cor. ix. 20). The case of Titus, a Gentile, was quite different (see Gal. ii. 3). Timothy's mixed descent would also make him peculiarly useful on a mission addressed to both Jews and Gentiles.

7 The cities in which Paul had preached before.

8 'Phrygia' here means the great central region of Asia Minor. It was a populous country, and contained many Jews. Respecting Galatia, see the Preface to the Epistle to the Galatians. From other notices, it appears that during this journey Paul's ministry was attested by many miracles, and crowned with great success, so that many churches were formed; and that while detained here by bodily sickness, he was treated with the greatest kindness by the Galatian converts (Gal. i. 2; iii. 2, 5, 27, 28; iv. 14—16).

9 See note on ch. xiii. 2. Paul appears to have intended to travel westward to Ephesus, the maritime capital of the Roman province of Asia, on the western coast of Asia Minor: see note on ch. ii. 9. Although Paul and Silas were forbidden to preach in Asia at this time, their first convert in Europe came from this district (ver. 14); and soon afterwards 'all in Asia heard the word' (ch. xix. 10).

10 That is, passing through it, or along its borders, without stopping to preach there. They probably began to perceive that Europe was to be their destination, and therefore proceeded straight to the coast.

11 Alexandria Troas (now Eski Stamboul) was a large sea-port, and a Roman colony.

12 As his words showed him to be. 'Macedonia' was the Roman name for northern Greece.

13 The pronoun 'we' here indicates that the writer had now joined Paul's company: see Preface to Luke's Gospel.

14 Or, '*ran straight before the wind.*' On another occasion the voyage from Philippi to Troas took five days (ch. xx. 6).

15 Samothracia was an island in the northern part of the Ægean Sea; now called Samotraki, or Samandrachi. The ship appears to have anchored for the night under the lee of this lofty island, on the northern side. Neapolis was a sea-port in Thrace, near Philippi; probably the modern Kavallo.

16 Probably, 'a first (or principal) city of that district of Macedonia.' It was not '*the chief*' city; for Thessalonica was the capital of the whole province, and Amphipolis of the eastern division.

17 A 'colony' was a city or district occupied by a colony of Roman citizens, who retained their full privileges, and were governed by their own senate and magistrates (see note on ver. 20).

18 There does not appear to have been any synagogue at Philippi; but Jewish worship was maintained there. It was held outside the city, probably to secure quietness; and near a river on account of the necessary ablutions.

city of [c]Thyatira,[1] which worshipped God, heard *us:* whose [d]heart the Lord
15 opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And [e]she constrained us.

16 And it came to pass, as we went[2] [f]to prayer, a certain damsel[3] [g]possessed with a spirit of divination[4] met us, which brought her masters[5] much gain by
17 soothsaying: the same followed Paul and us, and cried,[6] saying, [h]These men are the servants of the most high God, which show unto us the way of salvation.
18 And this did she many days. But Paul, [i]being grieved, turned and said to the spirit, I command thee [k]in the name of Jesus Christ to come out of her. [l]And he came out the same hour.

19 And [m]when her masters saw that the hope of their gains was gone, [n]they caught Paul and Silas, and [o]drew *them* into the market-place,[7] unto the rulers,
20 and brought them to the magistrates,[8] saying, These men, being Jews, [p]do
21 exceedingly trouble our city,[9] and teach customs which are not lawful for us to
22 receive, neither to observe, being Romans.[10] And the multitude rose up together against them: and the magistrates rent off their clothes, [q]and commanded to
23 beat *them*.[11] And when they had laid [r]many stripes upon them, they cast *them*
24 into prison, charging the jailor to keep them safely: who, having received such a charge, thrust them into the inner prison,[12] and made their feet fast in the stocks.

25 And at midnight Paul and Silas prayed, and [s]sang praises unto God: and the
26 prisoners heard them.[13] And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately [t]all the doors were
27 opened, and every one's bands were loosed.[14] And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, [u]and would have killed himself,[15] supposing that the prisoners had been
28 fled. [x]But Paul cried with a loud voice, saying, Do thyself no harm: for we
29 are all here. Then he called for a light, and sprang in, and came trembling,[16]
30 and fell down before Paul and Silas, and brought them out,[17] and said, [y]Sirs, what
31 must I do to be saved?[18] And they said, [z]Believe[19] on the Lord Jesus Christ,
32 and thou shalt be saved, and thy house.[20] And they spake unto him the word
33 of the Lord, and to all that were in his house. And he took them the same hour of the night,[21] and washed *their* stripes; and was baptized, he and all his,
34 straightway. And when he had brought them into his house, [a]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,[22] saying, Let those
36 men go. And the keeper of the prison told this saying to Paul, The magistrates
37 have sent to let you go: now therefore depart, and go in peace. But Paul said unto them, They have beaten us openly uncondemned,[23] [b]being Romans,[24] and

[c] Rev. 2. 18.
[d] Ps. 110. 3; 119. 18; Lk. 24. 45; 2 Cor. 3. 12—18; 4. 6; Eph. 1. 17, 18.
[e] Lk. 24. 29; Heb. 13. 2.
[f] see ver. 13.
[g] 1 Sam. 28. 7.
[h] see Lk. 4. 34, 41.
[i] see Mk. 1. 25, 34.
[k] ch. 3. 6.
[l] Mk. 16. 17.
[m] ch. 19. 24—27.
[n] 2 Cor. 6. 5.
[o] Mt. 10. 18.
[p] ch. 17. 6; 1 Ki 18. 17.
[q] ch. 5. 40; 2 Cor. 6. 5; 11. 23, 25; 1 Thes. 2. 2.
[r] 2 Cor. 11. 23, 24.
[s] ch. 5. 41; Job 35. 10.
[t] ch. 5. 19; 12. 7, 10.
[u] see ch. 12. 19.
[x] Lu. 19. 18.
[y] ch. 2. 37; Lk. 3. 10.
[z] ch. 2. 38, 39; 13. 38, 39; John 3. 16, 36; 6. 47.
[a] Lk. 5. 29; 19. 6.
[b] ch. 22. 25—29.

1 Thyatira (now Ak-hissar) is a large city between Sardis and Pergamos. The surrounding district has long been celebrated (see Homer Il. iv. 141) for its red and purple dye, which gives employment to the women. Its 'dyers' are mentioned in an ancient inscription still existing. See also Rev. ii. 18, and note.

2 Or, 'as we were going,' repeatedly (ver. 18).

3 Or, 'a female slave.'

4 Literally, 'a spirit of Python;' the spirit which was believed to inspire the Pythia or Priestess of Apollo. She was a demoniac (see ver. 18).

5 The joint owners of this valuable slave.

6 Comp. Mark i. 23—25, and note.

7 The public *meeting-place* for all business.

8 The 'duumviri' or 'prætors,' who governed Roman colonies.

9 Making public interests a cloke for their private quarrel.

10 This appeal was rather to Roman prejudice against a strange and despised race than to the Roman law (which indeed was seldom enforced) against the preachers of a new religion. And it succeeded; for the mob and the magistrates disregarded all forms of law (ver. 37).

11 'Beating with rods' the naked back

12 The prisons in those days were generally dark, damp, and pestilential, and the inner cells were the worst. Respecting 'the stocks,' see note on Jer. xx. 2.

13 Or, 'Paul and Silas in prayer were praising God; and the prisoners were listening to them.'

14 Showing that the whole event was miraculous.

15 The gaoler was answerable for his prisoners with his life; and he preferred suicide, which many eminent Romans commended, to disgrace.

16 Rather, 'having become trembling he fell down,' etc.

17 Out of the cell into the outer prison.

18 He may have learned the substance of their message from the public outcries of the demoniac, and still more from his zealous prisoners themselves: and now this evident interposition of 'the most high God' (ver. 17) on their behalf awakened his sleeping conscience.

19 See notes on Rom. ch. iii.

20 'The same way [of salvation] was open to them as to him.'—*Alford.* And 'all his house,' receiving instruction (ver. 32), baptism (33), faith, and joy (34), was saved (31) with him.

21 An interchange of temporal and spiritual service.

22 Literally, 'the rod-bearers,' or lictors, who attended the magistrates and scourged the criminals.

23 Every particular strengthens the complaint. A severe scourging in public, without trial, was in any case a cruel wrong: when inflicted on a Roman citizen, it was a high crime against the state (Cic. in Ver. Act. ii. v. 66).

24 How Silas became a Roman citizen does not appear. Paul was so by birth: see ch. xxii. 28, and note. They had obeyed to the letter the command in Matt. v. 39; now Paul claims his legal rights, probably as a mode of asserting his innocence, and also of protecting his converts from blind prejudice against Jewish sects: see ver. 20.

have cast *us* into prison; and now do they thrust us out privily? Nay verily;
38 but let them come themselves and fetch us out. And the serjeants told these
words unto the magistrates. And they feared,[1] when they heard that they
39 were Romans: and they came and besought them, and brought *them* out, and
40 [c]desired *them* to depart out of the city.[2] And they went out of the prison, [c] Mt. 8. 34.
[d]and entered into *the house of* Lydia: and when they had seen the brethren, [d] ver. 14.
they comforted[3] them, and departed.

Paul and Silas at Thessalonica and Berea.

17 NOW when they had passed through Amphipolis[4] and Apollonia, they came
2 to [e]Thessalonica,[5] where was a[6] synagogue of the Jews. And Paul, as his [e] 1 & 2 Thes. 1. 1.
manner was,[7] [f]went in unto them, and three sabbath days reasoned with them [f] ch. 9. 20; 13. 5, 14; 14. 1; 16. 13; 19. 8; Lk. 4. 16.
3 out of the Scriptures, [g]opening and alledging, [h]that Christ must needs have [g] Lk. 24. 32.
suffered,[8] and risen again from the dead; [i]and that this Jesus, whom I preach [h] Lk. 24. 26, 44, 46; Gal. 3. 1.
4 unto you, is Christ.[9] [k]And some of them believed, and consorted[10] with Paul [i] ch. 2. 36.
and [l]Silas; and of the devout[11] Greeks a great multitude, and of the chief women [k] ch. 28. 24.
not a few. [l] ch. 15. 22, 27, 32, 40.
5 But the Jews which believed not, moved with envy,[12] took unto them certain
lewd fellows of the baser sort,[13] and gathered a company, and set all the city on
an uproar, and assaulted the house of [m]Jason,[14] and sought to bring them out to [m] Ro. 16. 21.
6 the people.[15] And when they found them not, they drew Jason and certain
brethren unto the rulers[16] of the city, crying, [n]These that have turned[17] the world [n] ch. 16. 20; see Am. 7. 10.
7 upside down are come hither also; whom Jason hath received: [o]and these all do [o] ch. 16. 21.
contrary to the decrees of Cæsar, [p]saying that there is another king,[18] *one* Jesus. [p] Lk. 23. 2; John 19. 12.
8 And they [q]troubled[19] the people and the rulers of the city, when they heard [q] Mt. 2. 3.
9 these things. And when they had taken security[20] of Jason, and of [r]the other, [r] ver. 6.
they let them go.
10 And [s]the brethren immediately sent away Paul and Silas by night unto [s] ver. 14; ch. 9. 25.
11 Berea:[21] who coming *thither* went into the synagogue of the Jews. These were
more noble[22] than those in Thessalonica, in that [t]they received the word with [t] Mt. 13. 23.
all readiness of mind, and [u]searched the Scriptures daily, whether those things [u] Is. 34. 16; John 5. 39.
12 were so. Therefore many of them believed; also of honourable women which
were Greeks, and of men, not a few.

1 They feared partly, perhaps, an inquiry at Rome (ch. xxii. 29); and still more the national jealousy of their own citizens which had shown itself in the recent outbreak (vers. 21, 22).

2 In order to insure both their own safety and the public peace.

3 Rather, 'exhorted.' Luke is supposed to have remained behind to watch over the infant church (see notes on ch. xvi. 10; xx. 6).

4 Amphipolis (now called Emboli), about twenty-eight miles from Philippi, was a large commercial city, the capital of the first division of Macedonia. Apollonia was about twenty-five, and Thessalonica about thirty-two miles further, on the great Egnatian road, leading from Rome to the Asiatic provinces.

5 Thessalonica, as a great maritime city, was well fitted to be a centre of gospel-light: see Preface to First Epistle to Thessalonians.

6 Rather, '*the* synagogue;' probably the first they reached in that country.

7 See note on ch. xiii. 46. These three sabbaths can hardly have embraced the whole time of Paul's stay at Thessalonica; for many of the heathen were converted (1 Thess. i. 9), and he twice received aid from Philippi, while he remained here, and worked for his support. On his ministry and success here, see the Epistles to the Thessalonians.

8 These are almost the very words of Luke xxiv. 26; on which see note. Both the matter of the discourse, and its results, are almost the same as in ch. xiii.

9 Rather, 'and that this [predicted sufferer] is the Messiah Jesus whom I preach.' He 'showed' that the Scriptures had foretold one who should suffer and rise again; and he 'argued' that Jesus was he.

10 Rather, 'were allotted to Paul and Silas;' as the fruits of their ministry.

11 See ch. xvi. 13; and note on ch. xiii. 50. Through the Gentile proselytes, Paul no doubt obtained access to the heathen population; out of which the church at Thessalonica was chiefly gathered (1 Thess. i. 9; ii. 14).

12 Comp. ch. xiii. 45, and note; and 1 Thess. ii. 14—16.

13 Rather, '*idlers about the public places*.' These people were ever ready for mischief; and through them the Jews raised a tumult, that they might accuse the Christians of disturbing the peace, and so bring upon them the punishment of sedition.

14 Jason was Paul's host (ver. 7), and perhaps his kinsman (see Rom. xvi. 21).

15 Thessalonica retained the rights of a free city, having its meetings of 'the people,' and its own 'rulers.'

16 Literally, 'politarchs.' Luke's precision in the use of this term is illustrated by an inscription of about this date, still existing on a ruined arch in the city, which gives this unusual title to the magistrates, among whom it is interesting to find names similar to those of Paul's Macedonian companions (ch. xx. 4).

17 We have heard of their doings elsewhere; now they are here.

18 This was a misrepresentation of Paul's preaching respecting the coming and kingdom of our Lord: see 1 Thess. ii. 12; 2 Thess. i. 5; and comp. Matt. xxvii. 11; John xix. 12.

19 The people and the magistrates were probably afraid that the privileges of their free city might be compromised.

20 As the accused persons were not present, the magistrates required security, or bail, from Jason and others, to preserve the peace of the city. This end was in part gained by the departure of Paul and Silas. But the converts seem to have been afterwards maltreated: see 1 Thess. ii. 14. Paul's intention of returning to build up the church was repeatedly frustrated; but he sent Timothy to them (1 Thess. ii. 17, 18; iii. 2).

21 Now Verria, a large town about forty-five miles south-west of Thessalonica.

22 That is, more noble in spirit. Superior to prejudice, they listened candidly; but at the same time freely scrutinized the message, and loyally tested it by God's written word. 'Therefore many of them believed.'

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.[1]
14 [x] And then immediately the brethren sent away Paul to go as it were[2] to the
15 sea: but Silas and Timotheus abode there still. And they that conducted Paul brought him unto Athens: and [y] receiving a commandment unto Silas and Timotheus for to come to him with all speed,[3] they departed.

Paul at Athens.

16 NOW while Paul waited for them at Athens,[4] [z] his spirit was stirred in him,
17 when he saw the city wholly given to idolatry.[5] Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market[6]
18 daily with them that met with him.[7] Then certain philosophers of the Epicureans,[8] and of the Stoics, encountered him. And some said, What will this babbler[9] say? Other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.
19 And they took him, and brought him unto [a] Areopagus,[10] saying, May we know[11]
20 what this new doctrine, whereof thou speakest, *is?* For thou bringest certain [b] strange things to our ears: we would know therefore what these things mean.
21 For all the Athenians and strangers which were there [c] spent their time in nothing else, but either to tell, or to hear some new thing.[12]
22 Then Paul stood in the midst of Mars' Hill, and said, *Ye* men of Athens, I
23 perceive that in all things ye are [d] too superstitious.[13] For as I passed by, and behold your [e] devotions,[14] I found an altar with this inscription, TO THE UNKNOWN
24 GOD.[15] Whom[16] therefore ye ignorantly worship, him declare I unto you. [f] God that made the world and all things therein, seeing that he is [g] Lord of heaven
25 and earth,[17] [h] dwelleth not in temples made with hands; neither is worshipped[18] with men's hands, [i] as though he needed any thing, seeing [k] he giveth to all life,
26 and breath, and all things; and [l] hath made of one blood[19] all nations of men for to dwell on all the face of the earth, [m] and hath determined the times before appointed,
27 and the bounds of their habitation; [n] that they should seek the Lord, if haply they might feel after him, and find him, [o] though he be not far from every one

[x] Mt. 10. 23.
[y] ch. 18. 5.
[z] Ps. 119. 136; 2 Pet. 2. 8.
[a] ver. 22.
[b] Hos 8. 12.
[c] 2 Tim 2. 16, 17
[d] Jer. 50. 38.
[e] 2 Thess. 2. 4.
[f] ch. 14. 15.
[g] Mt. 11. 25.
[h] ch. 7. 48; 1 Kl. 8. 27. [i] see refs. Job 22. 2.
[k] Num. 16. 22; Job 12. 10; Is. 42. 5; Zec. 12. 1.
[l] Ge. 3. 20; Mal. 2. 10. [m] Deu 32. 7, 8; Job 14. 5.
[n] ch. 15. 17.
[o] ch. 14. 17; Ps. 139. 1—13; Jer. 23. 23, 24.

1 Rather, 'they came and stirred up there also the multitude.' Comp. ch. xiv. 19.

2 Rather, simply 'to go *towards* the sea.' Paul probably embarked for Athens at Dium.

3 If they did come to him quickly, they must have left him again soon: for Timothy was sent to Macedonia, and Paul was 'left at Athens alone' (1 Thess. iii. 2). But Timothy may have been already directed to visit Thessalonica; and this message may have meant only that he and Silas should come 'as soon as possible' after their work in Macedonia was done. They both rejoined Paul at Corinth (ch. xviii. 5).

4 Although Athens had lost its ancient military and political greatness, it was still the metropolis of Grecian science, art, and wisdom. Its schools of philosophy and rhetoric were the most celebrated in the world, and were resorted to by scholars from every region.

5 Literally, 'full of idols;' precisely the aspect of Athens that would strike the eye of a Jewish stranger. Petronius, a Roman satirist, declared that 'it was easier to find a god than a man in Athens.'

6 Or, 'place;' meaning any *place of public resort.*

7 That is, 'with such as came in his way.'

8 Epicurus denied the creation and providential government of the world, and taught that the highest good and great end of existence was serene enjoyment; which his followers interpreted as meaning *pleasure*, and that often of the grossest kind. The Stoics derived their name from the Greek word for the Porch in which their founder Zeno had taught. They professed to regard moral good as being of the highest value, and to be indifferent to pain and pleasure. They also acknowledged a supreme God, whom they confounded with the universe, and a Providence under the dominion of Fate.

9 Literally, 'this grain picker,' a designation of a bird, contemptuously applied to a retailer of borrowed sayings. These persons were disposed to treat Paul with derision; others charged him with introducing new gods.

10 Or, Mars' Hill (ver. 22); the place where the supreme court held its sittings. Some suppose that Paul was arraigned before the court itself, as Socrates had been 450 years before, for the offence of introducing strange or foreign gods. But there is no trace here of any judicial proceedings; and Paul departs unmolested at the close of his address (ver. 33). The excitement-loving Athenians probably chose this place for hearing him, on account both of its convenience and of its associations.

11 Probably a kind of courteous irony.

12 Literally, 'something newer;' the *very latest news.* This eager appetite for news was a notorious characteristic of the Athenians.

13 Rather, 'that you have more [than others] reverence for the deities.' This was a distinction of which the Athenians were proud; and Paul, without at first either blaming or praising them for it, avails himself of it to secure a favourable hearing.

14 Rather, 'your objects of worship;' including temples and altars, as well as idols.

15 Rather, 'To *an* unknown God.' Such altars are mentioned also by two contemporary writers, Pausanias and Philostratus, as existing in Athens. They probably 'had their origin in the feeling of uncertainty in the minds of the heathen whether their acknowledgment of the superior Powers was sufficiently full and comprehensive,' and in 'a desire to avoid the anger of any god who might be unknown to them.'—*Hackett.* They plainly proved the truth of Paul's statement in ver. 22.

16 Rather, according to the best text, '*what* ye ignorantly worship, *that* declare I unto you.' You rightly acknowledge that there is a Deity hitherto unknown to you: I make him known.

17 The apostle exhibits the Deity, neither as an idle being of human form, according to the Epicureans, nor as the mere soul of the world, according to the Stoics; but as an intelligent Spirit, presiding over his works.

18 Rather, 'neither is *served*,' as 'one who needs something more' than he has in himself.

19 The unity of the human race is both a consequence and an evidence of the unity of the Creator. And the rise and fall of nations, and their extent and duration, are also both consequences and evidences of His ever watchful providence; and are designed to lead men to seek Him.

28 of us. For [p] in him we live, and move, and have our being;[1] [q] as certain also
29 of your own poets[2] have said, For we are also his offspring. Forasmuch then
as we are the offspring of God,[3] [r] we ought not to think that the Godhead is
30 like unto gold, or silver, or stone, graven[4] by art and man's device. And [s] the
times of this ignorance God winked at;[5] but [t] now commandeth all men every
31 where to repent: because he hath appointed a day, in the which [u] he will judge
the world in righteousness by *that* Man whom he hath ordained; *whereof* he
hath given assurance unto all *men*, in that [x] he hath raised him from the dead.[6]
32 And when they heard of the resurrection of the dead, some mocked: and others
33 said, We will hear thee again of this *matter*.[7] So Paul departed from among
34 them. Howbeit certain men clave unto him, and believed:[8] among the which
was Dionysius [y] the Areopagite, and a woman named Damaris, and others with them.

Paul at Corinth; and his return, by Ephesus, Cæsarea, and Jerusalem, to Antioch.

18 AFTER these things Paul departed from Athens, and came to [z] Corinth.[9]
2 And [he] found a certain Jew named [a] Aquila, born in [b] Pontus, lately come from
Italy, with his wife Priscilla;[10] (because that [c] Claudius had commanded[11] all
3 Jews to depart from Rome:) and came unto them. And because he was of the
same craft,[12] he abode with them, [d] and wrought: for by their occupation they
4 were tentmakers.[13] [e] And he reasoned in the synagogue every sabbath, and
persuaded the Jews and the Greeks.[14]
5 And [f] when Silas and Timotheus were come from Macedonia,[15] Paul was
[g] pressed in the spirit,[16] and testified to the Jews *that* Jesus *was* Christ [*or*, is
6 the Christ]. And when they opposed themselves, and blasphemed,[17] [h] he shook
his raiment,[18] and said unto them, [i] Your blood be upon your own heads;[19] [k] I
7 *am* clean: from [l] henceforth[20] I will go unto the Gentiles. And he departed
thence, and entered into a certain *man's* house, named [m] Justus, *one* that wor-
8 shipped God, whose house joined hard to the synagogue. [n] And Crispus, the chief
ruler[21] of the synagogue, believed on the Lord with all his house. And many
of the Corinthians[22] hearing believed, and were baptized.
9 Then [o] spake the Lord to Paul in the night by a vision, [p] Be not afraid,[23] but
10 speak, and hold not thy peace: [q] for I am with thee, and [r] no man shall set on
thee to hurt thee: [s] for I have much people[24] in this city.
11 And [t] he continued *there* a year and six months,[25] teaching the word of God
among them.

[p] Job 12. 10; Ps. 36. 9; 66. 9; Heb. 1. 3.
[q] see Tit. 1. 12.
[r] Ps. 115. 4—8; Is. 46. 5—7; Hab. 2. 19, 20.
[s] ch. 14. 16; Ro. 3. 25.
[t] Lk. 24. 47.
[u] ch. 10. 42; Mt. 25. 31—46; John 5. 22, 23; Ro. 2. 16; 14. 10; 2 Cor. 5. 10.
[x] ch. 2. 24; 1 Pet. 1. 3.
[y] ver. 19.
[z] 1 Cor. 1. 2.
[a] Ro. 16. 3, 4; 1 Cor. 16. 19; 2 Tim. 4. 19.
[b] ch. 2. 9.
[c] ch. 11. 28.
[d] ch. 20. 34; 1 Cor. 4. 12; 9. 6—12; 1 Thes. 2. 9; 2 Thes. 3. 8, 9.
[e] ch. 17. 2, 3.
[f] ch. 17. 14, 15.
[g] ch. 4. 20; 17. 16; Job 32. 18; Jer. 20. 9.
[h] ch. 13. 51; Ne. 5. 13.
[i] 2 Sam. 1. 16; Eze. 18. 13; 33. 4.
[k] ch. 20. 26, 27; Eze. 3. 18, 19; 33. 8, 9.
[l] ch. 13. 46, 47; 28. 28.
[m] Col. 4. 11.
[n] 1 Cor. 1. 14.
[o] ch. 16. 9; 23. 11
[p] Jer. 1. 17; see 1 Cor 2. 3
[q] Jos. 1. 5, 9; Jer. 1. 18, 19; John 14. 18—23
[r] Jer 15. 20; Lk 21. 18.
[s] ch. 15. 14; John 10 16.
[t] see 2 Cor. 12. 12.

1 Not only for 'life' in its higher forms, but for *activity*, and even for *existence*, we are always dependent on Him, from whom, as you know, we derive our being.

2 These words are found in two poets of the third century B.C.; Aratus of Cilicia, and Cleanthes the Stoic.

3 The Maker of rational beings cannot resemble a block of wood or stone.

4 The device of man's genius, carved by his art. It should not be forgotten that Paul uttered these words within sight of the most celebrated works of Phidias, particularly the colossal statue of Minerva; and in the presence of an assembly who regarded these things as the highest glory of their city.

5 Rather, 'overlooked;' He withheld deserved punishment: comp. ch. xiv. 16, and Rom. iii. 25.

6 See John v. 19—29, and notes.

7 This was probably a polite expression of indifference.

8 It might have seemed to the credit of Christianity had it been represented as gaining at least a few proselytes, in this centre of Grecian refinement, from the ranks of its scholars and philosophers. But Luke relates the case just as it was. The apostle was ridiculed, and his message was treated with contempt.—*Hackett.* Only two persons of note are mentioned as believing.

9 Respecting Corinth, see Preface to First Epistle to the Corinthians.

10 Or, Prisca (2 Tim. iv. 19). On these Roman names, see note on ch. i. 23.

11 This was probably the edict which Suetonius mentions, incorrectly ascribing the turbulence of the Jews to the influence of Christianity. It must have been soon revoked, or relaxed; for we find Aquila and Priscilla again at Rome (Rom. xvi. 3), and many Jews resident there (ch. xxviii. 17).

12 Paul, according to the custom of his nation, had been brought up to work at a trade; for it was a saying even among Jews of rank and wealth, that 'the man who does not teach his son a handicraft teaches him to be a thief.'

13 Tents were often made of goat's-hair cloth, the produce of Paul's native country, Cilicia. Hence it is likely that he wrought particularly in this material. For the reasons why he laboured for his support at Corinth, see 1 Cor. ix.; 2 Cor. xi. 7—12, and notes.

14 Either proselytes or devout: see note on ch. x. 2.

15 See ch. xvii. 15; 1 Thess. iii. 6, and notes. On the arrival of Silas and Timothy, Paul wrote the earliest of his extant letters: see Prefaces to the Epistles to the Thessalonians.

16 Or, 'constrained,' as in 2 Cor. v. 14. He was occupied, amidst much opposition, in preaching to the Jews: comp. ver. 6 with 1 Cor. ii. 1—5. Silas and Timothy now helped him: see 2 Cor. i. 19.

17 Reviling the preacher and the gospel: see 1 Thess. ii. 15, 16.

18 See Neh. v. 13, and note.

19 See Ezek. xxxiii. 34; Matt. xxvii. 25, and notes.

20 That is, whilst at Corinth (see ver. 19). Accordingly, he ceased to attend the synagogue, and held meetings of the Christian converts in the adjoining house of a Gentile proselyte (ver. 7). He did the same afterwards at Ephesus (ch. xix. 9).

21 Rather, simply 'the ruler,' as in ch. xiii. 15. Crispus had been baptized by Paul himself (1 Cor. i. 14).

22 These seem to have been Gentiles, chiefly in the middle and lower classes (1 Cor. i. 26).

23 Paul had reason to apprehend personal injury: see ver. 10; 2 Thess. iii. 2; 1 Cor. ii. 3.

24 Many of the true Israel, whom I will gather amongst my 'people,' instead of those who reject me.

25 This was probably the whole period of Paul's stay at Corinth at this time. He remained there longer than usual, perhaps partly on account of the great success of his ministry there, and partly because from Corinth the gospel might spread throughout Achaia (see 2 Cor. i. 1).

12 And when Gallio was the deputy[1] of Achaia, the Jews made insurrection with
13 one accord against Paul, and brought him to the judgment seat, saying, This
14 *fellow* persuadeth men to worship God contrary to the law.[2] And [u] when Paul
was now about to open *his* mouth, Gallio said unto the Jews, [x] If it were a matter of
wrong, or wicked lewdness,[3] O *ye* Jews, reason would that I should bear with
15 you: but if it be [y] a question of words and names, and *of* your law, look ye *to it;*
16 for I will be no judge of such *matters.* And he drave[4] them from the judgment
17 seat. Then all the Greeks took [z] Sosthenes,[5] the chief ruler of the synagogue,
and beat *him* before the judgment seat. And Gallio cared for none of those things.
18 And Paul *after this* tarried *there* yet a good while, and then took his leave of
the brethren, and sailed[6] thence into Syria, and with him Priscilla and Aquila;
19 having [a] shorn *his* head in [b] Cenchrea:[7] for he had a vow. And he came to
Ephesus,[8] and left them there:[9] but he himself entered into the synagogue, and
20 reasoned with the Jews. When they desired *him* to tarry longer time with them,
21 he consented not; but bade them farewell, saying, [c] I must by all means keep this
feast[10] that cometh in Jerusalem: but I will return again unto you, [d] if God
will. And he sailed from Ephesus.
22 And when he had landed at Cæsarea, [e] and gone up,[11] and saluted the church,
he went down to Antioch.

Paul visits Galatia and Phrygia; he carries on the work begun by Apollos at Ephesus.

23 AND[12] after he had spent some time *there,* he departed,[13] and went over *all*
the country of [f] Galatia[14] and Phrygia in order, [g] strengthening all the disciples.
24 [h] And a certain Jew named Apollos, born at Alexandria,[15] an eloquent man,
25 *and* [i] mighty in the Scriptures, came to Ephesus. This man was instructed in
the way of the Lord: and being fervent in the spirit,[16] he spake and taught
26 diligently[17] the things of the Lord, [k] knowing only the baptism of John.[18] And
he began to speak boldly in the synagogue: whom when Aquila and Priscilla
had heard, they took him unto *them,* and expounded unto him the way of God[19]

[u] 1 Pet. 3. 14, 15.
[x] ch. 23. 29; 25. 11; Ro. 13. 3.
[y] ch. 25. 19; 26. 3.
[z] 1 Cor. 1. 1.
[a] ch. 21. 24; Num. 6 5, 18; 1 Cor. 9. 20.
[b] Ro. 16. 1.
[c] ch. 19. 21; 20. 16; Deu. 16. 1.
[d] Ro 15. 32; 1 Cor. 4. 19; Jam. 4. 13–15.
[e] ch. 25. 1, 9.
[f] Gal. 1. 2; 4. 14.
[g] ch. 14. 22; 15. 32, 41.
[h] 1 Cor. 1. 12; 3. 5, 6; 4. 6; Tit. 3. 13.
[i] Ezra 7. 6; Mt. 13 52.
[k] ch. 19. 3, 4; Mt. ch. 3.

1 Rather, 'proconsul:' see note on ch. xiii. 7. Tiberius had put the province of Achaia, which included all southern Greece, under an imperial governor (a prœtor); but Claudius had restored it to the senate. Gallio was a brother of Seneca, who describes him in his letters as a most amiable man. The language of ver. 12 seems to imply that Gallio had recently arrived. His reputation as a man of easy temper may have induced the Jews to 'rise up against Paul.'

2 Meaning, probably, the law of Moses; which the Romans allowed the Jews to observe, but would not themselves enforce: see ver. 15.

3 Any *deed* of 'injustice or reckless mischief' might reasonably be brought before me; but I will entertain no 'question about *words* (not *deeds*), and *names* (such as whether *Jesus* were the *Messiah*), and *your* (Jewish) law.' Comp. ch. xxiii. 29; xxv. 19.

4 He peremptorily dismissed them; and even allowed the mob to beat one of their leaders before his tribunal.

5 See note on 1 Cor. i. 1.

6 Leaving Silas, and possibly Timothy behind him.

7 Cenchrea was the eastern port of Corinth. The context seems to decide that it was not Aquila (as some suppose), but Paul who 'had a vow.' Usually the head was shaved when the vo · was discharged (see Numb. vi. 2, etc.); but Paul's anxiety to be at Jerusalem at the feast (ver. 21) makes it likely that he now took the vow upon him. Why Paul took the vow we are not told; but in doing it he carried out his principle of conforming in his own practice to the Mosaic ritual.

8 On Ephesus, see Preface to the Epistle to the Ephesians. It was the port of western Asia which would naturally have the most communication with Corinth.

9 Aquila and Priscilla remained at Ephesus; but Paul merely visited the synagogue, and then, although requested to stay, hastened on towards Jerusalem.

10 This feast was probably Pentecost, as navigation was not usually commenced for the season before the Passover: comp. ch. xx. 16.

11 That is, up to Jerusalem. We have no particulars of this visit.

12 After a brief notice of another visitation of the churches in the interior of Asia Minor (ver. 23), the narrative passes on to the place which formed the chief centre of Paul's labours on his third missionary journey; introducing first the preparatory work of Apollos at Ephesus, and his departure thence to Corinth, before Paul's arrival (24—28). Paul then comes to Ephesus, and gives fuller instruction to certain disciples who had known only John's baptism (ch. xix. 1—7). He preaches for three months to the Jews in the synagogue; but, after much opposition, he is compelled to separate the disciples both from Jews and Gentiles; and to form them into a distinct body, from which the gospel is spread through the whole province of Asia (8—10). Paul's mission is attested among the magic-loving Ephesians, both by extraordinary miracles (11,12), and by the severe chastisement of some Jewish exorcists who profane the name of Jesus (13—16); so that magical practices are renounced by many, and the truth of God triumphs (17—22). Some, however, whose gains are bound up with the old idolatry, excite the populace against the Christians; but the 'town clerk' with great tact allays the tumult (23—41). Paul then leaves the church at Ephesus in peace (ch. xx. 1), spends some time in revisiting and extending the churches in northern and southern Greece, and then returns by Macedonia to Troas, on his way to Syria (2—6). At Troas he prolongs a farewell meeting until daybreak, and miraculously restores to life one of the congregation (7—12). He sails down the Ægean Sea to Miletus (13—16), where he meets the elders of the Ephesian church, and takes leave of them in an affecting and impressive address (17—38). He then prosecutes his voyage to Ptolemais, and proceeds by land to Cæsarea and Jerusalem; receiving on his way repeated prophetic intimations of the sufferings that await him there (ch. xxi. 1—16).

13 Paul's companions on this journey appear to have been Timothy and Erastus (see ch. xix. 22; 2 Cor. i. 1), Gaius and Aristarchus (see ch. xix. 29), and perhaps Titus, whom he seems to have sent from Ephesus to Corinth.

14 Respecting this visit, see the Preface to the Epistle to the Galatians.

15 See note on ch. vi. 9.

16 In Rom. xii. 11 the same phrase is rendered 'fervent in spirit.'

17 Rather, 'accurately,' as far as he knew.

18 On this subject see note on ch. xix. 1.

19 The doctrine of the gospel.

27 more perfectly. And when he was disposed to pass into Achaia,[1] [l] the brethren wrote,[2] exhorting the disciples to receive him: who, when he was come, [m] helped
28 them much which had [n] believed through grace: for he mightily[3] convinced the Jews, *and that* publicly, [o] showing by the Scriptures that Jesus was Christ.

19 And it came to pass, that, while [p] Apollos was at Corinth,[4] Paul having passed through the upper coasts,[5] came to Ephesus. And finding certain disciples,[6]
2 he said unto them, Have ye received [q] the Holy Ghost since ye believed? And they said unto him, [r] We have not so much as heard whether there be any
3 Holy Ghost. And he said unto them, Unto what then were ye baptized? And
4 they said, [s] Unto John's baptism. Then said Paul, [t] John verily baptized with the baptism of repentance, saying unto the people, that they should believe on
5 him which should come after him, that is, on Christ Jesus. When they heard
6 *this*, they were baptized [u] in[7] the name of the Lord Jesus. And when Paul had [x] laid *his* hands upon them, [y] the Holy Ghost[8] came on them; and they spake
7 with tongues, and prophesied. And all the men were about twelve.[9]
8 [z] And he went into the synagogue, and spake boldly for the space of three months,[10] disputing and [a] persuading the things [b] concerning the kingdom of
9 God. But [c] when divers were hardened, and believed not, but spake evil [d] of that way[11] before the multitude,[12] [e] he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.
10 And [f] this continued by the space of two years;[13] so that all they which dwelt in Asia[14] heard the word of the Lord Jesus, both Jews and Greeks.
11, 12 And [g] God wrought special miracles[15] by the hands of Paul: [h] so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits[16] went out of them.
13 Then certain of the vagabond Jews,[17] [i] exorcists, [j] took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure
14 you by Jesus whom Paul preacheth. And there were seven sons of *one* Sceva, a
15 Jew, *and* chief of the priests,[18] which did so. And the evil spirit answered and
16 said, [k] Jesus I know, and Paul I know; but who are ye? And [l] the man in whom the evil spirit was leaped on them, and overcame them,[19] and prevailed against them, so that they fled out of that house naked[20] and wounded.

[l] 1 Cor. 16. 3; 2 Cor. 3. 1.
[m] 1 Cor. 3. 6.
[n] John 1. 12, 13; Eph 2. 8—10.
[o] ch. 9. 22; 17. 3; John 5. 46.
[p] 1 Cor. 1. 12; 3. 5, 6.
[q] ch. 11. 15—17.
[r] see 1 Sam. 3. 7.
[s] ch. 18. 25.
[t] ch. 13. 24, 25; see refs. Mt. 3. 11, 12.
[u] ch. 8. 16.
[x] ch. 6. 6; 8. 17.
[y] ch. 10. 45, 46; 1 Cor. 14. 22.
[z] ch. 17. 2; 18. 4.
[a] 2 Cor. 5. 11.
[b] ch. 1. 3; 28. 23.
[c] Jer. 7. 26; Jude 10.
[d] see ch. 9. 2; 24. 14.
[e] see ch. 13. 46.
[f] see ch. 20. 31.
[g] ch. 14. 3.
[h] see ch. 5. 15; 2 Ki. 4. 29, etc.
[i] Mt. 12. 27.
[j] see Mk. 9. 38.
[k] Mk. 1. 24, 25.
[l] see Lu. 10. 3.

1 His principal object probably was to 'help' the converts at Corinth in the controversy with the unbelieving Jews. For this work his skill in expounding the Scriptures peculiarly fitted him; and in performing it he had great success (ver. 28; 1 Cor. iii. 5—7).

2 They gave him a recommendatory letter.

3 The Greek words are very strong; 'he powerfully confuted utterly.'

4 Apollos remained a considerable time at Corinth; but he returned and joined Paul at Ephesus before the First Epistle to the Corinthians was written: see 1 Cor. xvi. 12.

5 The 'upper districts' are the mountainous regions in the interior of Asia Minor.

6 Disciples *of Christ* (as the word always means when used alone), but imperfectly instructed. Perceiving how little they knew of the gospel, Paul asks, 'Did ye receive the Holy Spirit (*i. e.* his *supernatural gifts:* see ch. viii. 17; x. 44, 45) when ye believed?' They reply, 'But we did not even hear whether the Holy Ghost is,' i. e. *is already given* (see John vii. 39). His existence and *future* manifestation were taught to such as received John's baptism (see Matt. iii. 11); but only those who knew the events subsequent to our Lord's ascension were aware of the actual manifestation of the Holy Spirit.

7 Rather, '*into* the name of the Lord Jesus.' Their former baptism was not properly a Christian rite.

8 See ch. ii. 4; viii. 17; x. 44—46, and notes.

9 This seems to mean that there were many other converts, but of those who were in such a state of ignorance, 'there were altogether [only] about twelve.'

10 Some suppose that during this time Paul wrote his Epistle to the Galatians: see Preface thereto.

11 Literally, 'the way:' see note on ch. ix. 2.

12 That is, before the congregation in the synagogue. The violent opposition of the Jews rendering all further efforts in that place useless, Paul formally withdrew the Christian disciples, and formed a separate society (comp. ch. xviii. 6, 7) 'in the school of Tyrannus;' who may have been either a Jewish Rabbi, having a private synagogue, or a Greek sophist.

13 This probably means for two years after he left the synagogue. Paul remained at Ephesus three years, and formed a large church (ch. xx. 28, 31), supporting himself, and partly also his companions, by his own manual labour (see ch. xx. 34; 1 Cor. iv. 12). During this time he wrote his First Epistle to the Corinthians (see 1 Cor. xvi. 8).

14 Ephesus, as the capital of the province, was a centre from which the gospel could well be carried to the inland cities. The 'Seven Churches of Asia' (addressed in Rev. ch. i.—iii.) may have been founded at this time.

15 '*Special* miracles,' performed (like those in ch. v. 15) upon great numbers, and without the apostle's personal presence. These 'signs of an apostle,' by which Paul's commission was attested (2 Cor. xii. 12), were particularly adapted to his position at Ephesus in the face of magicians; like that of Moses and Aaron before Pharaoh. They were a signal refutation of the charms and amulets and mystic letters of Ephesus.

16 'Evil spirits' are here plainly distinguished from diseases.

17 Rather, 'itinerant Jewish exorcists,' who were very numerous at this period. See Matt. xii. 27, and note. These men, seeing Paul's success, used the name which they saw him employ with so great effect.

18 Or, 'a chief priest' (see note on Matt. ii. 4). The Aaronic priesthood must have been very degraded, when some of its chief members were travelling exorcists. Some, however, suppose that Sceva was a renegade Jew, who had become 'chief priest' of Diana (ver. 27).

19 Some manuscripts read 'overcame *them both*;' implying that only two of the seven brethren were concerned in this attempt. By this infliction the Divine power which accompanied the gospel exhibited its superiority to the magic which prevailed so extensively at Ephesus; and the results appear in vers. 18, 19.

20 See note on Mark xiv. 51.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus;
18 and [m] fear fell on them all; and the name of the Lord Jesus was magnified. And
19 many that believed came, and [n] confessed, and showed their deeds.[1] Many of them also which used curious arts brought their books[2] together, and [o] burned them before all *men:* and they counted the price of them, and found *it* fifty
20 thousand *pieces* of silver.[3] [p] So mightily grew the word of God and prevailed.[4]
21 After these things were ended, Paul [q] purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have
22 been there, [r] I must also see Rome. So he sent into Macedonia[5] two of [s] them that ministered unto him, Timotheus and [t] Erastus; but he himself stayed in Asia for a season.[6]

The uproar excited by Demetrius against Paul, and its suppression.

23, 24 AND [u] the same time there arose no small stir about that way.[7] For a certain *man* named Demetrius, a silversmith, which made silver shrines for
25 Diana,[8] brought [x] no small gain unto the craftsmen; whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft
26 we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much
27 people, saying that [y] they be no gods, which are made with hands:[9] so that not only this our craft is in danger to be set at nought;[10] but also that the temple of the great goddess Diana should be despised,[11] and her magnificence should be destroyed, whom all Asia and the world worshippeth.[12]
28 And when they heard *these sayings*, they were full of wrath, and cried out,
29 saying, Great *is* Diana of the Ephesians. And the whole city was filled with confusion: and having caught [z] Gaius and [a] Aristarchus, men of Macedonia,[13] Paul's
30 companions in travel, they rushed with one accord into the theatre.[14] And when Paul would have entered in unto the people,[15] the disciples [b] suffered him
31 not. And certain of the chief of Asia,[16] which were his friends, sent unto him,
32 desiring *him* that he would not adventure himself into the theatre. Some therefore cried one thing, and some another: for the assembly was confused;
33 and the more part knew not wherefore they were come together. And they drew Alexander[17] out of the multitude, the Jews putting him forward. And [c] Alexander beckoned with the hand, and would have made his defence unto

[m] ch. 5. 5, 11; Ps. 64. 9; Lk. 1. 65; 7. 16.
[n] Pro. 28. 13; Mt. 3. 6.
[o] see Ge. 35. 4.
[p] ch. 6. 7; 12. 24; 1 Cor. 15. 9.
[q] ch. 20. 22; Ro. 15. 23—28; 1 Cor. 16. 5—11; 2 Cor. 1. 15—18.
[r] ch. 23. 11.
[s] ch. 13. 5.
[t] Ro. 16. 23; 2 Tim. 4. 20.
[u] 2 Cor. 1. 8.
[x] ch. 16. 16, 19.
[y] ch. 14. 15; 17. 29; Ps. 115. 4; Is. 44. 10—20; Jer. 10. 3, 5.
[z] Ro. 16. 23; 1 Cor. 1. 14; 3 John 1.
[a] ch. 20. 4; 27. 2; Col. 4. 10; Philem. 24.
[b] see 2 Sam. 18. 3.
[c] 1 Tim. 1. 20; 2 Tim. 4. 14.

1 Their superstitious practices. Some Christian converts seem to have continued to be the dupes of persons who practised 'occult arts' (ver. 19).

2 These 'books' were probably treatises on magic and astrology, and collections of rules or formulas of incantation. The converts showed their sincerity by burning those instruments of wickedness, instead of selling them.

3 That is, 50,000 drachmæ or denarii, worth altogether about £1,770. All books, being in manuscript, were dear at that time, and books of this class dearer than others.

4 See notes on Rom. xv. 23, 25. Respecting a supposed visit of Paul's to Corinth at this time, see Preface to 1 Corinthians, and notes on 2 Cor. xii. 14.

5 Timothy was to go on, if he could, to Corinth: see 1 Cor. xvi. 10, and note. Erastus is perhaps the person who is mentioned in Rom. xvi. 23.

6 See 1 Cor. xvi. 8, and note.

7 Compare ch. ix. 2, and note.

8 Literally, 'temples of Artemis,' the Greek goddess corresponding most nearly to Diana of the Romans. The Ephesian Artemis, however, was an Asiatic rather than a Greek or Roman goddess. These small models of the temple and image were used for private worship, or worn on the person as charms. Similar manufactures for like purposes are not unknown in Christendom, and have brought, as at Ephesus, no small gain to the craftsmen.

9 Although images are employed professedly as *media* of worship, the mass of the people, and even some of the educated, soon come to regard them as the objects of worship. That Paul had made no open attack on the divinities of the place is evident from ver. 37; but he had doubtless spoken at Ephesus to the same effect as at Athens (ch. xvii. 29); and those who felt or feared the diminution of their profits, by the giving up of idolatry, laid hold of such expressions.

10 Before the great goddess Diana, Demetrius places the greater god Self, whose empire still exists, though that of Diana is extinct; first, artfully showing his fellow-craftsmen how the matter affects their own personal interests; and then, appealing with the more effect to their religion.

11 Literally, 'counted for nothing.'

12 This was no extravagant boast: for this temple had been built at the joint expense of many cities; it was accounted one of the wonders of the world, surpassing all other heathen temples in wealth and magnificence; and it was the resort of worshippers from all parts of the known world.

13 Aristarchus, who was a Thessalonian, is mentioned in ch. xx. 4; xxvii. 2; and probably in Col. iv. 10, and Philem. 24. Gaius (or Caius, a very common name) is probably different from both of those so named in ch. xx. 4; and Rom. xvi. 23.

14 The Greek theatres were large unroofed inclosures, with tiers of stone seats rising one above another; and they were used for all great assemblies. Existing ruins show that the theatre at Ephesus was a vast edifice.

15 Hoping perhaps to allay the tumult and save his friends. But the Christian disciples, and other influential friends in the city, knew their countrymen too well to allow him to make the attempt.

16 Literally, *Asiarchs;* officers annually elected by the cities of the province, from the highest and wealthiest class in the community, to preside over the religious festivals and public games, which these officers provided at their own expense. They retained the *title* for life. Paul had evidently gained the esteem of some of these persons.

17 Or, 'and out of the crowd they brought forth Alexander, the Jews urging him on.' He may have been either a Christian whom the Jews wished to expose to the fury of the populace; or one of themselves put forward to disclaim on their part any participation in Paul's proceedings. Some think that this was 'Alexander the coppersmith' (1 Tim. i. 20; 2 Tim. iv. 14); but it is doubtful, as the name was very common.

34 the people. But when they knew that he was a Jew,[1] all with one voice about
the space of two hours cried out, Great *is* Diana of the Ephesians.
35 And when the townclerk[2] had appeased the people, he said, *Ye* men of
Ephesus, what man is there that knoweth not how that the city of the Ephesians
is a worshipper[3] of the great goddess Diana, and of the *image* which fell down
36 from Jupiter?[4] Seeing then that these things cannot be spoken against, ye
37 ought to be quiet, and [d] to do nothing rashly. For ye have brought hither these
men, which are neither robbers of churches,[5] nor yet blasphemers of your goddess.
38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter
against any man, the law is open,[6] and there are deputies: let them implead one
39 another. But if ye inquire anything concerning other matters,[7] it shall be
40 determined in a lawful assembly. For we are in danger[8] to be called in question
for this day's uproar, there being no cause whereby we may give an account of
41 this concourse. And when he had thus spoken, he dismissed the assembly.

[d] Pro. 25. 8.

Another visit to Northern and Southern Greece; and return through Macedonia to Troas and Miletus on the way to Syria.

20 AND after the uproar was ceased, Paul called unto *him* the disciples, and
embraced *them*, and [e] departed for to go into Macedonia.[9]
2 And when he had gone over those parts,[10] and had given them much exhortation,
3 he came into [f] Greece, and *there* abode three months.[11]
And [g] when the Jews laid wait for him, as he was about to sail into Syria,[12] he
4 purposed to return through Macedonia. And there accompanied him into Asia[13]
[h] Sopater[14] of Berea. And of the Thessalonians, [i] Aristarchus and Secundus; and
[k] Gaius of Derbe, and [l] Timotheus; and of Asia, [m] Tychicus and [n] Trophimus:
6 these going before tarried for us[15] at Troas. And we sailed away from Philippi
after [o] the days of unleavened bread, and came unto them [p] to Troas in five days;[16]
where we abode seven days.
7 And upon [q] the first *day* of the week,[17] when the disciples came together [r] to
break bread,[18] Paul preached unto them, ready to depart on the morrow; and
8 continued his speech until midnight. And there were many lights [s] in the
9 upper chamber, where they were gathered together. And there sat in a window[19]
a certain young man named Eutychus, being fallen into a deep sleep:[20] and as
Paul was long preaching, he sunk down with sleep, and fell down from the third
10 loft, and was taken up dead.[21] And Paul went down, and fell on him, and

[e] ch. 19. 21; 2 Cor. 2. 12, 13; 1 Thes. 1. 3.
[f] ch. 19. 21, *Achaia.*
[g] ch. 9. 23; 25. 3; 2 Cor. 11. 26.
[h] Ro. 16. 21, *Sosipater.*
[i] ch 19. 29; 27. 2; Col. 4. 10
[k] ch 19. 29.
[l] ch. 16. 1.
[m] Eph 6. 21; Col 4. 7; 2 Tim. 4. 12; Tit. 3. 12.
[n] ch. 21. 29; 2 Tim. 4 20.
[o] Ex 12 14, 15; 23 15.
[p] ch. 16. 8; 2 Cor. 2. 12; 2 Tim. 4. 13.
[q] Rev. 1 10.
[r] ch. 2. 42, 46; 1 Cor. 10 16; 11. 20, etc.
[s] ch. 1. 13.

1 And therefore an enemy to all image worship. The long outcry was not only a profession, but an act of worship.

2 This public officer was a magistrate of great authority, ranking next to the governor of the city. His original duty was to record and preserve the public acts and laws. He also presided over the public assemblies. He soon 'stilled the mob,' first soothing and flattering them, and then working upon their fears, until he had prepared them to separate quietly; and then he 'dissolved the meeting.'

3 Literally, 'temple-keeper;' a title which was deemed very honourable, and is found upon ancient Ephesian coins.

4 By such legends many other images have been similarly invested with peculiar sanctity.

5 Rather, 'temple-spoilers.'

6 Rather, 'Court days are kept, and there are proconsuls; let them (the accusers and the accused) plead against one another.'

7 That is, matters beyond the jurisdiction of the courts of law; not private and judicial, but public municipal business. A 'legal assembly' was one called by proper authority, and at the proper time, for the transaction of public business.

8 The Romans jealously watched all riotous proceedings in cities which retained any of their old rights.

9 See note on ch. xix. 22. For some particulars of this journey, and of the apostle's anxieties and consolations in Troas and Macedonia, see 2 Cor. ii. 12, 13; vii. 5, 6, and notes. He was probably accompanied by two Ephesians, Tychicus and Trophimus (see ver. 4), who frequently attended him afterwards.

10 Through Macedonia, and adjoining regions in Northern Greece, probably reaching as far as Illyricum on the Adriatic coast (see Rom. xv. 19, and note). From Macedonia Paul wrote his Second Epistle to the Corinthians.

11 During the winter (see ver. 6). This time he probably spent chiefly at Corinth, rectifying the disorders which prevailed in that church: see 2 Cor. Here he wrote his Epistle to the Romans (see Rom. xvi. 1, 23).

12 He had intended to sail direct to Syria, as he had done before (ch. xviii. 18), on his way to Jerusalem (ch. xix. 21; Rom. xv. 25). But he changed his plan, and took a circuitous route by land through Macedonia.

13 Literally, 'as far as to Asia' (*i.e.* the province of Asia), where Sopater probably stopped. Luke, Trophimus, and Aristarchus went on with Paul to Jerusalem (see ch. xxi 29; xxvii. 2), and possibly others too.

14 The best manuscripts add, 'son of Pyrrhus;' perhaps to distinguish him from Sosipater (Rom. xvi. 21). Respecting Aristarchus, see note on ch. xix. 29. Of Secundus nothing more is known. Gaius (or Caius) of Derbe in Lycaonia is a different person from the Macedonian Gaius of ch. xix. 29. Tychicus appears afterwards as Paul's messenger to the churches, and the bearer of two of his Epistles (see Eph. vi. 21; Col. iv. 7; 2 Tim. iv. 12; Tit. iii. 12). Trophimus, who became the innocent occasion of his arrest at Jerusalem (ch. xxi. 29), is mentioned again in 2 Tim. iv. 20.

15 This word indicates that Luke now rejoined Paul (see note on ch. xvi. 40). They appear to have continued together to the end of the history.

16 The wind being adverse: see ch. xvi. 11, and note.

17 See John xx. 26, and note. It appears that the first day of the week, as being the day of our Lord's resurrection, had become the customary day of assembling of the church: comp. 1 Cor. xvi. 2.

18 See note on ch. ii. 42.

19 Literally, 'on the window;' which was without glass, and probably projected over the street, or the interior court.

20 'Overpowered with sleep.' The heat of the crowded room, and the lateness of the hour, would easily account for extraordinary drowsiness.

21 This is the plain assertion of an eye-witness, who elsewhere carefully marks a case of *apparent* death by saying, 'supposing him to be dead' (ch. xiv. 19).

11 embracing[1] *him* said, "Trouble not yourselves;[2] for his life is in him.[3] When
he therefore was come up again, and had broken bread, and eaten,[4] and talked a
12 long while, even till break of day, so he departed. And they brought the young
man alive, and were not a little comforted.
13 And we went before to ship, and sailed unto Assos,[5] there intending to take
14 in Paul: for so had he appointed, minding himself to go afoot.[6] And when he
15 met with us at Assos, we took him in, and came to Mitylene.[7] And we sailed
thence, and came the next *day* over against Chios. And the next *day* we arrived
at Samos,[8] and tarried at Trogyllium; and the next *day* we came to [x] Miletus.[9]
16 For Paul had determined to sail by Ephesus,[10] because he would not spend the
time in Asia: for [y] he hasted,[11] if it were possible for him, to be at Jerusalem
[z] the day of Pentecost.

Paul's farewell address to the elders of the Ephesian church.

17 AND from Miletus he sent to Ephesus,[12] and called [a] the elders of the church.
18 And when they were come to him, he said unto them,[13]
Ye know, [b] from the first day that I came into Asia, after what manner I have
19 been with you at all seasons, serving the Lord [c] with all humility of mind, and [d] with
many tears, and [e] temptations,[14] which befell me by the lying in wait of the Jews:
20 *and* how [f] I kept back nothing that was profitable *unto you*, but have showed
21 you, and have taught you publicly, and from house to house,[15] [g] testifying both to
the Jews, and also to the Greeks, [h] repentance toward God, and faith toward our
Lord Jesus Christ.
22 And now, behold, [i] I go bound in the spirit[16] unto Jerusalem, not knowing the
23 things that shall befall me there: save that [k] the Holy Ghost witnesseth in every
24 city, saying that bonds and afflictions abide me. But [l] none of these things move
me, [m] neither count I my life dear unto myself, [n] so that I might finish my course
with joy, [o] and the ministry, [p] which I have received of the Lord Jesus, to testify
[q] the gospel of the grace of God.
25 And now, behold, I know[17] that ye all, among whom I have gone preaching
26 the kingdom of God, shall see my face no more. Wherefore I take you to record
27 this day, that I *am* [r] pure from the blood of all *men*. For I have not shunned
28 to declare unto you all [s] the counsel of God.[18] [t] Take heed therefore unto your-
selves, and to [u] all the flock, [x] over the which[19] the Holy Ghost hath made
you [y] overseers,[20] [z] to feed[21] the church of God, [a] which he hath purchased with
29 his own blood. For I know this, that after my departing [b] shall grievous
30 wolves[22] enter in among you, not sparing the flock. Also [c] of your own selves
shall men arise, speaking perverse things, to draw away disciples after them.
31 Therefore watch, and remember, that [d] by the space of three years I ceased not
[e] to warn every one night and day with tears.
32 And now, brethren, I commend you to God, and to the word of his grace,

[u] Mt. 9. 24.

[x] 2 Tim. 4. 20.

[y] ch. 18. 21; 19. 21.
[z] 1 Cor. 16. 8.

[a] 1 Tim. 5. 17; 1 Pet. 5. 1.

[b] 2 Cor. 1. 12; 1 Thes. 1. 5, 6.
[c] 1 Cor. 15. 9, 10; 2 Cor. 12. 7—10.
[d] see Lk. 19. 41.
[e] 2 Cor. 11. 23—30.
[f] ver. 27; 1 Cor. 15. 3.
[g] ch. 18. 5.
[h] ch. 2. 38; Lk. 24. 47.

[i] ch. 18. 5; 19. 21.
[k] ch. 9. 16; 21. 4, 11.
[l] ch. 21. 13; 2 Cor. 4. 8, 9, 16—18; 2 Tim. 1. 12.
[m] Phil. 1. 20—23; 2. 17.
[n] 2 Tim. 4. 7.
[o] 2 Cor. 4. 1.
[p] ch. 9. 15; Gal. 1. 1.
[q] Ro. 3. 24—26.

[r] ch. 18. 6; Eze. 33. 5, 9.
[s] Lk. 7. 30.
[t] 1 Cor. 9. 27; 1 Tim. 4. 16.
[u] 1 Pet. 5. 2, 3.
[x] 1 Cor. 12. 8—11, 28—30.
[y] 1 Pet. 2. 25, *Gr.*
[z] Mt. 2. 6, *Gr.*
[a] 1 Pet. 1. 18, 19; Rev. 5. 9.
[b] Mt. 7. 15; 2 Pet. 2. 1—3.
[c] 2 Tim. 2. 17, 18; 4. 3, 4; 1 John 2. 18, 19.
[d] ch. 19. 10.
[e] Eze. 3. 17—20; Col. 1. 28.

1 Like Elijah (1 Kings xvii. 21), and Elisha (2 Kings iv. 34, 35).

2 Literally, 'Do not make a disturbance;' *i. e.* by your outcries: comp. Mark v. 39.

3 Restored in answer to the apostle's prayer.

4 This was probably either the love-feast, or a meal for the travellers.

5 Assos was a small sea-port, opposite to Lesbos, and about nine miles from Troas by land.

6 Rather, 'by land.' He probably did walk.

7 Mitylene (now Castro) was the capital of Lesbos, an island near the coast of Mysia.

8 Samos was about fifty miles from Chios. The ship lay to for the night at Trogyllium, a cape and town on the continent, opposite Samos, and not far from Miletus.

9 Now Melos. Miletus had formerly been the chief commercial city of Asia Minor.

10 Without visiting it. Paul appears to have feared to trust himself at Ephesus, lest the importunity of his friends, or the condition of the church, might detain him too long.

11 More than three of the seven weeks between the Passover and the Pentecost were gone.

12 The distance being about thirty miles, he must have stayed three or four days at Miletus.

13 In this address to the elders of the Ephesian church Paul first appeals to their recollection of the spirit and character of his ministry (vers. 18—21); he then adverts to his own expected sufferings, reminds them of their solemn responsibility, exhorts them to copy him in earnest and unwearied fidelity, warns them of impending dangers (22—31); and he commends them to God, renews the avowal of his faithfulness, and finally enforces generous and disinterested labour by a memorable saying of the Saviour (32—35). This speech is full of expressions and sentiments which peculiarly belong to the Apostle, and may be traced in his Epistles.

14 That is, trials of faith.

15 The apostle clearly regarded both public and private teaching as essential to the well-being of the church.

16 Or, 'bound in my spirit;' *i.e.* under a powerful impulse of mind (ch. xvii. 16); the Spirit of God controlling his own spirit.

17 This may be an expression of strong persuasion; but, as opposed to 'not knowing' (ver. 22), it may also imply an express revelation. Respecting Paul's subsequent history, see note at the end of ch. xxviii.

18 By preaching repentance and faith (ver. 21), probably with particular reference to God's purpose (or 'counsel') of mercy to the Gentiles: see Eph. iii. 2—11.

19 Rather, 'in which,' that is, in the midst and as a part of which.

20 The word here applied to the elders (ver. 17) of the Ephesian church, is the one which everywhere else is translated *bishops*.

21 Rather, 'to shepherd:' see note on John xxi. 17.

22 False teachers seeking their own private interests, would divide the believers into factions. Comp. 2 Tim. ii. 17; and see the subsequent condition of the Ephesian church depicted in Rev. ii. 2—7.

which is able *f* to build you up,[1] and to give you *g* an inheritance among all them
33 *h* which are sanctified. *i* I have coveted no man's silver, or gold, or apparel.[2]
34 Yea, ye yourselves know, *k* that these hands have ministered unto my necessities,[3]
35 and to them that were with me. I have showed you all things,[4] *l* how that so labouring ye ought to support the weak,[5] and to remember the words[6] of the Lord Jesus, how he said, *m* It is more blessed to give than to receive.
36 And when he had thus spoken, he kneeled down, and prayed with them all.
38 And they all wept sore, and *n* fell on Paul's neck, *o* and kissed him, sorrowing most of all for the words *p* which he spake, that they should see his face no more. And they accompanied him unto the ship.

Paul's onward voyage to Syria; visit to Cæsarea; and journey thence to Jerusalem.

21 AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course[7] unto Coos; and the *day* following unto Rhodes;
2 and from thence unto Patara. And finding a ship sailing over unto Phenicia,
3 we went aboard, and set forth. Now when we had discovered[8] Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre:[9] for there the
4 ship was to unlade her burden. And finding disciples,[10] we tarried there seven days:[11] *q* who said to Paul through the Spirit, that he should not go up to
5 Jerusalem.[12] And when we had accomplished those days,[13] we departed and went our way; and they all brought us on our way,[14] with wives and children, till *we were* out of the city: and *r* we kneeled down on the shore, and prayed.
6 And when we had taken our leave one of another, we took ship, and they returned home again.
7 And when we had finished *our* course from Tyre,[15] we came to Ptolemais, and
8 saluted the brethren, and abode with them one day. And the next *day* we that were of Paul's company departed, and came unto Cæsarea.[16] And we entered into the house of Philip the evangelist,[17] *s* which was *one* of the seven;[18] and abode
9 with him. And the same man had four daughters, virgins, *t* which did prophesy.
10 And as we tarried *there* many days,[19] there came down from Judæa a certain
11 prophet, named *u* Agabus. And when he was come unto us, *v* he took Paul's girdle, and bound his own[20] hands and feet, and said, Thus saith the Holy Ghost, *x* So[21] shall the Jews at Jerusalem bind[22] the man that owneth this girdle, *y* and shall deliver *him* into the hands of the Gentiles.
12 And when we heard these things, both we, and they of that place, *z* besought
13 him not to go up to Jerusalem. Then Paul answered, *a* What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die
14 at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, *b* The will of the Lord be done.[23]
15 And after those days we took up our *c* carriages,[24] and went up to Jerusalem.
16 There went with us also *certain* of the disciples of Cæsarea, and brought with them[25] one Mnason of Cyprus, an old[26] disciple, with whom we should lodge.

f Eph. 2. 20—22. *g* Col. 1. 12; Heb. 9. 15; 1 Pet. 1. 4, 5. *h* 1 Cor. 1. 2; Heb. 10. 14. *i* Num. 16. 15; 1 Sam. 12. 3; 1 Pet. 5. 2. *k* ch. 18. 3; 2 Thes. 3. 8. *l* Ro. 15. 1; Eph. 4. 28. *m* see refs. Deu. 14. 29; Mt. 10. 8; Lk. 14. 13, 14. *n* Ge. 45. 14; 46. 29. *o* Ro. 16. 16. *p* ver. 25. *q* ch. 20. 23. *r* ch. 20. 36. *s* ch. 6. 5; 8. 26, 40. *t* ch. 2. 17; 13. 1; Joel 2. 28, 29. *u* ch. 11. 28. *v* 1 Sam. 15. 27, 28; Is 20. 3, 4; Jer. 13. 1—11; John 13. 12—14; 20. 22. *x* ch. 20. 23; 21. 27. *y* ch. 28. 17. *z* see ver. 4. *a* see refs. ch. 20. 24. *b* see refs. 1 Sam. 3. 18; Mt. 26. 42; Lk. 22. 42. *c* 1 Sam. 17. 22.

1 God is the *author*, and the word of his grace the *instrument*, of this building up.

2 See note on Matt. vi. 19.

3 Compare 1 Cor. iv. 11, 12, written from Ephesus. It is worthy of notice that Luke says nothing of this in his account of Paul's residence at Ephesus. Compare also 1 Cor. ix. 1—18, and notes.

4 Rather, 'in all *ways*;' both by teaching and example.

5 The 'weak' are all who need support.

6 This saying, though not preserved by either of the evangelists (see John xxi. 25, and note), was evidently cherished by the first disciples. It breathes the spirit of our Lord's life and doctrine; and, as here adduced, it teaches those who have not to labour from necessity, still to labour from benevolence, that they may be able to do the more for others.

7 That is, ran before the wind, as in ch. xvi. 11. Coos (now called Stanco), an island 40 miles south of Miletus, was celebrated for its wine, silk, and cotton; and Rhodes, about 50 miles south-east, for the huge Colossus which had stood across the harbour, but was then a ruin. Patara was a sea-port of Lycia, about 60 miles further east, where there was a remarkable oracle of Apollo. The voyage thence to Tyre, about 340 miles, would take, with a favourable wind, about 48 hours.

8 That is, 'having sighted Cyprus;' its lofty outline lying on the left as they sailed south of it.

9 Respecting Tyre, see notes on Isa. xxiii. The gospel had been brought hither at an early period: see ch. xi. 19; xv. 3.

10 Rather, 'and having found out the disciples.'

11 Whilst the ship was unloading.

12 The Spirit revealed to them Paul's danger; from which they inferred 'that he should not go up to Jerusalem.' But his own conviction was the contrary: see vers. 12—14; ch. xx. 22.

13 The days of their stay at Tyre.

14 See note on ch. xv. 3.

15 Or, 'But we, having ended our voyage, arrived from Tyre at Ptolemais.' Ptolemais, anciently Accho (Judg. i. 31), now Akka, is celebrated in modern history as St. Jean d'Acre, or Acre.

16 See ch. viii. 40, and note.

17 An 'evangelist' was a preacher of the gospel; particularly one who went about preaching from place to place (ch. viii.; Eph. iv. 11; 2 Tim. iv. 5).

18 See ch. vi. 1—7, and notes.

19 Having travelled rapidly since he left Miletus, and being now within three days' journey of Jerusalem, Paul had a few days to spare.

20 For similar emblematic actions, see refs.

21 Compare John xxi. 18, 19, and notes.

22 The Jews caused Paul's imprisonment.

23 Regarding his decision as guided by the will of God.

24 Rather, 'Having packed up our baggage.' See note on Isa. xlvi. 1.

25 Or, 'and they brought us to one Mnason,' etc., 'with whom we should lodge.'

26 That is, old *as a disciple*, an early convert.

Paul's reception at Jerusalem by the elders; his endeavour to conciliate the Hebrew Christians; his seizure by the populace, and rescue by the Roman officer.

17 [d]AND[1] when we were come to Jerusalem, the brethren received us gladly.
18 And the *day* following Paul went in with us[2] unto James; [3] [e]and all the elders
19 were present. And when he had saluted them, [f]he declared particularly what things God had wrought among the Gentiles by his ministry.
20 And when they heard *it*, they glorified the Lord: and [they] said unto him, Thou seest, brother, how many thousands[4] of Jews there are which believe;
21 and they are all [g]zealous of[5] the law: and they are informed of thee, [h]that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying [i]that they ought not to circumcise *their* children, neither to walk after the
22 customs. What is it therefore?[6] The multitude must needs come together: for
23 they will hear that thou art come. Do therefore this that we say to thee: [k]We
24 have four men which have a vow on them; them take, [l]and purify thyself with them, and be at charges[7] with them, that they may shave *their* heads: and all may know that those things whereof they were informed concerning thee, are
25 nothing; but *that* thou thyself also walkest orderly, and keepest the law. As touching the Gentiles[8] which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.
26 Then Paul took the men, and the next day purifying himself[9] with them entered into the temple, to signify the accomplishment of the days of purification,[10] until that an offering should be offered for every one of them.
27 And when the seven days were almost ended, [m]the Jews which were of Asia,[11]
when they saw him in the temple, stirred up all the people, and [n]laid hands on him,
28 crying out, Men of Israel, help. This is the man, [o]that teacheth all *men* every where against the people, and the law, and this place:[12] and further brought
29 Greeks[13] also into the temple, and hath polluted this holy place.[14] (For they had seen before with him in the city Trophimus[15] an Ephesian, whom they
30 supposed that Paul had brought into the temple.) And all the city was moved, and the people ran together. And they took Paul, and drew him out of the temple: and forthwith the doors were shut.
31 [p]And as they went about[16] to kill him, tidings came[17] unto the chief captain of

d ch. 15. 4.
e ch. 15. 2, 6.
f ch. 15. 4, 12; Ro. 15. 18, 19.
g Ro. 10. 2; Gal. 1. 14.
h see ch. 16. 1—3; 1 Cor. 9. 19—21.
i Gal. 3. 24, 25; 5. 3.
k ch. 18. 18.
l Num. 6. 1—21
m ch. 24.
n ch. 26. 21.
o ch. 24. 5, 6.
p John 16. 2.

1 The last portion of this book begins with Paul's arrival at Jerusalem on his fifth visit since his conversion. He is welcomed by the assembled elders of the church (ch. xxi. 17—19); and by their advice he aims to conciliate his countrymen by joining some Nazarites in their devotions (20—26); but this gives occasion to an outburst of rage against him (27—30). His life is saved by the Roman commandant, who orders him to be taken to the fortress (31—36), but allows him, from the stairs, to address the people below (37—40). Using their own language, he arrests their attention, which he retains whilst he recites his early training and zealous activity as a Jew, and even his conversion to the faith of Jesus. But the very mention of his mission to the Gentiles causes a fresh outbreak of frantic wrath (ch. xxii. 1—23). The commandant suspecting him of some great crime, proposes to extort a confession by torture; but Paul obtains exemption as a Roman citizen (24—29). That his supposed crime may be ascertained by milder means, he is brought before the Sanhedrim (30), where a contention arises, and he is a third time rescued from violence by the Roman soldiers (xxiii. 1—11). His next danger is from assassination; but the plot is discovered, and he is sent safely to Felix, the governor, at Cæsarea (12—35).

2 That is, with Luke, and the messengers of the Gentile churches, who had come with Paul, bringing their contributions for the poor Christians in Judæa.

3 This is the James mentioned in ch. xii. 17; xv. 13.

4 Literally, 'myriads;' an indefinite expression for a very large number (see 1 Cor. iv. 15; xiv. 19).

5 In the church at Jerusalem there were many who were 'zealous for the law,' and who had been 'thoroughly taught' (as the Greek word signifies, ver. 21) by the violent Judaizers, that Paul encouraged the converted Jews to neglect all the religious institutions of their nation. In fact, Paul does not appear to have discouraged their observance by Jewish converts, but rather the contrary. His practice in this matter may be learned from Rom. xiv.; 1 Cor. vii. 18; ix. 19—23.

6 Rather, 'What then is to be done?' A multitude must (*i. e.* will certainly) come together; *i. e.* to watch you, or to inquire about you.

7 Rather, 'incur expense on their account.' When poor persons had taken a Nazarite vow (see Numb. vi. 1—21), a devout Jew would sometimes bear the expenses of their release. This Paul was advised to do that he might show his regard for the Mosaic institutions. The advice accorded with his own principles of action (1 Cor. ix. 20), and with his attendance at the national religious festivals (ch. xviii. 21; xx. 16).

8 Not that we would abridge the liberty of the Gentile converts: see ch. xv. 19—21, and notes.

9 So as to be ceremonially clean, and thus ready to accompany them at the completion of their vow.

10 Rather, 'giving notice [to the officiating priests] of the fulfilment of the days of purification, [which must be observed] until the offering should be presented for each one.' It seems probable that seven days' notice (ver. 27) was given of the time when the appointed offering (Numb. vi. 13—17) would be presented, that they might be shaved and discharged from the vow.

11 Who appear to have come chiefly from the capital of the province, Ephesus, where they had already persecuted Paul (ch. xx. 19). They probably recognised Trophimus (ver. 29) as a fellow-townsman.

12 A charge like that against Stephen (ch. vi. 13).

13 That is, 'Gentiles:' see Rom. i. 16.

14 The inner court of the temple, from which foreigners were strictly excluded.

15 See ch. xx. 4, and note.

16 Or, 'sought,' *i. e.* tried to do it.

17 Literally, 'a report went up,' *i. e.* to the officer in command of the Roman garrison, in the tower of Antonia, which overlooked the temple, and communicated with it by flights of steps ('the stairs,' ver. 35). The garrison was at this time a ('band' or) cohort of 1000 men; and the ('chief captain' or) tribune in command was Claudius Lysias (ch. xxiii. 26).

32 the band, that all Jerusalem was in an uproar. [q] Who immediately took soldiers
and centurions,[1] and ran down unto them. And when they saw the chief captain
33 and the soldiers, they left beating of Paul. Then the chief captain came near,
and took him, and [r] commanded *him* to be bound with two chains;[2] and
34 demanded who he was, and what he had done. And some cried one thing, and
some another, among the multitude. And when he could not know the certainty
35 for the tumult, he commanded him to be carried into the castle.[3] And when
he came upon the stairs, so it was, that he was borne of the soldiers for the
36 violence of the people. For the multitude of the people followed after, crying,
[s] Away with him.[4]

Paul's address to the people from the stairs of the fortress; his second rescue by the Romans.

37 AND as Paul was to be led into the castle, he said unto the chief captain, May
38 I speak unto thee? Who said, Canst thou speak Greek? [t] Art not thou that
Egyptian,[5] which before these days madest an uproar, and leddest out into the
39 wilderness four thousand men that were murderers? But Paul said, [u] I am a
man *which am* a Jew of Tarsus, *a city* in Cilicia, [x] a citizen of no mean city: and,
40 I beseech thee, suffer me to speak unto the people. And when he had given him
licence, Paul stood on the stairs,[6] and [y] beckoned with the hand unto the people.

22 And when there was made a great silence, he spake unto *them* in the Hebrew[7]
tongue, saying,[8] Men, [z] brethren, and fathers,[9] hear ye my defence *which I make*
2 now unto you. (And when they heard that he spake in the Hebrew tongue to
3 them, they kept the more silence.[10] And he saith,) [a] I am verily a man *which am* a
Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city [b] at the feet of
[c] Gamaliel, *and* taught according to the perfect manner of the law of the fathers,[11]
4 and [d] was zealous toward God, as ye all are this day. [e] And I persecuted this
way unto the death, binding and delivering into prisons both men and women.
5 As also the high priest[12] doth bear me witness, and all the estate of the elders:
[f] 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.
6 And[13] [g] 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
7 about me. And I fell unto the ground, and heard a voice saying unto me, Saul,
8 Saul, why persecutest thou me? And I answered, Who art thou, Lord? And
9 he said unto me, I am Jesus of Nazareth, whom thou persecutest. And [h] they
that were with me saw indeed the light, and were afraid; but they heard
10 not the voice of him that spake to me. And I said, What shall I do, Lord?
And the Lord said unto me, Arise, and go into Damascus; and there it shall be
11 told thee of all things which are appointed for thee to do. And when I could
not see for the glory of that light, being led by the hand of them that were with
12 me, I came into Damascus. And [i] one Ananias, a devout man according to the
13 law, [k] having a good report of all the Jews which dwelt *there*, came unto me,
and stood, and said unto me, Brother Saul, receive thy sight. And the same
14 hour I looked up upon him. And he said, [l] The God of our fathers[14] [m] hath chosen
thee, that thou shouldest know his will, and [n] see [o] that Just One,[15] and [p] shouldest

q ch. 23. 27; 24. 7.
r ver. 11; ch. 20. 23.
s ch. 22. 22; Lk. 23. 18; John 19. 15.
t see ch. 5. 36.
u ch. 9. 11; 22. 3; Ro. 11. 1; 2 Cor. 11. 22; Phil 3. 5.
x ch. 22. 25—29.
y ch. 12. 17; 1 Pet. 3.15.
z ch. 7. 2.
a see refs. ch. 21. 39.
b Deu. 33. 3; 2 Kl. 4. 38
c ch. 5. 34.
d see refs. ch. 21 20.
e see refs. ch. 7. 58; 8. 3; 26. 9—11; 1 Tim. 1. 13.
f ch. 9. 2; 26. 10, 12.
g ch. 9. 3—22; 26.12,13.
h ch. 9. 7; Dan 10. 7
i ch. 9. 17.
k ch. 10. 22.
l ch. 3. 13; 5. 30.
m ch. 9. 15; 26. 16.
n 1 Cor. 9. 1; 15. 8.
o ch. 3. 14; 7. 52.
p 1 Cor. 11. 23; Gal. 1. 12.

1 As each centurion would be accompanied by his soldiers, there would be at least 200 men. During the festivals, the garrison were constantly under arms, ready to suppress any popular outbreak: see Josephus, Bell. Jud. v. 5. 8.

2 Probably fastening each arm to a soldier.

3 Or 'barracks,' within the citadel.

4 Treating the servant as his Lord, and employing the same words of bitterness as were applied to Him: see refs.

5 Until Paul spoke in Greek the captain had supposed him to be an Egyptian Jew, who had lately gathered together 'the four thousand of the Sicarii' (murderers or assassins), who were numerous at this time. Of these some had been slain, and the rest put to flight. Josephus gives two accounts of this man, which cannot easily be reconciled with each other: see Bell. Jud. ii. 13. 5; Antiq. xx. 7. 6.

6 The stairs leading up from the temple area to the tower of Antonia; the crowd of people being immediately below.

7 The Aramaic, then spoken by the Jews.

8 In this address, Paul, with admirable wisdom and skill, brings forward prominently whatever marked him as a Jew, in order to refute the charge of traitorous hostility to the religion of his fathers. He shows that though a native of Tarsus, he was a Hebrew by birth, language, and education; and that he had been zealous for Judaism, and violent against Christianity; which he had received only in consequence of a Divine vision, and under the guidance of a well-known devout Jew; and that against his own earnest desire to remain in Jerusalem, he had been sent forth by Divine command, when worshipping in the temple, to preach to the Gentiles.

9 Some of the rulers appeared in the crowd.

10 Being pleased as well as surprised to hear him speak their own tongue.

11 With Pharisaic 'strictness:' see ch. xxvi. 5.

12 'The high priest [of that day, who is still living: see ch. ix. 1, 2] and all the presbytery,' *i. e.* the whole Sanhedrim, who commissioned Paul to their Hebrew brethren at Damascus.

13 Compare vers. 6—13 with the account of Paul's conversion in ch. ix. 3—9; and see notes there. The differences between the two accounts are precisely such as might be looked for in two artless statements of the same occurrence. Luke gives them both, clearly regarding them as perfectly harmonious.

14 Compare Stephen's language in ch. vii. 32.

15 This designation of our Lord, derived from Isa. liii. 11, is used by Stephen in ch. vii. 52. See also ch. iii. 14.

15 hear the voice of his mouth.[1] [q] For thou shalt be his witness unto all men of
16 [r] what thou hast seen and heard. And now why tarriest thou? Arise, and be
baptized, [s] and wash away thy sins,[2] [t] calling on the name of the Lord.[3]
17 And it came to pass, that, [u] when I was come again to Jerusalem,[4] even while
18 I prayed in the temple, I was in a trance;[5] and [x] saw him saying unto me,
Make haste, and get thee quickly out of Jerusalem: for they will not receive
19 thy testimony concerning me. And I said,[6] Lord, [y] they know that I imprisoned
20 and [z] beat in every synagogue them that believed on thee: [a] and when the blood
of thy martyr[7] Stephen was shed, I also was standing by, and [b] consenting unto
21 his death, and kept the raiment of them that slew him. And he said unto me,
Depart: [c] for I will send thee far hence unto the Gentiles.
22 And they gave him audience unto this word, and *then* lifted up their voices,[8]
and said, [d] Away with such a *fellow* from the earth: for it is not fit[9] that [e] he
23 should live. And as they cried out, [f] and cast off *their* clothes,[10] [g] and threw
24 dust into the air, the chief captain commanded him to be brought into the castle,
and bade that he should be examined by scourging;[11] that he might know
25 wherefore they cried so against him. And as they bound him with thongs,[12]
Paul said unto the centurion that stood by,[13] [h] Is it lawful for you to scourge a
26 man that is a Roman, and uncondemned? When the centurion heard *that*, he
went and told the chief captain, saying, Take heed what thou doest: for this man
27 is a Roman. Then the chief captain came, and said unto him, Tell me, art thou
28 a Roman? He said, Yea. And the chief captain answered, With a great sum
29 obtained I this freedom.[14] And Paul said, But I was *free* born.[15] Then
straightway they departed from him which should have examined him. And
the chief captain also was afraid, [i] after he knew that he was a Roman, and
because he had bound him.

Paul's defence before the Sanhedrim; and third rescue by the Roman soldiers.

30 ON the morrow, because he would have known the certainty wherefore he was
accused of the Jews, he loosed him from *his* bands, and commanded[16] the chief
priests and all their council to appear; and brought Paul down,[17] and set him
before them.

23 And Paul, earnestly beholding the council, said, Men *and* brethren, [k] I have
2 lived[18] in all good conscience before God until this day. And the high priest
Ananias[19] commanded them that stood by him [l] to smite him on the mouth.[20]
3 Then said Paul unto him, God shall smite thee,[21] *thou* whited wall![22] For sittest
thou to judge me[23] after the law, and [m] commandest me to be smitten contrary to
5 the law? And they that stood by said, Revilest thou God's high priest? Then

q ch. 23. 11.
r ch. 4. 20; 26. 16.
s Ro. 6. 4; Heb. 10. 22.
t Ro. 10. 13.
u Gal. 1. 18, 19.
x ch. 9. 16.
y ch. 8. 3; 9. 1.
z Mt. 10. 17.
a ch. 7. 58.
b ch. 8. 1.
c ch. 9. 15; 13. 2, 46, 47; 18. 6; 26. 17; Ro. 11. 13; 15. 16; Gal. 2. 7, 8; Eph. 3. 7, 8; 1 Tim. 2. 7.
d ch. 21. 36.
e ch. 25. 24.
f ch 7. 58.
g 2 Sam. 16. 13.
h ch. 25. 16.
i ch. 23. 27
k ch. 24. 16; 2 Cor. 1. 12; 4. 2; Heb. 13. 18; 1 John 3. 21.
l 1 Kl. 22. 24; Ecc. 8. 16; Jer. 20. 2; John 18. 22.
m Deu. 25. 1, 2; John 7. 51.

1 That is, his immediate revelations; in order that thou mayest testify what thou hast seen and heard (ver. 15).

2 Compare ch. ii. 38. Baptism is thus spoken of because it is the outward sign of the repentance and faith which are essential to salvation.

3 Rather, '*his* name;' *i. e.* the name of 'the Just One' (ver. 14).

4 See notes on ch. ix. 26.

5 See note on ch. x. 10.

6 Paul thought that his former zeal *against* Christ, contrasted with his present zeal *for* him, must make a deep impression on his countrymen; but his subsequent history showed that he was mistaken.

7 'Martyr' in Greek signifies *witness:* but as the early witnesses for Christ almost all suffered for their religion, the word soon came to be applied by way of eminence to those who suffered death for their Christian profession (see Rev. xvii. 6).

8 Verifying the words of ver. 18.

9 Rather, 'it has not been fit;' he has deserved to die long ago.

10 Rather, they 'threw about their garments.' A mob of exasperated Orientals still express their anger in the same way.

11 The Roman officer supposed that this new outburst of rage against Paul must be caused by some flagrant crime on his part, and determined to extort a confession by scourging; a severe infliction, but light as compared with the tortures which professedly Christian tribunals have employed for similar purposes.

12 Or, 'as they stretched him forward with the thongs' *i. e.* binding him to the post that he might be scourged. He was actually bound (ver. 29), though not scourged.

13 To superintend the infliction.

14 Rather, 'this citizenship.' Surely *you* could not purchase so costly a privilege!

15 Or, 'But I was also born' such. Paul, however, could not have had this right simply as a native of Tarsus; for then the Tribune, who already knew his birth-place (ch. xxi. 39), would not have ordered the scourging. His family had acquired the privilege, probably either by payment or by service; and he had inherited it. This timely assertion of his rights as a Roman citizen saved him not only from a painful and disgraceful infliction on this occasion, but also from many subsequent dangers at the hands of the Jews.

16 He saw that this was an affair which concerned the national religion, but wished to know whether it was necessary for him to interfere.

17 Down from Antonia to the council room, which had formerly been in the temple, but had been removed to a hall on Mount Zion.

18 Or, 'I have conducted myself towards God' as a member of that kingdom of which he is Sovereign.

19 Ananias seems to have been high priest from about A. D. 48 to A. D. 59, with one interruption, when his cruelty and avarice had caused him to be sent to Rome for trial.

20 An eastern mode of silencing a speaker; intimating that what he said was false and insulting.

21 God will appropriately punish such injustice. This declaration was fulfilled; for at the beginning of the great Jewish war this Ananias was assassinated.

22 Fair outside, but filthy within. Compare Matt. xxiii. 24—27, and note.

23 Ananias, by his command to smite Paul, had illegally decided the case before it was heard.

said Paul, I wist not, brethren, that he was[1] the high priest: for it is written, [n] 'Thou *shalt* not speak evil of the ruler of thy people' [Exod. xxii. 28, *Sept.*]

6 But when Paul perceived[2] that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, [o] I am a Pharisee, the son of a Pharisee: of [p] the hope and resurrection[3] of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the

8 Sadducees: and the multitude was divided. [q] For the Sadducees[4] say that there

9 is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great cry; and the scribes *that were* of the Pharisees' part arose, and strove, saying, [r] We find no evil in this man: but if a spirit or an angel

10 hath spoken to him, [s] let us not fight against God.[5] 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.

11 And [t] the night following the Lord stood by him, and said, [u] Be of good cheer, Paul: [v] for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.[6]

Conspiracy to assassinate Paul; he is sent to the governor at Cæsarea.

12 AND when it was day, [y] certain of the Jews banded together, and bound themselves under a curse, saying [z] that they would neither eat nor drink till they had

13 killed Paul. And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders,[7] and said, We have bound ourselves

15 under a great curse, that we will eat nothing until we have slain Paul. Now therefore ye with the council signify[8] to the chief captain [a] that he bring him down unto you to-morrow, as though ye would inquire something more perfectly[9] concerning him: and we, or ever[10] he come near, are ready to kill him.

16 [b] And when Paul's sister's son[11] heard of their lying in wait, he went and

17 entered into the castle, and told Paul. Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a

18 certain thing to tell him. 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

19 young man unto thee, who hath something to say unto thee. Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*,

20 What is that thou hast to tell me? And he said, [c] The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as

21 though they would inquire somewhat of him more perfectly. 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

22 thee. So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast showed these things to me.

23 And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen[12] two

24 hundred, at the third hour of the night;[13] and provide *them* beasts,[14] that they may set Paul on, and bring *him* safe unto Felix[15] the governor.

n Ex. 22. 28; Ecc. 10. 20.
o ch. 26. 5; Phil. 3. 5.
p ch. 24. 15, 21; 26. 6—8; 28. 20.
q see ch. 4. 1, 2; Mk. 12. 18.
r ch. 25. 25; 26. 31.
s ch. 5. 39.
t ch. 27. 23, 24.
u Is. 41. 10; Jer. 15. 21.
v ch. 22. 18.
y vers. 21, 30; ch. 25. 3.
z 2 Cor. 11. 26.
a ch. 25. 3.
b Job 5. 13; Pro. 21. 30; Lam. 3. 37.
c ver. 12; Ps. 12. 2.

1 Paul's reply has been variously explained. It may mean that he did not recognise Ananias as high priest, either because the succession was illegal, or because the office itself was superseded by the true High Priest. Or it may be an apology for his hasty words, as being disrespectful to the *office*, though true of the *man*.

2 Rather, 'Paul knowing.' He knew well that the Sadducees opposed him for preaching the resurrection of the dead; and that as to this essential doctrine the belief of the Pharisees agreed to some extent with the teachings of the gospel. By declaring his unalterable attachment to this fundamental truth of the religion of his fathers, he showed that the charge against him was false; whilst he both exposed and broke, for the time, the hollow alliance between the two sections of his enemies.

3 Probably 'the hope [that is] the resurrection.'

4 See notes on Matt. iii. 7; xxii. 23.

5 The best manuscripts omit the last clause of ver. 9. 'But what if a spirit or an angel spoke to him?' referring to Paul's former statement (ch. xxii. 17, 18).

6 This gracious assurance indicates how great was the apostle's peril, and how earnest his desire to extend his testimony for Christ (Rom. i. 9—16). For similar comfort in time of need, see ch. xviii. 9, 10.

7 The conspirators reckoned only too correctly upon the connivance of these professed guardians of religion.

8 A legal word, meaning, 'to lay information.'

9 Or, 'ascertain more exactly the things concerning him.'

10 That is, before he comes near.

11 Many conjectures have been made about this young man. We only know enough of him to show that all Paul's family were not alienated from him, and to illustrate the use which God often makes of natural affection for spiritual purposes.

12 The unusual word here rendered 'spearmen' may denote some kind of light troops, as distinguished from the heavy infantry and cavalry. The strength of the escort shows that Lysias knew the desperate fanaticism of the Jews; of which Josephus gives many instances.

13 That is, at nine o'clock in the evening.

14 'Them' is not in the Greek. More than one horse was needed for Paul, as the journey was long and needed to be rapid.

15 Antonius Felix was brother of Pallas, a favourite of Nero, and a freedman of Antonia the mother of the Emperor Claudius. He had been procurator of Judæa about five years; his government was vigorous; but, as Tacitus says (Hist. v. 9. 7), 'he used the power of a king with the disposition of a slave, through every kind of cruelty and licentiousness.'

25,26 And he wrote a letter after this manner: Claudius Lysias unto the most
27 excellent[1] governor Felix *sendeth* greeting. [d] This man was taken of the Jews, and should have been[2] killed of them: then came I with an army,[3] and rescued
28 him, having understood that he was a Roman. [e] 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 [f] of questions of their law, [g] but to have nothing
30 laid to his charge worthy of death or of bonds. And [h] when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and [i] gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by
32 night to Antipatris.[4] On the morrow they left the horsemen to go with him,
33 and returned to the castle: who, when they came to Cæsarea,[5] and delivered the
34 epistle to the governor, presented Paul also before him. And when the governor had read *the letter*, he asked of what province he was. And when he understood
35 that *he was* of [k] Cilicia; [l] I will hear[6] thee, said he, when thine accusers are also come. And he commanded him to be kept in [m] Herod's judgment hall.[7]

Paul's trial before Felix; and imprisonment for two years at Cæsarea.

24 AND[8] after five days[9] [n] Ananias the high priest descended[10] with the elders, and *with* a certain orator[11] *named* Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, [o] Seeing
3 that by thee we enjoy great quietness, and that very worthy deeds[12] are done unto this nation by thy providence, we accept *it* always, and in all places,
4 most noble Felix, with all thankfulness. Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few
5 words. [p] For we have found this man *a* pestilent *fellow*,[13] and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the
6 Nazarenes;[14] [q] who also hath gone about to profane the temple:[15] whom we took,
7 and would [r] have judged according to our law.[16] [s] But the chief captain Lysias came
8 *upon us*, and with great violence took *him* away out of our hands, [t] commanding his accusers to come unto thee: by examining of whom[17] thyself mayest take knowledge of all these things, whereof we accuse him.

9 [u] And the Jews also assented,[18] saying, That these things were so.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years[19] a judge unto this
11 nation, I do the more cheerfully answer for myself: because that thou mayest understand, that there are yet but twelve days[20] since I went up to Jerusalem
12 [x] for to worship. [y] 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:
14 neither can they prove the things whereof they now accuse me. But this [z] I

[d] ch. 21. 33; 24. 7.
[e] ch. 22. 30.
[f] ch. 18. 15; 25. 19.
[g] ch. 26. 31.
[h] ver. 20.
[i] ch. 24. 8.
[k] ch. 21. 39.
[l] ch. 24. 1, 10; 25. 16.
[m] Mt. 27. 27.
[n] ch. 23. 2, 30, 35; 25. 2.
[o] Ps. 12. 2, 3; Pro. 26. 28; 29. 5.
[p] ch. 6. 13; 17. 6; 21 28; Mt. 2. 23; Lk 23. 2.
[q] ch. 21. 27—29.
[r] John 18. 31.
[s] ch. 21. 33.
[t] ch. 23. 30.
[u] Is. 59. 4.
[x] ch. 24. 26.
[y] ch. 25. 8; 28. 17.
[z] Ps. 119. 46; Mt. 10. 32.

1 An official title: see ch. xxiv. 3; Luke i. 3.
2 Or, 'was on the point of being killed by them.'
3 Rather, 'with the soldiery.'
4 This was a rapid march of about 38 miles. The ruins of an ancient Roman road still indicate the route.
5 See note on ch. viii. 40.
6 'I will hear thee thoroughly.' The Roman law required that when a case was sent up from an inferior to a higher tribunal, the whole should be heard anew.
7 'In Herod's prætorium,' or palace; which had now become the governor's official residence.
8 Before the Roman governor, Paul is formally accused by the Jewish authorities of sedition, schism, and sacrilege (vers. 1—9). In reply, he denies the charges, appealing to the governor's own means of knowledge with respect to certain facts, and challenging his accusers to prove anything against him (10—21). His judge, seeing his innocence, but fearing to offend the Jews, postpones his decision; but commands him to be mildly treated (22, 23). Paul is again summoned to explain the Christian faith before Drusilla and the governor; who is alarmed by his preaching, but not deterred from seeking a bribe for his liberation; and, when disappointed in this, leaves him in custody, to gratify the Jews (24—27).
9 Probably on the fifth day: see note on ver. 11.
10 That is, went down from Jerusalem to Cæsarea.
11 *An advocate* in the courts *of law*. Tertullus may have been one of the young Roman advocates who trained themselves for the forum at home by practising in the provincial courts. In accordance with the forms of Roman law, the accusers *lay information* against the defendant; he is *summoned;* and the advocate brings forward the *charges*. The charges brought against Paul are three, *sedition, heresy*, and *profanation of the temple*. The first was admirably suited to make the prisoner obnoxious to Felix.
12 Felix was justly complimented for repressing sedition, though the rest of the orator's exordium was gross flattery.
13 Literally, 'a pest.'
14 The name of reproach which the Jews gave the Christians.
15 Which the Romans had engaged to keep sacred.
16 This was false; the Jews were beating Paul to death when Lysias rescued him without violence.
17 This probably means Lysias: see ver. 22.
18 Rather, 'joined in assailing' him.
19 Felix had governed Samaria under Cumanus; and had since been procurator of Judæa about six years, which was longer than the average.
20 The reckoning may be this. Arriving at Jerusalem in the evening, Paul meets the elders (1st day); joins the devotees (2); on the fifth day after this he is seized (6); he appears before the Sanhedrim (7); is sent to Cæsarea (8); and makes this defence on the fifth day after he had left Jerusalem (12).

confess unto thee, that after the way which they call heresy,[1] so worship I the God of my fathers, believing all things which are written in [a] the Law and in
15 the Prophets: and [b] have hope toward God, which they themselves also allow,[2] [c] that there shall be a resurrection of the dead, both of the just and unjust.
16 And [d] herein[3] do I exercise myself, to have always a conscience void of offence
17 toward God, and *toward* men. Now after many years [e] I came to bring alms[4]
18 to my nation, and offerings.[5] [f] Whereupon[6] certain Jews from Asia found me
19 purified in the temple, neither with multitude, nor with tumult. [g] Who ought to
20 have been here before thee, and object, if they had aught against me. Or else let these same *here* say, if they have found any evil doing in me, while I stood before
21 the council, except it be for this one voice, that I cried standing among them, [h] Touching the resurrection of the dead I am called in question by you this day.
22 And when Felix heard these things, having more perfect knowledge of *that* way,[7] he deferred them, and said, When Lysias the chief captain shall come
23 down, I will know the uttermost of your matter. And he commanded a centurion[8] to keep Paul, and to let *him* have liberty,[9] and [i] that he should forbid none of his acquaintance[10] to minister or come unto him.
24 And after certain days, when Felix came with his wife Drusilla,[11] which was a
25 Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of [k] righteousness,[12] [l] temperance, and [m] judgment to come, [n] Felix trembled, and answered, Go thy way for this time; [o] when I have a convenient
26 season, I will call for thee. He hoped also that [p] money should have been given him[13] of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.
27 But after two years Porcius Festus came into Felix' room: and Felix, [q] willing to show the Jews a pleasure,[14] left Paul bound.

Renewed proceedings against Paul before Festus; and his appeal to Cæsar.

25 NOW[15] when Festus was come into the province, after three days he ascended
2 from Cæsarea to Jerusalem.[16] [r] Then the high priest[17] and the chief of the Jews
3 informed him against Paul, and besought him, and desired favour against him,[18] that he would send for him to Jerusalem, [s] laying wait in the way to kill him.
4 But Festus answered, that Paul should be kept at Cæsarea, and that he himself
5 would depart shortly *thither*. Let them therefore, said he, which among you are able,[19] go down with *me*, and accuse this man, if there be any wickedness in him.

[a] ch. 28. 22; 28. 23; John 1 45.
[b] ch. 23. 6; 26. 6, 7.
[c] Job 19. 25, 26; Dan. 12. 2; John 5. 28, 29; Phil. 3. 21.
[d] ch. 23. 1; 1 Tim. 3. 9; 1 Pet. 3. 16.
[e] ch. 11. 29, 30; Gal. 2. 10.
[f] ch. 21. 26—30; 26. 21.
[g] ch. 23. 30; 25. 16.
[h] ch. 23. 6; 28. 20.
[i] ch. 27. 3; 28. 16.
[k] 2 Sam. 23. 3; Ps. 89. 1—4; Pro. 16. 12.
[l] Ex. 20. 14; Pro. 31. 3—5; Ecc. 10. 16, 17.
[m] Ecc. 3. 17; 12 14; 2 Cor. 5. 10.
[n] Jer 23. 29; Heb. 4. 12.
[o] Pro. 1. 24—32; 27. 1; Ecc. 9. 10; Lk. 17. 26—29, Heb. 3. 7, 13.
[p] Ex. 23 8; Pro. 19. 6.
[q] ch. 12. 3; 25. 9, 14; Mk. 15. 15.
[r] ch. 24. 1.
[s] ch. 23. 12—15.

1 Rather, 'sect,' as in ver. 5. What they call 'a sect' is really the proper 'way' (see note on ch. ix. 2) of carrying out the religion of my fathers.

2 Paul takes no notice of the Sadducean minority who had forsaken the ancient faith.

3 Rather, 'in this,' i. e. *therefore;* having this hope.

4 This book records nothing more respecting these alms; but Paul's Epistles, written just before this journey, contain many allusions to them: see Rom. xv. 25, 26, 31; 1 Cor. xvi. 1—4; 2 Cor. viii. 1—4, etc.

5 His own 'offerings' at the Pentecost, according to the law.

6 Rather, 'In which.' Whilst in these actions I was showing my devotion to the people and the temple, I was met with, not by these persons who now appear as my accusers, but by certain foreign Jews, who are the only proper witnesses against me. My accusers here can only speak to what passed when I was brought before them; and all that I said there was an avowal of my faith in the resurrection (ver. 21).

7 Felix knew too much of Christianity (see ver. 10), and of the Jews' hatred to it, to be easily deceived by their misrepresentations: but he was unwilling to displease them or to lose his chance of a bribe (ver. 26) by at once acquitting Paul. He therefore put off the matter, adopting the suggestion of Tertullus (ver. 8).

8 Rather, '*the* centurion,' who had charge of Paul.

9 As much as safe custody would allow.

10 Including probably Philip and his household, Trophimus, Aristarchus, and Luke: see ch. xxi. 8, 9, 29; xxvii. 2.

11 Drusilla was the daughter of Herod Agrippa (ch. xii.), and had been married to Azizus, king of Emesa; but had been persuaded by Felix to desert her husband, and marry him. Paul was sent for probably to gratify her. As a Jewess, she would naturally be curious to hear the famous Christian preacher.

12 'The faith towards Christ' requires personal holiness (Rom. ch. vi.), and sets Him forth as the future Judge (Rom. ii. 16): and Paul did not shrink from discoursing of these before the governor; referring especially to that 'righteousness and continence' which Felix so grossly outraged.

13 Felix perceived that Paul's friends were numerous, and that they were not either too poor or too selfish to assist one another (ver. 17).

14 Literally, 'to lay up favours with the Jews;' whose complaints he would have to answer at Rome. Other governors acted in a similar manner.

15 The accession of a new governor gives occasion to a fresh plot against Paul's life; and his enemies would have induced Festus, after a second trial at Cæsarea, to send him up to Jerusalem (intending to assassinate him on the way) if he had not appealed to the emperor (ch. xxv. 1—12). As, however, Festus has no distinct charge to report, he avails himself of Agrippa's visit of congratulation to endeavour to learn something more about the case (13—22). Accordingly, in the presence of the Roman governor and officers, and the attendants of the Jewish prince, Paul defends both the gospel and himself before Agrippa (23—27; xxvi. 1—23); with so much energy that Festus thinks him mad, but with so much cogency that Agrippa confesses the force of his arguments (24—29). All the court agree that he might have been liberated if he had not appealed to Rome (30—32).

16 Festus succeeded Felix probably about the summer or autumn of A. D. 60; and died in office, A. D. 62. He was upon the whole an upright governor.

17 Or, 'chief priests.'

18 They first asked that Festus would at once pronounce sentence against him (ver. 15); and when he refused this, that he would send for Paul to Jerusalem.

19 Or, 'let the powerful (*i. e.* the *chief*) men among you go down with me,' etc.

6 And when he had tarried among them more[1] than ten days, he went down unto Cæsarea; and the next day sitting on the judgment seat commanded Paul
7 to be brought. And when he was come, the Jews which came down from Jerusalem stood round about, [f]and laid many and grievous complaints against
8 Paul, which they could not prove. While he answered for himself, [w]Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended anything at all.[2]
9 But Festus, [x]willing to do the Jews a pleasure, answered Paul, and said, Wilt
10 thou go up to Jerusalem, and there be judged of these things before[3] me? Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the
11 Jews have I done no wrong, as thou very well knowest.[4] [y]For if I be an offender, or have committed anything worthy of death, [z]I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. [a]I appeal unto Cæsar.
12 Then Festus, when he had conferred with the council,[5] answered, Hast thou appealed unto Cæsar? Unto Cæsar shalt thou go.[6]

Paul's last public address in Palestine, before king Agrippa.

13 AND after certain days king Agrippa[8] and Bernice came unto Cæsarea to
14 salute Festus. And when they had been there many days, Festus declared Paul's cause unto the king, saying, [b]There is a certain man left in bonds by Felix,
15 [c]about whom, when I was at Jerusalem, the chief priests and the elders of
16 the Jews informed *me*, desiring *to have* judgment against him. [d]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
17 for himself concerning the crime laid against him. Therefore, when they were come hither, [e]without any delay on the morrow I sat on the judgment seat, and
18 commanded the man to be brought forth. Against whom, when the accusers
19 stood up, they brought none accusation of such things as I supposed:[9] [f]but had certain questions against him of their own superstition,[10] and of one Jesus, which
20 was dead, whom Paul affirmed to be alive. And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there
21 be judged of these matters. But when Paul had appealed to be reserved unto the hearing of [g]Augustus,[11] I commanded him to be kept till I might send him to Cæsar.
22 Then [h]Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.
23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains,[12] and principal men of the city, at Festus' commandment Paul was brought forth.
24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me,
25 both at Jerusalem, and *also* here, crying that he ought [i]not to live any longer. But when I found that [k]he had committed nothing worthy of death, [l]and that he
26 himself hath appealed to Augustus, I have determined to send him. Of whom I have no certain thing to write unto my lord.[13] Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination
27 had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

f ch. 24. 5, 13; Mk. 15. 3; Lk. 23. 2, 10.
w ch. 24. 12; 28. 17; see Jer. 37. 18.
x see refs. ch. 24. 27.
y ch. 23. 29; 26. 31.
z Pro. 24. 1.
a ch. 26. 32; 28. 19.
b ch. 24. 27.
c vers. 2, 3.
d vers. 4, 5; John 7. 51.
e ver. 6.
f ch. 18. 15; 23. 29.
g Lk. 2. 1.
h see ch. 9. 15.
i ch. 21. 36; 22. 22.
k ch. 26. 31; 28. 18.
l vers. 11, 12.

1 The best manuscripts read, 'not more than eight or ten days;' which agrees better with ver. 4.

2 This is a summary of Paul's reply, on a full hearing before Festus, to the three accusations brought against him (ch. xxiv. 5, 6).

3 Meaning probably, 'in my presence;' but by the Sanhedrim, and according to Jewish law. But Paul, seeing that Festus is inclined to yield to the Jews, and knowing that he could not expect justice at Jerusalem, insists on his right to be tried as a Roman citizen (ver. 10); and as a last resource appeals to the Emperor.

4 Literally, 'as also thou perceivest better;' that is, probably, better than to need that I should repeat my defence. Festus perceived that the charges were unfounded (vers. 7, 8); and yet proposed to bring him before a tribunal where his accusers would be his judges.

5 Roman governors had a council of assessors appointed to aid them in dispensing justice.

6 Or, '*Thou hast* appealed unto Cæsar.'

7 Thus fulfilling both Paul's desire (ch. xix. 21), and the Lord's promise (ch. xxiii. 11).

8 The son of Herod Agrippa I., mentioned in ch. xii. At his father's death Judæa was put under a Roman governor; but he afterwards received the kingdoms of his uncles, Herod of Chalcis, and Philip, with some additions. He was now living in incest with his sister Bernice; who was afterwards connected with Vespasian and Titus. He adhered to the Romans in the last Jewish war.

9 See ch. xviii. 14, and note.

10 Rather, of their own *religion* (comp. ch. xvii. 22, and note). Festus would not be likely to speak disrespectfully of Judaism to Agrippa.

11 'Augustus' and 'Cæsar' had become titles of the Roman emperors.

12 Literally, 'chiliarchs,' commanders of 1000 men: see on ch. xxi. 31.

13 This was a title which had recently been accepted by the Emperors.

26 Then Agrippa said unto Paul, [m] Thou art permitted to speak for thyself.
Then Paul stretched forth the hand, and answered for himself:[1]
2 I think myself happy, king Agrippa, because I shall answer for myself this day
3 before thee touching all the things whereof I am accused of the Jews:[2] especially
because I know thee to be expert in all customs and questions which are among
the Jews: wherefore I beseech thee to hear me patiently.
4 My manner of life from my youth, [n] which was at the first among mine own nation
5 at Jerusalem, know all the Jews; which knew me from the beginning, [o] if they
would testify, that after [p] the most straitest sect of our religion I lived a Pharisee.
6 [q] And now I stand and am judged for the hope of [r] the promise[3] made of God unto
7 our fathers: unto which *promise* [s] our twelve tribes, instantly serving *God* [t] day
and night, [u] hope to come. For which hope's sake, king Agrippa, I am accused
8 of the Jews. [x] Why should it be thought a thing incredible with you, that God
should raise[4] the dead?
9 [y] I verily[5] thought with myself, that I ought to do many things contrary to
10 the name of Jesus of Nazareth. [z] Which thing I also did in Jerusalem: and
many of the saints[6] did I shut up in prison, having received authority [a] from the
chief priests; and when they[7] were put to death, I gave my voice[8] against *them*.
11 [b] And I punished them oft in every synagogue,[9] and compelled[10] *them* to blaspheme:
and being exceedingly mad against them, I persecuted *them* even unto strange cities.
12 [c] Whereupon[11] as I went to Damascus with authority and commission from the
13 chief priests, at mid-day, 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
14 me. 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*
15 *is* hard for thee to kick against the pricks.[12] And I said, Who art thou, Lord?
16 And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy
feet: for I have appeared unto thee for this purpose, [d] to make thee a minister
and a witness both of these things which thou hast seen, and of those things in
17 the which [e] I will appear unto thee; delivering thee from the people, and *from*
18 the Gentiles, [f] unto whom[13] now I send thee, [g] to open their eyes, *and* [h] to turn[14]
them from darkness to light, and *from* the power of Satan unto God, that they
may receive forgiveness of sins, and [i] inheritance among them which are [k] sanctified
by faith that is in me.
19 Whereupon, O king Agrippa, [l] I was not disobedient unto the heavenly vision:
20 but [m] showed first unto them of Damascus, and at Jerusalem, and throughout all
the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to
God, and do [n] works meet for repentance.
21 For these causes[15] [o] the Jews caught me in the temple, and went about to kill
22 *me*. Having therefore [p] obtained help of God, I continue unto this day, [q] witnessing
both to small and great, saying none other things than those [r] which the prophets
23 and [s] Moses did say should come: [t] that[16] Christ should suffer, *and* [u] that he
should be the first that should rise from the dead, and [x] should show light unto
the people, and to the Gentiles.

[m] ch. 25. 16.
[n] ch. 22. 3.
[o] ch. 23. 6.
[p] ch. 23. 6; Phil. 3. 5.
[q] ch. 23. 6.
[r] ch. 13. 32—37; Ge. 12. 3; 22. 18; 26. 4; 28. 14; 49. 10; Deu. 18. 15; 2 Sam. 7. 12; Ps. 132. 11; Is. 9. 6, 7; Jer. 23. 5; 33. 14—16; Ezek. 34. 23; Dan. 9. 24; Ro. 15. 8; Tit. 2. 13.
[s] Jam. 1. 1.
[t] Lk. 2. 3.
[u] see Lk. 2. 25, 38.
[x] Ge. 18. 14; Mt. 22. 29—32; 1 Cor. 15. 12—20.
[y] John 16. 2; 1 Tim. 1. 13.
[z] ch. 7. 58; 8. 1, 3.
[a] ch. 9. 14, 21; 22. 5.
[b] ch. 22. 19.
[c] ch. 9. 2—22; 22. 6.
[d] ch. 22. 15.
[e] see ch. 18. 9; 22. 18; 2 Ti. 11; 2 Cor. 12. 1; Gal. 1. 12; Eph. 3. 3
[f] ch. 22. 21.
[g] see refs. Is. 35. 5; 42. 7; Lk. 1. 79.
[h] Eph. 5. 8; Col. 1. 13; 1 Pet. 2. 9.
[i] Ro 8. 17; Gal. 3. 20; Col. 1. 12.
[k] ch. 20. 32.
[l] Gal. 1. 16.
[m] ch. 9. 20, 22, 29; 11. 26; ch. 13 to ch. 21; Ro. 15. 19.
[n] Mt. 3. 8.
[o] ch. 21. 30, 31.
[p] 2 Cor. 1. 8—10; 6. 10; 2 Tim. 4. 17, 18.
[q] ch. 20. 20—27.
[r] ch. 24. 14; 28. 23; Ro. 3. 21.
[s] John 5. 46.
[t] Lk. 24. 26, 27, 46.
[u] 1 Cor. 15. 20—23; Col. 1. 18; Rev. 1. 5.
[x] Lk. 2. 32.

1 This address is similar in subject to that in ch. xxii.; but, having here a more intelligent and less bigoted hearer, Paul brings out more fully the connection between his former views and his new faith and hope, and dwells more at length on the Divine authority of his message.

2 I am accused by Jews about matters relating to the national religion; and I am glad now to plead before one who, being himself a Jew, knows these things so well. The Rabbinical writers say that Agrippa had great knowledge of the law.

3 The ancient and intense hope of the Messiah, which still binds together our scattered tribes, and sustains us in 'assiduously' attending upon our national rites (ver. 7). I am accused because I believe that this hope is fulfilled in Jesus, as demonstrated by his resurrection; which you surely do not think impossible, and which I can prove to be a fact. Compare ch. xiii. 32, 33.

4 Rather, 'if God raises.' Paul speaks of it as a fact.

5 Rather, 'So then I,' being a Pharisee (ver. 5).

6 Or, 'holy ones.' Their character aggravated his crime.

7 It appears, then, that Stephen was not the only martyr in the first persecution.

8 Literally, 'a vote against them' (see ch. viii. 1; xxii. 20). This does not prove that Paul was a member of the Sanhedrim; for the words may mean no more than earnest concurrence.

9 Or, 'throughout all synagogues;' *i. e.* all that he could reach. The 'punishing' was by scourging: see Matt. x. 17.

10 Rather, 'was compelling,' by all this violence. His success, however, was probably not greater than that of Pliny, who, writing to the emperor Trajan, says that no real Christians could be forced to blaspheme.

11 On vers. 12—18, see notes on ch. ix. 3—6. Our Lord's words to Saul are here more fully recorded.

12 Thy opposition injures only thyself. The metaphor is taken from animals who kick when goaded.

13 Both 'the people' (the Jews) and the Gentiles.

14 Rather, 'that they may turn.' We have here a clear statement of God's great *object* in establishing the gospel ministry, and of the *way* in which he accomplishes it. The mind is enlightened, so that the soul turns to God, and thus obtains, by faith in Christ, pardon, and a standing among the sanctified.

15 For executing this Divine commission; not for any violation of the law.

16 Literally, 'whether the Christ is capable of suffering; whether he first from the resurrection of the dead is about to proclaim,' etc. On these great questions Paul maintained against the Jews, that the teaching of the prophets and Moses agreed with his own; and therefore that Jesus, in whom the prophecies were fulfilled, was the Christ.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, [y] thou art beside thyself; [1] much learning doth make thee mad.
25 But he said, [z] I am not mad, most noble [2] Festus; but speak forth [a] the words
26 of truth [3] and soberness. For the king knoweth of these things, [4] before whom also I speak freely: for I am persuaded that none of these things are hidden from
27 him; for [c] this thing was not done in a corner. [5] King Agrippa, believest thou the prophets? I know that thou believest.
28 Then Agrippa said unto Paul, [d] Almost [6] thou persuadest me to be a Christian.
29 And Paul said, [e] I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether [7] such as I am, except these bonds.
30 And when he had thus spoken, the king rose up, and the governor, and Bernice,
31 and they that sat with them: and when they were gone aside, they talked between
32 themselves, saying, [f] This man doeth nothing worthy of death or of bonds. Then said Agrippa unto Festus, This man might have been set at liberty, [g] if he had not appealed unto Cæsar. [8]

[y] 2 Ki. 9. 11; Mk. 3. 21; John 10. 20; 1 Cor. 2. 13, 14; 4. 10; 2 Cor. 5. 13.
[z] John 8. 49.
[a] Prov. 15. 1; Col. 4. 6.
[b] Tit. 2. 7, 8.
[c] ch. 2. 1—13; 4. 16—22; Lk. 24. 19.
[d] Mk. 6. 20; 10. 17—22; Jam. 1. 23, 24.
[e] Ro. 9. 1—3; 10. 1.
[f] ch. 23. 9, 29; 25. 25.
[g] ch. 25. 11.

Voyage from Cæsarea to Italy; shipwreck and detention at Melita; and arrival at Rome.

27 AND [9] when [h] it was determined that we [10] should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus'
2 band. [11] And entering into a ship of Adramyttium, [12] we launched, meaning to sail by [13] the coasts of Asia; *one* [i] Aristarchus, [14] a Macedonian of Thessalonica,
3 being with us. And the next *day* we touched at Sidon. [15] And Julius [k] courteously entreated [16] Paul, and gave *him* liberty to go unto his friends to refresh himself. [17]
4 And when we had launched from thence, we sailed under Cyprus, [18] because
5 the winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, [19] *a city* of Lycia.
6 And there the centurion found a ship of Alexandria [20] sailing into Italy; and he
7 put us therein. And when we had sailed slowly many days, and scarce [21] were

[h] ch. 25. 12, 25.
[i] Col. 4. 10.
[k] ch. 24. 23; 28. 16.

1 Rather, 'Thou art mad' (ver. 25). The defence being addressed to Agrippa as a Jew, the strangeness of its topics, and the warmth of the speaker, might easily make Festus think him insane; and his appeals to the ancient Scriptures suggested a cause for his insanity.

2 An official appellation: see ch. xxiv. 3.

3 Not wild fancies, but sober realities.

4 With great tact and courtesy, Paul reminds Festus that what he thought irrational was firmly believed by his royal guest, who was also cognizant of the facts alleged.

5 These events occurred not in some obscure place, but in the metropolis of Judæa, and during a great public festival.

6 Literally, 'in a little;' meaning probably, *in a small* degree;' or, as Tyndale and Cranmer render the phrase, 'somewhat.' Your appeals have some force, but not enough to induce a Jewish prince to become *a Christian*, a disciple of the Nazarene.

7 Literally, 'both in little and in much;' that is, both in a small and large degree:—'A noble peroration of this great discourse, and an appropriate winding up of the whole series of apologies, which occupies the history of Paul's last visit to the Holy Land.'—*Alexander.*

8 'The procurator had now lost the control of the case; and had no more power to acquit the prisoner than to condemn him. One effect of Agrippa's decision may have been that Festus modified his report, and commended Paul to the clemency of the court at Rome.'—*Hackett.*

9 Paul and other prisoners, in custody of a Roman officer, embark in a ship of Asia Minor; and after a slow passage to Myra in Lycia, are transferred to a large Alexandrian vessel (ch. xxvii. 1—6). After long detention by adverse winds, it is determined to winter on the southern coast of Crete; but in making for a favourable harbour, the ship is suddenly caught by a violent storm, before which she drifts, for many days, in extreme danger (7—20). In the midst of the peril Paul assures the ship's company from God that, though they must be shipwrecked, they shall all be saved (21—26). At last they run the ship aground; and all escape to land, even the prisoners being preserved for Paul's sake (27—44). At Melita they are kindly treated by the natives; who regard Paul first as a murderer, and then as a God (ch. xxviii. 1—6). He is hospitably entertained by the chief man of the island, and performs many miracles, with a marked effect upon the population (7—10). After three months' stay, they sail for Puteoli: whence they travel by land, meeting on the way two deputations from the church at Rome (11—15); and on his arrival there, Paul is treated with indulgence, though still a prisoner (16)

10 Luke (last mentioned before in ch. xxi. 18) was the party.

11 Literally, 'the Augustan cohort.' Several of the Roman legions bore this name; and a body guard of veterans formed by the Emperors was named Augustani: but no trace can be found of any cohort so called elsewhere. Julius may have been returning from some special mission to Palestine; and so had the prisoners committed to his charge.

12 A sea-port of Mysia (now Endramit) on the western coast of Asia Minor.

13 Or, 'to sail [to] the places along Asia;' at some one of which a ship for Italy might be found: see ver. 6.

14 Aristarchus has been mentioned before: see ch. xix. 29; xx. 4, and notes.

15 See ch. xii. 20, and note.

16 That is, treated; probably in part because Paul was a Roman citizen.

17 Or, 'to obtain help' for his wants on the voyage, from these friends, who were probably Christian brethren: see ch. xi. 19; xxi. 3, 4.

18 That is, *under the lee* of Cyprus. Their direct course would have been south of Cyprus (compare ch. xxi. 3); but the prevailing west wind compelled them to go north of the island; where they would have the land breeze in their favour, as well as a current which runs along the southern coast of Asia Minor. The particulars of this narrative are ably elucidated in Smith's 'Dissertation on The Voyage and Shipwreck of St. Paul.'

19 Myra was a large city on a hill near the coast. It is now in ruins.

20 A ship sailing from Alexandria to Italy, when the west wind prevailed, would naturally stand for the north, and so reach the coast of Asia Minor.

21 Rather, 'with difficulty;' for the west wind caused them to take several days in sailing about 130 geographical miles. Cnidus was a large sea-port, with a fine harbour, on a projecting peninsula between Cos and Rhodes (see ch. xxi. 1), at the entrance of the Ægean Sea.

come over against Cnidus, the wind not suffering us,[1] we sailed under Crete, over
8 against Salmone; and, hardly[2] passing it, came unto a place which is called The
Fair Havens; nigh whereunto was the city *of* Lasæa.[3]
9 Now when much time was spent, and when sailing was now dangerous, because
10 the fast[4] was now already past, Paul admonished *them*, and said unto them, Sirs,
[t] I perceive[5] that this voyage will be with hurt and much damage, not only of
11 the lading and ship, but also of our lives. Nevertheless the centurion believed
the master[6] and the owner of the ship more than those things which were spoken
12 by Paul. And because the haven was not commodious to winter in,[7] the more
part advised to depart thence also, if by any means they might attain to Phenice,[8]
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*
14 purpose,[9] loosing *thence*, they sailed close by Crete. But not long after there
15 arose against it[10] a tempestuous wind, called Euroclydon. And when the ship
16 was caught, and could not bear up into[11] the wind, we let *her* drive. And
running under a certain island which is called Clauda, we had much work to
17 come by the boat: which when they had taken up, they used helps,[12] undergirding
the ship; and, fearing lest they should fall into the quicksands,[13] strake sail,[14]
18 and so were driven. And we being [m] exceedingly tossed with a tempest, the
19 next *day* they lightened[15] the ship; and the third *day* [n] we cast out with our own
20 hands the tackling[16] of the ship. And when neither sun nor stars[17] in many days
appeared, and no small tempest lay on *us*, all hope that we should be saved was
then taken away.
21 But after long abstinence[18] Paul stood forth in the midst of them, and said,
Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to
22 have gained[19] this harm and loss. And now I exhort you to be of good cheer:
23 [o] for there shall be no loss of *any man's* life among you, but of the ship. [p] For
there stood by me this night the angel of God, whose I am, and [q] whom I serve,
24 saying, [r] Fear not, Paul; [s] thou must be brought before Cæsar: and, lo,[20] [t] God
25 hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer:
26 [u] for I believe God, that it shall be even as it was told me. Howbeit [x] we must
be cast upon a certain island.
27 But when the fourteenth[21] night was come, as we were driven up and down[22]

[t] Dan. 2. 30; Am. 3. 7.

[m] Ps. 107. 27
[n] Jon. 1. 5

[o] ver. 44.
[p] ch. 23. 11; Heb. 1. 14
[q] Dan. 6. 16; Ro. 1. 9; 2 Tim. 1. 3.
[r] Is. 41. 21.
[s] ch. 23. 11.
[t] Ge. 19. 21, 29.
[u] see Num. 23. 19; Lk. 1. 45; Ro. 4. 20, 21; 2 Tim. 1. 12.
[x] ch. 28. 1.

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1 That is, not suffering us to proceed westward. They therefore made for Crete, passed round Salmone, its eastern promontory, and kept under the lee of its southern coast, until they reached 'The Fair Havens,' a roadstead lying a little east of Cape Matala, and sheltered by it from the prevailing wind. At the Cape the land sweeps round to the north-west; so that the full force of the wind and sea from the west would be felt.

2 That is, 'with difficulty (as in ver. 7) coasting along it,' namely, Crete.

3 Lasæa was about five miles eastward of 'the Fair Havens,' and was probably the nearest town. Both names are still in use.

4 The great Jewish fast-day of Atonement occurred about the beginning of October, which was regarded as too late in the season to begin a long voyage.

5 This referred probably to Paul's own judgment; not a Divine revelation, as in ver. 23.

6 The 'master' may be the sailing-master, or pilot. The owner of the ship was usually on board, and sometimes acted as captain of the vessel.

7 Being exposed to southerly winds.

8 Rather, 'Phenix.' The situation of this place is not determined.

9 With a gentle south wind they might hope to pass Cape Matala, and to cross the bay to Phenix, in a few hours.

10 This may mean either '*struck against her*,' *i. e.* the ship, or '*rushed down* it,' *i. e.* the island. In that part of the Mediterranean a southerly breeze is often suddenly followed by a violent hurricane from the north-east, now called a Levanter.

11 Rather, 'and when the ship was seized and could not face the wind, we gave up [the attempt to work to windward] and were borne along,' *i. e.* before the wind, to the south-west, till we neared the little island of Clauda (now Gozzo), running under the lee of its southern shore (ver. 16). There, however, the water was still so rough that 'we had hard work to get the boat on board.'

12 Extra means to strengthen the ship. This was chiefly done by 'undergirding' it, or passing cables (which ancient ships carried for the purpose) several times round the hull, so as to tighten it by outward pressure. This is rarely done now.

13 Rather, 'into the Syrtis.' A violent north-easter would drive them straight into the Syrtis Major, a large sandy gulf, greatly dreaded by seamen, on the north coast of Africa, near Cyrene.

14 Rather, '*lowered* the gear,' probably the heavy tackle and main-yard on the mast. To enable them to escape the Syrtis they must have carried some sail. It is supposed that they brought the vessel to, with the right side to the wind; and that thus, with the boat secured, the ship undergirded, and the storm sails set, to keep the vessel steady, they let her drift, at the rate of about a mile and a half an hour, in a leeward direction, making her course west by north.

15 They probably threw out part of the cargo. The whole narrative indicates that the ship had become leaky.

16 Either *baggage* or *furniture*, or perhaps some of the heavy *rigging*, such as the main yard.

17 The sun and stars were the only guides of ancient mariners when out of sight of land.

18 See note on ver. 33.

19 Or, 'and have escaped this hurt and damage' (ver. 10).

20 As God's servant, destined to stand before Cæsar, I am safe; and, surprising as it may seem, *every one* of you shall be saved too. Paul's language implies that he had prayed for their safety.

21 The fourteenth since leaving Crete: see vers. 18, 19.

22 The Greek word may perhaps signify 'driven through,' or 'onwards.' The Adriatic Sea anciently comprised the whole central basin of the Mediterranean between Sicily and Greece, as well as the Venetian Gulf.

in Adria, about midnight the shipmen deemed[1] that they drew near to some
28 country; and sounded, and found *it* twenty fathoms: and when they had gone a
29 little further, they sounded again, and found *it* fifteen fathoms. Then fearing
lest they should have fallen upon rocks, they cast four anchors[2] out of the stern,
and wished for the day.
30 And as the shipmen were about to flee out of the ship, when they had let down
the boat into the sea, under colour as though they would have cast anchors out of
31 the foreship,[3] Paul said to the centurion and to the soldiers, [y] Except these abide
32 in the ship, ye cannot be saved.[4] Then the soldiers cut off the ropes of the boat,
and let her fall off.[5]
33 And while the day was coming on, Paul besought *them* all to take meat,[6]
saying, This day is the fourteenth day that ye have tarried and continued fasting,
34 having taken nothing.[7] Wherefore I pray you to take *some* meat: for this is for
35 your health: for there shall not an hair fall from the head[8] of any of you. And
when he had thus spoken, he took bread, and [z] gave thanks to God in presence of
36 them all: and when he had broken *it*, he began to eat. [a] Then were they all of
37 good cheer, and they also took *some* meat. And we were in all in the ship two
38 hundred threescore and sixteen souls.[9] And when they had eaten enough,
[b] they lightened the ship, and cast out the wheat[10] into the sea.
39 And when it was day, they knew not the land: but they discovered a certain
creek with a shore,[11] into the which they were minded, if it were possible, to
40 thrust in the ship. And when[12] they had taken up the anchors, they committed
themselves unto the sea, and loosed the rudder bands, and hoisted up the mainsail
41 to the wind, and made toward shore. And falling into a place where two seas
met,[13] [c] they ran the ship aground; and the forepart stuck fast, and remained
unmoveable, but the hinder part was broken with the violence of the waves.
42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim
43 out, and escape.[14] But the centurion, [d] willing to save Paul, kept them from
their purpose; and commanded that they which could swim should cast *themselves*
44 first *into the sea*, and get to land: and the rest, some on boards, and some on
broken pieces of the ship. And so it came to pass, [e] that they escaped all safe to land.[15]
28 And when they were escaped, then they knew that the island was called
2 Melita.[16] And the [f] barbarous[17] people showed us no little kindness: for they
kindled a fire, and received us every one, because of the present rain, and because
of the cold.
3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire,
4 there came a viper out of the heat,[18] and fastened on his hand. And when the

[y] vers. 22—24.
[z] Mt. 15. 36; Mk. 8. 6; John 6. 11; 1 Cor. 10. 30. 31; 1 Tim. 4. 3, 4.
[a] 2 Cor. 1. 4.
[b] vers. 18, 19.
[c] 2 Cor. 11. 25.
[d] Pro. 16. 7.
[e] vers. 22, 24.
[f] Ro. 1. 14; Col. 3. 11.

1 Paul's intimation would quicken the sailors' attention to every sign of land. It is supposed that they were near the point of Koura, on the coast of Malta; where, though the land is too low to be seen in a dark night, the breakers can be heard at a considerable distance.

2 Ancient vessels usually carried several anchors; and they were ordinarily anchored, like ours, by the bow. But on this occasion, by anchoring from the stern the ship would be more easily arrested, she would be prevented from swinging round on the rocks, and she would be in a better position for being run on shore in the morning.

3 'Pretending that they were about to lay out anchors from the bow' as far forwards as possible.

4 God's promises (see ver. 22) always suppose the use of proper means on our part.

5 Their willingness to sacrifice the boat in such circumstances shows that the apostle had gained a wonderful ascendency over the minds of his companions.

6 Rather, as elsewhere, 'food.'

7 They evidently had food on board (ver. 38); but amidst the confusion and danger had been neither able nor disposed to prepare regular meals and to take adequate nourishment: see ver. 21.

8 A proverbial expression for the slightest injury or loss: see 1 Kings i. 52; Matt. x. 30; Luke xxi. 18.

9 The large Egyptian corn ships which brought supplies to Rome sometimes carried twice as many passengers as were in this vessel: see Josephus' Life, sec. 3.

10 This may possibly have been the remainder of the ship's provisions; but it was more likely the cargo. Both their present safety and the subsequent management of the ship made it necessary to lighten her.

11 Rather, 'a creek having a sandy beach;' on which they could run the ship, with the hope of saving their lives. The vessel appears to have grounded before they reached the point on shore at which they aimed.

12 Rather, 'And having cut away the anchors, they let fall [the cables] into the sea; at the same time loosing the lashings of the rudders, and hoisting the artemon (the foresail) to the wind, they steered towards shore.' The rudders were two large paddles, one on each side of the ship. These had been made fast while the ship was anchored (see ver. 29); but were now loosed to guide her towards the shore.

13 That this was the 'Bay of St. Paul' in Malta is inferred thus:—(1.) A vessel lying to, with her right side to an east-north-east wind, would drift west by north; which is the course from Clauda to Malta. (2.) The rate of drift would be a mile and a half an hour, which would take her from Clauda to Malta in thirteen days. (3.) The first point of land which a ship so drifting would approach is the east point of this Bay. (4.) The soundings and anchorage agree with those in the narrative (vers. 28, 29). (5.) The channel between the island of Salmonetta and the mainland would appear 'a place between two seas.'

14 For which the soldiers might be blamed.

15 This was not Paul's first escape from shipwreck: see 2 Cor. xi. 25, written several years before this occasion.

16 That this was Malta, and not an island called Meleda, on the coast of Dalmatia, is shown by the preceding notes, and also by the course of the subsequent voyage by Syracuse to Puteoli.

17 The Greeks, and afterwards the Romans, called all nations but themselves *barbarians;* using the term with reference to difference of language, rather than of civilization. The ancient Maltese were of Phœnician origin.

18 Rather, '*on account of* the heat' which aroused the

barbarians saw the *venomous* beast hang on his hand, they said among themselves,
[e] No doubt this man is a murderer, whom, though he hath escaped the sea, yet
5 Vengeance suffereth not to live.[1] And he shook off the beast into the fire, and
6 [f] felt no harm. Howbeit they looked when he should have swollen, or fallen
down dead suddenly:[2] but after they had looked a great while, and saw no harm
come to him, they changed their minds, and [g] said that he was a god.
7 In the same quarters were possessions of the chief man[3] of the island, whose
8 name was Publius; who received us, and lodged us three days courteously. And
it came to pass, that the father of Publius lay sick of a fever and of a bloody flux:[4]
to whom Paul entered in, and [h] prayed, and [i] laid his hands on him, and healed
9 him.[5] So when this was done, others also, which had diseases in the island, came
10 and were healed. Who also honoured us with many honours; and when we
departed, they laded *us*[6] with such things as were necessary.
11 And after three months[7] we departed in a ship of Alexandria, which had
12 wintered in the isle, whose sign was Castor and Pollux.[8] And landing at
13 Syracuse,[9] we tarried *there* three days. And from thence we fetched a compass,[10]
and came to Rhegium:[11] and after one day the south wind blew, and we came
14 the next day to Puteoli:[12] where we found brethren, and were desired to tarry
15 with them seven days;[13] and so we went toward Rome. And from thence, when
the brethren heard of us, they came to meet us as far as Appii Forum,[14] and The
Three Taverns: whom when Paul saw, [m] he thanked God, and took courage.[15]
16 And when we came to Rome, the centurion delivered the prisoners to the
captain of the guard:[16] but [n] Paul was suffered to dwell by himself with a soldier
that kept him.[17]

Paul's address to the chief of the Jews at Rome, and its results.

17 AND[18] it came to pass, that after three days Paul called the chief of the
Jews[19] together: and when they were come together, he said unto them, Men *and*
brethren, [o] though I have committed nothing against the people, or customs of
our fathers, yet [p] was I delivered prisoner from Jerusalem into the hands of the
18 Romans. Who, [q] when they had examined me, would have let *me* go, because
19 there was no cause of death in me. But when the Jews spake against *it*, [r] I was
constrained to appeal unto Cæsar; not that I had aught to accuse my nation of.
20 For this cause therefore have I called for you, to see *you*, and to speak with *you:*
because that [s] for the hope of Israel[20] I am bound with [t] this chain.
21 And they said unto him, We neither received letters out of Judæa concerning
thee, neither any of the brethren that came[21] showed or spake any harm of thee.
22 But we desire to hear of thee what thou thinkest: for as concerning this sect,[22]
we know that every where [u] it is spoken against.

[e] Lk. 13. 2, 4; John 9. 1, 2.
[f] Mk. 16. 18; Lk. 10. 19.
[g] ch. 14. 11.
[h] Jam. 5. 14, 15.
[i] ch. 19. 11, 12; Mk. 6. 5; 7. 32; Lk. 4. 40.
[m] see Ro. 1. 7—10; 15. 23, 32.
[n] ch. 24. 23; 27. 3.
[o] ch. 23. 1; 24. 12, 13; 25. 8, 10.
[p] ch. 21. 33.
[q] ch. 22. 24; 25. 8, 25; 26. 31, 32.
[r] ch. 25. 10—12.
[s] ch. 26. 6, 7.
[t] ch. 26. 29, Eph. 3. 1; Phil. 1. 13; 2 Tim. 1. 16; Philem. 10, 13.
[u] ch. 24. 5, 14; Lk. 2. 34; 1 Pet. 2. 12.

viper from its torpor. Venomous serpents are no longer found in Malta, the aboriginal forests having been all cleared away.

1 Seeing Paul to be a prisoner, they inferred from the attack of the viper that he had committed some atrocious crime.

2 Sudden collapse and death often ensue from the bite of serpents.

3 The title here used is found in ancient inscriptions in Malta. It was applied probably to the Deputy of the Prætor of Sicily. Publius is a Roman name.

4 Literally, 'Fevers and dysentery;' which are still found in the island.

5 We have in vers. 3—8 two remarkable fulfilments of the Lord's promise, Mark xvi. 18.

6 A peculiarly seasonable kindness after their losses by the shipwreck.

7 The three months were probably November, December, and January; after which the season may perhaps have admitted of their putting to sea earlier than usual.

8 Literally, 'with the sign of Dioscuri;' *i. e.* having on the prow images of Castor and Pollux, who were the favourite gods of seamen: see Hor. Od. i. 3, 2.

9 The capital of Sicily, about 80 miles from Malta.

10 Literally, 'we came round;' perhaps, 'tacked.'

11 A sea-port on the southern coast of Italy, now called Rheggio. From Rhegium to Puteoli, about 180 miles, they made the voyage in less than two days, the wind being favourable.

12 Now Puzzuoli, seven miles south-west of Naples. It was the principal port of Southern Italy.

13 Paul seems to have been allowed to comply with the request; and thus the Roman Christians had time to hear of his arrival and come to meet him (ver. 15).

14 About 40 miles from Rome. The Three Taverns was a group of shops or inns, ten miles nearer to the city. Some of the Roman Christians went further than others.

15 Paul could not but feel anxious respecting the feelings of the Roman Christians towards him.

16 Literally, 'the commander of the camp,' *i. e.* of the Prætorian Camp, occupied by the Prætorian or Imperial Guard. This officer had charge of persons accused, and bound for trial.

17 The letter of Festus, and still more the report of Julius, may have secured this lenient treatment. By the necessary changes of guards, Paul would soon become known to many of the Prætorian soldiers: see Phil. i. 13.

18 In this last recorded portion of his public ministry, Paul still follows his rule of addressing himself 'first to the Jews.' He calls together their chief men at Rome, tells them what has brought him hither, and at their request fully expounds and proves his doctrine respecting the Messiah; with the usual diversity of effect upon the hearers (vers. 17—29). Then, although a prisoner, he continues his labours, chiefly among the Gentiles, for two years (30, 31).

19 The 'chief of the Jews' were probably the rulers of the synagogue, and the influential men in the community. Respecting the Jews at Rome, see note on ch. xviii. 2, also Preface to the Epistle to the Romans, and note on Rom. xvi. 3.

20 That is, the hope of a Messiah, which the nation cherished: see ch. xxvi. 6, and note.

21 They had no official or private report about him. For this there had hardly been time.

22 The Christian sect. See note on ch. xxiv. 14. The

23 And when they had appointed him a day, there came many to him into *his* lodging; [z] to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, [y] both out of the Law of Moses, and *out of* the Prophets,
24 from morning till evening. And [z] some believed the things which were spoken, and some believed not.
25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, [a] Well spake[1] the Holy Ghost by Esaias the prophet unto
26 our fathers, saying, [b] 'Go unto this people, and say, Hearing ye shall hear, and shall
27 not understand; and seeing ye shall see, and not perceive: 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'[2]
28 [Isa. vi. 9, 10]. Be it known therefore unto you, [c] that [d] the salvation of God is sent unto the Gentiles,[3] and *that* they will hear it.
29 And when he had said these words, the Jews departed, and had great reasoning among themselves.
30 And Paul dwelt two whole years in his own hired house, and received all that
31 came in unto him,[4] [e] preaching the kingdom of God, and [f] teaching those things which concern the Lord Jesus Christ, with all confidence,[5] no man forbidding him.[6]

[z] ch. 17. 3; Lk. 24. 27.
[y] see ch. 26. 6, 22.
[z] ch. 14. 4; 17. 4.
[a] Mt. 15. 7; 2 Pet. i. 21.
[b] Jer. 5. 21; Ezek. 12. 2; Mk. 4. 12; Ro. 11. 8.
[c] ch. 11. 18; 14. 27; 26. 17, 18; Is. 49. 6; Mt. 21. 41, 43; Ro. 11. 11.
[d] Is. 52. 10; Lk. 3. 6
[e] ch. 8. 12; Mt. 4. 23.
[f] ch. 23. 11.

Jewish leaders may have adopted this conciliatory tone because they saw that Paul was favoured by the Roman officers; and they would be anxious to avoid laying themselves open to the charge of factiousness.

1 What the prophet said is most appropriate to *you*.

2 This solemn passage, quoted by our Lord when he began to teach by parables (Matt. xiii. 4), and by the last evangelist in reviewing the results of the Saviour's personal ministry (John xii. 40), forms an impressive conclusion of Paul's appeal to his countrymen at this crisis. Compare the similar conclusion of Isaiah's great Messianic prophecy: see Isa. lxvi. 1, and note.

3 As had been already announced in similar circumstances (ch. xiii. 46; xviii. 6).

4 Verse 30 implies that he remained a prisoner during these two years (compare Philem. vers. 1, 9, 10, 23; Col. iv. 18; Phil. i. 13, 14, 16, written at this time); and that at the end of that time his condition was changed.

5 Or, 'boldness;' *i. e.* fully and fearlessly.

6 Our knowledge of Paul's subsequent life is gathered chiefly from incidental notices in his letters. His trial could not take place before the arrival of his accusers or their emissaries, which was probably in the summer or autumn of 61 A.D. And it might be further delayed by the Emperor's caprice, or on the application of the prosecutors; who might desire to gain time in the hope of influencing the decision by private intrigue, or by producing further evidence. As according to Nero's Regulations (see Suet. Nero, 15) each of the charges had to be heard and decided on separately, the proceedings may well have lasted till the beginning of 63 A.D. During this time the apostle laboured (vers. 30, 31) with great effect at Rome, even among the Prætorian guard, and in the Imperial household (see Phil. i. 12, 13; iv. 22). He also kept up a constant intercourse with the Gentile churches; aided by faithful attendants and messengers, who wrote and carried his letters. Among these were Luke, Timothy, Tychicus, Mark, Onesimus, and his 'fellow prisoners' Aristarchus and Epaphras (see Eph. vi. 21; Phil. i. 1; Col. i. 1, 7; iv. 7, 10, 14; Philem. vers. 1, 10, 23, 24). Towards the close of this period, he expresses a confident expectation of release (Phil. i. 25; ii. 24; Philem. vers. 22, 23). And according to the tradition of the ancient church, his appeal to Cæsar was successful; so that he regained his liberty, and resumed his apostolic labours. His Epistles to Timothy and to Titus present indications, both in their style and in their contents, of being written at a later period than that at which Luke's narrative concludes. If he was liberated in the spring of 63 A.D. he probably proceeded, accompanied by Timothy (see Philem. ver. 1), first to Macedonia, and Asia Minor. After this, he is supposed to have fulfilled his intention of visiting Spain (see Rom. xv. 24—28); to have returned to Ephesus some months afterwards; then to have gone to Macedonia, sending thence his first letter to Timothy, to whose oversight he had committed the Ephesian church (see Preface to 1 Tim.); and subsequently to have visited Crete, in company with Titus, whom he left in that island (see Preface to Epistle to Titus). It is further thought that his letter to Titus was written when he was setting out on a journey; in the course of which he is supposed to have passed through Ephesus, where 'Alexander the coppersmith did him much evil;' through Miletus, where he left Trophimus sick; through Troas, lodging there at the house of Carpus; and through Corinth, where Erastus remained behind, in his own city (2 Tim. iv. 13, 14, 15, 20). It is supposed that either at Nicopolis (Tit. iii. 12), or somewhere on his journey, he was arrested as the leader of the Christian sect, which the Roman authorities had by this time begun to persecute severely; and was sent a second time to Rome for trial. There he is found in a state very different from that in which he last appeared in Acts xxviii. He is treated as a malefactor (2 Tim. ii. 9), and cast into a prison, where he is visited only by those who will brave shame or danger (2 Tim. i. 16). He appears at first to have defended himself successfully, although forsaken by all his friends (2 Tim. iv. 16, 17); yet to have had a presentiment of approaching martyrdom (2 Tim. iv. 7); which, according to the tradition of the early church, he suffered by beheading, in the last year of Nero's reign, A.D. 68. It should, however, be stated that some eminent critics think that the apostle's imprisonment recorded in Acts xxviii. continued until his death; and they consequently apply the allusions to the journey sketched above to earlier periods in his life. For this view see Davidson's Introduction, vol. ii. p. 98, etc.; iii. p. 48, etc.; and for the other, Alford's Gr. Test., vol. iii., Proleg. p. 86, etc.; and Conybeare and Howson's Life and Epistles of St. Paul, ch. xxvii.

SKETCH OF EVENTS TO THE DESTRUCTION OF JERUSALEM.

THE downfall of the Jewish nation was now at hand. The unbelief which rejected the true Messiah led to the credulous reception of many impostors, who declared themselves Divinely commissioned to deliver the people from the Roman yoke, and gathered multitudes after them, only to fall by the Roman sword.

The pride of the nation was deeply wounded by the presence of a Roman governor and Roman soldiers, with their idolatrous standards, as well as by the exaction of taxes by a heathen government. Collisions were frequent as each party grew more intolerant of the other. Numerous insults to the temple-worship provoked the

wild resistance of the populace; and these tumults were made the occasions of wide and undiscriminating slaughter. But a still greater evil was the general demoralization pervading all ranks and classes of society. Hosts of robbers infested the whole country; and bands of professed assassins abounded in the cities and towns, whose trade was carried on either on their own account or for hire.

A quick succession of unjust and tyrannical governors, whose only object was to enrich themselves by all possible means, brought the Jewish people to the verge of despair; until at length, in A.D. 66, the cruel oppressions and shameless rapacity of Gessius Florus kindled into a general blaze the fire which had been long smouldering.

The actual outbreak began at Masada, a fortress near the Red Sea, where a party of Jewish warriors surprised the Roman garrison, and put all the soldiers to the sword. Following this up, the leaders of the nation at Jerusalem openly threw off their allegiance; the priests refused any longer to offer up the usual sacrifices for the prosperity of the Roman Emperor; and the popular party slew the Roman garrison, and committed indescribable barbarities upon the quietly disposed citizens. This example produced a general insurrection. The Jews on the one side, and the Romans and Syrians on the other, attacked each other with the greatest fury in every town.

On hearing of this general revolt, the Prefect of Syria, Cestius Gallus, marched with a strong army into Judæa, and encamped before Jerusalem. The Jews made a successful sally; but the Romans seized and burned the lower part of the city. And Josephus says that if they had then made an assault on the upper city they could easily have taken it, and so have put an end to the war at once. 'But,' he adds, 'for the wickedness of the people God suffered not the war to come to an end at that time.' For some unexplained reason Cestius withdrew his troops to their encampment. This strange procedure emboldened the Jews, who sallied forth in immense numbers, defeated and pursued his army with great slaughter, and got possession of many engines of war, which afterwards enabled them to prolong the defence of the city. Such a victory, however, was more ruinous to them in its consequences than a defeat. The peaceably disposed inhabitants, anticipating the return of the exasperated Romans, fled from Jerusalem; and among them, it is supposed, were all the Christians in the city, who, remembering the injunction of their Master (Matt. xxiv. 15, 16), seized the opportunity afforded by the absence both of the Roman army and the Jewish zealots, and found in the mountains of Gilead an asylum from the final horrors of the war.

On receiving the report of Cestius, Nero sent the ablest general of the day to conduct the war. Vespasian commenced operations in the spring of A.D. 67, with an army of 60,000 men, and began by recovering the fortresses held by the insurgents; which they defended with desperate valour. At Jótapata he was successfully opposed for forty-seven days by the celebrated Josephus, a priest of Asamonean descent, whom the Jews had appointed governor of Galilee; and who, being made prisoner when the fortress was taken, became the historian of his nation, and of its terrible overthrow. The other fortresses and towns of Galilee also were defended by the Jews with determined valour. But one by one they all fell before the Roman army; and in every place the defeat of Cestius was avenged by the merciless slaughter of the inhabitants, without regard to age or sex.

The winter and spring of 68-69 were spent in subduing Perea, Idumea, and the south of Judæa. Vespasian made no haste to march against Jerusalem; but told his impatient officers that it was better to let the Jews destroy one another. Several violent factions held possession of different parts of the city, and were wasting their strength in fierce and bloody conflicts with each other; while they all agreed in plundering and destroying the citizens and nobles who did not enter into their views. They even destroyed the storehouses of corn and provisions, which formed their only resource against famine. Vespasian, being recalled to Rome by the stormy events which preceded his elevation to the imperial throne, committed the conduct of the war to his son Titus; who began the siege of Jerusalem at the Feast of Passover (A.D. 70), when, as usual, the city was crowded with people from all quarters; so that the numbers within the walls are said to have amounted to two millions. All supplies being cut off, a most horrible famine ensued, fulfilling literally the ancient prediction of the punishment of their apostasy (see Deut. xxviii. 56, 57); and it was estimated that from this cause 600,000 perished. Titus made many attempts to induce the Jews to surrender, and assured them of safety and liberty; but the factions were determined to hold out to the last, and murdered all who were suspected of being disposed to yield.

The city being rendered almost impregnable by its situation and its vast fortifications, it was not till after many assaults that the Romans obtained possession, first of the suburbs, then of the lower part of the city, then of the temple (which was itself an exceedingly strong fortress), and finally, about five months after the commencement of the siege, of the Upper City. Titus was very anxious to save the temple, as one of the most magnificent ornaments of the Roman empire: but it was set on fire by a soldier, contrary to his orders, and notwithstanding his utmost efforts was wholly consumed; nothing being saved but the sacred vessels of gold, some of which graced his triumphal procession. The whole city was levelled to the ground; and though it was subsequently rebuilt to some extent, it has ever since been trodden down by the Gentiles, and will so remain 'until the times of the Gentiles are fulfilled' (Luke xxi 24).

In all the different stages of the siege the carnage was horrible; for with the Romans the time of mercy was past. The number that perished is computed at 1,100,000; a number which would seem incredible except for the circumstance that a nation was, as it were, shut up in the city, being assembled to celebrate the Passover. It is reckoned that an equal number perished during the six years of the war; and 97,000 were made prisoners. Of these many thousands were sold in the slave markets, 'until no man would buy them;' and the large residue were sent either to toil in Egyptian mines, or to various cities, far and near, to be consumed by the sword and by wild beasts in the amphitheatres. Respecting the fulfilment of prophecy in these events, see note at the end of the Old Testament, p. 1018.

This terrible catastrophe must have been deeply felt by the *Christians*, both the Jewish and the heathen converts, in all parts of the world. Yet they could hardly fail to perceive that this dreadful day of retribution was one of signal deliverance for them. For Judaism, in its then corrupt state, had proved itself to be the irreconcilable enemy of Christianity. And the overthrow of the Jewish state laid in the dust their bitterest persecutor, and thus removed one of the greatest obstacles to the progress of the gospel. It must also have had a very important effect in eradicating the undue attachment of the Hebrew Christians to the abolished rites and institutions of the old economy. In the Epistle especially addressed to them, they had been clearly taught the superior excellency and glory of the new dispensation, and the transitory nature of the old; and now God by his providence solemnly set his seal to those truths, by making impossible the performance of those rites which were no longer acceptable to God, or beneficial to man. At the same time, to the *Jew* in every part of the world, who was still looking for another Messiah, this complete fulfilment of our Lord's predictions respecting his country and nation (see Matt. ch. xxiv.) presented a new confirmation of His Divine mission, and a new motive to receive His gospel.

It may, further, be observed, that the subversion of the Jewish system enabled the Christian church to assume a distinct and independent existence. Its first preachers had gained access to the people chiefly through the synagogues; and the primitive Christians were for some time generally regarded as a Jewish sect. The last forty years had been a necessary period of transition from the old economy to the new. But, with the entire overthrow of the Jewish state, Christianity appeared in its true character as a religion for the whole world.

CHRONOLOGICAL SUMMARY OF EVENTS IN THE NEW TESTAMENT HISTORY,

WITH CONTEMPORANEOUS EVENTS IN THE ROMAN EMPIRE.

B.C.	SCRIPTURE HISTORY.	EVENTS IN PALESTINE.	CONTEMPORANEOUS EVENTS.	A.D.
4	Birth of OUR LORD.		AUGUSTUS Emperor of Rome.	
3	His return from Egypt.	Death of HEROD.		
A.D.				
8	His visit to the Temple at 12 years of age.	Judæa made a Roman province.		
			TIBERIUS colleague of Augustus	12
			TIBERIUS sole Emperor	14
	For subsequent events in our Lord's life, see Chron. Table, pp. 1055-8.	PONTIUS PILATE Procurator of Judæa	.....	26
31	His Crucifixion and Ascension.			
31	Descent of Holy Spirit at Pentecost.			
36	Martyrdom of Stephen.	Pilate sent to Rome by the Prefect of Syria	.....	36
36	Conversion of Saul.	MARULLUS appointed Hipparch	CALIGULA Emperor	37
39	His escape from Damascus and visit (i) to Jerusalem.	HEROD AGRIPPA made King.	Expedition against Britain	40
	Admission of Cornelius into the Church.		CLAUDIUS Emperor	41
44	James beheaded and Peter delivered.	„ „ dies at Cæsarea	.....	44
	Paul's visit (ii) to Jerusalem, with alms from Antioch.	CUSPIUS FADUS Procurator.	War in Britain, 43—51.	
45	Paul is set apart as an Apostle.			
	His 1st Missionary journey, occupying about a year.	TIBERIUS ALEXANDER Procurator	.....	46
		VENTIDIUS CUMANUS Procurator	.....	47
50	His visit (iii) to Jerusalem, respecting the Mosaic Law.		Caractacus sent prisoner to Rome	51
51	Paul sets out on his 2nd Missionary journey, occupying rather more than 3 years, and including visit (iv) to Jerusalem.	ANTONIUS FELIX Procurator ..	.....	52
		AGRIPPA II., King of Batanæa, Trachonitis, etc.		
53	He enters Europe.			
	He writes 1 & 2 *Epistles to Thessalonians* from Corinth.			
54	He begins his 3rd Missionary journey, occupying about 4 years.		NERO Emperor	54
	He writes to *Galatians* (?) from Ephesus.	An Egyptian heads a revolt (Acts xxi. 38).	.....	55
57	He writes *to Corinthians*, *Epistle* 1 from Ephesus; *Epistle* 2 from Macedonia.			
58	He writes to *Romans* from Corinth.			
	He visits (v) Jerusalem; is apprehended, brought before Felix, and imprisoned at Cæsarea.			
60	He appears before Festus; and is sent to Italy.	PORCIUS FESTUS Procurator ...	.....	60
61	He arrives a prisoner at Rome.		War with Boadicea in Britain..	61
61	James writes his Epistle (?)			
63	Paul writes to *Ephesians*, *Colossians*, *Philemon*, *Philippians*, and *Hebrews* (?) from Rome.	ALBINUS Procurator	.....	63
63	Paul is released (?)			
64	Jude writes his Epistle (?)	GESSIUS FLORUS Procurator.	Great fire at Rome; first persecution of the Christians	64
	Peter writes his Epistles (?)			
66	Paul writes 1 *Epistle to Timothy* and *Epistle to Titus* (?)	Jewish war begins	.....	66
	Paul writes 2 *Epistle to Timothy* (?)	VESPASIAN General in Palestine	.....	67
	Paul's Martyrdom (?)		GALBA Emperor.....	68
			OTHO and VITELLIUS Emperors	69
			VESPASIAN Emperor.....	69
		Destruction of Jerusalem by Titus	.....	70
			TITUS Emperor	79
			DOMITIAN Emperor.....	91
			Persecution of Christians	95
96	John writes his Epistles (?)		NERVA Emperor.....	96
97	He writes his Gospel (?)			
98	He writes the Apocalypse (?)		TRAJAN Emperor.....	98

GENERAL REMARKS ON THE APOSTOLICAL EPISTLES.

THAT the inspired teachings of the Apostles might not be left, in future ages, to the uncertainty of tradition, but be preserved uncorrupted, to the end of time, some of them, under Divine guidance, committed their instructions to writing, in letters addressed either to individuals, to particular churches, to Christians in general, or to the Jewish people.

These sacred Epistles, therefore, contain the last and fullest discoveries of the Divine scheme of salvation; removing much previous obscurity, and embracing some important subjects which had been imperfectly understood before. *The nature of our Lord's reign*, which the apostles, with the rest of their countrymen, had erroneously expected to find accompanied with earthly pomp and splendour, is here shown to be spiritual and heavenly. The *sufferings, death, and resurrection* of Christ, which the disciples had found it so hard to receive, they here constantly dwell upon, as the foundation of all human hope; teaching the great truth that 'Christ died for our sins, and rose again for our justification,' and deducing from it the most powerful motives to the mortification of sin and the exercise of all Christian virtues. It is further in the Epistles, combined with the Acts of the Apostles, that we are clearly taught *the calling of the Gentiles* to be 'fellow-heirs with the Jews of the same body, and partakers of the same promises in Christ by the gospel'—a truth which the apostle Paul declares to be newly revealed by the Holy Spirit (Eph. iii. 3, 6); though it had been intimated both in the ancient prophecies, and in the discourses of our Lord. The Epistles also contain numerous references to *the second coming of Christ*, which is held forth as the great object of hope to his people under this dispensation, as his first coming had been under the former one. And, finally, they abound with the most important practical enforcements of *moral duties*, personal and social; which are more clearly and fully treated of here than in any preceding part of God's word; so as to form a complete code of Christian ethics.

Varied and important as are the contents of the Epistles, they are remarkably concise; so that it was very easy to transcribe and circulate them. They were the more widely and speedily useful, as the early Christians, following the practice of the Jews with respect to their sacred writings, were in the habit of reading them at their meetings for worship; a custom enjoined by the apostle Paul in his earliest extant Epistle (1 Thess. v. 27: see also Col. iv. 16; Rev. i. 3). It appears from 2 Pet. iii. 16, that St. Paul's Epistles were generally known and acknowledged by all Christians in the very first age.

Of the twenty-one Epistles, thirteen at least are written by the apostle Paul, and bear his name; and the Epistle to the Hebrews is generally ascribed to him also. Two were written by Peter, one by James, the pastor of the church at Jerusalem, three by John, and one by Jude.

The Epistles of St. Paul are not placed in our Bible according to the order in which they were written. They seem to have been arranged according to their length, and with reference to the importance of the communities to which they were addressed. But if read in their chronological order, according to the date given in the preface to each Epistle, they will be found to shed light upon each other; the progressive development of Christian truth will be more easily traced; and many important correspondences will be observed between thoughts and modes of expression, and allusions to events, in Epistles written at about the same time, as well as between the different Epistles and the Acts of the Apostles.

Many of Paul's Epistles were written to those who knew him personally, others to those who had not seen him 'in the flesh.' The former are full of affectionate commendations or reproofs, according to the state of each person or church addressed; the latter present the truths of the gospel in a more general form. But all his acknowledged Epistles, however argumentative or didactic, are written in a style which 'partakes in an eminent degree of the roughness and abruptness of the most familiar letters, whilst it also labours with the fervour and vehemence of the most impassioned oratory. Dictated for the most part—not written—his Epistles partake of the character of speeches, rather than of compositions. He is in them the speaking prophet, not the silent scribe. He almost always conceives himself as 'present in spirit;' as 'speaking' to his readers face to face. Every sentence is aimed at some special object, is influenced by some immediate impulse, is lit up by some personal joy, or darkened by some personal sorrow or apprehension. For this reason it is necessary, beyond what is required in ordinary writings, to keep constantly before us both the apostle and his readers; what they expected from him, what he expected from them; and what was the mood or association with which he dictated, not merely the Epistle in general, but, so far as we can ascertain, each particular portion.'—*Stanley*. The reader must be prepared for exuberance of thought and feeling exceeding the power of language to give it due expression, and causing irregular and complex construction of sentences; for sudden and unexpected bursts into doxology or solemn asseveration; for the appropriation by the writer of the arguments of those against whom or for whom he is pleading, so that he 'transfers' to himself 'in a figure' what properly belongs to others; and for frequent digressions suggested by a word, a reminiscence, an apprehension.

ON ST. PAUL'S EARLY LIFE AND CHARACTER.

It is worthy of notice how remarkably the apostle Paul was fitted and prepared by God's providence and grace for the great work of diffusing the gospel of Christ among both Jews and Gentiles; as appears from the facts we gather respecting his natural character and endowments, and his early history.

He was (1) the son of a Roman citizen; born, and probably educated in part, at Tarsus, the capital of Cilicia, a city which was almost equal in literary advantages to Athens and Alexandria, and, in one respect, even superior; the majority of its students and learned men being inhabitants, and not strangers, as in the other two cities. That Paul passed the early part of his life at Tarsus is the more probable, because the trade which he was taught, in accordance with the custom of the Jews, was peculiarly common in Cilicia (see note on Acts xviii. 3). And the acquaintance which he shows with Greek authors, and the readiness with which he expressed himself in Greek even before an Athenian audience (Acts xvii. 22—31; 1 Cor. xv. 33; Titus i. 12), would also lead us to suppose that he had been educated, at least in part, in a Grecian city. Many of his characteristics as a writer lead to the same conclusion; particularly his logical method of presenting truth; showing the spontaneous exercise of a

disciplined mind. His Epistles, though free from the formality of professed dissertations, are far more regular in plan than ordinary letters.

But he was also (2) a descendant of Abraham, of the tribe of Benjamin, without any admixture of Gentile parentage (Phil. iii. 5). He appears to have belonged to a strict Pharisaic family, and to have been brought up from his infancy in 'the straitest sect of the Jews' religion' (Acts xxiii. 6; xxvi. 5). He studied in his youth at Jerusalem, under the most celebrated teacher of the day (Acts xxii. 3); and became, while yet a young man, an eminent member of that theological party to which many of the Jews were looking for the preservation of their national life, and the extension of their national creed. All this greatly contributed to prepare him for defending the gospel against the Jews, who in that age were its chief opponents.

(3.) His natural character was very remarkable. Ardent and enthusiastic, of great natural abilities, of quick apprehension, strong passions, firm resolution, and irreproachable life, he gave early proofs of activity and zeal (Acts vii. 58). He appears to have been naturally uncompromising and severe towards those who differed from him (Acts viii. 3; ix. 1, 2, etc.) How completely his impetuosity and violence were subdued by the grace of God is seen in the gentleness, tenderness, and enlarged benevolence manifested both in his whole conduct and in his writings.

(4.) Another circumstance on which Paul himself lays great stress as qualifying him for his apostolic office was, that he received the gospel at first without human instrumentality; and was fully taught by immediate revelation from God (Gal. i. 11, 12; Acts ix. 3—7). He was thus placed completely on a level with the other apostles. Having seen the Lord Jesus (see notes on Acts ix. 4), he became one of the witnesses of his resurrection, and was able to claim the authority of an original inspired teacher and messenger of God.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

ROMANS.

THIS Epistle is addressed to Christians residing in the metropolis of that great empire which then extended over almost the whole known world. Though personally unacquainted with them, Paul felt that, as the apostle to the Gentiles, he was bound to instruct them (ch. i. 14, 15) in Christian truth. He accordingly supplies the lack of oral teaching by this letter; which contains perhaps a fuller exhibition of the truths of the gospel than any other single book in the Bible.

The Roman Christians, it is plain, were partly Jews and partly Gentiles. For some time previously Jews had settled in great numbers in the imperial city; their national peculiarities had attracted considerable notice; and their holy law and pure worship had led many Gentiles to attend with reverence the services of the synagogue; so that the Roman satirist Juvenal ridicules his countrymen for becoming Jews. These Gentile attendants on Jewish worship were thus prepared to listen to the first preachers of the gospel, who, being themselves devout Jews, showed the fulfilment of the hopes of Judaism in Christianity. Such persons probably formed the greater number of the Gentile converts, both at Rome and elsewhere. Accordingly, the apostle throughout his Epistle addresses them as being familiar with the Mosaic law.

At what time, or by whom, the gospel was first brought to Rome is unknown. This Epistle contains the earliest intimation that there were Christians in that city, but it shows that they were not recent converts; as their piety was already 'spoken of throughout the whole world' (ch. i. 8). It is probable that some of those 'strangers of Rome, Jews and proselytes,' who were at Jerusalem at Pentecost (Acts ii. 10), carried back the glad tidings to their western home. The work thus begun would be likely to be carried on by constant intercourse between the Jews at Rome and their countrymen in Palestine, Greece, and Asia Minor. And the temporary expulsion of the Jews from Rome (Acts xviii. 2), by sending them into parts where Christian truth had gained an entrance, must have served to bring many of them to an acquaintance with it.

The tradition of some Christian writers that Peter was the founder of the church at Rome is plainly inconsistent with the book of Acts, which proves him to have been in Palestine at the very time when he is alleged to have been in Italy; as well as with the evidence derived from this Epistle. For had Peter founded, or presided over, the church at Rome, Paul, whose rule it was not 'to build upon another man's foundation' (ch. xv. 20; 2 Cor. x. 15, 16), certainly would not have planned, as he frequently did (see ch. i. 13; xv. 22—24; Acts xix. 21), to go to Rome, that he might carry on his apostolic work there. Nor is it likely that he would have written to the Roman church such an Epistle as this, which seems designed as a substitute for the personal teaching of an apostle; which makes no allusion to the ministry of Peter; and does not even mention him in the long list of teachers to whom salutations are sent (ch. xvi.)

When this Epistle was written the piety of the Roman Christians was so decided as to gladden the apostle's heart (see ch. i. 8). Yet there were dissensions and jealousies between the Jewish and Gentile believers, both as to their relative position in the kingdom of Christ (see ch. xi.); and as to ceremonial observances, with regard to which the lingering scruples of the weaker brethren were in danger of being treated with too little consideration (see ch. xiv., xv.)

The time and place of writing this Epistle are distinctly marked. The apostle was about to carry contributions from Macedonia and Achaia to the poor Christians in Judæa (ch. xv. 25, 26); he had not yet been to Rome (ch. i. 11, 13, 15); but having now completed his missionary work in Asia Minor and in Greece (ch. xv. 19—23), he was hoping, after he had accomplished his mission to Jerusalem, to visit Rome on his way to regions beyond (see ch. xv. 28, and note). On comparing these facts with the allusions to the collections in 1 Cor. xvi. 1—7; 2 Cor. ch. viii., ix.; and the account of his movements in Acts, ch. xix.—xxi. (see especially Acts xix. 21), it clearly appears that this Epistle was written from Corinth during the three months which the apostle spent in Greece (Acts xx. 3) in the winter of 58, A.D.; shortly before setting out on his last journey to Jerusalem. See, further, notes on the names of persons mentioned in ch. xvi. 1, 21—23, who appear to have been with him when he wrote.

In this Epistle 'the gospel of our salvation' is unfolded chiefly in its relation to the holy law and government of God. It is spoken of as revealing God's righteousness and condemning sin; and as justifying the believer, and fulfilling in him the *righteousness* of the law (ch. i. 17; viii. 4: iii. 24; viii. 4). Christ is set forth as the propitiation for sin, to declare God's *righteousness*, becoming the end of the law for *righteousness;* by his own obedience

making many *righteous;* so that there is no condemnation to them that are in him (ch. iii. 25; x. 4: v. 19; viii. 1). This aspect of his great subject the apostle brings out in the following manner:—

I. In the *introduction*, after asserting his apostolic authority, and expressing his affectionate esteem for the Roman Christians, he declares his readiness to preach at Rome the gospel, which is God's *righteousness* and *salvation* (ch. i. 1—17).

II. In a *doctrinal* discourse (1) he shows the state of the whole world, Gentiles as well as Jews, proving them all to be condemned by the law of God (ch. i. 18—iii. 20). (2.) He unfolds the provision which God has made, in full accordance with his righteous government, for the justification, sanctification, and complete salvation of the believer in Jesus (ch. iii. 21—viii. 39). (3.) He vindicates the rejection of the Jews, as an act of justice, and the call of the Gentiles, as an illustration of sovereign mercy (ch. ix. 1—xi. 36).

III. In an earnest *practical* address he urges believers to show their gratitude for God's mercies by consecrating themselves to him; and gives many plain directions for leading a holy life (ch. xii., xiii.) Then, referring particularly to differences of opinion, he exhorts them all to respect the conscientious scruples of their brethren (ch. xiv. 1—xv. 13).

IV. In the conclusion he expresses his hopes and regard for them, and his desire to see them (ch. xv. 14—33); and adds a postscript containing cautions and salutations (ch. xvi.)

Introduction, salutation, and theme of the Epistle.

1 PAUL,[1] [a] a servant of Jesus Christ, [b] called *to be* an apostle, separated[2]
2 unto the gospel of God, ([c] which he had promised afore [d] by his prophets[3] in the
3 Holy Scriptures,) concerning[4] [e] his Son Jesus Christ our Lord, [f] which was made
4 of the seed of David according to the flesh; and declared *to be* the Son of God
with power, according [g] to the spirit of holiness, [h] by the resurrection from the
5 dead: by whom [i] we[5] have received grace and apostleship, for obedience to the
6 faith [k] among all nations, [l] for his name: among whom are ye also [m] the called[6]
of Jesus Christ:—
7 To all that be in Rome, [n] beloved of God, [o] called *to be* saints;[7]
[p] Grace[8] to you and peace from God our Father, and the Lord Jesus Christ.
8 First, [q] I thank my God through[9] Jesus Christ for you all, that [r] your faith is
9 spoken of throughout the whole world.[10] For God is my witness,[11] whom I
serve[12] with my spirit in [s] the gospel of his Son, that [t] without ceasing I make
10 mention of you always in my prayers; [u] making request, if by any means now
at length I might have a prosperous journey[13] by the will of God to come unto
11 you. For I long to see you, that [x] I may impart unto you some spiritual gift,[14]
12 to the end ye may be established; that is,[15] that I may be comforted together
with you by [y] the mutual faith both of you and me.
13 Now[16] I would not have you ignorant, brethren, that [z] oftentimes[17] I purposed

[a] ch. 15. 16.
[b] see refs. Ac. 22. 21.
[c] see refs. Ac. 26. 6.
[d] ch. 16. 26; Gal. 3. 8.
[e] Ps. 2. 7; John 5. 17—30; Heb. 1. 2, 3.
[f] Mt. 1. 1; Lk. 1. 32.
[g] Heb. 9. 14.
[h] Ac. 13. 33—37.
[i] Gal. 2. 9; Eph. 3. 2—9; 1 Tim. 1. 11, 12.
[k] Mk. 16. 15; Ac. 9. 15.
[l] Mal. 1. 11.
[m] ch. 8. 28—30; 1 Pet. 5. 10.
[n] Deu. 33. 12; Col. 3. 12.
[o] 1 Cor. 1. 2; 2 Pet. 1. 3.
[p] 1 Cor. 1. 3; 2 Pet. 1. 2; Rev. 1. 4, 5.
[q] 1 Cor. 1. 4.
[r] ch. 16. 19.
[s] 1 John 5. 9—11.
[t] 1 Sam. 12. 23.
[u] 1 Thess. 3. 10.
[x] ch. 15. 29.
[y] 2 Pet. 1. 1.
[z] see refs. Ac. 19. 21.

1 The Introduction to the Epistle (ch. i. 1—17) contains: 1. The *salutation*, announcing the apostle's call to preach the long-promised gospel of God's mercy in Christ, the Incarnate Son of God; by whom, as Lord of the church, he has been commissioned to bring to the obedience of faith men of all nations, including therefore those at Rome (vers. 1—7);—and, 2. An expression of respect for their well-known Christian character, and of his prayerful desire for the mutual benefit of a personal acquaintance with them; a desire hitherto frustrated, but kept alive by his sense of obligation to make known everywhere to all the Divine salvation (8—17).

2 That is, set apart as a preacher of the gospel by God's choice and call (Acts ix. 15; Gal. i. 15; comp. Jer. i. 5), with special reference to the act of the church at Antioch, in obedience to the Divine command: see Acts xiii. 2, 3.

3 Including all (Acts iii. 22—24) who had been Divinely authorized to record God's promise and their own expectation of the Messiah, in the 'holy' (or inspired) writings of the Old Testament. The apostle thus reminds his Roman brethren (who, though mostly Gentiles, had learned the Mosaic law before they heard the gospel) that the gospel was the fulfilment of the hopes which the ancient Scriptures had held out.

4 Our Lord is here set forth as the subject of ancient promise and of 'the gospel of God.' As to his lower nature ('the flesh:' see John i. 14, and note), he 'was made' of David's royal race; and as to his higher nature, which is essentially Divine and therefore spiritual (see John iv. 24, and note), he is marked out (or distinguished from them) as the Son of God, with power (peculiar to himself) by the 'resurrection of the dead;' of which he is at once the Author (see John xi. 25, 26, and note) and the first-fruits (see 1 Cor. xv. 20).

5 Paul is clearly speaking of himself, but of himself as one of a class, who derived from 'Jesus Christ our Lord' *the grace which had made them Christians, and had also constituted them apostles*, in order to bring all nations (Matt. xxviii. 19) into obedience to the faith, for the honour of his name. See Acts ix. 15; 2 Cor. v. 20.

6 Not merely invited, but *made partakers* of the blessing which Jesus Christ bestows. See 1 Cor. vii. 17, 18, 21; Heb. iii. 1.

7 They were called to be consecrated to God, not only by external profession, but also by the cultivation of spirituality and holiness.

8 'Grace' is the favour of God; and 'peace' all the blessedness which flows from that favour. The Lord Jesus is, equally with the Father, the source of these blessings.

9 Thanksgiving is acceptable only when it is prompted by the Spirit of Christ, and offered in reliance on the mediation of Christ (Eph. v. 20). Every one of Paul's epistles, except that to the Galatians, begins with language of conciliation, if not of commendation.

10 A popular phrase, meaning *everywhere; i. e.* wherever Christians were to be found.

11 Such solemn asseverations, indicative of the warmth of his religious sympathies, are not unfrequent in Paul's writings (see 2 Cor. i. 23; Gal. i. 20; Phil. i. 8).

12 Rather, 'whom I worship in my spirit.' Paul's was no formal worship, but the spiritual service of one whose whole heart was engaged in the hallowed activity of spreading the gospel.

13 Or, 'have the way made clear;' *i. e.* be favoured by the arrangements of Divine Providence, so as to be able to come. This he had *long* and earnestly desired.

14 Not chiefly the miraculous endowments of the Holy Spirit, but also his edifying and comforting influences, accompanying the apostle's ministrations.

15 Rather, 'that I also may be comforted among you;' *i. e.* I by your faith, and you by mine. With the most winning modesty, Paul refers to his own dependence on the communion of saints for instruction and comfort.

16 Rather, 'But;' referring to 'first' in ver. 8.

17 See refs. Acts xix. 21; Rom. xv. 22—24. Had these plans been fulfilled at the time, the Roman church would no doubt have been greatly edified; but the universal

to come unto you, (but [a] was let[1] hitherto,) that I might have some [b] fruit
14 among you also, even as among other Gentiles. [c] I am debtor[2] both to the
15 Greeks, and to the Barbarians;[3] both to the wise, and to the unwise. So, as
much as in me is, I am ready to preach the gospel to you that are at Rome
also.

16 For[4] [d] I am not ashamed of the gospel of Christ: for [e] it is the power of God
unto salvation [f] to every one that believeth;[5] [g] to the Jew first,[6] and also to the
17 Greek. For[7] [h] therein is the righteousness of God revealed[8] from faith to faith:[9]
as it is written,[10] [i] 'The just shall live by faith' [Hab. ii. 4].

The need of the Gospel shown from the moral condition of the Gentiles.

18 [k] FOR[11] the wrath[12] of God is revealed from heaven against all ungodliness
and unrighteousness[13] of men, [l] who hold[14] the truth in unrighteousness.
19 Because [m] that which may be known[15] of God is manifest in them; for [n] God
20 hath showed *it* unto them. For [o] the invisible things[16] of him from the
creation of the world are clearly seen, being understood by the things [p] that are
made, *even* his eternal power and Godhead; so that they are without excuse:
21 because that, [q] when they knew God, they glorified *him* not as God,[17] neither
were thankful; but [r] became vain in their imaginations,[18] and their foolish
22 heart was darkened. [s] Professing[19] themselves to be wise, they became fools,

[a] see refs. Ac. 16. 6, 7.
[b] John 15. 16; Phil. 4. 17.
[c] 1 Cor. 9. 16—23.

[d] Ps. 40. 9, 10; 1 Cor. 2. 2; 1 Tim. 1. 8, 12.
[e] 1 Cor. 1. 18; 2 Cor. 10. 4, 5; 1 Thes. 2. 13.
[f] John 3. 15, 16.
[g] ch. 2. 9; Lk. 2. 30—32; Ac. 3. 26.
[h] ch. 3. 21—30; 4. 5; Gal. 2. 16; 5. 5; Phil. 3. 8, 9.
[i] see refs. Hab. 2. 4.
[k] ch. 2. 5, 6, 8, 9; Eze. 18. 4; Col. 3. 6.
[l] Lk. 12. 46, 47; John 3. 19—21.
[m] Ac. 14. 17.
[n] 1 John 1. 9.
[o] Ps. 19. 1—6; Ac. 14. 17.
[p] ch. 2. 15.

[q] ver. 28.
[r] 2 Ki. 17. 15; Jer. 2. 5; Eph. 4. 17, 18.
[s] Jer. 10. 14; 1 Cor. 1 19—21.

church would have missed a great benefit. To Paul's thwarted desire we owe, under God, this Epistle.

1 'Let' is the old English word for '*hindered.*' The various openings that offered for preaching the gospel in other countries (ch. xv. 22), special Divine interpositions (Acts xvi. 6, 7), and even Satanic agency (1 Thess. ii. 18), may all have been combined in hindering the apostle's visit to Rome.

2 I feel myself bound to God and man by my call and commission (ver. 5; Acts ix. 15; xxvi. 16—18) to preach to all classes, especially among the heathen; and you Romans (ver. 15) have a just claim to be visited by me as the Apostle of the Gentiles.

3 See note on Acts xxviii. 2; see also 1 Cor. xiv. 11.

4 Far from being 'ashamed of the gospel,' the apostle gloried (Gal. vi. 14) in its evident Divine origin and authority, displayed in its merciful purpose to save; in the power which executed and applied it; in its adaptation to all mankind; and in the bestowment of its blessings upon the exercise of simple faith, which necessarily excludes all idea of merit, while it is the germ of holy obedience.

5 Every one who heartily receives the gospel as the Divine method of salvation.

6 To the Jews in the first instance, and then to the Greeks, or the Gentiles in general. See Luke xxiv. 47; Acts iii. 26; xiii. 46. 'Jews and Gentiles' was the Jewish, as 'Greeks and barbarians' was the Greek expression for *all mankind.* After the conquests of Alexander, and the general diffusion of the Greek language, 'Jews and Greeks' was often used as synonymous with 'Jews and Gentiles' (see ch. ii. 9; iii. 9).

7 The reason why the gospel is powerful in saving men from God's wrath (ver. 18) is, that it reveals '*the righteousness of God by faith.*' The gospel is here spoken of as revealing 'the righteousness of God,' because in providing for the salvation of men, it enforces all the fundamental principles of God's righteous government. It honours and vindicates the Law in our Lord's perfect obedience unto death, and in his propitiatory sacrifice. So that its Divine Author is seen to be *just* whilst he justifies the sinner who believes in Jesus (ch. iii. 21—26); and that living faith through which the sinner is justified is the germ of a new and holy life, the principle by which the believer overcomes the world and walks in the path of righteousness, led by the Holy Spirit (ch. viii. 1—14).

8 The knowledge of this blessed truth had been partially enjoyed even in the time of the Old Testament; as the apostle shows by quoting Hab. ii. 4, and appealing to the cases of Abraham and David (ch. iv.)

9 Very various meanings have been given to these words; but perhaps the best is: This righteousness is revealed to be received by faith which rises progressively to higher degrees. 'Faith' here, and elsewhere in Paul's writings, includes not only the intellectual reception of the doctrines of the gospel, but also that practical trust which should accompany the reception of such truth.

10 Paul appeals to Hab. ii. 4 (on which see note) in proof of the importance of faith. The words may mean, 'The just shall live (*i. e.* be kept safe and happy) by faith;' or, 'The just by faith (*i. e.* he that is accepted through faith) shall live.' In either way the quotation shows the paramount importance of faith; but perhaps the latter is the more suitable to the context here.

11 Having introduced the Divine plan of salvation by faith, the apostle proves the necessity of it by showing that, as God is displeased with all sin, the Gentiles are under condemnation, both for ungodliness (18—23) and for immorality (24—32); and the Jews are also guilty (ii. 1—iii. 19), their guilt being aggravated by their privileges (ii. 12—29). Hence he concludes that by the works of the law no man can be justified before God (iii. 20).

12 'The wrath of God' is his holy displeasure against sin, and his determination to punish it. These were 'revealed from heaven,' *i. e.* made known by evident Divine interpositions.

13 'Ungodliness' (a wrong state of heart towards God) is the parent of 'unrighteousness,'—the neglect of practical virtue.

14 Rather, 'who hold back the truth;' not allowing what they know of it to have its due influence (vers. 21, 28). Truth repressed is soon forgotten or perverted. Comp. John vii. 17.

15 Or, 'that which is known of God (by the light of nature and of human reason and consciousness, in distinction from revelation) is manifested in them,' by the conviction resulting from the testimony of the visible world (ver. 20), as well as from the constitution of their own nature (ch. ii. 15).

16 God's being and perfections ('his eternal power and divinity'), in themselves invisible, are yet seen, and ever have been seen since the world was created, being recognised in his works. Comp. Acts xiv. 17.

17 Idolatry springs, not from unavoidable ignorance of God, but from the ungrateful wickedness of man's heart. The two expressions here used include a total rejection of God. Men 'did not glorify him as God' by a devout recognition of his Divine perfections; nor did they make a thankful acknowledgment of him as the source of all good.

18 Referring to their foolish speculations and conceits (comp. 1 Cor. iii. 20). Their heedless and wicked hearts lost all right apprehensions of the Divine character; and hence they became more and more degraded, worshipping even birds, beasts, and reptiles. Idols of the human form prevailed in Greece; those of the bestial in Egypt; Rome united both. See Juvenal, Sat. vi. 325—340.

19 While making high pretensions to wisdom (as did their sages and philosophers), they manifested the greatest folly.

23 and changed[1] the glory of the uncorruptible [t]God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

24 [u]Wherefore God also gave them up to uncleanness through[2] the lusts of their
25 own hearts, [v]to dishonour their own bodies [w]between themselves: who[3] changed [x]the truth of God [y]into a lie, and worshipped and served the creature more[4]
26 than the Creator, [z]who is blessed for ever. Amen. For this cause God gave them up unto [a]vile affections: for even their women did change the natural
27 use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recom-
28 pence[5] of their error which was meet. And even [b]as they did not like[6] to retain God in *their* knowledge, [c]God gave them over to [d]a reprobate mind, to
29 do those things [e]which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder,
30 [f]debate, deceit, malignity; [g]whisperers,[7] backbiters, haters of God, despiteful,
31 proud, boasters; inventors of evil things, disobedient to parents; without understanding, covenant breakers, [h]without natural[8] affection, implacable, unmerciful:
32 who [i]knowing the judgment[9] of God, that they which commit such things [k]are worthy of death, not only do the same, but [l]have pleasure in them that do them.

The need of the Gospel shown from the greater guilt of the Jews; and the impossibility of justification by the Law.

2 THEREFORE[10] thou art [m]inexcusable, O man, whosoever thou art that judgest: [n]for wherein thou judgest another,[11] thou condemnest thyself; for thou
2 that judgest doest the same things. But we are sure that the judgment of God
3 is according to truth against them which commit such things. And thinkest[12] thou this, O man, that judgest them which do [o]such things, and doest the same,
4 that thou shalt escape the judgment of God? Or, [p]despisest thou [q]the riches[13] of his goodness and [r]forbearance and [s]longsuffering; [t]not knowing that the
5 goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart [u]treasurest up unto thyself wrath against[14] the day of wrath and

t see refs. Ex. 20. 4; Ps. 106. 20; Ezek. 8. 10.
u see refs. Ps. 81. 12; Hos. 4. 17; Eph. 4. 18, 19.
v 1 Cor. 6. 18; 1 Pet. 4. 3.
w Lu. 16. 22.
x 1 John 5. 20.
y Is. 41. 29; Jer. 10. 14; Am. 2. 4; Hab. 2. 18.
z Ps. 72. 19.
a ver. 24; Eph. 5. 12; Jude 10.
b ver. 21.
c ver. 24.
d Jer. 6. 30.
e Eph. 5. 4.
f see ch. 13. 13; 1 Tim. 6. 4.
g see refs. Ps. 41. 7.
h Ps. 106. 37, 38.
i ch. 2. 2, 14, 15.
k ch. 6. 21.
l Ps. 50. 18; Hos. 7. 3.
m ch. 1. 20.
n 2 Sam. 12. 5—7; Mt. 7. 1, 2; John 8. 9.
o ch. 1. 32.
p ch. 6. 1, 15; Ecc. 8. 11.
q ch. 9. 23; Eph. 1. 7; 2. 4, 7.
r ch. 3. 25.
s see refs. Ex. 34. 6.
t Job 33. 27, 30; Jer. 3. 12, 13; Hos. 5. 15; 2 Pet. 3. 9, 15.
u Deu. 32. 34; Jam. 5. 3.

1 Instead of 'changed into,' this should be rendered 'exchanged for;' and so in ver. 25. They exchanged 'the truth of God for a lie' (see ver. 25; Jer. xvi. 19), *i. e.* the true idea of the glorious and eternal God for images of his creatures. And though the defenders of such worship may plead that it is offered only to the Divine Being, as manifested or brought to mind by such objects (a plea which the Bible nowhere admits), yet the mass of the people everywhere unquestionably worship the idol itself as a god. See Acts xix. 26, and note.

2 Properly, 'gave them up to uncleanness in the lusts of their own hearts.' What Paul here presents as the judicial act of God in his moral government, he affirms in Eph. iv. 18, 19 to be the heathens' own act, for 'they have given themselves over unto lasciviousness,' etc. See note on Matt. xiii. 14.

3 The word here rendered 'who' indicates *the reason* of what has been said: *q. d.* because they changed. See Acts xvii. 11; James iv. 14. And so in ver. 32.

4 Better, 'rather than the Creator:' implying the exclusion of God from their reverence and worship; at the thought of which Paul expresses his horror by an ascription of praise to God.

5 This sensuality, with all its physical, mental, and moral evils, is repeatedly and emphatically (vers. 24, 26, 28) declared to be a necessary consequence and a just penalty, of men's ('error' or) departure from God. Man has in himself no independent goodness, so that when he forsakes God he becomes morally depraved; and God in displeasure abandons those who abandon Him.

6 Because they *reprobated* the knowledge of God (vers. 23—25), he gave them up to a *reprobate* mind, which showed itself in deeds not 'convenient,' *i. e.* not fit or proper, including all the crimes named in vers. 29—31. The writings of contemporary Greek and Latin authors show that this dark picture of the morals of the heathen world is by no means too deeply coloured. See Leland on the necessity of Divine Revelation, and Tholuck on Heathenism. And it is equally correct as a portraiture of the heathen in the present day.

7 The 'whisperers' are *secret maligners;* as distinguished from 'backbiters,' who are rather *public slanderers.*

8 Self-divested of the affection naturally existing between all near relations, whether by blood or by marriage.

9 This is the climax of depravity. They know God's sentence of death—the severest punishment—for such sins, yet they commit them. And, more shameless still, they applaud and encourage others who commit them.

10 The apostle turns now from the case of the heathen, whom he has proved to need the gospel, being inexcusably guilty (ch. i. 32), and addresses the Jews, who show their superior knowledge in judging others, and must 'therefore' be 'inexcusable' too. Having to deal here with strong Jewish prejudices, he approaches the subject gradually, and first lays down general principles respecting Divine forbearance and justice, to which the Jews could not but assent (ch. ii. 1—16): then he pointedly applies the whole to them by name (17), showing their high pretensions (17—20) in contrast with their notorious vices (21—24); and he comes to the conclusion that their advantages so misused do but enhance their guilt; whilst the despised Gentile, if he becomes a servant of God, will gain all the real benefit (25—29). Lastly, he meets objections which might be raised against his argument (iii. 1—8), and adduces Scriptural evidence of the depravity of the whole human race (9—18). And from the whole he draws the important conclusion, that for man there can be no justification by the law (19, 20).

11 Rather, 'the other;' either, 'your fellow-man,' or the class of persons previously spoken of in ch. i.

12 Perhaps 'thou reckonest . . . . that *thou* wilt escape the judgment of God. Or is it that thou despisest,' etc. Men will admit that others are guilty and will be condemned, yet hope that *they* shall themselves escape; and will make light of God's sparing mercy, not 'considering' that it is intended to lead them to repent (ver. 4). Thus they incur a heavier condemnation.

13 The abundance (see ch. ix. 23; 2 Cor. viii. 2; Eph. i. 7; ii. 7, etc.) of his 'goodness,' or beneficence, shown in that long-suffering which delays deserved punishment.

14 Literally, 'in the day;' wrath to break out in the day of wrath or judgment. God's displeasure against sin

6 revelation of the righteous judgment of God; [x] who will render[1] to every man
7 according to his deeds: to them who by patient continuance in well doing seek
8 for glory and honour and immortality,[2] eternal life: but unto them that are
contentious,[3] and [y] do not obey the truth, but obey unrighteousness, indignation
9 and wrath, tribulation and anguish, upon every soul[4] of man that doeth evil, of
10 the Jew [z] first,[5] and also of the Gentile; [a] but glory, honour, and peace, to every
11 man that worketh good, to the Jew first, and also to the Gentile. For [b] there is
no respect[6] of persons with God.
12 For as many as have sinned [c] without law[7] shall also perish without law: and
13 as many as have [d] sinned in the law shall be judged by the law—For [e] not the
hearers[8] of the law *are* just before God, [f] but the doers of the law shall be
14 justified. For when the Gentiles,[9] [g] which have not the law, [h] do by nature[10] the
things contained in the law, these, having not the law, are a law unto themselves:
15 which show the work of the law [i] written in their hearts, their conscience also
bearing witness, and *their* thoughts the meanwhile[11] [k] accusing or else excusing
16 one another—[l] in the day[12] when God shall judge the secrets[13] of men [m] by Jesus
Christ, [n] according to my gospel.
17 Behold, [o] thou[14] art called a Jew, and [p] restest in the law, [q] and makest thy
18 boast of God, and [r] knowest *his* will, and [s] approvest[15] the things that are more
19 excellent, being instructed out of the law; and art confident that thou thyself
20 art [t] a guide of the blind,[16] a light of them which are in darkness, an instructor
of the foolish, a teacher of babes, [u] which hast the form of knowledge and of the
21 truth in the law. [x] Thou therefore[17] which teachest another, teachest thou not
22 thyself? Thou that preachest a man should not steal, dost thou steal? Thou that
sayest a man should not commit adultery, dost thou commit adultery? Thou that
23 abhorrest idols, dost thou commit sacrilege?[18] Thou that [y] makest thy boast of
24 the law, through breaking the law dishonourest thou God? 'For the name of
God is blasphemed among the Gentiles through you' [Ezek. xxxvi. 20], as it is
[z] written.[19]
25 [a] For circumcision[20] verily profiteth, if thou keep the law: but if thou be a
26 breaker of the law, thy circumcision is made uncircumcision. Therefore [b] if

[x] ch. 14. 12; see refs. Job 34. 11; Jer. 17. 10; 1 Cor. 3. 8; Rev. 20. 12.
[y] Job 24. 13; 2 Thes. 1. 8.
[z] Mt. 11. 20—24; Lk. 12. 47, 48; 1 Pet. 4. 17.
[a] 1 Pet. 1. 7.
[b] see refs. Deu. 10. 17.
[c] ch. 1. 19, 20.
[d] Gal. 2. 16—19; 3. 10; Jam. 2. 10, 11.
[e] Mt. 7. 21—27; Jam. 1. 22—25.
[f] ch. 10. 5; Lc. 18. 5; Gal. 3. 11, 12.
[g] Eph. 2. 12.
[h] ver. 27.
[i] ch. 1. 18—20.
[k] Ge. 3. 8—11; Ecc. 7. 22; 1 John 3. 19—21.
[l] Ecc. 12. 14; 1 Cor. 4. 5; Rev. 20. 12.
[m] see refs. John 5. 22—29.
[n] ch. 16. 25; 2 Tim. 2. 8.
[o] see refs. Lk. 3. 8.
[p] ch. 9. 4; John 9. 28, 29.
[q] Is. 45. 25; Mic. 3. 11; John 8. 41.
[r] ch. 3. 2; Deu. 4. 8.
[s] Phil 1. 10.
[t] Mt. 15. 14; John 9. 34, 40, 41.
[u] ch. 6. 17.
[x] Ps. 50. 16, etc.; Mt. 23. 3, etc.
[y] ver. 17.
[z] 2 Sam. 12. 14.
[a] ch. 3. 1, 2; Deu. 30. 6; Gal. 5. 3—6.
[b] Is. 56. 6, 7; Mt. 8. 11, 12; Ac. 10. 34, 35; 1 Cor. 7. 18, 19.

is already revealed (ch. i. 18); but there is to be a final stage of this revelation, in which his justice will be fully vindicated.

1 In vers. 6—11 the strict equity of the Divine awards is set forth, to show that God will deal with the Jew as with the Gentile, according to his real character. The connection of the 'well-doing' here spoken of with the faith which justifies (see ch. iii. 28), is shown afterwards in chapters vi. and vii.

2 Or, 'incorruptibility.' Man was originally crowned with 'glory and honour' (Psa. viii. 5); but they were soon corrupted and destroyed. 'In patient well-doing' the Christian seeks to regain them no more liable to be corrupted, and his desire is granted in the bestowment of 'eternal life.'

3 That is, factiously opposing God's revealed will; a sin of which the Jews were often guilty. See Isa. i. 2—4; Jer. v. 23; Acts vii. 51; Rom. x. 3. Such will have to endure both outward inflictions and inward anguish, the dreadful consequences of Divine 'wrath.'

4 The phrase 'every soul' gives solemnity to the warning, by calling to mind the formulas of the law: see Lev. v. 1—4.

5 The Jew, being 'first' in privilege, is justly 'first' in punishment. See ch. i. 16; comp. Luke xii. 47, 48.

6 'Respect of persons,' here as elsewhere means undue partiality: see 2 Chron. xix. 7; Acts x. 34.

7 The Gentiles had no *written* law, but they had the law of nature or conscience (vers. 14, 15); and by that law they shall be judged. Whether any of the Gentiles have actually attained to eternal life without a Divine revelation is not the question; and nothing is here said on that subject.

8 Law does not justify those who merely *have* it, like the Jews who 'heard' it read constantly in their synagogues, but those who obediently *keep* it.

9 Rather, 'when Gentiles,' *i. e.* if any of them, etc.

10 That is, following the true teachings of nature and conscience. See note on ver. 12.

11 Rather, 'one with another, their thoughts accusing, or even defending them;' *i. e.* their moral sentiments and reasonings (either one man reasoning with another, or thought answering thought in each man's heart), either condemned or defended their conduct.

12 This clause may be connected with the preceding verse, as referring to the anticipation of the great day of judgment which is more or less in the heart and conscience of every man. But it is more probably connected with the retribution mentioned in vers. 6—11. The period when this impartial and universal judgment shall be finally declared, is 'the day' so often referred to by our Lord and his apostles: see Matt. vii. 22.

13 The judgment will comprehend not only men's works, often done to be seen and admired, but even those hidden things in the heart and life which form the true tests of character.

14 The pronoun 'thou' is emphatic here, applying the argument, in the most pointed way, to the Jew.

15 Or, 'triest things which differ;' *i. e.* thou claimest to try and decide points of duty, as one 'instructed out of the law,' which is 'the form (or correct delineation) of knowledge and truth.'

16 These may have been titles which Jewish teachers assumed: see Matt. xv. 14; xxiii. 16.

17 If you are what you claim to be, your guilt must be the greater in sinning against all these privileges.

18 Properly, 'dost thou rob temples?' The meaning may be, Thou that abhorrest idols, dost thou rob their temples?—Or the passage may refer to the perversion of sacred things to profane uses, and the withholding from God of whatever is his due (see Mal. iii. 8, 9).

19 As if he had said, For what is written in Ezek. xxxvi. 20—23 (on which see note) is no less true now of you. The prophet's words are equally applicable to the inconsistencies of nominal Christians.

20 The apostle now puts the ceremonial distinctions, to which the Jews attributed most importance, in disparaging contrast with the 'righteousness of the law' (ver. 26) or its 'moral requirements;' showing that the privileges connected with these distinctions are lost by those who neglect, and enjoyed by those who observe its moral precepts.

the uncircumcision keep the righteousness of the law, shall not his uncircum-
27 cision be counted for circumcision? And shall not uncircumcision which is by
nature, if it fulfil the law, [c]judge thee, who [d]by the letter and circumcision dost
28 transgress the law?[1] For [e]he is not a Jew, [f]which is one outwardly; neither
29 *is that* circumcision, which is outward in the flesh; but he *is* a Jew, which is
one inwardly; and [g]circumcision *is that* of the heart, [h]in the spirit,[2] *and* not in
the letter; [i]whose praise *is* not of men, but of God.

3 [k]What advantage then[3] hath the Jew; or what profit *is there* of circumcision?
2 Much every way: chiefly,[4] because that [l]unto them were committed the oracles[5]
3 of God. For what if some did not believe; [m]shall their unbelief make the
4 faith[6] of God without effect? God forbid:[7] yea, let [n]God be true, but [o]every
man a liar; as it is written,[8] 'That thou mightest be justified in thy sayings,
and mightest overcome when thou art judged' [Psa. li. 4, *Sept.*]

5 But [p]if our unrighteousness commend[9] the righteousness of God, what shall
6 we say? [q]*Is* God unrighteous who taketh vengeance? ([r]I speak as a man[10]) God
7 forbid: for then [s]how shall God judge the world? For if the truth of God
hath more abounded through my lie unto his glory; [t]why yet am I[11] also
8 judged as a sinner? And not *rather*, (as we be slanderously reported, and as some
affirm that we say,) [u]Let us do evil, that good may come? Whose damnation
is just.

9 What then? [x]Are we better *than they?* No,[12] in no wise: for [y]we have before
10 proved both Jews and Gentiles, that [z]they are all under sin; as it is written,
11 [a]'There is none righteous, no, not one: there is none that understandeth, there
12 is none that seeketh after God. They are all gone out of the way, they are
together become unprofitable;[13] there is none that doeth good, no, not one' [Psa.
13 xiv. 1—3]. 'Their throat *is* an open sepulchre; with their tongues they have
used deceit' [Psa. v. 9, *Sept.*]; 'the poison of asps *is* under their lips' [Psa.
14 cxl. 3, *Sept.*]: 'whose mouth *is* full of cursing and bitterness' [Psa. x. 7]:
16 [b]'their feet *are* swift to shed blood: destruction and misery *are* in their ways:
18 and [c]the way of peace have they not known' [Isa. lix. 7, 8]: 'there is no fear[14]
of God before their eyes' [Psa. xxxvi. 1].

19 Now we know[15] that what things soever [d]the law[16] saith, it saith to them
who are under the law: that [e]every mouth may be stopped, and [f]all the world
20 may become guilty before God. Therefore [g]by the deeds of the law there shall
no flesh be justified in his sight: for [h]by the law *is* the knowledge of sin.

c Mt. 12. 41, 42.
d ch. 7. 6.
e ch. 9. 6—8; Mt. 3. 9; Gal. 6. 15.
f Mt. 23. 25—28.
g Deu. 10. 16; 30. 6; Phil. 3. 3; Col 2. 11.
h ch. 7. 6; John 3. 5—8; 2 Cor. 3. 6.
i 1 Sam. 16. 7; 1 Cor. 4. 5; 2 Cor. 10. 18.
k ch. 2. 25—29.
l ch. 2. 18; 9. 4; Deu. 4. 7, 8; Ac. 7. 38.
m ch. 9. 6; 2 Tim. 2. 13.
n see refs. Num. 23. 19; Deu. 32. 4; John 3. 33.
o Ps. 62. 9; 116. 11.
p vers. 25, 26; ch. 5. 8, 20, 21.
q Ge. 18. 25.
r ch. 6. 19; Gal. 3. 15.
s Ps. 9. 8.
t ch. 9. 19, 20.
u ch. 6. 1, 15.
x vers. 22, 23; 1 Cor. 4. 7.
y ch. 1. 18—32; ch. 2.
z ver. 23; Gal. 3. 22.
a Ps. 53. 1; Eph. 2. 1—3; 1 John 1. 8—10.
b Pro. 1. 16.
c Is. 57. 21.
d ch. 2. 12.
e ch. 1. 20; 2. 1; Job 9. 2—4; Eze. 16. 63; 1 Cor. 1. 29.
f Gal. 3. 10, 22
g ch. 9. 31, 32; Ac. 13. 39; Gal. 3. 10—13; Eph. 2. 8, 9.
h ch. 7. 7—9.

1 Shall not the uncircumcised, if they keep God's law (see vers. 14, 15), condemn those who, while possessing the law and ordinances, only transgress them? Vers. 25—29 show that Divine ordinances do not of themselves convey grace.

2 The circumcision of the heart is effected, not by the literal observance of mere rites, but by the spiritual truth in the law or the gospel operating in the inner nature of man, where it is seen and approved by God.

3 Having shown (comp. ver. 9) that the Jews, as well as the Gentiles, are guilty, the apostle now meets the objection that this truth robs the Jew of all his superiority. The two questions here put have substantially the same meaning; and they are answered in this chapter and the next.

4 Rather, 'first.' Paul does not here specify the other advantages of the Jews, some of which are enumerated in ch. ix. 4, 5.

5 See Acts vii. 38, and note; 1 Pet. iv. 11.

6 Shall their unfaithfulness to the covenant make God's faithfulness without effect? Nay, God is faithful (or true), though all else be false.

7 Literally, 'Let it not be:' and so in other places. The full sentence is found in 1 Kings xxi. 3, in both the Hebrew and the Greek.

8 The Septuagint version of Psa. li. 4 is here followed, as its difference from the Hebrew does not affect the object of the quotation.

9 Rather, 'give proof of,' or 'establish.'

10 This is not *my* reasoning, but such as an objector might use.

11 The supposed objector. 'If (see vers. 3, 4, and notes) the truth of God has been more abundantly established by my untruthfulness, why further am I also to be condemned and punished as a sinner? May I not rather say, 'Let us do evil that good may come?'' This sentiment (slanderously attributed to Christians) the apostle does not stop formally to refute; but he strongly denounces it as subversive of all morality.

12 The Jews were before the Gentiles in respect to privilege (ver. 2), but not in regard to acceptance with God; for (says the apostle) 'we have already accused them as being under sin.' Part of the proof is contained in the accusation itself (ch. ii., iii. 1—8); the rest follows in a series of free quotations from the Old Testament, all referring in part, though not exclusively, to sins committed by the Hebrew people, who had 'the law.' On vers. 10—18, see Psa. xiv. 2, 3; v. 9; cxl. 3; x. 7; Isa. lix. 7, 8; Psa. xxxvi. 1, and notes. In these quotations, the wording of the passages is altered to suit the connection, but the sense is unchanged.

13 Corrupted, and therefore worthless.

14 This last quotation indicates the source of the universal wickedness above described: compare Psalm cxi. 10.

15 In vers. 19, 20, we have the aim and result of the apostle's argument from *observation*, from *human consciousness*, and from *Scripture*; viz., that the whole human race is justly exposed to Divine condemnation, without an excuse to plead.

16 The 'law' here includes both the whole written word (see John x. 34, and note), as cited in vers. 10—18, and also the law written on the conscience (ch. ii. 14, 15). Every man is 'under the law' in one or both of these forms; and to every man it still 'speaks,' showing him that he has broken it, in order that he may acknowledge himself 'guilty before God: because (not *therefore*) by the deeds of the law there shall no flesh be justified in His sight.' For in the actual state of men the office of the law is, not to pronounce them innocent, but to make them know their sinfulness: see ch. vii. 7, and notes.

The principle of the Gospel explained; God's righteousness freely given to the believer in Christ, as to believers in former times.

21 BUT[1] now [f]the righteousness of God without the law is manifested,[2] [h]being
22 witnessed by the Law [i]and the Prophets; even the righteousness[3] of God *which*
is [m]by faith of Jesus Christ unto all and upon all them that believe:[4] (for
23 [n]there is no difference: for [o]all have sinned, and come short[5] of the glory
24 of God;) being justified freely[6] [p]by his grace [q]through the redemption[7] that
25 is in Christ Jesus: whom God hath set forth [r]*to be* a propitiation[8] [s]through
faith in his blood, to declare his righteousness [t]for the remission[9] of [u]sins that
26 are past, through the forbearance of God; to declare, *I say,* at this time his
righteousness: [z]that he might be just, and the justifier of him which believeth
in Jesus.
27 [y]Where *is* boasting[10] then? It is excluded. By what law?[11] Of works?
28 [z]Nay: but by the law of faith. Therefore we conclude[12] that a man is justified
by faith without the deeds of the law.
29 *Is he* the God of the Jews only? *Is he* not also of the Gentiles? [a]Yes, of the
30 Gentiles also: seeing [b]*it is* one God[13] which shall justify the circumcision by
faith, and uncircumcision through faith.
31 Do we then [c]make void the law through faith?[14] God forbid: yea, [d]we
establish the law.
4 What shall we then say that [e]Abraham our father, [f]as pertaining to the flesh,[15]
hath found?
2 For if Abraham were justified by works, he hath *whereof* to glory. But not
3 before God; for what saith the Scripture? [g]'Abraham believed God, and it was
4 counted[16] unto him for righteousness' [Gen. xv. 6, *Sept.*] Now [h]to him that

[f] ch. 1. 17; 10. 3, 4.
[h] Ge. 15. 6; John 5. 46.
[i] ch. 1. 2; Jer. 23. 5, 6; Dan. 9. 24.
[m] ch. 4; 5. 1.
[n] Gal. 3. 28.
[o] see refs. 1 Ki. 8. 46.
[p] ch. 5. 16—19; Eph. 2. 7—9; Tit. 3. 5—7.
[q] Mt. 20. 28; Col. 1. 14; Heb. 9. 12.
[r] Le. 16. 15, 16; 1 John 2. 2; 4. 10.
[s] John 6. 53—58; Col. 1. 20.
[t] Ac. 13. 38, 39.
[u] Ac. 17. 30; Heb. 9. 15.
[x] Is 42. 21.
[y] 1 Cor. 1. 29—31.
[z] ch. 9. 32; Gal. 2. 16.
[a] ch. 9. 24—26; Mal. 1. 11; Eph. 3. 6.
[b] Gal. 3. 28; 5. 6.
[c] Gal. 3. 17—19.
[d] ch. 7. 7—14; 8. 4.
[e] Is. 51. 2; Mt. 3. 9.
[f] Phil. 3. 3, 4.
[g] Gal. 3. 6; Jam. 2. 23.
[h] ch. 11. 6.

1 Having established the universal need of the gospel, the apostle proceeds to exhibit its nature and results. The salvation of men, by faith in Jesus Christ, through whom God manifests his combined righteousness and mercy, excludes all boasting, places all upon the same footing, and establishes the law (ch. iii. 21—31). It was by faith, not by works, that holy men of old were justified (iv. 1—8): circumcision being the sign (9—12), and a numerous seed the result (13—22), of the righteousness of faith, which may now be ours also (23—25), bringing to us its blessed fruits—peace, joy, and hope (v. 1—11). And the system of government which had caused sin and death to flow to all mankind from the sin of *one,* now causes salvation to extend to many from the righteousness of One (12—21).

2 'Now' that Christ is come 'the righteousness of God apart from the law is fully manifested,' in accordance with the earlier revelation, in which Abraham and David are particularly set forth as being justified by faith: see ch. iv.

3 See notes on ch. i. 17.

4 'Unto all and upon all them that believe' may mean designed *for* all nations, and actually coming *upon* all who believe.

5 The meaning probably is, all have failed to secure God's approbation—the praise and honour which he bestows: as in John v. 44: xii. 43.

6 'Gratuitously;' by no merit of their own, but by that wonderful 'grace' which 'ransomed' them by the 'blood' of Jesus, the 'propitiatory offering' now 'set forth' as the great object 'of faith.'

7 'Redemption' means deliverance by the payment of a ransom, and is applied in Scripture to deliverance from sin in its guilt, power, and consequences.

8 The word 'propitiation' has reference either to the mercy-seat (Exod. xxv. 17—22); or, more probably, to the sacrifice, the blood of which was sprinkled on the mercy-seat, in order to make atonement for sin (see Lev. xvi. 14—16).

9 Rather, 'because of the passing by of past sins, in the forbearance of God. The sacrifice of Christ manifests God's judicial righteousness, which might seem to have been obscured by his forbearance in overlooking the sins of former ages. Of the benefits which ancient believers derived from it, through the types, the apostle is not speaking here; his immediate object being to display *God's righteousness.* In this and other passages it should be remembered that throughout the New Testament, the words 'just,' and 'righteous,' 'justify,' 'justification,' and 'righteousness,' are all forms of the same Greek word.

10 Rather, 'the boasting,' *i. e.* of the Jew: see ver. 29; ch. ii. 17—20. Of course if this boasting is excluded, so is all other; and especially that founded upon external Christian privileges.

11 The 'law' here is the declared rule or requirement of the Divine government. 'Faith,' *i. e.* the trustful acceptance of gratuitous justification (vers. 24, 25), is required, instead of works, *i. e.* the endeavouring to merit God's favour by our own doings, as the means of obtaining salvation; and thus all boasting is set aside.

12 Or, 'reckon.' This conclusion is the counterpart of that in ver. 20, reviving the hope which had there been destroyed.

13 That is, As there is but one God, so there is but one way of justification for all men; for the ancient Hebrew saints (ch. iv.) were really justified 'by faith,' circumcision being the medium 'through' which faith was displayed; whilst for other believers faith itself may be called the medium of the benefit.

14 The law, properly understood, as it was by Abraham (ch. iv. 3), involved the very same principle as faith (see ver. 27, and note), which therefore does not invalidate, but confirm it.

15 Rather, 'What [benefit] shall we say that our father Abraham hath found [or gained] according to the flesh?' 'The flesh' here (as in Phil. iii. 4, etc.) seems to mean the *privileges connected with circumcision.* The answer to the question is, Whatever the benefit might be, it was not justification; for if he were justified by works he would have ground of boasting. But he had none before God; for what saith the Scripture, etc. (vers. 2, 3).

16 It should be borne in mind that the same Greek word is rendered 'counted' here and in ver. 5; 'reckoned' in vers. 4, 9, 10; 'imputed' in vers. 6, 8, 11, 22, 23, 24; and 'conclude' in ch. iii. 28. The means of Abraham's justification (according to Gen. xv. 6) was his faith, *i. e.* 'the believing on him that justifieth the ungodly' (ver. 5). For the immediate purpose of the apostle's argument it was enough to contrast faith and works—promise and law; and to show that Abraham was justified by the former. But other parts of Scripture, and the subsequent statements of this chapter, clearly imply that the faith of Abraham rested upon the very truth on which that of Christians rests now; only that by him the Promised Seed (Gal. iii. 8), and the blessings which He was to bring, were 'seen from afar' (John viii. 56; Heb. xi. 13).

5 worketh[1] is the reward not reckoned of grace, but of debt; but 'to him that worketh not, but believeth on him that justifieth the ungodly, [h]his faith is counted for righteousness.

6 Even as David also describeth[2] the blessedness of the man unto whom God
7 imputeth righteousness [i]without works, *saying*, 'Blessed *are* they whose iniquities
8 are forgiven, and whose sins are covered. Blessed *is* the man to whom the Lord will not impute sin' [Psa. xxxii. 1, 2, *Sept.*]

9 [m]*Cometh* this blessedness then upon the circumcision *only*,[3] or upon the uncircumcision also? [n]For we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned; when he was in circumcision, or in uncircumcision?
11 Not in circumcision, but in uncircumcision. And [o]he received the sign of circumcision, [p]a seal[4] of [q]the righteousness of the faith which *he had yet* being uncircumcised: that [r]he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:
12 and the father of circumcision [s]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.

13 For[5] the promise that he should be the [t]heir of the world,[6] *was* not to Abraham, or to his seed, [u]through the law, [x]but through the righteousness of
14 faith. For [y]if they which are of the law *be* heirs, [z]faith is made void, and the
15 promise made of none effect:[7] because [a]the law worketh wrath: for [b]where no
16 law is, *there is* no transgression. Therefore *it is* of faith, that *it might be* [c]by grace; [d]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; [e]who is the
17 father of us all, (as it is written,[8] 'I have made thee a father of many nations,'[9]) [Gen. xvii. 5, *Sept.*], before him whom he believeth, *even* God, [f]who quickeneth
18 the dead, and calleth those [g]things which be not as though they were.[10] Who against hope[11] believed in hope, that he might become the father of many nations, according to that which was spoken, 'So[12] shall thy seed be' [Gen. xv. 5, *Sept.*]
19 And being not weak[13] in faith, [h]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

[h] ver. 24; ch. 3. 22.
[i] ver. 3.
[l] ch. 3. 20, 21, 27.
[m] ch. 3. 29, 30.
[n] ver. 3.
[o] Ge. 17. 10, 11.
[p] 2 Cor. 1. 22; Eph. 1. 13, 14.
[q] Phil. 3. 9.
[r] Lk. 19. 9; Gal. 3. 7.
[s] ch. 9. 6, 7.
[t] Ge. 12. 1—3; 17. 4, etc.; Gal. 3. 29.
[u] Gal. 3. 16—18.
[x] ver. 11.
[y] Gal. 2. 21; 5. 4.
[z] see ch. 3. 31.
[a] ch. 3. 19, 20; 5 13, 20; 1 Cor. 15. 56; 2 Cor. 3. 7, 9.
[b] ch. 5. 13.
[c] ch. 3. 24—26; 5. 1.
[d] Gal. 3. 22; Heb. 6. 13—20.
[e] ch. 9. 8; Is. 51. 2.
[f] ch. 8. 11; Eph. 2. 1—5.
[g] ch. 9. 26; 1 Cor. 1. 28; 1 Pet. 2. 10.
[h] Ge. 17. 17; 18. 11—14; Heb. 11. 11, 12.

1 That is, to him who works for wages the recompense is a debt, not a favour; but to him (ver. 5) who, like Abraham, does 'not work' for acceptance, but, renouncing all claim of merit, trusts only in the promise of the Justifier of the ungodly—to such an one acceptance with God must necessarily be gratuitous. Faith is here presented, not as the supplement of defective obedience, but as diametrically opposed to all trust in works (see ch. xi. 6; Gal. v. 4).

2 David's testimony (vers. 6—8) is to the same effect.

3 Does this declaration of blessedness relate to the Jews as circumcised, so as to exclude the Gentiles? The answer is, The case of Abraham himself shows that circumcision has nothing to do with it; for he was declared to be accepted by God many years before he was circumcised (comp. Gen. xv. 6; xvi. 16; and xvii. 24); 'that he might be the father of all the faithful;' *i. e.* the first *conspicuous* example, and so the leader in faith, to the Gentiles, as well as the Jews (ver. 11). The true children of 'believing Abraham' are therefore, not his natural descendants, but those who have his faith. As Abraham was justified by faith when he was in uncircumcision, so those who partake of his faith will also be justified, although they be also in uncircumcision.

4 Circumcision cannot of itself give a title to the blessings of God's righteousness; for to the father of circumcision that Divinely appointed rite was but a 'sign' or token of previously existing faith—a 'seal' or visible guarantee of Divine favour already conferred upon him as a believer. And therefore where that faith is wanting, that favour cannot be enjoyed, though the outward symbol may be borne.

5 The statement in ver. 13 is connected, not with the preceding verse, but with the general argument. It is a third reason why not circumcision, but faith, is the means of obtaining the promised blessing.

6 On this phrase, see Psa. xxv. 13; xxxvii. 9, 11; Matt. v. 3, and notes. The promises made to Abraham (Gen. xvii. 8) and to his seed (Gen. xv. 18) were like justification (ver. 4, etc.), a *gift* of *grace* (ver. 16); and therefore their fulfilment was to be obtained, not by works of law, but by faith; as indeed is shown by the fact that in the very first step towards their fulfilment (the having an heir) faith in an unusual degree was required (vers. 17—22).

7 The possession of the inheritance cannot be connected with legal obedience: because if it were, 'the promise (which is essentially matter of free unmerited favour) is annulled;' and 'faith (which is the renunciation of merit and the trusting in free favour) is emptied' of all its worth (ver. 14); and further because then man is placed again under that system which brings upon him 'wrath,' for it is only where legal justification is excluded that the punishment of transgression can be excluded too (15). Therefore both the *grace* and the *certainty* of the promise required that it should be connected with *faith alone*. But this implies that it is *universal* to *all* who believe (16).

8 See note on Gen. xvii. 4. As all the promises made to Abraham had an ulterior reference to spiritual blessings, of which the other fulfilment was a shadow and a pledge; so in this promise there was a reference to his spiritual posterity—true believers of every nation.

9 The word translated 'nations' means also *Gentiles;* which makes the quotation the more appropriate.

10 Long before Abraham had either natural or spiritual progeny he was regarded as father of us all, Jews and Gentiles, by God, in whom he trusted, and by whom what is dead (see ver. 19) is made alive, and what as yet exists not is spoken of as if it were actually in being.

11 That is, though everything seemed opposed to hope (ver. 19), he believed; being assured that what God had promised he could perform. The strangeness of the spiritual birth of the Gentiles is parallel with the improbability of Isaac's birth.

12 Numerous as the stars (Gen. xv. 5; Heb. xi. 12).

13 But, on the contrary, remarkably 'strong in faith' (see ver. 20).

21 faith, giving glory[1] to God; and being fully persuaded that, what he had
22 promised, [t] he was able also to perform. And therefore [k] it was imputed to him for righteousness.

23 Now[2] [l] 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[3] on him that raised
25 up Jesus our Lord from the dead; [m] who was delivered[4] for our offences, and [n] was raised again for our justification.

The results of the Gospel—The believer restored to Divine favour in Christ, who recovers the privileges which Adam forfeited.

5 THEREFORE [o] being justified by faith, we have [p] peace[5] with God through
2 our Lord Jesus Christ: [q] by whom also we have access[6] by faith into this grace wherein we stand, and [r] rejoice in hope of the glory of God.

3 And not only *so*,[7] but [s] we glory in tribulations also: knowing that tribulation
4 worketh patience; [t] and patience, experience; [u] and experience, hope: [v] and hope
5 maketh not ashamed; [x] because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For [y] when we were yet without strength,[8] [z] in due time[9] Christ died for
7 the ungodly. For scarcely for a righteous man will one die: yet peradventure
8 for a good man[10] [a] some would even dare to die. But [b] God commendeth[11] his
9 love toward us, in that, while we were yet sinners, Christ died for us. Much more[12] then, being now justified [c] by his blood, we shall be saved from wrath
10 through him. For if, when we were enemies, [d] we were reconciled to God by the death of his Son: much more, being reconciled, we shall be saved [e] by his life.

11 And not only[13] *so*, but we also [f] joy in God through our Lord Jesus Christ, by whom we have now received the atonement [*or*, reconciliation [g]].

12 Wherefore, as[14] [h] by one man sin entered into the world, and [i] death by sin;
13 and so death passed upon all men, for that[15] [k] all have sinned. For[16] until the

[t] Lk. 1. 37, 45.
[k] vers. 3, 9.
[l] ch. 15. 4; 1 Cor. 10. 6, 11; 2 Tim. 3. 16, 17.
[m] ch. 5. 6—8; 8. 32; Is. 53. 5, 6, 10—12; 2 Cor. 5. 21.
[n] ch. 8. 33, 34; 1 Cor. 15. 17.
[o] see refs. ch. 1. 17.
[p] Is. 32. 17; John 16. 33; 2 Cor. 5. 18—20.
[q] John 10. 9; Eph. 3. 12.
[r] 1 Pet. 1. 3—8.
[s] ch. 8. 35—37; Mt. 5. 11, 12; 2 Cor. 12. 10.
[t] 1 Pet. 1. 6, 7.
[u] Lam. 3. 22—25.
[v] Is. 40. 23; Phil. 1. 20; 2 Tim. 1. 12.
[x] ch. 8. 14—17; 2 Cor. 1. 22; Gal. 4. 6.
[y] Is. 1. 4, 5; Hos. 13. 9; Eph. 2. 1—5.
[z] Gal. 4. 4.
[a] see ch. 16. 4; 2 Sam. 23. 14—17.
[b] 1 John 3. 16; 4. 9, 10.
[c] ch. 3. 25; Eph. 2. 13.
[d] 2 Cor. 5. 18, 19; Eph. 2. 16; Col. 1. 20, 21.
[e] John 14. 19; Col. 3. 4.
[f] Is. 61. 10; Hab. 3. 18.
[g] 2 Cor. 5. 18, 19.
[h] Ge. 3. 6.
[i] Ge. 2. 17; Jam. 1. 15.
[k] see refs. ch. 3. 23.

1 Honouring his faithfulness and power.

2 Vers. 23, 24 apply the case of Abraham, which is recorded in order to teach us the true method of justification; and ver. 25 sets forth the procuring cause of justification in all classes, *viz.* the atonement and intercession of Christ (comp. ch. iii. 25, 26).

3 Or, 'even to us who believe on him,' etc.

4 That is, delivered to death. There is no removal of 'our offences' except by 'justification;' and to this our Lord's death and resurrection were both requisite. But it is natural to connect in thought the *death* of the atoning victim with the pardon of sin, and his *resurrection* with the bestowment of those higher privileges of the justified, the personal possession of which depends on the continued advocacy of the risen Saviour. This distinction corresponds to the development of the apostle's subject into the two branches which he afterwards follows: the one the destruction of the deadly fruit of sin; and the other the bestowment of life, in the enjoyment of God's favour, and the energetic working of the renewed nature (ch. v.—vii.)

5 We obtain this peace both by the removal of God's righteous displeasure, and by our conscious deliverance from the fear of Divine wrath. Most of the best manuscripts and the ancient commentators read, 'let us have,' *i. e.* 'let us retain or hold fast (as in ch. i. 28; 1 Tim. i. 19; iii. 9) peace with God,' etc. But the context seems to favour the reading in the text.

6 We have received admission to that [permanent state of] grace (or acceptance with God) in which we have been and are standing.

7 We triumph, not only in hope of glory, but in troubles too; for in them we gain power of 'endurance;' and from this we derive further 'proof' of the truth and value of our religion; by which again our 'hope' is confirmed. And this hope is sure to be realized, for the pledge of it has been given already in the gift of the Holy Spirit, who has brought home to us the personal enjoyment of God's unparalleled love: see vers. 6—8.

8 When we were altogether unable to free ourselves from sin and its consequences.

9 See Gal. iv. 2, 4, and note.

10 Rather, 'the good man;' as if a man might know many just men for whom he would not die; but certainly not more than one so kind and so beloved as to prompt so great a sacrifice. Not for such a person of singular and attractive excellence, but for the multitudes of ungodly sinners, Jesus in unequalled love gave his life.

11 That is, God demonstratively establishes his own love towards us; a love worthy of himself, and which none but himself can feel.

12 In vers. 9, 10, the certainty and completeness of our salvation is shown by an argument *à fortiori*; and this is presented in the form of a triple antithesis: If in our state of *enmity* the Saviour would DIE to procure the primary blessing of JUSTIFICATION, 'much more' in our *reconciled* state he 'ever LIVETH' (comp. Heb. vii. 25) to complete his work in our SALVATION from all the consequences of our sin and of God's displeasure.

13 *Shall* be saved, did I say? Nay, more. Our salvation is not only certain, but triumphant; not only future, but present; for 'we *are* exulting in God;' 'we *have already* received the reconciliation.'

14 The apostle now shows that the justification of many by the work of One carries out, with some characteristic peculiarities, the original moral system established with our first parent. In both cases 'the one' influenced 'the many' (ver. 15). *One* brought into the world sin and death, and ONE brought in righteousness and life (vers. 12, 18). In vers. 15—17, there are three contrasts, and in vers. 18, 19, a recapitulation of the parallel and of the contrasts. Some regard vers. 13—17 as a parenthesis, the argument being resumed in ver. 18. But this is not necessary, if we observe that the contrast (which is fully expressed in 1 Cor. xv. 22) is not completed here, but is left to be understood, till we reach ver. 18, where the thought is repeated in full.

15 The sense appears to be: Death has passed through from Adam to all men, *because* sin has passed through to all from him.

16 Vers. 13, 14 proceed to prove the declaration made in ver. 12, *viz.* that sin and death have come upon all men from their connection with Adam. The words may be rendered, 'Wherever in the world law was, there was sin; but sin is not formally put to account where there is [in a sense] no law. Yet [even there] death reigned, though men sinned not as Adam did.' Or they may be translated, 'Before the law there was sin in the world, and though sin is not put to account in the absence of law, men died,' etc., *i. e.* were treated as sinners. In either case it follows that men, being subject to death, are treated as sinners through Adam's transgression.

14 law sin was in the world: but [t] sin is not imputed when there is no law. Nevertheless [m] death reigned from Adam to Moses, even over them that had not sinned after the similitude[1] of Adam's transgression; [n] who is the figure[2] of him that
15 was to come. But not as the offence, so also *is* the free gift. For if through the offence of one [o] many be dead, much more the grace of God, and [p] the gift by grace, *which*[3] *is* by one man, Jesus Christ, hath abounded [q] unto many.
16 And not as *it was* by one that sinned, *so is* the gift: for [r] the judgment[4] *was* by one to condemnation, but the free gift *is* [s] of many offences unto justification.
17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness [t] shall reign in life by
18 one, Jesus Christ. Therefore[5] as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came*
19 [u] upon all men unto justification of life. For as by one man's disobedience many were made sinners, [x] so by the obedience of one shall many be made righteous.
20 Moreover [y] the law[6] entered, that the offence might abound. But [z] where
21 sin abounded, grace did much more abound: that as sin hath reigned unto death,[7] even so might [a] grace reign through righteousness unto eternal life by Jesus Christ our Lord.

The results of the Gospel—The believer made holy by his union with Christ, who frees him from the power of sin.

6 WHAT[8] shall we say then?[9] [b] Shall we continue in sin, that grace may abound?
2 God forbid. How shall we, that are [c] dead[10] to sin, [d] live any longer therein?

[t] ch. 4. 15.
[m] vers. 17, 21.
[n] 1 Cor. 15. 21, 22, 45.
[o] vers. 12, 18.
[p] ch. 3. 23; 2 Cor. 9. 15.
[q] Mt. 20. 28; 26. 28.
[r] Ge. 3. 6—19.
[s] Lk. 7. 47; 1 Cor. 6. 10, 11.
[t] Mt. 25. 34; Rev. 5. 9, 10.
[u] John 12. 32; 1 Tim. 2. 4—6; Heb. 2. 9.
[x] Is. 53. 10—12; Dan. 9. 24; 2 Cor. 5. 21.
[y] ch. 3. 19, 20; John 15. 22; Gal 3. 19—25.
[z] see 2 Chr. 33. 9—13; Lk. 7. 47; 23. 39—43.
[a] John 1. 16, 17; Tit. 2. 11.
[b] ch. 3. 8; Gal. 5. 13; 1 Pet 2. 16.
[c] Col. 3. 3; 1 Pet. 2. 24.
[d] 1 Pet. 4. 1—3.

1 Perhaps the meaning is that they had all *sinned*, but had not all, like Adam, personally *transgressed* a positive revealed command, and so had not sinned expressly and consciously.

2 The point in which Adam resembled Christ appears from the context to be this: As Adam was the cause of sin and death to all who are connected with him by natural birth, so Christ is the author of righteousness and life to all who are connected with him by spiritual birth: see 1 Cor. xv. 21, 22. But with this resemblance there are some differences (ver. 15), all showing the superiority of the work of Christ. 1. The results of the dispensation of grace are by far the richer and more abundant (ver. 15). 2. Through Adam *one* offence entails widely extended condemnation; through Christ's single work there is free justification from the guilt of *many* offences (16): and, 3. Through Adam's fall death gains universal dominion over man; through Christ man, receiving abundant grace and righteousness, regains for ever the life and dominion which he had lost (17).

3 That is, 'the grace which,' etc. (see 2 Cor. viii. 9).

4 In the one case there was a legal judgment after one offence, pronouncing only condemnation; in the other the free gift coming after many offences, and pronouncing a sentence of acquittal.

5 In ver. 18 the apostle sums up the preceding remarks, repeating only the very words which present the points to be carefully kept in mind. 'Now then as by one trespass . . unto all mankind . . unto condemnation; so also by one justificatory act . . unto all mankind . . unto justification of [*i. e.* necessary to] life.' Then in ver. 19 he adds, not as the inference from an argument, but as the truth already enunciated (see ver. 12), which has been so illustrated that it will now be clearly apprehended: For as by the disobedience of the one man the many (or, perhaps, the mass) were constituted sinners, so also by the obedience of the one the many shall be constituted righteous.'

6 'But law [revealed and enforced anew] came in beside [this representative system], in order that the trespass [the result in the *individual* of depravity in the *race*] might abound. But where sin [the depravity so brought out] abounded, grace very much exceeded.' This statement meets the objection that the law of Moses was rendered useless by this representative system. The apostle shows that its place, though subordinate, was important, as it brought out the depravity of man, and so proved his need of the gospel, whilst it showed that individual responsibility was not superseded. See ch. vii. 7—11; Gal. iii. 19; and Matt. x. 34, 35, and note.

7 Literally, 'in death.' Death is said (ver. 17) to reign, but he is only the vicegerent of Sin, which is the true destroyer of man—the real antagonist to God's law and grace.

8 The apostle proceeds to show that free justification through the work of Christ insures personal holiness and final salvation. We cannot go on in sin that grace may abound; for we are one with Christ in his baptism, death, and life (ch. vi. 1—11), and we are subject to him as our King (12—14). Nor can the fact that we are not to be justified by the law allow us to go on in sin; for we are still under the control of righteousness, and are constrained to loving obedience by gratitude for God's free gift (15—23). And if we are dead to law, it is because we are devoted to Christ's spiritual service (vii. 1—6). And it must not be supposed that the law is sin; or, that being itself good, it becomes death to us. The law is *not sin;* for it reveals sin, and brings it home to the conscience (7—12); and it is not law (but sin) which becomes death; for we acknowledge the law to be spiritual, even when we do not obey it (13—17). The law is, however, through our depravity, as unable to sanctify as it is to justify, leaving us in a state of helpless wretchedness (18—24). But here Christ comes to our aid with all the rich and free blessings of the gospel; and though the new 'mind' still has to contend with the 'flesh' (25), He gives us assurance of a *present* justification; and so imparts energy to the new life, prompting us, under the guidance of his Spirit, to fulfil the law (viii. 1—9). In this leading of the Spirit there is already that life which ends in the resurrection of the body and eternal glory (10—13). Moreover, he gives us the privilege of adoption and heirship in common with our Lord (14—17). And though all God's sons suffer here (as all creation does), their expectant groans are a kind of intimation of a destined deliverance (18—25); of which there is a certain pledge in the present aid of the Holy Spirit, helping us to bear afflictions (26, 27), so that they may ultimately end in our good, according to God's high purpose (28—30). And these blessings are irrevocable; for, 1, Jesus, the chief gift of Divine love, is the pledge of all the rest: 2, as God is our justifier, and Christ is engaged in completing our salvation, no accusation can prevail: and, 3, God's love is unchangeable (31—39).

9 Referring to the declaration in ch. v. 20, which might be construed as giving a warrant to sin. Comp. ch. iii. 5—8.

10 Literally, 'we that died;' implying also 'we that are dead:—a most forcible use of a common figure for *total and final separation*, here made the more appropriate by the connection between this spiritual 'death unto sin,' and its cause, the actual death of Christ (see ver. 11).

3 Know ye not, that [e] so many of us as were baptized into Jesus Christ[1] [f] were
4 baptized into his death? Therefore we are [g] buried with him by baptism into death: that [h] like as Christ was raised up from the dead by the glory[2] of the
5 Father, [i] even so we also should walk in newness of life. [k] For if we have been planted[3] together in the likeness of his death, we shall be also *in the likeness* of
6 *his* resurrection: knowing this, that [l] our old man[4] is crucified with *him*, that [m] the body of sin might be destroyed, [n] that henceforth we should not serve sin.
8 For [o] he that is dead is freed[5] from sin. Now [p] if we be dead with Christ, [q] we
9 believe that we shall also live with him: knowing that [r] Christ being raised
10 from the dead dieth no more; death hath no more dominion over him. For in that he died, [s] he died unto sin[6] once: but in that he liveth, [t] he liveth unto
11 God. Likewise reckon ye also yourselves to be dead indeed unto sin, but [u] alive unto God through Jesus Christ our Lord.
12 [x] Let not sin therefore reign in your mortal[7] body, [y] that ye should obey it in
13 the lusts thereof; neither yield ye your [z] members *as* instruments of unrighteousness unto sin: but [a] yield yourselves unto God, as those that are alive from
14 the dead, and your members *as* instruments of righteousness unto God. For sin shall not have dominion over you: [b] for ye are not under the law,[8] but under grace.
15 What then? Shall we sin, because we are not under the law, [c] but under grace?
16 God forbid. Know ye not, that [d] to whom ye yield yourselves servants[9] to obey, his servants ye are to whom ye obey; whether of sin unto death, or of
17 obedience unto righteousness? But God be thanked, that ye were[10] the servants of sin, but ye have obeyed from the heart [e] that form[11] of doctrine which was
18 delivered you. Being then [f] made free from sin, ye became the servants of
19 righteousness. I speak after the manner of men, because of the infirmity of your flesh: [12] for [g] as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteous-
20 ness unto holiness. For when ye were [h] the servants of sin, ye were free[13] from
21 righteousness. [i] What fruit had ye then in those things whereof ye are now
22 ashamed? for [k] the end of those things *is* death. But now [l] being made free from sin, and become servants to God, [m] ye have your fruit unto holiness, and the end
23 everlasting life. For [n] the wages[14] of sin *is* death; but [o] the gift of God *is* eternal life through Jesus Christ our Lord.

[e] 1 Cor. 12. 13; Gal. 3. 27.
[f] vers. 4, 5, 8; 1 Cor. 15. 29; Gal. 2. 20.
[g] Col. 2. 12, 13.
[h] ch. 8. 11; 2 Cor. 13. 4.
[i] ch. 7. 6; 12. 1, 2; Eph. 4. 22—24.
[k] Col. 3. 1—4.
[l] Gal. 5. 24; Eph. 4. 22; Col. 3. 5, 9, 10.
[m] ch. 7. 24; Col. 2. 11.
[n] John 8. 34—36.
[o] ver. 2; 1 Pet. 4. 1.
[p] vers. 3—5; 2 Tim. 2. 11, 12.
[q] 2 Cor. 4. 10—14.
[r] see refs Ps. 16. 9—11; Rev. 1. 18.
[s] Heb. 9. 25—28.
[t] see refs. Lk. 20. 38.
[u] 2 Cor. 5. 15; Gal. 2. 19, 20.
[x] Ps. 19. 13; 119. 133.
[y] Gal. 5. 16, 24; 1 Pet. 2. 11; 4. 2, 3.
[z] ch. 7. 5, 23; 1 Cor. 6. 15; Col 3. 5; Jam. 4. 1.
[a] ch. 12. 1; 2 Chr. 30. 8; 1 Pet. 2. 24
[b] ch. 7. 4—11; 8. 2.
[c] Eph. 2. 8—10.
[d] John 8. 34.
[e] 2 Tim. 1. 13—16.
[f] see refs. John 8. 32.
[g] vers. 13, 17.
[h] John 8. 34.
[i] ch. 7. 5.
[k] ver. 23; ch. 1. 32.
[l] vers. 14, 18.
[m] Eph. 5. 9; Phil 1. 11; Col. 1. 10.
[n] ch. 5. 12; Gal. 6. 7, 8; Jam. 1. 15.
[o] ch. 5. 17, 21; see refs John 3. 14—17; 1 John 5. 11, 12.

1 That is, into connection with him as the second Adam, the origin and head of the new race (comp. ver. 6; ch. v. 18, 19; 1 Cor. xv. 45—49), being perfected as such by his death; to the great principle of which, as the manifestation of God's righteousness (see ch. v. 17—19, 21), the baptized ought therefore to be conformed.

2 That power which displays God's 'glory.'

3 Rather, 'If we are grown together,' like the stock and the scion. If our union to Christ is so close that we partake in his death, we shall also in his resurrection. 'Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him: that, as he died and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness.'—*Church of England Baptismal Service.*

4 That is, our former self, in our unrenewed state: the same thing as 'the body of sin;' which with all its members, the seats of evil propensities, is represented as being crucified in Christ's death, and thus (not 'destroyed,' but) 'rendered powerless.'

5 Greek, 'has been justified.' This may mean, that as death rights a slave so far as to free him from service (ver. 6), so the Christian's death with Christ frees him from serving sin, and assures him of perpetual life (8, 9).

6 Till his death, Christ, as our representative, was placed under the *penal* power of sin (ver. 9); but death did away with that *once for all;* and now 'he lives to God,' enjoying his 'reward' (ver. 10). So must Christians be 'alive unto God' in (not 'through,' but *by virtue of their union with*) Christ Jesus (ver. 11).

7 That is, as the word here used always means in the New Testament, '*a body in which death is already at work.*' The *body* is here specified probably because the effects of death upon it are obvious to all, and because its 'members' are the 'implements' (or 'weapons') wielded by sin or by righteousness, according as the one or the other rules over a man.

8 To free the sinner from the guilt and the control of sin is the office, not of the law, but of the gospel, which, providing a gratuitous justification, constrains the sinner, by the powerful motives of love and hope, to render a grateful and cheerful obedience. This doctrine and the objections to it are discussed more at length in the next chapter.

9 When you enter any one's service you bind yourselves to obedience; and so it is here, whether the service be that of sin, which ends in death, or that holy service, the result of which is righteousness and eternal life (ver. 22). Comp. ver. 18.

10 That is, 'God be thanked that ye, who were once bond-servants of sin, have now obeyed,' etc.

11 Literally, 'that mould of doctrine into which (like molten metal) ye were delivered;' yielding to the forming efficacy of the truth which God has taught you.

12 I use the phrase '*bond-servants* of righteousness,' not because the Christian is really a slave, but to make my meaning plain (see John viii. 36); or (more probably) because through 'the weakness of the flesh' Christ's service is sometimes hard to the imperfectly sanctified Christian. My meaning is, that you should now subject yourselves as thoroughly to righteousness, in order to sanctification, as you once subjected yourselves 'to impurity and lawlessness to [indulge your] lawlessness.'

13 Some explain this by adding, 'so now be free with respect to sin, and be servants of righteousness.' But it more probably means, When you served sin you were indeed free from the control of righteousness. But what was the good of that freedom? What fruit but shame and death could it yield? Now your subjection to righteousness not only frees you from sin, but yields you the blessed fruit of holiness here, and eternal life hereafter. 'For the wages of sin is death,' etc. (ver. 23).

14 The word rendered wages signifies properly the soldier's rations or pay. Sin recompenses its servants with death. God freely gives eternal life in (see note on ver. 10) Jesus Christ our Lord.

The results of the Gospel—The believer no longer under the Law which cannot save, but under grace which can.

7 KNOW[1] ye not, brethren, (for I speak [p] to them that know the law,) how
2 that the law hath dominion over a man as long as he liveth?[2] For [q] the woman
which hath an husband is bound by the law to *her* husband so long as he liveth;
3 but if the husband be dead, she is loosed from the law of *her* husband.[3] So then
[r] if, while *her* husband liveth, she be married to another man, she shall be called
an adulteress: but if her husband be dead, she is free from that law; so that she
is no adulteress, though she be married to another man.
4 Wherefore,[4] my brethren, ye also are become [s] dead to the law by the body of
Christ: [t] that ye should be married to another, *even* to him who is raised from
5 the dead, that we should [u] bring forth fruit unto God. For when we were [x] in
the flesh, the motions[5] of sins, [y] which were by the law, [z] did work in our
6 members [a] to bring forth fruit unto death. But now we are delivered from the
law, [b] that being dead[6] wherein we were held; that we should serve [c] in newness
of spirit, and not *in* the oldness of the letter.
7 What shall we say then? *Is* the law sin?[7]
God forbid. Nay, [d] I had not known sin, but by the law: for I had not known
lust,[8] except the law had said, [e] 'Thou shalt not covet' [Exod. xx. 17, *Sept.*]
8 But [f] sin, taking occasion by the commandment, [g] wrought in me all manner of
9 concupiscence. For [h] without the law sin *was* dead.[9] For I[10] was alive
without the law once: but when the commandment came, [i] sin revived, and
10 I died: and the commandment, [k] which *was ordained* to life, I found *to be* unto
11 death. For [l] sin, taking occasion by the commandment, [m] deceived me,[11] and by
12 it slew *me*. Wherefore[12] [n] the law *is* holy, and the commandment holy, and
just, and good.
13 [o] Was then that which is good made death unto me?
God forbid. But sin, that it might appear sin, working death in me by that
which is good;[13] that sin by the commandment might become exceeding sinful.
14 For we know that [p] the law is spiritual:[14] but I am carnal, [q] sold[15] under sin.
15 For that which I do I allow[16] not: for [r] what I would, that do I not; but what

[p] ch. 2. 17, 18.
[q] Ge. 2. 23, 24; 1 Cor. 7. 39.
[r] Mt. 5. 32.
[s] ch. 8. 2; Gal. 2. 19, 20; Eph. 2. 15; Col. 2. 14; 1 Pet. 2. 24.
[t] 2 Cor. 11. 2; Eph. 5. 22–32.
[u] see refs. ch. 6. 22.
[x] ch. 8. 5—8; Eph. 2. 3.
[y] ch. 3. 20; 5. 20.
[z] vers. 8—13; ch. 6. 13.
[a] ch. 6. 21, 23; Jam. 1. 15.
[b] ver. 4; ch. 6. 2.
[c] ch. 6. 4; 2 Cor. 3. 6.
[d] ch. 3. 20.
[e] see refs. Ex 20. 17.
[f] vers. 13, 17; ch. 5. 20.
[g] Jam. 1. 14, 15.
[h] ch. 4. 15; 1 Cor. 15. 56.
[i] vers. 8, 21—23.
[k] see refs. Le. 18. 5.
[l] vers 8, 13.
[m] Eph. 4. 22; Heb 3. 13.
[n] ver 14; Ps. 19. 7–9; 1 Tim. 1. 8.
[o] ver. 7.
[p] Mt. 5. 22, 28; Heb. 4. 12.
[q] ver. 23; 1 Ki. 21. 20, 25; 2 Ki. 17. 17.
[r] Gal. 5. 17.

1 This illustration is addressed both to Jews and Gentiles, and is founded upon a legal principle familiar to all, *viz.* that death dissolves all legal ties.

2 Some render this, 'so long as *it* (the law) lives.' But the text is preferable: see I Cor. vii. 39.

3 That is, the law which bound her to her husband.

4 We are 'made dead to the law through the death of the body (or mortal nature) of Christ;' in order that he may bring us into the new bond of love and obedience to himself, expressed under the figure of marriage; as in Eph. v. 32.

5 That is, 'passions that spring from and lead to sin.' When we were in the flesh (*i. e.* in our unrenewed state of enmity to God's will: see note on John iii. 6), the holy restraints and requirements of the law called forth these passions, and so led to sin and death: compare vers. 7, 8.

6 Rather, 'But now having died (*i. e.* with Christ), we are released from the law, wherein we were held fast; so that we serve' God by the free promptings of a new spiritual life, and not in the old servile observance of the mere letter of the law: see 2 Cor. iii. 6, and note.

7 If freedom from law brings freedom from sin (vers. 1—4), and if the fruit of union with law was death (5), it may be said that the law and sin are almost the same thing! By no means. The law is not sin; but it produces in us the conviction of sin, by teaching us what sin is (ver. 7), and by bringing out into greater energy the power of evil in our hearts (ver. 8).

8 The word here rendered 'lust,' and translated *concupiscence* in ver. 8, includes every desire; but it is commonly used for 'coveting,' or the wish for what is forbidden. The tenth commandment is particularly specified probably because it explicitly refers to the desires: see note on Exod. xx. 1.

9 Paul illustrates from his own experience the truth already stated in ver. 5, that the wickedness of the heart is comparatively inactive and unknown, until it is excited under a sense of the law's restraints. For men always strive for what is forbidden, and desire what is denied. Comp. Prov. ix. 17.

10 The word 'I' is emphatic here. All this is neither speculation nor hearsay. I have passed through it all myself. 'I was once alive [peaceful and self-satisfied] without [any idea of the high spiritual obligations of] the law; but when the commandment came [home to my conscience in its significance and power], the sin [in my heart] sprang up into life; and I died [losing all joy and strength]: so that the commandment which was [in itself tending] to life [and well-being] was found in my case [because I was under sin] to be productive of death [the misery of the convicted but unrenewed heart].'

11 Sin, here personified, used the law as an instrument of temptation, as the serpent did to Eve: see Gen. iii. 5, and note; and 2 Cor. xi. 3.

12 Or, 'So that.' Whatever may be its incidental results, the law, as a whole, and this precept (and indeed every one of its precepts), is excellent in every way—*holy* in its nature; *just* in its claims and sanctions; and *good* (*i. e.* beneficent) in its tendency.

13 Sin proved itself to be sin, yea, exceedingly bad and mischievous, by bringing such a disastrous result from that which was fitted for 'good.'

14 The law is a transcript of the holy will of God, requiring spiritual purity: but man is 'carnal,' being more or less under the influence of the flesh,' *i. e.* of human nature apart from Divine grace.

15 These terms, as applied to a Christian, do not imply an absolute bondage to sin, as in ch. vi. 12, but they represent the condition of one whose acts are not always the evidence of his predominant disposition. The apostle proceeds (vers. 15—25) to illustrate his meaning, by describing the conflict between the law (or principles) of sin in 'the flesh'—'the members,' the sensual corrupt propensities—on the one hand, and the law of God on the other, which by Divine grace has now become 'the law of the mind,' 'the inward man,' the new and better 'will.

16 Rather, 'I know not:' either like a slave (ver. 14) who blindly does the bidding of another; or perhaps like one distracted by conflict of soul, who hardly knows what he does, and does the very thing he meant not to

16 I hate, that do I. If then I do that which I would not, I consent unto the law
17 that *it is* good. Now then it is no more I that do it, [t]but sin that dwelleth in
18 me. For I know that [u]in me (that is, in my flesh,) dwelleth no good thing: for
[v]to will is present with me; but *how* to perform that which is good I find not.
19 For[1] the good that I would I do not: but the evil which I would not, that I do.
20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in
21 me. I find then a law, that, when I would do good, evil is present with me.
23 For I [x]delight[2] in the law of God after [y]the inward man: but [z]I see another
law in [a]my members, warring against the law of my mind, and [b]bringing me
24 into captivity to the law of sin which is in my members. [c]O wretched man that
25 I am! Who shall deliver me from [d]the body of this death?[3] [e]I thank[4] God
through Jesus Christ our Lord. [f]So then with the mind I myself serve the law
of God; but with the flesh the law of sin.

The results of the Gospel—The salvation of the believer in Christ, present, complete, and eternal.

8 *THERE is* therefore now[5] [g]no condemnation to them which are [h]in Christ
2 Jesus, who [i]walk not after the flesh, but after the Spirit. For [k]the law of
[l]the Spirit of life[6] in Christ Jesus hath made me free from the law of sin and
3 death. For[7] [m]what the law could not do, in that [n]it was weak through the
flesh, God sending his own Son [o]in the likeness of sinful flesh, and [p]for sin,
4 [q]condemned sin in the flesh: [r]that the righteousness of the law might be fulfilled
in us, who walk not after the flesh, but after the Spirit.[8]
5 For[9] [s]they that are after the flesh do mind the things of the flesh; but they
6 that are after the Spirit [t]the things of the Spirit. For [u]to be carnally minded
7 *is* death; but to be spiritually minded *is* life and peace. Because [v]the carnal mind
is enmity against God: for it is not subject to the law of God, [w]neither indeed
8 can be. So then they that are in the flesh cannot please God.
9 But ye are not in the flesh, but in the Spirit, if so be that [x]the Spirit of God
dwell in you. Now if any man have not [y]the Spirit of Christ,[10] he is none of his.
10 And if Christ *be* [z]in you, the body *is* dead because of sin; [a]but the spirit *is*
11 life[11] [b]because of righteousness. But if the Spirit of him that raised up Jesus
from the dead dwell in you, [c]he that raised up Christ from the dead shall also
12 quicken your mortal bodies by his Spirit that dwelleth in you. [d]Therefore,

[t] ver. 23.
[u] see refn. Ge. 6. 5. Ps 51. 5; Is. 64. 6.
[v] vers. 15, 25.
[x] Ps. 1. 2; 19. 7–11; 119. 97—104.
[y] 2 Cor. 4. 16; Eph. 3. 16.
[z] ch. 8. 2; Gal. 5. 17.
[a] ch. 6. 13, 19.
[b] ver. 14.
[c] 1 Ki. 8. 38.
[d] ch. 6. 6.
[e] Mt. 1. 21; 1 Cor. 15. 57; 2 Cor. 12. 9, 10.
[f] Gal. 5. 17—24.
[g] John 3. 18, 36; 5. 24.
[h] John 15. 4; Phil. 3. 9.
[i] Gal. 5. 16, 19—25.
[k] ch. 6. 18, 22; John 8. 36.
[l] vers. 10 11; John 7. 38, 39; 1 Cor. 15. 45; 2 Cor. 3. 6.
[m] ch. 3. 20; Gal. 3. 21; Heb. 7. 18, 19.
[n] ch. 7. 5—11.
[o] Phil. 2. 7; Heb. 2. 17.
[p] Heb. 10 1—14.
[q] 1 Pet. 4. 1, 2.
[r] Col 1. 22; Jude 24.
[s] John 3. 6; 1 Cor. 2. 14.
[t] Gal. 5. 22, 25.
[u] ver. 13; ch. 6. 21, 23; Eph. 5. 3—5.
[v] ch. 1. 28—30; Jam. 4. 4; 1 John 2. 15, 16.
[w] 1 Cor. 2. 14.
[x] 1 Cor. 3. 16.
[y] Gal. 4. 6; Phil. 1. 19.
[z] 2 Cor. 13. 5; Eph. 3. 17; Col. 1. 27.
[a] John 11. 25, 26.
[b] Phil. 3. 9.
[c] ch. 6. 4, 5; John 14. 19; 1 Cor. 6. 14.
[d] ch. 6. 2—15; 1 Cor. 6. 19, 20; 1 Pet. 4. 2, 3.

do. If my violation of the law is thus contrary to my own will, my very unwillingness to do wrong bears witness both to the excellence of the law (ver. 16), and also to the existence in me of a better nature (the renewed 'I') distinct from the old nature of 'sin' (which has 'nothing good' in it) still dwelling in me, and often paralyzing my better purposes (18—20). The apostle's object is evidently not to apologize for the sins of the Christian, but to show both the goodness of the law, and also its weakness, even in the best case (that of the renewed man), against the overwhelming power of sin, which acts with the constancy and force of 'a law' (21—23). Thus he is led on to the desponding cry of helplessness in ver. 24, and to the joyful announcement in ver. 25, which he amplifies in ch. viii.

1 Verses 19, 20 repeat verses 15, 17 in very similar words.

2 The term here used implies *strong inward complacency*, very different from that servile dread of the law which sometimes causes a conflict in the unrenewed heart.

3 These words probably refer to 'the flesh,' and 'the passions of sins' 'in the members,' bringing 'forth fruit unto death' (ver. 5); and if so, they mean the same as 'the body of sin' in ch. vi. 6; on which see note.

4 I give thanks to God that I have obtained deliverance through Jesus Christ our Lord. It was not the law, but the grace of the Saviour, that brought relief and inspired hope. And yet there is still even in me a conflict between the law of God and the law of sin—between the mind and the flesh—which, however, does not interfere with my present justification (viii. 1), and shall hereafter end, through the power of the Spirit of life, in my complete freedom from sin and perfection in holiness (2—4).

5 Though the conflict within us is not yet ended (ch. vii. 25), yet the deliverance is already obtained, and therefore even '*now* there is no condemnation,' etc. It was by the thought of this *present* justification that the exclamation of wretchedness was changed (vii. 24) to one of thanksgiving.

6 This may mean either the *gospel*, of which the life-giving Spirit is the Author; or the 'law of the mind' (ch. vii. 23), *i. e.* the *principle of holiness* implanted by God's Spirit, which delivers the believer from the 'law in the members,' *i. e.* the principle of depravity, causing sin and death.

7 The statement in ver. 2 is now explained and confirmed. Although human depravity had made the law unable to secure either pardon or holiness (see Gal. iii. 21); yet, in order that the righteous requirement of the law may be fulfilled in us (ver. 4), God has sent his own sinless Son in our nature, and as an offering for sin (comp. Heb. x. 6, 18). Thus He has condemned (*i. e.* first sentenced and then expelled) sin, in that very nature which by its sinfulness had deprived the law of all power to give life.

8 Not following their depraved propensities, but led by the Spirit of God in spiritual obedience.

9 Verses 5—8 contain a description, aided by contrast, of the persons who enjoy the blessings just mentioned. We know who 'are after the flesh,' because they 'mind' (*i. e.* care for, give the thoughts and affections to) the objects pursued in the unrenewed state (see ch. vii. 5, and note). For this 'minding of the flesh' involves 'death' (ver. 6), the absence of 'life and peace,' since it is a state of 'enmity to God,' necessarily irreconcilable with subjection to him (7), and enjoyment of his approbation (8). In like manner they are 'after the Spirit' who 'mind' the objects of desire to the renewed heart, and who therefore enjoy 'life and peace' (6), the fruit of his indwelling (9).

10 The Divine Author of this renewed state is called the 'Spirit of Christ,' probably because he applies the benefits of Christ's work: see John xiv. 16—26; xvi. 7, and notes.

11 The dwelling of the Spirit of Christ in the soul is a pledge of life in the fullest sense; for, although the body is doomed to die on account of sin, still the soul lives in consequence of its renovation and justification; and (ver. 11) even our mortal bodies shall be restored to life 'by (or rather 'because of') his Spirit that dwelleth in us.'

13 brethren, we are debtors,[1] not to the flesh, to live after the flesh. For [f] if ye live
after the flesh, ye shall die: but if ye through the Spirit do [g] mortify[2] the deeds
of the body, ye shall live.
14,15 For [h] as many as are led[3] by the Spirit of God, [i] they are the sons of God. For
ye have not received the spirit of bondage again [k] to fear; but ye have received
16 the [l] Spirit of adoption,[4] whereby we cry, [m] Abba, Father. [n] The Spirit itself beareth
17 witness with[5] our spirit, that we are the children of God: and if children, then
[o] heirs; [p] heirs of God, and joint-heirs with Christ; [q] if so be that we suffer with
him, that we may be also glorified together.[6]
18 For I reckon that [r] the sufferings of this present time *are* not worthy *to be*
19 *compared* with the glory which shall be revealed in[7] us. For the earnest
expectation of the creature [s] waiteth for the [t] manifestation of the sons of God.
20 For [u] the creature[8] was made subject to vanity,[9] not willingly, but by reason of
21 him who hath subjected *the same;* in hope, because[10] the creature itself also shall
be delivered from the bondage of corruption into the glorious liberty[11] of the
22 children of God. For we know that the whole creation groaneth and travaileth
23 in pain together until now: and not only *they*, but ourselves[12] also, which
have [x] the firstfruits[13] of the Spirit, [y] even we ourselves groan within ourselves,
24 waiting for the adoption, *to wit*, the [z] redemption of our body. For[14] we are
saved [a] by hope: but hope that is seen is not hope: for what a man seeth,
25 why doth he yet hope for? 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 [b] we know not what we
should pray for[15] as we ought: but the Spirit itself maketh intercession for us
27 with groanings which cannot be uttered. And [c] 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.
28 And we know that [d] all things work together for good to them that love God,
29 to them who are [e] the called [f] according to *his* purpose. For whom [g] he did fore-
know, [h] he also did predestinate [i] *to be* conformed[16] to the image of his Son,

[f] ver. 6; Gal. 6. 8.
[g] 1 Cor. 9. 27; Gal. 5. 24; Col. 3. 5–8.
[h] vers. 5, 9; Gal. 5. 18.
[i] 1 John 3. 1, 2.
[k] 2 Tim. 1. 7; 1 John 4. 18.
[l] Gal. 4. 5–7.
[m] Mk. 14. 36.
[n] 2 Cor. 1. 22; 5. 5.
[o] Ac. 26. 18; 1 Pet. 1. 4.
[p] Gal. 4. 7.
[q] Phil. 1. 29; 2 Tim. 2. 10—12; Rev. 3. 21.
[r] Ac. 20. 24; 2 Cor. 4. 17, 18; 1 Pet. 1. 6, 7; 4. 13.
[s] 1 Cor. 1. 7; Gal. 5. 5.
[t] Mal. 3. 17, 18; 1 John 3. 2.
[u] Ge. 3. 19.
[x] 2 Cor. 5. 5.
[y] 2 Cor. 5. 2—4.
[z] Lk. 21. 28; Eph. 4. 30.
[a] Heb. 6. 18, 19.
[b] Mt. 20. 22; Jam. 4. 3.
[c] see refs. 1 Chr. 28. 9; Ac. 1. 24; 1 Thes. 2. 4.
[d] Ge. 50. 20; Heb. 12 6—11; 1 Pet. 1. 7, 11.
[e] see refs. ch. 1. 6, 7.
[f] ch. 9. 11, 23, 24; Eph. 1. 11; 2 Tim. 1. 9.
[g] Jer. 1. 5; 1 Pet. 1. 2.
[h] Eph. 1. 4—6, 11.
[i] 1 John 3. 2.

1 We are under obligation to the Spirit, to follow his impulses and guidance.

2 That is, 'put to death.' The gradual destruction of sinful inclinations is necessary to the perfecting of the Christian's life.

3 To the energetic power of the Holy Spirit Christians willingly yield; and by this they also show that they are God's children (ver. 15).

4 Or, 'sonship;' *i. e.* the Spirit makes us feel and act towards God like his children, giving the spirit of sonship; so that with affection, reverence, and confidence we call him our Father. On the word 'Abba,' see Mark xiv. 36, and note; Gal. iv. 6.

5 Rather, 'to our spirits;' 'by his comfort, his incitement to prayer, his censure of sin, his impulse to works of love.'—*Olshausen.* Comp. Gal. v. 22, 23.

6 Ver. 17 most forcibly indicates the certainty, greatness, and glory of the believer's privileges. 'As many as receive' Christ (see John i. 12, and notes), participate in his rights of heirship; which indeed at present occasion a community in suffering, but do therefore ensure a share of his glory incomparably greater than any earthly sorrows (ver. 18).

7 Rather, 'unto us;' both as we joyfully see the creature delivered, and as we ourselves enjoy the redemption for which now 'we patiently wait' (vers. 19—23). This is a new illustration of the certainty and the greatness of this glory. How wide and deep the suffering which man's sin has brought on the whole creation! How eager and universal 'the patient out-looking for' a coming deliverance! How glorious, therefore, and how sure 'the manifestation of the sons of God,' for which all creation groans.

8 It is the same Greek word that is rendered 'creature' and 'creation' throughout this passage. It appears to include *the whole inanimate and irrational creation;* which is boldly and beautifully personified as earnestly looking for the future glory of the saints; in hope of deliverance from the curse of vanity (see Psa. xxxix. 5), to which it has been subjected through man's sin (Gen. iii. 17; vers. 20, 21), and of participation in the emancipation of the just; for we know (ver. 22) its need of the happy change, seeing how the whole groans together, and

9 Unable to realize the ends for which it was created.

10 Literally, 'who subjected [it]; upon hope, that the creation itself,' etc.

11 Rather, 'the liberty of the glory;' that is, the freedom from vanity, which is part of the glory to be revealed.

12 Paul and his fellow-believers.

13 See Deut. xxvi. 1—11, and notes. As the first-fruits offered annually by the Israelites were an earnest of the whole harvest, the expression came to include the idea of a *pledge*, as well as of priority: see 1 Cor. xv. 20. Hence the present indwelling of the Spirit in the heart is called 'the first-fruits,' or 'the earnest' of the Spirit, and is regarded as a pledge of the heavenly inheritance.

14 We are 'waiting' because 'we were saved in the hope' (see vers. 18—23); *i. e.* our salvation was, and is for the most part future, beyond the reach of sight, and therefore an object of hope, to which we look forward whilst we toil and suffer here (ver. 25). And in this waiting and endurance we are sustained by the Holy Spirit (26).

15 The Holy Spirit's aid in prayer is adduced as one principal way in which he 'bears a part with us,' in our weakness, of the load of suffering. This he does by prompting and counselling our petitions (as an advocate helps his client), exciting desires too vast and eager for us to grasp or to express, but perfectly understood by God, as acceptable fruit (1 John v. 14) of the Spirit's work (vers. 26, 27). This is indeed the highest of the *present* blessings of the child of God; but there are others connected with the *future* (vers. 28—39) to increase his consolation and joy.

16 'All things'—even his deepest sufferings—did 'work together for good' to Jesus, 'according to the Divine purpose' taking effect through his own entire 'love to God.' This promise then belongs only to those who are personally holy; for it is an essential part of 'God's

30 [h]that he might be the firstborn among many[1] brethren. Moreover whom he did predestinate, them he also [i]called: and whom he called, them he also [k]justified: and whom he justified, them he also [l]glorified.

31 What shall we then say to these things? [m]If God *be* for us, who *can be* against
32 us?[2] [n]He that spared not his own[3] Son, but delivered him up for us all, [o]how shall he not with[4] him also freely give us all things? Who shall lay any thing
34 to the charge of God's elect? [p]*It is* God that justifieth.[5] Who *is* he that condemneth? [q]*It is* Christ that died, yea rather, that is risen again, [r]who is even at the right hand of God, [s]who also maketh intercession for us.

35 [t]Who shall separate us from the love[6] of Christ? [u]*shall* tribulation, or
36 distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written,[7] [v]'For thy sake we are killed all the day long; we are accounted as
37 sheep for the slaughter' [Psa. xliv. 22, *Sept.*] [w]Nay, in all these things we are
38 more[8] than conquerors through him that loved us. For I am persuaded,[9]
[x]that neither death, nor life, nor angels, nor [y]principalities, nor powers, nor
39 things present, nor things to come, nor height, nor depth, nor any other creature, [z]shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

The Divine sovereignty and justice in the present rejection of the Jews vindicated.

9 [a]I SAY[10] the truth in Christ, I lie not, [b]my conscience[11] also bearing me
2 witness in the Holy Ghost, that I have great heaviness and continual sorrow in
3 my heart. For [c]I could wish that myself were accursed from Christ[12] for my
4 brethren, my [d]kinsmen according to the flesh: who are Israelites; [e]to whom *pertaineth* the adoption,[13] and [f]the glory, and [g]the covenants, and [h]the giving of
5 the law, and [i]the service *of God*, and [k]the promises; whose *are* the fathers;

[h] Col. 1. 15—18; Heb. 1. 5, 6; Rev. 1. 5.
[i] Heb. 9. 15; 1 Pet. 2. 9.
[k] ch. 3. 22—26; 1 Cor. 6. 11.
[l] John 17. 22, 24; Heb. 10. 14; 1 Pet. 5. 10.
[m] Num 14. 9; Ps. 118. 6.
[n] ch. 5. 6—10.
[o] 1 Cor. 3. 21—23.
[p] ch. 3. 26; Is. 50. 8, 9.
[q] ch. 4. 25; 14. 9.
[r] Mk. 16. 19; Col. 3. 1; Heb. 12. 2.
[s] see refs. Is. 53. 12.
[t] John 10. 28.
[u] Lk. 21. 12—19.
[v] 1 Cor. 4. 9; 15. 30, 31; 2 Cor. 4. 11.
[w] 1 Cor. 15. 54—57; 2 Cor. 2. 14; 12. 9, 10.
[x] ch. 14. 8.
[y] Eph. 6. 11, 12; Col. 2. 15; 1 Pet. 3. 22.
[z] John 10. 28—30.
[a] Gal. 1. 20; 1 Tim. 2. 7.
[b] 1 John 3. 19—21.
[c] Ex. 32. 32; 2 Sam. 18. 33.
[d] Ex. 4. 22; Deu. 14 1.
[e] Ex. 29. 43; 1 Sam. 4. 21, 22.
[f] Ge. 15. 18; Ex. 24. 7, 8; Eph. 2. 12; Heb. 8. 8—10.
[g] Ex. ch. 20.
[h] Heb. 9. 1, 10.
[i] Lk. 1. 54, 55, 69—75.

purpose' that those who share the glory should bear the likeness of Christ, who is to stand not alone, although pre-eminent, in excellence, as the 'first-born among many brethren.'

1 'A multitude whom no man can number' (Rev. vii. 4, 9).

2 Or simply, 'who is against us?' There are many against us, but God, who is for us, is infinitely greater than all (see Psa. cxxiv.), and is, as it were, pledged to 'give us all things' in giving 'his own Son' (ver. 32).

3 See John v. 18, and note; and comp. John iii. 16.

4 In consequence of, and in keeping with, this his greatest possible gift, will he not give us all that we need or hope for of real good? Comp. 1 Cor. iii. 22.

5 These questions and answers, which are broken into parts by the apostle's joyful excitement, are really closely united. Who dares to accuse—much more to condemn—God's elect? God himself justifies them; God's Anointed died for them, or rather is raised up for them, and is now at God's right hand, where he advocates their cause.

6 That is, Christ's love toward us: comp. vers. 34, 37, 39. The last and highest cause for triumph is, that no sufferings or enemies can possibly alter God's love in Christ (John x. 28—30).

7 For we have to suffer like God's people of old: see Psa. xliv. 22.

8 We do not barely conquer, we triumph; for 'all these things' not only do us no real harm, they are even made to promote our good (ver. 28). Comp. ch. v. 3.

9 The apostle's eye glances over all conditions of man's existence, the mightiest of created beings, all time and all space, and he then confidently declares that no creature which he can find or conceive can separate the Christian from God's unchangeable love.

10 The apostle now proceeds to show the relative positions of Jews and Gentiles under the gospel (ch. ix.—xi.) He has proved that salvation is only by Christ, and for those who believe in him. But if so, the majority of the Jews are losing it. At this startling result he earnestly protests that he is deeply distressed (ch. ix. 1—5). He cannot, however, allow that the promise of God has failed; for it did not extend to all the children of Abraham (6—13); the ground of difference being, not personal merit, but the free choice of God. This statement does not impugn God's justice; for all mercy is undeserved, and he has a right to make distinctions, as is clear from the case of Pharaoh (14—18). Nor does it interfere with man's responsibility; for whilst God has a right to do as he will, he exercises that right in such a manner as to display at once his justice and his mercy (19—24); saving Jews and Gentiles in the same way, and condemning unbelievers even among the Israelites, as was long ago foretold (25—29). The rejection of the Jews, though comprehended in the Divine purpose, must be the result of their unbelief, for all who call on the Lord Jesus Christ shall be saved (30—33; x. 1—13). It must not be said that they could not call upon one of whom they have not heard (14—17), for they have heard; and their rejection of the truth is owing, not to ignorance, but to disobedient unbelief; as their own prophets foretold (18—21). But the rejection of Israel is not total: some are saved already, and there is a remnant besides (xi. 1—10). Nor is it designed to be final; but it gives occasion for the call of the Gentiles; and their future conversion, of which the faith of those who already believe is an earnest, will be connected with the general prevalence of the gospel (11—16). And this arrangement should teach Gentile converts humility, reverence, and gratitude (17—24). In the end, Israel as a whole will be saved (25—32); and all the working out of the plan of salvation will be seen to illustrate the infinite wisdom and love of the Sovereign Author and Ruler of all (33—36).

11 My conscience, enlightened by the Holy Spirit, assures me that I am sincere in this avowal (vers. 2, 3). This solemn burst of affectionate grief shows the strength of Paul's feelings in reference to his own people, who might suppose that he had forgotten them in the former part of the Epistle.

12 The meaning seems to be—I could be willing to be treated by him as he was by the Father; bearing, as an object accursed, the sin of his people (see notes on Exod. xxxii. 30; Deut vii. 26; and comp. 1 Cor. xvi. 22; Gal. i. 8); if thereby they might be saved.

13 That is, they were regarded and treated by God as his 'children:' see Exod. iv. 22; Jer. xxxi. 9; Hosea xi. 1. The 'glory' is the *Shechinah*; the symbol of God's presence (see Exod. xiii. 21; xl. 34; 1 Kings viii. 10, and note). The 'covenants' are those gracious engagements which God made and renewed at various times with their 'fathers' (ver. 5) Abraham, Isaac, and Jacob, and with them as a nation. 'The service' means all the symbolical rites of the national worship. The 'promises' are, no doubt, those which relate especially to the Messiah: see Gal. iii. 16.

and [o] of whom as concerning the flesh[1] Christ *came*, [p] who is over all, God [q] blessed for ever. Amen.

6 [r] Not as though[2] the word of God hath taken none effect. For [s] they *are* not
7 all Israel, which are of Israel: [t] neither, because they are the seed of Abraham, *are they* all children: but, 'In Isaac shall thy seed be called'[3] [Gen. xxi. 12, *Sept.*]
8 That is, [u] They which are the children of the flesh, these *are* not the children of
9 God: but the children of the promise[4] [x] are counted for the seed. For this *is* the word of promise, 'At this time will I come, and Sarah shall have a son' [Gen. xviii. 10].
10 And not only *this*;[5] but when Rebecca also had conceived by one, *even* by
11 our father Isaac; for *the children* being not yet born, neither having done any good or evil, ([y] that the purpose of God according to election might stand, [z] not of
12 works, but of him that calleth;) it was said unto her, 'The elder shall serve
13 the younger' [Gen. xxv. 23, *Sept.*] As it is written, 'Jacob have I loved, but Esau have I hated'[6] [Mal. i. 2, 3]. —
14 What shall we say then? [a] *Is there* unrighteousness with God? God forbid.
15 For he saith to Moses, 'I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion' [Exod. xxxiii. 19, *Sept.*]
16 So then [b] *it is* not of him that willeth, nor of him that runneth, but of God that
17 showeth mercy.[7] For[8] the Scripture saith unto Pharaoh, 'Even for this same purpose have I raised thee up,[9] that I might show my power in thee, and that my name might be declared throughout all the earth' [Exod. ix. 16].
18 Therefore hath he mercy on whom he will *have mercy*, and whom he will [c] he hardeneth.[10]
19 Thou wilt say then unto me, Why doth he yet find fault? For [d] who hath resisted his will?
20 Nay but, O man, [e] who art thou that repliest against God? [f] Shall the thing
21 formed[11] say to him that formed *it*, Why hast thou made me thus? Hath not the [g] potter power over the clay, of the same lump to make [h] one vessel unto
22 honour, and another unto dishonour? *What*[12] if God, willing to show *his* wrath, and to make his power known, [i] endured with much longsuffering the vessels of
23 wrath [k] fitted to destruction; and that he might make known [l] the riches of
24 his glory on the vessels of mercy, which he had [m] afore prepared unto glory, even us, [n] whom he hath called, [o] not of the Jews only, but also [p] of the Gentiles?
25 As he saith also in Osee,[13] [q] 'I will call them my people, which were not my

o Lk. 3. 23.
p ch. 10. 12; Jer. 23. 6; John 1. 1—3.
q 2 Cor. 11. 31.
r ch. 3. 3; 11. 1, 2.
s ch. 2. 28, 29.
t Lk. 3. 8; Phil. 3. 3.
u Gal. 4. 22—31.
x Gal. 3. 26—29.
y ch. 4. 17; 8. 28—30.
z ch. 11. 6; Eph. 2. 9.
a see refs. Ge. 18. 25.
b John 1. 12, 13; 1 Cor. 1. 26—31; Heb. 12. 17.
c see refs. Ex. 4. 21.
d Job 23. 13; Dan. 4. 35.
e Job 31. 13; 36. 23.
f see refs. Is. 64. 8.
g Pro. 16. 4; Jer. 18. 6.
h Jer. 22. 28; Ac. 9. 15; 2 Tim. 2. 20.
i Num. 14. 11, 18; 1 Pet. 3. 20.
k 1 Pet. 2. 8; Jude 4.
l ch. 2. 4; Col 1. 27.
m 1 Thes. 5. 9.
n ch. 8. 28—30; 1 Cor. 1. 9.
o Eph. 2. 11—18.
p Ps. 22. 27.
q 1 Pet 2. 10.

1 *As respects his human nature;* plainly implying that he had also another nature, which is immediately afterwards said, in the clearest and most direct language, to be that of the Supreme and ever-blessed God. It was the highest honour conferred upon the Jews that God should take upon Him human nature as one of the 'seed of Abraham.'

2 Whilst I mourn over the rejection of my beloved nation, I by no means imply that God's word in regard to them has failed; for all Israel's natural descendants are not God's true Israel (compare Isa. lxvi.), to whom alone the promises belong. From the first God declared his intention to confine his blessings to a portion of the posterity of Abraham (vers. 7—14).

3 See Gen. xxi. 12. Only the descendants of Isaac shall be called truly and properly, for the purposes of the covenant, 'the seed of Abraham.' Paul refers to this selection and limitation as an illustrative proof of the 'election of grace' (see vers. 11, 24, and ch. xi. 5): comp. vers. 30—33, and ch. xi. 25. The cases of Isaac and Jacob (vers. 10—13) are adduced to show that God exercised his sovereign choice *throughout* his dealings with Israel.

4 Those whose birth is connected with the Divine promise are the chosen heirs of the blessing. Such was Isaac (ver. 9; Gal. iv. 23); the representative of all believers, who become children of God by special Divine interposition: see John i. 13; Gal. iii. 29.

5 The case of Rebecca's children is still more decisive; for they were twins, and the destiny of each was announced before their birth (comp. Hosea xii. 3, and note); and therefore it could not have been on the ground of their works; but it must have been according to God's sovereign will. Moreover, the context in Gen. xxv. 23, and the quotation in Mal. i. 2, 3, show that the nations descended from the two brothers are specially intended; so that the choice affected all their posterity.

6 See Mal. i. 2, 3, and note.

7 Not that any one who earnestly desires and strives for it will ever miss the Divine favour; but that his desires and efforts are themselves the fruit of God's spontaneous and sovereign 'mercy;' for 'from him comes everything we have; from him therefore let us learn to ask and hope everything.'—*Calvin.*

8 The case of Pharaoh shows that sovereignty may be exercised in punishment without 'injustice' (ver. 14).

9 Or, 'roused thee up;' referring probably to the effects of God's dealings upon the heart of the impious monarch. It is an instructive fact that the *Divine forbearance* (comp. ver. 22 with Exod. viii. 15; ix. 34, 35) particularly helped forward the fatal result: see ch. ii. 2, 4; 2 Peter iii. 4, 9, 15, 16.

10 See notes on Exod. iv. 21; Isa. vi. 9. God is often said in Scripture to do that which he permits. But some suppose that 'judicial hardening' is here meant.

11 Or, 'moulded.' The first of these two questions contains an allusion to Isa. xlv. 9, on which see note; the second an equally free reference to Jer. xviii. 4—6.

12 Having *rebuked* the spirit of the objection adduced in ver. 19, Paul now *replies* to it. God has surely a right to display his anger and his power by inflicting merited punishment, especially after long forbearance; and to glorify his grace by bestowing unmerited mercy, as he pleases. Throughout this reasoning it must be carefully observed that, in speaking of God's sovereign will, the apostle nowhere implies that he acts arbitrarily or without reasons.

13 The words in Hosea i. 9, 10; ii. 23, refer primarily to the ten apostate tribes of Israel; but, like other similar prophecies, they have a far wider meaning. They are quoted here to prove that God receives even us Gentile sinners, who were once not his people, among the people of God.

26 people; and her beloved, which was not beloved' [Hos. ii. 23]. 'And it shall
come to pass, *that* in the place where it was said unto them, Ye *are* not my
people; there shall they be called the children of the living God' [Hos. i. 10, *Sept.*]
27 Esaias also crieth concerning Israel, 'Though the number of the children of
28 Israel be as the sand of the sea, [r] a remnant[1] shall be saved: for he will finish
the work,[2] and cut *it* short in righteousness: because a short work will the
29 Lord make upon the earth' [Isa. x. 22, 23, *Sept.*] And as Esaias said before,[3]
'Except the Lord of Sabaoth[4] had left us a seed, [s] we had been as Sodoma,
and been made like unto Gomorrha' [Isa. i. 9, *Sept.*]

The Jews rejected for unbelief; faith indispensable to salvation.

30 WHAT shall we say then? 'That the Gentiles, which followed not after right-
eousness, have attained to righteousness, [u] even the righteousness which is of
31 faith: but Israel, [x] which followed after the law of righteousness, hath not
32 attained to the law of righteousness. Wherefore? [y] Because *they sought it* not
by faith, but as it were by the works of the law. For [z] they stumbled[5] at that
33 stumblingstone; as it is written,[6] 'Behold, I lay in Sion a stumblingstone and
rock of offence: and [a] whosoever believeth on him shall not be ashamed' [Isa.
viii. 14; xxviii. 16].

10 Brethren, [b] my heart's desire[7] and prayer to God for Israel is, that they
2 might be saved. For I bear them record [c] that they have a zeal of God,[8] [d] but
3 not according to knowledge.[9] For they being ignorant of [e] God's righteousness,
and going about to establish their own [f] righteousness, have not submitted them-
4 selves unto the righteousness of God. For [g] Christ *is* the end[10] of the law for
righteousness to every one that believeth.
5 For Moses describeth the righteousness which is of the law, [h] 'That[11] the man
6 which doeth those things shall live by them' [Lev. xviii. 5]. 'But the righte-
ousness which is of faith speaketh[12] on this wise, 'Say not in thine heart, Who
7 shall ascend into heaven?' (that is, to bring Christ down *from above*:) 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
9 heart' [Deut. xxx. 12—14]: that is, [k] the word of faith, which we preach; that
'if thou shalt confess[13] 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 [m] believeth unto righteousness; and with the mouth
confession is made unto salvation.

r ch. 11. 5.
s Is. 13. 19; Jer. 50. 40.
t ch. 1. 16—32; 10. 20.
u ch. 1. 17; Phil. 3. 9.
x ch. 10. 2; 11. 7.
y ch. 4. 16; 10. 3.
z Lk. 2. 34; 1 Cor. 1. 23.
a ch. 10. 11.
b ch. 9. 1—3; 1 Cor. 9. 20—22.
c ch. 9. 31; John 16. 2; Ac. 22. 3; Gal. 1. 14.
d 1 Tim. 1. 13.
e ch. 1. 17; 9. 30.
f Lk. 16. 15; Phil. 3 9; Rev. 3. 17, 18.
g ch. 3. 25—31; Mt. 5. 17; Ac. 13. 38, 39; 1 Cor. 1. 30; Gal. 3. 24; Heb. 9. 7—14.
h Ne. 9. 29; Eze. 20. 11. i ch. 3. 22, 25.
k 1 Tim. 4. 6; 1 Pet. 1. 23, 25.
l Mt. 10. 32, 33; Lk. 12. 8; Phil. 2. 9—11.
m Gal. 2. 16; Phil. 3. 9.

1 That is, Even of Israel it is the *remnant* only that shall be saved.

2 Rather, 'word.' This verse is here quoted from the Septuagint, and may mean either, The Lord is rapidly fulfilling and consummating his word; overthrowing the Assyrians, and restoring a remnant of the Jews: or, A very short account is God making (finishing and closing up the account) of the remnant; it will be easy to number them. In either case the idea is, that but few out of many were saved: see note on Isa. x. 21—23.

3 That is, in an earlier passage: see Isa. i. 9, and note. In every age true believers among the Jews were only a small portion of the nation.

4 'Sabaoth' is the Hebrew word for 'hosts' or 'armies;' which is retained in the Septuagint here as if it were a proper name. See note on Psa. xxiv. 10.

5 The Jews, like too many of all nations, took offence at justification by faith in Jesus the Messiah, and persisted in trusting to their own works (comp. ch. x. 3); but they fell far short even of the law of Moses, and consequently attained not to righteousness: comp. ch. x. 5.

6 This quotation combines Isa. xxviii. 16 with viii. 14, and shows that Christ, who is the Foundation of the believer's hope, is also a Rock of offence to unbelievers. See note on Isa. viii. 12; xxviii. 16.

7 Rather, 'delight:' that which would satisfy his heart was Israel's salvation, for which he prayed.

8 That is, a zeal in serving God: see refs.

9 Superseding God's word by the traditions of the elders (Mark vii. 3—8), and 'not recognising (in wilful blindness, rather than 'being ignorant of') God's righteousness [revealed in Christ], they sought to establish their own righteousness:' and thus, though they had some religious earnestness, they were rejected.

10 This may mean, either that Christ, by obeying the law, brought it to an end as a covenant of works (see ch. vi. 14; vii. 4, 6); so that every believer may be justified as such, apart from legal obedience: or, that the law itself had as its object and aim the coming and work of Christ, who is alone able to secure 'righteousness' for us (comp. Gal. iii. 23, 24; Titus iii. 5): or, more probably, that Christ accomplishes for the believer the very object which the law, if obeyed, would secure, namely, acceptance with God, and consequent holiness (see vers. 5—10).

11 He that obeys the law's demands shall live (*i.e.* enjoy God's favour) on the ground of that obedience.

12 Even Moses, the lawgiver (see Deut. xxx. 10—14), looking beyond the complicated ritual of the law to Him who is its 'end,' speaks of the blessings of justification, as being plainly brought within our reach, demanding only hearty faith and open profession. The work is done for thee; heaven has sent to thee the Divinely-anointed Deliverer; the grave has given back to thee the triumphant Redeemer: *thou* hast not to do anything in order to earn 'the righteousness of God' And 'the word is nigh thee,' the truth is put plainly before thee, for thee cordially to accept, 'believing it in thy heart,' and then to avow and act out, 'confessing it with thy mouth.'

13 Confession here stands first because it corresponds to the 'mouth' in ver. 8; but in ver. 10 the natural order is resumed. Confession and faith are for the same reason applied distinctively to the two parts of the question in vers. 6, 7, and of the promise in ver. 8; although both the incarnation and the resurrection of the Lord Jesus must be believed and confessed. And this faith and confession will insure salvation (ver. 9); because he who believes with the heart is justified; and his justification is carried onward to complete salvation, by his open and sincere confession of Christ (10).

11 For[1] the Scripture saith, [n]'Whosoever believeth on him shall not be ashamed'
12 [Isa. xxviii. 16]. For [o]there is no difference[2] between the Jew and the Greek:
13 for the same Lord over all [p]is rich unto all that call upon him. 'For whosoever
14 shall call upon the name of the Lord[3] shall be saved' [Joel ii. 32, *Sept.*] How then[4] 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
15 [q]without a preacher? And how shall they preach, [r]except they be sent? As it is
written, [s]'How beautiful are the feet of them that preach the gospel of peace,
16 and bring glad tidings of good things' [Isa. lii. 7]. But [t]'they have not all
obeyed the gospel. For Esaias saith, [u]'Lord, who hath believed our report?'
17 [Isa. liii. 1, *Sept.*] So then [x]faith *cometh* by hearing, and hearing by the word
of God.
18 But I say, Have they not heard? Yes verily, [y]'their sound went into all the
19 earth,[5] [z]and their words unto the ends of the world' [Psa. xix. 4, *Sept.*] But I
say, Did not Israel know?[6] First Moses saith, [a]'I will provoke you to jealousy
by *them that are* no people, *and* by a foolish nation I will anger you' [Deut.
20 xxxii. 21, *Sept.*] But Esaias is very bold, and saith, [b]'I was found of them
that sought me not; I was made manifest unto them that asked not after me'
21 [Isa. lxv. 1, *Sept.*] But to[7] Israel he saith, 'All day long I have stretched
forth my hands unto a disobedient and gainsaying people' [Isa. lxv. 2, *Sept.*]

The rejection of the Jews neither total nor final; their future recovery life to the world.

11 I SAY[8] then, [c]Hath God cast away his people?[9]
God forbid. For [d]I[10] also am an Israelite, of the seed of Abraham, *of* the
2 tribe of Benjamin.[11] God hath not cast away his people which [e]he foreknew.
Wot[12] ye not what the Scripture saith of[13] Elias? how he maketh intercession[14]
3 to God against Israel, saying, [f]'Lord, they have killed thy prophets, and digged
down thine altars; and I am left alone, and they seek my life' [1 Kings xix. 14]?
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'[15] [1 Kings
5 xix. 18]. [g]Even so[16] then at this present time also there is a remnant according
6 to [h]the election of grace. And [i]if by grace, then *is it*[17] 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? [k]Israel hath not obtained that which he seeketh for.[18] But the
8 election hath obtained it, and the rest were [l]blinded;[19] according as it is written,
[m]'God hath given them the spirit of slumber, [n]eyes that they should not see,

[n] ch. 9. 33; Jer. 17. 7.
[o] ch. 3. 22, 29, 30; Ac. 15. 9; Gal. 3. 28.
[p] Eph. 1. 7; 2. 4, 7.
[q] Tit. 1. 3.
[r] Mt. 28. 18—20; 2 Cor. 5. 18—20.
[s] Nah. 1. 15.
[t] John 12. 37; Heb. 4. 2.
[u] John 12. 38.
[x] ver. 14; 1 Thes. 2. 13.
[y] Mt. 24. 14; 28. 19; Col. 1. 6, 23.
[z] see 1 Ki. 18. 10; Mt. 4. 8.
[a] ch. 11. 11.
[b] ch. 9. 30.
[c] 1 Sam. 12. 22; Jer. 31. 37; Am. 9. 8.
[d] ch. 9. 3; Ac. 22. 3; 2 Cor. 11. 22; Phil. 3. 5.
[e] ch. 8. 29; Ac. 15. 18.
[f] 1 Ki. 19. 10—18.
[g] ch. 9. 27; Is. 6. 13.
[h] ch. 9. 11; Eph. 1. 5.
[i] ch. 4. 4, 5.
[k] ch. 9. 31, 32; 10. 3.
[l] see Is. 6. 10; Mk. 6. 52; John 12. 40; 2 Cor. 3. 14.
[m] Is. 29. 10.
[n] Is. 6. 9; Jer. 5. 21; Mt. 13. 14.

1 The *prophets*, too, as well as *Moses*, have taught the salvation of the believer, and the rejection of the unbeliever, whether Jew or Gentile (11—21). All the passages here adduced referred primarily to the time of the Messiah: see notes on Isa. xxviii. 16; li. 1, 9; lii. 13; liii. 1; lxv. 1, 2; Joel ii. 28, 32.

2 Rather, 'no distinction.' Both are alike subjects of the one 'Lord over all,' whose laws they have both alike broken (ch. iii. 30); and both are alike objects of his grace, for he is 'rich unto all.'

3 It is evidently the Messiah, of whom it is here said, that men could not 'call' upon him unless they 'believe,' nor could they 'believe' until they hear the 'preacher' (ver. 14). He therefore is 'the LORD,' *Jehovah*.

4 'Calling on the name of the Lord' supposes faith in a message from him delivered by his messengers. Many, it is true, have not believed. But this fact only fulfils the prophet's words; and it proves the point in question (vers. 16, 17). For all have heard the message (18); so that unbelief on the part of any—especially of the Jews—is the result, not of ignorance, but of disobedience, of the consequences of which they had been repeatedly warned (19—21).

5 See note on Psa. xix. 1, 2.

6 Did not Moses 'first' intimate, and have not Isaiah and others more boldly declared to them the unwelcome truth that they would be rejected for unbelief, whilst the despised Gentiles would be admitted by faith to the privileges of God's people?

7 Or, 'But *concerning* Israel.'

8 The preceding argument must not be supposed to involve the total (vers. 1—10) or final (11—36) rejection of the Jews; which is designed rather to facilitate the salvation of the Gentiles, whose conversion is, in its turn, to aid the restoration of the Jews.

9 Am I contradicting the promise in Psa. xciv. 14? Almost the very words are quoted here.

10 My own pure Hebrew descent may indicate to you that I cannot mean this. It would contradict my profession, and destroy my hopes as a Christian.

11 See Phil. iii. 5, and note.

12 That is, 'Know ye not?'

13 Rather, 'in [the history of] Elias:' see 1 Kings xix. 10—18, and notes. See also Mark xii. 26, and note.

14 Literally, 'goes to God [complaining] against Israel.'

15 Rather, simply 'to Baal.' Respecting Baal, see note on Numb. xxii. 41. See also note on 1 Kings xix. 18.

16 As in Elijah's time there were still some in Israel who had not rejected Jehovah, so there is still, by God's gracious choice, 'a remnant'—a number, however small—of that nation, who are Abraham's children (ver. 1) by faith, as well as by natural descent; although the great bulk of the nation are rejecting the Messiah, and are consequently rejected by God.

17 That is, the election is no more of works. The conclusion in ver. 6 decisively opposes all attempts at compromise between the two antagonist principles of salvation by God's free grace and salvation by man's works: compare ch. iv. 4.

18 That is, righteousness before God (see ch. ix. 31; x. 3). 'The election' (ver. 8) means *the elect*, as 'the circumcision' (ch. iv. 9) means *the circumcised*.

19 Rather, 'were hardened;' *i. e.* they were abandoned by God, according to his ancient declarations (ver. 8), to the insensibility of their own hearts; so that the truth and excellence of the gospel were not felt, nor its claims regarded. See notes on Isa. vi. 9; xxix. 9—24; Deut. xxix. 4; Matt. xiii. 14; and compare Psa. lxix. 22, 23; 2 Thess. ii. 11. The quotations are not literal, but free, according to the sense.

9 and ears that they should not hear' [Deut. xxix. 4]; [p] unto this day. And David
saith, 'Let their table be made a snare, and a trap,[1] and a stumblingblock, and
10 a recompence unto them: let their eyes be darkened, that they may not see, and
bow down their back alway' [Psa. lxix. 22, 23].
11 I say then, Have they stumbled that they should fall?
God forbid: but *rather* [q] through their fall salvation *is come* unto the Gentiles,
12 [r] for to provoke them to jealousy. Now[2] if the fall of them *be* [s] the riches of
the world, and the diminishing of them the riches of the Gentiles; how much
13 more [t] their fulness! For I speak[3] to you Gentiles, inasmuch as [u] I am the
14 apostle of the Gentiles, I magnify mine office: if by any means I may provoke to
15 emulation *them which are* my flesh, and might save some of them. For if [x] the
casting away of them *be* the reconciling[4] of the world, what *shall* the receiving
16 *of them be*, but life from the dead? For if [y] the firstfruit[5] *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, [z] and thou, being a wild olive tree,
wert graffed in among them,[6] and with them partakest of the root and fatness
18 of the olive tree, boast not against the branches. But if thou boast, thou
19 bearest not the root, but the root thee. Thou wilt say then, The branches were
20 broken off, [a] that I might be graffed in. Well; [b] because of unbelief they were
21 broken off, and thou standest by faith. [c] Be not highminded, but [d] fear: for if
God [e] 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, [f] if thou continue in *his* goodness:[7] otherwise [g] thou
23 also shalt be cut off. And they also, [h] if they abide not in unbelief, shall be
24 graffed in: for God is able to graff them in again. For if thou wert cut out of
the olive tree which is wild by nature, and wert graffed contrary to nature into a
good olive tree: how much more[8] shall these, which be the natural *branches*, be
graffed into their own olive tree!
25 For I would not, brethren, that ye should be ignorant[9] of this mystery, lest
ye should be wise in your own conceits, that [i] blindness[10] in part is happened
26 to Israel, [k] until the fulness[11] of the Gentiles be come in. And so [l] all[12] Israel
shall be saved: as it is written,[13] 'There shall come out of Sion the Deliverer,
27 and shall turn away ungodliness from Jacob: [m] for this *is* my covenant unto them'
[Isa. lix. 20, 21, *Sept.*], [n] 'when I shall take away their sins' [Isa. xxvii. 9, *Sept.*]
28 As concerning the gospel, *they are* enemies[14] for your sakes: but as touching

[p] 2 Cor. 3. 14, 15.
[q] Ac. 13. 42, 46, 47; 18. 6; 22. 18, 21.
[r] ver. 14; ch. 10. 19.
[s] ver. 15.
[t] Is. 11. 11—16; Mic. 4. 1, 2; 5. 7.
[u] ch. 15. 16; Ac. 9. 15; 13. 2; Gal. 2. 2, 7—9; Eph. 3. 8; 1 Tim. 2. 7.
[x] vers. 11, 12.
[y] Num. 15. 18—21.
[z] Eph. 2. 11—13; 3. 6.
[a] vers. 11, 19, 17.
[b] Ac. 13. 46, 47.
[c] 1 Cor. 4. 7.
[d] Pro. 28. 14; Phil. 2. 12.
[e] vers. 17, 19; 1 Cor. 10. 1—12.
[f] Heb. 3. 14; 10. 23, 38.
[g] John 15. 2.
[h] 2 Cor. 3. 16.
[i] 2 Cor. 3. 14—16.
[k] Lk. 21. 24.
[l] Is. 45. 17; Jer. 30. 17—22.
[m] Jer. 31. 31—37.
[n] Ezek. 36. 25—29.

1 Let their blessings become a curse, and let them blindly stumble into misery as 'a recompense' for their sins against God's holy Sufferer: see notes on Psa. lxix. title, and ver. 20. Respecting the imprecations in the Psalms, see note on Psa. v. 10.

2 The sense of vers. 12 and 15 is, If the stumbling and rejection of the Jews has been the occasion of so much good to the world, how much more good may be expected from their restoration!

3 Vers. 13, 14 may be thus paraphrased. It is not strange that I speak of Israel's destiny to you Gentiles (indeed, in doing so I am honouring my own peculiar ministry as *your* apostle, in order to arouse my nation, and save some of them): for great as is the blessing which you obtain in connection with their rejection, it is but as death to life in comparison with the richer blessing resulting from their recovery, which will be to the Gentiles 'life from the dead' (comp. Ezek. xxxvii. 1—14).

4 This reconciliation is described in Eph. ii. 11—22.

5 Rather, 'the first part' of the *dough*, which was offered to God in order to give to the *lump* or mass the ceremonial sanctity which made it fit for the use of God's people: see Numb. xv. 20. By this illustration and that which follows Paul teaches that the piety of the *patriarchs* or (as others suppose) of the first Hebrew converts to the gospel, was a sort of dedication of the whole nation to God, and a pledge of their consecration to him: see ver. 28; and comp. 1 Cor. vii. 14.

6 The apostle illustrates his argument by the practice of grafting a wild shoot into an old olive tree, in order to increase its vigour; but the benefit in this case is not to the old stock, but to the engrafted branch, *i. e.* the Gentiles. These should ever remember that the Jews were the channel through which the truth has flowed, and instead of despising them for their unbelief, should learn from them a lesson of humility and fear; for they ('the natural branches') had a peculiar relation to God, and yet were not spared: much less, therefore, will he spare the Gentiles if they misuse their advantages.

7 That is, if thou continue to exercise that faith to which his goodness is shown.

8 The conversion of the Jews appeared (see note on ver. 16) a far more likely event than the introduction of the Gentiles into the Christian church.

9 The apostle here makes known the Divine purpose respecting the Jewish people, which had been unrevealed (see note on Matt. xiii. 11); calling attention to it by his usual phrase (see 1 Cor. x. 1; xii. 1; 2 Cor. i. 8; 1 Thess. iv. 13) in order both to mark its intrinsic importance, and also to check pride in Gentile Christians.

10 Rather, 'hardness (see ver. 7) in part,' *i. e.* extending only to a *part* of the nation, through *part* of their history; not to *all* the Jews, nor to *all* time.

11 Or, 'complement;' the full number of the Gentiles (and that evidently a large number), who were designed by the Divine purpose to be brought in before the general conversion of the Jews; for it is the conversion of the Jews which is to secure the final triumph of the gospel among the Gentiles: see vers. 12—15.

12 'All Israel' may here mean, either the nation *as a whole;* or, perhaps, every true Israelite, including Jews and Gentiles, according to ch. ii. 29.

13 These quotations from Isa. lix. 20, 21; xxvii. 9, follow the Septuagint, with very slight variations. God's covenant with his ancient people looked forward to a time when their sins should be forgiven through faith, and they should enjoy the blessings of the gospel.

14 'According to the gospel,' which knows no distinction except that between the believer and the unbeliever, the Jewish people are excluded from God's favour; in order that all its privileges may be given without restriction to 'you' Gentiles. But 'according to God's choice' they

29 the election, *they are* [o] beloved for the fathers' sakes. For the gifts and calling
30 of God *are* [p] without repentance. For as ye [q] in times past have not believed God,
31 yet have now obtained mercy [r] through[1] their unbelief; even so have these also
32 now not believed, that through your mercy they also may obtain mercy. For
[s] God hath concluded them all[2] in unbelief, that he might have mercy upon all.
33 O[3] the depth of the riches both of the wisdom and knowledge of God! [t] How
34 unsearchable *are* his judgments, and his ways past finding out! [u] For [s] who
hath known the mind of the Lord? Or who hath been his counsellor' [Isa. xl.
35 13, *Sept.*]? Or [x] who hath first given to him, and it shall be recompensed unto
36 him again? For [y] of him, and through him, and to him, *are* all things:[4] [z] to
whom *be* glory for ever. Amen.

Practical application of the foregoing truths, enjoining entire consecration to God, and the constant discharge of all religious, social, and civil duties.

12 I[5] BESEECH you therefore, brethren, by the mercies[6] of God, that ye
[a] present your bodies [b] a living sacrifice, [c] holy, acceptable unto God, *which is*
2 your reasonable service. And [d] be not conformed to this world:[7] but [e] be ye
transformed [f] by the renewing of your mind, that ye may [g] prove[8] what *is* that
good, and acceptable, and perfect, will of God.
3 For I say, [h] through the grace given unto me, to every man that is among you,
[i] not to think *of himself* more highly than he ought to think; but to think
soberly, according as God hath dealt [k] to every man the measure of faith.[9]
4 For as we have many members in one body, and all members have not the
5 same office; so [l] we, *being* many,[10] are one body in Christ, and every one members
one of another.
6 Having then gifts differing according to the grace that is given to us, whether
7 prophecy,[11] *let us prophesy* according to the proportion[12] of faith; or [m] ministry,[13]
8 *let us wait* on *our* ministering; or he that teacheth, on teaching; or he that
exhorteth, on exhortation. [n] He that giveth, *let him do it* with simplicity;
[o] he that ruleth, with diligence;[14] he that showeth mercy, [p] with cheerfulness:
9 [q] *let* love be without dissimulation. Abhor that which is evil;[15] cleave to that
which is good.
10 [r] *Be* kindly affectioned one to another with brotherly love; [s] in honour pre-
11 ferring[16] one another: [t] not slothful in business;[17] fervent in spirit; [u] serving

o Deu. 9. 5; 10. 15.
p see refs. Num. 23. 19.
q 1 Pet. 2. 10.
r vers. 11—19.
s ch. 3. 9; Gal. 3. 22.
t Ps. 36. 6; 92. 5.
u Job 15. 8; 1 Cor. 2. 16.
x Job 35. 7; 41. 11.
y 1 Chr. 29. 11, 12; Col. 1. 16.
z Gal. 1. 5; 1 Tim. 1. 17; Heb. 13. 21; 1 Pet. 5. 11; Rev. 1. 6.
a ch. 6. 13; 1 Cor. 6. 13, 19, 20.
b Heb. 13. 15, 16.
c see refs. Le. 1. 3.
d 2 Cor. 6. 14—17; Jam. 1. 27; 4. 4; 2 Pet. 2. 20; 1 John 2. 15—17.
e 2 Cor. 5. 17.
f John 3. 3—7; Eph. 4. 22—24; Col. 3. 10.
g Eph. 5. 10.
h see refs. ch. 1. 5
i 1 Cor. 4. 7; 1 Pet. 5. 5.
k 1 Cor. 12. 7—11.
l 1 Cor. 10. 17; 12. 12—30; Eph. 4. 16, 25.
m Ac. 6. 4.
n Mt. 6. 1—4, 22.
o Ac. 20. 28; Heb. 13. 7.
p 2 Cor. 9. 7.
q 1 Pet. 1. 22; 1 John 3. 18.
r John 13. 34, 35.
s Phil. 2. 3; 1 Pet. 5. 5.
t 2 Thes. 3. 10, 11.
u 1 Cor. 10. 31.

are still lovingly cared for, and shall be restored to the enjoyment of his blessing; in order that the promises to 'their fathers' may be perfectly accomplished. For God's gifts and calling cannot be retracted (ver. 29).

1 That is, 'on occasion of their unbelief.'

2 God hath 'shut them all up together,' both Jews and Gentiles, on the same ground, as alike involved in disobedience; and hence all that shall be saved must be saved through his sovereign mercy.

3 Or, 'Oh the depths of God's riches (*i. e.* of grace: see ver. 35) and wisdom and knowledge!'

4 *From* him, as the Creator, they spring; *by* him, as the Governor and Disposer, they are maintained; and *to* him, as the great End of all, they are all tending.

5 In ch. xii.—xv. 13, the apostle applies the foregoing important truths to the life and practice. He sets summarily before us the principles and motives of the Christian's consecration to God's holy service (xii. 1—3); and then his behaviour in relation to the *church* (4—13), and to the *world* (14—21). He specifies those Christian graces which are most closely connected with the preceding topics:—humility, orderly and energetic devotion to God's service in the several offices and duties of the church, brotherly kindness, beneficence, acquiescence in God's arrangements, a forgiving spirit, and sympathy with all, especially with the lowly. He then enjoins loyal obedience to rightful authority (xiii. 1—7); and presents, as the motives of the whole, love to our neighbour (8—10) and the approach of final salvation (11—14).

6 The 'mercies' unfolded in ch. iii.—viii. As a thank-offering for these (see Lev. ii. 1; iii. 1, etc., and notes), God claims not the unblemished yet lifeless bodies of irrational animals speedily consumed, but the living bodies (once unhappily polluted by sin: ch. i. 24; vi. 12) of the worshippers themselves, rationally devoted to that holy, acceptable worship which springs from the 'renewing of the mind.'

7 The 'world' here means the whole system of society, which is not pervaded by the influence of true religion.

8 That you may ascertain and appreciate what is God's will, (namely) what is good, acceptable (to him), and perfect: compare John vii. 17.

9 'Faith' here means that entire dependence upon God, and expectant confidence in him, which constitutes the chief capability of all spiritual gifts and attainments.

10 Many as we are, Christ's life pervading all, unites the whole in 'one body,' and makes the individuals 'members related to each other,' having different 'offices,' according to our 'differing gifts;' which therefore each is to use for the good of all (vers. 6—9).

11 On the extensive meaning of the term 'prophecy,' see Remarks on the Prophetical Books, p. 721.

12 This may mean either 'the standard of faith,' *i. e.* doctrines already revealed; or, 'the measure of his faith' (ver. 3); speaking only what God is revealing to his faith, without adding anything of his own.

13 'Ministry' means any service in the church; but as other services are specified, it may refer here to the service described in Acts vi. 1—4; or to the *deacon's* office (compare Phil. i. 1).

14 This may mean, 'he that giveth [let him do it] with openness of heart (2 Cor. viii. 2; ix. 11, 13); he that protecteth [probably 'succoureth' strangers: compare ch. xvi. 2] with earnestness,' etc. The whole sentence seems to refer to active beneficence; which should be generous, energetic, and cheerful, although our errand may be sad, and the objects of our pity unpleasing. In one word, 'let love be unfeigned' (ver. 9).

15 The 'evil' and 'good' here seem to be particularly what is *injurious* or *beneficial*.

16 Anticipating one another in the manifestation of mutual esteem.

17 Rather, 'in diligence not remiss.' This clause refers to all the *outward manifestations* of the Christian life; as the next does to its *inward promptings*, and the third to its high *purpose*.

12 the Lord: [x] rejoicing in hope; [y] patient in tribulation; [z] continuing instant in
13 prayer: [a] distributing to the necessity of saints; [b] given to[1] hospitality.
14 [c] Bless them which persecute you:[2] bless, and curse not.
15, 16 [d] Rejoice with them that do rejoice, and [e] weep with them that weep. [f] Be of the same mind one toward another. [g] Mind not high things, but [h] condescend[3] to men of low estate. Be not wise in your own conceits.
17 [i] Recompense to no man evil for evil. [j] Provide things honest in the sight of
18 all men' [Prov. iii. 4, *Sept.*][4] If it be possible, as much as lieth in you, live
19 peaceably with all men.[5] Dearly beloved, [k] avenge not yourselves, but *rather* [l] give place unto wrath:[6] for it is written, 'Vengeance *is* mine; I will repay'
20 [Deut. xxxii. 35], saith the Lord. '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'[7]
21 [Prov. xxv. 21, 22, *Sept.*] [m] Be not overcome of evil, but overcome evil with good.

13 Let every soul [n] be subject unto the higher powers. For [o] there is no power
2 but of God:[8] the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall
3 receive to themselves damnation.[9] For [p] rulers are not a terror to good works, but to the evil.[10] Wilt thou then not be afraid of the power? Do that which is
4 good, and thou shalt have praise of the same: for [q] 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[11] in vain: for he is the minister of God, [r] a revenger to *execute* wrath
5 upon him that doeth evil. Wherefore *ye* must needs be subject, not only for wrath,[12] but also for [s] conscience' sake.
6 For for this cause [t] pay[13] ye tribute also: for they are God's ministers, [u] attending
7 continually upon this very thing. [v] Render therefore to all their dues; tribute to whom tribute *is due;* custom to whom custom; [w] fear to whom fear; [x] honour to whom honour.
8 [a] Owe no man any thing, but to love one another:[14] for [b] he that loveth
9 another hath fulfilled the law. 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' [Exod. xx 13—17, *Sept.*]; and if *there be*[15] any other commandment, it is briefly comprehended in this saying, namely, [c] 'Thou shalt love
10 thy neighbour as thyself' [Lev. xix. 18, *Sept.*] [d] Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.
11 And that[16] [e] knowing the time, that now *it is* high time [f] to awake out of sleep:
12 [g] for now *is* our salvation nearer than when we believed. The night is far spent, [h] the day is at hand: [i] let us therefore cast off the works of darkness, and [k] let
13 us put on the armour of light. [l] Let us walk honestly,[17] as in the day; [m] not in rioting and drunkenness, [n] not in chambering and wantonness, [o] not in strife
14 and envying. But [p] put ye on[18] the Lord Jesus Christ, and [q] make not provision for the flesh, to *fulfil* the lusts *thereof*.

[x] ch. 5. 2; 1 Pet. 10. 20.
[y] ch. 5. 3, 4; Lk 21. 19.
[z] see refs. Lk. 18. 1.
[a] 1 Cor. 16. 1, 2.
[b] see refs. Ge. 18. 2; 1 Tim. 3. 2.
[c] see refs. Mt. 5. 44.
[d] 1 Cor. 12. 26.
[e] see refs. Job 2. 11.
[f] see refs. Ac. 4. 32.
[g] Mt. 18. 1—4.
[h] Job 31. 13—16.
[i] Mt. 5. 39.
[j] see refs. 2 Cor. 8. 21.
[k] see refs. Le. 19. 18.
[l] Mt. 5. 39.
[m] Lk. 6. 27—30.
[n] Deu. 17. 12; Tit. 3. 1; 1 Pet. 2. 13—17.
[o] see refs. Pro. 8. 15, 16; Dan. 4. 32; John 19. 11.
[p] Deu. 25. 1.
[q] 2 Chr. 19. 6.
[r] ch. 12. 19.
[s] 1 Pet. 2. 13.
[t] see Mt. 17. 24—27.
[u] see 1 Sam. 7. 16.
[x] Lk. 20. 25.
[y] Le. 19. 3; Pro. 24. 21.
[z] Ex. 20. 12; Le. 19. 32; 1 Tim. 6. 1.
[a] Deu. 24. 14, 15; Pro. 3. 27, 28.
[b] Mt. 22. 39, 40; Col. 3. 14; 1 Tim. 1. 5.
[c] see refs. Mk. 12. 31.
[d] 1 Cor. 13. 4—7.
[e] 1 Thes. 5. 1—8.
[f] 1 Cor. 15. 34.
[g] see refs. Lk. 21. 28.
[h] Heb. 10. 25.
[i] Eph. 5. 11; 6. 11—18; 1 Thes. 5. 5—7; 1 John 1. 5—7.
[k] 1 Thes. 5. 8.
[l] 1 Pet. 2. 12.
[m] Lk. 21. 34.
[n] 1 Cor. 6. 9.
[o] Jam. 3. 14—16.
[p] Gal. 3. 27.
[q] Gal. 5. 16, 17.

1 Literally, 'pursuing hospitality.'

2 This seems to be a quotation from the Sermon on the Mount, which was doubtless well known among the first Christians (comp. Matt. v. 44; Luke vi. 28).

3 That is, Associate and sympathize with the lowly.

4 See note on Prov. iii. 4. 'Honest' in the Bible always means 'honourable,' or 'becoming.'

5 There are some with whom it is difficult, perhaps not 'possible' to be at peace. But you, as God's 'beloved' children, should do all that 'lieth in *you*' to be at peace even with them.

6 The meaning may be, Leave it with God to show his displeasure; for He it is to whom vengeance belongs: Deut. xxxii. 35.

7 See note on Prov. xxv. 22.

8 Magistracy, or civil government, is of Divine appointment, and therefore claims our obedience to all its lawful mandates: comp. Acts v. 29. It is supposed that Paul was led to insist upon this point by the existence of some wrong views on the part of the Roman Christians.

9 Rather, 'condemnation;' and that not only by the magistrate, but by God, whose servant he is.

10 This is the design and the proper tendency of civil government, although the actual practice has sometimes been the contrary; as it was then under the emperor Nero, who soon afterwards became a terror to all good men, and a bloody persecutor of Christians.

11 The sword, sometimes carried by the magistrate on his own person, and sometimes borne before him by an attendant, was a symbol of the power of inflicting capital punishment, which civil government has always claimed in dealing with crime.

12 That is, for fear of the 'wrath' which this minister of God executes.

13 That is, 'ye pay.' As government is constituted for the benefit of society ('attending continually on this very thing'), 'ye pay' the taxes for its support, as ye ought to do (ver. 7). The Jewish Christians might especially need to be reminded of this duty, as they probably felt a peculiar aversion to pay tribute to heathen rulers: see Matt. xxii. 17; Acts v. 37. 'Tribute' means tax on *land* or *persons;* 'custom' is tax on *merchandise.* 'Fear' regards the *power,* and 'honour' the *rank* of others.

14 This terse precept requires us to discharge all obligations, and especially that of love, which can never be fully discharged, whilst it discharges all, and fulfils the whole law (vers. 9, 10).

15 Or, 'whatever other' commandment; especially the ninth, which is omitted here in the best manuscripts.

16 The meaning is, We should do *this* (*i. e.* fulfil every duty, and love one another); *especially* as remembering the flight of time and the nearness of eternity with its full salvation.

17 Rather, 'decorously.' The word agrees with the figure employed, in which the habits of life are represented as a dress: see vers. 12, 14.

18 Be habitually clothed in the likeness of Christ (compare Gal. iii. 27), and do not indulge the desires of your

Rules and admonitions concerning conscientious differences of opinion and practice.

14 HIM[1] that [r]is weak in the faith[2] receive ye, *but* not to doubtful disputations.[3]
2 For one believeth that he [s]may eat all things:[4] another, who is weak, eateth
3 herbs.[5] Let not him that eateth despise him that eateth not; and [t]let not him
4 which eateth not judge him that eateth: for God hath received him. [u]Who art thou that judgest another man's[6] servant? To his own master he standeth or falleth. Yea, [x]he shall be holden up: for God is able to make him stand.
5 [y]One man esteemeth one day above another: another esteemeth every day
6 *alike*. [z]Let[7] every man be fully persuaded in his own mind. He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for [a]he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God
7 thanks.[8] For [b]none of us liveth to himself, and no man dieth to himself.
8 For whether we live, we live unto the Lord; and whether we die, we die unto
9 the Lord: [c]whether we live therefore, or die, we are the Lord's. For [d]to this end Christ both died, and rose, and revived,[9] that he might be [e]Lord both of the dead and living.
10 But why dost thou judge thy brother? Or why dost thou set at nought thy
11 brother? For [f]we shall all stand before the judgment seat of Christ. For it is written,[10] '*As* I live, saith the Lord, every knee shall bow to me, and every
12 tongue shall confess to God' [Isa. xlv. 23]. So then [g]every one of us shall give account of himself to God.
13 Let us not therefore judge one another any more: but judge this rather, that [h]no man put a stumblingblock or an occasion to fall[11] in *his* brother's way.
14 I know, and am persuaded by the Lord Jesus,[12] [i]that *there is* nothing unclean of itself: but [k]to him that esteemeth any thing to be unclean, to him *it is* unclean.
15 But if thy brother be grieved with *thy* meat, now walkest thou not [l]charitably.
16 [m]Destroy not him with thy meat,[13] for whom Christ died. Let not then your
17 good[14] be evil spoken of. [n]For the kingdom[15] of God [o]is not meat and drink;
18 but righteousness, and peace, and joy in the Holy Ghost. For he that in these[16] things serveth Christ [p]*is* acceptable to God, [q]and approved of men.
19 [r]Let us therefore follow after the things which make for peace, and things
20 wherewith [s]one may edify another. [t]For meat destroy[17] not the work of God.

[r] ch. 15. 1, 7.
[s] Tit. 1. 15.
[t] 1 Cor. 10. 29, 30; Col. 2. 16.
[u] Mt. 7. 1, 2; Lk. 12 14.
[x] see refs. ch. 8. 31–39; 1 Pet. 1. 5.
[y] Gal. 4. 9, 10.
[z] ver. 23; 1 John 3. 19–21.
[a] 1 Cor. 10. 30, 31; 1 Tim. 4. 3–5.
[b] 2 Cor. 5. 14, 15; Phil. 1. 20–24; 1 Pet. 4. 2.
[c] 1 Cor. 3. 21–23.
[d] 2 Cor. 5. 15.
[e] Ac. 10. 36.
[f] Rev. 12. 14; Mt. 25. 31, 32; Ac. 10. 42.
[g] Mt. 12. 36.
[h] Lu. 19. 14; see refs. Mt. 18. 6, 7.
[i] ver. 20; Ac. 10. 15, 28.
[k] 1 Cor. 8. 7, 10.
[l] ch. 13. 10; Gal. 5. 13.
[m] 1 Cor. 8. 11.
[n] see refs. Mt. 3. 2.
[o] 1 Cor. 8. 8.
[p] ch. 12. 1, 2; Ac. 10. 35.
[q] 2 Cor. 4. 2; Jam. 2. 18–26.
[r] ch. 12. 18.
[s] ch. 15. 2.
[t] ver. 15.

own corrupt nature. As love is the *motive* (ver. 10), so the Lord Jesus is the *pattern* of all goodness.

1 In matters of secondary importance, conscientious differences of opinion and practice must be allowed. The weaker Christian, who regards the Mosaic restrictions as still binding, must not be despised; nor may he judge his brother who thinks they are abrogated: for each is accepted as desiring to obey his Lord, who is his only Judge (ch. xiv. 1—12). But every one should deny himself any gratification which may tempt his weaker brother to violate his conscience (13—23). These precepts are enforced by the example of Christ, who sought the good of others; by the design of the Scriptures, which is to comfort and edify all (xv. 1—7); and particularly by the mercy of God which has united Jews and Gentiles in one bond of joy and peace that they may all be his people (8—13).

2 'Weak in the faith' seems to mean one whose faith in the gospel as emancipating men from restrictions as to sacred seasons and 'unclean' food, was not strong enough to overcome his scruples.

3 The clause may mean, 'not for judging his doubts,' or, 'not for discussing his opinions.' To do this can only disturb his mind, and confirm him in his mistake. In writing to the Christians at Corinth also, Paul touches on this subject; and decides against the rigid views of the weak brethren: see 1 Cor. x. 25—30.

4 That is, *anything*.

5 Pious Jews in heathen countries sometimes abstained entirely from meat and wine, living wholly on vegetable diet and water, in order to avoid eating the flesh of unclean animals, and things offered to idols. See Dan. i. 8.

6 Rather, 'Another's servant;' namely, Christ's, who alone has a right to 'judge' whether one who does not abstain 'stands' accepted as a Christian; and who will maintain the right of his faithful servant, although you in your weakness condemn him.

7 In all matters not essential to salvation, every one should obey his own conscience, taking care to be fully satisfied that what he does is right; but we must not seek to force the conscience of another who differs from us; for (vers. 6—9) we all are subject to the same Lord.

8 Both the eater of meat and the eater of herbs regarded their food as the Lord's gift: and in each case the eating or abstaining was part of that self-devotion to him, both in life and death (vers. 7, 8), to which they were impelled by a sense of their obligations to him (9), and of his claims upon, and authority over them (10—12).

9 Or, 'lived,' *i. e.* again.

10 In this free quotation from Isa. xlv. 23 (on which see note), the apostle clearly presents the Saviour as Jehovah, who spoke by the prophets.

11 See Mark ix. 42, and note.

12 Having the mind of Christ by revelation, as well as in his words when on earth: see Mark vii. 15. The apostle shows that he agrees fully with the stronger brethren in disregarding the distinction of clean and unclean food: see ch. xv. 1.

13 That is, 'with what thou eatest;' leading him against his conscience to imitate thee. Wilt thou gratify thyself with what grieves thy brother? Then remember, that for thy paltry pleasure thou hast broken thy Saviour's law of love, and put in jeopardy of eternal ruin a soul for which he died. Comp. 1 Cor. viii. 7—11. 'Do not make more of *thy food* than Christ did of *his life*.'—*Bengel*.

14 Be careful not to use your liberty, which is in itself a great good, in such a way as to make it the occasion of evil and reproach.

15 True religion does not consist in external observances (such as 'eating and drinking'), but in the graces of the Spirit. This great principle is the effectual corrective of *ritualism* in all its prejudices and scruples.

16 'Righteousness, peace, and joy' (ver. 17).

17 The word used here is different from that rendered 'destroy' in ver. 15; it probably refers to the word 'edify' in ver. 19. Do not, for your own gratification,

[u] All things indeed *are* pure; [v] but *it is* evil for that man who eateth with
21 offence.[1] *It is* good neither to eat [x] flesh, nor to drink wine, nor *any thing*
[y] whereby thy brother stumbleth, or is offended, or is made[2] weak. Hast thou
22 faith?[3] Have *it* to thyself before God. [z] Happy *is* he that condemneth not
23 himself in that thing which he alloweth. And [a] he that doubteth is damned if he
eat, because *he eateth* not of faith: for [b] whatsoever is not of faith is sin.

15 We [c] then that are strong ought to bear the [d] infirmities of the weak, and not to
2 please ourselves. [e] Let every one of us please[4] *his* neighbour for *his* good to
3 edification. [f] For even Christ pleased not himself; but, as it is written,[5] 'The
4 reproaches of them that reproached thee fell on me' [Psa. lxix. 9, *Sept.*] For
[g] whatsoever things were written aforetime were written for our learning, that
we through patience[6] [h] and comfort of the Scriptures might have hope.
5 [i] Now the God of patience [k] and consolation[7] grant you [l] to be likeminded one
6 toward another [m] according to Christ Jesus: that ye may [n] with one mind *and*
7 one mouth glorify God, even [o] the Father of our Lord Jesus Christ. Wherefore
[p] receive ye one another, [q] as Christ also received us, to the glory[8] of God.
8 Now[9] I say that [r] Jesus Christ was a minister of the circumcision for the
9 truth of God, [s] to confirm the promises *made* unto the fathers: and [t] that the
Gentiles might glorify God for *his* mercy; as it is written,[10] 'For this cause I
will confess to thee among the Gentiles, and sing unto thy name' [Psa. xviii.
10 49, *Sept.*] And again he saith, 'Rejoice, ye Gentiles, with his people' [Deut.
11 xxxii. 43, *Sept.*] And again, 'Praise the Lord, all ye Gentiles; and laud him,
12 all ye people' [Psa. cxvii. 1, *Sept.*] And again, Esaias saith, 'There shall be a
[u] root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the
Gentiles trust'[11] [Isa. xi. 10, *Sept.*]
13 Now the God of hope[12] fill you with [all] [x] joy and peace in believing, [y] that ye
may abound in hope, through the power of the Holy Ghost.

Personal notices, relating to the apostle and his ministry.

14 AND[13] [z] I myself[14] also am persuaded of you, my brethren, that ye also are [a] 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,[15]
16 [b] as putting you in mind, [c] because of the grace[16] that is given to me of God, that
[d] I should be the minister of Jesus Christ to the Gentiles, ministering[17] the gospel
of God; that the [e] offering up of the Gentiles might be acceptable, being sanctified
17 by the Holy Ghost. [f] I have therefore whereof I may glory through Jesus Christ
18 [g] in those things which pertain to God. [h] For I will not dare to speak of any of
those things [i] which Christ hath not wrought by me,[18] [k] to make the Gentiles

[u] Mt. 15. 11; Ac. 10. 15.
[v] 1 Cor. 8. 9—12.
[x] ch. 15. 1, 2; 1 Cor. 8. 13.
[y] ver. 13.
[z] 1 John 3. 21.
[a] 1 Cor. 8. 7.
[b] Tit. 1. 15.
[c] Gal. 6. 2.
[d] ch. 14. 1, 21; Is. 35. 3, 4; 1 Cor. 9. 22; Gal. 6. 2.
[e] ch. 14. 19; 1 Cor. 9. 19, 22; 10. 24, 33; Phil. 2. 4, 5.
[f] Mt. 26. 38, 39
[g] ch. 4. 23, 24; 1 Cor. 9. 9, 10.
[h] Ps. 94. 19; 119. 81; Heb. 6. 10—19.
[i] Ex. 34. 6.
[k] 2 Cor. 1. 3, 4; 7. 6.
[l] ch. 12. 16.
[m] Eph. 5. 2.
[n] Zeph. 3. 9; Ac. 4. 24, 32.
[o] John 20. 17.
[p] ch. 14. 1—3.
[q] ch. 5. 2; Lk. 15. 2; John 6. 37; 13. 34.
[r] ch. 9. 4, 5; Mt. 15. 24; John 1. 11.
[s] Mic. 7. 20; Lk. 1. 54, 55; 2 Cor. 1. 20.
[t] ch. 9. 23, 24; John 10. 16.
[u] Rev. 5. 5; 22. 16.
[x] ch. 14. 17; John 14. 1; 2 Thes. 2. 16, 17.
[y] ch. 5. 4, 5; Heb. 6. 11.
[z] 2 Pet. 1. 12; 1 John 2. 21.
[a] Phil. 1. 11; Col. 1. 8—10.
[b] 2 Pet. 1. 2—15.
[c] ch. 1. 5.
[d] ch. 11. 13.
[e] Is. 66. 20; 1 Pet. 2. 5.
[f] 2 Cor. 3. 4—6; 11. 16—30.
[g] Heb. 5. 1.
[h] 2 Cor. 10. 13—18.
[i] Ac. 21. 19; Gal. 2. 8.
[k] ch. 1. 5; 16. 26.

pull down what God is building up, whether in the soul of the weak brother, or in the church at large.

1 So as to cause any to stumble: see ver. 13.

2 Rather, '*is* weak.'

3 Have you a full persuasion that what you allow yourself is lawful? Hold it for your peace before God: he is a happy man who is not always judging himself in regard to what he can approve. But he who does what he doubts about is condemned as doing wrong (ver. 23), for whatever is done in doubt of its lawfulness must be sinful: comp. ver. 14. To do what conscience allows is *not always* right; to do what it questions is *always* wrong.

4 The only pleasing of men here enjoined is that which has for its end their real good.

5 This quotation from Psa. lxix. 9 places in a strong light the unselfishness of Christ, who out of zeal for the Divine honour, and desire to free men from guilt, took on himself the reproaches which the wicked cast on God.

6 God gives (ver. 5) this patience and comfort through obedient attention to the Scriptures. And these graces confirm our 'hope' by making us 'like-minded' with those who have the spirit of 'Christ Jesus.'

7 Rather 'comfort,' as in ver. 4.

8 See John xvii. 20—23, and notes.

9 Rather, 'For.' Our Lord came in the lowly character of a servant (see Matt. xx. 28), both to the Jews, to show God's truthfulness in accomplishing his promises; and also to the Gentiles, to display his mercy; so that they might both rejoice together.

10 The following quotations are from 'the Law, the Prophets, and the Psalms' (Luke xxiv. 44), showing that the whole of the ancient Scripture predicts the union of Jew and Gentile in God's service: see note on Deut. xxxii. 1. They are taken verbatim from the Septuagint, which sufficiently expresses the spirit of the Hebrew.

11 Rather, 'hope:' see ver. 13.

12 God is the author of the hope which Gentiles were encouraged (ver. 12) to place in 'the root of Jesse.'

13 In the last portion of the Epistle, the apostle declares his relation to the Gentiles, and refers to his extensive and successful labours among them (vers. 14—21); he mentions an intended journey to Rome and Spain, after his approaching visit to Jerusalem (22—29), where he fears that he may not be well received, and therefore intreats an interest in the prayers of the Christians at Rome (30—33). He then adds salutations, with cautions against such as caused divisions (xvi. 1—23); and he concludes with a thanksgiving (24—27).

14 I have addressed to you the preceding instructions, not because I do not think your character and conduct to be exemplary; but in the discharge of my office, as the apostle of the Gentiles, and to compensate in some measure for my inability to visit you.

15 Rather, 'in part;' referring to such parts of this Epistle as ch. xi. 18, and ch. xii., xiv.

16 Or, 'favour:' his apostolic office.

17 The terms which Paul here uses describe the preaching of the gospel to the Gentiles as a priestly service rendered to Christ in bringing them to offer themselves as a living sacrifice, acceptable to God, being sanctified by the Holy Spirit: comp. ch. xii. 1, 2. This is the only passage in the New Testament in which the sacrificial duties of the ancient priests are used to illustrate the ministry of the gospel; and it is clearly figurative.

18 'I will appeal only to what Christ has wrought through *me* in the *conversion* of the *Gentiles*.'

19 obedient, by word and deed, [t]through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum,
20 [m]I have fully preached the gospel of Christ.[1] Yea, so have I strived[2] to preach the gospel, not where Christ was named, [n]lest I should build upon another man's
21 foundation: but as it is written, 'To whom he was not spoken of, they shall see: and they that have not heard shall understand' [Isa. lii. 15, *Sept.*]
22 For which cause also [o]I have been much[3] hindered from coming to you.
23 But now having no more place[4] in these parts, and [p]having a great desire these
24 many years[5] to come unto you; whensoever I take my journey into Spain, I will come to you; for I trust to see you in my journey, [q]and to be brought on my
25 way thitherward by you, if first I be somewhat[6] filled with your *company*. But
26 now [r]I go unto Jerusalem, to minister[7] unto the saints. For [s]it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints[8]
27 which are at Jerusalem. It hath pleased them verily; and their debtors[9] they are. For if the Gentiles have been made partakers of their spiritual things,
28 [t]their duty is also to minister unto them in carnal things. When therefore I have performed this, and have sealed[10] to them [u]this fruit, I will come by you
29 into Spain. [x]And I am sure that, when I come unto you, I shall come in the fulness[11] of the blessing of the gospel of Christ.
30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and [y]for the
love[12] of the Spirit, [z]that ye strive together with me in *your* prayers to God for
31 me; [a]that I may be delivered from them that do not believe in Judæa; and that
32 my service which *I have* for Jerusalem may be accepted of the saints;[13] [b]that I may come unto you with joy [c]by the will of God, and may with you be [d]refreshed.
33 Now [e]the God of peace *be* with you all. Amen.

Salutations; warning against those who cause divisions; and ascription of praise to God.

16 I COMMEND unto you Phœbe [f]our sister, which is a servant of the church
2 which is at [g]Cenchrea:[14] [h]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[15] of many, and of myself also.
3,4 Greet[16] [i]Priscilla and Aquila my helpers in Christ Jesus: who have for my life laid down their own necks:[17] unto whom not only I give thanks, but also
5 all the churches of the Gentiles. Likewise *greet* [k]the church that is in their house.[18]

[t] Ac. 14. 8—12; 15. 12; 19. 11, 12; 2 Cor. 12. 12.
[m] Ac. 20. 20; 2 Tim. 4. 17.
[n] see 1 Cor. 3. 9—15; 2 Cor. 10. 13, 15, 16.
[o] ch. 1. 13; 1 Thes. 2. 17, 18.
[p] ver. 32; ch. 1. 11—13; Ac. 19. 21.
[q] Ac. 15. 3.
[r] Ac. 19. 21; 20. 22; 24. 17.
[s] Ac. 11. 27—30; 1 Cor. 16. 1, 2; 2 Cor. 8. 1—6; 9. 2, 12.
[t] 1 Cor. 9. 11; Gal. 6. 6.
[u] Phil. 4. 17.
[x] ch. 1. 11, 12; Eph. 1. 3.
[y] Phil. 2. 1.
[z] 2 Cor. 1. 11; Eph. 6. 19, 20; 1 Thes. 5. 25.
[a] Ac. 21. 27—31; 23 12; 1 Thes. 2. 15, 16; 2 Thes. 3. 2.
[b] ch. 1. 10.
[c] Ac. 18. 21.
[d] 2 Cor. 7. 13; 2 Tim. 1. 16; Philem. 7, 20.
[e] ch. 16. 20; 1 Cor. 14. 33; 2 Cor. 13. 11; Phil. 4. 9; 1 Thes. 5. 23; 2 Thes. 3. 16; Heb. 13. 20.
[f] Mt. 12. 50.
[g] Ac. 18. 18.
[h] Phil. 2. 29; 3 John 5, 6.
[i] Ac. 18. 2, 3, 18, 26; 2 Tim 4. 19.
[k] Mt. 16. 20; 1 Cor. 16. 19; Col. 4. 15; Philem. 2.

1 Or, 'From Jerusalem and its neighbourhood even to Illyricum, I have fulfilled the gospel of Christ;' which may mean either that he had *fully preached* it, or that he had *fulfilled his office* as its preacher. The province of Illyricum lay on the north-west of Macedonia. From Acts xx. 2 it appears that Paul traversed the whole of Macedonia, on his second visit, just before he wrote this Epistle; and he would therefore be close to Illyricum. If he visited it at that time he would naturally refer, in writing shortly afterwards, to a journey which was fresh in his thoughts.

2 Rather, 'thus aiming (or esteeming it my honour) to preach the gospel,' etc., 'as it is written,' etc.; *i. e.* I determined to act in the spirit of those words (Isa. lii. 15), which predict that the gospel shall be preached to those who have never heard it.

3 Rather, 'many times:' see next verse, and note on ch. i. 13.

4 That is, no opportunity for preaching the gospel in districts which it had not reached.

5 Probably ever since he met with Aquila and Priscilla at Corinth, about four years ago, when they had newly come from Rome (Acts xviii. 1—3; xix. 21).

6 Literally, 'in part;' perhaps implying that he would stay, not as long as he wished, but as long as he could.

7 Respecting this intended journey to Jerusalem, compare Acts xix. 21; xx. 22; xxiv. 17; 2 Cor. viii. 1—6; And see Paley's *Horæ Paulinæ*, ch. ii., no. 1.

8 Properly, 'the poor of the saints;' implying that they were not all poor, and that the community of goods (Acts iv. 32—37) had already ceased to exist in the church at Jerusalem.

9 The contribution was not merely an act of benevolence, but an acknowledgment of obligation for spiritual blessings. This remark might serve as a hint to the Roman Christians that they should follow this good example.

10 That is, when I have safely made over to them this fruit of their brethren's sympathy. Treasures and deposits were usually *sealed* for safety: see notes on 2 Kings xii. 10; Job ix. 7.

11 Rather, according to the best manuscripts, 'in the fulness of the blessing of Christ;' including His personal presence, as well as the blessed teachings of His gospel. The apostle's confidence agrees with the feelings expressed in ch. i. 11.

12 The love which the Holy Spirit has wrought in you: comp. Phil. ii. 1; Col. i. 8.

13 Paul evidently feared that the contribution he was taking might not be well received at Jerusalem, owing to the determined hostility of his unbelieving countrymen, as well as to the strong prejudices of the Hebrew Christians against him as the apostle of the Gentiles, and the defender of Christian freedom from the Mosaic law: comp. Acts xxi. 22—27. He knew that those whom he thus laboured to serve regarded him with unworthy mistrust; yet he recognises them as Christians, and calls them 'saints.'

14 Cenchræa was the eastern sea-port of Corinth, on the Saronic Gulf, about nine miles from the city. Here was a Christian church, of which Phœbe was an active member, perhaps a deaconess, attending upon those of her own sex in sickness and distress.

15 Properly, a *patroness* or *protectress*; a highly honourable title.

16 The numerous salutations in this chapter show the apostle's particular and affectionate remembrance of all whom he had known as fellow-Christians, and especially as fellow-labourers and fellow-sufferers for Christ.

17 Risking their lives for mine. This may have happened at Corinth (Acts xviii. 6), or at Ephesus (Acts xix. 30; 2 Cor. i. 8—10).

18 Aquila and Priscilla (1 Cor. xvi. 19), and some other Christian householders (Col. iv. 15; Philem. 2), received in their own houses Christian assemblies, which seem to have formed distinct bodies, here called *churches*. These are probably alluded to in ver. 15.

Salute my wellbeloved Epenetus, who is [t]the firstfruits of Achaia[1] unto
6 Christ. Greet Mary,[2] who bestowed much labour on us. Salute Andronicus
and Junia, my kinsmen, and my fellowprisoners, who are of note[3] among the
apostles, who also were [m]in Christ before me.
8,9 Greet Amplias, my beloved in the Lord. Salute Urbane, our helper in Christ,
10 and Stachys, my beloved. Salute Apelles, approved in Christ. Salute them
which are of Aristobulus' *household*.
11 Salute Herodion, my kinsman. Greet them that be of the *household* of Narcissus,
12 which are in the Lord. Salute Tryphena and Tryphosa, who labour in the Lord.
Salute the beloved Persis, which laboured much in the Lord.
13,14 Salute [n]Rufus,[4] [o]chosen in the Lord, and his mother and mine. Salute
Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with
15 them. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and
all the saints which are with them.
16 [p]Salute one another with an holy kiss.[5] The churches of Christ salute you.
17 Now I beseech you, brethren, mark[6] them [q]which cause divisions and offences
18 contrary to the doctrine which ye have learned; and [r]avoid them. For they
that are such serve not our Lord Jesus Christ, but [s]their own belly;[7] and [s]by
19 good words and fair speeches deceive the hearts of the simple. For [u]your obedi-
ence[8] is come abroad unto all *men*. I am glad therefore on your behalf: but
yet I would have you [x]wise unto that which is good, and simple[9] concerning evil.
20 And [y]the God of peace [z]shall bruise[10] Satan under your feet shortly.
[a]The grace of our Lord Jesus Christ *be* with you. Amen.[11]
21 [b]Timotheus my workfellow, and [c]Lucius,[12] and [d]Jason, and [e]Sosipater, my
kinsmen, salute you.
22 I Tertius, who wrote[13] *this* epistle, salute you in the Lord.
23 [f]Gaius[14] mine host, and of the whole church, saluteth you. [g]Erastus the
chamberlain[15] of the city saluteth you, and Quartus a brother.
24 The grace of our Lord Jesus Christ *be* with you all. Amen.
25 Now [h]to him that is of power to stablish you according to my gospel, and
the preaching of Jesus Christ, [i]according to the revelation of the mystery, which
26 was kept secret[16] since the world began, but [k]now is made manifest, [l]and by the
Scriptures[17] of the prophets, [m]according to the commandment of the everlasting
27 God, made known to all nations for [n]the obedience of faith—to [o]God only wise,
be glory through Jesus Christ for ever. Amen.

Written[18] to the Romans from Corinthus, *and sent* by Phœbe servant of the church at Cenchrea.

[t] 1 Cor. 16. 15.
[m] Gal. 1. 22; 2 Cor. 5. 17; 1 John 5. 20.
[n] Mk. 15. 21.
[o] 2 John 1.
[p] 2 Cor. 13. 12; 1 Thes. 5. 26; 1 Pet. 5. 14.
[q] Ac. 15. 1, 5, 24; 2 Thes. 3. 6, 14, 15; 1 Tim. 6. 3—5; 2 John 10, 11.
[r] 2 Tim. 3. 5; Tit. 3. 10.
[s] Is. 56. 10—12; Phil. 3. 19; 2 Pet. 2. 10—15.
[t] 2 Tim. 3. 6; Tit. 1. 10; 2 Pet. 2. 3.
[u] ch. 1. 8; 1 Thes. 1. 8, 9.
[x] Mt. 10. 16.
[y] ch. 15. 33.
[z] Ge. 3. 15.
[a] 2 Cor. 13. 14; Phil. 4. 23; Rev. 22. 21.
[b] see refs. Ac. 16. 1.
[c] Ac. 13. 1.
[d] Ac. 17. 5.
[e] Ac. 20. 4, *Sopater*.
[f] 1 Cor. 1. 14; 3 John 1—6.
[g] see refs. Ac. 19. 22.
[h] 2 Thes. 3. 3; Jude 24.
[i] Eph. 3. 3—5, 9; Col 1. 26, 27.
[k] Eph. 1. 9; 2 Tim. 1 10; 1 Pet. 1. 20.
[l] ch. 1. 2; 3. 21.
[m] Mt. 28. 19; Ac. 13. 47
[n] ch. 15. 18.
[o] 1 Tim. 1. 17; Jude 25.

1 If this reading is correct, it is probable that Epenetus was a member of the household of Stephanas (1 Cor. xvi. 15). But most of the best manuscripts read 'Asia' instead of 'Achaia.'

2 Among the persons named in these salutations we find a large proportion of women: Priscilla, Mary, Tryphena, Tryphosa, Persis, Julia, and perhaps Junia. The circumstances mentioned in connection with them, as well as with Phœbe, show the important part which women took in the labours of the primitive church.

3 This probably means that they were highly esteemed by the apostles.

4 Rufus was possibly the son of Simon of Cyrene (Mark xv. 21). The mother of this good man seems to have been 'a mother,' by kind offices, to Paul.

5 This mode of salutation was usual in that age and country. The spirit of the command is, Treat each other with all Christian affection.

6 That is, keep your eye upon them. Before finally closing the Epistle, the apostle reverts to one of his great objects, and again enjoins peace and harmony among the Jewish and Gentile believers.

7 The teachers of error and division sought to gratify their *lusts;* either some bodily appetite, or the love of money or power.

8 The docility which encouraged him to expect their obedience, made his warnings the more necessary, lest they should be led astray by false teachers.

9 Or, 'guileless:' see note on Matt. x. 16, where the same word is used.

10 This expression, which appears to refer to Gen. iii. 15, means, God will give you complete victory over Satan, the father of lies and of strife.

11 The apostle apparently intended to conclude with this benediction; but other matters were suggested afterwards. The same thing occurs in other epistles: see 1 Cor. xvi. 23, 24; Phil. iv. 20—23.

12 Probably Lucius of Cyrene, mentioned in Acts xiii. 1.

13 Paul appears to have seldom written his Epistles with his own hand; but he generally added the salutation or benediction at the close in his own writing: see 1 Cor. xvi. 21; 2 Thess. iii. 17.

14 Paul had baptized Gaius (1 Cor. i. 14); and during this second visit to Corinth had been staying at his house, where also the Christians held their meetings.

15 Or, 'treasurer' of the city, *i. e.* of Corinth.

16 Some intimations of this mystery had been given by the ancient prophets; but they had not been understood by the Jews, and were unknown to the Gentiles. But now by the preaching of the gospel, explaining the writings of the prophets, it was made known to all nations.

17 In this concluding thanksgiving the apostle interweaves the great subject of the Epistle and a re-statement of one design in writing it, namely, to make the Gentiles obedient to the faith.

18 The subscriptions to the Epistles were added at a later period, and therefore they possess no inherent authority. Some of them are clearly correct, being confirmed by internal and other evidence; as is the case in the present instance (see Preface to the Epistle): but others are inconsistent with the contents of the Epistles.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

As early as the days of Homer, Corinth was an important and wealthy city. Lying on the narrow isthmus between the Peloponnesus and the North, it held the key of Southern Greece; and having ports on two seas, it became the great emporium of commerce between Asia and Europe. The Isthmian games also (probably alluded to in ch. ix. 24—27) attracted to it multitudes of strangers from all parts. In the last days of the glory of ancient Greece, Corinth had become its chief city, not only in authority, but in magnificence, literature, and art.

At the conquest of the country by the Romans the city was entirely destroyed (146 B.C.) by the Consul Mummius; who carried thence the richest spoils that had ever been brought to Rome. After lying in ruins for a century it was rebuilt by Julius Cæsar, who sent thither a colony consisting principally of Italian freedmen: a circumstance which may account for the Latin names of some of the Christians in this city, *e. g.* Caius, Quartus, Fortunatus, Crispus, and Justus (ch. xvi. 17; Acts xviii. 7, 8; Rom. xvi. 23). Merchants again flocked to Corinth from all parts of Greece; many Jews settled there, on account of its facilities for commerce; it was made the capital of the Roman province of Achaia, and the residence of the Proconsul; and at the time of Paul's visit it had regained much of its ancient magnificence. But with all this were associated a luxury and licentiousness which made its name proverbial even among heathens.

Christianity was first introduced into this stronghold of vice by Paul on his second missionary journey (Acts, ch. xviii). Lodging with two pious Jews, and maintaining himself by his own manual labour, he began his work here, as elsewhere, by addressing himself first to his own countrymen. But after he had preached for some weeks in the synagogue, the same hostile demonstrations which had driven him from Thessalonica broke out at Corinth also. Sustained, however, by a special Divine promise of protection and success, he continued there for a year and a half: and when, at the end of that time, he sailed for Asia, he left a numerous and flourishing church.

Some time after Paul had left his Corinthian converts they were visited by Apollos, who greatly helped them in their severe controversy with the Jews (Acts xviii. 27, 28). But serious evils quickly grew up amongst them. The vanity, party spirit, and fondness for speculation which so strongly marked the Greek character, began to appear prominently in the church. Different religious leaders were unduly extolled and followed, according as their doctrines and modes of instruction pleased their several partisans (ch. i. 10—12); and Judaizing teachers (noticed more particularly in the Second Epistle) were beginning to disparage the apostle's character and work. A portion of the church were carrying their views of Christian liberty to such an extreme of license as to tolerate notorious immorality (ch. v., vi. 9) and to attend feasts in idol-temples (ch. viii. 4—13; x. 14—23). Some were prosecuting vexatious lawsuits against their brethren in the heathen courts (ch. vi. 1—8). The Christian women, disregarding the customary rules of modesty, appeared unveiled in the congregations, and spoke in public (ch. xi. 3—10; xiv. 34, 35). The Lord's Supper was made a common, and often a disorderly meal (ch. xi. 20, 34). Supernatural gifts were valued more highly than Christian virtues, and were ostentatiously displayed, without regard to edification (ch. xiv.) And, under the influence of heathen philosophy, even the doctrine of the resurrection had been denied or questioned (ch. xv. 12).

With all this, however, not only were there many pure and exemplary members of the church, but there was sincere piety in some, at least, of those who were more or less chargeable with these disorders: so that the apostle, speaking of them as a body, could give thanks to God for the grace by which they had been 'sanctified in Christ Jesus.' Their state, in fact, greatly resembled that of converts from gross heathenism in all ages. The new life was working among them, but it had a hard and long conflict with inveterate evils.

It appears that towards the end of Paul's stay at Ephesus he received a letter from the Corinthian church asking the solution of some disputed questions (see ch. vii. 1; viii. 1, and notes); and assuring him of their general adherence to his instructions (ch. xi. 2); but saying nothing of the evils and irregularities existing amongst them. Respecting these, however, he obtained information from other sources (see ch. i. 11; v. 1). He had already sent off Timothy with instructions to proceed, if possible, from Macedonia to Corinth, in order to remind the church there of the apostle's teaching and example (ch. iv. 17), and also probably to inform them of his intention to visit them shortly on his way to Macedonia (2 Cor. i. 15, 16). But the sad intelligence which he received led him to defer his visit to Corinth (see ch. xvi. 5, 7, and notes), and immediately to address to them 'with many tears' this Epistle; which, if it should have its due effect, might enable them to meet him with pleasure.

The date of this Epistle, and the place whence it was written, are fixed by these circumstances to the spring of A.D. 57; when the apostle was about to leave Ephesus for Macedonia, with the intention of going on to Corinth. See ch. xvi. 5, 8, and compare Acts xix. 21; xx. 1, 2; see also ch. xvi. 19, containing the salutation of Aquila and Priscilla, who were at Ephesus at that time (Acts xviii. 26).

I. In the first portion of the Epistle, after an Introductory salutation, the apostle expresses his thankfulness for much that was encouraging in the church; and then shows the sin and folly of their party divisions; defends his own manner of preaching; and exhibits the true nature and office of the Christian ministry, and its relation to the church (ch. i.—iv.)

II. He rebukes the church for tolerating gross immorality, general laxity of discipline, and violations of Christian love and righteousness (ch. v., vi.)

III. He replies to questions which the church had addressed to him concerning marriage and other social relations, and concerning the lawfulness of eating food which had been offered to idols; and strongly enjoins self-control and self-denial, both for their own safety and for the good of others (ch. vii.—xi. 1).

IV. He corrects abuses and irregularities which had manifested themselves in their religious assemblies: (1) the unfeminine deportment of the women in public; (2) irreverence and disorder in the celebration of the Lord's Supper; (3) improprieties in the exercise of spiritual gifts and offices. In connection with this subject, he exhorts them to cultivate the most practically useful gifts, and above all that Christian love which is the corrective of all evil tendencies, the best of all gifts, and the highest of all virtues (ch. xi. 2—xiv.)

V. In reply to objections to the doctrine of the resurrection, its certainty is proved, and its nature in some measure illustrated (ch. xv.)

VI. In conclusion, directions are given respecting a collection for the poor saints at Jerusalem; to which are added personal messages and greetings (ch. xvi.)

The two Epistles to the Corinthians possess several features of peculiar interest. They contain much of the apostle's biography, and give us a fuller view of his character than we obtain elsewhere; showing remarkable wisdom and ability, and a wonderful combination of firmness and gentleness—holy zeal and tender forbearance—largeness of heart in all matters of indifference, and uncompromising strictness in all matters of right and wrong. They also disclose the internal condition of one of the primitive churches which consisted chiefly of converts from heathenism, with the difficulties and duties arising from the relations of Christians towards the heathen around them. And they show how the great principles of the Gospel are to be applied in such circumstances.

Introduction, salutation, and thanksgiving.

1 PAUL, [1] [a] called [2] *to be* an apostle of Jesus Christ [b] through the will of God, and
2 [c] Sosthenes [3] *our* brother, unto [d] the church of God which is at Corinth, [e] to them that are sanctified [4] in Christ Jesus, [f] called *to be* saints, [5] with all that in every place [g] call upon the name of Jesus Christ [6] our Lord, [h] both theirs and ours: [7]
3 [i] Grace *be* unto you, and peace, [8] from God our Father, and *from* the Lord Jesus Christ.
4 [k] I thank my God always on your behalf, for the grace of God which is given
5 you by [9] Jesus Christ; that in every thing ye are enriched [10] by him, [l] in all
6 utterance, [11] and *in* all knowledge; even as [m] the testimony of Christ was
7 confirmed in you: so that [n] ye come behind in no gift; [o] waiting for the coming
8 [revelation [p]] of our Lord Jesus Christ: [q] who [12] shall also confirm you unto the
9 end, [r] *that ye may be* blameless in the day of our Lord Jesus Christ. [s] God *is* faithful, [13] by whom ye were called unto [t] the fellowship of his Son Jesus Christ our Lord. [14]

Correction of party spirit—The dissensions at Corinth described and rebuked.

10 NOW [15] I beseech you, brethren, by the name of our Lord Jesus Christ, [u] that ye all speak the same thing, [16] and *that* there be no divisions [17] among you; but

[a] Ro. 1. 1; Gal. 1. 1.
[b] Eph. 1. 1; Col. 1. 1.
[c] Ac. 18. 17.
[d] Ac. 18. 8—11.
[e] ver. 30; ch. 6. 9—11; John 17. 19; Jude 1.
[f] Ro. 1. 7; 2 Tim. 1. 9.
[g] Ac. 9. 14. 21.
[h] Ro. 10. 12; Eph. 4. 5.
[i] Ro. 1. 7; Eph. 1. 2.
[k] Ro. 1. 8.
[l] ch. 12. 8, 10; Rom. 15. 14; 2 Cor. 8. 7.
[m] ch. 2. 1, 2; Mk. 16. 20.
[n] 2 Cor. 12. 13.
[o] Phil 3. 20; Tit. 2. 13; Heb. 10. 36, 37.
[p] Lk. 17. 30; Col. 3. 4.
[q] Phil 1. 6; 1 Thes 5. 13; Jude 24, 25.
[r] Col. 1. 22; 1 Thes. 5. 23; 2 Pet. 3. 14.
[s] ch. 10. 13; 2 Thes. 3. 3; Heb. 10. 23.
[t] John 15. 1—9; Gal. 2. 20; Phil. 3. 10; 1 Pet. 4. 13; 1 John 1. 3.
[u] Ro. 12. 16; 2 Cor. 13. 11.

1 In this introductory salutation Paul sets forth his own apostolic commission and the holy calling of the Corinthian Christians, wishes for them all spiritual good (vers. 1—3), and expresses his thankfulness for the grace and high endowments given to them, and his hope of their permanent stedfastness (4—9).

2 See note on Rom. i. 1. By ascribing his appointment expressly to 'the will of God,' Paul indicates, on the one hand, his authority (which some at Corinth slighted), and on the other, his own humble remembrance that he owed all to God's grace: comp. Gal. i. 1.

3 The name 'Sosthenes' was common; but this person was probably 'the ruler of the synagogue' at Corinth (Acts xviii. 17), having subsequently become a convert and a minister of the gospel. As he was well known at Corinth, Paul united his name with his own, and perhaps employed him as his amanuensis.

4 The apostle here speaks with gratitude of that holiness which characterized the church as a whole (ver. 4); not yet suggesting that some of its members were unworthy of a place in it, and that the others were imperfect: see ch. iii. 2—4.

5 See notes on Rom. i. 6, 7.

6 See note on Acts vii. 59.

7 These words may perhaps have been added to intimate that Jesus is the Lord of all, not of a party in the church (see ver. 12); but their position seems to connect them with 'every place,' meaning all true worshippers of our Lord, *wherever they are, whether with us or not.* Some, however, limit the reference to Christians in Achaia (see 2 Cor. i. 1).

8 See note on Rom. i. 7.

9 Rather, 'in;' *i. e.* by virtue of your union with Christ: see ver. 2.

10 Rather, 'ye were enriched,' *i. e.* when God's grace was bestowed on you at your conversion.

11 'In every word,' *i. e.* of the gospel revelation; 'and in all knowledge,' *i. e.* in the firm hold of this Divine testimony upon their minds: see ver. 6. And thus they were inferior to none in spiritual gifts, both ordinary and miraculous; and especially in the believing and hopeful expectation of the time when Christ himself should be revealed (ver. 7).

12 That is, 'God:' see ver. 4.

13 God has taught us (see Rom. viii. 21—23) that our present 'fellowship' with his Son—our union with, and conformity to him here—is a pledge of our participation of his glory hereafter. And our confidence of complete salvation rests upon his faithfulness to his promise. Comp. Phil. i. 6.

14 Ten times in the first ten verses the apostle expressly names the Lord Jesus Christ; speaking of him as the object of worship, the author of grace and peace, the source of apostolic authority, the subject of the gospel testimony; with whom the Christian is now united, by whom he is sanctified, to whom he is conformed, and for whom, in 'the day' of his 'manifestation' in glory, he expectantly waits. In all this Paul was doubtless expressing his own reverence and love for the Saviour; but he at the same time corrects those who 'gloried in man,' and so divided the church into parties of adherents to various religious teachers: see vers. 10—12.

15 The apostle proceeds at once to correct some flagrant evils in the church at Corinth, of which he had been informed. He first calls upon them to lay aside that proud party spirit, which was setting up human teachers in the place of Christ (vers. 10—12). Against this he had endeavoured to guard by his conduct (13—16), exalting not himself, but God, who humbles man's power and wisdom (17—31); and he had therefore preached only Christ, and that in the greatest simplicity, building the faith of the converts upon Him alone (ii. 1—5). Yet this gospel is the truest and highest wisdom, such as only God can reveal, and only those whom the Spirit teaches can receive (6—16). But for this very reason the Corinthians are unprepared for its profounder teaching, for they are yet carnal (iii. 1—4), putting the servants in the place of the Master, who alone gives effect to their labours (5—9), who holds them all responsible for their work (10—17), and who, pouring contempt on mere human wisdom, bestows his gifts for the good of all the church (18—23). Christian teachers then are to be regarded as God's stewards, who are bound to be faithful to him, and to look not to man, but to him for praise or blame, as all they have is his gift (iv. 1—7). Lastly, Paul rebukes the Corinthians for their self-conceit, by ironically contrasting their fancied richness in spiritual gifts with the self-sacrifice of the apostles and their colleagues (8—13); but he closes this part of his Epistle in a tender strain of affectionate and solemn warning, as from their only father in Christ (14—21).

16 The opposite of the state described in ver. 12.

17 Or, 'rents;' internal dissensions or 'schisms;' arising from party-feelings, not conscientious differences of opinion, which must be expected in consequence of men's different capacities, education, and tempers.

that ye be perfectly joined together[1] in the same mind and in the same judgment.
11 For it hath been declared unto me of you, my brethren, by them *which are of the*
12 *house* of Chloe,[2] that there are contentions among you. Now this[3] I say, [v]that every one of you saith, I am of Paul; and I of [w]Apollos; and I of [x]Cephas;[4] and I of Christ.[5]
13 Is Christ divided?[6] Was Paul crucified for you? Or were ye baptized in
14 the name[7] of Paul? I thank God that I baptized none of you, but [y]Crispus
15 and [z]Gaius; lest any should say that I had baptized in mine own name.
16 And I baptized also the household of [a]Stephanas: besides,[8] I know not whether I baptized any other.

Correction of party spirit—Paul's manner of preaching defended.

17 FOR Christ sent me not to baptize,[9] but to preach the gospel: [b]not with
18 wisdom[10] of words, lest the cross of Christ should be made of none effect. For [c]the preaching of the cross[11] is to them that perish [d]foolishness; but unto us [e]which are saved[12] it is the [f]power of God.
19 For it is written,[13] [g]'I will destroy the wisdom of the wise, and will bring to
20 nothing the understanding of the prudent' [Isa. xxix. 14]. Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? [h]Hath not God made
21 foolish the wisdom of this world? 'For after that[14] in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching
22 to save them that believe. For the [j]Jews require a sign,[15] and [k]the Greeks
23 seek after wisdom: but we preach Christ crucified, [l]unto the Jews a stum-
24 blingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ [m]the power[16] of God, and [n]the wisdom of God.
25 Because [o]the foolishness of God is wiser than men; and the weakness of God is stronger than men.
26 For ye see your calling, brethren, how that [p]not many wise men after the
27 flesh, [q]not many mighty, not many noble, *are called:* but [r]God hath chosen the foolish things of the world to confound[17] the wise; and God hath chosen the
28 weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, *yea,* and
29 things which are not,[18] [s]to bring to nought things that are: [t]that no flesh should
30 glory in his presence. But of him[19] are ye [u]in Christ Jesus, who of God is

v ch. 3. 4—6; 4. 6.
w Ac. 18. 24; 19. 1.
x John 1. 42.
y Ac. 18. 8.
z Ro. 16. 23· 3 John 1.
a ch. 16. 15, 17.
b ch. 2. 1, 4, 13; 2 Cor. 10. 10.
c ch. 2. 2; Gal 6. 12—14.
d vers. 21, 23; 2. 14; Ac. 17. 18.
e ch. 15. 2.
f ver. 24; Ro 1. 16.
g ch. 3. 19—21; Job 5 12, 13.
h 2 Sam. 17. 14; Job 12. 17, 20, 24; Ro. 1. 22.
i Lk. 10. 21; Ro. 1. 20—22, 28.
j Mt. 12. 38, 39; 16. 1.
k Ac. 17. 18—21.
l see refs. Is. 8. 14, 15, and Mt. 11. 6.
m ver. 18.
n Pro. 8. 1, 22—30; Col. 2 3.
o vers. 27—29.
p Mt. 11. 25; John 7. 48.
q Jam. 2. 5.
r Ps. 8. 2; Ac. 4. 13—21.
s Ps. 37. 35, 36; Is. 2. 11.
t Jer. 9. 23; Ro. 3. 27.
u Ro. 8. 1.

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1 The word here used is applied to the fitting together again of that which has been 'rent.'

2 It is not known who Chloe was, nor what connections of hers had given this information to Paul at Ephesus.

3 What I mean is, that each of you say (either), I am of Paul (the founder of the church), (or) I am of Apollos (the eloquent teacher, etc.). It was not so much the distinctive names, as the party spirit which appropriated them, that constituted the sin of the Corinthian factions.

4 The Jewish party who claimed to be followers of 'the apostle of the circumcision' probably used his Aramaic name.

5 Every true Christian can say, 'I am Christ's.' But these persons claimed some peculiar relation to Him which they denied to other Christians: comp. 2 Cor. x. 7. The most excellent name is sometimes used as the mere watchword of a party.

6 Have you more than one head? Or, perhaps, 'Christ has been divided;' *i. e.* the very centre and bond of union is torn asunder by your factions.

7 Rather, 'into the name of Paul,' *i. e.* into union with and dependence on him. Comp. Rom. vi. 3; and Matt. xxviii. 19, and notes.

8 Paul knew that he had baptized but few; and he at once remembered Crispus as the ruler of the synagogue (Acts xviii. 8), and Gaius as his host (Rom. xvi. 23). He was reminded of Stephanas perhaps by his presence (ch. xvi. 17), or by an amanuensis. But the subject was not so important as to cause 'any other' to be thought of or specified.

9 My business as an apostle is not baptizing, but preaching. Paul and Peter (see Acts x. 48), like their Master (see John iv. 2, and note), seem to have generally left the administration of baptism to others.

10 Not with philosophic or eloquent discourse, as a Jewish 'scribe' or a Greek 'disputer of this world;' lest the mode of teaching should divert attention from the all-important lessons, and so make it 'of none effect.' This mention of the subject and method of Paul's preaching leads him into a digression (ch. i. 18—ii. 16), perhaps intended to meet some objection against his ministry: see 2 Cor. x. 10. In ch. iii., he returns to the reprehension of party spirit in the church at Corinth.

11 Rather, 'the doctrine of the cross;' *i. e.* of a Saviour crucified to expiate man's guilt. It might seem 'foolish' simply to announce this without argument or rhetorical art; it was really, because of the nature of the message, a power of God. Comp. Rom. i. 16.

12 Or, 'are being saved.'

13 Another reason for pursuing this course is, that God has said that worldly wisdom shall be brought to nought. See Isa. xxix. 14; xxxiii. 18.

14 This may mean either, since in God's wisdom he has caused human wisdom to show its inability to attain a saving knowledge of Him; or, since, amidst the display of God's wisdom, human wisdom failed to recognise Him: it pleased God to save men by means of that preaching which the world deems foolishness. Comp. Acts xvii. 23—29; Rom. i. 19—23.

15 Rather, 'signs;' probably some portents from heaven (see Matt. xii. 38, and note).

16 The Redeemer by his death upon the cross accomplished that which nothing less than Divine wisdom could devise, and Divine power execute (comp. Eph. iii. 10, and Rom. viii. 3). And God has made it clear that the wisdom and power are his; for in calling you, he has chosen 'not many wise men after the flesh, not many mighty,' etc. (vers. 26—31).

17 Rather, 'to shame.'

18 Or, 'things of no account.'

19 Or, 'from him.' It is God who has united you to Christ, and who has through him given you wisdom, righteousness (see note on Rom. i. 17), sanctification, and redemption. 'Redemption' seems to signify the final and entire deliverance of the body as well as the soul from all the consequences of sin: comp. Rom. viii. 23.

made unto us [w] wisdom, and [x] righteousness, and [y] sanctification, and [z] redemption:
31 that,[1] according as it is written, [a] 'He that glorieth, let him glory in the Lord' [Jer. ix. 24].

2 And[2] I, brethren, when I came to you, [b] came not with excellency of speech
2 or of wisdom, declaring unto you [c] the testimony of God. For I determined not
3 to know any thing among you, [d] save Jesus Christ, and him crucified.[3] And [e] I[4]
4 was with you [f] in weakness, and in fear, and in much trembling. And my speech
and my preaching [g] *was* not with enticing[5] words of man's wisdom, [h] but in demon-
5 stration[6] of the Spirit and of power: that your faith should not stand in the
wisdom of men, but [i] in the power of God.

6 Howbeit[7] we speak wisdom among them that are [k] perfect: yet not [l] the
wisdom of this world, nor of the princes[8] of this world, [m] that come to nought:
7 but we speak the wisdom of God in a mystery,[9] *even* the hidden *wisdom*, [n] which
8 God ordained before the world unto our glory: [o] which none of the princes of
this world knew: for [p] had they known *it*, they would not have crucified the
9 Lord of glory. But as it is written,[10] 'Eye hath not seen, nor ear heard, neither
have entered into the heart of man, the things which God hath prepared for them
10 that love him' [Isa. lii. 15; lxiv. 4; lxv. 17]. But [q] God hath revealed *them*
unto us [r] by his Spirit: for the Spirit [s] searcheth all things, yea, the deep things
11 of God. For what man[11] knoweth the things of a man, [t] save the spirit of
man which is in him? [u] even so the things of God knoweth no man, but the
Spirit of God.

12 Now we have received, not the spirit of the world, but [x] the spirit which is
of God; [y] that we might know the things[12] that are [z] freely given to us of God.
13 [a] Which things also we speak, not in the words which man's wisdom teacheth,
but which the Holy Ghost teacheth; comparing[13] spiritual things with spiritual.
14 [b] But the natural[14] man [c] receiveth not the things of the Spirit of God: [d] for
they are foolishness unto him: [e] neither can he know *them*, because they are
15 spiritually discerned.[15] [f] But he that is spiritual [g] judgeth[16] all things, yet he
16 himself is judged of no man. [h] For 'who hath known the mind of the Lord,
that he may instruct him' [Isa. xl. 13]? [i] But we have the mind of Christ.

Correction of party spirit—The Christian ministry honourable and responsible.

3 AND I, brethren, could not speak unto you as unto [k] spiritual, but as unto
2 [l] carnal,[17] *even* as unto babes in Christ. I have fed[18] you with [m] milk, and not

[w] Is. 11. 2; Eph. 1. 17, 18; Col. 2. 2, 3.
[x] Is. 45. 24, 25; Ro. 4. 25; 2 Cor. 5. 21; Phil. 3. 9.
[y] John 17. 19; Ac. 26. 18; Eph. 5. 26.
[z] ch. 15. 54—57; Rev. 5. 9.
[a] 2 Cor. 10. 17.
[b] ch. 1. 17; 2 Cor. 10. 10.
[c] ch. 1. 6; Ac. 20. 20—27.
[d] Gal. 6. 14; Phil. 3. 8—10.
[e] Ac. 18. 1, 6—17.
[f] 2 Cor. 4. 7; 10. 1, 10; Gal. 4. 13.
[g] ch. 1. 17; 2 Pet. 1. 16.
[h] Zec. 4. 6; Ro. 15. 19; 1 Thes. 1. 5.
[i] 2 Cor. 4. 7; 6. 7.
[k] see refs. Mt. 5. 48; Eph. 4. 13; Phil. 3. 15; Heb. 5. 14; 6. 12.
[l] ch. 1. 18—20; 3. 19; 2 Cor. 1. 12.
[m] ch. 1. 28.
[n] see refs. Ro. 16. 25, 26.
[o] Mt. 11. 25; Ac 13. 27.
[p] Ac. 3. 17.
[q] Mt. 11. 25—27; 13. 11; 16. 17; Eph. 3. 5.
[r] see refs. John 14. 26.
[s] see refs. 1 Chr. 28. 9.
[t] Pro. 14. 10; 20. 27.
[u] Ro. 11. 33, 34.

[x] Ro. 8. 15, 16.
[y] John 16. 14, 15; 1 John 2. 20, 27.
[z] Ro. 3. 24; 8. 32.
[a] see refs. ver. 4.

[b] Mt. 16. 23; Jude 19.
[c] John 3. 3—6.
[d] ch. 1. 18, 23.
[e] John 6. 44, 45; Ac. 17. 18; Ro. 8. 5—8.
[f] ch. 3. 1; 14. 37.
[g] Pro. 28. 5; John 7. 17; 1 John 4. 1.
[h] see refs. Job 15. 8.
[i] John 15. 15; Gal. 1. 12.

[k] ch. 2. 15; Gal. 6. 1.
[l] vers. 3, 4; ch. 2. 14.
[m] Heb. 5. 12—14.

1 In order to fulfil what is written. See note on Jer. ix. 23, 24, which is cited freely.

2 Paul returns to his declaration in ch. i. 17, with the view of showing that he had fully acted upon his own rule; having set before them the gospel, not with excellence of speech as an orator, or 'of wisdom' as a philosopher; but in its Divine and authoritative simplicity.

3 Christ, in his *person* and his *expiatory work*, was the one great theme of Paul's ministry.

4 The word 'I' is emphatic, as in ver. 1. The 'weakness' might be partly physical (comp. Gal. iv. 13; 2 Cor. xii. 7), but it was chiefly an humbling sense of his own insufficiency for the great work committed to him. See Acts xviii. 5—11, and notes.

5 Rather, 'persuasive words.' The apostle's practice was the more instructive, as at this very time elaborate language was popularly called 'Corinthian words.'

6 This seems to refer to the convincing power which the Holy Spirit gave to the simple preaching of the apostles, showing that it was God's own truth (comp. 1 Thess. i. 5); so that their converts' faith should not rest in human wisdom.

7 Paul now sets the matter in another light. What seems folly to some is Divine wisdom to 'those who are matured' in Christian knowledge, and can perceive the transcendent wisdom of the gospel as unfolded in his simple preaching; to such he taught it fully (ch. iii. 1).

8 Or, 'leaders;' the wise, mighty, and noble (ch. i. 26).

9 We speak the wisdom so long concealed as a Divine secret (Eph. iii. 3—5), destined indeed to raise us to glory, but unknown to those (see Acts iii. 17, and note) who put to a shameful death 'the Lord (the Possessor and Giver) of the glory' (see John xvii. 1—5, and notes).

10 This quotation gives only the general sense of Isa. lii. 15; lxiv. 4; lxv. 17. What God had in his mercy appointed for his people was not only not known, but it was inconceivable; for the Spirit, who alone fathoms the depths of the Divine counsels, can alone teach it (vers. 10, 11). And we have the Spirit, and by his teaching we both *know* and *speak* (vers. 12—16).

11 Rather, 'For who of *men* knoweth the things of *man*, save the spirit of man which is in him? So also the things of *God* knoweth no one except the Spirit of God.' If man's inward purposes are so little known even by his fellows, how shall any less than God comprehend the Divine purposes? See Job xi. 7; and Isa xl. 28; to which the word 'searcheth' (ver. 10) may allude.

12 The treasures of wisdom and glory, which are God's free gifts in the gospel (ver. 9).

13 Or, 'putting together spiritual [truths] with spiritual [words].' The *words* we use, like the *truths* we teach, are not of 'man's wisdom,' but of the Holy Spirit.

14 Rather, 'the *animal* man,' who is under the control of his corrupt animal nature, as oppcsed to the spiritual man, to whom the Holy Spirit has given spiritual life.

15 Or, judged of: see ver. 15; ch. iv. 3, 4.

16 That is, the man enlightened by God's Spirit judges of all things necessary to salvation: but no man unenlightened by Christ can rightly discern or judge the believer; *for* the Spirit of Christ can be known only by those who have it: comp. note on Isa. xl. 13.

17 See note on Rom. vii. 14. I was obliged, in my ministry among you, to treat you almost as unrenewed men, as mere infants in Christian knowledge. Paul preached the gospel, not in words of human wisdom; for both the gospel and his own moral taste forbad that: nor yet in the full development of its Divine wisdom; for the Corinthians were not yet fit to receive it (vers. 2, 3). Comp. Heb. v. 11—14.

18 Rather, 'I gave you milk to drink, not [solid] food, for ye were not yet able [to eat it]. Nay, not even now are ye able.'

with meat: [n] for hitherto ye were not able *to bear it,* neither yet now are ye
3 able; for ye are yet carnal. For [o] whereas *there is* among you envying, and
4 strife, and divisons, are ye not carnal, and walk as men?[1] For while one saith,
[p] I am of Paul; and another, I *am* of Apollos;[2] are ye not carnal?
5 Who then is Paul, and who *is* Apollos, but [q] ministers[3] by whom ye believed,
6 [r] even as the Lord gave to every man? [s] I have planted, [t] Apollos watered;[4]
7 [u] but God gave the increase. So then [x] neither is he that planteth any thing,
8 neither he that watereth; but God that giveth the increase. Now [y] he that
planteth and he that watereth are one: [z] and every man shall receive his own
9 reward according to his own labour. For [a] we are labourers together with God:[5]
10 ye are [b] God's husbandry, *ye are* [c] God's building.[6] According to the grace of
God which is given unto me, as a wise master-builder,[7] I have laid [d] the
foundation, and another buildeth thereon. But [e] let every man take heed how
11 he buildeth thereupon. For other foundation can no man lay than [f] that is laid,
12 which is Jesus Christ. Now [g] if any man build[8] upon this foundation gold,
13 silver, precious stones, wood, hay, stubble; [h] every man's work shall be made
manifest: for the day [i] shall declare it, because it shall be revealed[9] by fire;
14 and [k] the fire shall try every man's work of what sort it is. [l] If any man's
15 work abide which he hath built thereupon, he shall receive a reward:[10] if any
man's work shall be burned, he shall suffer loss: but he himself shall be saved;
[m] yet so as by fire.[11]
16 [n] Know[12] ye not that ye are the temple of God, [o] and *that* the Spirit of God
17 dwelleth in you? [p] If any man defile[13] the temple of God, him shall God destroy;
for the temple of God is holy; which[14] *temple* ye are.
18 [q] Let no man deceive himself: if any man among you seemeth to be wise in
19 this world, [r] let him become a fool,[15] that he may be wise. For [s] the wisdom of
this world is foolishness with God: for it is written, 'He taketh[16] the wise in
20 their own craftiness' [Job v. 13]: and again, 'The Lord knoweth the thoughts
of the wise, that they are vain' [Psa. xciv. 11, *Sept.*]
21, 22 Therefore [t] let no man glory in men: for [u] all things are yours;[17] whether
Paul, or Apollos, or [v] Cephas, or the world, or life, or death, or things present,
23 or things to come; all are yours; and [x] ye are Christ's; and [y] Christ *is* God's.
4 Let a man so account of us, as of [z] the ministers of Christ, [a] and stewards of

[n] John 16. 12.
[o] ch. 11. 18; Gal 5 20, 21, Jam. 3. 16.
[p] ch. 1. 12.
[q] 2 Cor 3 3, 6.
[r] ch 12 4—11, 28; Ro. 12. 3—6; 1 Pet. 4. 10, 11.
[s] ch. 4. 14, 15; 9. 1; Ac. 18. 4, 8, 11.
[t] Ac. 18. 24, 27; 19. 1
[u] ch 15. 10
[x] 2 Cor. 3 5; 12 11.
[y] John 4. 36—38.
[z] see refs Job 31 11, Gal. 6. 4, 5; Rev 2. 23.
[a] Mk.16. 20; 2 Cor 6 1.
[b] Is 5 1—7, Mt 21. 33—40, John 15 1, 2
[c] Eph 2 10, 20—22
[d] ch 4 15; Ro 15 20
[e] 1 Pet 4 11.
[f] Mt 16. 18; Ac 4 11, 12, Gal 1.7—9, Eph. 2. 20
[g] Mt 15 1—9, Gal 1 10; Col 2. 6—8; 1 Tim 4 1—3; Heb 13 9, 2 Pet 1 5—7.
[h] vers 14, 17, ch 4. 5
[i] ch 1 8, 2 Thes 1. 7—10, 1 Pet 1 7.
[k] Is 4 4, Mal. 4 1
[l] Dan. 12 3, 1 Thes. 2 19; 1 Pet. 5 4.
[m] Am 4. 11; Jude 23
[n] c. 6. 19, 2 Cor 6 16, Eph 2 21, 22; 1 Pet. 2 5.
[o] John 14 17; Ro. 8. 11; 1 John 4 15, 16.
[p] Ezr. 8. 11; 2 Pet. 2 1.
[q] 1s. 5. 21.
[r] Mt. 16. 4; Lk. 18. 17.
[s] ch. 1. 19—21, 25—29.
[t] vers. 4—7; ch. 1. 12; Jer. 9. 23, 24.
[u] 2 Cor. 4. 5, 15; Eph. 4. 11, 12.
[v] John 1. 42.
[x] Ro. 14. 8; Gal. 3. 29
[y] ch. 11. 3; Mt. 17. 5; Phil. 2. 6—11; Heb. 1. 3.
[z] ch. 3. 5; 2 Cor. 5. 18—20; Col. 1. 25.
[a] Lk. 12. 42; Tit. 1. 7.

1 Or, 'after man;' *i. e.* as unrenewed men do.

2 'Paul' and 'Apollos' probably exemplify two different classes of teachers: see ch. iv. 6, and note.

3 Literally, 'servants through whom ye believed, and that too as the Lord gave to each:' *i. e.* only just as the Master allotted to each his labour and success.

4 Paul 'planted' the church at Corinth; and then Apollos came and 'watered' it, during Paul's journey through Upper Asia (Acts xviii.; xix. 1). In both cases it was God who made their labours effectual.

5 Rather, 'of God.' The labourers may be different in some respects, yet they are really 'one,' being 'fellow-labourers' in the same work, employed by the same Master, who will give to each his own reward according to his fidelity.

6 This new metaphor illustrates the different kinds of teaching; and it is appropriately used for the purpose of warning 'every one' to teach only what is consistent with the fundamental truths.

7 Paul here claims to be 'by God's grace' not a builder merely, but a master-builder, who has wisely laid the only true foundation, Jesus Christ (ver. 11); that which indeed 'is laid' already by God himself. See Isa. xxviii. 16; Rom. ix. 33.

8 The only foundation of a true church and of personal religion lies in the true doctrine concerning Christ (ver. 11). But in teaching the church, or the individual, a man may either build on this foundation the other pure and eternal truths of God's word; and then his building will resemble a temple of marble or porphyry and other costly stones, adorned with 'gold and silver:' or he may teach false principles, and cultivate as piety views and feelings which are in reality mere delusion; and then his building will be like a thatched hovel of wood or cabin of dried grass and mud, exposed to easy destruction, especially by fire.

9 Rather, 'is revealed:' for every time of special Divine manifestation is a time of trial and of sifting (see Mal. iii. 1—3; Matt. iii. 11, 12, and notes); and such above all will the time of Christ's coming to judgment be: see 2 Thess. i. 8.

10 He shall be rewarded for his faithful labours as a Christian teacher.

11 Though he himself will be saved, because he has built on the true foundation, his building shall be consumed; he will lose his reward; and he will come out as one who has had a narrow escape from a burning ruin. It is plain that the apostle speaks of 'fire' here only as an illustration (*so as* by fire: comp. Amos iv. 11); and that the words can give no support to the notion of purgatory.

12 By a slight change in the figure the apostle exposes the extreme inconsistency of unholy living with the very notion of Christ's church as the *temple* of God, and the fearful doom of all professors, and particularly all teachers of Christianity who pollute the church by their sinful practice or laxity of doctrine. On these subjects he enlarges in ch. v., vi.

13 The same word is rendered 'destroy' in the other clause of this verse, and 'corrupt' in 2 Cor. vii. 2; xi. 3. The word 'ruin' best corresponds to its full extent of meaning. The ruin that such a man works in God's church God will work to him.

14 Rather, 'of which sort (*i. e.* holy) are ye.'

15 That is, a fool in the world's esteem, by embracing the gospel in its simplicity.

16 Or 'catcheth.' If God uses the craft of the wise as a net to catch them in, such wisdom must be folly in his sight.

17 Men and things which are [illegible] must unlike, are yet all alike the common [illegible] the church: to be used, however, not as they [illegible] own, but as 'Christ's:' even as Christ [illegible] to do his own will, but [illegible]

2 the [b] mysteries[1] of God. Moreover[2] it is required in stewards, [c] that a man be
3 found faithful. But[3] with me [d] it is a very small thing that I should be judged
4 of you, or of man's judgment:[4] yea, I judge not mine own self. For [e] I know[5]
nothing by myself; [f] yet am I not hereby justified: but he that judgeth me is
the Lord.
5 [g] Therefore judge nothing before the time, until the Lord come, [h] who both will
bring to light the hidden things of darkness,[6] and will make manifest the
counsels of the hearts: and [i] then shall every man have praise of God.
6 And these things, brethren, I have in a figure[7] transferred to myself and *to*
Apollos, for your sakes; [k] that ye might learn in us not to think *of men* above
that which is written,[8] that no one of you be puffed up for one against another.[9]
7 For who maketh thee to differ *from another?* And [l] what hast thou that thou
didst not receive? Now if thou didst receive *it*, why dost thou glory, as if thou
hadst not received *it?*
8 Now[10] ye are full, [m] now ye are rich, ye have reigned as kings without us:[11]
9 and I would to God[12] ye did reign, that we also might reign with you. For [n] I
think that God hath set forth us the apostles last,[13] as it were appointed to
death: for [o] we are made a spectacle unto the world, and to angels, and to men.
10 We *are* [p] fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but
11 ye *are* strong; ye *are* honourable, but we *are* despised. [q] Even unto this present
hour we both hunger, and thirst, and are naked, and [r] are buffeted, and have no
12 certain dwellingplace; [s] and labour, working[14] with our own hands. [t] Being
13 reviled,[15] we bless: [u] being persecuted, we suffer it: being defamed, we intreat:
[x] we are made as the filth[16] of the earth, *and are* the offscouring of all things
unto this day.
14 I write not these things to shame you; but [y] as my beloved sons I warn *you.*
15 For though ye have ten thousand instructors in Christ, yet *have ye* not many
16 fathers: for [z] in Christ Jesus I have begotten you through the gospel. Where-
fore I beseech you, [a] be ye followers[17] of me.
17 For this cause[18] have I sent unto you [b] Timotheus, who is my beloved son, and
faithful in the Lord, who shall bring you [c] into remembrance of my ways which
be in Christ, as I teach every where in every church.[19]
18,19 [d] Now some are puffed up, as though I would not come to you.[20] [e] But I will
come to you shortly, [f] if the Lord will, and will know, not the speech[21] of them
20 which are puffed up, but the power. For [g] the kingdom of God *is* not in word,

[b] Mt. 13. 11.
[c] Eze. 3. 17—21; Ac. 20. 31; 2 Cor. 4. 2.
[d] 1 Sam. 15. 7.
[e] 1 John 3. 20, 21.
[f] see refs. Job 9. 2, 20; Pro. 21. 2; Ro. 4. 2.
[g] Mt. 7. 1; Rev. 20. 12.
[h] ch. 3. 13; Ro. 2. 16.
[i] Ro. 2. 6—11, 29; 1 Pet. 1. 7; 5. 4.
[k] ch. 3. 5; Ro. 12. 3.
[l] see refs. John 3. 27; 1 Pet. 4. 10.
[m] Rev. 3. 17.
[n] ch. 15. 30—32; Ro. 8. 36; 2 Cor. 4. 8—12.
[o] Heb. 10. 33.
[p] see refs. ch. 1. 18, etc.; Ac. 26. 24.
[q] 2 Cor. 6. 4, 5; Phil. 4. 12.
[r] Ac. 14. 19; 23. 2; 2 Cor. 11. 23—25.
[s] see refs. Ac. 18. 3.
[t] see refs. Ro. 12. 14, 20.
[u] 1 Pet. 4. 12—14, 19.
[x] Lam. 3. 45; Ac. 22. 22.
[y] 2 Cor. 6. 11—13; 1 Thes. 2. 11.
[z] ch. 3. 6; 9. 1, 2; 2 Cor. 3. 2, 3; Gal. 4. 19; Jam. 1. 18.
[a] ch. 11. 1; Phil. 3. 17; 2 Thes. 3. 9; Heb. 13. 7.
[b] see refs. Ac. 16. 1.
[c] ch. 11. 2; 2 Tim. 3. 10.
[d] ch. 5. 2.
[e] ch. 16. 5; Ac. 19. 21; 2 Cor. 1. 15, 23.
[f] see refs. Ac. 18. 21.
[g] ch. 2. 4; 1 Thes. 1. 5

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1 See note on Matt. xiii. 11. Our authority is merely ministerial, to dispense 'the mysteries of God.' These are not the sacraments, but the newly revealed truths of the gospel. 'Since Paul himself has said, in ch. i., Christ sent me not to baptize but to preach the gospel, it is more proper that the mysteries of God be understood to be doctrines of our faith.'—*Estius.*

2 Rather, 'All that remains' to be said about us in our ministerial capacity is, that we must be faithful.

3 Vers. 3—5 are added partly as a warning against over-hasty judgment of ministers, either in praise or in blame.

4 Literally, 'a human day,' *i. e.* of judgment.

5 Rather, 'I am conscious to myself of nothing,' *i. e.* of no unfaithfulness in my stewardship. Yet it does not follow that I am guiltless in the sight of the Lord. He is the only infallible Judge. And therefore it is not for you to judge, but to await his revelations and awards at his coming (ver. 5).

6 What is concealed from you, whether good or bad.

7 Rather, simply, 'I transferred;' *i. e.* My remarks apply to all your religious teachers; but, to avoid offence, I have used Apollos and myself to represent the whole.

8 That is, not to estimate us or yourselves, except by the standard of Scripture; referring to such passages as those quoted in ch. i. 19, 31; iii. 19.

9 Rather, 'that you be not puffed up, one of you on behalf of the one [teacher] against the other.' If you were superior to others, this would be a reason, not for pride, but for gratitude to God who made you so (ver. 7).

10 'Ye are already (so early in your religious history) full,' etc. In vers. 8—13, Paul, as their father in Christ (ver. 15), sharply chastises the proud self-complacency of some among them with the appropriate and ironical contrast between their high notions of themselves and their self-confidence, with the humble and self-denying life of the apostles. Then (14—17) with paternal tenderness he implores them rather to imitate him and his faithful children; reminding them, however, that he will soon visit them, and that it will depend on their conduct whether he shall treat them with severity or with gentleness (18—21).

11 That is, We who have trained you hoped to present you as our joy in that day: but you, it seems, are to reach the crown first and alone.

12 Rather, 'I would indeed that ye did reign; for then we might have some share in the glory.'

13 Last and lowest; men condemned to death; brought out (like gladiators in the amphitheatre) to be gazed upon by all, by sympathizing angels, and by men disdainful like yourselves, who count us the fools, yourselves the wise—us the weak, yourselves the strong (ver. 10).

14 See ch. ix. 1—18; Acts xviii. 3; xx. 34, and notes.

15 We not only suffer, but (which makes still greater calls upon our patience) we use none but Christian weapons of resistance.

16 Literally, 'as the refuse of the world.' This is the climax of disgrace and contempt. Comp. Lam. iii. 45.

17 Rather, 'imitators of me.' A parent has a claim to be imitated.

18 To teach you how to imitate me, I have sent you one who stands in the same relation to me as you do, and who fulfils its duties well.

19 These words clearly imply that Paul gave to all the churches the same holy truths, and did not, as some affirmed, alter his doctrine to suit different parties.

20 Boasting that I dare not come, and therefore send Timothy.

21 Rather, 'the words,' as in the next verse. I will test what they *say* by what they can *do* in God's service; for real Christianity (the reign of God established in man) is marked by spiritual energy, rather than loud profession.

21 but in power. What will ye? [h] shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

Reproof for retaining an immoral member in the church, and directions as to his treatment.

5 IT[1] is reported commonly[2] *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, [i] that one should 2 have his father's wife.[3] [k] And ye are puffed up,[4] and have not rather [l] mourned, 3 that he that hath done this deed [m] might be taken away from among you. [n] For I verily, as absent in body, but present in spirit, have judged already, as though 4 I were present, *concerning* him that hath so[5] done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, [o] with the power 5 of our Lord Jesus Christ, [p] to deliver[6] such an one unto Satan for the destruction of the flesh, [q] that the spirit may be saved in the day of the Lord Jesus.

6 [r] Your glorying *is* not good. Know ye not that [s] a little leaven leaveneth the 7 whole lump?[7] [t] Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened.[8] For even[9] [u] Christ our Passover is sacrificed for 8 us. Therefore let us keep the feast, [x] not with old leaven, neither [y] with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

9,10 I wrote unto you in an[10] epistle [z] not to company with fornicators: [a] yet not altogether[11] with the fornicators of this world, or with the covetous, or extor- 11 tioners, or with idolaters; for then must ye needs go [b] out of the world. But now[12] I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, 12 or an extortioner; [c] with such an one no not to eat. For[13] what have I to do to judge [d] them also that are without? Do not ye judge [e] them that are within? 13 But them that are without God judgeth. Therefore [f] put away from among yourselves that wicked person.

Reproof for going to law before the heathen; the limits of Christian liberty.

6 DARE[14] any of you, having a matter against another, go to law before the 2 unjust,[15] and not before the saints? Do ye not know that [g] the saints shall judge

[h] 2 Cor. 10. 1, 2; 13. 10.

[i] see refs. Lu. 18. 8.

[k] ch. 4. 18.
[l] see 2 Cor. 7. 7, 10.
[m] vers. 5, 7, 13.
[n] Col. 2. 5.

[o] Mt. 18. 18—18, 20; John 20. 23; 2 Cor. 2. 10.
[p] 1 Tim. 1. 20.
[q] see 2 Cor. 2. 6—11.
[r] ch. 4. 19; Jam. 4. 16
[s] ch. 15. 33; Gal. 5. 9; Heb. 12. 15.
[t] ver. 13; see Ex. 12 15; Col. 3. 5.
[u] see refs. John 1. 29.
[x] Deu. 16. 3; Eph. 4 17—24.
[y] see refs. Mk. 8. 15, 1 Pet. 2. 1, 2.
[z] 2 Cor. 6. 14, 17; Eph. 5. 5, 11; 2 Thes. 3. 14.
[a] ch. 10. 27.
[b] John 17. 15; Phil. 2. 15.

[c] ver. 13; Mt. 18. 17; Ro. 16. 17; 2 Thes. 3. 6; 2 John 10, 11.
[d] Mk. 4. 11; Col. 4. 5; 1 Thes. 4. 12.
[e] ch. 6. 1—4.
[f] vers. 5, 7; Deu. 13. 5; 21. 21.

[g] Ps. 49. 14; Dan. 7. 22; see refs. Mt. 19. 28; Rev. 20. 4.

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1 Having mentioned (ch. iv. 18—21) his determination to deal judicially with offenders, the apostle refers to a flagrant case of incest which had occurred in the church at Corinth (ch. v. 1). He rebukes their haughty recklessness, requires them on Christ's authority to expel the offender (2—5), and enjoins them, as becomes those whose life Christ has made one holy festival, to purge out that leaven of sin which desecrates the whole (6—8). He then guards them against taking his command to exclude the immoral from the church as a prohibition of necessary intercourse with the ungodly in the ordinary business of life; for those who are without must be left to God's judgment (9—13).

2 Or, perhaps, 'Fornication is wholly heard of among you;' *i. e.* is a common and notorious vice.

3 That is, his own step-mother, the father being still alive (see 2 Cor. vii. 12). The term 'fornication' includes all unlawful lust.

4 Instead of mourning over this scandalous sin, and excluding the offender from your fellowship, you are still elated with your fancied superiority to others (ver. 6).

5 Vers. 3—5 form one sentence, in which the words 'such an one' (ver. 5) are inserted because of its length:—'For I, present in spirit though absent in body, have already determined, as if present, that he who has done this shall, in the name of our Lord Jesus, when you are assembled and my spirit with the power of our Lord Jesus with you, be given over to Satan,' etc.

6 The solemn excommunication pronounced in the name of the assembled church, being accompanied by the apostle's own sanction and the 'power' of Jesus Christ (ver. 4), would be followed by some miraculous infliction of disease or pain, by which the corrupt passions of the flesh might be mortified: see 1 Tim. i. 20, and comp. Acts v. 1—10. Such consequences from church discipline seem to have been peculiar to the apostolic age.

7 A proverb, found also in Gal. v. 9, and implied in Matt. xiii. 33. It means that moral influence is rapidly diffusive. The sense is the same in ch. xv. 33.

8 That you may really be what you profess. The figure alludes to the Jewish practice of carefully removing every portion of leaven before the Passover (Exod. xii. 15). Some suppose that this letter was written near the time of the Passover (see ch. xvi. 8), and that this circumstance suggested this particular illustration.

9 Rather, 'For also;' introducing a new and principal reason. 'Christ our paschal victim was sacrificed' to ensure our exemption from the doom of the ungodly (see Exod. xii.; John i. 29, and notes). We have therefore now to keep a perpetual festival, putting away and keeping away the corrupting influence of every sin, and preserving transparent purity and truthfulness of heart and life.

10 Greek, 'in *the* epistle.' This may mean 'in my epistle,' *i. e.* the former part of this letter: or it may refer to a letter previously sent, but not now extant.

11 I did not refer to casual and necessary intercourse with the ungodly, but to friendly and social recognition of immoral and avaricious professors (ver. 11).

12 That is, I now tell you that the meaning of what I wrote is, etc.

13 I am speaking only of your conduct towards those who profess faith in Christ. 'For' it is not ours to judge the ungodly 'without;' God does that; but it is ours to judge those 'within' the church.

14 Carrying out the distinction just drawn between the church and the world, Paul condemns the Corinthian Christians for taking their disputes before the heathen tribunals, instead of finding arbitrators within the church, which is to judge the world, and even angels (ch. vi. 1—6); and he traces this conduct to its source in that unrighteous selfishness which is akin to the flagrant sins prevailing around them, and is utterly inconsistent with the character of the pardoned and renewed sinner (7—11). He then defines the limits of Christian liberty and expediency, which some had abused, yielding themselves to licentiousness, and so dishonouring God's living temples, which should be held sacred to his service (12—20).

15 Dare you, instead of resorting to the arbitration of 'the saints,' your brethren, take your disputes before heathen and often unjust magistrates? Is not this a presumptuous offence against the dignity of the Christian character (ver. 2), which is closely connected with that of Christ, to whom '*angels*, authorities, and powers' are made subject? (ver. 3; 1 Pet. iii. 22).

the world?[1] And if the world shall be judged by you, are ye unworthy to judge
3 the smallest matters? Know ye not that we shall [a]judge angels? How much
4 more things that pertain to this life! [b]If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.
5 I speak[2] to your shame. Is it so, that there is not a wise man among you; no,
6 not one that shall be able to judge between his brethren? But brother goeth
7 to law with brother, and that before the unbelievers. Now[3] therefore there is utterly a fault among you, because ye go to law one with another. [c]Why do ye not rather take wrong? Why do ye not rather *suffer yourselves to* be
8 defrauded? Nay, ye do wrong, and defraud, and that *your* brethren. Know
9 ye not that [d]the unrighteous[5] shall not inherit the kingdom of God?

Be not deceived: [m]neither fornicators, nor idolaters, nor adulterers, nor effemi-
10 nate, nor abusers of themselves with mankind, nor thieves, nor covetous,[6] nor
11 drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were [n]some of you: [o]but ye are washed,[7] but ye are [p]sanctified, but ye are [q]justified in the name of the Lord Jesus, and by the Spirit of our God.

12 [r]All[8] things are lawful unto me; [s]but all things are not expedient [*or*, profitable]. All things are lawful for me; [t]but I will not be brought under the
13 power of any.[9] [u]Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication,[10] but [x]for the
14 Lord; [y]and the Lord for the body. And [z]God hath both raised up the Lord,
15 and will also raise up us [a]by his own power. Know ye not that [b]your bodies are the members of Christ? Shall I then take the members of Christ, and
16 make *them* the members of an harlot? God forbid. What, know ye not that he which is joined to an harlot is one body? (For [c]'two, saith he, shall be one
17 flesh') [Gen. ii. 24, *Sept.*] [d]But he that is joined unto the Lord is one[11] spirit.
18 [e]Flee fornication. Every sin that a man doeth is without the body; but he that
19 committeth fornication sinneth [f]against his own body. What, [g]know ye not that your body[12] is the temple of the Holy Ghost *which is* in you, which ye have of
20 God? [h]And ye are not your own; for [i]ye are bought[13] with a price. Therefore [k]glorify[14] God in your body, and in your spirit, which are God's.

Replies to questions respecting marriage, and other social relations.

7 NOW concerning the things[15] whereof ye wrote unto me: [l]*It is* good for a
2 man not to touch a woman.[16] Nevertheless,[17] *to avoid* fornication, let every man

[a] 2 Pet. 2. 4; Jude 6.
[b] ch. 5. 12.
[c] Pro. 20. 22; Mt. 5. 39—41; Ro. 12. 17—19; 1 Thes. 5. 15.
[d] see refs. Le. 19. 15, 35; Is. 10. 1, 2.
[m] Gal. 5. 19—21; Eph. 5. 3—5; Heb. 12. 14; 13. 4; Rev. 22. 15.
[n] Ro. 6. 17—19; Eph. 2. 1—3; Col. 3. 5—8; Tit. 3. 3.
[o] Eph. 5. 26; Tit. 3. 5; Rev. 1. 5, 6.
[p] ch. 1. 2, 30; 2 Thes. 2. 13.
[q] Ro. 3. 24, 28—30.
[r] ch. 10. 23; Ro. 14. 14.
[s] ch. 8. 4, 7—13; 10. 24—33; Ro. 14. 15.
[t] ch. 9. 27.
[u] Mt. 15. 17; Ro. 14. 17
[x] vers. 15, 19, 20; ch. 3. 16, 17; Ro. 12. 1; 1 Thes. 4. 3—7.
[y] Eph. 5. 23.
[z] Ro. 6. 4—8; 8. 11; 2 Cor. 4. 14.
[a] Eph. 1. 19, 20.
[b] ch. 12. 27; Eph. 4. 12, 15, 16; 5. 29, 30.
[c] Mt. 19. 5; Eph. 5. 31.
[d] John 15. 1—5; 17. 21—23; Eph. 4. 4.
[e] Ge. 39. 7—12; Ro. 6. 12, 13; 2 Tim. 2. 22.
[f] Pro. 5. 8—11.
[g] see refs. ch. 3. 16.
[h] Ro. 14. 7—9; 2 Cor. 5. 15; Tit. 2. 14.
[i] ch. 7. 23; Ac. 20. 28; 1 Pet. 1.18,19; 2 Pet. 2. 1.
[k] ch. 10. 31; Ro. 12. 1; 1 Pet. 2. 9.
[l] vers. 8, 26, 27, 37, 38.

1 The redeemed will take a part (see marg. refs.) in the judgment of men, and even of angels (ver. 3). Surely then, even the least esteemed in the church (4) can judge between themselves in the common concerns of this life.

2 I say this (either about your Christian dignity; or about giving over secular causes to the lowest in the church) not to exalt, but to reprove you; for it seems there is 'not even one among you' wise enough to adjust these matters 'between brother' and brother.

3 Rather, 'Already indeed therefore there is altogether a fault,' etc. All this implies a radical defect, a prevalence of selfishness and injustice, which I again say (comp. vers. 9, 10, with ch. v. 11) must be classed with the sins which exclude a man from 'the kingdom of God.'

4 In obedience to your Lord's command (Matt. v. 38—40).

5 The same word as in ver. 8, 'wrong doers.'

6 Covetous in the widest sense; *one who covets more than his share;* not merely avaricious. The apostle always ranks the covetous with the most abandoned men: see ch. v. 10, 11; and compare Col. iii. 5.

7 Rather, 'ye washed off' these pollutions, 'ye were sanctified,' 'ye were justified;' *i. e.* when, being renewed 'by the Spirit of our God' (Tit. iii. 5), ye believed unto life (John xx. 31) 'in the name of the Lord Jesus.'

8 'All things are lawful' may be either the words of an objector, or more probably a well-known phrase of the apostle's (see ch. x. 23), expressing his liberty as a Christian to use all God's gifts, but misused by some at Corinth as allowing the unrestrained indulgence of all natural propensities. Paul therefore declares that this freedom must not only be limited by expediency and by self-respect, but must on no account be applied to what is wrong in itself. The question of expediency is treated afterwards in chapters viii.—x.; the participation in vice is shown in vers. 12—20 to be a very different matter, and is at once strongly condemned. The whole section is of great interest as showing how Christian liberty is to be kept from passing into heathen license.

9 Even my lawful desires shall not be my masters.

10 There are here three arguments against this vice. Meat offered to idols loses none of its natural fitness for food, and has no direct connection with any other organ than that which, like itself, is destined to perish. But fornication (1) degrades the *whole* body, which is destined to immortality; (2) alienates part of the Redeemer's purchased possession; and (3) pollutes the temple of the Holy Spirit.

11 That is, one with the Lord in spirit.

12 As the body is the abode of man's soul, so, when God's Spirit animates the renewed soul, it becomes his temple.

13 Rather, 'ye *were* bought;' namely, when Christ 'gave his life as a ransom' from sin (1 Pet. i. 17—19). Use, then, your body (Rom. xii. 1) to his glory.

14 Glorify *then;* not so much a logical conclusion, as an impressive exhortation.

15 The apostle now begins his reply to a letter from the Corinthians, which appears to have contained (among other things) various questions about *marriage;* such as, whether it should be avoided where uncontracted, or be broken off where contracted, if one of the partners was an unbeliever (vers. 1—24); also about the duty of parents in existing circumstances as to *unmarried daughters* (25—38); and about the duty of *widows* (39, 40).

16 The whole Bible highly commends marriage, which, as a Divine institution, founded in man's nature, must be good and conducive to individual and social well being. The apostle Paul elsewhere speaks of it with peculiar honour, and classes 'forbidding to marry' among the signs of a false system (1 Tim. iv. 1—3). In dissuading from marriage here, he must therefore be understood as having regard to dangers and sufferings to which the Christians in Corinth were at this time exposed (ver. 26).

17 Literally, 'But on account of the fornications;' lest you be drawn into the vices prevailing around you.

3 have his own wife, and let every woman have her own husband.[1] [m] Let the
husband render unto the wife due benevolence: [n] and likewise also the wife unto
4 the husband. The wife hath not power of her own body, but the husband: and
5 likewise also the husband hath not power of his own body, but the wife. [o] Defraud
ye not one the other, [p] 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 not for your incontinency.
6, 7 But I speak this by permission,[2] [q] *and* not of commandment. For I would
that all men were [r] even as[3] I myself: but [s] every man hath his proper gift of
8 God, one after this manner, and another after that. I say therefore[4] to the
9 unmarried and widows, [t] It is good for them if they abide even as I. But [u] if
they cannot contain, let them marry: for it is better to marry than to burn.
10 And unto the married I command, [x] *yet* not I, but the Lord, [y] Let not the wife
11 depart[5] from *her* husband: but and if she depart, let her remain unmarried, or
be reconciled to *her* husband: [z] and let not the husband put[6] away *his* wife.
12 But to the rest[7] speak I, [a] not the Lord. If any brother hath a wife that believeth
13 not, and she be pleased to dwell with him, let him not put her away: and the
woman which hath an husband that believeth not, and if he be pleased to dwell
14 with her, let her not leave him. For the unbelieving husband is sanctified by
the wife, and the unbelieving wife is sanctified by the husband: else were your
15 children unclean; [b] but now are they holy.[8] But if the unbelieving depart, let
him depart. A brother or a sister is not under bondage in such *cases:* but God
16 hath called us [c] to peace.[9] For what knowest thou, O wife, whether thou shalt
[d] save *thy* husband? Or how knowest thou, O man, whether thou shalt save
thy wife?
17 But [e] as God hath distributed to every man, as the Lord hath [f] called every
18 one, so let him walk. And [g] so ordain I in all churches. Is any man called
[h] being circumcised? let him not become uncircumcised. Is any called in uncir-
19 cumcision? [i] let him not be circumcised. [k] Circumcision is nothing, and uncir-
20 cumcision is nothing, but [l] the keeping of the commandments of God. [m] Let
21 every man abide in the same calling wherein he was called. Art thou called
[n] *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.[10]
22 For he that is called in the Lord, *being* a servant, is [o] the Lord's freeman: like-
23 wise also he that is called, *being* free, is [p] Christ's servant. [q] Ye are bought with
24 a price; be not ye the servants of men. Brethren, let every man, wherein he
is called, therein abide [r] with God.
25 Now concerning virgins [s] I have no commandment of the Lord: yet I give my
judgment, as one that hath obtained mercy of the Lord [t] to be faithful.[11]
26 I suppose[12] therefore [u] that this is good for the present distress, *I say*, that *it is*
27 good for a man[13] so to be. Art thou bound unto a wife? [x] Seek not to be loosed.
28 Art thou loosed from a wife? Seek not a wife. But and if thou marry, [y] thou

[m] Ex. 21. 10; 1 Pet. 3. 7.
[n] Eph. 5. 22, 23.
[o] ver. 3.
[p] Joel 2. 16; Zec. 12. 12—14; see Ex. 19. 15; 1 Sam. 21. 4, 5.
[q] vers. 12, 25; 2 Cor. 8. 8; 11. 17.
[r] ch. 9. 5, 15.
[s] ch. 12. 11; Mt. 19. 12.
[t] vers. 1, 26, 27, 32—35.
[u] vers. 2, 28, 36, 39; 1 Tim. 5. 11, 14.
[x] see vers. 12, 25, 40.
[y] Mal. 2. 14—16; Mt. 5. 32; 19. 6, 9; Mk. 10. 11, 12; Lk. 16. 18
[z] Mk. 10. 2—9.
[a] ver. 6.
[b] Mal. 2. 15; Ac. 2. 39.
[c] ch. 14. 33; Ro. 12. 18; 14. 19; Heb. 12. 14.
[d] 1 Pet. 3. 1.
[e] ver. 7.
[f] vers. 18, 21.
[g] ch. 4. 17; 2 Cor. 11. 28.
[h] Ac. 15. 1, 19, 24, 28; Col. 3. 11.
[i] Gal. 5. 2.
[k] Ro. 2. 25—29; Gal 5. 6; 6. 15.
[l] 1 Sam. 15. 22; 1 John 2. 3, 4; 3. 22—24.
[m] ver 17; Lk. 3. 10—14.
[n] 1 Tim. 6. 1—3.
[o] John 8. 32—36; Ro. 6. 18—22.
[p] Eph. 6. 6; Col. 3. 23, 24; 1 Pet. 2. 16.
[q] ch. 6. 20; see Le. 25. 42.
[r] ch. 10. 31; Col. 3. 17, 22.
[s] vers. 6, 10, 12, 40; 2 Cor. 8. 8, 10.
[t] ch. 4. 2; 1 Tim. 1. 12.
[u] vers. 1, 8, 28, 35—39; Mt. 24. 19; Lk. 23. 28, 29.
[x] vers. 12—14.
[y] ver. 36; Heb. 13. 4.

1 This clearly shuts out polygamy. See Mal. ii. 14—16, and notes.

2 Rather, 'by way of permission, not by way of command.' The apostle would *allow* the unmarried and widowed to marry if they chose, but he would not command them.

3 Paul appears to have been either unmarried or a widower (see ch. ix. 5), and he had the power of self-control; which is a 'gift,' *i. e.* a moral, as well as a natural endowment.

4 Rather, '*Now* I say:' see ver. 6.

5 That is, be separated. You need not for this my inspired declaration; you already have the Saviour's express command: see Mark x. 11, 12.

6 Our Lord allows divorce on the ground of conjugal unfaithfulness (see Matt. v. 32; xix. 9); but Paul does not here name the exception, which would be understood as a matter of course.

7 That is, those who were married to a heathen or a Jew. Our Lord had not made a special law for such cases, and therefore the apostle gives his own inspired decision: see ver. 40 below.

8 This 'holiness,' which evidently belongs to the unbelieving husband or wife as much as to the children, does not make their personal conversion either unnecessary on the one hand, or certain on the other (ver. 16). It probably includes the consecration of the conjugal and parental relations and influences to God's service, so as to make the piety of the Christian partner overcome the power of worldliness in the irreligious. We must remember (says Calvin) that Paul is not here speaking of contracting marriage, but of retaining connections previously formed.

9 Rather, 'in peace.' The general rule is, that marriage is indissoluble; but if your heathen partner will not stay with you, do not insist upon maintaining the connection. For Christians are called to live in peace; and it is only as you do so that you can hope for the conversion of your unbelieving husband or wife (ver. 16). But *you* are not to seek or to compel a separation, for every one should, as far as possible, remain in the relations which subsisted before his conversion (17); *e. g.* whether circumcised or not (18—20), whether in slavery or not (21—24).

10 Perhaps, 'prefer to remain a slave, *if even* you can be free;' an extreme case illustrating the apostle's rule. Or, 'yet, *if also* you can be free, take advantage of the opportunity;' the extreme case being admitted as an exception which does not affect the general rule.

11 Or, 'trustworthy.' This phrase is probably adopted because the case had reference to a temporary emergency, and not to a subject of permanent command.

12 Rather, 'I hold then.' What the existing or impending distress was is not clearly known; but it was clearly so severe as to make the cares and responsibilities of the marriage state particularly undesirable.

13 Or as we say, 'for one (man or woman) to be so;' *i. e.* unmarried.

hast not sinned; and if a virgin marry, she hath not sinned. [a] Nevertheless such shall have trouble in the flesh: but I spare you.[1]

29 But [a] this I say, brethren, the time *is* short: it remaineth,[2] that both they
30 that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that
31 buy, as though they possessed not; and [b] they that use this world, as not abusing[3]
32 *it:* for [c] the fashion[4] of this world passeth away. [d] But I would have you without carefulness. [e] He that is unmarried careth for the things [f] that belong
33 to the Lord, how he may please the Lord: but he that is married careth for the
34 things that are of the world, how he may please *his* wife. There is difference *also* between a wife and a virgin. The unmarried woman [g] careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.
35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely,[5] and that ye may attend upon the Lord without distraction.
36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and [h] need so require, let him do what he will, [i] he
37 sinneth not: let them[6] marry. Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will,[7] and hath so
38 decreed in his heart that he will keep his virgin, [k] doeth well. [l] So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage [m] doeth better.
39 [n] The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; [o] only in the
40 Lord.[8] But she is happier[9] if she so abide, [p] after[10] my judgment: and [q] I think also that I have the Spirit of God.

On eating food offered to idols—The scruples of weaker brethren to be respected.

8 NOW[11] [r] as touching things offered unto idols, we know that we all have
2 [s] knowledge:[12]—[t] knowledge puffeth up, [u] but charity edifieth: and [x] if any man think that he knoweth anything, he knoweth nothing yet[13] as he ought to know:
4 but if any man love God, [y] the same is known[14] of him:—as concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that

[a] ver. 28.

[a] Job 14. 1, 2; Ps. 39. 4—7; 90. 5—10; Ecc. 9. 10; 1 Pet. 4. 7; 1 John 2. 17.
[b] Ecc. 9. 7—10; 1 Tim. 6. 17, 18.
[c] Ecc. 1. 4; Jam. 1. 10, 11; 4. 14; 1 Pet. 1. 24; 1 John 2. 17.
[d] see refs. Ps. 55. 22; Phil. 4. 6.
[e] 1 Tim. 5. 5.
[f] ver. 34.
[g] Lk. 10. 40, etc.

[h] vers. 9, 37.
[i] ver. 28; Heb. 13. 4.

[k] ver. 2.
[l] Heb. 13. 4.
[m] vers. 1, 8, 26, 32—34, 37.
[n] ver. 10; Ro. 7. 2, 3.
[o] Deu. 7. 3, 4; 2 Cor. 6. 14—16.
[p] ver. 25.
[q] ch. 14. 37; 1 Thes. 4. 8.

[r] ver. 10; ch. 10. 19—22, 28; Ac. 15. 20, 29.
[s] Ro. 14. 14, 22.
[t] Ro. 14. 3, 10.
[u] ch. 13. 4—13.
[x] Pro. 26. 12; Gal. 6. 3.
[y] Ex. 33. 12, 17; see refs. Ps. 1. 6.

1 By marrying, you incur no guilt, but some trouble; and I would spare you this. Or the meaning may be, And I say no more about the distress to spare your feelings if you do marry.

2 Rather, 'The season [or, perhaps your season] is short as to what remains.' This I would impress upon you, whether you marry or not—that God has made what remains of life short, in order that you may not be unduly affected by passing events, but be dead to the world (vers. 29—31).

3 Or, 'as not using it in full;' *i. e.* either *to excess*, or as if it were *absolutely their own*.

4 Or, 'form;' alluding to the shifting scenes in a theatre.

5 Or, seemly; and so in ver. 36.

6 That is, his virgin daughter and her lover.

7 That is, can follow his own judgment as to the marriage of his daughter.

8 That is, only in accordance with the Lord's will: see 2 Cor. vi. 14; Eph. vi. 1. Most commentators take this to include marrying *only* a Christian.

9 More free from earthly cares and sorrows in troublous times (ver. 26).

10 That is, agreeably with the judgment I have given (ver. 25); 'and I also believe [whatever others may pretend] that I (1 Thess iv. 8) have the Spirit of God.'

11 The Corinthian Christians seem to have asked another question, as to the lawfulness of eating food which had been offered in sacrifice to idols. In reply, the apostle lays down the principle that love to God is a better guide than knowledge to humble and acceptable obedience (ch. viii. 1—3). He remarks that whilst some know an idol to be nothing, and the food we eat to be matter of indifference (4—6), others have not such clear views, and may be led by the example of their brethren to violate their consciences; and he concludes that an act which is otherwise lawful may thus become a grievous sin against Christ (7—12). He reminds them that he himself acts on the principle of enduring any hardship rather than lead another to sin (13); that he foregoes even his rights as an apostle for the good of others, living in celibacy and labouring incessantly (ix. 1—6); and that he refuses to avail himself even of God's universal law that the labourer, whether man or beast, shall be sustained by those for whom he works, and of the Old Testament command that the minister of God shall be supported by those to whom he ministers (7—14). So that in preaching to them he has made it his glory and reward to give them the gospel without charge (15—18), adapting himself to each that he may win all (19—23). But he shows that the subject bears upon *themselves* as well as others, for self-denial is needed for their own safety (24—27); the danger of a return to idolatry and vice being proved by the example of ancient Israel (x. 1—13). In conclusion, he enjoins them prudently to keep out of the way of idolatry (14, 15); absolutely to renounce all participation in idol-feasts, which cannot be partaken by those who partake of the Christian feast without moving God to jealousy (16—22); and to abstain from food which they know to have been offered to idols, although their own conscience might permit them to use it, aiming, as he did, to avoid injury to any (23—xi. 1).

12 If knowledge alone were an adequate guide, we all have enough to decide the matter easily. But 'knowledge [without love] puffeth up; love [it is, that] buildeth up,' in substantial practical godliness. Vers. 2, 3 are a parenthetical admonition to such as made a boast of their knowledge whilst they neglected to cultivate love: comp. ch. xiii.

13 He has not really learned what he pretends to know until he has learned to love.

14 He who so knows God as to love Him, is so known by God as to be loved by Him: see John xiv. 21—23; and especially Gal. iv. 9.

[a] an idol *is* nothing[1] in the world, [a] and that *there is* none other God but one.
5 For though there be that are [b] called gods, whether in heaven or in earth, (as
6 there be gods many, and lords many,) but [c] to us[2] *there is but* one God, the
Father, [d] of whom *are* all things, and we in [*or*, for] him; and [e] one Lord Jesus
7 Christ, [f] by whom *are* all things, and we by him. Howbeit *there is* not in every
man that knowledge: for some[3] [g] with conscience of the idol unto this hour eat
it as a thing offered unto an idol; and their conscience being weak is [h] defiled.
8 But [i] meat commendeth us not to God:[4] for neither, if we eat, are we the
9 better; neither, if we eat not, are we the worse. But [k] take heed lest by any
means this liberty of yours become [l] a stumblingblock to them that are [m] weak.
10 For if any man see thee [n] which hast knowledge sit[5] at meat in the idol's
temple, shall not the conscience of him which is weak be emboldened[6] to eat
11 those things which are offered to idols; and [o] through thy knowledge shall the
12 weak brother perish,[7] for whom Christ died? But [p] when ye sin so against the
13 brethren, and wound[8] their weak conscience, ye sin against Christ. Wherefore,
[q] if meat[9] make my brother to offend, [r] I will eat no flesh while the world
standeth, lest I make my brother to offend.

On eating food offered to idols—Paul's example in the use of his Christian liberty.

9 [s] AM I not an apostle? [t] Am I not free? [u] Have I not seen[10] Jesus Christ our
2 Lord? [x] Are not ye my work in the Lord? If I be not an apostle unto others,
yet doubtless I am to you: for [y] the seal[11] of mine apostleship are ye in the Lord.
3 Mine answer [z] to them that do examine me [a] is this.
4, 5 [b] Have we not power to eat and to drink?[12] [c] Have we not power to lead
6 about a sister, a wife, as well as other[13] apostles, and *as* [d] the brethren[14] of the
Lord, and [e] Cephas?[15] Or I only and [f] Barnabas, [g] have not we power to forbear
working?[16]
7 Who goeth a warfare any time at his own charges? Who [h] planteth a vineyard,
and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of
8 the milk of the flock? Say I these things as a man?[17] Or [i] saith not the law the
9 same also? For it is written in the law of Moses, [k] 'Thou shalt not muzzle the
mouth of the ox that treadeth[18] out the corn' [Deut. xxv. 4, *Sept.*] [l] Doth God
10 take care for oxen? Or saith he *it* altogether[19] for our sakes? [m] For our sakes,
no doubt, *this* is written: that [n] he that ploweth[20] should plow in hope; and
11 that he that thresheth in hope should be partaker of his hope. [o] If we have sown
unto you spiritual[21] things, *is it* a great thing if we shall reap your carnal things?

[a] ch. 10. 19; Ps. 115. 4—8; Isa. 41. 24.
[a] Deu. 4. 39; Mk. 12. 29; 1 Tim. 2. 5.
[b] Ps. 96. 5; Dan. 5. 4.
[c] Mal. 2. 10; Eph. 4. 6.
[d] Ac. 17. 28; Ro. 11. 36.
[e] John 13. 13; Ac. 2. 36; Eph. 4. 5; Phil. 2. 11.
[f] John 1. 3.; Col. 1. 16, 17; Heb. 2. 10.
[g] ch. 10. 28, 29.
[h] Ro. 14. 14, 23.
[i] Ro. 14. 17.
[k] Ro. 14. 21; Gal. 5. 13.
[l] Ro. 14. 13—15, 20.
[m] Ro. 14. 1, 2; 15. 1.
[n] ver. 1.
[o] Ro. 14. 15, 20, 21.
[p] Mt. 25. 40. 45; Ac. 9. 4, 5.
[q] Mk. 9. 42; Ro. 14. 21.
[r] ch. 9. 12, 19—23.
[s] ch. 1. 1; see refs. Ac. 9. 15; 2 Cor. 12. 12.
[t] ver. 19.
[u] ch. 15. 8; Ac 9. 3—6, 17; 22. 14, 18.
[x] ch. 4. 14, 15.
[y] 2 Cor. 3. 2, 3; 12. 12.
[z] 2 Cor. 13. 3.
[a] vers. 4—6.
[b] vers 7—14; Mt 10 10; Gal. 6. 6; 2 Thes 3. 9.
[c] 1 Tim. 4. 3; Heb. 13. 4.
[d] see refs. Mt. 12. 46, 47.
[e] Mt. 8. 14; John 1. 42.
[f] Ac. 4. 36.
[g] see refs. Ac. 18. 3.
[h] Deu. 20. 6; Pro. 27. 18.
[i] Is. 8. 20.
[k] 1 Tim. 5. 18.
[l] see Mt. 6. 26.
[m] Ro. 15. 4.
[n] John 4. 36; 2 Tim. 2. 6.
[o] Ro. 15. 27; Gal. 6. 6.

1 Rather, 'there is no idol in the world;' *i. e.* the beings whom the idols are designed to represent have no existence. But it is afterwards shown (ch. x. 20) that there are other beings connected with false worship.

2 The Christian's belief is in one God, the source and end of all things ('we *for* him,' not *in*); and in one Lord Jesus, as the Divine agent in creation and redemption: comp. Col. i. 16. The doctrine of one God no more sets aside the Deity of Christ, than a belief in one Lord (Jesus Christ) sets aside the Lordship of the Father.

3 Some of the Gentile converts still believed that an idol had real existence, although they worshipped the true God alone; and they felt that when they ate of the idol-sacrifice they were paying honour to the idol; and hence 'their conscience was defiled' with the guilt of an idolatrous action: comp. note on Rom. xiv. 22.

4 Rather, 'Food will not present us (*i. e.* as acceptable) to God; it makes us neither better nor worse in his sight. But (ver. 9) we must take care not to use our right in such a way as to injure and endanger our brethren by tempting them to act against their conscience (10, 11).

5 Or, 'reclining,' *i. e.* at the feast.

6 Properly, 'be built up;' as if he had said, will be edified to his ruin.

7 See notes on Rom. xiv. 15, 16, 22.

8 Properly, 'strike:' as one who cruelly beats a weak or sickly person.

9 Rather, 'food' of any kind: the particular kind here intended is denoted by 'flesh,' which the apostle would willingly give up altogether rather than lead a weak brother into idolatry. There is no proof that Paul habitually practised this self-denial: but his readiness to do so exhibits a most unusual regard for the good of others.

10 Referring to the Lord's appearance to him near Damascus (Acts ix. 17), and perhaps also to such occasions as those mentioned in Acts xviii. 9; xxii. 17, 18.

11 Your conversion is the fruit, and therefore the evidence of my apostleship; and this is a sufficient answer to all who question me (ver. 3).

12 At the cost of the churches to which we minister.

13 Properly, 'as the other apostles.' The passage implies not only that most, if not all of them were married; but that they took their wives with them on their missionary journeys, and were regarded as being entitled to the support of the churches for both.

14 See Matt. xiii. 55, and Prefs. to Ep. of James and Jude.

15 That Peter was a married man is evident from Matt. viii. 14: and his wife was probably an active Christian, if there is any truth in a tradition respecting her martyrdom, mentioned by Clem. Alex. Strom. b. 7.

16 Are Barnabas and I the only persons who have no right to be supported by the churches we serve? The apostle proceeds to defend this right (ver. 7) partly on the ground of natural justice, illustrated by the cases of soldiers, vine-dressers, and shepherds, and partly by the injunctions of the Old Testament (ver. 9).

17 Rather, 'after man;' that is, according to the usages of mankind alone: is it not also a Divine principle?

18 Properly, 'threasheth:' see notes on Deut. xxv. 4; Isa. xxviii. 28.

19 A strong way of asserting that the precept was given for the sake of the moral discipline of which it was part.

20 Rather, 'that he that ploweth ought to plow in hope, and he that thresheth [to thresh] in hope of partaking; *i. e.* all who labour ought to have a prospect of profiting by the results; and especially Christian labourers in God's field (ch. iii. 9).

21 If we supply the wants of your souls, is it much that you meanwhile supply our bodily wants?

12 If others[1] be partakers of *this* power over you, [p]*are* not we rather? [q]Nevertheless we have not used this power; [r]but suffer all things, lest we should hinder the gospel of Christ.

13 [s]Do ye not know that they which minister about holy things live *of the things* of the temple; and they which wait at the altar[2] are partakers with the altar?

14 Even so [t]hath the Lord ordained[3] that they which preach the gospel should live of the gospel.

15 But [u]I[4] have used none of these things: neither have I written these things that it should be so done unto me. For *it were* better for me to die, than that

16 any man should make my glorying[5] void. For though I preach the gospel, I have nothing to glory of: for [x]necessity is laid upon me; yea, [y]woe is unto me,

17 if I preach not the gospel! For [y]if I do this thing willingly, I have a reward: but if against my will, [z]a dispensation[6] *of the gospel* is committed unto me.

18 What is my reward then? *Verily* that, [a]when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be [b]free from all *men*, yet have [c]I made myself servant unto all,

20 that I might gain the more. And [d]unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law,[7] as under the law, that

21 I might gain them that are under the law; [e]to them that are [f]without law,[8] as without law, (*g*being not without law to God, but under[9] the law to Christ,)

22 that I might gain them that are without law. [h]To the weak[10] became I as weak, that I might gain the weak: [i]I am made all things to all *men*, [k]that I might by

23 all means save some. And this[11] I do for the gospel's sake, that I might be partaker thereof with *you*.

On eating food offered to idols—Personal danger from neglect of self-denial.

24 KNOW[12] ye not that they which run in a race[13] run all, but one receiveth the

25 prize? [l]So run, that ye may obtain. And every man that [m]striveth for the mastery[14] is temperate in all things. Now they *do it* to obtain a corruptible

26 crown; but we [n]an incorruptible. I therefore so run, not as uncertainly; so

27 fight[15] I, not as one that beateth the air: [o]but I keep under[16] my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be [p]a castaway.

10 Moreover,[17] brethren, I would not that ye should be ignorant, how that all

2 our fathers were under [q]the cloud, and all passed through [r]the sea; and were

3 all baptized unto Moses in the cloud and in the sea; and did all eat the same

p ver. 2.
q 2 Cor. 11. 7—12.
r ch. 4. 11, 12.

s see refs. Num. 5. 9, 10; Deu. 10. 9; 18. 1.

t ver. 4; Lk. 10. 7.

u ver. 12; Ac. 18. 3; 2 Cor. 12. 13—19.

x Jer. 1. 17; 20. 9; Am. 3. 8; Ac. 4. 20.
y 1 Pet. 5. 2—4.

z Phil. 1. 17; Col. 1. 25.

a ver. 12; ch. 10. 33; 2 Cor. 11. 7.

b ver. 1.
c Gal. 5. 13; 1 Thes 2. 7.
d Ac. 16. 3; 21. 20—26.

e Gal. 2. 3—5, 11—14.
f Ro. 2. 12, 14.
g ch. 7. 22; Ro. 7. 22; Gal. 5. 13, 14.
h ch. 8. 13; Ro. 15. 1; 2 Cor. 11. 29.
i ver. 19; ch. 10. 33.
k Ro. 11. 14; 2 Tim. 2. 10.

l Lk. 13. 24; Phil. 2. 16; 3. 14; 2 Tim. 4. 7; Heb. 12. 1.
m Eph. 6. 12; 1 Tim. 6. 12; 2 Tim. 2. 5; 4. 7.
n 2 Tim. 4. 8; Jam. 1. 12; 1 Pet. 1. 4; 5. 4; Rev. 2. 10; 3. 11.
o ch. 6. 12; Ro. 8. 13; Col. 3. 5.
p 2 Cor. 13. 5, 6.

q see refs. Ex. 13. 21, 22; 40. 34.
r see refs. Ex. 14. 21, 22, 29; Jos. 4. 23.

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1 Your teachers, who oppose me, exact their maintenance from you (2 Cor. xi. 20); while I, your founder, 'sustain all' toils and privations on your behalf (2 Cor. xi. 27), lest any appearance of selfishness should hinder the success of the gospel (ver. 18).

2 See Numb. xviii. 8—19, and note.

3 See Matt. x. 10; Luke x. 4, 7, and notes; 1 Tim. v. 18.

4 Whatever others have done, *I* have not used my right; nor do I write these things in order to claim my rightful support.

5 That is, 'should deprive me of my ground of glorying.' He was *bound* to preach the gospel, and therefore could not glory in doing that (ver. 16). But he was free to receive, or to refuse maintenance from those to whom he preached; 'and therefore his refusing to do so was a ground of glorying, that is, a proof of integrity, to which he could with confidence appeal.'—*Hodge*.

6 Rather, 'I have been entrusted with a stewardship,' which I *must* discharge. I may do it willingly; but as the Lord's bondsman I have no option whether I will do it or not. I work, not that I may gain pay, except indeed this, that I may take no pay from you for my work, not 'using my rights to the full' (ver. 18). 'For when I was free to take my own course (ver. 1) I became the slave of all (ver. 19), that I might make a gain of the more,' *i. e.* of as many as possible. The *gaining* of many converts he regarded as his *pay*.

7 That is, to Jewish proselytes, or to Jewish converts to Christianity.

8 That is, the Gentiles: see note on Rom. ii. 12.

9 Rather, 'bound by law to Christ;' *i. e.* the law of Christian love and obedience.

10 'The weak' are those referred to in ch. viii. 1—13; Rom. xiv. 1. They are mentioned last as their case has given rise to this whole description. 'To all have I been all' that a Christian man can be, in order to do them good.

11 Probably, 'all things I do.' This is my universal principle of action; and that not only for the sake of others but for my own, that I may fully share with them in gospel blessings. The apostle's mind is now turning to another aspect of the matter, which he presents in the next section.

12 In vers. 24—27 Paul illustrates his practice of self-denial and self-discipline for the gospel's sake by a reference to the Grecian games, some of which were celebrated on the Isthmus near Corinth. The chief of them were running, boxing, wrestling, leaping, and throwing the quoit and spear. The prize (ver. 25) was a crown or garland of olive, bay, pine, or parsley.

13 Literally, 'a stadium;' or the race course, which was a 'stadium' (about the eighth of a mile) in length.

14 Rather, 'every one who contends' in the games.

15 The reference is now to the game of boxing, as the preceding metaphor of the race does not express sufficiently the active and aggressive character of the contest.

16 Rather, 'But I bruise (literally, 'strike under the eye' as a boxer) my body, and lead it captive (as a vanquished adversary) lest having made proclamation [of the rules of the contest] to others, I myself [from neglect of them] should be rejected.' After the contests the victors were examined by the judges, and, if they were found to have contended unlawfully [or unfairly], were deprived of the prize, and 'rejected' with disgrace.

17 The apostle illustrates the danger of negligent self-indulgence by the case of the ancient Israelites, who, though admitted, as by a baptism in the cloud and in the sea, to the privileges given through Moses, and continually sustained by miraculous provision, yet, through unbelief and sensuality, forfeited all and perished.

4 [a]spiritual[1] meat; and did all drink the same [a]spiritual drink: for they drank
5 of that spiritual[2] Rock that [b]followed them: and that Rock was Christ. But
with many[3] of them God was not well pleased: for they [c]were overthrown in
the wilderness.
6 Now [d]these things were our examples,[4] to the intent we should not lust after
7 evil things, as [e]they also lusted. Neither be ye idolaters, as *were* some of
them; as it is written, [f]'The people sat down to eat and drink, and rose up to
8 play.' [Exod. xxxii. 6, *Sept.*] [g]Neither let us commit fornication,[5] as some of them
9 committed, and [h]fell in one day three and twenty thousand.[6] Neither let us
tempt Christ, as [i]some of them also tempted,[7] and were destroyed of serpents.
10 Neither murmur ye, as [k]some of them also murmured, and [l]were destroyed of
11 [m]the destroyer.[8] Now all these things happened unto them for ensamples: and
[n]they are written for our admonition,[4] upon whom the ends of the world[9] are come.
12 Wherefore [o]let him that thinketh he standeth take heed lest he fall.
13 There hath no temptation taken you but such as is common to man: but [p]God
is faithful, [q]who will not suffer you to be tempted above that ye are able;[10] but
will with the temptation also make a way to escape, that ye may be able to bear *it*.
14,15 Wherefore,[11] my dearly beloved, [r]flee from idolatry. I speak as to wise
16 men; [s]judge ye what I say.[12] [t]The cup of blessing[13] which we bless, is it not
the [u]communion[14] of the blood of Christ? [v]The bread which we break, is it
17 not the communion of the body of Christ? For [w]we *being* many are one bread,
18 *and* one body: for we are all partakers of that one bread. Behold [x]Israel after
the flesh: [y]are not they which eat of the sacrifices partakers[15] of the altar?
19 What say[16] I then? [z]That the idol is any thing, or that which is offered in
20 sacrifice to idols is any thing? But *I say* that the things which the Gentiles
[a]sacrifice, [b]they sacrifice to devils,[17] and not to God' [Deut. xxxii. 17]: and I
21 would not that ye should have fellowship with devils. [c]Ye cannot drink the
cup of the Lord, and [d]the cup of devils: ye cannot be partakers of the Lord's
22 table, and of the table of devils. Do we [e]provoke the Lord to jealousy? [f]Are
we stronger than he?
23 [g]All things are lawful[18] for me, but all things are not expedient: all things
24 are lawful for me, but all things edify not. [h]Let no man seek his own, but
25 every man another's *wealth*.[19] [i]Whatsoever is sold in the shambles,[20] *that* eat,
26 asking no question [k]for conscience' sake: for [l]'the earth *is* the Lord's,[21] and the
27 fulness thereof' [Psa. xxiv. 1, *Sept.*] [m]If any of them that believe not bid you

[a] see refs. Ex. 16. 4, 15, 35.
[b] see refs. Ex. 17. 6.
[c] Ps. 105. 41.
[d] Num. 14. 11, 12, 28—33, 35; 26. 64, 65; Heb. 3. 17; Jude 5.
[e] ver. 11; Heb. 4. 11.
[f] Num. 11. 4, 33, 34.
[g] Ex. 32. 6, 17—19.
[h] ch. 6. 18; Rev. 2. 14.
[i] Num 25. 1—9.
[k] see refs. Ex. 17. 2, 7; 23. 20, 21; Num. 21. 5, 6.
[l] see refs. Num. 14. 2, 27—30; 16. 41—49.
[m] Num. 14. 37; 16. 49.
[n] Ex. 12. 23; 2 Sam. 24. 16.
[o] ch. 9. 10; Ro. 15. 4.
[p] Heb. 10. 23, 37; 1 Pet. 4. 7; 1 John 2. 18.
[q] Mt. 26. 33, 34, 40, 41, 69—75; Ro. 11. 20.
[r] see refs Deu. 7. 5.
[s] Lk. 22. 32; 2 Cor 12. 8—10; 2 Pet. 2. 9.
[t] ver. 7; 2 Cor. 6. 17; 1 John 5. 21.
[u] 1 Thes. 5. 21.
[v] Mt 26 26—28.
[w] John 6. 53—58; 1 John 1. 3, 7.
[x] ch. 11. 23, 24; Ac. 2. 42, 46.
[y] ch. 12. 12, 13; Ro. 12. 5.
[z] Ro. 4. 1; 9 3, 5
[a] see refs ch. 9. 13.
[b] ch. 8. 4.
[c] see refs. Le. 17. 7.
[d] 1 Ki. 18 21; Mt 6. 24; 2 Cor 6. 15-17.
[e] Deu 32 38.
[f] Ex. 20. 5; Deu. 32. 21.
[g] Job 9 4; Eze 22. 14.
[h] see refs. ch. 6. 12.
[i] ver. 33; ch. 9. 19—23; 13 5; Ro. 15. 1, 2; Phil. 2. 4.
[k] 1 Tim 4. 4.
[l] vers 27 29; ch. 8. 7.
[m] see refs. Ps. 24. 1; 1 Tim. 6. 17.
[n] ch. 5. 9—11; Lk. 5. 29, 30; 19. 7.

1 Some take this to mean that the manna and the water are here *spiritualized* or *allegorized* (see Gal. iv. 24; Rev. xi. 8); *i. e.* are regarded as emblems of other objects, *viz.* of the bread and the wine in the Lord's Supper. Others explain the word as meaning, *given by miraculous interposition, for spiritual purposes; i. e.* not merely to sustain life, but in doing so to foreshadow the 'true bread from heaven,' and the 'living water' (ver. 4; John vi. 30—58; iv. 10, and notes).

2 The exact rendering of this clause is, 'for they were drinking from a spiritual following rock.' The apostle seems to say that there was a rock, with its constant supplies of water, following Israel through the wilderness; not, as Jewish tradition reports, a material rock, but a 'spiritual rock,' 'Christ,' the true constant source of all the grace they had.

3 Rather, 'with the greater part of them.' In fact, he was pleased only with Joshua and Caleb (see Numb. xiv. 30; xxvi. 65).

4 Or, 'figures;' *i. e.* presenting an instructive and admonitory resemblance to our case: and so in ver. 11.

5 In the licentious worship of Baal-peor: see Numb. xxv. 1, 2, and note. This example was peculiarly applicable to the Corinthians, as their city was proverbially addicted to the licentious worship of Venus.

6 See note on Numb. xxv. 9.

7 Namely, 'him,' *i. e.* 'Christ.' They tempted him by trying his power and patience.

8 Meaning probably, 'the destroying angel,' the pestilence. See Numb. xvi. 49; and compare 2 Sam. xxiv. 13—16.

9 Or, the last dispensation: comp. Heb. ix. 26; Eph. i. 10.

10 *That is, able to endure. Having shown the Corinthians their danger, Paul now comforts* them by showing make with the trial the escape too,' providing suitable relief for each temptation by which he permits faith to be tested.

11 For your own sakes then, as well as for the sake of others, avoid those idol-feasts (vers. 19—21), and so escape all connection with idolatry.

12 What I am going to say (in vers. 16—21).

13 So called, probably, because in connection with it they blessed God for his goodness, particularly in redemption.

14 By partaking together of the wine and bread we signify that we partake alike in the benefits of Christ's death, and also that we are united with him and with each other (ver. 17), forming 'one loaf,' 'one body.'

15 See Lev. iii. 1, and note. It follows that those who eat of idol-sacrifices partake of idol-worship.

16 In saying this do I contradict my former statement (ch. viii. 4), that an idol has no real existence? No, but what I say is this, that idols being regarded by their worshippers as 'demons' (see next note), participation in their feasts implies fellowship in idolatry, just as partaking of the Lord's Supper implies union with Christ; and it would provoke his anger (ver. 22).

17 Or, 'demons;' *i. e.* [evil] spirits (see Deut. xxxii. 17; Psa. cvi. 37, and notes).

18 See ch. vi. 12, and note.

19 That is, 'weal;' *welfare* or *profit* (ver. 33).

20 Meat sold in the market (as parts of sacrifices sometimes were), or served at an ordinary banquet (not an idolatrous feast), unless it were expressly stated to have been offered to an idol, might be received without question or doubt, as part of the food given to man by the bounty of the Lord of all.

21 *That is, all God's creatures and gifts in the way of*

to a feast, and ye be disposed to go; [h] whatsoever is set before you, eat, asking
28 no question for conscience' sake. But if any man[1] say unto you, This is offered
in sacrifice unto idols, eat not, [i] for his sake that showed it, and for conscience'
sake: for [k] 'the earth *is* the Lord's, and the fulness thereof' [Psa. xxiv. 1, *Sept.*]:
29 conscience, I say, not thine own, but of the other: for[2] 'why is my liberty judged
30 of another *man's* conscience? For if I by grace[3] be a partaker, why am I evil
spoken of for that [m] for which I give thanks?
31 [n] Whether therefore[4] ye eat, or drink, or whatsoever ye do, do all to the glory
32 of God. [o] Give none offence, neither to the Jews, nor to the Gentiles, nor to [p] the
33 church of God: even as I please[5] all *men* in all *things*, [q] not seeking mine own
11 profit, but the *profit* of many,[6] that they may be saved. Be [r] ye followers of
me, even as I also *am* of Christ.

Reproofs of disorders in the church assemblies—Of women appearing in public unveiled.

2 NOW[7] I praise you, brethren, that ye remember me in all things, and keep
3 the ordinances [*or*, traditions[s]] as I delivered *them* to you. But I would have
you know, that [t] the head of every man is Christ; and [u] the head of the woman[8]
4 *is* the man; and [v] the head of Christ *is* God.[9] Every man praying or [x] prophesy-
5 ing,[10] having *his* head covered, dishonoureth his head:[11] but [y] every woman that
prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that
6 is even all one as if she were shaven.[12] 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
7 be covered. For a man indeed ought not to cover[13] *his* head, forasmuch as [z] he
8 is the image and glory of God: but the woman is the glory of the man. For
9 [a] the man is not of the woman; but the woman of the man: [b] neither was the
10 man created for the woman; but the woman for the man. For this cause ought
11 the woman [c] to have power[14] on *her* head [d] because of the angels.[15] Neverthe-
less [e] neither is the man without the woman, neither the woman without the man,
12 in the Lord:[16] for as the woman *is* of the man, even so *is* the man also by the
woman; [f] but all things of God.
13 [g] Judge in yourselves: is it comely that a woman pray unto God uncovered?
14 Doth not even nature[17] itself teach you, that, if a man have long hair, it is a

[h] Lk. 10. 7.
[i] ch. 8. 10—13.
[k] ver. 26; Deu. 10. 14.
[l] Ro. 14. 16.
[m] Ro. 14. 6; 1 Tim. 4. 3, 4.
[n] Ro. 12. 1; Col. 3. 17, 23; 1 Pet. 4. 11.
[o] ch. 8. 13; Ro. 14. 13; Phil. 1. 10; 2. 15.
[p] ch. 11. 22; Ac. 20. 28.
[q] ver. 24; 2 Cor. 12. 19.
[r] ch. 4. 16; Eph. 5. 1.
[s] 2 Thes. 2. 15; 3. 6.
[t] Eph. 5. 23; Phil 2. 9.
[u] see refs. Ge. 3. 16.
[v] ch. 3. 23; 15. 27, 28; John 14. 28.
[x] ch. 12. 28; 14. 1, etc.
[y] Ac. 21. 9.
[z] see refs. Ge. 1. 26, 27.
[a] Ge. 2. 21, 22; 1 Tim. 2. 13.
[b] Ge. 2. 18.
[c] Ge. 20. 16; 24. 65.
[d] Ecc. 5. 6; 1 Tim. 5. 21; Heb. 12. 1.
[e] ch. 7. 10—14.
[f] ch. 8. 6; Ro. 11. 36.
[g] ch. 10. 15; Lk. 12. 57; 1 Thes. 5. 21.

1 This may have a special reference to a scrupulous Christian (ch. viii. 7—11). If he say thus, then 'abstain for the sake of the informant, and [particularly] of [his] conscience.' The second citation of Psa. xxiv. 1 is omitted in the most ancient manuscripts and versions.

2 These words appear to mean, either, Abstinence is required only when it is shown me that by partaking I should wound the conscience of the scrupulous; for otherwise why am I to be restrained of my freedom in thankfully using the bounties of God's providence, by the censoriousness and evil speaking of others? Or perhaps, Do not eat so as to give offence; for why should you so use your liberty as to incur censure? Compare Rom. xiv. 22, and note.

3 Rather, 'with thanks;' as in Luke vi. 32, etc.

4 All this discussion resolves itself into the great principle that we should aim to glorify God in *every* action of our lives.

5 See note on ch. ix. 22.

6 Rather, 'the many.'

7 The apostle now passes on to notice some disorders which had crept into the religious assemblies at Corinth (ch. xi. 2—xiv. 40). After expressing his satisfaction with the attention that had been paid to his injunctions, he points out these improprieties. He enjoins that the women should be veiled at public worship, on the grounds that they are subject to the man, as the man is to Christ (xi. 2—12), and that decency and custom require it (13—16). He condemns the church for celebrating the Lord's Supper in different parties, a necessary result of their factious spirit (17—19), and for the selfish greediness of the rich (20—22). He emphatically repeats the mode and purpose of the ordinance, as it had been revealed to him (23—26); and warns them of the judgments which must follow an unworthy or irreverent participation of it. Other things he leaves for the present (27—34).

8 It seems that the women in the Corinthian church claimed equality with the men (comp. Gal. iii. 28); and hence they neglected the rules of propriety prevailing among the Greeks and Orientals, by appearing without the veil, and by coming forward to pray and preach in the assemblies of the church. Both of these innovations Paul reproves; the former in this chapter, and the latter in ch. xiv. 34, 35.

9 Christ is subordinate to the Father both as man and as Mediator: see John xiv. 28; Phil. ii. 7. Subordination pervades the whole universe, and especially the Christian system; and it is the glory of each part to keep the place assigned to it.

10 Respecting 'prophesying,' see note on Rom. xii. 6.

11 Among the Greeks (but not the Jews) a man was required to uncover his head in worship; but a woman (ver. 5) was required, among both Greeks and Asiatics, to cover her's both in worship and in public. Hence Paul calls it a dishonouring (*i. e.* an unseemly treatment) of the head, when either man or woman departed from the custom.

12 A shaven head was a mark of infamy, or of mourning, both in Greece and in Judea.

13 As covering the head was a sign of subjection, the woman, and not the man, should practise it; for the man is the superior, being made to be the reflection, as it were, of God's glorious image; whereas the woman is rather the reflection of the man (Gen. ii. 18—20), being made *from* him and *for* him (vers. 8, 9).

14 Probably *the sign of the man's power over her; i. e.* the veil.

15 As the word translated 'angels' means 'messengers' (Luke vii. 24; ix. 52), some suppose it to refer to spies from the heathen, or friendly visitors from other churches, or the presidents of Christian assemblies (Rev. i. 20). But it probably signifies here holy angels, regarded as present in the assembly and observant of the deportment of its members; perhaps also with a reference to their humility in God's presence: see Isa. vi. 2.

16 God, from whom all things are (ver. 12), has appointed that, as in nature, so in grace ('in the Lord'), man and woman should both have their place, and should both, in their place, be essential to the completeness of the redeemed race.

17 'Nature' seems to mean here *the instinctive sense of propriety*, which teaches us to regard every arrangement

15 shame unto him? But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.

16 But [h] if[1] any man seem to be contentious, we have no such custom, [i] neither the churches of God.

Reproofs and directions with respect to the celebration of the Lord's Supper.

17 NOW in this that I declare *unto you* I praise *you* not,[2] that ye come together
18 not for the better, but for the worse. For first of all, when ye come together in the church,[3] [k] I hear that there be divisions among you; and I partly believe
19 it: for [l] there must be also heresies[4] among you, [m] that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, *this* is not to eat the Lord's
21 supper:[5] for in eating every one taketh before *other* his own supper: and one
22 is hungry, and [n] another is drunken.[6] What! [o] have ye not houses to eat and to drink in?[7] Or despise ye [p] the church of God, and [q] shame them that have not?[8] What shall I say to you? Shall I praise you in this? I praise *you* not.

23 For[9] [r] I have received of the Lord that which also I delivered unto you, [s] That
24 the Lord Jesus the *same* night in which he was betrayed took bread: and when he had given thanks, he brake *it*, and said, Take, eat: this is[10] my body, which
25 is broken for you: this do in remembrance of me. [t] After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament[11] in
26 my blood: this do ye, as oft[12] as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death [u] till he come.

27 [x] Wherefore[13] whosoever shall eat this bread, and[14] drink *this* cup of the Lord,
28 unworthily, [y] shall be guilty of the body and blood of the Lord. But [z] let a man
29 examine himself, and so let him eat of *that* bread, and drink of *that* cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation [*or*, judgment[a]] to himself, not discerning the Lord's body. [b] For this cause [c] many *are*
31 weak and sickly among you, and many sleep. For [d] if we would judge ourselves,
32 we should not be judged: but when we are judged, [e] we are chastened of the
33 Lord, that we should not be condemned with the world. Wherefore my brethren,
34 when ye come together to eat, tarry[15] one for another: and [f] if any man hunger, let him eat at home; that ye come not together unto condemnation [*or*, judgment]. And the rest will I set in order when [g] I come.

[h] 1 Tim. 6. 3, 4.
[i] ch. 7. 17; 14. 33.
[k] ch. 1. 10—12; 3. 3.
[l] Mt. 18. 7; Lk. 17. 1; Ac. 20. 30; 1 Tim. 4. 1, 2; 2 Pet. 2. 1, 2.
[m] see Deu. 13. 3; 1 John 2. 19.
[n] 2 Pet. 2. 13; Jude 12.
[o] ver. 34.
[p] ch. 10. 32.
[q] Jam. 2. 5, 6.
[r] ch. 15. 3; Gal. 1. 1, 11, 12.
[s] Mt. 26. 26—28; Mk. 14. 22; Lk. 22. 19.
[t] Mk. 14. 23.
[u] ch. 4. 5; 15. 23; John 14. 3; Ac. 1. 11; 1 Thes. 4. 16; 2 Thes. 1. 10; Heb. 9. 28; Jude 14; Rev. 1. 7.
[x] vers. 20—22; see Le. 10. 1—3; Num. 9. 10, 13; 2 Chr. 30. 18—20.
[y] Heb. 10. 29.
[z] ver. 31; Ps. 130. 23, 24; 2 Cor. 13. 5; Gal. 6. 4; 1 John 3. 20, 21.
[a] Ro. 13. 2.
[b] ver. 21.
[c] ver. 32.
[d] Ps. 32. 3—5; Lk. 15. 18—20; 1 John 1. 9.
[e] ver. 30; Deu. 8. 5; Job 5. 17; Heb. 12. 5—11.
[f] vers. 21, 22.
[g] ch. 4. 19; 16. 5.

that the usages of nations may make to preserve the distinction of the sexes, and outward seemliness and decorum. The mode of doing this may vary; but the propriety of the distinction is of 'nature.'

1 He who does not yield to the foregoing arguments must be contentious, and is to be met, not with reasoning, but with the authority of the apostles and the practice of the churches, both of which are opposed to the 'custom' of those women at Corinth.

2 Or, 'In this I enjoin, but do not praise you:' meaning, In reference to the Lord's Supper, I have to give injunctions, not praise. Compare ver. 2.

3 Rather, 'in assembly;' without any reference to the particular place or building where they met.

4 Rather, 'factions;' not doctrinal errors, but party divisions, which seem to have exhibited themselves even at the Lord's Supper. In the present imperfect state of the church, such things must occur (comp. Matt. xviii. 7), and God permits them in order that the genuine Christian may be tested and manifested (ver. 19).

5 The first Christians appear to have made the Lord's Supper part of a social meal or love-feast (like the Lord's last supper with his disciples, Luke xxii. 14—20): see Acts ii. 42—46. The communicants brought with them the supplies of the table, which were regarded as common to the whole company. But at Corinth the observance was so disorderly that it could scarcely be called 'eating the Lord's Supper;' for one took the provisions before another could share (ver. 21); and the poor man who brought nothing with him got no refreshment, while the rich man with his abundant supply indulged to excess (21, 22).

6 This does not necessarily mean 'intoxicated' (see John ii. 10); but at least having drunk to excess.

7 Satisfy your appetite at home, and do not treat the church with contempt, putting the poor to shame by the display of abundance which you do not let them share. For an instructive contrast, separated by only a few years, see Acts ii. 44—46; iv. 32—35.

8 Or, perhaps, 'them that are poor.'

9 These disorders were inexcusable, for Paul had taught them the original mode of celebrating this ordinance, as it had been specially revealed to him by the Lord himself (Gal. i. 12). The striking verbal likeness between this account and that in Luke xxii. 19, 20 favours the supposition that the evangelist derived his narrative from the apostle.

10 That is, this *represents* my body (see note on Matt. xxvi. 26): and so in ver. 25.

11 Rather, 'the New Covenant;' which was ratified by the 'blood' of Christ, here represented by the wine in the 'cup.' Comp. Exod. xxiv. 8; and see note on Matt. xxvi. 28.

12 How often is not prescribed. It seems to have been observed daily in Acts ii. 46, weekly in Acts xx. 7.

13 As the true purpose of the observance is to commemorate and declare the Lord's death, and not to satisfy bodily appetites; so whoever partakes unworthily, *i. e.* without a devout remembrance of the work and claims of our crucified Redeemer, sins against His 'body and blood,' the only sacrifice for sin. Therefore every communicant should 'test' his state of heart respecting Christ, partaking only if he can 'discern the Lord's body,' or appreciate His death as represented in the ordinance. Otherwise he brings upon himself 'judgment;' which he would have escaped had he judged himself. Of this 'judgment' (the Divine disapproval of their conduct) the frequent sickness and death in the church at Corinth was a token; these afflictions being sent to 'chasten' them, that they might not be 'condemned.'

14 Rather, 'or.' He who does either unworthily, incurs guilt.

15 That ye may all partake together, and alike: see note on ver. 20.

Reproofs and instructions concerning spiritual gifts and offices in the church.

12 NOW[1] [a] concerning spiritual[2] *gifts*, brethren, I would not have you ignorant.
2 Ye know [b] that ye were Gentiles, carried away unto these [c] dumb idols, even as
3 ye were led.[3] Wherefore I give you to understand, [d] that no man speaking by the Spirit of God calleth Jesus accursed: and [e] *that* no man can say that Jesus is the Lord, but by the Holy Ghost.[4]
4,5 Now [m] there are diversities of gifts, but [n] the same Spirit: [o] and there are
6 differences[5] of administrations, but the same Lord: and there are diversities
7 of operations, but it is the same God [p] which worketh all in all. [q] But the manifestation of the Spirit is given to every man to profit withal. For to one
8 is given by the Spirit [r] the word of wisdom;[6] to another [s] the word of knowledge
9 by the same Spirit; [t] to another faith by the same Spirit; to another [u] the gifts
10 of healing by the same Spirit; [x] to another the working of miracles;[7] to another [y] prophecy;[8] [z] to another discerning of spirits;[9] to another [a] *divers* kinds of
11 tongues;[10] to another [b] the interpretation of tongues. But all these worketh that one and the selfsame Spirit, [c] dividing to every man severally [d] as he will.
12 For [e] as the body is one, and hath many members, and all the members of that
13 one body, being many, are one body: [f] so also *is* Christ.[11] For [g] by one Spirit[12] are we all baptized into one body, [h] whether *we be* Jews or Gentiles, whether *we be* bond or free; and [i] have been all made to drink[13] into one Spirit.
14,15 For the body is not one member, but many. If the foot shall say, Because
16 I am not the hand, I am not of the body; is it therefore not of the body? And
if the ear shall say, Because I am not the eye, I am not of the body; is it therefore
17 not of the body? If the whole body *were* an eye, where *were* the hearing? If
18 the whole *were* hearing, where *were* the smelling? But now hath [k] God set the
19 members every one of them in the body, [l] as it hath pleased him. And if they
20 were all one member, where *were* the body? But now *are they* many members,
21 yet but one[14] body. And the eye cannot say unto the hand, I have no need of
22 thee: nor again the head to the feet, I have no need of you. Nay, much more
23 those members of the body which seem to be more feeble are necessary: and those *members* of the body, which we think to be less honourable, upon these we bestow[15] more abundant honour; and our uncomely *parts* have more abundant
24 comeliness: 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[16] in the body; but *that* the members should have

[a] ch. 14. 1, 37.
[b] Eph. 2. 11, 12; 1 Thes. 1. 9; 1 Pet. 4. 3.
[c] Ps. 115 5, 7.
[d] 1 John 4. 2, 3.
[e] Mt. 16. 16, 17; John 15. 26.
[m] Heb. 2. 4; 1 Pet. 4. 10.
[n] Eph. 4. 4.
[o] vers. 28, 29; Ro. 12. 6—8; Eph. 4. 11, 12.
[p] Eph. 1. 23.
[q] Eph. 4. 7; 1 Pet. 4. 10, 11.
[r] ch. 2. 6, 7; Eph. 1. 17.
[s] ch. 1. 5; 2 Cor. 8. 7.
[t] ch. 13. 2; Mt. 17. 19, 20.
[u] Mk. 16. 18; Ac. 3. 6; Jam. 5. 14.
[x] Mk. 16. 17; Ac. 6. 8.
[y] ch. 14. 1, etc.; Ac. 11. 28; Ro. 12. 6.
[z] ch. 14. 29; Ac. 8. 21; 1 John 4. 1—3; Rev. 2. 1, 2.
[a] ch. 14. 18; Ac. 2. 4; 10. 46.
[b] ch. 14. 27.
[c] ch. 7. 7; Ro. 12. 6.
[d] Heb. 2. 4.
[e] Ro. 12. 4, 5; Eph. 4. 4, 16.
[f] ver. 27; Gal 3. 16.
[g] Mt. 3. 11; Eph. 4. 4, 5.
[h] Gal. 3. 28; Eph. 2. 13, 14, 16.
[i] John 7. 37—39.
[k] ver. 28.
[l] ver. 11; ch. 3. 5.

1 Other great disorders at Corinth were connected with supernatural gifts, which the previous darkness of the converts rendered very liable to abuse (xii. 1, 2). The apostle therefore gives them a simple test of the genuineness of claims to spiritual endowments (3). He then shows that as all these diverse gifts have one Divine source and one great object, so they must be used in harmony (4—11); and as Christians are all mutually dependent members of one body, they must act in harmony, however various may be their stations and powers (12—30). The best gifts should be cultivated; but love more than all gifts, which cannot be used aright without it (31). After a beautiful digression on the excellence of love (see note on ch. xiii. 1), the apostle proceeds to show that the gift of inspired teaching is far better than that of tongues; inasmuch as it edifies the church (xiv. 1—5), who can gain no good from what they do not understand (6—11); so that the gift of tongues is unfruitful unless accompanied with the power of interpretation (12—19). Moreover it is designed not to teach the church, but to arouse unbelievers; who will think the speakers not inspired, but mad, if it is misused; but will be convinced by faithful preaching (20—25). Whatever gifts then any man may possess, let there be no confusion in the use of them (26—33); let the women keep silence in public (34, 35); and let all remember to whom they owe the gospel, and obey apostolic authority (36—40).

2 Literally, 'spirits,' *i. e.* the miraculous endowments or manifestations of the Holy Spirit (see ver. 3).

3 Blindly following the supporters of 'voiceless' and senseless idols. You therefore need instruction how to use aright your extraordinary gifts. 'Dumb' may be specified as a contrast to the gift of tongues.

4 The confession or the rejection of Jesus as Lord is the criterion of the possession of the Holy Spirit: compare John xv. 26, 27; xvi. 14, 15; 1 John iv. 1—3, and notes.

5 However diverse the 'gifts,' they have one Divine source (ver. 4); however different the 'ministries' (not *administrations*, see vers. 8—10, 28), they serve one Divine Lord (ver. 6); however various the 'operations,' there is but one Divine worker (the Father, John v. 17): and they all have one great object, the 'profit' of the church (ver. 7). Therefore all should be exercised, not discordantly, but in harmony.

6 Wisdom (ch. ii. 6), knowledge (ch. xiii. 2), and faith (ch. xiii. 2), are the inward supernatural endowments which show themselves in the miraculous effects mentioned immediately afterwards.

7 Other wonders besides bodily cures (ver. 9).

8 See note on Rom xii. 6.

9 This implies the power of knowing the secrets of another's heart: comp. Acts v. 1—10; xiii. 9—11.

10 See Acts ii. 4, and note.

11 The unity which pervades man's natural body and its members, pervades Christ's spiritual body, the church, and its members.

12 Literally, 'in one Spirit:' the Holy Spirit being, as it were, the element of baptism: comp. Acts xi. 16.

13 This may be figurative, or it may refer to the Lord's Supper. Believers are united both by 'one baptism,' and by partaking of 'one cup.'

14 In vers. 14—19, the *variety* of the human frame has been used to illustrate the diversity of gifts in the church; in vers. 20—27, its *unity* is employed, to show the mutual and close dependence and harmony of the several parts and their endowments.

15 Rather, 'put on;' referring to clothing.

16 Or, 'division,' of feeling or interest. The language of vers. 25, 26 is adapted equally to the material body and to the church, to which it is applied in ver. 27.

26 the same care one for another: [m]and whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27, 28 Now [n]ye are the body of Christ, and members in particular.[1] And [o]God hath set some in the church, first [p]apostles, secondarily [q]prophets, thirdly teachers, after that [r]miracles, then [s]gifts of healings, [t]helps,[2] [u]governments, diversities[3] of tongues.

29 *Are* all apostles? *Are* all prophets? *Are* all teachers? *Are* all workers of miracles?

30 Have all the gifts of healing? Do all speak with tongues? Do all interpret?[4]

31 But [x]covet earnestly the best[5] gifts: and yet show I unto you a more excellent way.

Love superior to all gifts, and chief among Christian graces.

13 THOUGH[6] I speak with the tongues of men and of angels,[7] [y]and have not
2 charity,[8] I am become *as* sounding brass, or a tinkling[9] cymbal. And though I have *the gift of* [z]prophecy, and understand all mysteries,[10] and all knowledge; and though I have all faith, [a]so that I could remove mountains, and have not
3 charity, I am nothing. And [b]though I bestow[11] all my goods to feed *the poor*, and though I give my body to be burned,[12] and have not charity, it profiteth me nothing.

4 [c]Charity suffereth long, *and* [d]is kind; charity envieth not;[13] charity vaunteth
5 not itself, [e]is not puffed up, doth not behave itself unseemly, [f]seeketh not her
6 own,[14] is not easily provoked, [g]thinketh[15] no evil; [h]rejoiceth not in iniquity,
7 but [i]rejoiceth in the truth;[16] [k]beareth[17] all things, believeth all things, hopeth all things, [l]endureth all things.

8 Charity never faileth. But whether *there be* prophecies, they shall fail;[18] whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall
10 vanish away.[19] [m]For we know in part, and we prophesy in part: 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
12 child: but when I became a man, I put away childish things. For [n]now we see through a glass,[20] darkly; but then [o]face to face: now I know in part; but then shall I know even as also I am known.

13 [p]And now abideth[21] faith, hope, charity, these three; but [q]the greatest[22] of these *is* charity.

The gift of prophecy superior to that of tongues; directions for the conduct of public worship.

14 [r]FOLLOW after charity, and [s]desire spiritual *gifts*, [t]but rather that ye may
2 prophesy.[23] For he that [u]speaketh in an *unknown* tongue speaketh not unto

[m] Ro. 12. 15; Gal. 6. 2; 1 Pet. 3. 8.
[n] Ro. 12. 5; Eph. 4. 12; 5. 23, 30; Col. 1. 24.
[o] vers 7—11; Ro. 12. 6—8; Eph. 4. 11.
[p] Eph 2. 20; 3. 5.
[q] Lk. 6. 13; Ac. 13. 1.
[r] ver. 10.
[s] ver 9.
[t] Num. 11. 17; Ac. 6. 3, 4.
[u] 1 Tim. 5. 17; Heb. 13. 17, 24.
[x] ch. 14. 1, 39.
[y] 1 John 3. 14; 4. 20, 21.
[z] ch. 12. 8—10, 28; 14. 1, etc.; see Mt. 7. 22.
[a] Mt. 17. 20; Mk. 11. 23; Lk. 17. 6.
[b] Mt. 6. 1—4.
[c] Eph. 4. 2; Col. 3. 12, 13; 1 Pet. 4. 8.
[d] Lk. 6. 35, 36; Eph. 4. 32; 1 John 3. 16—18
[e] Phil. 2. 1—5
[f] see refs. ch. 10. 24, 33.
[g] 1 Pet. 4. 8.
[h] Phil. 3. 18.
[i] Ac. 11. 23; 2 John 4.
[k] Pro. 10. 12; Ro. 15. 1; 2 Tim. 2. 24.
[l] ch. 9. 12.
[m] Ps. 40. 5; 139. 6.
[n] 2 Cor. 5. 7.
[o] Ex. 33. 11; Num. 12. 8; Mt. 5. 8; 1 John 3. 2.
[p] see ver. 8.
[q] Col 3. 14; 1 John 4. 7, 8.
[r] see refs. ch. 13. 1; Pro. 21. 21; 2 Pet. 1. 5. 8.
[s] ch. 12. 1, 31.
[t] Num. 11. 25, 29; Ro. 12. 6.
[u] vers. 9—11, 16; Ac. 2. 4; 10. 46.

1 Collectively, the body of Christ; individually or particularly, the members of his body.

2 Probably in the care of the poor and the sick.

3 Rather, 'kinds of tongues:' comp. Acts ii. 4—11.

4 This list of diverse and unequal gifts (not necessarily implying distinct offices) illustrates the need of mutual consideration and love (ch. xiii.) as the only effectual preventive of jealousies and bickerings (ver. 31).

5 Rather, 'Aim at the greater gifts (such as public teaching for edification, ch. xiv. 1—5): yea, moreover, I show you a pre-eminent way' to Christian usefulness. This is LOVE; without which they are all worthless.

6 Ch. xiii. is an inspired eulogium of love. Love is so essential in religion that every other endowment is worthless without it (vers. 1—3). Its chief characteristics are dignified and attractive, the very opposite of those dispositions which lead to the abuse of spiritual gifts (4—7). It is adapted not to an imperfect state alone, like other temporary gifts, but to the maturity and perfection of heaven, and is therefore immortal (8—12). And even among its sister graces, faith and hope, it will be for ever pre-eminent (13).

7 This may mean, more than man can utter.

8 Not almsgiving (ver. 3), but 'love,' as the word is rendered in most places.

9 Rather, 'clanging.'

10 See note on Matt. xiii. 11. 'Faith' here is the same as in ch. xii. 9; which might exist apart from love: see Matt. vii. 21—23.

11 Notwithstanding this plain warning, men have confounded almsgiving with true religion, and hence have in many languages called it *charity*.

12 The highest form of self-sacrifice for one's country, friends, or religion; perhaps with allusion to Dan. iii. 19—26, and the narrative in 2 Maccabees, ch. vii. Such things may be done, not from love, but from ambition.

13 Love is neither envious nor jealous.

14 Love is disinterested.

15 Or, 'imputeth (as in Rom. iv. 6; 2 Cor. v. 19) not evil;' *i. e.* forgives it.

16 Properly, 'with the truth;' sharing the joy of its triumphs. The contrast between 'iniquity' (or unrighteousness) and 'truth' shows the inseparable connection between true principles and right conduct.

17 Some refer to 1 Peter iv. 8, and render the word 'hideth;' but the apostle's usage gives the preference to 'beareth.' 'All things' must, of course, mean all that can be thus treated with a good conscience.

18 Rather, 'shall be done away,' as no more needed.

19 Or, 'be done away,' as in ver. 8. Even inspired men 'know' and 'speak' only 'in part;' with the conceptions and utterance of 'a babe.' Truth was presented to them 'in dark hints;' not with open 'face,' but in the dimmed reflection of 'a mirror' (ver. 12). This 'shall be done away,' superseded by perfect intuition, in heaven.

20 Rather, 'a mirror' (comp. James i. 23). Mirrors were generally made by the ancients of polished metal (Exod. xxxviii. 8; Job xxxvii. 18).

21 'And as things are,' whilst the highest gifts are but temporary, these three graces abide and will abide for ever; for confidence in God, and expectation of still future good, will be as permanent in heaven as love.

22 Faith and hope belong to man as a creature; love constitutes his likeness to God (1 John iv. 7—19). Faith and hope benefit the man himself; love diffuses its blessings to others.

23 'Prophesy' appears here to denote the gift of unfolding and applying Divine truth. It was much more adapted to edify the church than the gift of tongues (vers. 2—5; comp. vers. 22—25).

men, but unto God: for no man understandeth[1] *him;* howbeit in the spirit he
3 speaketh mysteries: but he that prophesieth speaketh unto men *to* edification,
4 and exhortation, and comfort. [x] He that speaketh in an *unknown* tongue edifieth
5 himself; but he that prophesieth [y] edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied: for greater[2] *is* he that prophesieth than he that speaketh with tongues, [z] 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 [a] revelation, or by knowledge, or by
7 prophesying, or by doctrine?[3] And even things without life giving sound,
whether pipe or harp, except they give a distinction in the sounds, how shall it
8 be known what[4] is piped or harped? For if the trumpet give an uncertain[5]
9 sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken;
10 for ye shall speak into the air?[6] There are, it may be, so many kinds of voices[7]
11 in the world, and none of them *is* without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian,[8] and he that speaketh *shall be* a barbarian unto me.
12 Even so ye, forasmuch as ye are zealous of spiritual[9] *gifts*, seek that ye may
13 excel [b] to the edifying of the church. Wherefore let him that speaketh in an
14 *unknown* tongue [c] pray that he may interpret. For if I pray in an *unknown*
15 tongue, my spirit[10] prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray [d] with the understanding also:
16 [e] I will sing with the spirit, and I will sing [f] with the understanding also. Else when thou shalt bless[11] with the spirit, how shall he that occupieth the room of the unlearned say [g] Amen at thy giving of thanks, seeing he understandeth not
17 what thou sayest? For thou verily givest thanks well, but the other is not
19 edified. I thank[12] my God, I speak with tongues more than ye all: yet in the church[13] 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, [h] be not children[14] in understanding: howbeit in malice[15] be ye
21 children, but in understanding be men. 'In the law[16] it is written, 'With *men of* other tongues and other lips will I speak unto this people; and yet for all
22 that will they not hear me' [Isa. xxviii. 11, 12], saith the Lord. Wherefore[17] tongues are [k] for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, [l] 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, [m] will
24 they not say that ye are mad? But if all[18] prophesy, and there come in one that
25 believeth not, or *one* unlearned, [n] he is convinced of all, he is judged of all: and thus are [o] the secrets of his heart made manifest: and so falling down on *his* face he will worship God, and report [p] that God is in you of a truth.
26 How is it then, brethren?[19] When ye come together, every one of you hath a

[x] ver. 14.
[y] ver. 31.
[z] vers. 12, 13.
[a] ver. 26.
[b] vers. 3, 4, 26.
[c] vers. 27, 28; ch. 12. 10.
[d] John 4. 23, 24.
[e] Eph. 5. 19; Col. 3. 16.
[f] Ps. 47. 7
[g] Ne. 8. 6.
[h] ch. 3. 1, 2; Ro. 16. 19; Eph. 4. 14; Phil. 1. 9; Heb. 5. 12, 13.
[i] John 10. 34.
[k] Mk. 16. 17; Ac. 2. 6—12.
[l] ver. 3.
[m] Ac. 2. 13.
[n] Ac. 2. 37.
[o] Heb. 4. 12.
[p] Is. 45. 14; Zec. 8. 23.

1 Literally, 'heareth;' *i. e.* understandingly (ver. 16). He can therefore do no good, and yet perhaps 'by the [power of the Holy] Spirit he speaks new revelations.'
2 In usefulness, and therefore in dignity (Matt. xx. 26).
3 Addressing you in your own language, and imparting '*revelation*' as a *prophet*, or '*knowledge*' as a *teacher*.
4 That is, what tune is played on either 'the flute or the harp;' the two kinds of instrumental music used in Greece.
5 A sound whose meaning as a signal is not understood.
6 As we say, 'You may as well speak to the winds.'
7 That is, However numerous the languages may be, not one of them is without meaning.
8 That is, 'a foreigner;' one who speaks a language which I do not know: see note on Acts xxviii. 2.
9 Literally, 'spirits:' see note on ch. xii. 1.
10 My own spirit, under the power of the Holy Spirit, prays; but my mind can exercise no power over the minds of others, and is 'unproductive' (ver. 14) of good to them (vers. 16, 17, 19). Consequently, a man who has only this gift had better be silent in the church; speaking to himself and to God (ver. 28).
11 That is, when thou givest thanks to God in the exercise of thy spiritual gift, but in a tongue unknown to thy 'unlearned' brother. The early Christians followed the ancient Jewish practice of exclaiming 'Amen' (Neh. viii. 6) in token of assent to public prayer.
12 I am not depreciating what I do not possess.
13 Whatever I may do in private, in the congregation I would speak intelligibly, that I may instruct others.
14 Implying that their admiration of the gift of tongues was like the fondness of children for toys.
15 Rather, 'but in wickedness be ye babes.' Join the guilelessness of infancy with the wisdom of mature age: comp. Matt. x. 16.
16 That is (as in John x. 34), in the Old Testament (Isa. xxviii. 11, 12). When of old God spoke to Israel through a foreign language, it was in judgment, not in mercy, and it brought them no benefit.
17 Or, Accordingly the gift of tongues is not for instructing believers, but for a sign (a convincing token of God's presence) to those who do not believe; whereas inspired teaching is rather for believers than for unbelievers. The contrast is put absolutely; but in vers. 24, 25 the utterance of Christian truth is shown to be the most effective upon the unbeliever too, laying bare his heart, and bringing him openly to confess God, who thus manifests his power.
18 Each speaking in turn: see ver. 31.
19 The apostle now rebukes them for their disorderly exercise of their gifts; one being eager to sing whilst others wished to teach, or to make new 'revelations,' or to speak with tongues, without regard to decorum and edification.

psalm, [q] hath a doctrine, hath a tongue, hath a revelation, hath an interpretation.
27 [r] Let all things be done unto edifying. If any man speak in an *unknown* tongue,
let it be by two, or at the most *by* three,[1] and *that* by course; and let one inter-
28 pret. But if there be no interpreter, let him keep silence in the church; and let
29 him speak to himself, and to God. Let the prophets speak two or three, and
30 [s] let the other[2] judge. If *any thing* [t] be revealed to another that sitteth by, let
31 the first[3] hold his peace. For ye may all prophesy one by one, that all may
32 learn, and all may be comforted. And [u] the spirits[4] of the prophets are subject
33 to the prophets: for God is not *the author* of confusion, but [x] of peace.
34 [y] As in all churches of the saints, [z] let your women keep[5] silence in the churches:
for it is not permitted unto them to speak; but [a] *they are commanded* to be
35 under obedience, as also saith the [b] law. And if they will learn any thing, let
them ask their[6] husbands at home: for it is a shame for women to speak in the
church.
36 [c] What! came the word of God out from you? Or came it unto you only?[7]
37 [d] If any man think himself to be a prophet, or spiritual,[8] let him acknowledge
38 that the things that I write unto you are the commandments of the Lord:[9] but
[e] if any man be ignorant, let him be ignorant.
39 Wherefore, brethren, [f] covet to prophesy, and forbid not to speak with tongues.
40 [g] Let all things be done decently and in order.

The Christian doctrine of the resurrection of the dead.

15 MOREOVER,[10] brethren, I declare unto you the gospel [h] which I preached
2 unto you, [i] which also ye have received, and [k] wherein ye stand; [l] by which also
ye are saved, [m] if ye keep in memory[11] what I preached unto you; unless [n] ye have
3 believed in vain. For [o] I delivered unto you first[12] of all that which I also
received,[13] [p] how that Christ died for our sins [r] according to the Scriptures;
4 and that he was buried, and that he rose again the third day [s] according to the
6 Scriptures: [t] and that he was seen[14] of Cephas, then [u] of the twelve: after that,
he was seen of above five hundred brethren at once; of whom the greater part
7 remain[15] unto this present, but some are fallen asleep. After that, he was seen
8 of James;[16] then [x] of all the apostles.[17] [y] And last of all he was seen of me also, as
9 of one born out of due time.[18] For I am [z] the least of the apostles, that am not
10 meet to be called an apostle, because [a] I persecuted the church of God. But [b] by
the grace of God I am what I am: and his grace which *was bestowed* upon me

q ver. 6; ch. 12. 8—10.
r ver. 12; ch. 12. 7; Ro. 14. 19; Eph. 4. 12.
s ch. 12. 10; 1 John 4. 1—3.
t vers. 6, 26.
u vers. 29, 30.
x ch. 7. 15; Ro. 15. 33.
y ch. 11. 16.
z 1 Tim. 2. 11, 12.
a ch. 11. 3, 7—9; Eph. 5. 22; Col. 3. 18; Tit. 2. 5; 1 Pet. 3. 1.
b see refs. Ge. 3. 16.
c ch. 4. 7; Is. 2. 3.
d ch. 3. 1; 1 John 4. 6.
e Hos. 4. 17; Mt. 15. 14; 1 Tim. 6. 3—5.
f ver 1; ch. 12. 31.
g vers. 26—33.
h Ac. 18. 1—18.
i ch. 1. 4—8.
k Ro. 5. 2.
l ch. 1. 21; Ro. 1. 16.
m John 8. 31, 32; Col. 1. 23.
n Lk. 8. 13; Jam. 2. 20.
o ch. 11. 23; Gal. 1. 12.
p 1 Pet. 2. 24.
r see refs. Lk. 21. 26, 44—46; Ac. 3. 18.
s Ps. 2. 7; 16. 10; Is. 53. 10; Hos. 6. 2; Lk 24. 26, 31—43, 46; Ac. 26. 22, 23.
t Lk. 24. 34.
u Mt. 28. 17; Mk. 16. 14; Ac. 10. 41.
x Lk. 24. 50; Ac. 1. 2—12.
y ch. 9. 1; Ac. 9. 4, 17; 22. 14, 17, 18.
z Eph 3. 8.
a Ac. 8. 3; 9. 1; Gal. 1. 13; 1 Tim. 1. 13.
b Eph. 3. 7, 8; 1 Tim. 1. 12—16.

1 Only two, or at most three, at one meeting, each in his turn.

2 Rather, 'the others;' who had the gift of 'judging' or discerning spirits.

3 Either let the first speaker stop upon being told of the new revelation; or let the other wait till the first has finished.

4 These spiritual impulses are so far under your own control, that you can stop when you are speaking, and wait for one another (ver. 30); for God, who moves you by his Spirit, loves peace and good order (ver. 33). The impulses of pagan prophets and sybils were considered to be uncontrollable.

5 Public teaching on the part of females is here disallowed (except in extraordinary cases of inspiration, when they were to be veiled, ch. xi. 5), as being inconsistent with their state of subordination, according to the law in Gen. iii. 16 (comp. 1 Tim. ii. 11), and with the natural modesty of the sex (ver. 35).

6 Properly, '*their own* husbands.'

7 You are neither the *first* nor the *only* church, and therefore can claim no right to be singular in your practices.

8 Supernaturally endowed.

9 Paul here stamps his injunctions with the authority of Christ. He adds (ver. 38) that if any one does not acknowledge this, he cannot waste time in teaching one who will not be taught; such a person must take the consequences: comp. ch. xi. 16, and note.

10 The errors respecting the resurrection of the dead, which very speedily spread themselves in other churches (see 2 Tim. ii. 18), had infected the church at Corinth; and gave occasion to the authoritative teaching and conclusive arguments in this chapter. Again declaring that the primary facts of the gospel are the death and resurrection of Christ, Paul sets forth the abundant evidence that the Lord has risen (ch. xv. 1—11); and proves that this implies the doctrine of the general resurrection, which is necessary to Christian faith and hope (12—19). He further shows that the resurrection of Christ and his people is an essential part of God's great plan of redemption and government by the exalted Mediator (20—23). And he appeals to the conduct of those who hazard their lives in embracing and propagating the gospel, and to the immoral tendencies of a denial of this doctrine, in confirmation of it (29—34). He then meets some objections respecting the nature and identity of the resurrection-body; illustrating by natural analogies its oneness with the present body and superiority to it (35—49). As our present bodies cannot enter heaven, he reveals a wonderful change which shall pass upon those who are alive at the Lord's coming, as well as upon the dead, fitting all for eternal glory and blessedness (50—53). And he closes by a triumphant anticipation of the Christian's final victory over death; and an exhortation to that stedfastness and perseverance in all the toils of the present life which this assured hope should inspire (54—58).

11 Rather, 'if ye hold fast,' by persevering faith, which will save you, unless indeed faith be altogether vain: see ver. 14.

12 Literally, 'among first things;' *i. e.* the most important. These were, in the inspired apostle's view, Christ's atoning death (Rom. iii. 25), and his burial and resurrection, in all of which Scripture was fulfilled: see refs.

13 From the Lord himself: comp. ch. xi. 23.

14 Respecting these evidences of our Lord's resurrection, see note on Matt. xxviii. 1.

15 They could therefore still be appealed to.

16 Probably the Lord's brother (Gal. i. 19).

17 This seems to refer to our Lord's ascension, when, 'while they beheld, he was taken up' (Acts i. 9).

18 Or, 'the untimely birth;' an allusion partly to the time and mode of his conversion (Acts ix.), but chiefly to his unworthiness (ver. 9): comp. 1 Tim. i. 12—16.

was not in vain; but [c] I laboured more abundantly than they all: [1] [d] yet not I,
11 but the grace of God which was with me. Therefore whether *it were* I or they,
so we preach, and so ye believed.
12 Now if Christ be preached that he rose from the dead, [e] how say some [2] among
13 you that there is no resurrection [3] of the dead? But if there be no resurrection
14 of the dead, [f] then is Christ not risen: and if Christ be not risen, then *is* our
15 preaching vain, and your faith *is* also vain. Yea, and we are found false [4] wit-
nesses of God; because [g] we have testified of God that he raised up Christ: whom
16 he raised not up, if so be that the dead rise not. For if the dead rise not,
17 then is not Christ raised: and if Christ be not raised, your faith *is* vain; [h] ye are
18 yet in your sins. [5] Then they also which are [i] fallen asleep in Christ are perished.
19 [k] If in this life only we have hope in Christ, we are of all men most miserable. [6]
20 But now [l] is Christ risen from the dead, *and* become [m] the firstfruits [7] of them
21 that slept. For [n] since by man *came* death, [o] by man *came* also the resurrection
22 of the dead. [p] For as [8] in Adam all die, even so in Christ shall all be made
23 alive. But [q] every man in his own order: Christ the firstfruits; afterward they
24 that are Christ's [r] at his coming. [s] Then *cometh* the end, [9] when he shall have
delivered up [t] the kingdom to God, even the Father; when he shall have put
25 down all rule and all authority and power. For he must [10] reign, [u] till he hath
26 put all enemies under his feet. [x] The last enemy *that* shall be destroyed *is*
27 death. [11] [y] For he [z] hath put all things under his feet' [12] [Psa. viii. 6]. But when
he saith, All things are put under *him*, *it is* manifest that he is excepted which
28 did put all things under him. [a] And when all things shall be subdued unto him,
then [b] shall the Son also himself [13] be subject unto him that put all things under
him, that God may be all in all.
29 Else what shall they do which are baptized [14] for the dead, if the dead rise not
30 at all? Why are they then baptized for the dead? And [c] why stand we in
31 jeopardy every hour? I protest by [d] your rejoicing which I have in Christ Jesus
32 our Lord, [e] I die [15] daily. If after the manner of men [16] [f] I have fought with
beasts at Ephesus, what advantageth it me? If the dead rise not, [g] let us eat and
33 drink; for to-morrow we die' [17] [Isa. xxii. 13, *Sept.*] Be not deceived: [h] evil
34 communications corrupt good manners. [18] [i] Awake [19] to righteousness, and sin
not; [k] for some have not the knowledge of God: [l] I speak *this* to your shame.

[c] Ro. 15. 17—20; 2 Cor. 11. 23—30; 12. 11.
[d] Mt. 10. 20; 2 Cor. 3. 5; Gal. 2. 9; Eph. 3. 7; Phil. 2. 13; Col. 1. 28, 29.
[e] Ac. 17. 18; 26. 8.
[f] 1 Thes. 4. 14.
[g] Ac. 2. 24, 32; 4. 10, 33; 13. 30—37.
[h] Ro. 4. 25; Heb. 9. 22—28.
[i] 1 Thes. 4. 13, 14; Rev. 14. 13.
[k] ch. 4. 9—13; 2 Tim. 3. 12.
[l] vers. 4—8; 1 Pet. 1. 3.
[m] ver. 23; Ac. 26. 23; Col. 1. 18; Rev. 1. 5.
[n] Ro. 5. 12—21.
[o] John 11. 25; Ro. 6. 23.
[p] vers. 47, 48; Ge 3. 19.
[q] 1 Thes. 4. 15—17.
[r] Mt. 25. 31; John 5. 25—29; 1 John 2. 28.
[s] Dan. 12. 4, 9; Mt. 13. 39, 40.
[t] Dan. 7. 13—27.
[u] Ps. 2. 6—10; 110. 1; Eph. 1. 22; Heb. 10. 13.
[x] vers. 54—57; see refs. Is. 25. 8; Heb. 2. 14.
[y] see refs. Mt. 28. 18.
[z] Dan. 2. 34, 35, 40—45; Rev. 19. 11—21.
[a] ch. 11. 3; John 14. 28.
[b] Ro. 8. 35, 36; 2 Cor. 4. 7—12; 11. 23.
[c] 1 Thes. 2. 19.
[d] ch. 4. 9—13; Ro. 8. 36; 2 Cor. 4. 10, 11.
[e] 2 Cor. 1. 8—10.
[f] ch. 5. 6; Pro. 13. 20; 2 Tim. 2. 17.
[g] see refs. Mt. 25. 5—7; Ac. 17. 30, 31; Ro. 13. 11—14; Eph. 5. 14.
[h] 1 Thes. 4. 5.
[i] ch. 6. 5.

1 *Personally* I am the least worthy to be God's servant, but he has taken occasion to show more illustriously his grace, by enabling me to surpass all my colleagues in labours and success.

2 These were most probably Gentile Christians, to whom this doctrine was strange, improbable, and unwelcome, because it attached so much importance to the body (comp. Acts xvii. 18, 32). Some also objected that they could not understand *how* the resurrection was to be effected (ver. 35).

3 The resurrection of *believers* is specially intended; for the argument rests on the necessary connection between Christ and his people in this respect. The resurrection of the *wicked* is taught in other places: such as John v. 29; Acts xxiv. 15.

4 In that case our testimony concerning God is false.

5 Having neither pardon nor life; for Christ's death as a sacrifice for sin cannot have been accepted, if he is still among the dead. See note on Rom. iv. 25.

6 Literally, 'we are more pitiable than all men;' bitterly disappointed in the noblest hopes, for which the greatest sacrifices have been made (see vers. 29—32).

7 That is, the forerunner and pledge of theirs. See Rom. viii. 23; and comp. 1 Thess. iv. 14. This figure was the more suitable, as our Lord rose on the morrow after the paschal sabbath, the day when the firstfruits of the harvest were presented (see Lev. xxiii. 10, 11).

8 See note on Rom. v. 14; see also Rom. viii. 9—11.

9 The close of Christ's mediatorial kingdom, as the consummation of all that peculiar work which the Father gave him to do: comp. John v. 22; vi. 39.

10 According to the Divine assurance in Psa. cx. 1.

11 Death is here personified as a foe, or rival king, whose destruction is the last and crowning act of Messiah's reign.

12 See note on Psa. viii. 6.

13 Christ's mediatorial kingdom over *all* things, which began when he rose from the grave, will have fulfilled its purpose when 'death, the last enemy, is destroyed,' and mankind have been raised and judged. But his mediatorial relation to his own people is permanent; and in it He as Son will ever be subject to the Father, 'that God may be all things in all;' *i. e.* recognised by all as the only Lord and King. Nothing is here said respecting the *personal* relations of the Divine Word (John i. 1).

14 Some find here an allusion to a practice (which was neither extensive nor lasting) of baptizing persons in place of candidates who died before baptism. Others regard the phrase as elliptical, meaning 'baptized for [the resurrection of] the dead,' this being one great object of their faith and hope (Acts xxiii. 6, etc.) Others take the word 'baptized' as *figurative*, referring to the overwhelming trials which many suffered for the sake of their hope beyond death. Perhaps Christians may be here said to be 'baptized on behalf of the dead,' because in that act they vindicate their predecessors, who have lived, suffered, and died in the hope of resurrection to eternal life, against such as alleged that they had perished (ver. 18).

15 'I am daily in imminent peril of death' (2 Cor. iv. 11). Strong as this assertion may seem, I would stake all the joy which the Lord has given me in you as my converts upon its truth.

16 Under the influence of ordinary human motives, without reference to the Christian's hopes. Paul may have literally 'fought with beasts at Ephesus;' or he may use the phrase here as an expressive figure for exposure to apparently inevitable death. Our only certain information as to what had occurred to him at Ephesus before this is in Acts xviii. 18—21; xix. 1—20. The commotion raised by Demetrius was later.

17 Darkening the prospects of the future, you are thrown back into the reckless sensualism which Isaiah (ch. xxii. 13) described. You deceive yourselves if you think that false principles will not lead to bad practices (ver. 33). They have already done so among you (34).

18 A proverb of universal common sense, expressed in these very words by one, if not two, of the Greek poets.

19 Shake off the moral lethargy produced by the evil

35 But some *man* will say, [a] How are the dead raised up? And with what body do they come?

36,37 [b] *Thou* fool, [m] that which thou[1] sowest is not quickened, except it die:[2] and that which thou sowest, thou sowest not that body that shall be, but bare grain,

38 it may chance of wheat, or of some other *grain:* [n] but God giveth it a body as it

39 hath pleased him, and to every seed his own body.[3] All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of

40 fishes, *and* another of birds. *There are* also celestial[4] bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is*

41 another. [o] *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

42 [p] So also *is* the resurrection of the dead. It is sown [q] in corruption; it is

43 raised in incorruption: [r] it is sown in dishonour; it is raised in glory: it is sown

44 in weakness; it is raised in power: it is sown a natural[5] body; it is raised a

45 spiritual body. There is a natural body, and there is a spiritual body. And so it is written, 'The first man Adam [s] was made a living soul' [Gen. ii. 7]; [t] 'the

46 last Adam *was made* [u] a quickening spirit.[6] Howbeit that *was* not first which is

47 spiritual, but that which is natural; and afterward that which is spiritual. [x] The first man *is* of the earth, [y] earthy: the second man *is* [z] the Lord from heaven.

48 As *is* the earthy, [a] such *are* they also that are earthy: [b] and as *is* the heavenly,

49 such *are* they also that are heavenly.[7] And [c] as we have borne the image of the earthy, [d] we shall also bear the image of the heavenly.

50 Now this[8] I say, brethren, that [e] flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I show you a mystery;[9] [f] We shall not all sleep, [g] but we shall all be

52 changed, [h] in a moment, in the twinkling of an eye, at the last trump:[10] [i] for the trumpet shall sound, and the dead shall be raised [k] incorruptible, and we shall

53 be changed. For this corruptible must put on incorruption, and [l] 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[11] the saying that is

55 written, [m] 'Death is swallowed up in victory' [Isa. xxv. 8]. 'O death, where *is*

56 thy sting? O grave,[12] where *is* thy victory' [Hos. xiii. 14]? [n] The sting of

57 death *is* sin; and [o] the strength[13] of sin *is* the law. But thanks *be* to God,

58 which giveth us [p] the victory through our Lord Jesus Christ. [q] Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in [r] the work of the Lord, forasmuch as ye know [s] that your labour is not in vain[14] [t] in the Lord.

Directions concerning a collection for poor Christians at Jerusalem; and concluding exhortations and salutations.

16 NOW[15] concerning [u] the collection for the saints,[16] as I have given order to

[a] Isa. xv. 3.
[b] Lk. 12. 20; 24. 25; Ro. 1. 22.
[m] John 12. 24.
[n] Ge. 1. 11, 12.
[o] Ge. 1. 14—16.
[p] Dan. 12. 3; Mt. 13. 43.
[q] Ge. 3. 19; Ps. 49. 9, 14.
[r] Phil. 3. 21.
[s] Ge. 2. 7.
[t] Ro. 5. 14.
[u] John 5. 21; 6. 33—40, 54, 57; 17. 2; Phil 3. 21; Col. 3. 4.
[x] John 3. 31.
[y] Ge. 2. 7; 3. 19.
[z] Is. 9. 6; John 3. 13, 31; 1 Tim. 3. 16.
[a] Job 14. 4; John 3. 6.
[b] Phil 3. 20, 21.
[c] Ge 5 3.
[d] Ro. 8. 29; 2 Cor. 3. 18; Phil. 3. 21; 1 John 3. 2.
[e] John 3. 3, 5.
[f] 1 Thes. 4. 15—17.
[g] Phil 3 21.
[h] see 2 Pet. 3. 10.
[i] Mt 24. 31; John 5. 25; 1 Thes. 4. 16.
[k] vers. 42, 50.
[l] 2 Cor. 5. 4.
[m] Heb. 2. 14, 15.
[n] Ro. 6. 23.
[o] Ro. 4. 15; 5. 13; 7. 5—13.
[p] Ro. 8. 37; 1 John 4. 4; 5. 4, 5; Rev. 12. 11.
[q] 2 Pet. 3. 14, 17, 18.
[r] Tit. 2. 14; Heb. 13. 21.
[s] Gal. 6. 9; Heb. 6. 10.
[t] Mt. 10. 40—42.
[u] Ac. 11. 28—30; Ro. 15. 26; 2 Cor. 9. 1, 12; Heb. 6. 10; 1 John 3. 17.

communications of those who question the resurrection; 'not knowing the power of God:' see Matt. xxii. 29, and note.

1 The word *thou* is emphatic. Thy own act in sowing might have taught thee better; for it proceeds on the assumption that one form of life must pass away in order to the development of a very different and higher form.

2 Compare John xii. 24, and note.

3 All nature shows that matter is capable of the most varied organization, fitting it for different purposes (vers. 38—41). So that no objection to the doctrine of the resurrection can be founded on the wide difference between the mortal and the immortal body.

4 'Celestial bodies' here may mean either the sun, moon, and stars, mentioned in ver. 41, or perhaps the bodies of heavenly beings (comp. ver. 44).

5 Rather, 'animal;' *i. e.* such as an animal needs; in distinction from 'spiritual;' *i. e.* such as is more fitted to man's spiritual nature in its celestial state.

6 Adam had an animal nature derived from and suited to 'the earth' (Gen. ii. 7); but Christ is the Lord from heaven (ver. 47; John iii. 13), having a spiritual nature and a life-giving energy: see John v. 21, 26.

7 See Phil. iii. 20, 21, and notes.

8 I have something important to add. This entire change is certain, because it is necessary; for human nature in its present state, composed of 'flesh and blood,' and therefore 'corruptible' (ver. 53), cannot enter the heavenly state of eternal glory.

9 Unknown to the Corinthians, though already disclosed to the Thessalonians: see 1 Thess. iv. 15—17.

10 The 'trumpet' was used to summon assemblies, especially at the great Hebrew festivals: see Numb. x. 1—10, and notes; and hence the sounding of a trumpet is used to represent the gathering of a multitude.

11 The ancient predictions of Israel's restoration to national life (see Hos. xiii. 14, and note), and of the life-giving blessings of the gospel (Isa. xxv. 8, and note), shall then have a more illustrious and perfect fulfilment. Comp. Isa. xxvi. 19, and Ezek. xxxvii. 13, and notes.

12 Some of the best manuscripts repeat 'death' instead of 'grave.'

13 See notes on Rom. vii. 7—13.

14 Though you die, your labours for Christ are sure to be graciously rewarded 'at the resurrection of the just.'

15 The conclusion of the Epistle (ch. xvi.) contains some directions respecting a collection for poor Christians at Jerusalem (vers. 1—4); intimations of the apostle's intended visit (5—9); a command to treat Timothy with respect and kindness (10, 11); a reference to Apollos, whom Paul had wished to visit Corinth (12); injunctions to maintain stedfastness and love, and to honour faithful labourers (13—18); greetings from others (19, 20); and lastly the apostle's autograph salutation, followed by a solemn warning, and a fatherly benediction (21—24).

16 This collection had been previously enjoined by the apostle (comp. Gal. ii. 10).

2 [w] the churches of Galatia, even so do ye. [x] Upon the first *day*[1] of the week let every one of you lay by him in store, [y] as *God* hath prospered him, that there be
3 no gatherings when I come. And when I come, whomsoever ye shall approve by *your* letters,[2] them will I send to bring your liberality unto Jerusalem:
4 [z] and if it be meet[3] that I go also, they shall go with me.
5 Now I will come unto you, [a] when I shall pass through[4] Macedonia: (for I do
6 pass through Macedonia:) and it may be that I will abide, yea, and winter[5]
7 with you, that ye may [b] bring me on my journey whithersoever I go. For I will not see you now by the way;[6] but I trust to tarry a while with you, [c] if the
9 Lord permit. But I will tarry[7] at Ephesus until Pentecost:[8] for [d] a great door and effectual is opened unto me, and [e] *there are* many adversaries.
10 Now [f] if Timotheus[9] come, see that he may be with you without fear: for [g] he
11 worketh the work of the Lord, as I also *do*. [h] 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.[10]
12 As touching *our* brother [i] Apollos, I greatly desired him to come unto you with the brethren:[11] but his will was not at all to come at this time:[12] but he will come when he shall have convenient time.
13, 14 [k] Watch[13] ye, [l] stand fast in the faith, [m] quit you like men, [n] be strong. [o] Let all your things be done with charity.
15 I beseech you, brethren, (ye know [p] the house of Stephanas, that it is [q] the firstfruits[14] of Achaia, and *that* they have addicted themselves to [r] the ministry
16 of the saints,) [s] that ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.
17 I am glad of the coming[15] of Stephanas and Fortunatus and Achaicus: [t] for that
18 which was lacking[16] on your part they have supplied. For they have refreshed my spirit and yours. Therefore [u] acknowledge ye them that are such.
19 The churches of Asia[17] salute you. [x] Aquila and Priscilla[18] salute you much in
20 the Lord, [y] with the church that is in their house. All the brethren greet you. [z] Greet ye one another with an holy kiss.[19]
21, 22 [a] The salutation of *me* Paul with mine own hand.[20] If any man love not the Lord Jesus Christ, [b] let him be Anathema [c] Maran-atha.[21]
23, 24 [d] The grace of our Lord Jesus Christ *be* with you. My love[22] *be* with you all in Christ Jesus. Amen.

The[23] first *Epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

[w] Ac. 16. 6; Gal. 2. 10.
[x] Ac. 20. 7; Rev. 1. 10.
[y] Deu. 8. 18; 2 Cor. 8. 1—3, 12—15.
[z] 2 Cor. 8. 4, 19.
[a] Ac. 19. 21; 2 Cor. 1. 15, 16.
[b] Ac. 15. 3; 17. 15; 21. 5; Ro. 15. 24; 2 Cor. 1. 16.
[c] ch. 4. 19; Ac. 18. 21; Jam. 4. 15.
[d] Ac. 19. 8—20; 2 Cor. 2. 12; Col. 4. 3.
[e] Ac. 19. 9, 23, etc.; 2 Cor. 1. 8—10.
[f] ch. 4. 17.
[g] Ro. 16. 21; Phil. 2. 19—22; 1 Thes. 3. 2, & 1 Tim. 4. 12.
[h] see refs. Mt. 21. 42; 1 Pet. 2. 8.
[i] Gal. 5. 1; Phil. 1. 27; 4. 1; 2 Thes. 2. 15; Jude 3.
[k] 1 Sam. 4. 9; 2 Tim. 2. 3—5.
[l] Jos. 1. 6; Is. 35. 4; Eph. 6. 10; Col. 1. 11.
[m] ch. 13. 1—7; 14. 1; John 13. 34, 35.
[n] ch. 1. 16.
[o] Ro. 16. 5.
[p] 2 Cor. 9. 1; Heb. 6. 10.
[q] ver. 18; 1 Tim. 5. 17
[r] 2 Cor. 11. 9.
[s] Phil. 2. 29; 1 Thes. 5. 12, 13.
[t] Ac. 18. 2; Ro. 16. 3.
[u] Ro. 16. 5; Philem. 2.
[x] Ro. 16. 16; 1 Thes. 5. 26; 1 Pet. 5. 14.
[y] 2 Thes. 3. 17.
[z] Gal. 1. 8, 9.
[a] Jude 14, 15.
[b] Ro. 16. 20.

1 Properly, 'every first day of the week.' See note on Acts xx. 7. By the hallowed associations of the day each member might be most strongly impelled to help in supplying the need of his Lord's disciples.

2 Rather, 'Whom ye shall approve, them I will send with letters.'

3 This proved to be the case: see Rom. xv. 25—27; Acts xxiv. 17.

4 That is, on his journey to Corinth from Ephesus, where he wrote this Epistle: see ver. 8. He seems to have previously told them of another plan; on which see 2 Cor. i. 15, etc. But having changed it, he emphatically repeats the new arrangement.

5 Until the navigation was re-opened, and he could sail for Syria. He seems to have done this: see Acts xx. 3.

6 Merely a passing visit on the way to Macedonia.

7 He probably left Ephesus sooner than he intended, owing to the tumult raised by the silversmiths (Acts xx. 1).

8 See Acts ii. 1.

9 Timothy had been sent to Macedonia (Acts xix. 22); whence he would probably go on to Corinth (ch. iv. 17). Being young, and perhaps somewhat timid (see 1 Tim. iv. 12), he might be daunted by the disorderly spirit of the Corinthians. They are therefore bidden to treat him with due respect.

10 Erastus (Acts xix. 22) and others.

11 Either Timothy and Erastus (Acts xix. 22), or the brethren from Corinth who were to take this letter (ver. 17).

12 Perhaps on account of the way in which some had used his name (see ch. i. 12; iii. 4—6). That Paul had full confidence in his prudence and faithfulness is manifest from his great desire that he should revisit the church. Apollos might think the 'convenient time' to be when they should have ceased from party strife.

13 The success of your teachers' efforts must depend on your own. Therefore be watchful, stedfast, manly, vigorous; but in all, and above all, let love prevail.

14 See ch. i. 16, and note on Rom. xvi. 5.

15 Rather, 'presence;' *viz.* in Ephesus. They may have brought the letter from Corinth (ch. vii. 1).

16 Rather, 'The lack of you (*i. e.* your absence) they have supplied' by their company, which has cheered me; and they will, when they return, cheer you by the testimony of my love (ver. 18).

17 That is, Proconsular Asia, of which Ephesus was the chief city: comp. Acts xvi. 6.

18 These two eminent Christians had removed from Corinth to Ephesus (see Acts xviii. 2, 26; Rom. xvi. 3).

19 See note on Rom. xvi. 16.

20 See note on Rom. xvi. 22.

21 This is a Syriac phrase, meaning, 'our Lord comes.' This solemn denunciation, written by the apostle's own hand, against the individual who has no love to Christ, denotes, 'Let him be accursed when the Lord cometh;' *i. e.* with that irrevocable curse which the Lord will pronounce at the last judgment (Matt. xxv. 41—45).

22 My reproofs may seem severe, but be assured of the earnestness of my love.

23 The postscript is of no authority: see note on the postscript to Romans. It appears from ver. 8, that Paul was not at Philippi, but at Ephesus, when he wrote this Epistle.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

PAUL had sent Titus to Corinth to enforce the instructions and commands of his First Epistle, and to report to him its effects (2 Cor. ii. 13; vii. 6, 13; viii. 6). He therefore looked anxiously for the return of his messenger; and when his stay at Ephesus was shortened by a tumult (see 1 Cor. xvi. 8; Acts xix. 22—xx. 1), he went on to Troas, hoping to meet Titus there. Whilst he waited at Troas he preached with much success; but his intense anxiety about the church at Corinth urged him forward to Macedonia; and there, amidst deep dejection, he received the long-expected tidings (ch. ii. 12, 13; vii. 6).

The report which Titus brought was on the whole encouraging. The majority of the church had shown the deepest repentance for their sins, had obeyed the apostle's injunctions, had expressed the warmest affection towards him, and were longing earnestly for his coming (ch. vii. 9—16; viii. 7). Thus far the tidings were cheering. But there was a minority, increasing in numbers and embittered in spirit, under the influence of certain Judaizing teachers, who arrogantly boasted of their pure Hebrew descent (ch. xi. 22), and of some peculiar connection with Christ himself (ch. v. 16; x. 7); insisted much upon commendatory letters, probably from Jerusalem (ch. iii. 1; v. 12; x. 12); and claimed apostolic authority (ch. xi. 13, 23), which they used despotically over their followers (ch. xi. 20). These false teachers (ch. ii. 17; xi. 4, 12—15) appear to have openly charged the apostle with being insincere and fickle; bold in threatening, but weak and cowardly in acting; ready to promise, but slow to perform; and inferior to themselves in the credentials of apostleship (ch. i. 17; vii. 2; x. 1, 2, 9, 10; xi. 16; xii. 11, 16, 17; xiii. 3, 6). And beside all this, the church was still far from being freed from the taint of heathenish immorality (ch. vi. 14—18; xii. 20, 21).

Under the strong and conflicting emotions caused by this varied intelligence the apostle wrote this second Epistle; in which the language of commendation, love, and thankfulness is blended with censure, indignation, and grief. Its main objects were to encourage and tranquillize the better portion of the church, and to carry forward amongst them the work of reformation; and at the same time to guard them against being led astray by the false teachers.

It is likely that this Epistle was written a few months after the former one, and was carried by Titus (whose cordial reception at Corinth had prepared him to undertake a second mission thither), accompanied by two other brethren who were to assist him, especially in the collection for the Christians in Jerusalem (ch. viii. 6, 16—24).

The Epistle may be divided into three principal parts:—

I. After salutations and expressions of gratitude for Divine comfort (ch. i. 1—11), the apostle vindicates his truthfulness and sincerity (12—ii. 4), and gives further direction as to the treatment of the incestuous person, now penitent (5—13). He expatiates on the dignity and glory of his apostolic work (14—iv. 6), and its motives, supports, and hopes (7—v. 10); and he endeavours to bring the Corinthian Christians into perfect sympathy with himself and with the gospel; joyfully acknowledging the manner in which they have already received his exhortations (11—vii. 16).

II. He urges them to imitate the liberality and promptitude of the Macedonians in the proposed collection for their fellow-Christians in Judæa (ch. viii., ix.)

III. The remainder of the Epistle is in a somewhat different strain from the other parts, being more personal and controversial. In reply to the attacks and insinuations of the false teachers Paul asserts his apostolic authority, intreating them not to compel him to exercise it with severity; speaks freely of his claims, which he contrasts with the pretensions of his opponents; and adduces, as credentials of his apostolic mission, his labours, sufferings, dangers, and Divine revelations, as well as his Corinthian converts. And after a further warning against the teachers of error, and an assurance that he will visit Corinth, he closes with salutations (ch. x.—xiii.)

Introductory salutation; thanksgiving for Divine consolation and deliverance.

1 PAUL,[1] [a] an apostle of Jesus Christ by the will of God,[2] and [b] Timothy[3] *our* brother, [c] unto the church of God which is at Corinth, [d] with all the saints which
2 are in all Achaia:[4] [e] Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.
3 [f] Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of
4 mercies,[5] and the God of all comfort; [g] who comforteth us[6] in all our tribulation, [h] that we may be able to comfort them which are in any trouble, by the comfort
5 wherewith we ourselves are comforted of God. For as [i] the sufferings of Christ
6 abound in us, so[7] our consolation also aboundeth by Christ. And whether we be afflicted, [k] *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 com-
7 forted, *it is* for your consolation and salvation. And our hope of you *is* stedfast,

[a] 1 Cor. i. 1; 1 Tim. 1. 1; 2 Tim. i. 1.
[b] Ac. 16 1.
[c] 1 Cor. i. 2.
[d] Phil. 1. 1; Col. 1. 2.
[e] Ro. 1. 7; Gal. 1. 3; Phil. 1. 2; 1 Thes. 1. 1; Philem. 3.
[f] Eph. 1. 3; 1 Pet. 1. 3.
[g] ch. 7. 6; Ps. 86. 17; Is. 51. 12; John 14. 16, 18, 26.
[h] vers. 5, 6; Ps. 34. 2—6; 66. 16.
[i] ch. 4. 10, 11; 1 Cor. 4. 10; Phil. 3. 10; Col. 1. 24; 1 Pet. 4. 13.
[k] ver. 4; ch. 4. 15; 2 Tim. 2. 10.

1 After an introductory greeting (vers. 1, 2), the apostle expresses his gratitude for Divine consolations, by which he was enabled to comfort others (3—7); and for deliverance in imminent peril (8—11).

2 See notes on Rom. i. 1, and 1 Cor. i. 1.

3 Timothy had been sent to Macedonia, and was to go on to Corinth if possible (1 Cor. xvi. 10). As he was now with Paul, he had probably not gone to Corinth.

4 The Roman province of Achaia, which included all Southern Greece, contained probably several churches, at Cenchrea (Rom. xvi. 1), and other places, beside the church at Corinth, the capital. The apostle desires this letter to be circulated among them all.

5 Whose Fatherly compassion succours those who, like me, are plunged in grief.

6 Paul sometimes speaks of himself in the plural (1 Thess. ii. 18); but here he probably includes Timothy, and other sympathizing friends.

7 We as Christ's members suffer for and with him; He as our Head comforts us, not for our own sakes only, but 'that we may be able,' by our example of 'patience' and from our experience of Divine mercy, to comfort others.

knowing, that [t]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 [m]our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch
9 that we despaired even of life:[1] but we had the sentence[2] of death in ourselves, that we should [n]not trust in ourselves, [o]but in God which raiseth the dead:
10 [p]who delivered us from so great a death, and doth deliver: in whom we trust
11 that he will yet deliver *us;* ye also [q]helping[3] together by prayer for us, that [r]for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

Reasons for Paul's delay of his intended visit.

12 FOR[4] our rejoicing[5] is this, [s]the testimony of our conscience, that in simplicity and [t]godly sincerity, [u]not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.
13 For we write none other things unto you, [x]than what ye read or acknowledge;
14 and I trust ye shall acknowledge even to the end; as also ye have acknowledged us in part, [y]that we are your rejoicing, even as [z]ye also *are* ours, in the day of the Lord Jesus.
15 And in this confidence [a]I was minded to come unto you before,[6] that ye might
16 have [b]a second benefit; and to pass by you into Macedonia, and [c]to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa.[7]
17 When I therefore was thus minded, did I use lightness? Or the things that I purpose, do I purpose [d]according to the flesh, that with me [e]there should be yea
18 yea, and nay nay? But *as* God *is* true,[8] our word toward you was not yea and
19 nay. For [f]the Son of God, Jesus Christ, who was preached among you by us, *even* by me and [g]Silvanus[9] and Timotheus, [h]was not yea and nay; but[10] in him
20 was yea. [i]For all the promises of God in him *are* yea, and in him Amen,[11]
21 unto the glory of God by us. Now he [k]which stablisheth us with you in Christ,
22 and [l]hath anointed[12] us, *is* God; who [m]hath also sealed us, and [n]given the earnest of the Spirit in our hearts.
23 Moreover[13] [o]I call God for a record upon my soul, [p]that to spare you[14] I came
24 not as yet unto Corinth. Not for [q]that we have dominion over your faith, [r]but
2 are helpers of your joy: for [s]by faith ye stand. But I determined this with
2 myself,[15] [t]that I would not come again to you in heaviness. For if I make

[t] Ro. 8. 17, 18; 2 Tim. 2. 12; 1 Pet. 5. 10.

[m] Ac. 19. 23, 33—35; 1 Cor. 15. 32.

[n] Jer. 17. 5, 7.
[o] ch. 4. 13, 14.
[p] 1 Sam. 7. 12; 17. 37; 2 Tim. 4. 17, 18; 2 Pet. 2. 9.
[q] see refs. Ro. 15. 30; Phil. 1. 19; Philem. 22.
[r] ch. 4. 15; 9. 11, 12.

[s] see refs. Ac. 23. 1; Ro. 9. 1.
[t] ch. 2. 17; 4. 2.
[u] 1 Cor. 2. 4, 5, 13.

[x] ch. 5. 11.

[y] ch. 5. 12; Phil. 1. 26.
[z] Phil. 2. 16; 4. 1; 1 Thes. 2. 19, 20.

[a] 1 Cor. 4. 19.
[b] Ro. 1. 11; 15. 29; Phil. 1. 25, 26.
[c] 1 Cor. 16. 5, 6.
[d] ch. 10. 2.
[e] Mt. 5. 37.
[f] see refs. Lk. 1. 35.
[g] Ac. 18. 5, *Silas.*
[h] Ex. 3. 14; Heb. 13. 8; Rev. 3. 14.
[i] Ro. 11. 29; 15. 8, 9.
[k] Ro. 16. 25.
[l] 1 John 2. 20, 27.
[m] Ezek. 9. 4; Eph. 1. 13; 4. 30; 2 Tim. 2. 19; Rev. 3. 17.
[n] ch. 5. 5; Ro. 8. 16, 23; Eph. 1. 14.
[o] Job 16. 19; Ro. 1. 9; Phil. 1. 8; 1 Thes. 2. 5.
[p] ch. 10. 2, 6—11; 13. 2, 10; 1 Cor 4. 21.
[q] ch. 4. 5; Mt. 23. 8—10; 2 Tim. 2. 24—26; 1 Pet. 5. 3.
[r] Ro. 1. 12; Phil. 1. 25, 26.
[s] Ro. 11. 20; 1 Pet. 5. 8, 9.
[t] ch. 12. 20, 21; 13. 10.

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1 This is generally supposed to refer to the tumult at Ephesus (Acts xix. 23—31); but Paul's *life* does not seem to have been in imminent danger on that occasion; and the language appears to apply better to severe illness, which, however, might be the result of persecution.

2 I felt that I was doomed to death; so that my deliverance was like a resurrection: compare ch. iv. 11; xi. 23; Acts xiv. 19, 20; 1 Cor. xv. 31.

3 My hope of God's continued protection is confirmed by the thought that He has led you to unite in helping me by prayer; in order that when he bestows 'the gift,' there may be more to praise him as the Hearer of prayer.

4 The apostle declares that in his intention to visit Corinth he had been sincere and straightforward, as he was in all his conduct, consistently with the gospel which he preached (12—22). But he explains that he had delayed his visit that he might not come in grief and displeasure (23—ii. 4); and he now desires that the penitent offender should be forgiven and restored (5—11). He is proceeding to speak of his anxiety for tidings from Corinth, and his relief by the return of Titus (12, 13); but his mind is arrested by the remembrance of the success of his ministry, especially on his recent journey: see note on ch. ii. 14.

5 I have a right to expect your prayers, *for* my conscience assures me that my 'conduct in the world, and especially towards you,' has been 'pure and guileless,' free from all worldly policy; and now I mean just what you read in my letter and recognise in my conduct. And I hope that you will continue even to the day of judgment to acknowledge, as you have in part already, that you have cause to glory in me and I in you.

6 Meaning probably, 'before going to Macedonia:' see ch. xii. 14, and note. Had he done so the Corinthians would then have received a 'second' benefit, as he would have visited them both in going and in returning (ver. 16).

7 Whither he was going to convey the collection for the poor Christians (1 Cor. xvi. 3, 4).

8 A solemn appeal to God as the faithful witness and judge. See also ver. 23. Surely God knows you have never found in my conduct or preaching any capricious changeableness or carnal self-seeking. Our preaching was always the same, unchanged as Christ himself and his promises; and more than that, God has sealed it as true, by the gift of the Spirit.

9 The same as 'Silas:' see Acts xviii. 5.

10 Rather, 'but has become yea in Him;' *i. e.* our preaching of Christ as the Son of God has been substantiated as a settled truth by his own agency.

11 Rather, 'for how many soever be the promises of God, in him is the Yea, and in him the Amen,' *i. e.* the ratification and certainty of them all.

12 The word 'anointed' is used here probably to harmonize with 'Christ:' see note on Psa. ii. 2. God it is who confirms and anoints us and you together into Christ (the anointed), and who, as the seal and pledge of this, gave us the Spirit in our hearts. One who holds and teaches such a gospel cannot be either fickle or carnal (ver. 17).

13 Rather, 'But.'

14 Not exerting my power to punish. Then, lest he should be charged with assumption, he adds, 'Not that we are *lords* over your *faith* (for in *faith* you have stood firm); but we are *helpers* of your *joy*, which your disorders have impaired.

15 Or, 'for myself.' For my own sake I determined that my second visit should not be in grief; *i. e.* I grieving you (ver. 2), and you grieving me (ver. 3). My reason for grieving you was, that I might afterwards rejoice over you. And therefore I wrote as I did in order that all cause of grief might be removed.

you sorry, who is he then that maketh me glad, but the same which is made
3 sorry by me? And I wrote this same[1] unto you, lest, when I came, [u] I should
have sorrow from them of whom I ought to rejoice; [x] having confidence in you
4 all, that my joy is *the joy* of you all. For out of much affliction and anguish of
heart I wrote unto you with many tears; [y] not that ye should be grieved, but
that ye might know the love which I have more abundantly unto you.
5 But [z] if any have caused grief, he hath not grieved me, but in part:[2] that I
6 may not overcharge you all. Sufficient to such a man *is* this punishment, which
7 *was inflicted* [a] of many.[3] [b] So that contrariwise ye *ought* rather to forgive *him*,
and comfort *him*, [c] lest perhaps such an one should be swallowed[4] up with over-
8 much sorrow. Wherefore I beseech you that ye would confirm[5] *your* love
9 toward him. For to this end[6] also did I write, that I might know the proof of
10 you, whether ye be [d] obedient in all things. To whom ye forgive any thing, I
forgive also: for if I forgave any thing, to whom I forgave *it*, for your sakes
11 *forgave I it*, in the person of Christ; [e] lest Satan should get an advantage[7] of
us; for we are not ignorant of his devices.
12 Furthermore, [f] when I came to Troas[8] to *preach* Christ's gospel, and [g] a door was
13 opened unto me of the Lord, [h] I had no rest in my spirit, because I found not Titus
my brother: but taking my leave of them, I went from thence into Macedonia.

Digression respecting the character and results of the apostle's ministry.

14 NOW[9] thanks *be* unto God, [i] which always causeth us to triumph[10] in Christ,
and maketh manifest [k] the savour of his knowledge by us in every place.
15 For we are unto God [l] a sweet savour of Christ, [m] in them that are saved, and
16 [n] in them that perish: [o] to the one *we are* the savour of death unto death;[11] and
to the other the savour of life unto life. And [p] who *is* sufficient for these things?[12]
17 For we are not as many, which [q] corrupt the word of God: but as [r] of sincerity,
but as of God, in the sight of God speak we in Christ.

3 Do [s] we begin again to commend ourselves? Or need we, as some[13] *others*,
2 [t] epistles of commendation to you, or *letters* of commendation from you? [u] Ye
3 are our epistle[14] written in our hearts, [x] known and read of all men: *forasmuch*

[u] ch. 12. 20, 21.
[x] ch. 8. 22; Gal. 5. 10.
[y] ch. 7. 8, 9, 12.
[z] ch. 7. 11; 1 Cor. 5. 1—5.
[a] 1 Cor. 5. 4, 5; 1 Tim. 5. 20.
[b] Gal 6. 1; Eph. 4. 32.
[c] Pro. 17. 22.
[d] ch. 7. 15.
[e] ch. 11. 3, 14; Eph. 6. 11, 12.
[f] Ac. 16. 8; 20. 6.
[g] 1 Cor. 16. 9.
[h] ch. 7. 5, 6.
[i] Ro. 8. 37; 1 Cor. 15. 57.
[k] S. Song 1. 3.
[l] Ge 8. 21; Phil. 4. 18.
[m] 1 Cor. 1. 18.
[n] ch. 4. 3, 4.
[o] John 9. 39; 1 Pet 2. 7, 8.
[p] ch. 3. 5, 6; 1 Cor. 15. 10.
[q] ch. 4. 2; 1 Thes. 2. 3-5; 1 Tim. 4. 1; 2 Pet. 2. 1—3.
[r] ch. 1. 12; Ac 20. 27.
[s] ch. 5. 12; 12. 11.
[t] Ac. 18. 27.
[u] 1 Cor. 9. 1, 2.
[x] Ro. 1. 8.

1 Apparently referring to the rebuke concerning the incestuous person: see ver. 6, and 1 Cor. ch. v.

2 Rather, 'He hath grieved not me, but in part all of you: [I say] in part, lest I should press too heavily.' Paul now partially exonerates the church from his former charge of indifference (1 Cor. v. 2); and implies that they too had mourned over the sin, and exercised proper discipline.

3 Literally, 'by the greater number.' The expulsion of the offender was the act of the majority; but the apostle's opponents had probably refused compliance with his command (1 Cor. v. 13).

4 Lest excessive sorrow drive him to despair.

5 By receiving the penitent offender again into your communion.

6 One of my chief objects was to test your obedience. Now that has been so well proved, you may expect that for your sakes I shall sanction, in Christ's name, whatever you do in the matter; in order that Satan, etc.

7 This might be in many ways, which the apostle leaves his readers to imagine. Perhaps the most obvious is the driving the penitent offender to despair (see ver. 7).

8 Troas is not mentioned in Luke's narrative of this journey (Acts xx. 1, 2), probably because Paul, though his success in preaching would otherwise have led him to remain there, was urged forward by anxiety to meet Titus (ver. 13), and to learn from him the state of things at Corinth.

9 The remembrance of the success (see note on ch. i, 12) with which God had honoured him amidst all his anxieties, causes the apostle abruptly to break out in thankful adoration of the grace which had called him to an office so responsible and arduous, yet so honourable and blessed, and had given such success to his humble and faithful discharge of its duties (14—17). Reverting to the charge of boasting of his labours, he meets it by pointing to his converts as his living credentials, which prove that God has qualified him to teach the gospel (iii. 1—6). He glories in the gospel as being far superior to the Mosaic covenant, in life-giving energy (7—10), permanence (11), and clearness (12); so that he and his fellow-labourers, instead of veiling the truth, openly proclaim it, seeking to enlighten the darkened soul by the glory of the Lord (13—18). And he solemnly declares that he preaches conscientiously this gospel without concealment or fraud (iv. 1, 2), and that if any of his hearers perish it must be through shutting their eyes to the Divine glory of Christ (3—6).

10 Rather, 'leadeth us in triumph.' Paul here alludes to the triumphal procession of a Roman general, the most glorious spectacle then known; but the figure requires several changes in order to illustrate his thoughts. He is first a captive in the conquering Saviour's train, and then a follower, sharing the triumph, and scattering 'sweet odour' 'everywhere' in honour of the victor. He then becomes the 'odour' of the burning incense; and finally, dropping the first figure, as he contemplates the *practical results*, he speaks of himself in preaching the gospel as diffusing what is deadly to some and life-giving to others, but in every case doing God's work and accomplishing his will.

11 Or, perhaps, 'from death unto death,' and 'from life unto life:' compare Rom. i. 17, and note. On this *double* working of the gospel, see Matt. xxi. 44; Luke ii. 34; John ix. 39, and notes.

12 The answer to this question is intercepted by the thought of 'the many' who profess to be 'sufficient' for this work, though they dishonestly 'adulterate' the word of God. He only can really be sufficient who 'speaks' 'from simplicity' of heart, with an impulse 'from God,' conscious that he is acting 'in the sight of God,' and is 'in [union with] Christ.' And such an one will most feel the truth of the answer given in ch. iii. 5, 6.

13 These were probably Paul's opponents at Corinth, who seem to have brought commendatory letters from Judæa. I do not (he says) 'need' such, for you are my recommendation. Comp. Acts xviii. 27.

14 The figure here, as elsewhere in this Epistle, is changed or dropped just as the sense may require. You, as the fruit of my ministry, are the confirmation of my apostolic calling, privately to my own consciousness, publicly to yourselves and to all men; bearing no mere human testimony, but the witness of the Holy Spirit by his work on your hearts.

as ye are manifestly declared[1] to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not [y] in tables of stone, but [z] in fleshy tables of the heart.

4, 5 And such[2] trust have we through Christ to God-ward: [a] not that we are sufficient of ourselves to think any thing as of ourselves; but [b] our sufficiency *is*
6 of God; who also hath made us able [c] ministers of [d] the new testament,[3] not of the letter, but of the spirit: for [e] the letter killeth, [f] but the spirit giveth life.
7 But if [g] the ministration of death, [h] written *and* engraven in stones, was glorious, [i] so that the children of Israel could not[4] stedfastly behold the face of Moses for
8 the glory of his countenance; which *glory* was to be done away: how shall not
9 [k] the ministration of the spirit be rather glorious? For if [l] the ministration of condemnation *be* glory, much more doth the ministration [m] of righteousness
10 exceed in glory. For even that which was made glorious had no glory in this
11 respect,[5] by reason of the glory that excelleth. For [n] if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope,[6] [o] we use great plainness of speech:
13 and not as Moses, [p] *which* put a vail over his face, that the children of Israel
14 could not stedfastly look to [q] the end[7] of that which is abolished. But [r] their minds were blinded: for until this day remaineth the same vail untaken away
15 in the reading of the Old Testament; [s] which *vail* is done away in Christ; but even unto this day, when Moses is read, the vail is upon their heart.
16 Nevertheless [t] when it shall turn to the Lord, [u] the vail shall be taken away.
17 Now [x] the Lord[8] is that Spirit: [y] and where the Spirit of the Lord *is*, there *is*
18 liberty. But we all,[9] with open face beholding [z] as in a glass [a] the glory of the Lord, [b] are changed into the same image [c] from glory to glory, *even* as by the Spirit of the Lord [*or*, of the Lord the Spirit].

4 Therefore seeing we have this ministry, [d] as we have received mercy, [e] we
2 faint not; but have renounced the hidden things of dishonesty,[10] not walking in craftiness, [f] nor handling the word of God deceitfully; but [g] by manifestation of the truth [h] commending[11] ourselves to every man's conscience in the sight of God.

3, 4 But if our gospel be hid, [i] it is hid to them that are lost: in whom [k] the god of this world[12] [l] hath blinded the minds of them which believe not, lest the
5 light of the glorious gospel of Christ,[13] [m] who is the image of God, should shine unto them. [n] For we preach not ourselves, [o] but Christ Jesus the Lord; and
6 [p] ourselves your servants for Jesus' sake. For God, [q] who commanded the light to shine out of darkness, hath shined in our hearts, to *give* [r] the light of the knowledge of the glory of God in the face of Jesus Christ.[14]

[y] Ex. 24. 12; 31. 1.
[z] Jer. 31. 33; Ezc. 11. 19.
[a] ch. 2. 16; John 15. 5.
[b] 1 Cor. 15. 10; Phil. 2. 13; 4. 13.
[c] ch. 5. 18—20; Eph. 3. 7; Col. 1. 25—29; 1 Tim. 1. 11, 12.
[d] Jer. 31. 31; Mt. 26. 28; Heb. 8. 6—10.
[e] Ro. 4. 15; 7. 9—11; Gal. 3. 10.
[f] John 6. 63; Ro. 8. 2.
[g] Ro. 7. 10.
[h] ver. 3; Deu. 9. 10, etc.
[i] Ex. 34. 29—35.
[k] 1 Cor. 12. 4—11.
[l] see refs. ver. 6.
[m] Rom. 1. 17; 5. 15—21.
[n] Heb. 8. 13; 12. 25—29.

[o] ch. 7. 4; Eph. 6. 19.
[p] Ex. 34. 33, 35.
[q] Ro. 10. 4; Eph. 2. 14, 15; Heb. 10. 1, 9.
[r] ch. 4. 4; see refs. Deu. 29. 4; John 12. 40.
[s] ch. 4. 6.
[t] Deu. 30. 10; Hos. 3. 5; Ro. 11. 23, 25—27.
[u] Is. 25. 7.
[x] 1 Cor. 15. 45.
[y] Is. 61. 1; John 8. 36; Ro. 8. 2, 15, 16.
[z] 1 Cor. 13. 12.
[a] ch. 4. 4, 6.
[b] Ro. 8. 29; 1 Cor. 15. 49; Eph. 4. 22—24.
[c] Ps. 84. 7.
[d] 1 Tim. 1. 13.
[e] Ac. 26. 23, 24.
[f] ch. 2. 17; 1 Thes. 2. 3—5.
[g] ch. 6. 4—7.
[h] ch. 5. 11.
[i] 1 Cor. 1. 18; 2 Thes. 2. 10.
[k] Mt. 4. 8, 9; John 12. 31; Eph. 2. 2; Rev. 20. 2, 3.
[l] ch. 3. 14; John 12. 40.
[m] see refs. John 14. 9.
[n] John 3. 27—31; Ac. 14. 11—15.
[o] 1 Cor. 1. 23; Col. 1. 27, 28.
[p] Mt. 10. 25—28; John 13. 12—15; 1 Cor. 9. 19—23.
[q] Ge. 1. 3.
[r] ver. 4; 1 Cor. 2. 12—15; 1 Pet. 2. 9.

1 Rather, 'being manifested to be an epistle of Christ;' *i. e.* written by him through the ministry of Paul, not on stones (like the old law, Exod. xxxi. 18), but on hearts (according to the promise in Jer. xxxi. 31—34).

2 Such as springs from having this 'commendation' from God, which, however, does not make me self-confident; for I feel that my 'sufficiency' and success, both in comprehending and in imparting saving truth, must be 'from God' (ver. 5).

3 Rather, 'a new covenant not of letter but of spirit.' The contrast suggested in ver. 3 by the allusion to Jer. xxxi. 31—34 is here developed. The old covenant, here called a 'writing' on 'tables of stone,' tended only to 'condemnation' and 'death' (see on Rom. iv. 14, 15; vii. 9—11); the new covenant, here spoken of as the power of 'the Spirit of the living God' on man's 'heart,' produces 'righteousness' and 'life.' Moses administered the former 'in glory:' how much more must the ministry of the latter be clothed 'in glory,' not outwardly dazzling, but spiritually enlightening (vers. 7—11).

4 'They were afraid:' see Exod. xxxiv. 30.

5 Or, 'in this particular:' *i. e.* when compared with the 'surpassing glory' of the gospel, which for ever 'remaineth, in glory' unsurpassed.

6 Having such confidence in the excelling and abiding glory of the gospel, we preach its doctrines plainly and boldly, without veiling our teaching in types and symbols; as Moses veiled his face (see Exod. xxxiv. 29—35, and notes).

7 This veiling of the Lawgiver's face symbolized the hiding from the Israelites of 'the end' (which may mean either the ultimate object, or the transitory nature) of the dispensation 'which is abolished.' But meanwhile their own perception became dull, as if the veil were on their own hearts, as it now is in reading the 'Old Covenant;' it 'being not made known [to them] that in Christ [the old covenant] is abolished.' 'But whenever [the heart] shall return to the Lord the veil is taken away.' For it is the wrong state of heart which hinders the reception of Christ.

8 'But the Lord (to whom the heart returns) is the Spirit (spoken of before, ver. 3) who frees from the bondage of the law:' see Rom. vi. 14; viii. 15, and notes.

9 'All we' in whom 'the Spirit of the Lord' is (instead of vainly reading the law with veiled heart), with unveiled face behold, as reflected in the New Covenant, the glory of the Lord (the Spirit of freedom); and are thereby made like to him, passing (endlessly) from one degree of glory to another, according as we receive 'from the Lord the Spirit.' Some think that in part of this passage 'the Lord' is Christ; others, that throughout he is the Holy Spirit.

10 Rather, 'shame:' *i. e.* things which shame would make us hide.

11 This my open, straightforward preaching of Christ is another of my letters of commendation, addressed to the universal conscience of man and to the all-seeing God. It is true some cannot read it; but that is because Satan has blinded them.

12 Ruling in the hearts of worldly men, by their love of the present world: see John xvi. 11, etc.

13 Or, 'the gospel of the glory of Christ;' setting forth the glory of his person as the 'image of God,' and the glory of his work in the new creation as the 'light' shining in 'our hearts.'

14 A glory far transcending the brightness on the face of Moses (ch. iii. 13).

The motives, responsibilities, trials, and supports of the apostolic ministry.

7 BUT[1] we have this treasure[2] in [a]earthen vessels, [b]that the excellency of
8 the power may be of God, and not of us. *We are* [c]troubled on every side, [d]yet
9 not distressed; *we are* perplexed, but not in despair; persecuted, but not for-
10 saken; [e]cast[3] down, but not destroyed; [f]always bearing about in the body the dying[4] of the Lord Jesus, [g]that the life also of Jesus might be made manifest in
11 our body. For we which live [h]are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.
12, 13 So then death worketh in us, but life in you. We having [i]the same[5] spirit of faith, according as it is written, 'I believed, and therefore have I spoken'
14 [Psa. cxvi. 10, *Sept.*]: we also believe, and therefore speak; knowing that [k]he which raised up the Lord Jesus shall raise up us also by Jesus, [l]and shall pre-
15 sent *us* with you. For [m]all things *are* for your sakes,[6] that [n]the abundant grace might through the thanksgiving of many redound to the glory of God.
16 For which cause we faint not; but [o]though our outward man perish, yet
17 [p]the inward[7] *man* is renewed day by day. For [q]our light affliction, [r]which is but for a moment, [s]worketh for us a far more exceeding *and* eternal weight
18 of glory; [t]while we look not at the things which are seen, but at the things which are not seen: [u]for the things which are seen *are* temporal;[8] but the things
5 which are not seen *are* eternal. For[9] we know that if [v]our earthly house of *this* tabernacle were dissolved, we have [w]a building[10] of God, [x]an house not
2 made with hands, eternal in the heavens. For in this[11] [y]we groan, earnestly
3 desiring [z]to be clothed upon with our house which is from heaven: [a]if so be
4 that[12] [b]being clothed we shall not be found naked. For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, [c]that mortality might be swallowed up of life.
5 Now [d]he that hath wrought us for the selfsame thing[13] *is* God, who also [e]hath
6 given unto us the earnest of the Spirit. Therefore *we are* always confident,[14] knowing that, whilst we are at home in the body, we are absent from the Lord:
8 (for [f]we walk by faith, not by sight:[15]) we are confident, *I say*, and [g]willing
9 rather to be absent from the body, and to be present with the Lord. Wherefore [h]we labour, that, [i]whether present or absent,[16] we may be accepted of him.
10 [j]For we must all appear[17] before the judgment seat of Christ; [k]that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

[a] 1 Cor. 1. 28; Heb. 5. 2.
[b] 1 Cor. 2. 3—5.
[c] ch. 7. 5—7; 11. 23—30.
[d] ch. 12. 10; Prov. 14. 26; Ro. 8. 35—37.
[e] ch. 7. 6; Ps. 37. 24.
[f] Gal. 6. 17; Col. 1. 24.
[g] Ro. 8. 17; 2 Tim. 2. 11, 12; 1 Pet. 4. 13.
[h] see refs. Ro. 8. 36.
[i] Ro. 1. 12; 2 Pet. 1. 1.
[k] Ro. 8. 11; 1 Cor. 6. 14.
[l] Jude 24.
[m] ch. 1. 4—6; 1 Cor. 3. 21.
[n] see refs. ch. 1. 11.
[o] Job 19. 26, 27; Ps. 73 26.
[p] Ro. 7. 22; Col 3. 10.
[q] Mt. 5. 12; Ro. 8. 18.
[r] 1 Pet. 1. 6; 5. 10.
[s] Heb. 12. 10, 11.
[t] ch. 5. 7; Ro. 8. 24, 25; Heb. 11. 1.
[u] 1 John 2. 17.
[v] Job 4. 19; 2 Pet. 1. 13, 14.
[w] John 14. 2; Heb. 11. 10.
[x] Heb. 9. 11, 23.
[y] Ro. 7. 24; 8. 23.
[z] 1 Cor. 15. 53, 54.
[a] Phil. 3. 11.
[b] Rev. 3. 18; 16. 15.
[c] see refs. Is. 25. 8.
[d] Is. 29. 23; Eph. 2. 10.
[e] see refs. ch. 1. 22; Ro. 8 16; 1 John 2. 20, 27.
[f] ch. 4. 18; 1 Cor. 13. 12.
[g] Phil. 1. 20—24.
[h] 1 Cor. 9. 26, 27; 1 John 3. 3.
[i] Ro. 14. 8.
[j] see refs. Ro 14. 10.
[k] see refs. Ro. 2. 6; Rev. 22. 12.

1 In fulfilling his high office (see note on ch. ii. 14) the apostle deeply feels his personal feebleness. But that feebleness only shows the more clearly the efficiency of that Divine power by which he is sustained, and makes him the more like to his suffering Lord; and thus the church is profited, and God is glorified (iv. 7—11). In all his weakness he is cheered by the confident hope of a glorious immortality (12—18; v. 1—4), for which God is preparing him (5—8); he is kept faithful by the thought of the solemn disclosures of the judgment day (9—12); he is urged on by the impulse of the love of Christ on his renewed heart (13—17). Thus he gladly proceeds with the work in which God has condescended to associate him with Himself, and preaches with all earnestness the Divine reconciliation (18—21; vi. 1, 2); aiming to give effect to his ministry by cultivating every grace, and enduring every hardship; and deriving from poverty and danger means of ministering spiritual wealth and salvation (3—10).

2 Alluding to the use of earthenware jars for holding gold and silver. In vers. 8—10, Paul illustrates the meaning of the expression 'earthen vessels,' and the care which God takes of them, for the sake of 'the treasure' which they hold, by describing the experience of himself and his fellow-labourers.

3 Either, 'thrown down,' or 'struck down.'

4 Or, 'deadness' (as in Rom. iv. 19). By our constant dangers and sufferings, which are a kind of living death, we are conformed to our dying Lord, in order that supported by his living power we may, like him, be blessings to his church; but (ver. 12) the benefit is chiefly yours, whilst the suffering is all ours.

5 That believing and trustful spirit which animated the psalmist when he wrote thus (Psa. cxvi. 10).

6 'With you,' I say, for my sufferings are among the 'all things' which God has adapted for good to you and to others; in order that his grace, having become the more abundant through the greater number of recipients, may multiply the expressions of gratitude to his glory. And knowing that our suffering 'is working out' all these blessed results, 'we faint not' (vers. 16—18).

7 The new spiritual life. Every word of these glowing verses helps to make the contrast more vivid.

8 Rather, 'temporary,' lasting only for a time.

9 The confidence expressed in ch. iv. 16—18 springs from the belief that though the body die, there is another and better life in heaven.

10 A permanent indestructible body. The apostle speaks simply of the fact that there is for us such a body. The intermediate disembodied state is not distinctly alluded to yet.

11 'In this' earthly tent-dwelling we groan (Rom. viii. 23) with earnest longings for heaven (see ver. 4).

12 Or, 'since.' The 'putting off' that body in which 'we groan, being pressed down,' is not of itself the object of our 'longing.' Our hope fixes upon the assurance that we shall not remain 'naked,' but shall 'put on over all' the glorified body, 'the mortal being absorbed by life.'

13 This 'life' (ver. 4) is the very result which God is 'working out' by his Spirit, whose grace is the present 'pledge' that it shall be attained (ch. i. 22).

14 'Emboldened' by expecting this result, we would gladly rather 'be exiled from the body' by death, knowing that then we shall be 'at home with the Lord' (ver. 8). This language shows that the disembodied spirits of the saints enter into exalted bliss immediately after death (comp. Phil. i. 23; Heb. xii. 23); although the resurrection of the body is necessary to complete their redemption: see Rom. viii. 23; I Cor. xv. 54—57.

15 Or, 'by appearance;' *what we see.* We are now absent from the Lord, and do not *see* him; he is apprehended only by faith.

16 That is, whether in the body or out of it.

17 Rather, 'be manifested.'

11 Knowing[1] therefore [h]the terror of the Lord, [i]we persuade men; but [k]we are made manifest unto God; [l]and I trust also are made manifest in your consciences. For [m]we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart. For [n]whether we be beside ourselves, [o]*it is* to God: or whether we be sober, *it is* [p]for your cause. For the love of Christ [q]constraineth us; because we thus judge, that [r]if[2] one died for all, [s]then were all dead: and *that* he died for all, [t]that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 [u]Wherefore henceforth know we no man after the flesh:[3] yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore if any man [x]*be* in Christ, *he is* [y]a new creature: [z]old things are passed away; behold, all things are become new. And [a]all things[4] *are* of God, [b]who hath reconciled us to himself by Jesus Christ, and [c]hath given to us the ministry of reconciliation; to wit, that [d]God was in Christ, [e]reconciling the world unto himself, [f]not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are [g]ambassadors for Christ, as though God did beseech *you*[5] by us: we pray *you* in Christ's stead, [h]be ye reconciled to God. For [i]he hath made him *to be* sin for us,[6] who knew no sin; that we might be made [k]the righteousness of God in him.

6 We then, *as* [l]workers together *with him*,[7] beseech *you* also [m]that ye receive not the grace of God[8] in vain. (For he saith, [n]'I have heard thee[9] in a time accepted, and in the day of salvation have I succoured thee' [Isa. xlix. 8, *Sept.*]. [o]Behold, now *is* the accepted time;[10] behold, now *is* the day of salvation.)

4 [p]Giving no offence[11] in any thing, that the ministry be not blamed: but in all *things* approving ourselves [q]as[12] the ministers of God, [r]in much patience, in 5 afflictions, [s]in necessities, in distresses, [t]in stripes, in imprisonments,[13] [u]in 6 tumults, in labours, in watchings, in fastings; [x]by[14] pureness, [y]by knowledge, by longsuffering, by kindness; [z]by[15] the Holy Ghost, [a]by love unfeigned, 7 [b]by the word of truth, by [c]the power of God; by[16] [d]the armour of righteousness 8 on the right hand and on the left, by honour and dishonour, [e]by evil report

[h] Nah 1. 6; Mt. 10. 28; Heb. 10. 31; Jude 23.
[i] ver. 20; ch. 6. 1.
[k] ch. 1. 12—14; 2. 17.
[l] ch. 4. 1, 2; 1 Thes. 2. 3—12.
[m] ch. 3. 1.
[n] ch. 12. 6, 11; Ac. 26. 24, 25.
[o] see 2 Sam. 6. 21 22.
[p] 2 Tim. 2. 10.
[q] Ac. 4. 19, 20.
[r] Is. 53. 6; Ro. 5. 15.
[s] Ro. 5. 12.
[t] Ro. 6. 1—13; 14. 7—9; 1 Cor. 6. 19, 20; Gal. 2. 20; Tit. 2. 14.
[u] Deu. 33. 9; see refs. Mt. 12. 50; Gal 2. 5, 6.
[x] Ro. 8. 1; Eph. 1. 3, 4; 1 John 5. 20.
[y] John 3. 3; Gal. 6. 15; Col. 3. 9, 10
[z] Ro. 6. 4—6; Eph. 4. 22—24.
[a] John 1. 27; Jam. 1. 17.
[b] Dan. 9. 24; Ro. 5. 10; 1 John 2. 2; 4. 10
[c] ver 20; Ac. 13. 38, 39.
[d] John 14. 10, 11; 1 Tim. 3. 16.
[e] see refs. Ro. 3. 24—26.
[f] Ps. 32. 1, 2.
[g] Mal. 2. 7; Eph. 6. 20.
[h] see refs. Job 22. 21.
[i] Is. 53. 4—6, 9—12; Gal. 3. 13; Eph. 5. 2.
[k] see refs. Ro. 3. 21, 22.
[l] 1 Cor. 3. 9.
[m] Tit. 2. 11; Heb. 12. 15, 25.
[n] Lk. 19. 42—44.
[o] Heb. 3. 7, 13.
[p] Ro. 14. 13; 1 Cor. 10. 32.
[q] ch. 12. 12; 1 Cor. 4. 1.
[r] 2 Tim. 3. 10.
[s] 1 Cor. 4. 11.
[t] ch. 11. 23—27.
[u] ch. 1. 8—10; Ac. 17. 4, 5.
[x] 1 Thes. 2. 10.
[y] ch. 11. 6; Eph. 3. 4.
[z] ch. 3. 3; Ro. 15. 19; 1 Thes. 1. 5, 6.
[a] see refs. Ro. 12. 9.
[b] ch. 4. 2; Eph. 1. 13.
[c] 1 Cor. 2. 4, 5
[d] ch. 10. 4; Eph. 6. 11, 13, 14; 1 Thes. 5. 8.
[e] Ro. 3. 8.

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1 In vers. 11—13, Paul appears to be led by the thought of the judgment day to allude to charges against him, which he afterwards more fully answers. From *dishonest arts* in winning men I am kept by 'the fear of the Lord,' to whom all my conduct has ever been manifested. Nor need I *commend myself* to you, in whose consciousness my uprightness is equally manifested; so that you have a good answer to these boasters. If I am 'mad,' it is a holy enthusiasm for God's glory. If I am 'self-possessed,' it is to serve you the better. One great motive prompts and controls all my actions—'the love of Christ.'

2 Rather, 'because we thus judged, that [as] one died for all, therefore all died;' *i. e.* Christ dying in behalf of man, man *died too*, in order to live no longer to 'self' and 'the flesh,' but to Him (comp. Rom. vi. 1—14). This takes effect in all who are 'in Christ;' so that they regard men, and even the Lord himself, not according to natural distinctions or connections, but in their spiritual character.

3 Paul's opponents seem to have laid great stress on their own national relationship to Christ, and their personal acquaintance with him (comp. ch. x. 7; 1 Cor. i. 12). All this has 'passed away' with me and with all who have become 'new creatures.'

4 That is, all these new things (ver. 17). They are all 'from God' as part of his plan of mutual reconciliation; which comprises, first, the 'not imputing' men's trespasses to them, and then the 'beseeching' them by his servants to 'be reconciled to God.' And they are all 'through' and 'in Christ' the sinless, 'the righteous' one (1 John ii. 1), whom 'He made sin' for us.

5 If any word is supplied here, it should be *men*, or *sinners*, not *you;* for the words 'be ye reconciled to God' are part of the universal message.

6 'He made him who knew no sin to be sin for us,' etc. Many suppose that 'sin' here means a *sin-offering;* others take it to mean the *representative of sin.* As we are said to 'become the righteousness of God,' when we are brought into such connection with it that its blessedness becomes ours (Rom. i. 17); so Christ is said to be 'made sin for us' when he is put into such connection with sin that its curse falls upon him instead of us: comp. Heb. ix. 28; Gal. iii. 13; 1 Pet. ii. 24. That this did not involve any *personal contamination* Scripture clearly teaches in both history (Matt. xxvii. 4, 54) and doctrine (Heb. vii. 26).

7 For when 'we beseech (or exhort),' it is He who 'beseeches (or exhorts) by us' (ch. v. 20).

8 God's gracious message of reconciliation through Christ, to which the beautiful quotation in ver. 2 refers.

9 These words are addressed to the Messiah (Isa. xlix. 1—8, and notes); and accordingly the apostle founds upon them the cheering assurance, '*Now*, since he has been made sin for us, and has sent to you his ambassadors entreating you to be reconciled—*now* is the most acceptable time of God's grace;' which we beseech you not to receive 'in vain'—without duly prizing and using it.

10 The apostle, in the warmth of his heart, changes the word quoted from the Sept. for one far stronger, which means, *the time of most favourable acceptance.*

11 Or, 'stumbling-block;' an occasion to fall.

12 That is, as ministers of God should approve, or commend themselves, by virtues, and services, and sufferings, such as are immediately specified.

13 Only one imprisonment before the date of this letter is reported in Acts (ch. xvi. 23); which evidently was not designed to record all the events of the apostle's life. For many other interesting facts, see ch. xi. 23—27.

14 Rather, 'in pureness, in knowledge,' etc.

15 The meaning probably is, 'in all that the Holy Spirit suggests, in all that love unfeigned prompts, in all that the word of truth teaches, in all that the power of God works.'

16 Rather, 'by means of the armour of righteousness,' etc., using all the weapons which righteousness warrants: see ch. x. 4; Eph. vi. 13—17; and subordinating alike honour and dishonour, ill report and good report, to the advancement of the gospel (vers. 3, 4). How this was carried out the rest of the passage shows.

9 and good report; as deceivers, and *yet* true; as unknown, and [f]*yet* well known;
10 [g]as dying,[1] and, behold, we live; as chastened, and not killed; as sorrowful, [h]yet alway rejoicing; as poor, yet making many rich; [i]as having nothing, and *yet* possessing all things.

Warnings against evil associations; assurances of the apostle's affection towards the Corinthian Christians, and of his joy on receiving the report of Titus.

11, 12 O[2] *YE* Corinthians, our mouth is open[3] unto you, [k]our heart is enlarged. Ye
13 are not straitened in us, but [l]ye are straitened in your own bowels.[4] Now for a recompence in the same, ([m]I speak as unto *my* children,) be ye also enlarged.
14 [n]Be ye not unequally yoked[5] together with unbelievers. For [o]what fellowship hath righteousness with unrighteousness? And what communion hath light
15 with darkness? And what concord hath Christ with Belial?[6] Or what part
16 hath he that believeth with an infidel?[7] And [p]what agreement hath the temple of God with idols? For [q]ye are the temple[8] of the living God; as God hath said,[9] [r]'I will dwell in them, and walk in *them;* and I will be their God, and
17 they shall be my people' [Lev. xxvi. 11, 12]. [s]Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and
18 I will receive you, [t]and will be a Father unto you, [u]and ye shall be my sons and daughters, saith the Lord Almighty [Isa. lii. 11, 12; 2 Sam. vii. 14].

7 Having [x]therefore these promises, dearly beloved, [y]let us cleanse ourselves from all filthiness[10] of the flesh and spirit, [z]perfecting holiness in the fear of God.
2 Receive[11] us; [a]we have wronged no man, we have corrupted no man, we
3 have defrauded no man. I speak not *this* to condemn[12] *you:* for I have said
4 before, that ye are in our hearts [b]to die and live with *you.* [c]Great *is* my boldness of speech[13] toward you, [d]great *is* my glorying of you: [e]I am filled with comfort,[14] I am exceeding joyful in all our tribulation.
5 For, [f]when[15] we were come into Macedonia, our flesh had no rest, but [g]we were troubled on every side; without *were* fightings, within *were* [h]fears.
6 Nevertheless [i]God, that comforteth those that are cast down, comforted us by
7 [k]the coming of Titus; 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,
8 your fervent mind toward me; so that I rejoiced the more. For [l]though I made you sorry with a letter,[16] I do not repent, though I did repent:[17] for I perceive that the same epistle hath made you sorry, though *it were* but for a
9 season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to [m]repentance: for ye were made sorry after a godly manner, that ye might receive
10 damage by us in nothing. For [n]godly[18] sorrow worketh repentance to salvation not to be repented of: [19][o]but the sorrow of the world worketh death.[20]
11 For behold this selfsame thing, that ye sorrowed after a godly sort, what [m]carefulness[21] it wrought in you; yea, *what* clearing of yourselves; yea, *what*

[f] ch. 4. 2; 11. 6; 1 Cor. 4. 9.
[g] see refs. ch. 4. 10, 11.
[h] 1 Thes. 3. 7—10. [i] 1 Cor. 3. 21, 22; Jam. 2. 5.
[k] ch. 7. 3.
[l] ch. 12. 15.
[m] 1 Cor. 4. 14, 15.
[n] Deu. 7. 2, 3; 1 Cor. 7. 39; Jam. 4. 4.
[o] 2 Chr. 19. 2; 1 Cor. 10. 21; Eph. 5. 7, 11; 1 John 3. 12, 13.
[p] 1 Sam. 5. 2, 3; 1 Ki. 18. 21; Mt. 6. 24.
[q] 1 Cor. 3. 16, 17.
[r] Ex. 29. 45; Eze. 37. 26, etc.; Zec. 13. 9.
[s] see refs. Is. 52. 11.
[t] Jer. 31. 9; Rev. 21. 7
[u] see refs. Ro. 8. 14—17.
[x] ch. 6. 17, 18.
[y] Eze. 36. 25, 26; 1 Pet. 2. 11; 1 John 3. 1—3.
[z] Phil. 3. 12—15; 1 Thes. 3. 13; Heb. 12. 14
[a] see refs. 1 Sam. 12. 3, 4.
[b] 1 Thes. 2. 8.
[c] ch. 3. 12.
[d] ch. 1. 14; 9. 2—4; 1 Cor. 1. 4.
[e] Ro. 5. 3; Phil. 2. 17; 1 Thes. 3. 7—9.
[f] ch. 2. 13; Ac. 20. 1.
[g] ch. 4. 8.
[h] ch. 12. 20, 21
[i] see refs. ch. 1. 3, 4; Jer. 31. 13
[k] see ch. 2. 13.
[l] ch. 2. 2—4.
[m] Eze. 18. 27—30; Jon. 3. 8—10.
[n] 2 Sam. 12. 13; Mt. 26. 75.
[o] Ge. 4. 14; 1 Sam. 31. 3—6; 2 Sam. 17. 23; Mt. 27. 4, 5.

1 Compare note on ch. iv. 10. On the contrast between spiritual and earthly possessions, comp. 1 Cor. vii. 30.

2 Moved by a deep sense of ministerial duty (see ch. v. 9, 10, 13; vi. 1), and by a warm affection for his converts at Corinth (vi. 11—13), the apostle earnestly exhorts them to avoid irreligious associations, as being unnatural in themselves, and opposed both to their privileges and to God's commands and promises (14—18; vii. 1): and he enforces this exhortation by assurances of his uprightness and love (2, 3). He then tells them of the great comfort he had received from the report which Titus had brought, respecting the effect of his former letter, relieving his fears, removing his regret, and awakening at once his confidence and hope (4—16).

3 Speaking freely those ardent feelings with which my heart swells (comp. Isa. lx. 5, and note).

4 If there is any contractedness of heart it is in *you,* not in *us.* And I earnestly entreat you as my children to repay my strong parental affection by your filial love.

5 Some understand this injunction to refer to marriage; others to attendance at idol feasts. But it probably includes *all* associations or compliances that would identify Christians with unbelievers. The expression 'incongruously yoked' was perhaps suggested by the prohibition in Deut. xxii. 10.

6 The Hebrew word 'Belial' means 'worthlessness,' or 'mischief' (see Deut. xiii. 13, and note), and is perhaps put here for Satan.

7 Rather, 'an *unbeliever;*' as in ver. 14.

8 See on 1 Cor. vi. 19.

9 In various passages here grouped together.

10 Pollution of every kind, in thought and desire, as well as word and act.

11 Or, 'make room for us,' *i. e.* in your hearts. Paul here reverts (see ver. 3)) to the subject of ch. vi. 11—13.

12 I do not say this reproachfully, but in a spirit of love; as I have told you before (ch. iii. 2; vi. 11).

13 Or, 'great is my confidence,' etc.

14 By the arrival of Titus with good tidings from Corinth (ver. 6).

15 Rather, 'for also when,' etc., referring back to ch. ii. 13. Not only at Troas was I anxious because Titus had not arrived; but *also* in Macedonia, when I had no relief till he came. In addition to 'fears within' my heart for you, I had 'oppositions from without;' either from avowed unbelievers, or from Judaizing Christians.

16 Rather, '*the* letter;' i. e. *my letter,* the former epistle.

17 Rather, 'I do not regret [it], though I did regret [it], for I had feared what might be the effect of my letter.

18 Literally, 'sorrow according to God;' *i. e.* sorrow out of regard to God, and acceptable to him; as in ver. 9.

19 Rather, 'not to be regretted,' whatever it may have cost. The word used here, and in ver. 8, is different from that translated 'repentance' in ver. 9, and the first clause of ver. 10.

20 The opposite of 'salvation.' Such is the sorrow of worldly men, who, regarding only the chastisement, and not the Divine love that chastens them, become only the more alienated from God, and rush on to eternal death.

21 Rather, 'earnestness.'

indignation;[1] yea, *what* [p] fear; yea, *what* [q] vehement desire; yea, *what* [r] zeal; yea, *what* [s] revenge! In all *things* ye have approved yourselves to be clear in
12 this matter.[2] Wherefore, though I wrote unto you, *I did it* not[3] [t] for his cause that had done the wrong, nor for his cause that suffered[4] wrong, [u] but that our care for you in the sight of God might appear unto you.
13 Therefore we were comforted in your comfort; yea, and exceedingly the more joyed we for the joy of Titus, because his spirit [x] 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,[5] even so our boasting, which *I made* before
15 Titus, is found a truth. And his inward affection is more abundant toward you, whilst he remembereth [y] the obedience of you all, how [z] with fear and trembling[6]
16 ye received him. I rejoice therefore that [a] I have confidence[7] in you in all *things*.

The collection for the relief of poor Christians in Judea.

8 MOREOVER,[8] brethren, we do you to wit[9] of the grace[10] of God bestowed
2 on [b] the churches of Macedonia; how that [c] in a great trial of affliction [d] the abundance[11] of their joy and [e] their deep poverty abounded unto the riches of
3 their liberality. For to *their* power, I bear record, yea, and beyond *their* power
4 *they were* willing of themselves: praying us with much intreaty that we would receive the gift,[12] and *take upon us* [f] the fellowship of the ministering to the
5 saints. And *this they did*, not as we hoped,[13] but first [g] gave their own selves to
6 the Lord, [h] and unto us by the will of God; insomuch[14] that [i] we desired Titus, that as he had begun, so he would also[15] finish in you the same [k] grace also.
7 Therefore, as [l] ye abound in every *thing*, *in* faith, and utterance, and knowledge, and *in* all diligence, and *in* [m] your love[16] to us, *see* [n] that ye abound in this
8 grace also. [o] I speak not by commandment, [p] but by occasion of the forwardness[17]
9 of others, and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that, [q] though he was rich, yet for your sakes [r] he became
10 poor,[18] [s] that ye through his poverty might be rich. And herein [t] I give *my* advice: for [u] this[19] is expedient for you, who have begun before, not only to
11 do, but also to be [x] forward a year ago. Now therefore perform the doing *of it*; that as *there was* a readiness to will, so *there may be* a performance also out of
12 that which ye have. For [y] if there be first a willing mind, *it is* accepted
13 according to that a man hath, *and* not according to that he hath not. For *I mean*
14 not that other men be eased, and ye burdened: but by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance
15 also[20] may be *a supply* for your want: that there may be equality: as it is

p ver. 1; Ps. 2. 11; Heb. 4. 1.
q Ps. 38. 9; 42. 1; Is. 26. 8.
r ch. 9. 2.
s Mk. 5. 29, 30.
t 1 Cor. 5. 1.
u ch. 2. 4; 1 John 3. 18, 19.
x Ro. 15. 32.
y ch. 2. 9; Phil. 2. 12.
z vers. 10, 11.
a 2 Thes. 3. 4; Philem. 21.
b Ro. 15. 26.
c 1 Thes. 1. 6; 2. 14.
d Nu. 8. 10—12.
e Mk. 12. 44.
f Ac. 11. 28—30; 21. 17; Ro. 15. 25, 26; 1 Cor. 16. 1, 3, 4.
g Is 44. 5; Ro. 11. 7—9; 1 Cor. 6. 19, 20.
h 1 Chr. 12. 18; 2 Chr. 30. 12.
i ver. 17; ch. 9. 5; 12. 18.
k vers. 4, 19.
l 1 Cor. 1. 5; 12. 13.
m ch. 7. 7.
n ch. 9. 8.
o ver. 10; 1 Cor. 7. 6, 12, 25.
p ch. 9. 2; Heb. 10. 24.
q John 1. 1—4; 16. 15; Col. 1. 16, 17; Heb 1. 6—12.
r Mt. 8. 20; 17. 27; Lk. 9. 58; Phil. 2. 6, 8.
s Ro 8. 17, 32; 1 Cor. 3. 21, 22; Jam. 2. 5.
t 1 Cor. 7. 25.
u Pro 19. 17; Mt. 10. 42; 1 Tim. 6. 18, 19; Heb. 13. 16.
x ch. 9. 2.
y see refs. Ex. 25. 2; Mk. 12. 43, 44; Lk 21. 3; 1 Pet. 4. 10.

1 'Indignation' against sin; 'fear' and 'desire' towards the apostle; 'zeal' for God's glory; and 'revenge' in punishing the offence by expelling the offender.

2 The case of incest (1 Cor. v. 1). Paul did not hold them *all* clear in that business, but he speaks of the majority: see note on ch. ii. 5.

3 It was not the private interest of individuals, but the welfare of the church that caused my interference.

4 The woman's husband (1 Cor. v. 1).

5 Not deceitfully, as my enemies insinuate.

6 With anxiety lest ye should not sufficiently regard my injunctions.

7 Rather, 'that I am encouraged in you.'

8 In ch. viii., ix., Paul enforces the contribution, which he had enjoined before (1 Cor. xvi. 1—4), for the poor Christians in Judea, by adducing the generosity of the Macedonian Christians, in their deep poverty, as an example which he would have the wealthier Corinthians imitate (viii. 1—6). He urges several inducements to this act of benevolence (7—15); he commends to them the brethren who have charge of the business (16—24); he stimulates them by saying how much he has boasted of their liberality (ix. 1—5); and he reminds them of the abundant blessings to themselves and others, and of the glory to the Author of all good, which will flow from this exercise of Christian love (6—15).

9 Rather, 'we inform you.' The churches of Macedonia' included those at Philippi, Thessalonica, and Berea.

10 The word 'grace' throughout this section seems to signify the Divine power which called forth the liberality, and also the grace of benevolence itself.

11 The apostle strongly brings out the seemingly paradoxical nature of his assertion. Abundant *joy* may well overflow in abundant *benevolence*; but that it should exist with the deepest *poverty*, and that even that poverty should overflow in abundant *generosity*, would appear strange to a wealthy and worldly-minded people like the Corinthians; though it is happily shown to be possible by many illustrious examples of Christian self-denial.

12 Rather, 'with much entreaty begging of us the grace (see note on 'grace,' ver. 1) and the fellowship of the ministry (*i. e.* that they might take their part in ministering) to the saints.'

13 Acting in the spirit of genuine Christian charity, they far exceeded our expectation; giving *themselves* as well as their alms, as those who were consecrated to the Lord, and ready to share our toils: see Acts xx. 4; Col. iv. 10; Phil. ii. 30.

14 That is, encouraged by this liberality.

15 Beside his other labours for your good.

16 Perhaps, 'the love between you and us.'

17 That is, 'I do not *command* this, but I *advise* it (ver. 10); for I wish to stimulate you by the example of others, and to prove the genuineness of your love; for you well (ver. 9) know, from the matchless example of our Lord Jesus, how genuine love shows itself (Phil. ii. 5—8).

18 Humbling himself from the highest glory in heaven to the deepest poverty on earth.

19 Meaning perhaps, 'this business, it is expedient for you to complete as you have begun.' Or rather, 'for this [*advice* rather than a *command*] is suitable for you, as you began before [those other churches] not only to act but also to will [*i. e.* to take it up cordially] from last year.' They had probably done something towards it before they received the former epistle written in the spring (see Pref. to 1 Cor.), but then their zeal was increased: see 1 Cor. xvi. 1, and note.

20 If your circumstances should make it necessary.

written,[1] 'He that *had gathered* much had nothing over; and he that *had gathered* little had no lack' [Exod. xvi. 18].

16 But thanks *be* to God, which put the same[2] earnest care into the heart of
17 Titus for you. For indeed he accepted [z] the exhortation; but being more
18 forward, of his own accord he went unto you. And we have sent with him [a] the
19 brother,[3] whose praise *is* in the gospel throughout all the churches; and not *that* only, but who was also [b] chosen of the churches to travel[4] with us with this [c] grace, which is administered by us [d] to the glory of the same Lord, and
20 *declaration of* your ready mind: [5] [e] avoiding this, that no man should blame
21 us in this abundance which is administered by us: [f] providing for honest things,
22 not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have*[6]
23 in you. Whether *any do inquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be inquired of, they are* [g] the messengers[7] of
24 the churches, *and* the glory of Christ. Wherefore show ye to them, and before the churches, [h] the proof of your love, and of our [i] boasting[8] on your behalf.

9 For[9] as touching [k] the ministering to the saints, it is superfluous for me to
2 write to you. For I know [l] the forwardness of your mind, [m] for which I boast of you to them of Macedonia, that [n] Achaia[10] was ready a year ago;[11] and your
3 zeal hath provoked very many.[12] [o] Yet have I sent the brethren,[13] lest our
4 boasting of you should be in vain in this behalf; that, as I said, [p] ye may be ready: lest haply if [q] they of Macedonia[14] come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.
5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your [r] bounty[15] whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.
6 [s] But this *I say*, He which soweth sparingly shall reap also sparingly; and 'he which soweth bountifully shall reap also bountifully' [Prov. xxii. 9, *Sept.*]
7 Every man according as he purposeth in his heart, *so let him give;* [t] not grudgingly,[16]
8 or of necessity: for [u] God loveth a cheerful giver. [x] And God *is* able to make all grace[17] abound toward you; that ye, always having all sufficiency in all *things*,
9 may abound to every good work: as it is written, 'He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever' [Psa. cxii. 9].
10 Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits[18] of your [y] righteousness;
11 being enriched in every thing to all bountifulness,[19] [z] which causeth through us
12 thanksgiving to God. For[20] [a] the administration of this service not only [b] supplieth

[z] ver. 6.
[a] ch. 12. 18.
[b] 1 Cor. 16. 3, 4.
[c] vers. 4, 6, 7; ch 9. 8.
[d] ch. 4. 15; 9. 13.
[e] ch. 11. 12; 1 Thes. 5. 22.
[f] Ro. 12. 17; 14. 16; Phil. 4. 8; Col. 4. 5; 1 Pet. 2. 12.
[g] Phil. 2. 25.
[h] ver. 8.
[i] ch. 7. 14; 9. 2.
[k] see refs. ch. 8. 4, Gal 2. 10.
[l] ch 8. 19.
[m] ch. 8. 24.
[n] ch. 8. 10.
[o] ch. 8. 6, 17, 18, 22.
[p] 1 Cor. 16. 2.
[q] Ac. 20. 4.
[r] Ge. 33. 11; 1 Sam. 25. 27; 2 Ki. 5. 15.
[s] Pro. 11. 24, 25; Ecc. 11. 1, 6; Lk. 6. 38; 19. 16—26; Gal. 6. 7, 8.
[t] Deut. 15. 7—11.
[u] ch. 8. 12; Ex. 25. 2; 35. 5; Ac. 20. 35; Rom. 12. 8.
[x] Ps. 81. 11; Pro. 3. 9, 10; 11. 24, 25; Mal. 3. 10; Phil. 4. 18, 19.
[y] Hos. 10. 12; Mt. 6. 1.
[z] ch. 1. 11; 4. 15.
[a] ver. 1; ch. 8. 4.
[b] ch. 8. 14.

1 Exod. xvi. 18 is adduced here, simply as an illustration of *equality*.

2 Titus feels as I do for you, and is coming to you not only because I have exhorted him (ver. 6), 'but of his own accord.'

3 The two brethren mentioned here and in ver. 22 are not ascertained. Luke is thought by some to have been one: see subscription to this Epistle, and note. Trophimus and Tychicus (Acts xx. 4) accompanied Paul into Asia; and the former was with him in Jerusalem (Acts xxi. 29), and was evidently well known.

4 He had been appointed by the churches of Macedonia to accompany Paul in making the collection and taking it to Jerusalem; the apostle having himself urged such companionship, to guard himself against any imputations of dishonesty (vers. 20, 21).

5 Rather, 'and to our readiness;' *i. e.* that the business may be so administered as to glorify God and to show Paul's readiness, either to help the Christians in Judæa (see Gal. ii. 10); or to show his uprightness by having a colleague.

6 'He hath' should be supplied, rather than 'I have.'

7 *Greek*, 'apostles;' *i. e.* men chosen (ver. 19) and sent by 'the churches' (Phil. ii. 25); as Paul and his colleagues were by the Lord. They are called 'the glory of Christ;' as worthily labouring for his glory.

8 The proof that our boasting of you is true.

9 I boast of your readiness (ch. viii. 24); for I know well that any urgent exhortations are unnecessary.

10 See note on ch. i. 1.

11 See note on ch. viii. 10.

12 Rather, 'the majority;' implying that however willing the Macedonians were of themselves, 'the greater part' were stirred up by the zeal of the Corinthians.

13 The bearers of this Epistle.

14 Rather, 'if [any] Macedonians should come with me.' Jason a Thessalonian, and Sopater a Berean, accompanied Paul: comp. Rom. xvi. 21; Acts xvii. 5; xx. 4.

15 Rather, 'your fore-announced blessing;' *i. e.* a gift which expresses kind desires: comp. Gen. xxxiii. 11; Josh. xv. 19; Prov. xi. 25, 26, and notes. It is the opposite of one wrung from covetous hands: see vers. 6, 7.

16 Or, 'from grief:' comp. Matt. xix. 22. Only the *cheerful* giver is acceptable to God.

17 Particularly the *means* and the *disposition* to be charitable (see ch. viii. 1, and note); so that the words of Psa. cxii. 9 will be verified in you. For beneficence is one evidence of abiding 'righteousness.'

18 Giving you both the means of sowing this seed of charity, and its fruit in an abundant increase of grace.

19 See note on Rom. xii. 8.

20 This long sentence (vers. 12—14) is somewhat irregular in its construction; it may perhaps be best paraphrased thus: 'Because your discharge of this public duty not only most thoroughly supplies the need of the saints, but also abounds [in other good results] by means of many expressions of gratitude to God. [For they], by occasion of their experience of this your performance, [first], glorify God for your obedience to your professed faith in the gospel of Christ, and for your liberality of impartation to them and to all; and [further, they honour him] by their prayers for you, being drawn in love to you on account of the grace of God resting eminently upon you.'

the want of the saints, but is abundant also by many thanksgivings unto God;
13 whiles by the experiment of this ministration they [c] glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal [d] distribution unto them,
14 and unto all *men;* and by their prayer for you, which long after you for the
15 exceeding [e] grace of God in you. Thanks *be* unto God [f] for his unspeakable gift.[1]

Vindication of Paul's authority and character against the charges of false teachers.

10 NOW[2] [g] I Paul myself beseech you [h] by the meekness and gentleness of Christ,[3] [i] who in presence [*or*, in outward appearance] *am* base[4] among you, but being
2 absent [k] am bold toward you: but I beseech *you*, [l] that I may not be bold when I am present with that confidence, wherewith I think to be bold against some,
3 which think[5] of us [m] as if we walked according to the flesh. For though [n] we
4 walk in the flesh, [o] we do not war[6] after the flesh: (for the weapons of our warfare *are* not carnal, but [q] mighty through God [r] to the pulling down of strong
5 holds;) [s] casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the
6 obedience of Christ; [t] and having in a readiness[7] to revenge all disobedience, when [u] your obedience is fulfilled.
7 [x] Do ye look on things after the outward appearance?[8] [y] If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is*
8 Christ's, even so *are* [z] we Christ's. For though I should boast somewhat more[9] [a] of our authority, which the Lord hath given us for edification, and not for your
9 destruction, [b] I should not be ashamed. That I may not seem as if I would terrify
10 you by letters:[10] for *his* letters, say[11] they, *are* weighty and powerful; but
11 [c] *his* bodily presence *is* weak, and *his* [d] speech contemptible. Let [e] 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 [f] For we dare not make ourselves of the number,[12] or compare ourselves with some that commend themselves; but they measuring themselves by themselves,
13 and comparing themselves among themselves, [g] are not wise. [h] But we will not boast of things without *our* measure,[13] [i] but according to the measure of the rule
14 which God hath distributed to us, a measure to reach [k] even unto you. For we stretch not ourselves beyond *our measure*, as though we reached not unto you:
15 [l] for we are come[14] as far as to you also in *preaching* the gospel of Christ: not boasting of things without *our* measure, *that is*, [m] of other men's labours, but having hope, when your faith is increased, that we shall be enlarged[15] by you

c Mt. 5. 16.
d Heb. 13. 16.
e ch. 8. 1.
f John 3. 16; Ro. 6. 23.
g Ro. 12. 1.
h Zec. 9. 9; Mt. 11. 29.
i see refs. ver. 10.
k ch. 13. 2; Ro. 15. 15.
l ch. 12. 20; 13. 10; 1 Cor. 4. 21.
m ch. 12. 13—19.
n Ac. 14. 15.
o Gal. 2. 20; 2 Tim. 2. 3, 4.
p Eph. 6. 13—18; 1 Thes. 5. 8.
q ch. 13. 3, 4; Ro. 15. 19.
r Jer. 1. 9, 10.
s 1 Cor. 1. 19, 27—29.
t ch. 13. 2, 10; 1 Cor. 5. 3—5.
u ch. 2. 9; 7. 15.
x 1 Sam. 16. 7; John 7. 24; Ro. 2. 28, 29.
y 1 Cor. 14. 37.
z ch. 11. 23; 1 John 4. 6.
a ch. 13. 10.
b ch. 7. 14; 12. 6.
c ch. 12. 5, 7, 9; 1 Cor. 2. 3; Gal. 4. 13.
d ch. 11. 6; 1 Cor. 1. 17, 2. 1, 4.
e ch. 13. 2, 3, 10.
f ch. 5. 12, Pro. 25. 27.
g Pro. 26. 12.
h ver. 15, Pro. 25. 14.
i Mt. 25. 15; Ro. 12. 6.
k ch. 1. 14.
l Ac. 18. 1, 4; 1 Cor. 3. 5, 10; 4. 15; 9. 1.
m Ro. 15. 20.

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1 'His unspeakable gift' signifies the spiritual graces of the gospel in general; but with special reference to their great source and channel, Jesus Christ: as appears from ch. viii. 9; Rom. viii. 32.

2 In the third part of the Epistle, Paul fully vindicates his apostolic authority and his personal character against his opponents. He declares that he has a power spiritual and mighty, which shall be exercised when needed (ch. x. 1—6), and which will be found greater than they think (7—11); but he will not imitate his rivals in boasting of works not really his own (12—18). Apologizing for the apparent folly of speaking of himself and his doings, which he does from his anxiety for the safety and purity of his converts (xi. 1—4), he reminds them of his disinterestedness (5—15); and recounts his toils, sufferings, dangers, and escape at Damascus (16—33). He then alludes to revelations made to him in an ecstasy (xii. 1—6), followed by continued sufferings to keep him humble, and by a Divine promise of adequate support (7—10). And lastly, he shows that if his boasting is blamable, the fault belongs to those who have made it necessary (11—13).

3 Implying, do not force me to adopt a method of treatment so unlike His gentleness.

4 This is probably an allusion to the language of his opponents (see ver. 10).

5 Rather, 'I reckon upon being bold against some who reckon of us as walking according to the flesh' (or on carnal principles). They will find that their estimate of me is false.

6 Although we necessarily live in close contact with carnal and worldly principles, we do not act upon them in our warfare with sin. The weapons we mean to use against our opponents are not of this kind; but God will make them mighty to bring down proud 'reasonings' into obedience to Christ, and to punish all who remain disobedient, when the rest of you are completely brought to submit (ver. 6).

7 Or, 'being ready.'

8 Or, 'Do you regard outward appearances?' (ver. 1). I then can appeal to external things to show you that I have as close connection with Christ as any have.

9 I might, without fear of being put to shame, urge my claims much further than I have ever done; but I do not, that I may not seem as if I would terrify you (ver. 9).

10 The former and the present: see note on 1 Cor. v. 9.

11 Rather, 'says he;' meaning, either the leader of the opposing party (ver. 11), or the 'any man' (ver. 7). The inference which some have drawn from this verse that Paul was short and deformed, appears quite unfounded; for the language is that of a factious opponent; and it is best explained by Paul's own words in 1 Cor. ii. 3.

12 Bold as we are, we are not bold enough to class or compare ourselves with our self-commending rivals, who however show no wisdom in their mutual comparisons of authority and labours. But we boast only of that work which God has measured out to us; in which you are included.

13 Or, 'the things not measured out' to us, by God's 'rule,' allotting various parts of service to different labourers; and so in ver. 15.

14 The Greek may mean, 'come before,' or 'anticipate;' in allusion to the fact that Paul was the first who preached the gospel in Corinth.

15 'But we hope, as your faith is increased among yourselves, to be enlarged according to our regulated allotment of work very greatly, so as to carry the gospel into the countries beyond you (see Rom. xv. 28); and not to boast as to things made ready for us in another's allotted sphere,' as these men are doing.

16 according to our rule abundantly, to preach the gospel in the *regions* beyond you,
17 *and* not to boast in another man's line of things made ready to our hand. [n] But
18 he that glorieth, let him glory in the Lord. For [o] not he that commendeth himself is approved, but [p] whom the Lord commendeth.

11 Would to God[1] ye could bear with me a little in [q] *my* folly: and indeed
2 bear[2] with me. For[3] I am [r] jealous over you with godly jealousy: for [s] I have espoused you to one husband, [t] that I may present *you* [u] *as* a chaste virgin to
3 Christ. But I fear, lest by any means, as [x] the serpent beguiled Eve through his subtilty, so your minds [y] should be corrupted from the simplicity that is
4 in Christ. For if he that cometh preacheth [z] another Jesus, whom we have not preached, or *if* ye receive [a] another spirit, which ye have not received, or
5 [b] another gospel, which ye have not accepted, ye might well bear[4] with *him*. For
6 I suppose [c] I was not a whit behind the very chiefest apostles. But though [d] *I be* rude in speech, yet not [e] in knowledge; but [f] we have been throughly made manifest among you in all things.

7 Have I committed an offence [g] in abasing[5] myself that ye might be exalted,
8 because I have preached to you the gospel of God freely? I robbed other
9 churches, taking wages *of them*, to do you service: and when I was present with you, and wanted, [h] I was chargeable to no man (for that which was lacking to me [i] the brethren[6] which came from Macedonia supplied); and in all *things* I have kept myself [k] from being burdensome unto you, and *so* will I keep *myself*.
10 [l] As the truth of Christ is in me, [m] no man shall stop me of this boasting in
11 the regions of Achaia. Wherefore? [n] because I love you not? God knoweth.
12 But [o] what I do, that I will do, [p] that I may cut off occasion from them which desire occasion;[7] that wherein[8] they glory, they may be found even as we.

13 For such [q] *are* false apostles, [r] deceitful workers, transforming themselves into
14 the apostles of Christ. And no marvel; for [s] Satan himself is transformed into an
15 angel of light: therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; [t] whose end [9] shall be according to their works.

16 [u] I say again,[10] Let no man think me a fool; if otherwise, yet as a fool receive
17 me, that I may boast myself a little. That which I speak, [x] I speak *it* not after
18 the Lord,[11] but as it were foolishly, in this confidence of boasting. [y] Seeing
19 that many glory after the flesh, [z] I will glory also. For ye suffer fools gladly,
20 [a] seeing ye *yourselves* are wise. For ye suffer, [b] if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite
21 you on the face. I speak as concerning reproach,[12] [c] as though we had been weak. Howbeit [d] whereinsoever any is bold, (I speak foolishly,) I am bold also.
22 Are they Hebrews? [e] so *am* I. Are they Israelites? so *am* I. Are they the seed
23 of Abraham? so *am* I. Are they ministers of Christ? (I speak as a fool[13]) I *am* more; [f] in labours more abundant, [g] in stripes above measure, in prisons more
24 frequent, [h] in deaths oft. Of[14] the Jews five times received I [i] forty *stripes* save

n Jer. 9. 23, 24; 1 Cor. 1. 31; Gal. 6. 14.
o Pro. 21. 2; 27. 2; Lk. 16. 15.
p Ro. 2. 29; 1 Cor. 4. 5.
q vers. 16, 17, 19, 21; ch. 5. 13; 12. 11.
r Phil 1. 8.
s Hos. 2. 19, 20.
t Eph. 5. 27; Col. 1. 28.
u i.e. 21. 13.
x Ge. 3. 4, 13; John 8. 44.
y Col. 2. 4, 8, 18; 1 Tim. 4. 1; 2 Pet. 3. 17.
z Ac. 4. 12.
a 1 Cor. 12. 4—11.
b Gal. 1. 7, 8.
c ch. 12. 11, 12; 1 Cor. 15. 10.
d see refs. ch. 10. 10.
e Eph. 3. 4.
f ch. 4. 2; 5. 11; 12. 12.
g ch. 10. 1; 12. 13; Ac. 18. 1—3; 1 Cor. 9. 3—18.
h 1 Thes. 2. 9; 2 Thes. 3. 8, 9.
i Phil 4. 10, 14—16.
k ch. 12. 14, 16.
l Ro. 1. 9; 9. 1.
m 1 Cor. 9. 15
n ch. 6. 11, 12; 7. 3; 12. 15.
o ver. 9.
p 1 Cor. 9. 12.
q Ro. 16. 18; Gal. 1 7, 2 Pet 2 1; 1 John 4. 1; Rev. 2. 2.
r Tit 1. 10, 11.
s ver. 3; Mt. 4. 1—10.
t Phil. 3. 19; 2 Pet 2. 3, 13—22
u ver. 1, ch. 12. 6, 11.
x 1 Cor. 7. 6, 12.
y vers 21—23; Phil 3. 3, 4.
z ch. 12 5, 6, 9, 11.
a 1 Cor 4. 10.
b Gal. 2. 4; 4. 9.
c ch. 10. 10.
d Phil. 3. 4.
e Ac 22. 3; Ro. 11. 1; Phil. 3. 5
f 1 Cor. 15 10.
g ch. 6 4, 5; Ac 9. 16; 20. 23; 21. 11.
h ch 6. 9, 10, 1 Cor. 15 30—32.
i Deu. 25. 3.

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1 The words 'to God' are not in the original, and should be omitted.

2 Or, 'but also ye do bear.' I am sure you will allow me to defend myself.

3 You should bear with me, *for* I have undertaken to present you to Christ, as a chaste bride to her husband; and I am most anxious lest you, like Eve, should be beguiled by Satan's emissaries from your 'single-hearted affection towards Christ.'

4 If your new teacher had a new Saviour, a new Comforter, or a new and better gospel, to preach to you, you might well endure him: but it is not so, for I do not fall short of these 'over-great apostles' (who are however *false* apostles, ver. 13) in any respect, except in rhetorical display (1 Cor. ii. 1—4);—certainly not in knowledge of the one only gospel (comp. Gal. i. 7, 8), nor in openness of conduct (ver. 6), nor in toil and suffering (22—30).

5 Partly by labouring for my support, and partly by receiving it, as some might think, unfairly from other Christians (Phil. iv. 15—18), instead of claiming it from you. My opponents are not so self-abasing.

6 Perhaps Silas and Timothy: see Acts xviii. 5.

7 All excuse for saying that I preach for money.

8 And I do it 'in order that, in the matter [of claim to support] of which they boast, they may be compelled to act as I do.' Paul knew that those men would not render any disinterested services; 'for (he says) they are false apostles, crafty workers,' etc., pretending to seek your good, but really seeking their own unworthy ends.

9 Being, not God's servants, but Satan's, and doing his work, they must receive his wages: see Rom. vi. 23; Phil. iii. 19.

10 Paul, referring to ver. 1, now says, Even if you do think me foolish for boasting, you can surely tolerate me, for (as such wise men should) you tolerate others who are not only foolish, but domineering, rapacious, and insolent.

11 Not as a servant of Christ, but putting myself in the position of a foolish man, boasting of the doings and circumstances of his own human nature (ver. 20, etc.)

12 Or, 'I say it (ironically) to my own reproach, that I was weak among you;' not boastful, arrogant, and covetous, like some others.

13 Rather, 'as a madman;' condemning in the strongest manner this glorying, to which he was compelled.

14 Only a few of the particulars referred to in verses 24—27 are related in the book of Acts: see Preface to Acts. 'The five Jewish scourgings, two of the three Roman beatings with rods (one being at Philippi), and the three shipwrecks, are all unrecorded in Acts. The stoning was at Lystra. What a life of incessant adventure and peril is here disclosed to us!'—*Conybeare*. Had Paul not been forced to defend himself against these professedly Christian enemies, the church would have lost this wonderful record of Christian heroism and devotedness.

25 one,[1] thrice was I *j* beaten with rods, *k* once was I stoned, thrice I *l* suffered ship-
26 wreck,[2] a night and a day I have been in the deep; *in* journeyings often, *in* perils of waters,[3] *in* perils of robbers, *m* *in* perils by *mine own* countrymen, *n* *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils
27 in the sea, *in* perils among false brethren; in weariness and painfulness, *o* in watchings[4] often, *p* in hunger and thirst, in fastings often, in cold and nakedness:
28 beside those things that are without,[5] that which cometh upon me daily, *q* the
29 care of all the churches. *r* Who[6] is weak, and I am not weak? Who is offended, and I burn not?
30 If I must needs glory, *s* I will glory of the things which concern mine infirmities.[7]
31 *t* The God and Father of our Lord Jesus Christ, *u* which is blessed for evermore,
32 knoweth that I lie not. *x* In Damascus the governor under Aretas[8] the king kept the city of the Damascenes with a garrison, desirous to apprehend me: and through
33 a window in a basket was I let down by[9] the wall, and escaped his hands.

12 It is not expedient for me doubtless *y* to glory. I[10] will come to *z* visions
2 and revelations of the Lord. I knew[11] a man *a* in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot
3 tell: God knoweth;) such an one caught up to the third heaven. And I knew
4 such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into *b* paradise,[12] and heard unspeakable[13] words, which it is not lawful for a man to utter.
5 Of such an one will I glory: *c* yet of myself I will not glory, but in mine
6 infirmities.[14] For *d* 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.[15]
7 And *e* lest I should be exalted above measure through the abundance of the revelations, there was given to me a *f* thorn[16] in the flesh, *g* the messenger of
8 Satan to buffet me, lest I should be exalted above measure. *h* For this thing I
9 besought the Lord[17] thrice, that it might depart from me. And he said[18] unto me, *i* My grace is sufficient for thee: *k* for my strength is made perfect in weakness.[19] Most gladly therefore *l* will I rather glory in my infirmities, *m* that the
10 power of Christ may rest[20] upon me. Therefore *n* I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses *o* for Christ's sake: *p* for when I am weak, then am I strong.
11 I am become *q* a fool in glorying; ye have compelled me: for I ought to have been commended of you: for *r* in nothing am I behind the very chiefest[21] apostles,
12 though *s* I be nothing. *t* Truly the signs of an apostle[22] were wrought among
13 you in all patience, in signs, and wonders, and mighty deeds. For what is it wherein ye were inferior to other churches, except *it be* that *u* I myself was not burdensome to you? forgive me *x* this wrong.

j Ac. 16. 22, 23; 21. 32.
k Ac. 14. 19.
l Ac. 27. 41.
m Ac. 9. 23 -25; 13 50; 14. 5; 17. 5; 20 3, 21. 28 -31; 23. 10, 11; 25. 3.
n ch. 1. 8—10; Ac 11 5; 16. 19—24; 19. 23—41.
o ch. 6. 5; Ac. 20. 31.
p 1 Cor. 4. 11.
q see Ac. 15. 36, 41; 18. 23; 20. 18, etc
r 1 Cor. 8. 13; 9. 22.
s ch. 12. 5—10.
t ch. 1. 23; Ro 1. 9; Gal 1. 20; 1 Thes. 2. 5.
u Ro. 9. 5
x Ac. 9. 24, 25.
y ch. 11. 16 30.
z Num. 12 6; Eze 1. 1; Ac 9. 10; 22. 17.
a ch 5. 17; Ro. 16. 7; Gal. 1. 22.
b Lk. 23. 43.
c ch. 11 30.
d ch 10. 8, 11. 16.
e 1 Tim. 3 6.
f see 1 Ch Num. 33. 55; Gal. 4. 13, 14
g Job 2 7; Lk 13 16.
h see Deu. 3. 23—27; Mt. 26. 39- 44.
i ch 3 5; Is. 43. 2; 1 Cor. 10. 13.
k Is 40. 29—31; Phil. 4 13; Heb. 11. 34.
l ch. 11. 30
m 1 Pet. 4. 13, 14.
n ch 7. 4; Ro 5 3.
o Mt 5. 11; 1 Cor. 4 10.
p ch 13. 4; Ps. 37. 39; Hab 3. 17—19.
q ch 11. 1, 16, 17.
r ch. 11. 5; Gal. 2. 6—14.
s 1 Cor. 15. 8, 9; Eph. 3. 8
t ch. 6. 4—10; Ro. 15. 18, 19; 1 Cor. 9. 2.
u ch. 11. 8, 9.
x ch. 11. 7.

1 See note on Deut. xxv. 3.

2 The shipwreck so fully related in Acts xxvii. 41—44, occurred about three years after this time.

3 Properly, 'rivers;' which were probably swollen.

4 Sleepless nights through anxiety, suffering, or business: comp. Acts xx. 7, 11, 31; 2 Thess. iii. 8.

5 Rather, 'beside the things omitted.' implying that the list was far from being exhausted (comp. Heb. xi. 32).

6 Such is my care or concern (ver. 28) for the churches, that whoever suffers, I feel it; whoever is caused to stumble, I burn with indignation. How much more fully is this true of the great Head of the church!

7 Literally, 'the things of my weakness:' referring probably to those sufferings which made some think him contemptible.

8 Damascus was at that time under Aretas, an Arabian king, who ruled it by an ethnarch, or deputy. He was the father-in-law of Herod Antipas. (Josephus' Antiq., xviii. 5, 1). The governor, gained perhaps by bribery, had empowered the Jews to keep the gates of the city and to kill Paul (Acts ix. 24).

9 Rather, '*through* the wall;' *i. e.* through an 'opening' in it.

10 Or, 'for I will come.'

11 Rather, 'I know;' and so in ver. 3. Paul is clearly speaking of himself, but he calls himself 'a man in (or united to) Christ,' perhaps to intimate that the vision was given to him as a 'chosen vessel' of Christ, and that it helped to bind him more closely to his Lord (see ver. 9). He seems to have kept this vision a secret during the 'fourteen years.' So far was he from wishing to boast!

12 Paradise is here probably the same as 'the third heaven' (ver. 2): see notes on Gen. i. 8; Luke xxiii. 43.

13 Things imparted to him for his own comfort and encouragement, but not intended to be divulged to others.

14 My boasting shall be of what the Lord did to me, not of what might be deemed my own, except my weaknesses (see vers. 7—10). Although if I chose I could reasonably boast, speaking only what is true.

15 That is, 'from me,' from my own mouth.

16 This 'thorn in the flesh' (perhaps the same as the 'temptation in the flesh,' Gal. iv. 14) appears to have been some grievous bodily suffering, which might be compared to the continual piercing of the flesh with a thorn. It is called 'a messenger of Satan' perhaps with reference to the trial of Job's faith (Job ii. 5, 7) when Satan 'smote' or buffeted him.

17 The Lord Christ, who possesses and imparts Divine power (ver. 9).

18 Answering my prayer, not by relief from temporary suffering, but by the permanent comfort of this blessed truth.

19 Not only is spiritual strength most conspicuous in bodily weakness; it is also fostered by it, in the disciple, as it was in the Lord: see Heb. v. 7—9.

20 Or, 'have its abode upon me:' ever shielding me.

21 Rather, as in ch. xi. 5, 'the over-great apostles;' meaning the false teachers.

22 Properly, 'of the apostle;' *i. e.* such as mark the true Apostle.

Concluding exhortations and warnings; and salutations.

14 ᵛ BEHOLD,[1] the third[2] time I am ready to come to you; and I will not be burdensome to you; for ʷ I seek not yours, but you: ˣ for the children ought not
15 to lay up for the parents, but the parents for the children. And ʸ I will very gladly spend and be spent ᶻ for you[3] [*Greek*, your souls]; though ᵃ the more abundantly I love you, the less I be loved.
16 But be it so, ᵇ I did not burden you: nevertheless, being crafty, I caught you
17 with guile.[4] ᶜ Did I make a gain of you by any of them whom I sent unto you?
18 ᵈ I desired[5] Titus, and with *him* I sent a ᵉ brother.[6] Did Titus make a gain of you? Walked we not in the same spirit? *Walked we* not in the same steps?
19 ᶠ Again, think ye that we excuse ourselves unto you? ᵍ We speak before God
20 in Christ: ʰ but *we do* all things, dearly beloved, for your edifying. For I fear lest, when I come, I shall not find you such as I would, and *that* ⁱ I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths,
21 strifes, backbitings, whisperings, swellings, tumults: *and* lest, when I come again, my God ᵏ will humble me among you, and *that* I shall bewail many[7] ˡ which have sinned already, and have not repented of the uncleanness and ᵐ fornication and lasciviousness which they have committed.

13 This *is* ⁿ the third *time* I am coming to you. ᵒ 'In the mouth of two or three
2 witnesses[8] shall every word be established' [Deut. xix. 15]. ᵖ 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
3 again, I will not spare: since ye seek a proof of Christ ᵍ speaking in me, which[9]
4 to you-ward is not weak, but is ʳ mighty in you. ˢ For though he was crucified through weakness, yet ᵗ he liveth by the power of God: for ᵘ we also are weak in him [*or*, with him], ᵛ but we shall live with him by the power of God toward you.
5 ʷ Examine[10] yourselves, whether ye be in the faith; prove your own selves. ˣ Know ye not your own selves, ʸ how that Jesus Christ is in you, except ye be
6 ᶻ reprobates?[11] But I trust that ye shall know that we are not reprobates.
7 Now I pray to God that ye do no evil;[12] not that we should appear approved,
8 but that ye should do that which is ᵃ honest, though ᵇ we be as reprobates. For
9 we can do nothing against the truth, but for the truth. For we are glad, ᶜ when we are weak, and ye are strong: and this also we wish, ᵈ *even* your
10 perfection. ᵉ Therefore I write these things being absent, lest being present I should use sharpness, ᶠ according to the power which the Lord hath given me to edification, and not to destruction.
11 Finally, brethren, farewell. ᵍ Be perfect, ʰ be of good comfort, ⁱ be of one
12 mind, ᵏ live in peace; and the God of love ˡ and peace shall be with you. ᵐ Greet
13 one another with an holy kiss. All the saints salute you.
14 ⁿ The ᵒ grace of the Lord Jesus Christ,[13] and the love of God, and ᵖ the communion of the Holy Ghost, *be* with you all. Amen.

The[14] second *Epistle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

ᵛ ch. 1. 15—18, 23; 13. 1; 1 Cor. 16. 5—7.
ʷ Ac. 20. 33; 1 Cor. 10. 33; 1 Thes. 2. 19, 20; 1 Pet. 5. 2—4.
ˣ Pro 13. 22, 1 Tim 5. 8.
ʸ Phil. 2. 17; 1 Thes. 2. 8.
ᶻ ch. 7. 3; John 10. 10, 11; 2 Tim. 2. 10.
ᵃ ch. 6. 12, 13.
ᵇ ch. 11. 9.
ᶜ ch. 7. 2.
ᵈ ch. 8. 6, 16, 22.
ᵉ ch. 8. 18.

ᶠ ch. 5. 12.
ᵍ ch. 11. 31; Ro. 9. 1
ʰ ch. 10. 8; 1 Cor. 10 33.
ⁱ ch. 13. 2, 10; 1 Cor. 4. 21.

ᵏ ch. 2. 1—4; Phil. 3. 18, 19.
ˡ ch 13. 2.
ᵐ 1 Cor. 5. 1.

ⁿ ch 12. 14.
ᵒ see refs. Deu. 17. 6.
ᵖ ch. 10. 2; 1 Cor. 4. 19—21.

ᵍ Mt. 10. 20; 1 Cor. 5 4; 9. 1, 2.
ʳ ch. 12. 12.
ˢ Phil. 2. 7, 8; 1 Pet. 3 18.
ᵗ Eph. 1. 19, 20.
ᵘ see ch. 4. 7—12; 10. 3, 4.
ᵛ Ro. 6. 8—11; 2 Tim. 2 11, 12.
ʷ see refs. 1 Cor. 11. 28.
ˣ 1 John 3. 14, 19, 24
ʸ ch. 6. 16; John 6. 56; Ro. 8 10; Gal. 2 20.
ᶻ 1 Cor 9 27.
ᵃ Ro. 12. 17.
ᵇ 1 Cor. 4. 9—13.
ᶜ 1 Cor. 16.
ᵈ Phil. 3 12—15; Heb. 6 1; 13. 20, 21.
ᵉ ch. 12. 20, 21.

ᶠ ch. 10. 8.

ᵍ see refs. Mt. 5. 48.
ʰ 2 Thes 2 16, 17.
ⁱ see refs. Ro 12. 16.
ᵏ Ge 45 24; Ro 12. 18.
ˡ Ro. 15 33.
ᵐ see refs Ro. 16 16.
ⁿ see Num 6. 23—27; Ro. 16. 24.
ᵒ John 1. 16, 17.
ᵖ Ro. 8. 9, 14—16.

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1 In conclusion, Paul again asserts his disinterestedness (ch. xii. 14—18); then passing from the defence of himself, and resuming the tone of apostolic authority, he urges the Corinthians to reform their evil practices (19—21), warns them of his determination to enforce discipline (xiii. 1—4), and exhorts them to self-examination (5—10); adding salutations and a benediction (11—14).

2 The first visit is related in Acts xviii.; the second was abandoned (see note on 1 Cor. xvi. 5); and now for the third time he proposes a visit (compare ch. xiii. 1), which he made (see Acts xx. 2, 3, and notes). Some, however, think that he had already been at Corinth twice.

3 Rather, 'But I will willingly spend, and be utterly expended for your souls.' For my love to you is like that parental instinct which sometimes lavishes all the gifts of love, and even life itself, upon one who is only hardened by kindness. Both the natural and the Christian feeling are feeble reflections of God's love: see Rom. v. 8; 1 John. iv. 10.

4 A reply to the base insinuation that though he took no money from them himself, he craftily made gain of them through others.

5 Namely, 'to go to you.' This was probably the journey from which Titus had just returned: see ch. vii. 6.

6 Properly, 'the brother;' well known at Corinth, though not to us.

7 Sensuality had prevailed among many in the church (see 1 Cor. v. 1), and some had not yet repented.

8 Upon unquestionable proof: see Deut. xix. 15.

9 Rather, 'who;' referring to Christ. By severely punishing the offenders, Paul would prove his close connection with Christ; sharing indeed the weakness of his Lord's crucified mortality, yet receiving from Him, and exercising towards the church, a living Divine power.

10 You would test my apostleship (ver. 3); first test your own connection with Christ. If you can prove that you are Christ's true disciples, you will then have proved that I, who taught you, am his true apostle.

11 Unable to stand the test.

12 I had rather seem 'unable to give proof' of my apostolic power, than be compelled to do so in punishing you for doing evil. I am glad thus to seem weak, if only you are strong in piety; and I long for your thorough reformation; writing thus sharply that my power may be used, not to punish, but, as it was designed, to edify.

13 This benediction distinctly and formally recognises the Three Persons in the Godhead, in their gracious relation to the believer and to the church.

14 See note on subscription to the Epistle to Romans. This Epistle was sent from Macedonia by Titus; but the other particulars are quite uncertain.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

GALATIANS.

THE district of Galatia, in the centre of Asia Minor, derived its name from the Gauls (or Kelts), who conquered the country and settled in it about 280 B.C. It was also called Gallo Græcia, on account of the intermixture of Greek colonists; who had brought the Greek language into general use. Many Jews, too, had settled in the district, attracted probably by the traffic connected with the great line of caravan communication across the country. It fell under the power of Rome about 189 B.C., and became a Roman province 26 B.C.

The inhabitants, like the other Gauls, were impulsive and inconstant. Their civilization was very imperfect; and their system of idolatry was extremely gross and debasing.

Paul may perhaps have gone to this district when he first preached the gospel 'in the region round about Lycaonia' (Acts xiv. 6): but Galatia is not expressly mentioned before his next journey in company with Silas (Acts xvi. 6). Then, if not before, he formed churches there, which he visited about three years afterwards (Acts xviii. 23).

These churches consisted in part of Jewish, but probably chiefly of Gentile converts (ch. iv. 8); who appear, however, to have been familiar with the Old Testament (see ch. iv. 21—31). They received the gospel with great readiness and joy, and manifested peculiar affection towards the apostle (ch. iv. 14, 15; v. 7). But not long afterwards some Judaizing teachers (probably emissaries from the party at Jerusalem who caused him so much trouble about this time at Corinth: see Acts xv. 1, 2) visited the churches in Galatia, and taught them that converted Gentiles must submit to circumcision and the observance of the Mosaic ritual in order to salvation. They also attacked Paul's authority, representing it as inferior to that of Peter and the rest of the twelve, whom they professed to follow (see ch. i., ii.); and they accused him of want of uprightness in observing the law himself whilst among the Jews, and yet persuading the Gentiles to renounce it (ch. v. 11).

By such representations they succeeded in sowing the seeds of discord and division (ch. v. 15); and in leading astray many of the Galatian Christians (ch. i. 6; iii. 1; iv. 9), who embraced the party of their new teachers with the same zeal which they had formerly shown for their father in the faith.

Against these errors Paul had already testified in person (ch. i. 9; iv. 16); but on learning that they were rapidly gaining ground, he wrote this Epistle, perhaps from Corinth, during his first or second sojourn there (Acts xviii. 1—3; xx. 1—3), but more probably from Ephesus (Acts xix. 10), A.D. 54. The abruptness and severity with which it begins, and the earnest and tender appeals which it contains, show his sense of the urgency and greatness of the danger. His principal object is to prove that the doctrine of the Judaizers did, in fact, destroy the very life and soul of Christianity; but he prepares the way for his main argument by first contradicting the falsehoods which his opponents had propagated respecting himself, and vindicating his apostolic office and authority.

The subject of this Epistle is substantially the same as that of the Epistle to the Romans—the Divine method of justifying the ungodly: but in the Epistle to the Romans it is introduced as part of the great argument there pursued, and without reference to any special circumstances; here all is treated controversially, with immediate reference to the Judaizing teachers.

The apostle is contending, not with Gentiles who regarded good works as a title to a Divine reward; nor with unbelieving Jews who rejected Christianity, holding obedience to the law to be the only way of justification: but with Jews professing to embrace the gospel, yet teaching that the observance of the law of Moses, as well as faith in Christ, was necessary to salvation. He shows that it was never designed for that purpose, that it is now abrogated, and that those who observe its requirements with the object of securing God's favour, do thereby renounce the one only way of salvation.

The errors which the apostle here condemns as subversive of the gospel were propagated by men who professed Christianity without understanding its first principles, and to whom he 'would not give place for an hour.' But the mistaken views of the Mosaic law which he represents in Romans, ch. xiv., xv., as proper subjects of forbearance on the part of the better informed, are those of sincere but partially enlightened Christians, who looked to Christ alone for salvation, but were not yet satisfied as to the abolition of the Mosaic ritual.

The Epistle naturally divides itself into three portions, two of which are mainly controversial, and the third practical and admonitory.

I. Paul asserts and proves his Divine calling and authority, as an apostle of Christ (ch. i., ii.)

II. He establishes his principal proposition, that justification is entirely by faith, not by the works of the law (ch. iii., iv.)

III. He concludes with warnings and practical directions, and a brief review of the chief topics of the Epistle (ch. v., vi.)

Introduction.

1 PAUL,[1] an apostle,[2] (a not of men, neither by man, but b by Jesus Christ, c and
2 God the Father, who raised[3] him from the dead;) and all the brethren[4] which
3 are with me, d unto the churches of Galatia: e Grace[5] *be* to you and peace from

a vers. 11, 12, 15, 16.
b see refs. Ac. 9. 6, 15, 16; Tit. 1. 3.
c John 10. 30.
d 1 Cor. 16. 1.
e see refs. 2 Cor 1. 2; Eph. 1. 2; 2 John 3.

1 This brief introduction contains only an assertion of apostolic authority (ch. i. 1, 2), and a salutation (3—5).

2 See note on Rom. i. 1. Paul here declares, in contradiction to the cavils of his opponents, that his commission as an apostle was not received in any sense from man (either '*from* men' as the source, or '*through* men' as the means), but '*through* (as well as *from*) Jesus Christ and God the Father,' etc.: see ver. 12; Acts xxii. 17—21. The laying on of hands at Antioch (Acts xiii. 2, 3) was only an outward recognition by the church of a previous Divine call and commission. See Acts xxvi. 16—18.

3 Our Lord's resurrection was the great attestation of the truth of all his claims, especially his claims to bestow apostolic authority and gifts (Eph. iv. 8, 11).

4 Paul's companions and fellow-labourers at that time. The 'churches' here addressed (without any honourable adjunct or distinction, as in other epistles) were most likely in the leading cities of Galatia, such as Ancyra, Pessinus, and Tavium.

5 See note on Rom. i. 7.

4 God the Father, and *from* our Lord Jesus Christ, [t] who gave himself[1] for our sins,
that he might deliver us [h] from this present evil world,[2] [i] according to the will
5 of God and our Father: to whom *be* glory[3] for ever and ever. Amen.

Reproof of the Galatians for inconstancy; vindication of Paul's apostolic authority.

6 I[4] MARVEL that ye are [m] so soon[5] removed [n] from him that called[6] you into
7 [o] the grace of Christ unto another gospel: which is not another;[7] but there be
8 some [p] that trouble you, and would pervert the gospel of Christ. But though
[q] we, or an angel from heaven, preach any other gospel unto you than that which
9 we have preached unto you, let him be accursed.[8] As we said before,[9] so say
I now again, If any *man* preach any other gospel unto you [r] than that ye have
10 received, let him be accursed. For [s] do I now persuade[10] men, or God? Or do
I seek to please men? For if I yet pleased men, I should not be the servant of
Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not
12 after man:[11] for [t] I neither received it of man, neither was I taught *it*, but by
13 the revelation of Jesus Christ. For ye have heard of my conversation[12] in time
past in the Jews' religion;[13] how that [u] beyond measure I persecuted the church
14 of God, and wasted it: and profited in the Jews' religion above many my
equals[14] in mine own nation, [x] being more exceedingly zealous [y] of the traditions
of my fathers.

15 But when it pleased God, [z] who separated me, from my mother's womb,[15] and
16 called *me* by his grace, [a] to reveal[16] his Son in me, that [b] I might preach him
among the heathen; immediately [c] I conferred not with flesh and blood:[17]
17 [d] neither went I up to Jerusalem to them which were apostles before me; but I
went into Arabia,[18] and returned again unto Damascus.

18 Then after three[19] years [e] I went up to Jerusalem to see[20] Peter, and abode
19 with him fifteen days: but other of the apostles saw I none, save [f] James[21]
20 [g] the Lord's brother. Now the things which I write unto you, [h] behold, before[22]
God, I lie not.

21, 22 [i] Afterwards I came into the regions of Syria and Cilicia;[23] and was unknown

[t] ch. 2. 20; see refs. Mt. 20. 28.
[h] ch. 6. 14; John 17. 14, 15; 1 John 5. 1, 5, 19.
[i] Heb. 10. 9, 10.
[m] ch. 3. 1—4; 4. 9—11; 5. 4, 7, 8.
[n] 1 Cor. 3. 5; 4. 15.
[o] Ro 5. 2.
[p] ch. 5. 10, 12; Ac. 15. 1—5, 24; Ro 16. 17, 18.
[q] 1 Cor. 16. 22.
[r] see refs. Deu. 4. 2.
[s] Ac. 4. 19; 5. 29; 1 Thes. 2. 4; Jam. 4. 4.
[t] ver. 1; 1 Cor 15. 1, 3; Eph. 3. 3—8.
[u] see refs. Ac. 22. 4.
[x] Ac 22. 3; Phil. 3. 1—6
[y] see refs. Mk. 7. 5—13
[z] see refs. Ac. 9. 15.
[a] Mt 16. 17; 2 Cor 4. 6.
[b] see refs. Ac. 9. 15.
[c] see refs. Deu 33. 9, Ac. 26. 19, 20.
[d] see Ac. 9. 19—22.
[e] Ac. 9. 26.
[f] Jam. 1. 1.
[g] Mt 13. 55; Mk. 6. 3.
[h] 2 Cor. 11. 10, 11, 31.
[i] Ac. 9. 30.

1 That is, to death: see Matt. xx. 28, and note. The apostle at once makes prominent the atoning sacrifice of Christ, with its sanctifying design, and its Divine authority, in opposition to those who taught that circumcision and legal observance were essential to salvation.

2 This deliverance includes withdrawment from evil worldly associations, and exemption from the condemnation resting on ungodly men: comp. 1 John v. 19.

3 Or, 'the glory:' that which is due to God, the Author of salvation (ver. 4).

4 Without further preface, Paul expresses his surprise at the fickleness of the Galatian Christians, denounces the teachers of the false gospel, and protests his own faithfulness as Christ's servant (vers. 6—10). He then substantiates historically his independent apostolic authority; proving that his knowledge of the gospel was derived, not from men, but immediately from God (11, 12), by the fact that when converted from Pharisaic bigotry (13, 14) to the faith of Christ, he did not seek instruction from other churches or apostles; of whom he saw and knew hardly anything for some years (15—24). And when, after fourteen years, he went up to Jerusalem, it was not to acquire additional knowledge, but to secure the freedom of Gentile converts from Jewish rites, in which he succeeded, obtaining also the recognition, by the chief apostles, of his independent authority as apostle of the Gentiles (ch. ii. 1—10). And this authority he afterwards exercised in rebuking Peter for inconsistency in his conduct towards the Gentiles; and in insisting upon the inseparable connection between Christian liberty and salvation by Christ (11—21).

5 'So soon,' either after their conversion, or after Paul's second visit, or perhaps after the false teachers had appeared among them. In either case the time was comparatively short; varying from one to five years.

6 Rather, 'called in the grace:' for you were intended to remain in the state of grace, from which however you are 'soon being moved away.'

7 A second gospel, did I call it? Nay, it is not another (for there can be no other), except so far as that which they pretend to be the gospel, but which is really a perversion of it, may be called a gospel.

8 Or, 'anathema.' See note on 1 Cor. xvi. 22.

9 Either in the preceding verse, or when in his previous ministry he had warned them against deceivers.

10 Rather, 'conciliate;' or, 'seek the favour of.' Whatever other teachers may do or may accuse me of doing, you see by these strong rebukes that my aim is no longer to please men, but as Christ's faithful servant to glorify God.

11 It was not communicated to me by human teaching, but by direct revelation from Christ, and must therefore be in exact accordance with his will.

12 Rather, 'way of life.' See note on Psa. xxxvii. 14.

13 Greek, 'in Judaism;' which involved obedience to the traditions of the fathers, as well as the institutions of Moses: comp. vers. 13, 14, with Acts xxii. 3, 4.

14 Properly, 'equals in age;' and probably fellow-students in the school of Gamaliel (Acts xxii. 3).

15 'Who, from my birth, separated me (probably, to this service: Acts ix. 15; xiii. 2), and called me,' etc.

16 Making me in mind and heart experimentally acquainted with Christ. This began at the time of Paul's conversion on the road to Damascus (Acts ix.)

17 That is, not with any human being. Paul 'immediately' decided not to seek instruction from any man, not even from the apostles at Jerusalem; but he went away, probably for seclusion, into Arabia. How long he remained there is uncertain. Comp. Acts ix. 19—23.

18 'Arabia' included the desert south-east of Damascus.

19 Most likely 'three years' from the time of his conversion (see Acts ix. 26—30).

20 Or, 'to become acquainted with Cephas.' Paul had been at Jerusalem only a fortnight, when he had to flee for his life (Acts ix. 28—30); so that he had little opportunity of learning from any one there, if he had needed.

21 See notes on Matt. xiii. 55, and on Acts xii. 17; and Preface to the Epistle of James.

22 This solemn appeal to God refers not only to his statement of facts, but to his claim of independence of the other apostles.

23 See note on Acts ix. 30.

23 by face unto the churches of Judæa[1] which [k] were in Christ: but they had heard[2]
only, That [l] he which persecuted us in times past now preacheth the faith which
24 once he destroyed. And [m] they glorified God in me.

2 Then fourteen years after[3] [n] I went up again to Jerusalem with [o] Barnabas,
2 and took Titus[4] with *me* also. And I went up by revelation,[5] [p] and communicated unto them that gospel which I preach among the Gentiles; but privately
to them which were of reputation,[6] lest by any means I should run, or had run,
3 in vain. But neither Titus, who was with me, being a Greek, was compelled[7] to
4 be circumcised. And that because[8] of [q] false[9] brethren [r] unawares brought in,
who came in privily to spy out our [s] liberty which we have in Christ Jesus,
5 [t] that they might bring us into bondage: to whom we gave place by subjection,
6 no, not for an hour; that [u] the truth of the gospel might continue with you. But
of[10] those who seemed to be somewhat—whatsoever they were, it maketh no
matter to me; [x] God accepteth no man's person: for they who seemed *to be*
7 [y] *somewhat*, in conference added[11] nothing to me. But contrariwise, [z] when they
saw that the gospel of the uncircumcision was committed unto me, [a] as *the gospel*
8 of the circumcision *was* unto Peter; (for he that wrought effectually in Peter to
the apostleship of the circumcision, [b] the same was mighty in me toward the
9 Gentiles:) and when [c] James, [d] Cephas,[12] and John, who seemed to be [e] pillars,[13]
perceived [f] the grace that was given unto me, they gave to me and Barnabas the
right hands of fellowship; [g] that we *should go* unto the heathen, and they unto
10 the circumcision. Only *they would* that we should remember the poor;[14] [h] the
same which I also was forward to do.

11 [i] But when Peter was come to Antioch,[15] I withstood him to the face,
12 because[16] he was to be blamed. For before that certain [k] came from James,[17]
[l] he did eat with the Gentiles: but when they were come, he withdrew and
13 separated himself, [m] fearing them which were of the circumcision. And the other
Jews dissembled likewise with him; insomuch that Barnabas also was carried[18]
14 away with their dissimulation. But when I saw that they walked not uprightly[19]

[k] Ro. 16. 7; 1 Cor. 1. 30.
[l] see 1 Tim. 1. 13—16.
[m] Ac. 21. 19, 20.
[n] Ac. 15. 2—4.
[o] Ac. 4. 36, 37.
[p] Ac. 15. 12.
[q] Ac. 15. 1, 24; 2 Cor. 11. 26.
[r] 2 Pet. 2. 1.
[s] ch. 5. 1, 13.
[t] ch. 4. 3, 9; Ac. 15. 10.
[u] ver. 14; ch. 3.
[x] see refs. Deu. 10. 17.
[y] 2 Cor. 12. 11.
[z] Ac. 13. 46, Rom 11. 13, 2 Tim. 4. 11.
[a] Ac. 3. 12—26.
[b] Ac. 9. 15; 13. 2; 15. 12; 26. 17, 18; 1 Cor. 15. 10, Col. 1. 29.
[c] ch. 1. 19.
[d] Ac. 15. 7.
[e] Mt. 16. 18; Eph. 2. 20; Rev. 21. 14.
[f] see refs. Rom 1. 5
[g] Ac. 15. 22, etc.
[h] see refs. Ac 11. 29, 30; 2 Cor ch. 8, ch. 9.
[i] Ac 15. 35.
[k] see Ac. 21. 18—25.
[l] Ac. 10. 28; 11. 3.
[m] see refs. Pro 29. 25; see Mt. 26. 69—75.

1 Except the church at Jerusalem, where alone he had been since his conversion.

2 Rather, 'but they were hearing only:' *i. e.* reports about his preaching reached them from time to time. 'And they glorified God [for his work] in me;' acknowledging my conversion and usefulness.

3 Fourteen years from his conversion, which is the starting-point of the whole narrative (ch. i. 15). This visit to Jerusalem is most likely not the second (Acts, ch. xi. 30), at which nothing material to this subject occurred, Peter and others being absent, but the third: see Acts xv., and notes. Luke in his history relates the *public* object of this visit: here Paul speaks of its bearing upon himself *personally*.

4 An uncircumcised Gentile Christian, one of the 'certain other' (Acts xv. 2).

5 Paul had not only a commission from the church at Antioch (Acts xv. 3), but also a special revelation and commission from the Lord. This is mentioned as showing that in the subsequent discussion he was not a learner from 'James, Cephas, and John, the pillars' of the church at Jerusalem (ver. 9); but was as fully prepared and authorized to express the Holy Spirit's will as they were.

6 The leading men in the church at Jerusalem, of course including the apostles. Paul took care to have first a 'private' interview with them, to prevent any possible interference with his labours in the gospel. But so far from opposing him, 'they gave to him the right hand of fellowship,' etc. (ver. 9).

7 Implying that the circumcision of Titus had been strongly urged by the Judaizers, as indicated in ver. 4.

8 This clause may be connected either with ver. 3, thus: 'Titus was not compelled to be circumcised, *because* of,' etc.; or with ver. 5, thus: 'And because of false brethren, etc., we gave not place by subjection,' etc: see note on Acts xvi. 3.

9 They were thus designated, because they did not acknowledge faith in Christ as the only method of justification. This is 'the truth of the gospel' (ver. 5); essential not only as assuring the liberty and privileges of Gentile Christians, but also as the foundation of every sinner's hope.

10 Rather, 'but from those;' *i. e.* from the leaders I *received* nothing. The apostle interrupts the sentence in order to repeat his total independence of all human authority. And so far were James, Peter, and John (vers. 7—9) from assuming any superiority over him, that they recognised him and Barnabas as being entrusted equally with themselves with '*the apostleship*;' because they saw that God's 'grace' 'wrought for' Paul as mightily among the Gentiles as for Peter among the Jews. Comp. 1 Cor. ix. 2. Paul makes no allusion here to the decision (Acts xv. 22—29), which confirmed the exemption of Gentile converts from the Mosaic ritual; insisting only on his own *independent* inspiration and authority.

11 Rather, '*imparted nothing to me.*'

12 Compare 1 Cor. i. 12, and note.

13 Chief supporters of the faith.

14 Particularly the poor Christians *in Judæa* (Rom. xv. 26), many of whom lost all for Christ (Heb. x. 34). Paul had already been 'forward' in this work of love, and continued to urge it on his Gentile converts. Twice he carried alms to Jerusalem: see refs.

15 Some think this occurred about A. D. 54, when Paul visited Antioch (Acts xviii. 22). But as Barnabas was there too, it was most probably about A. D. 52: see Acts xv. 35. It is possible that this disagreement may have prepared the way for the subsequent dispute and separation. See note on Acts xiii. 13.

16 Rather, 'because he had been brought under censure.' Peter's conduct in refusing to eat with Gentiles after the Divine lesson (Acts x. 15), which he clearly understood and acted upon (Acts xi. 3, 17; xv. 9), brought him under the guilt of great and mischievous inconsistency. But his colleague's reproof probably led him back to right conduct, without leaving any unfriendly feeling in his heart: see 2 Pet. iii. 15.

17 Probably sent by James; but on what errand we know not.

18 Rather, 'and so Barnabas too was carried away with them by their hypocrisy;' *i. e.* their practical disowning of their convictions.

19 Or, 'straightforwardly in regard to the truth of the gospel;' *i. e.* the truth that Jews and Gentiles are all alike saved by believing in Christ: see ver. 16.

according to [n] the truth of the gospel, [o] I said unto Peter before *them* all, [p] 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?

15, 16 [q] We *who are* Jews by nature, and not [r] sinners[1] of the Gentiles, [s] knowing that a man is not justified by the works of the law, but [t] by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for [u] by the works of the
17 law shall no flesh be justified. [x] But if, while we seek to be justified by Christ,[2] we ourselves also are found sinners, *is* therefore Christ the minister of sin? God
18 forbid. For if I build again the things which I destroyed, I make myself a
19 transgressor. For I [y] through the law [z] am[3] dead to the law, that I might [a] live
20 unto God. I am [b] crucified with Christ: [c] nevertheless[4] I live; yet not I, but [d] Christ liveth in me: and the life which I now live in the flesh [e] I live by the
21 faith of the Son of God, [f] who loved me, and gave himself for me. I do not frustrate[5] the grace of God: for [g] if righteousness *come* by the law, then Christ is dead in vain.

Salvation by faith and gospel liberty, contrasted with the condemnation and bondage of reliance on the law.

3 O[6] FOOLISH Galatians, [h] who hath bewitched[7] you, that ye should not obey [i] the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified[8]
2 among you? This only would I learn of you, Received ye [k] the Spirit by the
3 works of the law, [l] or by the hearing[9] of faith? Are ye so foolish? [m] Having
4 begun in the Spirit,[10] are ye now made perfect by [n] the flesh? [o] Have ye
5 suffered[11] so many things in vain? If *it be* yet in vain. He therefore [p] that ministereth to you the Spirit, and worketh miracles among you,[12] *doeth he it* by the works of the law, or by the hearing of faith?

6 Even as [q] 'Abraham believed God, and it was accounted to him for righteous-
7 ness' [Gen. xv. 6]: know ye therefore that [r] they which are of faith, the same
8 are the children of Abraham. And [s] the Scripture, foreseeing that God would justify[13] the heathen through faith, preached before the gospel unto Abraham,

[n] ver. 5.
[o] Ps. 141. 5; Pro 27. 5, 6; 1 Tim. 5. 20.
[p] Ac. 10. 28; 11. 3.
[q] Ac. 15. 10, 11.
[r] Eph. 2. 3, 12.
[s] see refs. Ro. 1. 17, and 3. 20—22, 28.
[t] ch. 3. 22—24; Ro. 5. 1; Heb. 7. 18, 19
[u] Ps. 143. 2; Ro. 3. 20.
[x] Ro. 6. 1, 2; 1 John 3. 8, 9.
[y] Ro. 8. 2.
[z] Ro. 6. 14; 7. 4, 6, 9; Col. 3. 3.
[a] Ro. 6. 11; 2 Cor. 5. 15; Heb. 9. 14.
[b] ch. 5. 24; 6. 14; Ro. 6. 4—6.
[c] Ro 6. 8.
[d] John 17. 23; Col. 1. 27
[e] see refs. ver 19; ch. 3. 11; John 5. 57.
[f] ch. 1. 4; Eph. 5. 2.
[g] ch. 3. 21, 24; 5. 2—4, Heb. 7. 11.
[h] ch. 1. 6; 5. 7.
[i] ch. 2. 14; 5. 7.
[k] ver. 14; Ac. 2. 38; 10. 44—46; 19. 2—6; Eph. 1. 13, 14.
[l] Ro. 10. 16, 17.
[m] ch. 4. 7—10.
[n] Heb. 9. 10.
[o] Heb. 10. 35, 36; 2 Pet. 2. 20—22; 2 John 8.
[p] 2 Cor. 3. 8.
[q] see refs. Ge. 15. 6.
[r] vers. 26—29; John 8. 39; Rom. 4. 11—16.
[s] Ro. 3. 28—30; 9. 30.

1 Although we may differ by birth from those whom we call 'sinners from the Gentiles,' even we have known that our justification must be sought not 'from works of law,' but 'through faith' in Christ; by which alone any man can be justified. Vers. 14—21 appear to contain the substance of Paul's public remonstrance with Peter; in which he goes at once to the first principles of gospel truth (see ver. 14). These he presents (as in Rom. ch. vi.) in a manner adapted to meet the objection that the doctrine of justification through faith in Christ apart from works of law, tends to encourage men in sins. He shows that the gospel does not make Christ the promoter of sin in a believer, because he justifies *sinners;* but that the believer makes *himself* a 'transgressor,' when, like Peter in his inconsistency, he aims (ver. 18) at building up a righteousness through the law, after he has been taught to seek it through faith, and (19) to lay aside all dependence on the law as a ground of justification, and to live (20) in dependence on God's grace and to his glory. Comp. notes on Rom. vi. 6; vii. 4.

2 Rather, 'in Christ;' *i. e.* as united with him.

3 Properly, 'I died to the law.' Paul seems to refer to the fact that in his conversion he became so united to Christ, as to be 'crucified with him,' and consequently ceased to be held by the law's claims or curse: comp. ch. iii. 13; Rom. vii. 4.

4 Rather, 'and I live, no longer myself, but Christ liveth in me.' This is fully explained in the next clause; 'and the life which I now live,' etc.

5 That is, I do not, by looking to the law for justification, 'set aside' the mercy of God in Christ as if it were needless: see ch. v. 4.

6 Paul now reasons with the Galatian Christians upon their apostasy from the faith in Christ, which he had taught amongst them, and had supported by miracles (vers. 1—5). He shows that as Abraham was justified by faith, so they as heathen can be justified in no other way (6—9); for if they were under the law they must be condemned, instead of being justified by Christ (10—14). He adds that the Mosaic law could not annul the prior covenant of faith (15—18); that it was added only to prepare the way for the fulfilment of that covenant in Christ (19—24), who introduces all believers alike to all its privileges (25—29); and that thus they are delivered not only from the curse, but from the bondage of the law, being treated as sons and heirs of full age (iv. 1—7). He then appeals to them on the danger and folly of putting themselves under such bondage (8—11); reminds them of their former attachment to himself as their Christian teacher (12—16); and warns them against those who sought, for unworthy purposes, to divert that affection to themselves (17—20). And he concludes with an allegorical illustration from the Old Testament, showing, by the history of Abraham's two sons, the irreconcilable difference between the bond and the free—the law and the promise (21—31).

7 Or, 'fascinated,' as with the power which the Orientals ascribe to what they call 'the evil eye.'

8 In the ministry and ordinances of the gospel they had so clear a representation of the wondrous love and wisdom shown in our Lord's death, that nothing, surely, but some strange fascination could so soon have diverted their minds from him.

9 The spiritual blessings which you now enjoy were the fruit not of 'works of law,' but of the gospel-message received by faith.

10 Rather, 'by the Spirit,' the Author of the new life. Respecting 'flesh' as here opposed to the Spirit, see notes on Rom. iv. 1; vii. 14.

11 Rather, 'Did ye experience so many things in vain? If indeed it be in vain.' Is all your Christian life, with its varied experience, its joys and trials, to have no result, or rather, perhaps worse than none? Compare Heb. vi. 4—6.

12 Perhaps rather, 'in you:' see 1 Cor. xii. 6. This question is the same as in ver. 2; only that in vers. 2—4 it respects the experience of the *receivers;* whereas in vers. 5—9 it refers to the rule of Him who '*works*' in them the blessings, as illustrated in the case of Abraham; on which see Rom. iv., and notes.

13 Rather, 'But the Scripture [personified], foreseeing that it is *by faith* that God justifieth [as his invariable rule] the Gentiles, announced beforehand the good news to Abraham that,' etc.

9 *saying*, [t] 'In thee shall all nations be blessed' [Gen. xii. 3]. So then they which
be of faith are blessed with faithful[1] Abraham.
10 For [u] as many as are of the works of the law are under the curse: for it is
written, [x] 'Cursed *is* every one that continueth not in all things which are written
11 in the book of the law[2] to do them' [Deut. xxvii. 26]. But [y] that no man is
justified by the law in the sight of God, *it is* evident. For, [z] 'The just[3] shall live
12 by faith' [Hab. ii. 4]: and [a] the law is not of faith; but, [b] 'The man that
13 doeth them shall live in them' [Lev. xviii. 5]. [c] Christ hath redeemed us from
the curse of the law, being made a curse for us: (for it is written, 'Cursed *is*
14 every one that hangeth on a tree' [Deut. xxi. 23]:) [d] that the blessing of Abraham
might come on the Gentiles through Jesus Christ; that we might receive [e] the
promise of the Spirit through faith.
15 Brethren, I speak after the manner of men:[4] though *it be* but a man's
16 covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto. Now [f] 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' [Gen. xxii. 18, *Sept.*], which is [g] Christ.[5]
17 And[6] this I say, *that* the covenant, that was confirmed before of God in Christ,
the law, [h] which was four hundred and thirty years after,[7] cannot disannul, [i] that
18 it should make the promise of none effect. For if the inheritance *be* of the
law, *it is* no more of promise; [k] but God gave[8] *it* to Abraham by promise.
19 Wherefore then *serveth* the law? [l] It was added[9] because of transgressions,
till [m] the seed should come to whom the promise was made; *and it was* [n] ordained
20 by angels[10] in the hand [o] of a mediator. Now a[11] mediator is not *a mediator* of
one; but God is one.
21 [p] *Is* the law then against[12] the promises of God? God forbid! [q] For if there
had been a law given which could have given life, verily righteousness should
22 have been by the law. But the Scripture hath concluded[13] [r] all under sin, [s] that
23 the promise by faith of Jesus Christ might be given [t] to them that believe. But
before faith came, we were kept under [u] the law, shut up unto the faith[14] which
24 should afterwards be revealed. Wherefore [x] the law was our schoolmaster[15] *to*
25 *bring us* unto Christ, [y] that we might be justified by faith. But after that faith
26 is come,[16] [z] we are no longer under a schoolmaster: for ye [a] are all the children[17]
27 of God, by faith in Christ Jesus. For [b] as many of you as have been baptized

[t] see refs. Ge. 12. 3.

[u] Lk. 18. 9—13.
[x] see refs. Deu. 27. 26; Jam. 2. 10, 11.
[y] ch. 2. 16; Joh 9. 2, 3; Ro. 3. 27, 28.
[z] see refs. Hab. 2. 4.
[a] Ro. 4. 4, 5, 14; 10. 5, 6; 11. 6.
[b] see refs. Le. 18. 5; Ne. 9. 29.
[c] ch. 4. 5; Is. 53. 5—7, 10—12; see refs. Ro. 3. 24—26; 2 Cor. 5. 21.
[d] vers. 6—9.
[e] see refs. Is. 44. 3, 4; Jer. 31. 33; Ezek. 11. 19; 36. 26, 27; Zec. 12. 10.
[f] see refs. Ge. 12. 3, 7.

[g] Ro. 9. 7, 8.

[h] Ex. 12. 40, 41.
[i] ver. 21; see refs. Num 23. 19; Ro. 4. 13, 14; Heb. 6. 13—18.
[k] ver. 16.

[l] John 15. 22; Ro. 7. 7—13; 1 Tim. 1. 9.
[m] ver. 16.
[n] Ac. 7. 53; Heb. 2. 2.
[o] Ex. 20. 19—22; Deu. 5. 5, 22, 27, 31; Joh 9. 33; Ac. 7. 38.
[p] Mt. 5. 17—20; Ro 3. 31.
[q] ch. 2. 21; Ro. 3. 20.
[r] see refs. Ro. 3. 9, 19, 23; 11. 32.
[s] Ro. 4. 11—16.
[t] Mk. 16. 16.
[u] Ro. 7. 7—9, 24, 25; Heb. 9. 8—16.
[x] see refs. Ro. 10. 4.
[y] ch. 2. 16; Ac. 13. 39.
[z] ch. 4. 1—6.
[a] John 1. 12; Ro. 8. 14—17; 1 John 3. 1, 2.
[b] Ro. 6. 3.

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1 In whom faith was the prominent excellence. They who share his faith shall 'be blessed with' him. Comp. Luke xvi. 20, and note.

2 That is, all who hope to be justified by works of law must render constant and perfect obedience, or there will come upon them, not a blessing, but the curse which the Scripture expressly denounces.

3 See note on this quotation in Rom. i. 17. Scripture says faith is *essential* to justification. But faith is *excluded* by law, which says only, 'He who *doeth*,' etc. Therefore according to Scripture, law cannot justify a man; it can only curse him. And (ver. 13) it is Christ (the object of faith, and the subject of the gospel ministry) who alone delivers from that curse, having endured it himself; and confers upon believing Gentiles the blessing promised to believing Abraham (14), even 'the Spirit,' which 'we' (Jews and Gentiles alike) have received (see ver. 2).

4 Looking at it from a human point of view, as if it were merely an engagement from one man to another.

5 Christ is named here probably as the representative of all who belong to him, and who thus constitute Abraham's seed, according to ver. 29.

6 'This, however, I say, speaking in human fashion (ver. 15), God's solemn promise cannot be annulled by the subsequent law.'

7 It is not necessary to the apostle's argument that the popular computation of time which he here follows should be correct, although it probably is so: see notes on Gen. xv. 13; Exod. xii. 40; Acts vii. 6.

8 Rather, 'freely gave,' as that which is the fulfilment of a 'promise,' not a reward of 'law.' Respecting the 'inheritance,' see Heb. xi. 8—10, 13—16.

9 Or, 'superadded.' The same view of the Mosaic law is presented here as in Rom. v. 20, where see note. The apostle's object seems to be 'to mark the fundamental *differences* between the law and the gospel, and *thence*, as a natural result of the contrast, the transitory and provisional nature of the former.'—*Ellicott.*

10 Or, 'enjoined through angels.' On the ministry of angels and of Moses at the giving of the law, see Acts vii. 38, 44, 53; Heb. ii. 2; iii. 2, and notes.

11 Rather, 'Now the mediator is not of one.' Of the numerous meanings which have been given to this verse, perhaps the following is the best:—The idea of mediator could not arise if there were only one party; it belongs to a contract which implies reciprocal engagements, in regard to which the two parties have a kind of equality. 'But God is one,' standing alone in unapproachable supremacy. This supremacy is more prominently brought out in his sovereign promise than in a mediated covenant; so that the employment of angels and of Moses in the Hebrew economy marks it as in this respect inferior to 'the promise.' This does not apply to the mediation of Christ under the gospel, because the one only mediator is himself God, 'the Word made flesh.' Compare the argument in Heb. ii. 5; iii. 3—6.

12 The law is so far from being opposed to God's promise, as if it were another way of obtaining justification to life, that it is subsidiary to the fulfilment of the promise; 'shutting all up' (ver. 22) in such helpless sinfulness and condemnation as to lead some at least to that faith in Christ which obtains the promised blessings. See note on Rom. xi. 32.

13 Rather, 'shut up,' as in ver. 23.

14 That is, the gospel method of justification by faith; and so in ver. 25.

15 The Greek word here rendered 'schoolmaster' properly means the slave who had charge of the boys of a family, to conduct them to school, and to watch and punish their faults. So the law, by its teachings and threatenings, was to convince men of their sinfulness (see Rom. vii. 7), and to prepare them for the salvation of Christ.

16 So as to bring our souls under its power.

17 Rather, 'sons,' grown up, in opposition to mere 'children,' under tutelage.

28 into Christ [c] have put[1] on Christ. [d] There is neither Jew nor Greek, there is
neither bond nor free, there is neither male nor female: for ye are all [e] one[2] in
29 Christ Jesus. And [f] if ye *be* Christ's, then are ye Abraham's seed, and [g] heirs
according to the promise.

4 Now I say, *That* the heir, as long as he is a child,[3] differeth nothing from a ser-
2 vant, though he be lord of all; [h] but is under tutors[4] and governors until the time
3 appointed of the father. Even so we,[5] when we were children, [h] were in bondage
4 under the elements[6] of the world: but [i] when the fulness of the time[7] was come,
5 [k] God sent forth his Son, [l] made[8] [m] of a woman, [n] made under the law, [o] to redeem
them that were under the law, [p] that we might receive the adoption[9] of sons.
6 And because ye are sons, God hath sent forth [q] the Spirit of his Son into your
7 hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son;
[r] and if a son, then an heir of God through Christ.
8 Howbeit then, when ye knew not God, [s] ye did service unto them which by
9 nature[10] are no gods: but now, after that ye have known God, or rather[11] are
known of God, [t] how turn ye again[12] to [u] the weak and beggarly[13] elements
10 whereunto ye desire again to be in bondage? [x] Ye observe days, and months,
11 and times, and years. I am afraid of you, [y] lest I have bestowed upon you labour
in vain.
12 Brethren, I beseech you, be as I *am*;[14] [z] for I *am* as ye *are*. Ye have not
13 injured me at all. Ye know how [a] through infirmity of the flesh I preached the
14 gospel unto you at the first: and my temptation which was in my flesh ye
despised not, nor rejected; but received me [b] as an angel of God, [c] *even* as Christ
15 Jesus. 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
16 them to me. Am I therefore become your enemy, because I tell you the truth?[15]
17 They [d] zealously affect[16] you, *but* not well; yea, they would exclude you [*or*,
18 us], that ye might affect them. But [e] *it is* good to be zealously affected always
19 in *a* good *thing*, and not only when I am present with you. [f] My little children,
20 [g] of whom I travail in birth again until Christ be formed in you, I desire to be
present with you now, and to change[17] my voice; for I stand in doubt[18] of you.
21 Tell[19] me, [h] ye that desire to be under the law,[20] do ye not hear the law?
22 For it is written, that Abraham had two sons; [i] the one by a bondmaid, [k] the

[c] see refs. Ro. 13. 14.
[d] ch. 5. 6; Ro. 10. 12; 1 Cor. 12. 13.
[e] John 11. 52; 17. 20, 21; Eph. 2. 13—22.
[f] vers. 7, 16; Ro. 9. 7; Heb. 11. 18.
[g] ch. 4. 7, 28; Ro. 8. 17; Eph. 3. 6.

[h] ch. 5. 1; Heb. 9. 10.

[i] Ge. 49. 10; see refs. Mk. 1. 15; Ro. 5. 6; 1 Tim. 2. 6.
[k] John 3. 16, 17; 8. 42.
[l] John 1. 14; Phil. 2. 7.
[m] see refs. Ge. 3. 15; Lk. 2. 7; Ro. 1. 3.
[n] Mt. 5. 17; Lk. 2. 21—27.
[o] ch. 3. 13; see refs. Mt. 20. 28; Heb. 9. 12.
[p] see refs. ch. 3. 26.
[q] Ro. 5. 5; 8. 9, 15—17.
[r] see refs. ch. 3. 29.
[s] Ro. 1. 25; 1 Cor. 12. 2; Eph. 2. 11, 12.
[t] ch. 3. 3; Col. 2. 20—22.
[u] Ro. 8. 3; Heb. 7. 18.
[x] see refs. Col. 2. 16, 17.
[y] ch. 5. 2, 4; 1 Thes. 3. 5.

[z] 1 Cor. 9. 20—22.
[a] 1 Cor. 2. 3; 2 Cor. 12. 7, 9.
[b] 2 Sam. 19. 27; Mal. 2. 7.
[c] see refs. Mt. 10. 40.

[d] Ro. 10. 2.
[e] 1 Cor. 15. 58.
[f] 1 Cor. 4. 15; Philem. 10.
[g] Col. 1. 27—29; 2. 1.

[h] ver. 9.
[i] Ge. 16. 2—4, 15.
[k] Ge. 21. 1, 2.

1 Compare Rom. xiii. 14, and note.

2 All who put on Christ, are brought into a oneness which overrides all earthly distinctions (ver. 28), and have a common title to all the blessings of God's great promise (29).

3 Rather, 'an infant;' *i. e.* in a legal sense; a *minor*, who is, for a time, like a servant, under the control of others, whatever his prospects may be.

4 Or, 'guardians,' having the oversight of the *person*; 'governors,' or stewards, having the oversight of the *property*.

5 Both Jews and Gentiles, chiefly the former.

6 Or, 'rudiments' (and so in ver. 9, and in Col. ii. 20): *i. e.* an elementary state of knowledge such as might be expected in 'infants' still in 'subjection' (ver. 1): a ritual and ceremonial worship, which was 'of the earth' and transitory, and as such 'weak and poor' (ver. 9), altogether wanting the efficiency and richness of the salvation by faith: comp. Col. ii. 8; Heb. ix. 1.

7 When the time 'appointed by the Father (ver. 2) was complete.' Respecting 'the fulness of time,' see Preface to New Testament, pp. 1051-2.

8 Or, 'born:' our Lord was not only man, and so subject to the Divine law; but also a member of the Jewish nation, and so 'under obligation to the law' in its fuller revelation by Moses. And his redemption is available even for those who have sinned against that fuller law (ver. 5), as well as for others.

9 On vers. 5—7, see Rom. viii. 15—17, and notes.

10 That is, have no real existence.

11 It is rather God who has graciously revealed himself to us, than we who have sought him: compare 1 Cor. viii. 3.

12 This Jewish formalism, with all its observances (ver. 10), which you are adopting, is *essentially* as much a state of 'bondage' as your former Gentile condition.

13 These childish rudiments (see ver. 3) are become utterly destitute of spiritual good.

14 Many take this to mean, 'Imitate me in rejecting Jewish observances; for I, though a Jew, have become a Gentile like you (1 Cor. ix. 21.) But vers. 13—16, and a similar expression in 1 Kings xxii. 4, suggest another explanation. Become one with me, for I am one with you. I do not complain of personal injury. But I must remind you that when I preached to you 'the former time,' 'because of bodily infirmity' (perhaps being delayed by illness in Galatia), ye did not despise that bodily weakness, which must have been 'a trial to you.' Of what kind, then, was your happiness which at that time would have prompted you to do as much for my life as your own?

15 Dealing with you faithfully respecting your faults, and your dangers from false teachers. I have thus acted the part of a friend, not of an enemy (Prov. xxvii. 6).

16 That is, they 'strive after you.' The Judaizing perverters do not deal truly with you as I have done. They eagerly court you for their base purposes, wishing to 'shut you up' to themselves, or to make you exclusively their own, that you may eagerly follow them. It is well to be the subjects of such earnest attachment, if only it be *honourably* formed, and *constant* even in absence (ver. 18).

17 From tones of complaint and censure to those of satisfaction and confidence.

18 Or, 'I am perplexed in [respect to] you:' *i. e.* as to what is best to be done in your case.

19 As the Judaizers make so much of the Mosaic law, the apostle illustrates his subject from the Mosaic writings (ver. 21), showing in the history of Ishmael and Isaac the exclusion of the bondsmen of the law from the privileges of the spiritual seed of Abraham (22—31).

20 'The law' here means the *writings of Moses*. You wish to attend to their injunctions, attend then to the principles illustrated in their narratives. The history of Abraham's two sons may indicate to you the contrast between the bondage of the law and the blessed liberty of the gospel: see vers. 28—31. The apostle thus foils his adversaries with their own weapons.

23 other by a freewoman: but he *who was* of the bondwoman [m] was born after the
24 flesh; [n] but he of the freewoman *was* by promise.[1] Which things are an allegory:[2] for these are [o] the two covenants. The one from the mount [p] Sinai,
25 which gendereth to bondage,[3] which is Agar: for this Agar[4] is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her
26 children. But [q] Jerusalem[5] which is above is free, which is the mother of us
27 all. For it is written, 'Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate[6] hath many more children than she which hath an husband' [Isa. liv. 1, *Sept.*]
28, 29 Now we, brethren, as Isaac was, are [r] the children of promise.[7] But as then, [s] he that was born after the flesh persecuted him *that was born* after the Spirit,
30 [t] even so *it is* now.[8] Nevertheless what saith the Scripture? 'Cast out[9] the bondwoman and her son: for [u] the son of the bondwoman shall not be heir with
31 the son of the freewoman' [Gen. xxi. 10]. So then, brethren, we are not children of the bondwoman,[10] [x] but of the free.

Exhortations to preserve Christian liberty, and to cultivate practical godliness.

5 [y] STAND[11] fast therefore in [z] the liberty[12] wherewith Christ hath made us free, and be not entangled again [a] with the yoke of bondage.[13]
2 Behold, I Paul say unto you, that [b] if ye be circumcised,[14] Christ shall profit
3 you nothing. For[15] I testify again to every man that is circumcised, [c] that he is
4 a debtor to do the whole law. [d] Christ is become of no effect unto you,[16]
5 whosoever of you are justified by the law; [e] ye are fallen[17] from grace. For we
6 through the Spirit [f] wait [g] for the hope of righteousness by faith. For [h] in Jesus Christ[18] neither circumcision availeth anything, nor uncircumcision; but [i] faith which worketh by love.
7 [k] Ye did [l] run well: [m] who did hinder you that ye should not obey the truth?
9 This persuasion[19] *cometh* not of him [n] that calleth you. [o] A little leaven leaveneth
10 the whole lump. [p] I have confidence in you through the Lord, that ye will be none otherwise minded: but [q] he that troubleth you shall bear his judgment,
11 whosoever he be. [r] And I, brethren, if I yet preach[20] circumcision, [s] why do I
12 yet suffer persecution? Then is [t] the offence of the cross ceased. [u] I would they were even cut off[21] [x] which trouble you.
13 For, brethren, ye have been called unto liberty;[22] only [y] *use* not liberty for

[m] Ro. 9. 7, 8.
[n] see refs. Ge. 17. 15—19; Heb. 11. 11.
[o] ch. 3. 15—21.
[p] Deu. 33. 2.
[q] Heb. 12. 22; Rev. 3. 12; 21. 2, 10.
[r] ch. 3. 29; Ac. 3. 25; Ro. 9. 8.
[s] Ge. 21. 9.
[t] ch. 6. 12; John 15. 19; Ac. 21. 27, 28; 1 Thes. 2. 14, 15.
[u] John 8. 35.
[x] ch. 5. 1; John 8. 36.
[y] 1 Cor. 16. 13; Heb 4. 14; Jude 20, 21.
[z] ch. 4. 3—5; see refs. John 8. 32—36.
[a] see refs. ch. 2. 4.
[b] vers. 4, 6.
[c] ch. 3. 10.
[d] ch. 2. 21; Ro. 9. 31, 32.
[e] see ch. 1. 6—9; Heb. 10. 38, 39; 12. 15; 2 Pet. 2. 20—22.
[f] Ro. 8. 24, 25.
[g] Ro 1. 17; Phil. 3. 9; 2 Tim. 4. 8.
[h] see refs. Ro 2. 25—29.
[i] Jam. 2. 14—26; 1 Pet. 1. 8.
[k] see ch. 4. 15.
[l] 1 Cor. 9. 24.
[m] ch. 3. 1.
[n] ch. 1. 6.
[o] 1 Cor. 5. 6, 7; 15. 33.
[p] 2 Cor. 2. 3; 8. 22.
[q] see refs. ch. 1. 7, etc.
[r] ch. 6. 12.
[s] ch. 4. 29; 6. 17; Ac. 21. 21, 28.
[t] 1 Cor. 1. 23.
[u] Jos. 7. 25; John 9. 34; 1 Cor. 5. 13.
[x] Ac. 15. 1, 2, 24.
[y] 1 Cor. 8. 9; 1 Pet. 2. 16; 2 Pet. 2. 19.

1 By God's special interposition, according to his promise: comp. Rom. iv. 19—21.

2 Rather, 'are allegorized;' *i. e.* are used to represent other things. 'As if Paul said, that it is a representation, painted for us as in a picture, of the two covenants, in Abraham's two wives, and of the two classes of people in the two sons.'—*Calvin.* Allegorical uses by inspired men, of Old Testament history, give no sanction to 'those pretended interpretations which lead us away from its natural meaning.'—*Calvin.*

3 That is, whose children are born into bondage.

4 That is, 'The name Agar is in Arabia [*i. e.* is used by the Arabs for] Mount Sinai.' Comp. Gen. xxi. 20, 21; 1 Chron. v. 10—20; Psa. lxxxiii. 6.

5 As the earthly Jerusalem (ver. 25) represents the Jewish economy, so here the heavenly one denotes the Christian dispensation, which secures freedom for all believers in Christ, whether Jews or Gentiles.

6 Rather, 'for many are the children of the desolate, [more] than of her who has the husband.'

7 See ver. 23, and note; and compare the promise made to the Messiah in Isa. liii. 10.

8 The persecutions of Christians at this time arose mainly from the Jews. See Acts xiii. 49, 50; xiv. 1, 2, 19; xvii. 5, etc.; 1 Thess. ii. 14—16.

9 Sarah's words, sanctioned by God (Gen. xxi. 12).

10 Rather, 'of a bondwoman.' We are children of no bondmaid, but of the free wife.

11 The apostle exhorts the Galatians to hold *fast* their freedom, not submitting to Jewish ordinances, which bind them to the whole law, and forfeit their interest in Christ (ch. v. 1—6). He bids them separate themselves from the teachers of error, which is too likely to spread; and he declares that such shall be punished (7—12). On the other hand, he enjoins them to remember that Christian liberty is to be the source of Christian holiness and love (13—15). He then puts in contrast the character and works of the unrenewed and the regenerate (vers. 16—26); and particularly exhorts to forbearance, meekness, and liberality (vi. 1—6), on the ground that what a man sows he must reap (7—10).

12 See Rom. vi. 16—20, and notes.

13 See ch. iv. 9, and note; Acts xv. 10.

14 If you give yourselves up to this Judaizing perversion, you do in effect reject the Saviour, and place yourselves (ver. 3) under a covenant which offers life on no other condition than perfect obedience to the whole law.

15 Rather, 'But I testify;' namely, that every one who submits to be circumcised is bound, as a professed Jew, to keep all the institutions of Moses.

16 Rather, 'Ye were cut off from Christ;' your union with him as your Redeemer was made void by your reception of these doctrines.

17 Justification by works of law necessarily excludes grace. For our hope flows from faith alone, which the Holy Spirit imparts and quickens (see Eph. ii. 8).

18 That is, to one in union with Christ.

19 Properly, 'the persuasion;' *i. e.* the persuasion that circumcision is necessary. God had called you, and you were obediently following his truth; but you have suddenly stopped. It is clear that some one has 'persuaded' you, and it is equally clear that whoever he be, he is not 'of God.' The mischief, if not checked, will soon spread through you all (ver. 9). I confidently hope that you will even yet be brought to hold the truth; but the teacher, be he who he may, who disturbs you by his false reports about me, will be punished (10—12).

20 A slander, fully refuted by my persecutions from the Jews, who stumble at the doctrine that faith in a crucified Saviour avails for salvation, without Jewish rites.

21 Rather, 'would cut themselves off.'

22 Liberty is not licentiousness. Freed from the bondage of ritual observance and legal obedience, you are brought more thoroughly under the influence of love, the higher law of the spirit of liberty. See Rom. viii., xiii. 8—10.

14 an occasion to the flesh, but [a] by love serve one another. For [b] all the law is
fulfilled in one word, *even* in this; 'Thou shalt love thy neighbour as thyself'
15 [Lev. xix. 18, *Sept.*] But [c] if ye bite and devour one another, take heed that ye
be not consumed one of another.
16 *This* I say then, [d] Walk in the Spirit,[1] [e] and ye shall not fulfil the lust of
17 the flesh. For [f] the flesh lusteth against the Spirit, and the Spirit against the
flesh: [g] and these are contrary the one to the other: [h] so that ye cannot[2] do the
18 things that ye would. But [i] if ye be led of the Spirit, ye are not under[3] the law.
19 Now [k] the works[4] of the flesh are manifest, which are *these;* Adultery,
20 fornication, uncleanness, lasciviousness, idolatry, witchcraft,[5] hatred, variance,
21 emulations, wrath, strife, seditions, [l] heresies, envyings, murders, drunkenness,
revellings, and such like: of the which I tell you before, as I have also told *you*
in time past, that [m] they which do such things shall not inherit the kingdom
of God.
22 But [n] the fruit of the Spirit is [o] love,[6] joy, peace, longsuffering, [p] gentleness,
24 goodness, faith, meekness, temperance:[7] [q] against[8] such there is no law. And they
25 that are Christ's have [r] crucified[9] the flesh with the affections and lusts. If
26 we live[10] in the Spirit, [s] let us also walk in the Spirit. [t] Let us not be desirous
of vain glory, provoking one another, envying one another.
6 Brethren, [u] if a man be overtaken[11] in a fault, ye [x] which are spiritual, [y] restore
such an one [z] in the spirit of meekness; considering thyself, [a] lest thou also
be tempted.
2, 3 [b] Bear ye one another's burdens, and so fulfil [c] the law[12] of Christ. For [d] if
a man think himself to be something, when he is nothing, he deceiveth himself.
4 But [e] let every man prove his own work, and then shall he have [f] rejoicing in
5 himself alone, and not in another.[13] For [g] every man shall bear his own burden.
6 [h] Let him that is taught in the word communicate unto him that teacheth in
all good things.[14]
7 Be not deceived; God is not mocked:[15] for [i] whatsoever a man soweth, that
8 shall he also reap. [k] For he that soweth to his flesh shall of the flesh reap cor-
ruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.
9 And [l] let us not be weary in well doing: [m] for in due season we shall reap, [n] if we
10 faint not. [o] As we have therefore opportunity,[16] [p] let us do good unto all *men*,
especially unto them who are of [q] the household of faith.

Concluding exhortations.

11 YE[17] see how large[18] a letter [r] I have written unto you with mine own hand.
12 As many as desire to make a fair show in the flesh, [s] they constrain[19] you to be
circumcised; only lest they should suffer persecution for the cross of Christ.

[a] ch. 6. 2; Ro. 15. 1, 2; 1 John 3. 16—19.
[b] Mt. 7. 12; 22. 39, 40.
[c] Jam. 3. 14—18.
[d] Ro. 6. 1, 4, 12—14.
[e] Col 3. 5—10; 1 Pet. 2. 11.
[f] Ro. 7. 18—25.
[g] Ro 8. 5—8.
[h] Ro. 7. 15, 19.
[i] ch.4.4—7; Ro.8 2,14.
[k] see Mt. 15. 18—20; Eph. 5. 3; Col. 3. 5; Jam. 3. 14, 15.
[l] 1 Cor. 11. 19.
[m] see refs. 1 Cor. 6. 9—11.
[n] Eph. 5. 9.
[o] Ro. 5. 1—5; Col. 3. 12—17.
[p] Jam. 3. 17.
[q] 1 Tim. 1. 9.
[r] Ro 6. 6; 13. 14; 1 Pet. 2. 11.
[s] ver. 16; Ro. 8. 4, 5.
[t] Phil. 2. 1—3.
[u] Ro. 14. 1; 15. 1.
[x] 1 Cor 2. 15; 3. 1.
[y] Jam. 5 19, 20.
[z] 2 Thes. 3. 15.
[a] 1 Cor. 10. 12; Jam. 3. 2.
[b] Ro. 15. 1; 1 Thes. 5. 14.
[c] John 13. 14,15, 34, 35.
[d] Lk. 18. 10—13. Ro. 12 3, 16; 1 Cor. 8. 2
[e] 2 Cor. 13. 5.
[f] Pro. 14. 14; 1 John 3. 19—22.
[g] see refs. Ro. 2 6.
[h] see refs. Lk. 10. 7.
[i] Lk. 16. 25.
[k] see refs. Job 4. 8; Pro. 11. 18; Ro. 8. 13.
[l] Mal. 1. 13; 1 Cor. 15 58; 2 Thes. 3. 13.
[m] Jam. 5. 7, 8.
[n] Is 40. 30, 31; see refs. Mt. 10. 22.
[o] Ecc. 9.10; John 9. 4.
[p] Lk. 6 35; 1 Thes. 5. 15; Tit. 3. 8.
[q] Eph. 2. 19; Heb. 3. 6.
[r] see Ro. 16. 22; 1 Cor. 16. 21.
[s] ch. 2. 3; Ac. 15. 1.

1 Probably meaning the same as Rom. viii. 4; on which see note.

2 Rather, 'to the end that ye do not the things that ye would;' each striving to prevent the fulfilment of the desires which the other prompts. On this conflict, see Rom. vii. 14—23, and notes.

3 'But under grace;' and therefore 'sin [or 'the flesh'] shall not have dominion over you' (see Rom. vi. 14, and note); and you shall produce the 'fruit of the Spirit,' which is in fact the 'fulfilling of the law' (ver. 23), and the crucifying of the flesh (24).

4 All sin is man's *work*, and it is 'fruitless' of good (Eph. v. 11). All holiness (ver. 22) is the 'fruit of the spirit' of life, implanted by God.

5 Properly, 'drugging;' used for *sorcery* in general. 'Strife' is rather *intriguings;* 'seditions' are *dissensions.*

6 Love, as the chief, stands first (1 Cor. xiii. 13). 'Faith' may here mean *fidelity* (Titus ii. 10; 1 Tim. vi. 11); or trustfulness (1 Cor. xiii. 7).

7 The government of all the desires.

8 See note on ver. 18.

9 See ch. ii. 20; vi. 14; Rom. viii. 13, and notes.

10 Let us show that He is the Author of our life by obeying Him as its Ruler; 'let us not become vain-glorious,' vaunting, or envious, but follow His law of love.

11 Or, 'surprised,' by sudden temptation. 'Even' in such a case, show the power of the spiritual life in you by reclaiming him, humbly remembering your own frailty.

12 To 'love one another' (John xiii. 34, 35).

13 Rather, 'the other,' *i. e.* his fellow. A man's high opinion of himself as superior to 'his fellow' is deceptive, and is no 'ground of boasting.' Let him test his own actions, for each has his own load to bear; and then he will be humble and sympathizing towards others.

14 Including means of subsistence: see 1 Cor. ix. 10.

15 God's arrangements cannot be set aside. By his inevitable law, all our actions must develop their correspondent results. If we foster 'the flesh'—the corrupt principles of our fallen state—we can have only 'corruption,' degradation, loathsomeness, spiritual death. If we cherish 'the Spirit'—the higher principles of the Divinely renewed state—we shall certainly attain in due season, at the appointed harvest-time, 'life'—purity, vigour, joy—'everlasting.'

16 Opportunity imposes obligation.

17 In concluding the Epistle, Paul adverts to the fact that he has written it with his own hand (ver.11); repeats his warnings against the false teachers (12, 13); declares his own exclusive and unalterable devotedness to Christ, and sympathy only with those who love the Saviour, for whom he suffers (14—17); and ends with a benediction (18).

18 'See with what large letters;' referring probably to the size of the writing. If Paul wrote the whole Epistle with his own hand, it was a special proof of his interest in the Galatian Christians; for he usually employed an amanuensis, and wrote only his name, and a closing benediction: see notes on Rom. xvi. 22. But some think that he alludes only to the verses following, which insist strongly upon the main subjects of the Epistle.

19 They insist on circumcision as essential to salvation. But as they neglect so much of their law (ver. 13), it is clear that they only wish to escape persecution by boasting that they have induced you to be circumcised.

13 [f] For neither they themselves who are circumcised keep the law; but desire to
14 have you circumcised, that they may glory in your flesh. [w] But God forbid that I should glory,[1] save in the cross of our Lord Jesus Christ, by whom[2] the
15 world is [x] crucified unto me, and I unto the world. For [y] in Christ Jesus neither
16 circumcision availeth anything, nor uncircumcision, but [z] a new creature. And as many as walk according to this rule,[3] peace *be* on them, and mercy, and upon [a] the Israel of God.
17 From henceforth let no man trouble me: for [b] I bear in my body the marks[4] of the Lord Jesus.
18 Brethren, [c] the grace of our Lord Jesus Christ *be* with your spirit. Amen.

Unto the Galatians, written from Rome.[5]

[f] Mt. 23. 2—5, 23—25.
[w] Is. 45. 24, 25; 1 Cor. 1. 29; Phil. 3. 3, 7—11.
[x] see refs. ch. 2. 20; 1 John 5. 4, 5.
[y] ch. 5. 6; Col. 3. 11.
[z] see refs. 2 Cor. 5. 17.
[a] ch. 3. 7, 9, 29; Ro. 2. 28, 29; 4. 12.
[b] 2 Cor. 4. 10; 11. 23; Col. 1. 24.
[c] 2 Tim. 4. 22; Philem. 25.

1 Far be it from me to boast in circumcision and such things; I boast only in Christ crucified. His death, making me 'a new creature,' has severed me for ever from all that I, like the rest of the world, once prized and pursued.

2 Or, 'whereby;' referring either to Christ or to his cross.

3 All, whether circumcised or not, who are made 'new creatures,' are blessed as the true 'Israel of God:' compare ch. iii. 29; Rom. ix. 7.

4 An allusion to the branding of a slave with the owner's mark; here referring probably to the marks of the scourgings and injuries which Paul had suffered for the sake of Christ (2 Cor. xi. 24, 25). These are perhaps put in contrast to the mark of circumcision, in which others gloried (ver. 13).

5 This subscription is evidently incorrect. See Preface to this Epistle, and note on the subscription of the Epistle to the Romans.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

EPHESIANS.

THERE is abundant evidence, both external and internal, that this Epistle was written by the apostle Paul. But as the words 'in Ephesus' (ch. i. 1) are wanting in a few ancient manuscripts, doubts have been raised as to the persons to whom it was addressed. Some have supposed it to be the 'Epistle to the Laodiceans,' mentioned in Col. iv. 16; on which see note. Others have conjectured from the general character of its contents, and the absence of local allusions and personal greetings, that it was a circular letter to the churches of Asia Minor. But the weight of evidence strongly preponderates in favour of the received reading in ch. i. 1. The words are found in most of the extant manuscripts, and in all the ancient versions. The early church is all but unanimous in its testimony that the Epistle was addressed to the Ephesians. If it appears surprising that there are no personal notices and salutations in a letter addressed to a community amongst whom the apostle had laboured so long, it should be remembered that they are equally wanting in the Epistles to the church at Corinth, where the apostle had spent a longer time than in any other Gentile city. In both cases it may probably have arisen from the large number of friends that he must have noticed, had he specified any. And as this Epistle was sent by the hands of an Asiatic friend and fellow-labourer, who was charged with messages to the Ephesians (see ch. vi. 21), he could supply by word of mouth all that was wanting of personal and private greetings. It is not unlikely that the letter was intended to be communicated to the neighbouring churches; and was therefore thrown into such a form as would adapt it to this purpose.

The city of Ephesus was, under the Romans, the capital of Proconsular Asia. Though nominally Greek, its inhabitants were half Oriental in religion and character. As it lay on the highway into Asia from Rome, it was a centre of extensive commerce, and a resort of strangers from all parts. It was especially celebrated for its vast and magnificent temple of Diana or Artemis; in connection with whose worship magical arts were largely practised: see Acts xix. 11, 19, 24, 27, and notes. The inhabitants were also noted for luxury and voluptuousness.

Paul's first visit to Ephesus was very brief, including only a single sabbath, on his return from his second missionary journey. But the work which he then began among the Jews was carried on by Aquila and Priscilla, and by Apollos (Acts xviii. 19—21; 24—26); so that on his second visit, in the autumn of the year 54, he found some preparation already made for his further labours. These he pursued for more than two years, in the face of severe persecution (see Acts xx. 19; 1 Cor. xv. 32), but with very remarkable success among both Jews and Gentiles, not only in the city, but throughout the whole province (Acts xix. 10). By incessant toil and assiduity (Acts xx. 18—20) he built up a large and flourishing church; to which in the following year, on his last journey to Jerusalem, he addressed through its elders a solemn parting charge (Acts xx. 17—35). This church he subsequently committed to the oversight of Timothy (1 Tim. i. 3).

It appears that this Epistle was written about the same time as the Epistles to the Colossians and to Philemon; for in them all Paul speaks of himself as a prisoner (ch. iii. 1; Col. iv. 18; Philem. 9); and he sends the Epistles to Ephesus and Colosse by the same messenger, Tychicus (ch. vi. 21; Col. iv. 7), with whom Onesimus, the bearer of the letter to Philemon, is associated in the Epistle to the Colossians (Col. iv. 9; Philem. 10). Some have referred these letters to the period of his detention at Cæsarea; but it is more likely that they were written from Rome, about A.D. 63.

This Epistle is not only, like the two that follow, marked by a peculiar pathos and elevation of feeling; but it stands pre-eminent among the writings of Paul for its sublime revelations of Divine truth; which the Ephesian Christians had been prepared to receive by the apostle's instructions during his lengthened ministry among them. He sets forth, in most glowing language, the transcendent excellence of the privileges and hopes of believers in Christ, the all-comprehending extent of the Christian dispensation, and its certain triumphs and glorious results. He addresses the Ephesians chiefly as converts from heathenism; and his principal objects appear to have

been—to lead them to appreciate the gospel, as the greatest manifestation of God's eternal love; to make them sensible of the unspeakable greatness of the blessings which God had conferred upon them in Christ; to lead them to enter into the spirit of the gospel, which abolishes the distinction between Jews and Gentiles, uniting all the members of the church, with their diversities of gift and office, in one living body; and to raise them to that practical holiness, and exemplary discharge of all duties, which became their restoration to the dignity and blessedness of the sons of God.

This Epistle may be divided into two main parts: the former (ch. i.—iii.) chiefly *doctrinal;* the latter (ch. iv.—vi.) almost wholly *practical.*

Apostolic salutation; and ascription of praise to God for the blessings of redemption.

1 [a]PAUL,[1] an apostle[2] of Jesus Christ by the will of God, [b]to the saints[3] which
2 are at Ephesus, [c]and to the faithful in Christ Jesus: [d]Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.
3 [e]Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed
4 us with all [f]spiritual blessings in heavenly *places*[4] [g]in Christ: according as [h]he hath chosen us in him [i]before the foundation of the world, that we
5 should [k]be holy and without blame before him in love:[5] [l]having predestinated[6] us unto [m]the adoption of children by Jesus Christ to himself, [n]according to the
6 good pleasure of his will, to the praise of the glory of his grace, [o]wherein he hath made us accepted[7] in [p]the beloved.
7 [q]In whom we have redemption[8] through his blood, the forgiveness of sins,
8 according to [r]the riches of his grace; wherein he hath abounded[9] toward us [s]in
9 all wisdom and prudence; [t]having made known unto us the mystery[10] of his will,
10 according to his good pleasure [u]which he hath purposed in himself: that in the dispensation[11] of [x]the fulness of times [y]he might gather together in one [z]all things in Christ, both which are in heaven, and which are on earth; *even* in
11 him: [a]in whom also we[12] have obtained an inheritance, [b]being predestinated according to [c]the purpose of him who worketh all things after the counsel of his
12 own will; [d]that we[13] should be to the praise of his glory, [e]who first trusted in
13 Christ. In whom [f]ye also *trusted*,[14] after that ye heard [g]the word of truth, the gospel of your salvation: in whom also after that ye believed, [h]ye were sealed
14 with [i]that Holy Spirit of promise, [k]which is the earnest of our inheritance until[15] the redemption of [l]the purchased[16] possession, [m]unto the praise of his glory.

[a] see refs. 2 Cor. 1. 1.
[b] see refs. Ro. 1. 7.
[c] ch. 6. 21; Col. 1. 2.
[d] Gal. 1. 3.
[e] 2 Cor. 1. 3.
[f] vers. 5, 7, 11, 13, 14.
[g] John 14. 6; 15. 4, 5.
[h] see refs. Ro. 8. 28, 29; 2 Thes. 2. 13.
[i] Mt. 25. 34; Rev. 17. 8.
[k] ch. 5. 27; Lk. 1. 75; Col. 3. 12.
[l] Ro. 8. 29, 30.
[m] John 1. 12; 2 Cor. 6. 18.
[n] see refs. Lk. 12. 32.
[o] Ro. 3. 22—26.
[p] see refs. Is. 42. 1.
[q] Ac 20. 28; Ro. 3. 24.
[r] ch. 3. 16; Ro. 3. 24.
[s] Ro. 11. 33.
[t] Mt 13. 11; Ro. 16 25.
[u] ver. 11; 2 Tim. 1. 9.
[x] Gal. 4. 4.
[y] ch. 3. 15; John 10. 16.
[z] Phil. 2. 10; Col. 1. 20.
[a] see refs. Ac. 26. 18; Tit. 3. 7; Jam. 2. 5.
[b] ver. 5.
[c] ver. 9; Is. 46. 10, 11.
[d] ver. 6; 2 Thes. 2. 13.
[e] Jam. 1. 18.
[f] ch. 2. 11, 12.
[g] 1 Thes. 2. 13.
[h] see refs. 2 Cor. 1. 22.
[i] John 16. 7—15.
[k] Is. 8. 15—17, 23.
[l] Ac. 20. 28; 1 Pet. 1. 4, 18, 19.
[m] ver. 6; 1 Pet. 2. 9.

1 After an apostolic greeting to the Christians at Ephesus (vers. 1, 2), Paul expresses the liveliest gratitude to God, who, in his eternal grace and wisdom, has chosen, redeemed, adopted, and sanctified his church (3—8); in order to glorify himself by re-uniting angels and men under Christ their Lord (9, 10); through whom Jews and Gentiles now receive the same Spirit, as a pledge of the future inheritance (11—14).

2 See notes on Rom. i. 1.

3 See note on Rom. i. 7. Those who are consecrated as 'saints' are also described as being 'faithful,' or endowed with faith, and so 'in [union with] Christ.'

4 Some render the word 'heavenly *things*;' but the rendering in the text is more accordant with ver. 20, and ch. ii. 6. All the blessings of the Spirit bestowed on believers, are given in connection with that exalted state to which they are advanced by being 'in Christ.' This happy state is more fully described in ch. ii. 1—13, and is there fitly spoken of as a 'sitting together in heavenly places in Christ;' both because it is infinitely superior to every mere earthly condition, and because it is the foretaste and pledge of the believer's final enjoyment of heaven itself.

5 These words may be connected with the next verse thus: 'in love having predestinated us,' etc. God's 'good pleasure' implies benevolence as well as sovereignty (compare ver. 6).

6 Compare Rom. viii. 29, and notes.

7 Rather, 'wherein he gave us grace in the Beloved.' The Beloved is Christ, the chief object of that paternal love of God, which embraces us too: see Matt. iii. 17; John i. 12, 14; Col. i. 13, and notes.

8 Literally, 'the redemption.' See note on Rom. iii. 24. Here the primary idea is 'remission of trespasses' (or 'sins,' Col. i. 14; see note on Rom. v. 20); and this is obtained through the 'blood' (*i. e.* the propitiatory offering) of Christ.

9 Rather, 'which he caused to abound to us.' This passage may mean, either that God has made his grace abound toward us in giving us all wisdom and prudence (see Col. i. 9), so as to enable us to understand his purpose of mercy, now revealed: or that, in giving us abundant grace, he has acted according to his wisdom and prudence, in making known his purpose.

10 See note on Matt. xiii. 11. 'The mystery' here intended is developed in ver. 10, and ch. iii. 1—12.

11 Rather, 'which he purposed in himself, with a view to the dispensation of [*i. e.* belonging to] the fulness of the seasons, to gather together again,' etc. God's purpose, with regard to the gospel dispensation (which completes the appointed seasons, or epochs of the Divine administration) was to reunite in Christ 'all things,' which had been, as it were, dislocated and disjointed by sin. Compare the parallel passage, Col. i. 20; see also Rom. viii. 19—22, and notes.

12 This may mean, either, 'in whom we obtained also the inheritance;' or, 'in whom we were also chosen as an inheritance,' as prefigured by ancient Israel. See Deut. iv. 20, and note.

13 The word 'we' here is emphatic, and opposed to 'ye' (ver. 13). It probably means 'we' Hebrew believers; either those who 'before hoped in the Christ;' *i. e.* before our Lord's coming; or those Jewish converts who hoped in him 'before' ye Gentiles 'heard the word of truth.'

14 Probably the sense should rather be suspended. 'In whom ye also, having heard, etc.—in whom, having [not only heard, but] also believed,' etc. It was not by hearing only, but by believing, that they had obtained the fulfilment of the promise, by receiving the gifts of the Holy Spirit, which were the 'seal' or certificate of their adoption, and 'the earnest' (the pledge, or guarantee of the full possession) of their inheritance. See Acts xix. 1—6; 2 Cor. i. 22, and notes.

15 Or, 'unto.' This is the end in reference to *man.* 'Unto the praise of his glory' is the end in reference to *God.*

16 Believers themselves (compare Acts xx. 28; 1 Pet. ii. 9) are the 'purchased possession,' being ransomed by Christ's death; and the 'redemption' here spoken of is their final and complete salvation, in *body* as well as in *soul:* see notes on Rom. viii. 18—23.

Prayer that the Ephesian Christians may know more thoroughly the blessings of salvation; contrast between their former and their present state.

15 WHEREFORE[1] I also,[2] [o]after I heard of your faith[3] in the Lord Jesus, and
16 love unto all the saints, [p]cease not to give thanks for you, making mention of you
17 in my prayers: that [q]the God of our Lord Jesus Christ, [r]the Father of glory,[4]
[s]may give unto you the spirit of wisdom and [t]revelation in the knowledge of
18 him: [u]the eyes of your understanding[5] being enlightened; that ye may know
what is [x]the hope [y]of his calling, and what [z]the riches of the glory of his
19 inheritance in the saints, and what *is* the exceeding greatness of his power to
20 us-ward who believe, [a]according to the working of his mighty[6] power, which
he wrought in Christ, when [b]he raised him from the dead, and [c]set *him* at his
21 own right hand in the heavenly *places*, [d]far above all [e]principality, and power,
and might, and dominion, and every name that is named, not only in this
22 world, but also in that which is to come: and [f]hath put all *things* under his
23 feet, and gave[7] him [g]*to be* the head over all *things* to the church, [h]which is his
body, the fulness of him [i]that filleth all in all.

2 And [k]you *hath he quickened*,[8] [l]who were dead[9] in trespasses and sins;
2 [m]wherein in time past ye walked, according to the course[10] of this world, accord-
ing to [n]the prince of the power of the air,[11] [o]the spirit that now worketh in [p]the
3 children of disobedience:[12] [q]among whom also we all[13] had our conversation[14] in
times past in [r]the lusts of our flesh, fulfilling the desires of the flesh and of the
4 mind; and [s]were by nature[15] the children of wrath, even as others. But God,
5 [t]who is rich in mercy, for his great love wherewith he loved us, [u]even when
we were dead in sins, hath [x]quickened us together with Christ, ([y]by grace
6 ye are saved;[16]) and hath raised *us* up together,[17] and made *us* [z]sit together in
7 heavenly[18] *places* in Christ Jesus: that in the ages to come he might show
the exceeding riches of his grace in *his* kindness toward us through[19] Christ
8 Jesus. [a]For by grace[20] are ye saved [b]through faith; and that[21] not of your-
9 selves: [c]*it is* the gift of God: [d]not of works, lest any man should boast.
10 For we are [e]his workmanship,[22] created in Christ Jesus [f]unto good works,
[g]which God hath before ordained that we should walk in them.

o Col. 1. 4; Philem. 5.
p Ro. 1. 8, 9; 1 Thes. 1. 2; 2 Thes. 1. 3.
q John 20. 17.
r 1 Chr. 29. 11.
s Col. 1. 9.
t 1 Cor. 2. 9, 10; Col. 2. 2.
u see refs. Ac. 26. 18.
x ch. 4. 4; Heb. 6. 11.
y Ro. 8. 28–30; Phil. 3. 14.
z ver. 7; ch. 3. 8, 16.
a ch. 3. 7; Col. 1. 29; 2. 12.
b see refs. Ac. 2. 24, 32.
c see refs. Ps. 110. 1; Ro. 8. 34; Heb. 10. 12.
d Phil. 2. 9, 10; Col. 2. 10, 15; Heb. 1. 4.
e see refs. Ro. 8. 38.
f Ps. 8. 6–8; Mt. 28. 18.
g ch. 4. 15, 16; Col. 1. 18; Heb. 2. 7.
h see refs. 1 Cor. 12. 12–27.
i ch. 4. 10; 1 Cor. 12. 6; Col. 3. 11.
k vers. 5, 6; John 5. 24; Col. 2. 13.
l ch. 4. 18.
m Ac. 19. 35; see refs. 1 Cor. 6. 11.
n see refs. John 12. 31.
o Ac. 5. 3; 1 John 3. 8.
p ch. 5. 6; Col. 3. 6.
q Ro. 3. 9–19; Tit. 3. 3; 1 Pet. 4. 3.
r Gal. 5. 16–21.
s see refs. Ps. 51. 5.
t Ex. 34. 6; Ro. 10. 12.
u Ro. 5. 6–10.
x John 5. 21; Col. 2. 12.
y see refs. Ac. 15. 11; Ro. 3. 24; Tit. 3. 5.
z ch. 1. 3, 20; Lk. 22. 30; John 12. 26.
a ver. 5; 2 Tim. 1. 9.
b Ro. 3. 22–28.
c Mt. 16. 17; John 6. 44, 65; Phil. 1. 29.
d see refs. Ro. 3. 20, 27, 28.
e Deu. 32. 6; Is. 44. 21; John 3. 3, 5; 1 Cor. 3. 9; Phil. 2. 13.
f see refs. Mt. 5. 16.
g see refs. ch. 1. 4.

1 The apostle rejoices in the good reports which have reached him of the faith and love of the Ephesian Christians, and is encouraged to pray that they may have a more perfect understanding of the glorious truths of which he has been speaking (vers. 15—18), and especially of the mighty power which had raised and exalted first Christ the Great Head of the church (19—23), and then, through Him, themselves Gentile sinners, once depraved and disobedient, but now by God's grace renewed to faith and holiness (ch. ii. 1—10).

2 Because all that he had 'heard' of them since he parted from them about five years ago (Acts, ch. xx.), had confirmed his confidence in their faith, he 'also' joined his thanks and prayers with theirs.

3 Properly, 'the faith among you;' the faith which distinguished them as a community.

4 Not simply, 'the glorious Father;' but the Father to whom belongs the glory so often mentioned in the context (vers. 12, 14, 18).

5 Rather, 'heart,' as almost all the manuscripts read. None but the enlightened heart can appreciate the high and noble hope to which Christians are called: see 1 John iii. 2, 3.

6 Literally, 'the *energy* of the *power* of his *might*:' the last word denoting inherent power; the second, power evinced in action; the first, the operation itself. The three combined give the most complete representation of Omnipotence.

7 Even Him, exalted and glorified above all, did the Father, in his boundless mercy, *give* to be the Head of the church, whose chief glory it is to be 'his body, the fulness of Him who fills for Himself all things with all' that they have. 'The fulness' may perhaps mean the *complement*, that without which he would be incomplete, as the head without the body; but most probably that which is filled with life and power.

8 The apostle is carrying on from ch. i. 20 his illustrations of God's power towards the believer (ch. i. 19) as exercised in raising the dead; and thus omits the verb, supplied in the text from ver. 5. The same power which gave life and glory to the crucified Saviour (ch. i. 20—23), gives spiritual life and glory to the believer (ch. ii. 1—7).

9 Destitute of real spiritual life, under the power of sinful propensities and habits.

10 The course of life of ungodly men.

11 This is clearly Satan (comp. ch. vi. 12); but why he is so called is not easy to decide. The phrase may be a popular way of describing an agency that is felt, but not seen, over the whole world.

12 The word rendered 'disobedience' has an extensive meaning, including unbelief.

13 Both Jews and Gentiles.

14 Rather, 'mode of life.' See note on Psa. xxxvii. 14.

15 We 'were,' as all men are in their natural or unconverted state, subject to God's displeasure (compare Rom. iii. 23); but as many as have been raised with Christ to spiritual life are so no longer (vers. 5, 6).

16 Rather, 'by grace ye have been saved.' The apostle here introduces the believer's actual and present (see Rom. viii. 1) salvation by God's free favour, as a subject which he could never lose sight of, and which he would have Christians always remember: see ver. 8.

17 That is, together with Christ: comp. ch. i. 20.

18 See note on ch. i. 3.

19 Rather, 'in Christ Jesus;' in whom the riches of Divine grace are treasured up. The repetition of his name shows emphatically that all these blessings are to be found in him alone.

20 On the connection between 'grace' as the *source*, and 'faith' as the *means* of salvation, see notes on Rom. iii. 27; iv. 4, 14.

21 Some, after Chrysostom, take this to mean, 'and this faith is not of yourselves.' Others, with Calvin, interpret it, 'and this salvation is not of yourselves.' As 'not of works' follows, perhaps the latter is the best.

22 This is a proof that salvation must be of grace, and not of works; for our renewed nature, with all its actings, is God's own handywork; and good works are not the cause of our new creation, but the end of it, provided for beforehand by God himself.

God's mercy to Gentile Christians, in admitting them into his church.

11 WHEREFORE[1] [a] remember, that ye *being* in time past Gentiles in the flesh,[2]
who are called Uncircumcision by that which is called [b] the Circumcision in the flesh
12 made by hands; [c] that at that time ye were without Christ, being aliens from the
commonwealth of Israel, and strangers from [d] the covenants[3] of promise, having
13 no hope, [e] and without God in the world.[4] But now in Christ Jesus ye who
14 sometime were [f] far off are made nigh by[5] the blood of Christ. For [g] he is our
peace,[6] [h] who hath made both one, and hath broken down [i] the middle wall of
15 partition *between us;* [k] having abolished [l] in his flesh the enmity, *even* the law of
commandments *contained* in ordinances; for to make in himself of twain one [m] new
16 man, *so* making peace; and that he might [n] reconcile both unto God in one body
17 by the cross, [o] having slain the enmity thereby: and [he] came [p] and preached peace
18 to you which were afar off, and to [q] them that were nigh. For [r] through him we
both have access [s] by one Spirit unto the Father.
19 Now therefore ye are no more strangers and foreigners, but [t] fellowcitizens with
20 the saints, and of [u] the household of God; and are [v] built upon the foundation
of the [w] apostles and prophets,[7] Jesus Christ himself being [x] the chief corner
21 *stone;* in whom all the building fitly framed together groweth unto [y] an holy
22 temple in the Lord: [z] in whom ye also are builded together for an habitation[8]
of God through the Spirit.

The nature and design of Paul's commission as the apostle of the Gentiles; his prayer for the Ephesian Christians.

3 FOR[9] this cause[10] I Paul, [a] the prisoner of Jesus Christ [b] for you Gentiles,—
2 if[11] ye have heard of [c] the dispensation[12] of the grace of God [d] which is given me
3 to you-ward: [e] how that by revelation [f] he made known[13] unto me the mystery;
4 (as I wrote afore[14] in few words, whereby, when ye read, ye may understand my
5 knowledge [g] in the mystery[15] of Christ) [h] which in other ages was not made
known unto the sons of men, as it is now revealed unto his holy apostles and
6 prophets[16] [i] by the Spirit; that the Gentiles [k] should be fellowheirs,[17] and [l] of
7 the same body, and [m] partakers of his promise in Christ by the gospel: [n] Whereof
I was made a minister, according to the gift of the grace of God given unto me
8 by [o] the effectual working of his power.[18] Unto me, [p] who am less than the least
of all saints, is this grace given, that [q] I should preach among the Gentiles [r] the
9 unsearchable riches of Christ;[19] and to make all *men* see what *is* the fellowship[20]
of [s] the mystery, [t] which from the beginning of the world hath been hid in God,

[a] 1Cor.12.2; Col.1 21.
[b] see refs. Ro. 2. 28, 29.
[c] ch. 4. 18; Col. 1. 21.
[d] Ro. 9. 4, 8
[e] see refs. Gal. 4. 8.
[f] Col. 1. 21—23.
[g] Is. 9. 6; Ro. 5. 1.
[h] see refs. Gal. 3. 28.
[i] Ac. 10. 28.
[k] Col. 2. 14, 20.
[l] Heb. 10. 19—22.
[m] see refs. 2 Cor. 5. 17.
[n] Col. 1. 20—22.
[o] Ro. 6. 6.
[p] Zec. 9. 10; Ac. 2. 39.
[q] see refs. Deu. 4. 7.
[r] ch. 2. 18; see refs. John 10. 9, and 14. 6.
[s] ch. 4. 4; Ro. 8. 15, 26, 27; 1 Cor. 12. 13.
[t] ch. 2. 6.
[u] ch. 3. 15; Gal. 6. 10.
[v] 1 Cor. 3. 9, 10; Rev. 21. 14.
[w] ch. 4. 11; 1 Cor. 12. 28.
[x] see refs. Ps. 118. 22.
[y] see refs. Ps. 93. 5.
[z] John 17. 21—23; see refs. 1 Cor. 3. 16.

[a] ch. 4. 1; see refs. Ac. 28. 17, 20; 2 Tim. 1. 8.
[b] see refs. Ac. 22. 21—23; Gal. 2. 11.
[c] Col. 1. 25.
[d] see refs. Ro. 12. 3.
[e] Ac. 22. 17; Gal. 1. 12.
[f] see refs. Ro. 16. 25, 26.
[g] ch. 1. 9—11.
[h] ch. 6. 19; 1 Cor. 4. 1.
[i] see refs. Mat. 13. 17.
[k] John 14. 26; 16. 13.
[l] see refs. ch. 2. 13—22.
[m] Ro. 12, 4, 5.
[n] Gal. 3. 14.
[o] Ro. 11. 13; Col. 1. 23.
[p] ch. 1. 19; Ro. 15. 18.
[q] 1 Cor. 15. 9; 1 Tim. 1. 13, 15.
[r] Gal 1.16; 2 Tim.1.11.
[s] ch. 1. 7; Col. 1. 27; 2. 1—3.
[t] ch. 1. 9; 1 Tim 3. 16.
[u] see refs. Ro. 16. 25.

1 In ch. ii. 11—22, the apostle, after reminding the Gentile Christians of their former godless and hopeless state (vers. 11, 12), shows how much they owe to the crucified Saviour, who has reconciled them to God, and introduced them to equal privileges with the Jewish believers; uniting both in one fellowship (13—18), and making both one commonwealth, one family, one ever-growing temple and dwelling-place of Jehovah (19—22).

2 Marked as Gentiles by the want of circumcision.

3 See note on Rom. ix. 4.

4 Lying beyond the Israelitish commonwealth, in the outer world of godless heathenism, where Satan reigns (comp. John xii. 31; xiv. 30). This completes the picture of the darkness and desolation of the Gentiles.

5 Rather, 'in.' It is 'in Christ,' or more specifically in his blood, his sacrificial death, that you have reconciliation and access to God (vers. 16—18).

6 Here, and in ver. 13, we have an allusion to Isa. lvii. 19, and Micah v. 5; on which see notes. Christ is 'our peace' in its widest sense. In reconciling us to God, he makes both Jews and Gentiles one, having in his death put an end to the Mosaic law of rites and ordinances, which separated the Jew from the Gentile, like the partition in the temple between the court of Israel and the court of the Gentiles.

7 A comparison with ch. iii. 5 and iv. 11 seems to show that the 'prophets' here spoken of are not those of the Old Testament, but inspired preachers of the gospel: see also Acts xiii. 1; Rom. xii. 6; 1 Cor. xii. 10. 'The foundation of the apostles and prophets' may mean, either that which they laid in their ministry, having built their own hopes upon it; or that of which they form a part. In either case, Jesus Christ is the 'chief corner stone.'

8 God, who dwelt in the temple in visible glory, now dwells in his church 'in the spirit:' comp. 2 Cor. vi. 16. There is here a marked progression: the church is not only a *state*, but a *family*; not only a *family*, but a *temple*.

9 Before making practical use of the preceding instructions, the apostle adverts to his own position as a sufferer for the sake of that gospel which it was his glory to preach; unfolding its hitherto hidden truths, and being blessed in doing so with undeserved and extraordinary success; by which God fulfilled his eternal purpose, and cheered him and his friends in his persecution (vers. 1—13). He then prays that the Ephesian disciples may be fully able to understand and enjoy the love of God in Christ (14—19); and praises Him for the Divine power of his grace (20, 21).

10 Because you are part of this 'building:' comp. vers. 14—19 with ch. ii. 22. The sentence beginning 'I Paul the prisoner,' etc., is interrupted by a long digression, extending to ver. 14, where the sentence is resumed. Some suppose that the digression is continued to ver. 21.

11 Assuming, as I may, that you have heard of this.

12 My ministry as the apostle of the Gentiles.

13 Rather, 'was made known.'

14 See notes on ch. i. 9, 10, where the apostle wrote respecting the call of the Gentiles: see also ver. 6.

15 See vers. 9, 10; ch. i. 10; Col. i. 19, and notes.

16 See note on ch. ii. 20.

17 Fully sharing with the believing Jews in the spiritual inheritance, as members of the true Israel.

18 The apostle acknowledges an act of God's omnipotence in his own change of heart, when from an enemy he became a devoted servant of Christ.

19 In whom are treasures of grace not only abundant for all our need, but surpassing all our conception.

20 Rather, according to the best manuscripts, 'dispensation;' meaning the Divine plan for extending salvation to the heathen: comp. Rom. xvi. 25; Col. i. 26.

10 (g who created all things by Jesus Christ:) to the intent that now h unto the
principalities and powers in heavenly *places* might be known[1] by the church
11 the manifold[2] wisdom of God, i according to the eternal purpose which he
12 purposed in Christ Jesus our Lord: in whom we have boldness[3] and k access
13 with confidence by the faith of him. l Wherefore[4] I desire that ye faint not at
my tribulations for you, m which is your glory.—
14 For this cause[5] I bow my knees unto the Father of our Lord Jesus Christ,
16 of whom n the whole family in heaven and earth is named, that he would
grant you, o according to the riches of his glory, p to be strengthened with might
17 by his Spirit in q the inner man; r that Christ may dwell in your hearts by faith;
18 that ye, s being rooted and grounded in love, t may be able to comprehend with
19 all saints u what *is* the breadth, and length, and depth, and height; and x to
know the love of Christ, which passeth knowledge, that ye might be filled y with
all the fulness of God.[6]
20 Now z unto him that is able to do exceeding abundantly a above all that we
21 ask or think, b according to the power that worketh in us, c unto him *be* glory in
the church[7] d by Christ Jesus throughout all ages, world without end. Amen.

Exhortations to unity, stedfastness, and growth in grace.

4 I[8] THERE FORE, e the prisoner of[9] the Lord, beseech you that ye f walk worthy
2 of the vocation wherewith ye are called, g with all lowliness and meekness, with
3 longsuffering, h forbearing one another in love; endeavouring to keep the unity[10]
4 of the Spirit i in the bond of peace. k *There is* one body, and l one Spirit, even
5 as ye are called in one m hope of your calling; n one Lord, o one faith, p one
6 baptism, q one God and Father of all, r who *is* above all, and through all, and
s in you all.
7 But t unto every one of us is given u grace[11] according to the measure of the gift
8 of Christ. Wherefore he saith,[12] v When he ascended up on high, w he led
9 captivity captive, x and gave gifts unto men' [Psa. lxviii. 18]. y Now that he
ascended,[13] what is it but that he also descended first into the lower parts of the
10 earth? He that descended is the same also z that ascended up far above all
heavens, that he might fill all things.
11 a And he gave some, apostles;[14] and some, prophets; and some, b evangelists;
12 and some, c pastors and teachers; d for the perfecting[15] of the saints, for the
13 work of the ministry, for the edifying of e the body of Christ: till we all come
in[16] the unity of the faith, and of the knowledge of the Son of God, unto a

g see refs. John 1.1—3.
h Is. 6. 3—4; see refs. Ro. 8. 38; Rev. 5. 9—13.
i ch. 1. 9, 11.
k see refs. ch. 2. 18.
l Ac. 14. 22; Phil. 1. 14; 1 Thes. 3. 3.
m 2 Cor. 1. 6.
n ch. 1. 10; 4. 6; Phil. 2. 9—11.
o see refs. ch. 1. 7; Ro. 9. 23; Phil. 4. 19
p 2 Cor. 12. 9; Col. 1. 11.
q see refs. Ro. 7. 22.
r ch. 2. 22; John 6. 56.
s Col. 2. 7; Heb. 6. 19.
t ch. 1. 18.
u Ro. 10. 11, 12.
x John 15. 9; 2 Cor. 8. 9.
y John 1. 16; Col. 2. 9.
z Ro. 16. 25; Jude 24.
a 1 Cor. 2. 9.
b ver. 7; Col. 1. 29.
c see refs. Ro 11. 36.
d Heb. 13. 15; 1 Pet. 2. 5.
e ch. 3. 1; Philem. 1, 9.
f Col. 1. 10; 1 Thes. 2. 12; Tit. 2. 10.
g Gal. 5. 22; Col. 3. 12.
h see refs. 1 Cor. 13. 7.
i Col. 3. 14, 15.
k ch. 1. 23; Ro. 12. 5.
l 1 Cor. 12. 4—14.
m ch. 1. 18.
n 1 Cor. 8. 6.
o ver. 13; Ro. 3. 30; Tit. 1. 4; Jude 3.
p Mt. 28. 19; 1 Cor. 12. 13; Gal. 3. 27, 28.
q Mal. 2. 10; 1 Cor 8. 6.
r see refs. 1 Chr. 29. 11, 12.
s see refs. Ex. 25. 8.
t see refs. Mt. 25. 15.
u Judg. 5. 12; Col. 2. 18.
x Lk. 24. 49; Ac. 2. 33.
y John 3. 13; 6. 33, 62.
z ch. 1. 20—23; Ac. 1. 9, 11; Heb. 7. 26; 8. 1.
a ch. 2. 20.
b Ac 21. 8.
c see refs. Jer. 3. 15; John 21. 15—17.
d Col. 1. 28.
e ch. 1. 23; Col. 1. 24.

1 Rather, 'might be made known.'

2 God's 'greatly diversified' wisdom wonderfully combined the most different agencies and institutions, and subordinated the most various events, through many ages and dispensations, to his one great purpose.

3 'Freedom of speech,' the result of freedom of soul. This accumulation of words—boldness, access, confidence—expresses the completeness of the reconciliation of man to God.

4 On account of those glorious things (vers. 8—12).

5 The apostle now resumes the sentence in ver. 1. This beautiful prayer (vers. 16—19), in which the apostle labours for language adequate to express his meaning, links the blessings of the gospel in a golden chain. May God display the glory of his inexhaustible grace in giving you the power of the Holy Spirit; this will strengthen you to retain Christ in your hearts; Christ dwelling there will thoroughly confirm you in love; this Divine principle will 'fully enable you to comprehend' the nature and infinity of his love to you. And thus you will be brought in spiritual power, knowledge, and love, as nearly as possible into resemblance to God.

6 Rather, 'unto all the fulness of God;' *i. e.* so as to be, in your measure perfect, as God is.

7 Compare ver. 10.

8 Paul now exhorts the Ephesian Christians to live consistently with their high calling, and especially to maintain that unity which, amidst all diversities of gifts and offices, is necessary to the vigorous and healthy growth of Christ's body, the church (ch. iv. 1—16); to renounce all the fleshly lusts of their unrenewed state, and every deed and word of falsehood, revenge, dishonesty, bitterness, and licentiousness (17—32; v. 1—7), living as those whom Christ's light has awakened, wisely, holily, and cheerfully (8—20). He then enjoins humility and diligence in the performance of relative duties (21); first those of the married state, which he regards as symbolical of the union between Christ and the church (22—33); then of children and parents (vi. 1—4); and lastly, of masters and servants (5—9).

9 Rather, '*in* the Lord;' *i. e.* in union with him and his cause: see ch. iii. 1.

10 By earnestly cherishing the foregoing humble dispositions, maintain that oneness of feeling and purpose, which indicates the indwelling of the one Spirit, and is suitable to your oneness in faith, hope, profession, and relation to God.

11 Properly, 'the grace;' that 'gift' which Christ bestows, fitting men for the various callings and offices in the church: comp. ver. 11; Rom. xii. 6—8; 1 Cor. xii. 4—11.

12 See note on Psa. lxviii. 18.

13 The Psalm shows that this deliverance of captives and bestowment of gifts is a Divine work: the apostle argues that if he who accomplished it 'ascends,' he must first have 'descended;' and that his deep humiliation on earth, even to the grave, was to prepare for his exaltation to the highest glory, 'that he might fill all things' with his beneficent power; in the exercise of which 'he gave' to his church 'apostles,' etc. (ver. 11).

14 Compare 1 Cor. xii. 28—30, and note. 'Evangelists' were probably itinerant preachers, who had no pastoral charge.

15 Rather, 'toward the fitting of the saints for ministerial work for the edifying,' etc. The design of Christ's various gifts was to qualify men for his service, and so to build up his church.

16 Rather, 'until we all attain to the oneness of the faith,' etc., 'to a perfect man, to the measure of the stature (or *age*, in either case meaning maturity) of Christ's fulness.'

14 perfect man, unto the measure of the stature of the fulness of Christ: that we *henceforth* be no more [f] children, [g] tossed to and fro, and carried about with every wind of doctrine, [h] by the sleight[1] of men, *and* cunning craftiness, [i] whereby
15 they lie in wait to deceive; but speaking[2] the truth in love, [k] may grow up
16 into him in all things, [l] which is the head, *even* Christ: [m] from whom the whole body [n] fitly joined together and compacted by that which every joint[3] supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself [o] in love.[4]

Exhortations to blameless Christian deportment, especially in the various relations of life.

17 THIS I say therefore, and testify in the Lord, that [p] ye henceforth walk not as other Gentiles walk, [q] in the vanity[5] of their mind, [r] having the understanding
18 darkened, [s] being alienated from the life of God through[6] the ignorance that is
19 in them, because of the blindness of their heart: [t] who being past feeling, [u] have given themselves over unto lasciviousness, to work all uncleanness with greedi-
21 ness.[7] But [x] ye have not so learned Christ;[8] [y] if so be that ye have heard him,
22 and have been taught by him,[9] as the truth is in Jesus: that ye [z] put off concerning [a] the former conversation [b] the old man, which is corrupt according to
24 the deceitful lusts; and [c] be renewed in the spirit of your mind; and that ye [d] put on the new man, which [e] after God [f] is created in righteousness and true[10] holiness.
25 Wherefore putting away lying, [g] speak every man truth with his neighbour: for [h] we are members one of another.
26 [i] Be ye angry, and sin[11] not [Psa. iv. 4, *Sept.*]: let not the sun go down upon
27 your wrath: [k] neither give place[12] to the devil.
28 Let him that stole steal no more: but rather [l] let him labour, working with *his* hands the thing which is good, that he may have to give[13] to him that needeth.
29 [m] Let no corrupt communication proceed out of your mouth; but [n] that which is good to the use[14] of edifying, [o] that it may minister grace unto the hearers.
30 And [p] grieve not the Holy Spirit of God, [q] whereby ye are sealed[15] unto the day of redemption.
31 [r] Let all bitterness, and wrath, and anger, and clamour, and [s] evil speaking, be
32 put away from you, with all malice: and [t] be ye kind one to another, tender-hearted, [u] forgiving one another, even as God for Christ's sake[16] hath forgiven
5 you. Be [x] ye therefore followers of God, as dear[17] children; and [y] walk in love, [z] as Christ also hath loved us, and hath given himself for us an offering and [a] a sacrifice to God [b] for a sweet smelling savour.[18]
3 But [c] fornication, and all uncleanness, or [d] covetousness,[19] [e] let it not be once
4 named among you, as becometh saints; [f] neither filthiness, nor foolish talking,
5 nor jesting, [g] which are not convenient:[20] [h] but rather giving of thanks. For this ye know, that [i] no whoremonger, nor unclean person, nor covetous man, [k] who is an idolater,[21] hath any inheritance in the kingdom of Christ and of
6 God.[22] [l] Let no man deceive you with vain[23] words: for because of these things
7 [m] cometh the wrath of God [n] upon the children of disobedience. Be not ye therefore partakers[24] with them.

[f] 1 Cor. 14. 20.
[g] Heb. 13. 9.
[h] 2 Thes. 2. 9, 10.
[i] Ro. 16. 18; 2 Cor. 2. 17.
[k] ch. 2. 21; 2 Pet. 3. 18.
[l] ch. 1. 22; 5. 23.
[m] ver. 12; Col. 2. 19.
[n] 1 Cor. 12. 12—27.
[o] ch. 3. 17; Gal. 5. 13.
[p] see refs. ch. 2. 1—3.
[q] Ro. 1. 21—23.
[r] Ro. 8. 7; 2 Cor. 4. 3, 4.
[s] ch. 2. 12; Gal. 4. 8.
[t] 1 Tim. 4. 2.
[u] Ro. 1. 24—26; 1 Pet. 4. 3.
[x] Ro. 6. 1, 2; 2 Cor. 5. 14, 15.
[y] John 10. 27.
[z] Job 22. 23; Col. 3. 8, 9; 1 Pet. 2. 1.
[a] see refs. ch. 2. 2, 3.
[b] Ro. 6. 6.
[c] John 3. 3—8; see refs Ro. 12. 2.
[d] see refs. Ro 6. 4.
[e] Ge. 1. 27; Col. 3. 10.
[f] ch. 2. 10; Gal 6. 15.
[g] Zec. 8. 16; Col. 3. 9.
[h] Ro. 12. 5.
[i] Ps. 37. 8; Mk. 3. 5.
[k] 2 Cor. 2. 10, 11; Jam. 4. 7; 1 Pet. 5. 8, 9.
[l] Ac. 20. 35; 1 Thes. 4. 11; 2 Thes. 3. 8, 11, 12.
[m] ch. 5. 3, 4; Col. 3. 8.
[n] Mal. 3. 16—18; Col. 4. 6; 1 Thes. 5. 11.
[o] Col. 3. 16.
[p] Is 63. 10; 1 Thes. 5. 19.
[q] ch. 1. 13, 14.
[r] Col. 3. 8, 12.
[s] Tit. 3. 2, 3; Jam. 4. 11.
[t] Ro. 12. 10.
[u] Mt. 6. 14; Lk. 17. 3.
[x] Mt. 5. 45, 48; 1 John 4. 11.
[y] see refs. John 13 34.
[z] Gal. 1. 4; Heb. 10. 10.
[a] 1 Cor. 5. 7.
[b] see refs Ge. 8. 21.
[c] 1 Cor. 6. 18; 1 Thes. 4. 3, etc.
[d] see refs. Lk. 12. 15.
[e] Ex. 23. 13.
[f] see refs. ch. 4. 29.
[g] Ro. 1. 28.
[h] Col. 3. 15—17.
[i] 1 Cor. 6. 9, 10.
[k] Col. 3. 5.
[l] Jer. 29. 8; Mt. 24. 4.
[m] Ro. 1. 18.
[n] ch. 2. 2, 3.

1 Rather, 'in the cheating (literally, dice playing) of men, in craftiness that tends toward the system of error.'
2 Or, 'holding truth in love;' in opposition to following error (ver. 14). Comp. 2 Thess. ii. 10.
3 Literally, 'through every joint of the supply;' *i. e.* by which all the parts of the body are connected and nourished.
4 Love is the element of the church's edification and growth.
5 See Rom. i. 21, and note.
6 Or, 'because of.' Here, as in Rom. i. 18—21, the moral degradation of the heathen is represented as the result of their spiritual darkness; and this again as proceeding from 'hardness' of heart.
7 Or (as the word is elsewhere rendered), 'covetousness,' in its widest meaning: see note on Luke xvi. 18.
8 As the one great subject of all Christian teaching.
9 Rather, 'in him,' as part of your learning Christ.
10 Rather, 'in righteousness and holiness of the truth;' *i. e.* such as agree with the nature of the gospel, as opposed to 'the lusts of deceit' (ver. 22).
11 See note on Psa. iv. 4.
12 Or, 'room.' Anger, or any other evil passion when cherished, makes room for Satan.
13 As, in dishonest indolence, he took from others, so now let him, from his honest labour, 'give a share to others.'
14 Literally, 'for edifying of the need;' *i. e.* for instructing others as they may need, in order to impart a *blessing* to the hearers.
15 See note on ch. i. 13.
16 Literally, 'as God in Christ forgave you:' compare 2 Cor. v. 19.
17 Or, 'as beloved children.' The 'beloved' should 'walk in love;' the 'children' should 'be imitators of' their father.
18 Compare Gen. viii. 21, and note.
19 See ch. iv. 19, and note.
20 Not proper or becoming.
21 Putting the objects of his desire in the place of God. He who does this may observe outward decorum, and obtain the respect of men; but he is classed in the word of God with the worst of sinners.
22 Properly, 'the kingdom of Christ and God;' Christ and God being presented in the closest connection.
23 These 'vain words' are the false reasonings that are used for palliating these sins.
24 Sharing in their sins and punishments.

8 [o]For ye were sometimes darkness,[1] but now [p]*are ye* light in the Lord:
9 walk as [q]children of light: (for [r]the fruit of the Spirit *is* in all goodness and
11 righteousness and truth;) [s]proving what is acceptable unto the Lord.[2] And
[t]have no fellowship with [u]the unfruitful works of darkness, but rather [x]reprove
12 *them*. [y]For it is a shame even to speak of those things which are done of
13 them in secret. But [z]all things that are reproved are made manifest by the
14 light: for whatsoever doth make[3] manifest is light. Wherefore he saith,
[a]Awake thou that sleepest, and [b]arise from the dead, and [c]Christ shall give
thee light [Isa. lx. 1—3].
15,16 [d]See then that[4] ye walk circumspectly, not as fools, but as wise, [e]redeem-
17 ing[5] the time, [f]because the days are evil. Wherefore be ye not unwise, but
18 [g]understanding [h]what the will of the Lord *is*. And [i]be not drunk with wine,
19 wherein is excess; but be filled with the Spirit, [j]speaking to yourselves[6] [k]in
psalms and hymns and spiritual songs, singing and making melody in your
20 heart to the Lord; [l]giving thanks always for all things[7] unto God and the
Father [m]in the name of our Lord Jesus Christ.
21 [n]Submitting[8] yourselves one to another in the fear of God.
22 [o]Wives, submit yourselves unto your own husbands, [p]as unto the Lord; for
23 [q]the husband is the head[9] of the wife, even as [r]Christ is the head of the church:
24 and he is the saviour of the body. Therefore as the church is subject unto Christ,
so *let* the wives *be* to their own husbands in every[10] thing.
25 [s]Husbands, love your wives, even as Christ also loved the church, and [t]gave
26 himself for it; [u]that he might sanctify and cleanse it [x]with the washing[11] of
27 water [y]by the word, [z]that he might present it to himself [a]a glorious church,
not having spot, or wrinkle, or any such thing; [b]but that it should be holy and
28 without blemish. So ought men to love their wives [c]as their own bodies. He
29 that loveth his wife loveth himself: for no man ever yet hated his own flesh;
30 but nourisheth and cherisheth it; even as the Lord the church: (for [d]we are
31 members of his body, of his flesh, and of his bones.[12]) [e]'For this cause[13] shall a
man leave his father and mother, and shall be joined unto his wife, and they
32 two shall be one flesh' [Gen ii. 24, *Sept.*] This is a great mystery: [f]but I
33 speak concerning Christ and the church. Nevertheless [g]let every one of you in
particular so love his wife even as himself; and the wife *see* that she [h]reverence
her husband.

6 Children, [i]obey your parents in the Lord:[14] for this is right. [k]'Honour thy
3 father and mother,' (which is the first[15] commandment with promise,) 'that it
may be well with thee, and thou mayest live long on the earth' [Exod. xx. 12;
Deut. v. 16].
4 And, [l]ye fathers, provoke not your children to wrath:[16] but [m]bring them up
in the nurture[17] and admonition of the Lord.

[o] see refs. Is. 9. 2; Ac. 26. 18; Ro. 1. 21; Tit. 3. 3.
[p] John 8. 12; 2 Cor. 4. 6.
[q] see refs. Lk. 16. 8.
[r] Gal. 5. 22, 23.
[s] Ro. 12. 2; Phil. 1. 10.
[t] see refs. 1 Cor. 5. 9—11.
[u] Ro. 6. 21; 13. 12; Gal. 6. 8.
[x] see refs. Le. 19. 17.
[y] Ro. 1. 24—27.
[z] John 3. 20, 21.
[a] see refs. Ro 13. 11, 12.
[b] ch. 2. 5; John 5. 25.
[c] John 8. 12; 2 Tim. 1. 10.
[d] Pro. 4. 23—27.
[e] Eec. 9. 10; Col. 4. 5.
[f] Ecc 11. 2; John 12 35.
[g] 1 Chr. 12. 32, Ro. 13. 2.
[h] 1 Thes. 4. 3; 5. 18.
[i] see refs. Ge. 9. 20, and Prov. 23. 20, 30.
[j] Ac. 16. 25; Col. 3. 16; Jam. 5. 13.
[k] Ps. 47. 7.
[l] see refs. Ps. 34. 1; Phil. 4. 6; Col. 3. 17.
[m] see refs. John 14. 13, 14; 1 Pet. 2. 5.
[n] Ro. 13. 1—5; Heb. 13. 17; 1 Pet. 5. 5.
[o] Ge 3. 16; Est. 1. 10—20; Col. 3. 18.
[p] ch. 6. 5; Col. 3. 23.
[q] 1 Cor. 11. 3.
[r] ch. 1. 22, 23.
[s] Ge. 2. 24; Col. 3. 19.
[t] ver. 2; Ac. 20. 28.
[u] John 17. 19; Tit. 2. 14.
[x] see refs. Zec. 13. 1; 1 John 2. 5; Tit. 3. 5.
[y] see refs. John 15. 3.
[z] see refs. Col. 1. 22.
[a] Rev. 21. 10, 11.
[b] ch. 1. 4.
[c] ver. 33.
[d] Ro. 12. 5; 1 Cor. 6. 15
[e] see refs. Ge. 2. 24.

[f] see refs. Ps. 45. 9—17; Rev. 21. 2.
[g] ver. 25; Col. 3. 19.
[h] 1 Pet. 3. 5, 6.

[i] Le. 19. 3; Pro. 23. 22; Lk. 2. 51; Col. 3. 20.
[k] see refs. Ex. 20. 12.

[l] see 1 Sam. 20. 30—34; Col. 3. 21.
[m] see refs. Ge. 18. 19; Deu. 6. 7; Pro. 22. 6.

1 'Darkness' stands for ignorance and depravity; 'light' for knowledge and purity, which are self-evidencing, diffusive, and fruitful in all good (vers. 9—13).

2 'The obedience of Christians is not prompted by traditionary or unthinking acquiescence, but is founded on clear and discriminative perceptions of the law and the will of Christ.'—*Eadie.*

3 Rather, 'Whatever is made manifest is light.' By your reproofs throw the light of truth on these deeds of darkness, and you may hope that they will become 'light' or be reformed. Thus in all the world's darkness it is gospel truth that is to give light, as Isaiah lx. 1—3 (here *freely* cited) shows.

4 Rather, 'See then how ye walk carefully.' Be wisely scrupulous in all your conduct.

5 Or, 'buying up the opportunity;' earnestly seeking opportunities of doing good, and making them our own, that we may as much as possible counteract the evil of our times.

6 Rather, 'to one another:' see Col. iii. 16. Pliny, writing to the Emperor Trajan, refers to the hymns which the early Christians used to sing among themselves to Christ as to God. The three words here used (*psalms* and *hymns* and spiritual *songs*) probably include the various kinds of religious poetry then in use, sung with or without instrumental music.

7 For *all* things are arranged for your good (Rom. viii. 28; 1 Thess. v. 18).

8 Aiming to honour God by paying one another the respect becoming your several relations.

9 Comp. note on 1 Cor. xi. 3. Christ's headship of his 'body,' the church, results from the fact that he is its 'Saviour' (comp. ch. i. 20—23). In this he is infinitely superior to every other husband; 'yet, as the church is subject unto Christ, so let the wives be to their own husbands,' etc. (ver. 24).

10 In everything lawful.

11 Rather, 'that he may sanctify it, having cleansed [it] by the bath of water in the word.' A Jewish bride, before she was 'presented' to her husband, was bathed in water (comp. Esth. ii. 12). So the church, in order to its thorough consecration to Christ, is purified in the word of God (Rom. x. 8, 17). Comp. John xvii. 17, and note. If baptism is here alluded to, it is represented as deriving all its efficacy from 'the word.'

12 This is an allusion to Gen. ii. 23; and it denotes the most intimate union between Christ and his church.

13 Namely, for the reason intended in Gen. ii. 24, which is here fully quoted according to the Septuagint. The allusion is to that union which makes husband and wife, as it were, one person (comp. 1 Cor. vi. 16); and which has a reference to the union of Christ and his church, a truth not understood until it was revealed.

14 See notes on 1 Cor. vii. 39; Col. iii. 20.

15 See Exod. xx. 12, and note. The promise seems to be quoted from Deut. v. 16.

16 Let your government of your children be conciliatory, not irritating.

17 Rather, 'training,' or 'discipline;' including needful correction, such as Christ teaches and approves.

5 [n]Servants,[1] be obedient to them that are *your* masters according to the flesh,
6 with fear and trembling, [o]in singleness of your heart, as unto Christ: [p]not
with eyeservice, [p]as menpleasers; but [q]as the servants of Christ, doing the will
7 of God from the heart; with good will doing service, [r]as to the Lord, and not to
8 men: [s]knowing that whatsoever good thing any man doeth, the same[2] shall he
receive of the Lord, whether *he be* bond or free.
9 And, ye [t]masters, do the same things[3] unto them, [u]forbearing threatening:
knowing that [x]your Master also is in heaven; [y]neither is there respect of persons
with him.

Directions respecting the spiritual conflict; the Christian armour described; conclusion.

10 FINALLY,[4] my brethren, be strong in the Lord, and [z]in the power[5] of his might.
11 [a]Put on the whole armour[6] of God, that ye may be able to stand[7] against [b]the
12 wiles of the devil. For we wrestle not against [c]flesh[8] and blood, but against
[d]principalities, against powers, against [e]the rulers of the darkness of this world,
13 against spiritual wickedness[9] in high *places*. [f]Wherefore take unto you the
whole armour of God, that ye may be able to withstand [g]in the evil day, and
14 having done[10] all, [h]to stand. Stand therefore, [i]having your loins girt about
15 with truth,[11] and [k]having on the breastplate of righteousness;[12] [l]and your feet
16 shod with the preparation[13] of the gospel of peace; above[14] all, taking [m]the
shield[15] of faith, wherewith ye shall be able to quench all the fiery darts of the
17 wicked. And [n]take the helmet of salvation,[16] and [o]the sword of the Spirit,[17]
18 [p]which is the word of God: [q]praying[18] always with all prayer and supplication
[r]in the Spirit, and [s]watching thereunto [t]with all perseverance and supplication
19 for all saints; [u]and for me, that utterance may be given unto me, that I may open
20 my mouth [x]boldly, to make known the [y]mystery[19] of the gospel, for which [z]I
am an ambassador [a]in bonds:[20] that therein [b]I may speak boldly, as I ought
to speak.
21 But [c]that ye also[21] may know my affairs, *and* how I do, [d]Tychicus, a beloved
brother and faithful minister in the Lord, shall make known to you all things:
22 [e]whom I have sent unto you for the same[22] purpose, that ye might know our
affairs, and *that* he might comfort your hearts.
23 [f]Peace *be* to the brethren, and love with faith, from God the Father and the
24 Lord Jesus Christ. [g]Grace *be* with all them [h]that love our Lord Jesus Christ
in sincerity. Amen.

Written[23] from Rome unto the Ephesians by Tychicus.

n see refs. Ge. 16. 9; Col. 3. 22; 1 Tim. 6. 1, 2.
o 1 Chr. 29. 17; Ac. 2. 46.
p Phil. 2. 12; Col. 3. 22, 23.
q 1 Cor. 7. 22, 23.
r 1 Cor. 10. 31.
s Is. 3. 10; 2 Cor. 5. 10; Col. 3. 24.
t Job 31. 13—15; Col. 4. 1.
u Le. 25. 43.
x John 13. 13.
y Ac. 10. 34; Col. 3. 25.
z see refs. ch. 3. 16; Is. 40. 29—31.
a see refs. Ro. 13. 12; 2 Cor. 10. 4.
b Ge. 3. 1; 2 Cor. 2. 11; 11. 3, 13—15; Rev. 2. 24.
c Mt. 16. 17; 1 Cor. 15. 50.
d see refs. ch. 1. 21.
e see refs. ch. 2. 2; Lk. 22. 53; Col. 1. 13.
f see refs. ver. 11.
g Rev. 3. 11.
h Mal. 3. 2; Lk. 21. 36.
i Is. 11. 5; Lk. 12. 35.
k see refs. Is. 59. 17.
l see refs. Is. 52. 7; 2 Cor. 5. 18—21.
m Ps. 56. 3, 4; Heb. 13. 6; 1 John 5. 4, 5.
n Is. 59. 17; 1 Thes. 5. 8.
o Heb. 4. 12; Rev. 1. 16.
p Mt. 4. 4, 7, 10.
q see refs. Lk. 18. 1.
r Ro. 8. 26, 27.
s see refs. Mt. 24. 42.
t Ge. 32. 24—28; Mt. 15. 25—28.
u Ac. 4. 29; Col. 4. 3; 2 Thes. 3. 1.
x Ac. 13. 46; 28. 30, 31.
y ch. 1. 9.
z 2 Cor. 5. 20.
a ch. 3. 1; Ac. 26. 29; 2 Tim. 1. 16; Philem. 10.
b Ac. 28. 31; Phil. 1. 20; 1 Thes. 2. 2.
c Phil. 1. 12; Col. 4. 7.
d see refs. Ac. 20. 4.
e Col. 4. 8.
f Ro. 1. 7; 1 Pet. 5. 14.
g 2 Cor. 13. 14.
h 1 Cor. 16. 22.

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1 Or, 'bondsmen.' The virtues of 'openness' and 'good-will' are just those which slavery destroys; and the hope of reward (ver. 8) is the incentive which it lacks. Of course these precepts are applicable to voluntary service.

2 Properly, 'this:' see Col. iii. 24.

3 Fulfil your duties to your servants in a like Christian spirit: see Col. iv. 1.

4 The apostle closes his exhortations by a vivid picture of the Christian conflict, a full description of the nature and use of the Christian armour, and an earnest intreaty that prayer may be constantly used, especially in his own behalf (10—20). The Epistle is concluded with a commendation of Tychicus (21, 22), and an apostolic benediction (23, 24).

5 See note on ch. i. 19. All our spiritual strength flows from union with Christ: see John xv. 4, 5.

6 Both defensive and offensive armour.

7 That is, that you may be able to hold your ground successfully against Satan's 'stratagems,' as well as his open assaults.

8 Not only against men (see Gal. i. 16, and note). All human opposition is as nothing compared with the enmity of Satan and his angels.

9 Rather, 'the spiritual [hosts] of wickedness.' 'The heavenly (not high) places,' some take to mean the region of the air: see ch. ii. 2. Others think that the church in its state of privilege is intended: see ch. i. 3, and note.

10 Rather, 'having accomplished all [things required of you, may be able] to stand' your ground to the end of the conflict.

11 This may mean, gospel-truth. But, as that is mentioned in ver. 17, the apostle probably means here, 'truthfulness'—the perception of truth and delight in it. This, like a girdle, braces and strengthens the follower of the Captain of salvation: see Isa. xi. 5. Comp. Rom. viii. 31—34; vi. 13.

12 Worn also by the Leader of the host: see Isa. lix. 17. The passage in Isaiah shows that it is God's saving 'righteousness' (see Rom. i. 17, and note) which protects the Christian's heart.

13 Rather, 'readiness.' The alacrity which 'the good news of peace' diffuses through the Christian's service is as valuable to him as the sandals were to the warrior, who needed swiftness as well as strength: see note on 2 Sam. i. 19.

14 Rather, 'in addition to all,' to complete the armour.

15 The term here used means a large shield covering the whole body from dangerous missiles.

16 This may mean, 'of the hope of salvation' (see 1 Thess. v. 8); or more probably, salvation as consciously possessed: see Isa. lix. 17, which is here referred to.

17 The Holy Spirit has furnished the sword of Divine truth; and he teaches us to wield it with success.

18 Prayer is not likened to any particular weapon, but is appended to the description of the Christian's panoply, perhaps as representing the attitude in which alone the armour can be successfully used.

19 See note on ch. i. 9. Here, however, the word 'mystery' may have no special reference to the calling of the Gentiles.

20 Literally, 'in a chain:' see Acts xxviii. 16, 20.

21 Meaning, either 'that you (as well as others to whom I am now writing) may know,' etc. (see Col. iv. 4); or, that you may know 'about me' as I do about you.

22 Properly, 'for this very thing.'

23 This subscription is doubtless correct, though it has no authority. See note at the end of the Epistle to the Romans.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

PHILIPPIANS.

PHILIPPI was a city of Macedonia, founded by Philip of Macedon, and subsequently endowed by Augustus with the rights and privileges of a Roman colony (see note on Acts, ch. xvi. 12). It is distinguished in Christian history as the place of Paul's first preaching in Europe; when, in opposition to his own plans, he had been specially directed by the Holy Spirit to 'come over into Macedonia' (Acts xvi. 6—12). The Jewish worshippers there, to whom, as usual, he first addressed himself, were few in number, and consisted chiefly of women. His labours evidently had some success (Acts xvi. 13—15, 40); but they were suddenly cut short by tumult and persecution, in which the Roman magistrates sided with the mob (Acts xvi. 16—40). But the seed that had been sown yielded a rich harvest; and a church sprang up, which Paul afterwards visited more than once (Acts xx. 1, 2, 6).

The church at Philippi appears to have been one of the purest of the apostolic age, and beyond any other to have called forth the apostle's thankfulness and commendation, almost unmingled with regret or censure (see ch. i. 3—8; ii. 12, etc.) They endured severe persecution with stedfastness and joy (ch. i. 28—30). Though poor, they were an example to all other churches of self-denying liberality (2 Cor. viii. 1—5). They responded to Paul's fervent affection with unusual warmth. And they had often supplied his necessities (ch. iv. 10—18; 2 Cor. xi. 9); showing a just and generous appreciation of his character and work; which induced him gladly to accept their gifts that he might not be indebted to recent converts or less sympathizing churches (2 Cor. xi. 7—12). They needed, however, to be cautioned against jealousies and dissensions (ch. ii. 1—4, 14; iv. 2), against Judaizing teachers (ch. iii. 2), and against unholy professors of Christianity (ch. iii. 18, 19).

The church at Philippi continued to flourish long after the apostolic days. Tertullian classes it among the most eminent churches which preserved the manuscripts of the apostolic letters.

The immediate occasion of this Epistle appears to have been the return of Epaphroditus, who had brought from the Philippians a pecuniary contribution, and who, while assiduously ministering to the apostle, had been seized with a dangerous illness. It was evidently written whilst Paul was a prisoner at Rome (see ch. i. 12—14; iv. 22); but at a later time than his other Epistles of this period; for his condition and circumstances appear to be changed. His confinement has become closer; others rather than himself now preach the gospel at Rome (comp. ch. i. 13—18 with Eph. vi. 19, 20). He is anticipating the speedy decision of his case, and its termination, either in death, or, as he thinks most likely, in release (ch. i. 25, 27; ii. 23, 24). It appears also that there had been time for the Philippians to hear of his imprisonment, to raise and send contributions to him, to be informed of the illness of their messenger Epaphroditus at Rome; and further for Paul to receive tidings of their deep concern on that account (ch. iv. 10—18; ii. 25—30). So that the date of the Epistle can hardly be fixed before A.D. 63.

This Epistle differs from most others of the apostle Paul in not having any marked and definite object, either to combat error or establish truth, to vindicate his own authority, or to reprove and correct individual or social irregularities and sins. It is rather the effusion of a heart overflowing with affection and confidence. The apostle takes occasion of the return of Epaphroditus to communicate comforting news respecting his own condition; to strengthen and encourage the Philippians under their heavy trials and persecutions; and, at the same time, to give them fatherly counsels and cautions, and to stimulate them in their efforts after the highest attainments in all Christian virtue. These various objects are more or less interwoven throughout, and come alternately into prominence as one or the other feeling arose in the apostle's mind.

The nature of this Epistle is such as to preclude any formal arrangement. But it may be divided into four parts.

I. Introduction (ch. i. 1—11).

II. Personal matters, intermixed with exhortations (ch. i. 12—ii. 30).

III. Cautions and admonitions (ch. iii. 1—iv. 9).

IV. Grateful acknowledgment of kindnesses, with salutations (ch. iv. 10—23).

Introduction; and expression of affection for the Philippian Christians, and of grateful joy on their account.

1 PAUL[1] and Timotheus, the servants of Jesus Christ, to all the saints [a] in Christ
2 Jesus which are at [b] Philippi, with the [c] bishops and [d] deacons:[2] [e] Grace *be* unto
you, and peace, from God our Father, and *from* the Lord Jesus Christ.
3, 4 [f] I thank my God upon every[3] remembrance of you, always in every prayer
5 of mine for you all making request [g] with joy, [h] for your fellowship[4] in the gospel
6 from the first day until now; being confident of this very thing, that he which
hath begun [i] a good work in you [k] will perform *it* [l] until the day of Jesus Christ:
7 even as it is meet for me to think this of you all, because[5] I have you [m] in my

a 1 Cor. 1. 2.
b Ac. 16. 12.
c Ac. 20. 28; 1 Tim. 3. 1.
d Ac. 6. 1—7.
e see refs. 1 Cor. 1. 2.
f Ro. 1. 8; Col. 1. 3.
g ch. 4. 6.
h ch. 4. 14, 15; Ro. 15. 26; Eph. 2. 19—22.
i ch. 2. 13; Ro. 8. 28—30; 2 Thes. 2. 13, 14.
k Ps. 138. 8; 1 Thes. 5. 23, 24; 2 Thes. 1. 11.
l ver. 10; 1 Cor. 1. 8.
m 2 Cor. 7. 3.

1 After greeting the church and its officers (vers. 1, 2), Paul expresses his gratitude and confidence in respect to the piety and salvation of the Christians at Philippi (3—7), and his earnest desire for their spiritual growth and perfection (8—11).

2 It appears that the Philippian church had two kinds of officers, with a plurality of each. See 1 Tim. iii. 1—13, and notes.

3 Rather, 'on my whole remembrance of you:' *i. e.* all that I can remember of you fills me with gratitude.

4 Rather, 'fellowship in respect to the gospel,' *i. e.* probably in respect to its furtherance; with special reference to their liberality to himself (see ch. iv. 14—16). Their generous devotedness to the service of Christ he regarded as a proof of God's work in them, and therefore as a pledge of their perseverance in their Christian calling, until their salvation should be 'completed' at the time of Christ's second coming (ver. 6; see also ch. iii. 20, 21).

5 Their evident participation of the 'grace' which enabled him to labour and suffer for the gospel united him to them in the bonds of holy love; and this union of feeling assured him that they were God's children.

heart; inasmuch as both in [n] my bonds, and in [o] the defence and confirmation
8 of the gospel, [p] ye all are partakers of my grace. For [q] God is my record, how
greatly I long after you all in the bowels of Jesus Christ.
9 And this I pray, [r] that your love may abound yet more and more in knowledge
10 and *in* all judgment;[1] that [s] ye may approve[2] things that are excellent; [t] that
11 ye may be sincere and without offence till[3] the day of Christ; being filled with
[u] the fruits of righteousness, [x] which are by Jesus Christ, [y] unto the glory and
praise of God.

Paul's present condition and its results; his prospects for the future.

12 BUT[4] I would ye should understand, brethren, that the things *which happened*
13 unto me [z] have fallen out rather unto the furtherance of the gospel; so that [a] my
14 bonds in Christ are manifest [b] in all the palace,[5] and in all other *places;* and
many[6] of the brethren in the Lord, waxing confident by my bonds, are much
more bold to speak the word without fear.
15 Some indeed[7] preach Christ even of envy and strife; and some also of
16 good will: the one preach Christ of contention, not sincerely, supposing to add
17 affliction to my bonds:[8] but the other of love, knowing that I am set for [c] the
18 defence of the gospel. What then? Notwithstanding, every way, whether in
pretence, or in truth, Christ is preached; [d] and I therein do rejoice, yea, and will
19 rejoice. For I know that this shall turn to my salvation[9] [e] through your
20 prayer, and the supply of the Spirit of Jesus Christ, according to my earnest[10]
expectation and *my* hope, that [f] in nothing I shall be ashamed, but *that* [g] with all
boldness, as always, *so* now also, Christ shall be magnified in my body, [h] whether
it be by life, or by death.
21,22 For to me [i] to live *is* Christ, and [k] to die *is* gain. But if I live in the flesh,
23 this[11] *is* the fruit of my labour: yet what I shall choose I wot not. For [l] I
am in a strait betwixt two, having a desire[12] to [m] depart, and [n] to be with
24 Christ; [o] which is far better: nevertheless to abide in the flesh *is* more needful
25 for you. And [p] having this confidence,[13] I know that I shall abide and continue
26 with you all for your furtherance and joy of faith; that [q] your rejoicing may be
more abundant in Jesus Christ for me by my coming to you again.

Exhortations to unity, stedfastness, and self-sacrificing love, after the example of Christ.

27 ONLY[14] [r] let your conversation[15] 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, [s] with one mind [t] striving together for the faith of the

[n] see refs. Eph. 3. 1.
[o] ver. 17.
[p] ver. 5.
[q] Rom. 1. 9; Gal. 1. 20.
[r] 1 Thes. 3. 12; 4. 9, 10.
[s] Ro. 2. 18; 12. 2.
[t] 1 Thes. 3. 13; 5. 23.
[u] 2 Cor. 9. 10; Gal. 5. 22, 23; Col. 1. 10.
[x] John 15. 1, 5; Eph. 2. 10; 1 Pet. 2. 5, 9.
[y] John 15 8; Eph. 1. 12.
[z] Ps. 76. 10; Ac. 8. 4; 11. 19—21; Ro. 8. 28.
[a] Eph. 3. 1.
[b] ch. 4. 22.
[c] ver. 7.
[d] Mk. 9. 38—40.
[e] 2 Cor. 1. 11.
[f] Is. 50. 7; 1 Pet. 4. 16.
[g] Eph. 6. 19, 20.
[h] Ac. 20. 24; 21. 13; Ro. 14. 7—9.
[i] Gal. 2. 20.
[k] ver. 23; 2 Cor. 5. 1, 6, 8; Rev. 14. 13.
[l] 2 Cor. 5. 8.
[m] 2 Tim. 4. 6.
[n] Lk 23.43; John 14.3.
[o] Rev. 7. 14—17.
[p] ch. 2. 24.
[q] 2 Cor. 1. 14; 5. 12.
[r] see refs. Eph. 4. 1.
[s] ch. 2. 2; 1 Cor. 1. 10.
[t] Jude 3.

1 Rather, 'perception,' or 'discernment.'

2 Or, 'for you to try the things that differ:' see Rom. ii. 18. Holy love, guided by knowledge, discerns and approves what is right.

3 Rather, 'for,' *i. e.* in expectation of 'the day of Christ.'

4 Paul next notices the good which had resulted from his imprisonment: for many had been emboldened to preach the gospel (vers. 12—14); not all, indeed, in the right spirit, but yet so as to draw the attention of many to it, and thus to gladden his heart (15—18); confirming his assurance that both his life and his death will glorify his Lord (19, 20). Having this conviction, he knows not which of the two is best, but for his brethren's sake is ready to live and labour (21—26).

5 'The Prætorium;' meaning, most probably, the quarters of the Prætorian guard, under the custody of whose Prefect the apostle was placed in Rome (Acts xxviii. 16). Thus it had become known among all the guard, 'and all the rest' at Rome, even in Cæsar's palace (ch. iv. 22), that his imprisonment was 'in Christ,' *i. e.* on account of his cause.

6 Rather, 'the majority of the brethren.' Paul's stedfastness under persecution made them 'confident in the Lord,' and encouraged them boldly to proclaim the gospel.

7 Rather, 'Some indeed also.' These may have been Judaizers; but they were more probably personal opponents, who, seeing the success of the apostle's ministry, endeavoured to make converts, in order to form a party against him.

8 Rather, 'to stir up affliction to my bonds;' partly as grieving him by their factiousness, partly as arousing more actively the enmity of his persecutors.

9 Your prayers, called forth by my danger, will obtain for me fresh supplies of grace, strengthening my piety, and so heightening my blessedness.

10 Rather, 'patient expectation:' see Rom. viii. 19.

11 Rather, 'But if to live in the flesh, this (namely, the living in the flesh) is to me the fruit of labour (*i. e.* yields me fruit from my labour in the gospel), then I know not what I shall choose.' 'For myself' life and death are both blessed—life, for Christ is the source of its happiness and the object of its activity;—death, for that will bring me 'gain' in respect to both enjoying and glorifying him. But if my living in the flesh bring the more fruit of my labours, then I can hardly choose.

12 Rather, 'having the desire;' *i.e.* my prevailing desire.

13 Rather, 'And being confident of this,' *i. e.* that my life is important for your 'furtherance and joy of the faith.' That the phrase 'I know' does not necessarily mean foreknowledge by inspiration, appears from the doubts expressed in ver. 27; ch. ii. 17.

14 Uncertain whether he shall see his Philippian converts again, Paul intreats them to fulfil his hopes concerning them by their mutual love and their boldness in maintaining their Christian profession (vers. 27—30). He exhorts them to union of heart, humility, and generous consideration for others (ch. ii. 1—4), presenting the example of their Lord as at once the model and the encouragement to such self-renunciation (5—11). He urges them to persevere trustfully in that holy obedience by which they will show the truth of the gospel, and cheer his heart even in martyrdom (12—18). He promises to send Timothy as soon as he can spare him (19—23), and hopes to come himself shortly (24); but he sends Epaphroditus at once, because of their earnest love to one whose labours and sufferings well deserve their highest esteem (25—30).

15 Rather, 'Act according to your [Christian] citizenship.' Comp. ch. iii. 20; Acts xxiii. 1, and notes.

28 gospel; and [a] in nothing terrified by your adversaries: [x] which[1] is to them an
29 evident token of perdition, [y] but to you of salvation, and that of God. For unto
you [z] it is given[2] in the behalf of Christ, [a] not only to believe on him, but also
30 to suffer for his sake; having the same conflict [b] which ye saw[3] in me, *and*
now hear *to be* in me.

2 If *there be* therefore any consolation[4] in Christ, [c] if any comfort of love, [d] if
2 any fellowship of the Spirit, if any [e] bowels and mercies, fulfil ye my joy, [f] that
ye be likeminded, having the same love, *being* of one accord, of one mind.
3 [g] *Let* nothing *be done* through strife[5] or vainglory; but [h] in lowliness of mind
4 let each esteem other better than themselves. [i] Look not every man on his own
things, but every man also on the things of others.
5, 6 [k] Let this mind[6] be in you, which was also in Christ Jesus: who, [l] being[7] in
7 the form of God, [m] thought it not robbery[8] to be equal with God: [n] but made
himself of no reputation, and took upon him the form [o] of a servant, and [p] was
8 made in the likeness of men: and being found in fashion as a man, [q] he humbled
9 himself,[9] and [r] became obedient unto death, even the death of the cross. Where-
fore God also [s] hath highly exalted him, and [t] given him a name[10] which is above
10 every name: [u] that at the name[11] of Jesus every knee should bow, of *things* in
11 heaven, and *things* in earth, and *things* under the earth; and [x] *that* every tongue
should confess that Jesus Christ *is* Lord, to the glory of God the Father.
12 Wherefore,[12] my beloved, as ye have always obeyed, not as in my presence
only, but now much more in my absence, [y] work out your own salvation with
13 [z] fear and trembling; for [a] it is God which worketh in you both to will and to
14 do [b] of *his* good pleasure. Do all things [c] without murmurings and [d] disputings:
15 that ye may be blameless and [e] harmless, [f] the sons of God, without rebuke, in
the midst of 'a crooked and perverse nation'[13] [Deut. xxxii. 5, *Sept.*], among whom
16 [g] ye shine[14] as lights in the world; holding forth the word of life; that [h] I may
rejoice in the day of Christ, that [i] I have not run in vain, neither laboured in vain.
17 Yea, and if [k] I be offered[15] upon the sacrifice [l] and service of your faith, [m] I joy,
18 and rejoice with you all. For the same cause also do ye joy, and rejoice with me.

Notices of Timothy and Epaphroditus.

19 BUT I trust[16] in the Lord Jesus to send [n] Timotheus[17] shortly unto you, [o] that
20 I also may be of good comfort, when I know your state. For I have no man
21 likeminded,[18] who will naturally care for your state: for all [p] seek their own,
22 not the things which are Jesus Christ's. But ye know the proof of him, [q] that,
23 as a son with the father, he hath served with me in the gospel. Him there-
24 fore I hope to send presently, so soon as I shall see how it will go with me. But
[r] I trust in the Lord that I also myself shall come shortly.
25 Yet I supposed it necessary[19] to send to you [s] Epaphroditus, my brother, and
companion in labour, and [t] fellowsoldier, [u] but your messenger, and [x] he that
26 ministered to my wants. For he longed after you all, and was full of heaviness,

[a] Mt. 10. 28; Heb. 13. 6; 1 Pet. 4. 12—14.
[x] 2 Thes. 1. 5, 6.
[y] Mt. 5. 10—12; see refs. Ro. 8. 17.
[z] Ac. 5. 41.
[a] 1 Thes. 3. 3, 4.
[b] Ac. 16. 19—40; 1 Thes. 2. 2.
[c] Ps. 133. 1; Col. 2. 2.
[d] 2 Cor. 13. 14.
[e] ch. 1. 8; Col. 3. 12.
[f] ch. 1. 27; 4. 2; Ro. 12. 16.
[g] ch. 1. 15, 16; Ro. 13. 13.
[h] see refs. Ro. 12. 10; Eph. 4. 2; 5. 21.
[i] Ro. 12. 15; 15. 1, 2; Jam. 2. 8.
[k] Mt. 11. 29; Eph. 5. 2.
[l] see refs. John 17. 5; 2 Cor. 4. 4.
[m] see refs. John 5. 18.
[n] Ps. 22. 6; Is. 53. 3; Mk. 6. 3; 9. 12; Heb. 2. 9—18.
[o] see refs. Is. 42. 1; Zec. 3. 8; Mt. 20. 28.
[p] see refs. John 1. 14; Rom. 8. 3.
[q] 2 Cor. 8. 9.
[r] Mt. 26. 39, 42; John 10. 18; Heb. 5. 8; 12. 2.
[s] Ps. 2. 6—12; 89. 19—29; 110. 1—5; Mt. 11. 27; Ac. 2. 33; Heb. 2. 9.
[t] Ac. 4. 12; Eph. 1. 20, 21; Heb. 1. 4.
[u] see Ge. 41. 43; Mt. 28. 18; Ro. 14. 11; Rev. 5. 12—14.
[x] John 13. 13; Ac. 2. 36; Ro. 14. 9; 1 Cor. 8. 6.
[y] ch. 3. 13, 14; Lk. 13. 23, 24; Heb. 4. 11; 6. 11, 12; 12. 1; 2 Pet. 1. 5—10.
[z] Heb. 4. 1; 12. 28.
[a] Jer. 31. 33; 2 Cor. 3. 5; Heb. 13. 21; Jam. 1. 16—18.
[b] Eph. 1. 5, 9, 11.
[c] 1 Cor. 10. 10.
[d] Ro. 14. 1.
[e] Mt. 10. 16.
[f] Mt. 5. 45; Eph. 5. 1.
[g] Mt. 5. 14—16; Eph. 5. 8.
[h] 2 Cor. 1. 14.
[i] Gal. 2. 2; 1 Thes. 3. 5.
[k] ch. 1. 20; 2 Cor. 12. 15; 2 Tim. 4. 6.
[l] Ro. 15. 16.
[m] 2 Cor 7. 4; Col 1. 24.
[n] Ro. 16 21.
[o] 1 Thes. 3 6-8.
[p] ver. 4.
[q] 1 Cor. 4. 17.
[r] ch. 1. 25; Philem. 22.
[s] ch. 4. 18.
[t] Philem. 2.
[u] 2 Cor. 8. 23.
[x] ch. 4. 18; 2 Cor. 11. 9.

1 Your stedfast courage is a sign from God of final overthrow to your foes, but of deliverance to yourselves.

2 Or, 'freely granted:' see on ver. 7, and Acts v. 41.

3 When I was with you: see Acts xvi. 19—24.

4 Or, 'exhortation,' which finds its motives and rules 'in Christ' as our Redeemer, Exemplar, and Lord.

5 Rather, 'thinking in nothing according to party-spirit, or vain-glory.'

6 The same lowly self-denying thoughts, and desires for others' good.

7 Rather, 'subsisting;' a reference to a pre-existent state. 'The form of God' seems to mean the outward manifestation of his Divine perfections. Of this—not of his Divine nature—'he emptied himself.'

8 Or, 'did not account his equality with God a thing to be seized upon.' All Divine glories are truly and rightfully his (see John i. 14; xvii. 5); yet he did not insist upon the manifestation of them, but 'emptied himself' of it, in taking upon him the 'form' and 'likeness' and 'guise' of man.

9 It was a still lower step of humiliation that our Lord became subject to the Father's will (Acts ii. 23), even so far as to yield himself to the suffering, shame, and curse of the cross (Gal. iii. 13; Heb. xii. 2).

10 Probably, JESUS; the name first of our Lord's humiliation, and henceforth of his exaltation and glory: see vers. 10, 11.

11 Properly, 'in the name.' All praise and prayer offered in heaven, or on earth, must have regard to him, as exalted to be 'Lord' of all. Comp. Rom. xiv. 11, and note.

12 As it was by self-abnegation that your Lord completed his work and attained his present glory; so do you 'carry out your salvation,' with earnest solicitude, and yet with full reliance on God, who 'is working in you both the willing and the working, for the sake of [carrying out] his good pleasure' towards you.

13 Rather, 'generation:' see Deut. xxxii. 5.

14 Rather, 'ye appear as luminaries in the world;' by holding forth the gospel (ver. 16).

15 Rather, 'if I am poured forth [as a drink offering, Exod. xxix. 40, 41; 2 Tim. iv. 6] over the sacrifice,' etc. He compares the faith of the Philippian Christians to a sacrifice, over which he will most gladly pour out his blood in martyrdom as a libation; and he believes that they sympathize with him in this feeling (ver. 18).

16 Or, 'I hope;' and this, like all my hope, rests on the Lord Jesus.

17 Timothy was one of Paul's companions both in the journey in which he first visited Philippi (see Acts xvi. 1, 3, 12; xvii. 14), and when he again passed through Macedonia (2 Cor. i. 1; ii. 13; ix. 2, 4); so that the Philippians knew 'his tried worth' (ver. 22).

18 He alone of all those now with me has the same genuine care for you as I.

19 For the reasons assigned in vers. 26, 28.

27 because that ye had heard that he had been sick. For indeed he was sick nigh
unto death: but God had mercy on him; and not on him only, but on me also,
28 [y] lest I should have sorrow upon sorrow. 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 [z] Receive him therefore in the Lord with all gladness; and [a] hold such in
30 reputation: because for the work of Christ he was nigh unto death, not regarding[1]
his life, [b] to supply your lack of service toward me.

Cautions and counsels; and exhortations to the cultivation of every Christian grace.

3 FINALLY,[2] my brethren, [c] rejoice in the Lord. [d] To write the same[3] things
to you, to me indeed *is* not grievous, but for you *it is* safe.
2 [e] Beware of dogs,[4] beware of [f] evil workers,[5] [g] beware of the concision.[6]
3 For we are [h] the circumcision, [i] which worship God in the spirit, and [k] rejoice in
Christ Jesus, and have no confidence in the flesh.
4 Though [l] I might also have confidence in the flesh. If any other man thinketh
5 that he hath whereof he might trust in the flesh, I more: [m] circumcised the
eighth day, of the stock of Israel, [n] *of* the tribe of Benjamin,[7] an Hebrew of the
6 Hebrews;[8] as touching the law, [o] a Pharisee; concerning zeal, [p] persecuting the
7 church; [q] touching the righteousness which is in the law, blameless.[9] But [r] what
8 things were gain to me, those I counted loss for Christ. Yea doubtless, and I
count all things *but* loss [s] for the excellency of the knowledge of Christ Jesus my
Lord: ([t] for whom I have suffered the loss of all things, and do count them *but*
9 dung, that I may win[10] Christ, and be found [u] in him, [x] not having mine own
righteousness, [y] which is of the law, but [z] that which is through the faith of
10 Christ, the righteousness which is of God by faith:) that I may know him, [a] and
the power of his resurrection, and [b] the fellowship of his sufferings, being made
11 conformable unto his death; if[11] by any means I might [c] attain unto the resur-
rection of the dead.
12 Not as though [d] I had already attained,[12] either were already [e] perfect: but
[f] I follow after,[13] if that I may apprehend that for which also [g] I am apprehended
13 of Christ Jesus. Brethren, I count not myself to have apprehended: but *this*
one thing *I do*, [h] forgetting those things which are behind, and [i] reaching forth
14 unto those things which are before, [k] I press toward the mark for the prize of
[l] the high[14] calling of God in Christ Jesus.
15 Let us therefore, as many as be [m] perfect, be thus[15] minded: and if in any
16 thing ye be otherwise minded, [n] God shall reveal even this unto you. Never-
theless, whereto we have already attained, let us walk by the same rule, [o] let

[y] Is. 27. 8.

[z] Mt. 10. 40, 41.
[a] 1 Cor. 16. 18; 1 Thes. 5. 12; 1 Tim. 5. 17.

[b] ch. 4. 10, 18; 1 Cor. 16. 17.

[c] ch. 4. 4; 1 Thes. 5. 16; 1 Pet. 1. 6—8.
[d] 2 Pet. 1. 12—15.

[e] Mt. 7. 15; Gal. 5. 15.
[f] 2 Cor. 11. 13; 2 Pet. 2. 18—20.
[g] Ro. 2. 28; Gal. 5. 3.
[h] see refs. Deut. 10. 16; Ro. 4. 11, 12.
[i] John 4. 24; Ro. 7. 6.
[k] vers. 7—9; Gal. 6. 14.
[l] 2 Cor. 11. 18—22.
[m] Ge. 17. 12.
[n] Ro. 11. 1.
[o] Ac. 23. 6; 26. 4, 5.
[p] see refs. Ac. 8. 3.
[q] Ro. 10. 5; Lk. 1. 6.
[r] Mt. 13. 44.

[s] Jer. 9. 23, 24; John 17. 3; 1 Cor. 2. 2.
[t] 2 Cor. 11. 23—27.
[u] see refs. Ro 8. 1.
[x] Job 9. 28—31.
[y] Ro. 10. 3, 5.
[z] Ro. 9. 30; Gal. 2. 16.
[a] Ro. 6. 3—11; 2 Cor. 4. 10—14; Eph. 1. 19—21.
[b] Mt. 20. 23; see refs. 2 Cor. 1. 5; Gal 2.20.
[c] Ac. 23. 6.
[d] vers. 13, 14; Ro 7. 19—24; Gal. 5. 17.
[e] 2Cor.7.1; Heb.12.14; 1 Pet. 5. 10.
[f] Hos 6.3; 1 Cor. 9. 24.
[g] Ac 9. 3—6,15; Eph. 1. 4; 2 Thes. 2. 13.
[h] Lk. 9 62; 2 Cor 5.16.
[i] 1 Cor.9.24—27; Heb. 6. 1.
[k] 2 Tim. 4. 7, 8; Heb. 12. 1.
[l] Ro. 8. 28—30.
[m] see refs. 1 Cor. 2. 6.
[n] Pro. 2. 3—6; John 7. 17.
[o] ch. 1. 27; 2. 2.

1 Or, according to many of the best manuscripts, 'he was nigh to death, having risked his life to supply your lack [*i. e.* unavoidable deficiency] of service.' His illness seems to have been caused or aggravated by zealous attendance on Paul.

2 The apostle is about to close his Epistle with an exhortation to Christian joy (ch. iii. 1; comp. iv. 4); but he is led to dwell upon the dangers arising from Judaizing teachers (2, 3). He declares that none could have stronger reasons than he had for adhering to Judaism, and maintaining its authority (4—6); but that all his supposed advantages he has freely renounced for Christ, to whom alone he looks for righteousness and eternal glory (7—11); pressing on in his Christian course with an humbling consciousness of his shortcomings (12—14). He therefore earnestly exhorts his brethren to imitate his example (15—17), to avoid some against whom he had often warned them, as indulging the most sensual debasement whilst making the highest pretensions (18, 19), and to look stedfastly for the glorious appearing of their heavenly King (20, 21; iv. 1). He then aims to reconcile two eminent women in the church (2, 3); inculcates cheerfulness, moderation, and contentment, by giving promise of Divine peace (4—7), and sums all up in a comprehensive command to study and pursue all that is good, pure, becoming, and praiseworthy (8, 9).

3 This may refer either to Christian joy, so often dwelt upon in this Epistle (see ch. i. 18; ii. 17, 18; iv. 4); or perhaps to the warnings which follow, and which Paul may have given before, during his ministry at Philippi.

4 See notes on Job xxx. 1; Psa. xxii. 16.

5 Men whose work in regard to the gospel was deceitful and wicked. Comp. 2 Cor. xi. 13.

6 Or, the 'mutilation,' not the 'circumcision;' for the true circumcision is not the adherence to a mere outward rite, but the worshipping God in spirit, etc. (ver. 3); comp. Col. ii. 11.

7 One of the two royal tribes (1 Sam. x. 20, 21), closely associated with Judah after the captivity (Ezra iv. 1).

8 Without any mixture of Gentile blood.

9 Paul, before his conversion, like many young men religiously educated, seems to have maintained a correct moral deportment, and a strict observance of the ritual law. But he learned the worthlessness of all this as a ground of hope and acceptance before God (vers. 8—11).

10 Or, 'gain Christ;' *i. e.* that I may not only enjoy his favour, but also may now and hereafter 'be found in him' as the very element of my life; so that I may have 'the righteousness which comes from God, and is based on faith (see Rom. i. 17, and note), and may be able to sympathize and share in his sufferings, death, and resurrection (vers. 9—11).

11 Language expressive of humble hope and earnest endeavour. The resurrection of the body completes the redemption of the saints: comp. Rom. viii. 23.

12 I have not yet fully gained this experimental knowledge of Christ and his power (vers. 10, 11); 'but I pursue' and would 'lay hold of' it as the prize of my Christian course—the very object for which God 'laid hold of' me when he brought me to Christ.

13 The same word is rendered 'I press' in ver. 14.

14 Rather, 'the calling on high,' *i. e.* heavenly: comp. Heb. iii. 1.

15 That is, let those who are mature in knowledge and experience (comp. 1 Cor ii. 6) think and feel as I have just been urging; let them be self-renouncing (ver. 7): and if any are not quite prepared for all this, they will soon learn better, if they will act fully up to their present convictions (16).

17 us mind the same thing. Brethren, [p] be followers together of me, and mark them
18 which walk so as ye have us for an ensample. (For many walk, of whom I have told you often,[1] and now tell you even [q] weeping, *that they are* [r] the enemies of
19 the cross of Christ: [s] whose end *is* destruction, [t] whose God *is their* belly, and
20 *whose* glory *is* in their shame, [u] who mind[2] earthly things.) For [x] our conversation[3] *is* in heaven; [y] from whence also we [z] look for the Saviour, the Lord Jesus
21 Christ: [a] who shall change[4] our vile body, that it may be fashioned like unto his glorious body, [b] according to the working whereby he is able [c] even to subdue
4 all things unto himself. [d] Therefore, my brethren dearly beloved and [e] longed for, [f] my joy and crown, so[5] [g] stand fast in the Lord, *my* dearly beloved.
2 I beseech Euodias,[6] and beseech Syntyche, [h] that they be of the same mind
3 in the Lord. And I entreat thee also, true yokefellow, help[7] those women which [i] laboured with me in the gospel, with Clement also, and *with* other my fellow-labourers, whose names *are* in [k] the book of life.
4 Rejoice[8] in the Lord alway: *and* again I say, [l] Rejoice.
5 Let [m] your moderation[9] be known unto all men. [n] The Lord *is* at hand.[10]
6 [o] Be careful for nothing; but [p] in every thing by prayer and supplication [q] with
7 thanksgiving[11] let your requests be made known unto God. And [r] the peace of God, which passeth all understanding, shall keep your hearts and minds,[12] through Christ Jesus.
8 Finally, brethren, [s] whatsoever things are [t] true, whatsoever things *are* [u] honest,[13] whatsoever things *are* [x] just, whatsoever things *are* [y] pure, whatsoever things *are* [z] lovely, whatsoever things *are* of good report; if *there be*[14] any virtue, and if
9 *there be* any praise, think on these things. [a] Those things which ye have both learned, and received, and heard, and seen in me, do: and [b] the God of peace shall be with you.

Conclusion, containing thanks and salutations.

10 BUT[15] I rejoiced in the Lord greatly, that now at the last [c] your care of me hath
11 flourished[16] again; wherein ye were also careful, but ye lacked opportunity. Not
12 that I speak in respect of want: for I have learned, in whatsoever state I am, [d] *therewith*[17] to be content. [e] I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be
13 hungry, both to abound and to suffer need. I can do all things [f] through[18]
14 Christ which strengtheneth me. Notwithstanding ye have well done, that [g] ye did communicate[19] with my affliction.
15 Now, ye Philippians, know also, that in the beginning[20] of the gospel, when I departed from Macedonia, [h] no church communicated with me as concerning[21]
16 giving and receiving, but ye only. For even in Thessalonica ye sent once and
17 again unto my necessity. [i] Not because I desire a gift: but I desire [k] fruit that
18 may abound to your account. But I have all, and abound: I am full, having

p ch. 4. 9; 1 Cor. 4. 16.
q Ps. 119. 136.
r Gal. 1. 7; ch. 2. 12.
s 2 Pet. 2. 1, 3, 17.
t see refs. Eze. 13. 19; Ro. 16. 18; Tit. 1. 11.
u Ro. 8. 5.
x Eph. 2. 6, 19; Col. 3. 1, 3.
y see refs. Ac. 1. 11.
z 1 Cor. 1. 7; Heb. 9. 28; 2 Pet. 3. 12—14.
a 1 Cor. 15. 42—44, 48—51.
b Eph. 1. 19.
c John 5. 25—29; 1 Cor. 15. 24—27.
d 2 Pet. 3. 11—14.
e ch. 1. 8.
f ch. 2. 16; 1 Thes. 2. 19, 20.
g ch. 1. 27.
h ch. 2. 2, 3; 3. 16.
i Ro. 16. 3.
k see refs. Ex. 32. 32; Lk. 10. 20.
l see refs. Ps. 34. 1, 2.
m Mt. 6. 25, 34; 1 Cor. 7. 29—31; 9. 25.
n 1 Thes. 5. 2—4; Heb. 10. 25; Jam. 5. 8; 1 Pet. 4. 7; see 2 Thes. 2. 2.
o see refs. Mt. 6. 25—33.
p see 1 Sam. 30. 6; Pro. 3. 5, 6; Eph. 6. 18.
q 1 Sam. 7. 12; Eph. 5. 20.
r see refs. Num. 6. 26; s see Ro. 12. 9—21; Gal. 5. 22, 23.
t Eph. 4. 25; 5. 9.
u 2 Cor. 8. 21.
x Dan. 10. 20.
y 1 Tim. 4. 12; Jam. 1. 27; 1 John 3. 3.
z 1 Cor. 13. 1—7.
a ch. 3. 17.
b see refs. Ro. 15. 33.
c 2 Cor. 11. 9.
d 1 Tim. 6. 6—9; Heb. 13. 5, 6.
e 1 Cor. 4. 11; 2 Cor. 6. 4—10; 11. 27.
f John 15. 5; 2 Cor. 3. 4, 5; 12. 9, 10.
g ch. 1. 7.
h 2 Cor. 11. 8—12.
i 1 Pet. 5. 2.
k Ro. 15. 28; 2 Cor. 9. 8—13; Tit. 3. 14.

1 Probably during his personal ministry in Philippi; and perhaps by messages through Christian brethren.

2 See Rom. viii. 5, and note.

3 Either, 'our citizenship;' or rather, 'the state of which we are citizens.' This community is heavenly, and such should be our deportment.

4 Rather, who shall transform the body of our humiliation [so as to be] conformed to the body of his glory: see 1 Cor. xv. 42—49, and notes.

5 As imitators of the apostle, and expectants of the heavenly kingdom (ch. iii. 17, 20).

6 Or, 'Euodia.' The two pious women here named had (like many others, Acts xviii. 26; Rom. xvi. 1—5) 'laboured with' Paul; but their usefulness was now impeded by a disagreement, which needed for its removal not only the apostle's entreaty, but 'even also' the 'help' of a genuine 'yoke-fellow.' This was probably the most active of the 'bishops' (ch. i. 1).

7 That is, as the Greek shows, Euodia and Syntyche.

8 Compare on ch. iii. 1.

9 That is, *consideration for others*, as in 2 Cor. x. 1.

10 This may refer to the approaching overthrow of Jerusalem; but if so, that event is regarded as a pledge of the Lord's coming in judgment (see Matt. xxiv. 1, and note); the anticipation of which should lead us to considerateness in dealing with others, and should repress anxious carefulness about worldly things (ver. 6).

11 Prayers should always be accompanied with thanksgiving for mercies already received.

12 Rather, 'your thoughts;'—the offspring of your hearts. 'Peace' is the deep tranquillity of a soul which thankfully refers everything in prayer to God.

13 Or, 'venerable;' *i. e.* winning respect and reverence.

14 Rather, 'whatever virtue, whatever praise [the attendant of virtue] there is.'

15 The apostle warmly thanks the Philippian Christians for the renewed expression of their unfailing kindness, in which he rejoices as an acceptable offering to God (vers. 10—20); and concludes with a general salutation and a benediction (21—23).

16 Rather, 'ye flourished again in respect to care for me:' see vers. 14, 15. The value of the gift at this time was probably enhanced by the apostle's condition as a prisoner, unable to labour for his support, as he had previously done.

17 Rather, *therein*.

18 Rather, as many manuscripts read, 'in him that strengthens me;' in Christ I find my strength: compare 1 Tim. i. 12.

19 By sympathy and needful supplies.

20 'When I left Macedonia' (and, indeed, before that, ver. 16), after introducing the gospel among you. See 2 Cor. xi. 9.

21 Rather, 'No church communicated with me for an account of giving and receiving,' *i. e.* supplying my bodily wants in return for the spiritual blessings they had received through me: see ver. 17, and comp. 1 Cor. ix. 11; Philem. 19.

received [t]of Epaphroditus the things *which were sent* from you, [u]an odour of a
19 sweet smell, a sacrifice acceptable, well-pleasing to God.[1] But my God [v]shall
supply all your need [o]according to his riches in glory by Christ Jesus.[2]
20 [p]Now unto God and[3] our Father *be* glory for ever and ever. Amen.
21 [q]Salute every saint in Christ Jesus. The brethren[4] [r]which are with me greet
22 you. All the saints salute you, [s]chiefly they that are of Cæsar's[5] household.
23 [t]The grace of our Lord Jesus Christ *be* with you all. Amen.

It[6] was written to the Philippians from Rome by Epaphroditus.

[t] ch. 2. 25, 26.
[u] Heb. 13. 16; 1 Pet. 2. 5.
[v] Ps. 23. 1; 41. 1—3; 84. 11; 2 Cor. 9. 8.
[o] Eph. 1. 7; 3. 16.
[p] Ro. 16. 27; Gal. 1. 4. 5.
[q] Ro. 16. 16.
[r] Gal. 1. 2.
[s] ch. 1. 13.
[t] Ro. 16. 24.

1 Help rendered to servants of Christ is an offering peculiarly acceptable to God, and will be richly recompensed by him (ver. 19).
2 Rather, '*in* Christ Jesus.'
3 Or, 'unto our God and Father:' comp. Gal. i. 4.
4 The brethren mentioned in ch. i. 14; ii. 19.
5 It would be encouraging to the Philippians to learn that there were true believers even in the household of such a man as Nero: see note on ch. i. 13.
6 This subscription appears to be correct.

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

Colosse (or Colasse) was one of the chief cities of Phrygia in Asia Minor; which at the date of this Epistle was a rich and fertile country, containing large and flourishing cities and towns; though now, under Moslem rule, it has become in great part uncultivated.

Paul passed through Phrygia twice (Acts xvi. 6; xviii. 23); but he probably did not upon either occasion visit the south-western portion of the province, in which Laodicea and Colosse were situated, in the valleys of the Meander and the Lycus. For on the first occasion Divine guidance was hastening him on to Troas, thence to embark for Europe (Acts xvi. 6—10); and on the second his journey from Antioch to Ephesus was through the 'upper coasts;' *i. e.* the high lands of Galatia and Phrygia (see Acts xviii. 23; and xix. 1, and note). And if ch. ii. 1 of this Epistle (see note there) is rightly understood, according to the views of the best recent critics, as including the Laodiceans and Colossians among those who had never seen his face 'in the flesh,' that is decisive upon the question. It is also observable that in this Epistle the apostle speaks of the teaching of others, but makes no allusion to his own preaching at Colosse.

The first tidings of the gospel may have been carried to Colosse by some of the Phrygian Jews who were at Jerusalem at the great day of Pentecost (Acts ii. 10); but the chief teacher of the church appears to have been Epaphras (ch. i. 7).

It is probable that during Paul's long stay at Ephesus, Epaphras and Philemon, and others from this neighbourhood, may have been among the many 'dwellers in Asia who heard the word of the Lord Jesus' from his lips (see Acts xix. 10), and that those mutual attachments which appear in these Epistles were then formed.

This Epistle was written during Paul's imprisonment at Rome (ch. i. 24; iv. 18), and apparently about the same time as those to the Ephesians and to Philemon; for the three letters were all sent by the hands of the same persons, Tychicus and Onesimus (see ch. iv. 7, 9; Eph. vi. 21, 22), the latter of whom was returning to his master Philemon at Colosse. See Epistle to Philemon.

Epaphras, the principal teacher of the church, was with Paul at the time (see ch. iv. 12; Philem. ver. 23), and had given him information respecting its state. Its condition upon the whole was flourishing (ch. i. 5, 6, 9; ii. 5, 6), though it was suffering persecution (ch. i. 11). But it was in danger from the teachers of a false philosophy, which combined Oriental mysticism with Jewish ritualism; professing to unfold deep mysteries of 'wisdom' and knowledge' as to the Divine 'fulness,' 'angelic principalities,' etc., and enjoining the observance of the Jewish ceremonial law and of ascetic rules of life (ch. ii. 8—23); thus disturbing the spiritual freedom and peace of the Colossian Christians, turning them aside from simple faith in Christ, and detracting from the supreme honour due to Him.

The great objects therefore of this Epistle are to set before them the majesty and glory of our Lord's person and character, the completeness of his redemption, and the privileges of his church, as built upon him and vitally united to him; to guard them against the errors of the false teachers (in doing which the apostle uses their very language in showing the gospel to be the true 'philosophy'); and to exhort the disciples to be stedfast in faith, and to maintain a spirit and course of life becoming the followers of a risen and glorified Saviour.

The striking resemblance both in sentiment and in language between this Epistle and that to the Ephesians may be ascribed partly to the fact that they were written about the same time; but it was doubtless owing mainly to a general similarity in the circumstances of the two churches; there being however this difference between them, that the Colossians appear to have more particularly needed to be fortified against error.

This Epistle may be divided into three parts.

I. The apostle refers to the religious state of the Colossian Christians, and dwells upon the dignity and offices of Christ and his own labour and anxiety in diffusing the gospel (ch. i.—ii. 5).

II. He exposes and denounces the false philosophy by which the simplicity of the gospel was being perverted (ch. ii. 6—iii. 4).

III. He makes practical application of the foregoing to the duties of the Christian's life (ch. iii. 5—iv. 6), and closes with commendations and greetings (ch. iv. 6—19).

Salutation and thanksgiving for the grace bestowed on the Colossian Christians.

1 PAUL,[1] [a]an apostle of Jesus Christ by the will of God, and [b]Timotheus *our*
2 brother, [c]to the saints and faithful brethren in Christ which are at Colosse:
[d]Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

[a] Eph. 1. 1.
[b] Phil. 1. 1.
[c] 1 Cor. 1. 2.
[d] see refs. Ro. 1. 7.

1 After the usual address and greeting to the Christians at Colosse (vers. 1, 2), the apostle expresses his gratitude to God for the grace given to them through the ministry of Epaphras (3—8)

3 [e]We give thanks to God and the Father of our Lord Jesus Christ, praying
4 always for you, [f]since we heard of your faith in Christ Jesus, and of the love
5 *which ye have* to all the saints, [g]for the hope[1] [h]which is laid up for you in
6 heaven, whereof ye heard before in [i]the word of the truth of the gospel; which
is come unto you, [k]as *it is* in all the world,[2] and [l]bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew [m]the grace of God in
7 truth:[3] as ye also learned of [n]Epaphras[4] our dear fellowservant, who is for
[o]you a faithful minister of Christ; who also declared unto us your [o]love in
the Spirit.

Prayer for fruitfulness and growth in the knowledge of Christ; whose dignity and work are the great subjects of the apostle's ministry.

9 [p]FOR[5] this cause we also, since the day we heard *it*, do not cease to pray for
you, and to desire [q]that ye might be filled with [r]the knowledge of his will [s]in
10 all wisdom and spiritual understanding; [t]that ye might walk worthy of the
Lord [u]unto all pleasing, [x]being fruitful in every good work, and [y]increasing in[6]
11 the knowledge of God; [z]strengthened with all might, according to his glorious[7]
12 power, [a]unto all patience and longsuffering with joyfulness; [b]giving thanks
unto the Father, [c]which hath made us meet to be partakers of [d]the inheritance[8]
13 of the saints [e]in light: who hath delivered us from [f]the power of darkness, [g]and
14 hath translated *us* into the kingdom of [h]his dear[9] Son: [i]in whom we have
15 redemption through his blood, *even* the forgiveness of sins. Who is [k]the image of
16 [l]the invisible God, [m]the firstborn[10] of every creature. For [n]by him were all
things created, that are in heaven, and that are in earth, visible and invisible,
whether *they be* thrones,[11] or [o]dominions, or principalities, or powers: all things
17 were created by him,[12] and for him; [p]and he is before all things, and by him
18 all things consist.[13] And [q]he is the head of the body, the church: who is [r]the
beginning, [s]the firstborn[14] from the dead; [t]that in all[15] *things* he might have the
19 preeminence. For it pleased *the Father* that [u]in him should all fulness dwell:[16]
20 and, [x]having made peace through the blood of his cross, [y]by him to reconcile all
things unto himself; by him,[17] *I say*, whether *they be* things in earth, or things
in heaven.

21 And you, [z]that were sometime alienated and enemies in *your* mind by
22 wicked works, yet now hath he reconciled [a]in the body of his flesh through
death, [b]to present you holy and unblameable and unreproveable in his sight:
23 [c]if ye continue in the faith [d]grounded and settled, and *be* [e]not moved away from
the hope of the gospel, which ye have heard, [f]*and* which was preached to
every[18] creature which is under heaven.

24 [g]Whereof I Paul am made a minister:—[h]who now rejoice in my sufferings for

e see refs. Ro. 1. 8, 9.
f ver. 9; Eph. 1. 15.
g 1 Cor.15.19; 2 Thes. 2. 16.
h Ps. 31. 19; 2 Tim. 4. 8; 1 Pet. 1. 3, 4.
i Eph. 1. 13.
k Mt. 24. 14; Mk.16. 15.
l John 15. 16; Phil. 1. 11.
m Tit.2.11; 1 Pet. 5. 12.
n ch.4.12; Philem. 23.
o Ro. 5. 5; 15. 30; Gal. 5. 22.
p Eph. 1. 15, 16.
q Eph. 3. 14—19.
r Ro. 12. 2; Eph. 5. 17.
s 1 Cor. 2. 12, 13.
t see refs. Eph. 4. 1.
u 1 Thes. 4. 1; Heb. 11. 5; 13. 15, 16.
x see refs. ver. 6; 2 Cor. 9. 8.
y 2 Pet. 3. 18.
z Eph. 3. 16; 6. 10.
a Pro. 24. 10; Ro. 5. 3—6; Eph. 4. 2.
b ch. 3. 15; Eph. 5. 20.
c Ro. 8. 29, 30.
d see refs. Mt. 25. 31; Ac. 26. 18; Eph.1.11.
e see refs Is. 60. 19.
f Lk. 22. 53; 2 Cor. 4. 4; 1 Pet. 2. 9.
g see refs. Eph. 2. 3—10; 2 Pet. 1.
h Mt. 3. 17; Eph. 1. 6.
i Mt. 20. 28; Eph. 1. 7.
k Phil. 2. 6; Heb. 1. 3.
l see refs. John 1. 18.
m Ps. 89. 27; Pro. 8. 25—31; Rev. 3. 14.
n see refs. John 1. 3.
o see refs. Ro. 8. 38.
p see refs. 1 Cor. 8. 6.
q see refs. Eph. 1. 10, 22, 23
r Rev. 1. 8; 3. 14.
s see refs. Ac. 26. 23.
t S. Song 5 10; John 3 31, 35; Heb. 1. 5, 6.
u see refs. John 1.14,16.
x see refs. Eph. 2. 13—17.
y see refs. 2 Cor. 5. 18.
z Eph. 2. 1—3, 12, 19.
a see refs. Eph. 2.15,16.
b Eph. 1. 4; Tit. 2. 14; Jude 24.
c John 8. 30—32.
d Eph. 3. 17.
e John 15. 6.
f Ro. 10. 18.
g see refs. 2 Cor. 3. 6; 1 Tim. 2. 7.
h Ro. 5. 3; 2 Cor. 7. 4; Eph. 3. 1, 13.

1 That is, the *object of hope*, viz. eternal blessedness. And for this hope Paul gives thanks (ver. 3), as well as for the Colossians' faith and love to all saints as fellow-heirs of heaven (ver. 4).

2 See Rom. i. 8, and note.

3 Free from the errors of false teachers.

4 Epaphras appears to have been the principal teacher, if not the founder of the church at Colosse. He was now with Paul at Rome (ch. iv. 12).

5 The apostle, intending to guard the Colossian Christians against the dangers of false philosophy, prepares the way by mentioning his constant prayers for their growth in that practical knowledge, fruitful in wisdom and holiness (vers. 9—11), which has for its source the Father's grace, and for its great subject 'the Son of his love' (12): who is revealed as the Redeemer of man, the manifestation of God, the Creator, Upholder, and Heir of all, the Head of the church, the Lord of the resurrection, and the Reconciler of heaven and earth (13—20). He then assures them that the blessings of this reconciliation are theirs, if they are stedfast in faith (21—23); and that he is ready to labour and suffer for them, as for other Gentiles (24—29), that they may be preserved and perfected in love, and in the knowledge of all Christian truth (ch. ii. 1—5).

6 Or, 'increasing *by* the knowledge of God,' which is the means of spiritual growth.

7 Rather, 'the power of [*i. e.* characteristic of] his glory.'

8 Rather, 'meet for the portion of the inheritance,' by preparing us for 'the light,' *i. e.* the knowledge, purity, and joy, which are 'the inheritance of the saints,' possessed in part here, in full hereafter.

9 Literally, 'the Son of his love;' *i. e.* 'the beloved' (Eph. i. 6).

10 The king's 'firstborn,' although one of his subjects, is yet distinguished from the rest by a peculiar relation to him; and in virtue of this is not only his heir, but is often associated with him in royal authority and glory. Thus the Redeemer, who is allied to the 'creature' by his manhood, yet as 'the likeness of the invisible God' is the 'Heir,' or Lord and Governor of all. See Heb. i. 2.

11 The apostle uses these terms doubtless as implying (comp. Rom. viii. 38; Eph. i. 21) the distinctions of office and dignity among the heavenly hosts.

12 Rather, 'in him,' as the originating centre. Also 'for,' or 'unto him' as the ultimate end; and 'by him' (ver. 17), as the acting power. He who is all this is in the highest sense the Creator.

13 Rather, 'in him they all stand together:' compare Acts xvii. 28.

14 Not only was he the first who rose from the dead to die no more; but he is also the Lord and Author of the resurrection: comp. ver. 15, and note.

15 In creation, providence, and grace.

16 Or, 'Because in him the whole fulness (meaning probably of the Godhead: see ch. ii. 9, and note) was pleased to dwell.'

17 An emphatic repetition, indicating that this reunion of all things in subjection to God results *entirely* from the Redeemer's work: see Eph. i. 10.

18 The fulfilment of our Lord's commission to preach 'to every creature' (Mark xvi. 15), was already begun in the wide extension of the gospel, especially through Paul's ministry. Comp. ver. 6; Rom. i. 8.

you,[1] and fill[2] up [t] that which is behind of the afflictions of Christ in my flesh, for
25 [k] his body's sake, which is the church:—whereof I am made a minister, according
to [l] the dispensation of God which is given to me for you, [m] to fulfil[3] the word of
26 God: *even* [n] the mystery[4] which hath been hid from ages and from generations, [o] but
27 now is made manifest to his saints: [p] to whom God would[5] make known what *is*
[q] the riches of the glory of this mystery among[6] the Gentiles; which is [r] Christ
28 in you, the hope of glory: whom we preach, [s] warning every man, and teaching
every man in all wisdom; [t] that we may present every man[7] perfect in Christ
29 Jesus: whereunto I also labour, striving[8] [u] according to his working which
worketh in me mightily.[9]

2 For I would that ye knew what great [x] conflict I have for you, and *for* them at
2 [y] Laodicea, and *for* as many as have not seen my face in the flesh;[10] that their
hearts might be comforted, [z] being knit together in love, and unto all riches of
[a] the full assurance of understanding, [b] to the acknowledgment of the mystery[11]
3 of God, and of the Father, and of Christ; [c] in whom[12] are hid all the treasures of
4 wisdom and knowledge. And this I say, [d] lest any man should beguile you with
5 [e] enticing words.[13] For [f] though I be absent in the flesh, yet am I with you in
the spirit, joying and beholding [g] your order,[14] and the [h] stedfastness of your
faith in Christ.

Exhortations to stedfastness in the faith, and cautions against false doctrine.

6 [i] AS[15] ye have therefore received Christ Jesus the Lord,[16] *so* walk ye in him:
7 [k] rooted[17] and built up in him, and stablished in the faith, as ye have been
taught, abounding therein with thanksgiving.
8 [l] Beware lest any man spoil you [m] through philosophy[18] and vain deceit, after
[n] the tradition of men, after the [o] rudiments of the world, and not after Christ.
10 For [p] in him dwelleth[19] all the fulness of the Godhead bodily: [q] and ye are
11 complete in him, [r] which is the head of all principality[20] and power: in whom
also ye are [s] circumcised[21] with the circumcision made without hands, in [t] putting
12 off the body of the sins of the flesh by the circumcision of Christ: [u] buried with
him in baptism, wherein also [x] ye are risen with *him* through [y] the faith of the
13 operation[22] of God, [z] who hath raised him from the dead. [a] And you, being dead
in your sins and the uncircumcision of your flesh, hath he quickened together
14 with him, [b] having forgiven you all trespasses; [c] blotting out the handwriting of
ordinances that was against us, which was contrary to us, and took it out of

[t] 2 Cor. 1. 5, 6.
[k] see refs. ver. 18.
[l] 1 Cor. 9. 17; Eph. 3 2.
[m] Ro. 15. 19.
[n] Ro. 16. 25, 26.
[o] Ps. 25. 14; 2 Tim. 1. 10.
[p] 2 Cor. 4. 6.
[q] Eph. 1. 7.
[r] see refs. Ro. 8. 10.
[s] Ac. 20. 20, 27, 31.
[t] 2 Cor. 11. 2; Eph. 5. 27.
[u] Eph. 1. 19; 3. 7, 20
[x] Gal. 4. 19; Phil. 1. 30.
[y] ch. 4. 13, 15, 16; Rev. 1. 11.
[z] ch. 3. 14.
[a] Eph. 1. 17—19; Heb. 6. 11; 10. 22.
[b] Eph. 3. 9.
[c] ch. 1. 19; Eph. 1. 8.
[d] vers 8, 18; 2 Cor. 11. 13; Eph. 4. 14; 5. 6.
[e] 1 Cor. 2. 4.
[f] 2 Kl. 5. 26; 1 Cor. 5. 3; 1 Thes. 2. 17.
[g] 1 Cor 14. 40.
[h] 1 Pet. 5. 9.
[i] John 1. 12, 13; 1 Thes. 4. 1; Jude 3.
[k] ch. 1. 23; Eph. 2. 20—22; 1 Pet. 2. 4—6.
[l] ver. 18; 8. Song 2. 15; Jer. 29. 8.
[m] 1 Cor. 3. 18, 19; Heb. 13. 9.
[n] ver. 22; Gal. 1. 14.
[o] ver. 20; Gal. 4. 3, 9.
[p] ch. 1. 19; John 10. 30, 38; 1 Tim. 3. 16.
[q] ch. 1. 28; John 1. 16.
[r] see refs. ch. 1. 16—18.
[s] see refs. Jer. 4. 4; Ro. 2. 29.
[t] see refs. Ro. 6. 6.
[u] see refs. Ro. 6. 3—5.
[x] ch. 3. 1, 2; Ro. 6. 8—11; Eph. 2. 4—6.
[y] Eph. 1. 19; 3. 7.
[z] Ac. 2. 24.
[a] Eph. 2. 1, 5, 6, 11.
[b] 2 Cor. 5. 19.
[c] Eph. 2. 15, 16.

1 'On account of you' Gentiles: see Acts xxi. 28—36; xxii. 21, 22, etc.

2 That is, 'to complete or supply what is still wanting in the sufferings of Christ;' meaning either in his own sufferings for Christ, or in Christ's sufferings in the persons of his saints (comp. Matt. xxv. 34—40).

3 That is, 'fully to exhibit.'

4 See notes on Eph. i. 9, 10, and iii. 9.

5 Rather, 'willed to make known.'

6 Or, 'in;' as in the next clause, 'in you;' *i. e.* in the Gentile believers both as a body and individually.

7 The triple repetition of the words 'every man' is perhaps intended to oppose the exclusiveness of the false teachers.

8 The word implies striving *in conflict*, as in ch. ii. 1: comp. Luke xiii. 24. The apostle's work involved not only toil, but conflict (Phil. i. 30).

9 Literally, 'in power:' comp. 1 Cor. xv. 10.

10 Some take this passage to mean, 'not only for you and for them at Laodicea [who have seen me, but] also for as many as have not seen' me. But it is more natural and more consistent with the context, to understand it as including the Colossians and Laodiceans among those who had not seen the apostle. He assures them that his anxiety extends beyond the churches which he has founded or visited. See Preface to this Epistle.

11 Perhaps the best reading is, 'the mystery of God, of Christ;' Christ being spoken of either as God (John i. 1), or more probably as 'the mystery of God' (ch. i. 27).

12 Or, 'wherein;' referring probably to Christ as the mystery. The term 'hid' may be used for 'treasured up' (comp. ch. iii. 3): or it may imply that this wisdom and knowledge, though revealed, still demand deep study. Comp. 1 Pet. i. 12.

13 Rather, 'with enticing speech:' comp. 1 Cor. ii. 4.

14 Their well-ordered conduct clearly rested upon the firm basis of faith in Christ.

15 Having alluded to the teachers of false philosophy (ver. 4), the apostle proceeds to admonish the Colossians to hold fast the truth (vers. 6, 7), lest by any sophistry they should be led away from Christ, whose Divine fulness completely supplies all that men seek in mere outward rites, and whose perfect work abrogates the restrictions of Judaism, while it overthrows the power of Satan (8—15). He shows that both an undue regard to ritual observances, and all trust in angelic mediators, usurp the place of him who, as 'the Head,' gives life and oneness to the body (16—19), and should be avoided by those who having died and risen again with Him, ought to have their hearts and hopes fixed on his present exaltation, and his future appearing in glory (20—23; iii. 1—4).

16 Meaning, as the Lord whom you obey.

17 Rather, 'having been rooted, and being [still] built up in him;' 'marking the stable growth and organic solidity of those who truly walk in Christ.'—*Ellicott.*

18 See Preface to this Epistle. Respecting the 'rudiments' (or elements) 'of the world,' see note on Gal. iv. 3; and on the 'tradition of men,' see Mark vii. 8.

19 The complete perfection of the Godhead is embodied in the person of the Redeemer; and in him therefore believers are 'filled' (ver. 10, not 'complete') with all Divine blessings; so that they need not seek for anything which He does not supply.

20 See note on ch. i. 16.

21 The Judaizers insisted on circumcision as still necessary under the gospel. Therefore the apostle assures these Gentile believers that they have been already spiritually circumcised by Christ himself in their conversion; in token of which they have been baptized. Compare Rom. vi. 3—5.

22 Meaning probably 'through faith in the effectual working of God.' Believing in the Divinely effected resurrection of Christ, they became subjects of a Divinely wrought spiritual resurrection.

15 the way, nailing[1] it to his cross; *and* [d] having spoiled[2] [e] principalities and powers,
he made a show of them openly, triumphing over them in it.[3]
16 Let no man therefore[4] [f] judge you [g] in meat, or in drink, or in respect [h] of an
17 holyday,[5] or of the new moon, or of the sabbath *days:* [i] which are a shadow of
18 things to come; but the body[6] *is* of Christ. [k] Let no man beguile you of your
reward in a voluntary[7] [l] humility and worshipping of angels, intruding into those
19 things [m] which he hath not seen, vainly puffed up by his fleshly mind, and not
holding the Head, [n] from which all the body by joints and bands having nourish-
ment ministered, and [o] knit together,[8] increaseth [p] with the increase of God.
20 Wherefore if ye be [q] dead with Christ from [r] the rudiments[9] of the world, why,
21 as though living in the world, are ye [s] subject to ordinances:[10]—[t] Touch not;
22 taste not; handle not (which all are to perish with the using); [u] after the
23 commandments and doctrines of men? [x] Which things have indeed a show of
wisdom in [y] will worship, and humility, and neglecting[11] of the body; not in any
honour to the satisfying of the flesh.

3 If ye then [z] be risen[12] with Christ, seek those things which are above, where
2 [a] Christ sitteth[13] on the right hand of God. Set your affection[14] on things
3 above, [b] not on things on the earth. [c] For ye are dead, [d] and your life is hid[15]
4 with Christ in God. When Christ, *who is* [e] our life, [f] shall appear, [g] then shall
ye also appear with him in glory.

Exhortations to practical holiness; and especially to the discharge of relative duties.

5 [h] MORTIFY[16] therefore [i] your members[17] which are upon the earth; [k] fornication,
uncleanness, inordinate affection, evil concupiscence, and covetousness,[18] which is
6 idolatry: [l] for which things' sake the wrath of God cometh on the children of
7 disobedience: [m] in the which ye also walked some time, when ye lived in them.
8 [n] But now ye also put off all these; anger, wrath, malice, blasphemy, [o] filthy
9 communication out of your mouth. [p] Lie not one to another, [q] seeing that ye
10 have put off the old man with his deeds; and have put on the new *man*, which
11 [r] is renewed[19] in knowledge [s] after the image of him that created him: where[20]
there is neither [t] Greek nor Jew, circumcision nor uncircumcision, Barbarian,
Scythian, bond *nor* free: [u] but Christ *is* all, and in all.
12 Put on therefore, [v] as the elect of God, [w] holy and beloved, [x] bowels of mercies,
13 kindness, humbleness of mind, meekness, longsuffering; [y] forbearing one another,
and forgiving one another, if any man have a quarrel[21] against any: even as
14 Christ forgave you, so also *do* ye. And above[22] all these things [z] *put on* charity,

[d] Ge. 3. 15; Ps. 68. 18; Is. 53. 12; Lk. 10. 18; John 12. 31; Heb. 2. 14.
[e] Eph. 6. 12.
[f] Ro. 14. 3, 10, 13.
[g] see refs. Ro. 14. 2, 17.
[h] see refs. Ro. 14. 5, 6.
[i] Heb. 8. 5; 10. 1.
[k] ver. 4; Rev. 3. 11.
[l] ver. 23.
[m] Exo. 13. 3; 1 Tim. 1. 7.
[n] see refs. Eph. 4. 15, 16.
[o] 1 Cor. 12. 12—27.
[p] 1 Cor. 3. 6.
[q] ch. 3. 3; Ro. 6. 2—11; see refs. 7. 4, 6.
[r] ver. 8.
[s] ver. 16; Gal. 4. 9, 10; 5. 1—4; Heb. 13. 9.
[t] 1 Tim. 4. 3—5.
[u] Is. 29. 13; Tit. 1. 14
[x] Mt. 23. 27, 28.
[y] ver. 18.
[z] see refs. ch. 2. 12, 13.
[a] see refs. Eph. 1. 20.
[b] Pro 23. 5; 1 John 2. 15—17.
[c] see refs. ch. 2. 20.
[d] John 10. 28—30; 2 Tim. 1. 12; 1 Pet. 1. 3—5.
[e] see refs. John 1. 4.
[f] Mt. 25. 31; 2 Tim. 4. 8, 1 Pet. 5. 4; 1 John 3. 2.
[g] John 6. 39, 40; Phil. 3. 21; 1 Thes. 4. 16, 17.
[h] Ro. 8. 13; Gal. 5. 24.
[i] Ro. 6. 13.
[k] see refs. Eph. 5. 3—6
[l] Ro. 1. 8; Rev. 22. 15.
[m] see refs. 1 Cor. 6. 11.
[n] see refs. Eph. 4. 22—31.
[o] Eph. 4. 29; 5. 4.
[p] Le. 19. 11; Eph. 4. 25
[q] Eph. 4. 22, 24.
[r] Ro. 12. 2.
[s] Eph. 4 23, 24.
[t] see refs. Ro. 3. 29; Gal 3. 28, Eph. 6. 8.
[u] Gal. 5. 14; Eph. 1. 23.
[v] Ro. 8. 33; Col. 1. 2 Thes. 1. 4; 1 Pet. 1. 2.
[w] Ro. 8. 29; Eph. 1. 4.
[x] Eph. 4. 32; Phil. 2. 1.
[y] Mt. 18. 21, 22.
[z] John 13. 34; Rom. 13. 8; 1 Cor. ch. 13; 1 Pet. 4. 8.

1 When Jesus was nailed to the cross, the law, as far as it was 'against us,' was (so to speak) crucified with him.

2 Or, 'having stripped off for himself the spoils of principalities,' etc. The imagery is taken (as in 2 Cor. ii. 14; Eph. iv. 8) from a Roman triumph, in which the vanquished were publicly exhibited, stripped of their armour.

3 Meaning probably, *the cross;* for in it Christ conquered the powers of darkness. See note on Eph. vi. 12.

4 As the Mosaic dispensation is entirely abrogated.

5 Properly, 'feast,' or festival. The three seasons of worship here mentioned are the *yearly, monthly,* and *weekly* celebrations observed by the Jews.

6 The substance or reality; all that these rites signified: comp. Heb. x. 1.

7 Rather, 'wishing it (*viz.* to beguile you) by humility,' etc. The false teachers worshipped angels on the groundless assumption that it was inconsistent with true humility towards God to offer worship directly to Him (compare ver. 23); and this is the spirit of saint-worship now. Such false humility is closely allied to the 'puffed up' conceit of a mind debased by the flesh.

8 Compare Eph. iv. 15, 16, and notes.

9 Or, 'elements:' see note on ver. 8.

10 The 'ordinances' are those which follow, enjoining abstinence in various ways, from things which 'are to perish in their consumption,' *i. e.* which are made to be consumed and perish. Compare Matt. xv. 1—14; Mark vii. 1—5, 14—23, and notes.

11 Or, 'unsparingness of the body.' All these professed methods of overcoming evil are opposed to 'any [true] honour' and right use of the body; and though they 'have the appearance of wisdom' in devotion, humility, and subjugation of the body, they do in fact only serve 'to the satisfying of the flesh,' the carnal element; and thus they increase the evil which they profess to overcome. Asceticism is, after all, but another form of carnality.

12 That is, 'since ye are risen:' see note on ch. ii. 12.

13 Rather, 'where Christ is, being seated on,' etc. He is there, and is in the place of honour there.

14 Or, 'mind the things above:' see note on Rom. viii. 5.

15 Not only securely preserved as a treasure, but not fully revealed to yourselves (1 John iii. 2) until the appearing of Christ in 'glory.'

16 Applying the principles just inculcated, Paul urges the partakers of a hidden heavenly life (ver. 3) to renounce utterly all the sinful thoughts, words, and actions of their former state (5—11), and to cherish the kindly, forgiving, and peaceful spirit of those who follow Christ, loving his word, and thankfully honouring him (12—17). The duties of the several relations in life are specially enjoined (18—25; iv. 1); and constancy in prayer, and a wise concern for the unconverted, are enforced (2—6).

17 As you died with Christ (ch. ii. 20), and your true life is hidden with him (ch. iii. 3), 'put to death your members which are upon the earth,' destroy all the lusts and habits connected with them which are hostile to your heavenly destiny.

18 Compare Eph. v. 3—5, and notes.

19 Rather, 'renewed unto knowledge (*i. e.* of God and Divine things) after the image,' etc. The renewal has God's image for its model. Compare Eph. iv. 22—24.

20 In this renewed state the earthly distinctions of nation, customs, civilization, and social position, become of no account; and all depends on Christ, who is all things (*i. e.* needful for salvation), and is in all believers (whether Jew or Gentile, etc.), by his spirit and likeness. On 'barbarian,' see note on Acts xxviii. 2. 'Scythians' were regarded as the lowest savages.

21 Rather, 'complaint:' compare Eph. iv. 2, 32.

22 Or, 'over.' Love is to be the girdle that is worn over all the other graces, binding them together, and completing the spiritual attire.

15 which is the [a] bond of perfectness. And let [b] the peace of God[1] rule in your hearts, [c] to the which also ye are called [d] in one body; [e] and be ye thankful.
16 Let the word of Christ [f] dwell in you richly; in all wisdom teaching and admonishing one another [g] in psalms[2] and hymns and spiritual songs, singing
17 [h] with grace in your hearts to the Lord. And [i] whatsoever ye do in word or deed, *do* all in the name[3] of the Lord Jesus, [k] giving thanks to God and the Father by him.
18 [l] Wives, submit yourselves unto your own husbands, [m] as it is fit[4] in the Lord.
19 [n] Husbands, love *your* wives, and be not [o] bitter against them.
20 [p] Children, obey *your* parents in all[5] things: for this is wellpleasing unto the Lord.
21 [q] Fathers, provoke not your children *to anger*, lest they be discouraged.
22 [r] Servants, obey in all things *your* masters [s] according to the flesh; not with
23 eyeservice, as menpleasers; but in singleness of heart, fearing God. And whatso-
24 ever ye do, do *it* heartily, as to the Lord, and not unto men; [t] knowing that of the Lord ye shall receive the reward of the inheritance: [u] for ye serve the Lord
25 Christ. But [x] he that doeth wrong shall receive for the wrong which he hath done: and [y] there is no respect of persons.

4 Masters, [z] give unto *your* servants that which is just and equal;[6] knowing that ye also have a Master in heaven.

2, 3 [a] Continue in prayer, and [b] watch in the same [c] with thanksgiving; [d] withal praying also for us, that God would [e] open unto us a door of utterance, to speak
4 [f] the mystery[7] of Christ, [g] for which I am also in bonds: that I may make it manifest, as I ought to speak.
5 [h] Walk in wisdom toward [i] them that are without, [k] redeeming[8] the time.
6 Let your speech[9] *be* alway [l] with grace, [m] seasoned with salt, [n] that ye may know how ye ought to answer every man.

Personal notices and greetings.

7 [o] ALL[10] my state[11] shall Tychicus declare unto you, *who is* a beloved brother,
8 and a faithful minister and fellowservant in the Lord: [p] whom I have sent unto you for the same purpose, that he might know your estate, and comfort your
9 hearts; with [q] Onesimus,[12] a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.
10 [r] Aristarchus my fellowprisoner saluteth you, and [s] Marcus, sister's son[13] to Barnabas, (touching whom ye received commandments: if he come unto you,
11 receive him;) and Jesus, which is called Justus; [t] who are of the circumcision: these only[14] *are my* fellowworkers unto the kingdom of God, which have been a comfort unto me.
12 [u] Epaphras, who is *one* of you, a servant of Christ, saluteth you, always [x] labouring fervently for you in prayers, that ye may stand [y] perfect and complete in all
13 the will of God. For I bear him record, that he hath a great zeal for you, and
14 them *that are* in Laodicea, and them in Hierapolis.[15] [z] Luke, the beloved physician, and [a] Demas, greet you.
15 Salute the brethren which are in [b] Laodicea, and Nymphas, and [c] the church
16 which is in his house. And when [d] this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the
17 *epistle* from[16] Laodicea. And say to [e] Archippus, Take heed to [f] the ministry which thou hast received in the Lord, that thou fulfil it.
18 [g] The salutation by the hand of me Paul. [h] Remember my bonds.[17] [i] Grace *be* with you. Amen.

Written[18] from Rome to the Colossians by Tychicus and Onesimus.

[a] 1 John 4. 7—12.
[b] Ro. 14. 17; Phil. 4. 7.
[c] 1 Cor. 7. 15.
[d] Eph. 4. 4—6.
[e] ver. 17; ch. 2. 7.
[f] see refs. Deu. 6. 6—8; Jer. 15. 16.
[g] see refs. Eph. 5. 19.
[h] ch. 4. 6.
[i] 2 Chr. 31. 20, 21; Pro. 3. 6; 1 Cor. 10. 31.
[k] ch. 1. 12; Ro. 1. 8; Eph. 5. 20.
[l] Eph. 5. 22—24.
[m] Eph. 5. 3.
[n] Eph. 5. 25, 28, 29, 33.
[o] Eph. 4. 31.
[p] see refs. Eph. 6. 1—3.
[q] see refs. Eph. 6. 4.
[r] see refs. Eph. 6. 5—7.
[s] Philem. 16.
[t] Eph. 6. 8.
[u] 1 Cor. 7. 22.
[x] 1 Thes. 4. 6.
[y] see refs. Ac. 10. 34.
[z] Le. 19. 13; Eph. 6. 9.
[a] see refs. Lk. 18. 1.
[b] Mt 26. 41.
[c] ch. 3. 15; Phil. 4. 6.
[d] see refs Ro. 15. 30—32; 2 Thes. 3. 1.
[e] 1 Cor. 16. 9; 2 Cor. 2. 12.
[f] ch. 1. 26; Mt. 13. 11; 1 Cor. 4. 1; Eph 6. 19.
[g] Eph. 3. 1; 6. 20; Phil. 1. 7.
[h] see refs. Mt. 10. 16; Jam 3. 13, 17.
[i] Mk. 4. 11; 1 Cor. 5. 12, 13; 1 Thes. 4. 12.
[k] see refs. Eph. 5. 16.
[l] Ecc. 10. 12; see refs. Eph. 4. 29.
[m] Mk. 9. 49, 50; Lk. 4. 22.
[n] see Lk. 20. 20—40; 1 Pet. 3. 15.
[o] Eph. 6. 21.
[p] Eph 6. 22.
[q] Philem. 10.
[r] Ac 19. 29; 20. 4; 27. 2; Philem. 24.
[s] Ac. 12. 12; 15. 37; 2 Tim. 4. 11.
[t] Ac. 10. 45.
[u] ch. 1. 7; Philem. 23.
[x] Ro. 15. 30.
[y] ch. 1. 9; see refs. Mt. 5. 48; 1 Cor. 14. 20; Heb. 5. 14.
[z] 2 Tim. 4. 11.
[a] 2 Tim. 4. 10; Philem. 24.
[b] ch. 2. 1.
[c] Ro 16. 5; 1 Cor. 16. 19.
[d] 1 Thes. 5. 27.
[e] Philem. 2.
[f] see refs. Ac. 20. 28; 1 Tim. 4. 1—6.
[g] 1 Cor. 16. 21; 2 Thes. 3. 17.
[h] Heb 13. 3.
[i] Ro. 16. 20; Heb. 13. 25.

1 Or, 'of Christ,' according to the best manuscripts.
2 See note on Eph. v. 19.
3 Offer all your service through Him.
4 When you became Christians you had a new motive for submitting to your husbands; as thereby you illustrate the subordination of the church to the Lord: see Eph. v. 21—24, and notes.
5 All things lawful: see Eph. v. 24.
6 See note on Eph. vi. 9.
7 See notes on Eph. vi. 19, 20.
8 See notes on Eph. v. 16.
9 Or, 'Let your discourse be always in grace;' *i. e.* in a kind and Christian spirit, seasoned with what is pure and salutary: comp. Eph. iv. 29.
10 In conclusion, Paul refers the Colossian church for tidings respecting himself to the two brethren who are the bearers of the letter (vers. 7—9); sends greetings from various Jewish and Gentile friends (10—14), with salutations to other churches and ministers (15—17); and ends with an autograph benediction and request (18).
11 Or, 'my affairs,' as in Eph. vi. 21; on which see note.
12 Respecting Onesimus, see Epistle to Philemon, ver. 10. He had come from Colosse, but was not yet known there as a Christian.
13 Or, generally, 'cousin.' See Preface to Gospel of Mark.
14 That is, 'These only' of Paul's Jewish fellow-labourers at this time at Rome. Epaphras (ver. 12), Luke, and Demas (14) were Gentiles.
15 Hierapolis was a large city in Phrygia, near Colosse and Laodicea. On Laodicea, see Rev. iii. 14, and note.
16 This was probably a letter which Paul had sent to Laodicea, with a direction that it should be forwarded to Colosse; that so the two churches might have the benefit of both Epistles. It appears not to have been preserved. See note on 1 Cor. v. 9, and Preface to Ephesians.
17 The 'bonds' which shackle the hand that writes this salutation. See note on Rom. xvi. 22.
18 This subscription is doubtless correct.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

THESSALONICA was a large maritime city, the capital of the second division of Macedonia, and the seat of a Roman governor; retaining however its old laws, which were administered by its own magistrates. From the peculiar advantages of its position it shared the commerce of the Ægean Sea with Corinth and Ephesus; and it was a place of great wealth and luxury. It retained its importance all through the Middle Ages; and is now the second city in European Turkey, with 70,000 inhabitants, bearing the slightly varied name of Saloniki.

In Thessalonica, as in other great commercial cities, there were many Jews; in whose synagogue Paul was at first well received. But the great success of his preaching, especially among the Gentile proselytes, excited the jealousy of the unbelieving Jews, who raised a popular tumult, and compelled him hastily to leave the city (see Acts xvii. 2—9, and notes).

Hearing that the new converts whom he left behind were subjected to severe trials and persecution (ch. i. 6; ii. 13), he twice formed the purpose to visit them (ch. ii. 17, 18); but the enmity of the Jews did not allow him to return (Acts xvii. 13—15); and he therefore sent Timothy to ascertain their state, and to confirm and encourage them (ch. iii. 1, 2). The report which Timothy brought of their constancy and stedfastness, their fruitful faith and love, their holy influence, and their affectionate remembrance of the apostle, was most cheering and satisfactory (ch. iii. 6—10). But they needed further instructions and admonitions. Some among them, anticipating the Lord's immediate coming, were distressed with the fear that those who died before that event would lose their share in its glory and joy (ch. iv. 13—18). Some appear to have persuaded themselves that they were freed from social duties and obligations, and might neglect their daily employments and worldly business, looking for support to richer members of the church (ch. iv. 11, 12). And some had probably shown the same disposition which was afterwards manifested in the Corinthian church, to despise the gift of prophesying (or teaching), and prefer other gifts which afforded more opportunity for display (ch. v. 20).

In these circumstances, the apostle, still unable to visit them personally, wrote to them (probably from Corinth about the end of the year 52) to express his earnest affection for them, to encourage them under their persecutions, to correct their errors and defects, and to build them up in faith and holiness.

The two Epistles to the Thessalonians are the earliest that we possess of Paul's writings; and they differ in several particulars from his later ones: which may be ascribed partly to the elementary state of Christian knowledge in those to whom he was now writing; and partly perhaps to his own advancing spiritual experience through the deepening and expanding work of the Spirit in his own heart. These two Epistles teach for the most part only those elementary principles which form the substance of the apostle's discourses as recorded in the book of Acts, with few or no allusions to other subjects which had an important place in his later teaching; such as the relations between the law and the gospel, between faith and works, and between Jew and Gentile. Nor are the great doctrines of grace so fully unfolded in these Epistles as in those which he wrote during the period of his imprisonment at Rome. On the other hand, he appears, both in his preaching at this time (see Acts xvii. 7, and note), and in these Epistles, to have given greater prominence than he afterwards did to the speedy coming of our Lord's kingdom.

The first Epistle to the Thessalonians contains:

I. Warm expressions of interest in their condition and circumstances, of gratitude for their reception of him, and of anxiety not unmixed with encouragement on their account (ch. i.—iii.)

II. Practical admonitions, and special consolation with regard to the state of departed brethren (ch. iv., v.)

Affectionate remembrances, commendations, and prayers.

1 PAUL[1] and [a]Silvanus[2] and [b]Timotheus unto the church of the Thessalonians *which is* in[3] God the Father and *in* the Lord Jesus Christ: [c]Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 [d]We[4] give thanks to God always for you all, making mention of you in our
3 prayers; [e]remembering without ceasing [f]your work of faith, [g]and labour of love, and [h]patience of hope[5] in our Lord Jesus Christ, in the sight of God and our
5 Father: knowing, brethren beloved, [i]your election of God.[6] For [k]our gospel[7] came not unto you in word only, but also in power, and [l]in the Holy Ghost, [m]and in much assurance;[8] as [n]ye know what manner of men we were among you for your
6 sake. And [o]ye became followers of us, [p]and of the Lord; [q]having received the
7 word in much affliction, [r]with joy of the Holy Ghost: so that ye were ensamples

[a] Ac. 17. 4, *Silas;* 1 Pet. 5. 12.
[b] Ac. 16. 1, 2.
[c] Ro. 1. 7; Eph. 1. 2.
[d] Ro. 1. 8, 9.
[e] ch. 2. 13.
[f] 2 Thes. 1. 11.
[g] Heb. 6. 10.
[h] Ro 8. 25; Gal. 5. 5.
[i] 2 Thes. 2. 13.
[k] ch. 2. 13; Mk. 16. 20; 1 Cor. 2. 4, 5; 4. 20.
[l] Heb. 2. 4; 1 Pet. 1. 12.
[m] Col. 2. 2; Heb. 2. 3.
[n] ch. 2. 1—11.
[o] see refs. 1 Cor. 4. 16.
[p] Mt. 16. 24; John 8. 12.
[q] ch. 2. 14; Ac. 17. 5.
[r] John 14. 16—18; see refs. Ac. 5. 41.

1 After an introductory address and greeting to the Christians at Thessalonica, the apostle pours out his heart in thankfulness for the manner in which they have received and obeyed the gospel (ch. i.); reminds them of the nature of his ministry, and his whole course of conduct amongst them (ii. 1—12); tells them what joy their fidelity and constancy in the midst of persecution has given him (13—16); how earnestly he has longed to visit them, and how greatly he has been rejoiced by Timothy's report of them (ii. 17—iii. 10); and he prays that they may more and more abound in love, and be established in holiness (11—13).

2 The same as Silas (Acts xv. 40, etc.) The apostle here joins Silvanus and Timothy with himself, as having laboured with him in founding the church at Thessalonica: see Acts xvii. 1, 14.

3 In union with God the Father (not a pagan assembly), and with Christ (not a Jewish synagogue).

4 'We' is sometimes used for Paul alone (ch. ii. 18); but it here probably includes Silvanus and Timothy.

5 The work, toil, and endurance which faith, love, and hope produce.

6 Rather, 'knowing, brethren beloved of God, your election.' They were known to be 'elect' by their reception of the gospel (ver. 6), and by the fruits of faith in their lives.

7 That is, the gospel that we preached.

8 Much *confidence*, perhaps on the part of both preachers and hearers.

8 to all that believe in Macedonia and Achaia.[1] For from you sounded out[2] the
word of the Lord not only in Macedonia and Achaia, but also [t] in every place
your faith to God-ward is spread abroad; so that we need not to speak any thing.
9 For they[3] themselves show of us [u] what manner of entering in[4] we had unto
you, [x] and how ye turned to God from idols to serve the living and true God;
10 and [y] to wait for his Son from heaven, [z] whom he raised from the dead, *even* Jesus,
which delivered[5] us [a] from the wrath to come.

2 For [b] yourselves, brethren, know our entrance in unto you, that it was not in
2 vain.[6] But even after that we had suffered before,[7] and were shamefully entreated,
as ye know, at [c] Philippi, we were bold in our God [d] to speak unto you the gospel
3 of God with much contention. [e] For our exhortation *was* not of deceit,[8] nor of
4 uncleanness, nor in guile: but as we were allowed[9] of God [f] to be put in trust
with the gospel, even so we speak; [g] not as pleasing men, but God, [h] which trieth
5 our hearts. For [i] neither at any time used we flattering words, as ye know, nor
6 a cloak[10] of covetousness; [k] God *is* witness: [l] nor of men sought we glory, neither
of you, nor *yet* of others, when [m] we might have been burdensome,[11] [n] as the
7 apostles of Christ: but [o] we were gentle among you. Even[12] as a nurse
8 cherisheth her children; so being affectionately desirous of you, we were willing
to have imparted unto you, not the gospel of God only, but also [p] our own souls,[13]
9 because ye were dear unto us. For ye remember, brethren, our labour and
travail: for [q] labouring night and day, [r] because we would not be chargeable[14]
10 unto any of you, we preached unto you the gospel of God. [s] Ye *are* witnesses,
and God *also*, [t] how holily and justly and unblameably we behaved ourselves
11 among you that believe: as ye know how we exhorted and comforted and charged
12 every one of you, as a father *doth* his children, [u] that ye would walk worthy of
God, [x] who hath called[15] you unto his kingdom and glory.

13 For this cause also thank we God [y] without ceasing, because, when ye received
the word of God which ye heard of us, ye received *it* [z] not *as*[16] the word of
men, but as it is in truth the word of God, which effectually worketh also in you
14 that believe. For ye, brethren, became followers [a] of the churches of God which
in Judæa are in Christ Jesus: for [b] ye also have suffered like things of your own
15 countrymen, [c] even as they *have* of the Jews: [d] who both killed the Lord Jesus, and
[e] their own prophets, and [f] have persecuted[17] us; and they please not God, [g] and are
16 contrary to all men:[18] [h] forbidding us to speak to the Gentiles [i] that they might be
saved, [j] to fill up their sins alway:[19] for the wrath is come[20] upon them to the
uttermost.

17 But we, brethren, being taken from you for a short[21] time [k] in presence, not in
heart, endeavoured the more abundantly [l] to see your face with great desire.
18 Wherefore we would have come unto you, even I Paul, once and again; but
19 [m] Satan hindered us.[22] For [n] what *is* our hope, or joy, or crown of rejoicing?[23]
20 *Are* not even ye in the presence of our Lord Jesus Christ [o] at his coming? For
ye are our glory and joy.

3 Wherefore [p] when we could no longer forbear,[24] [q] we thought it good to be left at
2 Athens alone; and sent [r] Timotheus, our brother,[25] and minister of God, and our

[t] Ro. 1. 8; 2 Thes. 1. 4.
[u] ch. 2. 1, 13.
[x] Mal. 1. 11; Gal. 4. 8.
[y] ch. 4. 16, 17; Ac. 1. 11; 3. 21; Phil. 3. 20.
[z] Ac. 2. 24.
[a] see refs. Lk. 3. 7.
[b] ch. 1. 5, 9.
[c] Ac. 16. 22—24.
[d] Ac. 17. 2—9.
[e] 2 Cor. 2. 17; 4. 2; 2 Pet. 1. 16.
[f] 1 Cor. 9. 17; 1 Tim. 1. 11, 12; Tit. 1. 3.
[g] Gal. 1. 10.
[h] see refs. Jer. 17. 10.
[i] ver. 3; Ac. 20. 33.
[k] Ro. 1. 9.
[l] John 5. 41, 44; 12. 43.
[m] see refs. 1 Cor. 9. 4, 6, 12—18; 2 Cor. 12. 14; Philem. 8, 9.
[n] 1 Cor. 9. 1, 2, 4—11.
[o] 1 Cor. 2. 3; 9. 22; 2 Tim. 2. 24.
[p] see refs. 2 Cor. 12. 15.
[q] see refs. Ac. 20. 34; 1 Cor. 11. 9.
[r] 2 Cor. 12. 13, 14.
[s] ch. 1. 5.
[t] Ac. 24. 16; 2 Cor. 7. 2; 2 Thes. 3. 7.
[u] ch. 4. 1; see refs. Eph. 4. 1.
[x] 1 Cor. 1. 9; 2 Thes. 2. 13, 14; 2 Tim. 1. 9.
[y] ch. 1. 2—5.
[z] see refs. Gal. 4. 14.
[a] Gal. 1. 22.
[b] Ac. 17. 1—8, 13; 2 Cor. 8. 1, 2.
[c] Heb. 10. 33, 34.
[d] Ac. 2. 23; 3. 15; 5. 30; 7. 52.
[e] Mt. 23. 34—37; Lk. 11. 48—51.
[f] Ac. 17. 5, 13; 18. 12; 22. 21, 22.
[g] Est. 3. 8.
[h] Lk. 11. 52.
[i] Ro. 10. 13—15.
[j] Ge. 15. 16; Mt. 23. 32.
[k] 1 Cor. 5. 3; Col. 2. 5.
[l] ch. 3. 10.
[m] Ro. 1. 13; 15. 22; Rev. 2. 10.
[n] see refs. 2 Cor. 1. 14.
[o] ch. 3. 13; 1 Cor. 15. 23; Rev. 1. 7; 22. 12.
[p] ver. 5; ch. 3. 17.
[q] Ac. 17. 14—16.
[r] Ro. 16. 21; 1 Cor. 16. 10; 2 Cor. 1. 19.

1 Macedonia and Achaia were the two provinces into which the whole of Greece was divided by the Romans.
2 By public report, and by your missionary efforts.
3 The people of those countries (ver. 8).
4 How successfully our work was begun: comp. ch. ii. 1.
5 Rather, 'who delivers;' *i. e.* our Deliverer.
6 Or, 'not empty,' but full of power.
7 Rather, 'but having previously suffered and been ill-treated,' etc. After their recent sufferings at Philippi (Acts xvi. 19—37) God emboldened them to speak at Thessalonica; though there again it was 'in much conflict:' see Acts xvii. 5—9.
8 Rather, 'error.' Our doctrine was true, our motives pure, our conduct straightforward.
9 Rather, 'have been approved:' comp. 1 Tim. i. 12.
10 We never resorted to the language of flattery to gain you; nor had we any covetous ends, cloaked by fair professions. See note on Luke xvi. 18.
11 Or 'weighty,' either in exercising authority, or in receiving pecuniary support (comp. ver. 9), 'as Christ's apostles' might rightly do.
12 Rather, 'As if a nursing mother were cherishing her own children; so we, fondly loving you,' etc.
13 Or, 'our very selves, because ye became beloved to us.' Comp. Rom. ix. 1, etc.; 2 Cor. xii. 14, 15.
14 Or, 'not to burden any of you' (ver. 6). He therefore 'laboured' at his trade: see Acts xviii. 3.
15 Rather, 'who *calleth* you.'
16 Rather, 'ye received not men's word, but (as it truly is) God's word,' etc. Paul speaks not of their estimate of it, but of its real nature and effects.
17 Or, 'chased us out by persecution:' at Thessalonica, and elsewhere (see Acts xvii. 5—14; xiv. 2—6, 19).
18 Opposing their salvation.
19 Or, 'at all times;' now as well as formerly.
20 God's anger was already coming on this unbelieving nation, and reached 'its end,' or height, nearly twenty years after this was written, in the destruction of Jerusalem.
21 Literally, 'for the space of an hour.' When Paul left Thessalonica he hoped to return very soon; probably from Berea; but owing to various causes (see next verse) he did not go there again for five years.
22 Probably by raising opposition to the gospel.
23 Rather, glorying.
24 'We' here evidently means Paul himself (see ver. 5), who, finding that he could not visit them, 'could no longer forbear,' and therefore sent Timothy. See note on Acts xvii. 15.
25 The best texts read, 'our brother and fellow-worker of God in the gospel of Christ.'

fellowlabourer in the gospel of Christ, to establish you, and to comfort you
3 concerning your faith: [a] that no man should be moved by these afflictions. For
4 yourselves know[1] that [b] we are appointed thereunto: [c] for verily, when we were with you, we told you before that we should suffer tribulation; [d] even as it came
5 to pass, and ye know. For this cause, [e] when I could no longer forbear, I sent to know your faith, [f] lest by some means the tempter have tempted you, and [g] our labour be in vain.
6 [h] 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
7 always, desiring greatly to see us, [i] as we also *to see* you; therefore, brethren,
8 [k] we were comforted over you in all our affliction and distress by your faith. For
9 now we live,[2] if ye [l] stand fast in the Lord. [m] For what thanks can we render to God again for you, [n] for all the joy wherewith we joy for your sakes before our
10 God; night and day [o] praying exceedingly that we might see your face, [p] and might perfect that which is lacking in your faith?[3]
11 Now God himself and our Father, and our Lord Jesus Christ, [q] direct[4] our
12 way unto you. And the Lord [r] make you to increase and abound in love one
13 toward another, and toward all *men*, even [s] as we *do* toward you: to the end he may [t] stablish your hearts unblameable in holiness before God, even our Father, [u] at the coming of our Lord Jesus Christ [v] with all his saints.[5]

Practical admonitions.

4 FURTHERMORE[6] then we beseech you, brethren, and exhort *you* by the Lord Jesus, [w] that as ye have received of us how ye ought to walk [x] and to please
2 God, *so* ye would abound[7] more and more. For ye know what commandments
3 we gave you by the Lord Jesus. For this is the will of God, *even* [y] your sanctification, [z] that ye should abstain from fornication: [a] that every one of you should
5 know how to possess[8] [b] his vessel in sanctification and honour; [c] not in the
6 lust[9] of concupiscence, [d] even as the Gentiles which know not God: [e] that no *man* go beyond and defraud his brother in *any*[10] matter: because that the Lord [f] *is* the avenger of all such,[11] as we also have forewarned you and testified. For
8 God hath not called us unto uncleanness, [g] but unto holiness. [h] He therefore that despiseth, despiseth not man, but God, [i] who hath also given unto us his Holy Spirit.
9 But as touching brotherly love [k] ye need not that I write unto you: for [l] ye your-
10 selves are taught of God[12] to love one another. [m] And indeed ye do it toward all the brethren which are in all Macedonia. But we beseech you, brethren, [n] that ye in-
11 crease more and more; [o] and that ye study to be quiet, and to do your own business,
12 and [p] to work with your own hands, as we commanded you; [q] that ye may walk honestly[13] toward them that are without, and *that* ye may have lack of nothing.

Respecting the Lord's second coming; consolation to the bereaved, and exhortations to constant watchfulness.

13 BUT I would not have you to be ignorant, brethren, concerning them [r] which
14 are asleep, that ye sorrow not, [s] even as others[14] [t] which have no hope. For [u] if we believe that Jesus died and rose again, even so [v] them also which sleep in[15]
15 Jesus will [w] God bring with him. For this we say unto you [x] by the word[16] of

[a] Ac. 20. 24; Eph. 3. 13; 2 Thes. 1. 4.
[b] see refs. Ac. 9. 16; 14. 22; 1 Cor. 4. 9; 2 Tim. 3. 12; 1 Pet. 2. 21.
[c] Ac. 20. 24.
[d] ch. 2. 2.
[e] ver. 1.
[f] 2 Cor. 11. 3, 13—15.
[g] Gal. 4. 11; Phil. 2. 16.
[h] Ac. 18. 1, 5.
[i] Phil. 1. 8.
[k] 2 Cor. 7. 6, 7, 13.
[l] Phil. 4. 1; 2 John 4.
[m] ch. 1. 2.
[n] ch. 2. 19.
[o] Ro 1. 10—12; 15. 30—32.
[p] 2 Cor. 13. 9, 11; Col. 4. 12.
[q] Pro. 3. 5, 6.
[r] ch. 4. 9, 10; 2 Thes. 1. 3.
[s] see ch. 2. 8.
[t] ch. 5. 23; 1 Cor. 1. 8; 2 Thes. 2. 17; 1 Pet. 5. 10.
[u] 1 Cor. 1. 7; 15. 23.
[v] Deu. 33. 2; Zec 14. 5; 2 Thes. 1. 10; Jude 14.
[w] ch. 2. 12; Col. 2. 6.
[x] Col. 1. 10.
[y] John 17. 17, 19; Eph. 5. 27; 2 Thes. 2. 13.
[z] see refs. Ac. 15. 20.
[a] Ro 6. 19; 1 Cor. 6. 15, 18—20.
[b] see refs. 1 Sam. 21. 5.
[c] Ro 1. 24, 26; Col. 3. 5.
[d] Eph. 4. 17, 18.
[e] see refs. Le. 25. 14; Deu. 25. 13—16.
[f] see refs. Deu 32. 35; Job 31. 13, 14.
[g] Le. 11. 44; Heb. 12. 14; 1 Pet. 1. 14—16.
[h] Lk. 10. 16.
[i] 1 Cor. 2. 13; 1 Pet. 1. 12.
[k] ch 5. 1.
[l] Mt. 22. 39; John 13. 34, 35; 14. 26; 1 John 3. 11.
[m] 2 Cor 8. 1, 2.
[n] ch. 3. 12.
[o] 2 Thes 3. 11—12; 1 Pet. 4. 15.
[p] see refs. Ac. 20. 35.
[q] see refs. Ro. 13. 17, and 13 13.
[r] see refs. John 11. 11.
[s] see refs. Deu. 14. 1, 2; 2 Sam 12. 20.
[t] Pro 1. 32; Eph. 2. 12.
[u] Ro. 8. 11; 1 Cor 15. 12—23; 2 Cor. 4. 13, 14.
[v] Rev. 14. 13.
[w] see refs. Zec 14. 5.
[x] 1 Ki. 13. 17, 18; 20. 35.

1 Both by your own experience and my forewarning (ver. 4). Comp. 2 Tim. iii. 12.

2 Your stedfastness is life to me.

3 Or, 'supply the deficiencies of your faith.' Paul had been compelled to leave them almost immediately after their conversion (Acts xvii. 10), without instructing them so fully as he wished.

4 By the guidance of Divine Providence. In this prayer, as also at 2 Thess. ii. 16, 17, the Lord Jesus is addressed equally with the Father; the verb which includes both being in the singular.

5 Properly, 'his holy ones,' both angels and men.

6 Or, 'for the rest,' passing on to a new subject. Proceeding to practical instructions, the apostle exhorts the Thessalonian Christians to a holy life, cautioning them against the laxity of morals prevailing around them, and enjoining upon them an orderly, industrious, and honourable course of conduct (ch. iv. 1—12): he comforts them respecting their departed brethren, by an assurance that those who die before the Lord's coming shall share, equally with those who survive, in its glories and blessings (13—18): he exhorts them to live in constant preparation for that event, which, though sudden and unexpected, shall be full of joy to the believer (ch. v. 1—11): he further enjoins the practice of several Christian virtues (12—22): and he closes with a prayer, promise, charge, and benediction (23—28).

7 Carrying out more thoroughly the directions which we gave you by the Lord's authority.

8 Or, 'acquire.' The unchaste oppose God's will, dishonour lawful marriage, and defraud their neighbours.

9 As opposed to rational and Christian attachment.

10 Literally, 'in *the* matter;' *i. e.* of conjugal rights.

11 Rather, 'the avenger respecting *all these things*;' which men treat as of no consequence, but God does not. 'He who rejects' (ver. 8) these admonitions, 'rejects God,' who 'called us, not for uncleanness, but in sanctification;' and for this purpose 'gave his Holy Spirit unto you.'

12 Brotherly love is one of the most obvious proofs of Divine teaching: see 1 John iii. 10, 18.

13 That is, 'becomingly.' Quiet industry would raise them in public estimation, and make them independent of others' help.

14 Heathens (Eph. ii. 12), and Sadducean Jews.

15 Rather, '*through* Jesus;' meaning either, that through Him death has become to them a calm and hopeful repose (1 Cor. xv. 12—23); or, that through Him God will raise them up (ver. 17).

16 'In the word of the Lord;' probably a special revelation on this subject: comp. 1 Cor. xv. 51.

the Lord, that [u] we which[1] are alive *and* remain unto the coming of the Lord shall
16 not prevent them which are asleep. For [x] the Lord himself shall descend from
heaven with a shout,[2] with the voice of [y] the archangel,[3] and with [z] the trump of
17 God: [a] and the dead in Christ shall rise first: [b] then we which are alive *and*
remain [c] shall be caught up together with them [d] in the clouds,[4] to meet the
18 Lord in the air: and so [e] shall we ever be with the Lord. [f] Wherefore comfort
one another with these words.

5 But of [g] the times[5] and the seasons, brethren, [h] ye have no need that I write
2 unto you. For yourselves know perfectly that [i] the day of the Lord so cometh
3 as a thief[6] in the night. For when they shall say, Peace and safety; then
[k] sudden destruction cometh upon them, [l] as travail upon a woman with child;
and they shall not escape.
4 But ye, brethren, are not in darkness,[7] that that day should overtake you as a
5 thief. Ye are all [m] the children of light, and the children of the day: we are not
6 of the night, nor of darkness. [n] Therefore let us not sleep, as *do* others;[8] but
7 [o] let us watch and [p] be sober. For they that sleep sleep in the night; and they
8 that be drunken [q] are drunken in the night. But let us, who are of the day, be
sober, [r] putting on[9] the breastplate of faith and love; and for an helmet, the
9 hope of salvation. For [s] God hath not appointed[10] us to wrath, [t] but to obtain
10 salvation by our Lord Jesus Christ; [u] who died for us, that, [x] whether we wake[11]
11 or sleep, we should live together with him. Wherefore comfort yourselves
together, and [y] edify one another, even as also ye do.

Further practical directions; and conclusion.

12 AND we beseech you, brethren, [z] to know[12] them which labour among you,
13 and are over you in the Lord, and admonish you; and to esteem them very highly
in love for their work's sake. [a] *And* be at peace among yourselves.
14 Now we exhort you, brethren, [b] warn them that are unruly,[13] [c] comfort the
feebleminded, [d] support the weak,[14] [e] be patient toward all *men*.
15 [f] See that none render evil for evil unto any *man*; but ever [g] follow[15] that
which is good, both among yourselves, and to all *men*.
16—18 [h] Rejoice evermore. [i] Pray without ceasing. [k] In every[16] thing give thanks:
for this[17] is the will of God in Christ Jesus concerning you.
19—21 [l] Quench not the Spirit.[18] [m] Despise not prophesyings. [n] Prove all things;
22 [o] hold fast that which is good. [p] Abstain from all appearance of evil.
23 And [q] the very God of peace sanctify you wholly. And *I pray God* your whole
spirit[19] and soul and body [r] be preserved blameless unto the coming of our Lord
24 Jesus Christ. [s] Faithful *is* he that calleth you, [t] who also will do *it*.[20]
25 Brethren, [u] pray for us.
26 [x] Greet all the brethren with an holy kiss.[21]
27 I charge[22] you by the Lord that [y] this epistle be read unto all [z] the holy brethren.
28 [a] The grace of our Lord Jesus Christ *be* with you. Amen.

The[23] first *Epistle* unto the Thessalonians was written from Athens.

[u] 1 Cor. 15. 51—53.
[x] Mt. 26. 64; see refs. Ac. 1. 11; 2 Thes. 1. 7.
[y] Jude 9.
[z] 1 Cor. 15. 52.
[a] 1 Cor. 15. 23, 52.
[b] 1 Cor. 15. 51.
[c] see refs. 1 Ki. 18. 12; 2 Cor. 12. 2.
[d] Ac. 1. 9; Rev. 11. 12.
[e] Ps. 49. 15; Is. 60. 19, 20; John 12. 26.
[f] ch. 5. 11.
[g] see refs. Ac. 1. 7.
[h] ch. 4. 9.
[i] see refs. Mt. 24. 42—44.
[k] Is. 13. 6—9; Lk. 17 27—29; 21. 34, 35.
[l] Jer. 13. 21.
[m] Eph. 5. 8.
[n] Ro. 13. 11—14.
[o] see refs. Mt. 24. 42.
[p] 1 Pet. 5 8.
[q] John 3. 20; Ac. 2. 15.
[r] Eph. 6. 14, 16, 17.
[s] Ro 9 22
[t] 2 Thes. 2. 13, 14; 1 Tim. 1. 13, 16.
[u] Ro. 14 8, 9
[x] ch. 4. 13—17.
[y] Mal. 3. 16, 17.
[z] Phil. 2. 29; 1 Tim. 5. 17; Heb. 13. 7, 17.
[a] Ge 13. 8; Ro. 12. 18.
[b] 2 Thes. 3. 11, 12.
[c] Heb 12. 12.
[d] Ac. 20. 35; Ro. 14. 1.
[e] Col 3 12, 13.
[f] Pro 20. 22, Ro. 12. 17-21; 1 Pet 3 9.
[g] Gal. 6. 10; 3 John 11.
[h] 2 Cor. 6. 10; Phil 4. 4
[i] see refs. Lk. 18. 1.
[k] Eph. 5 20.
[l] see refs. Ge. 6. 3; 1 Sam. 16. 14, Eph. 4. 30.
[m] 1 Cor. 14. 1, 39.
[n] Is. 8. 20; Mt 7. 15—20; 1 John 4 1.
[o] Ro. 12. 9; Rev. 3 11.
[p] ch. 4. 12; Mt. 17. 27.
[q] Phil. 4. 9.
[r] 1 Cor. 1. 8; Phil. 1. 10
[s] see refs Deu 7. 9.
[t] Num. 23 19; 2 Thes. 3 3.
[u] Col 4. 3; 2 Thes. 3. 1.
[x] Ro. 16. 16.
[y] Col. 4. 16.
[z] Heb 3. 1.
[a] 2 Thes. 3. 18.

1 Such of us believers as may be then alive shall not take precedence of those that are asleep; for they 'shall rise first' (ver. 16); and 'afterwards we,' etc. (17): comp. 1 Cor. xv. 52.

2 Or, 'word of command.'

3 Or, '*an* archangel;' a leader among the angelic hosts: comp. Jude 9.

4 Rather, '*in* clouds;' *i. e.* as Jesus himself ascended (Acts i. 9). 'And so' (*i. e.* after the resurrection of the dead, and the change of the living) all the saved will dwell with Christ for ever (John xiv. 3).

5 Of the Lord's coming (ch. iv. 13, 17).

6 The Lord's return to the judgment will be as unexpected to the unbelieving and unthinking, as the coming of a midnight robber; and as startling as the pang of childbirth (ver. 3).

7 The darkness of ignorance and unbelief.

8 Or, 'as the rest,' *i. e.* the unbelieving world.

9 As Christian soldiers, who have to keep guard, and to face danger and death: see on Eph. vi. 14—17.

10 Rather, 'did not appoint us.'

11 The living and the dead saints at the Lord's coming shall both 'together live with Him.'

12 Regard them with the respect and gratitude due to their character, office, and labours. Comp. Heb. xiii. 17; Phil. ii. 30.

13 Or, 'disorderly:' comp. ch. iv. 11; 2 Thess. iii. 11.

14 Meaning probably weak in faith (see Rom. xv. 1).

15 Earnestly endeavour to do good, even to those who would do you 'evil.'

16 See note on Eph. v. 20.

17 This combination of joy, prayer, and gratitude.

18 Do not resist or neglect His influences; particularly in the gift of prophesying or preaching (see Rom. xii. 6; 1 Cor. xiv., and notes). 'But test all' professed spiritual gifts (see 1 John iv. 1); 'hold fast the good,' the genuine and beneficial; and 'hold aloof from every form of evil;' not allowing specious pretensions of any kind to draw you away from the truth.

19 Our human nature is sometimes contemplated as consisting of the material and the immaterial, 'body and spirit' (1 Cor. v. 3); and sometimes the latter is further divided into the higher rational powers—*the spirit*,—and the lower animal powers—*the soul*: comp. 1 Cor. xv. 44, and note. The whole man is forcibly and popularly represented in the more specific division here given.

20 Great and difficult as this complete sanctification may seem, it is insured by God's faithfulness.

21 See note on Rom. xvi. 16.

22 Rather, 'I adjure you.' 'What Rome forbids under an anathema, Paul enjoins with an adjuration.'—*Bengel.*

23 The subscription is incorrect. On comparing ch. i. 1; iii. 1, with Acts xviii. 1, 5, it appears that Paul had left Athens and gone to Corinth before he wrote this Epistle.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

It is most likely that the second Epistle to the Thessalonians was written soon after the first; for the condition and circumstances of the church appear to be substantially the same: and that both Epistles were written during Paul's long stay at Corinth; for Silas and Timothy, who join in the introductory salutation (ch. i. 1), were with him there, but do not appear to have accompanied him on his departure for Asia (see Acts xvii. 5, 18).

Intelligence seems to have reached the apostle, that some persons were using his authority (see ch. ii. 2) to enforce their notion of the immediate coming of the day of the Lord; and that an unsettled and excited state of feeling still prevailed in the Thessalonian church; so that some were neglecting their daily employments, and leading an idle and useless life.

Paul's chief object therefore, in this Epistle, was to remove their erroneous expectations of the Lord's immediate coming, by reminding them of what he had already taught them respecting certain events by which it must be preceded (ch. ii. 1—12). The rest of the Epistle contains affectionate commendations of their faith and love and stedfastness, exhortations to holiness, and directions for the maintenance of discipline with regard to idle and disorderly members (ch. i.; ii. 12—17; iii.)

The apostle's thankfulness for the patience, faith, and love of the Thessalonian Christians.

1 PAUL[1] [a]and Silvanus and Timotheus unto the church of the Thessalonians
2 [b]in God our Father and the Lord Jesus Christ: [c]Grace unto you, and peace,
from God our Father and the Lord Jesus Christ.
3 [d]We are bound to thank God always for you, brethren, as it is meet, because
that [e]your faith groweth exceedingly, and the charity[2] of every one of you all
4 toward each other aboundeth. So that [f]we ourselves glory in you in the
churches[3] of God for your patience and faith [g]in all your persecutions and
5 tribulations that ye endure: *which is* [h]a manifest token[4] of the righteous
judgment of God, [i]that ye may be counted worthy of the kingdom of God, [k]for
6 which ye also suffer. [l]Seeing *it is* a righteous thing with God to recompense
7 tribulation to them that trouble you; [m]and to you who are troubled rest with
us, when [n]the Lord Jesus shall be revealed from heaven with his mighty angels,[5]
8 [o]in flaming fire taking [p]vengeance[6] on them [q]that know not God, and [r]that
9 obey not the gospel of our Lord Jesus Christ: [s]who shall be punished with
everlasting destruction from[7] the presence of the Lord, and [t]from the glory of
10 his power; [u]when he shall come to be glorified in his saints,[8] and to be admired
in all them that believe (because[9] [v]our testimony among you was believed) [x]in
that day.
11 Wherefore also we pray always for you, that our God would count you worthy
[y]of *this* calling,[10] [z]and fulfil all the good pleasure of *his* goodness, and the
12 work of faith with power:[11] [a]that the name of our Lord Jesus Christ may be
glorified in you, [b]and ye in him, according to the grace of our God and the Lord
Jesus Christ.

Correction of mistakes respecting the coming of the day of the Lord.

2 NOW[12] we beseech you, brethren, [c]by[13] the coming of our Lord Jesus Christ,
2 and *by* our gathering together unto him, [d]that ye be not soon shaken in mind,[14]

[a] 2 Cor. 1. 19.
[b] 1 Thes. 1. 1.
[c] 1 Cor. 1. 3.
[d] ch. 2. 13; 1 Thes. 3. 6, 9.
[e] see refs. Ps. 84. 7.
[f] 1 Thes. 2. 19, 20.
[g] 1 Thes. 2. 14.
[h] Phil. 1. 28.
[i] Lk 20 35; Col. 1. 12.
[k] Ac. 14. 22; 2 Tim. 2. 12.
[l] see refs. Deu. 32. 41—43; Zec. 2. 8.
[m] Mt. 5. 10—12; Heb. 4. 9; Rev. 7. 14—17.
[n] 1 Thes. 4. 16, 17; Jude 14, 15.
[o] Heb. 12. 29; 2 Pet. 3 7,10—12; Rev. 21. 8.
[p] Is 66. 15; Heb. 10. 30.
[q] Ps 9. 17; 79. 6.
[r] Ro. 2. 8.
[s] Dan. 12. 2; 2 Pet. 3. 7.
[t] ch 2. 8; Is 2. 19.
[u] Rev 7. 9—12.
[v] 1 Thes. 1. 5; 2. 13.
[x] Mal. 3. 17; 2 Tim. 4. 8.
[y] ch. 2. 14; 1 Thes. 2. 12.
[z] Is 66. 9; Lk. 12. 32; Eph. 1. 5.
[a] John 17. 10; 1 Pet. 4. 14.
[b] John 17. 21—26.
[c] see refs. Mk. 13. 27.
[d] Jer. 23. 25—7; Mt. 24. 4, 5, 24; 1 John 4. 1.

1 After his usual address and salutation to the church at Thessalonica (ch. i. 1, 2), the apostle expresses his thankfulness for their growth in faith and love, and their stedfast endurance of persecution, which shall be recompensed at Christ's coming (3—10); and his earnest desires for their Christian perfection (11, 12).

2 That is, 'your mutual love.'

3 The churches in Corinth and other towns of Achaia.

4 See note on Phil. i. 28. If now, in the time of discipline, God enables His people so well to bear persecution for the gospel, how certainly will he, when the time of righteous retribution comes, punish the persecutors, and give the sufferers rest.

5 Properly, 'with angels of his power,' *i. e.* by whom he exercises his power: see Matt. xiii. 41.

6 Or, 'awarding punishments to them,' etc.

7 That is, 'away from;' banished from Him who is the only source of true blessedness (Psa. xvi. 11; 1 Thess. iv. 17). This is their 'everlasting destruction;' not annihilation, but the eternal ruin of the soul's holiness and happiness, its real life.

8 His glory being reflected in them.

9 I say this to you because you have believed the gospel testimony, and have therefore an interest in these hopes.

10 That is, of the privileges and inheritance to which you are called: comp. 1 Thess. ii. 12.

11 Or, 'perfect in you in power (*i. e.* powerfully) all delight in goodness, and [as its fruit] the work of faith.' See note on 1 Thess. i. 3.

12 In ch. ii. 1—12 the apostle corrects erroneous views and expectations prevailing among the Thessalonian Christians respecting the coming of the great day of the Lord; reminding them that he had already taught them that it must be preceded by a great apostasy, and the appearance and temporary ascendency of the Man of Sin, the spiritual usurper; who shall be utterly destroyed by the Lord at his coming.

13 Rather, 'concerning the coming.' This clause is not an adjuration, but a statement of the subject, which Paul wishes further to clear from misconception and abuse. The 'gathering together' was announced in 1 Thess. iv. 17.

14 Properly, 'shaken out of your senses.'

or be troubled, neither by spirit,[1] nor by word, nor by letter as from us, as that
3 the day of Christ is at hand. Let no man deceive you by any means: for *that day shall not come,* [e] except there come a falling[2] away first, and [f] that Man of
4 Sin be revealed, [g] the Son of Perdition;[3] who opposeth and [h] exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.
5 Remember ye not, that, when I was yet with you, I told you these things?
6 And now ye know what withholdeth,[4] that he might be revealed in his time.
7 For [i] the mystery of iniquity[5] [k] doth already work: only [l] he who now letteth[6]
8 *will let,* until he be taken out of the way. And then shall [m] that Wicked be revealed, [n] whom the Lord shall consume [o] with the spirit of his mouth, and shall
9 destroy [p] with the brightness of his coming: *even him,* whose coming is [q] after
10 the working of Satan with all power and [r] signs and lying[7] wonders, and with all deceivableness of unrighteousness in [s] them that perish; because they received
11 not the love of the truth, that they might be saved. And [t] for this cause[8] [u] God
12 shall send them strong delusion, [x] that they should believe a lie: [y] that they all might be damned who believed not the truth, but [z] had pleasure in unrighteousness.

Practical exhortations, and conclusion.

13 BUT[9] [a] we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath [b] from the beginning chosen you to salvation [c] through[10]
14 sanctification of the Spirit and belief of the truth: whereunto he called [d] you by our gospel, to [e] the obtaining of the glory of our Lord Jesus Christ.
15 Therefore, brethren, [f] stand fast, and hold [g] the traditions[11] which ye have been taught, whether by word, or our epistle.
16 Now our Lord[12] Jesus Christ himself, and God, even our Father, [h] which hath loved us, and hath given *us* [i] everlasting consolation and [k] good hope through
17 grace, [l] comfort your hearts, [m] and stablish you in every good word and work.
3 Finally, brethren, [n] pray for us, that the word of the Lord may have *free*
2 course,[13] and be glorified, even as *it is* with you: and [o] that we may be delivered
3 from unreasonable and wicked men: [p] for all *men* have not faith.[14] But [q] the
4 Lord[15] is faithful, who shall stablish you, and [r] keep *you* from evil. And [s] we have confidence in the Lord touching you, that ye both do and will do the things
5 which we command you. And [t] the Lord direct your hearts into the love of God, [u] and into the patient waiting[16] for Christ.
6 Now we command you, brethren, in the name of our Lord Jesus Christ, [x] that

[e] 1 Tim. 4. 1—3.
[f] vers. 8—10; 1 John 2. 18; Rev. 13. 11—18.
[g] John 17. 12; Rev. 17. 8, 11.
[h] see refs. Dan. 7. 25; 8. 9—11.
[i] 1 John 2. 18; 4. 3; Rev. 17. 5, 7.
[k] Col. 2. 18—23.
[l] ver. 6.
[m] ver. 3.
[n] Dan 7. 10, 11; Rev. 18. 8—10.
[o] Is. 11. 4; Rev. 19. 20, 21.
[p] ch. 1. 8, 9; Ps. 97. 1—5.
[q] John 8. 41; Eph. 2. 2; Rev. 18 23.
[r] see refs. Mt. 24. 24; Rev 13.11—15; 19.20.
[s] 2 Cor. 4. 3.
[t] Ps. 81. 11, 12; Ro. 1. 24, etc
[u] see 1 Ki. 22. 18—23; Ezc. 14. 9.
[x] Is 66. 4; Mt. 24 5, 11; 1 Tim 4. 1.
[y] Mk. 16. 16; John 3. 36.
[z] Ro. 1. 32.
[a] ch. 1. 3.
[b] Eph. 1. 4—6; 2 Tim. 1. 9.
[c] 1 Pet. 1. 2—5.
[d] 1 Thes. 1. 5.
[e] John 17 22; 1 Thes. 2. 12; 1 Pet. 5. 10.
[f] see refs. 1 Cor. 16. 13.
[g] ch. 3. 6; 1 Cor. 11. 2; Jude 3.
[h] see refs Eph. 2. 4, 5.
[i] John 14. 16—18.
[k] Col. 1. 5; Heb. 6 18, 19; 1 Pet. 1. 3.
[l] Is. 51. 12; Ro. 15 13.
[m] see refs. 1 Thes 3 13.
[n] Eph. 6. 19; 1 Thes. 5. 25.
[o] Ro 15. 30, 31.
[p] 2 Tim. 3. 8.
[q] see refs 1 Cor. 1. 9.
[r] John 17. 15; 2 Pet. 2. 9.
[s] 2 Cor 7.16; Gal. 5 10.
[t] 1 Chr 29 18; Ro 5 5
[u] 1 Thes. 1. 3, 10; Heb. 9. 28.
[x] vers. 11—14; Ro 16. 17; 1 Cor. 5. 11—13; 2 John 10.

1 Do not listen to any prediction professing to be from the Spirit, nor to any declaration, either verbal or written, said to have come from me, or my colleagues, to the effect that the day of judgment 'is come.'

2 Rather, '*the* falling away,' or 'the apostasy;' namely, that about which the apostle had already informed them (see ver. *b*). The interpretation of this passage (vers. 3—12) is confessedly very difficult. It is most commonly applied to the Pope of Rome, and the apostasy and delusions of the Romish church. Some, however, suppose that all past defection and corruptions are but precursors of a more awful apostasy yet to come, which shall be headed by some one person, the Man of Sin, the Antichrist. See notes on Dan. viii. 26; xi. 31; 1 John ii. 18. Some things not plain to us were known to the Thessalonians (ver. 6).

3 This is the title given to Judas (John xvii. 12), suggesting that this deceiver, like him, will betray the truth which he professes to maintain.

4 That is, ye know what keeps back the manifestation of the Man of Sin, until the time appointed him by God. The Christians at Thessalonica had been told what this restraining power was; but we are not informed. Many suppose that it was the control of the Roman Empire, on the decay of which the Papacy rose into power; others think that it refers to the restraining influence of *well-ordered human government*—the principles of *law* and *order* (as opposed to those of 'lawlessness:' see note on ver. 7), holding in check the most violent forms of ungodliness.

5 Literally, 'the mystery of lawlessness;' corresponding to 'the lawless one' (not 'that Wicked,' ver. 8).

6 Rather, 'withholdeth;' or 'restraineth,' as in ver. 6.

7 Rather, 'with all power, and signs, and wonders of falsehood;' *i. e.* all his power, signs, and wonders are essentially false.

8 'Because they received not the love of the truth' (ver. 10). Disliking the truth, they are judicially given over to flagrant and fatal error.

9 Proceeding to practical admonitions, the apostle reminds the Thessalonians of their obligations to God's electing and saving mercy; and exhorts them to stedfastness in the faith, according to his prayer for them (vers. 13—17); he asks their intercessions for himself and his fellow-labourers (iii. 1, 2), and expresses his confidence concerning them, in reliance on God's blessing (3—5). Then, referring to evils which had been growing up amongst them, he repeats and enlarges on exhortations which he had already given against idle and disorderly habits of life (6—16); and ends with a salutation bearing his own signature to attest and authenticate his letter (17, 18).

10 Rather, 'in sanctification of the Spirit,' etc.; for these are essential parts of the salvation to which men are elected.

11 That is, the inspired apostle's oral or written instructions. Compare 1 Cor. xi. 2, in Greek.

12 It is worthy of remark, that Paul addresses the Lord Jesus *before* the Father. 'The change of order, shows equality of honour.'—*Theodoret.* Compare John v. 23; and see note on 1 Thess. iii. 11.

13 Literally, 'may run;' making good progress in Corinth, where the apostle was now preaching, as it had done in Thessalonica. Respecting the opposition alluded to in ver. 2, see Acts xviii.; where we see (vers. 8—11) that it was overcome by God's help, granted perhaps in answer to such prayer as is here enjoined.

14 Rather, 'the faith;' they do not receive, but oppose the gospel.

15 Our Lord Jesus Christ: compare ch. ii. 16, and see on ver. 5.

16 Rather, 'the patience of Christ.'

ye withdraw yourselves from every brother that walketh disorderly,[1] and not
7 after [y] the tradition which he received of us. For yourselves know [z] how ye
8 ought to follow us: for [a] we behaved not ourselves disorderly among you; neither
did we eat any man's bread for nought; but [b] wrought[2] with labour and travail
9 night and day, that we might not be chargeable to any of you: [c] not because we
have not power,[3] but to make ourselves an ensample unto you to follow us.
10 For even when we were with you, this we commanded you, [d] that if any would
11 not work, neither should he eat. For we hear that there are some [e] which walk
12 among you disorderly, [f] working not at all, but are busybodies. [g] Now them that
are such we command and exhort by our Lord Jesus Christ, that with quietness[4]
13 they work, and eat their own bread. [h] But ye, brethren, be not weary [*or*, faint
not] in well doing.
14 And if any man obey not our word by this epistle, note that man, and [i] have no
15 company[5] with him, that he may be ashamed. [k] Yet[6] count *him* not as an enemy,
but admonish *him* as a brother.
16 Now [l] the Lord of peace himself give you peace always by all means. The
Lord *be* with you all.
17 [m] The salutation of Paul with mine own hand, which is the token[7] in every
epistle: so I write.
18 [n] The grace of our Lord Jesus Christ *be* with you all. Amen.

The second *Epistle* to the Thessalonians was written from Athens.[8]

y ch. 2. 15.
z see refs. 1 Cor. 4. 16.
a 1 Thes. 2. 10.
b see refs. Ac. 18. 3.
c see refs. 1 Cor. 9. 4—14.
d Ge. 3. 19; Pro. 24. 30—34; 1 Thes. 4. 11.
e ver. 6.
f 1 Tim. 5. 13; 1 Pet 4. 15.
g 1 Thes. 4. 11.
h Is. 40. 30, 31; Gal. 6. 9, 10.
i see refs. Mt. 18. 17.
k see refs. Lu. 19. 17.
l see refs. Ro. 15. 33.
m 1 Cor. 16. 21; Col. 4. 18.
n Ro. 16. 24.

1 See note on 1 Thess. v. 14. 'Tradition' here means *instruction:* see note on ch. ii. 15; and compare ver. 10.
2 See Acts xviii. 3, and note.
3 Or, 'authority;' namely, to require support from those to whom we minister (1 Cor. ix. 6).
4 As opposed to the lazy and meddlesome life of the busybodies.
5 See note on 1 Cor. v. 10.
6 Rather, 'And.' Let this separation be regarded as correction rather than as punishment.
7 To attest the genuineness of the Epistle; for Paul generally employed an amanuensis to write the letter itself: compare on Rom. xvi. 22.
8 Rather, from Corinth: see Preface to this Epistle.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

TIMOTHY is first mentioned in Acts xvi. 1; from which it appears that he was the son of a Jewish mother and a Greek father. He was early trained in the knowledge of the Scriptures by a pious mother and grandmother (2 Tim. i. 5; iii. 14, 15). He probably heard and embraced the gospel on Paul's first visit to Lystra (see Acts xiv. 7—20, and note on ver. 20), as the apostle calls him 'his own son in the faith' (ch. i. 2); and when he revisited that place on his next journey, he found Timothy well known and highly esteemed as a disciple (see Acts xvi. 2, 3). Although still a young man, his character and gifts were such as to lead the apostle t choose him as a companion and helper in his ministry; for which he was the better fitted at that particular juncture, as his half Jewish and half Gentile extraction made him a good link between the two (see Acts xvi. 3, and note). Henceforth he appears to have been wholly devoted to the service of the gospel, generally in company with the apostle, but sometimes employed on distant missions, or remaining behind to instruct and build up newly planted churches. He had the benefit of the apostle's constant instruction (2 Tim. ii. 2; iii. 14), and appears to have enjoyed in the highest degree his confidence and affection.

The date of this Epistle has been a subject of much controversy. It appears to have been written upon some occasion when Paul, having gone on to Macedonia from Ephesus or some neighbouring place, had left Timothy to superintend the church at Ephesus until his return (ch. i. 3; iii. 14; iv. 13). This could hardly have been on occasion of either of Paul's three journeys to Macedonia mentioned in the book of Acts: for when he took the first he had not preached at Ephesus, and Timothy accompanied him (Acts xvi. 3; xvii. 14); when he was about to undertake the second, he sent on Timothy before him (Acts xix. 22; 1 Cor. iv. 17); and on the third, Timothy was again his companion (Acts xx. 3, 4). It has therefore been supposed by some that he made a journey to Macedonia (not recorded by Luke) at some time during his ministry of three years at Ephesus, and that he thence sent this letter to Timothy, whom he had left to govern the church in his absence. To this view it is forcibly objected that if such a journey were made it must have been short and hurried, not such a prolonged absence as this Epistle supposes, causing a continuance of Timothy's ministry in Ephesus. And it is hardly conceivable that the false teachers referred to in this Epistle should so early—even while Paul was with the church—have acquired so much influence. Moreover, this Epistle and the two which follow it appear to have been nearly contemporaneous: for they resemble each other in language, matter, and style of composition, as well as in the descriptions which they give of the state of the Christian church; and they differ from all Paul's other Epistles in these points; particularly (as some think) in the allusions which they contain to a greater development of church organization (see notes on 1 Tim. iii. 1—10; v. 9—16), and to prevalent errors and evil practices closely resembling those which are noticed in the Second Epistle of Peter and the Epistles of Jude and John.

These and other considerations lead many to the conclusion that this Epistle was written after the imprisonment at Rome with which the book of Acts concludes, and apparently immediately after a visit to the Asiatic churches. See sketch of the later history of Paul in note on Acts xxviii. 31.

The chief objects of the First Epistle appear to have been (1) to instruct and encourage Timothy in opposing the growing heresies of the day, and in maintaining stedfastly the truths of the gospel; and (2) to give directions respecting the government of the church, the appointment of its officers, the duties of all classes of its members, the conduct of its charities, and the exercise of discipline.

Beside the direct and primary object of conveying instruction and encouragement, this Epistle was probably designed also as a credential of Timothy's authority in his conflict with the disobedient and the teachers of error; and the exhortations here given to him would have an indirect application to others at the time; as they have ever since furnished a treasury of practical precepts for the Christian church.

Salutation; instructions respecting false teachers; thanksgiving for the abundant grace displayed in Paul's conversion and apostleship.

1 PAUL,[1] [a]an apostle of Jesus Christ, [b]by the commandment[2] [c]of God our
2 Saviour, and Lord Jesus Christ, [d]*which is* our hope, unto [e]Timothy, [f]*my* own[3]
son in the faith: [g]Grace, mercy, *and* peace, from God our Father and Jesus
Christ our Lord.
3 As I besought thee to abide still at Ephesus, [h]when I went into Macedonia,
4 that thou mightest charge some [i]that they teach no other doctrine, [k]neither give
heed to fables[4] and endless genealogies, which minister questions, rather than
godly edifying[5] which is in faith: *so do.*
5 Now [l]the end of the commandment[6] is charity [m]out of a pure heart, and *of* a
6 good conscience, and *of* faith unfeigned. From which[7] some having swerved
7 have turned aside unto [n]vain jangling; desiring to be teachers of the law;
[o]understanding neither what they say, nor whereof they affirm.
8, 9 But we know that [p]the law *is* good, if a man use it lawfully; [8] [q]knowing this,
that the law is not made for a righteous[9] man, but for the lawless and disobe-
dient, for the ungodly and for sinners, for unholy and profane, for murderers of
10 fathers and murderers[10] of mothers, for manslayers, for whoremongers, for them
that defile themselves with mankind, for menstealers,[11] for liars, for perjured
persons; and if there be any other thing that is contrary [r]to sound doctrine; [12]
11 according to the glorious[13] gospel of [s]the blessed God, [t]which was committed to
my trust.
12 And I thank Christ Jesus our Lord, [u]who hath enabled[14] me, for that he
13 counted me faithful, [x]putting me into the ministry; [y]who was before a blas-
phemer, and a persecutor, and injurious: [15] but I obtained mercy, because [z]I did
14 *it* ignorantly[16] in unbelief. [a]And the grace of our Lord was exceeding abundant
15 [b]with faith [c]and love which is in Christ Jesus. [d]This *is* a faithful saying, and
worthy of all[17] acceptation, that [e]Christ Jesus came into the world to save
16 sinners; [f]of whom I am chief.[18] Howbeit for this cause [g]I obtained mercy,
that in me first[19] Jesus Christ might show forth all longsuffering, [h]for a pattern
17 to them which should hereafter believe on him to life everlasting. Now unto
[i]the King eternal, immortal, [k]invisible, [l]the only wise God, *be* honour and glory
for ever and ever. Amen.

[a] Ro. 1. 1.
[b] see refs. Gal. 1. 1.
[c] Tit. 1. 3; 2. 10; 3. 4; Jude 25.
[d] Col. 1. 27.
[e] see refs. Ac. 16. 1—3.
[f] Tit. 1. 4.
[g] Gal. 1. 3; 2 Tim. 1. 2; 1 Pet. 1. 2.
[h] Ac. 20. 1—3.
[i] Gal. 1. 6, 7.
[k] ch. 4. 7; 6. 20; Tit. 1. 14; 3. 9.
[l] see refs Ro 13. 8—10.
[m] Jam. 4. 8; 1 Pet. 1. 22.
[n] ch. 6. 4, 20.
[o] ch. 6. 4; Jer. 8. 8, 9.
[p] Ro. 7. 12, 13, 16.
[q] Gal. 3. 19; 5. 22, 23.
[r] ch. 6. 3; 2 Tim. 4. 3; Tit. 1. 9; 2. 1.
[s] ch. 6. 15.
[t] ch. 2. 7; see refs 1 Cor. 9. 17; 1 Thes. 2. 4; 2 Tim. 1. 11.
[u] 2 Cor. 12. 9.
[x] Ac. 9. 15; see refs. 2 Cor. 3. 5, 6; 4. 1.
[y] see refs Ac. 8. 3.
[z] Ac. 3. 17; 26. 9.
[a] Ro. 5. 20; 1 Cor. 15. 10.
[b] 2 Tim. 1. 13.
[c] Lk. 7. 47.
[d] ch. 4. 9; 2 Tim 2. 11.
[e] Mt. 1. 21; Mk. 2. 17; Ro. 5. 8; 1 John 4. 9, 10.
[f] ver. 13; 1 Cor. 15. 9.
[g] Ps. 32. 5, 6; Eph. 1. 12.
[h] see 2 Chr. 33. 9—13, 19; John 3. 37; Ro. 15. 4.
[i] ch. 6. 15, 16; Ps. 10. 16; Dan. 7. 14.
[k] John 1. 18; Heb. 11. 27.
[l] Ro. 16. 27; Jude 25.

1 After the customary address and salutation (ch. i. 1, 2), Timothy is reminded of his commission to repress errors in the church, especially those of men professing to be 'teachers of the law' (3—7); and in opposition to their teaching, the true uses of the law, and its agreement with the gospel, are exhibited (8—11). The apostle then pours out his heart in thankfulness for the Divine mercy so signally shown in his own conversion and call to his high office (12—17); after which he returns to exhortations to Timothy (18—20).

2 As recorded in Acts ix. 15; xiii. 2.

3 Or, 'genuine;' implying that he was like-minded with the apostle. Compare Phil. ii. 22.

4 The 'fables' were probably Rabbinical legends taught by a class of Judaizers (compare Titus i. 14); the 'genealogies' may have been family pedigrees, to which some allegorical meanings were attached (compare Titus iii. 9).

5 Rather, 'the dispensation of God;' *i. e.* these things supply speculative questions; but not the truths of the Divine economy of salvation, 'which is in faith.'

6 Or, 'charge.' The aim of Timothy's (ver. 3), and of all other Christian teaching, is that men should give their minds, not to frivolous speculations which produce contention (2 Tim. ii. 23); but to love, which can spring only from a purified heart, a good conscience, and a sincere faith: compare Gal. v. 6.

7 That is, from a pure heart, etc. These false teachers, not having made that their aim, turned off to discussions about curious points connected with the Mosaic law; understanding neither the subjects which they discussed, nor even their own assertions respecting them.

8 According to its nature and design: see vers. 9, 10.

9 One who is justified and sanctified in Christ: see Rom. vi. 14, and Gal. v. 18, and notes.

10 Or, 'strikers of fathers, and strikers of mothers;' not necessarily implying murder: see the command in Exod. xxi. 15. The apostle is referring to the Commandments from the fifth to the ninth.

11 Kidnappers or slave dealers; the most flagrant violation of the eighth commandment.

12 Or, 'wholesome teaching.'

13 Literally, 'the gospel of the glory of the blessed (or happy) God.' The gospel glorifies the Divine blessedness by imparting it to man.

14 Or, 'strengthened me within' for my work (Acts ix. 22).

15 Or, 'insulter.'

16 See notes on Luke xxiii. 34; Acts iii. 17. Paul does not say this to excuse himself, but to show that he had yet been within the pale of Divine mercy.

17 Worthy to be received by all without reserve or hesitation.

18 This, like Eph. iii. 8, is the language of profound humility and godly sorrow.

19 Rather, 'that in me as *chief*;' as in ver. 15: implying that one of the objects for which God had shown mercy to him was that none should despair. As he thinks of this wondrous grace, Paul breaks forth in adoration of Him to whom alone, as 'the Eternal Sovereign, the Incorruptible, Invisible, Only God,' the honour and glory of salvation must be given.

18 This charge [m] I commit unto thee, son Timothy, [n] according to the prophecies which went before on thee, that thou by them[1] mightest [o] war a good warfare;[2]
19 [p] holding faith, and a good conscience; which some having put away[3] concerning
20 faith have made shipwreck. Of whom is [q] Hymenæus[4] and [r] Alexander; whom I have [s] delivered[5] unto Satan, that they may learn[6] not to blaspheme.

Prayer to be offered for all.

2 I[7] EXHORT therefore, that, first of all, supplications, prayers, intercessions,
2 *and* giving of thanks, be made for all men; [8] [t] for kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and
3 honesty. [9] For this[10] *is* [u] good and acceptable in the sight of God our Saviour;
4 [x] who will have[11] all men to be saved, [y] and to come unto the knowledge of the
5 truth. [z] For *there is* one God, and [a] one mediator between God and men, [b] the
6 man[12] Christ Jesus; [c] who gave himself a ransom[13] for all, to be testified [d] in due
7 time. [e] Whereunto I am ordained a preacher, and an apostle, (*f* I speak the truth
8 in Christ, *and* lie not;) [g] a teacher of the Gentiles in faith and verity. I will[14] therefore that men[15] pray [h] every where, [i] lifting up holy hands, [k] without wrath [l] and doubting.[16]

The proper dress and submissive behaviour of women.

9 IN like manner also, that [m] women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered[17] hair, or gold, or pearls, or
10 costly array; but (which becometh women professing godliness) with good
12 works. Let the woman learn in silence with all subjection. But [n] I suffer not a
13 woman to teach, [o] nor to usurp authority over the man, but to be in silence. For
14 [p] Adam was first formed, then Eve. And [q] Adam was not deceived, but the
15 woman being deceived[18] was in the transgression. Notwithstanding [r] she shall be saved in childbearing,[19] if they continue in faith and charity and holiness with sobriety.

The qualifications of bishops, deacons, and deaconesses.

3 THIS [s] *is* a true saying, If a man desire the office of a [t] bishop,[20] he desireth a
2 good work. [u] A bishop then must be blameless, the husband of one wife,[21]
3 vigilant, sober, of good behaviour, [v] given to hospitality, [x] apt to teach; [y] not given to wine, no striker,[22] [z] not greedy of filthy lucre; but patient, not a brawler,

m ch. 6. 13, 14, 20.
n ch. 4. 14.
o ch. 6. 12; Eph. 6. 12—18; 2 Tim. 2. 3—5.
p ch. 3. 9; Tit. 1. 9.
q 2 Tim. 2. 17.
r 2 Tim. 4. 14, 15.
s 1 Cor. 5. 4, 5.
t Ezra 6. 10; Jer. 29. 7.
u ch. 5. 4.
x Eze. 18. 23; Lk. 14. 23; John 3. 16, 17.
y John 17. 3; 2 Tim. 2. 25.
z John 17. 3; Ro. 3. 29, 30; 1 Cor. 8. 6.
a Eph. 2. 18; Heb. 8. 6; 9. 15.
b Heb. 2. 6—13.
c see refs. Mk. 10. 45; 1 John 2. 1, 2.
d Gal. 4. 4; Eph. 3. 5; Tit. 1. 3.
e ch. 1. 11, 12; Eph. 3. 7, 8; 2 Tim. 1. 11.
f Ro. 9. 1.
g Ac. 9. 15; Ro. 15. 16.
h see refs. John 4. 20—24.
i Ps. 86. 18; Is. 1. 15; Jam. 4. 8.
k Mt. 5. 22—24.
l see refs. Mk. 11. 23, 24.
m 1 Pet. 3. 3—5.
n 1 Cor. 14. 34, 35.
o Eph. 5. 22—24.
p Ge. 1. 27; 2. 7, 18, 22; 1 Cor. 11. 8, 9.
q Ge. 3. 1—13.
r Ge. 3. 16; Mt. 1. 21.
s ch. 1. 15.
t Ac. 20. 28; Phil. 1. 1.
u Tit. 1. 6—9.
v Ro. 12. 13.
x 2 Tim. 2. 24.
y ver. 8; Le. 10. 9—11.
z Ac. 20. 33, 34; 2 Cor. 12. 14; 1 Pet. 5. 2.

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1 Properly, 'in them;' *i. e.* in the strength they give thee.

2 Rather, 'war *the* good warfare:' see 2 Tim. iv. 7, and note. This is the charge. Be faithful, and courageous in thy work, according to the prophetic anticipations concerning thee at the time of thy call to the ministry: see Acts xvi. 2.

3 Or, 'thrust away.' Those who wilfully violate conscience are likely to renounce all belief of the truth.

4 Hymenæus is probably the same that is mentioned in 2 Tim. ii. 17, as a leader in false doctrine. An 'Alexander' is mentioned in Acts xix. 33; 2 Tim. iv. 14; but whether it was the same or not is unknown.

5 Rather, 'did deliver;' *i. e.* probably when he was last at Ephesus. Respecting the nature of the act, see note on 1 Cor. v. 5.

6 Properly, 'that they may be taught.'

7 The apostle proceeds to particular duties, beginning with that of prayer, which is to be offered *for all men*, including kings and rulers (ch. ii. 1—3), as is evident from the universality of the gospel (4—7); and it is to be offered *by all men*, everywhere (8). He then refers to the dress and behaviour of the women (9—15); he describes the proper qualifications of the bishops (or overseers) of the church (ch. iii. 1—7), and of the deacons and deaconesses (8—13); and he closes these directions with an impressive statement of the importance and dignity of the church, and of the glory of the gospel (14—16).

8 Especially in the public assemblies of the faithful. Not only believers, but all classes of men should be prayed for. This direction would remove any doubt as to the propriety of praying for heathen magistrates.

9 Rather, 'dignified conduct,' such as commands respect.

10 Such intercession (vers. 1, 2).

11 Rather, 'who desires,' as in Matt. xvi. 24. We should pray 'for all men,' because God is willing 'that all men should be saved,' but not without embracing 'the truth' of the gospel. Hence the proclamation (vers. 6, 7) to all mankind, that as there is one God, so there is one Mediator, who alone can intervene between our guilty souls and God, so as to obtain our pardon and peace.

12 It is our Lord's manhood that connects him with that universal human nature, of which the apostle is speaking.

13 The word here used forcibly conveys the idea that our Lord's death was a *substitution*, 'on behalf of all.'

14 Rather, 'I desire,' authoritatively.

15 Rather, 'the men;' as distinguished from the women (ver. 9), who were to join in the worship in silence, and in modesty of dress and behaviour.

16 Rather, 'disputing,' as in Phil. ii. 14.

17 Or, 'in braidings;' probably of the hair: see 1 Pet. iii. 3. The Eastern women bestow immense pains on the plaiting of their hair; interweaving with it silver wire and gold coins.

18 Rather, 'being utterly deceived has come to be in transgression.' Created last, she was the first to transgress.

19 Rather, 'by means of the [or her] childbearing.' At the fall, both the curse upon the woman for her 'transgression,' and the promise of Divine mercy, had reference to her 'childbearing.' This was to be to her the source of sorrow (Gen. iii. 16), but through her 'SEED' was to become the source of salvation (Gen. iii. 15); which she, though first in sin, shall share with man on equal terms.

20 See note on Phil. i. 1. It seems that there were many candidates for these offices; from which some infer the late date of these pastoral epistles; adducing also the existence of a roll of church widows (ch. v. 9).

21 This may mean, either that an overseer or pastor of the church must not, like many Jews and heathens at that period, have more than one wife at a time; or, perhaps more probably, that he must not have indulged the prevalent custom of divorce. He is to be a pattern of moderation.

22 A man who loves wine is apt to quarrel.

4 not covetous; [a] one that ruleth well his own house, [b] having his children[1] in
5 subjection with all gravity; [2] (for if a man know not how to rule his own house,
6 how shall he take care of the church of God?) not a novice,[3] lest being lifted
7 up with pride [c] he fall into the condemnation of the devil. Moreover he must have a good report [d] of them which are without; lest he fall into reproach [e] and the snare[4] of the devil.

8 Likewise *must* [f] the deacons *be* grave, not doubletongued, [g] not given to much
9 wine, not greedy of filthy lucre; [h] holding the mystery[5] of the faith in a pure
10 conscience. And [i] let these also first be proved; then let them use the office of a
11 deacon, being *found* blameless. [k] Even so *must their* wives[6] *be* grave, not slan-
12 derers, sober, faithful in all things. Let the deacons be the husbands of one wife,[7]
13 ruling their children and their own houses well. For [l] they that have used the office of a deacon [*or*, ministered] well purchase to themselves a good degree,[8] and great boldness in the faith which is in Christ Jesus.

14, 15 These things write I unto thee, hoping to come unto thee shortly:[9] but if I tarry long, that thou mayest know how thou oughtest to behave thyself [m] in the house of God, which is the church of the living God, the pillar[10] and ground of
16 the truth. And without controversy great is [n] the mystery of godliness: [o] God[11] was manifest in the flesh, [p] justified in the Spirit, [q] seen of angels, [r] preached unto the Gentiles, [s] believed on in the world, [t] received up into glory.

Prediction of apostasy in the latter days.

4 NOW[12] the Spirit [u] speaketh expressly, that in the latter times some shall depart from the faith, giving heed [v] to seducing spirits, [x] and doctrines of devils;[13]
2 [y] speaking lies in hypocrisy; [z] having their conscience seared with a hot iron;
3 [a] forbidding[14] to marry, [b] *and commanding* to abstain from meats, which God hath created [c] to be received [d] with thanksgiving of them which believe and know the
4 truth. For [e] every creature of God *is* good, and nothing to be refused, if it be
5 received with thanksgiving:[15] for [f] it is sanctified[16] by the word of God and prayer.

Exhortations to ministerial faithfulness and diligence.

6 IF thou put the brethren in remembrance of these things, thou shalt be [g] a good minister of Jesus Christ, [h] nourished up in the words of faith and of good doctrine,
7 whereunto thou hast attained.[17] But [i] refuse profane and old wives'[18] fables,
8 and [k] exercise thyself *rather* unto godliness. For [l] bodily exercise profiteth little:[19] [m] but godliness is profitable unto all things, [n] having promise of the life that now

[a] see refs. Ge. 18. 19; Ps. 101. 2—8.
[b] Tit. 1. 6.
[c] Is. 14. 12—14; Jude 6.
[d] Ac. 22. 12; Col. 4. 5
[e] ch. 6. 9; 2 Tim. 2. 26.
[f] Ac. 6. 3—6.
[g] ver. 3.
[h] ch. 1. 19; 1 Cor. 2. 7.
[i] ch. 5. 22.
[k] Tit. 2. 3.
[l] see Mt. 25. 21, 23; Ac. 6. 8, 10.
[m] Eph. 2. 21, 22; Heb. 3. 2—6; 1 Pet. 2. 5.
[n] Mt. 13. 11.
[o] Is. 9. 6; see refs. John 1. 1, 2, 14; Ro. 8. 3; 1 John 1. 2
[p] Mt. 3. 16; John 1. 32, 33; 15. 26; 1 John 5. 6.
[q] Mt. 4. 11; 28. 2; Lk. 2. 9—14; Ac. 1. 10, 11.
[r] Ac. 13. 46—48; Gal. 2. 8; Eph. 3. 5, 6, 8.
[s] Ac. 11. 17; Col. 1. 6.
[t] Mk. 16. 19.
[u] John 16. 13; 2 Pet. 3. 3; 1 John 2. 18; Jude 18.
[v] 2 Cor. 11. 13—15; 2 Tim. 3. 13; 2 Pet. 2. 1.
[x] Rev. 9. 20; 16. 14.
[y] 1 Ki. 13. 18; Mt. 7. 15.
[z] Eph. 4. 19.
[a] Dan. 11. 37; see refs. 1 Cor. 7. 28, 36, 38.
[b] Ro. 14. 17; 1 Cor. 8. 8; Col. 2. 20—23.
[c] Ge. 1. 29; 9. 3; see Ecc. 5. 18.
[d] Mt. 14. 19; Ro. 14. 6.
[e] Ge. 1. 31; Ac. 11. 7—9; Ro. 14. 14, 20.
[f] 1 Sam. 9. 13; Lk. 4. 1.
[g] 2 Tim. 2. 15.
[h] Col. 4. 16; 2 Tim. 3. 14—17.
[i] see refs. ch. 1. 4.
[k] 2 Pet. 1. 5—8.
[l] see refs. 1 Sam. 15. 22; Col. 2. 21—23.
[m] ch. 6. 6; Tit. 3. 8
[n] Deu. 28. 1—14; Ps. 37. 3—5; 84. 11; Mt. 6. 33.

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1 This verse clearly implies that the minister of the gospel might be a family-man, not bound by a vow of celibacy.

2 The children copying him in seemly conduct.

3 One newly converted, if raised to such a post, would be apt to be blinded with pride, and thus to fall under the condemnation which the devil brought upon himself by that sin.

4 If Satan can destroy a minister's reputation in the world, he thereby harasses his soul, spoils his usefulness, and injures the church.

5 See note on Matt. xiii. 11.

6 Rather, 'women;' meaning apparently women who acted as deaconesses (who might also be deacons' wives): compare note on Rom. xvi. 1; and see Titus ii. 3, 4.

7 See above on ver. 2.

8 'They acquire for themselves an honourable standing;' either in the church, or perhaps before God: see ch. vi. 19.

9 Literally, 'sooner;' *i. e.* sooner than was anticipated, or than seemed then likely.

10 Rather, 'a pillar and ground of the truth.' Some connect this clause with the next verse, and take the meaning to be, that 'the mystery of godliness,' or the great doctrines respecting the Son of God, is the basis of all gospel-truth; but it is better to connect it with what precedes, as in our Version, and to understand it as referring to the community of believers, which, when well disciplined, according to the apostolic teaching, is a living witness and support of the truth.

11 The reading 'who' (instead of 'God') is received by many of the best critics as referring to our Lord. Whichever reading is adopted, it is He who is the revealed source of living piety (or 'godliness') to his people; becoming so in virtue of the facts in his personal history and work which are here so beautifully set forth.

12 Referring to predicted apostasies in the church, as the result of false doctrine and Satanic delusions (ch. iv. 1—5), the apostle exhorts Timothy to guard both himself and others against all practical ungodliness (6—11), and to discharge faithfully his ministry (12—16). He gives directions concerning the proper treatment of elders and widows and other classes in the church (ch. v. 1—25); and enjoins obedience upon Christian bond-servants (ch. vi. 1, 2). He describes and denounces those who oppose such wholesome teaching (3—10); earnestly and solemnly exhorts Timothy to personal holiness and ministerial faithfulness (11—16), especially in admonishing the rich (17—19); and concludes with another earnest address to Timothy, briefly summing up his previous warnings and exhortations (20, 21).

13 Or, 'teachings of demons;' *i. e.* teachings, either concerning departed souls and superior beings, or more probably, emanating from evil spirits and showing themselves in the 'hypocrisy of those [teachers] who speak lies, and who are branded in their own conscience,' being either insensible or shameless.

14 By extolling celibacy as more holy and meritorious than the married state.

15 This may refer especially to giving thanks at table.

16 All that God gives, when received and used in accordance with his word (Gen. i. 29; ix. 3), and in a dependent and thankful spirit, may help a man to live holily to his glory.

17 Rather, 'which thou hast followed.'

18 Silly fables: see note on ch. i. 4.

19 Or, 'for a little time.' The 'bodily exercise' may mean either *ascetic restrictions*, which are of no lasting good; or *athletic exercises*, which for a short time profit the bodily health; whilst the vigorous exercise (ver. 7) of true piety, benefits the whole man in all his temporal and eternal interests.

9 is, and of that which is to come. [o]This[1] *is* a faithful saying and worthy of all
10 acceptation. For therefore[2] [p]we both labour and suffer reproach, because we [q]trust in the living God, [r]who is the Saviour of all men, specially of those that believe.

11, 12 These things command and teach. [s]Let no man despise[3] thy youth; but [t]be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, [u]in purity.

13, 14 Till I come, give attendance [v]to reading,[4] to exhortation, to doctrine. [w]Neglect not the gift[5] that is in thee, which was given thee [x]by prophecy, [y]with the
15 laying on of the hands of the presbytery. Meditate upon these things; [z]give thyself wholly to them; [a]that thy profiting[6] may appear to all [*or*, in all things].
16 [b]Take heed unto thyself, [c]and unto the doctrine;[7] continue in them: for in doing this thou shalt both [d]save thyself, and [e]them that hear thee.

Directions as to the treatment of elders, widows, and others; the duties of bond-servants.

5 [f]REBUKE[8] not an elder, but intreat[9] *him* as a father; *and* the younger men
2 as brethren; the elder women as mothers; the younger as sisters, with all purity.[10]

3, 4 [g]Honour[11] widows [h]that are widows indeed. But if any widow have children or nephews,[12] [i]let them learn first to show piety[13] at home, and to requite their
5 parents: for that is good and acceptable before God. [k]Now she that is a widow indeed, and desolate,[14] trusteth in God, and [l]continueth in supplications and
6 prayers night and day. [m]But she that liveth in pleasure [n]is dead[15] while
7 she liveth. [o]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, [p]he hath denied the faith,[16] and is worse than an infidel.[17]

9 Let not a widow be taken[18] [q]into the number under threescore years old,
10 having been the wife of one man, well reported of for good works; if she have brought up children, if she have [r]lodged strangers, if she have [s]washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good
11 work. But the younger widows refuse:[19] for when they have begun to wax
12 wanton against Christ, they will marry; having [t]damnation, because they have
13 cast off their first faith. [u]And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also and busybodies,
14 speaking things which they ought not. [x]I will therefore that the younger women[20] marry, bear children, [y]guide the house, [z]give none occasion to the
15 adversary[21] to speak reproachfully. For some are already [a]turned aside after
16 Satan. If any man or woman that believeth have widows,[22] [b]let them relieve them, and let not the church be charged; that it may relieve [c]them that are widows indeed.

[o] ch. 1. 15.
[p] 1 Cor. 4. 9—13; Heb. 11. 24—26.
[q] ch. 6. 17.
[r] John 1. 29; 2 Cor. 5. 15
[s] 1 Cor. 16. 10, 11.
[t] Tit. 2. 7; 1 Pet. 5. 3.
[u] 2 Tim. 2. 22.
[v] see refs. Jos. 1. 8.
[w] 2 Tim. 1. 6; 1 Pet. 4. 10, 11.
[x] ch. 1. 18.
[y] see refs. Ac. 6. 6.
[z] Ac. 6. 4.
[a] Mt. 5. 16.
[b] see refs. Ac. 20. 28; 1 Cor. 3. 10—13.
[c] ch. 1. 3; Tit. 2. 7.
[d] see refs. Exo. 3. 17—21.
[e] Jer. 23. 22; Ro. 10. 10—15; Jam. 5. 20.
[f] Le. 19. 32.
[g] Jam. 1. 27.
[h] vers. 3, 16.
[i] see Ge. 45. 10, 11; 1 Sam. 22. 3, 4; Lk. 2. 51; John 19. 26, 27.
[k] Ruth 1. 20, 21.
[l] Lk. 2. 37.
[m] 1 John 2. 15, 16.
[n] see Mt. 8. 22; Ro. 6. 21; 23; Rev. 3. 1.
[o] ch. 1. 3; 4. 11.
[p] 2 Tim. 3. 5; Tit. 1. 16.
[q] see Ac. 6. 1.
[r] Ac. 16. 14, 15; Heb. 13. 2; 1 Pet. 4. 9.
[s] see refs. Ge. 18. 4; 1 Sam. 25. 41; John 13. 5, 14, 15.
[t] 1 Cor. 11. 29, 34.
[u] 2 Thes. 3. 11.
[x] ver. 11; 1 Cor. 7. 8, 9.
[y] Pro. 31. 27—29.
[z] ch. 6. 1; Tit. 2. 5, 8.
[a] 2 Pet. 2. 20—22.
[b] vers. 4, 8.
[c] vers. 3, 5.

1 Meaning probably the preceding statement.

2 Rather, 'for to this;' *i. e.* it is in reliance on this 'faithful saying' that we endure toil and reproach: because we have put our hope in God, who, whilst willing to save all men (ch. ii. 4), does certainly save 'those who believe.'

3 That is, 'Let no one have reason to do so.' Timothy may have been at this time between 35 and 40 years old.

4 Properly, 'the reading;' namely, of the sacred Scriptures. Till Paul's return Timothy was diligently to maintain the public reading of Scripture in the church; accompanying it with 'exhortation' and 'teaching.'

5 The supernatural endowment (see 1 Cor. xii. 4—11) which Timothy had received on his appointment to the ministry (see ch. i. 18; 2 Tim. i. 6).

6 Thy progress or advancement.

7 Rather, 'teaching:' see on ver. 13. The faithful preacher secures his own salvation, and is made a blessing to his people. Compare Rom. x. 13—15.

8 That is, 'Do not reprove harshly an aged man;' an elder, not in office, but in age.

9 Exhort or persuade.

10 The honour and usefulness of a young minister of the gospel depend much on the careful observance of this injunction.

11 Including the idea of support: see vers. 9, 16. 'A widow indeed' was a truly pious woman who had not only lost her husband but lived in poverty, having no relative to whom she could look for support.

12 Rather, 'descendants' of any degree.

13 That is, 'filial piety;' which is to be shown partly by providing for the wants and comforts of aged parents.

14 Having none on whom she could depend; and being thus led to look to God alone in constant devotion (comp. Luke ii. 37).

15 The self-indulgent widow, who lavishes what she has on her pleasures, is spiritually dead.

16 Which shows itself by love (see James ii. 14—16; 1 John iii. 17, 18; iv. 20).

17 Rather, an 'unbeliever;' for even the heathen recognised the claims of aged and needy relatives.

18 Literally, 'Let a widow be set down (or enrolled) not under 60 years old.' A widow who had been a faithful wife to one husband (see note on ch. iii. 2), and had devoted her better days to family duties and to works of piety and charity, when she reached the age of 60 was to be enrolled amongst those whom the church maintained in comfort and honour.

19 That is, Do not put them on the roll of church widows, for when they have become impatient of the restraint, which they have taken upon themselves as a religious obligation, they desire to marry; 'bearing judgment' (*i. e.* a sense of guilt) because they have broken their first faith (*i. e.* their engagement to celibacy); and withal being idle 'they learn,' etc. This is a striking picture, drawn from facts (see ver. 15), of the snares and mischiefs of obligations to celibacy.

20 That is, the younger widows, as the context shows. Paul wished such persons to serve and honour God in the domestic duties of married life.

21 Any opponent of the gospel.

22 That is, 'widowed relatives:' see on ver. 3.

17 [d] Let the elders that [e] rule well be counted worthy of double honour, especially
18 they who labour in the word and doctrine.[1] For the Scripture saith, [f] 'Thou shalt not muzzle the ox that treadeth out the corn' [Deut. xxv. 4, *Sept.*] And,[2] [g] The labourer *is* worthy of his reward.
19 Against an elder receive not an accusation, but[3] [h] before two or three witnesses.
20 [i] Them[4] that sin rebuke before all, [k] that others also may fear.
21 [l] I charge *thee* before God, and the Lord Jesus Christ, and the elect[5] angels, that thou observe these things without [m] preferring[6] one before another, doing nothing by partiality.
22 [n] Lay[7] hands [o] suddenly on no man; [p] neither be partaker of other men's sins. [q] Keep thyself pure.
23 Drink[8] no longer water, but use a little wine [r] for thy stomach's sake and thine often infirmities.
24 [s] Some men's sins are open beforehand,[9] going before to judgment; and some
25 *men* they follow after. Likewise also [t] the good works *of some* are manifest beforehand; and they that are otherwise [u] cannot be hid.

6 Let as many [x] servants as are under the yoke[10] count their own masters worthy of all honour, [y] that the name of God and *his* doctrine be not blasphemed.
2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, [z] partakers of the benefit.[11]

General directions and admonitions; and concluding address to Timothy.

3 THESE things teach and exhort. If any man [a] teach otherwise,[12] and consent
[b] not to wholesome words, *even* [c] the words of our Lord Jesus Christ, [d] and to the
4 doctrine which is according to godliness; he is proud, [e] knowing nothing, but doting[13] about [f] questions and strifes of words, whereof cometh envy, strife,
5 railings, evil surmisings, perverse disputings of [g] men of corrupt minds, and destitute of the truth, [h] supposing that gain[14] is godliness. [i] From such withdraw thyself.
6,7 But [k] godliness with contentment is great gain. For [l] we brought nothing into
8 *this* world, *and it is* certain [m] we can carry nothing out. And [n] having food and
9 raiment let us be therewith content. But [o] they that will[15] be rich fall into temptation [p] and a snare, and *into* many foolish and hurtful lusts, [q] which drown
10 men in destruction and perdition. [r] For the love of money is the root[16] of all evil: which while some coveted after, they have erred from the faith, and [s] pierced themselves through with many sorrows.
11 [t] But thou, O man of God,[17] flee these things; and follow after righteousness,
12 godliness, faith, love, patience, meekness. [u] Fight the good fight of faith, [x] lay hold on eternal life, [y] whereunto thou art also called, and hast professed a good

d see refs. Ac. 11. 30.
e ch. 3. 5; 1 Thes. 5. 12, 13; Heb. 13. 7, 17, 24.
f see refs. Deu. 25. 4.
g see refs. Lu. 19. 13; Lk. 10. 7.
h see refs. Deu. 17. 6.
i Gal. 2. 11—14; Tit. 1. 13.
k ch. 1. 20; Deu. 13. 6—11; Ac. 5. 5, 11.
l ch. 6. 13; 2 Tim. 4. 1.
m Lu. 19. 15; 2 Cor. 5. 16; Jam. 2. 1—4.
n see refs. Ac. 6. 6.
o ch. 3. 6, 10; see Jos. 9. 14.
p Eph. 5. 11; 2 John 10, 11; Rev. 18. 4.
q see refs. Ac. 18. 6.
r Ps. 104. 15, Pro. 31. 6.
s Ac. 5. 1—11.
t Mt. 5. 16.
u Ps. 37. 5, 6; Mt. 6. 3—6.
x Eph. 6. 5—8.
y see refs. 2 Sam. 12. 14; Tit. 2. 5, 8.
z Heb. 3. 1.
a ch. 1. 3.
b see refs. ch. 1. 10.
c 1 Thes. 4. 1, 2.
d Tit. 1. 1; 2. 11—14; 2 Pet. 1. 3, 7.
e ch. 1. 7; 1 Cor. 8. 2.
f ch. 1. 4.
g 2 Tim. 3. 8.
h Tit. 1. 11; 2 Pet. 2. 3, 15.
i Ro. 16. 17, 18.
k ch. 4. 8; Pro. 15. 16; Phil. 4. 11—13; Heb. 13. 5.
l see refs. Job 1. 21.
m Lk. 12. 20, 21.
n Ge. 28. 20; Mt. 6. 11, 25—33; Heb. 13. 5, 6
o Ge. 13. 10—13; Num. 22. 16—22; 31. 8; Pro. 15. 27; Mt. 13. 22; 19. 22.
p Pro. 28. 20.
q Jos. 7. 21—26; Ac. 5. 4, 5.
r Mic. 7. 3, 4.
s 2 Ki. 5. 26, 27; Mt. 27. 5; 2 Pet. 2. 7, 8.
t 2 Cor. 6. 17.
u ch. 1. 18; 1 Thes. 5. 8.
x ver. 19; Phil. 3. 12, 14; Heb. 3. 14.
y see refs. 1 Thes. 2. 12.

1 Or, 'teaching.' Those who excel in ruling or teaching the church, or in both, have a double claim to honour and support; as Scripture (see Deut. xxv. 4, and note) and common sense both show.

2 The words following are a proverb; found also in Matt. x. 10, and Luke x. 7.

3 Or, 'except.' For his duties expose him to the malice of the ill-disposed.

4 You have authority to censure all offenders, openly before the church, as a warning to others.

5 God's chosen attendants and ministers of his government.

6 Rather, 'without prejudging;' laying aside preconceived views or conclusions.

7 In ordination to *office*, or in admission to *membership* in the church. In either case you become responsible in part for the sins of those on whom you hastily lay hands.

8 That is, drink no longer water *only;* but use a 'little wine for thy stomach's sake,' etc.; *i. e.* medicinally. This direction may have been suggested by the fear that Timothy's abstemiousness would diminish the strength both of body and mind which the wise and energetic maintenance of discipline demanded.

9 Some sins are so open that they act as officers to bring to justice those who commit them; whilst others require 'after-proof.' So also some good deeds are evidently and unmistakably such; whilst some are 'otherwise;' *i. e.* they are really good, but not so obvious and above suspicion.

10 As bond slaves.

11 Or, 'but the rather (*i. e.* the more) serve them, because faithful and beloved are they who receive the benefit' of such service. Unchristian masters should be served with respect for the gospel's sake; believing masters, also for their own.

12 Not according to the wholesome and godly teaching of the gospel, both doctrinal and practical: compare Titus i. 1. Some of the Rabbinical teachers held that conversion to Judaism released men from their previous social relations.

13 Literally, 'diseased,' *i. e.* in mind; opposed to 'wholesome,' or 'healthy' (ver. 3).

14 Rather, 'that godliness is gain;' *i. e.* a mere trade for gain. Gain, however, it is with contentment; which looks on earthly things as soon to be left, and is satisfied with needful 'food and covering.'

15 Rather, 'they that have a mind to be rich,' etc.; making wealth the great object of pursuit.

16 All sorts of evils grow out of it.

17 That is, one who is devoted not to the world, but to God. In this most impressive 'charge,' Paul reminds his son Timothy, that, as 'a man of God,' he should seek not worldly things but spiritual good; that he is called, and has publicly professed, to maintain 'the noble conflict of the faith,' the prize of which is 'eternal life;' and (a more solemn consideration still) that he is living in the sight of God, who, as the Giver of life to all, bestows this prize, and under the eye of his Lord, who himself maintained the same profession through his sufferings and death. All this is equally applicable to every Christian minister, and in a sense to every Christian.

13 profession[1] before many witnesses. [a]I give thee charge in the sight of God,
[b]who quickeneth all things, and *before* Christ Jesus, [c]who before Pontius Pilate
14 witnessed a good confession; [d]that thou keep *this*[2] commandment without spot,
15 unrebukeable, [e]until the appearing of our Lord Jesus Christ: which[3] [f]in his
times he shall show, *who is* [g]the blessed and only Potentate, [h]the King of kings,
16 and Lord of lords;[4] [i]who only hath immortality, [k]dwelling in the light which
no man can approach unto; [l]whom no man hath seen, nor can see: [m]to whom *be*
honour and power everlasting. Amen.
17 Charge them that are rich in this world, that they be not highminded, [n]nor
trust in [o]uncertain[5] riches, but in [p]the living God, [q]who giveth us richly all
18 things to enjoy;[6] that they do good, that [r]they be rich in good works, [s]ready to
19 distribute, willing to communicate; [t]laying[7] up in store for themselves a good
foundation against the time to come, that they may lay hold on eternal[8] life.
20 O Timothy, [u]keep that which is committed[9] to thy trust, [v]avoiding profane
21 *and* vain babblings, [w]and oppositions of science,[10] falsely so called: which some
professing [x]have erred concerning the faith. Grace *be* with thee. Amen.

The[11] first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

[a] ch. 5. 21.
[a] John 5. 21; Eph. 2. 1.
[b] John 18. 36, 37.
[c] vers. 12, 20.
[d] see refs. 1 Cor. 1. 8.
[e] Ac. 1. 7.
[f] ch. 1. 11, 17.
[g] Rev. 17. 14; 19. 16.
[h] ch. 1. 17; Ex. 3. 14.
[i] Hab. 3. 4; 1 John 1. 5.
[k] see refs. John 1. 18.
[l] Eph. 3. 21; Jude 25; Rev. 1. 6; 4. 11.
[m] see refs. Mk. 10. 23—27.
[n] Pro. 23. 5.
[o] ch. 4. 10; Jer. 17. 7; 1 Thes. 1. 9.
[p] ch. 4. 3, 4; Ac. 14. 17.
[q] Gal. 6. 10; Heb. 13. 16.
[r] Ro. 12. 13.
[s] see refs. Mt. 6. 19—21; Gal. 6. 8, 9.
[t] 2 Tim. 1. 13, 14.
[u] see refs. ch. 1. 4, 6.
[v] Col. 2. 8.
[w] ch. 1. 6; 2 Tim. 2. 18.

1 Rather, '*the* good (or noble) confession' (and so in ver. 13). The confession is called *good*, not with reference to Timothy's courage in making it, but to the import of the truth which is 'confessed' by the disciple, and has been 'attested' by our Lord (ver. 13).

2 Properly, 'the commandment;' all the moral obligations of Christian truth (ch. i. 5).

3 Namely, Christ's appearing, which God, in the exercise of his blessed absolute sovereign omnipotence, will certainly bring to pass in 'his own time,' as the great manifestation of his unapproachable and unseen glory.

4 This title of Divine supremacy is given to our Lord in Rev. xvii. 14; xix. 16.

5 Rather, 'the uncertainty of riches,' both as to possession, and as to enjoyment (Prov. xxiii. 5).

6 Or, 'for enjoyment;' which is best attained in connection with property by using it in noble and benevolent deeds (ver. 18).

7 See Luke xvi. 9—13, and notes.

8 The better reading is, 'that which is truly life.' See Luke xii. 14, 15, and notes.

9 'The deposit' of the pure gospel, entrusted to thee to dispense to others (2 Tim. i. 13, 14).

10 Rather, 'knowledge;' the false counterfeit of true Christian knowledge (see 1 Cor. xii. 8); profanely and noisily opposing the gospel truths. This false teaching was already at work in the church, and afterwards became very prevalent in the form of the Gnostic heresies.

11 The subscription is plainly incorrect. See Preface to this Epistle, and note at close of Romans.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

THIS Epistle appears to have been written when Paul was a prisoner at Rome, and was expecting speedy martyrdom (ch. i. 8, 16; iv. 6). Some critics who think that the imprisonment with which Acts ch. xxviii. concludes lasted until his death, necessarily place this Epistle during that imprisonment. But in addition to the general considerations noticed in the Preface to the First Epistle to Timothy, there are several more particularly connected with this Epistle which seem entirely to exclude such a supposition. In ch. iv. 13 the apostle desires Timothy to bring a cloak which he had left at Troas, and some books; and in ver. 20 he says, 'Erastus remained at Corinth, but Trophimus have I left at Miletus sick.' Now, it is difficult to suppose these passages to have been written about the end of the period described in Acts xxviii. For it was then six years since Paul had been at Corinth, Troas, and Miletus (Acts xx. 5, 6, 17); Timothy had been with him on that journey at each of these places, and had repeatedly been in his company since; and upon that occasion Trophimus did not remain at Miletus; for he was with Paul at Jerusalem at the time of his apprehension (Acts xxi. 9). It would therefore seem that the circumstances thus referred to must have occurred on some journey which the apostle took after his first imprisonment at Rome.

There are also in this Epistle other indications, of a less decisive character, but tending to the same conclusion. The friends who were with him when he wrote the former epistles of his imprisonment do not appear with him now (compare ch. iv. 10, 11, with Col. iv. 10, 14); he is evidently more rigorously confined than he was before (compare ch. i. 17, 18, with Acts xxviii. 30, 31; Phil. i. 13); and his expectations of the result of his trial are very different from what they were (compare ch. iv. 6, with Phil. i. 25; ii. 24; Philem. 22.

This Epistle was written probably soon after Paul's arrival at Rome the second time as a prisoner. Where Timothy was at the time we do not know; but it is likely that he was at Ephesus, or some other place in Asia Minor, whence the route to Rome would lie through Troas: see ch. iv. 13.

The apostle appears to have been induced to write by feeling that he was almost without friends or helpers. He was therefore anxious that Timothy should come to him speedily, bringing with him Mark (ch. i. 15; iv. 9, 10). But knowing that it was uncertain whether he should be spared to give his last instructions with his own lips, he fills his letter with fatherly exhortations applicable to Timothy's present circumstances; instructing him in the duties of his ministry, especially in that of opposing false teachers, who attacked the fundamental truths of Christianity; and with pathetic tenderness and deep solemnity urging upon him boldness in Christ's cause, stedfastness under persecution, and a willingness to take his share in the sufferings of the saints.

Affectionate remembrances of Timothy; exhortations to courage and stedfastness in labour and suffering.

1 PAUL,[1] [a]an apostle[2] of Jesus Christ by the will of God, according to [b]the
2 promise of life which is in Christ Jesus, [c]to Timothy, *my* dearly beloved son:
Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.
3 I thank God, [d]whom I serve from *my* forefathers[3] with pure conscience, that
[e]without ceasing I have remembrance of thee in my prayers night and day;
4 [f]greatly desiring to see thee, (being mindful of [g]thy tears,[4]) that I may be filled
5 with joy; when I call to remembrance the unfeigned faith that is in thee; which
dwelt first in thy grandmother Lois, and [h]thy mother Eunice,[5] and I am per-
suaded that in thee also.
6 Wherefore I put thee in remembrance [i]that thou stir up the gift of God, which
7 is in thee by the putting on of my[6] hands. For [k]God hath not given us the
spirit of fear; [l]but of power, [m]and of love, [n]and of a sound mind.[7]
8 [o]Be not thou therefore ashamed of the testimony of our Lord, nor of me [p]his
prisoner: [q]but be thou partaker of the afflictions of the gospel [r]according to the
9 power[8] of God; [s]who hath saved us, and [t]called *us* with an holy calling, [u]not
according to our works, but [x]according to his own purpose and grace, which was
10 given[9] us in Christ Jesus [y]before the world began; but [z]is now made manifest
by the appearing of our Saviour Jesus Christ, [a]who hath abolished[10] death, [b]and
11 hath brought life and immortality to light through the gospel. [c]Whereunto I
12 am appointed [d]a preacher, and an apostle, and a teacher of the Gentiles. For the
which cause I also suffer these things. Nevertheless [e]I am not ashamed: [f]for
I know whom I have believed, and am persuaded that he is able to [g]keep [h]that
which[11] I have committed unto him [i]against that day.
13 [k]Hold fast [l]the form[12] of sound words, [m]which thou hast heard of me, [n]in
14 faith and love which is in Christ Jesus. [o]That good thing which was committed[13]
unto thee keep by the Holy Ghost [p]which dwelleth in us.
15 This thou knowest, that all[14] they which are in Asia be [q]turned away from
16 me; of whom are Phygellus and Hermogenes. The Lord give mercy unto [r]the
house of Onesiphorus; [s]for he oft refreshed[15] me, and was not ashamed of [t]my
17 chain: but, when he was in Rome, he sought me out very[16] diligently, and found
18 *me*. The Lord grant unto him [u]that he may find mercy of the Lord [x]in that day.
And in how many things he [y]ministered unto me at Ephesus, thou knowest very
well.

2 Thou therefore, [z]my son, [a]be strong in the grace that is in Christ Jesus. [b]And
the things that thou hast heard of me[17] among [c]many witnesses, [d]the same
commit thou to faithful men, who shall be [e]able to teach others also.
3,4 [f]Thou therefore endure hardness,[18] [g]as a good soldier of Jesus Christ. [h]No

[a] Ro. 1. 1; 2 Cor. 1. 1.
[b] Tit. 1. 2; Heb. 9. 15.
[c] 1 Tim. 1. 2.
[d] Ac. 22. 3; 23. 1; Ro. 1. 9; Gal. 1. 14.
[e] 1 Thes. 1. 2; 3. 10.
[f] ch. 4. 9, 21.
[g] Ac. 19. 37.
[h] Ac 16. 1.
[i] 1 Tim. 4. 14.
[k] Ro. 8. 15.
[l] Mic 3. 8; Lk. 24. 49; Ac. 1. 8; 1 Cor. 2. 4.
[m] Ro. 5. 5.
[n] Ac. 26. 25.
[o] Mk. 8. 38; Ac. 21 13; Ro. 1. 16.
[p] Eph. 3. 1; Phil. 1. 7.
[q] 1 Cor. 4. 9—13.
[r] 2 Cor. 12. 9, 10.
[s] see refs. 1 Tim. 1. 1.
[t] 2 Thes. 2. 13, 14.
[u] Ro 3. 20; 9. 11.
[x] Dan 7. 7, 8; see refs. Ro. 8. 28.
[y] Eph. 1. 3, 4; 3. 11; Tit. 1. 2.
[z] see refs Ro 16. 26; Col. 1. 26, 27.
[a] see refs. Is 25 8.
[b] John 1. 9; 5. 24—29; Ro. 5. 17, 18.
[c] ch. 4. 17; see refs. 1 Tim. 2. 7.
[d] Ro. 1. 16.
[e] Is. 28. 16; Phil. 3. 8—10; 1 Pet 1. 19.
[f] John 6. 39, 40; 10. 28—30; 1 Pet 1. 5.
[g] see refs. Ps 31. 5.
[h] ver. 18; ch. 4. 8.
[i] ch. 3. 14; Tit. 1. 9.
[k] Ro. 6. 17; Tit. 2. 1, 7, 8.
[l] ch. 2. 2.
[m] Col. 1 4; 1 Tim. 1 14.
[n] 1 Tim 1. 14; 6. 20.
[o] see refs. John 14. 16, 17.
[p] ch 4. 10, 16.
[q] ch. 4. 19
[r] 1 Cor. 16. 18; Phile. 7.
[s] Ac. 28. 20; Eph. 6. 20.
[t] Mt. 25. 34—40.
[u] ver. 12; 1 Thes. 1. 10.
[x] Heb. 6. 10.
[y] ch. 1. 2.
[z] Hag. 2. 4; Eph. 6. 10.
[a] ch 1. 13; 3. 10, 14.
[b] 1 Tim. 4. 14; 6. 12.
[c] ch. 5. 22; 1 Tim 1. 18.
[d] 1 Tim. 3. 2; Tit. 1. 9.
[e] ch. 1. 8; 4. 5.
[f] see refs. 1 Tim. 1. 18.
[g] Deu. 20. 5—7; Lk. 9. 59—62; 1 Cor. 9. 25—27.

1 After expressing his affectionate regard for his son Timothy, and his ardent wish to see him (ch. i. 1—5), the apostle exhorts him not to shrink from sharing his shame and sufferings for the sake of Christ and His truth (6—14); reminding him of the defection of some in the hour of trial, and of one noble example of the contrary (15—18). Upon these examples he founds an exhortation to stedfastness; he charges Timothy to provide for the transmission of the apostolic doctrine to others (ch. ii. 1, 2); reminds him that the due discharge of his ministry needs the fortitude of the soldier, the discipline of the wrestler, and the patient diligence of the husbandman (3—7); and sets before him the leading facts of the gospel, for his comfort and encouragement (8—13). He then applies the foregoing general exhortations to the conduct and ministry of Timothy, especially with reference to the false teachers (14—26).

2 See notes on Rom. i. 1, and Gal. i. 1. The apostleship was designed to make known the promise of life in Christ.

3 As a Christian he conscientiously continued to worship the God of his fathers (Acts xxiv. 14). A pious ancestry confers both advantage and responsibility: see ver. 5.

4 Perhaps at their last parting.

5 Who had taught him in childhood the word of God (ch. iii. 15); and had perhaps become Christians with him (Acts xvi. 1). On the coincidence between this Epistle and the narrative in the Acts of the Apostles, see Paley's Horæ Paulinæ, ch. 12, No. 2.

6 The apostle taking the chief part in Timothy's ordination: see note on 1 Tim. iv. 14.

7 Rather, 'self-control;' perhaps in opposition to fear or cowardice. Timothy may have been naturally timid, needing to be stirred up to greater boldness.

8 According to the power which God hath given us in our salvation (ver. 9).

9 'It was given from the beginning, it needed only time for its manifestation.'—*Ellicott.*

10 By his own resurrection, which is the pledge of his people's (1 Cor. xv. 12—26), he destroys death's power, and thereby divests it of its terrors to the pious soul: see Heb. ii. 14, 15.

11 Meaning probably himself and all his interests (compare ch. iv. 8).

12 Or, 'pattern,' as in 1 Tim. i. 16. Let the wholesome words you have heard of me be a pattern to you.

13 The blessed gospel: compare 1 Tim. vi. 20.

14 The meaning probably is, that all the Christians from Proconsular Asia (except Onesiphorus, vers. 16, 17) who had visited Rome during Paul's imprisonment, had shunned him, being ashamed of his bonds. Their conduct is mentioned perhaps as a hint to Timothy to act a bolder and kinder part; as in ver. 8.

15 By active kindness and sympathy. He will therefore at that great day (ver. 18) find mercy of the Lord; according to Matt. xxv. 36.

16 Perhaps, all the '*more* diligently,' because of Paul's perilous confinement.

17 Particularly when he was set apart to the ministry (compare 1 Tim. i. 18), in the presence and with the sanction of 'many witnesses.'

18 Rather, 'suffer with me.'

man that warreth entangleth[1] himself with the affairs of *this* life; [a] that he may
5 please him who hath chosen him to be a soldier. And if a man also strive for
6 masteries, *yet* is he not crowned, except he strive lawfully.[2] [i] The husbandman
7 that laboureth[3] must be first partaker of the fruits. Consider what I say; and
[k] the Lord give thee understanding in all things.
8 Remember[4] that Jesus Christ [l] of the seed of David [m] was raised from the dead,
9 according to my gospel: [n] Wherein I suffer trouble, as an evil doer, [o] *even* unto
10 bonds; [p] but the word of God is not bound. Therefore [q] I endure all things for
the elect's sakes, that they may also obtain the salvation which is in Christ Jesus
11 with eternal glory. [r] *It is* a faithful saying: For [s] if we be dead[5] with *him*,
12 we shall also live with *him*: [t] if we suffer, we shall also reign with *him*: [u] if
13 we deny *him*, he also will deny us: [x] if we believe not,[6] *yet* he abideth faithful:
he cannot deny himself.

Exhortations to watchfulness and ministerial faithfulness.

14 OF these things put *them* in remembrance, [y] charging *them* before the Lord
[z] that they[7] strive not about words to no profit, *but* to [a] the subverting of the
15 hearers. Study to show thyself [b] approved unto God, [c] a workman that needeth
16 not to be ashamed, [d] rightly dividing[8] the word of truth. But [e] shun profane
17 *and* vain babblings: for they will increase unto more ungodliness. And their
18 word will eat as doth a canker.[9] Of whom is [f] Hymenæus and Philetus; who
[g] concerning the truth have erred, [h] saying that the resurrection is past already;[10]
and overthrow the faith of some.
19 Nevertheless [i] the foundation of God [k] standeth sure,[11] having this seal, 'The
Lord [l] knoweth them that are his' [Numb. xvi. 5]: and, [m] Let every one that
20 nameth the name of Christ depart from iniquity. But in a great house[12] there
are not only vessels of gold and of silver, but also of wood and of earth; and some
21 to honour, and some to dishonour. [n] If a man therefore purge himself from these,[13]
he shall be [o] a vessel unto honour, sanctified, and meet for the master's use, *and*
[p] prepared unto every good work.
22 [q] Flee also youthful[14] lusts: but [r] follow righteousness, faith, [s] charity, peace[15]
23 with them that [t] call on the Lord, [u] out of a pure heart. But [x] foolish and
24 unlearned[16] questions avoid, knowing that they do gender strifes. And the
servant of the Lord [y] must not strive: [z] but be gentle unto all *men*, [a] apt to
25 teach, patient, [b] in meekness instructing those that oppose themselves: [c] if[17] God
26 peradventure will give them repentance [d] to the acknowledging of the truth; and
that they may recover themselves,[18] [e] out of the snare of the devil, who are taken
captive by him, at his will.

[a] 2 Cor. 5. 9.
[i] 1 Cor. 9. 7—11.
[k] Pro. 2. 3—6.
[l] Ac. 13. 23; Ro. 1. 3, 4.
[m] 1 Cor. 15. 1, 4, 20
[n] ch. 1. 12; Ac. 9. 16.
[o] see refs. Eph. 3. 1.
[p] Ac. 28. 31; Phil. 1. 14; Eph. 6. 19, 20.
[q] 2 Cor. 1. 6; Col. 1. 24.
[r] 1 Tim. 1. 15.
[s] John 14. 19; Ro. 6. 5, 8; 2 Cor. 4. 10; 13. 4.
[t] Ro. 8. 17; 1 Pet. 4. 13.
[u] see refs. Lk. 12. 9.
[x] Mt. 24. 35; see refs. Ro. 3. 3, 4.
[y] 1 Tim. 5. 21.
[z] see refs. 1 Tim. 1. 4, 6.
[a] Ac. 15. 24; Gal. 1. 7.
[b] 2 Cor. 5. 9.
[c] 1 Tim. 4. 6, 12—16.
[d] Mt. 13. 52; 1 Cor. 3. 1, 2; Heb. 5. 11—14.
[e] 1 Tim. 4. 7.
[f] 1 Tim. 1. 20.
[g] 1 Tim. 6. 21.
[h] 1 Cor. 15. 12.
[i] see refs. Is. 28. 16.
[k] Heb. 6. 17—19.
[l] Num. 16. 5; see refs. Ps. 1. 6.
[m] Ps. 97. 10; 2 Cor. 7. 1; Tit. 2. 11—14.
[n] 2 Cor. 7. 1; 1 John 3. 3.
[o] Ac. 9. 15; 1 Pet. 1. 7.
[p] ch. 3. 17; Tit. 3. 1.
[q] Ps. 119. 9; 1 Pet. 2. 11.
[r] 1 Tim. 6. 11; Heb. 12. 14.
[s] 1 Cor. 7. 15; 14. 1.
[t] see refs. Ac. 9. 14.
[u] 1 Tim. 1. 5; 4. 12.
[x] see refs. 1 Tim. 1. 4.
[y] Mt. 12. 18—20; Ac. 20. 31.
[z] 1 Thes. 2. 7; Tit. 3. 2.
[a] 1 Tim. 3. 2, 3.
[b] Gal. 6. 1; 1 Pet. 3. 15.
[c] Ac. 8. 22.
[d] 1 Tim. 2. 4; Tit. 1. 1.
[e] 1 Tim. 3. 7.

1 Is the servant of Christ (in the ministry or otherwise) a soldier? Then he must not get entangled in worldly cares, or he will lose his Captain's favour (ver. 4). Is he an athlete? Then he must obey all the rules of the contest, or he will lose the prize (5). Is he a husbandman? Then he must work, or he will not enjoy the fruit (6).

2 According to the rules of the public games in which he is a combatant.

3 It is the husbandman who labours (not the idle one) that has the first right to the fruits. The reference may be to a system of letting land, according to which the cultivator paid his rent in kind, first taking enough for his own maintenance.

4 Remember for thy support and encouragement in thy work, that thy Lord, who became a man like thee, arose from the dead (ver. 8); that though I who preach this gospel am a prisoner, the truth which I preach still does its saving work (9, 10); and chiefly, that our faithful Master will certainly make his fellow-sufferers associates in his glory (11—13).

5 Properly, 'if we died with him;' giving ourselves up to 'die daily' (1 Cor. xv. 31).

6 Rather, 'if we be faithless, he remains faithful,' and will fulfil his word.

7 The Christian converts under thy care.

8 That is, teaching it faithfully, without admixture of vain speculations.

9 Literally, 'a gangrene,' probably meaning a mortification spreading itself.

10 It seems that these false teachers admitted the future life of the soul, but denied the resurrection of the body, and insisted that the moral renovation of believers in Christ (see Rom. vi. 3—5) was the only resurrection to be expected. They thus assailed 'the foundation' of the Christian faith: see 1 Cor. ch. xv., and notes.

11 Rather, 'God's firm foundation stands.' Some men's faith may be overthrown (ver. 18); but the truth (or as some think the *church*) still stands as a firm foundation, bearing two inscriptions which are the seal of God's authority; the first being a *consolatory* assurance that the Lord knows his people (see Psa. i. 6, and note); and the second a *warning* against all ungodliness. Both of these inscriptions seem to refer to Numb. ch. xvi.; the former being a quotation from ver. 5, the latter an allusion to ver. 26.

12 As in a house there are vessels of a baser kind, so in the church there will commonly be persons and things unworthy of it.

13 From 'evil men and seducers;' represented by 'vessels to dishonour' (ver. 20).

14 Timothy was yet in the prime of life (see 1 Tim. iv. 12), when the passions are strong.

15 The mistakes and infirmities of sincere brethren must not be allowed to interrupt Christian peace.

16 Frivolous questionings, the product of an ill-trained mind.

17 Rather, 'whether or not,' as in Luke iii. 15. Treat them mildly, to see 'whether or not God leads them to a better mind,' etc.

18 Or, 'awake to soberness;' with the idea of *escape* understood. Perhaps the words 'at his will,' at the end of the sentence, should rather be connected with this verb thus: that they who have been taken captive by the devil may awake out of his snare 'unto His [*i. e.* God's] will,' so as to do it.

Prediction of extreme degeneracy in the last days; admonitions and exhortations.

3 THIS[1] know also, that [f]in the last days [g]perilous[2] times shall come. For
2 men[3] shall be [h]lovers of their own selves, [i]covetous, [k]boasters, proud, [l]blas-
3 phemers, disobedient to parents, unthankful, unholy, without natural affection,
trucebreakers,[4] false accusers, [m]incontinent, fierce, despisers of those that are good,
4 [n]traitors, heady, highminded, [o]lovers of pleasures more than lovers of God;
5 [p]having a form[5] of godliness, but denying the power thereof. [q]From such turn
6 away. For [r]of this sort[6] are they which creep into houses, and lead captive
7 silly women laden with sins,[7] led away with divers lusts, [s]ever learning,[8] and
8 never able to come to the knowledge of the truth. [t]Now as Jannes and Jambres[9]
withstood Moses, so do these also resist the truth: [u]men of corrupt minds,
9 [x]reprobate concerning the faith. But they shall proceed no further:[10] for their
folly shall be manifest unto all *men*, [y]as theirs also was.
10 [z]But thou hast fully known[11] my doctrine, manner of life, purpose, faith,
11 longsuffering, charity, patience, persecutions, afflictions, which came unto me [a]at
Antioch,[12] [b]at Iconium, [c]at Lystra; what persecutions I endured; but [d]out of
12 *them* all the Lord delivered me. Yea, and [e]all that will[13] live godly in Christ
13 Jesus shall suffer persecution. [f]But evil men and seducers[14] shall wax worse
and worse, deceiving, and being deceived.[15]
14 But [g]continue thou in the things which thou hast learned and hast been assured
15 of, knowing [h]of whom[16] thou hast learned *them;* and that from a child thou hast
known [i]the holy Scriptures, which are able to make thee wise unto salvation[17]
16 through faith which is in Christ Jesus. [k]All Scripture *is* given by inspiration of
God, [l]and *is* profitable for doctrine, for reproof, for correction, for instruction in
17 righteousness: [m]that the man of God may be [n]perfect,[18] [o]throughly furnished
unto all good works.
4 I [p]charge[19] *thee* therefore before God, and the Lord Jesus Christ, [q]who shall judge
2 the quick and the dead [r]at his appearing [s]and his kingdom; preach the word; be
instant[20] in season, out of season; reprove, [t]rebuke, [u]exhort with all longsuffering
3 and doctrine. For the time will come when they will not endure sound doctrine;
[x]but after their own lusts shall they heap to themselves teachers, [y]having itching
4 ears;[21] and they shall turn away *their* ears from the truth, and [z]shall be turned
5 unto fables. [a]But watch thou in all things, [b]endure afflictions, do the work of
[c]an evangelist, [d]make full[22] proof of thy ministry.

[f] see refs. 1 Tim. 4. 1.
[g] 2 Thes. 2. 3—12; Rev. ch. 8. to ch. 17.
[h] Ro 1. 19—31.
[i] 2 Pet. 2. 3.
[k] Jude 16.
[l] 2 Pet. 2. 12; Jude 10.
[m] 2 Pet. 3. 3.
[n] 2 Pet. 2. 10.
[o] 2 Pet. 2. 13, etc.; Jude 4.
[p] see refs. Is. 29. 13; Tit. 1. 16.
[q] see refs. 2 Thes. 3. 6.
[r] see refs. Mt. 23. 14.
[s] Pro. 14. 6; Heb. 5. 12.
[t] Ex. 7. 11; 8. 7, 18.
[u] 1 Tim. 6. 5.
[x] Ro. 1. 28; Tit. 1. 16.
[y] Ex. 7. 12; 8. 18, 19; 9. 11.
[z] Phil. 2. 22; 1 Tim. 4. 6.
[a] Ac. 13. 14, 45, 50.
[b] Ac. 14. 2, 5.
[c] Ac. 14. 19, etc.
[d] ch. 4. 17; 2 Cor. 1. 10.
[e] see refs. Mk. 8. 34; John 17. 14.
[f] see refs. 2 Thes. 2. 11.
[g] 1 Tim. 4. 16.
[h] ch. 1. 5, 13; 2. 2.
[i] Ps. 19. 7; John 5. 39.
[k] 2 Sam. 23. 2; 2 Pet. 1. 20, 21.
[l] Ps. 19. 7—11; Mic. 2. 7; Ro. 15. 4.
[m] 1 Tim. 6. 11.
[n] Ps. 119. 98—100.
[o] ch. 2. 21.
[p] see refs. ch. 2. 14.
[q] see refs. Ac. 10. 42.
[r] Col. 3. 4.
[s] Mt. 25. 31; Ro. 14. 10.
[t] 1 Tim. 5. 20; Tit. 2. 15.
[u] 1 Tim 4. 13.
[x] 2 Pet. 2. 1—3.
[y] Eze 33 32; Ac. 17. 21.
[z] see refs. 1 Tim. 1. 4.
[a] Ac. 20. 30, 31.
[b] ch. 1. 8; 2. 3.
[c] Ac. 21. 8.
[d] Col. 1. 25; 4. 17.

1 The apostle predicts in 'the last days' times of extreme degeneracy, in which every form of evil shall abound (ch. iii. 1—9); but expresses his confidence in Timothy as a faithful partner in his ministry and sufferings, and as being well grounded and established in Christian doctrine (10—17). He solemnly charges him to be indefatigable and courageous, and the more so as his own course is nearly finished (ch. iv. 1—8). He desires Timothy to come to him, and gives some account of his present circumstances (9—18); and concludes with salutations and personal notices (19—22).

2 Literally, 'difficult' or 'hard times,' *i. e.* for sincere and consistent Christians. The period here spoken of appears to be predicted also in 2 Thess. ii. 1—12; 1 Tim. iv. 1—3.

3 Professed followers of Christ (see ver. 5). There is an appalling likeness between this picture of degenerate nominal Christians, and that given, in Rom. i. 29—31, of the most depraved heathen.

4 Rather, 'implacable.'

5 Keeping the name and profession of Christianity, but 'having denied' or renounced its influence on the heart and life.

6 Literally, 'of these,' who have only the guise of godliness (ver. 5).

7 From the burden of which these designing men promise them relief. Here we have the rudiments of the system of auricular confession and priestly absolution, by which women are specially led captive.

8 These weak-minded women, with strong passions, and uneasy consciences, actuated by a morbid love of novelty, rather than the love of truth, failed to understand God's way of salvation.

9 These are the traditional names of two of the magicians of Egypt: see Exod. vii. 11, and note. The false teachers here spoken of resemble those men both in their opposition to the truth and in their ultimate defeat; and perhaps too in their pretended miracles (see ver. 13).

10 God has fixed a limit to their imposture and resistance.

11 Rather, 'Thou hast traced down, etc.' (see note on Luke i. 3); watching me as my disciple and companion.

12 Antioch in Pisidia. See Acts xiii., xiv., and notes.

13 Properly, 'who are minded to live.' This verse contains a general truth, previously spoken by our Lord (John xv. 20), and applicable more or less to all true Christians. It also hints that the reason why the false teachers escaped persecution was because they had no mind to be truly godly.

14 Properly, 'magicians:' see ver. 8, and note.

15 In God's just retribution deceivers are themselves deceived (see 2 Thess. ii. 11).

16 Meaning either the pious teachers of his childhood, or Paul his spiritual father.

17 It is of the Old Testament that this is said; for it testifies of Christ (John v. 39). Much more must the New Testament, in which He is fully made known, be 'profitable,' etc. (ver. 16). It is instructive to notice that while the apostle foretells the prevalence of errors, he directs Christians, in order to be armed against them, to the study of the existing Scriptures; not to look for any new revelations.

18 Or, 'complete:' in all parts and proportions.

19 The best texts read thus: 'I adjure thee before God and Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom.' See Acts x. 42.

20 Be assiduous; not only embracing opportunities, but making them.

21 Hearers who run after every new teacher whose fancies suit their corrupt inclinations; and who thus turn away from sober truth to mere fables.

22 Or, 'make thorough work of thy ministry' as an evangelist: see note on Eph. iv. 11.

6 For[1] [e]I am now ready to be offered,[2] and the time of [f]my departure is at
7 hand. [g]I have fought[3] a good fight, I have finished *my* course, [h]I have kept[4]
8 the faith. Henceforth there is laid up for me [i]a crown[5] of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also [k]that love his appearing.[6]

Personal notices and directions; concluding salutations.

9, 10 DO thy diligence to come shortly[7] unto me: for [l]Demas[8] hath forsaken me, [m]having loved this present world, and is departed unto Thessalonica; Crescens
11 to Galatia, Titus unto Dalmatia.[9] [n]Only [o]Luke is with me. Take [p]Mark, and
12 bring him with thee: for he is profitable[10] to me for the ministry. And [q]Tychicus have I sent[11] to Ephesus.
13 The cloak[12] that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.
14 [r]Alexander[13] the coppersmith did me much evil. [s]The Lord reward him
15 according to his works. Of whom be thou ware also; for he hath greatly withstood our words.[14]
16 At my first answer[15] [t]no man stood with me, but all *men* forsook me: [u]*I*
17 *pray God* that it may not be laid to their charge. [x]Notwithstanding the Lord stood with me, [y]and strengthened me; [z]that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered [a]out of the
18 mouth of the lion.[16] [b]And the Lord shall deliver me from every evil work,[17] [c]and will preserve *me* unto his heavenly kingdom. [d]To whom *be* glory for ever and ever. Amen.
19, 20 Salute [e]Prisca[18] and Aquila, and [f]the household of Onesiphorus. [g]Erastus
21 abode at Corinth: but [h]Trophimus have I left at Miletum[19] sick.[20] [i]Do thy diligence to come before winter.[21]
Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.
22 [k]The Lord Jesus Christ *be* with thy spirit. Grace *be* with you.[22] Amen.

The[23] second *Epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

[e] Phil. 2. 17.
[f] Phil. 1. 23; see 2 Pet. 1. 14.
[g] 1 Cor. 9. 24—27; 1 Tim. 6. 12.
[h] Rev. 3. 10.
[i] see refs. 1 Cor. 9. 25.
[k] Tit. 2. 13; Heb. 9. 28; Rev. 22. 20.
[l] Col. 4. 14; Philem. 24.
[m] Lk. 14. 33; 16. 13; 1 Tim. 6. 10; 1 John 2. 15.
[n] see ch. 1. 15.
[o] Col. 4. 14; Philem. 24.
[p] see refs. Ac. 12. 12, 25.
[q] see refs. Ac. 20. 4.
[r] Ac. 19. 33; 1 Tim. 1. 20.
[s] 2 Sam. 3. 39; Ps. 28. 4; Rev. 18. 6.
[t] Ps. 31. 11—13; Mk. 14. 50.
[u] Ac. 7. 60.
[x] Mt. 10. 19; Ac. 18. 9, 10; 23. 11.
[y] 2 Cor. 12. 9, 10.
[z] Ac. 9. 15; 26. 16—18. Eph. 3. 8.
[a] Ps. 22. 21; 1 Cor. 15. 32; 2 Pet. 2. 9.
[b] Ps. 121. 7; 2 Cor. 1. 10.
[c] ver. 8; 1 Sam. 2. 9; John 10. 28; Jude 1.
[d] see refs. Ro. 11. 36.
[e] Ac. 18. 2, and Ro. 16. 3, *Priscilla*.
[f] ch. 1. 16—18.
[g] Ac. 19. 22; Ro. 16. 23.
[h] Ac. 20. 4; 21. 29.
[i] ver. 9; ch. 1. 4.
[k] Gal. 6. 18; Philem. 25.

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1 In these glowing words (vers. 6—8), written in the immediate prospect of a martyr's death, the apostle expresses his confidence that all his toil and suffering for his Lord will be amply recompensed; and thus encourages Timothy to maintain the conflict, and preserve the faith, that he too may share the triumph.

2 Literally, 'I am already being poured out,' *i. e.* as a drink-offering: see Phil. ii. 17, and note. Paul now regarded his martyrdom as near and certain.

3 'I have striven the good strife,' like a combatant in the Grecian games: see notes on 1 Cor. ix. 26, and 2 Tim. ii. 5.

4 I have preserved the faith as a sacred deposit, entrusted to my care.

5 Rather, '*the* crown,' which is destined for the faithful combatant in the cause of righteousness.

6 The thought that others would share his glory heightened the apostle's joy.

7 'Quickly;' for my martyrdom is at hand, and all my friends except Luke (ver. 11) are away.

8 Demas is honourably mentioned in Col. iv. 14, and Philem. 24; and it should be observed that what is here laid to his charge is not apostasy, but unwillingness to remain with Paul, probably at the risk of his life. Of Crescens, or of the reasons why he and Titus had left, nothing is known.

9 A district of Illyricum, still bearing the same name, on the Eastern shore of the Gulf of Venice.

10 'Profitable' in the service of the gospel: see Preface to Gospel by Mark.

11 Properly, 'I sent.' If Timothy was at or near Ephesus, he could leave the more easily as Tychicus would be there. Those who believe that Paul was imprisoned at Rome only once, think this is the mission of Tychicus mentioned in Eph. vi. 21; Col. iv. 7.

12 A warm cloak would be useful in the coming 'winter' (see ver. 21); but the word may mean a 'case' for books. The 'books' were writings on *papyrus* or some other frail material; the 'parchments' were writings on prepared *skins*, and were doubtless 'especially' valuable.

13 This Alexander is perhaps the same as in Acts xix. 33. His malignant opposition to God's servants and work required some public display of God's displeasure: see note on Psa. v. 10.

14 Probably resisting 'our words' in preaching the gospel.

15 His first defence before the Emperor Nero; when some Christian friends on whom he had counted for support had been deterred from appearing, probably by Nero's fury against the Christians. But though men forsook him, his Lord did not; for He 'put strength in' the apostle to declare the gospel fully before all.

16 Some take this to refer literally to the lions to whom Christians were exposed in the amphitheatre. Others regard it as meaning the cruel Nero; or Satan (1 Pet. v. 8); or imminent peril of death.

17 From every attempt to overcome my stedfast faith in Christ. I shall indeed suffer a martyr's death; but I have the blessed certainty that the Lord will 'deliver me into his heavenly kingdom.'

18 See Acts xviii. 2.

19 Trophimus had accompanied Paul to Jerusalem (Acts xxi. 29). This passage gives some probability to the supposition of a journey in Asia by the apostle after the close of the history of the Acts.

20 The miraculous gifts of healing (1 Cor. xii. 9) seem to have been employed only when they were needed to attest the mission of those to whom they were given, to confirm the truth of the gospel, and to manifest the power of Christ, in whose name they were exercised. Had the gift been available in this case, this valuable coadjutor would not have been left behind.

21 Before the navigation was closed for the winter (Acts xxvii. 12).

22 Timothy and his fellow-labourers.

23 This subscription is entitled to no weight. See note at the end of Romans.

THE EPISTLE OF PAUL THE APOSTLE TO TITUS.

ALL our knowledge of Titus is derived from allusions to him in Paul's Epistles; from which we learn that he was of Gentile birth (Gal. ii. 3), and that having been converted to Christianity by Paul's instrumentality (Titus i. 4), he became a highly valued and useful 'partner and fellow-labourer' in his ministry (2 Cor. viii. 23). He is first mentioned as accompanying Paul and Barnabas to the assembly convened at Jerusalem to consider the question of the obligation of the Mosaic law on Gentile believers (see Gal. ii. 1, and note). He is next noticed as being intrusted with important missions to Corinth, on the first occasion to observe the effect of Paul's first Epistle, and to enforce its injunctions, and at the same time to begin a collection for the poor Christians in Judæa; and afterwards to complete that collection (see 2 Cor. ii. 1, 2, 13; vii. 5, 7; viii. 16—24; xii. 17—21). Then after an interval probably of rather less than ten years, during which we have no account of his labours, he appears from this Epistle (ch. i. 5—7) to have been left by the apostle in Crete for the purpose of regulating and further organizing the churches in the island; after which he was, on the arrival of Artemas or Tychicus, to hasten to Paul at Nicopolis (ch. iii. 12). This he appears to have done, and to have afterwards left him (either at Rome or before his arrival there) to go to Dalmatia (2 Tim. iv. 10).

This Epistle so strongly resembles the First to Timothy, both in its style and in its whole character and contents, that it is generally believed to have been written about the same time. The date of both has been partly discussed in the Preface to 1 Timothy; but other points have to be noticed with respect to this Epistle. Some who contend for an earlier date suppose that the visit to Crete, which preceded this Epistle (ch. i. 5), may have occurred either previously to Paul's first visit to Corinth (Acts xviii. 1—8), or on his voyage from Corinth to Ephesus (Acts xviii. 18, 19), or after he had passed through Galatia and Phrygia, at the commencement of his third recorded missionary journey, before he went to Ephesus (Acts xviii. 23): but beside other difficulties connected with the facts of the history, all these suppositions appear to be excluded by the fact that Apollos, who is mentioned in ch. iii. 13, could not have been Paul's helper until after his second visit to Ephesus (see Acts xviii. 24—xix. 1). Others have suggested that Paul might have made a voyage to Crete after he left Ephesus for Macedonia, and before he arrived at Corinth (Acts xx. 1, 2): but it appears impossible to reconcile a visit to Crete (which lay out of his route), and the other circumstances alluded to in ch. iii. 12, with his movements as mentioned in the Acts, and especially in the two Epistles to the Corinthians; for he was evidently in such haste to meet Titus (2 Cor. ii. 12, 13), that he could not linger on the journey even where his preaching was greatly blessed. Others have connected Paul's labours in Crete with a supposed journey to Corinth during his stay at Ephesus (see 2 Cor. xii. 14, and note): but it is not easy to find room for all the work which he appears to have done in Crete in the short space which can be given to such a journey, even if it be allowed that he did not go on to Greece. The most probable supposition is, that this visit to Crete was made on some journey which the apostle took after his first imprisonment at Rome. See sketch of his later history in note on Acts xxviii. 31.

The immediate occasion of this Epistle appears to have been that the apostle had been under the necessity of leaving Crete before he could effect what he desired in correcting existing evils, and in completing the organization of the churches; and had therefore left Titus to carry out those objects. He shortly after wrote this Epistle, partly for the guidance of Titus himself, but perhaps still more for the purpose of arming him with his own authority in the discharge of his commission. So that this Epistle, like the two to Timothy, is to be regarded rather as a public charge than as a private letter.

The trust committed to Titus was one of peculiar difficulty. Christian communities had existed in Crete probably for many years, owing their origin perhaps to some of the Cretan Jews or proselytes who were at Jerusalem on the great day of Pentecost (Acts ii. 11); but they had been disturbed by Judaizing teachers (ch. i. 11, 14; iii. 9), who may have been excited to increased activity by Paul's recent presence and teaching. And the character of the Cretans themselves was exceedingly adverse to the influence of the gospel. They are described by the writers of those times as avaricious, deceitful, quarrelsome and treacherous, and notoriously given to licentiousness and intemperance. See Livy xliv. 45; Plutarch, Paul. Æmil. c. 23; Polybius iv. 8, 11; vi. 46. 3, 9; 47. 5; Strabo x. c. 4.

This Epistle is remarkable for its brevity and comprehensiveness, comprising within a very small compass a large amount of instruction as to doctrine, morals, and discipline. Its chief topics are, the proper qualifications of elders (ch. i. 1—9), the character of the false teachers who were to be guarded against (10—16), and the instructions to be given to various classes of persons as to their duties and responsibilities, enforced by the highest sanctions and motives (ch. ii., iii.).

Introductory address and salutation.

1 [a]PAUL,[1] a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and [b]the acknowledging of the truth [c]which is after godliness;[2]
2 [d]in hope[3] of eternal life which God, [e]that cannot lie, promised [f]before the

a Ro. 1. 1.
b 2 Tim. 2. 25.
c 1 Tim. 3. 16; 6. 3.
d ch. 3. 7; 2 Tim. 1. 1.
e see refs. Num. 23. 19.
f 2 Tim. 1. 9, 10.

1 After an apostolic greeting (vers. 1—4), Paul states the object for which he had left Titus in Crete, especially that of appointing elders in the churches; and he lays down their proper qualifications and duties (5—9); and having mentioned as one of those the resistance of false teachers, he takes occasion to describe their nature and character, particularly as they appeared in Crete (10—16). Then in contrast with such erroneous teaching, he directs Titus as to the kind of instruction which he is to impart to various classes of persons, and to enforce by his own deportment (ch. ii., iii. 1—11). The Epistle is concluded with personal directions, salutations, and a benediction (ch. iii. 12—15).

2 His apostolic office had special reference to the work of leading God's elect to receive the sanctifying truth of the gospel. The professed Christians in Crete were prone to disregard their solemn obligations to 'walk in newness of life;' as this letter abundantly shows.

3 It is upon God's promise of eternal life, as the object of hope, that my labours and your faith alike rest.

3 world[1] began; but hath in due[2] times manifested his word through preaching,
f which is committed unto me *h* according to the commandment of God our
4 Saviour; to *i* Titus, *mine* own[3] son after *h* the common faith: *i* Grace, mercy,
and peace, from God the Father and the Lord Jesus Christ our Saviour.

Qualifications and duties of elders.

5 FOR this cause left I thee in Crete, that thou shouldest *m* set in order the
things that are wanting,[4] and *n* ordain elders in every city, as I had[5] appointed
6 thee: *o* if any be blameless, the husband of one wife, having faithful children,[6]
7 not accused of riot, or unruly. For a bishop must be blameless, as *p* the steward
of God; not selfwilled, *q* not soon angry, *r* not given to wine, no striker, *s* not
8 given to filthy lucre; *t* but a lover of hospitality, a lover of good men,[7] sober,
9 just, holy, temperate; *u* holding fast the faithful word as[8] he hath been taught, that
he may be able *x* by sound doctrine both to exhort and to convince the gainsayers.

The character of the false teachers.

10 FOR *y* there are many unruly and vain talkers and *z* deceivers, *a* specially *y* they
11 of the circumcision: *b* whose mouths must be stopped,[10] *c* who subvert whole
12 houses, teaching things which they ought not, for filthy lucre's sake. *d* One of
themselves,[11] *even* a prophet of their own, said, The Cretians *are* alway liars, evil
13 beasts, slow bellies. This witness is true. *e* Wherefore rebuke them sharply,
14 that they may be *f* sound in the faith; *g* not giving heed to Jewish fables,[12] and
h commandments of men, *i* that turn from the truth.
15 *k* Unto the pure all things *are* pure: [13] but *l* unto them that are defiled and
16 unbelieving *is* nothing pure; but even their mind and conscience is defiled. They
profess that they know God; but *m* in works they deny *him*, being abominable,
and disobedient, *n* and unto every good work reprobate.

Special duties of the aged and of the young; and of servants.

2 BUT speak thou the things which become *o* sound[14] doctrine. *p* That the aged
3 men be sober, grave, temperate, *q* sound in faith, in charity, in patience. The
aged women likewise, that *they be* in behaviour as becometh holiness, *r* not false
4 accusers,[15] not given to much wine, teachers of good things; that they may teach
the young women to be sober,[16] to love their husbands, to love their children,
5 *to be* discreet, chaste, *s* keepers at home, good, *t* obedient to their own husbands;
u that the word of God be not blasphemed.
6, 7 *x* Young men likewise exhort to be sober minded. *y* In all things showing
thyself a pattern of good works: in doctrine *showing* uncorruptness, gravity,
8 sincerity, *z* sound speech, that cannot be condemned; *a* that he that is of the
contrary part may be ashamed,[17] having no evil thing to say of you.
9 *Exhort* *b* servants[18] to be obedient unto their own masters, *and* to please *them*
10 well in all *things;* not answering again; not purloining, but showing all good
fidelity; *c* that they may adorn the doctrine of God our Saviour in all things.

General exhortations; and concluding directions and salutations.

11 FOR *d* the grace of God that bringeth salvation *e* hath appeared[19] to all men,
12 *f* teaching us *g* that, denying ungodliness *h* and worldly lusts, *i* we should live
13 soberly, righteously, and godly,[20] in this present world; *k* looking for that blessed

g 1 Tim. 1. 11; 2. 7.
h 1 Tim. 1. 1.
i 2 Cor. 2. 13; 8. 23; Gal. 2. 3; 1 Tim. 1. 2.
k 2 Pet. 1. 1.
l Eph. 1. 2; 1 Tim. 1. 2.

m 1 Cor. 11. 34.
n Ac. 14. 23; 2 Tim. 2. 2
o 1 Tim. 3. 2—12.
p 1 Cor. 4. 1, 2.
q Pro. 15. 18; 16. 32.
r Le. 10 9; Eph. 5. 18.
s 1 Pet. 5. 1, 2.
t 1 Tim. 3. 2.
u 2 Thes. 2. 15; 2 Tim. 1. 13.
x see refs. 1 Tim. 1. 10.

y 1 Tim. 1. 6; Jam. 1. 26.
z Ro. 16. 18.
a Ac. 15. 1.
b Ps. 63. 11.
c 2 Tim. 3. 6.
d Ac. 17. 28.
e Le. 19. 17; 2 Tim. 4. 2.
f ch. 2. 2.
g 1 Tim. 4. 7.
h Mt. 15. 3—9.
i Gal. 4. 9.
k Lk. 11. 39—41; Ro. 14. 14, 20; 1 Cor. 10. 23, 25; 1 Tim. 4. 3, 4.
l Ro. 14. 21, 23; 1 Cor. 11. 27—29.
m 2 Tim. 3. 5—8.
n Ro. 1. 28.

o ch. 1. 9.
p Pro. 16. 31.
q ch. 1. 13.
r 1 Tim. 3. 11.

s 1 Tim. 5. 13, 14.
t see refs. 1 Cor. 14. 34, and Eph. 5. 22—24, 33.
u 1 Tim. 6. 1.
x 1 Pet. 5. 5.
y Ac. 20. 33—35; 1 Tim. 4. 12; 1 Pet. 5. 3.
z 1 Tim. 6. 3.
a Nu. 5. 9; Lk. 13. 17; 1 Pet. 2. 12, 15.
b see refs. Eph. 6. 5—8.

c Mt. 5. 16; Phil. 2. 15.
d ch. 3. 4, 5; Ro. 5. 15.
e John 1. 9; Col. 1. 23; 1 Tim. 2. 4, 6.
f Eph. 2. 10; 1 Thes. 4. 7.
g Ro. 6. 4—12; 13. 12—14; 2 Cor. 7. 1; Eph. 1. 4; Col. 3. 5—10.
h 1 John 2. 16.
i 2 Pet. 1. 5—8.
k see refs. 1 Cor. 1. 7.

1 The earliest promises of salvation (Gen. iii. 15) expressed God's eternal purpose.
2 Rather, 'in his own times:' see 1 Tim. vi. 15.
3 Or, 'genuine son.' See 1 Tim. i. 2.
4 Or, 'lacking;' *i. e.* matters that were unfinished when Paul left the island; especially the choice of elders.
5 Rather, 'as I ordered thee.' On most of these requirements in an elder (or bishop, ver. 7), see 1 Tim. iii.
6 The best proof of his fitness to lead others to Christ.
7 Properly, 'lover of *good*;' both goodness and good men.
8 Rather, 'according to the teaching [of the inspired apostles], that he may be able both to exhort [believers] in sound instruction, and to confute the opposers.'
9 It appears that in Crete, as in Galatia, the disturbers of the churches were chiefly Jews, who sought to pervert the gospel by Rabbinical traditions (ver. 14) and Pharisaic self-righteousness.
10 By exposing their falsehood and dishonesty.
11 Namely, the Cretans. The reference is to the poet Epimenides, who lived in the sixth century before Christ, and was honoured as a prophet by his countrymen. His testimony is effectively quoted against them; charging them with being false, rapacious, sensual, and slothful.
12 See notes on 1 Tim. i. 4; iv. 3—8.
13 The gospel recognises no such distinctions as these persons enjoin (ver. 14) between clean and unclean things; but teaches that outward things become to us just what the state of our own hearts makes them. See Mark vii. 1—23, and notes.
14 Or, 'wholesome:' see note on 1 Tim. i. 10.
15 Rather, 'not slanderers, not enslaved to much wine:' see ch. i. 12.
16 Rather, 'that they discipline the young women to love their husbands,' etc.
17 Shame all opponents by your eminent godliness.
18 See on 1 Tim. vi. 1, 2.
19 Or, 'the grace of God was manifested (*i. e.* in Christ's coming) offering salvation to all men, educating us in order that,' etc. The gospel in its present sanctifying discipline is a manifestation of the *grace* of God our Saviour, and includes the hope of the manifestation of his glory (ver. 13).
20 True morality concerns ourselves ('soberly'), our fellow-men ('righteously'), and God ('godly').

[t] hope, and the glorious [m] appearing[1] of the great God and our Saviour Jesus
14 Christ;[2] [n] who gave himself for us, [o] that he might redeem[3] us from all iniquity,
[p] and purify unto himself [q] a peculiar people, [r] zealous of good works.
15 These things speak, and [s] exhort, and rebuke with all authority. [t] Let no man
despise[4] thee.

3 Put them in mind [u] to be subject to principalities and powers, to obey magis-
2 trates,[5] [x] to be ready to every good work, [y] to speak evil of no man, [z] to be no
3 brawlers, *but* gentle, showing all meekness unto all men. For[6] [a] we ourselves
also were sometime foolish, disobedient, deceived, [b] serving divers lusts and
4 pleasures, living in malice and envy, hateful, *and* hating one another. But after[7]
5 that [c] the kindness and love of [d] God our Saviour toward man appeared, [e] not by
works of righteousness which we have done, [f] but according to his mercy he saved
6 us, by [g] the washing[8] of regeneration, [h] and renewing of the Holy Ghost; [i] which[9]
7 he shed on us abundantly through Jesus Christ our Saviour: [k] that being justified[10]
by his grace, [l] we should be made heirs according to the hope of eternal life.
8 [m] *This is* a faithful saying, and these things I will that thou affirm constantly,
that they which have believed in God might be careful [n] to maintain good works.
9 These things are good and profitable unto men. But [o] avoid[11] foolish questions,
and genealogies, and contentions, and strivings about the law; for they are
10 unprofitable and vain. A man that is an [p] heretic,[12] after the first and second
11 admonition [q] reject; knowing that he that is such is subverted, and sinneth, [r] being
condemned of himself.
12 When I shall send Artemas unto thee, or [s] Tychicus, be diligent to come unto
13 me to Nicopolis:[13] for I have determined there to winter. Bring[14] Zenas the
lawyer and [t] Apollos on their journey diligently, that nothing be wanting unto
14 them. And let ours[15] also learn [u] to maintain good works [*or*, profess honest
trades[x]] for necessary uses, that[16] they be [y] not unfruitful.
15 All that are with me salute thee. Greet them that love us in the faith. Grace
be with you all. Amen.

It[17] was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

[t] ch. 1. 2; Ac. 24. 15; Col 1. 5.
[m] Job 19. 25—27; see refs. Col. 3. 4; Heb. 9. 28.
[n] Gal. 1. 4; Eph. 5. 2.
[o] Ps. 130. 8; Mt. 1. 21.
[p] Mal 3. 3; Heb. 9. 14.
[q] see refs. Ex. 19. 5, 6.
[r] ch. 3 8; Eph. 2. 10.
[s] 2 Tim. 4. 2.
[t] 1 Tim. 4. 12.
[u] Ro. 13. 1—7.
[x] Gal. 6. 9, 10; Col. 1. 10; 2 Tim. 2. 21.
[y] 1 Cor. 6. 10; Eph. 4. 31.
[z] 2 Tim. 2. 24, 25.
[a] see refs. Eph. 2. 1—3.
[b] John 8. 34; Ro. 6. 17.
[c] ch. 2. 11; Eph. 2. 4—10.
[d] 1 Tim. 2. 3
[e] see refs Ro. 3. 20—28; 2 Tim. 1. 9.
[f] 1 Pet. 1. 3.
[g] John 3. 3—5; 1 Cor. 6. 11; 1 Pet 3. 21.
[h] see refs. Ps. 51. 10.
[i] see refs. Is 44. 3; Ac. 10 45; Ro. 5 5.
[k] Ro. 3 24; Gal 2. 16.
[l] Ro. 8. 17, 23 24.
[m] ch. 1. 9; 1 Tim 1. 15.
[n] vers. 1, 14; ch 2. 14.
[o] see refs. 1 Tim. 1. 4—7.
[p] see refs. 1 Cor. 11. 19.
[q] see refs. Mt. 18 15—17; 2 Tim. 3 5.
[r] Ac. 13. 46; Ro. 3 19.
[s] see refs. Ac. 20. 4.

[t] Ac. 18. 24.

[u] ver. 8.
[x] Ac. 18 3; Eph. 4. 28; 2 Thes. 3. 10.
[y] John 15. 8; Col. 1. 10.

1 Rather, 'the appearing of the glory.'
2 Or, 'of our great God and Saviour Jesus Christ.'
3 His purpose in redeeming us 'from the curse of the law,' was to redeem us also 'from all lawlessness, and to purify unto himself a people, his peculiar possession,' etc. Compare Exod. xix. 5, and 1 Pet. ii. 9.
4 See 1 Tim. iv. 12, and note.
5 See Rom. xiii. 1—5, and notes.
6 We should treat them kindly, for we were as bad as they; and we owe the difference between them and ourselves entirely to the pure benevolence (ver. 4), the undeserved grace (5) of God, in regenerating us by his Spirit, in virtue of Christ's work (6).
7 Rather, 'when.'
8 Rather, 'laver of regeneration:' see note on Eph. v. 26. If baptism be alluded to here, it is as the emblem of spiritual cleansing (see Acts xxii. 16, and 1 Pet. iii. 21); for the apostle immediately names the believer's renewal by the Holy Spirit as the thing he intends.
9 Namely, the Holy Spirit. In this passage (vers. 4—6), the Father, the Son, and the Holy Spirit appear in their distinct offices in the great work of man's salvation.
10 God 'shed on us' the Holy Spirit, in order to produce in us the faith through which we are justified.
11 See note on 1 Tim. i. 4.
12 Properly, 'A heretical (or schismatical) man;' *i. e.* one who makes a division or party in the church for the sake of some notions or aims of his own (comp. Gal. iv. 17). Such a man, if found incorrigible after repeated admonition, was to be 'avoided' as unfit for office in the church, and perhaps also for fellowship: and he would be self-condemned, as having rejected the admonition of the church, and still persisting in the course condemned (ver. 11).
13 Many cities bore this name; but it is generally supposed that the one here meant was that in Epirus.
14 Or, 'Send forward,' by providing for the journey, and accompanying the travellers part of the way. Zenas may have been either a Roman or a Jewish lawyer.
15 All our brethren in Christ. Compare Rom. xii. 13.
16 Rather, 'for [the supply of] the necessary wants.'
17 On this subscription, see Preface to this Epistle.

THE EPISTLE OF PAUL THE APOSTLE TO PHILEMON.

PHILEMON was an inhabitant of Colosse (compare ver. 2 with Col. iv. 17; and vers. 10—12 with Col. iv. 9), who had been converted to Christianity through the ministry of Paul (ver. 19), and had become a zealous 'fellow-labourer' with him in the Christian cause (ver. 1).

The contents of this Epistle clearly indicate its occasion and object. Onesimus, a slave of Philemon, having defrauded his master (ver. 18) and absconded, had found his way to Rome, and had there been brought under the power of the gospel by the labours of Paul. The apostle was greatly pleased with his character after his change, and would gladly have retained his services if it had not been proper that he should return to his master when an opportunity should occur. As Tychicus was going to

Ephesus and Colosse, Onesimus was sent with him; and not only was he honourably mentioned in the letter to the church at Colosse (Col. iv. 7—9), but he is especially commended to Philemon's kindness in this graceful and genial letter; which testifies to the change wrought in him by Divine grace, and intimates with the most refined delicacy the duty of a Christian master towards a slave who has now become a 'brother beloved.'

After a salutation from himself and Timothy, the apostle expresses his thankfulness for the good reputation of Philemon (vers. 1—7); and then, waiving his right as an apostle to command, prefers his request as 'Paul the aged,' now a prisoner for their common faith (8, 9). He acknowledges the fault of Onesimus, mentions the happy change which the grace of God has wrought in him, hints that his flight has been overruled for his master's benefit as well as his own; and intreats that he may be received back, not as a mere slave, but as a Christian brother (10—17). He delicately proposes to make good any loss that Philemon may have sustained, whilst he intimates how great are his friend's obligations to himself (18—20). And he closes with expressions of confidence, and salutations (21—25).

This letter is an invaluable model of courteousness and freedom in the intercourse of Christian friendship.

1 PAUL, [a] a prisoner[1] of Jesus Christ, and [b] Timothy *our* brother, unto Philemon
2 our dearly beloved, [c] and fellowlabourer, and to our beloved Apphia,[2] and
3 [d] Archippus [e] our fellowsoldier, and to [f] the church in thy house: [g] Grace to you,
and peace, from God our Father and the Lord Jesus Christ.
4, 5 [h] I thank my God, making mention of thee always in my prayers—[i] hearing
of thy love and faith, which[3] thou hast toward the Lord Jesus, and toward all
6 saints—that[4] the communication of thy faith may become effectual [k] by the
7 acknowledging of every good thing which is [l] in you in Christ Jesus. For we
have great joy and consolation in thy love, because the bowels[5] of the saints [m] are
refreshed by thee, brother.
8 Wherefore,[6] [n] though I might be much bold in Christ to enjoin thee that which
9 is convenient, yet [o] for love's sake I rather beseech *thee*, being such an one as
10 Paul the aged, [p] and now also a prisoner of Jesus Christ. I beseech thee for my
11 son[7] [q] Onesimus, [r] whom I have begotten in my bonds: which in time past was
12 to thee unprofitable,[8] but now profitable to thee and to me: whom I have sent[9]
13 again. Thou therefore [s] receive him, that is, mine own bowels. Whom I would
have retained with me, [t] that in thy stead he might have ministered unto me in
14 the bonds of the gospel: but without thy mind would I do nothing; [u] that thy
15 benefit should not be as it were of necessity, but willingly. [v] For perhaps he
16 therefore departed for a season, that thou shouldest receive him for ever; not
now as a servant,[10] but above a servant, [w] a brother beloved, specially to me, but
17 how much more unto thee, both in the flesh, and in the Lord? If thou count me
18 therefore [x] a partner,[11] receive him as myself. If he hath wronged[12] thee, or
19 oweth *thee* aught; put that on mine account. I Paul have written *it* with mine
own hand, I will repay *it:* albeit I do not say to thee how thou owest unto me
20 even thine own self besides.[13] Yea, brother, let me have joy[14] of thee in the
Lord: [a] refresh my bowels in the Lord.
21 [b] Having confidence in thy obedience I wrote[15] unto thee, knowing that thou
22 wilt also do more than I say. But withal prepare me also a lodging: for [c] I
trust that through your[16] prayers I shall be given unto you.
23, 24 There salute thee [d] Epaphras, my fellowprisoner in Christ Jesus; [e] Marcus,
[f] Aristarchus, [g] Demas, [h] Lucas, my fellowlabourers.
25 [i] The grace of our Lord Jesus Christ *be* with your spirit. Amen.

Written from Rome to Philemon, by Onesimus a servant.

[a] see refs. Eph. 3. 1.
[b] 2 Cor. 1. 1.
[c] Phil. 2. 25.
[d] Col. 4. 17.
[e] Phil. 2. 25.
[f] Ro. 16. 5; 1 Cor. 16. 19.
[g] Eph. 1. 2.
[h] Eph. 1. 16; 1 Thes. 1. 2; 2 Thes. 1. 3.
[i] Eph. 1. 15; Col. 1. 4.
[k] Mt. 5. 16; Phil. 1. 9, 11; 1 Pet. 2. 12.
[l] 2 Pet. 1. 8.
[m] ver. 20; 2 Tim. 1. 16.
[n] 1 Thes. 2. 6.
[o] 2 Cor. 10. 1.
[p] ver. 1.
[q] Col. 4. 9.
[r] 1 Cor. 4. 15; Gal. 4. 19.
[s] Eph. 4. 32.
[t] 1 Cor. 16. 17; Phil. 2. 30.
[u] 2 Cor. 9. 7.
[v] so Ge. 45. 5, 8.
[w] Mt. 23. 8; 1 Tim. 6. 2; 1 John 5. 1.
[x] 2 Cor. 8. 23.
[a] ver. 7.
[b] 2 Cor. 7. 16.
[c] Ro. 15. 30—32; Phil. 1. 25, 26; 2. 24.
[d] Col. 1. 7; 4. 12.
[e] Ac. 12. 12, 25.
[f] Ac. 19. 29; 27. 2; Col. 4. 10.
[g] Col. 4. 14; 2 Tim. 4. 10.
[h] 2 Tim. 4. 11.
[i] 2 Tim. 4. 22.

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1 A designation repeated in ver. 9, and adapted to excite Philemon's sympathy, and so to dispose him to comply with Paul's request.

2 Or, 'Appia;' probably Philemon's wife. Archippus, who was most likely their son, was a minister in the church at Colosse (Col. iv. 17), and seems to have been a fellow-sufferer with Paul and Timothy. Compare Phil. ii. 25.

3 Faith directed 'towards' Christ, and evinced 'to' the saints by 'love' (vers. 6, 7).

4 I pray (ver. 4) 'that the participation of [such proofs] of thy faith may become effectual in the thorough knowledge [by others] of every good thing that is in us [Christians] to [the glory of] Christ Jesus.' It is by such active beneficence on the part of Christians that men come to know the good results of the gospel, and so to glorify Christ.

5 Their hearts (compare 2 Cor. vi. 12) have been comforted by thy kind ministrations. The appellation 'brother' forms a touching and persuasive close to the sentence.

6 Because I know thy Christian love.

7 As thou art too (ver. 19).

8 The epithets 'unprofitable' and 'profitable' seem to be here used in playful allusion to the name 'Onesimus,' which signifies *useful* or *gainful*.

9 Whom I am sending back to thee with this letter.

10 Rather, 'a bondsman.' His conversion had put him into a new relation to his master in earthly things ('the flesh'), as well as in religion ('the Lord'). On the principle of the law in Deut. xv. 12, this would imply a claim to his manumission.

11 Sharing thy love (vers. 5, 7).

12 Probably by some dishonesty.

13 As my convert thou owest me more than thy property, thy very self.

14 Rather, 'have profit:' see note on ver. 11.

15 That is, I have written what precedes.

16 The prayers of Philemon and his connections.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

HEBREWS.

As the Holy Spirit did not direct the author of this Epistle to insert his own name, or to specify the persons to whom it was addressed, the determination of these questions cannot be essential to its right use; nor is it surprising that there should have been much difference of opinion respecting them. The general current of belief, both in ancient and in modern times, has been that it was written to one of the churches in Palestine by the apostle Paul: but many eminent critics have held different views.

To advert first to the *external* evidence, it must be observed that those to whom the Epistle was sent must have known the writer (see ch. x. 34; xiii. 18, 19, 23); and that, in preserving and circulating it, they could hardly fail to communicate their knowledge. Now the *early* fathers of the Eastern and Alexandrian churches, in the second and third centuries, tell us that the 'ancients' (who must have been contemporary with, if not the same persons as those who received the original) had handed it down to them as a writing of the apostle Paul. And the most learned among them, Clement of Alexandria, Origen, and Eusebius, regarded this testimony as conclusive; though they were sensible of some difficulties, arising from the style and language, which led them to suppose that Luke or some other of the apostle's attendants had a share in its composition. But in the western church there is an almost entire silence respecting both the Epistle and its author until the latter part of the fourth century; the chief exceptions being Clement of Rome, probably the disciple of Paul (Phil. iv. 3), who quotes the Epistle, without mentioning the writer, and Tertullian, who ascribes it to Barnabas. From that time the belief that it was written by Paul became almost universal, until the Reformers revived the question; which they held it to be impossible to decide, although they suggested various names which have found zealous advocates in recent critics. Thus the external evidence assigns the first place to Paul, and the second to Barnabas.

With respect to the *internal* evidence, the author's intimate acquaintance with the Jewish system is worthy of the disciple of Gamaliel; his sympathizing interest in the salvation of the Jewish people resembles that which Paul expresses in Rom. ix., x., xi., and Phil. iii.; and the few personal allusions found in the Epistle are not incompatible with what we know of his history. Some regard the language in ch. ii. 3 as being irreconcilable with the authorship of Paul, who had received the gospel from the Lord himself (Gal. i., ii.): but to this it is replied that this is only an instance of a very common mode of conciliating the readers by uniting the writer with those whom he is exhorting. It is also alleged that there are numerous peculiarities in the style and in the treatment of the subject, which cannot be satisfactorily reconciled with Paul's other Epistles; that it differs from them in the rhetorical length of words and finish of sentences, as well as in the manner of quoting from the Old Testament; whilst it abounds with those resemblances in thought and language which might be expected in one of his associates or disciples. To this some reply, that so regular a composition would naturally vary in manner from letters of a different character, written in different circumstances: that the careful reader may sometimes find the concise expressions, the abrupt transitions, the reasonings addressed to the latent thoughts and objections of the readers, and the occasional involutions and long parentheses resulting from the kindling of soul and exuberance of feeling, which characterize the apostle's writings: and that the Epistle bears a striking resemblance to his speeches as recorded by Luke in Acts xiii., xvii., xxiv., xxvi. On the whole, perhaps the best supported opinion is that of the early fathers, that the Epistle is substantially Paul's; who, however, seems to have availed himself of the assistance of one of his companions, most likely the evangelist Luke. For a fuller discussion of the questions connected with the authorship of this Epistle, see Davidson (Introd. vol. iii.), who holds the above view; Wordsworth (Gr. Testament, part 3), who ascribes it wholly to Paul; and Alford (Gr. Testament, vol. iv.), who strongly advocates Luther's conjecture that Apollos was the writer.

This Epistle was evidently written before the destruction of Jerusalem, and addressed to *Hebrew Christians:* who appear to have been inhabitants of some particular city or region (see ch. xiii. 23); and to have formed an organized society or church, which had existed some time; having had pastors who had been removed by death (ch. xiii. 7); and having now teachers whom they are exhorted to obey (ch. xiii. 17). It has been generally supposed that they were resident in Palestine, either at Jerusalem or Cæsarea; because they appear to have been not only fully conversant with all the Jewish ceremonial institutions, but also in peculiar danger of apostatizing and falling back into Judaism, both from the persecutions to which they were exposed, and from the attractions of the ancient religion, with its venerable associations and its magnificent rites.

To fortify their minds against this danger was one chief object of this Epistle. But, beyond that, it was evidently the writer's aim to wean them from their attachment to the Mosaic institutions, and to carry them forward in the knowledge of the gospel. Many amongst the Jewish believers were yet far from understanding that the kingdom of Christ was designed, not to modify the Mosaic establishment, but even to supersede and abolish it. They had been hitherto indulged with the permission to observe the peculiarities of the law, so long as they did not seek to be justified by it, or to impose it upon the Gentile converts. But this temporary concession appears rather to have fostered their undue regard for the law (Acts, ch. xv.; xxi. 20, 21), hindering their progress in Christian knowledge (ch. v. 12—14), endangering their allegiance to Christ, and keeping the way open for their return to Judaism.

In these circumstances the writer sets before them the supreme authority, the peculiar sanctions, and the transcendent glory of the Christian dispensation, as concurring to render unbelief the more inexcusable, and apostasy the more criminal and fatal.

It is worthy of observation how admirably the whole course of reasoning is adapted to those for whom it was written. Addressing *Jews*, the writer exhibits with due prominence all that they justly venerated; and draws all his illustrations (ch. xii. 16—21; xiii. 2, 10, 12, 14) and examples of what is noble and excellent (ch. xi.) from their own records and history. When about to make a statement at variance with Jewish views and feelings, he cautiously prepares their minds for it (ch. v. 11); and he constantly reasons upon their own principles. Knowing that they especially gloried in possessing a Divine revelation, given by the ministry of the angels, and appointing Moses and the prophets as the messengers of God to man, and the race of Aaron as the priests and all the Levitical institutions as the medium of access to

God, he does not overlook all this, but accommodates to it his line of proof, and shows that the Christian faith is but the completion of their own.

The Epistle consists of two principal parts—the first chiefly *doctrinal* (ch. i.—x. 18), and the second chiefly *practical* (x. 19—xiii.)

I. In the first part, the supreme authority and glory of the Christian dispensation is proved by the superiority of its Mediator, the Eternal Son of God, to the mediators of the old covenant—whether (spiritual) *angels*, or (earthly) *Moses*; and it is shown that his sufferings and death, so far from diminishing His mediatorial glory, were the very means of accomplishing his work of expiation and redemption (ch. i.—iv. 13). The comparison of Christ with Moses is then followed by another with *Aaron*. He is shown first to be, like Aaron, a true Priest, appointed by God, and a real representative of man—and then, far to surpass Aaron, as exercising a royal and eternal priesthood, of which that of the Priest-King Melchisedec was a type. The new economy, of which he is the Head, is proved from the Old Testament itself to supersede and abrogate the old; and the intrinsic and perpetual efficacy of his one sacrifice, as a full and perfect propitiation for sin, is contrasted with the typical and ceremonial virtue of the oft-repeated sacrifices which were now passing away (ch. iv. 14—x. 18).

II. Upon the foregoing doctrinal argument are founded exhortations to a continuance in patient endurance and cheerful confidence, amidst present trials and sufferings. Faith is shown to be essential to a participation in God's promised blessings; its operation and triumphant efficacy are exhibited in a long line of heroes, martyrs, and confessors, ending in Jesus the great Exemplar; and the Hebrew Christians are encouraged to endure similar trials, as fatherly chastisement adapted to promote their highest good. The glorious privileges of the New Covenant are used to set forth the awful peril of apostasy (ch. x. 19—xii.) And the Epistle is concluded with exhortations to special duties and virtues, and with a few personal notices, and salutations, and a benediction (ch. xiii.)

The supreme excellency and glory of the new dispensation proved by the superiority of Christ to angels, as the Son of God.

1 GOD,[1] who at sundry times and [a] in divers manners[2] spake in time past
2 unto the fathers by the prophets,[3] hath [b] in these last days[4] [c] spoken unto us by *his* Son; [d] whom he hath appointed heir[5] of all things; [e] by whom also he made
3 the worlds;[6] [f] who being the brightness of *his* glory, and the express image of his person,[7] and [g] upholding all things by the word[8] of his power, [h] when he had by himself purged[9] our sins, [i] sat down on the right hand[10] of the Majesty on
4 high; being made so much better than the angels, as [k] he hath by inheritance obtained a more excellent name than they.
5 For unto which of the angels said[11] he at any time, 'Thou art my Son, this day have I begotten thee' [Psa. ii. 7, *Sept.*]? And again, 'I will be to him a
6 Father, and he shall be to me a Son' [2 Sam. vii. 14, *Sept.*]? And again, when he bringeth in 'the first-begotten[12] into the world, he saith, [m] 'And let all the angels[13] of God worship him' [Psa. xcvii. 7].
7 And of the angels he saith, 'Who maketh his angels spirits,[14] and his ministers a flame of fire' [Psa. civ. 4].
8 But unto the Son *he saith*, 'Thy throne,[15] O God, *is* for ever and ever: a
9 sceptre of righteousness *is* the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, [n] hath anointed
10 thee with the oil of gladness above thy fellows' [Psa. xlv. 6, 7]. And, 'Thou,[16] Lord, in the beginning hast laid the foundation of the earth; and the heavens are
11 the works of thine hands: they shall perish; but [o] thou remainest; and [p] they
12 all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but [q] thou art the same, and thy years shall not fail' [Psa. cii. 25—27, *Sept.*]

[a] Num. 12. 6; Joel 2. 28.
[b] Is. 2. 2; Gal. 4. 4.
[c] ch. 2. 3; Deu. 18. 15; John 1. 17, 18; 15 15.
[d] see refs. Mt. 28 18.
[e] John 1. 3; 1 Cor. 8. 6.
[f] John 1. 14; 14. 9; 2 Cor. 4. 4; Col. 1. 15.
[g] Col. 1. 17.
[h] ch. 7. 27; 9. 12, 14, 26; 1 Pet. 2. 24.
[i] Ps. 110. 1; Mk. 16. 19; Ro. 8. 34; Eph. 1. 20.
[k] Lk. 1. 32, 35; Eph. 1. 21; Phil. 2. 9, 10.
[l] Pro. 8. 22—25; see refs. Ro. 8. 29.
[m] Deu. 32. 43; Dan. 7. 13, 14; 1 Pet. 3. 22; Rev. 5. 9—12.
[n] Is. 61. 1; Ac. 10. 38.
[o] Ps. 90. 2.
[p] see refs. Is. 51. 6, 8; Rev. 21. 1.
[q] ch. 13. 8; Rev. 1. 8.

1 God made former revelations by inspired men, but has given the last by his Son (ch. i. 1), who is Lord, Creator, Upholder, and Redeemer (2, 3); and in office, as well as in nature, is far superior to angels (4); as various Scriptures show (5—14). If therefore we neglect him we must perish (ch. ii. 1—4).

2 Or, 'in many parts and many ways;' denoting the gradual unfolding of God's will, through 'the prophets' (including all the inspired men of old), in various methods, such as dreams and visions, outward appearances, and inward impressions.

3 Rather, '*in* the prophets,' and '*in* the Son' (ver. 2); for God was in them, and in a higher sense in Him.

4 See Isa. ii. 2, and note. The use of this phrase implies the assertion that Jesus is the Messiah.

5 The Lord or Possessor, *for* whom, as well as *by* whom, all things were created. Compare Col. i. 15—18. Our Lord is here represented as the Son of the Universal Sovereign, administering the government with his Father.

6 All things that have relation to *time*.

7 Rather, 'the radiance of his glory, and the impress of his substance.' It is the Son who manifests all the essential glory of the Godhead. Comp. John i. 2, 17, and notes.

8 That same 'word' which *said*, 'Let there be light, and there was light;' which '*spake*, and it was done.'

9 Rather, 'having through himself made purification of sins.' He was both Priest and sacrifice. Compare ch. vii. 27; ix. 12—14; Lev. xvi., and notes.

10 He took his seat there as Lord of all (see Eph. i. 20—22, and notes); 'having become,' as incarnate Mediator, 'superior to angels, by as much as the name which he has inherited is more distinguished than theirs.' The dignity which he possesses as Son belongs to him as Mediator also, by virtue of his accepted work of expiation. Compare John xvii. 1—5, and notes.

11 See notes on Psa. ii. 1—7; and 2 Sam. vii. 12.

12 Rather, 'first-born,' as in Rom. viii. 29, and Col. i. 15; on which see note. The word is derived from Psa. lxxxix. 27; and is here equivalent to 'heir' or 'lord' in ver. 2.

13 This is probably quoted from Psa. xcvii. 7, according to the Septuagint, which has 'angels' for 'gods.' Its use here is in accordance with the spirit of the Hebrew word, which includes all whom human error might regard as objects of worship.

14 See note on Psa. civ. 4.

15 See notes on title of Psa. xlv., and on ver. 7.

16 Psa. cii. clearly refers to Jehovah; and its application here to our Lord Jesus is a plain proof of his Deity: see note on Psa. cii. 27.

13 But to which of the angels said he at any time, [r] 'Sit[1] on my right hand, until
14 I make thine enemies thy footstool' [Psa. cx. 1, *Sept.*]? [s] 'Are they not all ministering spirits, sent forth to minister for them who shall be 'heirs of salvation?[2]

2 [t] "Therefore we ought to give the more earnest heed to the things which we
2 have heard, lest [x] at any time we should let *them* slip.[3] For if the word [y] spoken by angels[4] was stedfast, and [z] every transgression and disobedience received a just
3 recompence of reward; [a] how shall we escape, if we neglect [b] so great salvation; [c] which at the first began to be spoken by the Lord, and was [d] confirmed unto us
4 by them that heard *him;* [e] God also[5] bearing *them* witness, [f] both with signs and wonders, and with divers miracles, and [g] gifts of the Holy Ghost, [h] according to his own will?

Christ's superiority to angels, as the Son of man, the suffering Saviour, and sympathizing High Priest.

5 'FOR[6] unto the angels hath he not put in subjection [i] the world to come,[7]
6 whereof we speak. But one in a certain place[8] testified, saying, [k] 'What is man, that thou art mindful of him; or [m] the son of man, that thou [n] visitest him?
7 Thou madest him a little lower than [*or*, a little while inferior to] the angels; thou crownedst him with glory and honour, and didst set him over the works of
8 thy hands: [o] thou hast put all things in subjection under his feet' [Psa. viii. 4—6]. For in that he put all in subjection under him, he left nothing *that is*
9 not put under him. But now [p] we see not yet[9] all things put under him. But we see Jesus, [q] who was made a little lower than the angels, for the suffering[10] of death [r] crowned with glory and honour; that[11] he by the grace of God should taste death [s] for every man.
10 [t] For it became[12] him, [u] for whom *are* all things, and by whom *are* all things, in bringing [x] many sons unto glory, to make [y] the captain of their salvation
11 [z] perfect through sufferings. For [a] both he that sanctifieth[13] and they who are sanctified [b] *are* all of one.[14] For which cause [c] he is not ashamed to call them
12 brethren, saying,[15] 'I will declare thy name unto my brethren, in the midst of
13 the church will I sing praise unto thee' [Psa. xxii. 22]. And again,[16] [d] 'I will put my trust in him' [Isa. viii. 17]. And again, 'Behold I and the children [e] which
14 God hath given me' [Isa. viii. 18]. Forasmuch then as the children are partakers of flesh and blood, he [f] also himself likewise took part of the same; that [g] through death [h] he might destroy him that had the power of death, that is, 'the devil;
15 and deliver[17] them who [k] through fear of death were all their lifetime subject

r ch. 10. 12.
s Ge. 19. 1; see refs. Ps. 91. 11; Dan. 3. 28; 6. 22; Lk. 1. 19; Ac. 10. 1—6; 12 7, etc.
t Tit. 3. 7; Jam. 2. 5.
u ch. 1. 1, 2; 12. 25.
x Mt. 13. 18—22.
y see refs. Deu. 33 2.
z Le. 26. 14—14; Num. 15. 30—36; Deu. 27. 26.
a ch. 10. 28, 29; 12. 25.
b ver. 9; ch. 7. 25; John 1. 29.
c see refs. Mt. 4. 17.
d Lk 1. 2; Ac. 1. 22.
e see refs. Mk. 16. 20.
f Ac. 2. 22, 43.
g 1 Cor. 12. 4—11.
h Eph. 1. 5, 9.
i see ch. 1. 4.
k ch. 6 5; Is. 65. 17; Dan 7. 13, 14, 27.
l see refs. Job 7. 17.
m Job 25. 6.
n Lk. 1. 68, 78.
o see refs. Mt. 28. 18.
p 1 Cor. 15. 25.
q Phil. 2. 7—9.
r Ps. 21. 3—5; Ac. 2. 33.
s see refs. John 1. 29; Ro. 5. 18; 8. 32.
t Lu. 24. 26, 46.
u Pro 16. 4; Ro. 11. 36.
x Ro. 8. 14—17; Rev. 7. 9.
y ch. 12. 2; see refs. Is. 55. 4; Ac 5 31.
z see refs. Lk. 13. 32.
a ch 13 12, John 17. 19.
b ver. 14; John 17. 21.
c Mt. 12. 48—50; see refs. 28. 10.
d Ps. 16. 1; 18. 2; 91. 2; Is. 12. 2.
e John 17 6—12.
f John 1. 14, Ro 8. 3.
g ch. 9. 15; Is. 53 12.
h see refs Is 25. 8.
i see refs. John 8. 44.
k Ps. 55. 4; Is. 38. 9—18; 1 Cor. 15. 56.

1 See notes on Psa. cx.; Matt. xxii. 43—45.

2 They all render service to Christ, and are sent forth by him on service for those who are to inherit salvation (Rom. viii. 17).

3 Rather, 'lest at any time we float past;' carried *imperceptibly* out of our course. Compare Prov. iii. 21, where the same word occurs in the Septuagint.

4 See Acts vii. 53, and note. If the attendance of angels at Sinai gave dignity and force to the law of Moses, how much greater are the honour and authority of the gospel, which has been communicated by the Lord of angels (see ch. i. 14).

5 The adaptation of the gospel to our wants, as God's plan of salvation, is the primary evidence of its truth: but God has superadded the external evidence of miracles, as a means of arresting and fixing attention. These Divine attestations are called 'signs,' as illustrating spiritual truth (see John ii. 11, and note); 'wonders,' as exciting astonishment; 'miracles' (or rather 'powers'), as manifesting Divine power; and 'distributions of the Holy Spirit,' because he bestows them according to his will. Compare 1 Cor. xii. 11.

6 Jesus, otherwise superior to angels, is so especially as Lord of the new dispensation (ver. 5); for he is personally exalted above them, even in that human nature (6—9) which, to glorify God's sovereign power and grace, he assumed (10); identifying himself with us in dependence, suffering, and death, that he might free us from death and its bondage (11—16), and be able to sympathise with us as our High Priest (17, 18).

7 The meaning is, that the government of the world under the gospel (which the Jews called 'the world to come:' see ch. vi. 5, and note on Matt. xii. 32) is not administered by angels, but by *man*, as represented by the Second Adam, the incarnate Messiah.

8 See Psa. viii., and notes.

9 Man's supremacy is not yet such as to fulfil the meaning of the promise.

10 If this clause be connected with the preceding words, it gives the reason why our Lord was 'placed below angels.' But it should rather be joined with the following words; thus asserting that his exaltation is the recompense of his sufferings.

11 This is the object of the whole. He became incarnate that 'he might taste death:' He is exalted that his death may be available 'for every man.'

12 It was worthy of the Sovereign Author of the whole universe to complete the Saviour's qualifications for his office by suffering (ver. 10). For thus he who cleanses from sin stands in the same relation to God as those who have contracted pollution, and are to be cleansed (11—13); Satan's power is destroyed by his own weapon, death (14, 15); and the Redeemer and the redeemed are bound together by the strongest sympathies (16—18).

13 The words 'sanctify' and 'sanctification' include the whole restoration to a state of gracious acceptance, the removal both of guilt and of pollution.

14 They are all alike children of God.

15 See note on Psa. xxii. 22; xl. 9, and notes. 'The church' (or 'congregation,' as it is in the Psalms), means the assembly of Israel, the Lord's 'brethren.'

16 On the two quotations in this verse, see note on Isa. viii. 16. The former (which occurs also in 2 Sam. xxii. 3; Psa. xviii. 3) expresses that confidence in God which characterizes all his 'children.'

17 Our Lord's vicarious death, destroying the power of death, freed his 'brethren' from its thraldom. Ancient believers had commonly looked on it with dread; from which even now the Christian is freed only by a firm faith in our Lord's triumph over it. See 1 Cor. xv. 56, etc.

16 to bondage. For verily he took[1] not on *him the nature of* angels; but he took
17 on *him* the seed of Abraham. Wherefore[2] [t]in all things it behoved him to be made like unto *his* brethren, that he might be [m]a merciful and faithful High Priest in things *pertaining* to God, [n]to make reconciliation for the sins of
18 the people. [o]For in that he himself hath suffered being tempted, he is able [p]to succour them that are tempted.

Christ's superiority to Moses; the consequent guilt and danger of unbelief and disobedience.

3 WHEREFORE,[3] holy brethren, partakers of [q]the heavenly calling,[4] consider
2 [r]the Apostle[5] and High Priest of our profession, Christ Jesus; [s]who was faithful to him that appointed him, as also [t]Moses *was faithful* in all his house.[6]
3 For this[7] *man* was counted worthy of more glory than Moses; inasmuch as
4 [u]he who hath builded the house hath more honour than the house. For every
5 house is builded by some *man;* but [x]he that built all things *is* God. [y]And Moses verily *was* faithful in all his house, as [z]a servant, [a]for a testimony[8] of
6 those things which were to be spoken after; but Christ as [b]a son over his own house; [c]whose house are we [d]if we hold fast the confidence [e]and the rejoicing of the hope firm unto the end.
7,8 Wherefore[9]—as [f]the Holy Ghost saith, 'To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness:
9 when your fathers tempted me, proved me, and saw my works forty years.
10 Wherefore I was grieved with that generation, and said, They do alway err in
11 *their* heart; and they have not known my ways. So I sware in my wrath,
12 They shall not enter into [g]my rest'[10] [Psa. xcv. 7—11]—[h]take heed, brethren, lest there be in any of you an evil heart of unbelief,[11] [i]in departing from the
13 living God. [k]But exhort one another daily, while it is called To-day; lest
14 any of you be hardened through [l]the deceitfulness of sin.[12] [m]For we are made partakers[13] of Christ, [n]if we hold the beginning of our confidence stedfast unto
15 the end. While it is said, [o]'To-day if ye will hear his voice, harden not your hearts, as in the provocation' [Psa. xcv. 7, 8].
16 [p]For some, when they had heard, did provoke: [q]howbeit not all that came
17 out of Egypt by Moses.[15] But with whom was he grieved forty years? [r]*Was it*
18 not with them that had sinned, [s]whose carcases fell in the wilderness? And to whom sware he that they should not enter into his rest, [t]but to them that
19 believed not?[16] [u]So[17] we see that they could not enter in because of unbelief.
4 Let [v]us therefore fear, lest, [x]a promise being left *us* of entering into [y]his rest,
2 any of you should seem to come short of it.[18] For unto us was [z]the gospel

[t] Mt. 4. 2; John 4. 6. 7; 19. 28; 2 Cor. 8. 9.
[m] ch. 5. 1, 2; ch. 7.
[n] Dan. 9. 24; Col. 1. 21.
[o] ch. 4. 14—16; Mt. 4. 1—10; 26. 37—39; 27. 46.
[p] 2 Cor. 12. 7—10.

[q] see refs. Ro. 1. 6, 7; Eph. 4. 1; Phil. 3. 14; 2 Pet. 1. 10.
[r] ch. 2. 17; 9. 11; Is. 61. 1—3; John 20. 21.
[s] John 8. 29; 17. 4.
[t] ver. 5; Deu. 4. 5.
[u] Zec. 6. 12, 13.
[x] ch. 1. 2, 10.
[y] ver. 2.
[z] Ex. 14. 31; Num. 12. 7; Jos. 1. 2; 8. 31.
[a] ch. 8. 5.
[b] ch. 1. 2—5.
[c] see refs. 1 Cor. 3. 16; 1 Tim. 3. 15.
[d] ver. 14; ch. 6. 11; 10. 35; Mt. 10. 22.
[e] Ro. 5. 2.
[f] 2 Sam. 23. 2; Ac. 1. 16.

[g] Ps. 132. 13, 14.
[h] ch. 2. 1—3.
[i] Jer. 2. 13.
[k] ch. 10. 24, 25.
[l] Ro. 7. 11; Eph. 4. 22.
[m] John 15. 1—7.
[n] ver. 6.
[o] ver. 7.

[p] vers. 9, 10; Num. 14. 2, 4, 11; Ps. 78. 17, 18.
[q] Num. 14. 24, 30.
[r] Num. 26. 64, 65; 1 Cor. 10. 5—10.
[s] Num. 14. 22, 29, etc.
[t] Ps. 104. 24—26.
[u] ch. 4. 6; see Num. 14. 40—45; Jude 5.
[v] ch. 2. 1—3; 12. 15; Ro. 11. 20.
[x] ver. 9; Phil. 1. 6.
[y] vers. 3—5; ch. 3. 11.
[z] John 7. 37; Ac. 13. 38.

1 Rather, 'He lays not hold on angels; but on Abraham's seed he lays hold,' *i. e.* to help them. The writer, addressing Hebrews, designates believers by their theocratic name as 'Abraham's seed.'

2 In order to 'help' efficiently the 'tried' and 'tempted,' he must be known to be able, from personal experience, to sympathize with those whom he represents before God.

3 Looking at Jesus now as Apostle and High Priest of the new economy (ch. iii. 1), we see that he is far superior to Moses (2), who was only a servant; whereas Jesus is Son and Lord (3—6). To us therefore comes the solemn warning of the Holy Spirit against that unbelief which caused the exclusion of a whole generation from the rest of Canaan (7—19), and will cause our exclusion from the sabbatic rest, which, as repeated promises and warnings show, still remains for those who can stand the tests of God's heart-searching word (iv. 1—13).

4 'Called' by the Lord from heaven (John iii. 31) to partake in the blessings of 'the kingdom of heaven' (see Matt. iii. 2, and note).

5 'Being *sent* of God as Moses was (Exod. iii. 10—15). And as the Father sent Him, so He sent the twelve (John xx. 21).'—*Wordsworth.* Our Lord unites in himself the offices of both Moses (ch. iii. 1—iv. 13) and Aaron (ch. iv. 14—x. 22).

6 See note on Numb. xii. 17. Moses' sphere of faithful labour was the house of Israel. Christ's is the church of God (1 Tim. iii. 15).

7 That is, our Lord. Moses, after all, was but part of the house *in* which he laboured. Our Lord himself 'prepared' not only the house *over* which he presides, but all things else; and the maker must be greater than his work; and the Maker of all things must be Divine.

8 Not only was Moses merely a servant, but his work was preparatory, to announce what should afterwards be spoken by the Son (ch. i. 2). It is therefore only by abiding in Christ that you can hold fast the hope which Moses taught you to cherish, and become part of the living and eternal house of God.

9 This seems to be connected with ver. 12. Because our Lord is superior to Moses, the warning of the Holy Ghost in Psa. xcv. should lead us to 'take heed.'

10 A rest, resembling that which God enjoyed at the close of the six days' work; partially obtained in the possession of Canaan; which however was but typical of the believer's rest in Christ now, and in heaven hereafter. See ch. iv., and notes.

11 Unbelief (or distrust) is the specific form of the evil of the heart to which you, like that wicked generation, are liable.

12 In this your time of grace.

13 All sin is deceitful, but most of all unbelief, which rarely disturbs conscience, whilst it deadens and hardens the heart.

14 Becoming united to him (John xv. 4; xvii. 23); even as he united himself to us (ch. ii. 14).

15 Rather, 'Who then, when they heard, did provoke? Nay, did not all who came out of Egypt by Moses?' Two exceptions (Caleb and Joshua) out of 600,000 men are too few to be mentioned.

16 Or, 'obeyed not.' Unbelief is disobedience.

17 Properly, 'And we see;' *i. e.* from all this.

18 Or, 'Lest while a promise of entering into his rest remains, any one of you should think that it has failed; for we too have the good tidings (*i. e.* of a future rest) declared to us, even as they,' etc.

preached, [b] as well as unto them: but the word preached[1] did not profit them,
3 [c] not being mixed with faith in them that heard *it*. [d] For we which have believed
do enter into rest,[2] as he said, [e] 'As I have sworn in my wrath, if[3] they shall
enter into my rest' [Psa. xcv. 11]: although the works were finished from the
4 foundation of the world. For he spake in a certain place of the seventh *day* on
this wise, [f] 'And God did rest the seventh day from all his works' [Gen. ii. 3].
5 And in this *place* again, If they shall enter into my rest.
6 Seeing therefore it remaineth [g] that some must enter therein, [h] and they to
7 whom it was first preached entered not in because of unbelief—Again, he
limiteth a certain day, saying in David, To-day, 'after so long a time;[4] as it is
said, [h] 'To-day if ye will hear his voice, harden not your hearts' [Psa. xcv. 7, 8].
8 For if 'Jesus [*i. e.* Joshua][5] had given them rest, then would he not afterward[6]
9 have spoken of another day. [m] There remaineth therefore a rest to the people of
10 God. For [n] he that is entered into his rest, he also hath ceased[7] from his own
11 works, [o] as God *did* from his.—[p] Let us labour therefore to enter into that rest,
lest any man fall [q] after the same example of unbelief.[8]
12 For the word of God *is* [r] quick,[9] and powerful, and [s] sharper than any 'two-
edged sword, piercing even to the dividing asunder of soul and spirit, and of
the joints and marrow, and *is* [t] a discerner of the thoughts and intents of the
13 heart. [x] Neither is there any creature that is not manifest in his sight: but
all things *are* naked [y] and opened unto the eyes of him with whom we have to do.

The perfection of the priesthood and sacrifice of Christ.

14 SEEING[10] then that we have [z] a great High Priest, [a] that is passed into the
15 heavens,[11] Jesus the Son of God, [b] let us hold fast *our* profession. For [c] we have
not an High Priest which cannot be touched[12] with the feeling of our infirmities:
16 but was in all points tempted like as *we are*, [d] *yet* without sin.[13] [e] Let us
therefore come boldly[14] unto [f] the throne of grace,[15] that we may obtain mercy,
and find grace to help in time of need.
5 For every high priest taken from among men [g] is ordained[16] for men [h] in things
2 *pertaining* to God, [i] that he may offer both gifts and sacrifices for sins: [k] who can
have compassion on the ignorant, and on them that are out of the way; for that
3 [l] he himself also is compassed with infirmity. And [m] by reason hereof[17] he ought,
as for the people, so also for himself, to offer for sins.
4 [n] And no man taketh this honour unto himself,[18] but he that is called of God,
5 as [o] *was* Aaron. [p] So also Christ glorified not himself to be made an High
Priest; [q] but he that said[19] unto him, 'Thou art my Son; to-day have I begotten

b Gal. 3. 8, 9.
c ch. 3. 18, 19.
d ch. 3. 14; Mt. 11. 28; Ro. 5. 1, 2.
e ch. 3. 11; Ps. 95. 11.
f Ex. 20. 11; 31. 17.
g Num. 14. 12, 31.
h ch. 3. 18, 19.
i Ac. 13. 20—23.
k ch. 3. 7; Ps. 95. 7.
l see Ac. 7. 45.
m ver. 1; Is. 60. 19, 20; Rev. 7. 14—17; 14. 13.
n ch. 1. 3; 10. 12.
o vers. 3, 4.
p ver. 1; Lk. 13. 24; 2 Pet. 1. 10, 11.
q ch. 3. 12, 18, 19.
r Is. 49. 2; Jer. 23. 29; 2 Cor. 10. 4; 1 Pet. 1. 23.
s see Ac. 5. 3—10; 13. 9—11.
t see refs. Eph. 6. 17.
u 1 Cor. 14. 24, 25.
x Ps. 90. 8; 139. 11, 12.
y Job 26. 6; Pro. 15. 3.
z ch. 2. 17; 3. 1.
a ch. 1. 3; 9. 12, 24.
b ch. 3. 6; 10. 23.
c ch. 2. 17, 18; Is. 53. 3—5; Phil. 2. 7, 8.
d see refs. Is. 53. 9.
e ch. 10. 19—23; see refs. Eph. 2. 18.
f Ex. 25. 17—22.
g Num. 18. 1—5.
h ch. 2. 17.
i ch. 8. 3, 4; 9. 9; Le. 9. 7, 15—21.
k ch. 2. 18; 4. 15.
l ch. 7. 28.
m ch. 7. 27; 9. 7; Le. 4. 3; 16. 6, 15—17.
n 2 Chr. 26. 18; John 3. 27.
o Ex. 28. 1; Num ch. 16.
p John 7. 18; 8. 54.
q Ac. 3. 13.

1 Literally, 'the word of hearing (*i.e.* which they heard) did not benefit them, because they did not unite faith with hearing.' Some copies of the text give this sense, 'because they were not united by faith with those who heard,' *i. e.* so as to believe.

2 There is still a Divine rest; for God speaks of it as future, 'although his works were done from the foundation of the world:' and this rest is the believer's portion; for it is *unbelief* which forfeits it. This is amplified in vers. 6—8; and the conclusion follows in ver. 9; where a new word is used for 'rest,' meaning the *keeping of a sabbath*, and beautifully representing the believer's eternal rest in heaven as analogous to God's rest of holy satisfaction, when he had finished the six days' work.

3 A strong mode of asserting, 'they shall not enter,' etc., as the same phrase is rendered in ch. iii. 11.

4 Rather, 'saying, To-day, in David after so long a time.' It was about five hundred years after the former occasion.

5 Respecting the meaning of the name 'Joshua,' see Preface to Joshua, p. 218.

6 Rather, 'he would not have been speaking of another day after these things,' *i. e.* still future.

7 Rather, 'rested,' *i. e.* from the works which are to complete the new creation.

8 See note on ch. iii. 18.

9 That is, 'living.' The vital energy of God's word reaches beyond the animal nature, and brings to light the deepest principles of action, our most secret inclinations and purposes; and by it, He 'to whom our account must be given' (ver. 13) will judge every creature (see John xii. 48). Hence it follows that disobedient unbelief of any of its declarations will certainly be detected, and must forfeit the 'rest of God.'

10 The inspired writer has now reached the heart of his great subject, the superiority of the priesthood and sacrifice of Jesus to those of the old dispensation (ch. iv. 14—x. 18). He begins by referring to our Lord's personal glory and exaltation, and his sympathy in our sufferings, as a reason for adhering to him, and approaching God by him (iv. 14—16); and then shows how completely all the requirements of the priestly office meet in Jesus; *viz.*, oneness with those whom he represents (v. 1—3), appointment by God (4—6), and entire subordination to his will (7—10).

11 Rather, '*through* the heavens,' as the high priest passed through the veil into the unseen presence of God: see Lev. xvi. 12—15.

12 See note on ch. ii. 17.

13 Having nothing *within* him on which temptation from *without* could successfully work: see ch. vii. 26.

14 Or, 'with confidence:' as in ch. iii. 6.

15 An allusion to 'the mercy seat:' see Exod. xxv. 17, and note.

16 Rather, 'appointed.' Being appointed to act for *men*, he must be taken from *men;* he must have the 'considerate mildness' of one who knows his own 'weakness.' And having to act in matters relating to *God*, he must be called to the office by *God*.

17 Because of his infirmity and sin.

18 It is for God alone to choose who shall stand between Him and man.

19 These words refer to our Lord's resurrection (see Rom. i. 4, and note on Psa. ii. 7); which showed that he was accepted by God as *Priest* in his offering of himself. They thus connect his kingly and priestly offices; as is done also in the next quotation from Psa. cx. Compare ch. vii.; Zech. vi. 9—13, and notes.

6 thee' [Psa. ii. 7]. As he saith also in another *place*, [r] 'Thou *art* a Priest for ever after the order of Melchisedec' [Psa. cx. 4].

7 Who in the days of his flesh, when he had [s] offered up prayers and supplications with strong crying and [t] tears unto him [u] that was able to save him from death,
8 and was heard[1] [v] in that he feared; [w] though he were a Son, yet learned he
9 [x] obedience by the things which he suffered; and [y] being made perfect, he became
10 [z] the author of eternal salvation [a] unto all them that obey him. Called[2] of God an High Priest [b] after the order of Melchisedec.

Digression respecting the low spiritual attainments of the Hebrew Christians addressed; with warnings and exhortations.

11 OF[3] whom [c] we have many things to say, and hard[4] to be uttered, seeing ye are
12 [d] dull of hearing. [e] For when for the time[5] ye ought to be teachers, ye have need that one teach you again which *be* [f] the first principles of the oracles of God:
13 and are become such as have need of [g] milk, and not of strong meat. For every one that useth milk *is* unskilful[6] in the word of righteousness: for he is [h] 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 [i] to discern both good and evil.

6 Therefore[7] [k] leaving the principles of the doctrine of Christ, [l] let us go on unto perfection; not laying again the foundation[8] of repentance [m] from dead
2 works,[9] and of faith toward God, [n] of the doctrine[10] of baptisms, [o] and of laying
3 on of hands, [p] and of resurrection of the dead, [q] and of eternal judgment. And this will we do, [r] if God permit.[11]
4 For[12] [s] *it is* impossible for those [t] who were once[13] enlightened, and have
5 tasted of [u] the heavenly gift,[14] and [v] were made partakers of the Holy Ghost, and
6 have tasted[15] the good word of God, and the powers of the world to come, [w] if[16] they shall fall away, to renew them again unto repentance;[17] seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.
7 For the earth[18] which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom[19] it is dressed, [x] receiveth blessing
8 from God: [y] but that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.[20]
9 But, beloved, we are persuaded better things of you, and things that accompany
10 salvation,[21] though we thus speak. [z] For [a] God *is* not unrighteous[22] to forget

[r] ch. 7. 17, 21.
[s] Ps. 22. 1—21; 69; see refs. Mt. 26. 39—44; John ch. 17.
[t] Mt. 27. 46, 50.
[u] Is. 53. 3, 4.
[x] Mt. 26. 53; Mk. 14. 36.
[y] Mt. 28. 37; Mk. 14. 33; Lk. 22. 43; John 12. 27.
[z] ch. 1. 5; 3. 6.
[a] Is. 50. 5, 6; Phil. 2. 8.
[b] ch. 2. 10.
[c] ch. 9. 12; Ps. 68. 18—20.
[d] John 6. 47, 54.
[e] vers. 5, 6; ch. 6. 20.
[f] see ch. 7. 1—4; John 16. 12; 2 Pet. 3. 16.
[g] Mt. 13. 15.
[h] see John 3. 10; 14. 9.
[i] ch. 6. 1.
[k] 1 Cor. 3. 1—3.
[l] Eph. 4. 14.
[m] 1 Cor. 2. 14, 15; Phil. 1. 9, 10.
[n] ch. 5. 12; Phil. 3. 12—14.
[o] see refs. Mt. 5. 48.
[p] ch. 9. 14; Ro. 6. 23; Jam. 1. 15.
[q] ch. 9. 10; 1 John 3. 5; Ac. 19. 4, 5.
[r] see refs. Ac. 19. 6.
[s] Ac. 17. 31, 32.
[t] Mt. 25. 31—34, 41, 46.
[u] see refs. Ac. 18. 21.
[x] ch. 12. 15—17; Mt. 12. 31, 32; 2 Pet. 2. 20—22.
[y] ch. 10. 32; Eph. 1. 18.
[z] John 4. 10; Ac. 10. 45; Eph. 3. 6.
[a] ch. 2. 4; Gal. 3. 2, 5.
[b] ch. 10. 26—29.
[c] Ps. 65. 10.
[d] Is. 5. 1—7; Mk. 11. 14; Lk. 13. 6—9.
[e] Mal. 3. 16, 17; Mt. 25. 34—40; John 13. 20.
[f] Deu. 32. 4; Rom. 3. 4.

1 Either, he 'was heard on account of his reverential fear;' or, he 'was heard [and delivered] from his fear (*i. e.* of 'the cup' of suffering: see Matt. xxvi. 39, and note; Luke xxii. 43); although being Son [and so associated with God's other children], he learned obedience from his sufferings; and being [thus] completely qualified [for his office: see ch. ii. 10, and note], he became the author of eternal salvation,' etc.

2 That is, 'having been addressed by God as high priest,' etc. (see ver. 6).

3 The inspired writer, knowing how unprepared many of his Jewish readers would be to hear that Aaron's priesthood was inferior to Melchisedec's, interrupts his argument, to remonstrate with them faithfully respecting their spiritual ignorance (ch. v. 11—14); and urges them to seek higher knowledge (vi. 1—3); by the fearful danger of apostasy (4—8), by his own hope of better things concerning them, founded on their former zeal (9—12), and by the encouragement which God's promise and oath afford to persevering faith (13—20).

4 Rather, 'hard to explain, since you have become dull of hearing.' The persons addressed had relapsed into religious infancy, and needed to have their spiritual perceptions aroused to understand the writer's instructions respecting the superiority of Melchisedec's priesthood to Aaron's (ch. vii.)

5 That is, considering how long time had elapsed since they embraced the gospel.

6 Or, 'inexperienced' in the use of the deeper truths of the gospel. Such persons are liable to pervert the 'strong food.'

7 As we ought not to remain mere children, let us leave 'the elementary doctrine of Christ,' and advance towards 'the perfection' of the gospel system.

8 The six following particulars include the primary spiritual *requirements*, introductory *rites*, and final *sanctions* of Christianity; which were perhaps ordinarily presented thus to Jewish converts.

9 Works done in a state of spiritual death, devoid of all spiritual life, consciousness, and power.

10 This may possibly mean 'baptisms of instruction' (compare Acts viii. 12, 34—38); but more probably the word 'doctrine' or 'instruction' is to be applied to all the four particulars which follow it. The word 'baptisms' (or 'washings,' as in ch. ix. 10) may perhaps refer to Jewish ablutions and to John's baptism, viewed in relation to the Christian rite.

11 Ever remembering our dependence on God's help (Phil. ii. 13).

12 The awful condition of apostates is a motive for advancing in the Christian life.

13 The Greek word means, not 'formerly,' but 'once for all;' implying that there is no second enlightening.

14 See John iv. 10, and note.

15 That is, have experienced the comfort of the Divine promises, and the miraculous operations attending the introduction of the New Economy (see ch ii. 5).

16 Rather, 'and have fallen away.' Those who, after all this religious experience, have apostatized, cannot (humanly speaking) have the same experience a second time; their apostasy classes them with the unbelieving Jews who shouted 'Crucify Him' (John xix. 6).

17 All the great truths and influences of the gospel having lost their power, no other means are left of working upon the conscience: compare Mark x. 23—27.

18 Rather, 'For land,' *i. e.* any piece of ground. This comparison illustrates the difference between the fruitful and the barren professor.

19 Rather, 'on account of whom;' *i. e.* the owners or cultivators.

20 Referring probably to the curse in Deut. xxix. 22, 23.

21 Things pertaining to salvation; *i. e.* so connected with it as to insure it.

22 Having *graciously* made them fruitful, he *righteously* treats them according to their fruitfulness: see Matt. xiii. 12, and note.

[g] your work and labour of love, which ye have showed toward his name,[1] in
11 that ye have [h] ministered to the saints, and do minister. And we desire that
[i] every one of you do show the same diligence [k] to the full assurance [l] of hope[2]
12 [m] unto the end: [n] that ye be not slothful, [o] but followers[3] [p] of them who through
faith and patience [q] inherit the promises.
13 For when God made promise to Abraham, because he could swear by no
14 greater, he sware by himself,[4] saying, 'Surely blessing I will bless thee, and
15 multiplying I will multiply thee' [Gen. xxii. 16, 17]. [r] And so, after he had
patiently endured, he obtained the promise.[5]
16 For men verily [s] swear by the greater: [6] and [t] an oath for confirmation *is* to
17 them an end of all strife. Wherein[7] God, willing more abundantly to show
unto [u] the heirs of promise [x] the immutability of his counsel, confirmed *it* by [y] an
18 oath: that by two[8] immutable things, in which *it was* [z] impossible for God to
lie, we might have a strong consolation, [a] who have fled for refuge to lay hold
19 upon [b] the hope set before us. [c] Which *hope* we have as an anchor of the soul,
both [d] sure and stedfast, [e] and which entereth[9] into that within the vail:
20 [f] whither the forerunner is for us entered, *even* Jesus, [g] made an High Priest
for ever after the order of Melchisedec.

The royal and eternal priesthood of Christ illustrated by that of Melchisedec, and its superiority shown to that of Aaron.

7 FOR[10] this [h] Melchisedec, king of Salem, priest of the most high God, who met
2 Abraham returning from the slaughter of the kings, and blessed him; to whom
also Abraham gave a tenth part of all; first being by interpretation [i] King of
3 righteousness, and after that also King of Salem,[11] which is, King of peace; without
father, without mother, without descent,[12] having neither beginning of days, nor
end of life; but made like unto the Son of God; abideth a priest continually.
4 Now consider how great this man *was*, [k] unto whom even the patriarch[13] Abraham
5 gave the tenth of the spoils.[14] And verily [l] they that are of the sons of Levi,
who receive the office of the priesthood, have a commandment to take tithes
of the people according to the law, that is, of their brethren, though they [m] come
6 out of the loins of Abraham:[15] but he whose descent [*or*, pedigree] is not counted
from them, [n] received tithes of Abraham, [o] and blessed [p] him that had the promises.
7 And without all[16] contradiction the less is blessed of the better.
8 And here[17] men that die receive tithes; but there he *receiveth them* [q] of whom
9 it is witnessed that he liveth. And as I may so say,[18] Levi also, who receiveth
10 tithes, payed tithes in Abraham. For he was yet in the loins of his father, when
Melchisedec met him.

[g] 1 Thes. 1. 3.
[h] 1 Cor. 9. 1, 12.
[i] ch. 3. 6, 14; see refs Ro. 12. 11.
[k] see refs. Col. 2. 2; 2 Pet. 1. 10; 1 John 3. 14, 19.
[l] Ro. 5. 2—5; Col. 1. 5, 23.
[m] ch. 3. 6; 10. 32—38.
[n] ch. 5. 11; Pro 13. 4.
[o] ch. 12. 1; S. Song 1. 8; Jam. 5. 10, 11.
[p] see ch. 11.
[q] ver. 17; ch. 1. 14; 11. 9.
[r] see Ge. 15. 2—4; 16. 1—3; 17. 1—8, 15—22; 18. 9—14; 21. 1—8; Ro. 4. 17—21.
[s] see Ge. 14. 22.
[t] Ex. 22. 11.
[u] ver. 12; Gal 3. 16.
[x] Ps. 33. 11; Is. 14. 24; Mal. 3. 6; Ro. 11. 29.
[y] see Ge. 15. 8—18.
[z] see refs. Num. 23. 19.
[a] Num. 35. 11—15; Is. 32. 1, 2.
[b] Col. 1. 5, 27.
[c] ch. 10. 35.
[d] Ps. 62. 5, 6; Is. 12. 2; Ro 8 28—39.
[e] see refs Le. 16. 2, 15.
[f] ch. 4. 14; 9. 24; John 14. 2, 3.
[g] ch. 3. 1; 5. 6, 10.
[h] Ge. 14. 18—20.
[i] see Is. 11. 1—5; Zec. 6. 12, 13.
[k] Ge. 14. 20.
[l] see refs. Num. 18. 21, 26.
[m] Ge. 35. 11.
[n] ver. 4.
[o] Ge. 14. 19.
[p] Ge. 13. 14—17; Ro. 4. 13; Gal. 3. 16.
[q] vers 24, 25; ch. 5. 6; 6. 20; Rev. 1. 18.

1 See Matt. x. 40—42; xxv. 34—40, and notes.

2 That you may always enjoy a fully assured hope.

3 Rather, 'imitators;' *i. e.* of their faith and patience; so as to become partakers of the same inheritance. And if, like Abraham (ver. 13), you have long to wait for the inheritance, you may well do so; for you, like him, have the *oath* (see ch. vii. 20) as well as the *promise* of Jehovah.

4 This emphatic repetition of the word of promise is, as it were, a calling Himself to witness.

5 He obtained the first instalment of it in the birth of Isaac; the pledge of its complete fulfilment.

6 That is, by appealing to God. Doubts and disputes are often settled by oaths. What, then, must be the effect when God 'intervenes by oath!'

7 Rather, 'Wherefore.' The 'heirs of the promise' are those mentioned above in ver. 12.

8 These 'two things' may be either the promise and the oath just spoken of; or the oath to Abraham, and that to the Messiah. These two things did not make it impossible for God to lie (for his own holy nature makes that impossible: see Titus i. 2); but they 'show to us the immutability of his counsel,' and thus give the believer 'strong encouragement.'

9 The good hope is firm and stedfast, because it takes hold on heaven, the true holy of holies (ch. ix. 12); which, though veiled from us, is made to us *real* and *sure* by the entrance of our High Priest and Forerunner (John xiv. 1—4).

10 Resuming his argument, the inspired writer shows that Jesus, belonging to the order of Melchisedec, is King as well as Priest (vii. 1, 2); that his priesthood is not hereditary (3); that he receives homage from Abraham, and virtually from Aaron (4—10); that in him the law of priestly descent from Levi is set aside (11—19); and that he is appointed with an oath (20—22), continues his office for ever in heaven (23—25), and is personally perfect. He is therefore the Priest we need (26—28).

11 See Gen. xiv. 18; Psa. lxxvi. 2, and notes.

12 Rather, 'without pedigree.' We have no account of his ancestors, nor of his birth and death. So that he stands before us 'continually' simply in the fact of his unique priesthood; and thus is 'likened to the Son of God,' whose priesthood is not received by birth, or transmitted by death, like the Levitical.

13 The head of the whole family of Israel. Melchisedec was superior to Abraham and the priests who sprang from him. Therefore our Lord, of whom Melchisedec was a type, must also be superior to them all.

14 Rather, 'the tenth of the best of the spoils.'

15 Though 'the sons of Levi' and 'their brethren' are all alike descended from Abraham.

16 All will admit that the receiver of a blessing is, in that respect, inferior to the bestower.

17 That is, in the case of the Levitical priests; 'there,' in the case of Melchisedec. The Levitical priests die, and provision is made for the succession of priests: but Scripture says nothing of Melchisedec's death, only testifying to his life; and it refers to him many ages afterwards, in such a way as to show that there is still a Melchisedec. He is therefore evidently a type of the superior priesthood of our ever living Saviour.

18 Rather, 'And so to speak;' a phrase intended to remove any apparent strangeness in the following assertion. Abraham, being the head of the chosen race, by this act, placed the whole race, and Levi among them, in subordination to Melchisedec.

11 [r] If therefore perfection were by the Levitical priesthood, (for under it[1] the people received the law,) what further need *was there* that [s] 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
13 law. For he of whom these things are spoken pertaineth to another tribe,[2] [t] of
14 which no man gave attendance at the altar. For *it is* evident that [u] our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.
15 And it is yet far more evident:[3] for [x] that after the similitude of Melchisedec
16 there ariseth another Priest, who is made, not after [y] the law of a carnal com-
17 mandment, [z] but after the power of an endless life. For he testifieth, [a] 'Thou *art* a Priest for ever after the order of Melchisedec' [Psa. cx. 4].
18 For there is verily[4] [b] a disannulling of the commandment going before[5] for
19 [c] the weakness and unprofitableness thereof: (for [d] the law made nothing perfect;)[6] [e] but the bringing in of [f] a better hope *did;* by the which [g] we draw nigh unto God.[7]
20, 21 And inasmuch as not without an oath *he was made Priest;* (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
22 of Melchisedec:') by so much was Jesus made a surety of [h] a better testament.[8]
23 And they truly were many priests, because they were not suffered to continue
24 by reason of death: but this *man,* because [i] he continueth ever, hath an unchange-
25 able priesthood. [k] Wherefore[9] he is able also to save them to the uttermost that come unto God [l] by him, seeing [m] he ever liveth [n] to make intercession for them.
26 [o] For such an High Priest became us,[10] [p] *who is* holy, harmless, undefiled,
27 separate from sinners, [q] and made higher than the heavens; who needeth not daily,[11] as those high priests, to offer up sacrifice, [r] first for his own sins, and
28 then for the people's: for [s] this[12] he did once, when he offered up himself. For the law maketh [t] men high priests which have infirmity; [u] but the word of the oath, which was since the law, *maketh* the Son, [x] who is consecrated[13] for evermore.

The exalted nature and perfect efficacy of the services and ordinances of the New Covenant, contrasted with the imperfect, typical, and transitory institutions of the Old.

8 NOW[14] of the things which we have spoken *this is* the sum:[15] [y] We have
2 such an High Priest, [z] who is set on the right hand of the throne of the Majesty in the heavens; a minister of [a] the sanctuary, and of [b] the true[16] tabernacle, which the Lord pitched, and not man.
3 For [c] every high priest is ordained[17] to offer gifts and sacrifices: wherefore [d] *it*

[r] vers. 18, 19; ch. 8. 7; Gal. 2. 21.
[s] vers. 15, 17, 21.
[t] Num. 16. 40.
[u] Ge. 49. 10; Mic. 5. 2; Mt. 1. 3; Lk. 3. 33; Ro. 1. 3; Rev. 5. 5.
[x] ver. 17; Ps. 110. 4.
[y] ch. 9. 9, 10.
[z] vers. 3, 8.
[a] ch. 5. 6, 10; 6. 20.
[b] vers. 11, 12; ch. 8. 7—13; 10. 1—9.
[c] ch. 9. 9, 10; Ro. 8. 3; Gal. 4. 9.
[d] ver. 11; see refs. Ro. 3. 20; 8. 3.
[e] Gal. 3. 24.
[f] ch. 6. 18; 8. 6; 1 Tim. 1. 1.
[g] ch. 10. 19—22; John 14. 6; Eph. 2. 13—18.
[h] ch. 8. 6; 9. 15—23; Mt. 26. 28.
[i] ch. 13. 8; John 12. 34.
[k] John 6. 37—40; 10. 29, 30; 2 Tim. 1. 12.
[l] John 14. 6.
[m] vers. 8, 24.
[n] Is. 53. 12; John 17. 9, 20; Ro. 8. 34.
[o] ch. 8. 1; 9. 23—28.
[p] ch. 4. 15; 9. 14; Ex. 28. 36—38; Lk. 1. 35.
[q] ch. 8. 1; see refs. Eph. 1. 20, 21; 4. 10.
[r] ch. 5. 3; 9. 7; Lv. 9. 7; 16. 6, 15.
[s] ch. 9. 12, 25, 28; 10. 10—13; Ro. 6. 10.
[t] ch. 5. 1, 2.
[u] ver. 21.
[x] ver. 24; ch. 2. 10; 5. 9.
[y] ch. 7. 26—28.
[z] ch. 12. 2; Eph. 1. 20.
[a] ch. 9. 8—12, 24.
[b] ch. 9. 11.
[c] ch. 5. 1.
[d] ch. 9. 12—14; 10. 9—12; Eph. 5. 2.

1 Rather, 'upon it.' The Aaronic priesthood lay at the foundation of the whole Mosaic economy. That this priesthood could not perfectly fulfil the priestly functions (see ch. ix. 9, etc.) appears from the fact that Messiah's priesthood is to be of another order. Hence the Mosaic law, which rested on the Levitical priesthood, must pass away with it: see Eph. ii. 15.

2 The Messiah was to spring, not from Levi, but from Judah. His priesthood then could not be of the order of Aaron, which must pass away in him. And from Judah it is well known that 'our Lord sprang forth.'

3 It is still further evident that our Lord's is the superior priesthood; since it is not of a kind to be transmitted by natural succession, but is suited to one who has 'an endless life.' Compare John v. 26; vi. 53—58.

4 Rather, 'For there is, on the one hand, a disannulling of the commandment, etc.; but (ver. 19) on the other, a bringing in of a better hope.' Some render ver. 19, 'For the law completed nothing, but was the introduction of a better hope.'

5 As introductory to the gospel.

6 In the matter of human salvation: see ver. 11.

7 Compare ch. x. 19, 22; Rom. v. 1, 2, and notes.

8 Rather, 'Covenant.' The solemnity of 'an oath,' and the appointment of a 'surety' pledged for its fulfilment, show the superiority of the New Covenant over the Old.

9 As 'He ever liveth,' he can and will save all, in all ages, 'who come to God by him,' and save each of them 'to the uttermost.'

10 Such a High Priest was fitted to our condition and wants. All that in the Levitical high priest was only symbolical and imperfect, He must and does possess in reality and perfection. He is 'separate from sinners,' both as being perfectly free from all taint of sin, and as being now removed from all contact with it; and 'exalted above the [visible] heavens:' ch. ix. 28. The words here used seem to be suggested by Deut. xxxiii. 8; Lev. xxi.; Ezra ix. 1.

11 'Daily' by his subordinates; occasionally in his own person.

12 That is, Christ offered himself once for all for the sins of the people.

13 Rather, 'perfected:' see on ch. ii. 10, and Exod. xxix. 9.

14 Not only is our great High Priest personally greater than Aaron and his descendants, but both his *functions,* and the *place* where he fulfils them, are also far superior to those of the Levitical priesthood. Jesus ministers in the real, the heavenly temple (viii. 1—5), as Mediator of the New Covenant, which is better, because it is a spiritual covenant (6—13). Beautiful and orderly as were the tabernacle and its services (ix. 1—5), they had not in themselves any power to give peace of conscience and access to God (6—10). But Christ, by his offering of himself, has done this (11—14); ratifying the New Covenant by his death (15—17), as the former was ratified by the victims' blood (18—22). And He has effectually opened the way to heaven by his single sacrifice (23—28); which cannot, like the typical offerings of the law (x. 1—4), be repeated; being sufficient of itself (5—14), so as fully to establish the New Covenant (15—18).

15 The apostle has now come to the subject which he designates as 'chief over all that is being spoken of,' namely, the discharge of those functions for which our Lord was constituted High Priest.

16 The *real* (see note on John i. 9) tabernacle, or holy place, *i. e.* the immediate presence of God above (see ch. iv. 14, and notes); of which the ancient tabernacle was only a shadow (ver. 5).

17 See note on ch. v. 1.

4 *is* of necessity that this man have somewhat also to offer. For if he were on earth,[1] he should not be a priest, seeing that there are priests that offer gifts
5 according to the law: who serve unto the example and [e]shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, 'See,' saith he, '*that* thou make all things according to the pattern
6 showed to thee in the mount' [Exod. xxv. 40]. But now [f]hath he obtained a more excellent ministry, by how much also he is [g]the Mediator[2] of a better covenant, which was established upon better promises.
7 [h]For if that first *covenant* had been faultless,[3] then should no place have been
8 sought for the second. For finding fault with them,[4] he saith, [i]'Behold, the days come, saith the Lord, when I will make [k]a new covenant with the house of
9 Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded
10 them not, saith the Lord. For [l]'this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and [m]I will be to them a God, and they
11 shall be to me a people: and [n]they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the
12 least to the greatest. For I will be merciful to their unrighteousness, [o]and their sins and their iniquities will I remember no more' [Jer. xxxi. 31—34, *Sept.*]
13 In that he saith, A new *covenant*, he hath made the first old.[5] Now that which decayeth and waxeth old *is* [p]ready to vanish away.

9 Then verily the first *covenant* had also ordinances of divine service, and [q]a
2 worldly[6] sanctuary. [r]For there was a tabernacle[7] made; the first, wherein *was* [s]the candlestick, and [t]the table, and the showbread; which is called the
3 sanctuary. [u]And after the second vail, the tabernacle which is called [x]the
4 Holiest of all; which had [y]the golden censer,[8] and [z]the ark of the covenant overlaid round about with gold, wherein *was* [a]the golden pot that had manna,
5 and [b]Aaron's rod that budded, and [c]the tables of the covenant; and [d]over it the cherubim[9] of glory shadowing the mercyseat; of which we cannot now speak particularly.
6 Now when these things were thus ordained,[10] [e]the priests went always into the
7 first tabernacle, accomplishing the service *of God*. But into the second *went* the high priest alone [f]once[11] every year, [g]not without blood, [h]which he offered for
8 himself, and *for* the errors of the people. The Holy Ghost this signifying, that [i]the way into the Holiest of all was not yet made manifest, while as the first
9 tabernacle was yet standing.[12] Which *was* a figure[13] for the time then present, in which[14] were offered both gifts and sacrifices, [k]that could not make him that did
10 the service perfect,[15] as pertaining to the conscience; *which stood* only[16] in [l]meats and drinks, and [m]divers washings, [n]and carnal ordinances, imposed *on them* until the time of reformation.
11 [o]But Christ being come [p]an High Priest [q]of good things to come, [r]by a greater and more perfect tabernacle, not made with hands, that is to say, not of
12 this building;[17] neither [s]by the blood of goats and calves, but [t]by his own blood he entered in [u]once into the holy place, [x]having obtained eternal redemption[18]

[e] ch. 9. 23—25; 10. 1; Col. 2. 17.
[f] 2 Cor. 3. 6—11.
[g] ch. 7. 22.
[h] ch. 7. 11, 18; Gal. 3. 21.
[i] see refs. Jer. 31. 31—34.
[k] Is. 55. 3.
[l] ch. 10. 16.
[m] Zec 8. 8.
[n] Is. 54. 13; John 6. 45; 1 John 2. 27.
[o] ch. 10. 17; Ro. 11. 27.
[p] see Lk. 21. 5, 6.
[q] Ex. 25. 8.
[r] Ex. 26. 1, etc.
[s] Ex. 25. 31; 26 35.
[t] Ex. 25. 23—30; Le. 24. 5, 6.
[u] ch. 6. 19; Ex. 26. 31—33; 40. 3, 21.
[x] 1 Ki. 8. 6.
[y] 1 Ki. 7. 48—50.
[z] Ex. 25. 10—16; 40. 21.
[a] Ex. 16. 33, 34.
[b] Num. 17. 5, 8, 10.
[c] see refs Ex. 25. 16.
[d] Ex. 25. 17—22.
[e] Ex. 27. 21; Dan. 8. 11.
[f] ver. 25; Ex. 30. 10; Le. 16. 2—20, 34.
[g] ch. 10. 19 20.
[h] ch. 5. 3; 7. 27.
[i] ch. 10. 19—22; John 14. 6.
[k] ch. 7. 18, 19; 10. 1—4, 11; Gal. 3. 21.
[l] Le. 11. 2; Col. 2. 16.
[m] Num. 19. 7—21.
[n] ch. 7. 16; Eph. 2. 15; Col. 2. 20.
[o] Gal. 4. 3—7.
[p] ch. 3. 1.
[q] ch. 10. 1.
[r] ch. 8. 2.
[s] ch. 10. 4.
[t] Eph. 1. 7; 1 Pet. 1. 18, 19; Rev. 5. 9.
[u] vers. 7, 24—26; ch. 10. 10, 12.
[x] Dan. 9. 24.

1 Our Lord's priesthood must be exercised in heaven; for there are others 'who serve' the tabernacle and its rites, which are 'the copy and shadow,' etc.: *see note on ver. 2.*

2 See note on Gal. iii. 19, 20.

3 See on ch. vii. 11. The Jewish economy being only preparatory, is spoken of by God as not being faultless: see Jer. xxxi. 31—34, and notes.

4 Because 'they brake' that covenant (Jer. xxxi. 32), and so showed it to be deficient in power over 'the heart' and 'mind' (ver. 10). Some, however, render the words, 'For, finding fault (*i. e.* with the old covenant), he saith to them,' etc.

5 Jehovah, by calling the gospel a *new* covenant, implies that the former was *old;* and thus indicates its decay and extinction.

6 A sanctuary pertaining to this earthly state, in opposition to the 'heavenly' (ver. 11; ch. viii. 2—5).

7 Respecting the tabernacle and its contents, see Exod. ch. xxv., xxvii., and notes. The whole of this description refers to the *tabernacle*, not to the temple, in which some of these things were wanting. See 1 Kings viii. 9.

8 The 'censer' means perhaps the 'altar of incense,' which the holy of holies might be said to have 'had,' because the incense from it was carried thither; even as Jesus appears for us in the heavenly sanctuary.

9 See note on Exod. xxv. 18.

10 Rather, 'arranged.' The verbs and participles in this paragraph have a *present* sense, and should be rendered so; as the tabernacle is regarded as 'yet standing.'

11 On one day in the year, the great day of atonement (Exod. xxx. 10). On that day he probably entered into the holy of holies several times (Lev. xvi. 12—16).

12 The separation of the most holy place from the people showed that the Levitical institutions had no real efficacy in bringing men nigh to God.

13 Literally, 'parable.' The Jewish tabernacle served for a representation of the true tabernacle (see note on ch. viii. 2), until (ver. 10) the time of 'the thorough setting to right' by Christ.

14 Rather, 'according to which,' *i. e.* in agreement with that old dispensation.

15 See note on ch. vii. 19.

16 These things, being only *material*, could not pacify the *conscience*—man's consciousness of his spiritual need.

17 Rather, 'not of this creation,' *i. e.* this lower world.

18 See note on Rom. iii. 24.

13 *for us.* For if [s] the blood of bulls and of goats, and [a] the ashes of an heifer
14 sprinkling the unclean,[1] sanctifieth to the purifying of the flesh: how much
more [b] shall the blood of Christ, [c] who through the eternal Spirit[2] [d] offered himself
[e] without spot to God, [f] purge your conscience from [g] dead[3] works [h] to serve the
living God?
15 And for this cause [i] he is the Mediator of the new testament,[4] [k] that by means
of death, for the redemption of the transgressions *that were* under the first testa-
ment, [l] they which are called might receive the promise of eternal inheritance.
16 For where a testament[5] *is*, there must also of necessity be the death of the testator.
17 For a testament *is* of force after men are dead: otherwise it is of no strength
at all while the testator liveth.
18, 19 Whereupon neither the first *testament* was dedicated without blood. For
when Moses had spoken every precept to all the people according to the law, [m] he
took the blood of calves and of goats, [n] with water, and scarlet wool, and hyssop,
20 and sprinkled both the book, and all the people, saying, 'This *is* the blood of the
21 testament[6] which God hath enjoined unto you' [Exod. xxiv. 8]. Moreover [o] he
sprinkled with[7] blood both the tabernacle, and all the vessels of the ministry.
22 And almost all things[8] are by the law purged with blood; and [p] without shed-
ding of blood is no remission.[9]
23 *It was* therefore necessary that [q] the patterns[10] of things in the heavens should
be purified with these; but the heavenly things themselves with better sacrifices[11]
24 than these. For Christ is not entered into [r] the holy places made with hands,
which are [s] the figures of [t] the true; [u] but into heaven itself, now [x] to appear[12] in
25 the presence of God for us. Nor yet that he should offer himself often, as [y] the
26 high priest entereth into the holy place every year with blood of others; for then
must he often[13] have suffered since the foundation of the world. But now [z] once
[a] in the end of the world hath he appeared [b] to put away sin [c] by the sacrifice of
27 himself. [d] And as it is appointed unto men[14] once to die, [e] but after this the
28 judgment: so [f] Christ was once offered to bear the sins [g] of many; and unto them
that [h] look for him shall [i] he appear the second time [k] without sin [l] unto salvation.
10 For the law having [m] a shadow of good things[15] to come, *and* not the very image
of the things, [n] can never with those sacrifices which they offered[16] year by year
2 continually make the comers thereunto perfect. For then[17] would they not have
ceased to be offered? Because that the worshippers once purged should have had
3 no more conscience of sins. [o] But in those *sacrifices there is* a remembrance again
made of sins every year.[18]
4 For [p] *it is* not possible that the blood of bulls and of goats should take away

[s] Le. 16. 14—16.
[a] Num. 19. 2—21.
[b] 1 John 1. 7.
[c] Is. 61. 1—3.
[d] ch. 7. 27; Tit. 2. 14.
[e] Lu. 22. 20; Is. 53. 9.
[f] ch. 1. 3; 10. 2, 22.
[g] ch. 6. 1.
[h] Ro. 6. 13.
[i] ch. 8. 6; 12. 24.
[k] Ro. 3. 21—26; 5. 6, 18—21; Rev. 5. 9.
[l] Ro. 8. 23—30.
[m] Ex. 24. 3—8.
[n] Le. 14. 4—7, 49, 51, 52.
[o] Ex. 29. 12, 36; Le. 8. 15; 16. 14—19.
[p] see refs. Le. 17. 11.
[q] ch. 8. 5.
[r] ver. 11.
[s] ver. 9.
[t] ch. 8. 2.
[u] ch. 1. 3; 6. 20.
[x] see refs. ch. 7. 25; Ex. 23. 12.
[y] ver. 7.
[z] ch. 7. 27; 1 Pet. 3. 18.
[a] ch. 1. 2; 1 Cor. 10. 11.
[b] see refs. Le. 16. 21, 22; 1 John 3. 5.
[c] ver. 14.
[d] see refs. Ge. 3. 19; 2 Sam. 14. 14.
[e] see refs. 2 Cor. 5. 10.
[f] 1 Pet. 2. 24; 3. 18; 1 John 3. 5.
[g] Is. 53. 12; Ro. 5. 15.
[h] Phil. 3. 20; Tit. 2. 13.
[i] Zec. 14. 5; John 14. 3; Ac. 1. 11.
[k] Ro. 6. 10; 8. 3.
[l] Is. 25. 9.
[m] ch. 8. 5; 9. 11, 23; Col. 2. 17.
[n] ch. 9. 9.
[o] ch. 9. 7; Ex. 30. 10; Le. 16. 21.
[p] ver. 11; ch. 9. 13; see refs. Is. 1. 11—15.

1 See Numb. xix., and notes.

2 This may mean either the Holy Spirit, always working in our Lord's human nature, so as to exalt it to the highest perfection (see John iii. 34); or our Lord's own eternal, spiritual, Divine nature (see Rom. i. 3, 4, and note), which gave to his sacrifice the highest value.

3 See note on ch. vi. 1.

4 Rather, 'He is Mediator' (see note on Gal. iii. 20) of a new covenant (stress being laid on the word 'new'); in order that death (*i. e.* his own death) having taken place, for redemption of the transgression against the first covenant (*i. e.* the law of Mose'), etc. All real forgiveness of sin under that dispensation had reference to Christ's foreordained death. Compare Rom. iii. 24—26.

5 The word here rendered 'testament' is generally translated 'covenant' in Scripture. If it be properly rendered 'testament' here, it is best to take verses 16, 17 as a parenthesis, adducing an illustrative argument, suggested partly by the mention of an 'inheritance,' and partly by the twofold meaning of the word (*covenant* or *testament*), which means any valid arrangement, either by *will* or by *treaty*. But some render the clause, 'For where a covenant is, the death of the covenanting (*i. e.* the person who enters into covenant with God, and is represented by the substitutionary victim, Psa. l. 5) is necessarily brought in; for (ver. 17) a covenant is valid over the dead (*i. e.* the slain victims); since it never has force while the covenanting (victim) lives.' 'Wherefore the former covenant was not ratified without blood,' sprinkled upon all its documents and instruments (vers. 18—22; compare Exod. xxiv. 3—8). So the blood of Christ our substitute was shed as 'the blood of the New Covenant' (Matt. xxvi. 28), to ratify and establish it.'

6 Rather, 'covenant.' The quotation is made freely from Exod. xxiv. 8. Compare Matt. xxvi. 28, and note.

7 Properly, 'with the blood,' *i. e.* of the victims.

8 Some things were cleansed by water, and some by fire and water. Comp. Exod. xix. 10; Numb. xxxi. 23.

9 Under the Mosaic law sin was supposed to be pardoned only through the shedding of a victim's blood. And this was but the representation of an universal truth.

10 Rather, 'copies;' the tabernacle and its furniture: compare ch. viii. 5.

11 That is, Christ's one sacrifice.

12 'To be manifested' as our intercessor before God.

13 Like the typical atonement offered every year. The one atoning death of Christ, under the closing dispensation in the world's history, sufficed for putting away sin for all time.

14 Christ by once dying made atonement once for all (compare Isa. liii. 12). So that (ver. 28) when he returns from heaven, he will be 'without sin;' *i. e.* having no sin to bear away or atone for; but will bestow full salvation on all his expectant people.

15 Rather, '*the* good things,' of which Christ is High Priest (ch. ix. 11). Of these the law is the 'shadow,' the outline or rough sketch, as opposed to 'the image' itself, the finished picture or statue: see ch. viii. 5.

16 Rather, 'offer;' for the word is in the present tense, and seems to indicate that the temple was still in existence.

17 If they could have taken away the sins of the worshippers.

18 That is, in the yearly sacrifices on the day of atonement (Lev. xvi. 34). It was not in their nature or design to atone for sin (ver. 4); but only to keep in remembrance the need and the promise of the great atonement.

5 sins. Wherefore[1] [q] when he cometh into the world, he saith, [r] 'Sacrifice and
6 offering thou wouldest not, but a body hast thou prepared me: in burnt offerings
7 and *sacrifices* for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume[2] of the book it is written of me,) to do thy will, O God' [Psa. xl. 6—8, *Sept.*] Above[3] when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein;* which are
9 offered by the law; then said he, Lo, I come to do thy will, O God. [s] He taketh
10 away the first, that he may establish the second. [t] By the which[4] will we are sanctified [u] through the offering of the body of Jesus Christ once *for all.*

11 And every[5] priest standeth [x] daily ministering and offering oftentimes the
12 same sacrifices, [y] which can never take away sins: [z] but this man, after he had
13 offered one sacrifice for sins for ever, sat down on the right hand[6] of God; from
14 henceforth expecting [a] till his enemies be made his footstool. For by one offering [b] he hath perfected[7] [c] for ever them that are sanctified.

15 *Whereof* the Holy Ghost also is a witness[8] to us: for after[9] that he had said
16 before, [d] 'This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write
17 them; and their sins and iniquities will I remember no more' [Jer. xxxi. 33, 34].
18 [e] Now where remission of these *is, there is* no more offering for sin.

Practical application—exhortations to stedfast faith and courageous profession; solemn warning against apostasy; and encouraging remembrances of former fidelity.

19 [f] HAVING[10] therefore, brethren, boldness[11] to enter [g] into the holiest, by the
20 blood of Jesus, by [h] a new and living way,[12] which he hath consecrated for us,
21 [i] through the vail, that is to say, [k] his flesh;[13] and *having* [l] an High[14] Priest
22 over [m] the house of God; [n] let us draw near with a true[15] heart in full assurance of faith, having our hearts sprinkled [o] from an evil conscience, and [p] our bodies
23 washed with pure water.[16] [q] Let us hold fast the profession of *our* faith[17] without
24 wavering; (for [r] he *is* faithful that promised;) [s] and let us consider one another
25 to provoke[18] unto love and to good works: [t] not forsaking the assembling of ourselves together,[19] as the manner of some *is;* [u] but exhorting *one another:* and [x] so much the more, as ye see the day[20] approaching.

26 For [y] if we sin wilfully [z] after that we have received the knowledge of the truth,
27 [a] there remaineth no more sacrifice for sins,[21] but a certain[22] fearful looking

q ch. 1. 6.
r see refs. Ps. 40. 6—8; Is. 1. 11.
s ch. 7. 18, 19; 8. 7—13.
t ch. 2. 11; John 17. 19; Tit 2. 14.
u ch. 9. 12.
x ch. 7. 27; Num. 28. 3.
y ver. 4.
z ch. 1. 3; Col 3. 1.
a ch. 1. 13; Ps. 110 1; Dan. 2. 44; 1 Cor. 15 25.
b ch. 7. 19; Eph 5. 26.
c ch. 9. 12—14; Ro. 8. 1
d ch. 8. 8—12.
e vers. 2, 14.
f ch. 4. 16; Gal 4 6, 7; Eph. 3. 12; 2 Tim. 1. 7.
g ch. 9. 3, 8, 12. John 10 7, 9; 14. 6.
h ch. 6. 19; 9. 3.
i Eph. 2. 14, 15.
k ch. 4. 14—16.
l ch. 3. 1-6; 1 Tim. 3 15.
m ch. 1. 16; Eph. 3. 12; Jam 1 6.
n ch 9. 13, 14.
o Ezc 36 25; John 3. 5; Tit. 3 5
p Rev. 3. 11.
q ch. 4. 14; Rev. 3. 11.
r ch. 11. 11; 1 Cor. 1. 9.
s Phil 2. 4.
t Ac 2. 42; Jude 19.
u ch 3. 13.
x Ro. 13. 11—13; Jam. 5. 8
y ch. 6. 4—6; Num. 15. 30; Ps. 19. 12, 13.
z John 15 22—24; 2 Pet. 2. 20, 21.
a ver. 10.

1 Because those sacrifices could not take away sin, the Messiah, in Psa. xl. 6—8 (on which see notes), announces the sacrifice of himself, which he was prepared to make by his obedience unto death.

2 That is, in the Pentateuch: compare Luke xxiv. 27, 44; John v. 46.

3 That is, Having first said, 'Sacrifice and offering thou wouldest not,' then he said, 'Lo! I come,' etc.; superseding the first by the second.

4 In the carrying out of God's will.

5 'Every priest' in his turn: see note on Luke i. 5.

6 Compare ch. i. 3, 13, and notes.

7 Our Lord's one offering is efficacious for the believer's perfect and eternal deliverance from all the evils of sin. Compare ch. ii. 11; x. 1, and notes.

8 The result at which we have arrived (ver. 14) is sanctioned by the express testimony of the Holy Spirit as to the nature and object of the New Covenant: see ch. viii. 8—12; Jer. xxxi. 33, 34, and notes.

9 It is difficult to determine what is here referred to as being said 'after.' Some think that it is only ver. 17; and a few ancient manuscripts begin that verse with 'Then he said.' Others suppose that it is all that follows the words 'saith the Lord' in ver. 16; and they understand this passage as first announcing the *fact* of the New Covenant, and then explaining its *nature.*

10 From the truths now established the inspired writer draws important practical lessons, which occupy the rest of the Epistle. Let us gratefully avail ourselves of our free access to God (ch. x. 19—22); and let us stir up one another to live according to our Christian profession (23—25); knowing that neglect of the gospel must insure Divine wrath, and irremediable ruin (26—31); but remembering that on the other hand former sufferings for Christ should be an incentive to continued constancy (32—35); which in due time shall receive a sure reward (36—39).

11 Or, 'having confidence in respect to entrance into the holiest,' *i. e.* into the presence of God; so as to hold intimate communion with Him.

12 It is called a 'new way' because it had been recently opened by Christ's death; and 'living' because those who follow it already possess life, and are led on to eternal life.

13 The veil in the temple resembled the body of Jesus in this respect, that God must be approached through it. It is by the offering of the Lord's body that we now have access to the throne of grace.

14 Rather, 'a *great* priest,' superior to all others.

15 A heart not only *sincere,* but also in harmony with the realities of the gospel (see John i. 9, and note); and therefore possessing a full assurance of acceptance through Christ.

16 The sprinkling with blood (Exod. xxiv. 8), and the washing with water (Exod. xxix. 4), typify the application of our Lord's work to the soul, freeing the conscience from the sense of sin, and purifying our polluted nature. Compare Titus ii. 14; iii. 5—7.

17 Rather, 'of the hope;' which rests on God's faithful promises through Christ.

18 Let your only emulation be in love and doing good; that is, so as to arouse or excite each other to love and its practical manifestations.

19 Some might be led to neglect the meetings for worship through indifference; and others to absent themselves through fear of persecution.

20 Meaning probably 'the day' of Christ's coming to judge the Jewish nation; which foreshadowed the day of final judgment: see Matt. xxiv.; 1 Cor. iii. 13, and notes. The near approach of the former event must have been obvious to all who believed our Lord's warnings.

21 He who willingly rejects (see ver. 29) Christ's atonement will never find another means of salvation. But we cannot doubt that if he should, by penitent faith, embrace that one atonement, he might yet be saved (1 John i. 7).

22 Literally, '*some* fearful looking for,' etc.

28 for of judgment and [c] fiery indignation, which shall devour the adversaries. He
that despised Moses' law died without mercy [d] under two or three witnesses. [1]
29 [e] Of how much sorer punishment, suppose ye, shall he be thought worthy, [f] who
hath trodden under foot the Son of God, and [g] hath counted the blood of the
covenant, [h] wherewith he was sanctified, an unholy thing, [i] and hath done despite
30 unto the Spirit of grace? [2] For we know him that hath said, [3] 'Vengeance
belongeth unto me, I will recompense, saith the Lord:' and again, 'The Lord shall
31 judge his people' [Deut. xxxii. 35, 36]. [k] *It is* a fearful thing to fall into the
hands of the living God.
32 But call to remembrance the former days, in which, [l] after ye were illumi-
33 nated, [4] [m] ye endured a great fight of afflictions; partly, whilst ye were made [n] a
gazingstock both by reproaches and afflictions; and partly, whilst [o] ye became
34 companions of them that were so used. For ye had compassion of me [p] in my
bonds, [5] and [q] took joyfully the spoiling of your goods, knowing in yourselves
35 that [r] ye have [6] in heaven a better and an enduring substance. Cast not away
therefore your confidence, [s] which hath great recompence of reward.
36 [t] For ye have need of patience, [7] that, after ye have done the will of God, [u] ye
37 might receive the promise. 'For [x] yet a little while, and he that shall come [8] will
38 come, and will not tarry. Now the just shall live by faith: [y] but if *any man*
39 draw back, my soul shall have no pleasure in him' [Hab. ii. 3, 4, *Sept.*] [z] But
we are not of them [a] who draw back unto perdition; but of them that [b] believe
to the saving of the soul.

Examples illustrating the nature, efficacy, and reward of faith; exhortations to courage and patience.

11 NOW [9] [c] faith [10] is the substance of things hoped for, the evidence [d] of things
2 not seen. For [e] by it [11] the elders obtained a good report.
3 Through faith we understand that [f] the worlds [12] were framed by the word of
God; so that things which are seen were not made of things which do appear.
4 By faith [g] Abel offered unto God [h] a more excellent sacrifice than Cain, by which
[i] he obtained witness that he was righteous, God testifying of his gifts: and by
it [13] he being dead [k] yet speaketh.
5 By faith [l] Enoch was translated [14] that he should not see death; and was not
found, because God had translated him: for before his translation he had this
6 testimony, that he pleased God. But without faith *it is* impossible to please
him: for he that cometh to God [m] must believe that he is, [n] and *that* he is [15] a
rewarder of them that diligently seek him.
7 By faith [o] Noah, being warned of God of [p] things not seen as yet, moved with
fear, [16] [q] prepared an ark to the saving of his house; by the which [r] he condemned
the world, and became heir of [s] the righteousness which is by faith.
8 By faith [t] Abraham, when [17] he was called to go out into a place [u] which he

[c] Ps. 68. 2; Zeph. 1. 18; 2 Thes. 1. 7—10.
[d] see refs. Deu. 17. 2—13.
[e] ch. 2. 3; 12. 25.
[f] see ch. 6. 6.
[g] ch. 13. 20.
[h] ch. 9. 13, 14.
[i] Is. 63. 10; Mt. 12. 31, 32; Eph. 4. 30.
[k] Is. 33. 14; Lk. 12. 5.
[l] ch. 6. 4.
[m] Phil. 1. 29; Col. 2. 1; 2 Thes. 1. 4, 5.
[n] Zec 3. 8; 1 Cor. 4 9.
[o] Phil. 4. 14; 1 Thes. 2. 14.
[p] Phil. 1. 7.
[q] see refs. Mt. 5. 12.
[r] see refs. Mt. 6. 19, 20
[s] ch. 11. 6; Mt. 5. 12.
[t] ch. 12. 1; Lk. 21 19.
[u] ch. 9. 15; 1 Pet. 1. 9.
[x] Is. 26. 20; Hab. 2. 3; Lk. 18. 8.
[y] ch. 6. 4—6; Lk. 9. 62.
[z] ch. 6. 9.
[a] 2 Pet. 2. 20, 21.
[b] John 3. 16; 5. 24; Ac. 16. 30, 31; 1 Thes. 5. 9.
[c] see ch. 10. 35—39; John 8. 56.
[d] 2 Cor 4. 18; 5. 7; 1 Pet. 1. 8, 9.
[e] vers. 4—39.
[f] Ps. 33. 6; John 1. 3.
[g] Ge. 4. 3—5.
[h] ch. 9. 22; Pro. 15. 8.
[i] see Lc. 9 24; Mt. 23. 35; 1 John 3. 12.
[k] ch. 12. 24; Ge 4. 10.
[l] Ge. 5. 22—24.
[m] Ro. 10. 14.
[n] Ge. 15 1; 1 Chr. 28. 9; Jer. 29 12—14.
[o] Ge. 6 13—22.
[p] ver. 1.
[q] 1 Pet. 3. 20.
[r] Mt 12. 41, 42.
[s] Ro 1. 17; 4. 13.
[t] Ge. 12. 1—4; Ac. 7. 2—4.
[u] see refs. Ge. 12. 7.

1 See Deut. xvii. 2—7, and note.

2 The awful guilt and danger of apostasy from the faith of Christ is here set forth in the strongest language. It is a personal insult to the Divine Son and the Holy Spirit, and a contumelious rejection of atoning 'blood' and saving 'grace.'

3 See notes on Deut. xxxii. 35, 36, and Rom. xii. 19.

4 Rather, 'enlightened:' see ch. vi. 4.

5 Or, according to many of the best manuscripts and versions, 'of those that were bound.'

6 Rather, 'knowing that ye have for yourselves,' etc.

7 Or, 'endurance;' so as to do 'the will of God,' until you obtain the fulfilment of the promise (ver. 37).

8 Rather, 'he that cometh.' This was a designation of our Lord: see Psa. cxviii. 26; Matt. xi. 3, and notes. The Septuagint version of Hab. ii. 3, 4 is here quoted freely, and adapted to the form of this appeal: see notes on Hab. ii. 4; Rom. i. 17.

9 Having spoken of the life-giving power of faith, the inspired writer gives a popular definition of it (ch. xi. 1); and then shows its efficacy, and its reward, in various cases (2, 3), particularly Abel, Enoch, Noah (4—7), Abraham, and the early patriarchs, whose pilgrim state was a life of faith (8—22), Moses and others (23—31), and finally, a number too large to be specified, who had lived and died in faith (32—40). All these he gathers as witnesses around his Christian brethren to incite them to perseverance; presenting finally, as the great exemplar, the Lord Jesus, who was sustained through shame and death by this Divine principle (xii. 1—3); and exhorting them to bear all suffering as fatherly chastisement adapted to their good (4—11).

10 If salvation depends on faith (ch. x. 39), then, What is faith? And how is it shown in our pious ancestors? Faith is here described as a practical conviction of the reality of the invisible, and of the certainty of the future, as they are revealed to us by God. It has always been the fundamental principle of all acceptable religion (vers. 2—40); and it is most illustriously seen in our Lord himself (ch. xii. 2).

11 Rather, 'in this;' *i. e.* our patriarchs, living in the exercise of this faith, were attested as just by God.

12 See note on ch. i. 2. We learn the elementary fact of creation from the testimony of God's word: see Gen. i. 1, and note.

13 By his faith, which 'obtained witness' from God, Abel still speaks; showing that God accepts and justifies those who rely upon his revealed word, and will vindicate them, even after death. See ch. xii. 24; Gen. iv. 10; Job xix. 25.

14 See note on Gen. v. 24.

15 Rather, 'and becomes a rewarder.' God always *exists*, and He *becomes* a rewarder of those who seek Him out. Enoch, believing these truths, 'walked with God,' and 'pleased God.'

16 That is, a reverent forethought. His provident faith condemned those who neglect God's warnings, and obtained the righteousness imputed to true believers: see Gen. vi. 9; Rom. i. 17.

17 Or, according to some of the best manuscripts, 'By faith he who is called Abraham (this being his covenant name, Gen. xvii. 5) obeyed so as to go out,' etc.

should after receive for an inheritance, obeyed; and he went out, not knowing
9 whither he went. By faith he sojourned in the land of promise, as *in* a strange
country, [z] dwelling in tabernacles,[1] with Isaac and Jacob, [y] the heirs with him of
10 the same promise: for he looked for [z] a city[2] which hath foundations, [a] whose
builder and maker *is* God.
11 Through faith also [b] Sara herself received strength to conceive seed, and [c] was
delivered of a child when she was past age, because she judged him [d] faithful who
12 had promised. Therefore sprang there even of one, and [e] him as good as dead,
[f] *so many* as the stars of the sky in multitude, and as the sand which is by the
sea shore innumerable.
13 These all[3] died in faith, [g] not having received the promises, but [h] having
seen them afar off, and [i] were persuaded of *them*, and embraced *them*,[4] and
14 [j] confessed that they were strangers and pilgrims on the earth. For they that
15 say such things [k] declare plainly that they seek a country.[5] And truly, if they
had been mindful of that *country* from whence they came out, they might have
16 had opportunity to have returned; but now they desire a better *country*, that is,
an heavenly. Wherefore God is not ashamed [l] to be called[6] their God: for [m] he
hath prepared for them a city.
17 By faith [n] Abraham, when he was tried, offered up Isaac: and he that had
18 received[7] the promises offered up his only begotten *son*, of whom it was said,
19 [o] 'That in Isaac shall thy seed be called' [Gen. xxi. 12, *Sept.*]: accounting that
God [p] *was* able to raise *him* up, even from the dead; from whence also he received
him in a figure.[8]
20 By faith [q] Isaac blessed Jacob and Esau concerning things to come.[9]
21 By faith Jacob, when he was a dying, [r] blessed both the sons of Joseph; 'and
worshipped, *leaning* upon the top of his staff'[10] [Gen. xlvii. 31, *Sept.*]
22 By faith [s] Joseph, when he died, made mention of the departing of the children
of Israel; and gave commandment concerning his bones.[11]
23 By faith [t] Moses, when he was born, was hid three months of his parents,
because they saw *he was* a proper child;[12] and they were not afraid of the king's
[u] commandment.
24 By faith [x] Moses, when he was come to years, refused to be called the son of
25 Pharaoh's daughter; choosing rather to suffer [y] affliction with the people of
26 God, than to enjoy the [z] pleasures of sin for a season; esteeming [a] the reproach of
Christ[13] greater riches than the treasures in Egypt: for he had respect unto [b] the
recompence of the reward.
27 By faith [c] he forsook Egypt,[14] not fearing the wrath of the king: for he endured,
as [d] seeing him who is invisible.
28 Through faith [e] he kept the passover, and the sprinkling of blood, lest he that
destroyed the firstborn should touch them.
29 By faith [f] they passed through the Red Sea as by dry *land*: which the
Egyptians assaying to do were drowned.
30 By faith [g] the walls of Jericho fell down, after they were compassed about
seven days.

[a] Ge. 12. 8; 13. 18; 26. 17, 25; 33. 18.
[y] Ge. 26. 3, 4.
[z] ch. 12. 22; 13. 14.
[a] 2 Cor. 5. 1; Rev. 21. 2, 10.
[b] Ge. 17. 19; 18. 11, 14; 21. 1, 2.
[c] see Lk. 1. 36.
[d] ch. 10. 23; Ro. 4. 21.
[e] Ro. 4. 19.
[f] Ge. 22. 17; Ro. 4. 18.
[g] ver. 39.
[h] ver. 27; John 8. 56; 12. 41; 1 Pet. 1. 10—12.
[i] Ro. 4. 21.
[j] see refs. Ge. 23. 4; 47. 9; Ps. 39. 12; 1 Pet. 1. 17; 2. 11.
[k] ver. 16; ch. 13. 14; 2 Cor. 4. 18.
[l] Ge. 17. 7; Ex 3. 15; Mt. 22. 32; Ac 7. 32.
[m] ver. 10; ch. 13. 14; Mt. 25. 34; Phil. 3. 20.
[n] Ge. 22. 1—12.
[o] Ge. 21. 12; Ro. 9. 7.
[p] Ge. 22. 5; Ro. 4. 17.
[q] Ge. 27. 27—40.
[r] Ge. 48. 5, 12—22.
[s] Ge. 50. 24, 25; Ex. 13. 19.
[t] Ex. 2. 2; Ac. 7. 20.
[u] Ex. 1. 16, 22.
[x] Ex. 2. 10—15.
[y] see Ex. 1. 9—14.
[z] Job 20. 5; Lk. 16. 25; 1 John 2. 15—17.
[a] Ps. 69. 7, 9; 89. 50, 51; Ac. 5. 41.
[b] ch. 10. 35; Mt. 5. 12.
[c] Ex. 10. 28, 29; 13. 17, 18.
[d] vers. 1, 13.
[e] Ex. 12. 3—14, 21—30.
[f] Ex. 14. 21—30.
[g] Jos. 6. 1—20.

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1 In frail shifting tents; in contrast with 'the city which hath foundations' (ver. 10).

2 Rather, '*the* city.' The earthly Canaan with its metropolis (compare Psa. xlviii.) was to him but a type of the better country (vers. 14—16), and the heavenly Jerusalem (ch. xii. 22).

3 'These all' were specially Abraham and the early patriarchs; who, in believing obedience to God's command and expectation of future blessedness, lived as wanderers in this world without fixed habitations, and 'died without receiving [the fulfilment of] the promises' which God had given to them.

4 Rather, 'greeted them,' as the returning traveller greets the distant hills of his 'country' (ver. 14).

5 Or, 'fatherland;' which as 'strangers on earth' they seek.

6 Jehovah, having prepared for them an eternal abode in heaven, does not disdain to call himself the 'God of Abraham, of Isaac, and of Jacob:' see Exod. iii. 6, and Matt. xxii. 32, and note.

7 Abraham, in giving up Isaac, gave up all the promises of which he was sole heir (ver. 18); but the way in which he had received him encouraged his confidence that God could raise him again to life (ver. 19).

8 See note on ch. ix. 9. Isaac's deliverance, when bound on the altar, by God's interference and the substitution of another victim, was a kind of resurrection, aptly foreshadowing that of Christ and his people.

9 See Gen. xxvii. 26—40, and notes.

10 See note on Gen. xlvii. 31.

11 See Gen. l. 24, 25, and notes.

12 'They saw that the child was beautiful' (compare Acts vii. 20); and they believed that the God of Israel, the Author of life and of parental love, would enable them to preserve him. Thus the great lawgiver himself owed his life to 'faith.'

13 The 'reproach of Christ' may mean either, reproach on account of faith in the promised Messiah; or reproach such as Christ and his followers have to bear. Faith endures it all, looking for the fulfilment of those gracious promises which will more than recompense it all.

14 Some think that Moses' flight to Midian is here referred to. But, as he *did* then fear the king's wrath (Exod. ii. 14, 15), others apply the passage to his second and final departure from Egypt, when he led forth the Israelites (Exod. xii. 31—36). Each of the two principal incidents of this Exodus—the keeping of the Passover (ver. 28) and the passage of the sea (29)—showed the power of faith, and the final difference that will be made between the believer and the ungodly.

31 By faith [h] the harlot Rahab perished not with them that believed [1] not, when [i] she had received the spies with peace.

32 And what shall I more say? For the time would fail me to tell of [j] Gedeon, and *of* [k] Barak, and *of* [l] Samson, and *of* [m] Jephthæ; *of* [n] David also, and [o] Samuel,

33 and *of* the prophets: who through faith subdued kingdoms, wrought righteous-

34 ness,[2] [p] obtained promises,[3] [q] stopped the mouths of lions, [r] quenched the violence of fire, [s] escaped [4] the edge of the sword, [t] out of weakness were made strong,[5]

35 waxed valiant in fight, [u] turned to flight the armies of the aliens. [x] Women received their dead raised to life again: [6] and others were tortured,[7] not accepting

36 deliverance; that they might obtain a better resurrection: and others had trial of *cruel* [y] mockings and scourgings, yea, moreover [z] of bonds and imprisonment:

37 [a] they were stoned, they were sawn asunder,[8] were tempted,[9] were slain with the sword: [b] they wandered about in sheepskins and goatskins; being destitute,

38 afflicted, tormented; (of whom the world was not worthy:[10]) they wandered in deserts, and *in* mountains, and [c] *in* dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the

40 promise:[11] God having provided [d] some better thing for us, that they without us should not be [e] made perfect.

12 Wherefore seeing we also are compassed about with [f] so great a cloud of witnesses,[12] [g] let us lay aside every weight, and the sin which doth so easily

2 beset *us*,[13] and [h] let us run [i] with patience[14] the race that is set before us, [j] looking unto Jesus[15] the author and finisher of *our* faith; [k] who for the joy that was set before him endured the cross, [l] despising the shame, and is set down at the right hand of the throne of God.

3 [m] For consider him that endured such contradiction[16] of sinners against

4 himself, lest ye be wearied and faint in your minds. [n] Ye have not yet resisted unto blood,[17] striving against sin.

5 And ye have [o] forgotten the exhortation which speaketh unto you as unto children, [o] 'My son,[18] despise not thou the chastening of the Lord: nor faint

6 when thou art rebuked of him: for [p] whom the Lord loveth he chasteneth, and

7 scourgeth every son whom he receiveth' [Prov. iii. 11, 12, *Sept.*] [q] If ye endure[19] chastening, God dealeth with you as with sons; for what son is he whom the

8 father chasteneth not? But if ye be without chastisement, [r] whereof all[20] are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: [s] shall we not much rather be in subjection unto [t] the

10 Father of spirits, and live?[21] For they verily for a few days chastened *us* after their own pleasure;[22] [u] but he for *our* profit, [v] that *we* might be partakers of his

11 holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth [x] the peaceable[23] fruit of righteousness unto them which are exercised thereby.

[h] Jos. 6. 25; Jam. 2. 25.
[i] Jos. 2. 1–22.
[j] Judg. ch. 6. to ch. 8.
[k] Judg. ch. 4; ch. 5
[l] Judg. ch. 13 to ch. 16.
[m] Judg. ch. 11; 12. 1–7.
[n] 1 Sam. ch. 16.
[o] 1 Sam. 1. 20, etc.; 12. 20.
[p] 2 Sam. 7. 11, etc.
[q] Judg. 14. 5, 6; 1 Sam. 17. 33–36; Dan. 6. 20–23.
[r] Dan. 3. 19–28.
[s] 1 Ki. 19. 3; 2 Ki. 6. 13–18; Jer. 38. 24.
[t] Judg. 7. 19–25; 8. 4–10; Job 42. 10.
[u] Judg. 15. 15; 1 Sam. 17. 51; 2 Sam. 8. 1, etc.
[x] 1 Ki. 17. 22–24.
[y] 1 Ki. 22. 24.
[z] Ge. 39. 20; Jer. 20. 2; 37. 15.
[a] 2 Chr. 24. 21; Mt. 23. 37; Ac. 7. 58; 14. 19.
[b] 2 Ki. 1. 8; Mt. 3. 4.
[c] 1 Ki. 18. 4; 19. 1–9; Ps. 142, *title*.
[d] ch. 7. 19; 12. 24.
[e] see 1 Pet. 1. 10—12; Rev. 6. 11.
[f] ch. 11. 2—39.
[g] 2 Cor. 7. 1; Col. 3. 8; 1 Pet. 1. 13; 2 1.
[h] 1 Cor. 9. 24—27; Phil. 3. 13, 14.
[i] ch. 10. 36.
[j] 1 Pet. 2. 21.
[k] Phil. 2. 8, etc.; 1 Pet. 1. 11.
[l] Is. 50. 6, 7; Mt. 26. 67, 68.
[m] John 8. 46—49; 15. 20; 1 Pet. 2. 23.
[n] ch. 10. 32–34; 1 Cor. 10. 13; Rev. 12. 11.
[o] see refs. Job 5. 17.
[p] Ps. 119. 75; Jam. 1. 12.
[q] Deu. 8. 5; 2 Sam. 7. 14; see refs. Pro. 13. 24.
[r] ver. 6; 1 Pet. 5. 9.
[s] Mal. 1. 6; 1 Pet. 5. 6, 7.
[t] see refs. Num. 16. 22; Is. 42. 5.
[u] Ps. 119. 67, 71, 75.
[v] see refs. Le. 11. 44.
[x] Ps. 119. 165; Ro. 5. 3–5; Jam. 3. 18.

1 Or, 'were disobedient.' Respecting Rahab, see Josh. ii. 1; James ii. 25, and notes.

2 Perhaps this has special reference to acts performed in defence of the rights and liberties of Israel.

3 This appears to refer to some particular promises to themselves; not to the great promise: see ver. 39.

4 There may be an allusion here to Elijah (1 Kings xix. 3); and Elisha (2 Kings vi. 16—20).

5 Hezekiah was restored to strength in dependence on God (2 Kings, ch. xx.)

6 By a sort of resurrection, through the intervention of Elijah and Elisha (1 Kings xvii. 19—24, and 2 Kings iv. 18—37).

7 This may refer to the narratives in 2 Maccabees, ch. vi., vii.; where the sufferers are described as comforting themselves with the hope of the resurrection unto eternal life.

8 See note on 2 Kings xxi. 16.

9 Some think this should be read, 'were burned:' but in 2 Macc. vi., vii. we see how tortures are often aggravated by temptations to apostasy.

10 Accounted by the world too bad, they were really too good for it.

11 The great promises were not fulfilled until our Lord had come himself, and had sent forth the promised Comforter; and the church could not be brought to a state of completeness until these great events had taken place.

12 The illustrious believers of former days (ch. xi.) are here supposed to be looking down (like the spectators at the ancient Greek games) to witness the efforts of Christians in the heavenly race. There may be an allusion also to the *testimony* which these ancient believers bear to the power and reward of faith.

13 Unbelief in its various forms clings to us like a robe.

14 Rather, 'endurance.' For the verb, see vers. 2, 3, 7.

15 Looking beyond all others to Jesus the Leader (as in ch. ii. 10) and Perfecter (in his own life and death, and by his grace in his disciples) of the faith which characterizes all the sons of God. He on 'the cross' and on 'the throne' *is* the great Exemplar of faith's *power* and *results*.

16 Opposition to his teaching and his person.

17 This seems to imply that the Hebrew Christians, to whom this Epistle was addressed, had somewhat shrunk from martyrdom.

18 See note on Prov. iii. 11, 12.

19 Many of the best manuscripts and versions read, 'Ye are enduring unto discipline (*i. e.* 'for correction, not for punishment or in vengeance.'—*Chrysostom*); God is dealing with you as with sons.'

20 All God's children.

21 The parents of our earthly nature chastened us for our present good. Shall we not then willingly submit to the Author of spiritual life, and so obtain life eternal?

22 Literally, 'according to what seemed good to them;' who were liable to mistake and passion.

23 Where righteousness is one fruit of affliction, peace will be another.

Perseverance in all holiness enforced by the peculiar blessings and responsibilities of the New Dispensation.

12 WHEREFORE[1] [y] 'Lift up the hands which hang down,[2] and the feeble knees'
13 [Isa. xxxv. 3]; and make straight paths for your feet, lest that which is lame be turned out of the way; [z] but let it rather be healed.
14 [a] Follow peace with all *men*, [b] and holiness, [c] without which no man shall see
15 the Lord: [3] [d] looking diligently lest any man fail of the grace of God; [4] [e] lest any root of bitterness [5] springing up [f] trouble *you*, [g] and thereby many be defiled;
16 [h] lest there *be* any fornicator, or profane person, as Esau, [i] who for one morsel
17 of meat [6] sold his birthright. For ye know how that afterward, [k] when he would have inherited the blessing, he was rejected: for he found no place [7] of repentance, though he sought it carefully with tears.
18 For [8] ye are not come unto [l] the mount [9] that might be touched, and that
19 burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, [m] and the voice of words; which *voice* they that heard [n] intreated
20 that the word should not be spoken to them any more: 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' [Exod. xix. 12, 13].
21 [o] And so terrible was the sight, [10] [p] *that* Moses said, 'I exceedingly fear and
22 quake' [Deut. ix. 19]. But ye are come [q] unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, [11] [r] and to an innumerable company of
23 angels, to the general assembly and church of [s] the firstborn, [t] which are written in heaven, and to God [u] the Judge of all, and to the spirits of just [12] men made
24 perfect, and to Jesus [x] the Mediator of the new covenant, and to [y] the blood of sprinkling, that speaketh better things [z] than [13] *that of* Abel.
25 See that ye refuse not him that speaketh. [14] For [a] if they escaped not, who refused him that spake [15] on earth, much more *shall not* we *escape*, if we turn
26 away from him that *speaketh* from heaven: [b] whose voice then shook the earth: but now he hath promised, saying, 'Yet once more [16] I shake not the earth only,
27 but also heaven' [Hag. ii. 6]. And this *word*, Yet once more, signifieth [c] the removing of those things that are [*or*, may be] shaken, as of things that are
28 made, that those things [d] which cannot be shaken may remain. Wherefore we receiving [e] a kingdom which cannot be moved, [17] let us have grace, [18] whereby we
29 may serve God acceptably with reverence and godly fear: 'for [19] [f] our God *is* a consuming fire' [Deut. iv. 24].

Further exhortations to Christian virtues; and concluding benediction and greeting.

13 LET [g] brotherly love continue. [20] [h] Be not forgetful to entertain strangers: for
2 thereby [i] some have entertained angels unawares. [21]

[y] Is. 35. 3; 1 Thes. 5. 14.
[z] Ro. 14. 21; Gal. 6. 1.
[a] Ps. 34. 14; Ro. 12. 18.
[b] 2 Cor. 7. 1; 1 Thes. 4. 7.
[c] Mt. 5. 8; Eph. 5. 5; Rev. 21. 27; 22. 11—15.
[d] Pro. 4. 23; 2 Cor. 6. 1; 2 Pet. 1. 10.
[e] ch. 3. 12; Deu. 29. 18.
[f] Jos. 6. 18.
[g] 1 Cor. 5. 6; 15. 33.
[h] see refs. Eph 5. 3.
[i] Ge. 25. 31—34.
[k] Ge. 27. 31—41.
[l] Ex. 19. 12—19; Ro. 8. 15; 2 Tim. 1. 7.
[m] Ex. 20. 1—17.
[n] Ex. 20. 19; Deu. 5. 25.
[o] Ex. 19. 16.
[p] Deu 9. 19; Ps. 119. 120.
[q] Ps. 48. 1, 2; Gal. 4. 26; Rev. 21. 2, 10.
[r] Deu 33. 2; Ps. 68. 17; Dan 7. 10; Jude 14.
[s] Jam 1. 18; Rev. 14. 4.
[t] Ex. 32. 32; Lk. 10. 20.
[u] Ge. 18. 25; Ps. 94. 2.
[x] ch. 8. 6; 9. 15.
[y] Ex 24 8; 1 Pet. 1. 2.
[z] ch. 11. 4; Ge. 4. 10.
[a] ch. 2. 1—3; 3. 17; 10. 28, 29.
[b] Ex. 19. 18.
[c] Ps. 102. 26, 27; Exe. 21. 27; Mt. 24. 35; 2 Pet. 3. 10, 11; Rev. 21. 1.
[d] Dan. 7. 14.
[e] see refs. Dan. 2. 44.
[f] see refs. Deu. 4. 24; Ps. 97. 3; Is. 66. 15.
[g] Ro. 12. 10; 1 Thes. 4. 9; 1 John 4. 7, 20, 21.
[h] Deu 10. 18, 19; Mt. 25. 35; Ro. 12. 13.
[i] Ge. 18. 2—10; 19. 1—3.

1 The inspired writer continues his exhortations to perseverance in peace, holiness, and faith (xii. 12—17), enforcing them by the consideration that the material terrors and sanctions of the old economy (18—21) are now superseded by the spiritual glories and privileges of the gospel (22—24); which it will be most awful to forfeit (25—29). He then enjoins brotherly love and generosity (xiii. 1—3); conjugal fidelity (4), unselfishness (5, 6), stedfast adherence to the instructions and example of their departed teachers, whose Master still lives unchangeable (7—9), readiness to give up all for Christ, who suffered for us (10—16), obedience to their living leaders (17), and prayer for himself (18, 19). And he closes with an impressive benediction (20, 21), and a few words of personal entreaty and greeting (22—25).

2 Having such assurances and proofs (vers. 3—11) that afflictions are tokens of Divine love, and productive of holiness and peace, arouse yourselves for the Christian race, and encourage your feeble brethren (ver. 13).

3 Admitted to his gracious presence: comp. Matt. v. 8; Eph. v. 5.

4 By apostatizing from Christ.

5 In allusion to Deut. xxix. 18; where the insidious sin of idolatry is spoken of.

6 Rather, 'for one meal.'

7 Meaning either that he had no power to change Isaac's purpose; or no opportunity to change his own, and to regain the blessing, which 'he sought carefully,' etc.

8 In this sublime passage (vers. 18—24) the material splendours and terrors of the old dispensation are compared with the far superior spiritual glories and sanctions of the gospel.

9 Mount Sinai, 'which could be touched;' as is shown by the prohibition (ver. 20; Exod. xix. 12, 13).

10 Or, 'the spectacle.' Moses expressed this fear at the close of his sojourn on the Mount: see Deut. ix. 19.

11 Compare Phil. iii. 20, and note. In this description, all that the Jew gloried in with respect to the giving of the law is shown to be surpassed. The Christian believer has his holy mountain, his sacred city, his 'festive gathering' of 'myriads,' including angels (compare Acts vii. 53), and the 'first-born' (Exod. iv. 22), enrolled, not on earth (Numb. iii. 40, 42), but in heaven; and the universal Judge, and the perfected saints, and the great Mediator, Jesus, with his efficacious blood.

12 Though the *bodies* of the just lie in the grave, their *spirits* are in blessedness with Christ: compare Phil. i. 21, 23.

13 Properly, 'than Abel:' see note on ch. xi. 4.

14 Offering peace by the blood of Christ (ver. 24).

15 This is a different word from the one used just before, signifying to *speak oracularly*, as God.

16 This is freely quoted from Hag. ii. 6; on which see notes.

17 Rather, 'cannot be *shaken*;' repeating the word from vers. 26, 27.

18 Rather, 'Let us cherish gratitude,' by which we may serve the Lord heartily: compare Psa. l. 23.

19 Rather, 'for also our God,' etc.; giving another reason for reverential worship, quoted from Deut. iv. 24, as applying under the gospel as well as under the law.

20 The Hebrew Christians had been eminent in this grace: see ch. vi. 10; x. 33, 34.

21 See Gen. xviii. 2, and note.

3 [a]Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.[1]
4 [b]Marriage *is* honourable in all,[2] and the bed undefiled: [m]but[3] whoremongers and adulterers God will judge.
5 *Let your* conversation[4] *be* [n]without covetousness; *and* [o]*be* content with such things as ye have: for he hath said,[5] [p]'I will never leave thee, nor forsake
6 thee' [Josh. i. 5]. So that we may boldly[6] say, [q]'The Lord *is* my helper, and I will not fear what man shall do unto me' [Psa. cxviii. 6].
7 [r]Remember them which[7] have the rule over you, who have spoken unto you the word of God: [s]whose faith follow, considering the end of *their* conversation.
8, 9 Jesus Christ [t]the same[8] yesterday, and to-day, and for ever. [u]Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; [x]not with meats, which have not profited them
10 that have been occupied therein. [y]We have an altar,[9] whereof they have no right to eat which serve the tabernacle.
11 For [z]the bodies of those beasts, whose blood is brought into the sanctuary by
12 the high priest for sin, are burned without the camp.[10] Wherefore Jesus also, [a]that he might sanctify the people with his own blood, [b]suffered without the
13 gate. Let us go forth therefore unto him without the camp, bearing [c]his
14 reproach. [d]For[11] here have we no continuing city, but we seek one to come.
15 [e]By[12] him therefore let us offer [f]the sacrifice of praise to God continually, that is, [g]the fruit of *our* lips giving thanks to his name.
16 [h]But to do good and to communicate[13] forget not: for [i]with such sacrifices God is well pleased.
17 [k]Obey them that have the rule[14] over you, [l]and submit yourselves: for [m]they watch for your souls, as they that must give account, that they may do it [n]with joy, and not with grief: for that *is* unprofitable[15] for you.
18 [o]Pray for us: for we trust we have [p]a good conscience,[16] in all things willing
19 to live honestly. But I beseech *you* [q]the rather to do this, that I may be restored to you the sooner.
20 Now [r]the God of peace,[17] [s]that brought again from the dead our Lord Jesus, [t]that great shepherd of the sheep,[18] [u]through the blood of [x]the everlasting
21 covenant, [y]make you perfect in every good work to do his will, [z]working in you that which is wellpleasing in his sight, through Jesus Christ; [a]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 [b]*our* brother Timothy is set at liberty;[19] with whom, if he come shortly, I will see you.
24 Salute all them that have the rule[20] over you, and all the saints. They of Italy[21] salute you.
25 [c]Grace[22] *be* with you all. Amen.

Written[23] to the Hebrews from Italy by Timothy.

[a] Mt. 25. 36; Col. 4. 18; 1 Pet. 3. 8.
[b] Ge. 1. 27, 28; Le. 21. 13; 1 Cor. 9. 5.
[m] Eph. 5. 3—6.
[n] see refs. Ex. 20. 17.
[o] Mt. 6. 25, 34; Phil. 4. 11, 13; 1 Tim. 6. 6, 8.
[p] Ge. 28. 15.
[q] Ps. 27. 1; 56. 4, 11.
[r] ver. 17; 1 Thes. 5. 12, 13.
[s] ch. 6. 12; 1 Cor. 11. 1; 2 Thes. 3. 7, 9.
[t] ch. 1. 12; Mal. 3. 6; Rev. 1. 4.
[u] Eph. 4. 14; 5. 6.
[x] Ro. 14. 17; Col. 2. 16—23; 1 Tim. 4. 3.
[y] 1 Cor. 5. 7, 8; 9. 13; 10. 17—20.
[z] Ex. 29. 14; Le. 16. 27.
[a] ch. 9. 13, 14; Tit. 2. 13, 14.
[b] Le. 24. 23; John 19. 17, 18; Ac. 7. 58.
[c] ch. 11. 26; 1 Pet. 4. 14.
[d] ch. 11. 9, 10, 16; Mic. 2. 10; 2 Pet. 3. 13.
[e] Eph. 5. 20; 1 Pet. 2. 5.
[f] see refs. Ps. 107. 22.
[g] Hos. 14. 2.
[h] Gal. 6. 10; 1 Tim. 6. 18.
[i] ch. 6. 10; Mic. 6. 7, 8; Phil. 4. 18.
[k] ver. 7; Phil. 2. 29.
[l] 1 Cor. 16. 16.
[m] Eze. 3. 17—21; Ac. 20. 26, 28; 1 Pet. 5. 2, 3.
[n] 1 Thes. 2. 19, 20.
[o] Eph. 6. 19; Col. 4. 3.
[p] see refs. Ac. 23. 1.
[q] Ro. 15. 30—32; Philo. 22.
[r] Ro 15. 33.
[s] see refs. Ac. 2. 24, 32.
[t] see refs. Ps. 23. 1.
[u] ch. 10. 29; Zec. 9. 11.
[x] Eze. 37. 26.
[y] see ref. 1 Thes. 3. 13.
[z] Phil. 2. 13.
[a] see refs. Ro. 11. 36.
[b] 1 Thes. 3. 2.
[c] Tit. 3. 15.

1 And therefore exposed to similar suffering.
2 Perhaps rather, 'Let marriage be held in honour,' etc.
3 Rather, 'for.'
4 That is, 'conduct' or manner of life.
5 The promise quoted is found, with slight variations, in Josh. i. 5; 1 Chron. xxviii. 20.
6 Rather, 'so that we say with confidence,' in the words of Psa. cxviii. 6.
7 Rather, 'Remember your leaders,' who taught you the gospel; and, observing the happy result (1 Pet. i. 9) of their Christian deportment, 'imitate their faith.'
8 Rather, 'Jesus Christ is the same yesterday and to-day and for ever.' Your human leaders pass away; but Jesus and his gospel are unchangeable. Therefore be not led astray by those who insist upon maintaining useless ceremonies: see Col. ii. 20—23.
9 We Christians, too, have a sacrificial institution; the benefit of which can be enjoyed only by those who renounce other altars and sacrifices.
10 See Lev. xvi. 27. Our Lord, as the atoning victim, was treated as if he were unclean, being led 'without the gate.' So his disciples must be willing to be cast out from Judaism (ver. 12).
11 You may well forego your citizenship in the earthly Jerusalem, since you belong to the heavenly.
12 Or, 'through him,' not through other priests or other rites, let us present our thank-offerings of praise to God.
13 To contribute to the relief of others; as the word means in Rom. xv. 26.
14 Rather, 'your leaders,' as in ver. 7.
15 Remember that if your conduct is inconsistent, whilst the grief is theirs, the loss is yours.
16 A protest, probably, against the charges of Judaizers: see Acts xxiv. 16.
17 The Divine Author of the everlasting covenant of peace which is ratified in the blood of Jesus. In this sublime benediction (vers. 20, 21) the writer sums up the leading topics of his Epistle.
18 This phrase seems to allude to Isa. lxiii. 11; and to indicate afresh our Lord's superiority to Moses, who is there spoken of.
19 Rather, 'dismissed;' meaning either (as in Luke xxii. 68), from custody; or (as in Acts xiii. 3), sent on some mission. What circumstances are here referred to is unknown.
20 'All your leaders.'
21 Some render this, 'those *from* Italy;' *i. e.* now with the writer in some other place. But it may mean simply 'Italians:' compare John xi. 1; Acts xvii. 13.
22 See on Rom. i. 7.
23 The postscript or subscription is of no authority: see note at the end of Romans.

THE GENERAL EPISTLE OF

JAMES.

It is generally agreed that the writer of this Epistle was the James (or Jacob) who, after the death of James the brother of John (Acts xii. 2), is mentioned as presiding over the church at Jerusalem (Acts xii. 17; xv. 13—29; xxi. 18—25); and who is called by Paul 'the Lord's brother' (see Gal. i. 19; and note on Matt. xiii. 55). Some identify him with James the son of Alphæus, one of the twelve apostles (Matt. x. 3). But that supposition seems to be excluded by the fact that, at a period subsequent to the appointment of the twelve, our Lord's brethren according to the flesh (of whom James was probably the eldest) did not believe on him. And it is therefore supposed that they first joined the disciples after our Lord's ascension (Acts i. 14), having been convinced by the great events of his death and resurrection.

In support of this view it is urged also that it is more probable that the permanent president of the church at Jerusalem would not be one of the twelve apostles; it being hardly consistent with their special mission (Matt. xxviii. 19) that any of them should settle at any particular spot as the president of a single church: and that in the particular circumstances of the church at Jerusalem at that period no person would be so likely to enjoy its confidence and affection as the eldest of our Lord's nearest relations, especially one who possessed the characteristics by which James appears to have been distinguished.

From the general tenor of this Epistle, and from the notices that we have of James elsewhere (Acts xxi. 18; Gal. ii. 12), he appears to have been a strict observer of the Law, both moral and ceremonial. His eminently holy character is said to have acquired for him, even among his unbelieving countrymen, the honourable appellation of 'the Just.' It was therefore most appropriate that he should, under Divine guidance, address this letter to his own people, exhibiting to them not so much the peculiar doctrines, as the elevating and sanctifying influence of the gospel. For he well knew that they had become too much accustomed to a professed belief in God's word, whether spoken by Moses or by Christ, without allowing it to affect their hearts or their conduct. Hence he treats the great subject of justification in a manner very different from that in which it is dealt with by the apostle Paul.

Both the superscription (ch. i. 1) and the whole contents of this Epistle show that it was addressed to Jews, particularly Jewish Christians; perhaps to those who, having been converted at the great day of Pentecost (Acts ii. 5—11), had returned to their homes in the various parts of the Roman empire, and to others whom they had taught; with all of whom James would probably become acquainted by their visits to Jerusalem at the great festivals. Their condition, so far as it can be gathered from this Epistle, appears to have been one of outward affliction, and at the same time not of spiritual health and prosperity. They seem especially to have been wanting in patience and submission towards God, in prayerful watchfulness over themselves, and in true Christian love to their fellow-men.

The main subject of this Epistle is the character and course of life of the true and consistent Christian, 'the doer of the word,' who stedfastly 'continues in the perfect law of liberty,' as contrasted with the spirit and conduct of the mere professor. And numerous illustrations are given of this in various relations and conditions of actual life, adapted to the circumstances and necessities of different classes of persons. Consolation and encouragement under manifold trials are mixed with earnest exhortations to Christian virtues; and to these are added warnings and reproofs to those who dishonoured religion by professions of faith without corresponding works. The style is sententious and forcible, graphic and rich in figures. It strikingly resembles, both in matter and in manner, the teaching of our Lord, especially in the Sermon on the Mount (see Matt. v.—vii.); to some parts of which there are evident allusions.

There is no certain evidence as to the period at which this Epistle was written. Some suppose it to have been before the controversies respecting the obligation of the Jewish ceremonial law upon Gentiles, and respecting justification without legal righteousness, had begun to disturb the church (Acts, ch. xv.); perhaps about the year 45 A.D. But the more general opinion is, that the unsatisfactory state of the church here disclosed requires a later date to be assigned to this Epistle, not earlier than the year 58 A.D., or perhaps not long before the writer's martyrdom, which is said to have occurred about the year 62 A.D.

Exhortations to patience and joyfulness in suffering, and to the right reception of God's word.

1 [a]JAMES,[1] [b]a servant of God and of the Lord Jesus Christ, [c]to the twelve tribes [d]which are scattered abroad,[2] greeting.

2 My brethren, [e]count it all joy when ye fall into divers temptations:[3]

4 [f]knowing *this*, that the trying of your faith worketh patience.[4] [g]But let patience have *her* perfect work, that ye may be perfect and entire,[5] wanting nothing.

5 [h]If any of you lack wisdom,[6] [i]let him ask of God, that giveth to all *men*

[a] Ac. 15. 13; Gal. i. 19; 2. 9. Jude 1.
[b] Tit. 1. 1.
[c] Ro. 1. 1; Ac. 26. 7.
[d] John 7. 35; Ac. 2. 5; 1 Pet. 1. 1.
[e] Mt. 5. 10—12; 1 Pet. 4. 13, 16.
[f] Ro. 5. 3, 4.
[g] ch. 5. 7—11; Hab. 2. 3; Lk. 21. 19.
[h] Pro. 2. 3, 5—7.
[i] ver. 17; see refs. Mt. 7. 7—11.

1 After a brief salutation to the scattered tribes of Israel (ch. i. 1), James encourages his brethren to rejoice in trials, which call forth patience (2—4); and exhorts them to pray for wisdom, with unwavering hearts (5—8); and to glory even in humiliation, expecting the gracious promised reward (9—12). He warns them against excusing sin, which originates in our own depravity, by charging it upon God, who is the unchanging Author of all good (13—18); against allowing passion to make them deaf to the counsels of God's saving truth (19—21); against hearing the word without that persevering obedience to which its blessings are promised (22—25); and against substituting the forms of devotion for practical godliness (26, 27).

2 Properly, 'to the twelve tribes that are in the dispersion;' *i. e.* scattered over the Roman empire. Comp. John vii. 35.

3 Or, 'trials;' whatever might put faith and patience to the test (ver. 3), referring especially to persecutions.

4 The proving of your faith (by affliction: see Rom. v. 3) worketh endurance:' see Heb. xii. 1, and note.

5 Or, 'sound in every part.'

6 Wisdom is especially needed in the circumstances by which faith is tried (ver. 3).

6 liberally,[1] [j] and upbraideth not; and it shall be given him. [k] But let him ask
in faith,[2] nothing wavering. For he that wavereth is like a wave of the sea
7 driven with the wind and tossed. [l] For let not that man think that he shall
8 receive any thing of the Lord. [m] A double minded man *is* unstable in all his ways.
9, 10 Let the brother of low degree rejoice[3] [n] in that he is exalted: but the rich,
[o] in that he is made low: because [p] 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. [q] So
also shall the rich man fade away in his ways.
12 [r] Blessed *is* the man that endureth temptation: [s] for when he is tried,[4] he
shall receive [t] the crown of life, [u] which the Lord hath promised to them that
love him.
13 [x] Let no man say when he is tempted, I am tempted of God: for God cannot
14 be tempted with evil, neither tempteth he any man:[5] but every man is tempted,
15 when he is drawn away of his own lust, and enticed. Then [y] when lust hath
conceived, it bringeth forth sin: and sin, when it is finished,[6] [z] bringeth forth
death.
16, 17 [a] Do not err,[7] my beloved brethren. [b] Every good gift and every perfect gift
is from above, and cometh down from [c] the Father of lights, [d] with whom is no
18 variableness, neither shadow of turning.[8] [e] Of his own will begat he us with the
word of truth, that we should be a kind of [f] firstfruits of his creatures.
19 Wherefore,[9] my beloved brethren, [g] let every man be swift to hear, [h] slow to
20 speak, [i] slow to wrath: [k] for the wrath of man worketh not the righteousness
of God.
21 Wherefore [l] lay apart all filthiness and superfluity[10] of naughtiness, and receive
with meekness the engrafted word, [m] which is able[11] to save your souls.
22 But [n] be ye doers of the word, and not hearers only, deceiving your own
23 selves. For [o] if any be a hearer of the word, and not a doer, he is like unto a
24 man beholding his natural face in a glass:[12] for he beholdeth himself, and goeth
25 his way, and straightway forgetteth what manner of man he was. But whoso
looketh into[13] the perfect [p] law of liberty,[14] [q] and continueth *therein*, he being not
a forgetful hearer, but a doer of the work, [r] this man shall be blessed in his deed.
26 If any man among you seem to be religious,[15] and [s] bridleth not his tongue,
27 but deceiveth his own heart, [t] this man's religion *is* vain. Pure religion and
undefiled before God and the Father is this, [u] To visit the fatherless and widows
in their affliction, [x] *and* to keep himself unspotted from the world.

Partial respect of persons reproved.

2 MY[16] brethren, have not the faith[17] of our Lord Jesus Christ, [y] *the Lord* of
2 glory, with [z] respect of persons. For if there come unto your assembly a man

[j] Lk. 15. 20—24.
[k] Mk. 11. 24; Heb. 11. 6.
[l] ch. 4. 3.
[m] see refs. Hos. 10. 2.
[n] ch. 2. 5; 1 Sam. 2. 8.
[o] Mt. 5. 3; Phil. 3. 8.
[p] see refs. Job 14. 2.
[q] ch. 5. 1—3; Ps. 49. 6—14; Lk. 12. 16—21.
[r] see refs. Job 5. 17.
[s] Deu. 8. 2; 1 Pet. 1. 6, 7.
[t] see refs. 1 Cor. 9. 25.
[u] Mt. 10. 22; 19. 28, 29.
[x] see Ro. 9. 19, 20.
[y] Ge. 3. 6; Job 15. 35; Ps. 7. 14.
[z] Ro. 6. 21, 23.
[a] see Mt. 22. 29.
[b] John 3. 27; 1 Cor. 4. 7.
[c] Ge. 1. 2—5; 1 John 1. 5.
[d] see refs. Num. 23. 19.
[e] see refs. John 1. 13; 1 Cor. 4. 15.
[f] Jer. 2. 3; Eph. 1. 12; Rev. 14. 4.
[g] Pro. 8. 33—35; Ecc. 5. 1.
[h] Pro. 13. 3; Ecc. 5. 2.
[i] Pro. 14. 17; Eph. 4. 26.
[k] ch. 3. 17, 18.
[l] Col. 3. 8; 1 Pet. 2. 1.
[m] Ac. 13. 26; Ro. 1. 16; 1 Cor. 15. 2; Eph. 1. 13.
[n] Mt. 7. 21—25.
[o] see ch. 2 14—26; Lk. 6. 47, etc.
[p] ch. 2 12; Ps. 119. 45; John 8. 32, 36.
[q] 1 John 2. 24.
[r] see refs. Ps. 1. 2, 3, and Lk. 11. 28.
[s] ch. 3. 2—6; Ps. 39. 1, 2; 1 Pet. 3. 10.
[t] ch. 2. 20.
[u] Job 29. 12, 13; Is. 1. 16, 17; 58. 6, 7; Mt. 25. 36; 1 John 3. 17—19.
[x] Ro. 12. 2; 1 John 5. 18.
[y] 1 Cor. 2. 8.
[z] Le. 19. 15; Mt. 22. 16; 1 Tim. 5. 21; Jude 16.

1 That is, with pure and disinterested generosity: compare Matt. vi. 22; Rom. xii. 8.

2 A firm persuasion of God's will and power to grant our request glorifies him, and thus obtains the blessing we solicit (7); whilst it keeps the mind steady in the pursuit of Divine wisdom (8), and serene amidst earthly changes (9).

3 Rather, 'glory.' The Christian brother who is poor may well glory in his elevation as a child and heir of God (see ch. ii. 5), and the rich in having the pride of wealth taken away; for the wealth itself will pass away, as a withering flower (vers. 10, 11).

4 That is, when he has stood the test; referring to the result of well-sustained trial. Compare Rom. v. 4.

5 As no evil influence can affect God, so none can proceed from him. It is by the 'lust' within us that outward things become occasions of 'sin,' and produce 'death' (vers. 13—15); whereas by Divine 'wisdom' these very things are made trials of faith, working 'endurance,' and resulting in 'life' (ver. 12).

6 Or, 'completed' or matured (see Rom. vi. 23). Such is the fearful progress and issue of sinful desire.

7 Men are too apt to charge their sins on God, and need to be solemnly warned against this fatal error.

8 Goodness characterizes all God's gifts, even those material luminaries which have their changes and darknesses. But in Him goodness is absolute and perfect; as is shown in the regeneration of the Hebrew believers, which, like the first fruits at the beginning of the harvest, is to be followed by a vast ingathering of the redeemed (18).

9 Instead of 'wherefore,' the best manuscripts read, 'Know ye,' or 'ye know.' Ye know these truths; then let them be received and used with meekness; for the truth cannot be rightly maintained in a contentious spirit.

10 Rather, 'excrescence of evil,' or malignity.

11 The gospel has power and adaptation to save the soul, when applied by the Holy Spirit: compare Rom. i. 16.

12 Rather, 'mirror:' see note on 1 Cor. xiii. 12.

13 Implying close attention: see 1 Pet. i. 12.

14 That is, the word of gospel truth (ver. 18), which is to believers a law expressing God's will; to be obeyed, not of constraint, but willingly. Such obedience is blessed 'in the doing' (Rom. viii. 2; John viii. 31).

15 Or 'seems to himself observant of religious worship.' Without practical holiness and beneficence, religious service cannot be acceptable to our holy and beneficent Father in heaven (ver. 27).

16 The inspired writer now deals with the sin of partiality in respect to persons, so contrary to the reverence due to the Lord of glory (ch. ii. 1—4). He reminds his readers that God has enriched and ennobled the poor believer, whom they dishonour, and that rich men are often oppressors and persecutors (5—7); and further that this partiality violates the royal law of universal love, and that in such a manner as to leave no hope of mercy for the offender (8—13).

17 Let not differences of worldly rank or circumstances, which are as nothing in presence of your Lord's spiritual glory, affect your feelings towards your brethren in the faith.

with a gold *ring*, in goodly apparel, and there come in also a poor man in vile
3 raiment; and ye have respect to him that weareth the gay clothing, and say unto
him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit
4 here under my footstool: are ye not then partial in yourselves, and are become
[a]judges of evil thoughts?[1]
5 Hearken, my beloved brethren, [b]Hath not God chosen[2] the poor of this world
[c]rich in faith, and heirs of the kingdom [d]which he hath promised to them that
6 love him? But [e]ye have despised the poor. Do not rich men oppress you,
7 and draw you before the judgment seats? Do not they blaspheme that worthy
8 name by the which ye are called?[3] If ye fulfil the royal[4] law according to the
Scripture, [f]'Thou shalt love thy neighbour as thyself' [Lev. xix. 18], ye do
9 well: but [g]if ye have respect to persons, ye commit sin, and are convinced[5] of
the law as transgressors.
10 For whosoever shall keep the whole law, and yet offend in one *point*, [h]he is
11 guilty of all. For he that said, [i]'Do not commit adultery,' said also, 'Do not
kill' [Exod. xx. 14, 13]. Now if thou commit no adultery, yet if thou kill, thou
art become a transgressor of the law.
12 So speak ye, and so do, as they that shall be judged by [k]the law of liberty.[6]
13 For [l]he shall have judgment without mercy, that hath showed no mercy; and
[m]mercy rejoiceth against judgment.

The worthlessness of faith without works.

14 [n]WHAT[7] *doth it* profit, my brethren, though a man say he hath faith, and
15 have not works? [o]Can faith save him? If a brother or sister be naked, and
16 destitute of daily food, and [p]one of you say unto them, Depart in peace, be *ye*
warmed and filled; notwithstanding ye give them not those things which are
17 needful to the body; what *doth it* profit? [q]Even so faith, if it hath not works,
18 is dead, being alone.[8] Yea, a man may say, Thou hast faith, [r]and I have works:
show me thy faith without[9] thy works, and I will show thee my faith by my
19 works. Thou believest [s]that there is one God; thou doest well:[10] [t]the devils
20 also believe, and tremble. But wilt[11] thou know, O vain man, that faith
without works is dead?
21 Was not Abraham our father[12] justified by works, [u]when he had offered Isaac
22 his son upon the altar? Seest thou[13] [x]how faith wrought with his works, and
23 by works was faith [y]made perfect? And the Scripture was fulfilled[14] which
saith, [z]'Abraham believed God, and it was imputed unto him for righteousness'
24 [Gen. xv. 6]: and he was called [a]the Friend of God [Isa. xli. 8]. Ye see then
how that by works a man is justified, and not by faith only.
25 Likewise also [b]was not Rahab the harlot[15] justified by works, when she had
26 received the messengers, and had sent *them* out another way? For as the body
without the spirit is dead, [c]so faith without works is dead also.[16]

a John 7. 24.
b Is. 29. 19; John 7. 48; 1 Cor. 1. 26—28.
c Pro. 8. 17—21; Rev. 2 9.
d ch. 1. 12; Mt. 5 3, 25. 34; Lk. 6 20; 1 Cor. 2. 9; 2 Tim. 4. 8.
e 1 Cor. 11. 22.
f see refs. Le. 19. 18.
g vers. 1—4.
h see refs. Mt. 5. 19.
i Ex. 20. 13, 14.
k ch. 1. 25.
l Job 22 6—10; Pro 21. 13; Mt. 6. 15; 7. 1, 2; 18 35
m Exo. 33 11; Mic. 7. 18.
n vers 18, 26; Ac. 8 13, 21; Tit. 3 8; Heb. 11. 7, 8; 2 Pet. 1 5.
o Eph. 2 8—10.
p 1 John 3. 18.
q ver. 14.
r vers. 22—25; Mt. 7. 17; 1 Thes. 1. 3—10.
s see refs. Deu 6. 4.
t see refs Mt 8 29; Mk 1. 24; Ac. 19. 15.
u Ge. 22. 9—12, 16—18.
x Gal. 5. 6; Heb. 11. 17—19
y 1 John 2. 5.
z see refs. Ge. 15. 6.
a 2 Chr. 20. 7; Is. 41. 8.
b Jos. 2. 1—21; Heb. 11. 31.
c vers. 14, 17, 20.

1 Making unjust distinctions.
2 God has chosen his people chiefly from among the poor (1 Cor. i. 26—28), but *ye* dishonour them (ver. 6).
3 Literally, 'the honourable name which has been called upon you.' This was probably the name of *Christ:* see 1 Pet. iv. 16.
4 Possessing a kind of royal supremacy over the rest of the commandments of the second table: compare Matt. xxii. 40.
5 Or, 'convicted.' The whole law rests on the authority of God; and he who violates a single precept is guilty of rebellion against Him.
6 See note on ch. i. 25. As we are to be judged by the gospel, we must manifest its spirit of universal love; for (ver. 13) mercy alone can triumph over judgment; and mercy will be shown to none but those who show it. Compare Matt. v. 7; vi. 11, 14, 15; xviii. 21—35.
7 The sacred writer now proceeds to oppose the error of those who thought that the mere belief of the truth, apart from a corresponding spirit and conduct, could save men (ver. 14). He shows that as professions of kindness without kind actions do no good, so faith, unless it produces its appropriate fruits, has no life and no evidence of its reality, and is no better than that of demons (15—19); and that it was by a working faith that Abraham and Rahab were justified (20—25): and he concludes that faith without works is as dead as the body without the soul (26).
8 Or, 'of itself;' having no inward life or power.
9 The form of the challenge implies, Thou canst not do it.
10 This belief is right; but if this is all, it is no better than the belief of demons, and it should make thee, as it makes them, to tremble.
11 The meaning of the words in this connection seems to be, If any one wishes for Scripture proof on this point, he can find it in the histories of Abraham and of Rahab.
12 Whose example is of the highest authority to us Jews.
13 Or, 'thou seest.' In the case of Abraham, faith co-operated with the works that sprang from it in securing his salvation; for faith cannot be perfectly developed without works.
14 The Scripture (Gen. xv. 6) which connects the blessing with his faith was signally fulfilled.
15 Respecting Rahab, see Josh. ii. 2; Heb. xi. 31, and notes.
16 The teaching of vers. 14—26 is in perfect accordance with that of Paul in Rom. iii. 27, 28; iv. 1—8 (on which see notes); although the truth is here presented from an opposite point of view. Paul, arguing against those who, trusting in their own meritorious works, refuse to seek salvation as sinners by trusting in Christ, insists that such works are utterly worthless. James, opposing the notion that it is enough to hold a correct creed, without maintaining a life of practical godliness, insists that such faith is utterly worthless. But Paul also teaches that saving faith works by love (Gal. v. 6); and James that acceptable works are the fruit and evidence of faith (ver. 18).

The peculiar responsibility of teachers; sins of the tongue condemned, and its right government enjoined.

3 MY[1] brethren, [d]be not many masters,[2] [e]knowing that we shall receive the
2 greater condemnation. For [f]in many things we offend,[3] all. [g]If any man
offend not in word, the same *is* a perfect man, *and* able also [h]to bridle the
3 whole body. Behold, [i]we put bits in the horses' mouths, that they may obey
4 us; and we turn about their whole body. Behold also the ships, which though
they be so great, and *are* driven of fierce winds, yet are they turned about
5 with a very small helm, whithersoever the governor[4] listeth. Even so [k]the
tongue is a little member, and [l]boasteth great things. Behold, how great a
6 matter[5] a little fire kindleth! And [m]the tongue *is* a fire, a world[6] of iniquity:
so is the tongue among our members, that [n]it defileth the whole body, and
7 setteth on fire the course of nature;[7] and it is set on fire of hell.[8] For every
kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed,
8 and hath been tamed of mankind:[9] but the tongue can no man tame; *it is* [o]an
9 unruly evil, [p]full of deadly poison. [q]Therewith bless we God, even the Father;
10 and therewith curse we men, [r]which are made after the similitude of God. Out
of the same mouth proceedeth blessing and cursing. My brethren, these things
11 ought not so to be. Doth a fountain send forth at the same place sweet *water*
12 and bitter? [s]Can the fig tree, my brethren, bear olive berries; either a vine,
figs? So *can* no fountain both yield salt water and fresh.
13 [t]Who[10] *is* a wise man and endued with knowledge among you? [u]Let him
14 show out of a good conversation his works [x]with meekness of wisdom. But if
ye have [y]bitter envying and strife in your hearts, [z]glory not, and lie not against
15 the truth. [a]This wisdom descendeth not from above, but *is* earthly, [b]sensual,[11]
16 [c]devilish. For [d]where envying and strife *is*, there *is* confusion and every evil
17 work. But [e]the wisdom that is from above is first pure, then [f]peaceable, gentle,
and easy to be intreated, full of mercy and good fruits, [g]without partiality,[12]
18 [h]and without hypocrisy. [i]And the fruit[13] of righteousness is sown in peace of
them that make peace.

Reproofs of selfish passions, evil speaking, uncharitable judgment, and ungodly independence.

4 FROM[14] whence *come* wars[15] and fightings among you? *Come they* not hence,
2 *even* of your lusts[16] [j]that war in your members? Ye lust, and have not: ye
kill,[17] and desire to have, and cannot obtain: ye fight and war. Yet ye have
3 not, because ye ask not. [k]Ye ask, and receive not, [l]because ye ask amiss, that
ye may consume *it* upon your lusts.

[d] see refs. Mt. 23. 8.
[e] Ezek. 3. 17, 18; Lk. 12. 47, 48.
[f] see refs. 1 Kl. 8. 46.
[g] ch. 1. 26; Ps. 34. 13.
[h] 1 Cor. 9. 27.
[i] Ps. 32. 9.
[k] Pro. 12. 18; 15. 2.
[l] Ps. 12. 2—4; 73. 8, 9.
[m] Pro. 16. 27; 26. 20, 21.
[n] Mt. 15. 11, 18—20; Mk. 7. 15, 20, 23.
[o] Ps. 55. 21.
[p] Ps. 140. 3.
[q] Ps. 30. 12.
[r] Ge. 1. 26, 27; 5. 1; 9. 6.
[s] Lk. 6. 43, 44.
[t] Gal. 6 4.
[u] ch. 2. 18; Phil. 1. 27.
[x] ver. 17; ch. 1. 21.
[y] Ro. 13. 13.
[z] Ro. 2. 17, 23.
[a] ch. 1. 17; Phil. 3. 19.
[b] Jude 19.
[c] John 8. 44.
[d] 1 Cor. 3. 3; Gal. 5. 20.
[e] ch. 1. 17; 1 Cor. 2. 6, 7.
[f] Gal. 5. 22.
[g] ch. 2. 4.
[h] John 1 47; Ro. 12. 9; 1 Pet. 1. 22; 2. 1; 1 John 3. 18.
[i] Is. 32 17; Hos. 10. 12. Mt. 5. 9; Heb. 12. 11.
[j] Ro. 7. 23; Gal. 5. 17.
[k] see refs. Ps 18. 41.
[l] ch. 1. 6, 7; Ps. 66. 18; 1 John 3. 22; 5. 14.

1 The liberty of teaching allowed in the public assembly was evidently liable to be abused by unqualified persons. They are here warned that teachers are exposed to a heavier condemnation than others, if they err, as all are liable to do, especially in the use of the tongue (ch. iii. 1, 2). The control of the tongue is of the first consequence, for though a small member, it has great power, often doing a world of mischief (3—6), but its right government is peculiarly difficult, and its ordinary use peculiarly faulty (7—12). A man who is truly wise will be distinguished by uprightness and meekness from the boastful and contentious talker; and will thus show the heavenly origin of his wisdom, and reap its peaceful results (13—18).

2 Rather, 'Become not many of you teachers, knowing that we [teachers] shall receive greater condemnation' than others, if we lead them astray. When free mutual exhortation was allowed (1 Cor. xiv. 26—33), it was necessary to restrain the forward and indiscreet from abusing the privilege.

3 'All of us [even the wisest and best] stumble in many respects;' and especially do we fail in the use of the tongue; so that he who thoroughly governs his tongue, may be regarded as perfect master of himself.

4 Or, 'the steersman.'

5 Perhaps, 'how great a forest:' compare Homer, Iliad ii. 455; xi. 155. A spark has caused terrific conflagrations; and a word has sometimes set families and communities 'in a blaze.'

6 Literally, 'the world of iniquity;' all kinds of evil resulting from the abuse of the tongue.

7 Rather, 'the whole round of creation.'

8 'The Gehenna' of fire: see 2 Kings xxiii. 10; Matt. v. 21, and notes.

9 Human nature tames and governs all other natures in the world; but it cannot, without God's grace, govern this little member.

10 He who would be a teacher (ver. 1) must show his wisdom and understanding, by uprightness and meekness befitting wisdom. Let not the ambitious and contentious glory in their wisdom; for in so doing they 'lie against the truth' (14). Their wisdom is not from above (15).

11 Or, 'animal:' see note on 1 Cor. ii. 14.

12 Some render, 'without wrangling.'

13 Ambition and strife have their fruit (ver. 16); so the work of peace has righteousness for its fruit, 'sown' now, to be enjoyed for ever (compare Matt. v. 9).

14 Having referred to contentions (ch. iii. 14), the inspired writer points out their cause, in selfish and irregular desires for worldly enjoyments (ch. iv. 1—3), denounces them as gross unfaithfulness to God, and urges to humble repentance, with the assurance of mercy to the penitent (4—10). He then rebukes two sins connected with the foregoing; first, the speaking ill of others (11, 12); secondly, the neglect of constant dependence upon God for life and all things (13—17).

15 The disruption of social and civil ties, and the prevalence of sects and parties. These evils remarkably characterized the Jewish people before the destruction of Jerusalem. See Sketch of Events, at the end of the Acts of the Apostles.

16 Or, 'pleasures;' *i. e.* selfish gratifications.

17 'Ye murder (meaning perhaps in thought: see 1 John iii. 15), and envy, and cannot obtain; ye fight and war.' And yet even in regard to these earthly objects of desire 'ye have not,' either because you seek them in this way, and not from God the Giver of all good, or because you seek them for your own selfish sensual ends.

4 m Ye adulterers and adulteresses,[1] know ye not that n the friendship of the world
is enmity with God? o whosoever therefore will[2] be a friend of the world is the
5 enemy of God. Do ye think that the Scripture saith[3] in vain, p The spirit that
6 dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith,
q 'God resisteth the proud, but giveth grace unto the humble' [Prov. iii. 34,
7 *Sept.*] r Submit yourselves therefore to God. s Resist[4] the devil, and he will
8 flee from you. t Draw nigh to God, and he will draw nigh to you.
u Cleanse *your* hands, *ye* sinners; and x purify *your* hearts, *ye* y double minded.
9 z Be afflicted, and mourn, and weep: let your laughter be turned to mourning,
10 and *your* joy to heaviness. a Humble yourselves in the sight of the Lord, and
he shall lift you up.[5]
11 b Speak not evil[6] one of another, brethren. He that speaketh evil of *his*
brother, c and judgeth his brother, speaketh evil of the law, and judgeth the law:
12 but if thou judge the law, thou art not a doer of the law, but a judge. d There is
one[7] lawgiver, e who is able to save and to destroy: f who art thou that judgest
another?
13 g Go to now,[8] ye that say, To-day or to-morrow we will go into such a city,
14 and continue there a year, and buy and sell, and get gain: whereas ye know not
what *shall be* on the morrow. For what *is* your life? h It is even[9] a vapour,
15 that appeareth for a little time, and then vanisheth away. For that ye *ought* to
16 say,[10] i If the Lord will, we shall live, and do this, or that. But now ye rejoice
17 in your boastings: all such rejoicing is evil.[11] Therefore h to him that knoweth
to do good, and doeth *it* not, to him it is sin.[12]

Condemnation of rich oppressors.

5 GO[13] t to now, *ye* rich[14] men, weep and howl for your miseries that shall
2 come upon *you*. Your riches are corrupted, and m your garments are motheaten.
3 Your gold and silver is cankered;[15] and the rust of them shall be a witness
against you, and shall eat your flesh as it were fire. n Ye have heaped treasure
4 together for the last days. Behold, o the hire of the labourers who have reaped
down your fields, which is of you kept back by fraud, crieth: and p the cries of
them which have reaped are entered into the ears of q the Lord of sabaoth.[16]
5 r Ye have lived in pleasure on the earth, and been wanton; ye have nourished
6 your hearts,[17] s as in a day of slaughter. t Ye have condemned *and* killed the
just; *and* he doth not resist you.[18]

Consolation to suffering Christians; and various exhortations.

7 u BE patient therefore, brethren, x unto the coming of the Lord. Behold, the
husbandman waiteth for the precious fruit of the earth, and hath long patience

m Ps. 73. 27; Is. 57. 3
n Ro. 8. 7; 1 John 2. 15
o John 15. 19; Gal. 1. 10.
p Num. 11. 29; Pro. 21. 10; Ecc. 4. 4, Ro. 1. 29.
q Ps. 138. 6; see refs. Pro. 29. 24; Lk 1. 52
r 1 Sam. 3. 18; Heb. 12. 9.
s Mt. 4. 3—11; Eph. 4. 27, 1 Pet. 5. 9.
t 2 Chr. 15. 2; Ps 145. 18; Is. 55. 6, 7.
u Is. 1. 15—17.
x Ps. 51. 6, 7, 10; Jer. 4. 14; Eze. 18. 31; 2 Cor. 7. 1; 1 John 3. 3.
y ch. 1. 8.
z Ecc. 7. 2, 5
a see refs Pro 29. 23.
b Eph. 4. 31.
c Lk. 6. 37; Ro. 2. 1; 1 Cor 4. 5.
d Is. 33. 22.
e 1 Sam. 2. 6; Mt. 10. 28.
f Ro 14. 4, 13.
g see refs. Pro. 27. 1.
h Job 7. 6, 7; Ps 102. 3; 1 Pet. 1. 24.
i Ac 18. 21; 1 Cor. 16 7.
k see refs John 15. 22; Rom. 2. 17, 18, 23.
l Pro. 11. 28; Mt. 19 23, 24; Lk. 6, 24, 25; 1 Tim. 6 9
m Mt. 6. 19, 20.
n Ro 2. 5; 2 Pet. 2. 3.
o Le. 19 13; Jer. 22. 13; Mal. 3. 5.
p Deu. 24. 15; Job 34. 28.
q Is. 1. 9.
r Job 21. 13; Am 6. 1, 4; Lk. 16. 19, 25.
s Is 22 13.
t ch. 2 6; Mt 23. 34, 35; 1 Thes. 2. 15, 16.
u ch 1 3.
x vers 8, 9; 1 Cor. 1. 7.

1 Professors of religion whose love of the world has made them unfaithful to God. Compare Isa. lvii. 3; Matt. xii. 39.

2 Or, as in Matt. i. 19, 'is minded to be;' having his heart set on the world.

3 The words which immediately follow are not found elsewhere in Scripture. They may be understood as expressing the meaning of various passages: either teaching that we are naturally disposed to envy; or asking, Does the Holy Spirit, who dwells in believers, excite envious longings? To which the answer is, No, rather 'he gives greater grace' to overcome them. 'Wherefore he saith, God resisteth the proud,' etc. (ver. 6).

4 Encouraged by the assurance that God will give grace (ver. 6), and that therefore the devil 'shall flee from you,' resist the devil, and draw near to God, with pure hands and single hearts, in penitence and humiliation (9, 10).

5 'Humble yourselves' by submission to the Lord, and 'he will exalt you,' by restoring to you his favour.

6 Evil speaking is one manifestation of jealousy and party spirit. To condemn a brother on account of something which the law rightly applied would permit, is to condemn the law which allows it, and to usurp the functions of a judge and a lawgiver.

7 Perhaps the best reading is, 'One is the Lawgiver and Judge, he who has power,' etc. (Rom. xiv. 4).

8 Or, 'Come now;' and so in ch. v. 1. It is an expression used to arrest attention.

9 Properly, 'for it is vapour,' etc.

10 As the apostle Paul does (1 Cor. iv. 19).

11 Because it proceeds from forgetfulness of God.

12 In this, as in other cases, to know what is right without doing it, only aggravates a man's sin: see Luke xii. 47.

13 The inspired writer proceeds somewhat in the lofty style of the ancient prophets, with a terrific denunciation of wealthy oppressors of the pious poor (vers. 1—6); who are encouraged, by the assurance of the Lord's speedy coming, to bear their wrongs patiently (7, 8), and not to envy those who have more of worldly comforts; remembering Job's patience, and its reward (9—11). To this he subjoins lessons on the abuse of oaths (12), on the devout acknowledgment of God in all joys and sorrows (13), on the use of gifts of healing (14, 15), on mutual confession and intercession (16—18), and on seeking the restoration of the erring (19, 20).

14 Rich men who trust in their wealth (see Luke vi. 24), and become unjust and oppressive, are here meant: see vers. 4—6.

15 Properly, 'has been rusted through.' The rust is already in your ill-gotten gains, and will bear witness against your covetous laying up of treasure in these last days, when ye should have been preparing for the Lord's coming: see vers. 7, 8; Luke xvii. 26—30.

16 'Sabaoth' is the Hebrew word for 'hosts,' transferred by the Jews into Greek. See notes on 1 Sam. i. 3; Psa. xxiv. 10; Rom. ix. 29.

17 You have cherished and gratified your *natural desires*, as in Luke xxi. 34; Acts xiv. 17. Ye are like fatted animals, feeding greedily on the very day when they are to be butchered.

18 His unresisting submission, like that of his Divine Master, aggravates your cruelty.

8 for it, until he receive [y] the early and latter rain.[1] [z] Be ye also patient; [a] stablish your hearts: [b] for the coming of the Lord draweth[2] nigh.
9 [c] Grudge[3] not one against another, brethren, [d] lest ye be condemned. Behold,
10 the judge [e] standeth before the door.[4] [f] Take, my brethren, the prophets,[5] who have spoken in the name of the Lord, for an example of suffering affliction,
11 and of patience. Behold, [g] we count them happy which endure.[6] Ye have heard of [h] the patience of Job, and have seen [i] the end of the Lord; that [k] the Lord is very pitiful, and of tender mercy.
12 But above all things, my brethren, [l] swear not,[7] neither by heaven, neither by the earth, neither by any other oath: [m] but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.
13 Is any among you afflicted? [n] Let him pray. Is any merry?[8] [o] Let him sing
14 psalms. Is any sick among you? Let him call for [p] the elders[9] of the church; [q] and let them pray over him, [r] anointing[10] him with oil in the name of the Lord:
15 [s] and the prayer of faith[11] shall save the sick, and the Lord shall raise him up; [t] and if he have committed sins, they shall be forgiven him.
16 [u] Confess *your* faults one to another,[12] and pray one for another, that ye may be healed. [x] The effectual fervent prayer of a righteous man availeth much.
17 [y] Elias was a man [z] subject to like passions as we are, and [a] he prayed earnestly[13] that it might not rain: and it rained not on the earth[14] by the space of three
18 years and six months. And [b] he prayed again, and the heaven gave rain, and the earth brought forth her fruit.
19, 20 Brethren, if any of you do err from the truth, [c] and one convert[15] him; let him know, that he which converteth the sinner from the error of his way [d] shall save a soul from death,[16] and [e] shall hide a multitude of sins.

[y] Deu. 11. 14; Jer. 5. 24; Hos. 6. 3; Zec. 10. 1.
[z] Ps. 37. 7; Heb. 10. 35—37.
[a] Ps. 27. 14.
[b] Phil. 4. 5; Heb. 10. 25; 1 Pet. 4. 7.
[c] see refs. Le. 19. 18.
[d] Mt. 6. 14, 15.
[e] Mt. 24. 33; 1 Cor. 4. 5.
[f] Heb. 11. 32—38.
[g] Mt. 5. 10, 11.
[h] Job 1. 21, 22; 2. 10.
[i] Job 42. 10, 17; 1 Pet. 1. 6, 7.
[k] see refs. Ex. 34. 6.
[l] Mt. 5. 33—37.
[m] 2 Cor. 1. 17—20.
[n] 2 Chr. 33. 12, 13; Ps. 50. 15; Lk. 22 41—44.
[o] Eph. 5. 19; Col. 3. 16.
[p] Ac. 11. 30.
[q] Ac. 9 40; 28. 8.
[r] Mk. 6 13; 16. 18.
[s] ch. 1. 6; Mt. 17. 20, 21.
[t] Mt. 9. 2; 1 John 5. 16.
[u] Mt. 18. 15—17.
[x] Ge. 20. 17; Deu. 9. 18—20; 1 Kl. 13. 6; 2 Kl. 4. 33; 19. 15, 20; 20. 2, 4, etc.; Ps. 34. 15; Pro. 15. 29; 1 John 3 22.
[y] 1 Kl. 17. 1, *Elijah.*
[z] Ac 14. 15.
[a] 1 Kl. 17. 1; Lk. 4. 25.
[b] 1 Kl. 18. 42—45.
[c] Gal. 6. 1.
[d] Ro. 11. 14; 1 Cor. 9. 22.
[e] Pro. 10. 12; 1 Pet. 4. 8.

1 See note on Deut. xi. 14.
2 Or, as in Matt. iii. 2, 'is at hand.'
3 Or, '*sigh* not;' *i. e.* murmur not.
4 That is, He is close at hand, coming to judgment (see ver. 8).
5 Compare Matt. v. 12; Heb. xi. 35—38.
6 Patiently sustaining afflictions; like Job, of whose trials you have heard. Look at the happy end to which the Lord in his mercy brought them.
7 See Matt. v. 33, 37, and notes.
8 Rather, 'cheerful.' Let your joy or sorrow be expressed in a Christian manner: compare Eph. v. 19.
9 See Acts xiv. 23; Phil. i. 1, and notes.
10 See Mark vi. 13, and note.
11 Prayer, when offered in reliance on God's promise (compare ch. i. 6), shall be made effectual, not only to the sick man's recovery to health (see 1 Cor. xii. 9), but 'even if' he be suffering in consequence of some special sins (see 1 Cor. xi. 30), to his forgiveness also.
12 Not to the elders only, but to any believing and praying brother; for 'the energetic prayer of a righteous man has much power.'
13 Literally, 'he prayed in prayer:' an emphatic Hebrew idiom. In 1 Kings xvii., xviii., it is not expressly said that Elijah prayed either at the beginning or the end of the drought; but the facts of the history imply that he did.
14 Rather, 'on the *land*;' namely, Palestine: see 1 Kings xvii. 1, and note.
15 Or, 'turn him back;' *i. e.* restore him to the truth, from his error and ungodliness.
16 That is, with an eternal salvation, such as those enjoy whose sins, however numerous, are covered or pardoned through Christ. Such is the blessedness which 'any' faithful Christian may become the means, by God's grace, of conveying.

THE FIRST EPISTLE GENERAL OF

P E T E R.

PETER, whose original name was Simeon, or Simon, was a native of Bethsaida on the Sea of Galilee (John i. 44), and the son of Jonas (Matt. xvi. 17). At the time of his first appearance in the sacred narrative he was married, and living at Capernaum; and, like the sons of Zebedee, followed the occupation of a fisherman (Mark i. 16, 30). Being brought to Jesus by his brother Andrew, he received from our Lord the honourable surname of 'Cephas' or 'Petros' (the one an Aramaic, and the other a Greek word), signifying a *stone* or *rock*, and containing a prophetic intimation of his future character and services in the church (John i. 35—42). But the two brothers continued to follow their business, until they were summoned by our Lord to be in constant attendance upon himself (Matt. iv. 18—20). Peter subsequently received repeated proofs of his Master's esteem, being selected, along with John and James, to be a witness of the raising of Jairus' daughter, of the glory of the transfiguration, and of the agony of Gethsemane.

The facts related of Peter in the gospel history bring out his character with remarkable distinctness. His ardent attachment to his Master, his appreciation of our Lord's Divine person and mission, and his zealous and energetic activity, were blended with some measure of rashness and over confidence in himself which resulted at a critical hour in his triple fall, and his bitter repentance. But after his merciful restoration a great change is observable in him.

On the outpouring of the Holy Spirit at Pentecost, Peter was honoured to open the gates of the kingdom of heaven first to the Jews (Acts ii.), and afterwards, in the case of Cornelius and his friends, to the Gentiles (Acts x.) And throughout the whole of the earlier portion of the apostolic history (Acts i.—xii.), relating to the spread of the gospel among the Jews, he appears everywhere as the chief actor. After this, however, his ministry being chiefly confined to his own countrymen, much less prominence is given to it than to that of Paul, whose special

mission it was to carry the gospel to the Gentile world. At the council held at Jerusalem respecting the obligation of the Mosaic law on the Gentile converts (Acts xv.), he consistently advocated their freedom; but on a later occasion, at Antioch, a timid concession to Jewish prejudices brought upon him Paul's faithful rebuke (Gal. ii. 11—21). The Judaizing party both at Corinth (1 Cor. i. 12) and elsewhere appear to have set him above Paul, as holding more to the law than that apostle. And it is not unlikely that one object of this Epistle, addressed to churches which had been founded mainly by Paul, may have been to oppose such views, and to show Peter's perfect agreement with Paul's doctrine.

Of the latter part of Peter's life little is known with certainty. He appears to have travelled about on missionary work, accompanied by his wife (1 Cor. ix. 5). It is supposed that he visited Syria and the countries mentioned in the inscription of this Epistle, and that he subsequently went into the Parthian Empire.

Some hold that he afterwards went to Rome, and was there put to death by crucifixion in fulfilment of our Lord's declaration concerning him (John xxi. 18, 19): others maintain that he died in Babylon. Both parties, however, agree that he was put to death during the persecution of the Christians which took place under Nero, probably about 64 or 65 A.D.

The alleged visit of Peter to Rome during the reign of Claudius is altogether without satisfactory foundation. It appears certain that he had not been there before Paul's Epistle to the Romans (see Preface to that Epistle); that he was not there during any part of Paul's imprisonment (see Acts, ch. xxviii., and the Epistles written at that period); and that he never was, in any sense of the word, bishop of Rome.

The date generally assigned to this Epistle is about 63 or 64 A.D.; but some think that it was written as early as about 48 A.D., before the earliest of Paul's Epistles. The allusions to Silvanus or Silas as the bearer of the Epistle, and to Mark as being then in Peter's company (see ch. v. 12, 13, and notes), have been regarded as affording some evidence of its date. But no certain inference can be drawn from either passage. Some think that as this Epistle is addressed to churches which Paul had founded, and over which he continued to exercise a pastoral oversight, it may be presumed to have been written when he was either temporarily or finally withdrawn from his active labours.

This Epistle appears to have been written from Babylon (see ch. v. 13, and note). The notion that 'Babylon' is here used as a mystical name for Rome has been favoured by Roman Catholic writers, in order to prove the contested point of Peter's residence in the Imperial City; and by some Protestant controversialists also as helping to identify Rome with the Babylon of the Apocalypse. But there is no evidence that at that early period the name 'Babylon' was ever given to Rome; nor can any reason be assigned why such a name should at that time have been applied to it; or why Peter should employ a figurative name, which, though adapted to a symbolical style, is plainly unsuited to epistolary writing. It appears, therefore, most reasonable to take this name, like every other in the apostolic Epistles, in its literal meaning, and to understand it as designating either the region of Babylonia, or the city of Seleucia, which had risen up in the immediate neighbourhood of ancient Babylon, and which is said to have contained a large Jewish population, and to have been known in the apostolic age by the name of Babylon.

The Christians addressed in this Epistle resided in the different provinces of Asia Minor, which are named in the opening address (ch. i. 1), beginning with Pontus as the most easterly province (probably the nearest to the place whence the Epistle was written), and ending with Proconsular Asia and Bithynia. They appear to have been suffering persecution (ch. iii. 17; iv. 12—19), and to have previously received a complete system of Christian doctrine. But they needed to have Divine truth brought vividly to their remembrance, to have their hearts strengthened and comforted, and to be further instructed as to some points of practical importance and difficulty in their present circumstances; especially as to their relations and duties as members of civil society, and as to their whole conduct towards the heathen around, who regarded them with unfriendly and suspicious eyes (ch. ii. 12—21; iii. 14—17); and at the same time to be cautioned against conformity to the heathen manner of living (ch. ii. 12, 16), and against thinking and speaking ill one of another (ch. ii. 1; iii. 8—11; iv. 8). And the elders or presbyters were in some danger of yielding to covetousness, ambition, and self-exaltation (v. 2, 3).

The *style* of this Epistle is remarkably concise and forcible, in accordance with Peter's earnest, practical, and fervid spirit. While its whole *teaching*, both as to doctrine and practice, is in perfect harmony with that of Paul's writings, there is yet that diversity, both in thought and language, which shows that they were thoroughly independent witnesses for the common truth.

This Epistle is well described by Archbishop Leighton, in his valuable 'Practical Commentary' upon it, as 'a brief and yet very clear summary both of the consolations and instructions needful for the encouragement and direction of a Christian in his journey to heaven; elevating his thoughts and desires to that happiness, and strengthening him against all opposition in the way, both that of corruption within, and temptation and afflictions from without. The heads of doctrine contained in it are many, but the main that are most insisted upon are these three: *faith*, *obedience*, and *patience*—to establish in believing, to direct in doing, and to comfort in suffering.'

The general object of the Epistle is stated in ch. v. 12; and it may be divided into two parts, comprising—

I. A salutation (ch. i. 1, 2) and introduction (3—12), followed by exhortations to love and holiness (13—ii. 10).

II. Particular exhortations and directions respecting specific duties (ch. ii. 11—v. 12); and conclusion (13, 14).

Greeting and introduction. The wonders of redemption.

1 [a] PETER,[1] an apostle of Jesus Christ, to the strangers[2] [b] scattered throughout
2 Pontus, Galatia, Cappadocia, Asia,[3] and Bithynia, [c] elect according to the foreknowledge of God the Father, [d] through[4] sanctification of the Spirit, [e] unto obedience and [f] sprinkling of the blood of Jesus Christ: [g] Grace unto you, and peace, be multiplied.

[a] Mt. 10. 2; John 1. 42.
[b] Ac. 2. 5—11.
[c] Ro. 8. 29; Eph. 1. 4.
[d] 2 Thes. 2. 13.
[e] ver. 22; Eph. 2. 10.
[f] Heb. 12. 24; 1 John 1. 7.
[g] 2 Pet. 1. 2; Jude 2.

1 After a brief salutation (vers. 1, 2), Peter praises God for his mercy in the great salvation by Christ, which restores us to spiritual life, with the hope of life eternal (3—5), gives us the highest joy, amidst present needful trials (6—9), was the subject of prophetic ministry and anticipation, and attracts the eager interest of angels (10—12).

2 Literally, 'to the elect sojourners of the dispersion.' This may refer to the numerous Jews of these districts who had received the gospel, perhaps directly or indirectly from Paul, but had a special regard to the authority of Peter as the apostle of the circumcision: see Acts xvi. 6; Gal. i. 6; iv. 21. Or the designation given to God's ancient people may here be applied to Christians, whether Jew or Gentile, as being now the chosen people of God: see ch. ii. 5—10; Eph. ii. 11—22.

3 That is, Proconsular Asia: see note on Acts ii. 9.

4 Rather, 'in sanctification;' for the believer's sanctification, necessarily leading 'to obedience' (compare ver. 14), and so to the enjoyment of all the privileges of the covenant which the blood of Christ has ratified, is an essential element in the Divine purpose.

3 [h] Blessed *be* the God and Father of our Lord Jesus Christ, which according to
his abundant mercy [i] hath begotten us again unto a lively[1] hope [k] by the
4 resurrection of Jesus Christ from the dead, [l] to an inheritance[2] incorruptible,
5 [m] and undefiled, [n] and that fadeth not away, [o] reserved in heaven for you, [p] who
are kept by the power of God through faith unto salvation ready[3] to be
6 revealed in the last time. [q] Wherein[4] ye greatly rejoice, though now [r] for a
7 season,[5] if need be, [s] ye are in heaviness through manifold temptations:[6] that
[t] the trial[7] of your faith, being much more precious than of gold that perisheth,
though [u] it be tried with fire, [v] might be found unto praise and honour and glory
8 at the appearing of Jesus Christ. [w] Whom having not seen, [x] ye love; [z] in whom,
though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and
9 full of glory:[8] receiving [a] the end[9] of your faith, *even* the salvation of *your* souls.
10 [b] Of which salvation the prophets have inquired and searched diligently,[10] who
11 prophesied of the grace *that should come* unto you: searching what, or what[11]
manner of time the Spirit of Christ which was in them did signify, when it
testified beforehand [c] the sufferings of Christ,[12] [d] and the glory that should follow.
12 [e] 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 [f] the Holy Ghost sent down from heaven; [g] which
things the angels desire to look into.[13]

Exhortations to a course of life corresponding to the blessings of the Christian state.

13 WHEREFORE[14] [h] gird up the loins of your mind,[15] [i] be sober, and [k] hope to
the end for the grace that is to be brought unto you [l] at the revelation of Jesus
14 Christ; as obedient[16] children, [m] not fashioning yourselves according to the former
15 lusts [n] in your ignorance: [o] but as he which hath called you is holy, so be ye
16 holy in all manner of conversation;[17] because it is written, [p] 'Be ye[18] holy; for
I am holy' [Lev. xi. 44].
17 And if[19] ye call on the Father, [q] who without respect of persons judgeth
according to every man's work, [r] pass the time of your sojourning *here* [s] in fear.[20]
18 Forasmuch as ye know [t] that ye were not redeemed with corruptible things, *as*
silver and gold, from your vain conversation[21] *received* by tradition from your
19 fathers; but [u] with the precious[22] blood of Christ, [x] as of a lamb[23] without
20 blemish and without spot: [y] who verily was foreordained before the foundation
21 of the world, but was manifest [z] in these last times for you, who [a] by him do
believe in God, [b] that raised him up from the dead, and [c] gave him glory; that
your faith and hope might be in God.

[h] see refs. 2 Cor. 1. 3.
[i] John 3. 3, 5. [k] Ro. 8. 11; 1 Cor. 15. 20. [l] Mt. 25. 34; Col. 1. 12.
[m] Rev. 21. 27. [n] ch. 5. 4; 2 Cor. 5. 1. [o] Col. 1. 5; 2 Tim. 4. 8. [p] 1 Sam. 2. 9; John 10. 28, 29; 17. 11, 12, 15; Ro. 8. 31—39. [q] Ro. 5. 2, 3; 12. 12. [r] ch. 5. 10; 2 Cor. 4. 17. [s] Heb. 12. 11; Jam. 1. 2. [t] Jam. 1. 3, 12. [u] ch. 4. 12; see refs. Ps. 66. 10; 1 Cor. 3. 13. [v] 2 Thes. 1. 7—12. [w] 1 John 4. 20. [x] S. Song 1. 7; Mt. 25. 35—40. [z] see refs. John 20. 29. [a] Ro. 6. 22. [b] Mt. 13. 17; 2 Pet. 1. 19—21.

[c] Lk. 24. 25, 26, 44, 46; John 12. 41; Ac. 26. 22, 23. [d] Ps. 110; Dan. 2. 34, 35; Zec. 2. 10—13. [e] Dan. 12. 8—13; Heb. 11. 13, 39, 40. [f] 1 Thes. 1. 5, 6. [g] Dan. 8. 13; Eph. 3. 10.

[h] see refs. 1 Ki. 18. 46. [i] see refs. Lk. 21. 34, 36. [k] vers. 3—5; 1 Thes. 5. 8. [l] 2 Thes. 1. 7; Tit. 2. 13. [m] ch. 4. 2, 3; Ro. 12. 2; Col. 3. 5—7. [n] Ac. 17. 30; 1 Thes. 4. 5. [o] ch. 2. 9; Is. 6. 3; see refs. 2 Cor. 7. 1. [p] see refs. Le. 19. 2. [q] see refs. Deu. 10. 17. [r] Phil. 2. 12. [s] Pro. 28. 14. [t] 1 Cor. 6. 20; 7. 23.

[u] Mt. 20. 28; Ac. 20. 28. [x] Ex. 12. 5; John 1. 29; 1 Cor. 5. 7. [y] Ro. 3. 25; 16. 25, 26; Eph. 3. 9; Rev. 13. 8. [z] Eph. 1. 10; Heb. 9. 26. [a] John 14. 6. [b] Ac. 2. 24. [c] see refs. Mt. 28. 18; Ac. 2. 33; 3. 13.

1 Rather, 'a living hope:' so called partly as being real, joyous, energetic, and abiding; and partly as springing from Christ's restoration to life, as enjoyed by those who have been begotten to a new spiritual life, and as looking forward to eternal life.

2 The destined blessedness of God's children. This has no tendency to decay, nor any susceptibility of pollution; nor can it even lose the bloom and freshness of its joy: for it is 'laid up safe in heaven;' whilst you, amidst all enemies, are 'guarded in [the keeping of] God's power' on earth.

3 This salvation is so complete that it will be found 'ready to be revealed' when God's time to manifest it comes.

4 In this state of privilege and hope.

5 Properly, 'for a little:' compare 2 Cor. iv. 17.

6 That is, many kinds of trials: compare James i. 2.

7 See James i. 3. 'The result of the testing' is more precious than gold (not 'than *of* gold'), which is perishable, and yet is tested by fire; for it will be 'found to praise,' etc.

8 Literally, 'glorified,' the same in nature, though not in degree, as our future glory.

9 Salvation is the object and result of faith.

10 What those holy men desired so earnestly to know more of was destined for you. This is another reason for prizing the gospel.

11 Desiring to know when the time of Messiah's coming would arrive, and by what sort of events it would be distinguished.

12 Properly, 'testifying beforehand the sufferings [foreordained, ver. 20] for Christ, and the glories after these' sufferings. Compare Isa. liii.—lv., and notes.

13 The term here used means to 'bend aside,' in order to look at what cannot easily be seen. Angelic spirits gaze wistfully into all that concerns the great work of redemption.

14 The apostle now urges his Christian brethren, on the ground of the greatness of their privileges, to cheerful holiness, after God's likeness; as becomes those who are redeemed by Christ (vers. 13—21), and are born into a brotherhood of holy love by the gospel (22—ii. 3), and admitted by their union with Christ to the highest blessings (4—10).

15 If the blessings given to you excited the desires of prophets, and fix the attention of angels, surely you should vigorously lay hold of them, and 'hope perfectly,' without wandering or wavering, for the consummation of this 'grace,' at your Lord's coming.

16 Literally, 'children of obedience:' compare Eph. ii. 2, 3; v. 6, 8.

17 Rather, 'deportment.' See note on Psa. xxxvii. 14.

18 The best manuscripts read, 'Ye shall be holy;' as in Lev. xi. 44; where ceremonial purity is enjoined, the outward type of purity of heart (Matt. v. 8, 48).

19 Meaning, '*Since* ye call,' etc.

20 A child's fear of grieving a Father who has given such costly proof of love to him (vers. 18—21).

21 Thoughtlessly following the old customs of your fathers, in an unprofitable and pernicious course of life, whether Pagan or Pharisaic.

22 'Precious' as compared with 'silver and gold;' but chiefly in itself; for it is the blood of a spotless Victim, of God's Anointed, of Him whose manifestation in our world was purposed in eternity, and prepared for in all preceding 'times' (ver. 20)—of Him who is to us the only medium of faith and hope in God (21).

23 See note on John i. 29.

22 Seeing ye [e] have purified [1] your souls in obeying the truth through the Spirit unto unfeigned [f] love of the brethren, *see that ye* love one another with a pure
23 heart fervently: [g] being born again, not of corruptible seed, [h] but of incorruptible,
24 [i] by the word of God, which liveth and abideth for ever. 'For [k] all flesh *is* as grass, and all the glory of man as the flower of grass.[2] The grass withereth, and
25 the flower thereof falleth away: but the word of the Lord endureth for ever' [Isa. xl. 6—8]. [l] And this is the word which by the gospel is preached[3] unto you.

2 Wherefore[4] [m] laying aside all malice, and all guile, and hypocrisies, and envies,
2 and all evil speakings, [n] as newborn babes, desire [o] the sincere milk[5] of the word,
3 [p] that ye may grow thereby: if[6] so be ye have [q] tasted that the Lord *is* gracious.
4 [r] To whom coming, [s] *as unto* a living[7] stone, [t] disallowed indeed of men, but
5 chosen of God, *and* precious, [u] ye also,[8] as lively stones, are built up a spiritual house, [x] an holy priesthood,[9] to offer up [y] spiritual sacrifices, [z] acceptable to God
6 by Jesus Christ. Wherefore[10] also it is contained in the Scripture,[11] 'Behold, I lay in Sion a chief corner stone, elect, precious:[12] and he that believeth on him
7 shall not be confounded' [Isa. xxviii. 16].[13] [a] Unto you therefore which believe *he is* precious[14] [*or*, an honour]: but unto them which be disobedient, [b] 'the stone which the builders disallowed, the same is made [c] the head[15] of the corner'
8 [Psa. cxviii. 22, 23], [d] and a stone of stumbling, and a rock of offence, [e] *even to them* which stumble at the word, being disobedient: [f] whereunto also they were
9 appointed.[16] 'But ye *are* [g] a chosen generation,[17] [h] a royal priesthood, [i] an holy nation' [Exod. xix. 6], [k] a peculiar people;[18] [l] that ye should show forth the praises[19] of him who hath called you out of [m] darkness into his marvellous light:
10 [n] which in time past *were* not a people,[20] but *are* now the people of God: which had 'not obtained mercy,' but now 'have obtained mercy' [Hos. ii. 23].

Relative duties enjoined.

11 DEARLY[21] beloved, I beseech *you* [o] as strangers and pilgrims, [p] abstain from
12 fleshly lusts,[22] [q] which war against the soul; [r] having your conversation honest[23] among the Gentiles: [s] that, whereas[24] [*or*, wherein] they speak against you as evil doers, [t] they may by *your* good works, which they shall behold,[25] glorify God [u] in the day of visitation.[26]

13 [v] Submit yourselves to every ordinance of man[27] for the Lord's sake: whether
14 it be to the king, as supreme; or unto governors,[28] as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.[29]

[e] Ac. 15. 9; Ro. 6. 16, 17; 2 Thes. 2. 13.
[f] ch. 4. 8; Ro. 12. 9, 10; 1 John 3. 18.
[g] ver 3; John 1. 13.
[h] 1 John 3. 9
[i] ver 25; Heb. 4. 12; Jam. 1. 18.
[k] 2 Ki. 19. 26; Is. 40. 6—8; 51. 12.

[l] John 1. 1, 14; 1 Cor. 15. 1—4; 1 John 1. 1, 3.
[m] Eph 4. 22, 25, 29—32; Jam. 1. 21; 5. 9.
[n] ch. 1. 23; Mt. 18. 3.
[o] Ps 19 7—10; see refs. 1 Cor 3. 2
[p] 2 Tim. 3. 16, 17.
[q] Ps 34. 8; Heb 6. 5.
[r] John 6. 68, 69.
[s] John 5. 26; 11. 25, 26.
[t] see refs Ps. 118. 22.
[u] Eph 2. 21, 22.
[x] see refs Is. 61. 6.
[y] Mal. 1. 11; Ro. 12. 1.
[z] ch. 4. 11; Phil. 4. 18.
[a] Phil 3. 8.

[b] ver. 4; Ac. 4. 16.

[c] Zec. 4. 7; Col. 2. 10.

[d] see refs Is 8. 14.
[e] 1 Cor 1. 23
[f] see refs. Ro 9. 22.
[g] ch. 1. 2; Deu. 10. 15.
[h] Ex 19. 5, 6.
[i] John 17. 19; 1 Cor. 3 17.
[k] see refs. Ex. 19. 5; Ac. 20. 28
[l] see refs. Is 43 21.
[m] see refs Ac. 26 18.
[n] see refs. Hos. 2 23.

[o] see refs. Ps 39. 12.
[p] Gal 5 16, 19—21
[q] Jam. 4 1.
[r] ch. 3. 16; Ro. 12. 17; Tit. 2. 8.
[s] ch. 4. 14—16.
[t] Mt. 5. 16.

[u] Lk. 19. 44.

[v] see refs. Ro. 13 1—7.

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1 It is only in the heart purified by the Spirit and the word that brotherly love can dwell.

2 See notes on Isa. xl. 6—8.

3 Or, 'which was preached as good tidings unto you.'

4 That is, in view of our redemption by Christ, and regeneration by the Spirit, as set forth in ch. i.

5 Rather, 'desire the spiritual (*i. e.* not material) unadulterated milk;' *i. e.* the pure truth of the gospel, which is adapted to nourish man's spiritual nature.

6 This clause is to be understood not as expressing doubt as to the fact, but as suggesting a motive to obedience.

7 Christ, the corner stone, unlike others, has life in himself, and imparts it to others (John v. 25, 26); so that all the stones of the building become instinct with his life, forming a spiritual temple.

8 Or, 'Be ye too, as living stones, built up,' etc.

9 In virtue of their union with Christ, the true High Priest (Heb. iv. 14), all the faithful (see ver. 9) are made kings and priests unto God (Rev. i. 6).

10 This ought to be so, 'because' Scripture says, 'Behold, I lay in Zion,' etc.

11 See notes on Isa. xxviii. 16.

12 Rather, 'held in honour.'

13 Rather, 'shall not be put to shame:' compare Rom. ix. 33.

14 Perhaps the most accurate rendering is, 'To you then is the honour as believers.' 'The believer shall not be put to shame:' on the contrary, he shall be 'held in honour,' like his Lord; whom unbelievers, in their disobedience, will find to be a stone of stumbling, etc.; *i. e.* the occasion of their fall and ruin. See notes on Psa. cxviii. 22; Matt. xxi. 42—44.

15 That is, 'chief,' in the foundation of the building.

16 By God's appointment (John iii. 18—21), all who reject the gospel must be lost (2 Thess. i. 8).

17 Rather, 'race.'

18 Rather, 'a people for a possession;' whom God has made his own special property.

19 Or, 'virtues;' the Divine perfections, so gloriously displayed in our salvation.

20 See note on Rom. ix. 25.

21 After exhorting Christians to put to silence, by a holy life, the calumnies of their enemies (11—16), the apostle proceeds to enjoin relative duties (17); urging servants to patience after the example of Christ (18—25), wives to submission and modesty (iii. 1—6), and husbands to due consideration of their wives (7): and he concludes this part of his Epistle by enjoining mutual kindness (8, 9), with the sanction of an Old Testament promise (10—12).

22 'Fleshly lusts' are the evil desires of our depraved nature (compare Gal. v. 19—21; Eph. ii. 3); which, like well armed enemies, attack our higher powers, and too often bring the judgment, imagination, and conscience under their destructive influence.

23 Rather, 'having your deportment honourable.'

24 The heathen, in their ignorant hatred (ver. 15), imputed to the early Christians the most unseemly conduct and crimes against society and the State.

25 Inspecting them as eye-witnesses.

26 This means probably the time of God's merciful visitation in the gospel, calling the nations to faith and salvation: compare Luke xix. 44.

27 The human institutions here referred to are especially those connected with civil government. On this precept and its limitation, see Acts iv. 19; v. 29; Rom. xiii. 1—7, and notes.

28 Referring specially to Roman governors sent by the emperor into the provinces, such as 'Pontus, Galatia,' etc. (ch. i. 1).

29 This is the *design* of civil government, though all rulers may not fulfil it.

15 For so is the will of God, that [x] with well doing ye may put to silence the
16 ignorance of foolish men: [1] [y] as free, [2] and not using *your* liberty for a cloak of maliciousness, [3] but as [z] the servants of God.
17 [a] Honour all *men*. [b] Love the brotherhood. [c] Fear God. [d] Honour the king.
18 [e] Servants, [4] *be* subject to *your* masters with all fear; not only to the good and
19 gentle, but also to the froward. [5] For this *is* [f] thankworthy, [6] if a man for
20 conscience toward God endure grief, suffering wrongfully. For [g] 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 [7] with
21 God. For [h] even hereunto [8] were ye called: because Christ [9] also suffered for
22 us, [i] leaving us an example, that ye should follow his steps: [k] [l] who did no sin,
23 neither was guile [10] found in his mouth' [Isa. liii. 9]: [l] who, when he was reviled, reviled not again; when he suffered, he threatened not; but [m] committed *himself*
24 to him that judgeth righteously. [11] Who his own self [n] bare our sins in his own body [o] on the tree, [12] [p] that we, being dead [13] to sins, [q] should live unto righteous-
25 ness: [r] [l] by whose stripes ye were healed' [Isa. liii. 5]. [s] For ye were [l] as sheep going astray' [Isa. liii. 6]; but are now returned [t] unto the Shepherd and Bishop of your souls. [14]

3 Likewise, [15] [u] ye wives, *be* in subjection to your own husbands; that, if any
obey not the word, [x] they also may without the word [16] be won by the conversa-
2 tion of the wives; while they behold your chaste conversation *coupled* [y] with
3 fear. [z] Whose adorning let it not be that outward [17] *adorning* of plaiting the
4 hair, and of wearing of gold, or of putting on of apparel; but *let it be* [a] the hidden man [18] of the heart, in that which is not corruptible, *even the ornament* of [b] a
5 meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted [19] in God, adorned
6 themselves, being in subjection unto their own husbands: even as Sara obeyed Abraham, [c] calling him lord: whose daughters ye are, [20] as long as ye do well, and are not afraid with any amazement. [21]
7 [d] Likewise, [22] ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; [e] that your prayers be not hindered. [23]
8 Finally, [f] *be ye* all of one mind, [g] having compassion one of another, [h] love [24] as
9 brethren, [i] *be* pitiful, *be* courteous: [k] not rendering evil for evil, or railing for railing: but contrariwise blessing; [25] knowing that ye are thereunto called, [l] that
10 ye should inherit a blessing. [l] For [m] he that will [26] love life, and see good days,
11 [n] let him refrain his tongue from evil, and his lips that they speak no guile: let
12 him [o] eschew [27] evil, and do good; [p] let him seek peace, and ensue [28] it. [q] 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' [Psa. xxxiv. 12—16].

[x] ver. 12; Ps. 107. 42.
[y] Gal. 5. 1, 13.
[z] 1 Cor. 7. 22.
[a] Ro. 13. 7; Phil. 2. 3.
[b] ch. 1. 22.
[c] Pro. 24. 21; Eph. 5. 21.
[d] 1 Chr. 29. 20.
[e] Eph. 6. 5—7.
[f] ver. 20; ch. 3. 14—17; Mt. 5. 10; Lk. 6. 32.
[g] ch. 4. 14—16.
[h] see refs. Mk. 8. 34.
[i] see refs. Mt. 11. 29.
[k] see refs. Is. 53. 9; Mt 27. 4; John 8. 46.
[l] Is. 53. 7; John 8. 48, 49; Heb. 12. 3
[m] ch. 4. 19; Ps. 31. 5.
[n] see refs. Ex. 28 38; Lc. 16 22.
[o] Deu. 21. 22, 23; Ac. 5. 30.
[p] ch. 4. 1, 2; Ro. 6. 2, 7, 11.
[q] Ro. 6. 16, 22
[r] Is 53. 5; Mt. 27. 26.
[s] see refs Ps 119. 176.
[t] ch 5. 4; see refs. Ps. 23 1; Heb 13. 20
[u] see refs. Eph. 5. 22—24.
[x] 1 Cor. 7. 16.
[y] Eph. 5. 33.
[z] 1 Tim. 2. 9; see Is. 3. 18—24.
[a] Ps. 45. 13; Eph. 4. 22—24.
[b] Ps. 149. 4; Mt. 5. 5; Gal. 5. 23.
[c] Ge. 18. 12.
[d] 1 Cor. 7. 3; Eph. 5. 25—28.
[e] Mt. 5 23, 24.
[f] Ro. 12. 16.
[g] Zec. 7. 9; Ro. 12. 15.
[h] Ro 12 10.
[i] see Mt. 18 33; Eph. 4. 31, 32; Col. 3 12.
[k] ch. 2. 20—23; Pro. 7. 13; Ro. 12. 14, 17.
[l] Mt 25. 34.
[m] Ps. 34 12—16.
[n] ch. 2. 1, 22; Jam. 1. 26; Rev. 14. 5.
[o] see refs. Ps. 37. 27; 3 John 11.
[p] Ro. 12. 18; Heb. 12. 14.
[q] Ps. 34. 15, 16.

1 See ver. 12, and Acts xvii. 5, etc.
2 Respecting Christian freedom and its abuse, see note on Gal. v. 13.
3 This means *wickedness* of any kind.
4 Rather, 'domestics.' The word here used is not that which is generally employed in the New Testament for servants or slaves.
5 That is, perverse.
6 That is, to endure wrong 'through consciousness of God' (*i. e.* inwardly realizing your close relation to God) is worthy of thanks or commendation (Luke vi. 32; Matt. v. 46).
7 Rather, 'thankworthy,' as in ver. 19.
8 To patient endurance of injuries.
9 Christ was not only an innocent and patient sufferer, but he endured far more than you can have to bear; for he 'bore our sins' (ver. 24). His is a perfect example.
10 In this description (vers. 22—25) Peter quotes or alludes to Isa. liii. 4—7, 9, 11, 12; on which see notes.
11 At Christ's death God did actually judge and condemn the prince of this world and his hosts: see John xii. 31; xvi. 11.
12 The cross was the altar on which he 'offered up' himself a sacrifice for 'our sins.'
13 Compare Rom. vi. 2—8; Gal. ii. 19, and notes.
14 Perhaps alluding to Ezek. xxxiv. 11.
15 That is, 'In like manner;' meaning on the same principle of subjection to the obligations of social life: see ch. ii. 13, 18. On the duties and relations of the married state, compare Eph. v. 22—33, and notes.
16 Rather, 'without a word;' *i. e.* by the silent eloquence of a 'reverently chaste deportment' (ver. 2).
17 Piety promotes neatness and propriety in dress, but refuses the costly adornments which foster vanity.
18 That is, 'the inward man' (see Rom. vii. 22); the heart being sanctified, so as to be 'meek and tranquil.' This is an imperishable ornament, a costly jewel in God's sight.
19 Rather, 'who hoped in God:' simple alike in their submissive piety and in their outward adorning.
20 Properly, 'whose children ye became;' that is, when ye truly believed the gospel: compare Gal. iii. 29.
21 Or, 'not fearing any terror;' alluding probably to Prov. iii. 25; which describes the security of the humbly obedient.
22 Rather, 'in like manner' (see note on ver. 1); *i. e.* let the husband honour and cherish his wife; dwelling with her in all conjugal fidelity (1 Thess. iv. 4), and reasonable consideration of her weakness.
23 By jealousy or discord: compare 1 Cor. vii. 5.
24 Rather, 'having brotherly love.' Instead of 'courteous,' many copies read 'humble-minded.'
25 That is, blessing the doer or speaker of evil. For you were called to be made blessings to others, as well as to be blessed yourselves: compare Gen. xii. 1—3; Eph. iv. 32.
26 Compare vers. 10—12 with Psa. xxxiv. 12—16, here freely quoted.
27 Or, 'avoid.'
28 Or, 'follow:' compare Heb. xii. 14.

Exhortations to patience, after the example of Christ, and to consistent Christian conduct.

13 [r]AND[1] who *is* he that will harm[2] you, if ye be followers of that which is good?
14 [s]But and if ye suffer for righteousness' sake, happy *are ye:* [t]and [t]be not afraid of
15 their terror,[3] neither be troubled; but sanctify the Lord God in your hearts' [Isa. viii. 12, 13]. And [u]*be* ready always to *give* an answer[4] to every man that
16 asketh you a reason of [x]the hope that is in you [y]with meekness and fear: [z]having a good conscience; [a]that, whereas they speak evil of you, as of evildoers, they
17 may be ashamed that falsely accuse[5] your good conversation in Christ. For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.
18 For Christ also hath [b]once[6] suffered for sins, [c]the just for the unjust, [d]that he might bring us to God; [e]being put to death in the flesh,[7] but [f]quickened by
19 the Spirit. By which[8] also he went and [g]preached unto the spirits in prison;
20 which sometime were disobedient, [h]when once[9] the longsuffering of God waited in the days of Noah, while [i]the ark was a preparing, [k]wherein few, that is,
21 eight souls were saved by water.[10] [l]The like figure whereunto[11] *even* baptism doth also now save us (not the putting away of [m]the filth of the flesh, but the answer[12] of a good conscience toward God,) [n]by the resurrection of Jesus Christ:
22 [o]who is gone into heaven, and [p]is on the right hand of God; [q]angels and authorities and powers being made subject unto him.

4 Forasmuch[13] then as Christ hath suffered for us in the flesh, [r]arm[14] yourselves likewise with the same mind: for [s]he that hath suffered in the flesh hath ceased
2 from sin; [t]that[15] he no longer should live the rest of *his* time in the flesh to
3 the lusts of men, [u]but to the will of God. [x]For the time past of *our* life may suffice us[16] [y]to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable[17]
4 idolatries: wherein they think it strange[18] that ye run not with *them* to the
5 same excess of riot,[19] [z]speaking evil of *you:* [a]who shall give account to him
6 that is ready[20] [b]to judge the quick and the dead. For[21] for this cause [c]was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.
7 But [d]the end of all things is at hand. [e]Be ye therefore sober, [f]and watch unto prayer.[22]

r Pro. 16 7; Ro. 8. 28.
s ch. 2. 19, 20; Mt. 5. 10—12; Jam. 1. 12.
t Is. 8. 12, 13; Jer. 1. 8; John 14. 1, 27.
u Ps. 119. 46; Mt. 10. 18—20; Ac. 4. 8, etc; Col. 4. 6.
x ch. 1. 3, 4; Col. 1. 5.
y 2 Tim. 2. 24, 25.
z 2 Cor. 1. 12; Heb. 13. 18.
a ch. 2. 12; Tit. 2. 8.

b ch. 2. 21; 4. 1; Ro. 5. 6; Heb. 9. 26, 28.
c see Mt. 27 19, 24.
d Eph. 2. 16—18.
e 2 Cor. 13. 4.
f Ro. 1. 4; 8. 11.
g ch. 4. 6.
h Ge 6. 3, 5, 13.
i Heb. 11. 7.
k Ge 7. 1—7, 13, 23; 8. 18; 2 Pet. 2 5.
l Mk. 16. 16; Ro. 6. 3—6; Gal. 3 27; Eph. 5 26.
m 2 Cor. 7. 1; Tit. 3. 5.
n ch. 1. 3.
o Mk. 16. 19.
p Ps 110. 1; Ro 8. 34; Col. 3. 1; Heb. 1 3.
q 1 Cor. 15. 24; Eph. 1. 21; Phil. 2 9, 10.
r Phil. 2 5; Heb. 12. 3.
s Ro. 6. 2, 7; Gal 5 24.
t 2 Cor. 5. 15; Eph. 4. 22—24.
u Ro. 6. 11; Jam 1. 18.
x Eze. 14. 6; 15. 9.
y ch. 1. 14; see refs. Eph. 2. 1—3.

z ch. 2. 12; 3. 16.
a Ro. 14. 12; Jude 14, 15.
b Ac. 10. 42; 1 Cor. 15. 51, 52; Jam. 5. 9.
c ch. 3. 19.
d Ro. 13 12; Phil. 4. 5; Heb. 10. 25; 1 John 2. 18.
e see refs. ch. 1. 13.
f Mt. 24. 42; Col. 4. 2.

1 In such a holy life no real harm can befall the Christian (ver. 13); but he should expect and prepare for persecution, which he must bear meekly and bravely (14—17), looking to Jesus, who suffered and rose for him, as his great example (18—22). And so he is to cease from sin, and to live holily, in expectation of the great final account (iv. 1—7), in the practice of every virtue, and the right use of every gift (8—11).

2 That is, God will not suffer any real harm to befall you if you earnestly seek the good. 'But if even ye suffer for righteousness' sake, happy are ye.' See Matt. v. 10.

3 The fear caused by persecutors: see Isa. viii. 12, 13, and note. But honour the Lord God in your hearts, and then you need fear no one else.

4 Be ready to maintain and defend your hope as a Christian, in reply to all inquiry.

5 Or, 'who slander your good deportment in Christ:' compare ch. ii. 12.

6 Rather, 'once for all.' As His sufferings cannot be repeated (Heb. vii. 27); so yours will soon be over for ever.

7 'The flesh' here probably means the mortal body, 'flesh and blood,' which was laid in the tomb; and 'the spirit,' the higher part of the human nature, indissolubly united with the Divine.

8 Rather, 'in which;' *i. e.* 'in the spirit.' Of the numerous interpretations which have been given of this most difficult passage the following are the most important: I. That Christ preached through the *instrumentality* of Noah to the ungodly of his day, who perished in the flood (2 Pet. ii. 5). II. That Christ preached *personally* in his disembodied state between his death and resurrection; either (i.) to expectant believers, or (ii.) to all the dead of former ages, or (iii.) to ancient unbelievers; of whom those who perished in Noah's time are particularly mentioned, perhaps because of the next remark (vers. 21, 22). Whatever be the meaning of the words, there is evidently nothing in them to countenance either the notion of purgatorial suffering, or that of universal restoration.

9 The word 'once' is not in the best manuscripts.

10 The very water which destroyed the ungodly bore safely those who were in the ark.

11 Properly, 'which (*i. e.* water) as an antitype now saves us also, [even] baptism.' As water was the means of saving those who were in the ark, so in baptism, the antitype, it is even now the means of saving us; but only when, instead of trusting in the outward washing, we conscientiously seek after God, through faith in our risen and exalted Redeemer: compare Rom. vi. 1, etc.

12 Rather, 'inquiry after God.'

13 The apostle reverts to Christ's sufferings as our example (ch. iii. 18).

14 It is only by a severe conflict, in which you must be armed with a readiness to suffer with Christ, that the power of sin over you can 'be made to cease.' Compare Rom. vi. 1—7.

15 Referring to the foregoing direction, 'Arm yourselves,' in order to 'live no longer in the flesh,' etc.

16 A gentle way of saying, We have spent too long a time in our sins.

17 Literally, 'unlawful;' *i. e.* forbidden by God: see Exod. xx. 3—5.

18 'It is strange unto a carnal man to see the child of God disdain the pleasures of sin; he knows not the higher and purer delights and pleasures that the Christian is called to.'—*Leighton.*

19 Rather, 'into the same slough of debauchery.'

20 See note on ch. i. 6. As the salvation of the godly is fully arranged, so is the judgment of their calumniators, whether living or dead.

21 This verse has been variously interpreted, according to the view taken of ch. iii. 19; on which see note. It probably means: The gospel was preached to those who died, even though they received it, in order that, while in their mortal part they must suffer the sentence on all mankind, in their higher spiritual nature they may live a Divine life by God's power.

22 Properly, 'prayers;' diversified and repeated.

8 [a] And above all things have fervent charity among yourselves: for [b] 'charity[1]
9 shall cover the multitude of sins' [Prov. x. 12]. [c] Use hospitality one to another
[d] without grudging.[2]
10 [e] As every man hath received the gift, *even so* minister the same one to another,
11 [m] as good stewards of the manifold grace of God.[3] [n] If any man speak, *let him speak* as the oracles of God;[4] [o] if any man minister,[5] *let him do it* as of the ability which God giveth: that [p] God in all things may be glorified through Jesus Christ; [q] to whom be praise[6] and dominion for ever and ever. Amen.

Encouragements under persecution.

12 BELOVED,[7] think it not strange concerning [r] the fiery trial which is to try
13 you, as though [s] some strange thing happened unto you: [t] but rejoice, inasmuch as [u] ye are partakers of Christ's sufferings;[8] [x] that, when his glory shall be
14 revealed, [y] ye may be glad also with exceeding joy. [z] If ye be reproached for[9] the name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon
15 you:[10] on their part he is evil spoken of, but [a] on your part he is glorified. But let none of you suffer as a murderer, or *as* a thief, or *as* an evildoer, [b] or as a
16 busybody in other men's matters. Yet if *any man suffer* as a Christian, [c] let
17 him not be ashamed; [d] but let him glorify God on this behalf.[11] For the time *is come* [e] that judgment must begin at the house of God:[12] and if *it* first *begin* at
18 us, [f] what shall the end *be* of them that obey not the gospel of God? [g] And [h] 'if the righteous scarcely[13] be saved, [i] where shall the ungodly and the sinner
19 appear?' [Prov. xi. 31, *Sept.*] Wherefore let them that suffer according to the will of God [k] commit the keeping of their souls[14] *to him* in well doing, as unto a faithful Creator.

Exhortations to the leaders of the church to gentleness and fidelity, and to others to humility and watchfulness. Concluding prayer and salutations.

5 [l] THE[15] elders which are among you I exhort, who am also[16] an elder, and [m] a witness of the sufferings of Christ, and also [n] a partaker of the glory that
2 shall be revealed: [o] feed the flock of God which is among you; taking the oversight[17] *thereof*, [p] not by constraint, but willingly; [q] not for filthy lucre, but
3 of a ready mind; neither as [r] being lords over [s] *God's* heritage,[18] but [t] being
4 ensamples to the flock. And when [u] the chief Shepherd[19] [v] shall appear, ye shall receive [x] a crown of glory that fadeth not away.[20]
5 Likewise, [y] ye younger, submit yourselves unto the elder.[21] Yea, [z] all *of you* be subject one to another, and be clothed with humility: for [a] 'God resisteth the
6 proud, and giveth grace to the humble'[22] [Prov. iii. 34, *Sept.*] [b] Humble your-selves therefore under the mighty hand[23] of God, that he may exalt you in due
7 time: [c] casting all your care[24] upon him; [d] for he careth for you.
8 [e] Be sober, be vigilant; because [f] your adversary the devil, as a roaring[25] lion,
9 walketh about, seeking whom he may devour: [g] whom resist stedfast in the faith,

[a] Col. 3. 14; Heb 13 1.
[b] Pro. 10. 12. Jam. 5. 20.
[c] Ro. 12. 13.
[d] 2 Cor. 9. 7; Philem 14.
[e] Ro. 12. 6—8.
[m] Mt 24 45; 25. 14, 21; 1 Cor. 4. 1, 2
[n] Is. 8. 20; Jer. 23 28.
[o] 1 Cor. 3. 10.
[p] ch. 2. 5; 1 Cor.10. 31.
[q] ch.5.11; 1Tim 6.16.

[r] see refs. ch. 1. 7.
[s] 1 Cor. 10. 13.
[t] see refs. Lk. 6 23.
[u] Ro. 8. 17; 2 Cor. 1. 7; 4 10; 2 Tim. 2.12.
[x] ch. 1. 13, 2 Thes. 1. 7—10.
[y] Is. 25. 9.
[z] ch. 3. 14; 2 Cor. 12. 10
[a] 2 Thes. 1. 10—12.
[b] 1 Thes. 4. 11; 1 Tim. 5. 13.
[c] Phil 1. 20; 2 Tim. 1. 12
[d] see refs. Ac 5. 41.
[e] Is. 10. 12; Eze 9. 6; Mt. 3. 9, 10.
[f] Lk. 10. 12, 14; Heb. 12. 24, 25
[g] Mt. 21. 22—24; 1Cor. 10. 12.
[h] Ps. 1. 5; Jude 14, 15.
[i] see refs. Ps. 31. 5.

[k] Ac. 11. 30.
[l] Mt. 28. 37; Ac. 5. 30—32; 10 39.
[m] Ro. 8. 17, 18; 1 John 3. 2.
[n] John 21. 15—17.
[o] 1 Cor. 9. 16, 17.
[p] Tit. 1. 7.
[q] Mt. 20. 25, 26; 23. 8—10; 2 Cor. 1. 24; 4. 5.
[r] see refs. Ps. 74. 2.
[s] Phil. 3. 1; 1 Tim. 4. 12; Tit. 2. 7.
[t] ch. 2. 25; Heb. 13. 20.
[u] Mt. 25. 31, etc.
[x] Dan. 12. 3; 1 Cor. 9. 25.
[y] Lu. 19. 32.
[z] Ro. 12. 10; Eph. 5. 21; Phil. 2. 3.
[a] Jam 4. 6.
[b] see refs. Jam 4. 10.
[c] see refs. Ps. 55. 22; Mt. 6. 25, 34.
[d] Mt. 6. 26—33.
[e] ch. 1. 13.
[f] Job 1. 6, 7; 2. 2; Lk. 22. 31; Rev 12 12.
[g] Eph. 6. 16; Jam. 4.7.

1 Rather, 'Love covers a multitude of sins:' see Prov. x. 12, and note.
2 Literally, 'without murmurings:' see Heb. xiii. 2.
3 Extraordinary as well as ordinary endowments, in all their variety (Rom. xii. 4—8; 1 Cor. xii. 4—11), are a trust for the benefit of the church.
4 Teaching, not his own notions, but God's revealed truth.
5 See note on Rom. xii. 7.
6 Rather, 'glory:' referring either to God, who is to be 'glorified in all things;' or (as in 2 Tim. iv. 18; Rev. v. 12, 13) to Christ: compare Rom. ix. 5.
7 In the prospect of severe suffering, the apostle cheers his Christian brethren with the hope of future glory (12—16); and reminds them that in all their sufferings they have not the terrors of the ungodly, but may rest in the safe keeping of a faithful God (17—19).
8 Those who suffer like Christ, and for him, may rejoice in the prospect of sharing his glory: compare Matt. v. 11, 12; Phil. iii. 10, 11; Col. i. 24, and notes.
9 Properly, 'in the name of Christ;' *i. e.* as being called by his name (ver. 16)..
10 The Spirit of God rests upon you (like the Shechinah upon the ark) as the Spirit of glory; shedding his glory over all your reproach, weakness, and suffering: compare 2 Tim. i. 7.
11 Compare Acts v. 41.
12 This appears to refer primarily to the destruction of Jerusalem and the overthrow of the Jewish state, in which the believing Jews were severely tried, and the unbelieving miserably perished or were reduced to slavery.
13 Or, 'with difficulty.' This is the Septuagint version of Prov. xi. 31; on which see note.
14 See Matt. x. 28—33, and note.
15 Peter exhorts his fellow-elders to gentleness and disinterested fidelity (ch. v. 1—4), and other Christians to humility (5—7) and vigilance (8, 9); and prays for their perfect establishment in the faith (10, 11). He commends Silvanus to them (12), and sends greetings (13) and his benediction (14).
16 Rather, 'who am a fellow-elder;' teaching and ruling in the churches with you.
17 See Acts xx. 28, and note.
18 Many render this, 'nor as lording it over the portions' of 'the flock' allotted to your care; but rather 'as models;' living as you would wish them to live.
19 Compare ch. ii. 25; John x. 11—18; Heb. xiii. 20.
20 Rather, 'the amaranthine crown of glory,' that which alone is unfading.
21 Rather, 'elders' (as in ver. 1); whose authority and teaching the younger persons should respect.
22 See note on Prov. iii. 34, and James iv. 6.
23 Alluding to the severe afflictions they had to pass through (ch. iv. 12).
24 Rather, 'anxiety:' see Psa. lv. 22; Phil. iv. 6.
25 Pressed by hunger, and therefore most fierce.

[h] knowing that the same afflictions are accomplished in your brethren that are in the world.[1]

10 But the God of all grace, [i] who hath called us unto his eternal glory by Christ Jesus, [k] after that ye have suffered a while,[2] [l] make you perfect, [m] stablish,
11 strengthen, settle *you*. [n] To him *be* glory and dominion for ever and ever. Amen.
12 [o] By Silvanus,[3] a faithful brother unto you, as I suppose,[4] I have written briefly, exhorting, and testifying [p] that this is the true grace of God wherein ye stand.
13 The *church that is* at Babylon, elected together with *you*,[5] saluteth you; and
14 *so doth* [q] Marcus[6] my son. [r] Greet ye one another with a kiss[7] of charity.
[s] Peace *be* with you all that are in Christ Jesus. Amen.

[h] 1 Thes. 3. 3; Jam 5. 10.
[i] 1 Tim. 6. 12.
[k] ch. 1. 6, 7; 2 Cor. 4. 17.
[l] Heb. 13. 21; Jude 24.
[m] 2 Thes. 2. 17; 3 3.
[n] ch. 4. 11; Rev. 1. 6.
[o] 2 Cor. 1. 19.
[p] 1 Cor. 15. 1; 2 Pet. 1. 12.
[q] Ac. 12. 12, 25, *Mark*.
[r] see refs. Ro 16. 16.
[s] Eph. 6. 23.

1 Your afflictions are but a part of those 'which are being accomplished in your brotherhood in the world;' and as such they are one evidence that you belong to God's family, whom he is fitting by discipline for 'his eternal glory' (ver. 10). Compare Heb. xii. 5—11.

2 That is, 'a little;' probably a little time.

3 This is probably Silas mentioned in Acts xv. 22; 2 Cor. i. 19. Some infer from the manner in which he is here spoken of, that this Epistle was written at an early period.

4 Rather, 'as I account him;' perhaps intimating that Peter had carefully estimated his worth.

5 Literally, 'She that in Babylon is elected together with [you] salutes you;' probably meaning the church at Babylon: see Preface to this Epistle. But some apply the word to an individual; *e. g.* Peter's wife: see 1 Cor. ix. 5.

6 Most likely John Mark (Acts xii. 12), the writer of the gospel. See Preface to Gospel by Mark.

7 See note on Rom. xvi. 16.

THE SECOND EPISTLE GENERAL OF

PETER.

THIS Epistle appears to have been addressed to the same persons or communities as the former (ch. iii. 1); but at a later period, and when the aged apostle was in expectation of speedy martyrdom (ch. i. 14). As the first Epistle had been mainly designed to confirm their faith and patience in expectation of fearful trials and persecutions *from without*; so the chief object of this second Epistle appears to have been to guard them against still greater dangers that would arise *within* the church, from false teachers, licentious professors, and profane scoffers. For this purpose the writer seeks further to establish them in the faith, and especially in the firm persuasion of the Lord's second coming, and to stir them up to constant efforts after growth in holiness and in all Christian virtue.

On the relation between this Epistle and that of Jude, see Preface to Jude.

Address and greeting. Exhortations to the earnest cultivation of all Christian excellence.

1 [a] SIMON[1] PETER, a servant and an apostle of Jesus Christ, to them that have obtained[2] [b] like precious faith with us [c] through[3] the righteousness of God
2 and our Saviour Jesus Christ: [d] Grace and peace be multiplied unto you [e] through[4] the knowledge of God, and of Jesus our Lord.
3 According as[5] [f] his divine power hath given unto us [g] all things that *pertain* unto life and godliness, through the knowledge of him [h] that hath called us to
4 glory and virtue: [i] whereby[7] are given unto us exceeding great and precious promises: that by these ye might be [k] partakers of the divine nature,[8] [l] having
5 escaped the corruption that is in the world through lust: and beside[9] this,
6 giving all diligence, [m] add to your faith virtue; and to virtue knowledge; and
7 to knowledge [n] temperance; and to temperance patience;[10] and to patience godliness; and to godliness brotherly kindness; and [o] to brotherly kindness charity.[11]

[a] or, *Symeon*, Ac. 15. 14.
[b] Eph. 4. 5, Tit 1. 4.
[c] Ro 1. 17; 3. 21—28; 2 Cor 5. 21.
[d] Dan. 4. 1; 6. 25; 1 Pet 1. 2; Jude 2.
[e] John 17. 3; 2 Cor. 4. 6.
[f] John 17. 2; Eph. 1. 19.
[g] Ps. 84. 11; Ro. 8. 32.
[h] 1 Thes. 2. 12; 4. 7; 1 Pet 2. 9.
[i] 2 Cor 7. 1; Heb. 9. 15.
[k] John 1. 12, 13; 2 Cor. 3. 18; Eph. 4. 24; Heb. 12. 10; 1 John 3. 2.
[l] ch. 2. 18, 20.
[m] 1 Tim 6. 11, 12.
[n] 1 Cor. 9. 25—27.
[o] Gal. 6. 10; 1 Thes. 3. 12; 1 John 4. 21.

1 After a salutation (vers 1, 2), the apostle refers to the abundant grace given and promised to the believer as a reason for earnestness in the cultivation of all Christian excellence, in order to the full attainment of the blessings of final salvation (3—11). Expecting himself soon to be called away from his labours, he desires that his brethren should not forget these important truths (12—15), which are founded on most clear and abundant evidence, derived partly from manifestations which our Lord made of his glory upon earth (16—18), and partly from ancient prophecy (19—21).

2 As the gift of God: compare Eph. ii. 8.

3 Rather, 'in the righteousness of our God and Saviour Jesus Christ;' this righteousness being one of the objects of saving faith: compare Rom. iii. 25.

4 Rather, 'in the knowledge.' It is in an experimental acquaintance with our Father and our Saviour that grace and peace are multiplied to us. Compare John xvii. 3.

5 Or, 'Seeing that' he has given us these privileges (vers. 3, 4), 'on account also of this (ver. 5, not 'beside this') giving all diligence,' etc.

6 Rather, 'hath called us by glory and strength;' *i. e.* by his Divine perfections put forth in our salvation.

7 That is, by the Divine glory and power.

8 See Col. iii. 10; Heb. xii. 10, and notes.

9 Rather, 'on account also of this very thing (see note on ver. 3), bringing in besides (*i. e.* on your part, besides God's promised power) all earnestness, supply in your faith strength, and in strength knowledge,' etc. Each of these Christian virtues is not so much to be added to its predecessor, as to be infused into it.

10 Or, 'endurance:' see note on Heb. xii. 1.

11 Or, 'love;' meaning, as distinguished from 'kindness to the brethren,' love towards all men: compare Gal. vi. 10. In this beautiful list of Christian graces, 'each particular produces and facilitates the following; and the following tempers and perfects the preceding. The order is that of nature rather than of time.'—*Bengel.*

8 For if these things be in you, and abound, they make *you that ye shall* neither *be*
9 barren[1] [p] nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh [q] these things [r] is blind,[2] and cannot see afar off, and hath forgotten that
10 he was [s] purged from his old sins. Wherefore the rather, brethren, give diligence [t] to make your calling and election sure:[3] for if ye do these things, [u] ye shall
11 never fall: [x] for so an entrance shall be ministered unto you abundantly[4] into the everlasting kingdom of our Lord and Saviour Jesus Christ.
12 Wherefore [y] I will not be negligent to put you always in remembrance of these
13 things, [z] though ye know *them*, and be established in the present truth.[5] Yea, I think it meet, [a] as long as I am in this tabernacle,[6] to stir you up by putting
14 *you* in remembrance; [b] knowing that shortly I must put off *this* my tabernacle,
15 even as [c] our Lord Jesus Christ hath showed me.[7] Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.
16 For we have not followed [d] cunningly devised fables, when we made known unto you the power [e] and coming[8] of our Lord Jesus Christ, but [f] were eyewitnesses
17 of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, [g] 'This is my beloved
18 Son, in whom I am well pleased' [Matt. xvii. 5]. And this voice which came from heaven [h] we heard, when we were with him in [i] the holy mount.
19 We have also a more sure word of prophecy;[10] whereunto ye do well that ye take heed, as unto [k] a light that shineth in a dark place, until the day dawn, and
20 [l] the day star arise in your hearts: knowing this first,[11] that no prophecy of the
21 Scripture is of any private interpretation.[12] For [m] the prophecy came not in old time by the will of man: [n] but holy men of God spake *as they were* moved by the Holy Ghost.

The character of false teachers described, and their certain destruction foretold.

2 BUT[13] [o] there were false prophets also[14] among the people, even as [p] there shall be false teachers among you, who privily shall bring in damnable heresies,[15] even [q] denying the Lord [r] that bought them, and bring upon themselves swift
2 destruction. And many shall follow their pernicious ways; by reason of whom
3 the way of truth shall be evil spoken of. And [s] through covetousness shall they with feigned words [t] make merchandise[16] of you: [u] whose judgment now of a long time lingereth not, and their damnation[17] slumbereth not.
4 For if[18] God spared not [x] the angels that sinned, but [y] cast *them* down to

[p] John 15. 2,7,8; Tit. 3. 14.
[q] vers. 5—7.
[r] 1 John 2. 9—11.
[s] Ro. 6. 1—4, 11; Heb. 9. 14; 1 John 1. 7.
[t] 2 Tim. 2. 19; Heb. 6. 11; 1 John 3. 19.
[u] ch. 3. 17.
[x] Mt. 25. 34; 2 Tim. 4. 6—8.
[y] ch. 3. 1; Ro. 15. 14, 15; Phil 3. 1; 1 Tim. 4. 6; 1 John 2. 21; Jude 5.
[z] ch. 3. 17.
[a] 2 Cor. 5. 1, 4.
[b] see 2 Tim. 4. 6.
[c] John 21. 18, 19.
[d] 2 Cor. 4. 2.
[e] Mal. 3. 1, 2; 4. 5.
[f] Mt. 17. 1—5; John 1. 14; 1 John 1. 1.
[g] see refs. Mt. 3. 17; Mk. 9. 7; Lk. 3. 22.
[h] Mt. 17. 6.
[i] Ex. 3. 5; Jos. 5. 15.
[k] Ps. 119. 105.
[l] see 2 Cor. 4. 4—6; Rev. 2. 28; 22. 16.
[m] see refs. 2 Tim. 3. 16; 1 Pet. 1. 11
[n] 2 Sam. 23. 2; Lk. 1. 70; Ac 1. 16; 3. 18.
[o] 1 Ki. 18. 19—22; 22. 11, 12; Jer. 14. 13—15.
[p] Mt. 24. 11; Ac 20. 30; 1 Tim. 4. 1—3; Jude 18.
[q] Mt. 10. 33; 1 John 4. 1—3; Jude 4.
[r] Deu 32. 6; see refs. 1 Cor. 6. 20; Gal. 3. 13
[s] Ro. 16. 18; 1 Thes. 2. 5; Tit. 1. 11.
[t] 2 Cor 2. 17; see 1 Pet 5. 2.
[u] Deu 32. 35; 1 Thes. 5. 3; Jude 4, 15.
[x] Lk 10. 18; Jude 6.
[y] Mt. 25. 41; Rev. 20. 2, 3.

1 Rather, 'that ye shall be neither idle nor unfruitful [in advancing] to the knowledge,' etc.

2 The absence of these Christian excellences is a clear proof of either utter ignorance, or defective knowledge of the truth as it is in Jesus.

3 Or, 'firm.' The apostle here 'concludes that the only way in which we can prove ourselves to be elected by the Lord, and called not in vain, is by having a good conscience and uprightness of life, corresponding to our profession of faith. And he says that we must use the more earnestness and diligence, because he had said before that faith should not be barren.'—*Calvin.*

4 Properly, 'so the entrance shall be ministered (or 'supplied:' see note on ver. 5) to you richly;' referring perhaps both to the rich provision for the Christian's well-being now, and to the abundant fulness of future bliss.

5 The truth which is present, or already known to you in the gospel, which you have learned: compare Col. i. 6.

6 The body, as in 2 Cor. v. 1.

7 As recorded in John xxi. 18, 19; and perhaps also in subsequent intimations.

8 His final coming to be glorified in his saints (2 Thess. i. 10). We set forth this object of Christian hope, not as followers of fables, but as those 'who have been eye-witnesses of his majesty,' of which in his transfiguration we had a passing glimpse: see Luke ix. 28—36, and notes.

9 Made 'holy' to Peter by the display of the Saviour's Divine glories. Compare Exod. iii. 5.

10 Rather, 'We have the prophetic word more firm.' All ancient prophecy is, as it were, one discourse; and its fulfilment in so great part in our Lord's first coming, and in that transient glory of his (vers. 17, 18), gives us the greater certainty of its full accomplishment; until which time we should use it as a lamp both to guide our steps, and to cheer our hearts, in all present dreariness.

11 As a truth essential to the knowledge of the rest.

12 Rather, no prophecy is 'of its own solution:' meaning either, that it cannot be interpreted by itself, apart from the whole body of prophecy or course of events; or, more likely, that it could not be explained by the prophet himself; and implying that its full meaning was hid from the prophet's own mind (see Dan. xii. 8); so that it must be (ver. 21), not a human discovery or suggestion, but a direct communication from God; and should be received and attended to as such.

13 As ancient prophecy had its counterfeit in false prophets, so the apostle declares that there will be false teachers under the gospel, subverting both truth and holiness, and bringing on themselves speedy punishment (ch. ii. 1—3). He shows the certainty of their doom, and of the deliverance of the righteous, by examples from Old Testament history (4—9); and denounces their presumptuous disregard of authority, unblushing vice, and rapacious covetousness (10—16). He shows that though they can bestow no good (17), they allure unsettled converts with false promises of liberty, which only sink the soul into deeper degradation (18—22).

14 Beside the 'holy men of God' (ch. i. 21).

15 Rather, 'heresies of perdition.' The chief of these seems to have been the rejection of the lordship and authority of our Redeemer; showing itself in 'pernicious,' or according to the reading of most manuscripts, 'licentious practices' (ver. 2).

16 Endeavouring to make gain out of their adherents: compare 1 Tim. vi. 5; Titus i. 11.

17 Rather, 'perdition.'

18 Verses 4—9 are connected thus: 'If God spared not angels,' etc. (ver. 4), 'and spared not the old world, whilst he preserved Noah,' etc. (5), 'and condemned the cities of Sodom and Gomorrah,' etc. (6), and meanwhile 'delivered just Lot,' etc. (7, 8), it is clear that He can both deliver the godly, and reserve the wicked to a day of judgment (9).

hell,[1] and delivered *them* into chains of darkness, to be reserved unto judgment;
5 [z] and spared not the old world, but saved [a] Noah the eighth[2] *person*, a preacher
6 of righteousness, [b] bringing in the flood upon the world of the ungodly; and
[c] turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, [d] making *them* an ensample unto those that after should live ungodly;
7 and [e] delivered just Lot, [f] vexed with the filthy conversation of the wicked:[3]
8 (for that righteous man dwelling among them, [g] in seeing and hearing, vexed[4]
9 *his* righteous soul from day to day with *their* unlawful deeds;) [h] the Lord knoweth how to deliver the godly out of temptations, [i] and to reserve the unjust unto the day of judgment to be punished.[5]

10 But chiefly [k] them that walk after the flesh in the lust of uncleanness, [l] and despise government.[6] Presumptuous *are they*, selfwilled, they are not afraid
11 [m] to speak evil of dignities. Whereas [n] angels, which are greater in power and
12 might, bring not railing accusation against them before the Lord. But these,[7] [o] as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; [p] and shall utterly perish in their own corrup-
13 tion, [q] and shall receive the reward of unrighteousness, *as* they that count it pleasure [r] to riot in the daytime. [s] Spots *they are* and blemishes, sporting[8]
14 themselves with their own deceivings while [t] they feast with you;[9] [u] having eyes full of adultery,[10] and that cannot cease from sin; [x] beguiling unstable souls: [y] an heart they have exercised with covetous practices: cursed children:[11]
15 which have forsaken the right way, and are gone astray, following the way of
16 [z] Balaam *the son* of Bosor;[12] who loved the wages of unrighteousness, but was rebuked for his iniquity; [a] the dumb ass speaking with man's voice forbad the madness of the prophet.

17 [b] These are wells without water, [c] clouds[13] that are carried with a tempest; to
18 whom the mist of darkness is reserved for ever. For when [d] they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that [e] were clean escaped[14] from them who live in error.
19 While they promise them [f] liberty, they themselves are [g] the servants[15] of corruption: for of whom a man is overcome, of the same is he brought in bondage.
20 For [h] if after they [i] have escaped the pollutions of the world [k] 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.[16]
21 For [l] 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[17] delivered
22 unto them. But it is happened unto them according to the true proverb,[18] [m] 'The dog *is* turned to his own vomit again' [Prov. xxvi. 11]; and 'the sow that was washed to her wallowing in the mire.'

The certainty of the Lord's coming established against the denials of profane scoffers; concluding exhortations.

3 THIS[19] second epistle, beloved, I now write unto you; in *both* which [n] I stir
2 up your [o] pure minds by way of remembrance: that ye may be mindful [p] of the

[1] Or, 'Tartarus;' the Greek name for the place of future punishment, corresponding to the Gehenna of the Jews (Matt. v. 22).

[2] With seven others: see 1 Pet. iii. 20.

[3] Rather, 'by the conduct of the lawless in licentiousness.'

[4] Rather, 'tortured;' disturbed himself.

[5] Rather, 'being tormented;' implying that the unjust are kept in torments for the final judgment.

[6] Or, 'lordship.' The prevalence of sensuality has often been connected with a proud disregard of all the restraints of human authority. But vers. 1, 2, 11, and Jude, vers. 4, 8, seem to give the word 'government' here a more precise meaning, by showing that it is our Lord's authority which these sinners 'despise,' and the 'dignities' in his kingdom, which they presumptuously 'blaspheme;' whereas 'angels, who are greater in power and might,' and even 'Michael the archangel,' would not 'bring a railing' judgment against these rebels, or even against Satan: compare Jude, ver. 9.

[7] These sensual rebels (ver. 10).

[8] Rather, 'rioting in their deceivings;' using their false doctrines as a cloak for sensual indulgence.

[9] Either in social meals, or at the Christian love feasts: see Jude, ver. 12; 1 Cor. xi. 20—22.

[10] Properly, 'an adulteress:' compare Matt. v. 28, and note.

[11] Literally, 'children of curse:' compare Eph. ii. 3.

[12] 'Bosor' is another form of 'Beor.' See Numb. xxii. 5—30, and notes.

[13] Clouds promising rain, but carried away by a hurricane, and so disappointing the husbandman's hope.

[14] The best manuscripts read, 'who are a little escaping;' *i. e.* recent converts from heathenism and sin.

[15] Rather, 'bondmen:' compare Rom. vi. 16.

[16] See notes on Matt. xii. 43—45, where our Lord's words here quoted are found: and compare Heb. x. 26, 27.

[17] The holy principles and precepts embodied in the gospel.

[18] This is taken in part from Prov. xxvi. 11, and in part from some popular saying. It means that these men, in returning to their evil habits, have shown that their depravity is unsubdued, and their hearts are unchanged.

[19] As the promised coming of the Lord Jesus was derided by some persons, the apostle solemnly warns his hearers against these scoffers (ch. iii. 1—4), and shows from the fact of the deluge, both the possibility and the certainty of Divine judgments affecting the material world (5—10): and he founds hereupon an exhortation to holy watchfulness, diligence, and growth in Christian knowledge, in accordance with the teachings of the apostle Paul; and closes with an ascription of glory to our Lord and Saviour (11—18).

[a] Ge. ch 6 to ch. 8; Job 22. 15, 16.
[z] Ge. 7. 1, 7, 23; Heb. 11. 7; 1 Pet. 3. 20.
[b] ch. 3. 6.
[c] Ge. 19. 24, 25; Jude 7.
[d] Num. 26. 10; 1 Cor. 10. 11.
[e] Ge. 19. 16—22.
[f] Ge. 13. 12, 13; 19. 7.
[g] Ps. 119. 158; Eze. 9. 4.
[h] see refs. Ps. 34. 17, 19; 1 Cor. 10. 13.
[i] Pro. 16. 4; Jude 14, 15.

[k] Jude 4, 7, 8, 10, 16
[l] Ps. 12. 4; Jer. 2. 31; Ro. 13. 1—4.
[m] Ex 22. 28; Jude 8.
[n] Ps. 103. 20; Jude 9.

[o] Jude 10.

[p] Pro. 14. 32; John 8. 21.
[q] Is. 3. 11; Ro. 2. 8, 9; Phil. 3. 19.
[r] see Ro 13. 13.
[s] Jude 12.
[t] 1 Cor 11 20, 21.
[u] see Job 31. 1.
[x] Ro. 16. 18.
[y] ver. 3; Jude 11.

[z] Num. 22. 5—21, 23, 28; Jude 11.
[a] Num. 22. 22—33.

[b] see Job 6. 15—18; Hos 6 4; Jude 12, 13.
[c] Eph. 4. 14.
[d] Jude 16.

[e] ver. 20; ch. 1. 4.

[f] Gal 5 13; 1 Pet 2 16
[g] John 8. 34; Ro. 6. 16.

[h] Mt. 12. 43—45; Lk. 11. 26; Heb 6. 4—8, 10 26, 27.
[i] ver. 18; ch. 1. 4.
[k] ch 1. 2.

[l] Lk. 12 47, 48; John 9. 41; 15 22.

[m] Pro. 26. 11.

[n] ch. 1. 13—15.
[o] 1 Pet. 1. 22.
[p] ch. 1. 19—21.

words which were spoken before by the holy prophets,[1] [q] and of the commandment
3 of us the apostles of the Lord and Saviour:[2] [r] knowing this first,[3] that there
4 shall come in the last days scoffers, [s] walking after their own lusts, and saying,
[t] Where is the promise[4] of his coming? For since the fathers fell asleep, all things
continue as *they were* from the beginning of the creation.
5 For this they [u] willingly are ignorant of,[5] that [x] by the word of God the heavens
were of old, and the earth [y] standing out of the water and in the water:[6]
6 [z] whereby the world that then was, being overflowed with water, perished:
7 but the heavens and the earth, which are now, [a] by the same word are kept
in store, reserved unto [b] fire against the day of judgment and perdition of ungodly men.
8 But, beloved, be not ignorant of this one thing,[7] that one day *is* with the Lord
9 as [c] a thousand years, and a thousand years as one day. [d] The Lord is not slack
concerning his promise, as some men count slackness; but [e] is longsuffering[8] to
us-ward, [f] not willing that any should perish, but [g] that all should come to
10 repentance. But [h] the day of the Lord will come as a thief in the night;[9] in the
which [i] the heavens shall pass away with a great noise, and the elements[10] shall
[k] melt with fervent heat, the earth also and the works that are therein shall be
burned up.
11 *Seeing* then *that* all these things shall be dissolved,[11] what manner *of persons*
12 ought ye to be [l] *in all* holy conversation and godliness,[12] [m] looking for and
hasting[13] unto the coming of the day of God; wherein the heavens being on fire
13 shall [n] be dissolved, and the elements shall [o] melt with fervent heat? Nevertheless we, according to his promise,[14] look for [p] new heavens and a new earth,
wherein dwelleth righteousness.
14 Wherefore, beloved, [q] seeing that ye look for such things,[15] be diligent [r] that
15 ye may be found of him in peace, without spot, and blameless. And account *that*
[s] the longsuffering of our Lord *is* salvation;[16] even as our beloved brother Paul
16 also according to the wisdom given unto him hath written[17] unto you; as also in
all *his* epistles, [t] speaking in them of these things; in which are some things
hard to be understood, which they that are unlearned[18] and [u] unstable wrest, as
they do also the other Scriptures, [x] unto their own destruction.
17 Ye therefore, beloved, [y] seeing ye know *these things* before, [z] beware lest ye
also, [a] being led away with the error of the wicked,[19] fall from your own sted-
18 fastness. [b] But grow in grace, [c] and *in* the knowledge[20] of our Lord and Saviour
Jesus Christ. [d] To him *be* glory both now and for ever.[21] Amen.

q Jude 17.
r 1 Tim 4. 1, 2; Jude 18.
s ch. 2. 10.
t Ezc. 8. 11; Is. 5. 19; Exe. 12. 22; Lk. 12. 45.
u Pro. 17. 16; John 3. 19, 20.
x see refs Ps. 33. 6.
y Ps. 136. 6
z see refs. ch. 2. 5.
a Is. 51. 6.
b Mt. 25. 41; 2 Thes. 1. 8.
c Ps. 90. 4.
d see refs. Hab 2 3.
e ver. 15; Ex. 34. 6; 1 Pet. 3 20.
f Exe. 18 23, 32; 33.11.
g Ro. 2. 4; 1 Tim 2. 4.
h see refs. Lk 12.39, 40.
i see refs Ps. 102 26, and Is. 51.33; Rev. 20. 11; 21. 1.
k Mic. 1. 4.
l Phil. 1. 27; 1 Pet. 1. 15
m see refs. 1 Cor. 1. 7.
n Ps 50. 3; Is. 34 4.
o ver. 10; Mic. 1. 4.
p see refs. Is. 65. 17.
q 2 Cor. 4. 18; Phil. 3. 20.
r 1 Cor. 1. 8; Phil. 1. 10; 1 Thes 3. 13; 5 23; 1 John 3. 3.
s ver 9; Ro. 2. 4.
t Ro 8. 19; 1 Cor. 15. 21, 21; 1 Thes. 4. 15.
u 2 Tim 3. 5—7.
x ch. 2. 1.
y ch. 1. 12; Mk. 13. 23.
z Eph. 4. 14; Col 2 8.
a ch 2. 18—20; Mt. 24. 24.
b Hos. 14 5; Mal. 4. 2; Eph. 4. 15; 1 Pet. 2 2.
c John 17. 3; Col. 1. 10.
d 2 Tim. 4. 18; Rev. 1. 6.

1 In their predictions of Christ's second coming. comp. ch. i. 19—21.

2 Rather, 'and of the commandment of the Lord and Saviour [by the hand] of us the apostles;' or, according to most manuscripts, 'of your apostles;' *i. e.* those who have taught you, probably referring to Paul (ver. 15) and Barnabas.

3 See note on ch. i. 20; and compare Jude, vers. 4—18.

4 Implying that it has altogether failed.

5 Or, 'lose sight of.'

6 Or, 'and earth formed [as land] out of water and by means of water' (*i. e.* by the withdrawment of the water into the atmosphere and the sea); by which [either by these *various means*, or by *waters* from above and beneath, Gen. vii. 11] the world that then was,' etc. This is adduced to show that all things have not continued as they were (ver. 4).

7 As a first principle in estimating God's proceedings. The same sentiment is implied in Psa. xc. 4.

8 The apparent delay of judgment at which sinners mock, is really Divine forbearance, giving them 'space to repent.'

9 Compare 1 Thess. v. 2; to which it appears probable, from ver. 15, that the apostle refers.

10 Rather, 'the rudiments' (*i. e.* the simpler forms of matter) being on fire shall be dissolved. As water once destroyed the old world, it is easy to believe that fire, whose destructive power is well known, shall dissolve the present combinations of matter.

11 Properly, 'all these things then being dissolved;' *i. e.* being subject to change and dissolution.

12 The Greek words, rendered 'conversation (rather *deportment*) and godliness,' are plurals, marking the various manifestations and fruits of true religion.

13 Properly, 'hastening the coming;' as though the earnest zeal and ardent longings of the saints were a sure precursor of the Lord's speedy appearing. Compare note on Acts iii. 19.

14 Referring to the ancient prophecies, especially to Isa. lxv. 17—25, and lxvi.; on which see notes. Here the *future* glory of the church is particularly meant.

15 Knowing that they will come, but not knowing how soon (Matt. xxiv. 3, 36, 42, 43), you should be always watchful and diligent.

16 It is not slackness, as the scoffers say (ver. 9); nor is it only space given to *them* to repent, but it is to *us* also time for the working out of our 'salvation' (Phil. ii. 12, 13).

17 Some think that Rom. ii. 4 is meant here: but the whole context seems rather to point to 1 Thess. iv. 13—v. 11; 2 Thess. ii. 1—12; in which the apostle Paul had dwelt on Christ's second coming; having used in the former passage some expressions which had been misunderstood and perverted: see the notes there. It is clear, however, from verse 16, that others of his Epistles were already widely known.

18 Those who will not learn.

19 The false teachers and scoffers (ch. ii. and ch. iii.)

20 Neither the difficulty of understanding some parts of Scripture, nor the mischievous perversion of it by 'the error of lawless' persons (ver. 16), suggests to the apostle's mind any restriction on its use. Rather, he exhorts his brethren to make progress in the grace and *knowledge* of the Lord Jesus: 'for diligent progress is essential to perseverance.'—*Calvin.*

21 Literally, 'both now and to the day of eternity.' This ascription of eternal glory to Christ clearly implies his supreme Deity.

THE FIRST EPISTLE GENERAL OF

J O H N.

THIS sacred writing, though called an Epistle, has more of the character of a discourse or treatise on the doctrines and duties of Christianity; as it contains no salutations or personal allusions, either at the beginning or at the end. It was intended probably for the whole circle of churches amongst which the apostle had laboured. He did not deem it necessary to prefix his name; possibly leaving its authorship to be testified by the persons intrusted with its delivery. But the same characteristic peculiarities, both of thought and style, which distinguish John's Gospel history, are strikingly manifested here also; and they confirm the testimony of the early Christian church, that he was the author. It was certainly written by an eye-witness of the person and labours of our Lord (ch. i. 1—4; iv. 14).

It is commonly supposed to have been sent from Ephesus; but on this point we have no certain information. Nor do we know exactly at what period it was written. But as it contains no allusion to the struggles with Judaizing teachers which so greatly disturbed the ministry of the apostle Paul, we may well conclude that the time for all that was past; the true relation of the gospel and of the Christian church to the law of Moses and the people of Israel having now become clearly settled. But other important controversies were arising in the church. Some questioned the *Divine dignity* of our Lord, and denied him to be the Son of God (ch. ii. 22; iv. 15; v. 1). Others denied his proper *humanity*, and the reality of his death and atoning sacrifice. This error the apostle strongly denounces (ch. iv. 3), and declares that he had himself felt with his own hand the body of his Lord (ch. i. 1). Others again seem to have held that it was enough to worship God with the spirit, whilst the body was allowed all possible indulgence. This immoral creed the apostle refutes by showing that every sin is real transgression (ch. iii. 4); that fellowship with God purifies the Christian; and that by this purity alone can we be recognised as His (ch. ii. 3—6; iii. 8—10; v. 4, 18).

The errors here rebuked, at an early period grew and ripened into widely spreading heresies; the advocates of which were called by various names; such as Ebionites, Cerinthians, Docetæ, Gnostics, etc. Whether they had made such progress as to become embodied in particular sects at the time when this Epistle was written is very doubtful; but its teachings are well adapted to refute and expose these and similar errors, both of ancient and modern times; and on this account it possesses peculiar value.

The correction of prevalent errors, however, was not the only, nor perhaps the chief object of this Epistle; other most important subjects are introduced. These are frequently intermingled, without strict attention to logical connection and arrangement: but two leading ideas run through, and to a certain extent govern and connect the whole: 'God is light; walk in light:' 'God is love; walk in love.' In developing these two fundamental principles, the apostle shows the true nature of fellowship with God, and its necessary effect on the believer's character and life; and he describes the essential characteristics of true piety; by which Christians may be distinguished, both by themselves and by others, from self-deceivers and hypocrites. He especially dwells on the wonderful love of God, as it is manifested in the mission, work, and character of his Son, and in the bestowment of the glorious privilege of sonship on believers; and he urges it on Christians as the highest motive to the love of God and of one another.

The prominent place which John assigns, both here and in his Gospel, to the duty of Christian love has probably given occasion to the general opinion that he was of a peculiarly affectionate disposition: and this opinion seems to be just. Yet his faithful and sharp rebukes of hypocrites and false teachers show that the most kind-hearted Christian may be a 'son of thunder' (see Mark iii. 17); and that where Christ's honour is at stake, love may be exercised in denouncing sin, as well as in tender expressions of affection to the brethren.

Fellowship with God—its nature and effects.

1 THAT[1] [a]which was from the beginning, which we have heard, [b]which we have seen with our eyes, [c]which we have looked upon, and [d]our hands have
2 handled, of[2] the Word of life; (for [e]the life was manifested,[3] and we have seen *it*, [f]and bear witness, and show unto you that eternal life, [g]which was with the
3 Father, and was manifested unto us;) [h]that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly [i]our fellowship[4]
4 *is* with the Father, and with his Son Jesus Christ. And these things write we unto you, [k]that your joy may be full.[5]
5 This then is the message which we have heard of him, and declare unto you,

[a] ch. 2. 13; John 1. 1.
[b] Lk. 1. 2; Ac. 1. 3.
[c] 2 Pet. 1. 16.
[d] see refs. Lk. 24. 39.
[e] John 1. 4; 2 Tim. 1. 10.
[f] John 21. 24; Ac 2.32.
[g] see refs John 1. 1, 2.
[h] Ac. 4. 20.
[i] John 14. 20—23; 17. 21; 1 Cor. 1. 9.
[k] John 15. 11; 2 John 12.

1 In the introduction to this Epistle, John assures his readers that the truths respecting the dignity and work of the Incarnate Son are the necessary basis of fellowship with God, and the source of the fullest joy (ch. i. 1—4). But that joyful fellowship can be possessed only by those who, like God, are 'in the light,' being cleansed from sin by the blood of Christ (5—7); not indeed so as to be wholly pure, which no man can truly claim to be (8—10); but so as to be consciously reconciled to God by Christ (ch. ii. 1, 2), and to be walking in His commandments (3—6). Obedience was always necessary in order to fellowship with God; but the commandment has taken a new form since the true Light has shined among us (7, 8), and love to the brethren has become the test of the Christian (9—11).

2 Rather, '*concerning* the Word of life.' On comparing this introduction with the beginning of John's Gospel (see John i. 1—5, and notes), we obtain this meaning: We have declared unto you concerning 'the Word' both his eternal existence 'from the beginning,' and also his manifestation as the 'Life' to us his apostles, giving to our very senses of hearing, sight, and touch, unquestionable evidence that he became truly man in order to become our 'eternal life;' bringing us into fellowship with God and his saints.

3 In the person of Christ the Incarnate Word: see John i. 14; 1 Tim. iii. 16.

4 On this communion of the saints with the Father and the Son, and with each other, see John xvii. 20, 21, and note.

5 Almost the very words of our Lord (John xv. 11); showing that perfect happiness can be attained only by a full knowledge of the Son of God, and abiding union with him.

6 that [t]God is light,[1] and in him is no darkness[2] at all. [m] If we say that we have
7 fellowship with him, and walk in darkness, we lie, and do not the truth. But if
we walk in the light, as he is in the light, we have fellowship one with another,
and [n] the blood of Jesus Christ his Son cleanseth us from all sin.[3]
8 [o] If we say that we have no sin, we deceive ourselves, [p] and the truth is not in
9 us. [q] If we confess our sins, [r] he is faithful [s] and just to forgive us *our* sins, and to
10 [s] cleanse us from all unrighteousness. If we say that we have not sinned, we
make him a liar,[4] and his word is not in us.

2 [u] My little children, these things write I unto you, [x] that ye sin not. And if
any man sin, [y] we have an Advocate[5] with the Father, Jesus Christ [z] the righteous.
2 And [a] he is the propitiation for our sins: and not for ours only, but [b] also for *the
sins of* the whole world.[6]
3 And hereby we do know that we know him,[7] if we keep his commandments.
4 [c] He that saith, I know[8] him, and keepeth not his commandments, is a liar, and
5 the truth is not in him. But [d] whoso keepeth his word, [e] in him verily is the
6 love of God perfected.[9] [f] Hereby know we that we are in him. [g] He that saith
he abideth in him[10] [h] ought himself also so to walk, even as he walked.
7 Brethren, I write no new[11] commandment unto you, but an old commandment
[i] which ye had from the beginning. The old commandment is the word which
ye have heard from the beginning.
8 Again, [k] a new commandment I write unto you, which thing is true in him and
9 in you: [l] because the darkness is past, and [m] the true light now shineth. [n] He
that saith he is in the light, and hateth his brother,[12] is in darkness even until
10 now. He that loveth his brother abideth in the light, and [o] there is none
11 occasion of stumbling in him.[13] But he that hateth his brother is in darkness,[14]
and [p] walketh in darkness, and knoweth not whither he goeth, because that
darkness hath blinded his eyes.

Exhortations, encouragements, and warnings.

12 I WRITE[15] unto you, little children, because [q] your sins are forgiven you for
13 his name's sake. I write unto you, fathers, [r] because ye have known him *that is*
from the beginning. I write unto you, young men, because ye have overcome
the wicked one.
14 I write unto you, little children,[16] [s] because ye have known the Father. I
have written unto you, fathers, because ye have known him *that is* from the
beginning. I have written[17] unto you, young men, because [t] ye are strong, [u] and
the word of God abideth in you, and ye have overcome the wicked one.

[t] Ps. 104. 2; John 8. 12; 1 Tim. 6. 16.
[m] ch. 2. 4, 9—11; Am. 3. 3; 2 Cor. 6. 14.
[n] ch. 2. 2; see refs. Zec. 13. 1; Eph. 1. 7.
[o] see refs. 1 Ki. 8. 46; Job 9. 2; 25. 4.
[p] ch. 2. 4.
[q] see refs. Lu. 26. 40.
[r] Deu. 7. 9.
[s] Is. 45. 21; Ro. 3. 26.
[t] see refs. Jer. 33. 8.
[u] see refs. John 13. 33.
[x] Exo. 3. 21; Ro. 6. 1, 2; Tit. 2. 11—13.
[y] see refs. Is. 53. 12; Eph. 2. 18; 1 Tim. 2. 5.
[z] 2 Cor. 5. 21; Heb. 7. 26; 1 Pet. 3. 18.
[a] ch. 4. 10; Ro. 3. 25.
[b] ch. 4. 14; John 1. 29; 2 Cor. 5. 15, 18—21.
[c] ch. 1. 6, 8; 4. 20.
[d] ch. 3. 24; John 14. 21, 23; 15. 14.
[e] ch. 4. 12.
[f] ch. 4. 13.
[g] ch. 3. 6; John 15. 4—6.
[h] see refs. Mt. 11. 29.
[i] ch. 3. 11; 2 John 5.
[k] vers. 9—11; John 13. 34; 15. 12—15.
[l] Ro. 13. 12; Eph. 5. 8
[m] Mal. 4. 2; John 1. 4, 5, 9; 2 Tim. 1. 10.
[n] ch. 3. 14—17; 1 Cor. 13. 2; 2 Pet. 1. 9.
[o] 2 Pet. 1. 10.
[p] John 12. 35.
[q] ch. 1. 7; Lk. 24. 47; Ac. 10. 43; 13. 38.
[r] ch. 4. 4.
[s] John 14. 7.
[t] Eph. 6. 10; 2 Tim. 2. 1.
[u] Ps. 119. 11; John 15. 7.

1 See John i. 4, and note.

2 'Darkness' signifies the want of truth and purity. To 'walk in darkness' is to live in ignorance, error, or sin; to 'walk in the light' is to aim at likeness to God in truth, holiness, and love.

3 Those who 'walk in the light' know themselves too well to say that they have no sin (ver. 8), and therefore humbly acknowledge their present sinfulness; yet they feel that Christ's blood cleanses them from guilt, and from unholiness; for God is faithful and just in keeping his covenant of mercy (9).

4 Because God has declared in 'his word' that 'there is none righteous' (Gen. vi. 5; Rom. iii. 9—20).

5 The word here used is applied to the Holy Spirit, and rendered 'Comforter' in John xiv. 16; where see note; and compare Rom. viii. 34; Heb. vii. 25. The help which our Lord thus gives us by his intercession is founded on his propitiatory work: see ver. 2; Heb. ix. 26.

6 Not only for us who already believe in him, but for those also who have not yet believed (ch. iv. 14; John iii. 16; iv. 42).

7 Rather, 'we have known him;' ever since our conversion: see Gal. iv. 9.

8 Rather, 'I have known him;' professing to be a converted man, but showing by his conduct that he is either a deceiver or self-deceived.

9 Obedience is the test and the measure of love. When love is become perfect, obedience will be perfect too.

10 That is, in Christ: see John xv. 4—10, and notes.

11 All the foregoing 'message' that God is light, and that therefore all his children should walk in love and obedience, was not new to those to whom John wrote; for they had been so taught from the beginning of their Christian life. Yet it is, in a sense, most truly new, as the Lord had said (see John xiii. 34, and note); for it shines with new lustre in the life and teaching of Him who is 'the true Light' (compare John i. 9), and in those who are in fellowship with him.

12 His fellow-disciple of Christ.

13 Compare John xi. 9, 10, and note. True unselfish love is the best preservative against sin in our conduct towards others.

14 See ch. iii. 10—18, and notes.

15 The apostle, dividing the children of God into two classes, addresses words of encouragement to each (vers. 12—14); and then warns all that the love of the world is incompatible with love to God, and with an interest in man's only abiding portion (15—17); and that there are many deceivers and antichrists, whom by spiritual wisdom they should detect (18—23). He exhorts them to be stedfast in their union with Christ; assures them that the Spirit will give them sufficient light (24—28); and reminds them of their present adoption, their heavenly destiny, and the purpose of their Lord's coming in the flesh, as motives to persevere in holiness (29; iii. 1—10).

16 All true Christians seem to be included in the appellation God's 'little children,' both here and in ver. 12; and they all have pardon through the Son and knowledge of the Father. But there are two classes of them: 'young men,' who have already, like their Lord, gained some victories over Satan, through the word of God (compare Matt. iv. 1—11); and 'fathers,' who have attained to a fuller experimental knowledge of the person and work of the Incarnate Word. All this knowledge, pardon, strength, and experience are so many motives to walk in the light.

17 Namely, just before. As if he had said, I must repeat this most important lesson.

15 [x] Love not the world, neither the things *that are* in the world.[1] [y] If any man
16 love the world, the love of the Father is not in him. For all that *is* in the world, [z] the lust of the flesh, [a] and the lust of the eyes, [b] and the pride of life,[2] is
17 not of the Father, but is of the world. And [c] the world passeth away, and the lust thereof:[3] [d] but he that doeth the will of God abideth for ever.

18 Little children, [e] it is the last time: and as ye have heard that [f] antichrist shall come,[4] [g] even now are there many antichrists; whereby we know that it is
19 the last time. [h] They went out from us,[5] but they were not of us; for [i] if they had been of us, they would *no doubt* have continued with us: but *they went out,*
20 [k] that they might be made manifest that they were not all of us. But [l] ye have an unction [m] from the Holy One,[6] and [n] ye know all things.

21 I have not written unto you [o] because ye know not the truth, but because ye
22 know it, and that no lie is of the truth. [p] Who is a liar but he that denieth that Jesus is the Christ?[7] He is antichrist, that denieth the Father and the Son.
23 [q] Whosoever denieth the Son, the same hath not the Father: [*but*][8] [r] *he that acknowledgeth the Son hath the Father also.*

24 Let that therefore abide in you, [s] which ye have heard from the beginning.[9] If that which ye have heard from the beginning shall remain in you, [t] ye also
25 shall continue in the Son, and in the Father. [u] And this is the promise[10] that he hath promised us, *even* eternal life.

26 These *things* have I written unto you [x] concerning them that seduce you.[11]
27 But [y] the anointing which ye have received of him abideth in you, and [z] ye need not that any man teach you: but as the same anointing [a] teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, [b] ye shall abide in him.

28 And now, little children, abide in him; that, [c] when he shall appear, we may have confidence,[12] [d] and not be ashamed before him at his coming.

29 [e] If ye know that he is righteous, ye know[13] that [f] every one that doeth
3 righteousness is born of him. Behold, what manner of love the Father hath bestowed upon us that [g] we should be called[14] the sons of God. Therefore the
2 world knoweth us not, [h] because it knew him not. Beloved, [i] now are we the sons of God, and [k] it doth not yet appear what we shall be: but we know that, when he shall appear, [l] we shall be like him; for [m] we shall see him as he is.
3 [n] And every man that hath this hope in him purifieth himself, even as he is pure.
4 Whosoever committeth sin transgresseth also the law: for [o] sin is the trans-
5 gression of the law.[15] And ye know [p] that he was manifested [q] to take away our
6 sins;[16] and [r] in him is no sin. [s] Whosoever abideth in him sinneth not;[17] [t] whosoever sinneth hath not seen him, neither known him.

[x] Ro. 12. 2; Col. 3. 1, 2; 1 Tim. 6. 10.
[y] see refs. Mt. 6. 24.
[z] Mt. 5. 28; Ro. 13. 14.
[a] Jos. 7. 21; Job 31. 1; Ecc. 5. 11; Mt. 4. 8.
[b] Is. 39. 2—7.
[c] 1 Cor. 7. 31.
[d] Mt. 7. 21, 21. 25.
[e] 1 Tim. 4. 1; Heb 1. 2.
[f] 2 Thes. 2. 3, etc.
[g] Mt. 24. 5, 24; 2 John 7.
[h] Deu. 13. 13; Ac. 20. 30.
[i] Jer 32. 38—40; John 6. 37; 1 Pet 1. 2—5.
[k] Ro 9. 6; 1 Cor. 11. 19.
[l] ver. 27; ch. 4. 13; 2 Cor. 1. 21, 22.
[m] Mk. 1. 24; Ac. 3. 14.
[n] John 14. 26; 16. 13.
[o] see Ro. 15. 14, 15; 2 Pet. 1. 12.
[p] ch. 4. 3; 2 John 7.
[q] John 5. 23; 15. 23; 2 John 9.
[r] ch 4. 15; John 14. 7.
[s] ver. 7; 2 John 6.
[t] ch. 1. 3; John 14. 23.
[u] ch 1. 2; 5. 11—13; John 17. 3.
[x] Mk. 13. 22; 2 Pet. 2. 1—3; 2 John 7.
[y] ver. 20; 1 Pet. 1. 23.
[z] Jer. 31. 33, 34.
[a] see refs. vers. 20, 21.
[b] John 15. 4—7.
[c] ch 3. 2; Col. 3. 4.
[d] ch 4. 17; Is. 25. 9.
[e] ver. 1; Ac 22. 14.
[f] ch 3. 7—10; 4. 7; 5. 1.
[g] John 1. 12; 2 Cor. 6. 18.
[h] John 15. 18, 19; 17. 25.
[i] Ro 8. 15; Gal 3. 26.
[k] Ro. 8. 18; 1 Cor 13. 12.
[l] Ps. 17. 15; 1 Cor. 15. 49. 2 Pet 1. 4.
[m] Mt 5. 8; John 17. 24.
[n] 2 Cor 7. 1; 2 Pet 3. 14.
[o] Ro 7. 7—13; Jam. 2. 9—11.
[p] ch 1. 2.
[q] see refs John 1. 29; 1 Tim 1. 15.
[r] see refs Is 53. 9.
[s] John 15. 4—7.
[t] ch. 2. 4; 3 John 11.

1 What is transitory, sensual, and sinful: see next verse.

2 Sensuality, vanity, and pride are three of the forms in which the spirit of worldliness most frequently manifests itself.

3 All worldly objects that entice to sin.

4 Rather, 'as ye heard that the antichrist (*i. e.* the rival or opposer of Christ) cometh;' referring probably to what had been said on the subject, partly by our Lord (see Matt. xxiv. 23, 24) and partly by the apostles. Very similar is Paul's language in 2 Thess. ii. 3—7, in speaking of 'the man of sin, the son of perdition.' In both cases the original readers appear to have had a previous knowledge on the subject which we do not possess. One characteristic of an antichrist is given in ver. 22 and ch. iv. 3.

5 These 'antichrists' had been in outward fellowship with the Christians; but in heart and principle they never belonged to their number.

6 The teaching of the Holy Spirit whom the exalted Saviour bestows, to guide his people 'into all truth:' see John xiv. 25, 26; xvi. 12, 13, and notes.

7 The false teachers seem to have boasted of their clear views of Jesus and the Father. The apostle says that it is false and antichristian to deny either our Lord's incarnation, or the intimate union of the Father and the Son; for (ver. 23) there can be no true faith and love towards the Father without right views of the Son: comp. John xiv. 6.

8 This second clause, though printed in italics, is now acknowledged as part of the original text, being found in the best manuscripts.

9 Since the time when you became Christians.

10 By abiding in him (see John xv. 4, and note) you will attain 'eternal life:' see our Lord's own words in John v. 21—26; x. 10, 27, 28; xi. 25, 26; xvii. 3.

11 Or, 'that cause you to err.' What I have now said about them is surely sufficient, without any other teaching (ver. 27); for you have the 'anointing' (see note on ver. 20) of the Holy Spirit.

12 As those whom he will recognise as his own.

13 Or perhaps, 'know ye.' As God is the Holy One, and the only source of all holiness, every righteous man has the unspeakable privilege of being a child of God.

14 As being so in *reality;* although our sonship is not yet manifested: but when 'it is manifested,' it will be seen to be a glorious likeness to our Father, or our glorified Saviour (ver. 2). Therefore he who truly has hope in his Lord will now be striving to resemble him (3).

15 Literally, 'Whosoever doeth sin, doeth also lawlessness; and sin is lawlessness.' Any departure from God's law is sin. We must not sin, because all sin is opposed to God's law (ver. 4); to Christ's mission and character (5); and to union with Christ (6).

16 He delivers us from the curse of sin, that he may deliver us from its dominion (John i. 29; Rom. vi. 14).

17 Perfect union with Christ must secure absolute freedom from sin. Such is the glorious ideal, the true standard: but how far short of it do even the best saints fall in this world! In the next clause the apostle proceeds to speak of those the governing principle and characteristic of whose life is sin (compare ch. ii. 1). He is throughout contrasting the two states in which sin and grace severally predominate, without reference to degrees in either; showing that all men are in the one or the other, being either 'of the devil,' who, 'from the beginning' of the sacred history, appears as the leader of all sin (John viii. 44); or 'born of God,' and therefore 'unable to sin' (ver. 9), so far as the new Divine nature predominates; although as the

7 Little children, let no man deceive you: [u]he that doeth righteousness is
8 righteous, [x]even as he is righteous. [y]He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was
9 manifested, [z]that he might destroy the works of the devil. [a]Whosoever is born of God doth not commit sin; for [b]his seed remaineth in him: [c]and he cannot sin, because he is born of God.
10 In this the children of God are manifest, and the children of the devil. [d]Whosoever doeth not righteousness is not of God, [e]neither he that loveth not his brother.

Brotherly love essential to Christian character—its evidences and fruits.

11 FOR[1] [f]this is the message[2] that ye heard from the beginning, [g]that we
12 should love one another. Not as [h]Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? [i]Because[3] his own works were
13 evil, and his brother's righteous. Marvel not, my brethren, if [k]the world hate
14 you. [l]We know that we have passed from death unto life, [m]because[4] we love
15 the brethren. [n]He that loveth not *his* brother abideth in death. [o]Whosoever hateth his brother is a murderer:[5] and ye know that [p]no murderer hath eternal life abiding in him.
16 [q]Hereby perceive[6] we the love *of God*, because he laid down his life for us.
17 [r]And we ought to lay down *our* lives for the brethren. But [s]whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of*
18 *compassion* from him, [t]how dwelleth the love of God in him? My little children, [u]let us not love in word, neither in tongue; but in deed and in truth.
19 And hereby[7] we know [x]that we are of the truth, [y]and shall assure our hearts
20 before him. [z]For if our heart condemn us, God is greater than our heart, and
21 knoweth all things.[8] [a]Beloved, if our heart condemn us not, [b]*then* have we
22 confidence toward God. And [c]whatsoever we ask, we receive of him, because we keep his commandments, [d]and do those things that are pleasing in his sight.
23 [e]And this[9] is his commandment, That we should believe on the name of his Son
24 Jesus Christ, [f]and love one another, as he gave us commandment. And [g]he that keepeth his commandments [h]dwelleth in him, and he in him. And [i]hereby we know that he abideth in us, by the Spirit which he hath given us.[10]

Religious teachers to be tested by their doctrines respecting Christ, and the fruits of love and faith.

4 BELOVED,[11] [k]believe not every spirit,[12] but [l]try the spirits whether they

[u] ch. 2. 29; Ezc. 18. 5—9; Rom. 2. 13.
[x] ver. 3; 1 Pet. 1. 15, 16.
[y] Mt. 13. 38; John 8. 44.
[z] Ge. 3. 15; Lk. 10. 18; John 16. 11; Heb. 2. 14.
[a] ch. 5. 1, 4, 18.
[b] 1 Pet. 1. 23.
[c] Mt 7. 18; Ro. 6. 2.
[d] ch. 2. 29; 3 John 11.
[e] ch. 2. 9, 10; 4. 8.

[f] ch. 1. 5; 2. 7, 8.
[g] see refs. John 13. 34.
[h] see refs. Gen. 4. 4—15.
[i] Heb. 11. 4.
[k] see refs. John 15. 18, 19; 2 Tim. 3. 12.
[l] Eph. 2. 1.
[m] ch. 4. 7, 9, 12; Mt. 25. 40; Eph. 1. 15.
[n] ch. 2. 9, 11.
[o] see Ge 27. 41; Mt. 5. 21, 22.
[p] Gal 5. 21; Rev. 21. 8.
[q] see refs John 15. 13; Ac 20. 24; Rev. 1. 5.
[r] ch 4. 11; Ro. 16. 4; Phil 2. 17, 30.
[s] Deu. 15. 7—11; Is. 58. 7—10; Lk. 3. 11.
[t] ch 4. 20.
[u] Ezc. 33. 31; Ro. 12. 9; 1 Cor. 13. 4—7.
[x] ch. 1. 8; John 18. 37.
[y] Job. 6. 10, 11.
[z] John 8. 9; 1 Cor. 4. 4.
[a] Job 27. 6.
[b] ch. 2. 28; Heb. 10. 22.
[c] Ps. 34. 15—17; see refs Mt. 21. 22.
[d] John 9. 31.
[e] John 6 29; Ac. 16. 31.
[f] see refs. John 13. 34.
[g] ch. 4 12; John 14. 21—23; 15. 10
[h] John 17. 21, etc.
[i] ch. 4. 13; Ro. 8. 9—17.

[k] Jer. 29. 8; Mt. 24. 4, 5.
[l] see refs. Is 8 20; 1 Thes. 5. 21; Rev. 2. 2.

old nature (Rom. vii. 17) still exists here on earth, sin is always found in them: see Gal. v. 16—18.

1 Of that holiness which is needful to fellowship with God, brotherly love is a prominent and indispensable part (ver. 11); for the want of it marks Satan, Cain, and the world of the ungodly, as destitute of spiritual life (12—15). In its practical exercise we become like to God, and we obtain fresh evidence that we are His, and confidence in his presence, as those who abide in Him, and are led by His Spirit (16—24).

2 Referring to the law of brotherly love, given by Christ to his disciples: see John xiii. 34, 35, and note.

3 Contrariety of principles and character is always the true cause of the world's enmity and persecution against the saints (John xv. 18, 19).

4 It is an infallible sign of true piety to love the followers of Christ as such, although they may differ from us in some things.

5 In the kingdom of h aven the Divine Lawgiver and Judge looks not so much at the external action as at the inward disposition and purpose—the germ from which, at any time, the deed may spring. See Matt. v. 22—32, and notes.

6 Rather, 'In this we know [what] love [is], because he (*i. e.* Christ) laid down his life for us' (John x. 15). Hatred will prompt a man to destroy another's life (ver. 15); love, to sacrifice his own. What true love is, we see in our Lord's self-sacrifice; and we should aim to show it in a similar way.

7 Brotherly love, shown in deeds of kindness, is an evidence that God's saving truth is working in us; and it will enable us to stand with confidence before him in the judgment: compare Matt. xxv. 34—40, and notes.

8 How much more then must God condemn us! As, on the one hand, a condemning conscience echoes the Divine sentence; so, on the other hand, an enlightened approving conscience gives us confidence before God, especially as to the fulfilment of our prayers (ver. 22).

9 Faith in Christ, and love to Christians, are the primary principles of all obedience.

10 The two marks of union with Christ are the indwelling of his Spirit, and the obeying his commands: see John xiv. 20—23; xv. 1—10.

11 The apostle shows that the pretensions of religious teachers are to be tested by their accordance with the apostolic doctrine respecting our Lord's nature and work (ch. iv. 1). He denounces the denial of the truth that the Son of God became truly man, as an antichristian error, prompted by worldliness (2—6). He dwells on the incarnation and sufferings of Christ as the most glorious display of Divine love, and the strongest motive to brotherly affection; he shows that only one in whom love dwells can know God, can appreciate the Saviour's work, can dwell in God and have God to dwell in him, and can be delivered from the torments of fear (7—19); and he proves that none can love God who does not love his brother (20, 21). He declares that the believing reception of Jesus as the Messiah is equally necessary to true Christian love and to all holiness (ch. v. 1—5); and shows that the Divine testimony is the ground of faith (6—8), that faith in God's testimony is reasonable, and unbelief presumptuous; and that faith brings fresh inward evidence, and secures eternal life (9—13); whilst it gives us confidence in prayer (14, 15). He shows how prayer should be directed by love, in mutual intercession (16, 17); and he closes by referring to the great distinction between the children of God and the wicked, and to that inward and practical knowledge of the true God which is the soul's life (18—21).

12 Do not acknowledge all who claim to be under the special guidance of the Holy Spirit (see 1 Thess. v. 21; 1 Cor. xii. 10; xiv. 32, and notes): but 'test' them, lest you err either in receiving the false, or in rejecting the true.

2 are of God: because [m] many false prophets are gone out into the world. Hereby
know ye the Spirit of God: [n] Every spirit that confesseth that Jesus Christ is
3 come in the flesh[1] is of God. And [o] every spirit that confesseth not that Jesus
Christ is come in the flesh is not of God. And this is that *spirit* of antichrist,[2]
whereof ye have heard that it should come; and [p] even now already is it in
the world.
4 [q] Ye are of God, little children, [r] and have overcome them:[3] because greater is
5 he that is in you, than [s] he that is in the world. They are of the world: there-
6 fore speak they[4] of the world, and [t] the world heareth them. We are of God:
[u] he that knoweth God heareth us; he that is not of God heareth not us. Hereby
know we [x] the spirit of truth, and the spirit of error.
7 [y] Beloved, let us love one another: [z] for love is of God; [a] and every one
8 that loveth is born of God, and knoweth God. He that loveth not knoweth not
God; for [b] God is love.
9 [c] In this was manifested the love of God toward us,[5] because that God sent his
10 only begotten Son into the world, [d] that we might live through him. Herein is
love,[6] [e] not that we loved God, but that he loved us, and sent his Son *[f] to be* the
11 propitiation[7] for our sins. Beloved, [g] if God so loved us, we ought also to love
12 one another. [h] No man hath seen God at any time.[8] If we love one another,
God dwelleth in us, and [i] his love is perfected in us.
13 [k] Hereby know we that we dwell in him, and he in us, because he hath given
14 us of his Spirit.[9] And [l] we have seen and do testify[10] that [m] the Father sent the
15 Son *to be* the Saviour of the world. [n] Whosoever shall confess that Jesus is the
Son of God, [o] God dwelleth in him, and he in God.
16 [p] And we have known and believed the love that God hath to us.[11] [q] God is
17 love; and [r] he that dwelleth in love dwelleth in God, and God in him. Herein
is our love[12] made perfect, that [s] we may have boldness in the day of judgment:
18 [t] because as he is, so are we in this world. [u] There is no fear in love; but
perfect love casteth out fear: because fear hath torment.[13] He that feareth is
19 not made perfect in love. [x] We love[14] him, because he first loved us.
20 [y] If a man say, I love God, and hateth his brother, he is a liar:[15] for he that
loveth not his brother whom he hath seen, how can he love God [z] whom he hath
21 not seen? And [a] this commandment have we from him, That he who loveth God
5 love his brother also. Whosoever [b] believeth that Jesus is the Christ is born
of God: [c] and every one that loveth him that begat loveth him also that is
begotten of him.[16]
2 By this[17] we know that we love the children of God, when we love God, and
keep his commandments.
3 [d] For this is the love of God, that we keep [e] his commandments. And his
4 commandments are not grievous:[18] for [f] whatsoever is born of God overcometh
the world: and this is the victory that overcometh the world, *even* our faith.
5 Who is he that overcometh the world, but [g] he that believeth that Jesus is the
Son of God?
6 This is he that came [h] by water and blood, *even* Jesus Christ; not by water

[m] see refs. ch. 2. 18; Ac 20. 30; 2 Pet. 2.1.
[n] ch. 5. 1; 1 Cor. 12. 3.
[o] ch. 2. 22; 2 John 7.
[p] ch. 2. 18; 2 Thes. 2. 7.
[q] ch. 3. 9, 10.
[r] ch. 2. 13; 5. 4, 5.
[s] see refs. John 12. 31.
[t] John 15. 19; 17. 14.
[u] John 8. 47; 1 Cor. 14. 37; 2 Cor. 10. 7.
[x] Is. 8. 20; John 14. 17.
[y] ch. 3. 10, 11, 23.
[z] Deu. 30. 6, 1 Thes. 4. 9.
[a] ch. 3. 14
[b] ver. 16; Ex. 34. 6, 7.
[c] ch. 3. 16; John 3. 16, 17; Ro. 8. 32.
[d] ch. 5. 11.
[e] Deu. 7. 7, 8; John 15. 16; Ro. 5. 8—10.
[f] ch. 2. 2
[g] Mt. 18. 33; John 15. 12, 13; Eph. 4. 31, 32.
[h] ver. 20; John 1. 18; 1 Tim. 6. 16.
[i] ver. 18; ch. 2. 5.
[k] ch. 3. 24; John 14. 20.
[l] ch. 1. 1—3
[m] ver. 10; John 3. 17
[n] ch. 5. 1; Ro. 10. 9.
[o] ch. 3. 24.
[p] ch. 3. 1, 16.
[q] ver. 8.
[r] ver. 12; ch. 3. 24.
[s] ch. 2. 28; 3. 19—21.
[t] ch. 3. 3.
[u] Ro. 8. 15; 2 Tim. 1. 7.
[x] ver. 10; Lk. 7. 47.
[y] ch. 2. 4; 3. 17.
[z] ver. 12.
[a] ch. 3. 11, 23; Mt. 22. 37, 39; John 14. 31; 15. 12; Ro. 13. 10.
[b] ch. 4. 2, 15; Mt. 16. 16; John 1. 12, 13; Ro. 10. 9, 10
[c] ch. 4. 20; John 15. 23.
[d] John 14. 15, 21—24; 15. 10; 2 John 6.
[e] Ps. 119. 47, 103; Mic. 6. 8; Mt. 11. 28—30; Ro. 7. 12, 22.
[f] see ch. 2. 13—17; 3. 9; 4. 4; John 16. 33.
[g] ch. 4. 15; 1 Cor. 15. 57.
[h] Mt. 3. 13—17; John 19. 34, 35

1 Believing and maintaining that Jesus Christ is a real person, truly man as well as truly God: see John i. 14, and note.

2 See note on ch. ii. 18.

3 That is, ye have overcome the antichristian teachers: see ch. ii. 13.

4 Worldly in mind, they teach doctrines accordant with the feelings of worldly men, and are therefore eagerly followed by such: whilst on the contrary, only those who are taught by God will listen to our spiritual teaching; and thus hearers as well as teachers are tested (ver. 6).

5 The gift of the only begotten Son to save us from eternal death is the great proof and manifestation of 'the love of God in [respect to] us:' compare John iii. 16.

6 Love as it exists in God is self-originated and spontaneous, as well as costly in its great gift.

7 See Rom. iii. 25; v. 6—8, and notes.

8 'It is only through love that we can become conscious of God, and be convinced of the reality of his being and nature; love being itself the reflection and product of his nature.'—*Neander*. And this love is fully developed in us only when we love all his children also (ch. v. 1).

9 The Spirit must have been imparted to every one in whom this love and faith exist: compare ch. iii. 24.

10 The testimony of the apostles as eye-witnesses is the ground of our faith in Christ, and therefore in the love of the Father who sent him; and this again is the origin of our love.

11 Rather, 'in us;' as its recipients.

12 Rather, 'Herein love with us has been perfected.' Our likeness to Christ in love is the measure of our approach to Christian perfection; and it is a ground of confidence in prospect of the judgment: compare ch. iii. 19.

13 Reverential *awe* must ever accompany true love to God; but this is quite a different thing from slavish dread, which is altogether incompatible with perfect love.

14 Or, 'Let us love Him;' as in ver. 7.

15 He is shown to be so, both by the nature of the case, and by the words of Christ in John xiii. 34.

16 The true believer is a child of God (John i. 12, 13); and therefore must be an object of affection to God's children.

17 The love of God is so necessarily connected with the love of the brethren, that each may become an evidence of the other.

18 Or, 'heavy:' see Matt. xi. 30. God's highest commands become 'not grievous,' because of the new Divine life within us, manifesting itself primarily in faith; which, uniting us to Christ, makes us already participate in his victory over the world: compare John xvi. 33; Heb. xii. 1, 2.

only, but by water and blood.[1] [t]And it is the Spirit that beareth witness,
7 because the Spirit is truth. For there are three that bear record [in heaven,
8 [j]the Father, [k]the Word, [l]and the Holy Ghost: [m]and these three are one.[2] And
there are three that bear witness in earth], the spirit, and the water, and the
blood: and these three agree in one.
9 If we receive [n]the witness of men, the witness of God is greater: [3] [o]for this is
10 the witness of God which he hath testified of his Son. He that believeth on the
Son of God [p]hath the witness in himself:[4] he that believeth not God hath
made him a liar; because he believeth not the record that God gave of his Son.
11 And this is the record, [q]that God hath given to us eternal life, and [r]this life is
12 in his Son. [s]He that hath the Son hath life; *and* he that hath not the Son of
God hath not life.

Conclusion—Faith in prayer; the distinction between God's children and the wicked.

13 [t]THESE things have I written unto you that believe on the name of the Son of
God; [u]that ye may know that ye have eternal life, and that ye may believe[5] on
the name of the Son of God.
14 [x]And this is the confidence that we have in him,[6] that, if we ask any thing
15 according to his will, he heareth us: and if we know that he hear us, whatsoever
we ask, [y]we know that we have the petitions that we desired of him.[7]
16 If any man see his brother sin a sin *which is* not unto death, he shall ask,
and [z]he shall give him life[8] for them that sin not unto death. [a]There is a sin
17 unto death: [b]I do not say that he shall pray for it. [c]All unrighteousness is
sin: [9] and there is a sin not unto death.
18 We know that [d]whosoever is born of God sinneth not; but he that is begotten
19 of God [e]keepeth himself, and that wicked one toucheth him not. [f]*And* we
20 know that we are of God, and [g]the whole world lieth in wickedness. [h]And we
know that the Son of God is come, and [i]hath given us an understanding, [k]that
we may know him[10] that is true, [l]and we are in him that is true, *even* in his
Son Jesus Christ. [m]This is the true God, and eternal life.
21 Little children, [n]keep yourselves from idols. Amen.

[t] John 16. 13; 1 Tim. 3. 16.
[j] Mt. 3. 17.
[k] John 1. 1; Rev. 19. 13.
[l] Mt. 3. 16.
[m] Deu. 6. 4; Mt. 28. 19; John 10. 30.
[n] John 8. 17, 18.
[o] Mt. 3. 16, 17; 17. 5.
[p] see refs. Ps. 25. 14; Rom. 8. 16; Gal. 4. 6.
[q] John 5. 24.
[r] ch. 4. 9; John 1. 4.
[s] John 3. 36.
[t] John 20. 31.
[u] ver. 10; Ro. 8. 15—17; 2 Pet. 1. 10, 11.
[x] ch. 3. 22; Eph. 3. 12.
[y] Mk. 11. 24.
[z] Ex. 32. 10—14; 2 Chr. 30. 18—20; Job 42. 7—9; Jam. 5. 14—20.
[a] see refs. Mt. 3. 29.
[b] Jer. 7. 16; 14. 11.
[c] ch. 3. 4.
[d] ch. 3. 9; 1 Pet. 1. 23.
[e] ch. 3. 3; Ps. 39. 1; Pro 4. 23—27; Jam. 1. 27; Jude 20, 21.
[f] ver. 13; ch. 3. 14, 24.
[g] Ro. 3. 9—19.
[h] ch. 4. 2, 14.
[i] Mt. 13. 11; John 17. 25, 26; 2 Cor. 4. 6.
[k] John 14. 6; Rev. 3. 7.
[l] John 14. 20; 17. 20—23.
[m] Is. 9. 6; John 1. 1—3; 20. 28; Ac. 20. 28; Tit 2. 13; Heb. 1. 8.
[n] 1 Cor. 16. 7, 14; 2 Cor. 6. 16, 17.

1 Rather, 'not in the water only, but in the water and the blood.' Some think that this refers to the water and blood which flowed from our Lord's side, when pierced on the cross (John xix. 34). But the distinction here made between the water and the blood makes it more probable that the former alludes to his *baptism*, and the latter to his *death*, as the *beginning* and the *end* of his public work on earth; respecting which 'the Spirit of truth' testifies (John xv. 26), not only in the apostolic preaching and writing, but also in every believer's heart (ver. 10).

2 All the best Greek manuscripts, and the early versions and fathers, omit parts of vers. 7, 8, and read thus: 'For there are three that bear witness, the Spirit, the water, and the blood; and these three agree in one thing,' *i. e.* in testifying that Jesus is the Son of God. Whether the longer or the shorter form of the verses be the genuine one, the doctrine of the Trinity remains fully established: see 2 Cor. xiii. 14; Titus iii. 6, and notes.

3 Men are liable to err, yet we receive their testimony when they agree: see John viii. 17, 18. Much more then ought we to believe God, who testifies by these three witnesses (ver. 8) that his Son is truly come in the flesh.

4 He who believes God's testimony is blessed with a new proof of the truth, in his own experience. He who disbelieves adds to his other sins the presumption of treating God as a liar; and in rejecting Christ he rejects 'eternal life' (vers. 11, 12).

5 With a stedfast and growing faith.

6 Or, 'respecting him.' On this assurance of success in prayer, compare ch. iii. 21, 22.

7 See Mark xi. 24; John xiv. 13, 14; xv. 7; xvi. 23, 24, and notes.

8 Meaning, 'and he shall give to him life (that is to say); to them who sin not unto death.' The apostle is here speaking of the mutual intercessions of professing Christians, who should pray for the forgiveness of *all* one another's sins; only remembering that such a course of sin as is plainly inconsistent with the existence of spiritual life must put a person beyond the pale of this fraternal intercession. It may be observed that the apostle does not command the Christian *not* to pray for open sinners and apostates; but they are not included in this injunction to pray for those who, though fallen, are to be regarded as brethren still.

9 Do not mistake me; all iniquity is sin, needing to be prayed for and pardoned, although it may not be 'unto death.' And (ver. 18) every real child of God, through His grace, 'keepeth himself' from sin; and 'the wicked one,' 'in [union with] whom the whole world lieth,' 'toucheth him not:' compare John xii. 31, and 2 Cor. iv. 4.

10 The sum and end of all Christian teaching is the attainment of that knowledge of the true God, the Father revealed in the Son, which results from personal union with Him, and must lead to eternal life. Any other object of trust and supreme reverence is an idol, from which the Christian must keep himself (ver. 21).

THE SECOND EPISTLE OF

J O H N.

THIS Epistle is addressed to a Christian matron, whose name seems to have been *Kyria*. Some have supposed that this name denotes the *Church*; either some particular church to which the Epistle was sent, or the Christian church at large; but this opinion has no sufficient foundation.

The appellation 'The Elder' (ver. 1) might probably be applied to John, after the decease of all the other apostles,

as a title of honourable distinction, for he was the senior of the whole church; or he might modestly, yet as claiming authority, use it upon this occasion.

This short Epistle, touching very briefly on the same points as the General Epistle, is very similar in its teaching and contents. Of the thirteen verses of which it consists, eight are found in substance in the First Epistle. It is an interesting memorial of the exemplary character of a Christian matron and mother, honoured and loved by 'that disciple whom Jesus loved.'

1 THE elder unto the elect lady[1] and her children, [a]whom I love in [b]the
2 truth;[2] and not I only, but also all they that have known the truth; for the
3 truth's sake, [c]which dwelleth in us, and shall be with us for ever. [d]Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, [e]in truth and love.
4 I rejoiced greatly that I found of thy children[3] [f]walking in truth, as we have received a commandment from the Father.
5 And now I beseech thee, lady, [g]not as though I wrote a new commandment unto thee, but that which we had[4] from the beginning, [h]that we love one another.
6 And [i]this is love, that we walk after his commandments. This[5] is the commandment, That, [k]as ye have heard from the beginning, ye should walk in it.
7 For[6] [l]many deceivers are entered into the world, [m]who confess not that Jesus Christ is come in the flesh. [n]This is a deceiver and an antichrist.
8 [o]Look to yourselves, [p]that we lose not those things which we have wrought,[7] [q]but that we receive a full reward.
9 [r]Whosoever transgresseth, and abideth not [s]in the doctrine of Christ, hath not[8] God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.
10 If there come any unto you, and bring not this doctrine,[9] receive him not
11 into *your* house, [t]neither bid him God speed:[10] [u]for he that biddeth him God speed is partaker of his evil deeds.
12 [x]Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak face to face, [y]that our joy may be full.
13 [z]The children of thy elect sister[11] greet thee. Amen.

[a] 1 John 3. 18; 3 John 1.
[b] John 8. 32; Gal. 2. 14.
[c] Col. 3. 16.
[d] 1 Tim. 1. 2.
[e] ver. 1.
[f] see 1 Thes. 3. 6—9; 3 John 3, 4.
[g] 1 John 2. 7, 8; 3. 11.
[h] see refs. John 13. 34; 1 Pet. 4. 8.
[i] John 14. 15, 21; 15. 10, 14; 1 John 5. 3.
[k] 1 John 2. 24.
[l] 1 John 2. 18—22; 4. 1.
[m] 1 John 1. 2, 3.
[n] 1 John 2. 22; 4. 3.
[o] Mt. 24. 4, 24, 25
[p] Gal. 3. 4; see Phil. 2. 15, 16; Heb. 10. 32, 35.
[q] Dan 12 3.
[r] 1 John 2 23.
[s] John 7. 16, 17; Heb. 6. 1.
[t] Ro. 16 17; 1 Cor. 16. 22; Gal. 1. 8, 9.
[u] Eph. 5 11; 1 Tim. 5. 22.
[x] 3 John 13.
[y] John 17. 13; Ro. 15. 29, 30, 32; 1 John 1. 4.
[z] 1 Pet. 5. 13.

1 Rather, 'Kyria.' This is a proper name, like Gaius in 3 John 1.

2 The emphatic repetition of 'the truth' in the first four verses shows the meaning to be that his love is not only *sincere*, but also *for the truth's sake*. True Christian love must rest upon the common reception of that gospel truth which dwells for ever in the saints (ver. 2). And where this truth and love dwell, Divine grace, mercy, and peace will be enjoyed (3).

3 John had learned (perhaps had himself seen) that some of the family were living a Christian life. Whether the rest were Christians or not, he does not say.

4 From the Saviour's own mouth: compare on 1 John ii. 7; iii. 23.

5 Obedience is the best expression and evidence of love to God and to his people. See John xiv. 15, 21; xv. 14.

6 This is the reason for saying, in ver. 5, 'I beseech thee that we love one another.' Respecting the error here specified, see note on 1 John iv. 1—3.

7 Some read, 'that ye lose not the things ye have earned, but may receive a full reward.' There is a gracious reward awaiting every faithful servant of Christ.

8 Compare on 1 John ii. 23.

9 Namely, the apostolic 'teaching' concerning the person and work of Christ.

10 Rather, 'and do not give him greeting,' *i. e.* as a Christian brother; for if you do, you partake in his guilt.

11 This godly mother had apparently fallen asleep in Jesus; but her surviving children seem to have been Christians, and send affectionate greeting to their aunt.

THE THIRD EPISTLE OF

J O H N.

THAT the Gaius, or Caius, to whom this Epistle is addressed, was the person mentioned in Rom. xvi. 23, and 1 Cor. i. 14, though not certain, is highly probable; as he appears to have been an eminent Christian, particularly distinguished for his hospitality to Christian evangelists or missionaries. The apostle expresses his affectionate joy on account of this and other evidences of his piety; cautions him against one Diotrephes, noted for his ambition and turbulence; and recommends Demetrius to his friendship; deferring other matters to a personal interview.

1 THE elder unto the wellbeloved [a]Gaius, [b]whom I love in the truth.[1]
2 Beloved, I wish above all things[2] that thou mayest prosper and be in health,
3 [c]even as thy soul prospereth. For I rejoiced greatly, when the brethren came and testified of the truth[3] that is in thee, even as [c]thou walkest in the truth.
4 I have no greater joy than to hear that [d]my children[4] walk in truth.

[a] Ac. 19. 29.
[b] 2 John 1.
[c] 2 John 4.
[d] 1 Cor. 4. 15; Gal. 4. 19; Philem. 10.

1 See note on 2 John 1.

2 Rather, '*in respect to* all things.' Of his spiritual prosperity John was assured from the testimony of his fellow-Christians, who perhaps had also reported that he was suffering from ill health, or other trials.

3 Literally, 'testified to thy truth;' *i. e.* they bore witness that Gaius was walking in the truth of Christ: see 2 John 4.

4 This probably includes not only the apostle's converts, but also all Christians under his spiritual care.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to
6 strangers;[1] which have borne witness of thy charity before the church: whom
if thou bring forward on their journey after a godly sort,[2] thou shalt do well:
7 because that [e] for his name's sake they went forth, [f] taking nothing of the
8 Gentiles.[3] We therefore ought to receive such, that we might be fellow-
helpers[4] to the truth.
9 I wrote unto the church: but Diotrephes, [g] who loveth to have the pre-
10 eminence among them, receiveth us not.[5] 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
11 them that would, and casteth *them* out of the church. Beloved, [h] follow not that
which is evil,[6] but that which is good. [i] He that doeth good is of God: but he
that doeth evil hath not seen God.
12 Demetrius[7] [k] hath good report of all *men*, and of the truth itself: yea, and
we *also* bear record; [l] and ye know that our record is true.
13 [m] I had many things to write, but I will not with ink and pen write unto thee:
14 but I trust I shall shortly see thee, and we shall speak face to face.
Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

[e] 2 Cor. 4. 5.
[f] 1 Cor. 9. 12, 15.
[g] Mt. 23. 8; Mk. 10. 44.
[h] Ex. 23. 2; Ps. 37. 27; Is. 1. 16, 17; 1 Pet. 3. 10—13.
[i] 1 John 2. 29; 3. 6—9.
[k] 1 Tim. 3. 7.
[l] John 21. 24.
[m] 2 John 12.

1 Christians travelling in the service of the church (ver. 7). The same persons, or others going on a similar errand, are commended to the hospitality of Gaius (6).

2 Literally, 'worthily of God;' *i. e.* as becomes those who serve the Lord.

3 They might have claimed support from their hearers (see Luke x. 4—7) and converts (see 1 Cor. ix. 13, 15, 18): but they deemed it inexpedient to do so.

4 Or, 'workers together for the truth:' compare Col. iv. 11.

5 In refusing to receive those whom the apostle had sent (ver. 10), he rejected the apostle himself, and indeed his Divine Master: see Matt. xxv. 40; 1 Thess. iv. 8.

6 This may refer especially to the evil example of Diotrephes: compare 1 John iii. 6—9.

7 Demetrius was perhaps the bearer of this letter. This emphatic testimony to his Christian consistency combines general respect and esteem, the evidence of the power of gospel truth in the life, and the inspired apostle's own commendation.

THE GENERAL EPISTLE OF

JUDE.

Some have thought that this Epistle was written by the apostle Judas, called also Lebbæus or Thaddæus: see Matt. x. 3, and note; John xiv. 22. But there is no evidence that he was 'the brother of James,' as the writer of this Epistle calls himself. In Luke vi. 15; Acts i. 13, the word 'brother' is not in the original; and it would have been more accordant with the general usage of the language, and particularly of the New Testament writers, if the word 'son' had been supplied. Moreover, if the writer of this Epistle had been an apostle, he could hardly have felt it necessary to make himself known as 'the brother of James;' nor would he have distinguished himself from the apostles as he appears to do in ver. 17. From these circumstances it is inferred that the James mentioned in ver. 1 is the well-known and distinguished 'brother of the Lord' (Gal. i. 19); who appears so prominently in the latter part of the apostolic age, and is supposed to have written the Epistle of James (see Preface to James). And it would follow that Jude stood in the same earthly relationship to our Lord (see Matt. xiii. 55, and note); the two being probably among those brethren of our Lord who were with the apostles after his ascension (Acts i. 14), and were subsequently engaged in Christian labours (1 Cor. ix. 5).

Respecting the history of Jude we have no certain information. His descendants are mentioned by Eusebius, who relates that when Domitian ordered that all the posterity of David should be slain, 'some of the heretics accused the descendants of Jude as the brother of our Saviour according to the flesh, because they were of the family of David, and as such were also related to Christ;' and he then refers to the good confession which they made before their persecutors.

It is uncertain to *whom* this Epistle was primarily addressed. According to early tradition, Jude laboured in countries eastward of Judæa; from which some infer that the Epistle was sent to the Christians in those regions. Others suppose that it was written to Christians in Palestine, which at that period abounded with seditious, immoral, and blaspheming men.

Its *date* can only be inferred from the nature of the heresies and evil practices denounced, and from the manner in which the preaching of the apostles is spoken of as belonging to the past rather than the present. It seems to have been written in the later apostolic period, a few years before the destruction of Jerusalem; perhaps between the years A.D. 63 and 65.

There is a remarkable resemblance both in thought and in language between this Epistle and part of the Second of Peter; leading to the conclusion that the two writers must have been in communication. Many have supposed that the one had seen the writing of the other, and have discussed the question of priority. The terseness of the style of Jude's Epistle, its peculiar freshness and vigour of thought and language, and its close coherence throughout, all make against the notion that it was borrowed. Whilst, on the other hand, ch. ii. in 2 Peter, in which the resemblance to Jude is found, appears to differ from Peter's ordinary style. It is not unlikely that the apostle Peter, having read the Epistle of Jude, was Divinely directed to use its substance, enlarging and extending it, and enforcing it by his apostolic authority, for the benefit of the large circle of Christians to whom he was well known, and to whom he had written before.

The special *design* of this Epistle seems to have been to guard Christians against certain false teachers who made religion consist in mere speculative belief and outward profession, and sought to allure the disciples into insubordination and licentiousness. It describes (i.) the punishment (vers. 5—7), and (ii.) the general character of these seducers (8—19).

1 [a] JUDE,[1] the servant of Jesus Christ, and [b] brother of James, [c] to them that
are sanctified by God the Father, and [d] preserved in Jesus Christ, *and* [e] called:[2]
2 Mercy unto you, and [f] peace, and love, be multiplied.[3]
3 Beloved, when I gave all diligence to write unto you [g] of the common salva-
tion,[4] it was needful for me to write unto you, and exhort *you* that [h] ye should
earnestly contend for the faith which was once[5] delivered unto the saints.
4 [i] For there are certain men crept in[6] unawares, [k] who were before of old
ordained[7] to this condemnation, ungodly men, [l] turning the grace of our God
into lasciviousness, and [m] denying the only Lord God, and our Lord Jesus Christ.[8]
5 I will therefore put you in remembrance, though ye once knew this,[9] how
that [n] the Lord, having saved the people out of the land of Egypt, afterward[10]
6 [o] destroyed them that believed not. And the angels which kept not their first
estate,[11] but left their own habitation, [p] he hath reserved in everlasting chains
7 under darkness unto the judgment of the great day. Even as[12] [q] Sodom and
Gomorrha, and the cities about them in like manner,[13] giving themselves over to
fornication, and going after strange flesh, are set forth for an example, suffering
the vengeance of eternal fire.[14]
8 [r] Likewise also these *filthy* dreamers defile the flesh, despise dominion, and
9 [s] speak evil of dignities.[15] Yet [t] Michael[16] the archangel, when contending with
the devil he disputed about the body of Moses, [u] durst not[17] bring against him a
10 railing accusation, but said, [x] The Lord rebuke thee. [y] But these speak evil of
those things which they know not: but what they know naturally, as brute
11 beasts,[18] in those things they corrupt themselves. Woe unto them! for they
have gone in the way [z] of Cain, and [a] ran greedily after the error of Balaam for
reward, and perished [b] in the gainsaying of Core.[19]
12 [c] These are spots[20] in your [d] feasts of charity, when they feast with you, [e] feed-
ing themselves without fear: [f] clouds *they are* without water, [g] carried about
of winds; trees whose fruit withereth,[21] without fruit, [h] twice dead, [i] plucked
13 up by the roots; [k] raging waves of the sea, foaming out their own shame;[22]
wandering stars,[23] [l] to whom is reserved the blackness of darkness for ever.
14 And Enoch also, [m] the seventh from Adam,[24] prophesied of these, saying,
15 Behold, [n] the Lord cometh with ten thousand of his saints,[25] to execute judgment

a Mt. 10. 3.
b Lk 6. 16; Ac. 1. 13.
c John 17. 17, 19.
d John 17. 11, 12, 15; 1 Pet. 1. 5.
e Ro. 8. 30
f 1 Pet. 1. 2; 2 Pet. 1. 2.
g Tit. 1. 4.
h Phil. 1. 27; 1 Tim. 1. 18; 6. 12; 2 Tim. 1. 13
i Gal. 2. 4; 2 Pet. 2. 1.
k Ro. 9. 21, 22
l Ro. 6. 1, Gal. 5. 13; 2 Pet. 2. 10.
m Tit. 1. 16; 2 Pet. 2. 1; 1 John 2. 22.
n 1 Cor. 10. 1—12.
o see refs. Heb. 3. 17—19; 4. 1, 2.
p 2 Pet. 2. 4; Rev. 20. 10.
q Ge. 19. 24; Deu. 29. 23; 2 Pet. 2. 6.
r Jer. 23. 25—28; 2 Pet. 2. 10.
s Ex. 22. 28.
t Dan 10. 13, 21; 12. 1; Rev. 12. 7.
u 2 Pet. 2. 11.
x 1 Chr. 12. 17; Zec. 3. 2
y 2 Pet. 2. 12.
z Ge 4. 5—14; 1 John 3. 12
a Num. 22. 7, 21; 2 Pet. 2. 15.
b Num. 16. 1, etc.
c 2 Pet 2. 13, 14.
d 1 Cor. 11. 21.
e Phil. 3. 19.
f Pro. 25. 14; 2 Pet. 2. 17.
g Eph. 4. 14.
h 2 Pet. 2. 20.
i see Eze. 17. 8—10; Mt. 15. 13.
k Is. 57. 20.
l 2 Pet. 2. 17.
m Ge. 5. 18.
n Deu. 33. 2; Dan. 7. 10; Zec 14. 5; Mt 25. 31; 2 Thes. 1. 7; Rev. 1. 7.

1 After a salutation (vers. 1, 2), Jude announces his object in writing—to preserve believers from the errors of false teachers (3, 4). He reminds them that God had punished the Israelites, the fallen angels, and the cities of the plain, for such insubordination and sensuality (5—8). He adduces the example of Michael as opposed to their practices, which resemble those of Cain, Balaam, and Korah (9—11). He forcibly describes and illustrates the enormity of their conduct; quotes ancient prophecy as denouncing their certain doom (12—16); and refers to recent predictions of the apostles (17—19). He exhorts the brethren to watchfulness and stedfastness, and to earnest efforts to save others (20—23); and closes with an ascription of praise to God (24, 25).

2 Rather, 'To them that are in God the Father, sanctified (according to some readings of the text 'beloved'), preserved by (or 'for') Jesus Christ, called.' Compare John xvii. 15, 21; Rom. i. 6, 7, and notes.

3 So that you may always enjoy them abundantly.

4 That is, common to him, and them, and all believers, and therefore to be jealously and resolutely kept by all, in the form in which the apostle had delivered it, against the wiles of false and vicious teachers.

5 Rather, 'once for all,' admitting no change nor addition. See Heb. ix. 28.

6 Into the churches: compare 2 Pet. ii. 1, and note.

7 Literally, 'written beforehand for this condemnation;' *i. e.* their sin and their punishment, as teachers of anti-christian error and licentiousness, were long ago foretold.

8 Or, 'denying the only Master, our God and Lord Jesus Christ;' rejecting our Saviour's Divine authority, as in 2 Pet. ii. 1.

9 Rather, 'But I wish to remind you, who have once for all known all [these] things;' *i. e.* you need not be *taught* them again, but you do need to be reminded of them. Compare 2 Pet. i. 12.

10 If the first thing God did was to save his people, 'the second' was to destroy the unbelieving. Compare 1 Cor. x. 1—12; Heb. iii. 16—19, and notes.

11 Or, 'their principality;' as in Rom. viii. 38; Eph. i. 21. These angels 'left' their rank and abode in heaven, to set up their own kingdom of darkness (Col. i. 13).

12 Or, 'How Sodom,' etc.; that is, I wish to remind you (see ver. 5) how those wicked cities were ruined (see Gen. ch. xviii., xix.)

13 'In a manner like to these;' *i. e.* like to Sodom and Gomorrha.

14 Or, 'set forth for an example of eternal fire, suffering punishment.' Their awful destruction by fire is an example of that 'fire which never shall be quenched.'

15 Compare 2 Pet. ii. 10, and note.

16 Respecting Michael, see Dan. x. 13, and note. The brief allusion of this verse has given occasion to many ingenious but unsatisfactory conjectures. But the lesson it is designed to teach is clear.

17 Not from fear of Satan, but because it is *wrong* to rail even at Satan. So Christians must not rail at earthly princes or dignities, even though they be instruments of Satan.

18 Or, 'irrational animals;' led and governed only by animal instincts.

19 Their course is spoken of, in the prophetic style, as already finished. On 'the way of Cain,' see 1 John iii. 12. On 'the error of Balaam,' see 2 Pet. ii. 15. 'Core' means 'Korah;' whose discontent and rebellion caused his signal ruin: see Numb. xvi.

20 Rather, 'rocks;' meaning that these false teachers were as dangerous to Christians as sunken rocks are to mariners.

21 Or, 'trees of late autumn;' *i. e.* completely stripped.

22 Compare Isa. lvii. 20, and note.

23 Probably 'meteors,' which, after blazing for a short time, are suddenly lost in darkness: comp. 2 Pet. ii. 17.

24 See Gen. ch. v. Enoch's prophecy had probably been handed down by tradition among the Jews. The apocryphal 'Book of Enoch,' which contains a similar passage, is supposed to have been founded on this and similar allusions, and seems to have been written about the second century.

25 Rather, 'Behold, the Lord came among his holy

upon all, and to convince[1] all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their [o] hard *speeches* which
16 ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and [p] their mouth speaketh great swelling *words*, [q] having men's persons in admiration because of advantage.[2]
17 [r] But, beloved, remember[3] ye the words which were spoken before of the
18 apostles of our Lord Jesus Christ; how that they told you [s] there should be
19 mockers[4] in the last time, who should walk after their own ungodly lusts. These be they [t] who separate themselves,[5] [u] sensual, having not the Spirit.
20 But ye, beloved, [x] building up yourselves on your most holy faith,[6] [y] praying[7]
21 in the Holy Ghost, [z] keep yourselves in the love[8] of God, [a] looking for the mercy
22 of our Lord Jesus Christ unto eternal life. [b] And of some have compassion,
23 making a difference:[9] and others save with fear, [c] pulling *them* out of the fire;[10] hating even [d] the garment spotted by the flesh.
24 [e] Now[11] unto him that is able to keep you from falling, and [f] to present *you*
25 faultless [g] before the presence of his glory with exceeding joy, [h] to the only wise God our Saviour,[12] *be* glory and majesty, dominion and power, both now and ever. Amen.

o 1 Sam. 2. 3; Ps. 31. 18; 94. 4; Mal. 3. 13.
p 2 Pet. 2. 18.
q Pro. 28. 21; Jam. 2. 1—9
r 2 Pet. 3. 2.
s Ac. 20. 29; 1 Tim. 4. 1; 2 Tim. 3. 1; 2 Pet. 3. 3.
t Is. 65. 5; Eze. 14. 7; Hos. 4. 14; 9. 10; Heb. 10. 25; 1 John 2. 19.
u 1 Cor. 2. 14; Jam. 3. 15.
x Col. 2. 7.
y see refs. Eph. 6. 18.
z John 15. 9, 10; Ac. 11. 23; 1 John 5. 18, 21.
a Lam. 3. 25, 26; Tit. 2. 13; 2 Pet. 3. 12.
b see refs. Gal. 6. 1.
c Am. 4. 11; Zec. 3. 2.
d see Le. 13. 47—59; Zec. 3. 4, 5; 1 Cor. 5. 9—11.
e John 10. 28, 30; Ro. 16. 25; Eph. 3. 20.
f Eph. 5. 27; Col. 1. 22; Rev. 14. 1—5.
g Mt. 25. 31; 1 Pet 4. 13.
h Ro. 16. 27; 1 Tim. 1. 17; 2. 3; 2 Pet. 1. 1.

myriads:' see Deut. xxxiii. 2. The past tense is here used in prophetic style for the future, to show the certainty of the event.

1 Rather, 'to convict;' *i. e.* to pronounce them guilty, and treat them as such.

2 Flattering and fawning in hope of gain.

3 See note on similar passage in 2 Pet. iii. 1—3.

4 Probably ridiculing the idea of Christ's coming to judgment: see 2 Pet. iii. 4.

5 That is, who separate themselves from the fellowship of the faithful: see 1 John ii. 19.

6 The faith or truth of Christ, heartily embraced, is the groundwork of all Christian attainments and excellence.

7 Compare Eph. vi. 18.

8 The reciprocal affection between God and his children.

9 Some read, 'And some who are contentious rebuke.'

10 For their peril is as great as if they were in the midst of a fire.

11 This ascription of praise to God may be compared with Paul's words in Rom. xvi. 25—27

12 According to the best Greek texts, we must read, 'to the only God, our Saviour, through Jesus Christ our Lord.'

THE REVELATION

OF

ST. JOHN THE DIVINE.

THIS book is commonly styled the Apocalypse, or the Revelation (*i. e.* the revealing or unveiling of that which has been hidden: see Rom. xvi. 25, 26), as consisting of revelations which were made by our Lord Jesus Christ to the apostle John. This took place when he was in the Isle of Patmos, in the Ægean Sea; whither he was banished, as is generally supposed, by the Emperor Domitian, A. D. 94 or 95. Some, indeed, think that the banishment and the revelation must be placed before the destruction of Jerusalem, *i. e.* during the persecution of Nero, A. D. 67 or 68; but the arguments adduced to support this opinion are by no means conclusive. The earliest and best informed Christian writers (such as Irenæus, Eusebius, and others) expressly ascribe the book to the age of Domitian; and the internal evidence afforded by allusions to the existing state of things in the seven Asiatic churches, favours the later date; especially the great declension which appears to have taken place in the Ephesian church (see ch. ii. 4, 5), which Paul, in his Epistle written from Rome as late as A. D. 63, had warmly commended for the fidelity and love of its members.

That there would be both severe persecution of the church and an extensive falling away from the faith had been already predicted by our Lord and his apostles: see Matt. xxiv. 11—13; 2 Thess. ii. 3; 2 Pet. ii. 1, 2; iii. 3. With respect to the great apostasy, the early Christians knew something of its causes and character, its temporary prevalence, and final destruction; but they needed repeated admonition and encouragement, to prepare them for events so different from their first expectations. The followers of Christ were exposed to severe sufferings for conscience sake. Comparatively few and feeble, they seemed doomed to extinction. Nothing, therefore, could be more appropriate to their circumstances than this book; which is filled throughout with counsel and comfort to all who were engaged on the Lord's side in the great contest then going on. And as not only at that early period, but in every age, the church and the world have been in strenuous opposition, if not in actual conflict, such a book as the Apocalypse has been at all times, and still is, highly useful to comfort Christians under their various trials and sufferings, and to animate their faith and hope; by showing that all must end in the establishment of the Redeemer's kingdom, and the eternal glory of his church.

This prophetic disclosure also, extending beyond the end of time, seems to be designed to exclude the expectation of any future revelation. It is the last Divine communication to men; the completion of the oracle of prophecy. The Church has now entered on the last time, and is shut up to the blessed hope of Christ's glorious appearing, and 'the manifestation of the sons of God.'

As the prophetical part of this book is almost wholly of a symbolical character, it is important to ascertain on what principle these signs and figures are used. Most of these symbols are to be found in the Old Testament Scriptures. Interpretations of some of them are given in explicit verbal statements by the Great Revealer himself, or by attending angels. And, in addition to the aid thence derived, reference must be had to the nature of the symbols themselves: for, generally speaking, their symbolical use has

its origin in some striking resemblance or analogy between the sign and the thing signified, and some obvious application of the one to the other; as, for example, where *power* and *sovereignty* are represented by 'crowns;' *splendour* and *glory*, by 'gems' and 'precious stones;' *tyranny* and *oppression*, by 'wild beasts,' etc. It is important also to observe that symbols should always be treated as such, and that the same meaning should generally be given to the same symbol.

In carrying out these principles there has been little difference of opinion respecting the general meaning of the symbols of the Apocalypse; but there has been the utmost diversity of judgment in determining their particular application, and in attempting to unfold the actual fulfilment of the prophecy in past events. So that, as Holden observes, 'No two commentators agree in their interpretations; every one forming in some respects a different hypothesis; while no entire exposition has yet been offered in which the cool and cautious inquirer will altogether acquiesce.'

The following principle of interpretation, adopted by Dean Woodhouse, appears to be peculiarly worthy of consideration; namely, that unless the language and symbols of the Apocalypse should in particular passages require another mode of application, the predictions are to be applied to events immediately connected with the kingdom of Christ. He observes, that 'in the wide field of universal history, innumerable events may be selected by the industry of investigators, seeming to bear resemblance to the figurative pictures of Holy Writ. Instances of wars, famines, conquests, and revolutions may be separated from that infinite mass of information, appearing to assimilate to images presented in prophecy. Some restriction is therefore necessary to guide investigation: and what (he asks) can be deemed more proper than this principle, which derives its authority from the analogy of sacred Scripture?'

Whatever difference of opinion may exist among interpreters of the Apocalypse with respect to the precise times and countries, events and persons, to which it is supposed these visions refer, there is an almost universal agreement both as to its general character and design, and as to the lessons to be deduced from it—lessons more or less appropriate to every age of the church. Thus all have learned from these representations that Christ is exalted to the highest dignity in heaven, and exercises universal dominion on earth, controlling all beings and all events so as to render them all subservient to the highest ends;—that the state of the church of Christ is for a long time to be one of trouble and conflict;—that after the overthrow of its first adversaries the Jews, the great enemy of God and man would employ against it other agents;—that worldly power and policy, the persecutor and the teacher of error, would be allied in seeking to destroy or to corrupt it;—that, while exposed to the assaults of these foes, it would still ever be under Divine protection;—that whatever is opposed to the kingdom of Christ shall certainly be overthrown;—that even now there is a constant and most intimate connection between the visible and the invisible world, prayer and praise ascending continually to the throne of God, and messengers of mercy and of wrath descending thence;—that the church, after passing through a condition of abasement, tribulation, and warfare, shall be raised to one of honour, peace, and perfect felicity;—that the Saviour, who redeemed his people by the sacrifice of himself, ever regards them with infinite tenderness and benignity, aids and defends them by his almighty power, and will receive them at last to his heavenly kingdom;—and finally, that (the unholy being excluded) all the followers of Christ, of every age and country, will ultimately be united in one glorious and holy society, and enjoy everlasting happiness in the presence of their God and Saviour. These are some of the important truths which are contained in this book; and they are here presented with peculiar vividness and power, so as to have contributed much to the faith and love, the fortitude and patience, the hope and joy, of all the followers of the Lord.

Especially does this book exhibit the Divine Redeemer, both in his saving work and in his personal attributes; combining in himself self-existence and mortality, temporary subjection to death and complete victory over it; appearing in his glorified humanity, and with symbols of his high office as Head of the church; asserting and manifesting his eternity, omnipotence, and universal dominion; and receiving the worship of all intelligent beings.

Although not written in metre, the Apocalypse is as truly a poem as any of the prophetical books of the Old Testament. It is constructed upon a regular plan, which is gradually unfolded through a series of connected parts until the consummation is reached in a highly wrought description of the New Jerusalem. It is filled with scenes of beauty, sublimity, and terror, depicted with a vivid power not inferior to that of Ezekiel. Some of its imagery is original; much, as in the writings of the later Hebrew prophets, is founded upon the earlier inspired books. But of these it is chiefly the poetical portion which is reproduced.

In the use of symbolic vision and representation this book most closely resembles the writings of Ezekiel, Daniel, and Zechariah, of which it may almost be said to be a continuation. It should be studied in connection with those books, and particularly with the prophecies of Daniel; but it is highly probable that the periods spoken of, and the enemies of the church described, are not the same; just as the Babylon of the Apocalypse is not the Babylon of Isaiah and Jeremiah.

The book consists of two principal divisions:—

I. In the first part (ch. i.—iii.), after an introductory vision, exhibiting the Divine perfections, and the human sympathy of the great Head of the church, we have letters to *seven Churches then existing*.

II. The rest of the book comprises a succession of prophetical visions; in which the most prominent are *three series*, consisting almost entirely of *judgments* upon the enemies of God and his people, connected with the opening of *seven seals*, the sounding of *seven trumpets*, and the pouring out of *seven vessels;* and each of these series is preceded or followed by other visions, exhibiting symbols of the Divine government, and of the church of Christ, in either its present state of service and suffering, or its future state of triumph and glory (ch. iv.—xx.) And the book concludes with what appears to be a symbolical description of the *Christian church in its final and completely perfect state* (ch. xxi., xxii.)

Or the contents of the book may be summed up thus:—

First, seven epistles to the seven churches in Asia (ch. i.—iii.)

Secondly, seven seals opened (iv. 1—viii. 1).

Thirdly, seven trumpets sounded (viii. 2—xi.)

Fourthly, three enemies, the dragon, the beast, and the false prophet, warring against the church (xii.—xiv.)

Fifthly, seven vials poured out (xv., xvi.)

Sixthly, the three enemies of the church overthrown (xvii.—xx.)

And, *Seventhly*, the New or heavenly Jerusalem (xxi., xxii.)

The central objects are the *seals, trumpets*, and *vials;* the visions of *the dragon*, the *beast*, the *false prophet*, etc., being interwoven as introductory and supplementary scenes.

On account of the obscurity which still confessedly hangs over the application of the predictions in this book, and the very great differences of opinion which exist among pious and learned men of all sections of the Christian church as to its interpretation, it is thought best not to attempt in the following notes any systematic explanation of the prophetic visions; but rather to give at the end of the book a sketch of some of the leading systems of interpretation; which may serve to convey some idea of the present state of opinions upon the subject, and to form a starting point for further investigation.

Introduction, salutation, and song of praise.

1 [a]THE[1] Revelation[2] of Jesus Christ, [b]which God gave unto him, to show unto his servants things which [c]must shortly come to pass.[3]

2 And [d]he sent and signified *it* by his angel unto his servant John: [e]who bare record[4] of the word of God, and of the testimony of Jesus Christ, and of all things [f]that he saw.

3 [g]Blessed *is* he that readeth, and they that hear[5] the words of this prophecy, and keep[6] those things which are written therein: for [h]the time *is* at hand.

4 JOHN to the seven[7] churches which are in Asia:[8] [i]Grace *be* unto you, and peace, from Him[9] [k]which is, and [l]which was, and which is to come; [m]and from the 5 seven Spirits[10] which are before his throne; and from Jesus Christ, [n]*who is* the faithful witness, *and* the [o]first begotten[11] of the dead, and [p]the prince of the kings of the earth.

6 Unto him that loved us, [q]and washed us from our sins[12] in his own blood, and hath [r]made us kings[13] and priests unto God and his Father; [s]to him[14] *be* glory and dominion for ever and ever. Amen.

7 [t]Behold, he cometh[15] with clouds; [u]and every eye shall see him, [v]and [w]they *also* which pierced him: [x]and all kindreds of the earth [y]shall wail because of him' [Zech. xii. 10]. Even so, Amen.[16]

8 [z]I am Alpha[17] and Omega, the beginning and the ending, saith the Lord,[18] [a]which is, and which was, and which is to come, [b]the Almighty.

Symbolical vision of Christ.

9 I JOHN, who also am your brother, and [c]companion[19] in tribulation, and [d]in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos,[20] 10 [e]for the word of God, and for the testimony of Jesus Christ. [f]I was in the Spirit[21] on [g]the Lord's day,[22] and heard behind me [h]a great voice, as of a trumpet, 11 saying,[23] I am Alpha and Omega, the first and the last: and, What thou seest, [i]write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus,[24] and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, [k]and unto Laodicea.

[a] Gal. 1. 12.
[b] John 5. 20; 8. 26.
[c] ch. 4. 1.
[d] ch. 22. 16; Ac. 12. 11.
[e] ch. 6. 9; John 19. 35; 21. 24; 1 Cor. 1. 6.
[f] 1 John 1. 1—3.
[g] ch. 22. 7; Lk. 11. 28.
[h] see refs. Phil. 4. 5.
[i] Ro. 1. 7.
[k] ver. 8; Ex. 3. 14.
[l] John 1. 1.
[m] ch. 4. 5; 5. 6; Zec. 4. 10; 1 Cor. 12. 4—13.
[n] see refs. Is. 55. 4; John 8. 14; 1 Tim. 6. 13.
[o] 1 Cor. 15. 20; Col. 1. 18.
[p] ch. 11. 15; 17. 14; Ps. 72. 11; Eph. 1 20.
[q] ch. 7. 14; see refs. Zec. 13. 1; John 13. 8.
[r] see refs. Ex. 19. 6.
[s] Heb. 13. 21; 1 Pet. 4. 11.
[t] see refs. Zec. 14. 5; Ac. 1. 9, 11.
[u] Num. 24. 17; Job 19. 25—27; Mt 26. 64.
[x] see refs. Zec. 12. 10.
[y] ch. 6. 15—17.
[z] vers. 11, 17; ch. 21. 6; Is. 44. 6; Mic. 5. 2.
[a] ver. 4; ch. 4. 8.
[b] see refs. Ge. 17. 1.
[c] Phil. 1 7; 2 Tim. 1. 8.
[d] Ro. 17; 2 Thes. 3. 5; Heb. 10. 12, 13.
[e] ch. 12. 11; 20. 4.
[f] ch. 4. 1, 2; Eze. 2. 2; Ac. 10. 10; 2 Cor. 12. 1—4.
[g] John 20. 26; Ac. 20. 7; 1 Cor. 16. 2.
[h] ch. 10. 8; Ps. 68. 33; Eze. 1. 28.
[i] Jer. 30. 2; Hab. 2. 2.
[k] Col. 4. 15, 16.

1 Chapter i. contains a brief introduction to the book, describing its nature and the name of its writer (vers. 1—3); a salutation to the seven churches of Asia (4, 5); and a song of praise addressed to the Redeemer (5—8). This, after a brief narrative, is followed by the first vision, which is introductory to the Epistles to the churches. The scene presented to the apostle's mind seems to have resembled the interior of the Jewish temple; with its seven lamps; behind, or by the side of which there stands One holding in his right hand seven stars, and arrayed in priestly apparel, having a human form, but resplendent with supernatural glory, and claiming attributes far surpassing those of man (9—18). From him John receives direction to record what he has seen, what he now hears, and what will be subsequently presented to him; and he learns that the seven lamps are symbols of the seven churches, and the seven stars of the messengers of God, the lights of those churches (19, 20).

2 Greek, 'Apocalypse.' This revelation is here spoken of as being made first by God the Father to the Lord Jesus (see Mark xiii. 32; John xii. 49; Acts i. 7; Rev. v. 5), and then by Christ, through his commissioned angel, to the apostle John; who is commanded (see ver. 19) to communicate the same to the seven churches (ver. 4).

3 'Things which must shortly' begin to be fulfilled; and in one sense will soon all 'come to pass:' see 2 Pet. iii. 8.

4 As he also in his Gospel 'bare record of all things that he saw' in his daily intercourse with the Incarnate Word: see 1 John i. 1—3.

5 The *reading* and *hearing* refer primarily to the public reading of the sacred books in the Christian assemblies.

6 It would seem from this promise that a practical regard to the things contained in this book is essential to its successful study.

7 The number *seven* was regarded by the Jews as signifying *completeness*. These seven churches are addressed probably as representing all Christian churches of every nation and age. See the call to universal attention at the end of each Epistle: ch. ii. 7, 11, 17, 29; iii. 6, 13, 22.

8 That is, Proconsular Asia (see note on Acts ii. 9), which had probably been the principal sphere of John's later labours. The seven churches here addressed were not the only churches in the province: see Col. iv. 13.

9 The eternal and self-existent one—Jehovah. Comp. Exod. iii. 14.

10 Some take this to mean the Holy Spirit in the variety and perfection of his operation; others understand by the phrase the *angels*, who are described as standing in the presence of God. Compare ch. iv. 5; 1 Tim. v. 21.

11 Or, 'first-born of the dead;' as in Col. i. 18: where see note.

12 See 1 John i. 7; Heb. ix. 22, and notes.

13 Or, according to the best supported reading, 'a kingdom, priests to God even his Father;' *i. e.* a kingdom all whose subjects are priests: see Exod. xix. 6; 1 Pet. ii. 5.

14 Honours are here ascribed to the Saviour, and titles are given to him in ver. 8, which it would be blasphemous to claim for any mere creature.

15 A lively realization of Christ's coming to judgment (compare Dan. vii. 13; Matt. xxiv. 30; xxv. 31; xxvi. 64); when all the impenitent will be filled with dismay.

16 This means, 'Yes verily!' It expresses not only a wish, but a certainty as to the tremendous event.

17 Alpha and Omega are 'the first and the last' letters of the Greek alphabet.

18 The best manuscripts read, 'saith the Lord God:' compare ver. 4 above.

19 Those who belong to Christ's kingdom must partake of affliction, and exercise patience, for his sake.

20 Patmos, now Patino, is a small rocky island in the Ægean Sea, nearly opposite Miletus, on the western coast of Asia Minor.

21 That is, not only the spirit of devotion, but also of *vision* and *prophecy*.

22 Probably, the first day of the week, which was peculiarly honoured as the day of our Lord's resurrection. See note on John xx. 26.

23 The best manuscripts omit here the clause, 'I am Alpha and Omega.'

24 Ephesus is named first, probably as being the nearest to Patmos; while the others follow in like geographical order; first going north, and then turning south-east.

12 [t]And I turned to see[1] the voice that spake with me. And being turned, [m]I saw
13 seven golden candlesticks;[2] [n]and in the midst[3] of the seven candlesticks [o]*one* like unto the Son[4] of man, [p]clothed with a garment down to the foot,[5] and [q]girt about
14 the paps with a golden girdle.[6] His head and [r]*his* hairs *were* white like wool, as
15 white as snow;[7] and [s]his eyes *were* as a flame of fire;[8] [t]and his feet like unto fine brass,[9] as if they burned in a furnace; and [u]his voice as the sound of many waters.[10]
16 [x]And he had in his right hand seven stars:[11] and [y]out of his mouth went a sharp twoedged sword:[12] [z]and his countenance *was* as the sun shineth in his strength.
17 And [a]when I saw him, I fell[13] at his feet as dead. And [b]he laid his right hand
18 upon me, saying unto me, Fear not; [c]I am the first and the last: [d]*I am* he that liveth, [e]and was dead; and, behold, [f]I am alive for evermore, Amen;[14] and [g]have
19 the keys of hell[15] and of death. Write [h]the things which thou hast seen, [i]and the
20 things which are, [16][k]and the things which shall be[17] hereafter; the mystery[18] [l]of the seven stars which thou sawest in my right hand, [m]and the seven golden candlesticks. The seven stars are [n]the angels[19] of the seven churches: and [o]the seven candlesticks which thou sawest are the seven churches.

Epistles to the seven churches of Asia.

2 UNTO[20] the angel of the church of Ephesus[21] write; These things saith [p]he that holdeth the seven stars in his right hand,[22] [q]who walketh in the midst[23] of the seven golden candlesticks.
2 [r]I know thy works, and thy labour,[24] and thy patience, [s]and how thou canst not bear them which are evil: and [t]thou hast tried them [u]which say they are
3 apostles, and are not, and hast found them liars: [x]and hast borne, and hast patience, and for my name's sake hast laboured, and hast [y]not fainted.
4 Nevertheless I have[25] *somewhat* against thee, [z]because thou hast left thy first love.
5 Remember therefore from whence thou art fallen, and [a]repent, and do the first works: [b]or else I will come unto thee quickly, and will remove thy candlestick[26]

[t] Ex. 3. 2, 4.
[m] Ex. 25. 37; Zec. 4. 2.
[n] ch. 2. 1.
[o] see refs. Dan. 7. 13.
[p] Dan. 10. 5, 6.
[q] Ex. 28. 4—8.
[r] Dan. 7. 9.
[s] ch. 2. 18. Dan. 10. 6.
[t] Eze. 1. 7; Dan. 10. 6.
[u] see refs. Eze. 1. 24. 2.
[x] ch. 2. 1; 3. 1.
[y] see refs. Is. 49. 2; Eph. 6. 17.
[z] ch. 10. 1; Mal. 4. 2; Matt. 17. 2; Ac. 26. 13.
[a] Eze. 1. 28; Dan. 10. 17.
[b] Dan. 8. 18; 10. 10, 12.
[c] ver. 8.
[d] Ro. 6. 9; Heb. 7. 25.
[e] John 19. 30; 1 Cor. 15. 3.
[f] ch. 4. 9; 5. 14.
[g] ch. 3. 7; Ps. 68. 20; Is. 22. 22; Ac. 2. 31.
[h] ver. 11, etc.
[i] ch. 2. 1, etc.
[k] ch. 4. 1, etc.
[l] ver. 16.
[m] ver. 12.
[n] ch. 2. 1; Mal. 2. 7.
[o] Mt. 5. 15; Phil. 2. 15.
[p] ch. 1. 16, 20.
[q] ch. 1. 13; Mt. 28. 20.
[r] ver. 13; Ps. 1. 6; 139. 1—4; 2 Tim. 2. 19.
[s] ver. 6.
[t] 1 John 4. 1.
[u] 2 Cor. 11. 13; 2 Pet. 2. 1.
[x] Mt. 10. 22; Phil. 1. 29.
[y] Gal. 6. 9; Heb. 12. 3.
[z] Jer. 2. 2; Mt. 24. 12.
[a] Eze. 18. 30—32.
[b] Mt. 21. 41, 43.

1 That is, to see from whom the voice came.

2 Rather, 'lamp stands' (see Exod. xxv. 31, 32, 37; Zech. iv. 2; Heb. ix. 2). The imagery is derived from the Jewish sanctuary. The 'lamp stands' are a fit emblem of the Christian church (ver. 20), as 'holding forth the word of life' (Matt. v. 14; Phil. ii. 15).

3 Standing as a Priest in the holy place; and clothed in a *priestly* dress, but somewhat different from that of the ancient priesthood.

4 Rather, 'like to a son of man;' that is, a being in human form (ver. 13); but possessing superhuman knowledge, dignity, and power (14—16). He unites the eternity of God and the mortality of man; while death and the world of spirits are subject to his control (17, 18). Nothing could be better adapted to prepare the mind for the due consideration of the solemn addresses which follow than the view here given of the Saviour in his personal dignity and official authority.

5 Yet leaving the feet visible (ver. 15).

6 A symbol of princely power: see Sol. Song v. 14; Isa. xlv. 1; Dan. x. 5.

7 Venerable and majestic. Compare Dan. vii. 9.

8 Bright with omniscient purity.

9 Like the dazzling brightness of metal glowing in a furnace.

10 Like the roaring of the waves: compare Ezek. xliii. 2.

11 Aptly representing Christian teachers (ver. 20).

12 Expressing the force of his word, whether of grace or of judgment. Compare Heb. iv. 12.

13 The apostle was overpowered at such a view of Christ in his heavenly glory. Compare Dan. x. 8—12.

14 The best manuscripts omit 'Amen,' which may have been introduced for public reading. If genuine, it may be John's hearty response to our Lord's words.

15 Rather, 'Hades,' the *state of the departed*, whether righteous or wicked: see Psa. xvi. 10; Matt. xvi. 18, and notes. The 'keys' express Christ's dominion over death and the unseen world.

16 The state of things then existing in the church as set forth in ch. ii., iii.

17 'The things which are about to be after these:' *i. e.* future events, affecting the kingdom of Christ.

18 The meaning of these symbols, which can be understood only by revelation: see Matt. xiii. 11; 1 Cor. ii. 7, and notes.

19 Each one of these churches (see ch. ii. 1) had its own 'angel,' *i. e.* messenger; probably meaning a teacher or pastor, as one called and sent by the Lord. Compare Haggai i. 13; Rom. x. 15; Eph. iv. 11.

20 The preparatory vision in ch. i. is followed by the addresses to the seven churches; each of which consists of three parts: 1. The *introduction*, referring in each case to some characteristics of the Saviour, taken from the preceding vision, in which a progressive order is observable, and an appropriateness to the general tenor of the Epistle which follows; 2. A description of the *characteristics of the church*, with suitable encouragement, admonition, or reproof; and, 3. *Promises of reward* to those Christians who overcome, which rise higher and higher as they proceed. The churches are represented as contending with false teachers and persecutors, and exposed to temptation from Judaism, idolatry, and licentiousness; some as enduring affliction, others as awaiting it. Only one church is addressed without some commendation; and only two without some censure; and exhortations to repentance and to constancy follow alternately (ch. ii., iii.) The position of these Epistles before the revelation of mysteries may be designed to teach the important lesson, that the *heart* must be set right before we can receive the more difficult truths.

21 Respecting Ephesus, see Preface to Epistle to the Ephesians.

22 Ruling and preserving them.

23 Constantly observing their condition, and watching over their welfare.

24 Thy labour in the service of God and truth; particularly in opposition to wicked men (see ver. 6) and false teachers.

25 Better, 'I have against thee, that thou hast left thy first love.' *My* love to thee has not changed; thou hast even had fuller experience of it. But thy love to Me and to thy brethren, instead of growing, as it ought to have done, has declined. Zeal for truth and purity (vers. 2, 6), activity and patience (vers. 2, 3), thou hast; but what thou doest has not the heart of 'the first works.'

26 Coldness and formality shall retributively introduce darkness and decay. The Lord's gracious call to repentance seems to have been little heeded by the Ephesian church; and before many ages the threatening was fulfilled.

6 out of his place, except thou repent. But this thou hast, that thou hatest the deeds of [c] the Nicolaitanes,[1] which I also hate.

7 [d] He that hath an ear, let him hear what the Spirit saith unto the churches. [e] To him[2] that overcometh will I give [f] to eat of [g] the tree of life, which is in the midst of the paradise[3] of God.

8 And unto the angel of the church in Smyrna[4] write; These things saith [h] the first and the last, which was dead, and is alive.[5]

9 [i] I know thy works, and tribulation, and poverty,[6] (but thou art [k] rich,) and *I know* the blasphemy[7] of [l] them which say they are Jews, and are not, [m] but *are*

10 the synagogue of Satan. [n] Fear none of those things which thou shalt suffer. Behold, the devil shall cast *some* of you into prison, [o] that ye may be tried; and ye shall have tribulation ten days. [p] Be thou faithful unto death, and I will give thee [q] a crown of life.

11 [r] He that hath an ear, let him hear what the Spirit saith unto the churches. He that overcometh shall not be hurt of [s] the second death.[8]

12 And to the angel of the church in Pergamos[9] write; These things saith [t] he which hath the sharp sword with two edges.

13 [u] I know thy works, and where thou dwellest, *even* [x] where Satan's seat[10] *is:* and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr,[11] 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 doctrine[12] of [y] Balaam, who taught Balac to cast a stumblingblock before the children of Israel, [z] to eat things sacrificed unto idols, [a] and to commit fornication.

15 So hast thou also[13] them that hold the doctrine [b] of the Nicolaitanes; which thing

16 I hate. Repent; or else I will come unto thee quickly, and [c] will fight against them with the sword of my mouth.[14]

17 [d] He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give [e] to eat of the hidden [f] manna;[15] and will give him a white stone, and in the stone[16] [g] a new name written, [h] which no man knoweth saving he that receiveth *it*.

18 And unto the angel of the church in Thyatira[17] write; These things saith [i] the Son of God, [k] who hath his eyes like unto a flame of fire, and his feet *are* like fine brass.[18]

19 [l] I know thy works, and charity, and service, and faith, and thy patience, and thy works; [m] and the last *to be* more than the first.[19]

20 Notwithstanding I have a few things against thee, because thou sufferest that woman [n] Jezebel,[20] which calleth herself a prophetess, to teach and to seduce my

[c] ver. 15.
[d] ver. 11; ch. 3. 6, 13; Mt. 11. 15; Lk. 8. 8.
[e] 1 Kl. 20. 11; Ro 8. 35—39; Eph. 6 10—12; Jam. 1. 12; 1 John 5. 4, 5.
[f] ch. 22. 2, 14.
[g] Ge. 2. 9.
[h] ch. 1. 8, 17, 18.
[i] ch. 3. 8; Lk. 12. 4—7.
[k] 2 Cor. 6. 10; Jam. 2. 5.
[l] Is. 48. 1, 2; Ro. 2. 17, 28, 29; 9. 6.
[m] ch. 3. 9; John 8. 44.
[n] Mt. 10. 22, 23, 28; Lk. 12. 4—7.
[o] 1 Pet. 1. 6, 7.
[p] ch. 12. 11; Mt 24. 13; Ac 20. 24.
[q] Jam 1. 12; 1 Pet 5 4.
[r] vers. 7, 17; ch. 13. 9.
[s] ch. 20. 6, 14; 21. 8; Mt. 10. 28.
[t] ch. 1. 16; 19. 15, 21; Heb. 4. 12.
[u] vers. 2, 9, 19, 23; ch. 3. 1, 8, 15.
[x] ver. 9.
[y] Num. 24. 14; 25. 1—3; 31. 16; 2 Pet 2. 15; Jude 11.
[z] ver. 20; Ac. 15. 29; 1 Cor. 8. 4—13; 10. 19, 20.
[a] 1 Cor. 6. 13, etc.
[b] ver. 6.
[c] ver. 12; Is. 11. 4; 2 Thes. 2. 8
[d] vers. 7, 11, 29.
[e] see refs. Ps. 36. 8
[f] Ex. 16. 33, 34; John 6. 31—35, 49—51.
[g] ch 3. 12; Is. 62. 2; Ro 8. 14—17.
[h] ch 19. 12; Ps. 25. 14; Mt. 11. 25—27; 1 Cor. 2. 14.
[i] Ps. 2. 7; Ro. 1. 4.
[k] ch. 1. 14, 15.
[l] ver. 2.
[m] Job 17. 9; Pro. 4. 18.
[n] 1 Kl 16. 31; 21. 25; 2 Kl. 9. 7.

1 Nothing is known respecting the Nicolaitanes except that their 'deeds' and 'doctrine' were most mischievous.

2 Even though he should stand alone in his fidelity. There is a marked connection between these promises and the blessings described as belonging to the saints in the New Jerusalem, in later portions of this book. Compare ver. 7, with ch. xxii. 2, 14; ver. 11, with ch. xx. 6; ch. iii. 4, with ch. vii. 9; xix. 8; xx. 12—15; and ch. iii. 21, with ch. xx. 4; xxii. 5.

3 See note on Luke xxiii. 43. As man overcome by Satan lost Paradise by his first fall; so the promise by which the 'fallen' (ver. 5) are encouraged to repent and to overcome is the admission to eternal life in the heavenly Paradise.

4 Smyrna (now Ismir) is still a flourishing city; and has become of late years a seat of missionary efforts.

5 Compare ch. i. 17, 18. This designation of the Lord was admirably suited to cheer those who would have to suffer martyrdom (ver. 10).

6 They were poor in earthly goods, having perhaps been stripped by persecution; but they were rich in heavenly substance (James ii. 5).

7 These unbelieving Jews, who were not true Israelites (John i. 47; Rom. ix. 6—8; Gal. iii. 7), but rather a synagogue of Satan (John viii. 44), railed against the Christians, and their Lord.

8 Persecutors can only 'kill the body' (Matt. x. 28; Luke xii. 4); but the believer's true life is secured both against the rage of men or Satan (see John x. 28, and note), and against the 'second death' of the unbelieving. See ch. xx. 14; xxi. 8.

9 Pergamos was a large city, the capital of a Roman province. It is now called Bergamo; and, although greatly reduced, it contains some nominal Christians.

10 Rather, 'throne:' a place where he reigns, cruelly persecuting all who oppose his will.

11 Or, 'witness:' see note on Acts xxii. 20. Who Antipas was is not known.

12 Or, 'teaching;' *i. e.* persons who, like Balaam, attempt to corrupt the people of God by idolatry and licentiousness. See Numb. xxii. 5, 8; xxv. 1; xxxi. 16; 1 Cor. vi. 13, 18; 2 Pet. ii. 15.

13 Thou, as well as the Ephesian church: see on ver. 6.

14 See ver. 12; ch. i. 16. Christ's word of truth and justice will become to them a word of condemnation and destruction.

15 The manna laid up in the sanctuary (see Exod. xvi. 32—34); symbolizing the bread which came down from heaven (John vi. 30).

16 Possibly, the 'white stone' of acquittal, representing the believer's justification; or perhaps an allusion to the bright stones in the high priest's breastplate, or the two onyx stones on his shoulders; bearing the names of the chosen tribes engraved on them: see Exod. xxviii. 9—12, 17—21, 29. The 'new name' probably indicates the admission to higher privileges: see Gen. xvii. 5; xxxii. 28; John i. 42; and compare ch. xix. 12.

17 See note on Acts xvi. 14. This town still contains a few nominal Christians.

18 Having the piercing eye of Omniscience, and the tread of pure and righteous power.

19 There had been a growth in the Christian life.

20 The name of Ahab's idolatrous wife (1 Kings xvi. 31) is used here, either to mark the character of some woman who exerted a most disastrous influence in the church, or as a symbol of a mischievous system of false teaching and practice.

21 servants [o] to commit fornication, and to eat things sacrificed unto idols. And I
22 gave her space [p] to repent[1] of her fornication; and she repented not. Behold, I
will cast her into a bed, and them that commit adultery with her into great
23 tribulation, except they repent of their deeds: and I will kill her children[2] with
death. [q] And all the churches shall know that [r] I am he which searcheth[3] the
reins and hearts. And [s] 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[4]
doctrine, and which have not known [t] the depths of Satan, as they speak; [u] I
25 will put upon you none other burden.[5] But [x] that which ye have *already* hold
fast till I come.[6]
26 And he that overcometh, and keepeth [y] my works unto the end, [z] to him
27 will I 'give power over the nations: [a] 'and he shall rule[7] them with a rod of
iron; as the vessels of a potter shall they be broken to shivers' [Psa. ii. 8, 9]:
28 even as I received of my Father. And I will give him [b] the morning star.[8]
29 [c] 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[9] write; These things saith he [d] that
hath the seven Spirits[10] of God, and the seven stars.
[e] I know thy works, that thou hast a name that thou livest, [f] and art dead.
2 [g] Be watchful, [h] and strengthen the things which remain,[11] that are ready to die:
3 for I have not found [i] thy works perfect before God. [k] Remember therefore how
thou hast received and heard, and hold fast, and repent. [l] If therefore thou shalt
not watch, I will come on thee [m] as a thief,[12] and thou shalt not know what hour
4 I will come upon thee. Thou hast [n] a few names[13] even in Sardis which have not
[o] defiled their garments; and they shall walk with me [p] in white: for they
are worthy.
5 He that overcometh, [q] the same shall be clothed in white raiment;[14] and I will
not [r] blot out his name out of the [s] book of life,[15] but [t] I will confess his name
6 before my Father, and before his angels. [u] He that hath an ear, let him hear
what the Spirit saith unto the churches.
7 And to the angel of the church in Philadelphia[16] write; These things saith
[x] he that is holy, [y] he that is true, he that hath [z] the key[17] of David, [a] he that
openeth, and no man shutteth; and [b] shutteth, and no man openeth.
8 I know thy works. Behold, I have set before thee [c] an open door,[18] and no man
can shut it: for thou hast a little strength,[19] [d] and hast kept my word, and hast not
9 denied my name. Behold, I will make [e] them of the synagogue[20] of Satan, which
say they are Jews, and are not, but do lie; behold, [f] I will make them to come
10 and worship[21] before thy feet, and to know that I have loved thee. Because thou
hast kept [g] the word of my patience,[22] [h] I also will keep thee from the hour[23] of
temptation, which shall come upon all the world, [i] to try them that dwell upon

o ver. 14; Ex. 34. 15; Ac. 15. 20, 29; 1 Cor. 10. 19, 20.
p ch. 9. 20; Ro. 2. 4, 5; 2. 22; 2 Pet. 3. 9.
q Deu. 13. 11.
r see refs. Jer. 11. 20; 17. 10; John 2. 24, 25.
s see refs. Job 34. 11; Is. 3. 10, 11.
t 2 Cor. 2. 11; Eph. 6. 11, 12; 2 Thes. 2. 9—12.
u Ac. 15. 28.
x ch. 1. 7; 3. 11.
y Mt. 24. 13; John 6. 29; Heb. 10. 38, 39.
z Dan. 7. 18; see refs. Mt. 19. 28.
a see refs. Ps. 2. 8, 9; 49. 14; Dan. 7. 22.
b ch. 22. 16; 2 Pet. 1. 19.
c ver. 7.
d ch. 1. 4.
e ch. 2. 2.
f Eph 2. 1; 1 Tim. 5. 6.
g 1 Pet. 4. 7; 5. 8.
h Col. 3. 16; Heb. 3. 13; 12. 1—3.
i Dan. 5. 27.
k ver. 11; 2 Thes. 2. 15; 1 Tim. 6. 20; 2 Tim. 1. 13.
l see refs Mt. 24. 42, 43.
m 1 Thes. 5. 2—4.
n 1 Ki 19. 18.
o Jude 23.
p ch. 4. 4; 6. 11; 1 John 3. 2, 3.
q ch. 19. 8; Is. 61. 10; Zec. 3. 4, 5.
r Ex. 32. 32, 33.
s ch. 20. 12; Is. 4. 3. Dan. 12. 1; Lk. 10. 20.
t Mal. 3. 17; Lk. 12. 8.
u ver. 13; ch. 2. 7.
x ch. 4. 8; Is. 49. 7; Lk. 1. 35; Ac. 3. 14
y ch. 1. 5; 19. 11; John 14. 6; 1 John 5. 20.
z Is. 22. 22; Lk. 1. 32.
a Mt. 16. 19; 28. 18.
b Job 11. 10; 12. 14.
c 1 Cor. 16. 9; 2 Cor. 2. 12; Col. 4. 3.
d John 14. 21—24, 17. 6.
e see refs. ch. 2. 9.
f Is. 49. 23; 60. 14; Ac. 16. 37—39.
g ch. 14. 12.
h Dan. 12. 1; 1 Cor. 10. 13; 2 Pet. 2. 9.
i Dan. 12. 10; Zec. 13. 9; 1 Pet. 4. 12.

1 This is the purpose of Divine delay in inflicting deserved punishment: see 2 Pet. iii. 9.

2 Either her offspring or her disciples.

3 To 'try the reins and hearts,' and to 'reward men according to their works,' are the acts of Jehovah (see Jer. xvii. 10; Psa. lxii. 12), whose prerogative our Lord here claims as his own.

4 As many as had not embraced those mischievous doctrines which are justly characterized as 'Satan's depths,' for deceiving and destroying men's souls.

5 No other severe duty or trial than firmly to oppose this spiritual wickedness.

6 To receive you to myself, and (ver. 26) to give you power or 'authority' over the nations.

7 Expressing the Messiah's strong and retributive government over rebellious men.

8 To be worn as a splendid token of royalty, derived from Christ himself, who is the bright Morning Star: see ch. xxii. 16, and note.

9 Sardis was the capital of ancient Lydia, and was noted in the apostle's time for wealth and voluptuousness. On its ruins now stands a miserable village called Sart, a corruption of the ancient name.

10 And is therefore the Giver of spiritual life to the 'stars,' or the churches. This designation is particularly adapted to the fearful state of the church in Sardis, which is not accused either of false doctrine, or of flagrant vice; but is described as spiritually dead.

11 Some remains of true piety yet lingered in the church; and these were to be cherished and strengthened by pastoral care.

12 See 1 Thess. v. 2, and note.

13 That is, a few *persons* (as in Acts i. 15). These few had kept themselves free from the prevailing worldliness.

14 The bright robes of purity, joy, and royalty: see ch. iv. 4; xix. 8; and note on Sol. Song v. 14.

15 He shall be registered among the true Israel (see Exod. xxxii. 32; Isa. iv. 3, and note) who possess spiritual life, and are destined to life eternal.

16 Philadelphia was about 25 miles south-east of Sardis. It still exists under the Turkish name of Alla Shehr, and contains some churches, and nominal Christians.

17 In allusion to Isa. xxii. 22; where see note. The Saviour declares that he has 'all power in heaven and on earth' (Matt. xxviii. 18); controlling the whole course of events: see ver. 8.

18 Rather, 'opened door;' opportunities and facilities for spreading the gospel (as in 1 Cor. xvi. 9; 2 Cor. ii. 12; Col. iv. 3), as a reward for faithfulness in the midst of troubles and difficulties.

19 Few perhaps in number, and weak in grace, but sincere and lively.

20 See note on ch. ii. 9.

21 They shall do homage, by falling down before you. Instead of reproaching God and you, these false pretenders shall be compelled to acknowledge that God is with you: see Isa. lx. 14.

22 That is, the gospel, which sets forth Christ's patient endurance, and teaches us patiently to endure and wait with him.

23 That is, the *time* or *season* of temptation.

11 the earth. Behold, [a] I come[1] quickly. [b] Hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make [m] a pillar[2] in the temple of my God; and he shall go no more out; and [n] I will write upon him the name of my God, and the name of the city of my God, *which is* [o] New Jerusalem, which cometh down out 13 of heaven from my God: [p] and *I will write upon him* my new name. He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodiceans[3] write; [q] These things saith the Amen,[4] [r] the faithful and true witness, [s] the beginning[5] of the creation of God.

15 I know thy works, [t] that thou art neither cold nor hot.[6] [u] I would thou wert 16 cold or hot. So then because thou art lukewarm, and neither cold nor hot, [x] I 17 will spue thee out of my mouth. Because thou sayest, [y] I am rich,[7] and increased with goods, [z] and have need of nothing; and knowest not that thou art wretched, 18 and miserable,[8] and poor, [a] and blind, and naked; I counsel thee [b] to buy of me gold tried[9] in the fire, that thou mayest be rich; and [c] white raiment,[10] that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; [d] and 19 anoint thine eyes with eyesalve, that thou mayest see. [e] As many as I love,[11] I rebuke and chasten. [f] Be zealous therefore, and repent. Behold, [g] I stand at 20 the door, and knock: [h] if any man hear my voice, and open the door, [i] I will come in to him, [j] and will sup with him, and he with me.

21 To him[12] that overcometh [k] will I grant to sit with me in my throne, [l] even as I 22 also overcame, [m] and am set down with my Father in his throne. [n] He that hath an ear, let him hear what the Spirit saith unto the churches.

The sealed scroll—Introductory vision; the worship of the Creator in heaven.

4 AFTER[13] this I looked, and, behold, [o] a door *was* opened in heaven: and [p] the first voice[14] which I heard *was* as it were of a trumpet talking with me; which said, [q] Come up hither, [r] and I will show thee things which must be hereafter.

2 And immediately [s] I was in the spirit.[15] And, behold, [t] a throne was set in 3 heaven, and *one*[16] sat on the throne: and he that sat was to look upon like a jasper and a sardine[17] stone. [u] And *there was* a rainbow[18] round about the throne, 4 in sight like unto an emerald. [x] And round about the throne *were* four and twenty seats:[19] and upon the seats I saw four and twenty elders sitting, [y] clothed in white

[a] ch. 22. 7, 12, 20; Phil. 4. 5.
[b] ch. 2. 25; Jam. 1. 12.
[m] 1 Ki. 7. 21; Gal. 2. 9; Eph. 2. 19—22; 1 Pet. 2. 4—6.
[n] ch. 2. 17; 14. 1.
[o] ch. 21. 2, 10; Gal. 4. 26; Heb. 12. 22.
[p] ch. 22. 4; Is. 62. 2.
[q] 2 Cor. 1. 20.
[r] see refs. ver. 7.
[s] John 1. 3; Col. 1. 15.
[t] ch. 2. 4; Hos. 10. 2.
[u] see Jos. 24. 15—24; 1 Ki. 18. 21; Mt. 6. 24.
[x] ch. 2. 5.
[y] Prov. 13. 7; Hos. 12. 8; Lk. 18. 11, 12; 1 Cor. 4. 8.
[z] see Deu. 8. 11—14.
[a] John 9. 40, 41; 2 Pet. 1. 8, 9.
[b] Is. 55. 1; Mt. 13. 44.
[c] vers. 4, 5; ch. 7. 13; Is. 61. 10; Phil. 3. 9.
[d] John 8. 12; 1 John 2. 28, 27.
[e] see refs. Job 5. 17.
[f] 2 Cor. 7. 11.
[g] S. Song 5. 2—4; Mt. 11. 28; 2 Cor. 5. 20.
[h] Lk. 12. 37; John 6. 17.
[i] John 14. 21—23.
[j] ch. 19. 9.
[k] ch. 1. 6; see refs Mt. 19. 28.
[l] John 16. 33; Heb. 12. 2.
[m] Ps. 110. 1; Dan. 7. 13, 14; Mt. 28. 18.
[n] ch. 2. 7.
[o] Ezek. 1. 1.
[p] ch. 1. 10.
[q] ch. 11. 12; comp. Exo. 3. 12; 8. 3; 2 Cor. 12. 1, 2.
[r] ch. 1. 19; 22. 6.
[s] ch. 1. 10; 17. 3; 21. 10.
[t] Is. 6. 1; Jer. 17. 12; Ezek. 1. 26—28; 10. 1; Dan. 7. 9.
[u] Ezek. 1. 28.
[x] ch. 11. 16; Dan. 7. 22; Mt. 19. 28; Lk. 22. 30.
[y] see refs. ch. 3. 4, 5; 19. 8, 14.

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1 To give to the faithful a gracious reward (compare ch. xxii. 12), the crown of life (compare 2 Tim. iv. 8).

2 Not merely a permanent part of the building (compare 1 Pet. ii. 5), but one of its ornaments and supports (compare Gal. ii. 9); marked by its inscriptions as belonging to God (see ch. xiv. 1), to Christ (see ch. ii. 17), and to the New Jerusalem (see ch. xxi. 2); and therefore never to be removed.

3 Laodicea was a large and wealthy city about forty miles east of Ephesus, the capital of the Greater Phrygia, and the residence of a Roman governor. It was subject to earthquakes, and is now deserted. Its site is covered with ruins of temples, theatres, an aqueduct, etc., and is called Eski-hissar by the Turks.

4 That is, the True or Faithful One (see note on Isa. lxv. 16); in whom also God's promises are all Yea and Amen: see on 2 Cor. i. 20.

5 See notes on Eph. i. 23; Col. i. 15.

6 This lukewarm state indicates a profession of religion without the vital heat of heartfelt piety;—a sickly and loathsome state, even more displeasing to Christ, and more dangerous, than the coldness of avowed indifference.

7 This is the language of spiritual pride and self-satisfaction.

8 'Thou (with all thy boasting) art the wretched and the pitiable one,' for thou art poor in spiritual grace, blind to truth and to thy own real state, naked as to the righteousness of the saints.

9 Rather, 'refined by fire.' Genuine piety is more precious than the finest gold (1 Pet. i. 7).

10 See ver. 5, and note.

11 This is an allusion to Prov. iii. 11, 12. It is love that dictates this severe rebuke; and therefore the door of hope is still open. The Lord is still waiting to be gracious (ver. 20); and if you will but receive him, he will make you happy in his friendship.

12 A promise of most exalted dignity and authority: compare ch. ii. 26.

13 The second part of the Apocalypse (ch. iv.—vii.) begins with another vision, which is introductory to the seven seals, as the first vision was to the seven Epistles. The scene is laid in heaven; and the imagery, like that in Isa. ch. vi., is taken from the Jewish temple, the palace of Jehovah, who is beheld seated on his throne (ver. 2). The glory of his majesty is symbolized by beautiful and brilliant gems; and the glory of his grace by the bow of promise (3). Around the throne are inferior thrones; which are occupied by beings like chiefs of the Jewish priesthood, but with crowns of gold on their heads (4). From the throne lightnings and thunder proceed; while lamps of light ever burn before it (5). In front of it is a pavement of unsullied purity and brightness; and living beings, like the cherubim, stand before, behind, and on each side, offering their unceasing worship (6—8); in which the elders join with humble adoration (9—11). In his right hand Jehovah holds a sealed roll (ch. v. 1); but no one is found worthy to open and read its contents (2—4), except the great Son of David, the Messiah (5), who appears in the midst of the heavenly assembly as a sacrificed victim, with the emblems of Divine power and wisdom (6, 7). As he takes the book, all in heaven and earth and in the world beneath fall down and worship the Lamb and Him who sits upon the throne (8—14).

14 'There was the first voice which I heard' before: see ch. i. 10.

15 Compare ch. i. 10; 2 Cor. xii. 1, 2; Ezek. xi. 1, 5.

16 The Eternal Father: compare ver. 8; Dan. vii. 9.

17 Or, 'cornelian.' These gems represent the Divine splendour; but no *form* is described.

18 The token of Divine mercy: see Gen. ix. 9—16; Ezek. i. 4, 28, and notes.

19 Rather, 'thrones' (compare ch. i. 6; iii. 21). These 'twenty-four elders' are probably representatives of the redeemed church in the character of a royal priesthood (see ch. i. 6; v. 10). Their number may refer to the twenty-four courses of the whole Jewish priesthood; or twelve may stand for the patriarchs, or heads of the Old Testament church; and twelve for the apostles of the New.

raiment: [z] and they had on their heads crowns of gold. And out of the throne proceeded [a] lightnings and thunderings and voices; [b] and *there were* seven lamps of fire burning before the throne, which are [c] the seven Spirits[1] of God. And before the throne *there was* [d] a sea of glass[2] like unto crystal. [e] And in the midst of the throne, and round about the throne, *were* four beasts[3] full of eyes[4] before and behind. [f] And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle. And the four beasts had each of them [g] six wings about *him;* and *they were* [h] full of eyes within.[5] And they rest not day and night, saying,

[i] 'Holy, holy, holy—Lord God Almighty' [Isa. vi. 3],

[k] Which was, and is, and is to come.

And when those beasts give glory and honour and thanks to him that sat on the throne, [l] who liveth for ever and ever, [m] the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, [n] and cast their crowns before the throne, saying,

[o] Thou art worthy, O Lord—to receive glory and honour and power:
[p] For thou hast created all things,
And [q] for thy pleasure[6] they are and were created.

The sealed scroll received by the Redeemer to be opened: songs of praise to him.

AND I saw in the right hand of him that sat on the throne [r] a book written within and on the backside,[7] [s] sealed with seven seals.

And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? [t] And no man[8] in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.[9]

[u] And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

And one of the elders saith unto me, Weep not: behold, [x] the Lion of the tribe of Juda, [10] [y] the Root of David, hath prevailed [11] to open the book, [z] and to loose the seven seals thereof.

And I beheld, and, lo, in the midst [12] of the throne and of the four beasts, and in the midst of the elders, stood [a] a Lamb as it had been slain, [13] [b] having seven horns and [c] seven eyes, which are [d] the seven Spirits of God, sent forth into all the earth. And he came and took the book out of the right hand [e] of him that sat upon the throne.

And when he had taken the book, [f] the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them [g] harps, and golden vials [14] full of odours, [h] which are the prayers of saints. And [i] they sung a new [15] song, saying,

[k] Thou art worthy to take the book, and to open the seals thereof:
For thou wast slain, and [l] hast redeemed us [16] to God by thy blood
[m] Out of every kindred, and tongue, and people, and nation;
[n] And hast made us [17] unto our God kings and priests:
And we shall reign on the earth.

[z] ver. 10.
[a] ch. 8. 5; 16. 18; Ex. 19. 16; Ps. 18. 13, 14.
[b] Eze. 1. 13; Zec. 4. 2.
[c] see refs. ch. 1. 4; Zec. 4. 10; Mt. 3. 11.
[d] ch. 15. 2; Ex. 24. 10.
[e] Is. 6. 1—3; Eze. 1. 5—10.
[f] Eze. 10. 14, 20—22.
[g] Is. 6. 2.
[h] ver. 6; Eze. 1. 18; 10. 12.
[i] Is. 6. 3.
[k] ch. 1. 4; Ps. 90. 1.
[l] ch. 1. 18; 5. 14; Ex. 15. 18; Is. 40. 28; Jer. 10. 10; Heb. 7. 25
[m] ch. 5. 8, 14.
[n] ver. 4.
[o] ch. 5. 12; 1 Chr. 16. 27, 28; 29. 10—12; Neh. 9. 5, 6.
[p] see refs. Ge. 1. 1; Heb. 3. 4.
[q] Pro. 16. 4; Ro. 11. 36.
[r] Eze. 2. 9, 10.
[s] ch. 6. 1; Is. 29. 11; Dan. 12. 4.
[t] Is 40. 13, 14; 63. 5; Ro. 11. 34.
[u] Dan. 7. 15, 16.
[x] Ge. 49. 9; Heb. 7. 14.
[y] ch. 22. 16; see refs. Is. 11. 1, 10.
[z] ver. 1; ch. 6. 1; Mt. 28. 18.
[a] vers. 9, 12; ch. 13. 8; Is. 53. 7; John 1. 29; Heb. 9. 14; 1 Pet. 1. 19.
[b] Dan. 7. 14.
[c] 2 Chr. 16. 9; Zec. 3. 9; 4. 10.
[d] ch. 1. 4; 4. 5.
[e] ch. 4. 2.
[f] ch. 4. 8, 10.
[g] ch. 14. 2; 15. 2.
[h] ch. 8. 3, 4; Ps. 141. 2.
[i] ch. 14. 3; Ps. 98. 1.
[k] ch. 4. 11.
[l] ch. 14. 4; see refs. Mt. 20. 28; 26. 28; Ac. 20. 28; Col. 1. 14; Heb. 9. 12.
[m] ch. 7. 9; John 10. 16.
[n] ch. 1. 6; 20. 6; Dan. 7. 18, 27; 1 Cor. 6. 2, 3.

1 See note on ch. i. 4.

2 An ocean-like expanse or firmament of transparent blue, before the throne; on which stood the four living creatures. Compare Exod. xxiv. 9, 10; Ezek. i. 22—26.

3 Rather, 'four *living creatures*;' and so in all other places where these four beings are spoken of. The Greek word is different from that used in ch. vi. 8; xi. 7, etc.; which denotes a *wild beast*. These living creatures closely resemble the cherubim; on which see Gen. iii. 24; Exod. xxv. 17—20; Isa. vi. 1, 2; Ezek. i. 5—11; x. 14.

4 Symbols of the highest intelligence: see note on Ezek. i. 15.

5 Rather, 'And the four living creatures, each one of them having six wings a-piece, around and within are full of eyes.' Compare the description in Isa. vi. 2, 3.

6 Rather, 'because of thy will.' All things owe their existence to the will of God. The elders who here praise the God of *nature*, extol in ch. v. 8—12 the God of *grace;* in whose worship all created things also join (ch. v. 13, 14).

7 It was thoroughly filled (see Ezek. ii. 9, 10); but until every seal was broken its contents were not fully revealed. The scroll seems to have contained seven skins, rolled one over the other, each of which was fastened down with a separate seal; so that when each seal was broken, one skin was set free, and could be read. Some, however, think that the words should be read, 'a book written within; and on the back sealed with seven seals.'

8 Properly, 'no *one*;' including angels as well as men.

9 To inspect and read it.

10 This probably refers to Jacob's prophetic description of the tribe (see Gen. xlix. 8—10, and notes); as the next designation does to Isaiah's prediction (see Isa. xi. 1; iv. 2, and notes), echoed by Jeremiah and Zechariah.

11 Signifying that the Messiah had acquired the power by a victorious struggle.

12 Between the throne and the living creatures.

13 Showing that he was the victorious Lion, because he was the Lamb slain. The 'seven horns' indicate fulness of power and dominion (see note on 1 Sam. ii. 2); and the 'seven eyes' fulness of knowledge and wisdom, as connected with the work or offices of Christ.

14 Rather, 'bowls.' The 'elders' appear as representatives of the church, praying for the Messiah: see Psa. lxxii. 15; cxli. 2.

15 Meaning probably the song of redemption, as distinguished from the song of creation (ch. iv. 9—11); for it is Christ's redeeming work that gives him power to reveal and to govern.

16 The pronoun 'us' refers to the elders, *i. e.* the church. See on Acts xx. 28; 1 Pet. i. 18—20.

17 The best manuscripts read 'them,' *i. e.* all whom we (the elders) represent; of whom it is said in the next clause, according to the best reading, 'they reign on the earth.' The saints share in Christ's actual and constant dominion over the world (compare Eph. i. 22). While he reigns, they reign.

11 And I beheld, and I heard the voice of many angels[1] [o]round about the throne and the beasts and the elders: and the number of them was [p]ten thousand times
12 ten thousand, and thousands of thousands; saying with a loud voice,
[q]Worthy is the Lamb that was slain,
To receive[2] power, and riches, and wisdom,
And strength, and honour, and glory, and blessing.
13 And [r]every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying,
[s]Blessing, and honour, and glory, and power,
Be unto him [t]that sitteth upon the throne, and unto the Lamb,[3]
For ever and ever.
14 [u]And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him [x]that liveth for ever and over.

The sealed scroll—Opening of the first six seals.

6 AND[4] [y]I saw when the Lamb opened one of the seals, and I heard, as it were
2 the noise of thunder, [z]one of the four beasts saying, Come and see. And I saw,[5] and behold [a]a white horse: [6] [b]and he that sat on him had a bow; [c]and a crown was given unto him: and he went forth conquering, and to conquer.[7]
3 And when he had opened the second seal, [d]I heard the second beast say, Come
4 and see. [e]And there went out another horse *that was* red: and *power* was given to him that sat thereon [f]to take peace from the earth, and that they should kill one another:[8] and there was given unto him a great sword.
5 And when he had opened the third seal, [g]I heard the third beast say, Come and see. And I beheld, and lo [h]a black horse; and he that sat on him had [i]a
6 pair of balances in his hand. And I heard a voice in the midst of the four beasts[9] say, A measure[10] of wheat for a penny, and three measures of barley for a penny; and [k]*see* thou hurt not[11] the oil and the wine.
7 And when he had opened the fourth seal, [l]I heard the voice of the fourth beast
8 say, Come and see. [m]And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell[12] followed with him. And power was given unto them[13] over the fourth part of the earth, [n]to kill with sword, and with hunger, and with death,[14] and with the beasts of the earth.
9 And when he had opened the fifth seal, I saw under [o]the altar[15] [p]the souls of them that were slain for the word of God, and for [q]the testimony which they

[o] ch. 4. 4, 6.
[p] Ps. 68. 17; Dan. 7. 10; Heb. 12. 22.
[q] ch. 4. 11; Mt. 28. 18; Phil. 2. 9—11.
[r] Ps. 96. 11—13; 148; Is. 42. 5—13.
[s] ch. 1. 6; 1 Chr. 29. 11; Ro. 9. 5; 1 Tim. 6. 16; Heb. 13. 21; 1 Pet. 5. 11; Jude 25.
[t] ch. 4. 2, 3; 6. 16; 7. 10.
[u] ch. 19. 4.
[x] ch. 4. 9, 10.
[y] ch. 5. 5—7
[z] ch. 4. 7.
[a] ch. 19. 7—16; Zec. 6. 3.
[b] Ps. 45. 3—5.
[c] ch. 14. 14; Dan 7. 14.
[d] ch. 4. 7.
[e] Zec. 6. 2.
[f] Mt. 10. 34; Lk. 12. 49, 51.
[g] ch. 4. 7.
[h] Am. 8. 11; Zec. 6. 2; see Job 30. 30; Jer. 8. 21; Lam. 5. 10.
[i] Exe. 4. 10, 16; Dan. 5. 27.
[k] ch. 9. 4; Jer. 30. 11.
[l] ch. 4. 7.
[m] Zec. 6. 3.
[n] Le. 26. 22—29; Jer. 15. 2, 3; Exe. 14. 21.
[o] ch. 8. 3; 9. 13.
[p] ch. 20. 4; John 16. 2.
[q] ch. 12. 17; 19. 10; 2 Tim. 1. 8.

1 Angels, heaven's own inhabitants, in 'myriads of myriads and thousands of thousands,' respond to the new song of glory to the Lamb.

2 Worthy to be adored as the *Possessor* of all these Divine honours.

3 The Lamb shares equally in the worship of the Almighty Ruler.

4 The vision is continued by the unloosing of the seals; and, as the several portions of the scroll are unfolded, scenes are presented which appear to be the symbols of their contents. The first figure seated on a white horse, with a bow in his hand, and a crown on his head, goes forth to extensive, if not universal conquest (ch. vi. 1, 2). The second figure, riding on a red horse, is commissioned to declare the end of peace, and to leave men to destroy one another; in token of which a large sword is put into his hand (3, 4). The third figure, on a black horse, and holding a balance, is explained by the announcement of a coming scarcity (5, 6). At the opening of the fourth seal Death comes forth, riding on a pale horse, followed by Hades; intimating the destruction by various agencies of a fourth of the population (7, 8). When the fifth seal is unloosed, no figure comes forth; but the spirits of the martyred servants of God are seen beneath his altar; and they are heard appealing from the unjust sentence of man to the judgment of God. They receive robes of innocence and victory, and are informed that the time of righteous retribution is deferred until others shall have suffered as they have done (9—11). The opening of the sixth seal discloses a most fearful catastrophe—all nature convulsed and in ruins, and the inhabitants of the world overwhelmed with terror at 'the wrath of the Lamb' (12—17). But amidst these judgments God's people are carefully protected (ch. vii. 1—3), the elect of all the tribes of Israel being marked, as their ancestors had been in Egypt, for exemption from impending wrath (4—8). Then appears an innumerable host, triumphantly praising God and the Lamb, with all the inhabitants of heaven, for completing their salvation (9—12); to which they have been brought through great suffering for Christ's sake, and in which they enjoy eternal rest and happiness in the presence of the Lord (13—17). The opening of the last seal is followed by a silent pause (viii. 1).

5 John may have beheld either a scene passing before him, or perhaps a picture or description on that portion of the scroll which was set at liberty by the breaking of the first seal.

6 Compare Zech. i. 8—11; vi. 1—7, and notes.

7 The warrior, or the power, here depicted had already achieved some conquests, for which he receives a victor's garland; and he was destined to extend those conquests still further.

8 Perhaps in civil war.

9 A voice from the throne itself.

10 Literally, 'a chœnix (two pints) of wheat for a denarius (about eightpence); and three chœnixes of barley for a denarius.' A chœnix seems to have been a man's daily allowance of wheat (Herodotus vii. 187), and a denarius his daily earning (Matt. xx. 2, 9): so that after purchasing his daily food at these prices, he would have nothing left for other expenses and for his family. This indicates scarcity, rather than the extremity of famine: compare Ezek. iv. 16.

11 Perhaps this direction respecting the oil and wine represents a merciful alleviation of the calamity.

12 Rather, 'Hades,' or the state of departed spirits (compare Isa. v. 14); an appropriate part of death's gloomy train.

13 Or, 'him,' *i. e.* death.

14 'Death,' used distinctively, seems to refer to pestilence (Jer. xv. 2).

15 That is, at the foot or lower part of the altar to which victims were led whose blood was shed. The scene is laid in the Temple.

10 held: and they cried with a loud voice, saying, How long,[1] O Lord, holy and true, [r] dost thou not judge and avenge our blood on them that dwell on the earth?
11 And [s] white robes[2] were given unto every one of them; and it was said unto them, [t] that they should rest[3] yet for a little season, [u] until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled.
12 And I beheld when he had opened the sixth seal,[4] [x] and, lo, there was a great earthquake; and [y] the sun became black as sackcloth of hair, and the moon be-
13 came as blood; [z] and the stars[5] of heaven fell unto the earth, even as a fig tree
14 casteth her untimely figs,[6] when she is [a] shaken of a mighty wind; [b] and the heaven departed as a scroll when it is rolled together; and [c] every mountain and
15 island were moved out of their places. [d] And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, [e] hid themselves in the dens and in the rocks
16 of the mountains; [f] and said to the mountains and rocks, Fall[7] on us, and hide us from the face of Him that sitteth on the throne, [g] and from the wrath of the Lamb!
17 [h] for the great day of his wrath is come; [i] and who shall be able to stand?

The sealed scroll—Protection of faithful Israelites from impending judgments.

7 AND after these things I saw four angels standing on the four corners of the earth, [k] holding the four winds[8] of the earth, [l] 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,[9] [m] having the seal of the living God: and he cried with a loud voice to the four angels, [n] to whom it was given
3 to hurt the earth and the sea, saying; [o] Hurt not the earth, neither the sea, nor the trees,[10] [p] till [q] we have sealed the servants of our God [r] in their foreheads.[11]
4 [s] And I heard the number of them which were [t] sealed: *and there were* sealed [u] an hundred *and* forty *and* four thousand of all the tribes of the children of Israel.
5 Of the tribe of Juda *were* sealed twelve thousand.
Of the tribe of Reuben *were* sealed twelve thousand.
Of the tribe of Gad *were* sealed twelve thousand.
6 Of the tribe of Aser *were* sealed twelve thousand.
Of the tribe of Nepthalim *were* sealed twelve thousand.
Of the tribe of Manasses *were* sealed twelve thousand.
7 Of the tribe of Simeon *were* sealed twelve thousand.
Of the tribe of Levi *were* sealed twelve thousand.
Of the tribe of Issachar *were* sealed twelve thousand.
8 Of the tribe of Zabulon *were* sealed twelve thousand.
Of the tribe of Joseph *were* sealed twelve thousand.
Of the tribe of Benjamin *were* sealed twelve thousand.

The sealed scroll—Vision of the glorified sufferers; the seventh seal opened.

9 AFTER this I beheld, and, lo, [v] a great multitude, which no man could number, [x] of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, [y] clothed with white robes,[12] and [z] palms[13] in their hands;
10 and cried with a loud voice, saying;
[a] Salvation to our God, [b] which sitteth upon the throne,
[c] And unto the Lamb.

[r] ch. 19. 2; Deu. 32. 36—43; Lk. 18. 7. 8.
[s] ch. 3. 4, 5; 7. 9, 14.
[t] ch. 14. 13; Is. 26. 20, 21; Dan. 12. 13.
[u] Heb. 11. 40.
[x] ch. 16. 18; see Hag. 2. 21.
[y] see refs. Is. 13. 9, 10; Ac. 2. 20.
[z] ch. 8. 10; 9. 1.
[a] Nah. 3. 12.
[b] Ps. 102. 26; Is. 34. 4; Heb. 1. 12, 13.
[c] ch. 16. 20; Is. 2. 14—17; Jer. 3. 23; 4. 23—26.
[d] Job 34. 19, 20; Ps. 110. 5, 6; Is. 24. 21, 22.
[e] Is. 2. 19.
[f] ch. 9. 6; Is. 2. 19; Jer. 8. 3; Hos. 10. 8; Lk. 23. 30.
[g] see ver. 10; ch. 19. 15; Ps. 2. 9—12.
[h] ch. 16. 14; Is. 13. 6, etc.; Joel 2. 11, Zeph. 1. 14, etc.
[i] Ps. 76. 7; Mal. 3. 2
[k] Jer. 49. 36; Dan. 7. 2.
[l] ch. 9. 4.
[m] John 6. 27; 2 Cor. 1. 22; Eph. 1. 13, 4. 30
[n] ch. 8. 7—12.
[o] ch. 6. 6; 9. 4; Ex. 12. 13; 2 Pet. 2. 9.
[p] ch. 14. 1; Ezek. 9. 4—6.
[q] see Ge. 1. 26; Is. 6. 8.
[r] ch. 22. 4.
[s] ch. 9. 16
[t] 2 Cor. 1. 22.
[u] ch. 14. 1.
[v] see refs. Ps. 22. 27; Is 60. 3, 8; Ro 11 25.
[x] ch. 5. 9; Is. 66. 18; Mt. 8. 11.
[y] ver. 11; ch. 3. 5, 18; 4. 4; 6. 11.
[z] Le. 23. 40; John 12. 13.
[a] ch. 19. 1; Ps. 3. 8; 115 1; Is 43. 11; Jer. 3 23; Hos. 13. 4.
[b] ch. 5 13.
[c] ch. 5. 9; John 1. 29.

1 Compare Luke xviii. 7, 8, and notes.

2 The 'white robes' denote honour, acceptance, and triumph.

3 Waiting quietly until the martyrdom of their brethren who had yet to suffer should fill up the measure of their persecutors' sins. Compare Matt. xxiii. 32; 1 Thess. ii. 16, and notes. It seems to be implied that *then* God would execute vengeance on their enemies.

4 The scene at the opening of the sixth seal is that of terrible natural convulsions; depicting the effects of God's wrath (ver. 17). This may refer to the utter destruction of the powers which had persecuted the martyrs (vers. 9—11). Compare Isa. xiii. 9, 10; xxxiv. 1—4; Ezek. xxxii. 7, and notes.

5 Compare Dan. viii. 10, and note.

6 Or, 'winter figs;' which seldom mature, and easily fall off in the spring of the year.

7 This is the language of consternation and despair, derived from Hos. x. 8, on which see note; and compare Isa. ii. 19, 21; Luke xxiii. 30.

8 The 'four winds' (*i. e.* winds from all quarters) appear to represent various *destructive agencies* (vers. 2, 3), which are to be restrained for a season.

9 The quarter from which the heavenly lights appear to come.

10 'Earth, sea, and trees,' as a combined emblem, may represent the *world* and its inhabitants generally.

11 See Ezek. ix. 3—5, and note. This protection of the faithful against impending judgments resembles the protection of the Israelites in Egypt from the destroying angel (Exod. xii. 13); but with this marked difference, that there *households* were sealed, but here *individuals*; perhaps to indicate the truth that religion is a matter of *personal* concern (Matt. iii. 9, 10). To ordinary sufferings Christians are subject in common with others; but they are exempted from the special judgments of God on wicked cities or countries. See Gen. vi. 17, 18; vii. 1; xix. 16, 22; Matt. xxiv. 15, 16.

12 See note on ch. vi. 11.

13 'Palm branches:' tokens of *victory*, as among the Greeks; or of *rejoicing*, as among the Jews (see Lev. xxiii. 40; John xii. 13).

11 [d] And all the angels stood round about the throne, and *about* the elders and the
four beasts, and fell before the throne on their faces, and worshipped God,
12 [e] saying;
Amen[1]—Blessing, and glory, and wisdom,
And thanksgiving, and honour, and power, and might,
Be unto our God for ever and ever. Amen.
13 [f] And one of the elders answered, saying unto me, What are these which are
14 arrayed in [g] white robes, and whence came they? And I said unto him, Sir,
thou knowest. And he said to me, [h] These are they which came out of great[2]
tribulation, and have [i] washed their robes, and made them white[3] in the blood of
15 the Lamb. [k] Therefore are they before the throne of God, and serve him day and
night in his temple:[4] and he that sitteth on the throne shall [l] dwell[5] among
16 them. [m] 'They shall hunger[6] no more, neither thirst any more; [n] neither shall the
17 sun light on them, nor any heat' [Isa. xlix. 10]. For the Lamb which is in the
midst of the throne [o] shall feed[7] them, [p] and shall lead them unto living fountains
of waters: [q] and 'God shall wipe away all tears from their eyes'[8] [Isa. xxv. 8].
8 And [r] when he had opened the seventh seal, there was [s] silence[9] in heaven about
the space of half an hour.

The seven trumpets—Introductory vision. sounding of the first four trumpets.

2 'AND[10] I saw the seven angels[11] which stood before God; [t] and to them were
given seven trumpets.[12]
3 And another angel came [x] and stood at the altar, [y] having a golden censer; and
there was given unto him much incense,[13] that he should offer *it* with [z] the prayers
4 of all saints[14] upon [a] the golden altar which was before the throne.[15] And [b] the
smoke of the incense, *which came* with the prayers of the saints, ascended up
5 before God[16] out of the angel's hand. And the angel took the censer, [c] and filled
it with fire of the altar, and cast *it* into [*or*, upon] the earth: and [d] there were
voices, and thunderings, and lightnings, and an earthquake.
6 And the seven angels which had the seven trumpets prepared themselves to
sound.
7 The first angel sounded, [e] and there followed hail and fire mingled with blood,
and they were cast upon the earth: and the [f] third part[17] [g] of trees was burnt up,
and all green grass was burnt up.
8 And the second angel sounded, [h] and as it were a great mountain[18] burning with
9 fire was cast into the sea: [i] and the third part of the sea [k] became blood; [l] and

[d] ch. 4. 6.
[e] ch. 5. 12—14; 1 Chr. 16, 36.
[f] ch. 4. 4; Zec. 4. 4, 5.
[g] ver. 9.
[h] ch. 6. 9; 17. 6; John 16. 33; Ac. 14. 22; Ro. 8. 35—37.
[i] ch. 1. 5; Is. 1. 18; Heb. 9. 14; 1 Pet. 1. 19; 1 John 1. 7; see Zec. 3. 3—5.
[k] Mt. 5. 8.
[l] ch. 21. 3; 22. 3; Ex. 29. 45; Ps. 68. 16—18; Is. 4. 5, 6.
[m] Is. 49. 10.
[n] Ps 121. 6.
[o] Ps. 23. 1; 36. 8; Is. 25. 6; Mt. 2. 6; John 10. 11, 14.
[p] ch. 21. 6; Is. 35. 6, 7; John 7. 37, 38.
[q] ch. 21. 4; Is. 25. 8.
[r] ch. 6. 1.
[s] Hab. 2. 20; Zec. 2. 13.
[t] ch. 15. 1; Lk. 1. 19.
[u] Jos. 6. 4.
[x] Ro. 8. 34; Heb. 7. 25.
[y] Lk. 16. 12, 13.
[z] ch. 5. 8; 1 John 2. 1, 2.
[a] ch. 6. 9; Ex. 30. 1.
[b] Ps. 141. 2; Lk. 1. 10.
[c] Is. 66. 14—16; Eze. 10. 2.
[d] ch. 16. 18; Ps. 18. 13; Is. 30. 30.
[e] Ex. 9. 23—25; Eze. 38. 22; Joel 2. 30.
[f] see Eze. 5. 12.
[g] ch. 9. 4; Is. 2. 13; 10. 19.
[h] Jer. 51. 25; Am., 4.
[i] ch. 16. 3.
[k] Ex. 7. 17—21.
[l] ch. 16. 3.

1 Angels assent and respond to the thanksgivings of the redeemed.

2 Properly, 'the great tribulation,' *i. e.* the persecutions alluded to in ch. vi. 9—11.

3 The cleansing efficacy of the blood of Christ is here strikingly set forth. Other blood pollutes, this purifies. Compare 1 John i. 7; Eph. i. 7.

4 Not in the outer court, but (as the Greek word used for 'temple' throughout this book always signifies) in the sanctuary itself; where in ancient times the priests alone could minister (Heb. ix. 2, 6).

5 Rather, 'will spread his tent over them;' perhaps alluding to the Shechinah; or referring to John i. 14, on which see note. He who dwelt with men on earth, will dwell with them in heaven.

6 Referring to their sufferings while passing through the great tribulation. Compare Heb. xi. 36—38.

7 Or, 'tend,' as a shepherd does his flock; leading them to 'fountains of waters of life:' comp. Psa. xxiii. 2· John iv. 10; x. 1—18, and notes.

8 See Isa. xxv. 8, and note.

9 This silence corresponds with the interval in the worship of the Jewish sanctuary, during which the priest went in to offer incense, while the worshippers remained *silently* waiting in the court without (Luke i. 21). This function of the Jewish priests was typical of our Lord's intercession in heaven.

10 Seven signals of woe are now to be given by the successive blasts of seven trumpets, which, like the seven epistles and the seven seals, are preceded by an introductory vision. The scene is still the heavenly sanctuary, where seven angels stand waiting to sound their trumpets; and another brings to the altar his censer full of the 'prayers of the saints,' which he mingles with fire, and then casts the censer upon the earth, producing fearful convulsions (ch. viii. 2—5). All being prepared, four angels sound their trumpets: upon which scenes of devastation follow, progressively terrible, affecting the land, the sea, the rivers, and the heavenly bodies (6—12); until all nature is covered with the indications of Divine anger. For the rest of the trumpets, see ch. ix. 1—11; ix. 12—xi. 13; and xi. 14—19.

11 The dispensers of Divine blessings and judgments (see note on ch. i. 4).

12 Trumpets were used by the Jews to announce the appointed religious festivals, and on other great occasions. See Josh. vi. 3, 16.

13 Compare ch. v. 8. The altar is probably the altar of incense.

14 Perhaps all the saints before mentioned (ch. vi. 9; vii. 11) as saved out of the great tribulation; who now join in calling on Jehovah (as in ch. vi. 10) to vindicate them.

15 That is, the mercy-seat upon which the Divine glory rested (Exod. xxv. 20, 22).

16 These prayers, being accompanied with the incense of Christ's intercession, are heard and accepted; and the righteous judgments of God quickly follow.

17 Compare Ezek. v. 12; Zech. xiii. 8. The 'third part' seems to mean a considerable portion. In the midst of wrath the Lord remembers mercy (Hab. iii. 2); postponing complete destruction until these visitations have failed of their effect (see ch. ix. 20, 21: and compare Zech. xiii. 8, 9). These judgments greatly resemble those of Egypt (Exod. vii.—x.), when miracles which had failed to convince were multiplied to subdue. As those inflictions were the immediate precursors of the liberation of the Hebrew people, so these may be of the deliverance of the Christian church.

18 Compare Jer. li. 25. The agitation was such as might be expected from the falling of a burning mountain into the sea. See also Exod. vii. 20, 21.

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, [m] and there fell a great star from heaven, burning as it were a lamp, [n] and it fell upon a third part of the rivers, and upon the
11 fountains of waters; and the name of the star is called [o] Wormwood: [1] [p] and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 [q] And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.[2]

The seven trumpets—Sounding of the fifth trumpet, or first woe.

13 AND[3] I beheld, [r] and heard an angel[4] flying through the midst of heaven, saying with a loud voice, [s] Woe, woe, woe,[5] to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

9 And the fifth angel sounded, [t] and I saw a star fall from heaven[6] unto the earth: 2 and to him was given the key of [u] the bottomless pit.[7] And he opened the bottomless pit; [x] and there arose a smoke[8] out of the pit, as the smoke of a great furnace; 3 and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke [y] locusts[9] upon the earth: and unto them was given 4 power, [z] as the scorpions of the earth have power. And it was commanded them [a] that they should not hurt [b] the grass of the earth, neither any green thing, neither any tree; but only those men which have not [c] the seal[10] of God in their 5 foreheads. And to them it was given that they should not kill them, [d] but that they should be tormented five months:[11] and their torment *was* as the torment of 6 a scorpion,[12] when he striketh a man. And in those days [e] shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And [f] the shapes of the locusts *were* like unto horses prepared unto battle; [g] and on their heads *were* as it were crowns like gold,[13] [h] and their faces *were* as the faces 8 of men. And they had hair as the hair of women,[14] and [i] their teeth were as *the teeth* of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* [k] as the sound of chariots of many horses running to 10 battle. And they had tails like unto scorpions, and there were stings in their 11 tails: [l] and their power *was* to hurt men five months. [m] And they had a king[15] over them, *which is* [n] the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

The seven trumpets—Sounding of the sixth trumpet, or second woe.

12 [o] ONE woe is past; *and,* behold, there come [p] two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice [q] from the four horns of the 14 golden altar[16] which is before God, saying to the sixth angel which had the trumpet, 15 Loose the four angels[17] which are bound [r] in the great river Euphrates. And the

m ch. 9. 1; Is. 14. 12.
n ch. 16. 4.
o Deu. 29. 18; Pro 5. 4; Jer 9 15; 23. 15; Lam. 3. 15, 19.
p Ex. 15. 23.
q ch. 16. 8; Is 13 10; Joel 2. 10; Am. 8. 9.
r ch. 14. 6; 19. 17.
s ch 9.12; 11.14; Joel 2. 1; Mt. 24. 21, 22.
t ch. 8. 10; Lk. 10. 18.
u ver. 11; ch. 17. 8; 20. 1; Lk 8. 31.
x Joel 2. 2, 10; see Ge. 19. 28.
y Ex.10. 4; Judg 7.12.
z ver. 10.
a ch. 6. 6; 7. 3.
b ch. 8. 7.
c ch. 7. 3; see Ex. 12. 23; Eze. 9. 4.
d ver. 10; ch. 11. 7.
e ch. 6. 16; Job 3. 21; Is. 2. 19; Jer. 8. 3.
f Joel 2. 4, 5.
g Nah 3 17.
h Dan. 7. 8.
i Joel 1. 6.
k Joel 2. 5—7.
l ver. 5.
m Eph. 2. 2.
n ver 1
o ch. 8. 13.
p vers. 13—21; ch. 8. 13; 11. 14.
q ch 8. 3; see Ex. 27.2.
r ch. 16. 12; Ge. 2. 14.

1 'Wormwood' represents that which poisons and embitters every source of enjoyment: see refs.

2 All the luminaries both of day and night lost the third part of their usual splendour: a fit emblem of general gloom and distress.

3 After an announcement (ver. 13) of still more fearful judgments, at the sound of the fifth trumpet, the bottomless pit is opened, and deadly scorpion-like locusts issue from it (ch. ix. 1—11). Again it is announced that two more visions of woe remain (12), the sixth trumpet sounds, and four angels of destruction are sent forth to destroy the third part of the men on whom those woes are denounced. Countless hosts of terrible monsters advance and execute this threatening (12—19); but even after these awful judgments, the survivors continue impenitent (20, 21).

4 The best manuscripts read, 'an eagle;' *i. e.* a Divine messenger appearing like a flying eagle in mid heaven (compare ch. xiv. 6).

5 A woe from each of the three remaining trumpets.

6 Apparently Satan (compare Luke x. 18); here employed as the executioner of Divine wrath. Perhaps the same as Abaddon, or the Destroyer: see ver. 11; Job xxvi. 6, and note.

7 Literally, 'the pit of the abyss,' *i. e.* the abode of evil spirits: see ch. xx. 1, and note on Luke viii. 31.

8 'Smoke' is symbolic of Divine wrath: compare Psa. xviii. 8.

9 A visitation of locusts is a fearful calamity (see Exod. x. 4—15); and therefore a fit symbol of extensive, severe, irresistible, and continued punishments (see Joel i. 2—7; ii. 1—9, and notes). Here the threatening is made more terrible by giving to the locusts the stings of scorpions, beside exaggerating all their natural powers.

10 The 'seal' mentioned before in ch. vii. 2, 4. This is a plain declaration that the predicted woes were the judgments of God on the wicked.

11 The term of five months may refer to the duration of the ravages of the natural locust: compare ver. 10.

12 The scorpion is a symbol of merciless men (Ezek. ii. 6).

13 This may refer to the horns of the locusts which are tipped with yellow, and are here called 'crowns,' as emblematic of their victorious march. Compare Joel ii. 7—9.

14 Compare Jer. li. 27; Joel i. 4, and notes. For 'teeth like lions,' see Joel i. 6. The 'breastplates as it were iron' (ver. 9), may refer to the hard and firm cuticle on the fore part of the locust, which serves as a shield when it moves among thorny vegetation.

15 Moving as an organized body (see Joel ii. 7, 8), to fulfil the cruel purposes of the great Destroyer: see note on ver. 1.

16 Compare ch. viii. 3. The judgment is proclaimed from the golden altar of incense, as if in reply to the Intercessor's prayers.

17 Four ministers of Divine wrath that had hitherto been restrained. Respecting the number 'four,' see note

four angels were loosed, which were prepared for an hour,[1] and a day, and a
16 month, and a year, for to slay the third part of men. And [a]the number of the army [b]of the horsemen *were* two hundred thousand thousand:[2] [c]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:[3] [x]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[4] was the third part of men killed, by the fire, and by the smoke,
19 and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: [y]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 [z]yet repented not of the works of their hands, that they should not worship [a]devils, [b]and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor
21 hear, nor walk: neither repented they[5] of their murders, [c]nor of their sorceries, nor of their fornication, nor of their thefts.

The seven trumpets—Proclamation by an angel; seven thunders; the little scroll; the temple measured; the two witnesses.

10 AND[6] I saw [d]another mighty angel come down from heaven, [e]clothed with a cloud:[7] [f]and a rainbow *was* upon his head, and [g]his face *was* as it were the sun,
2 and [h]his feet as pillars of fire: and he had in his hand a little book open:[8] [i]and
3 he set his right foot upon the sea, and *his* left *foot* on the earth,[9] and cried with a loud voice, [k]as *when* a lion roareth: and when he had cried, [l]seven[10] thunders
4 uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven, saying unto me, [m]Seal up[11] those things which the seven thunders uttered, and write them not.

5 [n]And the angel which I saw stand upon the sea and upon the earth [o]lifted up
6 his hand to heaven, and sware[12] by him that liveth for ever and ever, [p]who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, [q]that there should be time[13] no
7 longer: but [r]in the days of the voice of the seventh angel, when he shall begin to sound, [s]the mystery of God should be finished, [t]as he hath declared[14] to his servants the prophets.

[a] Ps. 68. 17; Dan. 7 10; Joel 2. 11.
[b] Ezek. 38. 4.
[c] ch. 7. 4.
[x] 1 Chr. 12. 8; Is. 5. 28, 29.
[y] Is. 9. 15.
[z] ch. 9. 20; Deu. 31. 29; 2 Chr. 28. 22; Pro. 27. 22; Jer. 5. 3; 8 6.
[a] Le. 17. 7; Deu. 32. 17; Ps. 106. 37; 1 Cor. 10. 20; 1 Tim. 4. 1.
[b] Ps. 115. 4—8; 135. 15; Dan. 5. 23.
[c] ch. 22. 15.
[d] ch. 7. 2.
[e] ch. 1. 7; Ps. 97. 2; Dan. 7. 13.
[f] ch. 4. 3; Eze. 1. 28.
[g] ch. 1. 16; Mt. 17. 2.
[h] ch. 1. 15; Dan. 10. 6.
[i] Ps. 2. 8; 89. 25; Mt. 28. 18.
[k] Jer. 25. 30; Am. 3. 8.
[l] ch. 8. 5.
[m] Deu 29. 29; Dan. 8. 26; 12. 4, 9.
[n] see Dan. 12. 4—13.
[o] Ge. 14. 22; Ex. 6. 8; Dan. 12. 7.
[p] ch 4. 9—11; 14. 7; Ne. 9. 6.
[q] ch. 16. 17; Dan. 12. 7; Hab. 2. 3.
[r] ch. 11. 15—18.
[s] Ro. 11. 25; Eph. 3. 9.
[t] Am. 3. 7; Lk. 24. 44—47; Ac. 3. 21.

on ch. vii. 1. Palestine had for many ages been subject to invasion by formidable hosts from the region of the Euphrates: see Gen. xiv.; Judg. iii. 8; 2 Kings xv. 19, etc. Assyria and Babylon had been proverbial for the multitudes of their cavalry; and they abounded with representations of symbolical animals, to which the figures of this vision bear a remarkable resemblance. And in the days of John, the Parthian horsemen, from the same region, were dreaded even by the legions of Rome.

1 Properly, '*For* the hour and day and month and year,' *i. e.* the exact time appointed by God at which they were to lead forth their destroying army.

2 'Two myriads of myriads:' an overwhelming multitude of dreadful monsters, combining the powers of the most formidable animals with supernatural means of destruction.

3 Glaring and terrific

4 The best manuscripts read, 'by these three plagues,' *i. e.* the fire, smoke, and brimstone, issuing from the mouths of the *horses;* which are represented as performing the principal work of destruction, the riders only guiding them.

5 The result of these awful judgments is the same as that of the plagues of Egypt, and of many other Divine visitations: those who are not destroyed continue impenitent.

6 Again, as in the former series of the seals, the symbols of judgment are followed by a vision of encouragement and hope for the servants of God. A mighty and benignant angel appears, and his voice is followed by seven thunders; but the inspired seer is forbidden to record their utterances (ch. x. 1—4). Yet something is revealed. The angel solemnly declares that the final judgment will certainly and speedily take place (5—7). John is directed to take and eat a scroll in the angel's hand; he finds it pleasant at the time, but bitter afterwards; and he is told that he has yet to prophesy respecting many people and their rulers (8—11). He receives a command to measure the holy place, and the altar, and to take an account of those who worship there (ch. xi. 1, 2); he is told that two witnesses, under God's protection, shall prophesy for an appointed time; and becoming the victims of persecution, shall be slain as the Saviour was, and like him shall arise from the dead, and ascend to heaven; some of their persecutors repenting, and the others being destroyed (3—13). Then, the last woe having been announced, the seventh trumpet is blown. And now these judgments of God are completed, the church of Christ is seen in heaven, and the punishment of his enemies is symbolized by the most terrible natural agencies of destruction (14—19).

7 The emblem of *majesty* (see Psa. xviii. 12; Ezek. i. 4). The 'rainbow' is the emblem of *covenanted mercy* (Gen. ix. 13—16).

8 Compare Ezek. iii. 1—4. This small scroll appears to have contained prophecies; perhaps some of those which John was to utter (see vers. 8—11).

9 Signifying his control over both land and sea.

10 Properly, '*the* seven thunders;' the number seven here as elsewhere denoting *completeness.*

11 In no other instance is John forbidden to write (or publish); but in three subsequent instances he is expressly commanded to do it (see ch. xiv. 13; xix. 9; xxi. 5). Some suppose that the revelations made to Daniel which he was to seal up (Dan. xii. 4, 9) were here explained to John, although they were not yet to be unfolded to others.

12 Compare Dan. xii. 7, and note.

13 Or, 'that there shall be no more *delay.*' The sounding of the seventh trumpet is at hand.

14 Rather, 'as he gave glad tidings;' referring to the blessed consummation, which had been foretold by prophets both in the Old Testament and the New, and is announced as being accomplished, in ch. xi. 15.

8 And [u] the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth
9 upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, [x] Take *it*, and eat it up; and it
10 shall make thy belly bitter, but it shall be in thy mouth sweet as honey.[1] And I took the little book out of the angel's hand, and ate it up; [y] and it was in my mouth sweet as honey: and as soon as I had eaten it, [z] my belly was bitter.
11 And he said unto me, [a] Thou must prophesy again before[2] many peoples, and nations, and tongues, and kings.

11 And[3] there was given me [b] a reed like unto a rod: and [c] the angel stood, saying, [d] Rise, and measure [e] the temple[4] of God, and the altar, and them that worship
2 therein. But [f] the court which is without the temple leave out, and measure it not; [g] for it is given unto the Gentiles:[5] and the holy city[6] shall they [h] tread under foot[7] [i] forty *and* two months.[8]
3 And I will give *power*[9] unto my two witnesses, and they shall prophesy [j] a thousand two hundred *and* threescore days, clothed in sackcloth.
4 These are the [k] two olive trees, and the two candlesticks standing before [l] the God of the earth.
5 And if any man will hurt them, [m] fire proceedeth out of their mouth, and devoureth their enemies: [n] and if any man will hurt them, he must in this
6 manner[10] be killed. These [o] have power to shut heaven, that it rain not in the days of their prophecy: and [p] have power[11] over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.
7 And when they [q] shall have finished[12] their testimony, [r] the beast[13] that ascendeth out of the bottomless pit [s] shall make war against them, and shall over-
8 come them, and kill them. And their dead bodies *shall lie* in the street of [t] the great city, which spiritually is called Sodom and Egypt,[14] [u] where also our[15] Lord was crucified.
9 [x] And they of the people and kindreds and tongues and nations shall see their dead bodies [y] three days and an half, [z] and shall not suffer their dead bodies to
10 be put in graves.[16] [a] And they that dwell upon the earth shall rejoice over them, and make merry, [b] and shall send gifts[17] one to another; [c] because these two prophets tormented[18] them that dwelt on the earth.
11 And after three days and an half [d] the Spirit of life from God entered into them,

[u] ver. 4.

[x] Jer. 15. 16; Ezek. 2. 8; 3. 1—3.

[y] Ezek. 3. 3.

[z] Ezek. 2. 10.

[a] ch. 14. 6; Jer. 1. 9, 10.

[b] ch. 21. 15; Ezek. 40. 3, etc.; Zec. 2. 1, 2.
[c] ch. 10. 1—5.
[d] Num. 23. 18.
[e] 2 Cor. 6. 16; 1 Pet. 2. 5.
[f] Ezek. 40. 17, 20.
[g] Ps. 79. 1; Lk. 21. 24; 2 Thes. 2. 3—12.
[h] Dan. 7. 19; 8. 10, 24, 25.
[i] ch. 13. 5; Dan. 7. 25; 12. 7, 11, 12.
[j] ch. 12. 6.
[k] ch. 1. 20; Zec. 4. 2, 3, 11—14.
[l] Is. 54. 5.
[m] 2 Ki. 1. 10, 12; Jer. 5. 14; Ezek. 43. 3; Hos. 6. 5.
[n] Num. 16. 29, 35; see Ps. 105. 15; Is. 27. 3; Zec. 2. 8.
[o] see refs. 1 Ki. 17. 1.
[p] Ex. 7. 19.

[q] Lk. 13. 32; Ac. 20. 24.
[r] ch. 13. 1, 11; 17. 8.
[s] Dan 7. 21.

[t] ch. 14. 8; 17. 5; 18. 10; Is. 1. 10.
[u] ch. 18. 24.

[x] ch. 17. 15.
[y] see vers. 2, 3, 11
[z] Ps. 79. 2, 3.
[a] John 16. 20.

[b] Est 9. 19, 22.
[c] vers. 5, 6; ch. 16. 10.

[d] Ezek. 37. 5—14.

1 Compare note on Ezek. iii. 3. This may mean that it is sweet to hear of the future deliverance and glory of the church; bitter, to learn the painful path by which this happiness is to be reached.

2 Rather, 'upon;' *i. e.* '*concerning;*' having the nations as the subjects of his prophecy; probably that which follows in ch. xi., etc.

3 This scene should be compared with Ezek. xl. 3—5, 17—19; and Zech. ii. 1—3.

4 The word 'temple' here denotes the principal building or sanctuary, exclusive of the open court without and around it. To 'measure' the worshippers, must mean to count them. Under the Christian dispensation the temple of God is the community of all true Christians (Eph. ii. 20—22).

5 It is abandoned to those who reject Christ and his gospel.

6 Jerusalem was 'the holy city.' Here the phrase probably symbolizes the *visible* church of this period, as distinguished from the spiritual worshippers in the inner court of the temple.

7 That is, they shall trample upon it; treat it with the greatest indignity. Compare Luke xxi. 24.

8 Forty-two months, of thirty days each, would be equal to 1260 days. Some take a day for a year, and make this 1260 years. Others regard days, months, and years as standing for the ordinary measurement of time; as in Jer. xxv. 12; xxix. 10.

9 Rather, simply 'I will give unto my two witnesses;' *i. e.* I will appoint and qualify them for their mission. 'Sackcloth' was the usual clothing of the ancient prophets: see 2 Kings i. 8; Zech. xiii. 4; Matt. iii. 4. The two witnesses seem to be identified (ver. 4), or at least compared with the two olive trees of Zecharish: see Zech. iv. 1—14, and notes. As the temple of God is to stand, for an appointed time, in a world surrendered to those who reject Christ (vers. 1, 2); so for the same period the witnesses deliver their testimony in garments of humiliation and mourning (3). They are sacred to God, and are secured by his care; none can seek to hurt them without receiving injury; and though frail and feeble in themselves, earth, and sea, and sky are made subservient to their work (5, 6). When, after the example of their Lord, they have finished their work on earth, they too are subjected for a brief period to the power of their enemies, and are slain, as Christ was (7); and like him they are for a while the objects of scorn and triumph to their enemies (8—10): but as the Saviour arose from the dead, so his witnesses arise, and ascend to heaven in a cloud, as he did (11, 12). And similar consequences follow; some of their persecutors repenting, and others being destroyed (13). The predictions of this vision may receive their accomplishment partially in the visible history of the church of Christ, and perhaps perfectly in its whole history.

10 That is, by fire; an evident allusion to 2 Kings i. 10.

11 Or, 'authority.' They have power equal to the miraculous powers possessed by Elijah and by Moses. Compare 1 Kings xvii. 1; Exod. vii. 17—19.

12 That is, at the end of the 1260 days (ver. 3).

13 This probably refers to the destroyer mentioned in ch. ix. 11.

14 This 'great city,' the antagonist of 'the holy city,' is called 'Sodom' for vice; and 'Egypt' for tyranny and oppression of God's people; and it is further compared to the Jewish capital for its rejection of Christ, and hatred to his people.

15 The best reading seems to be, '*their* Lord;' to whom in death, as in life, the witnesses are conformed.

16 As a mark of extreme hatred and contempt.

17 As on a high festival: see Neh. viii. 10—12; Esth. ix. 19, 22.

18 By their rebukes, and chastisements for unbelief and rebellion.

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.
[e] And they ascended up to heaven [f] in a cloud; [1] and their enemies beheld them.
13 And the same hour [g] was there a great earthquake,[2] [h] and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, [i] and gave[3] glory to the God of heaven.

The seven trumpets—Sounding of the seventh trumpet, or third woe; song of praise to God.

14 [k] THE second woe is past; *and*, behold, the third woe[4] cometh quickly.
15 And [l] the seventh angel sounded; [m] and there were great voices in heaven, saying, [n] The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; [o] and he shall reign for ever and ever.
16 And [p] the four and twenty elders, which sat before God on their seats, fell upon
17 their faces, and worshipped God, saying,
We give thee thanks, O Lord God Almighty,
[q] Which art, and wast, and art to come;
Because thou hast taken to thee thy great power, [r] and hast reigned.[5]
18 [s] And the nations were angry, and thy wrath is come;
[t] And the time of the dead, that they should be judged,[6]
[u] And that thou shouldest give reward unto thy servants the prophets,
And to the saints, and them that fear thy name, small and great;
[x] And shouldest destroy them which destroy the earth.
19 And [y] the temple of God was opened in heaven; and there was seen in his temple [z] the ark of his testament.[7]
And [a] there were lightnings, and voices, and thunderings, and an earthquake,
[b] and great hail.[8]

Vision of the woman clothed with the sun, persecuted by the dragon.

12 AND[9] there appeared a great wonder [*or*, sign] in heaven; a woman[10] clothed with the sun, and the moon under her feet, and upon her head a crown of twelve
2 stars: and she being with child cried, [c] travailing in birth, and pained to be delivered.
3 And there appeared another wonder [*or*, sign] in heaven; and behold [d] a great red dragon,[11] [e] having seven heads and ten horns, [f] and seven crowns[12] upon his heads.
4 And his tail drew the third part of the stars of heaven, [g] and did cast them to the earth.
And the dragon stood before the woman which was ready to be delivered, [h] for
5 to devour her child as soon as it was born. [i] And she brought forth a man child, [k] who was to rule all nations with a rod of iron:[13] and her child was [l] caught up unto God, and *to* his throne.

[e] ch. 12. 5.
[f] Ac. 1. 9.
[g] ch. 6. 12.
[h] ch. 16. 19.
[i] ch. 14. 7; 15. 4; Jos. 7. 19.
[k] ch. 8. 13; 9. 12; 15. 1.
[l] ch. 8. 2—6; 10. 7.
[m] ch. 19. 6; Is. 27. 13.
[n] ch. 12. 10; Ps. 22. 27, 28; Is. 24. 23; Obad. 21.
[o] Ps. 146. 10; Dan. 2. 44; 7. 14, 27; Heb. 1. 8.
[p] ch. 4. 4; 19. 4.
[q] ch. 1. 4, 8; 4. 8; 16. 5.
[r] ch. 19. 6.
[s] vers. 2, 9; Ps. 2. 1.
[t] ch. 6. 10; Is. 26. 19—21; Dan. 7. 9, 10.
[u] ch. 22. 12; Mt. 5. 12; 2 Thes. 1. 5—7.
[x] ch. 13. 10; 18. 6; see Jude 15.
[y] ch. 15. 5—8; Is. 6. 1—4.
[z] Ex. 25. 21, 22.
[a] ch. 8. 5; 16. 18.
[b] ch. 16. 21.
[c] Is. 66. 6—8; Mic. 4. 10; 5. 3.
[d] ch. 17. 3; 12. 9; see John 8. 44.
[e] ch. 17. 9, 10; Dan. 7. 7.
[f] ch. 13. 1.
[g] Dan. 8. 9—12.
[h] Ex. 1. 16; Mt. 2. 3—16.
[i] Mt. 1. 25; Gal 4. 4.
[k] ch. 2. 26, 27; 19. 15; Ps. 2. 9.
[l] ch. 11, 12; Ac. 2. 33; Eph. 1. 20.

1 Compare Acts i. 9.
2 Compare Matt. xxvii. 50—54; xxviii. 2.
3 They acknowledged God's hand and power (see ch. xiv. 7; xvi. 9). This may perhaps imply only a temporary impression made by these judgments. Compare Luke v. 26.
4 The third woe, introduced by the sounding of the seventh trumpet, is the immediate precursor of final victory. According to the declaration in ch. x. 6, there is no further delay; the judgments of God are completed; and this awful series of visions, which commenced with the presentation of the prayers of the church (ch. viii. 3, 4), concludes with songs of thanksgiving and praise. The scene, like that which follows the opening of the seventh seal (ch. viii. 1), is laid in heaven; but here, instead of silence, there is triumph and exultation.
5 Vindicating thy sovereign authority, and making all earthly dominion subservient to the supremacy of Christ.
6 This probably refers to the martyrs, who would then be avenged, whilst all agents of evil will be punished.
7 Rather, 'covenant.' The ark in the earthly temple was in the most holy place; where the Shechinah shone forth as the symbol of Jehovah's presence. As the rending of the veil in twain indicated that the ancient dispensation had come to an end (see Matt. xxvii. 51, and note); so the throwing open of the holy of holies here may perhaps signify the passing away of the final earthly dispensation.
8 The symbols of Omnipotence triumphing over all adversaries.
9 In ch. xii. a new series of visions begins, apparently indicating the commencement of a new section (ch. xii.—xx.) First a woman appears in the sky, surrounded with glory; she is near the season of child-birth, and anxious for the hour of her delivery (ch. xii. 1, 2). Then a great red dragon, with many heads, and horns, and regal crowns, who sweeps to the earth a third part of the stars, is seen waiting to devour the expected child; but the destined Ruler of all nations is raised beyond his reach, to the throne of God; and the woman flees to the desert, where she is kept in safety for an appointed time (3—6). Heaven now becomes the scene of conflict, in which the dragon, here named the 'Devil,' is driven out, with his associates, by Michael and his angels (7—9). And Satan's expulsion is followed by a song, in which triumphant rejoicings are accompanied with predictions of conflict and suffering on earth (10—12). On earth the dragon is seen pursuing the woman; and as she escapes from his power (12—16), he attempts to destroy her offspring, who hold fast their obedience to God, and faith in Christ (17).
10 This is commonly thought to be an emblem of the true church of God upon earth. Compare Isa. liv. 1, 5, 6; Mic. iv. 10; Gal. iv. 26.
11 Satan (see ver. 9). 'Red' is the emblem of cruelty and bloodshed.
12 The 'heads,' 'horns,' and royal 'diadems' represent *power;* which the number 'seven' shows to be *complete* or *universal.*
13 Compare ch. xix. 15; Psa. ii. 9, and note. This clause is supposed by some to indicate that the child is the Messiah; who is delivered from Satan's assaults, and exalted to the throne of God.

6 And [m] the woman fled into the wilderness,[1] where she hath a place prepared of God, [n] that they should feed her there [o] a thousand two hundred *and* threescore days.[2]

7 And there was war in heaven: [p] Michael[3] and his angels fought [q] against the 8 dragon; and the dragon fought and his angels, and prevailed not; [r] neither was 9 their place found any more in heaven. And [s] the great dragon was cast out, [t] that old serpent, [u] called the devil, [x] and Satan,[4] [y] which deceiveth the whole world: [z] he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven,
[a] Now is come[5] salvation, and strength, [b] and the kingdom of our God,
[c] And the power of his Christ.
For the accuser[6] of our brethren is cast down,[7]
[d] Which accused them before our God day and night.

11 And [e] they[8] overcame him [f] by the blood of the Lamb,
And by the word of their testimony:
[g] And they loved not their lives unto the death.[9]

12 Therefore [h] rejoice, *ye* heavens, and ye that dwell in them.
[i] Woe to the inhabiters of the earth and of the sea!
For [k] the devil is come down unto you, having great wrath,
[l] Because he knoweth that he hath but a short time.[10]

13 And when the dragon saw that he was cast unto the earth, he persecuted [m] the 14 woman which brought forth the man *child*. [n] And to the woman were given two wings of a great eagle, [o] that she might fly [p] into the wilderness, into her place, where she is nourished [q] for a time, and times, and half a time, from the face of 15 the serpent. And the serpent [r] cast out of his mouth water as a flood after the 16 woman, that he might cause her to be carried away of the flood.[11] [s] 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, [t] and went to make war with the remnant of her seed,[12] [u] which keep the commandments of God, and have [x] the testimony of Jesus Christ.

Visions of the two beasts, the agents of the dragon.

13 AND[13] I stood[14] upon the sand of the sea, and saw [y] a beast[15] rise up out of the sea, [z] having seven heads and ten horns, and upon his horns ten crowns, and

[m] comp. Ps. 91. 1; Song Sol. 2. 14; 8. 5; Ezek. 20. 35.
[n] see 1 Kl. 17. 3—6.
[o] ch. 11. 3; 13. 5.
[p] Dan. 10. 13, 21; 12. 1; Jude 9.
[q] ver. 3; ch. 20. 2.
[r] Ps. 37. 10.
[s] Lk. 10. 18; John 12. 31.
[t] ch. 20. 2; Ge. 3. 1, 4.
[u] Mt. 13. 39; John 8. 44; 1 Pet. 5. 8.
[x] Job 1. 6.
[y] ch. 20. 3; 2 Cor. 11. 3.
[z] ch 9. 1.
[a] ch. 11. 15; 19. 1.
[b] Dan 2. 44.
[c] Ps. 2. 8—12; 110. 5, 6.
[d] 1 Chr. 21. 1; Job 1. 9; 2. 5; Zec. 3. 1.
[e] Ro 8. 33—39; 16. 20; 1 John 2. 13, 14.
[f] ch. 7. 10—14.
[g] ch. 2. 10, 13; 20. 4; Lk. 14. 26; Ac. 20. 24; Heb 11. 35—38.
[h] ch. 18. 20; Ps. 96. 11—13; Is. 49. 13.
[i] ch. 8. 13; 9. 12; 11. 10.
[k] 1 Pet. 5. 8.
[l] ch. 10. 6.
[m] ver. 5.
[n] Ex. 19. 4.
[o] ver. 6.
[p] ch. 17. 3; see 1 Sam. 23. 14, 15; 1 Kl 19. 4.
[q] ch 11. 2; Dan. 7 25; 12. 7.
[r] Is 59. 19; Ac. 8. 1.
[s] 2 Tim. 4. 18.
[t] ch. 11. 7; 13. 7; Ge. 3. 15; Dan. 7. 23—26.
[u] ch. 14. 12.
[x] ch. 1. 2, 9; 6. 9; 20. 4; 1 Cor. 2. 1; 1 John 5. 10.
[y] Dan. 7. 2, 7, 8, 19—24.
[z] ch. 12. 3; 17. 3, 9, 12.

1 As Elijah fled: see 1 Kings xvii. 1—6. Some suppose that this intimates that the true church would be *hidden*, as well as *suffering*, but yet *preserved* by God.

2 1260 days make three years and a half (ch. xi. 3); which many suppose to be the same as 'a time, times, and half a time,' in ver. 14, and Dan. vii. 25. Elijah was hid from Ahab for about three years and a half: compare Luke iv. 25; 1 Kings xvii. 1; xviii. 1. Those who hold the year-day theory take the 1260 days to mean 1260 years.

3 The guardian of God's people: see note on Dan. x. 13.

4 See on ver. 3. These accumulated titles forcibly describe the character and influence of the evil one.

5 Rather, 'Now the salvation, and the strength, and the kingdom is become our God's; and the authority, his Christ's.' The meaning is the same as in ch. xi. 15.

6 'Accuser' is the meaning of the names 'Satan' (compare Job i. 9—11) and 'devil' (1 Pet. v. 8).

7 See Luke x. 18, and note.

8 'The brethren,' whom he accused, overcame him 'on account of the blood of the Lamb (compare ch. vii. 14), and on account of the word of their testimony:' the first cleansing from sin; the last guiding to duty.

9 They loved their Lord more than life.

10 Only a 'short *season*' before his final defeat: very short compared with the future beyond.

11 A 'river' is a common symbol of an invading army: see Isa. viii. 7. Here widely extended persecution may be meant; from which the church is from time to time delivered by God's overruling providence (ver. 16).

12 The chief object of his hatred was beyond his reach (ver. 5). The 'rest of her seed' are apparently spiritual Christians; who are here distinguished by the infallible mark of obedient faith.

13 The statement in ch. xii. 17 of the dragon's determination to oppose and persecute the followers of Christ, is followed by two visions, setting forth the agencies which he employs for that purpose. A beast is seen arising from the *sea*, with emblems of authority, and titles of blasphemy (xiii. 1). He combines in himself the natures of the fiercest and most formidable animals; and after being healed of a deadly wound, he acquires extensive dominion, through the irresistible power given to him by the dragon (2—4). His arrogant and impious pretensions are allowed to prevail for an appointed time; during which he oppresses the servants of God, and brings all nations under his sway, except only the Lamb's chosen followers (5—8), who are encouraged to be patient and faithful by the assurance that his cruelty shall be duly recompensed (9, 10). A second adversary then appears, in the form of a beast arising from the *earth*, who hides a malignant nature under a gentle aspect (11). He is entirely subservient to the former beast, working false miracles to support him, and giving life to his image (11—14); which also itself receives homage, demands submission, and exercises power (15—17). This vision, like the preceding, is closed with an appropriate admonition to the exercise of Christian wisdom and understanding (18). Then follows a highly consolatory and cheering vision, resembling that in ch. vii. in a similar connection, exhibiting 144,000 of the avowed and faithful followers of the Saviour, associated with him in the possession of heavenly purity and happiness, and uttering a new song, in which they only can join who have been purified from the sins, and released from the sorrows of this world (ch. xiv. 1—5).

14 Rather, '*it* stood,' *viz.* the dragon, who seems to be represented as watching for the agencies of evil which soon appear.

15 That is, a wild beast. The three animals which Daniel had beheld (see Dan. vii. 2—8, 17—27, and notes) are here combined in one swift, ferocious, and ravenous monster (ver. 2).

2 upon his heads the name[1] of [a]blasphemy. [b]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 [c]the dragon [d]gave him his power, [e]and his seat,[2] and great
3 authority. And I saw one of his heads [f]as it were wounded to death; and his deadly wound was healed.
4 And [g]all the world wondered after the beast.[3] And [h]they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying,
5 [i]Who *is* like unto the beast? who is able to make war with him?[4] And there was given unto him [k]a mouth speaking great things and blasphemies;[5] and
6 power was given unto him to continue[6] [l]forty *and* two months.[7] And he opened his mouth in blasphemy against God, to blaspheme his name, [m]and his taber-
7 nacle, [n]and them that dwell in heaven. And it was given[8] unto him [o]to make war with the saints, and to overcome them: [p]and power was given him over all
8 kindreds, and tongues, and nations. [q]And all that dwell upon the earth shall worship him, [r]whose names are not written[9] in the book of life of the Lamb slain [s]from the foundation of the world.[10]
9, 10 [t]If any man have an ear,[11] let him hear. [u]He that leadeth into captivity shall go into captivity: [x]he that killeth with the sword must be killed with the sword. [y]Here[12] is the patience and the faith of the saints.
11 And I beheld another beast[13] [z]coming up out of the earth; [a]and he had two
12 horns like a lamb, and [b]he spake as a dragon.[14] And he exerciseth all the power [c]of the first beast[15] before him, and causeth the earth and them which dwell
13 therein to worship the first beast, whose deadly wound was healed. And [d]he doeth great wonders,[16] [e]so that he maketh fire come down from heaven on the earth in
14 the sight of men, and [f]deceiveth them [g]that dwell on the earth [h]by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make [i]an image to the beast, which
15 had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, [k]and cause
16 that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, [l]to receive a
17 mark[17] in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or [m]the name of the beast, [n]or the number of his name.
18 [o]Here is wisdom.[18] Let him that hath understanding count [p]the number of the beast: [q]for it is the number of a man; and his number *is* Six hundred threescore *and* six.

Vision of the Lamb and his followers.

14 AND I looked, and, lo, [r]a Lamb[19] stood on the mount Sion, and with him [s]an hundred forty *and* four thousand,[20] [t]having his Father's name[21] written in their foreheads.

[a] ch. 17. 3; Dan. 7. 25; 2 Thes. 2. 3, 4.
[b] Dan. 7. 4–7.
[c] ch. 12. 9.
[d] ch. 17. 12.
[e] ch. 16. 10.
[f] vers. 12, 14; ch. 17. 10.
[g] ch. 17. 8; 2 Thes. 2. 9–12.
[h] 2 Thes. 2. 4.
[i] see Is. 40. 25.
[k] Dan. 7. 8, 25; 11. 36.
[l] ch. 11. 2, 3; 12. 6.
[m] ch. 21. 3; John 1. 14; Col 1. 19; 2. 9; Heb. 9. 11.
[n] Heb. 12. 22, 23.
[o] ch. 11. 7; 12. 17; Dan. 7. 21, 25.
[p] ch. 11. 18; 17. 15.
[q] 1 John 5. 19.
[r] ch. 3. 5; 21. 27; Ex. 32. 32; Dan. 12. 1; Phil 4. 3.
[s] ch. 17. 8; 1 Pet. 1. 19, 20.
[t] ch. 2. 7; Mt. 11. 15.
[u] Is. 14. 2; 33. 1.
[x] Ge. 9. 6; Mt. 26. 52.
[y] ch. 14. 12; Is 30. 15; Lam 3. 26; Hab. 2. 3; Lk. 12. 32; Heb. 3. 6; Jam. 5. 7, 8.
[z] ch. 11. 7.
[a] Mt. 7. 15; 2 Cor. 11. 13–15.
[b] see Dan. 11. 21, 24.
[c] vers. 1—8.
[d] ch. 16. 14; see refs. Deu. 13. 1—3.
[e] see 1 Ki. 18. 38; 2 Ki. 1. 10, 12.
[f] ch. 12. 9; 19. 20.
[g] ver. 8.
[h] 2 Thes. 2. 9, 10.
[i] ch. 14. 9, 11; 15. 2.
[k] ch. 16. 2; 19. 20; 20. 4; Dan. 3. 7.
[l] ch. 14. 9—11; 19. 20; 20. 4.
[m] ch. 14. 11; 17. 5.
[n] ch. 15. 2.
[o] ch. 17. 9; Ps. 107. 43; Dan. 12. 10.
[p] ch. 15. 2.
[q] ch. 21. 17.
[r] ch. 5. 6; 7. 9—17.
[s] ch. 7. 4—8; Heb. 12. 22, 23.
[t] ch. 3. 12; 7. 3; 13. 16; Is. 62. 2.

1 Rather, '*names* of blasphemy' (as in ch. xvii. 3), apparently signifying impious claims to dignity and authority belonging to God only: see ver. 6.

2 Rather, 'throne:' compare ch. xvi. 10.

3 They followed him with admiration. In former visions the adversaries of the church gained only a transient victory over Christ's faithful witnesses; but these extend their power through the world (vers. 4, 8). Many willingly submit to their dominion; and so ultimately share their doom.

4 The 'dragon' and 'the beast' are both worshipped as possessing irresistible power, or omnipotence.

5 Compare ver. 1, and Dan. vii. 8, 20. The objects of his blasphemies are God, and heaven, and its holy inhabitants (ver. 6).

6 Rather, 'to act.'

7 Compare ch. xii. 6, and note.

8 By God's permission. Comp. Rom. i. 24; 2 Thes. ii. 11.

9 Only those who are in vital union with Christ can resist this delusion: see Matt. xxiv. 24.

10 From ch. xvii. 8 it appears that the connection is, 'not written from the foundation of the world.'

11 See ch. ii. 7; also Matt. xi. 15.

12 During the power and raging of the beast the saints have their faith and patience severely tried: but they will be richly rewarded. And, on the other hand, they who make others captives will themselves become captives, and they who slay with the sword will themselves be slain.

13 Many think that this symbol refers to the employment of religious deception in aid of persecuting power. The two powers which have been chiefly employed by Satan in his conflict with the church have been that of persecuting governments founded on force, and exercised by the sword, and that of false priesthoods founded on delusion, and exercised by all the various means of social injury.

14 That is, subtilly and maliciously. Compare Dan. xi. 21, 24; 2 Thess. ii. 8—10.

15 Whose marvellous resources and vitality had been so signally manifested: see ver. 3.

16 Or, 'signs;' false miracles. Compare Exod. vii. 8—13; Matt. xxiv. 24; Acts viii. 9—11; xiii. 6.

17 The 'mark' appears to refer to the sign or token anciently borne by persons who were devoted to any particular deity. It has been a common mode of persecution to forbid men to 'buy or sell.'

18 Only one who has 'wisdom' and 'intelligence' can make out this number; although it is put in figures according to 'man's reckoning.' All the attempts to solve this enigma have been hitherto unsatisfactory; though doubtless when the time comes for its solution it will manifest strikingly the truth of the prophecy.

19 Rather, '*the* Lamb' (see ch. v. 6).

20 As 'Mount Zion' is mentioned, these are probably the sealed Israelites spoken of in ch. vii. 4.

21 The best reading is, 'having his name and his Father's name.' Compare ch. vii. 3.

2 And I heard a voice from heaven, [a] as the voice of many waters, and as the voice of a great thunder: and I heard the voice of [b] harpers harping with their
3 harps: and [c] they sung as it were a new song[1] before the throne, and before the four beasts, and the elders: and [d] no man could learn that song but the hundred *and* forty *and* four thousand, which were [e] redeemed from the earth.
4 These are they which were not defiled with women; [f] for they are virgins.[2] These are they [g] which follow the Lamb whithersoever he goeth. These [h] were redeemed from among men, [i] *being* the firstfruits unto God and to the Lamb.
5 And [k] in their mouth was found no guile: for [l] they are without fault before the throne of God.

The seven vessels of plagues—Introductory visions; the three heralds; the blessedness of the righteous dead; the harvest and vintage.

6 AND[3] I saw another angel[4] [m] fly in the midst of heaven, [n] having the everlasting gospel[5] [o] to preach unto them that dwell on the earth, and to every nation, and
7 kindred, and tongue, and people, saying with a loud voice, [p] Fear God, and give glory to him; for [q] the hour of his judgment is come: [r] and worship him that made heaven, and earth, and the sea, and the fountains of waters.
8 And there followed another angel, saying, [s] Babylon is fallen,[6] is fallen, [t] that great city, because she made all nations drink of the wine of the wrath of her fornication.[7]
9 And the third[8] angel followed them, saying with a loud voice, [u] If any man worship the beast and his image, and receive *his* mark in his forehead, or in his
10 hand, the same [v] shall drink of the wine of the wrath of God, which is [w] poured out without mixture into the cup of his indignation; and he shall be tormented with [x] fire and brimstone[9] [y] in the presence of the holy angels, and in the presence
11 of the Lamb: and [z] the smoke[10] of their torment ascendeth up for ever and ever: and they have [a] no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.
12 [b] Here[11] is the patience of the saints: [c] here *are* they that keep the command-
13 ments of God, [d] and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, [e] Blessed *are* the dead [f] which die in the Lord from henceforth:[12] Yea, saith the Spirit, [g] that they may rest from their labours; and [h] their works do follow them.[13]
14 And I looked, and behold [i] a white cloud, and upon the cloud *one* sat [k] like unto the Son[14] of man, [l] having on his head a golden crown, and in his hand a sharp sickle.
15 And another angel [m] came out of the temple, crying with a loud voice to him

[a] ch. 1. 15; 19. 6; Ese. 43. 2.
[b] ch. 5. 8.
[c] ch. 5. 9; 15. 3; Is. 42. 10.
[d] ch. 2. 17; Ps. 25. 14.
[e] ch. 5. 9.
[f] 2 Cor. 11. 2; 2 Pet. 1. 4.
[g] ch. 7. 15—17; 17. 14; Lk. 9. 57—62; John 12. 26.
[h] see refs. ch. 5. 9.
[i] Jam. 1. 18.
[k] Num. 23 21; Ps 32. 2; Zeph. 3.13; Phil. 2. 15.
[l] S. Song 4. 7; Eph. 5. 27; Col. 1. 22; Jude 24.
[m] ch. 8. 13.
[n] Eph. 3. 9—11; Tit. 1. 2.
[o] Mk. 16. 15.
[p] ch. 15. 4; Ps. 76. 7, 9.
[q] Is. 13. 6; 31. 8.
[r] Ne. 9. 6; Ac. 14. 15.
[s] ch 18. 2, 10, 18—21; Is. 21. 9; Jer. 51. 8.
[t] ch. 11. 8; 16. 19; 17. 2, 5; ch. 18; Jer. 51. 7.
[u] ch. 13. 3—8, 14—17.
[v] see refs. Job 21. 20.
[w] ch. 16. 19; 18. 6.
[x] ch. 19 20; Ps. 11. 6; Is 34. 9; Ese. 38 22.
[y] Ps. 91. 8; 2 Thes. 1. 7—10.
[z] ch. 19. 3; Is. 34. 10.
[a] Mk. 9. 43—48.
[b] ch. 13. 10.
[c] ch. 12. 17.
[d] ch. 3 8, 10.
[e] ch. 20. 6; Is. 57. 1, 2; Phil. 1. 21—23.
[f] Ro. 14. 8; 1 Cor. 15. 18; 1 Thes. 4. 14, 16.
[g] ch 6. 11; 7. 14—17; Job 3.17—19; 2 Thes. 1. 6, 7.
[h] Mt. 25. 35—40; 1Cor. 15.58; Heb. 6. 10, 11.
[i] ch. 1. 7; Lk. 21. 27.
[k] ch. 1. 13.
[l] ch. 6. 2; Heb. 2. 9.
[m] ch. 16. 17.

1 See note on ch. v. 9.

2 They are perfectly uncontaminated by false worship. Following Christ through all temptation and persecution, they are 'the first-fruits,' the very choicest of 'the redeemed;' guileless, yea, 'blameless are they.' Such is the triumph of Divine grace over all attempts to destroy God's elect.

3 The seven vessels of woe, like the seven trumpets (ch. viii.), are immediately preceded by three introductory visions, which, as well as three which follow, are shown to be all connected together by the references which they contain to 'Babylon.' Proclamations are made by three angels; the first of whom carries to all nations tidings of everlasting good; and calls upon them to glorify the Creator, who is now about to execute judgment (vers. 6, 7); the second announces the fall and punishment of Babylon (8); and the third declares that all the votaries of the beast and of his image shall share in the outpourings of Divine wrath (9—11). Again the followers of Christ are exhorted to be patient under present trials (12), and are encouraged by an assurance of the blessedness of those who die in Christ's service; for their toil is over, and their recompence secured (13). Then One is seen in a bright cloud, in human form, and with regal dignity, coming to reap the precious grain, which is ripe for the harvest (14—16); and an inferior agent is employed to gather the grapes from the vine of the earth, that they may be trodden in the winepress of God's wrath (17—20). Seven angels then appear, commissioned to execute the last series of God's judgments (ch. xv. 1); but before they begin, the followers of Christ are seen triumphant before God (2—4). After this the seven ministers of Divine vengeance come forth from the tabernacle, in priestly robes (5, 6), and receive from one of the four living ones seven vessels filled with the wrath of God; a dense smoke meanwhile filling the whole sanctuary; so that none can enter it until the work of judgment is executed (7, 8).

4 Probably different from the 'mighty angel' last seen (x. 1). The dignity of these heralds is in accordance with the grandeur and importance of the matters which they have to announce.

5 These 'good tidings' are probably the final downfal of all that opposes God's purposes of mercy to his people (ver. 8).

6 Compare Isa. xxi. 9; Jer. li. 6—8.

7 The sins which they have committed with her bring upon them God's wrath.

8 Rather, '*a* third angel.'

9 A figurative expression, derived from the doom of Sodom and Gomorrha: see Gen. xix. 24; Psa. xi. 6; Isa. xxx. 33.

10 Compare Gen. xix. 28; Isa. xxxiv. 10; Jude, ver. 7, and notes.

11 The 'patience' of the saints is shown in stedfastly refusing to worship the beast; and its 'reward,' in escaping the inevitable punishment: compare note on ch. xiii. 10.

12 Those saints who might die (by martyrdom or otherwise) before Christ's final coming are comforted by the assurance of *immediate happiness*. Compare 2 Cor. v. 8; Phil. i. 23.

13 Their works of patience and faith 'follow with them,' as close companions, into God's presence.

14 Rather, 'like unto a son of man;' *i. e.* like a human being (compare ch. i. 13; Dan. vii. 13). The Saviour is probably meant.

that sat on the cloud, [h] Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest [i] of the earth is ripe.[1]

16 And he that sat on the cloud [m] thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar,[2] [n] which had power over fire;[3] and cried with a loud cry to him that had the sharp sickle, saying, [o] Thrust in thy sharp sickle, and gather the clusters of the vine of the earth;[4] for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the
20 earth, and cast *it* into [p] the great winepress[5] of the wrath of God. And [q] the winepress was trodden [r] without the city,[6] and [s] blood came out of the winepress, [t] even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.[7]

The seven vessels of plagues—Praise to God for his judgments; the preparations completed.

15 AND I saw another sign in heaven, great and marvellous, [u] seven angels having the seven last plagues; [x] for in them is filled up the wrath of God.

2 And I saw as it were [y] a sea[8] of glass mingled with fire: and them [z] that had gotten the victory over the beast, [a] and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, [b] having the harps of God.

3 And they sing [c] the song of Moses[9] the servant of God, [d] and the song of the Lamb, saying,

[c] Great and marvellous *are* thy works,—Lord God Almighty;
[f] Just and true *are* thy ways,—thou King of saints.[10]

4 [g] Who shall not fear thee, O Lord,—and glorify thy name?
For [h] *thou* only *art* holy:—for [i] all nations shall come[11] and worship before thee;
[k] For thy judgments are made manifest.

5 And after that I looked, and, behold, [l] the temple[12] of the tabernacle of the
6 testimony[13] in heaven was opened: and the seven angels came out of the temple, having the seven plagues, [m] clothed in pure and white linen, and having their breasts girded with [n] golden girdles.[14]

7 [o] And one of the four beasts gave unto the seven angels [p] seven golden vials[15]
8 full of the wrath of God, [q] who liveth for ever and ever. And [r] the temple was filled with smoke[16] from the glory of God, and from his power: and [s] no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

The seven vessels of plagues poured out.

16 AND[17] I heard [t] a great voice out of the temple[18] saying [u] to the seven angels, Go your ways, and pour out the vials [x] of the wrath of God upon the earth.

[h] Joel 3. 13; Mt. 13. 39.
[i] Jer. 51. 33; Mt. 23. 32; 13. 30; 1 Thes. 2. 16.
[m] John 5. 22, 23.
[n] ch. 16. 8.
[o] Joel 3. 13.
[p] ch. 16. 15—21.
[q] Is 63. 1—3; Lam. 1. 15.
[r] Heb. 13. 12.
[s] Is. 34. 5—7; Eze. 39. 17—21.
[t] ch. 19. 14.
[u] ch 16. 1; 21. 9; see 2 Sam. 24. 16, 17; 2 Kl. 19. 35; Ac. 12. 23.
[x] ch. 14. 10, 19; Dan. 12. 6, 7, 11, 12.
[y] ch. 4. 6; 21. 18.
[z] ch. 12. 11; 1 Cor. 15. 57.
[a] ch. 13. 15—17.
[b] ch. 5. 8; 14. 2.
[c] ch. 14. 3; Ex. 15. 1—18; Deu. 31. 30.
[d] ch. 5. 9—13.
[e] Ps. 111. 2; 139. 14.
[f] ch. 16. 7; Deu 32. 4; Ps. 145. 17; Hos. 14. 9.
[g] Ex. 15. 14—16; Ps. 89. 7; Jer. 10. 7.
[h] 1 Sam. 2. 2.
[i] ch 11. 15; Ps. 86. 9; Is 66. 23; Mal. 1. 11.
[k] ch. 19. 2; Ps. 97. 8; 105. 7.
[l] ch 11. 19; see Num. 1. 50, 53.
[m] ch. 1. 13; Ex 28. 5—8; Eze. 44. 17, 18.
[n] Dan. 10. 5.
[o] ch. 4. 6.
[p] ch. 16. 2, etc; Ps. 75. 8.
[q] ch. 4. 9; 10. 6; 1 Thes. 1. 9.
[r] Ex. 40. 34; 1 Kl 8. 10; 2 Chr. 5. 14; see Ps 18. 9; Is 6. 4.
[s] see Ex. 40. 35; 2 Chr. 5. 14.
[t] comp ch. 9. 13; 16. 4; 19. 5.
[u] ch. 15. 1.
[x] ch. 14. 10; 15. 7.

1 The harvest is a frequent Scripture emblem of retribution. The grain appears to represent the righteous (compare Matt. xiii. 38, etc.), and the grapes the wicked (see Joel, ch. iii. 13). These visions have their fulfilment in part as each successive generation of mankind passes away from the earth; but a more complete and manifest accomplishment is reserved for the last great day.

2 Perhaps in answer to the prayers of the saints for avengement: see ch. vi. 9; viii. 3.

3 Each of the different elements is represented as being watched over and governed by an angel. Compare ch. vii. 1, 2; xvi. 5; xix. 17.

4 Compare 'the vine of Sodom,' Deut. xxxii. 32.

5 See notes on Isa. lxiii. 1—6; Lam. i. 15.

6 As criminals were executed without the gates of the city: see Acts vii. 58; Heb. xiii. 11—13, and note.

7 That is, 160 miles; which happens to be the length of Palestine from north to south.

8 See ch. iv. 6, and note.

9 A song of triumph celebrated the deliverance by Moses (Exod. xv. 1—21): a new song connects with this the unspeakably greater salvation by the Lamb.

10 The best manuscripts read, 'King of the nations' (as in Jer. x. 7); referring to God's supremacy over the whole world.

11 This is the anticipated result of God's judgment. Compare Psa. lxxxvi. 9; Isa. xxvi. 9.

12 See note on ch. xi. 1.

13 The sanctuary. 'The tabernacle of testimony' is the Septuagint version of the Hebrew phrase 'the tabernacle of the congregation.' Compare Numb. xiv. 10.

14 The dress of priests: compare Exod. xxviii. 27—29, 39, 40; Lev. xvi. 4; Dan. x. 5.

15 Rather, 'bowls' or vessels; such as were used in the services of the Jewish temple: see 2 Chron. iv. 8.

16 Compare Exod. xl. 34; Psa. xviii. 8; Isa. vi. 4; Heb. xii. 29. This imagery may denote not only the presence of God in unapproachable majesty, but also the exclusion of intercession; the very incense bowls being used for vessels of wrath.

17 All things being prepared, the vessels of plagues are poured out; the first four upon the *land*, the *sea*, the *rivers*, and the *sun*; inflicting well-merited misery, but not subduing men's hearts (ch. xvi. 1—9); the fifth upon the *beast's throne*, filling his empire with darkness and anguish; yet not availing to bring the sufferers to repentance (10, 11); the sixth upon the *Euphrates*, drying up its waters, to make way for the ministers of destruction (12). Then the dragon, the beast, and the false prophet send forth three unclean spirits, to gather all the kings of the world to battle against the Lord at his coming; for which his people are exhorted to watch (13—16). The seventh angel pours out his vessel in the *air*; and now the judgments of God are consummated in lightnings and thunder and an earthquake; in which the cities of the world are overthrown, and particularly Babylon (17—19); the islands and the mountains disappear; and heavy hail completes the overthrow of those who continue impenitent (20, 21).

18 Where God dwells: see ch. ix. 13; xviii. 4; xix. 5.

2 And the first went, and poured out his vial [y] upon the earth;[1] and [z] there fell a noisome and grievous sore upon the men [a] which had the mark of the beast, and *upon* them [b] which worshipped his image.

3 And the second angel poured out his vial [c] upon the sea; and [d] it became as the blood of a dead *man:* [e] and every living soul died in the sea.

4 And the third angel poured out his vial [f] upon the rivers and fountains of waters; [g] and they became blood.

5 And I heard the angel of the waters say, [h] Thou art righteous, O Lord, [i] which
6 art, and wast, and shalt be, because thou hast judged thus. For [k] they have shed the blood [l] of saints and prophets, [m] and thou hast given them blood to drink; for they are worthy.

7 And I heard another [n] out of the altar say, Even so, Lord God Almighty, [o] true and righteous *are* thy judgments.

8 And the fourth angel poured out his vial [p] upon the sun;[2] [q] and power was
9 given unto him to scorch men with fire. And men were scorched with great heat, and [r] blasphemed the name of God, which hath power over these plagues: [s] and they repented not [t] to give him glory.

10 And the fifth angel poured out his vial [u] upon the seat[3] of the beast; [x] and his
11 kingdom was full of darkness; [y] and they gnawed their tongues for pain, and [z] blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial [a] upon the great river Euphrates;[4] [b] and the water thereof was dried up, [c] that the way of the kings of the east might be prepared.

13 And I saw three [d] unclean spirits like frogs[5] *come* out of the mouth of [e] the dragon, and out of the mouth of the beast, and out of the mouth of [f] the false
14 prophet.[6] [g] For they are the spirits of devils,[7] [h] working miracles,[8] *which* go forth unto the kings of the earth and of the whole world, to gather them to [i] the battle of that great day of God Almighty.

15 [k] Behold, I come as a thief.[9] [l] Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 [m] And he[10] gathered them together into a place called in the Hebrew tongue [n] Armageddon.[11]

17 And the seventh angel poured out his vial into the air; and there came [o] a great voice out of the temple of heaven, from the throne, saying, [p] It is done.

18 And [q] there were voices, and thunders, and lightnings; [r] and there was a great earthquake, [s] such as was not since men were upon the earth, so mighty an earth-
19 quake, *and* so great.[12] And [t] the great city[13] was divided into three parts,[14] and the cities of the nations fell: and [u] great Babylon [x] came in remembrance before God, [y] to give unto her the cup of the wine of the fierceness of his wrath.

20, 21 And [z] every island fled[15] away, and the mountains were not found. [a] And

y ch. 8. 7; Is. 8. 22. Ex. 9. 9—11; Deu. 28. 35.
a ch. 13. 15—18.
b ch. 13. 14.
c ch. 8. 8.
d Ex. 7. 17—21.
e ch. 8. 9
f ch. 8. 10, 11.
g Ex. 7. 20.
h ch. 15. 3
i ch. 1. 4, 8; 4. 8; 11. 17.
k ch. 6. 10, 11; 13. 15; 17. 6; Mt. 23. 34, 35.
l ch. 11. 18; 18. 20.
m Is. 49. 26.
n ch. 6. 9.
o ch. 15. 3; 19. 2.
p ch. 8. 12; 8. 12.
q ch. 9. 17, 18; 14. 18; Is. 66. 15.
r vers. 11, 21; Is. 8. 21.
s ch. 9. 20; Ex. 8. 15; Dan. 5. 22, 23.
t ch. 11. 13; 14. 7.
u ch. 13. 2; 17. 9, 17, 18.
x ch. 9. 2.
y ch. 11. 10; Zec. 14. 12.
z vers. 9, 21.
a ch. 9. 14.
b Is. 42. 15; Jer. 50. 38—40; 51. 36
c Is. 11. 11, 12, 16; Zec. 10. 6—11.
d 2 Thes. 2. 9—11; 1 Tim. 4. 1—3; 1 John 4. 1—3.
e ch. 12. 3, 9.
f ch. 19. 20; 20. 10
g ver. 13; 1 Ki. 22. 19—23.
h ch. 13. 13, 14; 19. 20; 2 Thes. 2. 9.
i ch. 19. 19; 20. 8; Is. 34. 1—8; Zeph. 1. 14; Zec. 14. 1—3
k see refs. ch. 3. 3, 4.
l Lk. 12. 39, 40
m ch. 19. 19; Ezec. 39. 17; Joel 3. 9—14
n Judg. 5. 19; 2 Ki. 23. 29, 30; Zec. 12. 11
o Is. 66. 6.
p ch. 21. 6; Ezec. 39. 8, Dan. 12. 7—13.
q ch. 8. 5; 11. 19.
r ch. 11. 13; Is. 29. 6.
s Dan. 12. 1.
t ch. 14. 8.
u ch. 17. 5.
x ch. 18. 5.
y ch. 14. 10; Is 51. 17—23; Jer. 25. 15, 16; 51. 6, etc.
z ch. 6. 14; Is. 2. 14—17
a ch. 8. 7; 11. 19; Jos. 10. 11.

1 Rather, 'the land;' in distinction from the sea (ver. 3). There is an obvious similarity between the first four visions of this series, and the first four of the preceding: in both, the land, the sea, the rivers, and the sun are presented in the same order. The plagues are, however, more extensive and more dreadful than those under the first four trumpets (compare vers. 3, 4, 8, with ch. viii. 8—12). They greatly resemble the plagues of Egypt (compare Exod. ix. 8—11; vii. 20, 21; x. 22; ix. 18—29); and, like them, they manifest the power and the justice of God, but fail to subdue the impenitence of men.

2 Compare ch. viii. 12; where the visitation is partial darkness: here it is scorching heat, occasioning blasphemous rage, yet not bringing men to repentance.

3 Rather, 'throne,' or seat of empire, as in ch. xiii. 2.

4 See note on ch. ix. 14. The ministers of God's wrath had often issued from the region of the Euphrates, in ancient times. This figure seems to have reference to the fall of ancient Babylon; when Cyrus, at that time one of 'the kings of the East,' laid dry the bed of the Euphrates, and so obtained an entrance into the city. This drying up of the Euphrates, therefore, would seem to indicate the removal of some impediment in the way of the executioners of Divine judgment upon the spiritual Babylon.

5 Unclean creatures.

6 'The false prophet,' who is named here as if known already, is supposed by many to be the same as the second beast mentioned in ch. xiii. 11—15.

7 Or, 'demons:' compare ch. ix. 20.

8 Or, 'signs:' like those anciently wrought by the Egyptian magicians.

9 See Matt. xxiv. 42—44, and notes. This appears to be the great time of trial referred to by our Lord, when the very elect will be in danger, and will need, more than at any other period, warning, admonition, and encouragement.

10 This should probably be rendered 'they;' *i. e.* the spirits mentioned in ver. 14.

11 Armageddon (the mount of Megiddo) is supposed to denote the high ground on which Megiddo stood; adjoining 'the great plain of Esdraelon,' or Jezreel; which has been the scene of many bloody battles, both in ancient times (see note on 1 Sam. xxviii. 4), and subsequently in the times of the Crusades and of Napoleon; so that it has been called 'the battle-field of Palestine' (see Stanley's Sinai and Palestine, pp. 329—340). This figurative reference to that spot accords with the allusions to the Euphrates, in the sixth scene both of this and the preceding series. The great battle and its issue appear to be described in ch. xx.

12 See note on ch. vi. 12; meaning probably the greatest commotion that the earth has witnessed since the creation.

13 This scene of ruin is minutely described in ch. xviii.

14 The reference seems to be to the chasms made in the earth by the earthquake which swallowed the city.

15 Compare ch. vi. 14, where there are similar images of terrific commotions.

there fell upon men a great hail[1] out of heaven, *every stone* about the weight of a talent: and [b] men blasphemed God because of [c] the plague of the hail; for the plague thereof was exceeding great.

The destruction of Babylon—Vision of the harlot sitting on the beast.

17 AND[2] there came [d] one of the seven angels which had the seven vials, and talked with me,[3] saying unto me, Come hither; [e] I will show unto thee the **2** judgment of [f] the great whore [g] that sitteth upon many waters;[4] [h] with whom the kings of the earth have committed fornication, and [i] the inhabitants of the earth have been made drunk with the wine[5] of her fornication.

3 So he carried me away in the spirit [k] into the wilderness: and I saw [l] a woman sit upon a scarlet coloured beast, full of [m] names of blasphemy,[6] [n] having seven **4** heads and ten horns. And the woman [o] was arrayed in purple and scarlet[7] colour, [p] and decked with gold and precious stones and pearls, [q] having a golden cup in **5** her hand [r] full of abominations and filthiness of her fornication: [s] and upon her forehead *was* a name written, [t] Mystery,[8] [u] BABYLON THE GREAT, [x] the mother of harlots and abominations of the earth.

6 And I saw [y] the woman drunken [z] with the blood of the saints, and with the blood of [a] the martyrs of Jesus: and when I saw her, [b] I wondered with great admiration.[9]

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 [c] The beast that thou sawest was, and is not; and [d] shall ascend out of the bottomless pit, and [e] go into perdition: and they that dwell on the earth [f] shall wonder, [g] whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And [h] here *is* the mind which hath wisdom.[10] [i] The seven heads are seven **10** mountains, on which the woman sitteth. And there[11] are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must **11** continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, [k] and goeth into perdition.

12 And [l] the ten horns which thou sawest are ten kings, which have received no **13** kingdom as yet; but receive power as kings one hour with the beast. These **14** have one mind, [m] and shall give their power and strength unto the beast. [n] These shall make war with the Lamb,[12] [o] and the Lamb shall overcome them: [p] for he is Lord of lords, and King of kings: [q] and they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, [r] The waters which thou sawest, where the whore sitteth, **16** [s] are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, [t] these shall hate the whore, and shall make her

[b] vers. 9, 11.
[c] see Ex. 9. 23—25.

[d] ch. 16. 1; 21. 9.
[e] ch. 16. 19; 18. 16—19; Is ch. 50; ch 51.
[f] vers. 4, 5; ch. 19. 2; see Is. 23. 17; Nah. 3. 4.
[g] ver. 15; Jer. 51. 13.
[h] ch. 18. 3.
[i] ch. 14. 8; 18. 3; Jer. 51. 7.
[k] ch. 12. 6, 14.
[l] ver. 18; ch. 12. 3.
[m] ch. 13. 1—8.
[n] vers. 9, 12.
[o] ch. 18. 16.
[p] Dan 11. 38.
[q] ch. 18. 6; Jer. 51. 7.
[r] ch. 14. 8; Is. 47; 57. 3—10.
[s] Is. 3. 9; Jer. 3 3.
[t] 2 Thes. 2. 7.
[u] see refs. ch. 14. 8.
[x] ch 18. 9; 19. 2; Nah. 3. 4.
[y] ch. 18 24.
[z] ch. 13. 15; 16 6; Ps. 79. 2, 3.
[a] ch 6 9, 10.
[b] Ps. 73. 12, 16.

[c] ch. 13. 1—11.
[d] ch. 11. 7.
[e] ver. 11; ch 13. 10; ch. 18; Dan. 7. 11; 11. 36, 45; 2 Thes. 2. 3—8.
[f] ch 13 3, 4.
[g] ch 13 8.
[h] ch. 13 18; Dan. 12. 10.
[i] ch. 13. 1.

[k] ver. 8; ch. 19. 20.
[l] see refs. ch. 13. 1; Zec. 1. 18, 19, 21.
[m] ver. 17.
[n] ch. 16. 14; 19. 19; Dan 7. 21, 25; 8. 25; Ac. 4. 26.
[o] Ps. 2. 9; 110. 5, 6; 149. 5—9; Dan. 2. 44; 7. 26, 27.
[p] ch. 19. 16; Deu. 10. 17; 1 Tim. 6. 15.
[q] ch. 14. 1—4; John 15 16; 1 Pet. 2. 9.
[r] ver. 1; Is. 8. 7; 17. 12, 13.
[s] ch. 13. 7, 8.
[t] Jer. 50. 41, 42.

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1 Compare ch. xi. 19; and see Exod. ix. 18—29. The Jewish talent was about double the Attic, and was more than a hundred weight. The 'blasphemy' occasioned by the hail appears to be parallel to the anger of the nations (ch. xi. 18). The last three visions of judgment of this series, like the last three of the preceding, represent the increasing terribleness of the judgments of God on those who persist in their opposition to Him; and they impressively teach that no earthly power can afford protection against His wrath.

2 The three visions which follow (ch. xvii.—xx.) form the conclusion of this series. In the first of them one of the angels of destruction shows to John 'the great city Babylon' of the preceding visions as a woman seated on a scarlet monster (compare ver. 5 with ch. xiv. 8), gaudily dressed, bearing the enticing cup of intoxication and impurity (ch. xvii. 1—4), and having her wickedness and cruelty blazoned on her forehead (5, 6). And he explains the beast as symbolizing worldly power in various forms; vainly opposing our Lord's dominion; then turning to harass and destroy the system of wickedness which it had upheld; and finally going to perdition; the purpose of God being fulfilled in the whole (7—18).

3 Having performed his appointed work, the angel now brings before John a fuller exhibition of the chief subject of the Divine judgments.

4 This is a description of ancient Babylon (see Jer. li. 13, and note), here used symbolically (see ver. 15) perhaps for earthly governments subject to the influence of this system of evil. The evident contrast between the woman persecuted by the dragon (ch. xii. 1—6) and the woman supported by the beast, and between the meretricious splendour and transient prosperity of the latter, and the white raiment and everlasting blessedness of the bride of Christ, seem to support the view ordinarily taken of this figure as denoting systems of corruption and apostasy in the church. The same figure is often used in the Old Testament: compare Isa. i. 21; Nahum iii. 4, etc.

5 Compare Jer. li. 7.

6 See note on ch. xiii. 1.

7 Ensigns of royal power and magnificence.

8 On 'mystery,' see note on Matt. xiii. 1. This word may be meant (as our translators have understood it) as part of the name; but it is more probably intended to express that the name which follows is symbolical.

9 Rather, 'wonder.' The apostle appears to have been astonished that there should be a new Babylon, worse than the former; using worldly power for her foul and cruel purposes. The angel intimates (ver. 7) that the end will explain all.

10 Here is room for the exercise of a mind that has wisdom (see note on ch. xiii. 18).

11 Rather, 'and they were seven kings.' The 'seven mountains' are thought by many to point to Rome: and the 'seven kings' to seven dynasties or forms of government, or individual rulers, in Rome. Some, however, apply them to the successive great monarchies of the world ending with the Roman.

12 Under the influence of false religion, worldly power becomes hostile to Christ.

17 desolate [u] and naked, and shall eat her flesh, and burn her with fire. [y] For God
hath put in their hearts to fulfil his will; and to agree,[1] and give their kingdom
18 unto the beast, [z] until the words of God shall be fulfilled. And the woman which
thou sawest [a] is that great city, which reigneth over the kings of the earth.

The destruction of Babylon—Lamentations over her on earth.

18 AND[2] [b] after these things I saw another angel come down from heaven, having
2 great power; [c] and the earth was lightened with his glory. And he cried mightily
with a strong voice, saying, [d] Babylon[3] the great is fallen, is fallen, and [e] is become
the habitation of devils,[4] and the hold of every foul spirit, and [f] a cage of every
3 unclean and hateful bird. For all nations [g] have drunk of the wine[5] of the wrath
of her fornication, and the kings of the earth have committed fornication with
her, [h] and the merchants of the earth are waxed rich through the abundance of her
delicacies.

4 And I heard another voice from heaven, saying, [i] Come out of her, my people,[6]
5 that ye be not partakers of her sins, and that ye receive not of her plagues. [k] For
her sins have reached unto heaven,[7] and [l] God hath remembered her iniquities.
6 [m] Reward[8] her even as she rewarded you, and double unto her double according to
7 her works: [n] in the cup which she hath filled [o] fill to her double. [p] How much
she hath glorified herself, and lived deliciously, so much torment and sorrow
give her: for she saith [q] in her heart, I sit a [q] queen, and am no widow, and shall
8 see no sorrow. Therefore shall her plagues come [r] in one day, death, and mourning,
and famine; and [s] she shall be utterly burned with fire: [t] for strong *is* the Lord
God who judgeth her.

9 And [u] the kings of the earth, who have committed fornication and lived deli-
ciously with her, shall bewail her,[10] and lament for her [x] when they shall see the
10 smoke of her burning, standing afar off for the fear of her torment, saying, [y] Alas!
alas! that great city Babylon, that mighty city! [z] for in one hour is thy judgment
come.

11 And [a] the merchants of the earth shall weep and mourn over her; for no man
12 buyeth their merchandise any more: [b] the merchandise of gold, and silver, and
precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet,
and all thyine[11] wood, and all manner vessels of ivory, and all manner vessels of
13 most precious wood, and of brass, and iron, and marble, and cinnamon, and odours,
and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and
14 beasts, and sheep; and horses, and chariots, and slaves, and [c] souls of men.[12] And
the fruits that thy soul lusted after [d] are departed from thee, and all things which
were dainty and goodly are departed from thee, and thou[13] shalt find them no
more at all.

15 [e] The merchants of these things which were made rich by her, shall stand afar
16 off for the fear of her torment, weeping and wailing, and saying, Alas! alas! that
great city, [f] that was clothed in fine linen, and purple, and scarlet, and decked
17 with gold, and precious stones, and pearls! [g] for in one hour so great riches is
come to nought.

And [h] every shipmaster, and all the company[14] in ships, and sailors, and as many
18 as trade by sea, stood afar off, [i] and cried when they saw the smoke of her burn-
19 ing, saying, [k] What *city is* like unto this great city! And [l] they cast dust[15] on

[u] ch. 18. 16, 17; Ezek. 16. 37—44.
[x] ch. 18. 8.
[y] Prov. 21. 1; 2 Thes. 2. 11.
[z] ch. 10. 7; Prov. 19. 21; Is. 46. 10, 11.
[a] ch. 14. 8; 16. 19.
[b] ch. 17. 1.
[c] Ezek. 43. 2; 2 Thes. 2. 8.
[d] see refs. ch. 14. 8.
[e] see refs. Is. 13. 19—22; Jer. 51. 37.
[f] Is. 14. 23.
[g] ch. 14. 8; 17. 2.
[h] vers. 11, 15; Is. 47. 15.
[i] see refs. Is. 48. 20; Zech. 2. 7; 2 Cor. 6. 17; see Ge. ch. 19.
[k] Ge. 18. 20, 21; Jer. 51. 9; Jon. 1. 2.
[l] ch. 16. 19.
[m] ch. 13. 10; Ps. 137. 8; Jer. 50. 15, 29; 51. 24, 49; 2 Tim. 4. 14.
[n] ch. 17. 4; Jer. 51. 7.
[o] ch. 16. 19.
[p] Is. 47. 1—3; Ezek. 28. 2, etc.
[q] Is. 47. 7, 8; Zeph. 2. 15.
[r] ver. 10; Is 47. 9—11
[s] ch. 17. 16; Jer. 51. 58.
[t] ch. 11. 17; Job 9. 19; Is. 27. 1; Jer. 50. 34.
[u] ver. 3; ch. 17. 2; Ezek. 26. 16, 17.
[x] ver. 18; ch. 19. 3.
[y] ch. 14. 8; Is. 13. 19; 14. 4; 21. 9.
[z] vers. 17, 19; Jer. 51. 8, 9.
[a] ver. 3; Is. 47. 15; Ezek. 27. 27—36.
[b] ch. 17. 4.
[c] Ezek. 27. 13.
[d] Lk. 12. 20; 16. 25.
[e] vers. 3, 11.
[f] ch. 17. 4.
[g] ver. 10; Is. 47. 11.
[h] Is. 23 14; Ezek 27 29.
[i] ver. 9; Is. 34 10; Ezek. 27 30, 31.
[k] ch. 13. 4.
[l] Jos. 7. 6; 1 Sam. 4. 12; Job 2. 12; Ezek. 27. 30.

1 In yielding for a time their support to the patroness of evil, they only fulfil the purposes of God; and when at last they destroy her, they execute undesignedly God's sentence on her. Thus the church in all ages is taught that both the temporary prevalence of evil, and its final destruction, will work out the wise and holy purposes of the Supreme Governor of all.

2 In the second of these supplementary visions a mighty angel announces the utter destruction of Babylon (ch. xviii. 1—3); and God's people are warned to withdraw from her, lest they share in her sin and punishment (4, 5). Her former luxury and magnificence are contrasted with her sudden destruction (6—8); over which kings, merchants, and mariners raise loud lamentations (9—19); whilst heaven rejoices (20). A mighty angel, casting a huge stone into the sea, declares that so will Babylon fall, in entire and everlasting ruin (21—24). Then the song of triumph bursts forth from all God's saints, celebrating the infliction of his judgments and the approaching glory of his church (ch. xix. 1—8). The apostle is commanded to record these as Divine revelations; and he is about to worship his instructor, but is told that he is only a servant of their common Lord (9, 10).

3 The phraseology of the following denunciations and warnings is derived in great part from the prophecies of Isaiah and Jeremiah against ancient Babylon: compare Isa. ch. xiii., xiv.; xlvii.; Jer. l., li.

4 See Isa. xiii. 21, 22, and note; see also Matt. xii. 43, where the unclean spirit is represented as wandering through 'dry' or desert 'places.'

5 See ch. xiv. 8, and note.

6 The same command is found in Jer. li. 6, 45.

7 Compare Jer. li. 9. Her sins cry to God for vengeance.

8 Compare Jer. l. 15, 29.

9 Compare Isa. xlvii. 7—11, and notes.

10 The following dirge resembles the lamentation over Tyre in Ezek. ch. xxvii.

11 A precious sweet scented wood brought from Africa; perhaps a kind of arbor vitæ or of citron.

12 Rather, 'and [merchandise] of horses and of chariots and of bodies (*i. e.* men sold as slaves), and souls of men.'

13 Or, '*They* (*i. e.* men) shall find them no more at all.'

14 The best manuscripts read, 'And every one sailing to a place;' *i. e.* every *passenger*.

15 A common Oriental sign of grief: see Ezek. xxvii. 30.

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! [m] for in one hour is she made desolate.

20 [n] Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for [o] God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea,[1] saying, [p] Thus with violence shall that great city Babylon be thrown down,

22 and [q] shall be found no more at all. [r] 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

23 sound of a millstone shall be heard no more at all in thee; [s] and the light of a candle shall shine no more at all in thee; [t] and the voice of the bridegroom and of the bride shall be heard no more at all in thee.[2] For [u] thy merchants were the great men of the earth; [x] for by thy sorceries were all nations deceived.

24 And [y] in her was found the blood of prophets, and of saints, and of all that [z] were slain upon the earth.[3]

The destruction of Babylon—Joy and praise in heaven.

19 AND after these things [a] I heard a great voice of much people[4] in heaven, saying,

[b] Alleluia![5]

[c] Salvation, and glory, and honour, and power, unto the Lord our God:

2 For [d] true and righteous *are* his judgments:—[e] for he hath judged the great whore, Which did corrupt the earth with her fornication,
And [f] hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia!
And [g] her smoke rose[6] up for ever and ever.

4 And [h] the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, [i] Amen, Alleluia!

5 And a voice came out of the throne, saying, [k] Praise our God, all ye his servants, and ye that fear him, both small and great.

6 [l] And I heard as it were the voice of a great multitude, and as the voice of many waters, [m] and as the voice of mighty thunderings, saying,
Alleluia!—for [n] the Lord God omnipotent reigneth.

7 [o] Let us be glad and rejoice,—and give honour to him:
For [p] the marriage of the Lamb is come,—and his wife hath made herself ready.

8 And [q] to her was granted that she should be arrayed in fine linen, clean and white: [r] for the fine linen is the righteousness[7] of saints.

9 And he saith unto me, Write, [s] blessed *are* they which are called unto the marriage supper[8] of the Lamb. And he saith unto me, [t] These are the true sayings of God.

10 And [u] I fell at his feet to worship him. And he said unto me, [x] See *thou do it* not: I am thy fellowservant, and of thy brethren [y] that have the testimony of Jesus: [z] worship God: [a] for the testimony of Jesus is the spirit of prophecy.[9]

Christ's victories and reign—The triumph of 'The Word of God' and his followers over the beast and the false prophet.

11 [b] AND[10] I saw heaven opened, and behold [c] a white horse;[11] [d] and he that sat upon him *was* called [e] Faithful and True;[12] and [f] in righteousness he doth judge

[m] ver. 8.
[n] ch. 19. 1—3; Is. 49. 13; Jer. 51. 48.
[o] ch. 6. 10; 19. 2; Lk. 11. 49, 50; 18. 7, 8.
[p] Ex. 15. 5; Jer. 51. 63, 64.
[q] ch. 12. 8; Exe. 26. 24.
[r] Is. 24. 8; Jer. 16. 9; 25. 10; Lam. 5. 15.
[s] Jer. 25. 10.
[t] see refs. Jer. 7. 34.
[u] Is. 23. 8, 9.
[x] ch. 12. 9; 13. 13, 14; 17. 2, 5; Is. 47. 9; Nah. 3. 4.
[y] ch. 16. 6; 17. 6.
[z] Jer. 51. 49; Mt. 23. 35.
[a] ch. 11. 15; 18. 20.
[b] Ps. 150. 1.
[c] ch. 4. 11; 7. 10, 12; 12. 10.
[d] ch. 15. 3; 16. 7.
[e] ch. 17. 1, 2.
[f] see ch. 6. 10; 18. 20; Deu. 32. 43.
[g] ch. 14. 11; 18. 9, 18; Is. 34. 10.
[h] ch. 4. 4, 10; 5. 14.
[i] ch. 5. 14; 1 Chr. 16. 36; Ne. 8. 6; Mt. 6. 13.
[k] Ps. 103. 20—22; 134. 1; 135. 1; 148. 1—13.
[l] ch. 14. 2; Exe. 43. 2.
[m] ch. 4. 5.
[n] ch. 11. 15—18.
[o] Ps. 48. 11; 97. 1; Is. 66. 10, 14; Zec. 9. 9.
[p] ch. 21. 2, 9; Is. 54. 5; Hos. 2. 19; Mt. 22. 2; Eph. 5. 32.
[q] ch. 3. 4, 5, 18; Ps. 45. 13, 14; Is. xl. 10.
[r] Ps. 132. 9; Phil. 3. 9.
[s] Mt. 22. 2—4; Lk. 14. 15, 16.
[t] ch. 21. 5; 22. 6.
[u] ch. 22. 8.
[x] ch. 22. 9; Ac. 10. 26; 14. 14, 15; Col. 2. 18.
[y] ch. 1. 9; 1 John 5. 10.
[z] Ex. 34. 14; Is. 42. 8; Mt. 4. 10; Phil. 2. 10.
[a] see refs. John 5. 39.
[b] ch. 4. 1; 15. 5.
[c] ch. 6. 2.
[d] see Hab. 3. 3—15.
[e] ch. 1. 5; 3. 7, 14.
[f] Ps. 45. 3—7; Is. 11. 4; 59. 17; 63. 1—6.

1 To rise no more: compare Jer. li. 63, 64.

2 Vers. 22, 23 contai . a picture of utter desolation: compare Jer. xxv. 10, and notes.

3 Compare Matt. xxiii. 35. The foregoing picture of the doom of this system of evil combines the prophetic denunciations on ancient Babylon, Tyre, and Jerusalem; as if all their sins and all their punishments were here accumulated in one.

4 Rather, 'a great multitude' (as in ver. 6) of both saints and angels.

5 In Hebrew, 'Hallelujah;' *i. e.* Praise ye the Lord!

6 Rather, '*riseth* up;' always and for ever: see ch. xiv. 11; and note on Jude, ver. 7.

7 'The righteousnesses' of the saints, symbolized by 'fine linen,' are 'the fruits of righteousness:' see Phil. i. 11.

8 The blessed time when the church shall be publicly avowed by her Lord, and in all its completeness admitted to share his heavenly glory. Compare Matt. xxv. 1—12.

9 You and I are fellow-servants; for the same spiritual teaching which enables me to unfold these things, enables you to bear witness for our common Lord.

10 Babylon being destroyed, other agencies of evil are to be destroyed too. The 'Word of God' comes forth from heaven as a conqueror, attended by his victorious armies (xix. 11—16). Birds of prey are summoned to their repast on the field of carnage (17, 18). The antichristian leaders gather their forces for the great battle: but they are taken, and cast alive into the burning lake, and their followers are slain (19—21). Satan, the great author of evil, is seized and bound for a thousand years (xx. 1—3). The first resurrection and judgment of the saints introduce the glories of Christ's millennial reign (4—6); after which Satan is loosed, and gathers his forces to battle against the city of God; but fire from heaven devours them; and Satan is tormented in the burning lake for ever (7—10). The whole is concluded by an impressive view of the final judgment (11—15).

11 Compare Zech. i. 8—11; vi. 1—7, and notes. See also ch. vi. 2; where a crowned conqueror was beginning his victories; here the Incarnate Word is about to consummate his triumphs, and to establish his universal kingdom.

12 See ch. iii. 14, and note.

12 and make war. [g] His eyes *were* as a flame of fire, [h] and on his head *were* many
13 crowns;[1] [i] and he had a name[2] written, that no man knew, but he himself. [k] And
he *was* clothed with a vesture dipped in blood:[3] and his name is called [l] The
Word of God.[4]
14 [m] And the armies *which were* in heaven followed him upon white horses,
[n] clothed in fine linen, white and clean.
15 And [o] out of his mouth[5] goeth a sharp sword, that with it he should smite the
nations: and [p] he shall rule them with a rod of iron:[6] and [q] he treadeth the wine-
16 press of the fierceness and wrath of Almighty God. And [r] he hath on *his* vesture
and on his thigh[7] a name written, [s] KING OF KINGS, AND LORD OF LORDS.
17 And I saw an angel standing in the sun; and he cried with a loud voice,
saying [t] to all the fowls that fly in the midst of heaven, [u] Come[8] and gather
18 yourselves together unto the supper of the great God;[9] [x] 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*, [y] *both* free
and bond, both small and great.
19 [z] And I saw the beast, and the kings of the earth, and their armies, gathered
together to make war [a] against him that sat on the horse, and against his army.
20 [b] 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 [c] them that worshipped his image. [d] These both were cast alive
21 into a lake of fire[10] [e] burning with brimstone. And the remnant [f] were slain
with the sword of him that sat upon the horse, which *sword* proceeded out of
his mouth: [g] and all the fowls were filled with their flesh.

Christ's victories and reign—Satan bound; the first resurrection, and millennial kingdom.

20 AND I saw an angel come down from heaven, [h] having the key of the bottom-
2 less pit[11] and a great chain in his hand. [i] And he laid hold on [k] the dragon,[12]
that old serpent, which is the Devil, and Satan, and bound him a thousand
3 years,[13] and cast him into the bottomless pit, and shut him up, and [l] set a seal
upon him,[14] [m] that he should deceive the nations no more, till the thousand
years should be fulfilled: [n] and after that he must be loosed a little season.
4 And I saw [o] thrones,[15] and they sat upon them, and [p] judgment was given unto
them: and *I saw* [q] the souls of them that were beheaded for the witness of Jesus,
and for the word of God, and [r] which[16] had not worshipped the beast, neither his
image, neither had received *his* mark upon their foreheads, or in their hands;
5 and they lived and [s] reigned with Christ a thousand years. But the rest of the
dead lived not again until the thousand years were finished. [t] This *is* the first
resurrection.[17]
6 [u] Blessed and holy *is* he that hath part in the first resurrection. On such [x] the
second death hath no power; but they shall be [y] priests of God and of Christ,
[z] and shall reign with him a thousand years.

Christ's victories and reign—Satan loosed; his last battle and defeat; the final judgment.

7 AND when the thousand years are expired, [a] Satan shall be loosed out of his
8 prison,[18] and shall go out [b] to deceive the nations which are in the four quarters[19]

[g] ch. 1. 14; 2. 18.
[h] Mt. 28 18; Phil. 2.11.
[i] ch. 2. 17; Ge. 32. 29.
[k] Is. 63. 2, 3.
[l] see refs. John 1. 1.

[m] ch 14. 20; 2 Ki. 6 17; Ps. 68. 17; Jude 14.
[n] ch. 7. 9; Mt. 28. 3.
[o] ver. 21; ch. 1. 16; Is. 11. 4; 2 Thes. 2. 8.
[p] ch 2 27; Ps. 2 9.
[q] see refs. ch. 14. 17—20.
[r] ver. 12.

[s] ch. 17. 14; Dan. 2. 47.

[t] ver. 21.
[u] Is. 18 6; 56. 9; Jer. 7. 33; Eze 39. 17.
[x] Eze. 39. 18, 20.

[y] ch. 6. 15; 13. 16.

[z] ch. 13. 1; 16. 16; 17. 12—14.
[a] vers. 11—14.

[b] ch 13. 11—17; 16. 13, 14; 1 Tim. 4. 1.

[c] ch. 13 12, 15.
[d] ch. 20. 10, 14; Dan. 7. 11.
[e] ch. 14. 10; 21. 8
[f] ver. 15; 2 Thes 2. 8.

[g] vers. 17, 18; 1 Sam. 17. 46.

[h] ch 1. 18; 9. 1, 2; see Lk 8. 31.
[i] Ge. 3. 15; Is. 27. 1; John 12. 31; Ro 16. 20; Heb. 2. 14.
[k] see ch. 9. 11; 12 9; 2 Pet. 2. 4; Jude 6
[l] see Dan. 6. 17; Mt. 27 66.
[m] ver. 8; ch. 16 14, 16
[n] vers 7—10; ch. 12 12.
[o] Dan 7. 9, 18, 22, 27; Mt. 19. 28; Lk. 22. 30.
[p] Ps. 149. 9; 1 Cor. 6. 2, 3
[q] ch. 6. 9.
[r] see refs. ch. 13. 12.
[s] ch. 5 9, 10; Dan 2. 44; Ro. 8. 17; 2 Tim. 2. 12.
[t] comp Lk. 14 14; 20. 35; 1 Thes. 4. 16.
[u] ch. 14 13; Dan 12. 12.
[x] ch. 2. 11; 21. 8.
[y] ch 1. 6; 5 10; Is 61. 6; 1 Pet. 2 9.
[z] ver. 4.

[a] ver. 2.

[b] vers. 3, 10.

1 Or, 'many diadems;' an emblem of universal dominion: see ver. 16.
2 Compare ch. ii. 17, and note.
3 Compare Isa. lxiii. 1—3, and notes.
4 Compare John i. 1, and notes.
5 Compare ch. i. 16, and note.
6 Compare Psa. ii. 9, and note.
7 On that part of his dress which covered his thigh as he rode, and was particularly conspicuous.
8 Compare Jer. vii. 33; Ezek. xxxix. 17—20. This imagery denotes the certainty and the completeness of the anticipated victory.
9 The feast which He has prepared.
10 A description of eternal torments; probably founded on the punishment of Sodom: see Gen. xix. 24—28; Psa. xi. 6, etc.
11 See ch. ix. 1, and note.
12 See ch. xii. 3, 9. Satan is called the 'old serpent' because in that form he deceived Eve: see note on Gen. iii. 1.
13 The phrase 'a thousand years' may either mean a precise and defined period; or it may be a general designation of an indefinitely long time; as in 2 Pet. iii. 8, etc.
14 See Dan. vi. 17; Matt. xxvii. 66, and notes.
15 Compare Dan. vii. 9; Matt. xix. 28; 1 Cor. vi. 2, 3, and notes.
16 Literally, 'and such as did not worship (or pay homage to) the beast and his image.' *All* these are here said to live and reign with Christ a thousand years.
17 Compare 1 Thess. iv. 16. Some suppose that martyrs and eminent servants of Christ will rise before others.
18 The bottomless pit. Compare 2 Pet. ii. 4. As during our Lord's life on earth an unusual manifestation of Satan's power appears to have been permitted, especially in the form of demoniacal possessions of men; so it seems to be designed that his whole power shall be let loose before the final consummation; in order that his total defeat may be the more signal.
19 Respecting 'Gog and Magog,' see Gen. x. 2—5; Ezek. xxxviii. 2, and note. 'In the vision of Ezekiel, Gog of the land of Magog, and his confederates, come up against the Holy Land and people; but they are slaughtered with immense destruction, and Israel is troubled no more (Ezek. ch. xxxviii., xxxix.) John, under imagery similar to that of Ezekiel, describes the third and last great effort of the enemies of the church to destroy her.'

of the earth,[1] [c]Gog and [d]Magog, [e]to gather them together to battle: the number
9 of whom *is* as the sand of the sea. [f]And they went up on the breadth of the earth, and compassed the camp of the saints about, and [g]the beloved city: [h]and
10 fire came down from God out of heaven,[2] and devoured them. [i]And the devil that deceived them was cast into the lake[3] of fire and brimstone, [j]where the beast and the false prophet *are*, and [k]shall be tormented day and night for ever and ever.

11 And I saw [l]a great white throne, and him that sat on it, [m]from whose face the earth and the heaven fled away;[4] [n]and there was found no place for them.
12 [o]And I saw the dead, small and great, stand before God; [p]and the books[5] were opened: and another [q]book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, [r]according to
13 their works.[6] And the sea gave up the dead which were in it; [s]and death and hell[7] delivered up the dead which were in them: and they were judged every man according to their works.

14 And [t]death and hell were cast into the lake of fire. [u]This is the second
15 death. And whosoever was not found written in the book of life was cast into the lake of fire.

Vision of the new creation and the New Jerusalem.

21 AND[8] [x]I saw a new heaven and a new earth:[9] [y]for the first heaven and the first earth were passed away; and there was no more sea.[10]

2 And I John saw [z]the holy city, New Jerusalem,[11] coming down from God out
3 of heaven, prepared [a]as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, [b]the tabernacle[12] of God *is* with men, and he will dwell with them, [c]and they shall be his people, and God himself shall be
4 with them, *and be* their God. [d]And [e]God shall wipe away all tears from their eyes' [Isa. xxv. 8]; and [f]there shall be no more death, [g]neither sorrow, nor crying, neither shall there be any more pain: [h]for the former things[13] are passed away.

5 And [i]he that sat upon the throne said, [j]Behold, I make all things new.[14] And he said unto me, Write: for [k]these words are true and faithful.

6 And he said unto me, [l]It is done.[15] [m]I am Alpha and Omega,[16] the beginning and the end. [n]I will give unto him that is athirst[17] [o]of the fountain of the water

c Ezek. ch. 38; ch. 39.
d Ge. 10. 2, 5.
e ch. 16. 14.
f Is. 8. 8; Hab. 1. 6.
g Ps. 78. 68.
h Ge ch. 19; Ezek. 38. 22.
i ver. 8; Dan. 7. 11.
j ch. 19. 20; Mt. 25. 41.
k ch. 14. 9—11.
l Mt. 25. 31.
m ch. 6. 14; 2 Pet. 3. 7, 10, 11; comp. Ps. 18. 7—15; 114. 3—5.
n ch. 16. 20; Dan. 2. 35.
o John 5. 28, 29; Ro. 14. 10—12; 2 Cor. 5. 10.
p Dan. 7. 10.
q see refs. ch. 3. 5, and 13. 8; Ps. 69. 28
r ch. 2. 23; Lk. 12. 47, 48; see refs. Ro. 2. 6.
s Hos. 13. 14.
t 1 Cor. 15. 26, 54, 55.
u ver. 6; ch. 21. 8.
x Is. 65. 17; 66. 22; 2 Pet. 3. 13.
y ch. 20. 11; Is. 24. 18, 19.
z see refs. ch. 3. 12; Ps. 48. 1—3.
a see refs. ch. 19. 7, 8; Eph. 5. 25—27.
b Ezek. 37. 28; 2 Cor. 6. 16.
c Jer. 31. 33; Zec. 8. 8.
d ch. 7. 17; Is. 25. 8.
e ch. 20. 14; 22. 3.
f Is. 35. 10; 65. 19.
g 2 Cor. 5. 17; 2 Pet. 3. 10; 1 John 2. 17.
h ch. 4. 2, 9; 5. 1; 20. 11.
i Is. 42. 5; 43. 19.
k ch. 19. 9.
l ch. 16. 17.
m see refs. ch. 1. 8.
n ch. 7. 17; 22. 17; Is. 12. 3; 55. 1—3; John 4. 10, 14; 7. 37, 38.
o Ps. 36. 9; Jer. 2. 13.

1 Or, 'of the *land*.' The scene of the battle is laid in Palestine: see ch. xvi. 16, and note. And accordingly the object of attack is represented as Jerusalem 'the beloved city' (Psa. lxxviii. 68).

2 As is also predicted in Ezek. xxxviii. 22.

3 See note on ch. xix. 20.

4 This may be understood either as a strong representation of overpowering awe; or as signifying that they were lost in the excessive brightness of God's majesty.

5 This seems to refer to the proofs adduced in human courts, and to the results of their proceedings: see Dan. vii. 9, 10, and notes. Respecting the 'book of life,' see note on ch. iii. 5.

6 Perhaps implying different degrees of punishment and of glory. Compare Luke xii. 47, 48; 2 Cor. v. 10.

7 Rather, 'Hades,' *i.e.* the state of the departed during the separation of soul and body. Hades, together with death, is represented as giving up its subjects at the bidding of Him who has the keys of death and of Hades: see ch. i. 18.

8 The last division of the Apocalypse consists of three parts. I. A brief account of the new creation (ch. xxi. 1—8). II. A figurative description of the everlasting abode of the righteous (xxi. 9—xxii. 5); and, III. Concluding addresses from the angel, from Christ, and from the apostle (xxii. 6—21). Each of these sections has also its three divisions. After the vision of the great judgment day, and its results, the apostle beholds a new heaven and a new earth, in which is a holy city, the New Jerusalem (xxi. 1, 2). A voice from heaven declares that now God dwells with men, and that all the ills of the former state, death, sorrow, and pain, are for ever ended (3, 4). And this testimony is confirmed by Him who sits upon the throne, declaring that he will form all things anew, that these predictions will certainly be accomplished, and that his own immutable perfections ensure the final blessedness of those who resist evil, and the destruction of those who in any way yield themselves to it (5—8). In the second part the apostle is conveyed in vision, by an angel, to a lofty mountain, from which he beholds the New Jerusalem descending from heaven, bright with heavenly glory (9—11). He minutely describes its wall, gates, and foundations; its magnitude, symmetry, and costly materials (12—21): he remarks its worship without a temple; its brightness without a sun; its day without a night; and its glorified inhabitants, free from all mixture of the unholy (22—27). He observes that it is watered by the river of life, nourishing the rich perennial beauty and fruitfulness of the tree of life (xxii. 1, 2); the presence of which indicates that the curse is for ever done away, and that God now walks again with man, shedding on him the light of his love, and restoring him to the royalty which he lost in his fall (3—5). For the third part, see note on ch. xxii. 6.

9 Compare Isa. lxv. 17; 2 Pet. iii. 13, and notes. This new state appears to be greatly superior to that described in ch. xx. 1—6; especially in the complete and everlasting exclusion of all the wicked, and of all sin, imperfection, and suffering.

10 In ancient times the sea was regarded as unproductive and unprofitable; a barrier to intercourse, and a treacherous agent of destruction.

11 The glorified state of the church is predicted by Isaiah under the figure of a holy Jerusalem (Isa. lxvi. 20): which is more fully described by Ezekiel (Ezek. xl. —xlviii.); and is repeatedly alluded to in preceding portions of the New Testament: see refs.

12 Compare Ezek. xxxvii. 25—28; John i. 14, and note. This represents the communion with God which his people are permitted to enjoy.

13 All that is connected with a state of imperfection and of discipline.

14 See Isa. lxv. 17—19, and note.

15 The new creation is complete.

16 See note on ch. i. 8.

17 The first beginning of the new creation is here connected with its consummation. With the 'thirsting' the 'giving' begins; and it goes on increasingly; as the thirsting is the living impulse, throughout the whole conflict in him 'that overcometh.' The correspondence

7 of life [p] freely. [q] He that overcometh [r] shall inherit all things;[1] and [s] I will be
8 his God, and he shall be my son. [t] But the fearful,[2] and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and [u] all liars, shall have their part in [x] the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one[3] of [y] the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee [z] the bride, the Lamb's wife.[4]

10 And he carried me away [a] in the spirit to a great and high mountain, and showed me [b] that great city, the holy Jerusalem,[5] descending out of heaven from
11 God, [c] having the glory[6] of God. And her light *was* like unto a stone most
12 precious, even like a jasper stone, clear as crystal; and had [d] a wall great and high, *and* had [e] twelve[7] gates, and at the gates twelve angels,[8] and names written
13 thereon, which are *the names* of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and
14 on the west three gates. And the wall of the city had twelve [f] foundations, and [g] in them the names[9] of the twelve apostles of the Lamb.

15 And he that talked with me [h] had a golden reed to measure the city, and the
16 gates thereof, and the wall thereof. And the city lieth [i] foursquare, and the length is as large as the breadth: and he measured the city with the reed, [k] twelve thousand furlongs.[10] The length and the breadth and the height of it are equal.[11]
17 And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure[12] of a man, that is, of the angel.

18 And the building[13] of the wall of it was *of* jasper: and the city *was* pure
19 gold, like unto clear glass. [l] And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper;
20 the second, sapphire; the third, a chalcedony; the fourth, an emerald; 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,
21 an amethyst. And the twelve gates *were* twelve pearls; every several gate was of one pearl: [m] and the street of the city *was* pure gold, as it were transparent glass.

22 [n] And I saw no temple[14] therein: [o] for the Lord God Almighty and the Lamb are
23 the temple of it. [p] And the city had no need of the sun, neither of the moon, to shine in it: [q] for the glory of God did lighten it, [r] and the Lamb *is* the light thereof.
24 [s] And the nations of them which are saved [t] shall walk in the light of it:[15] [u] and
25 the kings of the earth do bring their glory and honour into it. [x] And the gates
26 of it shall not be shut at all by day: for [y] there shall be no night there. And
27 they shall bring the glory and honour of the nations into it. And [z] there shall in no wise enter into it any thing that defileth, [a] neither *whatsoever* worketh abomination, [b] or *maketh* a lie: but they which are written in the Lamb's [c] book of life.

22 And he showed me [d] a pure river of [e] water of life,[16] clear as crystal, proceed-
2 ing out of the throne of God and of the Lamb.[17] [f] In the midst[18] of the street of it, and on either side of the river, *was there* [g] the tree of life, which bare twelve

p 1 Cor. 2. 12.
q ch. 2. 11.
r Is. 65. 9; Mt. 19. 29; 1 Cor. 3. 21—23.
s ver. 3; Zec. 8. 8; Ro. 8. 15—17; Heb. 8. 10.
t ch. 22. 15; 1 Cor. 6. 9, 10; Gal. 5. 19, 20, 21; Eph. 5. 5; 1 Tim. 1. 9; Heb. 12. 14.
u ver. 27; Ro. 1. 25.
x ch. 19. 20; 20. 14, 15.
y ch. 15. 1, 7; 17. 1.
z ver. 2; ch. 19. 7.

a ch. 17. 3; Eze. 40. 2.
b ver. 2; Eze. 48.

c vers. 22, 23; ch. 22. 5; Is. 4. 5; 60. 1, 3, 19, 20; Eze. 48. 35.
d vers. 17—20; Is. 26. 1.
e vers. 21, 25; Is. 54. 12; 60. 18; Eze. 48. 31—34.

f vers. 19—21; Is. 54. 11; Heb. 11. 10.
g Eph. 2. 20.

h ch. 11. 1, 2; Eze. 40. 3; Zec. 2. 1.
i Eze. 48. 16, 20.
k Eze. 48. 8—19.

l Job 28. 16—19; Pro. 3. 15; Is. 54. 11.

m ch. 22. 2; Is 60. 17, 18.
n Is. 60. 1; John 4. 23.
o ver. 3.
p ch. 22. 5; Is. 24. 23; 60. 19, 20.
q ver. 11; ch. 18. 1; Is 2 19, 21; Hab. 3. 3.
r John 8. 12.
s ch. 22. 2; Ps. 22. 27; Is 60. 3; 66. 12, 18.
t Is. 2. 5.
u Ps. 72. 10, 11; Is. 60. 3—10, 13; 66. 11, 12.
x Is 60. 11.
y ch. 22 5; Is. 60. 20; Zec. 14. 6, 7.
z ch. 22. 14, 15; Le 13. 46; Num. 5. 3; Ps. 101. 6; Is 35. 8, 52. 1; 60. 21; Joel 3. 17.
a ch. 17. 4, 5.
b ver. 8; ch. 22. 15.
c ch. 3. 5; 13. 8; 20. 12; Phil. 4. 3.
d Ps 36. 8; 46. 4; Eze. 47. 1—9; Zec. 14. 8.
e see refs ch 21. 6.
f ch. 21. 21; Eze 47. 12.
g ch. 2. 7; Ge. 2. 9.

between character and privilege is clearly marked in these verses, as in Matt. v. 3—12.

1 Compare John i. 12; Rom. viii. 17, and notes.

2 That is, the *cowardly*, who, instead of 'overcoming,' shrink from Christ's service, through a base fear of loss or suffering. These must share the doom of the superstitious, the impure, the cruel, and the false.

3 One of the angels that had inflicted the plagues on the church's enemies appropriately appears here, as deeply interested in her triumph and glory.

4 This figure represents the redeemed church as received into permanent union with the Lord in glory. See Sol. Song, Preface and notes.

5 As the ancient Jerusalem was a chosen type of the church on earth, the glory and blessedness of the church in heaven is set forth by a symbolical Jerusalem, far more magnificent; in which gold and gems represent the choicest spiritual graces and blessings.

6 In the ancient holy of holies the Shechinah or visible glory of God was the only light (ver. 23).

7 *Twelve*, the number of the tribes of Israel, is here used, with its multiples 144 (ver. 17), and 12000 (ver. 16), probably to represent completeness.

8 The 'twelve *angels*,' 'the twelve *tribes*,' and 'the twelve *apostles*,' seem to show the union of all God's faithful servants, both the unfallen and the redeemed, of every economy and of all nations, in the glory of heaven.

9 Inscriptions were often made on foundation stones and pillars. Compare Eph. ii. 20; 2 Tim. ii. 19, and notes.

10 These dimensions would make each side of the city little less than 400 miles; an expressive symbol of the vast *capacity* of heaven; its *security* being indicated by the loftiness of the walls, more than 200 feet in height.

11 Such a pyramidal form indicates both symmetry and solidity. The description here given, though new in form, is not so in substance: compare Ezek. xl.—xlviii.

12 That is, the angel used human measures.

13 That is, the material.

14 No spot specially sacred, consecrated by a limited display of the Divine glory and occasional acts of worship; but the whole hallowed by God's manifest presence.

15 The best texts read, 'and the nations shall walk by means of her light.' Compare Isa. lx. 3—11, here alluded to, but with variations which heighten the glory of the New Jerusalem; 'for there shall be *no night* there.' See Isa. lx., and notes.

16 An ever-flowing stream, diffusing life and beauty throughout its course. Compare ch. vii. 17; Gen. ii. 10; Psa. xlvi. 4; Ezek. xlvii. 1—12; John iv. 10, and notes.

17 The gracious dominion of 'God and of the Lamb' is the source of all the life and bliss of heaven.

18 Or, 'between the broadway thereof and the river, on

manner of fruits, *and* yielded her fruit every month: and the leaves of the tree *were* [h] for the healing of the nations.[1]

3 And [i] "there shall be no more curse"[2] [Zech. xiv. 11]: [k] but the throne[3] of God
4 and of the Lamb shall be in it; and his servants shall serve him: and [l] they
5 shall see[4] his face; and [m] his name *shall be* in their foreheads. [n] And there shall be no night[5] there; and they need no candle, neither light of the sun; for [o] the Lord God giveth them light: [p] and they shall reign for ever and ever.

Concluding admonitions, warnings, and promises.

6 AND[6] he said unto me, [q] These sayings *are* faithful and true: and the Lord God of the holy prophets [r] sent his angel to show unto his servants the things which
7 must shortly be done. [s] Behold, I come quickly: [t] blessed *is* he that keepeth the sayings of the prophecy of this book.[7]

8 And I John saw these things, and heard *them*. And when I had heard and seen, [u] I fell down to worship[8] before the feet of the angel which showed me these
9 things. Then saith he unto me, See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 [x] And he saith unto me, Seal not[9] the sayings of the prophecy of this book:
11 [y] for the time is at hand. [z] He that is unjust,[10] let him be unjust still: and he which is filthy, let him be filthy still: [a] and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 [b] And, behold, I come quickly; and [c] my reward *is* with me, [d] to give every
13 man according as his work shall be. [e] I am Alpha and Omega, the beginning and the end, the first and the last.

14 [f] Blessed[11] *are* they that do his commandments, [g] that they may have right to
15 the tree of life, [h] and may enter in through the gates into the city. For [i] without *are* [k] dogs,[12] and sorcerers, and whoremongers, and murderers, and idolaters, [l] and whosoever loveth and maketh a lie.

16 [m] I Jesus have sent mine angel to testify unto you these things in the churches. [n] I am the root and the offspring of David,[13] *and* [o] the bright and morning star.[14]

17 [p] And the Spirit[15] and [q] the bride say, [r] Come. And let him that heareth[16] say, Come. And let him that is [s] athirst[17] come. [t] And whosoever will, [u] let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, [x] If any man shall add unto these things, [y] God shall add unto him the
19 plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, [z] God shall take away his part out of the book of life, and out of [a] the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, [b] Surely I come quickly.
Amen.[18] [c] Even so, come, Lord Jesus.

21 [d] The grace of our Lord Jesus Christ *be* with you all. Amen.

h ch. 21. 24; Ps 147. 3; Eze 47. 8—12; Mal. 4. 2.
i ch. 21. 4; Zec. 14. 11; comp. Ge. 3. 17.
k ch. 7. 17; Eze. 43. 25.
l see Ex. 33. 16—20, 23; Job 33 21—26; Is. 33. 17; 35. 2; Mt. 5. 8; 1 John 3. 2.
m ch. 3. 12.
n ch. 21. 23—25.
o Ps. 36. 9; Is. 60. 19.
p ch. 3. 21; Dan. 7. 27; 2 Tim. 2. 12.
q ch. 19. 9; Is. 25. 1.
r ch. 1. 1.
s vers. 12, 20; ch. 3. 11.
t ch. 1. 3.

u see refs. ch. 19. 10.

x see refs ch. 10. 4; Hab. 2. 2, 3.
y ch. 1. 3.
z Ecc. 11. 3; Dan. 12. 10; 2 Tim. 3. 13.
a Job 17. 9; Eph. 5. 27.

b vers. 7, 10.
c ch 11. 18; Is 40. 10.
d ch. 20 12; Ro. 2. 6.
e ch 1. 8, 11; 21. 6; Is. 41. 4; 44 6; 48. 12.
f ver. 7; Ps. 106 3—5; Is 56. 1, 2; Dan. 12. 12; 1 John 3. 3, 23, 24.
g ver. 2; John 1. 12.
h John 14. 6; Col. 1. 12.
i 1 Cor. 6. 9, 10; Gal. 5. 19—21; Col 3 5.
k comp. Deu. 23. 18.
l ch. 21 27.
m ver. 6. ch. 1. 1, 11.
n ch. 5. 5; Is. 11. 10.
o ch. 2. 28; Num. 24. 17; 2 Pet. 1. 19.
p John 16. 7—15.
q ch. 19. 7; 21. 2, 9.
r Is. 2. 3; Jer. 50. 5.
s Is 55. 1; John 7. 37.
t John 6. 37.
u John 4. 10, 14.
x see refs. Deu. 4. 2.
y ch. 14. 10, 11; 19. 20.

z ch. 13. 8; Ps 69. 28.

a ch. 21. 2, 10; Is. 52. 1.

b vers. 7, 12.
c Ps. 42. 1; 8 Song 8. 14; Heb. 9. 28; 2 Pet. 3. 12—14.
d ch 1. 4; Ro. 1. 7; 16. 20, 24; Eph. 6. 23, 24; 2 Thes. 3. 18.

this side and on that.' The idea is that of a river running through the city, with trees along its banks, and a broad street on each side of it.

1 Unfading glory, and inexhaustible richness and variety, characterize this divinely appointed support of the spiritual life. Compare Ezek. xlvii. 12.

2 All the evil of the fall removed: see Gen. iii. 17.

3 Christ occupies the same throne, and receives the same homage and service as the Father.

4 Compare Matt. v. 8. The 'name on the forehead' marks them as God's servants: see ch. vii. 3.

5 See note on ch. xxi. 24.

6 The visions being ended, John is assured by the angel of the reality of all that he has seen and heard, and the happiness of attending to it (vers. 6, 7). He is again forbidden to do homage to his instructor (8, 9). He is commanded not to hide these revelations; for their fulfilment is near (10, 11); as the Lord declares that he is coming soon to separate the righteous from the wicked (12—16). A gracious invitation, a solemn admonition, and a renewed promise, prayer, and benediction, close the book (17—21).

7 See ch. i. 3. The repetition of such a benediction indicates the high importance of this book.

8 Compare ch. xix. 10, and note.

9 Compare ch. x. 4, and note.

10 This verse is generally thought to convey the solemn truth, that after the judgment there can be no change of character and condition. But it seems rather to be an expansion of Dan. xii. 10; and to convey both a warning to the ungodly that if he continues in sin, his doom will soon be fixed; and an encouragement to the godly to persevere, in the hope of speedy salvation; for 'Behold I come quickly,' etc.

11 The best manuscripts and versions have, 'Blessed are they who wash their robes:' compare ch. vii. 14.

12 See Job xxx. 1; Psa. xxii. 16; Phil. iii. 2, and notes.

13 See note on ch. v. 5, and Isa. xi. 1.

14 See note on Isa. xiv. 12. When all other dynasties and empires have been utterly destroyed, the great Son of David retains the unfading glories of the restored theocratic monarchy. To him then all are invited to 'come,' and to find blessedness under his reign; which shall soon be fully established (vers. 17, 20).

15 The Holy Spirit speaks by 'the bride,' *i. e.* the church, as well as in the word.

16 All who 'hear,' *i. e.* who *accept* the Divine call, should address it to others.

17 The invitation of the ancient prophet (see Isa. lv. 1, and note) is echoed from the last page of the word of life.

18 See note on ch. i. 7. This is probably John's fervent response, 'Even so, come, Lord Jesus!'

ON THE PROPHETIC VISIONS OF THE REVELATION.

ALTHOUGH it would be impossible, within the space that can here be given, to state even briefly all the conflicting theories of different expositors of the Revelation, it may perhaps be serviceable to give an outline of a few of them; arranging them according to the views they have taken of one of the principal questions upon which they are at issue, namely, the periods of the world, or of the church, to which they apply these predictions.

I. Some think that the greater part of these prophecies have had their fulfilment in the early ages of the church. This system of interpretation is called the *Præterist;* and it has been advocated by Grotius, Hammond, Calmet, Wetstein, Eichhorn, De Wette, Lee, Stuart, Hug, and others; who also in connection with this view maintain the earlier date of the book.

Professor Stuart divides the whole into three great catastrophes: the First (ch. vi.—xi.) describing the destruction of Jerusalem, and the *overthrow of the Jewish persecuting power*, by a series of Divine judgments; and, at the same time, the deliverance of the Christians:—the Second (ch. xi.—xix.), the destruction of the *Roman persecuting power*, and the triumph of Christianity over Paganism:—and the Third (ch. xx.—xxii.), the last great effort (still future) of *heathen antichristian powers*, issuing in their entire overthrow; followed by the general judgment, the everlasting punishment of the wicked, and the glorified state of the righteous.

Among those who hold this system there are some who regard the fulfilment which these predictions have already received in past events as being only a preliminary one, and look for a second and in some respects more complete fulfilment yet to come.

II. A second class of expositors, comprising the greater number of modern Protestant writers on this subject, interpret these visions as a prophetic delineation of the great features in the history either of the world or of the church, from the apostolic age to the end of time; some regarding the whole as a *continuous* prophetical history; others taking some parts of the book to be *synchronological*. Among the advocates of this system are Mede, Sir I. Newton, Fleming, Vitringa, Bengel, Bishop Newton, T. Scott, Gill, Frere, Cuninghame, Woodhouse, Elliott, Keith, Gaussen, Kelly, Cumming, and many others.

While agreeing, however, in this general view, they display the utmost diversity of opinion as to the application of the different symbols; some restricting them entirely to the affairs of the church, whilst others extend them more or less to the events of secular history.

Dean Woodhouse, in his 'Notes on the Apocalypse,' 1805, adopting as a fundamental principle the *religious* reference of all the symbols, views the seven seals as giving a general outline of the history of the Christian church;—the first three reaching to the Middle Ages; the fourth representing the Papal tyranny; the fifth, the Martyrs of the whole period; and the sixth, the triumphs of the Reformed Churches, and the approaching overthrow of all the enemies of God. The seven trumpets he supposes to go over the same ground, in more detail; describing attacks of heretics and antichristian corrupters on the Christian religion; the first four relating to those to which it was subjected in its early ages from Jewish and Pagan enemies, and from false teachers; the fifth to the heresy of the Gnostics, and the sixth to the Mohammedan powers. The seven vials he regards as designating successive inflictions of Divine vengeance upon the enemies and persecutors of the church, not yet executed.

Mr. Elliott (Horæ Apocalypticæ, 4th Edit., 1852) proceeds in the main upon similar principles; but he makes many important differences in the application. He supposes the revelations of the future to be comprised in the seven-sealed book; the results of the seventh seal being unfolded under the seven trumpets, and those of the seventh trumpet under the seven vials. The first six seals he interprets as figuring successive periods in the subsequent history of the Roman Empire. First, an era of unprecedented *prosperity* and *triumph*, A. D. 96—180. Second, one of deadly *civil wars and bloodshed*, A.D. 185—284. Third, a notable *aggravation of taxation*, begun about A.D. 220, and perpetuated afterwards. Fourth, a period when, under the united influences of war, famine, and pestilence, the Empire seemed on the verge of *dissolution*, A.D. 248—268. Fifth, a period of fiercest *persecution of the Christians*, beginning A. D. 303. And, Sixth, the overthrow of heathenism in the Roman Empire, and the establishment of Christianity in its place: the sixth seal comprising also the supplementary visions of ch. vii.; where the *sealing* vision is indicative of the large number of false professing Christians at the time, and the errors misleading them; and the *palm bearing* vision, of the assured final salvation of all real Christians to the end of the coming trials.

The seven trumpets he considers to be the *judgments of God upon the apostate church* of the Roman Empire: the first four indicating the successive desolations and the final destruction of the Western Empire by the Goths, Vandals, Huns, and Heruli, A.D. 400—476; and the fifth and sixth, the judgments inflicted by means of the Mohammedan Saracens and Turks upon the Eastern Empire, ending in the capture of Constantinople, A.D. 1453: which is followed by a notice of the continued abandonment of Roman Christendom to idolatry and saint worship, as witnessed in the latter half of the fifteenth century (ch. ix. 20, 21). Next come symbolical prefigurations of the great Reformation in its successive epochs. The two Witnesses are explained to be a line of faithful witnesses for Christ through the Dark Ages, warred down by the Beast (*i. e.* the Papacy), till for 3½ years (A.D. 1512—1515) they seem to be dead, but are revived at the Reformation; their ascension to heaven being fulfilled in the elevation of Protestantism to political station and power.

Then follows the seventh trumpet, which is evolved in the seven vials. But this is preceded by a supplemental series of visions (ch. xii.—xiv.), chronologically parallel with the former, to explain the rise, character, and history of the 'beast from the abyss.' The glorious sun-clothed woman is explained to figure Christ's faithful church, elevated and recognised under Constantine in two-thirds of the Roman Empire, but doomed to destruction by the heathen emperor Maximin, and by Licinius, in the Eastern third of the Empire. Her son is supposed to symbolize Constantine and other Christian Roman emperors; and the flood cast out of the Dragon's mouth, to destroy her, is taken to mean the irruption of the Pagan and Arian Goths, Vandals, etc., in the fifth century. After this time the true spiritual church disappears, and is hidden from human sight for 1260 years; leaving, however, 'some remnant of her seed' as visible witnesses for Jesus. Against them the Dragon evokes a more efficient persecutor, 'the beast from the abyss,' meaning the Papacy and the Western Empire under its headship; the beast's seven heads depicting both Rome's seven hills, and its seven, or rather eight successive forms of government; kings, consuls, dictators, decemvirs, military tribunes, and emperors being six, and the seventh the quadripartite imperial government instituted by Diocletian and cut down by Constantine. To these succeed the ten Romano-Gothic kingdoms;

which, by the beginning of the seventh century, acknowledge the Pope as their common supreme head. Whence begins the beast's destined 1260 years. The second beast, a wolf with sheep's horns and clothing, means the Papal clergy, subjected as a body to the Pope, and exercising all his authority; and the 'image of the beast,' the Papal General Councils, forming the mouthpiece of the clergy. The 'name and number of the beast, 666,' is explained as meaning 'Lateinos,' designating the Western, or Latin Empire after its subjection to the Popes. The harlot riding on the beast is supposed to be the false catholic church of Papal Rome, which is upheld by the Romano-Gothic kingdoms.

Then, after certain supplementary visions in ch. xiv., begins the pouring out of the seven vials; the first four of which indicate desolations on the apostate kingdoms of Papal Europe, such as in the wars of the first French revolution and of Napoleon; the fifth, the preliminary judgment on 'the seat of the beast' (Rome), such as by the deposition of the Pope in 1809; and the sixth, the drying up or exhaustion of the Turkish power (now in progress): leaving still unfulfilled the great final war between the powers of light and darkness, the destruction of 'the beast' (the Papacy) by fire and sword, and the glorious universal reign of Christ and his church.

Dr. Keith ('Signs of the Times,' 8th Edition, 1847) interprets the first six seals (ch. vi., vii.) as comprehending the whole period from the rise of Christianity to the final triumph of the faithful, set forth in the vision of the innumerable palm-bearing multitude, before the throne and before the Lamb: *viz.*, 1st seal; Christ going forth conquering and to conquer in his people: 2nd, 3rd, and 4th, Dominant forms of false faith that arose; including Mahomet, who 'stood up against the Prince of princes' (Dan. viii. 25); Popery in the Dark Ages (the same as 'the Man of sin' in 2 Thess. ii. 3—9); Infidelity, dominant at the French Revolution:—5th seal, A retrospect of the long-continued suffering of the saints, prospectively carried on also until the last persecution. 6th, The great day of the wrath of the Lamb, and the glory that shall follow, yet unfulfilled. The first six trumpets (ch. viii., ix.) he explains as successive plagues on the Roman Empire and the Papacy (A. D. 95—1453): 1st, The Goths, under Alaric; 2nd, The Vandals, under Genseric; 3rd, The Huns, under Attila; 4th, The extinction of the Roman Empire; 5th, The Saracens; and 6th, The Turks, till the taking of Constantinople. Then, ch. x. he applies to the Reformation, and the wars that followed; the 'two Witnesses' denoting *faithful churches*, who prophesy in sackcloth for 1260 years, ending at the French Revolution; their death being yet future. The woman clothed with the sun, and having a crown of twelve stars (ch. xii.), he regards as a symbol of the kingdom of God: her 'man child,' the *church;* her 'seed,' the *children of the kingdom;* the 'great red dragon' being the *Roman Empire.* The 'beast having ten horns' (ch. xiii.) he considers to be the same as the fourth beast in Daniel, ch. vii., or the *Latin kingdom;* and the 'second beast' the *Papacy:* 'the harvest' (ch. xiv.) answering to the *end of the age* (as Matt. xiii.) The seven vials he interprets as the sitting of the judgment (Dan. vii. 26) to take away the dominion of the Papacy, etc.: the first four denoting the French Revolution, and the subsequent wars; and the 5th, the wasting away of the Turkish Empire, now in process of accomplishment.

III. Another class of interpreters consider the greater part, if not the whole, of this series of prophecies, to belong, in its strictest and fullest sense, to 'the last days.' According to this, which is designated the *Futurist* scheme, all the prophetical part of the Apocalypse is viewed as a representation of events which are to take place shortly before the second advent of Christ, and the consummation of all things. This system has been advocated by De Burgh, B. W. Newton, S. R. Maitland, Todd, and others.

Dr. De Burgh, in his Exposition of the Revelation, interprets the 'sealed book' (ch. v., vi.) as the book, or title deed of Christ's inheritance, which has been purchased (Eph. i. 14), but is not yet recovered out of the hands of the Usurper;—the opening of the seals being the unfolding of the acts of Christ, when he shall vindicate his inheritance and assume his throne; and the whole of the visions which follow being occupied with the events of that last great crisis:—the 'Israel' spoken of here being the *literal* Israel, the 'two Witnesses' being two individuals, probably Moses and Elijah,—the 'days' in the chronological periods, *literal days*,—and the 'beast,' under his last head, a *personal infidel Antichrist*, who is to reign over the whole extent of the old Roman Empire, and to persecute and triumph over the saints for just three years and a half, until Christ's coming to destroy him.

Dr. Todd (Donnellan Lecture, 1846) sums up his principles of interpretation of this book as follows: 'The Apocalypse is a prophecy of the second coming of the Lord—of the signs and precursors and accompanying circumstances of that event; and not a prophecy which has been in course of fulfilment since the apostles' days. Its accomplishment, therefore, will occupy, not a long series of many centuries, but a short space of time; and its visions are to be interpreted, not as predicting events which are chronologically to succeed each other in the order in which the visions themselves are narrated by the apostle, but as repetitions of the same great Prophecy of our Lord's second coming: each successive vision predicting the same events foretold in those that went before, with new circumstances, and additional particulars, which the preceding visions had omitted or less prominently put forward.'

IV. Besides the above three schools of interpretation, there are some commentators who can scarcely be classed under any of the foregoing heads. Three specimens of these may be added.

In 'The Apostle's School of Prophetic Interpretation, by Charles Maitland, 1849,' the writer seeks to restore what he considers to have been the interpretation of the early church; and which he thus describes: That the contents of the 'sealed book' correspond in substance with our Lord's prophecy delivered on the Mount of Olives; the 1st seal representing *Christ's triumph*, through the preaching of the gospel; the 2nd, 3rd, and 4th, *wars, famines*, and *pestilences*—the 'beginnings of the sorrows' of the last days; the 5th, *martyrs*, chiefly under the persecutions of Antichrist; the 6th, *Precursors* of the Second Advent; and the 7th, the *sabbatical silence of heaven;*—that the seven trumpets represent the plagues inflicted by the Witnesses upon their persecutors (ch. xi. 6); and the seven vials, the final judgments poured out upon the followers of Antichrist;—that the 'great red dragon' is the *Devil;* the sun-clothed woman, the *church;* and the casting down of the dragon, the *beginning of the reign of Antichrist*, and of Satan's renewed supernatural power over men;—that the 'beast arising from the sea' and 'from the bottomless pit' is a *personal Antichrist;* the 'Man of sin' of 2 Thess. ii. 3—10, and the 'little horn' of Dan. vii. 8, 20—25, an individual man possessed by a devil, who will be allowed to reign for three years and a half, and will be worshipped by all the world except the elect;—that the 'two Witnesses' are Elijah, and perhaps Enoch, who will preach against Antichrist, and in the end will be slain by him, and whose bodies will lie for three days and a half in the streets of Jerusalem;—and that 'Babylon' is the city of *Rome*, which will be destroyed about or before the beginning of Antichrist's reign, by the 'ten kings' in league with him; who are afterwards to perish with him in the great battle with the 'King of kings.'

'The Revelation of St. John, simply analyzed and briefly expounded by Delta,' 1850, combines, to some extent, the views of the Futurists with those which are held by historical interpreters. Regarding the entire book as symbolic, the author adopts the views of Vitringa, Grotius, Girdlestone, and Bennett respecting the Epistles to the seven churches, and considers them as representing seven

successive phases of the church in its progress through the coming ages. The seven seals are supposed to indicate the seven great eras of the Church's history (ch. vi.—xi.); the 1st, that of the Apostolic Fathers (from A. D. 96 to A. D. 180), a period of progress and victory;—the 2nd, that of the struggle between the Church and Paganism (180—310), a period of persecution and bloodshed;—the 3rd, that of the peaceful political ascendancy of the Church (310—396), marked by gloom and decay;—the 4th, that of mortality (396—1071), a period of corruption and mortal sickness, of ruin and dissolution;—the 5th, that of martyrs for the word and for the testimony (1071—1517), persecution to the death of faithful brethren;—the 6th, extending from the Reformation to the destruction of the Papal antichrist, a period of incessant and progressive change, ending in the *manifestation* (but not the coming) of the Son of man;—and the 7th, a period of judgments, terminating with the final overthrow of Antichrist, the coming of Christ, and the introduction of the millennium.

Chapters xii.—xvi. are supposed to contain the prophetic history of the *Mystic Beast;* and the remaining portion of the book is regarded as *supplementary:*—ch. xvii. describing the judgment on the Papacy;—ch. xviii., the fall of Babylon, regarded as the seat of the last form of Antichrist;—ch. xix., the fearful marriage supper of the Lamb;—ch. xx., the binding of Satan, the first resurrection, and the final judgment on Satan and on men;—ch. xxi., the New Jerusalem;—and ch. xxii., concluding exhortations and warnings.

According to this interpretation, both the seven trumpets and the seven vials are yet in futurity; the spiritual state of *the existing church* is depicted in the Epistle to the church in Philadelphia (the 6th); we are living in the era of the *sixth seal*, and approaching its end; the Papal apostasy is on the eve of overthrow, and the last form of Antichrist is about to be manifested. That which remains to be fulfilled is, a rapid gathering in of the elect, followed by Laodicean corruption, the appearance of the Witnesses, direct judgments from heaven, and the winding up of the present dispensation.

According to another view taken of the plan of this book, a more general meaning is given to many of the symbols; and the subjects are considered as not being arranged in strictly chronological order. For example, the scenes presented at the sounding of the first four trumpets (ch. viii. 7—12) are supposed not to refer exclusively to any particular places, times, or persons, but to predict scenes of devastation, each rising above the preceding in fearful signs of woe; and it is urged that the presentation in these symbols of different departments of creation, the progress of the series to a climax, and the recurrence of the statement that a third part of each is affected, indicate the *general* nature of the prophecy. In like manner, when upon the pouring out of the first four vials (ch. xvi. 2—9), the *land*, the *sea*, the *rivers*, and the *sun*, are in succession affected by the judgments of God, in a still more dreadful and extensive manner, those visions are regarded as having no restricted or exclusive application; but as representing generally, in conjunction with those which follow (ch. xvi. 10—21), the judgments of God as coming with increased terribleness upon such as persist in rebellion against him.

A scheme proposed by Professor Godwin (Biblical Review, 1847, and 'the Apocalypse of St. John, a new translation, metrically arranged, with Scripture illustrations,' 1856), proceeding upon these principles, is in substance as follows:—That the first four seals and the sixth (ch. vi.) exhibit successive judgments of God on the *Jewish nation*, ending in its complete overthrow, on account of its opposition to the kingdom of Christ and persecution of his people, as shown under the fifth seal; while the visions in ch. vii. signify the preservation of the servants of God, first among the Jewish people, and then among the Gentiles:—That the seven trumpets (ch. viii., ix.), which form the central subject of the next series of visions, are general symbols of severe and extensive calamities upon *heathen* and *idolatrous nations* (see ch. ix. 20); which were fulfilled in part by the disasters which came upon the Roman Empire and led to its fall:—That the visions which follow (ch. x., xi. 1—13) are designed to direct the mind forward from the judgments on the wicked to the time when God's promises to his people shall be accomplished:—That the two visions of the 'temple' and 'altar,' and the 'two Witnesses,' present a general sketch of the office, condition, sufferings, and triumph of the *Christian church;* this series of visions being closed with the sounding of the 7th trumpet; when the judgments of God are completed, and the world is subjected to his government (ch. xi. 14—19):—That with ch. xii. commences a new series; the visions in ch. xii. denoting Satan seeking, 1st the destruction of Christ, 2nd the condemnation of Christians, and 3rd the destruction of the church; and those of ch. xiii. representing two chief agencies employed by him in his opposition to Christ; the 'first beast' (vers. 1—10) signifying *tyrannical earthly powers*, opposed to the government of God and persecuting his people; and the 'second beast' (vers. 11—18), which supports the first, representing the *power of false priesthoods*, founded on delusion, and exercised by means of social privation and popular violence:—That after introductory visions in ch. xiv., xv., the seven vials, or vessels of plagues, in ch. xvi., exhibit fearful inflictions of Divine wrath upon the *votaries of the world and of power and superstition*:—And that the 'woman sitting upon the beast' (ch. xvii.) and 'Babylon' (ch. xviii.) are a twofold representation of the same object, signifying *all antichristian and persecuting systems*, usurping the name and the place of the true church of Christ, supported by worldly power, and governed by earthly principles; and thus referring to Rome and the Papacy, but not to them only.

Other schemes of interpretation, proceeding to a considerable extent upon the general principles last stated, in combination more or less with the historical view, are adopted by some recent German expositors—Hofmann, Hengstenberg, Ebrard, Auberlen, and others.

It appears highly probable that all these various systems of interpretation are more or less defective; that no one of them precisely embodies the meaning of the prophecy; but that each developes one or more of the features of the perfect exposition which time alone can present and justify. Meanwhile enough is clear as to the ultimate prospects of the cause and the church of Christ—whatever events may intervene—to lead all his people to cherish cheerful anticipations, with which should be combined an earnest attention to the other great practical lessons intermingled with every part of this book,—its exhortations to fidelity, patience, watchfulness—to the following and serving Christ, and the waiting for him.

Among the prophetic visions of the Apocalypse, there is one series (ch. xvii., xviii.) which acquires the greater importance, as well as clearness, from other prophetic intimations, evidently referring to the same subject (2 Thess. ii. 3—12; 1 Tim. iv. 1—5): and there is unusual agreement among the greater number of the best expositors in explaining these combined prophecies; although some consider them to refer to events still future. They are generally regarded as predicting the rise and temporary ascendancy of a great apostate power in the midst of the Christian church, which should be distinguished by the following characteristics:—

1st. Extreme corruption of religion, which, by fraud as well as force, it spreads and maintains throughout the world (2 Thess. ii. 3, 8—10; 1 Tim. iv. 1, 2; Rev. xvii. 2, 5; xviii. 3—5; xix. 2). 2nd. Gross immorality and licentiousness, combined with hypocritical and self-righteous asceticism (1 Tim. iv. 2, 3). 3rd. Arrogant and blasphemous pretensions, usurpation of Divine prerogatives, opposition against God, and persecution of his people (2 Thess. ii. 4, 5; Rev. xvii. 6, 14; xviii. 6, 20; xix. 2). 4th. Great wealth, magnificence, and luxury (Rev. xvii. 4; xviii. 7, 8, 11—19). And, 5th. Reliance upon the support and aid of worldly powers, whose tyranny it sanctions and upholds (Rev. xvii. 1, 2, 15, 17; xviii. 3, 9).

Such is the picture, drawn by the hand of prophecy, of this rival and enemy of God, seated in His temple. And its counterpart is but too clearly seen in the history of a great portion of Christendom. Out of the abundant proofs furnished by the records of the church during the long dark night through which she has passed, and even by the present state of the world, it is sufficient to mention a few distinguishing features of that system of iniquity in which the fulfilment of these predictions is pre-eminently seen. Gross corruptions of Christian doctrine and worship;—compulsory celibacy and uncommanded austerities, combined with meretricious splendour and a counterfeit Jewish ritual;—blasphemous assumptions of Divine titles and honours,—claims of infallibility and supreme authority over the conscience,—dispensations and absolution of sins,—pretended prophecies and miracles,—oppression and persecution of the people of God, carried on with the concurrence and aid of earthly rulers;—all these have been found more or less developed in those systems of false Christianity which have so greatly prevailed both in Eastern and Western Europe, to the hindrance of the spread of Divine truth, and the ruinous delusion of myriads, who, being blinded by error, perish in their sin.

But apostasy and successful tyranny do not form the closing scenes of this book. The 'wicked' or 'lawless one,' 'the Lord shall consume with the spirit of his mouth' (2 Thess. ii. 8). She that did corrupt the earth shall be judged (Rev. xix. 2). And this great event, which will cause mourning to some on earth, will occasion great joy and thanksgiving in heaven. Again, and again, and again, the song is heard there, 'Hallelujah;' and the servants of God on earth are summoned to join in the song (Rev. xviii. 9—19; xix. 1—6). Then do we behold the full felicity which is prepared for the true disciples of Christ, and the bright celestial glory in which the dark course of earthly events will have its consummation. And as the preceding scenes of this book must have shown the early Christians that the trials of the church on earth were to be much more severe and painful than they expected, so its concluding visions must have taught them, more fully than they had known before, that its reward hereafter will be most desirable and glorious.

In addition to the critical and expository works which have been mentioned at the close of the Preface to the Gospels, there are others referring to the latter part of the New Testament which may be commended to the notice of the English student of the Bible:—especially the Commentaries on the Acts of the Apostles by Hackett, Humphry, Cook, and Alexander; Conybeare and Howson's 'Life and Epistles of St. Paul;' Stanley on the Epistles to the Corinthians; Eadie on the Epistles to the Ephesians, Philippians, and Colossians; Ellicott on the Epistles to the Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, and Philemon; Stuart on the Epistles to the Romans and the Hebrews; Turner on the Epistles to the Ephesians and the Hebrews; Hodge on the Epistles to the Romans, Corinthians, and Ephesians; and Brown on the Epistles to the Romans and Galatians, and on the 1st Epistle of Peter. There are also English translations of the Commentaries of Tholuck, Olshausen, Ebrard, Wiesinger, Stier, Neander, Steiger, Billroth, Lücke, and others.

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