

Full text of "Translation of the New Testament from the original Greek"

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TRANSLATION

OF THE

NEW TESTAMENT

FROM THE

ORIGINAL GREEK.

BY

Rev. W. B. Godbey, A. M.

Author of [^][^]^N'eiv Testament CoJJimentaries,[^]' seven volumes; [^][^]Life of Jesus and His Apostles,''' '■[^]Footprints of Jesus, [^][^]**Jesus is Coming,[^]' '■[^]Return of Jesus,''' '■[^] Holy Land, [^]' [^] Spiritual Gifts and Graces,[^]' '■[^]Victory,''' "Holiness or Hell,''' "Christian Perfection,''^ "Sanctification,[^] "Baptism,'" and " lVo??ia7i Preacher."

M. W. KNAPP,

Office of God's Revivalist,
Cincinnati, Ohio.

DEDICATION.

To the Holiness People in all lands, regardless of nationality, race, color, sect, or creed, we lovingly and joy f idly dedicate

this translation, along with the seven books which have preceded it, all telling people how to be saved and to save others.

W. B. GODBEY,

PROLOGUE.

I GRADUATED from College in 1859. The same year is quite memorable in the history of Biblical criticism in the discovery of the Sinaic Manuscript in the convent of St. Catherine, on that notable mountain, by Dr. Tischendorf, the learned German critic, after spending forty years searching through Bible lands for everything competent to throw light on the blessed Scriptures, which suffered so much interpolation and omission, especially during the Dark Ages, when not one man in a thousand could read or write and the world was filled with violence and beclouded with ignorance and superstition, with no cessation of the flowing blood and consuming fires, which everywhere hounded the saints of God to martyrdom and heaven.

Very soon after this glorious discovery the Lord permitted a copy of the critical Greek Testament, founded on the Sinaic manuscript, by Tischendorf, to reach me. I have been reading it ever since. I suppose it has never been published out of Germany. Since the death of Tischendorf, Westcott and Hort have published his Testament under their own names. I have been reading the New Testament in Greek more than forty years ; during the last twenty-five years making no use of any other. When Bishop McTyeire, in 1884, put me in the evangelistic work, I soon found myself in great camp-meetings in the summer and the cities in the winter, surrounded by the Lord's people of all denominations, listening, spellbound, to the exposition of the Scriptures from the original Greek .

Soon they began to solicit me to translate the beautiful, inspired original into the plain diction of the current English, giving them the benefit of my opportunities to understand the real meaning of the precious Word. More than twenty years I waived these solicitations, feeling my unworthiness and shrinking from the responsibility. Finally the pressure seemed to become irresistible. From ocean to ocean my daily Bible readings were vocal with importunate clamors for me to translate the blessed Word. This is my only apology in the case. The matter reached a climax where I feared to resist lest I might grieve the Holy Spirit, and after all the maxim " Vox populi, vox Dei, - the voice of the people, the voice of God," might turn out to be true, and I would make a sad mistake by neglecting an opportunity to glorify Him.

1. Let me here say, once for all, I have neither the desire nor the expectation that this translation shall supersede your good Old English Bible ; but, like the Revised Version and other translations, help you to understand it. It is said that two thousand mistakes

have been found in the English Version, of which nine hundred and four are corrected in the Revised Version. These errors, in the vast majority, are of no importance ; and really none of them affect any cardinal truth of God's Word. These errors are divisible into two general classes; i. e., the omissions and the interpolations, of which the latter are by far the more important.

2. The Omission. The tendency on the part of transcribers during the intervening ages has never been to omissions, but to interpolations. I Thess. iv, I : "Therefore, brethren, finally let us beseech and exhort you through the Lord Jesus, that as you receive from us how it behooves you to walk about and please God, as you do also walk, in order that you may abound more and more." In this verse, in some way the important clause, "as you do also walk," was dropped out, and does not appear in the English Version, but was restored in the Revised Version. It is of infinite value, as it settles the controversy in reference to the Thessalonians, establishing the fact that they were not in a backslidden state, but well up in justification when they got sanctified. I Peter ii, 2 : "As newly born babes desire the pure milk of the Word, that they may grow thereby unto salvation." In this verse eis sooterian was omitted by some careless transcriber!-. It is very important, showing up the fact that even after entire sanctification, follows the growth period, developing into the final salvation of glorification.

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Prologue.

3. Interpolation. N. B. - In the following translation none of the interpolations will appear. They are all given in the Revised Version, and marked as interpolations. As I have nothing before me but the inspired original, which is precisely what the Lord gave us, I do not feel that He wants me to give you anything else. The translators of the Revised Version followed the Sinaitic Greek, by Tischendorf, as I do, which contains none of the errors. Consequently they did not get them out of the original Greek, which they followed, but copied them from the English Version, retaining them by way of accommodation to the readers. I proceed now to notice a few of the most prominent interpolations ; as you must remember that we will not give any of them in the following translations, as I feel the Lord wants me to give you His Word and nothing else.

a. The largest interpolation is found in Mark xvi, 9-20, including twelve verses, at the conclusion of this Gospel, which winds up with the eighth verse. Of course no one knows who wrote these twelve verses. It is certain Mark never wrote them, as they do not appear in his Gospel. Besides they have internal evidence against the authorship of Mark, containing seventeen words which do not elsewhere appear in Mark's Gospel. Again, Mark is a very plain writer, this is turgid and grandiloquent. Some think that the martyrdom of Peter, who is said to have dictated Mark's Gospel, stopped it abruptly

at verse 8, and some other person finished it. Others have supposed that the death of Mark produced the cessation. You observe, upon a brief analysis, that this interpolation contains nothing which is not repeatedly given in other Scriptures, except the drinking of poison and handling serpents, which you will doubtless feel relieved to think are no part of the inspired Word.

b. John viii, i-i I, does not appear in the original. It contains nothing but the account of the adulterous woman, and was doubtless inserted by a corrupt clergy after the apostasy of the Church, by way of apology for sin.

c. Acts viii, 37. This verse, containing the eunuch's confession, is not in the original. It so happens that we know how it originated. Erasmus, a learned contemporary of Martin Luther, while transcribing the Greek Testament, studying over it, concluded that the connection required a confession here. Consequently, supposing some careless transcriber had left it out, he composed that verse according to his own godly judgment and inserted it. The subsequent discovery of older manuscripts, none of which contained it, established the fact that the good man was mistaken and it was no part of the original.

d. Acts XV, 34, which simply states that "Silas remained," is not in the original. When Silas and Judas, who were sent by the Jerusalem council along with Barnabas and Paul, to carry the apostolical decrees to Antioch, and verse ^, "And having spent the time, they were sent away with peace, by the brethren, to those who sent them." Now the simple fact is, that the narrative goes on to speak of Paul and Barnabas separating, and going out in two evangelistic bands instead of one ; some transcribers concluded because Silas went away with Paul on that great tour into Europe, that he did not return to Jerusalem with Judas, bearing the report to the apostles. Hence the interpolator ventured to improve the Scripture, as he thought, by stating that "Silas remained." The solution of the matter is, Paul delayed at Corinth till Silas had time to go to Jerusalem and return.

e. I John V, 7. "For there are three that bear witness in heaven: the Father, the Word, and the Holy Ghost." This verse is not in the original. Of course it is true. We are not making inquiry about what is true and in harmony with the Scriptures ; but what is Scripture. This verse contains the three heavenly witnesses. There is no doubt but it was invented and inserted by the Trinitarians, during the great controversy with the Arians, in order to sustain the Bible doctrine of the Trinity. They made a mistake, as we have no right to add anything to the Bible, even to sustain the most important truth. God made the Bible, and put everything in it which ought to be there. This is one case where sectarian zeal went too far, and added a verse to the Bible.

f. I Thess. iv, 3. "For this is the will of God, your sanctification." The English Version says "even" your sanctification, inserting an adverb of surprise, as if sanctification was not for everybody, but only a favorite saint here and there.

g. I Cor. xiii, 5. "Divine love is not provoked." The English Version here has

Prologue. *j

the adverb *' easily," which is not in the original. It is said that the translators inserted

that word to save the Christian character of King James, who had a very high temper. You see it softens that which God made hard, and smoothes that which God made rough ; thus letting down God's standard of Christianity to the level of human infirmity. We might pursue this catalogue of interpolations more extensively, but this is enough to illustrate

the matter. Suffice it to say that when you want the errors which occur so frequently in the English Version, you will have to go thither and read them ; as in the following translation we do not feel that the Lord wants us to devote any time to them. We have enough to do to translate His precious Word.

4. I am well apprised that some good, honest people will censure me, and, perhaps, severely, for violating the last solemn warning that God gave us in the Bible, Rev. xxii, 18, 19, in which terrible woes are pronounced on the man who adds to the Word or takes from it. Of course, all of these criticisms will simply come by the way of ignorance. Many people are so ignorant that they actually look upon the English Bible as the original, and think every conceivable deflection from it to involve the party in the awful guilt of "adding to" or "taking from" God's Word.

N. B. - Your Bible was all written by infallible inspiration, in languages unknown to the English-speaking millions of this continent and the British Empire. Therefore the people are dependent on translators to bring the Scripture within the sphere of their investigation. The English Version was translated in 1611, almost three hundred years ago. Consequently the language has undergone many changes, actually doubling its vocabulary in this time ; besides many words have become obsolete, and others have turned a literal summersault, reversing their meaning. I believe, by the help of the blessed Holy Spirit, that we will, in the good providence of God, give you the plainest, most literal and luminous translation there is in print. We are living in the last days, when the battle with sin and Satan is waxing hot, and in this eleventh-hour movement of the gospel dispensation, we no longer need preachers by dozens, scores, hundreds, and thousands, but by millions, to flood the heathen world with light, truth, and holiness, and inundate the globe with salvation. In this translation I respond to the clamor of the thousands who, from the Atlantic to the Pacific, have heard the translation and exposition of the New Testament, and in whose ears the bells of heaven are ringing and the bugle notes sounding, calling them to the front to preach the everlasting gospel, evangelize

the globe, and hasten the coming of the Lord. As they will never read the Greek we are doing our utmost to bring it to them in the beautiful, copious, and versatile English language.

Harmony. While the harmonization of the Gospels adds labor to us, it will be of incalculable utility to the reader, doubling the actual value of the book. Many years I have been constantly reading the Gospels of our Lord in the Greek harmony, by E. Robinson. So you will find it intensely interesting and valuable in the intelligent understanding and appreciation of our Lord's ministry.

SYNOPSIS OF THE HARMONY.

PART I. – Events connected with the Birth and Childhood of our Lord.
Time : About thirteen years and a half.

13-

Sect.

1. Preface to Luke's Gospel,
2. An angel appears to Zacharias. – At Jerusalem, . . .
3. An angel appears to Mary. – Nazareth,
4. Mary visits Elizabeth.– y?<^^rt;.?
5. Birth of John the Baptist.– y«^i'<2.^
6. An angel appears to Joseph. – Nazareth,
7. The birth of Jesus. – Bethlehetn, . -
8. An angel appears to the shepherds. – Near Bethlehem,
9. Circumcision of Jesus, and His presentation in the temple. – Bethlehem. Jerusalem,
10. The wise men from the East. ^/<?r«j-rt/^;«. Bethlehem,
11. The flight into Egypt. Herod's cruelty. – Bethlehem.

Jesus twelve years of age. – Jerusalem,
The "

Genealogies,

Matt.

Mark

I. 1-4
I- 5-25
I. 26-38
I- 39-56
I. 57-80

2. 1-7
2. 8-20

2. 21-38

2. 39, 40
2. 41-52
3- 23-38

John

PART II. – The Announcement and Introduction of our Lord's Public Ministry. – Time: About one year.

14. Ministry of John the Baptist. – Desert. Jordan, . .

15. The baptism of Jesus. – The Jordan,

16. The temptation. – Desert of Judea,

17. Preface to John's Gospel,

18. Testimony of John the Baptist to Jesus. – Bethany

beyond Jordan ,

19. Jesus gains disciples. – The Jordan. Galilee? . . .

20. The marriage at Cana of Galilee,

3. i-is

3. 21-23

4- 1-13

19-34

35-52

PART III. – Our Lord's First Passover, and the Subsequent Transactions until the Second. – Time: One year.

21. Jesus cleanses the temple. – Jerusalem,

22. Jesus preaches to [^]\zoA&\ViViS.- Jerusalem ,

23. Jesus preaches in Judea,

24. Jesus departs into Galilee after John's imprisonment,

25. Jesus preaches in Samaria. – Sychar,

26. Jesus preaches in Galilee,

27. Jesus heals the son of the nobleman at Capernaum,

28. Jesus at Nazareth ; He is there rejected, and fixes

His abode at Capernaum,

29. The call of Peter and Andrew, James and John. The

miraculous draught of fishes. – Near Capernaum,

30. The healing of a demoniac in the synagogue. – Caper-

naum, •

31. Healing of Peter's wife's mother, and many others. –

Capernaum,

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4. 13-16
4. 18-22

I. 14;
6. 17-20

t. 16-20

I. 29-34

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4. 16-31

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4- 31-37

4. 38-41

2. 13-25

3. 1-21

3. 22-36

4. 4-42

4' 43-45

4- 46-54

10 Synopsis of the Hm'inony.

Sect.

32. Jesus, with His disciples, goes from Capernaum
throughout Galilee,

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Mark

Ltike

John

4. 23-25

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9. 2-8

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I- 35-39

1. 40-45

2. 1-12

2. 13, 14

4. 42-44

5. 12-16

5- 17-26

5. 27, 28

33. The healing of a leper. – Galilee,

34. The healing of a paralytic.– C«/^r««z<;«,

35. The call of Matthew. – Capernaum,

PART IV. – Our Lord's Second Passover, and Subsequent Transactions until
THE Third. – Time: One year.

Pool of Bethzatha ; healing of the infirm man ; our
Lord's subsequent discourse,

The disciples pluck ears of grain on the Sabbath. –
On the way to Galilee ?

The healing of the withered hand on the Sabbath, .

Jesus arrives at the sea of Tiberias, and is followed
by multitudes. – Lake of Galilee,

Jesus withdraws to the mountain, and chooses the
twelve ; the multitudes following. – Near Capernaum,

The Sermon on the Mount. – Near Capernaum, . .

The healing of the centurion's servant. – Capernaum,

The raising of the widow's son. – Naitt,

John the Baptist in prison sends disciples to Jesus. – Galilee; Capernaum,

Reflections of Jesus on appealing to His mighty works. – Capernaum,

While sitting at meat with a Pharisee, Jesus is anointed by a woman who had been a sinner. – Capernaum,

Jesus with the twelve makes a second circuit in Gal-

The healing of the demoniac. The scribes and Pharisees blaspheme. – Galilee,

The scribes and Pharisees seek a sign. Our Lord's reflections,

The true disciples of Christ His nearest relatives. – Galilee,

At a Pharisee's table Jesus denounces woes against the Pharisees and others,

Jesus discourses to His disciples and the multitude. – Galilee,

The slaughter of certain Galileans. Parable of the barren fig-tree. – Galilee,

Parable of the sower. – Lake of Galilee : near Capernaum,

Parable of the tares. Other parables. – Near Capernaum,

Jesus directs to cross the lake. Incidents. The tem.Y>Qst \s siiW&A.– Lake of Galilee,

The two demoniacs of Gadara. – Southeast coast of Galilee, J

Levi's feast. – Capernaum,

The raising of Jairus's daughter. The woman of a bloody flux. – Capernaum,

Two blind men healed, and a dumb spirit cast out, .

Jesus again at Nazareth, and again rejected,

A third circuit in Galilee. The twelve instructed and sent out,

Herod holds Jesus to be John the Baptist, whom he had just before beheaded

The twelve return, and Jesus retires with them across the lake. Five thousand are fed – Northwest coast of the Lake of Galilee ; northeast coast of the same,

Jesus walks upon the water. – Lake of Galilee. Genesaret,

Our Lord's discourse to the multitude in the synagogue at Capernaum. Many disciples turn back.

Peter's profession of faith. – Capernaum,

12. 9-14

12. 15-21

:i. 2-19

[I. 20-30

\ 12. 22-37

1 12. 38-45

12. 46-50

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Synopsis of the Harmony.

PART V. – From the Third Passover during our Lord's Ministry until

His Final Departure from Galilee at the Feast of

Tabernacles. – Time : Six months.

Sect.

67. Our Lord justifies His disciples for eating with un-

washed hands. Pharisaic traditions. – Capernaum,

68. The daughter of a Syrophenician woman is healed, .

69. A deaf and dumb man healed; also many others.

Four thousand are fed. – The Decapolis,

70. The Pharisees and Sadducees again require a sign.

– Near Magdala,

71. The disciples cautioned against the leaven of the

Pharisees. – N. E. coast of the Lake of Galilee, . . .

72. A blind man healed.– Bethsaida [Julias],

73. Peter and the rest again profess their faith in Christ.

– Region of Coesarea Philippi,

74. Our Lord foretells His own death and resurrection,

and the trials of His followers. – Region of Coesarea
Philippi,

75. The transfiguration. Our Lord's subsequent dis-

course with the three disciples. – Region of Ccesa-
rea Philippi,

76. The healing of a demoniac, whom the disciples could

not heal. – Region of Ccesarea Philippi,

77. Jesus again foretells His own death and resurrection.

– Galilee,

78. Tribute-money miraculously provided. – Capernaum,

79. The disciples contend who should be the greatest.

Jesus exhorts to humility, forbearance, and broth-
erly love. – Capernaum,

80. The seventy instructed and sent out. – Capernaum ,

81. Jesus goes up to the festival of tabernacles. His final

departure from Galilee. Incidents in Samaria, . . .

82. Ten lepers cleansed. - Samaria,

Matt.

15. 21-2

} 15- 29-38

r 15- 39)

I t6. 1-4 j"

16. 4-12

16. 13-20

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Mark

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Luke

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9. 28-36
9- 37-43
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10. 1-16

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17. 11-19

Johr

PART VI.— The Festival of Tabernacles, and the Subsequent Transactions UNTIL our Lord's arrival at Bethany, Six days before the Fourth Passover. — Time: Six montJis, less one week.

83-

87.

Jesus at the festival of tabernacles. His public

Further public preaching of our Lord. He reproves the unbelieving Jews, and escapes from their

A lawyer instructed. Love to our neighbor defined. Parable of the good Samaritan. - Near Jerusalem,

Jesus in the house of Martha and Mary.- Bethany, .

The disciples again taught how to pray. - Near Je-

10. 25-37

10. 38-42

11. 1-13

ID. 17-24

The Seventy return. - Jerusalem,

A man born blind is healed on the Sabbath. Our
Lord's subsequent discourses,

Jesus in Jerusalem at the festival of dedication. He
retires beyond }orda.x\.- Jerusalem. Bethany be-
yond the Jordan,

The raising of Lazarus. – Bethany,

The counsel of Caiaphas against Jesus. He retires

Jesus beyond Jordan followed by multitudes. The
healing of the infirm woman on the Sabbath.– Fa/-

19. I, 2

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13. 10-21

13- 22-35

Our Lord goes journeying and teaching towards Jerusalem. He is warned against Yixodi.–Perea, .

7. 11-52

8. 12-59

9. 1-41

10. 1-21

10. 22-42

11. 1-46

Synopsis of the Harmony.

Sect.

95. Our Lord dines with a chief Pharisee on the Sabbath. Incidents. – Perea,

96. What is required of true disciples,

97. Parable of the lost sheep, etc. Parable of the prodigal son. – Perea,

98. Parable of the unjust steward. – Perea,

99. The Pharisees reprov'd. Parable of the rich man and Lazarus. – Perea,

100. Jesus inculcates forbearance, faith, humility, . . .
loi. Christ's coming will be sudden. – Perea

102. Parables: The importunate widow. The Pharisee

and publican. – Perea,

103. Precepts respecting divorce. – Perea,

104. Jesus receives and blesses little children. – Perea, .

105. The rich young man. Parable of the laborers in
the vineyard,

106. Jesus a third time foretells His death and resurrec-
tion. – Perea, .

107. James and John prefer their ambitious request. –
Perea,

108. The healing of two blind men. – Near Jericho, . .

109. The visit to Zaccheus. Parable of the ten minae. –
Jericho,

no. Jesus arrives at Bethany six days before[^]the -[^]Z-iyS-
oy ex. –Bethany,

Matt.

19. 3-12

19- 13-15

(19. 16-30

(20. 1-16

20. 17-19

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Mark

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10. 13-16

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10. 46-52

Luke

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John

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PART VII. – Our Lord's Public Entry into Jerusalem, and the Subsequent Transactions before the Fourth Passover. – Time: Five days.

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114.

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Our Lord's public entry into Jerusalem. – Bethany'
Jerusalevi, ...

The barren fig-tree. The cleansing of the temple'
– Bethany. Jerusalem

The barren fig-tree withers away. – Between Beth-
any and Jerusalem,

Christ's authority questioned. Parable of the two
sons.^Jerusalem,

Parable of the wicked \iush3ir\dm.en.– Jerusalem, .

Parable of the marriage of the king's son.– ^Jerusa-
lejn,

Insidious questions of the Pharisees; tribute to
Caesar. – Jerusaleju,

Insidious questions of the Sadducees : the resurrec-
tion.– y<?rMJ«/^;«,

A lawyer questions Jesus. The two great com-
mandments.- -yis'rw.ya/^w;

How is Christ the Son of David 1- ^Jerusalem, . . .

Warnings against the evil examples of the scribes
and Pharisees. - Jerusalem,

Woes against the scribes and Pharisees. Lamenta-
tion over Jerusalem. - Jerusalem,

The widow's mitc- Jerusalem,

Certain Greeks desire to see Jesus. - Jerusalem, . .

Reflections on the unbelief of the }qv/s.- Jerusa-
lem,

Jesus, on taking leave of the temple, foretells its
destruction and the persecution of His disciples.-
Jerusalem. Mount oj Olives,

The signs of Christ's coming to destroy Jerusalem,
and put an end to the Jewish state and dispensa-
tion. - Mount of Olives

Transition to Christ's final coming at the day of
judgment. Exhortation to watchfulness. Para-
bles: the ten virgins ; the five talents. - Mount of
Olives

Scenes of the judgment-day. - Mount of Olives,

The rulers conspire. The supper at Bethany.
Treachery of Judas.- yifr^^i'a/^w. Bethany,. . .

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1 14-17
(21. 12,13
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21. 23-32

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1 15-39 i

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1 25. 1-30
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21. 20-36

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12. 20-36

12. 37-50

Synopsis of the Har7}iony

PART VIII. – The Fourth Passover; our Lord's Passion; and the accompanying EVENTS until THE END OF THE JEWISH SaBBATH.

Time : Three days.

Sect.

131. Preparation for the passover. – Bethany. Jerusa

lem,

132. The passover meal. Contention among the twelve

Jerusalem,

133. Jesus washes the feet of His disciples. – Jerusalem

134. Jesus points out the traitor. Judas withdraws. –

Jerusalem,

135. Jesus foretells the fall of Peter, and the dispersion

of the twelve. – Jerusalem,

136. The Lord's supper. – Jerusalem,

137. Jesus comforts His disciples. The Holy Spirit

promised. – Jerusalem,

138. Christ the true vine. His disciples hated by the

world. – Jerusalem,

139. Persecution foretold. Further promise of the Holy

Spirit. Prayer in the name of Christ. – Jerusa-

lem,

140. Christ's last prayer with His disciples. – Jerusa-

lem,

141. The agony in Gethsemane. – Mount of Olives, . . .

142. Jesus betrayed, and made prisoner. – Mount of

Olives,

143. Jesus before Caiaphas. Peter thrice denies Him. –

Jerusalem,

144. Jesus before Caiaphas and the Sanhedrim. He de-

clares Himself to be the Christ ; is condemned and
mocked. – Jerusalem,

145. The Sanhedrim leads Jesus away to Pilate. – Pilate

seeks to release W\m..– Jerusalem,

146. Jesus before Herod. – Jerusalem,

147. Pilate seeks to release Jesus. The Jews demand

Barabbas. – Jerusalem,

148. Pilate delivers up Jesus to death. He is scourged
and mocked. ^Jerusalem,

Pilate still again seeks to release]&sviS.^Jerusalem,

149.

150. Judas is filled
with remorse and hangs himself. –

151. Jesus is led away to be crucified. – Jerusalem, . . .

152. The crucifixion.– y^rMja/^wz,

153. The Jews mock at Jesus on the cross. He com-

mends His mother to }o\\n.^Jerusalem,

154. Darkness prevails. Christ expires on the cross. -

Jerusalem,

155. The veil of the temple rent, and graves opened.

Judgment of the centurion. The women at the
cross.- Jerusalem,

156. The taking down from the cross. ^Jerusalem, . ■ .

157. The watch at the s&pw\cher .-Jerusaletn, , . . , .

Matt.

26. 17-19

>-26. 20

26. 21-25

26. 31-35

l-26. 26-29

j 26. 30,

t 36-46

26. 47-56

f 26. 57,58

1 69-75

26. 59-

f 27. 1,

27. 15-26

27. 26-30

27- 31-34

27- 35-38

1-27. 39-44

27- 45-50

27. 51-58

27. 57-61

27. 62-66

Mark

14. 12-16

14. 17 I

14. 18-21

14- 27-31

14. 22-25

[4. 26,

32-42 .

14- 43-52

14- 53.54 (.

2 J

66-72

14- 55-65

15- 6-15

15- 15-iq

15. 20-23

5. 24-28 {

5- 29-32 I

15- 33-37

15. 38-41

15- 42-47

Luke

22. 7-13

12. 14-18

24-30

22. 21-23

22. 31-38

22. 19, 20

22. 39-46

22. 47-53

22. 54-62 I

22. 63-71

23- 1-5

23. 6-12

23- 13-25

23. 26-33

23- 33. 34,

38

23- 35-37:

39-43

23. 44-46

{ 23. 45, I

I 47-49 i

23. 50-56

John

\

J ■ ■ ● ●

13. 1-20

13- 21-35

13- 36-38

(I Cor.

t II. 23-25

John

14. 1-31

15. 1-27

16. 1-33

17. 1-26

18. I

8. 2-12
?. 13-18:
25-27

18. 19-24
18. 25-38

18. 39, 40

19- 1-3

19. 4-16

f Acts

\ I. 18, iq

John

19. 16, 17

jig. 18-24
I 19, 25-27
19. 28-30

19. 31-42

PART IX. – Our Lord's Resurrection, His Subsequent Appearances,
AND His Ascension. – Time: Forty days.

158. Morning of the resurrection.– y,?r«ja/£';«,

159. Visit of the women to the sepulcher. Mary Mag-
dalene re.i\xrx\s.– Jerusalem,

160. Visions of angels in the SGY>w\ch&v. ^Jerusalem, . .

161. The women return to the city. Jesus meets them.

-Jerusalem, , ,

28. 2-4

28. I

28. 5-7

28. 8-ic

16. 2-4

16. 5-7

16. 8

24- 1-3

24. 4-8

14

Synopsis of the Harmony.

Sect.

162. Peter and John run to the s&^x\c\\.t.v .^Jerusalem , .

163. Our Lord is seen by Mary Magdalene at the sepulcher. - Jerusale7n,

164. Report of the watch.- y,?r«j«/£';«,

165. Our Lord is seen by Peter. Then by two disciples

on the way to Y.n\xn2LW?>.- Jerusalem . Emmaus, .

i66. Jesus appears in the midst of the apostles, Thomas
being absent. - Jeriisalein,

167. Jesus appears in the midst of the apostles, Thomas
being -^r^sftn^..- Jerusalem,

168. The apostles go away into Galilee. Jesus shows
Himself to seven of them at the sea of Tiberias, .

169. Jesus meets His apostles and about five hundred
brethren on a mountain in Galilee,

170. Our Lord is seen of James ; then of all the apostles. -
Jerusalem,

171. The ascension. - Bethany,

172. Conclusion of John's Gospel, . , , , ,

Matt.

28. 11-15
(I Cor.

t5- 5
1 Coi

Matt.
:8. 16

. 16-20
Acts

13-8
Acts

Mark

16. 9-11

Luke

24- 13-35
24. 36-49

24- 50-53

John

20. 3-10
20. 11-18

20. 19-23

20. 24-29

21. 1-24
J 1 Cor.
115.6

\ I Cor.
(15- 7

John
o. 30, 31

PART I.

EVENTS CONNECTED WITH THE BIRTH AND CHILDHOOD OF OUR LORD.

Time : About Thirteen Years and a Half.

\ I. Preface to Luke's Gospel.

Luke I. 1-4.

IJNASMUCH as many took it in hand to present a history concerning these things
1 which have been fulfilled among us, 2 as those being eyewitnesses and ministers of
the Word have* delivered unto us; ^it seemed good to me also, having followed carefully
all things from the beginning, to write unto thee consecutively, 0 most noble Theophilus,
4 in order that thou mayest know the certainty of the words concerning which thou hast
been instructed.

\ 2. An Angel appears to Zacharias - at Jerusalem.

Luke I. 5-25. 5 There was in the days of Herod, the king of Judea, a certain
priest, by name Zacharias, of the' course of Abijah, and his wife of the daughters of Aar
on,
and her name Elizabeth. ^And they were both righteous before God, walking in all the
commandments and ordinances of the Lord, blameless. ^And there was no child to them,
as Elizabeth was barren, and both were advanced in their days. ^And it came to pass,
while he was officiating in the order of his course before God, (according to the custom
of
the priesthood he was chosen by lot to offer incense), having gone into the temple of the
Lord ; 10 and all the multitude of the people were praying without at the hour of incense
;
11 the angel of the Lord appeared unto him standing on the right hand of the altar of in-
cense : 12 and Zacharias was troubled seeing him, and fear fell on him. i^And the angel
said to him ; Fear not, Zacharias ; because thy prayer has been heard, and thy wife Eliza
-
beth shall bring forth a son to thee, and thou shalt call his name John. i^And there shall
1
be joy and rejoicing, and many shall rejoice at his birth. 1^ For he shall be great before
e the
Lord ; and he shall not drink wine and strong drink ; and he shall be filled with the Hol
y
Ghost« even from the womb of his mother. i^And he will turn many of the sons of Israel
to the Lord, their God. i^And he will go before Him in the spirit and "power of Elijah,
to turn the hearts of the fathers to the children, and the disobedient unto the understand
ding
of the righteous, to prepare a people made ready for the Lord. i^And Zacharias said to
the angel : According to what shall I know this? for I am old and my wife advanced in

her days. i^And the angel responding said to him ; I am Gabriel standing in the presence of God, and am sent to speak to you and to preach to you these things. 20And behold thou shalt be dumb and unable to speak, unto the day upon which these things may take place ; because thou didst not believe my words, which shall be fulfilled in their time. 2iAnd the people were waiting for Zacharias, and were wondering because he tarries in the temple. 22And having come out he was unable to speak to them ; and they recognized that he had seen a vision in the temple ; and he was beckoning to them and remained odynamite.

16 Events connected with the Birth and Childhood of our Lord. [part I.

Luke I.

dumb. 23 And it came to pass when the days of his ministry were fulfilled, he went away to his own house. 24And after these days Elizabeth, his wife, conceived, and hid herself five months, saying, 25 That the Lord so hath done unto me, in the days in which He condescended to take away my reproach among men.

I 3. An Angel appears to Mary. - Nazareth.

Luke I. 26-38. 26 And in the sixth month the angel Gabriel was sent from God to a city of Galilee, to which was the name 27 Nazareth, to a virgin betrothed to a man, to whom was the name Joseph of the house of David ; and the name of the virgin was Mary. 28 And the angel having come to her said ; Hail, thou blessed one ; the Lord is with thee ; blessed art thou among women. 29And she seeing was troubled over his word, and was reasoning what kind this salutation might be. 30 And the angel said to her ; Fear not, Mary ; for thou didst find favor with God. ^^And behold, thou shalt conceive and bear a son, and thou shalt call His name Jesus. 32 He shall be great and shall be called the Son of the Highest ; and the Lord God shall give unto Him the throne of His father David ; 33 and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end. 34And Mary said to the angel; How shall this be, since I know not man? 35 And the angel responding said to her ; The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee ; therefore, indeed, that holy thing that is begotten shall be called the Son of God. 36And behold Elizabeth thy kinswoman, indeed, herself having conceived a son in her old age ; and this is the sixth month, to her who is called barren. 37gg(>a,use no word shall be impossible with God. 38And Mary said ; Behold the handmaiden of the Lord ; may it be done unto me according to thy word. And the angel went away from her.

\ 4. Mary visits Elizabeth, - Jutta.

Luke I. 39-56. 39 And Mary, rising, departed into the mountainous land, with haste, into a city of Judah. ^^And she came into the house of Zacharias and saluted Elizabeth. 4iAnd it came to pass when Elizabeth heard the salutation of Mary, the infant in her womb leaped ; and Elizabeth was filled with the Holy "Spirit ; and she spoke with a loud voice

and said ; ^2 Blessed art thou among women, and blessed is the fruit of thy womb. ^SAnd whence is this to me that the mother of my Lord may come unto me? '^^For behold when the voice of your salutation came into my ears, the infant in my womb leaped with joy. ^^And blessed is she that believeth, because there shall be a perfection to those things hav-

ing been spoken to her by the Lord. ^''And Mary said ; My soul doth magnify the Lord, 47 and my spirit rejoices in God my Saviour, ^8 because He looked upon the low state of his handmaiden. 49 Yox behold from now all generations call me blessed ; because the Mighty One did great things unto me, and His name is holy; ^0and His mercy unto generation of generations to them that fear Him. ^1 He wrought power by his own arm ; he dispersed the proud in the thought of their heart. ^2 He cast down the mighty from thrones and exalted the humble. ^3 He filled the poor with good things, and sent away the rich empty. 54 He delivered his son Israel, to remember mercy, ^^as he spoke to our fathers, to Abraham and his seed forever. ^^And Mary remained with her about three months, and returned to her own house.

§5. Birth of John the Baptist.- /////
«,

Luke I. 57"^(C). ^'' And the time of her parturition was fulfilled unto Elizabeth and she brought forth a son. ^And the neighbors and her relatives heard, that the Lord was magnifying His mercy with her, and they continued to rejoice with her. 59And it came to pass on the eighth day, they came to circumcise the little child ; and they were calling

"Holy Ghost.

^^6, 7-] Events connected with the Birth and Childhood of our Lord. 1 7

Luke I.

him Zacharias, after the name of his father. 60 And his mother responding said; No, but he shall be called John, ^i^And they said to her; That there is no one among thy kindred who is called by this name, ^^And they were beckoning to his father, what he might wish to call him. ^s^And having asked for a writing tablet, he wrote saying ; His name is John. 64And all marveled. And his mouth immediately opened and his tongue loosed, and he continued to speak, praising God. 65And fear came upon all of those dwelling around ; and all these words were spoken abroad in all the mountainous regions of Judea. ^e^And all those hearing placed them in their heart, saying ; What then shall this little child be? And the hand of the Lord was with him.

fi^And Zacharias his father was filled with the Holy Ghost, and prophesied saying ; 68 Blessed be the Lord God of Israel, because He looked upon us and wrought redemption to His people, and raised up unto us a horn of salvation ^^in the house of David His son. ™As he spoke through the mouth of His holy prophets from the beginning ; ^i salvation from our enemies, and from the hand of all those who hate us, 72 to execute mercy with

our fathers, and remember His holy covenant, ^Sthe oath which He swore to Abraham our father: '^^to grant unto us, having been delivered out of the hand of our enemies, to

serve Him without fear, 7° in holiness and righteousness before Him all the days of our life. 76 And thou, little child, shall be called a prophet of the Highest ; for thou shalt
go before the face of the Lord to prepare His ways, ^Tto give knowledge of salvation to His people in remission of their sins, ^8 through the bowels of mercy of our God, in which
the dayspring from on high looked upon us, 79to appear unto those sitting in darkness and in the shadow of death, to direct our feet in the way of peace. 80And the little child
continued to grow and waxed strong in spirit ; and was in the "deserts until the day of his showing unto Israel.

\ 6. An Angel appears to Joseph. – Nazareth.

Matt. I. 18-25. iSThe birth of Jesus Christ was thus: His mother Mary, having been betrothed to Joseph, before they came together, was found having gestation from the Holy Ghost. i^And Joseph her husband, being righteous and not wishing to expose her publicly, determined to send her away secretly. ^0And he meditating on these things, behold an angel of the Lord appeared unto him in a dream, saying ; Joseph, son of David, do not fear to receive Mary thy wife ; for that which is begotten in her is of the Holy Spirit; 21 she shall bring forth a son; and thou shalt call his name Jesus; for He will save His people from their sins, ^s^And all this took place in order that the Word, having been spoken by the Lord through the prophet, might be fulfilled, saying ; 23 Behold, the virgin shall have gestation and bring forth a son, and they will call his name Emmanuel, which is interpreted, God is with us.

24 And Joseph rising from sleep did as the angel of the Lord commanded him ; 25 and he took his wife to himself, and did not know her until she brought forth a son, and called his name Jesus.

\ 7. The Birth of Jesus. – Bethlehem.

Luke 2. 1-7. lit came to pass in those days, a decree went out from Augustus Caesar, to enroll all the world. 2 xhis was the first enrollment, Cyrenius being governor of Syria.

SAnd all were going forth to enroll, each one into his own city. ^And Joseph also went up from Galilee, out of the city Nazareth, into Judea, into the city of David which is called Bethlehem, because he was of the house and family of David, ^to enroll himself along with Mary, the wife having been betrothed to him, being in an advanced state of pregnancy. ^And it came to pass while they were there the days of her parturition were fulfilled. 7And she brought forth her firstborn son, and she wrapped Him in swaddling clothes and laid Him in a manger, because there was no place for them in the inn.

^wildernesses.

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18 Events connected with the Birth and Childhood of our Lord. [PART I.

g 8. An Angel appears to the Shepherds. – Near Bethlehem.

Luke 2. 8-20. ^And the shepherds were in that country, tenting out and keeping guard over their flock by night. ^And behold an angel of the Lord stood over them and the glory of the Lord shone around them ; and they feared with great fear. ^OAnd the angel said to them ; Fear not ; for behold, I preach unto you the gospel of great joy, which shall be to all people ; ^^ because this day a Savior is born unto you, who is Christ the Lord, in the city of David. i^And this shall be the sign unto you ; you shall find an infant lying in a manger, wrapped in swaddling clothes. ^^And immediately a multitude of the heavenly host was with the angel, praising God and saying; !●* Glory to God in the highest, and peace on earth ; good among men. i^And it came to pass, when the angels departed from them into heaven, indeed, the shepherds said to one another; Now let us go unto Bethlehem and see this word which has taken place, which the Lord made known to us. i^They went making haste, and found both Mary and Joseph, and the infant lying in the manger. i^And seeing, they made known concerning the word which was spoken to them about this little child. I'^And all hearing wondered concerning the things which were spoken to them by the shepherds. ^^And Mary kept all these words laying them up in her heart. 20\i^(j t i e shepherds returned, glorifying and praising God , for all things which they heard and saw, as it was spoken to them.

^ 9. Circumcision of Jesus, – Bethlehem.

Luke 2. 21 And when the eight days of "circumcising Him were fulfilled, and His name was called Jesus, having been called by the angel before He was conceived in the womb.

Presentation of Jesus in the Temple. – Jerusalem.

Luke 2. 22 38, 22 And when the days of their ^'purification were fulfilled, according to the law of Moses, they carried him up into Jerusalem, 23 to present him to the Lord, as it was written in the law of the " ^Lord ; 2;iThat every male opening the womb shall be called holy to the Lord ; 2-4 and to offer a sacrifice according to that which has been written in the law of the f'Lord, a pair of turtle-doves, or two young pigeons. 25And behold, there was a man in Jerusalem whose name was Simeon ; and the same man was righteous and godly, awaiting the consolation of Israel, and the Holy Spirit was on him; 26ai^(j Jt was revealed unto him by the Holy Spirit, that he should not see death before he may see the Christ of the Lord. 27 And he -came in the Spirit into the temple ; and while the parents are bringing in the little child Jesus, that they may do according to the provisions of law concerning Him, 28 he received Him into his arms and blessed God and said ; 29 Now , O Lord, thou art letting thy servant depart in peace according to thy word ; ^^ because mine eyes saw thy salvation, ^^ which thou didst prepare before the face of all peoples; 22 a light unto the revelation of the Gentiles, and the glory of thy people Israel. ^SAnd His father and

His mother were marveling at the words spoken concerning Him. ^And Simeon blessed them and said to Mary, His mother ; Behold, he is appointed unto the fall and rising of many in Israel, and unto a sign which is spoken against; 5 and a sword shall go through thy soul, in order that the reasonings of many hearts may be revealed. 36 And Anna was a prophetess, the daughter of Phanuel of the tribe of Aslier, herself being advanced in man

y days, having lived with her husband seven years from her virginity; 5' and she a widow of about fourscore years, who did not depart from the temple, worshiping night and day with fastings and prayers. ^SAnd she, at the same hour, standing up continued to praise the Lord, and speak concerning Him to all those awaiting the redemption in Jerusalem.

^ 10. The Wise Men from the East. – Jerusalem, Bethlehem.

Matt. 2. 1-12. ijesus having been born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came into Jerusalem saying ; 2 Where is He that is born King of the Jews? for we have seen His star in the east, and have come to wor-

»Gen. 17. 12; Lev. 12. 3. JLev. 12. 2-5. "Ex. 13. 2; Num. 8. 16. ^Lev. 12. 6-8.

^1 II, 12.] 'Events cotted with the Birth and Childhood of our Lord. 19

Matt. 2. ship Him. ^And Herod the king having heard, was troubled, and all Jerusalem with him, ^and gathering together all the chief priests and scribes, inquired with them where Christ should be born. ^And they said unto him. In Bethlehem of Judea ; for thus it has been written by the "prophet ; ^And thou, Bethlehem, the land of Judea, art b

y no means the least among the princes of Judah ; for out of thee shall come a leader, who will shepherd my people, Israel. ^Then Herod secretly calhng the wise men, inquired with them the time of the appearing of the star, ^and sending them to Bethlehem he said ; Having gone search diligently for the young child ; and when you may find Him, notify me, in order that I, having gone, may worship Him also. ^And hearing the king they departed, and, behold, the star which they saw in the east went before them, until having come, it stood above where the young child was. i^And seeing the star they rejoiced with exceedingly great joy. ^^And having come into the house they saw the young child with Mary His mother, and having fallen down they worshiped Him, and opening their treasures they offered Him gifts, gold and frankincense and myrrh, i^And having been warned in a dream not to return to Herod, they departed into their own country by another way.

§ II. The Flight into Egypt. Herod's Cruelty. – Bethlehem.

Matt. 2. 13-23. I'^And they having gone away, behold, the angel of the Lord appears in a dream to Joseph, saying ; Having arisen, take the young child and His mother, and fly into Egypt ; and be thou there until until I may speak to thee ; for Herod is about t

o seek the young child in order to destroy Him. i^^And having arisen, he took with him the young child and His mother by night and departed into Egypt ; is and was there until

the death of Herod : in order that the Word, having been spoken by the Lord through the prophet, might be fulfilled, saying; Out of Egypt have I called my son. Then Herod, seeing that he was mocked by the wise men, became exceedingly angry ; and having sent forth, he slew, all the children in Bethlehem and in all its boundaries, from two

years old and under, according to the time which he inquired with the wise men. 17 Then the word having been spoken by Jeremiah the prophet was fulfilled, saying : A voice was heard in Ramah, lamentation and weeping and great mourning ; Rachel weeping for her children ; and was not willing to be comforted, because they are not.

And Herod having died, behold, the angel of the Lord appears to Joseph in Egypt in a dream, saying ; Having arisen, take with you the young child and His mother, and depart into the land of Israel ; for those seeking the life of the young child are dead, and having arisen he took with him the young child and His mother and came into the land of Israel.

22 And having heard that Archelaus reigns

over Judea instead of Herod his father, he was afraid to depart thither ; being warned in a dream he departed into the regions of Galilee, they returned into Galilee. And having come, he went down into the city Nazareth. And the child continued to grow and waxed strong in spirit, the words spoken by the prophets might be being fulfilled, that He shall be called a Nazarene. was on Him.

\ 12. Jesus, Twelve Years. of Jerusalem.

Luke 2. 41-52. And His parents were going, according to custom, into Jerusalem at the feast of the passover. And when He was twelve years old, they going up to Jerusalem according to the custom of the feast, and having completed the days, while they were returning the boy Jesus remained in Jerusalem. And His parents knew it not. And thinking that He is in the crowd, they came a day's journey, and were seeking Him among His relatives and acquaintances. And not having found Him, they

"Mic. 5. 2. 'Hos. II. I. ojer. 31. 15. Isa. 11. i; 53. 2; Zech. 6. 12.

20 Events connected with the Birth and Childhood of our Lord. [part I.

Luke 2. returned to Jerusalem seeking Him. 46 And it came to pass, after three days they found Him in the temple, sitting in the midst of the teachers, both hearing them and asking them questions. 47 And all hearing Him were astonished at His wisdom and answers. 48 And seeing Him they were astonished, and His mother said to Him; Child, why did you thus do unto us? Behold, thy father and I were seeking thee, sorrowful. 49 And He said to them. Why were you seeking after me? Did you not know that it behooved me to be in the affairs of my Father? And they did not understand the word which

He spoke unto them. ■s^And He went down with them and came to Nazareth ; and was subject unto them. And His mother continued to keep all these words in her heart.
52And Jesus continued to grow in wisdom and stature and favor with God and men.

13. The Genealogies.

Matt. I. I- 1 7- ^The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Luke 3. 23-38. ssxhe Son of God, of Adam, Seth, Enos, ^'of Cainan, of Mahalaleel, Jared, Enoch, Methusalah, ^^Lamech, Noah, Shem, Arphaxad, Cainan, s^Sala, Heber, Phalek, ^4Ragau, Serouch, Nachor, Thara, Abraham, Isaac, Jacob,

^Abraham begat Isaac ; and Isaac begat Jacob ; and Jacob begat Judah and his brothers ; ^And Judah begat Phares and Zara from Tamar ; and Phares begat Esrom ; and Esrom begat Aram ; 4 and Aram begat Aminadab ; and Aminadab begat Naasson ; and Naasson begat Salmon ; ●'' and Salmon begat Booz of Rachab ; and Booz begat Obed of Ruth; and (3bed begat Jesse; ^and Jesse begat David the king ; and David the king begat Solomon of her who was the wife of Uriah ; '^ and Solomon begat Roboam ; and Roboam begat Abia ; and Abia begat Asa ; 8 and Asa begat Josaphat ; and Josaphat begat Joram ; Joram begat Hozias ; 9 Hozias begat Joatham ; and Joatham begat Achaz ; Achaz begat Hezekiah ; 10 and Hezekiah begat Manasses ; and Manasses begat Amon ; and Amon begat Josiah ; ^and Josiah begat Jechonias and his brothers in the captivity of Babylon. i^And after the captivity of Babylon, Jechonias begat Salathiel ; and Salathiel begat Zorababel ; ^^ Zorababel begat Abiud ; and Abiud begat Eliakim ; and Eliakim begat Azor ; 14 and Azor begat

Sadoc ; and Sadoc begat Acheim ; Acheim
begat Eliud ; ^^ and Eliud begat Eleazar ;
and Eleazar begat Matthan ; and Matthan
begat Jacob ; ^^ and Jacob begat Joseph the
husband of Mary, from whom Jesus, who is
called Christ, was born.

17 Therefore all the generations from Abraham unto David are fourteen generations;
from David unto the captivity of Babylon are fourteen generations ; and from the captivit
y
of Babylon unto Christ are fourteen generations.

5 Judah, Phares, Esrom, Aram, Aminadab,

32 Naasson, Salmon, Booz, Obed, Jesse,

31 David, Nathan, Mattatha, Hainan, Melea,

30 Eliakim, Jonan, Joseph, Judah, Simeon,

'Levi, Matthat, Jorim, Eliezer, Joses,

28 Er, Elmodam, Cosam, Addi, Melchi,

27Neri, Salithiel, Zorababel, Resa, Joanna,

26Joda, Josech, Semei, Mattathios,

25Naggai, Esli, Naum,

24Joseph, Janna, Melchi,

Amos, Mattathios,

Levi, Matthat:

23 And this Jesus, being as was supposed,
the son of Joseph, the son of Eli.

PART II.

ANNOUNCEMENT AND INTRODUCTION OF OUR LORD'S PUBLIC
MINISTRY.

Time: About One Year.

\\\. Ministry OF John THE Baptist. – The Desert. The Jordan.

Luke 3. 1-18.

1 A ND in the fifteenth year in the reign of Tiberius Caesar, Pontius Pilate being govern
or

■^~^ of Judea, and Herod being tetrarch of Galilee, and Philip his brother, tetrarch of
Ituria and the Trachonitis country, and Lusanius tetrarch of Abilene, during the high-
priesthood of Annas ^and

Matt. 3. 1-12. 1 In those
days comes John the Baptist,
preaching in the wilderness
of Judea, 2 saying, Repent
ye, for the kingdom of the
heavens is at hand. ^Xhis
is the one, who is spoken of
by Isaiah the prophet 'say-
ing,

The voice of one roaring
in the wilderness ; Prepare
ye the way of the Lord ;
make straight His paths.

Mark I. 1-8. iThe be-
ginning of the gospel of Jesus
Christ, the Son of God. –
4 John the Baptist came
preaching in the wilderness

the baptism of repentance
unto the remission of sins. –
2i\3 has been written in the
^prophets ; Behold, I send
my messenger before thy
face, who will prepare thy
way before thee ; ^ the voice
of one roaring in the wilder-
ness ; Prepare ye the way of
the Lord ; make His paths
straight.

Caiaphas, the word of God
came to John the son of
Zacharias in the wilderness.
3And he came into all the re-
gion round about the Jordan,
preaching the baptism of
repentance unto the remis-
sions of sins, 4 as has been
written in the book of Isaiah
the prophet, saying ;

The
voice of one roaring in the
wilderness ; Prepare ye the
way of the Lord, make
straight His paths, ■s Every
valley shall be filled up and
every mountain and hill shall be cut down ; and the crooked places shall be straight
and the rough ways smooth, ^^and all flesh shall see the salvation of God.

Matt. 3,

^And the same John had his raiment from
camel s hair, and a leathern girdle about his
loins ; and his food was locusts and wild
honey. ^Then Jerusalem and all Judea, and
all the region about the Jordan, were com-
ing out to him, ''and were being baptized
by him in the Jordan, confessing their sins.

Mark i.

^And John was clothed with camel's hair
and a leathern girdle about his loins, and
eating locusts and wild honey ; '^And all the
Judean country and the Jerusalemites were
going out unto him, and were being baptized
by him in the river Jordan, confessing their
sins.

Luke I.

7 Then he said unto the multitudes com-
Sadducees coming to his baptism, he said ing out to be baptized by him ; 0 genera-
unto them ; 0 generations of vipers, who tions of vipers, who hath warned you to flee

Matt. 3.

^And seeing many of the Pharisees and

"Isa. 40. 3.

'i\Ial

Isa. 40. 3.

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Matt. 3.

hath warned you to flee from the wrath to
come? 8 Therefore bring forth fruit worthy
of repentance ; ^ and think not to say among
yourselves ; We have Abraham, our father ;
for I say unto you that God is able of these
stones to raise up children unto Abraham.
10 But already the ax is laid to the root of
the trees ; therefore every tree not producing

good fruit is hewn down and cast into the fire.

Luke I.

from the wrath to come? 8 Bring forth therefore fruits worthy of repentance, and do not begin to say among yourselves ; We have Abraham our father. ^But truly the ax is laid to the root of the trees ; Therefore every tree not producing good fruit is hewn down, and cast into the fire. i^And the multitudes asked him, saying ; What then shall we do? ^And responding he says to them. Let the one having two coats, give to

him having none, and let the one having food do likewise. 12 And the publicans came also to be baptized, and said to him ; Teacher, what shall we do ! i^And he said to them, Exact no more than that which has been appointed unto you. ^-^And. the soldiers were asking him saying; And what shall we do? And he said to them; Oppress no one, neither defraud; and be content with your wages. i^And the people waiting and all reasoning in their

hearts concerning John, lest
Matt. 3. Mark i.

7 And he proclaimed, saying, I indeed baptized you

1^1 indeed baptize you with water unto repentance, but there is One coming after me more powerful than I, whose sandals I am not worthy to carry; He will baptize you with the Holy Ghost and fire.

with water ; but One cometh after me more powerful than I ; the latchet of His sandals I am not worthy, having

stooped down, to loose, and
He shall baptize you with
the Holy Ghost.

he might be the Christ.

I'^John responded to all, say-
ing ; I indeed baptize you
with water ; but there com-
eth One more powerful than
I, the latchet of His sandals
I am not worthy to loose ;
He will baptize you with the
Holy Ghost and fire.

Matt. 3.

12 Whose fan is in His hand, and He will
thoroughly purify His threshing-floor, and
gather His wheat into the garner, and will
burn up the chaff with unquenchable fire.

Luke 3.

1" Whose fan is in His hand, and He will
thoroughly purify His threshing-floor, and
gather the wheat into His garner, and will
burn up the chaff with unquenchable fire.
18 Then indeed exhorting them as to many
other things he continued to preach the
gospel to the people.

[5. The Baptism of Jesus. – The Jordan.

Matt. 3. 13-17. iSThen
cometh Jesus from Galilee to
Jordan unto John, in order to
be baptized by him. i-iAnd
John continued to forbid
Him saying, I have need to
be baptized by thee, and com-
est thou unto me? i^And

Jesus responding said to him ; Suffer it now ; for thus it is becoming us to fulfil all righteousness. Then he suffers Him. I'^And Jesus having been baptized, came up

Mark i. 9-11. ^And it came to pass in those days, Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan. «

10 And coming up straightway from the water. He saw

Luke 3. 21-23. ^^And it came to pass while all the people were being baptized, and Jesus having been baptized.

and praying, the heaven was opened, 22 and the Holy

'Gr. into, or at.

?i6.]

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Matt. 3.

straightway from the water;
and behold, the heavens were
opened and He saw the Spirit
of God, descending like a
dove, coming on Him.

17 And behold, a voice
from the heavens, saying ;
This is my beloved Son in
whom I delight.

Mark i.

the heavens open and the
Spirit like a dove descending
on Him. i^And there was
a voice from the heavens :
Thou art my beloved Son,
in whom I delight.

Luke 3.

Spirit in bodily appearance
like a dove descended on
Him ; and there was a voice
from heaven, saying ; Thou
art my beloved Son, I am
delighted in Thee.

2^And Jesus was beginning
to be about thirty years old.

\ 16. The Temptation. – Desert of Judea.

Matt. 4. I-II. 1 Then Je-
sus was led up into the
wilderness by the Spirit, to
be tempted by the devil.
2And having fasted forty days

and forty nights, He afterward hungered. -^And the tempter having come to Him, said ; If thou art the Son of God, speak in order that these stones may become bread, ^^And He responding said ; It has been written, A man shall not live upon bread alone, but upon every word coming forth through the mouth of God.

^Then the devil takes Him into the holy city and stood Him on the pinnacle of the temple, ^and says to Him; If thou art the Son of God, cast thyself down ; for it has been written, ^That He will give His angels charge concerning thee, and upon their hand they will bear thee, lest thou mayest dash thy foot against a stone. '^Jesus said to him ; Again it has been written,

<^Thou shalt not tempt the Lord thy God. ^Again the devil takes Him into an exceedingly high mountain, and shows Him all the kingdoms of the world and the glory of the same, ^and said to Him ; All these things will I give unto thee,

10 If having fallen down thou mayest worship me : then Jesus says to him. Get behind me, Satan ; for it has been written ; Thou shalt worship the Lord thy God, and Him only shalt thou serve. "Then the devil leaveth Him ; and behold, the angels came to Him and continued to minister unto Him.

Mark i. 12, 13. i^And immediately the Spirit casts Him out into the wilderness. 13 And he was in the wilderness forty days being tempted by Satan, and was with the wild beasts ; and the angels continued to minister unto Him.

Luke 4, 1-13. [And Je-
sus, full of the Holy Ghost,
returned from the Jordan and
was led by the Spirit into the
wilderness, tempted by the
devil forty days. ^And He ate
nothing during those days ;
and they having been com-
pleted. He afterward hun-
gered. '"And the devil said to Him, If thou
art the Son of God, speak to this stone, in
order that it may become bread. ^And Jesus
responded to him, saying ; «It has been writ-
ten. That man shall not live upon bread alone,
but upon every word of God. ^And he led
Him into Jerusalem, and placed Him on a
pinnacle of the temple, and said to Him, If
thou art the Son of God cast thyself dovm
from thence ; i^ for it has been written. That
He will give His angels charge concerning
thee, in order to guard thee, ^ and they will
bear thee upon their hands, lest at any time
thou mayest dash thy foot against a stone.
i2And Jesus responding said to him ; That
it has been said, Thou shalt not tempt the
Lord thy God. ^And the devil leading
Him up, he showed Him all the king-
doms of the world in a moment of time.
^And the devil said to Him, I will give
all the authority and glories of these to
thee : because it has been given unto me :
and I give it to whom I may wish ;
7 then if thou mayest worship before me
all shall belong to thee. ^And Jesus re-
sponding said to him; It has been writ-
ten, f^Thou shalt worship the Lord thy God
and Him only shalt thou serve. i"And
the devil having perfected every tempta-
tion, departed from Him for a season.

'Deut. 8. 3. *Ps. 91.

=Deut. 6. 16.

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§ 17. Preface to John's Gospel.

John I. I-18. iIn the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. ^aH things were made by Him, and without Him nothing was made, that has been made. ^In Him was hfe, and the hfe was the hght of the men. ^And the hght shineth in the darkness, and the darkness comprehended it not. ^ There was a man having been sent from God, whose name was John ; ^The same came for a witness, that he might bear witness concerning the hght, in order that all through him might believe. ^He was not the light, but came that he might bear witness concerning the light. 9 That was the tme light, which lighteth every man, coming into the world. ^^He was in the world, and the world was made by Him, and the world knew Him not. 11 He came unto His own, and His own received Him not. 12 But so many as received Him, to them gave He the right to become the children of God, to those believing on His name : 13 who were born not of bloods, nor of the will of the flesh, nor of the will of man, but of God. "jhe Word was made flesh, and tented among us (and we beheld His glory, the glory as of the only begotten with the Father), full of grace and truth, isjohn beareth witness concerning Him, and cried out saying; This is He of whom I spoke, He that cometh after me has been before me: 16 because He was my Creator. And of His fullness we all received grace upon grace. ^'^ Because the law was given by Moses ; grace and truth came through Jesus Christ. ^^]\"o one has ever seen God ; the only begotten Son, the one being in the bosom of the Father, He hath declared him.

^ 18. Testimony of John the Baptist to Jesus. – Bethany beyond Jordan.

John I. 19-34. I'^This is the testimony of John when the Jews sent priests and Levites from Jerusalem, that they might ask him, 20 who art thou? and he confessed that, I am not the Christ. 2ixi-,ey asked him, What then? Art th(5u Elijah? And he says, I am not. Art thou that prophet? 22And he responded, No. Then they said to him. Who art thou? that we may give an answer to those having sent us. What do you say concerning yourself? 23 j am the voice of one roaring in the wilderness. Make straight the way of the Lord, as Isaiah the prophet^ said. 24And those having been sent were of the Pharisees. 25And they asked him, and said to him, Then why do you baptize, if you are not the Christ, nor Elijah, nor that prophet? 26john responded to them, saying, I baptize with water : there standelh One in your midst whom you do not know, 27the One coming after me, of whom I am not worthy that I may loose the latchet of His sandal. 28 These things took place in Bathany beyond the Jordan, where John was baptizing.

29 On the following day he sees Jesus coming to him, and says, Behold the Lamb of God, that taketh away the sin of the world, so This is He concerning whom I spoke, A man cometh after me who has been before me : because he was my Creator. siAnd I did not know Him, but in order that He may be made manifest to Israel, on this account I came baptizing with water. & 32And John testified saying, I saw the Spirit descending from heaven like a dove, and remained on Him. sSAnd I did not know Him, but the

One having sent me to baptize with water. He said to me, On whom you may see the Spirit descending and remaining on Him, He is the one baptizing with the Holy Ghost. 34 And I have seen, and testified that He is the Son of God.

1 19. Jesus GAINS Disciples. – The Jordan. Galilee.

John I. 35-52. SoQn the following day John again stood, and two of his disciples, S6and looking upon Jesus walking about, says. Behold, the Lamb of God. ^''And the two disciples heard him speaking and followed Jesus, ^sjgsus turning and seeing them following, says to them, ^swhat are you seeking? and they said to Him, Doctor, (which is said, being interpreted, Teacher), where dwellest thou? ^0He says to them; Come and see.

«Isa. 40. 3. 6]yiatt. 3. 16; Mark i. 10; Luke 2, 23,

^ 20.] Announcement and Introduction of otir Lord'' s Public Ministry. 25

John I.

Then they came and saw where He dwelleth, and diey abode with Him that day : it was about the tenth hour. 4i Andrew, the brother of Simon Peter, was one of the two hearing from John, and follows Him ; -^^he first finds his own brother Simon, and says to him. We have found Messiah, which is being interpreted, Christ. 43He led him to Jesus. Jesus looking upon him said ; Thou art Simon the Son of Jonah, thou shalt be called Cephas (which is interpreted, Peter).

44 On the following day he wished to depart into Galilee, and he finds Philip. And Jesus says to him ; Follow me. ^ophjiip ^yas from Bethsaida, of the city of Andrew and Peter, ^eph^ip fii^is Nathanael and says to him, We have found Him, of whom Moses and the prophets, in the law, did write, Jesus the son of Joseph, who is from Nazareth. 47 Nathanael said to him, Is any good thing able to come out of Nazareth ? Philip says to him. Come and see. ^sjggus saw Nathanael coming to Him, and says concerning him, Behold, an Israehte indeed, in whom there is no guile. 49 jv^athanael says to Him, Whence do you know me ? Jesus responded and said to him, Before Philip called you, I saw you, being under the fig-tree. ■50 Nathanael responded. Rabbi, thou art the Son of God, the King of Israel, ■sijesus responded and said to him. Because I said to thee, that I saw thee under the fig-tree, dost thou believe? thou shalt see greater things than these.

^2 And He says to him, Truly, truly, I say unto you, you shall see heaven open, and the angels of God ascending and descending upon the Son of man.

g 20. The Marriage at Cana of Galilee.

John 2. 1-12. iQn the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 and Jesus and His disciples were invited to the marriage. ^And they had no wine, because the wine of the marriage was exhausted. Then the mother of Jesus says to Him, There is no wine. 4And Jesus says to her. What is that to me and to thee? 0 woman, my hour is not yet come. ^His mother says to the servants. Do whatsoever He may say to you. ^And there were six waterpots of stone sitting there

according to the purification of the Jews, containing about two or three firkins. Jesus says to them, 7 Fill the waterpots with water. They' filled them to the brim. ^And He says to them. Now draw out and carry to the chief ruler of the feast, ^and they brought it to him. And when the ruler of the feast tasted the water, having been made wine, and did not know whejice it is (but the servants having drawn the water knew), the ruler calls th e groom, l0and says to him. Every man first sets forth the good wine; and when they have drunk freely, the inferior: but thou hast kept the good wine until now. iijesus did this, the beginning of miracles, in Cana of Galilee, and manifested His glory ; and His disciples believed on Him. i2After this He and His mother, and His brothers and His disciples went down into Capernaum, and abode there not many days.

PART III.

OUR LORD'S FIRST PASSOVER AND THE SUBSEQUENT TRANSACTIONS UNTIL THE SECOND.

Time: One Year.

\2\. Jesus Cleanses the Tymv\je..- Jerusalem.

John 2. 13-25.

1" A ND the passover of the Jews were nigh, and Jesus went up to Jerusalem. i^And ■i^ He found in the ^temple those selung oxen and sheep and doves, and the money-changers sitting: i^and having made a scourge of cords, He cast all out of the temple, both the sheep and the oxen, and poured out the money of the exchangers, and overturned the tables. I6^And He said to those selling doves ; Take these things hence, make not the house of my Father a house of merchandise. ^^And His disciples remembered that it is written, The zeal of thy house doth eat me up. i^Then the Jews responded and said to Him, What sign do you show us, because you do these things? i^Jesus responded and said to them, Destroy this temple, and in three days I will rear it up. ^o-phen the Jews said, Forty and six years was this temple being built, and wilt thou rear it up in three days? 21I3^^; Hg spoke concerning the temple of His body. 22'pj^en when He arose from the dead, His disciples remembered that He said these things, and believed the Scripture and words which Jesus spoke.

2SAnd when He was in Jerusalem at the feast, during the passover, many believed on His name, seeing His miracles which He was doing; 24 and Jesus did not intrust Himself to them because He knows all men, 25 and because He had no need that any one should witness concerning man ; because He was knowing what was in man.

1 22. Jesus Preaches to Nicodemus.- yc'r/zj*?/,?///.

John 3. 1-21. 1 There was a man of the Pharisees, the name to him Nicodemus, a

ruler of the Jews; 2 the same came to Him by night, and said to Him, Rabbi, we know that thou hast come a teacher from God ; for no one is able to do these miracles, which thou art doing, unless God may be with him. ^jgsus responded and said to him, Truly, truly, I say unto thee, unless any one may be born from above, he is not able to see the kingdom of God. 4]\'icodemus says to him; How is a man able to be born, being old? whether he is able to enter the second time into the w^omb of his mother, and be born? ^Jesus responded, Truly, truly, I say unto thee, Unless any one may be born of water and Spirit, he is not able to enter into the kingdom of the heavens. ^That which has been born of the flesh is flesh ; and that which has been born of the Spirit is spirit. '' Be not astonished because I said to thee; It behooveth you to be born from above, ^xhe Spirit^ breathes on whom He willeth, and thou hearest His voice, but dost not know whence He cometh and whither He goeth; so is every one who has been born of the Spirit.^ ^ Nicodemus responded and said to Him, How are these things able to be? lojgsus responded and said to him, Art thou a teacher of Israel and knowest not these things? ^^ Truly, truly, I say unto thee, that we speak what we know, and testify what we have seen ; and you

«The Holy Campus. *Gr. Pneuma.

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23, 24.]

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John 3.

received not our testimony, 12 jf \ spoke to you things upon the earth, and you do not beheve, how will you believe, if I speak to you of things in heaven? i3]\Tq q^c hath ascended up into heaven, but the one having come down from heaven, the Son of man, who is in heaven. i^And as Moses lifted up the serpent in the wilderness, so does it behoove the Son of man to be lifted up : i^that every one beheving in Him may have eternal life. 1^ For God so loved the world that He gave His only begotten Son, that every one belie\ang on Him may not perish but have eternal life. ^^ For God sent not His Son into the world that He may condemn the world ; but that the world through Him may be saved. 18 He that beheveth on Him is not condemned ; but he that believeth not, has already been condemned, because he has not believed on the only begotten Son of God. ^^And this is the condemnation, that light has come into the world, and men love darkness rather than

light ; for their works are evil. 20 For every one doing evil hates the light, and does not

come to the light, in order that his works may not be convicted; 21 but every one doing the truth comes to the light, that his works may be made manifest, because they have been wrought in God.

\ 23. Jesus Preaches in Judea.

John 3. 22-36. 22After these things Jesus and His disciples came into the Judean country ; and there He was tarrying with them and baptizing. 23And John was also baptizing in Enon near Salim, because there were many waters there : and they came and baptized. 24 For John was not yet cast into prison. 25 And there was a disputation of the dis-

ciples of John, concerning purifying. 26And they came to John, and said to him. Rabbi, He who is with thee beyond the Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all are coming to Him. 27John responded and said, No man is able to receive anything, unless it may have been given unto him from heaven. 28You are witnessing to me, that I said, I am not the Christ, but that I am sent before Him. 29The one having the bride is the Bridegroom : but the friend of the Bridegroom is the one stand-

ing and hearing him, rejoiceth with joy on account of the Bridegroom : This, my joy has been made complete. ^"It behooveth Him to increase, and me to decrease. ^^He that Cometh from above is above all ; the one being of the earth is of the earth, and speaks of

the earth. The one coming from heaven witnesses what He has seen and heard, and no one receives His testimony. '^^The one having received His testimony hath set his seal, that God is true. ^Yox whom God sent speaketh the words of God: for He does not give His spirit by measure. ^The Father loves the Son, and has given all things in His hands. 36 He that believes on the Son has eternal life ; but he that believeth not the Son

shall not see life, but the wrath of God abideth on him.

24. Jesus departs into Galilee after John's Imprisonment.

Matt. 4. 12. And Jesus having heard that John was cast into prison, departed into Galilee.

Matt. 14. 3-5. Wox Herod having arrested John, bound him, and put him in prison, on account of Herodias the wife of his brother Philip. 4 For John said to him. It is not lawful for thee

to have her. ^And wishing to kill him, he feared the multitude, because they esteemed him as a prophet.

Mark i. 14. After that John was cast into prison, Jesus came into Galilee.

Mark 6. 17-20. I'For Herod himself having sent, arrested John, and bound him in prison on account of Herodias, the wife of his brother Philip : because he married her. 18 For John said to Herod, It is not lawful for thee to have the wife of thy brother. i^And Herodias hated him, and wished to kill

Luke 4. 14. And Jesus returned in the "power of the spirit into Galilee.

Luke 3. 19-20. 19 And Herod the tetrarch, being convicted by him concerning Herodias, the wife of his brother Philip, and concerning the wickedness which Herod did, 20 added also this to all, and shut up John in prison.

"Gr. dynamite.

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Mark 6.

him ; and was not able ; for Herod was afraid of John, knowing him to be a just and holy

man , and he continued to hold him in prison : and hearing him, he continued to do many- things, and he was hearing him gladly.

John 4. 1-3. iThus when the Lord knew when the Pharisees heard that Jesus is making and baptizing more disciples than John 2(^ truly Jesus himself was not baptizing, but His disciples), ^He left Judea and came again into Galilee.

1 25. Jesus Preaches in Samaria. – Sychar.

John 4. 4-42. "^^And it behooved Him to go through Samaria. ^Then He comes into a city of Samaria, called Sychar, near the place which Jacob gave to his son Joseph. ^And the well of Jacob was there. Then Jesus having become weary from the journey, was sitting thus by the well : it was about the sixth hour. 'A woman comes from Samaria to draw water. Jesus says to her. Give me to drink. ^ For His disciples had gone into the city, that they might purchase food. ^A Samaritan woman says to Him, How do you, being a Jew, ask to drink from me, being a Samaritan woman? ^^^\i^d Jesus responded and said to her, If you knew the gift of God, and the one who is speaking to you. Give me to drink ; you would have asked him, and he would have given you living water. ^1 The woman says to Him, Sir, thou hast no windlass, and the well is deep : whence hast thou living water? i^Art thou greater than our father Jacob, who gave us the well, and himself and his sons, and his herds, drank of it? isjggi^ig responded and said to her. Ev ery one drinking of this water shall thirst again : ^^\ivA. whosoever may drink of the water that I shall give to him shall never thirst; but the water which I shall give to him shall be in him a well of water springing up unto eternal life. i»Then the woman says to Him, Sir, give me this water, that I may not thirst, nor come hither to draw. He says to her. Go, call thy husband, and come hither. ^^The woman responded and said, I have no husband. Jesus says to her, Well didst thou say, I have no husband: ^^for thou hast had five husbands ; and he whom thou now hast is not thy husband : thou hast spoken this truly. I9"phe woman says to Him, Sir, I perceive that thou art a prophet. ^^Our fathers worshiped in this mountain ; and you say, that in Jerusalem is the place where it behoov- eth to worship, ^ijggus says to her, Believe me, woman, that the hour cometh, you will worship the Father neither in this mountain, nor in Jerusalem. 22You worship, you know not what: we worship that which we know: because salvation is of the Jews, ^sg^j- ^j^g hour cometh, and n0w is, when the true worshipers will worship the Father in spirit and in truth : for the Father seeketh such worshiping Him. 24Qod is a Spirit, and it behoov- eth those who worship Him to worship in spirit and in truth. 25 ^he woman says to Him, I know that Messiah cometh (who is called Christ): M^hen He may come. He will proclaim to us all things, ^ejggus says to her, I who speak to thee am He. ^z^nd at this time His disciples came, and were wondering because He was speaking with the woman ; no one said, What seekest thou ? or. Why do you speak with her ? 28 Then the woman left her waterpot, and went away into the city, and says to the men, 29 Come hither, see the man who told me all things which I did: Is not He the Christ? ^oxhey came out from the city, and came to Him. ^i Meanwhile His disciples were asking Him, saying. Master eat. 32f-[g said to them, I have meat to eat, which you know not. "'Then His disciples were speaking to one another, Whether has any one brought Him something to eat? 34jesus says to them. My food is that I may do the will of Him that sent me, and finish His work. ^V)o you not say. That it is yet four months, and the harvest cometh?

Behold, I say unto you. Lift up your eyes and see the fields, because they are white unto the harvest S6 already. He that reapeth receiveth reward, and gathereth fruit unto eternal life ; in order that both the sower and the reaper may rejoice together. 37 for in this the word is true, that there is one sowing, and another reaping, ^s \ have sent you to reap that upon which you have never labored : others have labored, and you have entered into their labor, ^gput many of the Samaritans from that city believed on Him through the word of the woman, testifying that, He told me all things which I did. Then when the

^§26-28.] Fi'oni otir Lord'' s First Passover taitil the Second. 29

John 4.

Samaritans came to Him they asked Him to abide with them: ^0and He remained there two days: ^land many more beheved on Him through His word; -^and they continued to say to the woman, We no longer beheve through your talk; for we have heard and we know that He is truly the Savior of the world.

\ 26. Jesus Preaches in Galilee.

John 4. 43-45- ^'"And after two days He departed thence into Gahlee. 44And Jesus Himself witnessed, that a prophet has no honor in his own country, ^o^and when He came into Galilee, Galileans received Him, having seen all things which He did in Jerusalem at the feast : for they also came to the feast.

Matt. 4. 17. From that Mark i. 14-15. i^Pj-gach- Luke 4. 14-15. i^And the

time Jesus began to preach, ing the gospel of the king- fame concerning Him went and to say, Repent; for the dom of God, i^And saying, throughout the whole kingdom of the heavens That the time is fulfilled; try. i^And He was teach- draweth nigh. the kingdom of God is at ing in their synagogues,

hand : repent, and believe being glorified by all.

the gospel.

§ 27. Jesus Heals the Son of the Nobleman at Capernaum.

John 4. 46-54. ■*^Then He came again into Cana of Galilee, where He turned the water into wine. And there was a certain royalist, whose son was sick in Capernaum ; "^^he having heard that Jesus has come out of Judea into Galilee, came away to Him, and continued to ask Him that He may come down and heal his son ; for he was about to die. ^^ Then Jesus said to him. Unless you may see signs and wonders, you can not believe, ^gxhe nobleman says to Him, Lord, come down before my little child dies, sojes^g g^ys to him. Go ; thy son liveth. The man believed the word whicli Jesus spoke to him, and departed. 51 And he already coming down, the servants met him, and reported, that the child lives.

52 Then he inquired the hour at which he began to improve; and they said to him. The fever left him at the seventh hour yesterday, ^s-phen the father knew that it was at that hour at which Jesus said to him, Thy son liveth : and he and all his house believed. 54Jesus, having again come out of Judea into Galilee, wrought this second miracle.

\ 28. Jesus at Nazareth : He is there Rejected ; and fixes His Abode at Capernaum.

Luke 4. 16-31. ^''And He came into Nazareth, where He was brought up: and according to the custom to Him, He came into the synagogue on the Sabbath-day, and stood up to read. ^''And the Book of Isaiah the prophet was given to Him ; and having opened the book. He found the place where it was written," i^The Spirit of the Lord is upon me, because He anointed me to preach the gospel to the poor : hath sent me to heal the brokenhearted, to proclaim deliverance to the captives, and sight to the blind, and to set at liberty them that are bruised, ^^to proclaim the acceptable year of the Lord. 20 And having closed the book, and giving it back to the officer. He sat down : and the eyes of all in the synagogue were fastened on Him. ^i^And He began to say to them ; This day has this Scripture been fulfilled in your ears. 22And they all continued to witness to Him, and wonder at the words of grace proceeding out from His mouth : and say, Is not this the son of Joseph? 23And He said to them. You truly speak to me this parable, Physician, heal thyself: so many things as we heard having been done in Capernaum, do also here in thy own country. 24And He said, Truly I say unto you, that no prophet is acceptable in his own country. 25And in truth I say unto you. There

«Isa. 6i. I, 2; 58. 6.

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From our LoriV s First Passover until the Second.

[part III.

Luke 4.
were many widows in Israel in the days of Elijah. When the heaven was shut up three years and six months, how the famine was great over all the land; 26and Elijah was sent to none of them, except to a widow "woman in Sarepta of Sidon. 27And there were many lepers in Israel in the time of the prophet Elisha ; and none of them were cleansed except Naaman the Syrian. ^ 28 And all in the synagogue, hearing these things, were filled with wrath. 29An(j rising up, they cast Him out of the city, and were leading Him to the brink of the mountain on which their city was built, to hurl Him down ; ^0and He having

passed through the midst of them went

Matt. 4. 13-16. i^And having left Naz- away, si^nd He came down into Caper-
areth, having come into Capernaum, by the naum, a city of Galilee,
seaside, in the borders of Zabulon and

Naphtali, He dwelt there; ^^in order that the word having been spoken by Isaiah
the prophet might be fulfilled, saying, <^ i^Thou land Zabulon and land Naphtali, way
of the sea, beyond the Jordan, Galilee of the Gentiles, ^^the people sitting in darkness
saw a great light, and to those sitting in the valley and shadow of death, light
sprang up.

\ 29. The Call of Peter and Andrew, James and John.
Draught of Fishes. - A^ear Capet-naum.

Miraculous

Luke 5. i-ii. ^And it came to pass, while the nuiltitude is pressing on Him to hear
the word of God, and He was standing by the lake of Gennesaret ; 2 and He saw two
ships standing by the lake : the fishermen, having gone from them, were washing their
nets. ^And having come into one of the ships, which belonged to Simon, He asked him
to lead out a little from the land, and sitting down He was teaching the multitudes from
the ship. 4 When He ceased speaking He said to Simon, Lead out into the deep, and
spread your nets for a draught. ^^And Simon responding said to Him, Master, having

toiled all night, we caught

Mark i. 16-20. ^^And
walking by the sea of Galilee,
He saw Simon and Andrew
his brother casting their net
in the sea : for they were
fishers.

Matt. 4. 18-22. 18 And
He walking by the sea of
Galilee, saw two brothers,
Simon who is called Peter,
and Andrew his brother,
casting their net into the
sea ; for they were fishers.

nothing : but at thy word I
will spread the net. ^And
having done this, they caught
a great multitude of fishes ;
and their net v's as breaking ;
'^and they beckoned to their
comrades in another ship,
having come to assist them.

And they came, and filled both ships, so as to sink them. ^And Simon Peter, see-
ing, fell down at the knees of Jesus, saying ; Depart from me. Lord, because I am
a sinful man. ^For fear took hold of him, and all of those with him, at the draught
of fishes which they received.

Matt. 4.

i^And He says to them,
Follow after me, and I will
make you fishers of men.
20 And immediately, having
left their nets, they followed
Him. 21 And going forth
from thence. He saw two
other brothers, James the
son of Zebedee, and John
his brother, in a ship with
Zebedee their father, mend-
ing their nets ; and He called

Mark i.

^''Jesus said to them. Come
after me, and I will make
you to be fishers of men.
i^And immediately, having
left their nets, they followed
Him. i^And going forth
thence a little, He saw
James, the son of Zebedee,
and John his brother, them-
selves also in a ship mending
their nets, 20 and immediately
He called them. And hav-

10And likewise James and John, the sons of Zebedee, who were companions to Simon. And Jesus said to Simon, Fear not ; from now you shall be catching men.

«i Kings 17. 1-9.

f^Isa. 9. I, 2.

:30, 3I-]

From our Lord'' s First Passover tintil the Second.

31

Matt. 4.
them. 22And immediately having left the ship and their father, they followed Him.

Mark i. Luke 5.

ing left their father Zebedee

in the ship with the hired ^And drawing up their ships

hands, they departed after to the land, having left all

Him. things, they followed Him.

30. Healing a Demoniac in the Synagogue. – Cap^

Mark i. 21-28. ^i^d they come into Capernaum ; and immediately on the Sabbath, He was teaching in the synagogue. 22And they were astonished at His teaching; for He was teaching them as one having authority, and not as the scribes, ^s^nd there was a man in their synagogue with an unclean spirit ; and he cried out, 24 saying, Let me alone; what is there to us and thee, thou Jesus, the Nazarene ? You have come to destroy us ; I know thee who thou art, the Holy One of God. 25 And Jesus rebuked him, saying, Be silent, and come out from him. 26And the unclean spirit, convulsing him and crying with a great voice, came out from him. 27And they were all astonished, so that they M^ere inquiring one to another, saying, What is this? what new teaching is this? Because according to authority He commands the unclean spirits, and they obey Him ; 28 and His fame went out immediately into all the surrounding country of Galilee.

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Luke 4. 31-37. 21 And He was teaching them on the Sabbath, sa^nd they were astonished at His teaching ; because His word was with authority.

3'^And in the synagogue there was a man having an unclean spirit ; and he cried with a great voice, ^4 saying, Let me alone ; what is there to us and to thee, O Jesus the Nazarene ? Hast thou come to destroy us? I know thee who thou art, the Holy One of God. ^sjesus rebuked him, saying. Be silent, and come out from him ; and the demon having thrown him down in the midst, came out from him, not having injured him. 36And fear came upon them all, and they were talking together to one another, saying. What word is this ? because with authority and power" He commands

the unclean spirits, and they come out.
37 And the report concerning Him was going
out into every place in the surrounding
country.

31. The Healing of Peter's Wife's Mother, and many others. – Capernaum.

Matt. 8. 14-17. I'^And
Jesus having come into the
house of Peter,

saw his mother-
in-law prostrated and burn-
ing with fever.

iSAnd He
touched her hand, and the
fever left her ; and she arose,
and began to minister unto
them.

i^And it being even-
ing, they brought to Him
many demonized people :
and He cast out the demons
by His word, and healed all

Mark i. 29-34. 29 And
immediately, having come
out from the synagogue, they
came into the house of Simon
and Andrew, with James and
John. ●'^And the mother-in-
law of Simon was lying down
burning with fever ; and im-
mediately they speak to Him
concerning her : -"^And hav-
ing come to her, taking her
by the hand, He raised her
up ; and immediately the

fever left her, and she continued to minister unto them. 22And it being evening, when the sun went down, they were carrying to Him all the sick and demonized; 33 and the whole city was gathered

Luke 4. 38-41. 38 Having arisen up from the synagogue. He came into the house of Simon. And the mother-in-law of Simon was afflicted with a great fever ; and they asked Him concerning her. 39And He, standing over her, rebuked the fever ; and dismissed it ; and immediately, having stood up, she continued to minister unto them. ^0And the sun having gone down, all so many as had people afflicted with various diseases continvied to lead them to Him ; and He having put His hands on each one of them, healed them. ■^lAnd

'dynamite.

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From our Lord'' s First Passover until the Second.

[part III.

Matt. 8.

the sick ;

order that the

word spoken by Isaiah the prophet might be fulfilled, saying," And He took our infirmities, and carried our sicknesses.

Mark i.
to the door. ^^And He healed many who were afflicted with various diseases, and He cast out many demons ;

and did not suffer the demons to speak, because they knew Him.

Luke 4.

the demons continued to go out from many, crying, and saying, Thou art the Christ, the Son of God. And rebuking them. He did not suffer them to speak, because they knew that He was the Christ.

32. Jesus with His Disciples goes from Capernaum throughout Galilee.

Mark i. 35-39. ^oAnd in the morning,

exceedingly early, while it was yet night, having arisen up He came out, and went away into a desert place, and was praying there. ^^And Simon and those who were with him followed Him. 37And they found Him, and say to Him, All are seeking after thee. 38And He says to them. Let us go into the surrounding villages and cities, that I may preach there ; for unto this I have come out. 39And He was preaching in their synagogues in all Galilee, and casting out the demons.

Matt. 4. 23-25. 23And Jesus was going round all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every malady among the people. 24And His fame went forth into all Syria : and they brought Him all who were sick, afflicted with various diseases and tonnements, and the demonized, and the lunatics, and the paralytics ; and He healed them. 25 And many multitudes followed Him from Galilee and Decapolis and Jerusalem and Judea and beyond the Jordan.

Luke 4. 42-44. 42And it being day, having come out. He departed into a desert place : and the multitudes continued to seek Him ; and they came unto Him, and they constrained Him not to depart from them. ^●'^And He said to them, That, it behooveth me to preach the gospel of the kingdom of God to many other cities : because unto this I have been sent. ^^And He was preaching in the synagogues of Galilee.

\,1Z- The Healing of a Leper. – Galilee.

Matt. 8. 2-4. 2And behold, a leper, having come, continued to worship Him, saying ;

Lord, if you may be willing, you are able to cleanse me;

^And Jesus, reaching forth His hand, touched him, saying, I am

willing ; be thou cleansed.

And immediately his leprosy
was cleansed.

4And Jesus
says to him. See that you
may tell no one ; but go,
show thyself to the priest,
and offer the gift which Mo-

Mark 1.40-45. '0Andalep-
er comes to Him, entreating
Him, and bowing the knee
to Him, and saying to Him,
That if thou mayest be will-
ing, thou art able to cleanse
me. 41 And Jesus being
moved with compassion,
reaching forth His hand,
touched him, and says to him,
I will ; be thou cleansed.

42And He speaking, imme-
diately vhe leprosy departed
from him, and he was
cleansed. ^"And charging
him. He immediately sent
him away, '^and says to him,
See that you may speak
nothing to any one : but go,
show thyself unto the priest,
and offer for thy cleansing

Luke 5. 12-16. i2And it
came to pass, while He was
in one of the cities, and be-
hold, there is a man full of
leprosy : and seeing Jesus,
having fallen on his face, he
prayed to Him, saying. Lord,
if you may will it, you are
able to cleanse me. ^^And
reaching out His hand, He
touched him, saying, I will ;

be thou cleansed. And immediately the leprosy departed from him.

i4And He commanded him to tell no one : but having gone away, show thyself to the priest.

also. 53.

?34.]

From oio' Lord's First Passover until the Second.

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Matt. 8.
ses commanaed, for a testimony unto "them.

Mark i.

those things which Moses commanded, for a testimony unto them, ^s^nd he having gone out, began to proclaim many things, and to pubUsh abroad the word, so that He was no longer able openly to come into the city, but was out in desert places : and they continued to come to Him from all directions.

Luke 5.

and offer for thy cleansing,
as Moses commanded, for a
testimony unto them, ^s^nd
the word concerning Him
was going abroad : and many
multitudes continued to
come, and be healed of their
diseases by Him. i^And He
was out in the deserts, and
praying.

34. The Healing of the Paralytic. – Cape

Mark 2. i - 1 2. ^ And again He having come
into Capernaum during those days ; and it
was heard that He was in the house. ^And
immediately many were assembled together,
so that there was no room, even at the door ;
and He

Matt. 9. 2-8. 2And be-
hold, they were bringing to
Him a paralyzed man, lying
on a bed :

word

and Jesus seeing
their faith said to the para-
lytic, Be of good cheer, child,
thy sins are forgiven thee.
^And behold, certain ones of
the scribes said among them-
selves ; This man blasphem-
eth.

^And Jesus

thoughts said,

seeing their

Why do you
think evil in your hearts?
^For whether is it easier, to
say. Thy sins are forgiven
thee ; or. Arise, and walk
about ?

6 But in order that

was speaking the
to them. 3 And they
come to Him, carrying a
paralytic, borne by four.
4And not being able to come
near Him on account of the
crowd, they opened the roof
where He was : and having
lifted it up, they let down
the bed on which the para-
lytic was lying.

^^And Jesus
seeing their faith says to the
paralytic. Child, thy sins are
forgiven thee. ^And certain
ones of the scribes were sit-
ting there, and reasoning in
their hearts, ''Why does He
speak blasphemies? Who is
able to forgive sins, except
the one God? ^And Jesus
immediately knowing in His
spirit that they are thus rea-
soning among themselves,
said to them, Why do you
thus reason in your hearts?
9 Which is easier, to say to
the paralytic. Thy sins are

forgiven ; or to say, Arise,
and take thy bed, and walk
about? I'^But in order that

Luke 5. 17-26. i^And He was in one of
the cities, and was teaching ; and there were
many Pharisees and theologians, who had
come from every village of Galilee and Ju-
dea and Jerusalem :

and the
power of the Lord was pres-
ent to heal them. i^And
behold, men carrying a man
on a couch, who was para-
lyzed ; and were seeking to
bring him in, and place him
before Him. i^And not hav-
ing found by w^hat way they
may bring him in on account
of the crowd, going upon
the house, they let him down
through the tiles along with
the bed in their midst in the
presence of Jesus. 20And
seeing their faith. He said
to him ; Man, thy sins are
forgiven thee. 2iAnd the
scribes and Pharisees began
to reason. Who is this one
who speaketh blasphemies?
A\Tio is able to forgive sins,
except God only? 22And
having responded He said to
them, Why do you reason in
your hearts ? 23 which is the
easier, to say, Thy sins are
forgiven unto thee ; or, to say.
Arise and walk about ? 24 But
in order that you may know
that the Son of man has
power on earth to forgive
sins, (He said to the para-
lyzed), I say unto thee.

"Lev. 14. 2-4.

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Fro/n our Lord'' s First Passover until the Secotid.

[part III.

Matt. 9.

you may know that the Son of man has power on earth to forgive sins, (then He says to the paralytic), Having arisen, take thy bed, and depart into thy house. ''And having arisen, he came away to his own house. ^And the muUitude seeing, were astonished, and glorified God, who giveth such power to men.

Mark 2.

you may know that the Son of man has power on earth to forgive sins "(He says to the paralytic), I say unto thee. Arise, take thy bed, and go into thy house, i^^nd he arose immediately, and having taken the bed, went out before them all. So that all were astonished, and glorified God, saying. Never have we seen it after this sort.

Luke 5.

Arise, and having taken thy bed, go into thy house.

25And immediately having arisen before them, taking the bed on which he was lying down, he went away to his own house, glorifying God. 26An(^ rapture seized them all, and they continued to glorify God ; and they were filled with fear, saying, that. We have seen the paradoxical this day.

I 35. The Call of Matthew. – Capemajan.

Matt. 9. 9. And Jesus passing along from thence, saw a man sitting at the toll, called Matthew; and He says to him, Follow me. And having arisen up, he followed Him.

Mark 2. 13, 14. i^And He came out again by the sea ; and the whole multitude came to Him, and He was teaching them. i^And passing along, He saw Matthew the son of Alpheus sitting at the toll, and says to him. Follow me. And rising up, he followed Him.

Luke 5. 27, 28. 27 And after these things He came out, and saw a publican, by

name Levi, sitting at the toll, and He said to him, Follow me. And having left all things, rising up, he followed Him.

PART IV.

OUR LORD'S SECOND PASSOVER AND THE SUBSEQUENT TRANSACTIONS UNTIL THE THIRD.

Time: One Year.

\ 36. The Pool of Bethzatha, the Healing of the Infirm Man, and OUR Lord's Subsequent Discourse.

John 5. 1-47.

1 AFTER these things was the feast of the Jews ; and Jesus went up into Jerusalem. ■ 2 And there is a pool at the sheep-market, called in Hebrew Bethzatha, having five porches. And there lay a multitude of the sick, blind, lame, withered, were lying down. And a certain man was there, being thirty-eight years in his infirmity ; Jesus seeing him lying down, and knowing that he already has much time, says to him; Do you wish to be whole? The sick man responded to Him, Lord, I have no man that may put me in the pool, when the water may be troubled : and while I come, another goes down before me. And Jesus says to him, Arise, take thy bed, and walk about. And the man was made whole, and he took up his bed and continued to walk about. And it was the Sabbath on that day. Then the Jews were saying to the healed man, It is the Sabbath, and it is not lawful for thee to carry thy bed. He responded to them, the one having made me whole. He said to me. Take thy bed, and walk about, asked him, Who is the man who said to thee. Take thy bed, and walk about? And the sick man did not know who He is : for Jesus went out, the crowd being in the place. And after these things, Jesus finds him in the temple, and said to him, Behold, thou hast been made whole : sin no more, lest something worse may come on thee. And the man departed, and said to the Jews, that Jesus is the one having made him whole. And on account of this the Jews continued to persecute Jesus, because He was doing these things on the Sabbath. ■ And He responded to them, My Father worketh until now, and I work. Therefore the Jews the more sought to kill Him, because He not only broke the Sabbath, but said that God was His Father, making himself equal to God. Then Jesus responded and said to them, Truly, truly, I say unto you. The Son is not able to do anything Himself, unless He may see the Father doing it: for whatsoever He may do, the Son likewise also doeth the same. For the Father loveth the Son, and showeth Him all things which He doeth ; and will show Him greater things than these, in order that you may be astonished. For as the Father raiseth up the dead and createth life in them, so the Son also createth life in whom He will. For the Father

judgeth no one, for He hath given all judgment to the Son ; 23 in order that all may honor
the Son, as they may honor the Father. He that honoreth not the Son honoreth not the
Father who sent Him. '^^^x\\y, truly, I say unto you, that every one hearing my word,
and believing on Him that sent me hath eternal life, and doth not come into judgment,
but has passed out of death into life. ^^ Truly, truly, I say unto you, that the hour Com

eth and now is, when the dead will hear the voice of the Son of God ; and having heard
will live. 26 for as the Father hath life in Himself, so also He has given to His Son to
have life also in Himself. 27And He hath given Him authority to execute the judgment,

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Fro7n our Lord'' s Second Passover until the Third.

[part

John 5.

because He is the Son of man. 28 Dq not be astonished at this: because the hour com-
eth, in which all who are in their graves will hear His voice, 29and come forth; those
having done good, unto the resurrection of life; and those having done evil, unto the
resurrection of judgment, ^oj am not able to do anything of myself: as I hear, I judge :
and my judgment is righteous ; because I do not seek my own will, but the will of the
One having sent me. "^^If I testify concerning myself, my testimony is not true. '^'^Wi^x

^
is another who testifieth concerning me ; and you know that the testimony which He
testifies concerning me is true. 38You sent to John, and he witnessed to the truth : 34 b
ut I

do not receive the witness with man : but I speak these things that you may be saved.
35 He was a bright and shining light: and you were willing to rejoice for an hour in that
hght. 36 But I have a testimony greater than that of John : for the works that the Father
hath given me that I may perfect them, these works which I do, testify concernmg me,
that the Father hath sent me. 37And the Father having sent me. He hath testified con-
cerning me: never have you heard His voice, neither have you seen His face: 38and you
have not His word abiding in you: because you do not believe Him whom He has sent.

39 Search the Scriptures, because in them ye think ye have eternal life; and they are the
y

which testify concerning me; ^0and you do not wish to come unto me, in order that you
may have life. ^^I do not receive glory with men; ^^but I know you that you have not

the love of God in you. 43 x have come in the name of my Father, and you do not receive me: if another may come in his own name, you will receive him. 44How are you able to believe, receiving glory from one another, and do not seek the glory which is with God only? 45j3o not think that I will accuse you to the Father; there is one accusing you, in whom you have hoped. ^^Yox if you were believing Moses, you were believing me; for he wrote concerning me. ^TfTor if you do not believe his writings, how will you believe my words?

37. The Disciples plucked the Ears of Grain on the Sabbath. – On the zway to Galilee.

Matt. 12. 1-8. ^At that time Jesus went on the Sabbath through the cornfields ; and His disciples were hungry, and began to pluck the ears, and "eat. ^And the Pharisees, seeing, said to Him, Behold thy disciples are doing what is not lawful to do on the Sabbath. 3And He said to them, Have you not read what David did, when he was hungry, and those with 'him? ^ How he came into the house of God, and ate the shewbread, which was not lawful for him to eat, nor those with him, except the priests only? 5 Have you not read in the law, that the priests in the temple do profane the Sabbath, and are blameless? ^^ni I say unto you, that there is One here

Mark 2. 23-28. 23And it came to pass, that He was traveling through the cornfields on the Sabbath-day; and His disciples began to make the journey plucking the ears. 24And the Pharisees continued to say to Him,

Behold what they are doing on the Sabbath, which is not lawful. 25 And He said to them. Have ye not read what David did, when he had need, and was hungry, and those with him ? 26 How he entered into the house of God, in the days of Abiathar, the high priest, and did eat the shewbread, which is not lawful to eat except for the priest, and he gave it to those being with him?

Luke 6. 1-5. 1 And it came to pass on the second Sabbath, He was going through the cornfields ; and His disciples were plucking the ears, and eating, shelling them out with their hands. 2 And certain ones of the Pharisees said to them, Why are you doing that which is not lawful to do on the Sabbath ? 3 Jesus responded and said to them. Have ye not read what David did, when he was hungry, and those being with him ? 4 How he entered into the house of God, and how he took the shewbread, and ate it, and gave it to those with him ; which is not lawful to eat, except the priests only?

oDeut. 23. 25.

Sam. 21. 1-6.

From our Lord's Second Passover until the Third.

37

Matt. 12.

greater than the temple.

7 But if ye had known what this is, I wish mercy, and not "sacrifice, ye would not have condemned the innocent. ^ For the Son of man is Lord of the Sabbath.

Mark 2.

27And He said to them, The Sabbath was made for the sake of man, and not man for the sake of the Sabbath.
28So the Son of man is also Lord of the Sabbath.

Luke 6.

^And He said to them, The Son of man is Lord of the Sabbath also.

T^%. The Healing of the Withered Hand on the Sabbath.

Matt. 12. 9-14. ^And having passed on thence. He came into their synagogue.
10And behold, there was a

man having a withered hand.
And they asked Him saying,
Whether is it lawful to heal
on Sabbath ? that they might
accuse Him.

"And He said
to them ; What man shall
there be of you, who shall
have one sheep, and if it
shall fall into a pit on the
Sabbath, will he not lay hold
of it and lift it up ? ^2 Thei-e-
fore how much more valuable
is a man than a sheep? vSo
it is lawful to do good on the
Sabbath, ^^'phen He says to
the man, Reach forth thy
hand. And he reached it
forth and it was restored.
^^And the Pharisees, having
gone out, took counsel against
Him that they might destroy
Him.

Mark 3. 1-6. ^ He came
again into the synagogue, a
man' was there having a
withered hand. 2^\nd they
were watching Him, if He
will heal him on the Sab-
bath, that they might accuse
Him.

^And He says to the
man having a withered hand ;
Rise up in the midst. ^And
He says to them ; Is it law-
ful to do good or to do evil
on the Sabbath ; to save
life, or to kill? And they
were silent. ^And looking
round on them with indig-
nation, being grieved over

the hardness of their hearts,
I le says to the man ; Reach
forth thy hand. And he
reached it forth and it was
restored. ^And the Phari-
sees, having gone out im-
mediately along with the
Herodians, took counsel
against Him in order that
they might kill Him.

Luke 6. 6-1 1. 6 And it
came to pass on another Sab-
bath, that He came into the
synagogue and taught, and
a man was there, whose right
hand was withered. ''And
the scribes and Pharisees
were watching Him, if He
will heal him on the Sab-
bath, in order that they may
find accusation againt Him.
^But He knew their thoughts,
and said to the man having
the withered hand. Rise up,
and stand in the midst ; and
he having arisen stood.
9And Jesus said to them, I
will ask you ; What is lawful
on the Sabbath ; to do good,
or to do evil? to save
life, or to destroy? 10And
look'ng around upon them
all. He said to him, Reach
forth thy hand. And he did
so : and his hand was re-
stored. i^And they were
filled with rage ; and they
were talking one to another
what they might do to Jesus.

\ 39. Jesus arrives at the Sea of Tiberias and is followed by Multi-
tudes. - Lake of Galilee.

Matt. 12. 15-21. 15 And Jesus having known it departed thence : and many multitudes followed him, and he healed them all.

Mark 3. 7-12. ^ And Jesus departed with His disciples to the sea : and a great multitude followed Him from Galilee, and from Judea, 8 and from Jerusalem, and from Idumea, and from beyond the Jordan, and those about Tyre and Sidon, a great multitude, hearing so many things that He was doing, came to Him. ^And He said to His disciples, that a little boat should wait on Him in order that they may not tread on

"Hos. 6. 6.

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[part IV.

Mark 3.
Him. 10 For He healed many; so that they were falling before Him so that they might touch Him, so many as had diseases. "And unclean spirits, when they saw

Him, fell down before Him, and were crying-

Matt. 12. ii-,g out, saying, Thou art the Son of God.

i^And He charged them much that they i^j^d He charged them much that they should not make Him known, i^jn order should not make Him known, that the word spoken by Isaiah the prophet

might be fulfilled, saying," 18 Behold, my servant whom I have chosen; my beloved in whom my soul took delight : I will place my Spirit upon Him, and He will proclaim judgment to the Gentiles. ^^He will not strive, nor scream, nor shall any one hear His voice in the streets. ^OT^g bruised reed He will not break, and He will not quench the smoking wick, until He may send forth judgment unto victory.

40. Jesus withdraws to the Mountain, and chooses the Twelve, THE Multitudes following. – Near Capemauvi.

Mark 3. 13-19. i-^And He goes up into the mountain, and calls whom He wished : and they went away to Him. ^^And He made twelve (apostles) that they may be with Him and that He may send them out to preach, 15 and to have

Matt. 10. 2-4. 2And these are the names of the apostles : first, Simon, who is called Peter, and Andrew his brother ; James the son of Zebedee, and John his brother; ^phiJip and Bartholomew ; Thomas and Matthew the publican ; James the son of Alpheus, and Lebbeus called Thaddeus ; * vSimon the Zealot ; and Judas Iscariot, the one also having betrayed Him.

power to heal diseases, and to cast out the demons. i^And He placed the name Peter on Simon ; i^and James the son of Zebedee, and John the brother of James ; and on them He placed the names Boanerges, which is. Sons of thunder : i^ and Andrew and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Zealot, and Judas Iscariot, i^who also betrayed Him.

Luke 6. 12-19. ^^And it came to pass in those days, that He went out into the mountain to pray ; and was there through the night in the prayer of God. i^And when it was day. He called His disciples to Him: and having chosen twelve from them, whom He also named apostles; i^ Simon, whom He also named Peter, and Andrew his brother, James and John, Philip and Bartholomew, 15 Matthew and Thomas, James the son of Alpheus, and Simon called the Zealot ; i*^and Judas the brother of James, and Judas Iscariot, who also became His betrayer.

i^And having come down with them. He stood upon a level place, and a great multi-

tude of His disciples, and a great crowd of people from all Judea and Jerusalem, and Tyre and Sidon by the sea, who came to hear Him, and to be healed of their diseases; is and those troubled by unclean spirits ; and they were getting healed. i^And the whole multitude sought to touch Him : because ^power was going out from Him, and was healing all.

41. The Sermon on the Mount. – Near Capernaum.

Matt. 5. I to 8. I. lAnd seeing the multitudes. He went up into the mountain ; and having sat dov^i, His disciples came to Him. 2And having opened His mouth He taught them, saying ; ^ Blessed are the poor In spirit : because the kingdom of the heavens is theirs. * Blessed are the meek, because

Luke 6. 20-49. ^°And He lifting up His eyes to His disciples, said. Blessed are ye

poor : because the kingdom of God is yours.
2iBlessed are ye who hunger now : because

"Isa. 42. 13 ; II.

'Gr. dynamite.

§41.] From our Lord' s Second Passover tintil the Third. 39

Matt. 5. Luke 6.

they shall inherit the earth. ^ Blessed are ye shall be filled. Blessed are ye who weep
they that mourn : because they shall be com- now : because ye shall laugh,
forted. ^Blessed are they that hunger and

thirst after righteousness : because they shall be filled. ^ Blessed are the merciful : b
e-

cause they shall receive mercy. ^ Blessed are the pure in heart : because they shall
see God. 9 Blessed are the peacemakers : because they shall be called the sons of God.
10 Blessed are they, who are persecuted for
righteousness' sake : for the kingdom of the

heavens is theirs. ^^ Blessed are ye when ^^ Blessed are

they may despise you, and shall persecute ye, when the people may hate you, and
you, and may say all evil against ybu, falsi- when they may separate you,« and cast
fying, for my sake. 12 Rejoice, and be ex- out your name as evil, for the sake of the
ceedingly glad : because your reward is great Son of man. ^SR^joice in that day, and
in the heavens : for in this manner they per- leap for joy : for behold your reward in
secuted the prophets who were before you. heaven is great : for according to these

things were their fathers accustomed to do
to .the prophets. 24 Moreover woe unto you rich ! because you exhaust your
reward. 25 Woe unto you who are full ! because you shall hunger. Woe unto
you who are now laughing ! because you shall weep and mourn. 26 Woe unto
you when all the people may speak well of you ! because according to the
same things their fathers were accustomed to do to the false prophets.

13 Ye are the salt of the earth; and if the salt may lose its savor, in what shall it be
salted? It is yet without value, except having been cast out, to be trodden under feet
by the people. i^Ye are the light of the world. A city sitting on a mountain is unable
to be hidden. ^^ Neither do they light a candle, and place it under a bushel, but on the
candlestick; and it shineth to all who are in the house. ^^Let your light so shine before
the people, in order that they may see your good works, and glorify your Father who is

in the heavens. ^^ Think not that I came to destroy the law of the prophets : I came not to destroy, but to fulfill. ^^Yox truly I say unto you. Until heaven and earth may pass away, one jot or tittle can not pass from the law, until all things may be accomplished. 19 Therefore if any one may break one of the least of these commandments, and so teach the people, he shall be called the least in the kingdom of the heavens : but whosoever may do and teach them, the same shall be called great in the kingdom of the heavens. 20 For I say unto you, that if your righteousness may not abound more than that of the scribes and Pharisees, you can not enter into the kingdom of the heavens. 21 You have heard that it was said to the ancients, Thou shalt not murder ; and whosoever may murder shall be in danger of the judgment ; 21 but I say unto you that every one being angry with his brother, shall be in danger of the judgment ; and whosoever may say to his brother. Thou scoundrel, shall be in danger of the council ; and whosoever may say, Thou fool, shall be liable unto a hell of fire. 23 therefore if you may bring your gift to the altar, and there remember that your brother has something against you, 24 leave there your gift before the altar, and go, first be reconciled to your brother, then having come offer your gift. 25 Be reconciled with your adversary quickly, while you are in the way with him ; lest the adversary may deliver you to the judge, and the judge to the officer, and you may be cast into prison. 26 Truly I say unto you, You can not go out from thence until you have paid the last farthing. 27 You have heard that it was said. Thou shalt not commit adultery. 28 But I say unto you that every one looking on a woman in order to lust after her hath already committed adultery with her in his heart. 29 And if thy right eye offend thee, pluck it out, and cast it from thee : for it is profitable to thee that one of thy members may perish, and not that thy whole body may go away into hell, And it was said. Whosoever may send away his wife, let him give her a divorcement. 32 But I say unto you, that every one sending away his wife, except on account of fornication, causeth her to turn out of the Church. *Ex. 20. 13. «Ex. 20. 14. 'Deut. 24. i. Mark 10, 2-9.

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Matt. 5.

to commit adultery : and whosoever may marry her who has been cast off commits adultery. 33 Again you have heard that it was said to the ancients, Thou shalt not swear falsely, but shall perform unto the Lord thine oaths. ^^ But I say unto you. Swear not at all ; neither by heaven, because it is the throne of God ; nor by the earth, because it is the footstool of His feet ; neither by Jerusalem, because it is the city of the great King. 36 Neither swear by thy head, because thou art unable to make one hair white or black. 37 But let your speech be, Yea, yea ; Nay, nay ; but that which aboundeth more than these is of the evil one. 38 You have heard that it was said, An eye for an eye, and a tooth for a tooth, ^egut I say unto you, Resist not him that is evil: but whosoever smites thee on thy right cheek, turn to him

the other also : ^^^.o him wishing to prosecute Luke 6.

thee at law, and take away thy coat, let him - 29 for the one smiting thee on the cheek have the cloak also. ^^ Whosoever shall turn the other also ; and from the one taking compel thee to go a mile, go with him two. away thy cloak do not withhold even the 42 Give to the one asking thee, and do not coat. 30 Give to every one asking thee, and turn away from the one wishing to borrow turn not away from the one taking thy pos- from thee. 43 You have heard that it was sessions, - ^rj^t I say unto you that hear, said, f' Thou shalt love thy neighbor and hate

thine enemy. ^'^ But I say unto you, Love Love your enemies with divine love, and do your enemies with a divine love, bless those good to those that hate you, bless those who who curse you and pray for those who de- curse you, and pray for those who despite- spitefully use you and persecute you: "^^ in fully use you.

order that you may be the sons of your Father who is in the heavens! : because He raises up His sun on the wicked and on the good, and rains on the righteous and on the

unrighteous. ^^ Por if you love those that' - ^32 jf you love those who

love you, what reward have ye? because love you, what grace is there to you? for the publicans also do the same. ^^ If you even sinners love those who love them, salute your brethren only, what do ye more 33 An(j jf yQ^ may do good to those doing abundantly? do not the heathens also the good to you, what grace is there to you? same thing? for sinners also do the same. 34 And if you

may lend to those from whom you may hope to receive, what grace is there to you? for sinners lend to sinners, that they may receive back the equivalent. 36 Moreover love your enemies, and do good, and lend, hoping nothing in return ; and your reward shall be great,

and you shall be the sons of the Highest : because He is good to the ungrateful and

48 Therefore ye shall be perfect, as your wicked. 36 7i-, erefore be ye merciful, as your Father who is in heaven is ^perfect. Father is indeed merciful.

Matt. 6. i But take heed that you do not your righteousness before the people, in order to be seen by them : else you have no reward with your Father who is in the heav- ens : 2 therefore when you may do alms, do not sound a trumpet before you, as the hypo- crites do in the synagogues and in the streets, in order that they may be glorified by th e

people : truly I say unto you. They exhaust their reward. 3 gut thou doing alms, let not thy left hand know what thy right hand doeth : ^in order that thine alms may be in secret :

and thy Father who sees in secret will reward thee openly, ^^ and when you pray, be not like the hypocrites : because they love to pray standing in the synagogues and in the cor -

ners of the streets, in order that they may appear unto the people. Truly I say unto you. They exhaust their reward, ^g^t when thou mayest pray, enter into thy closet, and having closed thy door, pray to thy Father who is in secret, and thy Father who seeth in

secret will reward thee openly. ^And praying do not use vain repetitions as the heathen do: for they think they shall be heard in their much speaking, syj^eiefore be not like

"Lev. 19. 12; Deut. 23. 21. *Jas. 5. 12. "Ex, 21. 24. '^Lev. 19. 18. eDeut. 18. 13.

^41-] From our Lorcf s Second Passover until the Third. 41

Matt. 6.

unto them: for your Father knows of what things you have need, before you ask Him.«

9 Therefore pray after this manner : Our Father who art in the heavens, let thy name be h
al-

lowed : 10 let thy kingdom come: let thy will be done, as in heaven, even so upon earth:
^igive us this day our daily bread: 12 and forgive us our debts, as we have also forgiven
our debtors: i^iead us not into temptation, but deliver us from the evil one. i^jtqi- jf
you may not forgive the people their trespasses, your heavenly Father will not forgive
you:b 15 and if you do not forgive the people, your Father will not forgive you your tres-

-
passes. i^And when you may fast, be not like the hypocrites, of a sad countenance : for
they disfigure their faces, in order that they may app?ar unto the people fasting. Truly
I say unto you. They exhaust their reward. ^''But thou, fasting, anoint thy head, and
wash thy face; i^in order that thou mayest not appear unto the people fasting, but to
thy Father who is in secret : and thy Father, who seeth in secret, will reward thee openl
y.

19 Lay not up for yourselves treasures upon the earth, where moth and rust corrupt, and
thieves break through and steal: ^o^ut lay up for yourselves treasures in heaven, where
moth and rust do not corrupt, and thieves do not break through and steal : 21 for where
your treasure is, there will be your heart also. ^'^Yox the light of the body is the eye.
If thine eye may be clear, thy whole body will be lighted, ^sjf thine eye may be bad,
thy whole body will be dark.' ' Then if the light which is in you is darkness, the dark-
ness is so great. 24 ^stq one is able to serve two masters : for he will hate the one, an
d

love the other ; or cleave to the one, and despise the other. You are not able to serve
God and mammon. <* 25 fjigi-efoj-e j g^y unto you, Be not solicitous for your soul what
you may eat, nor for your body what you may put on. Is not your soul more valuable
than food, and your body than raiment? 26Look unto the fowls of heaven, how they
sow not, neither do they reap, nor gather into barns ; and your heavenly Father feedeth
them. Are you not more excellent than they ?« 27 And which one of you being solicitous
is able to add one moment to his existence? 28 And why are you solicitous concerning
raiment? Know the lilies of the field how they grow; they toil not, neither do they
spin. 29 But I say unto you, that Solomon in all his glory was not arrayed as one of
these. 30 But if God so clothed tho verdure of the field, existing to-day and to-morrow
cast into the oven, how much more you, O ye of little faith? 3i therefore be not solicit-
ous, saying, What can we eat? or what can we drink? or with what can we be clothed?
32 For after all these things the heathen were seeking; for your heavenly Father knoweth
that you need all these things. ssBut seek first the kingdom, and His righteousness; and
all these things shall be added unto you. ^4 Tt^ej-efoi-e be not solicitous unto the morn-
ow:

for the morrow will be solicitous for itself. Sufficient unto the day is the evil thereof

Matt. 7. 1 Criticise not, that you may Luke 6. 37 And criticise not, and you not be criticised. 2 For with what criticism can not be criticised. Condemn not, and you criticise, you will be criticised : and you can not be condemned. 38 Forgive, and with what measure you measure, it will be you shall be forgiven : give, and it shall be measured unto you. ^ Given unto you ; good measure, heaped up,

and shaken down, and running over, they will give into your bosom. For with the same measure, which you measure, it will be measured unto you. 39 And He spoke a parable unto them, Whether is the blind able to lead the blind? will they not both fall into the ditch? 40 The disciple is not above his teacher; but every one having been made

perfect shall be as his teacher. 41 But why 3 But why do you see the mote which is in do you see the mote which is in the eye of the eye of your brother, and do not recognize your brother, and do not recognize the beam the beam which is in your own eye? ^ O which is in your own eye? ^ Or how are how will you say to your brother. Permit me, you able to say to your brother ; Brother, I will cast out the mote from your eye ; and permit me, I will cast out the mote which behold, there is a beam in your own eye? is in thine eye, yourself not seeing the beam ^ O hypocrite, first cast out the beam from which is in your own eye? O hypocrite,

"Luke II, 2-4, *Mark u. 76, -^ Luke 11. 34. ^ Luke 16. 13. « Luke 12. 22-31.

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Matt. 7. Luke 6.

your own eye, and then you will see clearly first cast out the beam from your own eye, to cast out the mote from the eye of your and then you will see clearly to cast out the brother. ^ Give not that which is holy to mote which is in the eye of your brother, the dogs, neither cast your pearls before the

swine, lest they may trample them under their feet, and having turned round tear you to pieces. ^ Ask, and it shall be given unto you ; seek, and ye shall find ; knock, and it shall be opened unto you. ^ For every one asking receives ; and the one seeking finds ; and to the one knocking it shall be opened. ^ What man is there of you, whom, if his son shall ask bread, he will give him a stone? 10 And if he may ask a fish, whether will he give him a serpent? 11 Therefore if you, being evil, know how to give good gifts to your children, how much more shall your Father who is in the heavens give good things to

them that ask Him ? 12 Therefore all things ^ i And as you wish that the people may do whatsoever you may wish that the people unto you, do ye unto them even likewise, may do unto you, do ye even so unto them :

for this is the law and the prophets, i^ Enter ye in through the narrow gate : because wide is the gate and broad is the way, that leadeth to destruction, and many there are, who are going in through it. i'^ Because narrow is the gate, and contracted the way, that leadeth into life, and few there are who find it. i^^ut beware of false prophets, who come to you in sheep's clothing, but inwardly they are rapacious wolves. i^You shall know them by their

fruits. Do the people gather the grape- '*'* For every tree is known by its own fruit : bunches from thorns, or figs from thistles? for they do not gather figs from thorns, nor i^So every good tree produces good fruits; do they gather the grape-bunch from the and a corrupt tree produces evil fruits. ^^K bramble. - ^^Yox there is no beautiful tree good tree is not able to produce evil fruits, producing corrupt fruit, nor corrupt tree neither is a corrupt tree able to produce producing beautiful fruit. - 45 The good man beautiful fruits. 1^ Every tree not produc- out of the good treasure of his heart brings ing beautiful fruit is cut down and cast into forth the good ; and the wicked man out the fire. 20 Therefore you shall know them of the wicked treasure of his heart brings perfectly by their fruits, ^i jsjot evfry one forth that which is ^wicked : for out of th e

saying to me. Lord, Lord, shall enter into the abundance of his heart his mouth speaks. kingdom of the heavens ; but he that doeth

the will of my Father who is in the heavens. '^'^W'a.xxy will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out demons, and in thy name done many mighty works?

23 Then I will confess unto them that I never 46 gut ^y}^y ^q you call me Lord, Lord, knew you : depart from me, ye who work and do not the things which I say ? iniquity. 24 Then every one who hears these ^7 Every one coming to me, and hearing

words of mine, and does them, I will liken my words, and doing the same, I will show him unto a wise man, who built his house -.you to whom he is like. 43 He is like unto upon the rock, ^s^nd the rain came down, a man building a house, who dug and went and the rivers came, and the winds blew, down deep, and laid the foundation upon the and fell against that house ; and it did not rock : and there being a flood, the river br oke

fall ; for it was founded upon the rock. 26And against that house, and it was not able to every one hearing these words of mine, and shake it ; for it was founded on the rock, doing them not, shall be likened unto a fool- 49 gut the one hearing and not doing, is ish man, who built his house upon the sand, like unto a man building his house upon the 27 And the rain came down, and the rivers ground without a foundation ; against which came, and the winds blew, and beat against the river broke, and it fell immediately, and that house ; and it fell : and great was the great was the fall of that house, fall of it. 28 And it came to pass when Jesus

finished these discourses, the multitudes were astonished at His teaching: for Fie was teaching them as one having authority, and not as the scribes.

Matt, 8, ^And many multitudes followed Him, coming down from the mountain.

1 42. The Healing of the Centurion's Servant. – Capernaum.

Matt. 8. 5-13. ^And He having come Luke 7. i-io. iWhen He completed all into Capernaum, a centurion came to Him, His words in the ears of the people, He entreating Him, ^and saying; Lord, my came into Capernaum, ^^And the servant of servant lies in the house paralyzed, terribly a certain centurion, being sick, was about tormented. to die, who was precious to him. ^And

hearing about Jesus, he sent elders of the Jews to Him, asking Him that having come He may save his servant, ^^And they, having come to Jesus, continued to entreat Him earnestly, saying, That he to whom He will do this is worthy: ^for he loves our race, and himself built for us a syna- gogue. 6And Jesus went along with them.

7And Jesus says to him, Having come I will And already He being not far from the heal him. ^Xnd the centurion responding house, the centurion sent friends to Him, said, Lord, I am not worthy that thou may- saying to Him, Lord, be not troubled : for est come in under my roof: but I am not worthy that you may come in un-

der my roof: ^ Therefore I did not count speak the myself worthy to come to thee ; but speak word only, and my servant will be healed, the word, and my servant shall be healed. 9 For I am also a man under authority, hav- ^Por I am also a man placed under author- ing soldiers under me : and I say to this ity, having soldiers under me : and I say to one, Go, and he goes ; and to another, Come, this one. Go, and he goeth ; and to another, and he comes ; and to my servant, Do this, Come, and he cometh ; and to my servant, and he does it. lo^And Jesus hearing, was Do this, and he doeth it. ^And Jesus, hav- astonished, and said to those following, ing heard these words, was astonished at Truly I say unto you, I did not find so great him, and turning to the multitude following faith in Israel. '^^And I say unto you, that said, I say unto you, I did not find so great many will come from the east and from the faith in Israel, west, and sit up with Abraham, Isaac, and

Jacob, in the kingdom of the heavens: ^^but the sons of the kingdom shall be cast out into outer darkness : and there shall be weeping and gnashing of teeth, i^^And Jesus said to the centurion. Go ; and let it be

done unto thee as thou hast believed. And ^^And those having been sent, returning to his servant was healed at that hour. the house, found the servant well.

^43. The Raising of the Widow's Son. – Nain.

Luke 7. 11-17. 11 And it came to pass consecutively, He departed into a city called Nain ; and His many disciples and a great multitude went along with Him. i^^And when He drew nigh unto the gate of the city, behold, a dead man, an only born son to his mother, and she a widow, was indeed being carried out : and a great multitude of the city was along with her. i^^And the Lord seeing her, was moved with compassion towards her, and said to her, Weep not. i-^^And having come forward He touched the bier : and

the pall-bearers stood still : and He said. Young man, I say unto thee. Arise. i^And the dead man sat up, and began to talk, and He gave him to his mother. i^And fear seized them all : and they continued to glorify God, saying that, A great prophet has arisen among us : and, God has looked upon His people. ^^And that word about Him went out in all Judea, and all the country round about.

^44. John the Baptist in Prison sends Disciples to Jesus. – Galilee: Capernaum.

Matt. II. 2-19. 2And John hearing in Luke 7. 18-35. i^And His disciples pro-
the prison the works of Christ, sending two claimed to John concerning all these things.
of his disciples, ^ said to Him, i^And John calling certain two of his disciples
Art thou He sent them to the Lord, saying, Art thou the
who is coming, or must we expect another? one coming, or must we expect another?

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[part IV.

Luke 7.
20 And the men having come to Him, said ; John the Baptist sent us to thee, saying ; Art thou the one coming, or must we expect another ? 21 And at that hour He healed many of their diseases and aihients and evil spirits ;

Matt. II.

4 Jesus responding said to them, Having gone, proclaim unto John the things which you hear and see. ^The blind are looking up, and the lame are walking about, the lepers are being cleansed, and the deaf are hearing, the dead are being raised, and the poor are having the gospel preached unto

them r*^ ^and blessed is he, whosoever may not be offended in me. ^And they departing, Jesus began to speak to the multitudes concerning John, What went you out in the wilderness to see? a reed shaken by the wind? 8 But what went you out to see? a man clothed in soft raiment ? Behold those wearing soft raiment are in the houses of the kings.

9 But what went you out to see? a prophet? Yea, I say unto you, and more than a prophet : ^0 for this is he, concerning whom it has been written,^ Behold, I send my messenger before my face, who will prepare thy way before thee. ^^ Truly I say unto you. Among those having been born of women there has not risen a greater than John the Baptist: nevertheless the least in the kingdom of the heavens is greater than he. i^jTi-om the days of John the Baptist until now the kingdom of the heavens suffers violence, and the violent are taking it by force. i-^For all the prophets and the law prophesied till John. i'*And if you wish to receive it, he is Elijah, who is to come.^'

15 Let the one having ears to hear, hear.

16 But to whom shall I liken this generation ? It is like little children sitting in the marketplace, and calling to their comrades, and saying, i^We piped unto you, and you did not dance ; we mourned unto you, and you did not lament,

18 For John came neither eating nor drinking, and they say. He has a demon.

19 The Son of man came eating and drinking, and they say. Behold, a gluttonous and wine-drinking man, a friend of publicans and sinners. Wisdom is truly justified by her children.

and He conferred on many the power to see.
22And Jesus responding said to them. Hav-

ing gone, proclaim to John those things which you saw and heard ; that the blind are seeing, the lame are walking about, the lepers are being cleansed, the deaf are hearing, the dead are being raised up, the poor are having the gospel preached unto them ;« 23 and happy is he whosoever may not be offended in me. 24 And the messengers of John having gone away, He began to speak to the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken by the wind ? 26] But what went you out into the wilderness to see? a man clothed in soft raiment? Behold those who are in gaudy apparel and luxury, are in royal palaces. 26 But what went you out to see? a prophet? Yea, and I say unto you even more than a prophet. 27 This is he concerning whom it has been written, ^ Behold, I send my messenger before thy face, who will prepare thy way before thee. 28 j gay unto you, among those having been born of women no prophet is greater than John the Baptist ; nevertheless the least in the kingdom of God is greater than he. 29 And all the people hearing and the publicans justified'' God, being baptized with the baptism of John. 30 But the Pharisees and theologians rejected the counsel of God, against themselves, not having been baptized by him.

31 Then to whom shall I liken the men of this generation, and to whom are they like? 32 'phey are like unto little children sitting in the market-place, and calling to one another, and saying. We piped unto you, and you did not dance ; we mourned unto you, and you did not weep. 33 for John the Baptist has come neither eating bread nor drinking wine; and you say. He has a demon. 34 'p}ie j^on of man has come eating and drinking, and you say, Behold, a gluttonous wine-drinking man, a friend of publicans and sinners, ss-pruly wisdom is justified^ by her children.

6Mal.

' 'approved.

liMal. 3. 23.

^approved.

[^45'47-] From our LortV s Second Passover until the Third. 45

1 45. Reflections of Jesus on Appealing to His Mighty Works. – Capernaum.

Matt. II. 20-30. 20Xhen He began to upbraid the cities in which the most mighty-works of His were performed, because they did not repent." 2i\Yoe unto thee, Chorazin ! Woe unto thee, Bethsaida ! because if the mighty works which were wrought in you had been in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22 Moreover I say unto you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you. 23And thou, Capernaum, art thou not exalted up to heaven? thou shall be cast down to Hades : because if the mighty works which were wrought in thee had been performed in Sodom, it would have remained until this day. 24]VjQi-e-over I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

2'5At that time Jesus responding said, I praise thee, O Father, Lord of heaven and of earth, because thou hast hidden these things from the wise and the prudent, and reveal them unto babes. ^ 26 Yea, Father, because it was so well pleasing in thy sight. 27^11 things were delivered unto me by my Father : and no one perfectly knows the Son, except the Father ; neither does any one perfectly know the Father, except the Son ; and he to whom the Son may wish to reveal Him. 28 Come unto me, all ye who labor and are heavy laden, and I will give you rest. 29'Paijg ^ly yoke upon you, and learn of me ; because I am meek and lovv'ly in heart : and you shall find rest unto your souls. 30 Por my yoke is easy and my burden is light.

\ 46. While Sitting at Meat with a Pharisee, Jesus is Anointed by a Woman who had been a Sinner. – Capernaum.

Luke 7. 36-50. 36And a certain one of the Pharisees, asked Him, that He would eat with him, and having come into the house of the Pharisee, He sat down to the table. 37 Behold, a woman who was a sinner, in the city, also having learned that He is dining

in the house of the Pharisee, breaking an alabaster box of myrrh, ^Sand standing behind by His feet, weeping, began to moisten His feet with tears, and she wiped them with the hairs of her head, and she continued to copiously kiss' His feet, and to anoint them with the myrrh, so^nd the Pharisee, having invited Him, seeing, spoke within himself, saying. If He were a prophet, He would know who and what kind the woman is, who touches Him, because she is a sinner. 40\j-i(j Jesus responding said to him, Simon, I have something to say to thee. And he says, Speak, Teacher. ^iThej-g were two debtors to a certain creditor : the one owed him five hundred denaria,' and the other fifty.

42 And they not being able to pay, he forgave them both. Then which one of them will love him the more? ^^^j^qj^ responding said, I perceive, that he, to whom he forgave the more. And He said to him. You answered correctly. 44And turning to the woman He said to Simon, Do you see this woman? I came into thy house, thou gavest me no water for my feet : but she washed my feet with tears, and wiped them with her hairs. ^Thou gavest me no kiss: she, from the time I came in, did not cease copiously kissing my feet, ^e^^ou didst not anoint my head with oil: but she anointed my feet with myrrh. 47 Thej-gfore I say unto thee, Her sins, which are many, are forgiven; for she loved much : but he to whom little is forgiven, loveth little. "^^Sand He said to her ; Thy sins are forgiven. 49And those sitting along with Him began to say among themselves, Who is this who even forgives sins? ^^And He said to the woman, Thy faith hath saved thee ; go in peace.

^47. Jesus with the Twelve makes a Second Circuit in Galilee.

Luke 8. 1-3. lAnd it came to pass consecutively, that He was going through city and village, proclaiming and preaching the gospel of God, and the twelve along with Him. 2And certain women who had been healed of evil spirits and infirmities, Mary called Magdalene, from whom seven demons had gone out, ^and Joanna the wife of Chuzas the steward of Herod, and Susanna, and many other women, who were accustomed to minister unto Him from those things belonging to them.

«Luke 10. 13-15. ^Luke 10. 21. «i5 cents.

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[part IV.

1 48. The Healing of the Demoniac. The Scribes and Pharisees
Blaspheme – Galilee.

Mark 3. 20-30. 20 And He comes into a house ; and the multitude come together again so they are not able to eat bread. ^KtA those along with Him hearing came out to arrest Him : for they continued to say, He is beside Himself.

Matt. 12. 22-37. 22'p]^en a demonized man was brought to Him, blind and dumb : and He healed him, so that the blind and dumb man both spake and saw. 23 And all the multitudes were astonished.

and continued to say, Is not this the son of David ? 24And the Pharisees hearing, said, This man casts not out demons, except through Beelzebul» the prince of the demons. 25And Jesus knowing their thoughts said to them. Every kingdom divided against itself comes to desolation, and every city or house divided against itself shall not stand. 26'And if Satan casts out Satan, he is divided against himself; how then will his kingdom stand? 27jf \ through Beelzebul cast out demons, through whom do your sons cast them out? Therefore they shall be your judges. 28ijuj; if I through the Spirit of God cast out demons, then the kingdom of God has come nigh unto you.

29 Or how is any one able to enter into the house of a strong man, and spoil his goods, unless he may first bind the strong man, and then he can spoil his house.

30And the one not being with me is against me ; and the one not

gathering with me scatters
abroad.

31 Therefore I say unto you, every
sin and blasphemy shall be forgiven unto
men ; but the blasphemy of the Spirit shall
not be forgiven unto men. ss^nd M^hoso-
ever shall speak a word against the Son of
man, it shall be forgiven unto him : but
whosoever may speak against the Holy

Mark 3.

22And the scribes having
come down from Jerusalem
were saying. He has Beelze-
bul, and, He is casting out
the demons through the
prince of the demons, ^s^nd
calling them to Him, He
continued to speak to them in
parables, How is Satan able
to cast out Satan? 24And if
a kingdom may be divided
against itself, that kingdom
is not able to stand, ^oand
if 'a house may be divided
against itself, that house will
not be able to stand ; 26 and if
Satan stand up against him-
self,' and is divided, he is not
able to stand, but has an end.

27 No one is able, having
entered into the house of a
strong man, to spoil his
goods, unless he may first
bind the strong man, and
then he will spoil his house.

Luke II. 14, 15, 17-23,
i^And He was casting out a
demon, and he was dumb :
and it came to pass, the
demon having gone out, the

dumb spoke ; and the multitudes were astonished. i^And certain ones of them said. He casts out the demon through Beelzebul, the prince of the demons. ^''^And others tempting, continued to seek with Him a sign from heaven. ^^And He, knowing their thoughts, said to them, Every kingdom divided against itself, comes to desolation, and house falls upon house. i^And if Satan were indeed divided against himself, how will his kingdom stand ? Because you say I am casting out demons through Beelzebul. 19 But if I through Beelzebul cast out the demons, through whom do your sons cast them out? Therefore they shall be your judges : 20 but if I through the finger of God cast out the demons, then the kingdom of God has come nigh unto you. 2i'\When the strong man armed may keep his palace, his goods are in peace : 22 but when one stronger than he, having come, may conquer him, he takes away his panoply in which he trusted, and divides his spoils. 23 j^g Q^e not being with me is against me ; and the one not gathering with me scatters abroad.

Mark 3.

28 Truly I say unto you, that all sins shall be forgiven unto the sons of men, and blasphemies whatsoever they may blaspheme :

29 but whosoever may blaspheme against the Holy Ghost& hath never forgiveness, but is subject of eternal condemnation. 50 Because they were saying. He has an unclean spirit.

'Beelzebub being the fly-god, and Beelzebul, the prince of the demons.

*Gr. Holy Spirit.

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Matt. 12.

Spirit, it shall not be forgiven unto him, either in this age, or that which is to come. 23 Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by the fruit. 340 ye generations of vipers, how are you, being evil, able to speak good things? for out of the abundance of the heart the mouth speaks. ^The good man, out of the good treasure (heart) brings forth good things : and the wicked man out of the wicked treasure (heart) brings forth wicked things, se^nd I say unto you, that every idle word whatsoever men shall speak, they shall give an account concerning the same in the day of judgment. ^7 Yox by thy words thou shalt be justified, and by thy words thou shalt be condemned.

49-

The Scribes and Pharisees Seek a Sign. Our Lord's Reflections.

Matt. 12. 38-45. S8 f}^en certain ones of the scribes and Pharisees responded, saying, Teacher, we wish to see a sign from Thee. S9He responding, said to them, A wicked and adulterous generation seeks after a sign ; and no sign shall be given unto it except the sign of the prophet Jonah. ^^Yox as Jonah was in the stomach of the whale three days and three nights, « so shall the Son of man be in the heart of the earth three days and three nights. ■^^The men of Nineveh

will rise in judgment with this generation, and condemn it : because they repented at the preaching of Jonah ; ^ and behold, a greater than Jonah is here, ^a^he queen of the south will rise in judgment with this generation, and condemn it : because she came from the uttermost parts of the earth to hear the wisdom of Solomon ; and behold a greater than Solomon is here.

Luke II. 16, 24-36. 16 Others, tempting, were seeking with him a sign from heaven. -

29 And the multitudes being assembled, He began to say, This is a wicked generation : it seeks after a sign, and no sign shall be given to it except the sign of the prophet Jonah. 20 For as Jonah was a sign to the Ninevites, so shall the Son of man also be a sign to this generation. -

32 The men of Nineveh will rise in judgment with this generation, and condemn it : because they repented at the preaching of Jonah ; and behold a greater than Jonah is here. - siThe queen of the south will rise in judgment with this generation, and condemn them ; because she came from the uttermost parts of the earth, to hear the wisdom of Solomon f and behold, a greater than Solomon is here. - 33]sjo one, having lighted a lamp,

putteth it in a cellar, nor under a bushel, but on a candlestick, in order that those coming in may see the light. 34Xhe light of the body is the eye : therefore when thine eye may be clear, truly thy whole body is lighted ; but when it may be bad, truly thy body is dark. ^5 gee then that the light which is in thee is not darkness. 36 if then thy whole body is lighted, having

no part dark, all will be lighted, as when a lamp may light thee with its brightness. - 24 When the unclean spirit may go out from the man, he goes through dry places ; seeking rest, and finding none, he says, I will return into my own house, whence I came out. 25And having come he finds it swept and beautified. 26Xhen he goes, and takes

seven other spirits more wicked than himself; and having come in he dwells there: and the last state of that man is worse than the first.

27 And it came to pass, while He is speaking these words, a certain woman lifting up her voice from the crowd, said to Him, Blessed is the womb having borne thee, and the breasts which thou didst suck.
28 And He said, Truly blessed are those hearing the word of God, and keeping it.

43 And when the unclean spirit may go out from the man, he goes through dry places seeking rest, and finds none. "Then he says, I will return to my own house whence I came out ; and having come, he finds it empty, swept, and beautified, then he goes, and takes with him seven other spirits more wicked than himself, and having come in dwells there : and the last state of that man is worse than the first. So it will also be with this wicked generation.

"Jonah

ijonah 3. 4, 5.

'I Kings 10. I,

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[part IV.

50. The True Disciples of Christ His Nearest Relatives. – Galilee.

Matt. 12. 46-50. 46And He yet speaking to the multitudes, behold, His mother and His brothers stood without, seeking to speak to Him. 47And a certain one said to Him; Behold, thy mother and thy brothers stand without, seeking to speak to thee. 48And He responding said to the one speaking to Him ; Who is my mother, and who are my brothers? 49And reaching forth His hand to His disciples. He said, Behold my mother and my brothers !
^ For whosoever may do the will of my Father who is in the heavens, the same is my brother, and my sister, and my mother.

Mark 3. 31-35. ^1And His mother and His brothers come ; and standing without, sent to Him, calling Him. 32And the crowd was sitting round Him ; and they say to Him, Behold thy mother and thy brothers without are seeking thee.

33 And He responding to them, says. Who is my mother and my brothers? 34And looking round on His disciples sitting about Him in a circle, He says, Behold my mother and my brothers !

35 For whosoever may do the will of God, the

same is my brother, and my sister, and my mother.

Luke 8. 19-21. i^And His mother and His brothers came to Him, and were not [able to reach Him on account of the crowd. 20 And it was told Him,

Thy mother and thy brothers stand without, wishing to see thee. 21 And He responding said to them.

My mother and my brothers are the ones hearing the word of God, and doing it.

§51. At A Pharisee's Table Jesus denounces Woes against the Pharisees

AND others.

Luke II. 37-54. 37And while He was speaking, a Pharisee asked Him, that He would dine with him : and having come in. He sat up at the table. 38And the Pharisee seeing, was astonished because He was not first baptized before dinner. 39And the Lord said to him, Now you Pharisees purify the outside of the cup and the plate, but the interior is full of extortion and wickedness.*^ ^^Ye fools, did not the One having made the outside also make the inside? ^i therefore give alms of your substance; and behold all things are pure unto you. 42But woe unto you, Pharisees! because you tithe mint and rue and every herb, and you pass by judgment and the love of God : it behooveth to do these things, and not to omit those. ^ 43\Yoe unto you, Pharisees! because you love the front seat in the synagogues, and salutations in the forums.' ' ^^W^oe unto you! because you are like tombs unseen, and men walking over them do not know it.< * 45 And a certain one of the theologians responding says to Him, Teacher, speaking these things yon indeed insult us.« 46And He said, ^^'oe unto you, theologians! because you lay burdens on the people difficult to be borne, and you yourselves do not touch the burdens with one of your fingers. 47 Woe unto you ! because you build the sepulchers of the prophets, and your fathers killed them./ 48 Therefore you are witnesses and you consent unto the works of your fathers : because they slew them, and you build. 49 Therefore the wisdom of God said, I will send unto them prophets and apostles ; and some of them they will slay and persecute. S' soj^ order that the blood of all the prophets poure

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out from the foundation of the world, may be required from this generation; si from the blood of Abel unto the blood of Zachariah, who perished between the altar and the house; yea, I say unto you, it shall be required of this generation.'*^ 52\Voe unto you, theologians ! because you have taken away the key of knowledge : you did not come in, and you prohibited those who were coming in.^ 53And He having come out from thence, the scribes and Pharisees began vehemently to press on Him, and mouthe after Him concerning many things; ^4 laying in wait, to catch something from His mouth.

«Matt. 23. 25. "Matt. 23. 6. ^Matt. 23. 4. ?Matt. 23. 34-36. 'Matt. 23. 13.

*Matt. 23. 23. <iMatt. 23. 27. /Matt. 23. 29-31. ''Gen. 4. 8; 2 Chron. 24. 31.

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^52. Jesus Discourses to His Disciples and the Multitude. - Galilee,

Luke 12. 1-59. iln the meantime, myriads of the multitude having gathered together, so that they trode on one another. He began to speak to His disciples first ;« Take

heed unto yourselves from the leaven of the Pharisees, which is hypocrisy. 2 But there is nothing hidden, which shall not be revealed : and concealed, that shall not be made known. ^ s^herefore so many things as you spoke in the darkness shall be heard in the light ; and whatsoever you spoke in the ear in the secret chambers shall be proclaimed upon the houses, ^And I say unto you, my friends, Be not afraid of those killing the body, and after these things, having nothing more to do.« ^But I will show you whom you must fear : Fear him, who after he kills has power to cast into hell. Yea, 1 say unto you, fear him. ^Are not five sparrows sold for two pennies? and one of them is not forgotten before God. '^But even the hairs of your head are all numbered. Fear not: ye are more important than many sparrows. «But I say unto you, that every one who may confess me before the people, the Son of man will also confess him before the the angels of God. 9 But the one denying me before the people will be denied before the angels of God. ^^And every one who shall speak a word against the Son of man, it shall be forgiven him : but to him having blasphemed against the Holy Ghost, it shall not be forgiven. f' ^^But M^hen they may carry you into the synagogues, and tribunals, and authorities ; do not be solicitous as to what you may apologize, or what you may say:e ^'-for the Holy Spirit will teach you in that hour the things which it behooveth you to speak. i^And a certain one from the multitude said to Him, Teacher, speak to my brother, to divide the inheritance with me. i^And He said to him ; Man, who established me judge or a divider over you? ^^And He said to them, See, and beware of all covetousness : because his life is not in that which aboundeth to any one, from those things

belonging to him. i^^He spake a parable to them, saying, The farm of a certain rich man was very productive: i^and he was reasoning in himself, saying. What shall I do, because I have no place where I shall store my fruits? i^And he said, I will do this: I will take down my barns, and build greater, and there I will gather all my fruits and my goods. ^^And 1 will say to my soul. Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. 20 But God said to him, Thou fool, this

night they are demanding thy soul from thee ; and to whom shall those things which thou hast prepared, belong? 21 So is every one laying up treasure for himself, and not rich

toward God. 22 And He spoke to His disciples. Therefore I say unto you, Be not solicitous for your soul, what you may eat; nor for your body, what you may put on. / ^sxhe soul is more than food, and the body more than raiment. 24 observe the ravens, because they neither sow nor reap ; to which there is no storehouse nor barn, and God feeds them ; are you not much better than the fowls ? 25 And which one of you being solicitous is able to add

a moment to his existence? 26 jf then you are powerless in the smallest matter, why are you solicitous about other things? 27 observe the lilies, how they toil not, neither do they spin : and I say unto you. That Solomon in all his glory was not arrayed as one of these. 28) And if God so clothes the verdure flourishing in the fields to-day, and to-morrow cast into the oven; how much more are you, O ye of little faith? 29 And do not seek what you may eat, and what you may drink, and with what you are clothed; ^0 for the heathens of the world are seeking after all these things : but your Father knows that you have need of these things, ^i Moreover seek His kingdom and these things shall be added unto you. ssjTgar not, little flock; because your Father is well pleased to give you the kingdom, ^sgell your possessions and give alms; make for yourselves purses that will not get old, and treasure in the heavens which can not be stolen, where the thief does not draw nigh, nor the moth corrupt. 34 For where your treasure is, there your heart will be. ^Let your loins be girted, and your lamps burning; 36 and be you like unto men waiting for their lord, when he may rise up from the marriage feast ; in order that, coming and knocking, they may open unto him immediately. ^7 Blessed are those servants, whom the lord having come will find watching : truly I say unto you,

«Matt. 16. 6. 'Matt. 10. 28. eMatt. 10. 19; Mark 13. 11.

6Mark 4. 22; Matt. 10. 26. ''Matt. 12. 32; Mark 3. 29. /Matt. 6. 25-33.

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Luke 12.

that he will gird himself, and have them sit down, and having come will serve them. 38 If at the second, and third, watch he may come, happy are ye. 89 Know this, that if the landlord knew at what hour the thief cometh, he would not have permitted his house to be broken into. ^^Be ye also ready : because at an hour you do not think the Son of man cometh.

^^And Peter said to Him, Lord, do you speak this parable to us, or to all?" ^The Lord said. Who then is the faithful, wise steward, whom the lord will establish over his house

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hold, to give them their food in season? ^3 Happy is that servant, whom his lord having come shall thus find watching. 44 'ri-uly I say unto you, that he will establish him over all

his possessions. ^^ But if that servant may say in his heart, my lord delayeth his coming , and

may begin to smite the servants and handmaidens, and to eat and drink, and be drunken ;
46 the lord of that servant will come in a day in which he does not expect, and in an
hour in which he does not know, and will cut him off, and will appoint his part with the
unbelievers. '*' But that servant knowing the will of his lord, and not preparing or doi
ng

according to his Mall, shall be beaten with many stripes. ^Sgut the one not knowing,
and doing things worthy of stripes, shall be beaten with few. But to every one to whom
much is given, much will be required of him : and to whom they commit much, of him
they will ask the more, ^gj have come to send fire on the earth; and what do I will,
if it is already kindled? so^nd I have a baptism to be baptized with; and how am I
straitened till it may be perfected ! ^^ Do you think that I have come to give peace on
the earth? I say unto you. Nay, but division.^ ^2f"or from now, there shall be five in
one house divided, three shall be divided against two, and two against three :^ 53the
father against the son, and the son against the father ; and the mother against the daugh

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ter, and the daughter against the mother ; the mother-in-law against the daughter-in-law,
and the daughter in-law against the mother-in-law.

^^And he also spoke to the multitudes. When you may see a cloud rising from the
west, you immediately say, that the rain cometh; and it is so:** ^5 and when the south
wind is blowing, you say, that it will be hot; and it is so. ^^You hypocrites, you know
how to discern the face of the earth and the firmament ; and how do you not discern this
time? 57 Why do you not judge righteous judgment, even with reference to yourselves?
58 For as you go with your adversary to the ruler, give attention on the way that you be
reconciled with him ; lest he may deliver you to the judge, and the judge shall turn you
over to the officer, and the officer will cast you into prison.^ ^^x say unto you, You ca
n
by no means come out thence, till you have even paid the last mite.

\ 53. The Slaughter of Certain Galileans. Parable of the Barren
Fig-tree. - Galilee.

Luke 13. 1-9. ^And there were certain ones at that time announcing to him concern-
ing the Galileans, whose blood Pilate mixed with their sacrifices. 2And responding to
them He said. Do you think that those Galileans were sinners above all the Galileans, be-
cause they suffered these things ? 3 1 gay unto you, Nay : but unless you may repent, you
shall all likewise perish. ^Or those eighteen, on whom the tower in Saloam fell, and
killed them, do you think that they were offenders above all the men that dwell in Jeru-
salem? 5 1 say unto you, Nay: but unless you may repent, you will all likewise perish.

6And He spoke this parable, A certain one had a fig-tree planted in his vineyard ; and
came seeking fruit, and found none : ^ and he said to the vinedresser, Behold, three year
s
from which I come seeking fruit on this fig-tree, and 1 find none : cut it down ; why
indeed does it cumber the ground? 8 And responding he says to him, Lord, let it alone
also this year, until I shall dig about it, and cast manures: ^and if it may bear fruit
in the future ; and if not you shall cut it down.

"Matt. 24. 45-51. 6Matt. 10. 34. ^Mic. 7. 6. <iMatt. 16. 2. eMatt. 5. 25.

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1 54. Parable of the Sower. – Lake of Galilee; near Capernaum.

Matt. 13. 1-23. iQnthat day Jesus having come out from the house, was sitting by the sea : ^ and many multitudes were gathered unto Him, so that having gone into a ship. He sat ; and the whole multitude stood on the shore. ^And He spoke many things to them in parables, saying.

Behold a sower went out to sow. ^And while he was sowing, some seeds fell by the wayside, and the fowls came and ate them up. ^And others fell among stones, where they had not much earth : and sprang up immediately, because they had no depth of earth : ''and the sun having risen, they were scorched ; and because they had no root, they withered away, ^but others fell among thorns ; and the thorns sprang up and choked them. ^But others fell in good ground, and gave fruit, some a hundred, some sixty, and some thirty.

'J Let him
that hath ears to hear, hear.
10 And His disciples coming,
said to Him ; Wherefore do
you speak to them in para-
bles? 11 He responding said
to them, Because it has been
given unto you to know the
mysteries of the kingdom of
the heavens, but to them it
has not been given. ^'^^\xi
whosoever has, it shall be
given to him, and he shall
have more abundantly : but
whosoever has not, it shall
be taken from him even what
he has. ^-'^ Therefore I speak
to them in parables ; because
seeing they see not, and
hearing they hear not, nei-

Luke 8. 4-18. 4A great
multitude being with Him,
and coming to Him through-
out every city, He spoke in
le:

Mark 4. 1-25. ^And again
He began to teach by the
sea : and a great multitude
is gathered unto Him, so
that He having gone into a
ship, sat on the sea ; and the
whole multitude was at the
sea on the land, ^^nd He
was teaching them many
things in parables, and in
His teaching He said to
them, Hear: Behold, a sower
went out to sow: ^and it
came to pass while he was
sowing, some fell by the
wayside, and the fowls came

and devoured it. ^KxA other fell upon stones, where it had not much earth ; and immediately it sprang up, because it had no depth of earth : 6 and when the sun arose, it was scorched ; and because it had no root, it withered away. ''And other fell among thorns, and the thorns sprang up, and choked it, and it gave no fruit. ^And other fell in good ground, and springing up and growing, gave fruit, and produced, one thirty, and one sixty, and one a hundred. ^And He said, Let the one having ears to hear, hear. 10And when they were alone, and those around Him along with the twelve asked Him the parable. ^'And He said to them. To you it has been given the mystery of the kingdom of God : but to them who are without, all things are in parables: ^^in

order that seeing they may order that seeing they may see, and not know ; and not see, and hearing they hearing they may hear, and may not understand.

^A sower went out to sow his seed. And while he was sowing, some fell by the way, and was trodden under foot, and the birds of the air devoured it. ^And other fell on the rock ; and springing up, withered a way, because it had no moisture.

''And other fell in the midst

of thorns, and the thorns growing together, choked it out. ^''And other fell into good ground, and springing up, produced fruit, a hundredfold.

Speaking these things, He cried out. Let the one having ears to hear, hear. ^And His disciples asked Him saying. What might this parable be?

10And He said ; To you it has been given to know the mysteries of the kingdom of God : but to the rest in parables : in

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[part IV.

Matt. 13. Mark 4.

ther do they understand. i^And the proph- not understand ;« lest they may turn, ecy of Isaiah is fulfilled unto them, saying," their sins may be forgiven unto them. By hearing ye shall hear, and may not understand ; and seeing you sliall see, and may not perceive. ^^ Because the heart of this people is waxed gross, and they heard heavily with their ears, and closed their eyes ; lest they may see with their eyes, and hear with their ears, and understand with their hearts, and turn, and I shall heal them. ^^ gut happy are your eyes, because they see ; and your ears, because they hear, i^ Truly I say unto you, that many prophets and righteous men desired to see those things which you see, and saw them not; and

and

to hear those things which
you hear, and heard them
not. 18 "phei-gfore hear ye
the parable of the sower.
19 Every one hearing the
word of the kingdom, and
not understanding it, the
wicked one comes, and seizes
away that which is sown
in his heart : he is the one
sown by the wayside.

20 But
the one sown upon the rocks,
is he who heareth the word,
and immediately with joy
receives it; 21 but it has no
root in him, but is temporary ;
and tribulation or persecu-
tion arising on account of
the word, immediately he is
offended.

22 But the one
sown among the thorns, is
he who heareth the word ;
and the care of this age, and
the deceitfulness of riches,
choke out the word, and he
becomes unfruitful. 23^i-i(j
the one having been sown
on good ground, is he that
heareth the word, and under-
standeth it ; who truly bears
fruit, and produces, some a
hundred, some sixty, and
some thirty.

Mark 4.

i^And He says to them,
Do you not understand this
parable? and how will you
know all parables? ^^yhg
sower sows the word. ^^And

those who are by the way-
side, where the word is
sown ; and when they hear
it, immediately Satan comes,
and takes away the word
which was sown in their
hearts. ^^And those who
are sowed upon the rocks are
likewise, those who, when
they may hear the word, im-
mediately with joy receive it.
i^And they have no root in
themselves, but are tempo-
rary ; then tribulation or per-
secution arising on account
of the word, they are imme-
diately offended: i^and oth-
ers are those who are sown
among the thorns ; they are
those hearing the word, i^and
the cares of the age, and
the deceitfulness of riches,
and desires concerning other
things coming into them,
choke out the word, and it
becomes unfruitful. 20 And
these are they who are sown
on good ground ; whosoever
hear the word, and receive
it, and bring forth fruit, some
thirty, some sixty, and some
a hundred. '^^Kx\dL He said
to them ; Whether does the
light come, that it may be
placed under a bushel, or
'under a bed? is it not that
it may be placed on a candle-

Luke 8.

i^And this is the parable :
The seed is the word of
God.

i2And there are those
who hear by the wayside ;
then the devil comes, and
takes away the word from

their heart, lest they believing may be saved.

iSAnd those on the stones are they who, when they may hear, receive the word with joy ; and they have no root in them, who believe for a time, and in time of temptation they fall away.

"And that which falleth among thorns, there are those who hear, and going forward, by the cares and riches and pleasures are choked out, and bring forth no fruit to perfection.

i^And that which is in the good ground, are those whosoever hearing the word in a beautiful and good heart, retain it, and bring forth fruit with patience.
i^But no one having lighted a candle covers it with a vessel, or puts it under a bed ; but he places it on a candlestick, in order that those coming in may .see the light.

»Isa. 6. 9, 10.

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From our Lord'' s Second Passover until the Third.

Mark 4.

stick? 22 Yox there is nothing hidden which may not be made manifest ; neitlier is tliere any thing concealed, but that it may come into the hght. ^sjf ^j-iy one has ears to hear, let him hear. 24And He said to them, See what you hear : with what measure you measure it shall be measured unto you : and it shall be added mito you who hear, ^spor whosoever has, it shall be given unto him : and he who has not, it shall be taken from him even that which he has.

Luke 8.

i^For there is nothing hidden which shall not be made manifest ; neither is there any thing concealed, which may not be made known and come into the light.

18 There-

fore see how you hear : for whosoever may have, it shall be given unto him ; and who-soever may not, have it shall be taken from him, even that which he seems to have.

\ 55. Parable of the Tares. Other Parables. - N'ear Capernaum.

Matt. 13. 24-53. ^^He put forth another parable to them, saying, The kingdom of the heavens is like unto a man sowing good seed in his field. 25 And while the men slept, an enemy came, and sowed tares in the midst of the wheat, and departed. 26And when the blades sprang up, and produced fruit, then the tares were also made manifest. 27 And the servants of the landlord having come to him said. Sir, did you not sow good seed in your field? whence then hath it tares? 28 And he said to them, A hostile man did this. And the servants say to him, Then do you wish that we, having gone, may gather them ? 29 And he says, No ; lest gathering the tares together you may at the same time along with them root up the wheat. s0Lgt both grow together till the harvest : and at the time of the harvest, I will say to the reapers. First gather the tares, and bind them in bundles, in order to burn them : and gather the wheat into my barn.

Mark 4. 26-34. 26And He said. Thus is the kingdom of God, as a man may cast seed on the ground; 27 and he may sleep, and rise night and day, and the seed germinates and grows, as he does not know. 28 The earth spontaneously brings forth fruit; first the blade, then the ear, then the full corn in the ear. 29And when the fruit may develop, immediately he thrusts in the sickle, because

Matt. 13.

siAnd He submitted another parable to them, saying ; The kingdom of the heavens is like unto a grain of mustard seed, which, a man having taken, sowed in his field; 32 which indeed is the smallest of all seeds ; and when it grows up, is the greatest of herbs, and becomes a tree, so that the birds of heaven indeed lodge in its branches. 33And he spake another parable unto them ; The kingdom of the heavens is like unto the leaven, which a woman took, and hid in three measures of meal, until the whole was leavened.

●^■ijesus spoke all of these things to the multitudes in parables ; and without a parable He was not speaking to them: ^'vix order that the word spoken by Isaiah, the prophet, saying, I will open my mouth in parables : I will make known the things which have been hidden from the foundation." 36 Then leaving the multitudes, He

the harvest is at hand.

soAnd He said, To what may we liken the kingdom of God? or in what parable may we present it? si'Tis like a grain of mustard seed, which when it may be sown upon the earth, is the smallest of all seeds which are upon the earth, 32and when it may be sowed, it springs up, and becomes the greatest of herbs, and produces great branches ; so that the birds of the heavens are able to lodge under its shadow.

sSAnd in many such parables He continued to speak the word to them, as they were able to hear. 34And without a parable He did not speak to them : and He privately expounded all things to His disciples.

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From our Lo?'d^ s Second Passover until the Third.

[part IV.

Matt. 13.

came into the house : and His disciples came to Him saying ; Explain to us the parable of the tares of the field. ST^nd He responding said, The one sowing the good seed is the Son of man ; ^ and the field is the world ; and the good seed, these are the sons of the kingdom; and the tares are the sons of the wicked one, 39 and the enemy sowing them is the devil : and the harvest is the end of the age ; and the reapers are the angels.

40 Then as the tares are gathered and burnt up with fire ; so it will be in the end of the age.

41 The Son of man will send forth His angels, and they will gather out of his kingdom all things that offend, and those who do iniquity, 42 and will cast them into the furnace of the fire : and there shall be weeping and gnashing of teeth, ^sxi^g^ \}^^ righteous will shine as

the sun in the kingdom of their Father. « But let the one having ears, hear. 44Xhe kingdom of the heavens is like unto a treasure having been hidden in a field ; which a man having found, concealed ; and from his joy he goes and sells all things so many as he has

, and buys that field. 45^gain, the kingdom of the heavens is like unto a man seeking beautiful pearls: 46and having found one pearl of great price, having gone away he sold all things, so many as he had, and bought it. 47 Again, the kingdom of the heavens is like unto a net cast into the sea, and gathering of every kind ; 4S which, when it was filled, drawing up on the shore, and sitting down, they gathered the good into baskets, and threw the bad away. 49 go it will be in the end of the age: the angels will go forth, and will separate the wicked from the midst of the righteous, ^^and will cast them

into the furnace of the fire : and there shall be weeping and gnashing of teeth, ^i Dq yo
u

understand all these things? They say to Him, Yea. ^^And He said to them, There-
fore every scribe having been disciplined into the kingdom of the heavens is like unto a
man who is a landlord, who bringeth out of his treasure things both new and old. ^^And
it came to pass, when Jesus finished these parables. He departed thence.

^ 56. Jesus Directs to Cross the Lake. Incidents
Stilled. – Lake of Galilee.

Mark 4. 35-41. 35And He
says to them, on that day, it
being evening. Let us go
away to the other side.

The Tempest is

Matt. 8. 18-27. i^And Je-
sus seeing the multitudes
about Him, gave command
to go away to the other side.
i^And one scribe having
come, said to Him,

Luke 8. 22-25. ^^And it
came to pass on one of the
days. He and His disciples
went into a ship. And He
said to them, Let us go to
the other side of the lake.

Luke g. 57-62. 5'' And they going on
the way, a certain one said to Him, Lord,
I will follow thee wheresoever thou may-
est go. ^SAnd Jesus said to him. The
foxes have holes, and the birds of heav-
en nests ; but the Son of man has not a
place where He may recline His head.
s^And He said to another. Follow thou me.
And he said, Lord, permit me first having
gone away to bury my father. ^^And Jesus
said to him. Let the dead bury their dead ;

but thou having gone away proclaim the kingdom of God. <5iAnd another said to Him, Lord, I will follow thee ; but first permit me to bid adieu to those at my ow^n home. ^^^And Jesus said to him. No one putting his hand to the plow, and looking back, is worthy of the kingdom of God.

Matt. 8. Mark 4. Luke 8.

23And His disciples fol- 36And leaving the multi- 22And they were embarked, lowed Him, having come tude, they receive Him, as 23And they sailing. He was

Teacher, I will follow thee whithersoever thou mayest go. 20And Jesus says to Him, The foxes have holes, and the birds of heaven nests ; but the Son of man has not where He may recline His head. 21 And another of His disciples said to Him, Lord, permit me first to go away and bury my father. 22And Jesus says to him. Follow me ; and let the dead bury the dead.

""Dan. 12.

3-

57.]

From otir LonV s Second Passover until the Third.

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Matt. 8.

into the ship. 24^1^(1 behold, there was a great storm on

the sea, so that the ship was covered by the waves : and He was asleep.

25And the disciples having come, awoke Him, saying, Lord, save us ; we are perishing. 26 And He says to them, Why are you afraid, O ye of little faith? Then having arisen, He rebuked the wind and the sea ; and there was a great calm.

27 And the men were astonished, saying, What sort of a man is this, because winds and the sea obey him?

Mark 4.

He was in the ship; and other ships were also with Him. ^7 And there was a great storm of wind : and the waves were dashing into the ship, so that it was already filled. ^5And He was in the stern, sleeping on a pillow : and they awaken Him, and say to Him ; Teacher, is there no care to thee that we perish? 39And being awakened, He said to the sea, Be calm, be quiet. And the wind ceased, and there was a great calm. 40And He said to them, Why are you so cowardly ? how have you not faith ? ^1And they feared with a great fear, and continued to say to one another. Who then is this, because the wind and the sea obey Him?

Luke 8.

asleep : and a storm of wind
came down into the lake ;
and they were being filled,
and imperiled.

24And they

having come to Him, awak-
ened Him, saying, Master,
Master, we perish. And He
having arisen, rebuked the
wind and the wave of the
water : and they ceased, and
there was a calm.

25 And He said to them,

Where is your faith? And
they being afraid were aston-
ished, saying to one another,
Who then is this, because
He commands the winds and
and the water, and they
obey Him?

I 57. The Two Demoniacs of Gadara. – Southeast coast of Galilee.

Matt. 8. 28 to g. I. 28 Two
demoniacs met Him, having
come to the other side into
the country of the Gadarenes,
coming out from the tombs,
exceedingly fierce, so that
'no one was able to pass
through that way.

Luke 8. 26-40. 26And

they sailed into the country
of the Gergesenes, which is
over against Galilee. 27And

a certain man from the city,
who a long time had de-
mons, and did not wear
clothing, and did not remain
in the house, but in the
tombs ; met Him having
come to the land.

Marks. 1-21. ^Andthey

came beyond the sea, into the
country of the Gadarenes,

2And a man from the tombs,

with an unclean spirit met

Him, having come out of

the ship ; ^ who had his

dwelling among the tombs :

neither was any one able to

bind him with chains; "* be-
cause frequently he had been

bound with fetters and

chains, and the chains were slipped off by him, and the fetters torn to pieces.

5 No one was able to tame him : and all the time, night and day, he was among
the tombs in the mountains, crying, and cutting himself with stones. ^And

seeing Jesus a great way off,

he ran to Him, and wor-
shipped Him; ^and crying

with a loud voice, he says,

What is there to me and to

thee, O Jesus, thou Son of

the Most High God? I ad-

jure thee in the name of God,

that you may not torment me. ^For

29And behold, they cried out,
saying. What is there to us
and thee, O Son of God?
have you come hither to tor-
ment us before the time?

He said to him. Unclean spirit, come
out from the man. ^And He asked
him, What is thy name? And he says
to Him, My name is Legion ; because

2SAnd seeing Jesus, and cry-
ing out, he worshiped Him,
and said with a loud voice ;
What is there to me and to
thee, O Jesus, Son of the
Most High God? I pray
thee toi-ment me not. 29^01-
He commanded the unclean
spirit to come out from the man ; for since a
long time he had possessed him, and he was
frequently bound, secured with chains and
fetters, and smashing his bonds, was driven

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From our Lord'' s Second Passover until the Third.

[part IV.

Mark 5.

we are many. 10And he continued to
intreat Him much, that He would not
send them out of the country.

Matt. 8.

s0And a herd of many swine was feeding a great way from them. 3iAnd the demons continued to intreat Him, saying, If you cast us out, permit us to depart into the herd of swine, ^^And He said to them, Go. And they having gone out, went away into the herd of swine ; and the whole herd rushed down the precipice into the sea, and perished in the waters. 33And the herders fled, and having gone away into the city, proclaimed all things, and those appertaining to the demonized. 34And behold, the whole city came out to meet Jesus ;

Mark 5.

i^And there was a great herd of swine feeding in the mountain. I2^nd they intreated Him, saying, Send us into the swine, in order that we may go into them. i^And Jesus immediately permitted them. And the unclean spirits having gone out, came into the swine: and the herd rushed down a precipice into the sea, and there were about two thousand : and they were strangled in the sea. ^■'And those herding tiem fled, and reported in the city, and in the country. And they came out to see what it was that came to pass. ^^And they come to Jesus, and see the down, both

Luke 8.

by the demons into the desert. s0And Jesus asked him saying. What is thy name? And he said Legion ; because many demons entered into him. ^^And he continued to intreat Him that He should not command them to depart into the abyss, '^'^hndi there was a herd of many swine feeding in the mountain : and they continued to intreat Him that He should permit them to go into them. And He permitted them.

3^And the demons having come out from the man, came into the swine : and the herd rushed down a precipice into the sea, and were strangled.

34And seeing that

demonized man sitting clothed and in his right mind, the one called Legion ; and they were afraid. i^And those seeing, related to them how it happened to the demonized man and concernin

and seeing Him, intreated

Him, that He should depart

from their coasts.

the swine.

i^And they began to intreat

Him to depart from their
coasts. ^^And He having
come to the ship, the demon-
ized man intreated Him that
i^And He did.

he should be with Him.

not permit him, but says to him, Go
to thine own house to thy people, and
proclaim to them how many things the
Lord has done for thee, and had mercy

on thee, ^u^And he went away, and be-
gan to preach in Decapolis, how many

things Jesus did to him. And all were as-
tonished. 2iAnd Jesus cross-
ing over in the ship again to
the other side, a great multi-
tude was gathered unto Him :
and He was by the sea.

Matt. g. lAnd having
embarked into the ship. He
crossed over, and came into
His own city.

the herders

which took place, fled, and
proclaimed it in the city and
in the country. 35And they
came out to see that which
had happened ; and came to
Jesus, and found the man,
out of whom the demons had gone, clothed
and in his right mind, at the feet of Jesus :
and they were afraid, ^e^And those seeing
reported to them how the
demonized man was saved.

^^And all the multitudes of the surrounding country of the Gergesenes, asked Him to depart from them ; because they were seized with great fear. And He having come into the ship, returned, ^o^nd the man out of whom the demons had gone prayed to be with Him. And Jesus sent him away, saying, 39 Return to thy own house, and relate, how many things God has done unto thee. And he departed throughout the whole city, preaching how many things Jesus did unto him. 40And it came to pass when Jesus returned, the multitude received Him ; for they were all looking for Him.

Matt. g. 10-17. ^^And it

came to pass, He was sitting

58. Levi's Feast. – Capernau7n.

• Mark 2. 15-22. is And it Luke 5. 29-39. 29And Levi came to pass, while He was made a great feast for Him

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From our Lord'' s Second Passover until the Third.

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Matt. 9.

at the table in the house, behold, many publicans and

sinners, having come were sitting along with Jesus and His disciples.

11 And the Pharisees seeing, said to His disciples, Wherefore does your teacher eat with publicans and sinners?

i2And Jesus hearing said to them, They that are whole have no need of a physician, but they that are sick, i'^ g^t having gone, learned what this is, I wish mercy and not sacrifice :« for I came not to call the righteous, but sinners to repentance. ^4 Then the disciples of John come to Him, saying. Wherefore do we and the Pharisee fast, but thy disciples do not fast?

15 And Jesus said to them. The sons of the bride-chamber are not able to fast, so long as the bridegroom is with them.

But the day will come, when the bridegroom must be taken from them, and then they will fast. i*> But no one puts a piece of new cloth on an old garment ; for it takes its fullness from the garment, and the rent is made worse. ^^Neither do they put new wine in old bottles : lest the bottles are broken, and the wine poured out, and the bottles shall perish : but they put the new wine into the new bottles, and both are preserved.

Mark 2.

sitting at the table in his house, and many publicans and sinners were sitting along with Jesus and his disciples : for they were many, and they followed Him. i^And the scribes and Pharisees, seeing Him eating with the publicans and sinners, were saying toHisdiscipleSjWhydoesHe eat and drink with publicans and sinners ? ^''Jesus hearing, says to them. They that are whole have no need of a physician, but they that are sick. I came not to call the righteous, but sinners to repentance.

18 The disciples of John and the Pharisees were fasting. And they come and say to Him ; Wherefore do the disciples of John and the Pharisees fast, and thy disciples do not fast? i^And Jesus said to them. Whether are the sons of the bride-chamber able to fast while the bridegroom is with them ? So long a time as they have with them the bridegroom they are not able to fast. 20 But the days will come, when the bridegroom must be taken from them, and then they will fast in that day. 21 No one putteth a piece of new cloth on an old garment : lest the new take its fullness from the old, and the rent is made worse. 22 j^Tq one puts new wine in old

bottles : lest the new wine shall break the bottles, and the wine is poured out, and the bottles shall perish : but the new wine is put in new bottles.

Luke 5.

in his own house : and there was a great multitude of publicans sitting

and others who were along with Him.

●^^And their scribes and the Pharisees were murmuring to His disciples, saying, Wherefore do you eat and drink with publicans and sinners?

2' And Jesus responding said to them, They that are whole have not need of a physician, but they that are sick ; -^2 \ came not to call the' righteous, but sinners to repentance.

33And they said to Him, Wherefore do the disciples of John fast, and make supplications ; likewise also those of the Pharisees ; but thy disciples eat and drink? S4And He said to them, Whether are you able to make the sons of the bridechamber to fast,

while the bridegroom is with
them ?

35 But the days will
come when the bridegroom
must indeed be taken away
from them, then will they
fast in those days. >^^ He also
spoke a parable to them : Let
no one put a piece of new
cloth on an old garment ; lest
the new shall tear it, and the
piece from the new will not
fit the old. 37And no one
puts new wine into old bot-
tles ; lest the new wine shall
break the bottles, and it shall
be poured out, and the bot-
tles shall perish : ^s but the
new wine is to be put into

new bottles, and both will be preserved. 39]sjo one drinking the
old immediately wishes the new ; for he says, The old is better.

'Hos. 6. 6; I Sam. 15. 22.

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From our Lord' s Second Passover ttntil the Third.

[part IV.

59-

Matt. 9. 18-26. 18 And He speaking these things to them, behold a certain ruler having come, continued to worship Him, saying. My daughter just now died : but having come put your hand on her, and she shall live.

i^And Jesus having risen, follows him, and His disciples.

20And behold, having an issue" twelve years,

The Raising of Jairus's Daughter. The Woman of a Bloody Flux . - Capernaum.

Mark 5. 22-43. 22 A,nd one of the chief rulers of the synagogue, by name Jairus, comes ; and seeing Him falls at His feet, 2"and in-treats Him much saying, My little daughter is at the point of death : that coming He may lay hands on her, in order that she may be saved, and live. 24 And He departed with him ; and a great multitude followed Him, even treading on Him.

25And a certain woman, being in an issue of blood twelve years, ^e^And having suffered much from many physicians, and expended all things which were with her, and being profited as to nothing, but rather having come to the worse, ^7 hearing

concerning Jesus, having
come in the crowd behind,
touched His garment. "Yox
she was saying, If I may
touch His garment, I shall
be saved. 29And immediately
the issue of her blood was
dried up : and she knew in
her body that she is healed
sOAnd immediately Jesus

I woman,
of blood

and coming to
Him behind, touched the
hem of His garment. " 21 For
she continued to say within
herself, If I may only touch
His garment, I will be saved.
22And the woman was saved
from that hour. -

Luke 8.41-56. 41 Behold,
a man to whom was the name
Jairus, and he was a ruler of
the synagogue: and falling
at the feet of Jesus, he con-
tinued to intreat Him to come
into his house; '^^iox there
was an only daughter to him,
of twelve years, and she was
dying. And while He was
going the multitudes were
thronging Him.

^^And a woman being in
an issue of blood twelve
years, who having expended
all her living with physi-
cians, was not able to be
healed by any of them.

44 and
having come to Him behind,
she touched the hem of His
garment : and immediately the

issue of blood ceased.

of her plague

knowing in Himself that the power[^]
has gone out from Him, turning in the
crowd, said, Who touched my gar-
ments? 31 And His disciples continued
to say to Him, You see the crowd
treading upon you, and you say. Who
touched me? 32 And He looked round
to see her who did it. '^^And the woman
fearing and trembling, knowing what
has taken place unto herself, came and

fell down before Him

and
told Him the whole truth.
34 And He said unto her,
Daughter, thy faith hath
saved thee; go in peace,
and be whole of thy
plague. So And He still speak-
ing, they come from the house of the

22 And Jesus turning and see-
ing her said. Be of good
cheer, daughter ; thy faith
hath saved thee.

45 And Jesus

said. Who is the one having touched me?

And all denying, Peter and the disciples with Him said, The multitudes crowd thee and press upon thee, and dost thou say.

Who is the one having touched me? 46And

Jesus said, Some one touched me : for I

know the power went out from me. 47 And

the woman seeing that she was not concealed,

came trembling, and falling down before

Him, proclaimed on account

of what cause she touched

Him, in the presence of all

the people, and how she was

healed immediately. 48And

He said to her, Be of good

cheer, daughter ; thy faith

hath saved thee ; go in peace.

49And He yet speaking, a

chief ruler of the synagogue, saying, certain one comes from the house of the chief

●hemorrhage.

*Gr. dynamite.

:60,6i.]

From our Lord'' s Second Passover tintil the Third.

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Mark 5.

Thy daughter is dead : why do you
still trouble the Teacher ? ^^And Jesus,
immediately hearing the word spoken,

says to the chief ruler, Fear
not, only believe. – ss^nd
He comes into the house of
the chief ruler of the syna-
gogue ; – 5^ and He did not
permit any one to accompany
Him, except Peter, and
James, and John the brother
of James. – 38 And He sees a
tumult, weeping and wailing

Matt. 9.

23 And Jesus having come
into the house of the ruler,

and seeing the flute-players,
and the weeping crowd,
24 says to them; Retire: for
the damsel is not dead, but
sleepeth. And they hooted
at Him. ^s^nd when the
crowd was put out, coming
to her. He took her by the
hand, and the damsel arose.
26And this news went out

into that whole country.

much : 39and hav

come

in. He says to them. Why are you excited and weeping ? The child is not dead, but sleepeth. 40 And they hooted at Him. And putting them all out. He takes the father and mother of the child and those with Him, and goes in where the child was. ^i^nd taking the child by the hand, says to her, Talitha cumi ; which is interpreted. Damsel, I say unto thee. Arise. 42And immediately the damsel stood up, and walked about ; for she was twelve years old. And they were immediately delighted with great delight. 43And He charged them much that no one should know it ; and He said that something should be given to her to eat.

Luke 8.

ruler of the synagogue, saying to him. Thy daughter is dead ; trouble not the Teacher : 5^ and Jesus hearing, responded to him, saying. Fear not : only believe, and she shall be saved, ^i^nd having come to the house. He did not suffer any to enter except Peter, John, and James, and the father and mother of the child. ■sSAnd they were all weeping, and wailing over her : and He said. Weep not ; she is not dead, but sleepeth. ^^And they hooted at Him, knowing that she was dead. ^^And having put all out.

taking her
by the hand. He spoke, say-
ing, Child, arise. And her
spirit returned, and she stood
up immediately. And He
commanded that something
should be given to her to
eat. 56And her parents were
delighted : and He com-
manded them to tell no one
that which had taken place.

\ 60. Two Blind Men Healed, and a Dumb Spirit Cast Out,

Matt. 9. 27-34. 27And two blind men followed Him, going thence, crying out, and
saying, 28 Have mercy on us, thou Son of David. And the blind men came to Him, hav-
ing come into the house : and Jesus says to them, Do you believe that I am able to do
this? They say to Him, Yea, Lord. '^\i qx\ . He touched their eyes, saying. Be it unto
you according to your faith. ^0And their eyes were opened. And Jesus charged them,
saying, See that no one know it. ^i But they having gone out, spread abroad His fame
in all that country, ss^nd they going out, behold, they brought to Him a dumb man,
demonized. ^s^nd the demon having been cast out, the dumb spoke. And the multi-
tudes were astonished, saying, 34]s;ever did it so appear in Israel. And the Pharisees
continued to say, He casts out the demons through the prince of the demons.

;6i. Jesus Again at Nazareth, and Again Rejected.

Matt. 13. 54-58. 54And having come into
His own country He was teaching them in
their synagogue, so that they were astonished.

Mark 6. 1-6. ^And He came out thence and
comes into His own country ;« and His disci-
ples follow Him : 2 and it being the Sabbath
day. He began to preach in the synagogue :

"Nazareth.

From our Lord'' s Second Passover until the Third.

[part IV.

Matt. 13.

and said, Whence this wisdom and these miracles unto Him?

55 Is not He the son of the carpenter? is not His mother called Mary? are not His brothers, James, and Joses, and Simon, and Judas? 56And are not His sisters all here with us? Whence then are these things to Him? ^v^nd they were offended in Him. And Jesus said to them ; A prophet is not without honor, except in his own country, and in his own house. 58And He did not many mighty works there on account of their unbelief.

Mark 6.

and many hearing were astonished, saying, W^hence are these things to this one? and, What wisdom is given unto Him? Such miracles are wrought by His hands, ^jg not this the carpenter, the son of Mary? the brother of James, and Joses, and Simon, and Judas? Are not His sisters here with us? And they were offended in Him. '*And Jesus said to them ; A prophet is not without honor except in his own country, and among his relatives, and in his own house. 5And He was not able to do any miracle there, except laying hands on a few sick people, He healed them. And He was astonished on account of their unbelief.

62. A Third Circuit in Galilee.

The Twelve Instructed and Sent Out.

Mark 6. 6-13. ^And He

went about the villages in a circuit teaching.

Matt. 9. 35-38; 10. I, 5-42; II, I. 35 And Jesus was going around all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and ailment. 36 And seeing the multitudes, He was moved in compassion in their behalf, because they were fleeced and deserted, as sheep having no shepherd « ST^phen He says to His disciples, The harvest truly is great and the laborers are few; 38 therefore pray the Lord, that He may send forth laborers into His harvest.

Mark 6.

^And He calls the twelve to Him, and began to send them out two by two ; and He gave them authority over unclean spirits.

Matt. 10.

lAnd calling His twelve disciples. He gave them power over unclean spirits, so as to cast them out, and heal every disease, and every malady. – ^And Jesus sent out the twelve, commanding them. Go not in the way of the Gentiles, and enter not into a city of the Samaritans. 6 But go ye rather to the lost sheep of the house of

Israel. ^And going, preach, saying, That the kingdom of the heavens is at hand. «Heal the sick, raise the dead, cleanse the lepers, cast out demons : freely you did

receive, freely give. ^Xake not gold, nor silver, nor copper in your girdles ; ^^ nor valise for your journey, neither two coats, nor sandals, nor staff: for the laborer is worthy of his food, ^^And into whatsoever city or village you may enter, investigate who in it is worthy ; and there abide until you may go hence. ^^And going into a house, salute it. ' ^And if the house may be worthy, let

8And He commanded them that they should take nothing for the way except staff only ; no valise, no bread, no money in the girdle; ^but having put on your sandals : and put not on two coats. i0And He said to them. Into whatsoever house you may enter, there abide until you may go out from thence.

Luke g. 1-6.

^And calling the twelve, He gave to them power and authority over all demons, and to heal diseases. ^And He sent them to preach the kingdom of God and to heal the sick.

^And He said to them, Take nothing for the jour-

ney, neither staff, nor valise,
nor bread, nor silver ; nor to
have two coats.

"^And into what-
soever house you may enter
there abide, and go out from
thence.

«No competent spiritual guides.

I 62.] From our Lord' s Second Passover tmtil the Tjiird. 6 1

Matt. 10. Mark 6. Luke 9.

your peace come on it : but if
it may be unworthy, let your

peace return unto you. i4And HAnd whatsoever SAnd so many as

whosoever may not receive place may not receive you may not receive you, going
you, nor hear your words, nor hear you, going forth out from that city, knock off
going out from that house or thence, shake off the dust the dust of your feet for a
city, shake off the dust from which is beneath your feet testimony against them,
your feet. ^^ Truly I say unto for a testimony unto them,
you. It will be more tolerable

for the land of Sodom and Gomorrah in the day of judgment than for that city. i^Behold,
I send you forth like sheep in the midst of wolves : be ye therefore wise as serpents, an
d

harmless as doves, i'' Beware of men : for they will deliver you up to the sanhedrins, an
d

will beat you in their synagogues; ^^and they will lead you before governors and kings fo
r

my sake, for a testimony unto them and the Gentiles, ^^And when they may deliver
you, be not solicitous how or what you may speak : for it will be given unto you in that
hour what you may say. ^o For you are not those speaking, but the Spirit of your Father
is speaking in you. 2iAnd brother will deliver brother unto death, and the father the
child : and children will rise up against parents, and put them to death. 22And you will
be hated by all on account of my name : but he that persevereth unto the end, the same
shall be saved. 23And when they may persecute you in this city, fly to another : for
truly I say unto you, You may not complete the cities of Israel, until the Son of man

may come. 24The disciple is not above his teacher, nor the servant above his lord. ^^X. is sufficient for the disciple that he may be as his teacher, and the servant, as his lord :

if they call the landlord Beelzebul, how much more the inmates of his house? 26 therefore fear them not; for there is nothing hidden, that shall not be revealed; nothing secret, that shall not be known. 27 What I say unto you in the darkness, speak ye in the light : and whatsoever you hear in the ear, proclaim upon the housetops. 28 gg ^ot afraid of those who kill the body, but are not able to kill the soul : but fear ye, rather him who is able to destroy both soul and body in hell. 29Are not two sparrows sold for a penny? and one of them will not fall to the ground without your Father. ^^But the hairs of your head are all numbered, ^i Then fear not ; you are of more value than many sparrows. ^2 Therefore every one who shall confess me before the people, I will also confess him before my Father, who is in the heavens, ^sgut whosoever may deny me before the people, I will also deny him before my Father who is in the heavens. ^4 Think not that I came to send peace on the earth : I came not to send peace, but a sword. 35 For I came to divide a man against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: 36and the enemies of a man will be the inmates of his own house. '^^ He that loveth father and mother more than me is not worthy of me ; and he that loveth son or daughter more than me is not worthy of me. 38 Whosoever does not take his cross and follow after me, is not worthy of me. 39 The one having found his soul shall lose it ; and the one losing his soul for my sake shall find it. 40 The one receiving you will receive me, and the one receiving me will receive Him that sent me. ^iThe one receiving a prophet in the name of a prophet shall receive the reward of a prophet ; and the one receiving a righteous man in the name of a righteous man shall receive the reward of a righteous man. 42And whosoever may give one of these little ones only a cup of cold water, in the name of a disciple, truly I say unto you. He can not lose his reward.

Matt. II. ^And it came to pass, when Jesus finished teaching His twelve disciples, He departed thence to teach and to preach in their cities.

Mark 6. Luke g.

i2And having gone out they preached ^And going out, they continued to go that they must repent; ^^and they cast out through the villages, everywhere preaching many demons ; and anointed many sick with the gospel, and healing. oil, and healed them.

[part IV.

63. Herod holds Jesus to be John the Baptist, whom he had just BEFORE Beheaded.

Matt. 14. 1,2, 6 12 lAnd at that time Herod the tetrarch heard the fame of Jesus, ^and he said to his servants, This is John the Baptist ; he is risen from the dead ; and therefore miracles are wrought in him. -

6 Herod's birthday being celebrated, the daughter of Herodias danced in the midst, and pleased Herod ; 7 consequently with an oath he promised to give to her whatsoever she might ask. ^And being instigated by her mother, she says, Give me the head of John the Baptist here in a charger. ''And the king was grieved; nevertheless on account of his oaths, and those who were sitting with him, he commanded it to be given ^^And sending, he beheaded John in prison ; 11 and his head was brought in a charger, and given to the damsel ; and she brought it to her mother. ^2^nd His disciples, having come, took the body, and buried it ; and having come they proclaimed it to Jesus.

Luke g. 7-9. ^And Herod the tetrarch heard all things

which were wrought by Him ; and was at a loss, because it was said by some, that John is risen from the dead; ^and by some that Elijah has appeared ; and by others that one of the old prophets is arisen. ^And Herod said, I beheaded John: but who is this, concerning whom I hear these things ? And he was seeking to see Him.

Mark 6. 14-16, 21-29.

^^And king Herod heard ; for His name became knovv'n r and said, John the Baptist is risen from the dead, and therefore mighty works are wrought in Him. ^^And others continued to say. That He is Elijah ; and others continued to say that He is a prophet, indeed one of the prophets. ^^ But Herod hearing said, That, He is John, whom I beheaded; He is risen from the dead. 2iAnd it being

a high day, when Herod on his birthday made a feast to his mighty men, and chiliarchs," and the first men of Galilee; 22 and the daughter of Herodias herself, having come in and danced, and pleased Herod and those sitting with him ; the king said to the damsel. Ask what you may wish, and 1 will give it to you. 23And he promised her, I will give you whatsoever you may ask, even unto the half of my kingdom, ^-i^And having gone out, she said to her mother. What shall I ask? And she said. The head of John the Baptist. 2,i^And she having come in to the king, immediately with haste asked him, saying; I wish, that you may give to me immediately, the. head of John the Baptist in a charger. 26And. the king being grieved exceedingly; on account of his oaths, and those sitting with him, was not willing to reject her. 27And the king immediately sending forth a soldier of his guard, commanded that his head should be brought. 2i«Aiid having departed, he beheaded him in prison : and brought his head in a charger, and gave it to the damsel, and the damsel gave it to her mother.

-'●'And his disciples having heard, came and took his body,
and put it in a sepulcher.

^64. The Twelve Return, and Jesus Retires with them Across the Lake.
Five Thousand are Fed. – Northwest coast of the Lake of Galilee; northeast
coast of the same.

Luke 9. 10-17. ^^And the apostles hav-
ing returned, expounded unto Him how
many things they did. –

little while. For many

Mark 6. 30-44. so The apostles return
to Jesus, and related unto Him all things,
even so many as they did, and so many as
they taught, si^And He said to them. Come
ye privately into a desert place, and rest t
were coming and going, neither had they leisure even to eat.

Matt. 14. 13-21. Mark 6. Luke 9. John 6. 1-14. ^Af-

i^And Jesus hearing, ^^And they came lOAnd taking them ter these things Jesus
departed thence in a away into a desert He departed pri- went beyond the Sea

aCaptains of thousands.

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From our Lord'' s Second Passover until the Third.

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Matt. 14.

ship privately into a desert place. And the multitudes hearing, followed Him on foot from the cities.

i4And Jesus having come out saw a great multitude; and was moved with compassion in their behalf, and healed their sick.

i^And it being evening, His disciples came to Him saying. It is a desert place, and the hour is already advanced ; therefore send away the multitudes, that they having gone into the villages, may purchase for themselves victuals.

i^And Jesus said to them, They have no need to go away ; you give them to eat.

^7 And they say to Him, We have nothing here except five loaves and two fishes. 18 And He said, Bring them hither to me. i^And

place privately in a ship. ^^And the multitudes saw them going, and many recognized them, and they ran together thither on foot from many cities, and came before them and came together to Him.

34And Jesus having come out saw a great multitude, and was moved with compassion in their behalf, because they were as sheep having no shepherd : and He began to teach them many things. ^SAnd already the hour being late. His disciples coming to Him, say. That it is a desert place, and the hour is already late :

3^ send them away, that having gone into the surrounding country and the villages, they may purchase for themselves bread: for they have not what they may eat.

s^And responding He said to them. You give to them to eat. And they say to Him, Having gone away must we purchase the loaves of two hundred denaria, and give them to eat?

s^And He says to them ; How many loaves have you? go and see. And having ascertained, they say, five loaves and two fishes. 39And

He commanded them
all to sit down in
companies on the

Luke 9,

And he went
privately into a desert
place, belonging to
the city called Beth-
saida. And the multi-
tudes having found
out, followed Him
And receiving them.
He spoke to them
concerning the king-
dom of God, and
healed those having
need of healing.

12 And the day be-
gan to decline ; and
the twelve coming to
Him, said. Send
away the multitude,
in order that having
gone into the sur-
rounding villages and
countries, they may
judge, and find food :
because we are here
in a desert place.

13 And He said to
them. You give them
to eat. And they
said. There is not to
us more than five
loaves and two
fishes ; if not having
gone we must pur-
chase victuals for all
this people. -

- i^And He said to His disciples. Have them sit down in companies, about fifty. i^And they did thus, and made all sit down.

John 6.
of Galilee, of Tiberias. 2 And a great multitude followed Him, because they saw the miracles He was doing in behalf of the sick. ^And Jesus came into the mountain ; and was sitting there with His disciples. ^And the passover, the feast of the Jews, was nigh. ^Therefore Jesus lifting up His eyes, and seeing that a great multitude is coming to Him,

He says to Philip, Whence can we purchase bread, that these may eat? ♦'He spoke this testing him ; for He knew what He was about to do. '^ Philip responded to Him, The loaves of two hundred denaria" are not sufficient for these, that each one may receive a little. ^And one of His disciples, Andrew, the brother of Peter, says

to Him, 9 There is a
lad here who has
five barley loaves and
two fishes : but what
are these among so
many ? 10And Jesus
said, Make the peo-
ple sit down. And
there was much grass
in the place. -

adenanon, equal to 15 cents.

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From our Lof^d'' s Second Passover zattil the Third.

[part IV.

Matt. 14.

commanding the mul-
titudes to sit down on
the grass ;

and taking
the five loaves and
the two fishes, look-
ing up to heaven, He
blessed them ; and
breaking, gave the
bread to the disci-
ples, and the disciples
to the multitudes

20And all ate, and
were filled : and they
took up the remain-

der of the fragments
twelve baskets full.

21 And the men eating
were about five thou-
sand, besides women
and children.

Mark 6.

green grass. ^0And
they sat down in
ranks, about one
hundred, and about
fifty. 41 And taking
the five loaves and
the two fishes, look-
ing up to heaven, He
blessed them ; and
broke the loaves, and
gave them to His
disciples, that they
should dispense
to them ; and He di-
vided the two fishes
among all. 42 And
they all ate, and were
filled ; 43 and they
took up the frag-
ments, twelve baskets
full, and from the
fishes.

44And those eating
the bread were five
thousand men.

the people, seeing
that. This is truly

Luke 9.

i^And taking the five loaves and two fishes, looking up to heaven, He blessed them ; and He broke, and gave to the disciples to dispense to the multitude.

John 6.

11 And Jesus took the bread ; and gave thanks, and gave it to the disciples, and the disciples to the people sitting down; and likewise also of the fishes so much as they wished.

I'And they all ate and were filled : and that which remained to them of the fragments, were taken up, twelve baskets.

i^And when they were filled. He says to His disciples, Gather up the remaining fragments, that nothing may be lost. ^3 Then they gathered them up, and filled twelve baskets from the five barley loaves, which remained to those having eaten, - ^opiowever the

men sat down in
number about five
thousand. i"* Then
the miracle which Jesus did, were saying,
the prophet who is coming into the world.

– i^Por the men
were about five thou-
sand.

65. Jesus Walks Upon the Water. – Lake of Galilee. Gennesaret.

Matt. 14. 22-36. 22And Jesus constrained
His disciples to embark into the ship and go
before Him to the other side, until He can
send away the multitudes. 23And having
dismissed the multitudes He went up into
the mountain alone, to pray.

Matt. 14.

And it being
evening He was there alone.
24And the ship was already
midsea, laboring by the
waves ; for the wind was
contrary. 25 And at the fourth
watch of the night. He came
to them, ' walking on the sea.

Mark 6.

47And it being evening, the
ship was in the middle of
the sea ; and He was alone
upon the land. 48And He see-
ing them toiling in rowing ;
for the wind was contrary to
them, and about the fourth
watch of the night He comes

Mark 6. 45-56. 45And immediately He constrained His disciples to embark into the ship, and go befoie Him to the other side to Eethsaida, until He shall send away the multitude. 46And having dismissed them, He went away into the mountain to pray.

John 6. 15-21. i^And Jesus knowing that they are about to come and take Him, that they may make Him king, departs again into the mountain Himself alone.

^^And when it was evening. His disciples went down to the sea; ^''and embarking in the ship, they were going to the other side of the sea into Capernaum. And it was already dark, and Jesus had not come to them ; i^ and the

66.]

Fro7n our Lord's Second Passover until the Thij'd.

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Matt. 14.

26And the disciples seeing Him walking on the sea, were afrighted, saying, It is a specter ; and they cried out from fear. ^T^nj immediately Jesus spoke to them, saying, Be of good cheer ; 1 am here ; fear not. ^s^nd Peter responding said, Lord, if thou art there, command

me to come to thee on the wa-

Mark 6.

to them, walking on the sea ;
and He wished to pass by
them. ^9]But they, seeing
Him walking on the sea,
thought it was a specter, and
cried out. ■^o For they all saw
Him, and were alarmed.
And immediately He spoke
with them, and says to them,
Be of good cheer ; I am
He ; be not afraid.

John 6.

sea wrought, a great wind
blowing. ^9 Then having
gone about twenty-five or
thirty furlongs, they see Je-
sus walking on the sea, and
being near the ship ; and
were terrified. 20 And He
says to them, I am here ;
fear not.

little faith, wherefore didst
thou doubt? 32And they
having come into the ship,
the wind ceased. 33 And
those in the ship worshiped
Him, saying, Truly thou art
the Son of God.

John 6.

21 Then they wished to re-
ceive Him into the ship,
and immediately the ship
was at the land to which
they were gomg.

ters. 29And He said. Come.

And Peter having come down from the ship, walked on the waters, and came toward Jesus. 30And seeing the wind strong, became alarmed ; and beginning to sink, he cried out, saying. Lord, save me. si And Jesus immediately reaching out His hand, received him, and says to him, O thou of

■ Mark 6.

s^And He went up to them into the ship ; and the wind ceased. And they were exceedingly much astonished among themselves, and continued to marvel. ^2 Yov

they did not understand concerning the loaves, for their heart was hardened. ^^And having crossed over, they came to the land of Gennesaret ; and they disembarked. ^'*And they having come out from the ship, immediately recognizing Him, ^^they were running round all that country, and they began to carry the sick on beds, when they heard that He is there. s^And when He departed into the villages, or cities, or countries, they placed the sick in the forums, and call upon Him, and continued to intreat Him that they should touch the hem of His garment: and so many as touched Him were saved.

34And crossing over, they came into the land of Gennesaret. ^SAnd the men of that place recognizing Him, sent into all the surrounding country and brought to Him all the sick ; 3*^ and they continued to intreat Him that they should only touch the hem of His garment : and so many as touched were thoroughly saved.

^66. Our Lord's Discourse to the Multitude in the Synagogue at Capernaum. Many Disciples Turn Back. Peter's Profession of Faith. – Capertiatun.

John 6. 22 to 7. I. 22 On the following day the multitude standing beyond the sea saw that there was no other ship there, except one, and that Jesus did not go along with His disciples into the ship, but His disciples went away alone 2:5 (other ships came from Tiberias near the place where they ate the bread, the Lord having given thanks). 24 And when the multitude saw that Jesus was not there, nor His disciples, they went into ships, and came into Capernaum, Seeking Jesus. 26 And having found Him beyond the sea, they said to Him, Master, when did you come hither? 26 Jesus responded to them and said. Truly, truly, I say unto you, You seek me not because you saw the miracles, but because you ate of the loaves, and were filled. 27 Labor not for the food that perishes, but the food that abideth unto eternal life, which the Son of man gives to you : for this God the Father hath sealed. ¶ Then they said to Him, What must we do, that we may work the works of God? 29 Jesus responded and said to them, This is the work of God, that they may believe on Him whom He hath sent. ¶ Then they said to Him, Then what miracle do you perform, that we may see, and believe you, what you may do? ¶ Our fathers ate manna in the wilderness ; as has been written, He gave them manna from

66 From our Lord's Second Passover until the Third. [part iv.]

John 6.
heaven to eat. ¶ Then Jesus said to them, Truly, truly, I say unto you, Moses did not give you the bread from heaven; but my Father gives you the true bread from heaven. 33 For the bread of God is the One coming down from heaven, and giving life to the world. 34 They said to Him, Lord, evermore give to us this bread. ¶ Then Jesus said to them, I am the bread of life; the one coming unto me can never hunger, and the one believing on me shall never thirst. ¶ But I said unto you, That you have seen, and you do not believe. ¶ Everything which the Father giveth unto me shall come to me; and he that cometh unto me I will in no wise cast out. ¶ "Because I have come down from heaven, not that I may do my own will, but the will of the Father that sent me. ¶ And this is the will of the One having sent me, that everything that the Father has given unto me I shall lose nothing of it, but I shall raise it up in the last day. ¶ "For this is the will of my Father, that every one seeing the Son, and believing on Him, may have eternal life; and I will raise him up in the last day. ¶ When the Jews were murmuring concerning Him, because He said, I am the bread having come down from heaven, ¶ and they continued to say. Is this not Jesus, the son of Joseph, whose father and mother we know? how does He now say; I have come down from heaven? ¶ Jesus responded and said to them. Murmur not with one another. ¶ No one is able to come unto me, unless the Father who sent me may draw him: and I will raise him up in the last day. ¶ It is written in the prophets, They shall all be taught of God ; ¶ every one hearing and learning from the Father, comes to me. ¶ No one has seen the Father, except the One who is with God, He hath seen God. ¶ Truly, truly, I say unto you, the one believing has eternal life. ¶ I am the bread of life. ¶ Your fathers ate the manna in the wilderness, and died; ¶ this is the bread coming down from heaven, that any one may eat of it, and not die. ¶ I am the living bread, having come down from heaven ; if any one may eat of me the bread, he will live forever: and the bread which I will give for the life of the world is my flesh, ¶ Jews were contending with one another, saying. How

is this One able to give unto us His flesh to eat? '""^Then Jesus said unto them. Truly, truly, I say unto you, Unless you may eat the flesh of the Son of man and drink His blood, you have no life in you. ■^^'I'^g one eating my flesh and drinking my blood has eternal life; and I will raise him up in the last day. ^^Por my flesh is the true food, and my blood is the true drink. ^^piig oi-^g gating my flesh and drinking my blood abides in me, and I in him. ^^As the living Father sent me, and I live through the Father; truly the one eating me, shall also live through me. ●^'He is the bread having come down from heaven : not as the fathers ate, and died : the one eating this bread shall live forever ^^And He spoke these things in the synagogue, teaching in Capernaum, ^oxhen many of His disciples, hearing, said. This is a hard sermon ; who is able to Tiar it? ^'And Jesus knowing in Himself that His disciples are murmuring concerning it, said to them. Does this offend you? '^jf tj^g,^ you may see the Son of man ascending up, where Fie was formerly? ♦'^The Spirit is the One who creates life; the flesh profits nothing; the words which I have spoken unto you are spirit and life.^ ^^But there are certain ones of you who do not believe. For Jesus knew from the beginning that there are certain ones not believing, and there is one going to betray Him.* ^And He said, Therefore I have said unto you, that no one is able to come unto me, unless it may have been given unto him of the Father.

<^*^ Moreover from this many of His disciples went back, and walked vv^ith Him no more, ^^phen Jesus said to the twelve. Do you also wish to go away? ^ Simon Peter responded to Him, Lord, to whom shall we go away? thou hast the words of eternal life./ 69-vvg have believed and we know that thou art the Holy One of God. ^^Jesus responded to them. Have I not chosen you twelve, and one of you is devilish? ^^But He spoke of Judas Iscariot the son of Simon, for he was going to betray Him, being one of the twelve.

John 7. ^After these things Jesus valked about in Galilee: for He was not willing to walk about in Judea, because the Jews were seeking to kill Him.

«Ps. 78. 24. *Isa. 54. 13. "Ex. 33. 20. "Ex. 16. 15. «2 Cor. 3. 6. /Luke 4. 34.

PART V.

FROM THE THIRD PASSOVER DURING OUR LORD'S MINISTRY UNTIL HIS FINAL DEPARTURE FROM GALILEE AT THE FESTIVAL OF TABERNACLES.

Time: Six Months.

67. Our Lord Justifies His Disciples for Eating with Unwashed Hands. Pharisaic Traditions. – Capematan .

Matt. 15. 1-20.

I'T^HEN the scribes and Pharisees, who
J- are from Jerusalem, come to Jesus,

Mark 7. 1-23.

^And the Pharisees and certain ones of
the scribes, having come from Jerusalem,
gather to Him. 2 And seeing certain ones
of His disciples eating bread with defiled, that is, unwashed hands. ^Yox the
Pharisees and all the Jews, unless they diligently wash their hands, do not eat,
holding the tradition of the elders. ^And from the forum, unless they may bap-
tize'* themselves, they do not eat : and many other things which they have received
to hold, the baptism'^ of cups, and pots, and brazen vessels, and couches. ^Then

the Pharisees and scribes asked Him,
Wherefore do not thy disciples walk accord-
ing to the tradition of the elders : but they
eat bread with unwashed hands? ^And re-
sponding He said to them, Beautifully did
Isaiah prophesy concerning you hypocrites,
as has been written,' ' This people honor me
with lips, but their heart is far from me. ^ In
vain do they worship me, teaching for doc-
trines the commandments of men. ^For
having left the commandment of God, you
are holding the tradition of men. ^And He
said to them. Truly, you make void the
commandment of God, that you may hold
your own tradition. '^Yox Moses said.
Honor thy father and thy mother ; and let
the one speaking evil of father and mother
die the death. ^^ But you say. If a man
may say to father or mother, Corban, that
is a gift, whatsoever you may be profited by
me; ^2 and you no longer permit him to do
anything for his father or mother; ^^ mak-
ing void the word of God by your tradi-

saying, 2 Wherefore do thy disciples trans-
gress the traditions of the elders? for they
do not wash their hands when they eat
bread. ^And responding He said to them ;
-7 Ye hypocrites, beautifully did Isaiah
prophesy concerning you, saying, ^This
people honor me with their lips, but their
heart is far from me. ^But in vain they

worship me, teaching as doctrines the commandments of men.

– 3 Wherefore do you also transgress the commandment of God because of your tradition ? ■* P^or God commanded saying, '^' Honor thy father and mother: and. He that speaketh evil of father or mother, let him die with death. ^ But you say. Whosoever may say to father or mother. It is a gift, whatsoever you may be profited by me ; and he shall no longer honor his father or his mother. 6 You made void the commandment of God by your tradition. –

«Gr. baptise.

*Gr. baptismos.

«Isa. 29. 13.

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' 'Ex. 20, 12; 21. 17; Deut. 5. 16.

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Fro7n otir Lord's Third Passover to the Feast of Tabernacles. [PART V.

Matt. 51.

10 And calling the multitude to Him, He said to them, Hear and understand : 11 That which Cometh into the mouth does not defile the man ; but that which cometh out from the mouth, that defiles the man.

12 Then His disciples having come to Him say, Do you not know that the Pharisees hearing your word, were offended? I'^And He responding said. Every plant which my heavenly Father did not plant, shall be rooted up. ^^Let them alone: the blind are leaders of the blind : if the blind may lead the bhnd, both will fall into the ditch.
15 Peter responding said to Him, Explain unto us the parable. ^^'And Jesus said. Are you indeed still without understanding?
17 Do you know that everything entering into the mouth goes into the stomach, and is cast out into excrement? i^But those things going out from the mouth come forth from the heart ; and these pollute the man. ^'●'For out of the heart proceed evil reasonings, murders, fornications, adulteries, thefts, false testimonies, blasphemies, ^o^phese are the things which defile the man : but to eat bread with unwashed hands does not defile the man.

Mark 7.

tion, which you have given : and you do many such similar things. ^^And calling the crowd to Him again. He said to them, Hear all ye, and understand, i^ There is nothing without a man coming into him, which is competent to defile him : but those things coming out from him, these are the things which defile the man. i^jf ^ny one has ears to hear, let him hear.

i^And when He came from the multitude into the house, His disciples asked Him the parable. ^^And He says to them, Are you still without understanding? Do you not know that everything external entering into a man is not able to defile him? 19 Because it does not go into his heart, but into his stomach, and is cast out into the excrement, purifying all edibles."

20 And He said, Everything proceeding out from the man, that defiles the man. 21 For within, out of the heart of men, proceed evil reasonings, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, impurity, an evil eye, blasphemy, pride, folly.' 2: :!a11 these evils proceed out from within, and defile the man.

§ 68. The Daughter of a Syrophenician Woman is Healed.

Matt. 15. 21-28. 21 And Jesus having come out thence, departed into the regions of Tyre and Sidon. 22 And behold, a Canaanitish woman having come out from those coasts, cried unto Him saying. Have mercy on me. Lord, thou son of David ; my daughter is terribly demonized. 23 And He responded to her not a word ; and His disciples, having come to Him, asked Him, saying. Send her away; because she cries after us. 24 And He responding said, I am not sent except to the lost sheep of the house of Israel. 25 And having come she continued to worship Him, saying. Lord, assist me. 26 He responding said. It is not good to take the children's bread and cast it to the little dogs. 27 And she said. Yea,

Mark 7. 24-30. 24 And rising up. He departed thence into the regions of Tyre and Sidon. And having entered into a house, and He wished no one to know it : and He was not able to be hidden. 26 In a woman hearing concerning Him, whose daughter had an unclean spirit, having come worshiped at His feet. ' ^ ' ° Yox the woman was a Greek, a Syrophenician by race ; and asked Him that He may cast the demon out of her daughter.

2' ' And He said to her,

Permit the children first to be fed : for ^t is
not good to take the children's bread ' ^nd

"Transforming them into soil, ^This is a catalogue of inbred sin.

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F7'om ozir Lord'' s Third Passover to the Feast of Tabernacles.

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Matt. 15.

Lord : for the little dogs eat of the crumbs
falling from their master's table, ^sxhen
Jesus responding said to her, O womarig
great is thy faith ; let it be done unto thee
as thou dost wish. And her daughter was
healed from that hour.

Mark 7.

cast it to little dogs. ^SAnd she responded
and says to Him, Yea, Lord : for even the
little dogs eat the crumbs of the children un-
der the table. 29And He said to her, On ac-
count of this word go ; the demon has already
gone out from thy daughter. soAnd having
come into her house, she found the demon
gone out, and the daughter lying on the bed.

\ 69. A Deaf and Dumb Man Healed ; also Many Others. Four
Thousand are Fed. - The Decapolis.

Matt. 15. 29-38. 29And Jesus having

departed thence, came to the Sea of Galilee and having gone up into the mountain, He was sitting there.

Mark 7. 31-37 to 8. 1-9. 3i And having again come out from Tyre and Si don. He came to the Sea of Galilee, amid the coasts of Decapolis. 32And they bring Him a deaf man, speaking with difficulty ; and in- treat Him that He may lay His hand on him. ^SAnd taking him from the crowd pri- vately. He put His fingers in his ears, and having spat, He touched his tongue; ^-^and looking up to heaven, he groaned, and says to him, Ephphatha, which is, Be thou opened. ssAnd immediately his ears were opened, and the bond of his tongue loosed, and he continued to speak distinctly. 26And He charged them that they should tell

no one : and the more He charged them, the more abundantly they proclaimed it. s^And were astonished exceedingly, saying. He has done all things well : He makes the deaf to hear, and the dumb to speak.

sOAnd many multitudes came to Him, hav- ing with them the lame, the blind, the deaf, the maimed, and many others, and laid them down at the feet of Jesus ; and He healed them: ^^so that the multitudes were astonished, seeing the dumb speaking, the maimed whole, the lame walking about, and the blind seeing : and they glorified the God of Israel. ^^And Jesus calling His disciples to Him, said, I sympathize with the multi- tude, because already three days abide unto me, and they have nothing which they may eat ; I do not wish to send them away fasting, lest they may faint on the road. 33And His disciples say to Him, Whence is there to us so much bread in tlie wilderness, as to feed so great a multitude? ^●^And Je- sus says to them ; How much bread have ye? And they said, Seven loaves and a few fishes. ^ He having commanded the mul- titudes to sit down upon the ground, 36He took the seven loaves and the fishes ; hav- ing given thanks. He broke them, and gave

to His disciples, and the disciples to the multitude.

37 And they all ate, and were filled : and they took up the residue of fragments, seven baskets full. ^And those eating were about four thousand men, besides women and children.

Mark 8. ^In those days, the multitude being large, and having nothing which they may eat, Jesus calling His disciples, says to them, 21 sympathize with the multitude because three days already abide unto me, and they have nothing which they may eat. 3If I shall send them away to their homes fasting, they will faint on the road ; indeed some of them have come from afar. ^And His disciples responded. Whence shall any one be able to feed these with bread in the desert ? ^And He asked them. How much bread have you? And they said. Seven loaves. 'He commanded the multitude to sit down on the ground ; and taking the seven loaves, giving thanks. He broke, and gave them to His disciples, that they may dispense them ; and they presented them to the multitude. ^And they had a few fishes : and blessing them. He delivered them. ^And they ate, and were filled : and they took up the residue of the fragments, seven baskets. ^And those eating were about four thousand. And He sent them away.

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\ 70. The Pharisees and Sadducees again Require a Sign. - Near Magdala.

Matt. 15.391016. 1-4. ^^And^having sent Mark 8. 10-12 ^^And immediately having away the multitudes, He went into a ship ing gone into the ship with His disciples, and came into the coasts of Magdala. « He came to the parts of Dalmanutha."

Matt, 16. lAnd the Pharisees and Sad- ^^And the Pharisees came out, and began

duces having come to Him, tempting Him, to question Him, seeking from Him a sign asked Him to sho'A them a sign from from heaven. f* tempting Him.

heaven. ^And He responding said to them,

It being evening, you say. It will be fair weather: because the sky is red: ^and in the morning. It will be stormy to-day: for the lowering sky is red : ye hypocrites, you know how to discern the face of the sky : but are you not able to discern the signs

of the times? ^A wicked and adulterous ^^And groaning in spirit. He says, What generation seeks after a sign. And no sign does this generation seek after? truly I shall be given it, except the sign of the son of man. No sign shall be given unto this generation.

^71. The Disciples Cautioned Against the Leaven of the Pharisees—
Northeast coast of the Lake of Galilee.

Matt. 16. 4-12. 4And leaving them, He Mark 8. 13-21. is And having left

departed. them, coming in again He departed to

the other side. i^And they forgot to take

^His disciples having come to the other bread; and had but one loaf with them in side forgot to take bread. ^And Jesus said the ship. ^^And He commanded them, say- to them ; See and beware of the leaven of ing. See, beware of the leaven of the Phari- the Pharisees and Sadducees. ' ^And they sees, and of the leaven of Herod. ^^And were reasoning among themselves, saying, they were reasoning to one another, saying. That it is because we did not take bread. It is because we have not bread. ^^And ^And Jesus knowing said to them. Why do Jesus knowing says to them. Why do you you reason among yourselves, O ye of little reason because you have not bread? do you faith, because you did not take bread ? ^Do not yet know, nor understand? have you you not yet understand? do you not remem- your heart still hardened? ^^ Having eyes, ber the five loaves of the five thousand, and do you not see? having ears, do you not how many baskets ye took up? ^ojsjor the hear? and do you not remember? ^^when seven loaves of the four thousand, and how I broke the five loaves to the five thousand, many baskets you took up? ^^ How do you how many baskets full of fragments did you not understand that I did not speak to you take up? They say to Him, Twelve. 20 And concerning bread, to beware of the leaven of when the seven loaves to the four thousand, the Pharisees and the Sadducees. ^^Xhenthey how many baskets full of fragments did you understood that He did not say to beware of take up? And they said, Seven. 21 And the leaven of the (bread) of the Pharisees and He said to them, Do you not yet under- Sadducees, but of the teaching of the Phari- stand ? sees and Sadducees.

^72. A Blind Man Healed. – Bethsaida {Julias}).

Mark 8. 22-26. 22 And they come into Bethsaida: and they bring Him a blind man, and they intreat Him that He may touch him. 23 And taking the blind man by the hand. He led him out of the village ; and spitting in his eyes, putting His hands on him. He asked him, if he sees anything. 24And looking up he said, I see the men walking about like trees. 25'phen again He put His hands on his eyes, and he looked up; and was re-

stored, and saw all things distinctly. 26And He sent him to his own house, saying. Go not into the village.

"Magdala is the city, and Dalmanutha the county. *Gr. ouranous, sky or lower heaven.

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IZ-

Peter and the Rest again Profess their Faith in Christ.

of CcEsarea Philippi.

'Region

Matt, 16. 13-20. 13 And Jesus having come into the regions of Ctesarea Pihppi,« asked His disciples, saying, Whom do the people say that I, the Son of man, am? ■i^And they said, Some, John the Baptist ; and some, Elijah ; and others, Jeremiah, or one of the prophets. ^^And He says to them. But whom do you say that I am ? i^And Simon Peter responding said, Thou art the Christ, the Son of the living God. i^And Jesus responding said to him. Blessed art thou, Simon veal it to thee, but my Father art Peter, and upon this rock not prevail against it. ^^And heavens : and whatsoever you

and whatsoever you may loose on earth shall be loosed in the heavens. 20 Then He commanded His disciples that they should tell no one that He is the Christ.

Mark 8. 27-30. 27 And Jesus and His disciples went away into the villages of Ccesarea Philippi ; and on the way He asked His disciples, saying to them, Whom do the people say that I am ? 2!SAnd they answered Him saying, John the Baptist : and others, Elijah; and others. One of the prophets. 29And He asked them. Whom do you say that I am? And Peter responding says to Him, Thou art the Christ.

Luke 9. 18-21. 18 jt came to pass, while He was praying alone, His disciples came to Him. And He asked them, saying. Whom do the multitudes say that I am? 19 They responding said, John the Baptist ; and others, Elijah ; and others, that one of the old prophets is risen. 2"And He said to them, But whom do you say that I am ? And Peter responding said, The Christ of God.

the son of Jonah : because flesh and blood did not re- who is in the heavens. i^And I say to thee, that thou will I build my Church, and the gates of Hades^ shall I will give unto thee the keys'' of the kingdom of the may bind on the earth, shall be bound in the heavens ;

Mark 8. Luke 9.

soAnd He charged them 2iAndhavingcharged them,
that they should speak to no He commanded them to tell
one concerning Him. it to no one.

74.

Our Lord Foretells His Own Death and Resurrection, and the
Trials of His Followers. – Regions of Ccesarea Philippi.

Matt. 16. 21-28. 21 And
from this time Jesus began to
show to His disciples, that
it behooves Him to go away
to Jerusalem, and to suffer
many things from the elders
and the chief priest and the
scribes, and to be killed, and
rise the third day. 22And Peter taking Him
to him, began to rebuke Him, saying, Be it
far from thee, Lord ; because this shall not
be unto thee. 23And turning He said to
Peter, Get behind me, adversary : thou art
my stumbling-block ; because thou art not
thinking about the things of
God, but those of men.

2-4 Then Jesus said to His dis-
ciples. If any one wishes to
come after me, let him deny
himself, and take up his
cross, and follow me.

Marks. 31 tog. I. ^lAnd
He began to teach them, that
it behooves the Son of man
to suffer many things, and
to be rejected by the elders,
and the chief priests and the
scribes, and to be killed, and

after three

Luke 9. 22-27. ^^ Saying,
That it behooved the Son of
man to suffer many things,
and to be rejected by the
elders and chief priests and
scribes and to be killed, and
to rise the third day.

but those of

calling the multitude to Him
with His disciples, He said
to them. Whosoever wishes
to come after me, let him
deny himself, and take up

days to rise. 32And He was boldly
speaking the word. And Peter taking
Him to him began to rebuke Him.
3^And He turning and seeing His
disciples, rebuked Peter, and says, Get
behiiid me, adversary : because thou
art not thinking the things of God,
men. 34And

23And He spoke to all. If
any one wishes to come after
me, let him deny himself,
and take up his cross daily,
and follow me.

'Syria.

'Gr. Hades, the invisible world.

"The word.

From our Lord's Third Passover to the Feast of Tabernacles. [PART V.

Matt. 16.

25 For whosoever may wish to save his soul" shall lose it : and whosoever may lose his soul for my sake shall find it. 26 for what is a man profited, if he may gain the whole world, and lose his own soul? or what will a man give in exchange for his soul ? 27 For the Son of man is about to come in the glory of His Father with His angels, and then He will give to each one according to his works.

28 Truly I say unto you, There are some of those standing here, who may not taste of death, until they may see the Son of man coming in His kingdom.

Mark 8.

his cross, and follow me.
35 For whosoever may wish to save his souF' shall lose it ; and whosoever shall lose his soul for my sake and that of the gospel shall save it.
3*^ For what shall it profit a man to gain the whole

world, and lose his own soul? 37 For what would a man give in exchange for his soul? 38 For whosoever may be ashamed of me and my words in this adulterous and wicked generation, the Son of man shall also be ashamed of him, when He may come in the glory of His Father with the holy angels.

Mark g. ^And He said to them, Truly I say unto you, that there are certain ones of those standing here, who may not taste of death, until they may see the kingdom of God, having come with power. ^

Luke g.

24 For whosoever may wish to save his soul" shall lose it ; and whosoever may lose his soul for my sake, he shall save it. 25 for what is a man profited, gaining the whole world, and losing or forfeiting himself?

26 For whosoever may be ashamed of me and my words, the Son of man will be ashamed of him, when He may come in His glory, and that of the Father, and that of the holy angels.

27And truly I say unto you. There are some of those standing here, who may not

taste of death, until they may see the kingdom of God.

75. The Transfiguration. Our Lord's Subsequent Discourse with THE Three Disciples. – Region of Cdsarea Philippi.

Matt. 17. 1-13. 1And after six days Jesus takes Peter, and James, and John his brother, and carries them up into an exceedingly high mountain privately. 2 And was transfigured before them, and His face shone like the sun, and His garments became white as the light. 3 And behold, Moses and Elijah appeared unto them, talking with Him.

Mark g.' 2-13. 2After six days Jesus takes Peter, and John, and James, and carries them up into an exceedingly high mountain privately alone ; and was transfigured before them : 3 and His raiment became resplendent, exceedingly white like snow ; as no fuller on earth is able to whiten. 4 And Elijah was seen by them with Moses: and they were talking with Jesus.

Luke g. 28-36. 28And it came to pass after these discourses, about eight days, and taking Peter and John and James, He went up into the mountam to pray. 29 And it came to pass while He

was praying, the appearance of His countenance was changed, and His raiment shining white. 30 And behold two men were talking with Him, who were Moses and Elijah : ° 31 who being

seen in glory, was speaking of His departure which He was about to perfect in Jerusalem. 32 And Peter and those who were along with Him, were burdened with sleep. And having watched through the night, they saw His glory and the two men who were standing with him. 33 It came to pass when they departed

«Gr. psuche, soul, occurs four times in verses 35, 36, and 37,

' 'Gr. dynamite,

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From our Lord's Third Passover to the Feast of Tabernacles.

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Matt. 17.

4 And Peter responding, said to Jesus, Lord, it is good for us to be here : if you will, let us make here three tabernacles ; one for thee, and one for Moses, and one for Elijah.

5 He still speaking, behold,

a white cloud overshadowed
them : and behold a voice out
of the cloud, saynig, ' This is
my beloved Son, in whom I
am delighted ; hear ye Him.
^And the disciples, hearing,
fell on their face, and feared
exceedingly. ^ And Jesus
came to them and touch-
ing them said, Arise, and
fear not. And lifting up
their eyes, they saw no one,
except J^ei^us only.

^And they coming down
from the mountain, Jesus
charged them, saying, Tell the vision to no
one, until the Son of man may rise from
the dead.

Mark 9.

^And Peter responding
says to Jesus, Master, it is
good for us to be here : and
let us make three taber-
nacles ; one for thee, and
one for Moses, and one for
Elijah : ^io^x he did not know
what he might say ; for they
were afraid. '^^xnd there
was a cloud overshadowing
them : and a voice came out
of the cloud, saying, " This
is my beloved Son : hear ye
Him.

^And immediately looking
around, they saw no one,
but Jesus only with them.

'^And they coming down from
the m o u n -

Luke 9.

from Him, Peter said to Jesus, Master, it is good for us to be here : and let us make three tabernacles ; one for thee, and one for Moses, and one for Elijah : not knowing what he says.

And he speaking these things there was a cloud, and it overshadowed them ; and they were afraid while they were entering into the cloud. SoAnd there was a voice from the cloud, saying, '* This is my beloved Son : hear ye Him. And while the voice is heard, Jesus IS found alone. And they were silent, and they told no one during those days any of those things which they had seen

And His disciples asked Him, saying. Why then do the scribes say that it behooves Elijah to come first? And Jesus responding said to them, Elijah indeed comes, and will restore all things: 12 but I say unto you, that Elijah has already come, and they recognized Him not, but did unto Him so many things as they wished ; thus the Son of man is also about to suffer by them. 13 Then the disciples understood that He spoke to them concerning John the Baptist.

He charged them, that they should relate to no one the things which they saw, until the Son of man may rise from the dead. And they held the word to themselves, inquiring, what it is to rise from the dead. And they asked Him, saying, that the scribes say, that it behooves Elijah first to come. Responding said to them,

Elijah indeed having first come, restores all things : and how has it been written in reference to the Son of man, that he should suffer many things, and be set at naught?
^3 But I say unto you, that Elijah indeed has come, and they did unto him so many things as they wished, as has been written in reference to him.

§76. The Healing of a Demoniac, whom the Disciples Could Not Heal. – Region of Ccesarea Philippi.

Matt. 17. 14-21.
they having come
multitude.

i4And Mark 9. 14-29. I'lAnd
to the having come to the disciples.
He saw a great multitude
around them and the scribes
disputing with them. '^And
immediately the whole mul-
titude, seeing Him, became excited, and running to Him, seized
Him; and He a.sked the scribes, ^^Why are you disputing with
them? ^''And one responding from the multitude, said, Teacher,

Luke 9. 37-43. 37And it
came to pass, on the follow-
ing day, they having come
down from the mountain, a
multitude met Him.

"2 Pet.

Matt. 17.

the man came to Him,
worshiping liim on his
knees, ^^and saying, Lord,
have mercy on my son, be-
cause he is a kmatic and suf-
fers terribly : for frequently
he falls into the fire, and
frequently into the water.
i*^And I brought him to thy
disciples, and they were not
?ble to heal him. i^And
Jesus responding said : O,
faithless and perverse gener-
ation, how long shall I be
with you? bring him hither
to me.

Mark 9.

I have brought my son to
thee, having a dumb spirit.
^^'And when he may take
him, he lacerates him : and
he froths, and gnashes his
teeth, and pines away. And
I said to thy disciples, that
they should cast him out ;
and they were not able
^^And He responding to
them, says, O faithless gen-
eration, how long shall I be

with you? how long shall I

bear with you? Bring him

hither to me. 20And they

brought him to Him; and

seeing Him, immediately the

spirit convulsed him ; and
falling on the ground, he continued to wallow, foam-
ing. 21 And He asked his father. How long is it since
this occurred to him ? And he said, from childhood :
22 and frequently he cast him into the hre and into
the waters, in order that he may destroy him : but

if you are able to do anything, assist us, being moved with compassion
towards us. 23 And Jesus said to him. It is this, if you are able (to believe);
all things are possible to him that believeth. 24And immediately the father
of the child crying out with tears, continued to say, I believe ; assist thou
my unbelief. 25And Jesus seeing that the multitude are running together,

rebuked the unclean spirit,

saying to him. Dumb and

deaf spirit, I command thee,

come out from him, and enter

no more into him. 26And

crying out, and convulsing
him much.

Luke 9.

^^^And behold, a man from
the multitude cried out, say-
ing. Teacher, I pray thee
look upon my .son, because
he is to me an only child :
'●'and behold, the spirit
seizes him, and he suddenly
cries out ; and he convulses
him with foam, and scarcely
departs from him, contorting

him. -10And I besought thy disciples, that they should cast him out ; and they were not able. -^^And Jesus responding said, O ye faithless and perverse generation, how long shall I be with you, and bear with you? Bring your son hither. ^2And he yet coming, the demon dashed him down and convulsed him.

18 And Jesus rebuked him, and the demon came out from him, and the child was healed from that hour. ^^ Then the disciples coming to Jesus privately, said. Wherefore were we not able to cast him out? 20 and Jesus says to them, On account of your unbelief. For truly I say unto you. If you have faith as a grain of mustard seed, you will say to this mountain. Remove hence to yonder place ; and it shall remove ; and nothing shall be impossible to you.

43And Jesus rebuked the unclean spirit and healed the child, and gave him to his father. And all were astonished at the majesty of God.

he came out. And he became like a corpse ; so that many said, that, he is dead. 27And Jesus, taking him by the hand, lifted him up ; and he stood up. 28 And His disciples asked Him privately, having come into the house, Why were we not able to cast him out? 29And He said unto them, This kind is able to come out by nothing, but by prayer.

§77 Jesus Again Foretells His Own Death and Resurrection. – Galilee.

Matt. 17. 22, 23.

22And they sojourning
in Galilee,

Jesus said
to them, The Son of
man is about to be be-

Mark 9. 30-32. so And
they coming out thence,
traveled through Galilee ;
and He was not wilhng that
any one should know it.

31 For He was teaching His
disciples, and saying to
them, The Son of man is

Luke 9. 43-45. 4'^And all were
electrified with the majesty of
God. And all being astonished at
all things which Jesus did. He said
to His disciples, 44 You place the.se
words in your ears : for the Son
of man is about to be betrayed into
the hands of men. ''^And they

^1 7^' 79-] From otir LorLV s Third Passover to the Feast of Tabernacles.

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Matt. 17.

trayed into the hands of

men. ^s^nd they will kill Him ; and He will rise the third day. And they were grieved exceedingly.

Mark 9.

betrayed into the hands of men, and they will kill Him ; and having been killed, He will rise again the third day. S2And they did not understand the word, and they were afraid to ask Him.

Luke 9.

did not understand this word, and it was hidden from them, in order that they should not understand it : and they were afraid to ask Him concerning this word.

^78. The Tribute-money Miraculously Provided. – Capernaum.

Matt. 17. 24-27. 24 And they having Mark 9. ^s^nd He came into Capernaum, those receiving the double drachma came to Peter, and said,

Does your teacher pay the double drachma ?« 25 He says, Yes. And when he came into the house, Jesus anticipated him, saying, What seems to you, Simon? from whom do the kings of the earth receive toll or tribute? from their own sons or aliens? 26And he saying from aliens, Jesus said to him. Then the sons are Iree. -'^Jint in order that we may not offend them, going to the sea, cast in a hook, and take the first fish coming up; and opening its mouth, you will find a stater :f> having received it, give it to them for me and thee.

The Disciples Contend Who Should Be the Greatest. Jesus Exhorts
TO Humility, Forebearance, and Brotherly Love. – Capertium.

Matt. 18. 1-35. 1Atthat
hour the disciples came to
Jesus, saying, Then which
one is the greater in the
kingdom of the heavens?

Mark 9. 33-50. ^^And
He being in the house asked
them, What were you dis-
puting about to one another
in the way? "^^And they

Luke 9. 46-50. 46And a
dispute came in among them,
as to which one of them
might be the greater. ^^And
Jesus seeing the dispute of
their heart,

were silent : for they were

disputing to one another in
the way, who was the greater. "^^And sitting down. He called the
twelve; and says to them. If any one wishes to be first, he shall be

last of all, and servant of all.

s^^And taking a little child,

He placed it in their midst ;

and taking it up in His arms.

He said to them, ^7 Whoso-
ever may receive one of such

little children in my name,

receives me : and whosoever
may receive me, receives
not me, but Him that sent
me.

2And Jesus calling a little
child to Him, placed it in
the midst of them, ^and said.
Truly I say unto you, unless
you may be converted, and
become as litde children, you
can not enter into the king-
dom of the heavens. "* There-
fore whosoever shall humble
himself as this little child,
the same is the greater in
the kingdom of the heavens ;
^and whosoever shall receive
such little child in my name,
receives me.

taking a little
child. He placed it by Him-
self, "^^and said to them.
Whosoever may receive this
little child in my name re-
ceives me ; and whosoever
may receive me receives
him that sent me. For he
who is least among you all,
the same shall be great.

^And John responded to
Him saying. Teacher, we
saw one casting out demons
in Thy name, who does not follow us ; and we for-
bade him, because he does not follow us. ^^And
Jesus said. Forbid him not. For there is no one,

^^And John responding
said. Master, we saw one
casting out the demons in
thy name ; and we forbade
him, because he does not
follow with us. fio^nd Jesus

»Gr. didrachma, i. e., half-shekel, i. e., 30 cents

^stater, a shekel, 60 cents or 4 drachmae.

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Mark 9. Luke 9.

who shall do a miracle in my name, and be able said to him, Forbid him not ;
quickly to speak evil of me. '^^ For whosoever is for whosoever is not against
not against us, is on our side. 41 Yov whosoever us is on our side,
may give you a cup of water in my name, because

you are Christ's, truly I say unto you, can
Matt. 18. j-jQj- jQsg i^is reward.

6 But whosoever may offend one of these 42 whosoever may offend one of these lit-
little ones, who believe in me, it is good for tie ones who believe in me, rather is it g
ood
him that a millstone may be hanged to his for him, if a millstone is hung about his
neck, and he may be drowned in the depth neck, and he may be cast into the sea.
of the sea. 7\Voe unto the world on ac- ^.^Vnd if thy hand may offend thee, cut it
count of offensives, for it is necessary that off: it is good for thee to go into life ma
imed,
offensives 'come ; but woe unto that man rather than having two hands to go away
through whom the offense comes ! ^ If thy into hell, into the fire that can not be
hand or thy foot offends thee, cut them off quenched, ^ojf ^y foot offend thee, cut it
and cast them from thee : it is good for thee off : it is good for thee to go into life l
ame,
to enter into life halt or maimed, rather rather than have two feet to be cast into
than having two hands or two feet to be hell, ^rjf thine eye may offend thee, cast
cast into eternal fire. ^And if thine eye it from thee : it is good for thee entering
offend thee, cast it from thee: it is good for into the kingdom of God having one eye,
thee having one eye entering into life, rather than having two eyes to be cast into
rather than having two eyes to be cast into hell; ^s^where their worm does not die, and
the hell of the fire. the fire is not quenched. ^9 Por every one

shall be salted with fire, [^]og[^]lt is good:

but if the salt may become savorless, with what will you salt it?

Have salt in yourselves, and live in peace with one another.

Matt. 18.

10 See that you do not despise one of these little ones; for I say unto you, that their angels in heaven do always behold the face of my Father who is in the heavens." ^{^^}What seems to you ? if there may be a hundred sheep to one man, and one of them may go astray, does he not, leaving the ninety and nine, going to die mountains, seek that which has gone astray? ^{^^}And if it may be that he finds it, truly I say unto you, that he rejoiceth

more over it than over the ninety and nine that went not astray. ^{i^}So it is not the will of your Father who is in the heavens, that one of these little ones may perish. ^{i^}But if thy brother may sin, go, and convict him between thee and him alone : if he may hear thee, thou hast gained thy brother: ^{^''}if he may not hear thee, take with thyself one or two, in order that in the mouth of two or three witnesses the word may stand.' ^{^''}But if he may not hear them, tell the church : and if indeed he may not hear the church, let him be to thee as a heathen and publican, ^{i^i^}uly I say unto you, that whatsoever things you may bind on earth shall be bound in heaven : and whatsoever things you may loose on earth shall be loosed in heaven. ^{^^}Again I say unto you, that if two of you may agree upon the earth concerning everything which you may ask, it shall be done unto you by my Father, who is in the heavens. ^{^''}¶ox where two or three are assembled in my name, there I am in the midst of them, ^{i^i^}phen Peter, coming to Him, said, Lord, how often shall my brother sin against me, and I forgive him? until seven times?' ²²jesu

s says to him, I say not unto thee. Until seven time ; but Until seventy times seven, ^{^sq^h}ere-

fore the kingdom of the heavens is like unto a kingly man, who wished to make a reckoning with his servants. ²⁻ⁱAnd he beginning to reckon, one was brought to him owing him myriads of talents. [^] ²⁵And he not having wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all things so many as he had, and payment to be made. ²⁶Yhen that servant falling down, continued to worship him, saying. Be patient with me, and I will pay you all. ^{^7} Xhe lord of that servant, being moved with compassion ,

"Luke 15. 4-7. "Matt. 16. 19, [^]talent, \$1,170; myriad, 10,000.

'Deut. 19. 15 ; 2 Cor. 13 i. d]_,uke 17, 3,

[^]l8o, 8l.] From otir Lord'' s Third Passover to the Feast of Tabernacles. 77

Matt. i8.

sent him away, and forgave him the debt. ²⁸And that servant having gone out, found one of his fellow-servants, who owed him one hundred denaria :^{<^} seized him, throttled him, saying, Pay me what you owe me. ^{^g^}hen his fellow-servant falling down, continued to intreat him, saying. Be patient with me and I will pay thee, ^{^o^}nd he was not willing: but having gone away he cast him into prison, until he could pay that which was

owing. When his fellow-servants seeing those things which had taken place, were grieved exceedingly, and coming related to their lord all the things which transpired. 32 Then his lord calling him says to him. Thou wicked servant, I forgave thee all that debt, since thou didst intreat me: *^did it not behoove thee also to have mercy on thy fellow-servant, as I had mercy on thee? 34 And his lord being angry delivered him to the tormentors, until he should pay all that was due him. ^s^xius my Heavenly Father will also do unto you, if you do not forgive each one his brother from your hearts.

^80. The Seventy Instructed and Sent Out. – Capernaum.

Luke 10. 1-16. 1 After these things the Lord chose seventy others also, and sent them out two by two before His face, into every place and city, where He was about to come.' 2 And He said to them, The harvest is indeed great, but the laborers are few : therefore pray you the Lord of the harvest, that He may send forth laborers into His harvest. 3 Go: behold, I send you forth as lambs in the midst of wolves. "Take neither purse, nor valise, nor sandals :« salute no one by the way. ^ jj-ito whatsoever house you may enter, first say, Peace be unto this house, ^^nd if the son of peace may be there, your peace shall rest upon it : but if not, it shall return unto you. ^^bide in the same house , eating and drinking those things which are with them : for the laborer is worthy of his hire.f^ Go not from house to house. ^Into whatsoever city you may enter and they may receive you, eat those things which are placed by you: '-^and heal the sick who are in it, and say to them. The kingdom of God has come nigh unto you. i^And into whatsoever city you may enter, and they may not receive you, having come out into the streets of the same, say, ^i Even the dust from your city, that cleaveth to our feet, do we wipe off against you : but know this, that the kingdom of God is at hand. 12 Yox I say unto you, that it will be more tolerable in that day for Sodom than for that city. 12 Woe unto thee, Chorazin ! woe unto thee, Bethsaida ! for if the mighty works which were wrought in you had been in Tyre and Sidon, they would have repented long ago, sitting down in sackcloth and ashes. ^ ^ni Moreover it shall be more tolerable for Tyre and Sidon in the judgment than for you. ^^And thou, Capernaum, art thou not exalted up to heaven? thou shalt be cast down to Hades. ^^He that heareth you heareth me; he that rejecteth you rejecteth me ; and he that rejecteth me rejecteth Him that sent me.

1 81. Jesus Goes Up to the Festival of Tabernacles. His Final Departure from Galilee. Incidents in Samaria.

John 7. 2-10. 2 And the feast of the Jews, tabernacles, was nigh.ff ^x^en His brothers said to Him ; Depart hence, and go into Judea ; in order that thy disciples shall see thy works which thou art doing. For no one does anything in secret, .and Himself seeks to be public, ^jf thou doest these things, show thyself to the world. ^Yox His brothers'*^ were not believing on Him. ^jgsus says to them. My time is not yet ; but your time is always ready. ''The world is not able to hate you; but it hates me, because I testify against it, that its works are evil. ^You go up to the feast: I do not go to this feast; because my time is not yet fulfilled. ^ Saying these things He remained in Galilee . 10 And when His brothers went up to the feast, then Himself also went up, not openly, but in secret.

"denarion, 10 pennies or 15 cents. ^i Tim. 5. 18. ffLev. 23 34.

*Matt. 9. 37. eMatt. 11. 21-23. ''James, Simon, Joses, and

«Matt. 9. 15. /Matt. 10. 40 i John 13. 20. Judas.

yS Frovi our Lord' s Third Passox-er to the Feijst of Tabernacles. [PART V.

Luke 9.

Luke 9. 51-62. siAiid it came to pass while the days of His taking up were being fulfilled, and He turned His face to go to Jerusalem, ^s^nd He sent messengers before His face. And they going forward, entered into a city of the Samaritans, in order to prepare for Him; ^and they did not receive Him, because His face was going toward Jemsalem. '"^Xw^ the disciples James and John, seeing, said. Lord, do you wish that we mav command fire to descend from heaven and consume them? ^And He turning, rebuked them. ^And they went into anodier village.

\ 82. Ten Lepers Cleansed. – Samaria.

Luke 17. 11-19. 11 And it came to pass, while He was journeying to Jerusalem, and He was going through the midst of Samaria and Galilee. ^-Yio. coming into a certain village, ten lepers met Him, who stood afar off; ^^and lifting up their voice, saying. Thou, Jesus, Master, have mercy on us. i^And seeing. He said to them. Go and show yourselves to the priest." And it came to pass while they were going, they were cleansed : ^^and one of them, seeing that he was healed, returned, with a loud voice glor i- fying God, 16 and he fell upon his face at His feet, giving thanks to Him: and he was a Samaritan. i^Ynd Jesus responding said. Were not the ten cleansed? i^ Where are the nine? And they were not found returning to give thanks to God, except this one for- eigner. i^And He said to him, having arisen, go: thy faith hath saved thee.

<»Lev. 14, 2.

PART VI.

THE FEAST OF TABERNACLES, AND THE SUBSEQUENT TRANSACTIONS
UNTIL OUR LORD'S ARRIVAL AT BETHANY, SIX DAYS BEFORE
THE FOURTH PASSOVER.

Time: Six Months less One JWeek.

His Public TYA.cm^G.–Jerusalejn.

John 7. 11-52.

11 WHEN the Jews were seeking Him at the feast, and saying, Where is He? And
12 there was much murmuring in the crowd concerning Him : some indeed were say-
ing, That He is good; others were saying, No, but He deceives the multitude. No
one indeed was speaking openly concerning Him on account of the fear of the Jews.

14 But the feast already being midway, Jesus came up into the temple, and was teaching.

15 Then the Jews marvelled, saying ; How does this one know letters, never having been
taught?" When Jesus responded to them, and said, My teaching is not mine, but of
Him that sent me; If any one may will to do His will, he shall know concerning the
teaching, whether it is of God, or I speak for myself. He that speaketh from himself
seeketh his own glory : he that seeketh the glory of Him that sent Him, the same is true,
and there is no unrighteousness in Him. Would not Moses give you the law? and no
one of you does the law. Why do you seek to kill me? And the multitude responded.
Thou hast a demon : who seeks to kill thee? Jesus responded and said to them, I did
one work, and you were all astonished, Moses gave you circumcision, not that it is
of Moses, but of the fathers, and you circumcise a man on the Sabbath. If a man re-
ceives circumcision on the Sabbath, in order that the law of Moses may not be broken ;
are you mad at me, because I made a man entirely whole on the Sabbath? If you judge
not according to sight, but judge righteous judgment. When certain ones of Jerusalem
were saying, Is not this He whom they wished to kill? Behold He speaks pub-
licly, and they say nothing to Him. Whether do the rulers truly know that He is the
Christ? But we know Him whence He is: but when Christ may come, no one knows
whence He is. Then Jesus cried out in the temple, teaching and saying, You indeed
know me, and know whence I am ; and I have not come of myself, but the one sending
me is true, whom you do not know. If you know Him, because I am with Him, and He
sent me. When they were seeking to arrest Him: and no one laid a hand on Him,
because His hour had not yet come. And many from the multitude believed on Him ;
and continued to say. When Christ may come, will He do more miracles than this one is
doing? The Pharisees heard the crowd murmuring these things concerning Him; and
the chief priests and Pharisees sent officers, that they should arrest Him. When Jesus
said. Yet a little while I am with you, and I go to Him that sent me. * * * You will seek
me, and will not find me: and where I am, you are not able to come. Then the Jews
said to themselves. Where is He about to go, that we shall not find Him? is He about
to go into the Dispersion of the Greek, and teach the Greeks? What is this word

•John 12. 35.

"John. 14. 24.

Ex. 24. 3-

'John 8. 48; 10. 20.

•Gen. 17. 10.

?John 8. 14.

●^Lev. 12. 3.

/John 5. 18.

*John 8. 20.

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John 7.

which He said, You shall seek me, and not find me : and where I- am, you are not able to come?

35' And on the last great day of the feast, Jesus stood and continued to cry out, saying. If

any one thirst, let him come and drink. ^Sfhe one believing on me, as the Scripture said, out of his heart shall flow rivers of living water. « se^nd He spoke this concernin g

the Spirit, whom those believing on Him were about to receive -P for the Spirit was not yet; because Jesus was not yet glorified, ^^xhen those hearing these words from the multitude, were saying, This is truly the prophet ; 4i others were saying, He is the Chri st ;

others were saying. For whether does Christ come out of Galilee? ^'^T>\^ not the Scripture say, that Christ comes from the seed of David and from the village of Bethle- hem, where David was?' ' ^^'pi^gj^ there was a schism in the crowd on account of Him: ^^and some of them wished to arrest Him; but no one laid hands on Him.^' ^^Then the officers came to the chief priests and Pharisees, and they said to them. Why did you not bi-ing Him? 46 The officers responded, Never did a man so speak, as this man speaks. 47And the Pharisees responded to them; Are ye also deceived? ^^ Whether has any one of the rulers or of the Pharisees believed on Him? ^^But this crowd knowing not the law are accursed. so Njcodemus being one of them, says to them f ^i Whether does our law judge a man, until it may first hear from him and know what he does?/ 52 They responded and said to him, Wliither art thou also from Galilee? Search, and see that no prophet rises out of Galilee.

1 84. Further Public Preaching of our Lord. He Reproves the Unbelieving Jews, and Escapes from Their Hands. – Jerusalem.

John 8. 12-59. i^'phgn Jesus again spoke to them, saying, I am the light of the world : the one following me can not walk in darkness, but shall have the light of the fi fes'

13 Then the Pharisees said to Him, Thou art testifying concerning thyself; Thy testimony is not true. And Jesus responded and said to them, I'^If I testify concerning myself, my testimony is true ; for I know whence I come, and whither I go. You know not whence I come, or whither I go. i^You judge according to the flesh; I judge no one.'* ^^If I judge, my judgment is true ; because I am not alone, but I and the One having sent me. i^'And it has been written in our law, that the testimony of two men is true.* ^^\ am the one testifying concerning myself, and the Father having sent me, testifies concerning me.i i^Xhen they said to Him, Where is thy Father? Jesus responded; You know neither me nor my Father; if you knew me, you would also know my Father. 20 He spoke these words in the treasury, teaching in the temple : and no one arrested Him ; because His hour had not yet come.'^ ^ixhen He again said to them, I go away, and you will seek me, and you will die in your sin: whither I go. you are not able to come.^ 22 Then the Jews were saying, Whether will He kill Himself, because He says, Whither I go away, you are not able to come? 23 ^^j He said to them, You are from beneath; I am from above: you are of this world; I am not of this world.'" 24T^hei-efore I said to you, that you shall die in your sins : for if you may not believe that I am He, you shall die in your sins. 25 Then they said to Him, Who art thou? And Jesus said to them. Even that which I also speak to you from the beginning. 26 j have many things to speak and to judge concerning you; but the One having sent me is true; those things which I heard with Him, these I speak to the world. 27Xhey did not know that He spoke to them concerning the Father. 28 Then Jesus said. When you may lift up the Son of man, then you shall know that I am He, and I do nothing of myself, but as the Father has taught me, I speak the same things." 29'Pruly the One having sent me is with me ; He has not left me alone ; because I always do those things which are pleasing

oEzek. 47. 1-12; Zech. 14. 8; «John 3. i ; 19. 39. ijohn 14. 7-9.

Isa. 58. II. /Deut. 19. 15. ^John 7. 30.

*Joel 2. 28; ffjohn 12. 46. 'John 7. 33.

«Ps. 89. 4; Mich, 5. 2. ''John 7. 24; 3. 17. wjohn 3. 31 ; i John 4. 5.

«John 8. 30. <Deut. 19. 15; Matt. 18. 16. njohn 3. 14; 12. 32.

^85.] Fro7?i the Feast of Tabernacles to our Lord'' s arrival at Bethany. 8 1

John 8.
to Him. 30 He speaking these things, many beheved on Him. 31 Then Jesus said to the Jews, who beheved on Him, If you may abide in my word, you are truly my disci- ples ; 32 and you shall know the truth, and the truth shall make you free, ss^hey responded to Him, we are the seed of Abraham, and have never been in bondage to any

one: How do You say, that you shall be free?''* 34jesus responded to them. Truly, truly, I say unto you. That every one doing sin is the slave of sin. 35 gut ti^g slave abides no t in the house forever ; the Son abides forever. & 56 jf therefore the Son may make you free, you shall be free indeed. 37 \ know ye are the seed of Abraham ; but you seek to kill me, because my word has no place in you. 38 Whatsoever I have seen with the Father I speak: you therefore are doing the things which you heard with your father. '^ 39 They responded and said to Him, Abraham is our P^ather. Jesus says to them. If you were the children of Abraham, you would do the works of Abraham, ^oj^ut ^ow you seek to kill me, a man v/ho has told you the truth, which I heard with God : Abraham did not this, ^lyou are doing the works of your father. They said to Him, We are not born of fornication ; we have one Father, God. ●^^jesug g^id to them ; If God were your Father, you would love me : for I came out from God, and I return ; for I have not spoken from myself, but He sent me.'^ ^Wherefore do you not understand my speech? Because you are not able to hear my word. 44 You are of your father the devil, and you wish to do the lusts of your father.^ He was a murderer 'from the beginning, and stood not in the truth, because there was no truth in him. When he may speak a lie, he speaks of his own : because he is a har, and the father of the same, ^o^nd because I speak the truth, you do not believe me. 46 which one of you convicts me concerning sin? If I speak the truth, why do you not believe me?/ 47The one being of God hears the words of God: on account of this you do not hear, because you are not of God. 9 48 The Jews responded and said to Him, Do we not truly say that you are a Samaritan, and have a demon ?''*● 49jesus responded, I have not a demon ; but I honor my Father, and you dishonor me. ^0 But I do not seek my own glory : there is One seeking and judging. siXruly, truly, I say unto you, if any one may keep my word, he may never see death. ^ ^^i^hg Jews said to Him, Now we know that thou hast a demon. Abraham and the prophets are dead ; and thou sayest. If any one may keep my word, he may never taste death.J ^3 whether art thou greater than our father Abraham, who died? and the prophets died : whom do you make yourself? ^^jegug responded, If I may glorify myself, my glory is nothing : my Father is the one glorifying me ; whom you say, that, He is our God; ^^ indeed you do not know Him: but I know Him. If I may say, I know Him not, I will be a liar like you : but I know Him, and I keep His word. 56Abraham, our father, rejoiced that he might see my day ; he saw it, and was glad. 57 Then the Jews said to Ilim, You are not yet fifty years old, and have you seen Abraham? 5^*^Jesus said unto them, Truly, truly, I say unto you. Before Abraham was, I am. 59 Then they took up stones that they might cast at Him: and Jesus was hidden, and departed out from the temple.

^85. A Lawyer Instructed. Love to Our Neighbor Defined. Parable OF the Good Samaritan. – N'ear Jerusalem.

Luke 10. 25-37. 25And behold, a certain lawyer stood up tempting Him, saying, Teacher, having done what shall I inherit eternal life?''^ 26 He said to him, What has been written in the law? how do you read it?^ 27 And he responding said. Thou shalt love the Lord thy God with divine love from all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbor as thyself. 28And He said to him. You answered correctly: do this, and you shall live, '^x\. he, wishing to justify himself, said to Jesus, And who is my neighbor? 30jesus responding said, A cer-

«Rom. 6. 16. «i John 3. 8. ijohn 5. 24 ; 11. 25.

*Gen. 21. 10. /i John 3. 5 ; John 18. 37. J'John 4. 12.

«Matt. 3. 9. ffi John 4. 6. *Matt. 22. 35; Mark 12. 28.

<iMatt. 17. 27. ''John 7. 20; Matt. 10. 25. 'Deut. 6. 5; Lev. 19. 18.

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Luke lo.

tain man was going down from Jerusalem to Jericho ; and fell among thieves, who indeed having stripped him of his raiment, administered blows, went away, leaving him half dead, ^i^And by chance a certaiu priest came down that way : and seeing him, passed by on the other side. 32And likewise also a Levite, being at the place, coming and seeing, passed by on the other side. S3A.nd a certain Samaritan, on a journey, came near him: and seeing, had compassion on him, 34and having come to him, he bound up his wounds, pouring in oil and wine : and having mounted him on his own beast, carried him to a tavern, and cared for him. ss^And on the morrow, taking out two denaria,'* gave them to the host, and said, Care for him ; and whatsoever you expend in addition, on my return, I will pay you. "^ which one of these three seems to you to have been the neighbor of him who fell among the thieves ? 37And he said, The one having done mercy v/ith him. And Jesus said to him, Go, thou, and do likewise.

^86. Jesus in the House of Martha and Mary. - Bethany.

Luke lo. 38-42. 38And it came to pass while they were going round. He also came into a certain village : and a certain woman by name Martha received Him into her house. ^ 39And there was a sister to her called Mary, who indeed sitting down at the feet of the Lord, continued to hear His word : ^^ and Martha was very busy about much serving. And standing over Him, she said, Lord, is there no care to thee that my sister has left me to serve alone? then say to her that she must assist me. ^i^And the Lord responding said to her, Martha, Martha, you are solicitous and encumbered concerning many things: ^^ut there is need of one thing; for Mary has chosen the good part, which shall not be taken from her.

§87. The Disciples Again Taught How to Pray. - Near Jerusale7n.

Luke II. 1-13. ^And it came to pass, that He was in a certain place praying; when He ceased, one of His disciples said to Him, Lord, teach us to pray, as John a, Iso taught his disciples.^ ^^nd He said to them. When you pray, say, Our Father, let thy name be hallowed: let thy kingdom come: "give unto us this day our daily bread: ^and forgive us our sins ; for we also do forgive every one owing us : and lead us not into temptation. ^And He said to them. Which one of you shall have a friend, and go to him at midnight, and say to him. Friend, lend me three loaves; ^ since my friend came to me from the road, and I have nothing which I may place before him. ^And he responding

from within, said. Do not give me trouble : the door has already been closed, and my children are in bed with me ; I am not able rising to give unto thee. ^I say unto you. If indeed having risen he will not give unto him, because he is his friend, yet on account

of his shamelessness, rising he will give him as much as he needs. ^And I say unto you. Ask, and it shall be given unto you ; seek, and you shall find ; knock, and it shall be opened unto you. ^0 For every one asking receives ; and the one seeking finds ; and to the one knocking it shall be opened. 11 And which father of you shall if his son ask bread, will he give him a stone? or indeed a fish, will he instead of a fish give him a serpent? 12 Or indeed shall he ask an ^gg, will he give him a scorpion? i^jf then you, being evil, know how to give good gifts to your children, then how much more will your Father who is from heaven give the Holy Spirit to them that ask Him?

^88. The Seventy Return.- y^rz^i-^/^fw.

Luke 10. 17-24. iT'And the seventy returned with joy, saying. Lord, even the demons are subordinated to us in thy name. i^And He said to them, I saw Satan having fallen as the lightning from heaven. ^^ Behold I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy ; and nothing shall hurt you. ^OMore-

"Thirty cents. ^John 11. i ; 12. i. ''Matt. 6. 9-13.

^ 89.] From the Feast of Tabernacles to our Lord'' s arrival at Bethajiy. "t^

Luke 10.

over do not rejoice in this, that the spirits are subject unto you ; but rejoice that your names are written in the heavens.^ ^^At the same hour He rejoiced in the Holy Spirit, and said, I praise thee, O Father, Lord of the heaven and the earth, because thou hast hidden these things from the wise and prudent, and revealed them to babes : yea. Father, because it was thus pleasing in thy sight. 22^And turning to His disciples. He said, All things have been delivered to, me by my Father : and no one knoweth who the Son is, except the Father ; and who the Father is, except the Son, and he to whom He may wish to reveal Him. ^s^And turning to His disciples, privately He said, Happy are your eyes, seeing those things which you see. 24jror I say unto you, that many kings and prophets desired to see those things which you see, and saw them not ; and to hear those things which you hear, and heard them not.

1 89. A Man Born Blind is Healed on the Sabbath. Our Lord's Subsequent Discourses.

John g. I -41 to 10. 1-21. ^And passing along. He saw a man blind from his birth. 2And His disciples asked Him, saying, Master, who sinned, this one, or his parents, that he was born blind? sjg^^s responded, Neither did he nor his parents sin; but that the works of God may be made manifest in him. ^j^ behooveth us to work the works of Him that sent us, while it is day : the night comes, when no one is able to work. 5 While I am in the world, I am the light of the world.'' ^Saying these words, He spat

on the ground, and made mortar out of the spittle, and besmeared the mortar on his eyes,^ 'and He said to him; Go, wash in the pool of Siloam, (which is interpreted. Sent).*' Then he went away, and washed, and came seeing. ^ Then the neighbors, and those seeing him previously, because he was a beggar, continued to say. Is not this the one sitting and begging? ^Some said. That he is : others .said, No, but he is like him: he said, I am he. ^0'phe^ they said to him, How then were your eyes opened? ^^He responded, a man called Jesus made mortar and besmeared my eyes, and said. Go to Siloam, and wash. Then having gone away and washed, I looked up. ^2 jj^y g^id to him, Where is He? He says, I know not. ^^They lead him to the Pharisees, him formerly blind. '^And it was the Sabbath on the day on which Jesus made mortar, and opened his eyes. ^^Then again the Pharisees also asked him how he looked up. And he said to them, He placed the mortar on my eyes, and I washed, and see. ^^jhen certain ones of the Phariseess said. This man is not with God, because He does not keep the Sabbath. Others said. How is a wicked man able to do such miracles? And there was a division among them. ^'Then they again say to the blind man, What do you say concerning Him, because He opened your eyes? And he said that. He is a prophet."^ i^Then the Jews did not believe concerning him, that he was blind, and looked up, until they called the parents of him that looked up,^^ ^^and asked them, saying. Is this your son, who you say was born blind? how then does he now see? ^ojhen his parents re- sponded and said; We know that he is our son, and that he was born blind: ^ibut how he now sees, we know not ; nor who opened his eyes, we know not : ask him ; he has majority; he will speak for himself, ^hxvdi his parents said these things, because they feared the Jews : for the Jews had already stipulated, that if any one should confess Him to be Christ, he should be put out of the synagogue. « 23 jheigfore his parents said that , He has majority, ask him. 24Then they asked the man the second time who was blind, and said to him, Give God the glory : we know that this man is a sinner. 25 Then he re- sponded, If He is a sinner, I know not : one thing I do know, that being blind I now see. 26Then they said to him, What did He to you? how did He open your eyes? 2^ He responded to them, I told you already, and you did not hearken : why do you wish to hear again? whether do you wish to become His disciples? 28 They railed on him, and said, You are His disciple; but we are the disciples of Moses: 29 we know that God spoke to Moses: but we do not know this One, whence He i>. ^The man responded

"Matt. n. 25, 27. *John 8. 12. ^Neh. 3. 15. " ^Luke 7. 16. eXurned out of the Church.

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John 9.

and said to them ; For in this it is wonderful, that you do not know whence He is, He truly opened my eyes, ^i We know that God hears not sinners : but if any one may be a worshiper of God, and do His will, He hears him. 32 j^ ^g^ never heard of from the beginning that any one opened the eyes of a man who was born blind: 33if He were not with God, He would not be able to do anything. 34 Jhgy responded and said to him, Thou art altogether born in sins, and dost thou teach us? And they cast him out.

35Jesus heard that they cast him out; and having found 'him, said. Do you believe on

the Son of man? 36 He responded and said, Who is He, Lord, that I may believe on Him? 37 Jesus said to him, Indeed you have seen Him, and the One speaking with you is He. 38 And He said, I believe, Lord : and he worshiped Him. 39 And Jesus said. For judgment I came into this world, that those not seeing may see ; and those seeing may be made blind. ^^ And those of the Pharisees being with Him heard, and said to Him, Whether are we also blind? ^^ [esus said to them, If you were not blind you would not have sin: but now you say that, We see: your sin remaineth.

John ID. 1 Truly, truly, I say unto you, the one coming not in through the door into the fold of the sheep, but climbing up some other way, he is a thief and a robber. ^ And the one coming in through the door is the shepherd of the sheep. 3 ^ 0 him the porter opens ; and the sheep hear His voice : and he calls His own sheep by name, and leads them out. ^ When He may put out all his own, he goes before them, and the sheep follow Him: because they know his voice: ^ but they will not follow a stranger, but will flee from him : because they know not the voice of strangers. ^ He spoke this parable to them: but they did not know what things He M-as speaking to them. ^ Then Jesus said, Truly, truly, I say unto you, that I am the door of the sheep. 8 ^ 11 so many as came were thieves and robbers: but the sheep did not hear them. ^ I am the door: if any one may enter in through me, he shall be saved ; he shall go in and come out, and find pasture. ^ "Xhe thief does not come, but that he may steal, and slay, and destroy: I came that they may have life, and have it more abundantly. 11 I am the Good Shepherd. The Good Shepherd lays down His life for the sheep, ^^ 'pj-ig hireling, and the one not being the shepherd, whose own the sheep are not, sees the wolf coming, and leaves the sheel), and flees away, and the wolf seizes and scatters them: ^ 3 because he i s

a hireling and there is not a care to him for the sheep, ^^ j am the Good Shepherd; I know mine, and mine know me,« ^^ s the Father knows Me, and I know the Father; and I lay down My soul for the sheep. ^^ And I have other sheep, not of this fold : and there shall be one fold, and one shepherd. ^^ Therefore my Father loves Me, because I lay down my soul, that I may take it again, ^^ o one takes it from Me, but I lay it down of myself. I have power to lay it down, and power to receive it again. I received this commandment from my Father. ^ ^^ Again there was a schism among the Jews on account of these words. ' ^ ^ oxhen many of them were saying. He has a demon, and is gone mad; why do you hear Him? Others were saying, 21 These are not the words of a demonized man.<* Whether is a demon able to open the eyes of the blind ? ^

1 90. Jesus in Jerusalem at the Festival of Dedication. He Retires Beyond }okda^ . ^ Jerusalem. Bethany bey ojid the Jordan.

John 10. 22-42. 22 And it was the feast of dedication in Jerusalem : and it was winter; 23 and Jesus was walking in the temple in Solomon's porch. 24 'phen the Jews surrounded Him, and said to Him, How long do you take away our soul? 25 jf thou art the Christ, tell us openly. Jesus responded, I told you, and you do not believe : the works which I do in the name of my Father, these testify concerning me./ ^ ejjut you do not believe, because you are not of my sheep.fi' 27 My sheep hear my voice, and I know them, and they follow me : '*- ^ s-^ d I give to them eternal life; and they shall never perish, and n o one shall pluck them out of my hand. 29 The Father, who has given them unto me, is

oMatt. II. 27. "John 7. no. ejohn 9 32. fi'John 8. 45.

*John 7. 43- <^Matt. 9. 32. /John 5. 36. ''John 10/3.

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John 10.

greater than all ; and no one is able to pluck them out of the hand of the Father, ^o x and the Father are one. 3i Again the Jews took up stones, that they might stone Him. 32Jesus responded to them, I have shown unto you many beautiful works from the Father ; on account of which of these do you stone me? 33Xhe Jews responded to Him, We do not stone Thee for good work, but for blasphemy ; because Thou, being a man, art making Thyself God. ^-^And Jesus responded to them, Is it not written in your law, that I said. Ye are gods?« 35 if He called them gods, to whom the word of God came (and the Scripture is not able to be broken), 36whom the Father sanctified and sent into the world , do you say; Thou blasphemest ; because I said, I am the Son of God? ^^If I do not the works of my Father, believe me not. 38 jf \ do, believe not me, believe the works: that you may know and understand that the Father is in Me, and I in the Father. 39 They sought again to lake Him: and He passed out of their hand.**

^^And again He departed beyond the Jordan into the place where John was first bap- tizing; and remained there: -^and many came to Him, and said, that John indeed did no miracle ; but all things so many as John spoke concerning this One are true, ^s^And many believed on Him there.

^91. The Raising of Lazarus. - Bethany.

John II. 1-46. lAnd a certain one was sick, Lazarus from Bethany, of the village of Mary and Martha her sister.'' 2 And Mary was the one anointing the Lord with myrrh, and wiping His feet with her hair, whose brother Lazarus was sick, ^-phen the sisters sent to Him, saying, Lord, behold the one whom thou lovest is sick. ^And Jesus hearing said, This sickness is not unto death, but for the glory of God, so that the Son of God may be glorified through it. ^Jesus loved Martha, and her sister, and Lazarus, with Divine love. 6 therefore when He heard that he was sick. He then remained two days in the place in which He was. ^-phen after this He says to the disciples, Let us go again unto Judea. ^^he disciples said to Him, Master, the Jews were but now seeking to stone thee ; dost thou go hither again ?'* ^Jesus responded. Are there not twelve hour s of the day? If any one may walk in the day, he does not stumble, because he sees the light of this world: i^ if any one may walk in the night, he stumbles, because the light is not in him. 11 He spoke these things: and after this He says to them, Our friend Lazarus is asleep; and I go that I may awaken him. i^ihen the disciples said to Him, Lord, if he is asleep, he will be saved. ^^But Jesus spoke concerning his death: and they thought that He spoke concerning the rest of sleep. i^^Then however Jesus spoke to them openly, Lazarus is dead, i^and I rejoice on account of you that I was not there, in order that you may believe ; but let us go to him. ^^Then Thomas, called Didymus,

said to his fellow-disciples ; Let us go too, that we may die with Him.

i^Then Jesus having come, found him having four days in the sepulcher. is But Bethany was near Jerusalem, about fifteen furlongs. i^And many of the J-ews had come to Martha and Mary, that they might comfort them concerning their brother. 20 Then Martha, when she heard that Jesus comes, went to meet Him: and Mary sat in the house. 2ixhen Martha said to Jesus, Lord, if thou hadst been here, my brother had not died.« 22And now I know that, whatsoever things you may ask of God, God will give to you. '^]&%w% says to her, Thy brother will rise again. 24 Martha says to Him, I know he will rise again in the resurrection in the last day. 25jesus said unto her, I am the resurrection and the life ; the one believing on me, though he may die, shall live : and 26 every one living and believing on me can never die : do you beli eve

this? 27 She says to Him, Yes, Lord : I believe that thou art the Christ, the Son of God, come into the world. 2»And having said this, she departed, and called her sister Mary, speaking secretly, The Teacher is present, and calls you. 29 She, when she heard, arises quickly, and comes to Him : ^ojesus had not yet come into the village, but was yet in the place where Martha met Him. si^hen the Jews being with her in the house, and

oPs. 8i. 6, ijohn 7. 30, cLuke 10. 38; John 12. 3. <<John 10. 31. cjohn n. 32.

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John II.

comforting her, seeing Mary, that she arose up quickly and went out, ^followed her, thinking that she goes to the tomb in order that she may weep there. 32Xhen Mary, when she came where Jesus was, seeing Him, fell at His feet, saying to Him, Lord, if Thou hadst been here, my brother had not died. S3 Then when Jesus saw her weeping, and the Jews, having come with her, weeping, He groaned in spirit, and troubled Himself, 34 and said. Where have you laid him? They say to Him, Lord, come and see. 35Jesus wept. 36 Then the Jews were saying, Behold, how He loved him as a friend! 37 And some of them said, Was not this One, having opened the eyes of the blind, able to bring it to pass, that he indeed should not die? 38 Then Jesus again groaning in Himself comes to the tomb ; and it was a cave, and a stone was laid upon it. 39jesus says ; Take away the stone. Martha, the sister of the dead, says to Him ; Lord, already he smelleth : for he is dead four days, ^ojgsug says to her ; Did I not tell thee, that, if thou

canst believe, thou shalt see the glory of God? ^iThen they took away the stone; and Jesus lifted up His eyes, and said. Father, I thank thee, because Thou hast heard Me. 42I know that Thou dost always hear Me ; but on account of the multitude standing around I spoke, in order that they might believe that Thou didst send Me. 43And speaking these things. He cried out with a great voice, Lazarus, come forth. ^^And the dead came out, bound as to his feet and hands with graveclothes ; and his face bound round with a napkin. Jesus says to them, Loose him, and let him go.

45 Then many of the Jews, having come to Mary and seeing the things which He did, believed on Him: 46 but certain ones of them went away to the Pharisees, and told them

the things which Jesus did.

\ 92. The Counsel of Caiaphas Against Jesus. He Retires from
Jerusalem . - Jerusalem . Ephraim .

John II. 47-54. 47 Then the chief priests and Pharisees assembled the Sanhedrin,
and continued to say, What are we doing? because this man is doing many miracles.
48 If we thus let Him alone, all will believe on Him: and the Romans will come and
take away our place and nation. 49 But one of them, Caiaphas, being high priest that
year, said to them, ^0You know nothing, you do not consider that it is profitable to you,
that one man may die for the people, and the whole nation perish not.« ^1And he spoke
this not of himself, but being high priest that year, he prophesied that Jesus was about
to die for the nation. 52And not only for the nation, but that He may gather into one the
children of God dispersed abroad. ^ 53Then from that day they passed the verdict, that
they would kill Him. 54 Therefore Jesus walked no more publicly among the Jews, but
went away thence into the country near the desert, into a city called Ephraim ; and there
tarried with His disciples.

^93. Jesus Beyond Jordan Followed -by Multitudes. The Healing of
THE Infirm Woman on the Sabbath. - Valley of Jordan. Perea.

Matt. 19. 1,2. ^And it came to pass Mark 10. 1 Rising up thence He comes

when Jesus finished these sermons, He de- into the coasts of Judea, through the region

parted from Galilee, and came into the beyond the Jordan ; and the multitudes

coasts of Judea, beyond the Jordan. ^And again come to Him, and, as was His cus-

many multitudes followed Him; and He taught them. He again taught them,
healed them there.

Luke 13. 10-21. ^0And He was teaching in one of the synagogues on the Sabbath,
11 And behold, a woman having a spirit of infirmity eighteen years ; and she was bowed
together, and not at all able to straighten up. I'^And Jesus seeing her, called to her,
and said. Woman, thou art loosed from thy infirmity: I^3and He placed His hands on

"John 18. 14. tjohn 10. 16.

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Luke 13.

her : and immediately she straightened up, and continued to glorify God, i^And the chief
ruler of the synagogue, responding, being grieved because Jesus healed on the Sabbath,
said to the multitude, There are six days in which it behooveth us to work : therefore
during these, coming, be healed, and not on the Sabbath-day. is^^id the Lord
responded to him, and said, Ye hypocrites, does not each one of you loose his ox or

his donkey from the stall, and leading him away, give him water on the Sabbath ?«
16 Did it not behoove this one, being a daughter of Abraham, whom Satan bound, lo,
these eighteen years, to be loosed from this bondage on the Sabbath-day? ^^And He
speaking these things, all opposing Him became ashamed : and the whole multitude
rejoiced over all the illustrious works wrought by Him. i^Then He said. To what is
the kingdom of God like? and to what shall I liken it?f' i^It is like a grain of mustard
seed, which a man having taken, cast into his garden ; and it grew, and became a
tree; and the birds of heaven lodged in its branches. '' 20And again He said, To what
shall I liken the kingdom of God? 21 It is like leaven, which a woman having taken,
hid in three measures of meal, until the whole was leavened.

1 94. Our Lord Goes Journeying and Teaching Towards Jerusalem.
He is Warned Against Herod. – Perea.

Luke 13. 12.-Tf^ . 22And He was journeying through cities and villages, teaching, and
making His journey towards Jerusalem. 23^j^ojie said to Him, Lord, are the saved
few? And He said to them, 24 Agonize to enter in through the narrow gate: because
many, I say unto you, will seek to enter in, and will not be able.^ 25 When the land-
lord may rise up, and close the door, and you may begin to stand without, and knock
at the door, saying, Lord, open unto us ; and responding he will say unto you, I know
not whence you are. ^o^phgn you will begin to say, We ate and drank in thy presence,
and thou didst preach in our streets. 27And he will say, I tell you, I know you not
whence you are ; depart from me, all you workers of iniquity.^ ^s^And there shall be
weeping and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and
all the prophets, in the kingdom of God, and you cast out./ 29And they will come from
the east and west, and the north and south, and will sit down in the kingdom of God.
s0And behold, the last shall be first, and the first shall be last.*

siAt that hour certain Pharisees came to Him, saying ; Depart, and go hence : because
Herod wishes to slay thee, ^^And He said to them. Having gone, tell that fox. Behold,
I cast out demons and perfect healings to-day and to-morrow, and on the third day I am
made perfect. ^^ Moreover it behooves Me to travel to-day and to-morrow and the day
following: because it does not behoove a prophet to perish outside of Jerusalem.'^ 34 ()
Jerusalem, Jerusalem, thou that killest the prophets, and slonest them that have been sen-
t
unto thee ! how frequently did I wish to gather thy children, in the manner in which a
hen doth gather her brood under her wings, and ye were not willing ! So Behold, your
house is left unto you desolate. I say unto you, that you can see me no more, until it
shall come to pass that you may say, Blessed is the One coming in the name of the Lord.

\ 95. Our Lord Dines with a Chief Pharisee on the Sabbath.
Incidents. – Perea.

Luke 14. I 24. ^And it came to pass when He entered into the house of one of the
rulers of the Pharisees on the Sabbath to eat bread, that they were watching Him. ^And,
behold, a certain dropsical man was before Him.' ^And Jesus responding spoke to the
theologians and Pharisees, saying. Is it lawful to heal on the Sabbath-day, or not?

"Luke 14. 15; Matjt. 12. n. 'Matt. 7. 13; 25. xo-12. cMatt. 19. 30; 20. 16; Mark 10. 31.

^Mark 4. 30-32; JMatt. 13. 31. «lMatt. 7. 23 'Matt. 23. 37-39.

«Matt. 22. 33. 'Malt. 8. X2, 'Matt. 12. lo,

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Luke 14.

and they were silent. ^And taking him by the hand, He healed him, and sent him away." ^And responding to them He said ; Of which one of you shall his son or his ox fall into a pit, and will he not immediately lift him out on the Sabbath-day?* %nd they were not able to respond to these things. '^And He spoke a parable to those whom He had called, warning them that they should not choose the first couches ; saying to them, 8 When you may be called by any one to a marriage feast, do not sit down upon the first couch; lest one more worthy than thee may have been called by him, ^and the one having called thee and him, having come in shall say to thee, Give place to him ; and then thou shalt with shame begin to take the last place. ^^But when you maybe invited, coming in sit down in the last place ; in order that when the one having invited thee may come, he will say to thee. Friend, come up higher: then there will be glory to thee in the presence of all those sitting along with thee.' ' ^ Because every one who shall exalt himself shall be abased ; and he that humbleth himself shall be exalted.^

i^And He spoke to the one having also invited Him, When you may make a dinner or a supper, do not call your rich friends, nor your brothers, nor your kindred, nor your neighbors; lest they may also invite thee in turn, and there may be a recompense unto thee. 13 JBut when you may make a feast, invite the poor, maimed, lame, blind: ^^and thou shalt be happy ; because they have nothing with which to recompense thee : and it shall be recompensed unto thee in the resurrection of the just. i^And a certain one of those sitting together, hearing these things, said to Him, Happy is he whosoever eateth bread in the kingdom of God.' ' i^And He said to him, A certain man made a great supper, and invited many; i^and at the hour of the supper he sent his servants to say to those who were invited, Come[; because they are now ready. i*^And they all of one consent began to make excuse. The first said to him, I have bought a farm, and I have need having gone to see it : I pray thee have me excused. ^^And another said, I have bought five yoke of oxen, and I go to prove the same : I intreat thee have me excused. 20Another said, I have married a wife, and on this account I am not able to come. 21 And the servant coming, announced these things to his lord. Then the landlord being angry said to his servant. Go out quickly into the streets and lanes of the city, and lead in hither the poor and maimed and blind and lame. '^Kw^ the servant said. Lord, it is done as thou didst command, and yet there is room. 23y\nd the lord said to the servant, Go out into the roads and hedges, and compel them to come in, in order that my house may be filled : 24 for I say unto you, that no one of these men who have been invited shall taste of my supper,

1 96. What is Required of True Disciples.

Luke 14. 25-35. 25 And many multitudes were journeying along with Him, and turning He said to them, 26 if any one comes to me, and does not hate his father, and mother, and wife, and children, and brothers, and sisters, and even yet his own soul, he is not able to be my disciple. 27 Whosoever does not carry his cross, and come after me, is not able to be my disciple. 28 For which one of you, wishing to build a tower, does not first sitting down count the cost; if he has unto sufficiency? 29 Lest he having laid the foundation, and being unable to complete it, all who see it may begin to mock him, so saying, that this man began to build, and was not able to complete it. Or what king, going forth to engage in war with another king, will not first sitting down counsel if he is able with ten thousand to meet him who is coming against him, with twenty thousand? But if not, while he is yet a great way off, sending an embassy, -he. asks for those things which appertain to peace, so that every one of you who does not consecrate all his possessions, is not able to be my disciple. 34 therefore salt is good : but if the salt may lose its savor, with what shall it be salted ?« Salt is neither good for the land nor for excrement : they cast it out. He that hath ears to hear, let him hear.

"Luke 13. 15; Matt. 12. 11. cRev. 19. 9. «Matt. 5; 13; Mark 9. 5c.

6 Luke 18. 14; Matt. 23. 17. <Matt. 10. 37.

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1 97. Parable of the Lost Sheep, etc. Parable of the Prodigal Son. - Perea.

Luke 15. 1-32. And all the publicans and sinners were drawing nigh to Him to hear Him. And the Pharisees and scribes were murmuring, saying, that He receives sinners, and eats with them. And He spoke this parable to them, saying, 4 What man of you, having a hundred sheep, and having lost one of them, does not leave the ninety and nine in the desert, and go after the lost one, until he may find it? And having found it, places it on his shoulders, rejoicing: and having come into the house, calls together the friends and neighbors, saying to them. Rejoice with me, because I have found my sheep which was lost. 'I say unto you that so there will be joy in heaven over one sinner that repenteth, rather than ninety and nine just persons who have not need of repentance. Or what woman having ten drachma?, " if she may lose one drachma, does she not light a candle, and sweep the house, and seek diligently till she may find it ? And having found it, she calls together her friends and neighbors, saying, Rejoice with me, because I have found the drachma which I lost. 10 go, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

And He said, A certain man had two sons. And the younger of them said to the father, Father, give to me the portion of the estate that falls to me. And he immediately divided unto them his living. And not many days afterward the younger son gathering all together, departed into a far-off country ; and there wasted his substance living riotously. And he having expended all, a severe famine came into that country ; and he

began to be in want. i^And having gone he joined himself to one of the citizens of that country: and he sent him into his fields to feed swine: i^and he was desiring to fill his stomach from the pods^^^ which the swine were eating: and no one gave unto him: ^'^and having come to himself he said, How many hired servants of my father have bread in abundance, but here I perish with hunger! ^^j^aving risen I will go to my father, and say to him, Father, I have sinned against heaven, and in thy sight: ^^and I am no more worthy to be called tliy son : make me as one of thy hired servants, ^o^And having risen, he came to his father. And he being yet a great way off, his father saw him, and was moved with compassion, and having run, fell upon his neck, and kissed him copiously. 2iAnd the son said to him, lather, I have sinned against heaven, and in thy sight : and I am no more worthy to be called thy son. 22^^(1 t]-,g father said to his servants, Bring hither the first robe, and put it on him ; and give a ring to his hand, a nd

sandals to his feet: 23and bring hither the fatted calf, slay him, and eating, let us be merry: 24 because this my son was dead, and is alive again; was lost, and is found. And they began to be merry. 25^\f,d his elder son was in the field : and while coming he drew near to the house, he heard music and dancing. 26And calling one of the servants, asked him what these things might be. 27And he said to him, Because thy brother has come ; and thy father has slain the fatted calf, because he received him sound. 28And he was angry, and did not wish to come in : and his father having gone out, continued to intreat him. And responding he said to the father, 29 Behold, I serve thee so many years, and have never transgressed thy commandment : and thou hast never given me a kid, that I may rejoice with my friends: so but when this thy son, the one devouring thy living with harlots came, thou hast slain for him the fatted calf, ^i^And he said to him, Child, thou art always with me, and all mine are thine : 32 and it behooved me to be glad and rejoice ; because this thy brother was dead, and is alive ; was lost, and is found.

^ 98. Parable of the Unjust Steward. – Perea.

Luke 16. I- 13. ^And He also spoke to His disciples, There was a certain rich man, who had a steward ; and he was slandered to him as wasting his goods. ^KyA having called him, he said to him, What is this which I hear concerning thee? give an account of thy stewardship ; for thou art not able to be steward any longer. ^And the steward

"Matt. 9. 10. <*Keration. the fruit of the carob-tree, eaten by hogs and poor peo-

*Matt. 18. 12-14. pie. It grows in Palestine, Syria, and Italy,

"fifteen cents,

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Luke i6.

said within himself, What shall I do, because my lord takes away my stewardship from me ? I am not able to dig ; I am ashamed to beg. ^ I know what I shall do, in order that when I am deposed from the stewardship, they may receive me into their houses.

And calling each one of the debtors of his lord, he said to the first, How much do you owe my lord? "And he said; A hundred measures of oil. And he said to him, Take your accounts, and sitting down quickly write fifty. "Then he said to another one, And how much do you owe? And he said, A hundred measures of wheat. He says to him. Take your account, and write fourscore. And the lord praised the steward of unrighteousness because he acted shrewdly : because the sons of this age are wiser in their generation than the sons of the light. And I say unto you. Make unto yourselves friends of the mammon of unrighteousness in order that, when it may fail, they may receive you into eternal tabernacles. "He that is faithful in the least is also faithful in much : and he that is unrighteous in the least is unrighteous in much. "If therefore you were not faithful in the unrighteous mammon, who will intrust to you the true? "If you were not faithful in the interest of another, who will give you your own? "No servant is able to serve two masters : for he will hate the one, and love the other ; or he will cleave to the one, and despise the other. You are not able to serve God and mammon. •'

\ 99. The Pharisees Reproved. Parable of the Rich Man and Lazarus. – Perea.

Luke 16. 14-31. "And the Pharisees, being avaricious, were hearing all these things, and murmuring against Him. "And He said to them. Ye are those who justify yourselves before the people ; but God knows your hearts : because that which is exalted among the people is abomination in the sight of God. "The law and the prophets were until John : from that time the kingdom of God is preached, and every one presses into it.*' "And it is easier that heaven and earth pass away, than one tittle fall from the law.e 18 Every one sending away his wife, and marrying another, commits adultery/ and the one marrying her who has been sent away by her husband commits adultery.?

19 There was a certain rich man, and he was habitually clothed in purple and fine linen, faring sumptuously every day. 20 "And a certain beggar, Lazarus by name, was laid at his gate, full of sores, 21 and desiring to be fed by the crumbs falling from the table of the rich man ; but the dogs also coming continued to lick his sores. "When it came to pass that the beggar died, and himself was carried by the angels into the bosom of Abraham : and the rich man also died, and was buried.' " "Hades* lifted up his eyes, being in torment; sees Abraham afar off, and Lazarus in his bosom." 24 "And he calling said, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, because I am tormented in this flame. 25 But Abraham said. Child, remember that you received your good things in your life, and Lazarus likewise evil things: but now he is comforted, and you are tormented, "In addition to all these things, there is a great gulf fixed between us and you, in order that those wishing to go hence to you may not be able, neither can they come thence to us. 27 And he said. Moreover I intreat you, father, that you may send him to the house of my father: 28 for I have five brothers; in order that he may testify to them, that they

may not also come to this place of the torment. 29 gut Abraham says. They have Moses and the prophets ; let them hear them, so j^t iig said. No, father Araham : but if one may go to them from the dead, they will repent, ^ij^t j^g said to him. If they hear not Moses and the prophets, they will not be persuaded if one may rise from the dead.

'Gr. implies a pompous funeral.

»The unseen world, including the tartarus of the wicked and the paradise of the good.

'Or, paradise.

"Not the Lord of heaven, but the landlord here mentioned.

«Matt 5. 18.

/Matt 5. 32 ; iQQ-

?]Mark 10. 11. Divorce illegal

except for the one cause of

adultery.

'money.

"Matt. 6. 24.

■^Matt. XI. IZ,

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\ 100. Jesus Inculcates Forbearance, Faith, Humility.

Luke 17. I -10. And He spoke to His disciples, It is impossible for offenses not to come : but woe unto him, through whom they come ;<* " ^'iX. is good for him if a millstone is

hung around his neck, and he is cast into the sea, rather than that he may offend one of these little ones. ^^Take heed to yourselves. If thy brother may sin, rebuke him ; if he may

repent, forgive him.^ ' ^But if he may sin against thee seven times a day, and seven times turn again to thee, saying, I repent ; thou shalt forgive him. ^And the aposdes said to the Lord, Increase our faith. ^And the Lord said, If you have faith as a grain of mustard seed, c you should say to this sycamine tree,*^' Be thou plucked up, and plant

ed

in the sea ; and it would obey you. ^ gut -which one of you, having a servant plowing or serving a shepherd, who will say to him, having come in from the field. Coming hither sit down immediately? 8 But will he not say to him, Prepare what I may sup, and girding thyself, minister unto me, until I may eat and drink ; and after these things you eat and drink? ^Whether does he thank the servant because he did the things which were commanded? 10LJi^g^yisg also, when you may do those things which are commanded you, say that, We are unprofitable servants ; we have done that which we ought to do.

\ loi. Christ's Coming Will Be Sudden. - Perea.

Luke 17. 20-37. 20 Then being interrogated by the Pharisees, when the kingdom of God is coming, He responded to them and said. The kingdom of God comes not with observation: 21 neither will they say; Lo, here! or, there! for behold, the kingdom of God is among you. ^Ax^ He said to the disciples, The days will come, v.'hen you will desire to see one of the days of the Son of man, and will not see it. 23.\i-, (3^ jf^gy yf ^\[\

say to you, Lo, here! lo, there! go not away, nor follow them.* ^^Yox as the lightning, flashing out of the one part under the heaven, gleams into the other part under heaven, so shall be the Son of man in His day./ 25 i^^t it behooves Him first to suffer many things and to be set at nought by this generation. 26And as it was in the days of Noah, so it will be in the days of the Son of man. 3 27 They were eating, they were drinking, they were marrying, they were getting married, until the day on which Noah entered into the ark, and the flood came and destroyed them all. 28Lj].g^yjse also as it was in t he

days of Lot;'^ they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; 29 and on the day on which Lot went out from Sodom, fire and brimstone rained from heaven and destroyed them all.^ ^0According to these things it will be in the day the Son of man is revealed. ^^ In that day, let not him who is on the house, and his goods in the house, come down to take them : and likewise let not him who is in the field turn back.J 32Rgniember Lot's wife^' 33 who-soever may seek to save his soul shall lose it: and whosoever shall lose it shall find it .'

2^1 say unto you, on that night two men shall be on one bed; the one shall be taken and the other left. 35 Two women shall be grinding at the same mill; the one shall be taken, and the other shall be left."* ^7 Responding they say to Him, Where, Lord? And He said to them, Where the body is, there the eagles will also be gathered together.**

I i02. Parables : The Importunate Widow. The Pharisee AND Publican. - Pe7-ea.

Luke 18. I-14. lAnd He spoke a parable to them that it behooves them to pray always, and not to faint;" 2 saying, There was a certain judge in a certain city, fearing not God, and regarding not man. ^And there was a widow in that city ; and she con-

oMatt. 18. 7; Mark 9. 42. cMark 13. 21 ; Matt. 24. 23-26. *Gen. 10. 26.

*Matt. 18. 15; 21. 22. /Matt. 24. 27; Luke 9. 22. 'Mark 8. 35; Matt. 10. 39; 16.

eMatt. 17. 20; 21. 21. ffMatt. 24. 37-39; Gen. 6. 7. 25.

<*Not sycamore, but the mul- '^Gen. 18. 20. '"Matt. 24. 40.

berry; the sycamore being ^Gen. 19 24. "Matt. 24.28.

the Egyptian fig-tree. /Matt, 24. 17. "Pray for His coming.

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Luke i8.

tinued to come to him, saying, Avenge me of mine adversary, ^And he was not wilhng for a time : but after these things he said in himself, Though I fear not God nor regard man, ^yet because this widow causes me trouble, I will avenge her, lest coming forever she may smite me in the face. ^But the Lord said, Hear what the unjust judge says. ^And shall not God avenge His elect, cr5ang to Him day and night, and He is long-suffei-ing over them? §1 say unto you, that He will avenge them speedily. Moreover the Son of man having come, will He then find faith upon the earth?

9And He spoke this parable to certain ones having confidence in themselves that they are righteous, and despising the rest. ^Two men went up into the temple to pray; the one a Pharisee, and the other a publican. ^The Pharisee standing was praying in these words, God, I thank thee because I am not like the rest of the men, extortioners, unjust, adulterous, or even as this publican : ^^ x fast twice per week ; I give tithes o f all things so many as I possess. ^^ But the publican, standing a great way off, did not wish even to lift up his eyes to the heaven, but smote upon his breast, saymg, God, be merciful to me the sinner. ^^I say unto you. He went down to his house justified rather than the other: because every one exalting himself shall be abased ; and the one humbling himself shall be exalted."

§ 103. Precepts Respecting Divorce. – Perea.

Matt. 19. 3-12. 3 And the Pharisees Mark 10. 2-12. 2 And the Pharisees came to Him, tempting Him, and saying to having come forward asked Him, If it is Him; Is it lawful for a man to send away lawful for a man to send away his wife? his wife for any cause? tempting Him. ^And He responding said

to them, \Miat did Moses command you?

'^And they said, Moses permitted to write a book of divorcement, and to send her away.

4And He responding said to them, Have ^jesus said to them, On account of the hard- you not read, that the one having made them ness of your heart he wrote this command- from the beginning made them male and ment to you. 6 But from the beginning of female ?'' ^And He said. On account of this creation God made them male and female, a man shall leave father and mother, and ^ On this account a man shall leave his father cleave unto his wife; and they two shall be and his mother, ^and they two shall be one

one flesh.' ' ^ So they are no longer two, but flesh; so they are no longer two, but one
one flesh : therefore what God joined togeth- flesh. ^And what God joined together, let
er, let no man separate. 7 They say to Kim, no man separate. 10 And His disciples again
Then why did Moses command to give a around Him in the house asked Him. And
bookof divorcement, and to send her away ?f^ He says to them, ^ Whosoever may send
8 He says to them, Moses on account of the away his wife, and marry another, commits
hardness of your heart permitted you to send adultery unto her. ^^And if she having sent
away your wives : but from the beginning it away her husband, may marry another, she
was not so. 9 But I say unto you, That commits adultery,
whosoever may send away his wite, not for

fornication, and may marry another, commits adultery. 10 His disciples say to Him, If
the cause of a man with his wife is thus, it is better not to marry. ^^And He said
to them. All do not receive this word, but those to whom it has been given. '^^Yox
there are eunuchs, who have been so born from the womb of their mother. And
there are eunuchs, who have been eunuchized by men : and there are eunuchs, who
eunuchized themselves for the sake of the kingdom of the heavens./ He who is able
to receive it, let him receive it. 3

"Luke 14. 11; Matt. 23. 12. /e. g., Paul, Bishops Asbury, ^i. e., celibacy for the kingdo
m

'Gen. I. 27. <iDeut. 24. i. McKendree, and George. of heaven,

«Gen. 2. 24. eMatt. 5. 32.

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104. Jesus Receives and Blesses Little Children. – Per

Matt. 19. 13-15. iSThen
little children were brought
to Him, that He might put
His hands on them, and
pray. And the disciples re-
buked them. I'^But Jesus
said, Suffer . the little chil-
dren, and forbid them not,
to come unto me : for of such
is the kingdom of the heav-
ens. i^And putting His
hands on them, he departed
thence.

Mark 10. 13-16. i^And they continued to bring little children to Him, that He should touch them : but the disciples rebuked those bringing them, ^^g^t Jesus seeing was displeased, and said to them, Suffer the little children to come unto me ; and forbid them not : for of such is the kingdom of God. 15 Truly, I say unto you. Whosoever may not receive the kingdom of God as a little child, can not enter into it. ^''And taking them up in His arms, putting His hands on them, He continued to bless them copiously.

Luke 18. 15-17. 15 And they were indeed bringing the infants to Him, that He should touch them : but the disciples seeing rebuked them. i6And Jesus calling them to Him, said, Suffer the little children to come unto me, and forbid them not : for of such is the kingdom of God. 1'' Truly I say unto you, whosoever may not receive the kingdom of God as a little child, can not enter into it.

105. The Rich Young Man. Parable of the Laborers in the Vineyard.

Matt. 19. 16 to 20. 1-16. 16 Behold- one coming to Him said, Good Teacher, what good thing shall I do, in order that I may have eternal life?

i^'And He said
to him, Why do you ask me
concerning the good One?
One is good. If you wish
to enter into life, keep the
commandments. " i^ He says
to Him, What? And Jesus
said to him. Thou shalt not
murder, thou shalt not com-
mit adultery, thou shalt not
steal, thou shalt not bear
false witness, i^ honor the
father and the mother, and
thou shalt love thy neighbor
as thyself. 20 The young
man says to Him, All these
have I kept from my youth :
what lack I yet? ^ijes^^g
said to him. If you wish to
be perfect, go, sell your pos-
sessions, and give to the
poor, and you shall have
treasure in heaven : and
come, follow me.

22 And the

Mark 10. 17-31. i^And
He traveling along the road,
one having run to Him and
worshiping Him, asked Him,
Good Teacher, what shall I
do in order that I may in-
herit eternal life? i*>And
Jesus said to him. Why do
you call me good? No one
is good but One, God.
I'H'ou know the command-
ments," thou must not com-
mit adultery, thou must not
murder, thou must not steal,
thou must not bear false
witness, thou must not de-
fraud, honor thy father and
mother.

20And he said to Him, Teacher, I have kept all these from my youth. 21Jesus looking on him loved him, and said to him, One thing is wanting to thee : go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. 22y\nd he being

Luke 18. 18-30. 18 And a certain ruler asked Him,

saying. Good Teacher, having done what, shall I inherit eternal life?

i^And Jesus said to him. Why do you call me good? No one is good, except One, God. 20V0U know the commandments," thou must not commit adultery, thou must not murder, thou must not steal, thou must not bear false witness, honor thy father and mother.

21 And he said, All these things have I kept from my youth. 22And Jesus hearing these things, said to him, Still one thing is lacking to thee : Sell all things whatsoever you have, and give to the poor, and you shall have treasure in heaven : and come, follow me.

2-Vnd

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Matt. 19.

young man hearing the word,
went away sorrowful : for he
had great possessions. 23And
Jesus said to His disciples,
Truly I say unto you, that a
rich man will hardly enter
into the kingdom of the
heavens.

Mark 10.

grieved at the word, went
away sorrowing : for he had
g-reat possessions. ^SAnd Je-
sus looking around, says to
His disciples ; How hardly
shall those having riches
enter into the kingdom of
God! 24And the disciples
were astonished at His
words, and Jesus again re-
sponding, says to them,
Children, how difficult it is
to enter into the kingdom of
God ! 25 Xt is easier for a
camel« to go through the eye
of a needle, than for a rich
man to go into the kingdom
of God. 26A.nd they were
astonished exceedingly, say-
ing to one another, And
who is able to be saved?
27And Jesus looking upon

them says. With men it is impossible, but not with God : for all things are possible with God. 28 Peter began to say to Him, Behold, we have left all things, and followed thee.

29-'Jesus said, Truly I say unto you, there is no one who has left house, or brothers, or sisters, or father, or mother, or children, or lands, on account of me and the gospel, ^o except he may receive a hundredfold now in this time, and brothers, and sisters, and mothers, and children, and lands, with persecutions ; and in the coming age<? eternal life.

31 But many who are first shall be last ; and the last first.

Luke 18.

hearing these things, he went away very sorrowful ; for he was exceedingly rich. 24Jesus seeing him said, How hardly will those having riches enter into the kingdom of God !

24 And again I say to you, It is easier for a camel« to go through the eye of a needle, than for a rich man to go into the kingdom of God. ^●'And the disciples hearing, were astonished exceedingly, saying. Who then is able to be saved? 26 And Jesus look-

ing on them said ; With men this is impossible ; but all things are possible with God. 27 Then Peter responding said to Him, Behold, we have left all things, and followed Thee ; what then shall be to us? 28And Jesus said to them. Truly I say unto you, that you who have followed me, in the regeneration when the vSon of man may sit upon the throne of His glory, you shall also sit upon twelve thrones, judging the twelve tribes of Israel.'' 29 And every one who has left houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, on account of my name, shall receive a hundred-fold, and inherit eternal life. "^ But many who are first shall be last, and the last first.

Matt. 20. iFor the kingdom of the heavens is like unto a landlord man, who went out early in the morning to hire laborers for his vineyard. 2And having agreed with the laborers for a denarion*^ per day, sent them into his vineyard. ^And having gone out about the third hour, he saw others standing idle in the forum: ^and he said to them.

^I'br it is easier for a camel'* to go through the eye of a needle, than for a rich man to go into the kingdom of God. 26And those hearing said. And who is able to be saved?

27 And He said. Those things which are impossible with men are possible with God.

28 And Peter said, Behold, we have left all things, and followed thee.

29And He said to them,
Truly I say unto you, that
there is no one who has left
house, or parents, or broth-
ers, or wife, or children, for
the sake of the kingdom of
God, who may not receive a
hundredfold in this time.

and in the coming age<^ eter-
nal life.

»Gr. kameloon, camel, and not kamilon, a rope.
^Luke 22. 29; Rev. 20. 6.

cMatt. 12. 32; Heb. 6. 5; Luke
<*Fifteen cents.

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^ lo6, 107.] From the Feast of Tabernacles to our 'Lord's arrival at Bethany

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Matt. 20.

Go ye also into the vineyard, and whosoever is right I will give you. And they departed.
^Again having gone out about the sixth and ninth hours, he did likewise. ^And about
the eleventh hour having gone out, he found others standing ; and says to them, Why
stand ye here idle all the day? ^Xhey say to him, Because no one hired us. He says
to them, Go ye also into the vineyard. ^And it being evening, the lord of the vineyard
says to his steward. Call the laborers, and give them their hire, beginning from the last
even unto the first, ^x^nd those having come about the eleventh hour, received each
man a denarion. 10 But the first having come supposed that they shall receive more ;
and themselves also received each one a denarion. 11 But receiving it, they murmured

against the landlord, 12 saying, These labored one hour, and thou hast made them equal unto us, who bore the burden of the day and the heat. 13 But he responding said to one of them. Comrade, I do thee no wrong; didst thou not agree with me for a denarion?" i^Xake thine own, and go. I wish to give unto this last one, even as unto thee. 15 Js it not lawful for me to do as I wish with mine own? Is thine eye evil, because I am good? i^go the last shall be first, and first last.

106. Jesus the Third Time Foretells His Death and Resurrection. – Perea.

Matt. 20. 17-19. i^And
Jesus going up to Jerusalem,
took the twelve disciples
privately, on the way and
said to them,

18 Behold, we
go up to Jerusalem ; and the
Son of man shall be betrayed
to the chief priests and
scribes ; and they will con-
demn Him to death, i^and
they will deliver Him to
the Gentiles to mock, and
scourge, and crucify Him :
and on the third day He
will rise.c

Mark 10. 32-34. ^^And
they were in the way, going
up to Jerusalem ; and Jesus
was going before them : and
they were amazed ; and fol-
lowing they were afraid.
And taking the twelve to
Himself, again He began to
tell them the things which
were about to happen to
Him; 33Be]^old, we go up&
to Jerusalem ; and the Son
of man shall be betrayed to
the chief priests and scribes ;
and they will condemn Him

to death, and they will deliver Him to the Gentiles :
^and they will mock Him, and will scourge Him, and will spit upon Him, and will kill Him ; and He will rise the third day.

things ; and this and they did not

Luke 18. 31-34. siAnd

taking the twelve aside, said to them,

He

Behold, we go up to Jerusalem, and all things which have been written by the prophets shall be perfected to the Son of man. 32 For He will be delivered to the Gentiles ; and be mocked, and insulted, and spat upon: 33 and having scourged Him, they will kill Him ; and He will arise the third day. 34 And they understood none of these word was hidden from them, know the tilings spoken.

107. James and John Prefer their Ambitious Request. – Perea.

Matt. 20. 20-28. 20 Then the mother of the sons of Zebedee came to Him with her

sons, worshiping and asking something from Him. 2iAnd He said to her. What do you wish ? She says to Him, Tell me that these my two sons may sit, the one on thy right.

Mark 10. 35-45. ^sjames and John, the sons of Zebedee, come to Him, saying, Teacher, we wish that you may do unto us whatsoever we may ask. 36And He said to them. What do you wish for me to do for you? 37And they said to Him, Grant unto

a\ transfer denarion, 15 cents, because it has no synonym in English. 'Jerusalem is on the summit of Zion, the highest city in Canaan, «Matt, 16, 21; 17. 23; Mark 8. 31; 9. 31; Luke 9 . 22-45.

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Matt. 20.

and one on thy left, in thy kingdom. 22 And Jesus responding said, You know not what you are asking. Are you able to drink the cup which I am about to drink? They say to Him, We are able.

23And He says to them, You shall indeed drink my cup, but to sit on my right, and on my left, this is not mine to give, but it belongs to those for whom it has been prepared by my Father. ^'K^:\di the ten hearing were indignant concerning the two brothers. 25 ^y^<^ Jesus calling them to Him, said, You know that the rulers of the Gentiles domineer over them, and the

great ones exercise authority over them.
26 It shall not be so among you ; but whoso-
ever may wish to be great among you, shall
be your servant; 27 and whosoever may
wish to be first among you, shall be your
slave :

28 as the Son of man came not to
be served, but to serve, and to give His
soul a ransom for many.

Mark 10.

us, that we may sit, one on thy right, and
one on thy left, in thy glory. ^^And Jesus
said to them, You know not what you are
asking. Are you able to drink the cup
which I drink? and to be baptized with the
baptism with which I am baptized? ^^^And
they said to Him, We are able. And Jesus
said to them. You shall indeed drink the
cup which I drink, and be baptized with
the baptism with which I am baptized:
40 but to sit on my right, and on my left, is
not mine to give, but is for those for whom
it has been prepared, ^i^nd the ten hear-
ing, began to be indignant concerning James
and John. a 42 And Jesus calling them to
Him, says to them : You know that those
seeming competent to rule the Gentiles
domineer over them ; and their great ones
exercise authority over them. 43}^ut jt jg
not so among you : but whosoever may
wish to be great among you, shall be your
servant: ^''ssiA whosoever of you may wish
to be first, shall be the slave of all: ^Sfor
the Son of man came not to be served, but
to serve, and to give His soul^ a ransom for
many.

^; 108. The Healing of Two Blind Men. - iVear Jericho.

Matt. 20. 29-34. 29And
they going out from Jericho,

a great multitude followed Him. 30And behold, two blind men sitting by the v.-ayside,

hearing that Jesus is passing by, cried out, saying ; Have mercy on us, O son of David. siAnd the multitude rebuked them, that they should keep silent. And they cried out the more, saying; Have mercy on us. O Lord, son of David. 32Jesus standing, called them, and said.

Mark 10. 46-52. 46And they come into Jericho : and He and His disciples and a great multitude going out from Jericho, '^' blind Bartimeus, the son of Timeus, was sitting by the wayside, begging. 47And hearing that it is Jesus the Nazarene, began to cry out, and say, Jesus, son of David, have mercy on me. ^SAnd many continued to rebuke him that he should keep silent : but he continued to cry out much more, O son of David, have mercy on me. 49And Jesus standing, said, that he should be called. And they call the blind man, saying to him, Take courage : rise up, He calls you. ^^And

Luke 18. 35 to 19. 1. ssAnd it came to pass, while He was drawing nigh to Jericho, a certain blind man was sitting by the wayside begging. ●^*^And hearing the multitude

passing by, he inquired what it might be. ^^''And they told him that Jesus the Nazarene is going along. s^And he cried out saying, Jesus, thou son of David, have mercy on me. 39And the passersby continued to rebuke him, that he should keep silent : but he continued to cry out much more, O thou son of David, have mercy on me. ^0And Jesus standing, commanded him to be led to Him ; and he drawing nigh. He asked him,

"Matt. 20. 24, 28. and two miles

*Gr. psyche, soul ; not zool, life. which was bui

"This is the Jericho in the days of Christ, two the old Jerich miles south of the Jericho in the time of Joshua ; been rebuilt,

east of the Jericho now standing. It bj^ the Crusaders, A. D. iioo; o of Joshua's time never having

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Matt. 20.

What do you wish that I shall do unto you? ^They say unto Him, Lord,

that our eyes may be opened.
s^And Jesus being moved
with compassion, touched
their eyes : and immediately
they looked up ; and followed
Him.

Mark 10.

he, casting away his cloak,
rising, came to Jesus. ^^And
Jesus responding said to
him. What do you wish that
I shall do to you ? And the
blind man said to Him,
Great Master, that I may
look up. 52And Jesus said
to him, Go ; thy faith hath
saved thee : and immediately
he looked up, and followed
Jesus in the way.

Luke 19. lAnd having come

Luke 18.

41 What do you
wish that I shall do to you?
And he said, Lord, that I
may look up. 42And Jesus
said to him, Look up : thy
faith hath saved thee, ^s^And
immediately he looked up,
and followed Him, glorify-
ing God : and all the people,
seeing, gave praise to God.
in He passed through Jericho.

\ 109. The Visit to Zaccheus. Parable of the Ten yiv^i^.- Jericho.

Luke 19. 2-28. 2And behold, a certain man by name called Zaccheus; and he was
chief of the publicans, and he was rich. ^And he was seeking to see Jesus, who He is ;
and was not able on account of the multitude, because he was small in stature. ^And

having run forward in advance, he went up in a sycamore-tree" in order that he might see Him : because He was about to pass that way. ^And when He came to the place, Jesus looking up, saw him, and said to him, Zaccheus, hastening, come down ; for it behooveth me to abide in thy house this day. ^And hastening, he came down, and received Him rejoicing. ''And all seeing, murmured, saying, that He is come in to abide with a sinner man. ^And Zaccheus standing, said to the Lord, Behold, Lord, the half of my goods I give to the poor ; and if I have taken any thing from any one fraudulently, I restore fourfold

^And Jesus said to him, This day salvation has come to this house, because he also is a son of Abraham ; 10 for the Son of man came to seek and to save that which is lost. ^

"And they hearing these things, proceeding. He spoke a parable, because he is nigh unto Jerusalem, and they think the kingdom of God is about to be made manifest immediately. i^Then He said, A certain nobleman went to a far country, to receive for himself a kingdom, and return. ^^And calling his ten servants, he gave to them ten pounds, '^ and said to them. Operate till I come. ^^But his citizens continued to hate him, and sent an embassy after him, saying, We do not wish this man to rule over us. i^And it came to pass, when he returned, having received the kingdom, and he said, that those servants should be called, to whom he had given the money, in order that he might know what each one had gained by their merchandise. i^And the first came, saying. Lord, thy pound has gained ten pounds. ^^And he said to him, Well done, thou good servant : because thou hast been faithful in the least, have thou authority over ten cities. ^^And the second one came, saying. Lord, thy pound has gained five pounds. ^^And he also said to him. Be thou over five cities. 20And the other one came, saying. Lord, behold, thy pound, which I had laid away in a napkin : 21 for I feared thee, because thou art an austere man : thou takest up that which thou hadst not laid down, and thou reapest that which thou hast not sown. 22And he says to him. Out of thine own mouth I will judge thee, thou wicked servant. Didst thou know that I am an austere man, taking up what I have not laid down, and reaping what I have not sown? 23^\'herefore indeed didst thou not put my money in the bank? and having come I would have received the same with the product. 24And he said to the bystanders, Take the pound from him, and give it to the one having ten pounds, ^s^And they said to him. Lord, he has ten pounds. 261 say unto you, that to every one having it shall be given; and from every one not having, it shall be taken away even that which he hath. 27 Moreover bring these my enemies, not wishing me to rule over them, hither, and slay them before me.

28And speaking these things, He was journeying before them, going up to Jerusalem.

"The Egyptian fig-tree.

7

6Matt. 18. II ; I Tim.

«Gr. mina, seventeen and one-half cents.

98 From the Feast of Tabernacles to our Lord's arrival at Bethany. [PART VI.

\ no. Jesus Arrives at Bethany Six Days Before the Passover.- ^^M^«j.

I'irst Day of the Week.

John II. 55 to 12. I, 9-II. 55 And the passover of the Jews was nigh, and many came up out of the country into Jerusalem before the passover, in order that they might purify themselves. 56 Then they were seeking Jesus, and standing in the temple, they were saying one with another. What seems to you; that He may not come to the feast? 57 And both the high priests and Pharisees had given commandment, if any one should know where He is, he should communicate it, in order that they might arrest Him.

John 12. 1 Then" Jesus, six days before the passover came into Bethany, where Lazarus, whom Jesus raised from the dead, was: - «then a great multitude of the Jews came not only on account of Jesus, but that they might see Lazarus, whom He raised from the dead ; because he was there. i" But the chief priest passed an edict that they would also slay Lazarus ; " because through him many of the Jews went away, and believed on Jesus.

PART VII.

OUR LORD'S PUBLIC ENTRY INTO JERUSALEM, AND THE SUBSEQUENT TRANSACTIONS BEFORE THE FOURTH PASSOVER.

Time : Five Days.

Our Lord's Public Entry Into Jerusalem. - Bethany, Jerusalem.

12 /^N the following day a g
v_^ comes into Jerusalem,-

Matt. 21. Ill, 14-17.

1 When they drew near to
Jerusalem, and came to
Bethphage, to the Mount of

Olives, then Jesus sent away two disciples, 2 going to them. Go into the village over against you, and you will immediately find a donkey tied, and the colt with her: loosing, lead her to me.

3 And if any one may say any thing to you, tell" him, that the Lord hath need of them ; and immediately he will send them away. - ^And the disciples, having gone and done as Jesus commanded them.

Second Day of the Week.

John 12. 12-19.

great multitude having come to the feast, hearing that Jesus

^led the donkey, and the colt, and put their garments on them ; and He sat on them.^

Mark. 11. i-ii.

^And when they draw nigh to Jerusalem and to Bethany," to the Mount of Olives, He sends away two of His disciples, 2 and says to them. Go into the village over against you : and immediately entering into it, you will find a colt tied, on which no one of men has ever sat ; loosing him, lead him away. ^And if any one may say to you.

Why do you this? say to him, that the Lord hath need of him ; and immediately he sends him hither. ^Then they departed, and found the colt tied at the door without at the crossing of the road ; and they are loosing him. ^And certain ones of those standing there said to them. What are you doing, loosing the colt ? ^And they said to them as Jesus commanded : and they permitted them. 7And they lead the colt to Jesus, and cast their garments on him ; and He sat on him.

Luke ig. 29-44.

29 And it came to pass, when He drew nigh unto Bethphage and Bethany, to the mount called the Mount of Olives, and He sent away two of His disciples, so saying. Go into the village over against you ; in which entering you will find a colt tied, on which no one of men ever sat : loosing, lead him hither. ^^^And if any one may ask you. Why do you loose him? thus say to him, that the Lord hath need of him: 32and those having been sent, departing, found as Jesus told them. ^SAnd they loosing the donkey, his master said to them. Why do you loose the donkey? 3"*And they said, The Lord hath need of him.

'^And they led him to Jesus : and casting their gar-

ments on the colt, they
mounted Jesus on them.

"Bethany on the southeast slope of Mt. Olivet, fifteen furlongs from
Jerusalem ; and Bethphage, on the old road, near the summit.

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*On the garments.

loo

Our Lord's Public Entry Into Jerusalem.

[part VII.

Matt. 21.

4And all this took place, that the word
spoken by the prophet might be fulfilled,
saying, a ^Say to the daughter of Zion, Be-
hold, thy King cometh, meek, and seated
upon a donkey, even
a colt, the progeny of
the work-beast. - ^a
great multitude
strewed their gar-
ments in the road :
and others cut down
the branches from the
trees, and were strew-
ing them in the road.
^And the multitudes
going forward, and
following, continued
to cry out, saying.

John 12.

14 And Jesus, having found a young donkey, sat upon him, as has been written," i^Fear not, daughter of Zion : behold, thy King Cometh, sitting upon the colt of a donkey. -

Mark ii.

^And many strewed their garments in the road ; and others were cutting down the branches of the trees, (and strewing them in the road),
9And those going before, and those following after, continued to cry out,

Hosanna to the son of David : blessed is He that cometh in the name of the Lord ;
Hosanna in the highest !

Hosanna : blessed is He that cometh in the name of the Lord :
blessed is the coming kingdom of our father David : Hosanna in the highest !

Luke ig.

36And He going forward, they were strewing their gar-

ments in the road.
3'' And He already
drawing nigh to the
descension of the
Mount of Olives, the
whole multitude of
the disciples began
to praise God with a
loud voice for all
those miracles which
they saw ; shouting,
38 saying. Blessed is
the King coming in
the name of the
Lord : peace in heav-
en, and glory in the
highest.

John 12.

- 13 They took the
branches of the palm-
trees, and went out
to meet Him, and
continued to cry out,

Hosanna : blessed is
He that cometh, in
the name of the
Lord, the King of
Israel. &

John 12.

16 But His disciples at first did not understand these things: but when Jesus was glorified, then they remembered that these things were written in reference to Him, and they did them to Him. i^Then the multitude being with Him witnessed that He called Lazarus out of the sepulcher, and raised him from the dead, i^ Therefore the multitude also went to meet Him, because they heard that He had wrought this miracle. 19 Then the Pharisees said to one another, You see, that you are prevailing as to nothing : behold, the world has gone away after Him.

Luke ig.

39 And certain ones of the Pharisees from the multitude said to Him, Teacher, rebuke

Our Lord'' s Public Entry hito Je7-tisalem.

Matt. 21.

He healed them. i^And the chief priests and scribes seeing the wonderful things which He did, and the children crying in the temple, and saying ; Hosanna to the son of David, were indignant, i^and said to Him, Do you hear what they are saying? And Jesus says to them, Yes: have

you not read," That out of the mouth of Mark ii.

babes and sucklings thou hast perfected – the hour being already late,

praise? i^And having left them. He went He went out into Bethany along with the out of the city into Bethany, and there twelve, spent the night.

The Barren Fig-tree. The Cleansing of the Temple.
Bethany, Jerusalem.

Third Day of the Week.

Matt. 21. 12, 13, 18, 19. iSAnd in the morning going into the city, He was hungry. i^And seeing one fig-tree near the road, He went to it, and found nothing on it, except leaves only. And He says to it, Let no fruit ever be from thee ; and immediately the fig-tree withered away. –

12 And Jesus came into the temple of God, and cast out all the buying and selling in the temple, and overturned the tables of the money-exchangers, and the seats of those selling the doves ; ^^and He says to them.

It has been
written,[^] My house shall be
called a house of prayer :
but you make it a den of
thieves.

eat fruit from
His disciples heard Him.
i[^]And they come into Jeru-
salem : and He having come
into the temple, began to
cast out the buyers and sell-
ers in the temple, and He
overturned the tables of the
money-exchangers, and the
.seats of those selling doves ;
16 and He did not suffer that
any one should carry a ves-
sel through the temple.
I'' And He was teaching, say-
ing to them. Is it not writ-
ten,[^] That my house shall
be called a house of prayer
for all the Gentiles? But
you have made it a den of
thieves. i[^]And the scribes
and high priests heard Him,
and were

Mark 11. 12-19. ^^And on the morrow,
they going out from Bethany, He was
hungry. i[^]And seeing a fig-tree at a dis-
tance, having leaves, He came, if perchance
He shall find something on it : and having
come to it, He found nothing except leaves ;
for it was not the time of the figs. i[^]And
responding He said to it. Let no one ever
thee. And

Luke 19. 45-48. ^5 And
having come into the temple.
He began to cast out those
buying and selling, ^^ saying

to them ;

It has been writ-
ten, ' ' My house shall be a
but you
den of
He was
the tem-

seeking how they might destroy Him: for they
feared Him, because all the multitude were
delighted with His teaching. i^And when
it was evening. He departed out of the city.

house of prayer:

have made it ;

thieves. ^7 And

teaching daily in

ple,^" and the chief priests

and scribes and the first men

of the people were seeking to

destroy Him. 48And they were not finding

what they might do ; for all the people

hung on Him, hearing Him.

Luke 21. y], 38. 37And He was teaching in the temple during the days; and during
the nights going out, He was lodging in the mountain called Mount of Olives. <^ 38And
all the people gathered in the temple to hear Him.

8. 2. 6Isa. 1^6. 7; Ter. 7. n. <*East of Jerusalem, across the Valley of Jehosh-
aphat and the Brook Kidron.

oPs. 8. 2. 6Isa. 56. 7

;mple, incl
Campus, thirty-five acres

_ . , Jer. 7. II.
Gr. hieron, temple, includes the entire Holy

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13. And thu: Barren Fig-tree Withers Away. – Bet^veen Bethany
and Jerusalem.

Fourth Day of the U^eek.

Matt. 21. 20-22. 20 And the disciples
seeing, were astonished, saying. How did
the fig-tree immediately wither away?

21 And Jesus responding said to them. Truly
I say unto you, if you may have faith, and
doubt not, not only shall you do that of the
fig-tree, but you shall say to this mountain,[^]
Be thou taken up and cast into the sea, and
it will be done. 22[^]11 things whatsoever
you may ask in prayer, believing, you shall
receive.

Mark 11. 20-26. 20 And going along in the morning, they saw the fig-tree utterly withered from the roots." 21 And Peter remembering says to Him, Master, behold, the fig-tree which thou didst execrate is withered away. 22 And Jesus responding says to them. Have God's faith. "^^TrxxXy I say unto you, That whosoever may say to this mountain, Be thou taken up and cast into the sea;" and may not doubt in his heart, but believe that what he says does take place ; it shall be unto him. 2^ Therefore I say unto you. All things whatsoever you pray for and ask, believe that you just now received^ them, and they shall be unto you. 25 And when you stand praying, forgive, if you have aught against any one ; in order that your Father who is in the heavens may forgive you your trespasses.

114. Christ's Authority Questioned.
Sons. - Jerusalem.

Fourth Day of the Week.

Mark 11. 27-33. ^^ They come again into Jerusalem. And He walking round in the temple, the high priests, and scribes, and elders come to Him; 28 and they said to Him, By what authority are you doing these things? and who gave you this authority that you may do them? 29 And Jesus said to them, I will ask you one word, and you respond to me, and I will tell you by what authority I do these things: so Was the baptism

Parable of the Two

Matt. 21. 23-32. 23 And the chief priests and elders

of the people came to Him,
while teaching, He having
come into the temple, say-

By

what authority are you do-
ing these things ?« And who
gave you this authority ?e
2^And Jesus responding, said
to them, I ask you also one
word, which if you may
speak to me, I also will tell
you by what authority I
am doing these things :

25 Whence was the baptism/ of John from heaven, or from

of John? from heaven or
from men? And they rea-
soned among themselves,
saying. If we may say, From
heaven ; He will say to us,
Why then did you not be-
lieve on him? 26 g^^ if we
may say, From men : we

men? answer me. ^lAnd
they reasoned among them-
selves, saying. If we may
say. It is from heaven ; He
will say. Why did you not
believe on him? ^2 f>,^it jf
we may say. From men ;
they feared the people : for

Luke 20. 1-8. lAnd it
came to pass, on one of those
days, He teaching the peo-
ple in the temple, and
preaching the gospel, the
priests, and scribes, along

with the elders stood up against Him; 2 and they spoke to Him, saying. Tell us by what authority you are doing these things? Who is the one having given you this authority? ^And responding He said to them, I will ask you one word ; and you tell me : ^ Was the baptism of John from heaven, or from men ? And they reason among themselves saying. If we may say it is from heaven ; He will say, Why did you not believe on him? And if we may say, From men ; all the people will stone us : for they are

"Matt. 21. 20-22. iterranean and east of the ^Driving out the buyers and sellers

^Mt. Olivet, the highest in Dead Sea. /This inaugurates Him into His

South Canaan. ^Gx. elabete, means instanta- official Messiahship and gave

cForty miles west of the Med- neous and complete. Him the authority.

IS-]

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all held John that he was a prophet. s^And responding they say to Jesus, We do not know. And Jesus says to them, Neither do I tell you by what authority I am do-

ing these things.

Luke 20.

persuaded that John was a prophet. '^ And they responded, We do not know whence it is. ^And Jesus said to them,- Neither do I tell you by what authority I am doing these things.

Matt. 21. Mark 11.

fear the multitude, for all hold John as a prophet.

27And responding they said to Jesus, We do not know. He also said to them. Neither do I tell you by what authority I am doing these things.

28 What seems to you ? A man had two sons ; and going to the first, <^ he said. Child, go to-day, work in my vineyard. 29And he responding said, I am not willing: but afterward, having regretted, he v/ent. 30^and coming to the second, & he spoke likewise. And he responding said, I, lord: and went not. si^v^^jch one of the two did the will of the father? They say to Him, The first. Jesus says to them, Truly I say unto you, that the publicans and harlots go into the kingdom of God before you. ^^ Yqx John came to you in the way of righteousness, and you believed him not: but the publicans and harlots believed him, and you, seeing, did not afterward regret it, in order that you might believe him.

115. Parable

Matt. 21. 33-46- -"Hear ye another parable. A man was a landlord, who planted a vineyard, and placed a hedge around it, and dug a wine-trough in it, and built a tower, and gave it out to husbandmen, and

went away. ^And when the time of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits; ^s^and the husbandmen taking his servants, beat one, and slew one, and stoned another. 36^gain he sent other servants,, more than the first : and they did unto them likewise.

37And afterward he sent to them his own son, saying, They will reverence my son. 38 But the husbandmen, seeing the son, said among themselves. This is the heir ; come, let us kill him, and take possession of his inheritance. 39And taking him.

OF THE Wicked Husbandmen

Fourth Day of the Week.

Mark 12. 1-12. ^And He began to speak to them in parables. A man planted a vineyard, and placed a hedge round it, and dug a wine-trough ; and built a tower, and he gave it out to husbandmen, and went away. 2And he sent a servant to the husbandmen in the season, that he might receive from the husbandmen of the fruit of the vineyard: ^and they taking him, beat him, and sent him away empty. 4And again he sent to them another servant ; and stoning him they wounded him in the head, and sent him away dishonored. ^And again he

sent another ; and they slew him, and many others, beating some, killing others.

6 Then having still one son, his own beloved, he sent him also to them last, saying; That they will reverence my son. ^And those husbandmen said to one another; This is the heir; come, let us kill him, and the inheritance shall be ours.

-Jerusalem.

Luke 20. 9-19. 9And He began to speak to the people this parable, A man planted a vineyard and gave it out to husbandmen, and went away a long time.

i^And in season he sent a servant to the husbandmen that they might give to him of the fruit of the vineyard, and the husbandmen beating him, sent him away empty.

iiAnd he proceeded to send to them another servant, and they beating and dishonoring him sent him away empty. ^^And he proceeded to send a third : and wounding him, they cast him out also. i^And the lord of the vineyard said. What shall I do? I will send my own beloved son : perchance seeing, they will reverence him. i^And the husbandmen, seeing him, reasoned among themselves saying, This is the heir ; let us kill him, in order that the inheritance

"The Gentiles.

^The Jews,

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[part VII.

Matt. 21.

they cast him out of the vine-
yard, and slew him. ^o Then
when the lord of the vine-
yard may come, what will
he do to those husbandmen ?

41 They say to Him, He
will certainly destroy those
wicked men, and give the
vineyard to other husband-
men, who will render to him
the fruits in their seasons.

^Jesus says. Have you not
read in the Scriptures," The
stone which the builders re-
jected, the same has come to
be the head of the corner :
this was with the Lord, and
is marvelous m our eyes.''

43 Therefore I say unto you,
that the kingdom of God
shall be taken from you, and
given to a nation bringing
forth the fruits of it. 46And
the chief priests and Phari-
sees hearing His parables,
knew that He speaks con-

cerning them. 46Ai-, (j seeking to arrest Him, they feared the multitudes, since they held Him as a prophet.

Mark 12.

^And taking him they slew him, and cast him out of the vineyard. ^ What then shall the lord of the vineyard do? He will come and destroy the husbandmen, and give the vineyard to others.

10 Have you not read the Scripture -/^ The stone which the builders rejected, the same has come to be the head of the corner : 11 this was with the Lord, and is wundertul in our eyes .''

Luke 20.

may be ours. i^And casting him out from the vineyard they slew him ; what then will the lord of the vineyard do? 16 He will come and destroy those husbandmen, and will give the vineyard to others. And hearing, they said. Let it not be so.

i^And looking upon them. He said, What is that which has been written, «^ The stone which the builders rejected, the same has come to be the head of the corner.

■^s Every one having fallen
on that stone will be dashed
to pieces ; and on whomso-
ever it may fall, it will grind
him to powder. b

i^And they were seeking 19 And the chief priests
to arrest Him; and they and scribes sought to lay
feared the multitude ; for hands on Him at this hour,
they knew that He spoke and feared the people ; for
the parable against them, they knew that He spoke
And leaving Him they went this parable against them,
away.

116. Parable of the Marriage of the King's So: ^.-Jerusale7n.

Fourth Day of the Week.

Matt. 22. 1-14. lAnd Jesus responding, again spoke to them in parables, saying,
2 The kingdom of the heavens is like a kmg-man, who made a marnage tor tiis son."
SAnd he sent his servants to invite those who had been called to the marriage : and they
were not willing to come. ^And again he sent other servants, saying ; Speak to those
who have been called. Behold, I have prepared my dinner : my oxen and my fatling are
slain, and all things are ready : come to the marriage. ^And they being careless, went
away, one to his farm, and another to his m.erchandise : ^but the rest, taking his serv-
ants, insulted, and slew them. ^And the king was angry ; and sending his armies, he
destroyed those murderers, and burnt up their cities. f^ Sfhen he says to his servants,
The wedding is ready, but those having been invited were not worthy. ^Go ye there-
fore to crossings of the roads, and so many as you may find, invite to the marriage.
10 And those servants having gone out into the ways, led in all whom they found, both

»Ps. 118. 22.

tlsa, 8. 14; Zech. 12. 3; Dan. 2. 34-44.

«Luke 14. 16-24.

<*The destruction of Jerusalem.

Hii7,ii8.]

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Matt. 22.

bad and good : and the wedding was filled with guests. ^^And the king having come in to look upon the guests, saw there a man not having on a wedding-garment. I2^\i-, (j he says to him, Comrade, how did you come in hither, not having the wedding-garment? And he was silent. I3'p};iei-i t^g V\\^\^ said to the servants, Having bound him feet and hands, cast him into the darkness which is without ; and there shall be weeping and gnashing of the teeth. « i^^For many are called, but few elected.

^117. Insidious Questions of the Pharisees; Tribute to Qj¥sk?^.^ Jerusalem.

Matt. 22. 15-22. 15 Then the Pharisees going forth, took counsel how they might ensnare Him in His speech. i^And they send to Him their own disciples along with the Herodians,^' saying. Teacher, we know that thou art true, and that thou art teaching the way of God in truth, and there is not a care to thee for any one ; for thou dost not look into the face of men. I'^Then tell us, what seems good to thee? is it lawful to give tribute to Caesar, or not ? ^^And Jesus knowing their wickedness,

said, Why tempt ye me, O ye hypocrites? ^^Show me the tribute money : and they brought Him a denarion.*^
20And He says to them, Whose is this image and superscription ? 21 They say to Him, Caesar's. Then He says to them. Therefore render Caesar the things which are Caesar' s ; and unto God the things which are God's. 22And hearing they are astonished, and leaving Him, they went away.

Fourth Day of the Week.

Mark 12. 13-17. ^^And they send to Him certain ones of the Pharisees and Herodians, that they may catch Him with speech.
^4 And they having come, say to Him, Teacher, we know that thou art tioie, and there is not a care to thee for any one : for thou dost not look into the face of men, but thou dost teach the way of God in truth :

is it lawful to give tribute to Caesar, or not? must we give, or must we not give? ^^And knowing their hypocrisy. He said to them, Why tempt ye me? Bring to me the denarion,<' that I may see it. ^^And they brought it. And He says to them. Whose is this image and superscription ? And they say to Him, Caesar's. I'^And Jesus responding said to them. Render unto Caesar the things which are Caesar's, and unto

God the things which are
God's. And they were as-
tonished at Him.

Luke 20. 20-26. 20And
laying in wait for Him, they
sent sharpers, feigning them-
selves to be righteous, that
they might catch His word,
in order to turn Him over
to the government and au-
thority of the proconsul.
21 They asked Him saying.
Teacher, we know that thou
dost speak and teach cor-
rectly ; and thou dost not re-
ceive the face ; but thou dost
teach the way of God in truth:
22 is it lawful for us
give tribute to Caesar, or
not? 23And He knowing
their rascality, said to them,
Why tempt ye me? 24S1^q-^
me the denarion." Whose
image and superscription has
it? And they responding
said, Ccesar's. ^s^And He
said to them. Therefore ren-
der unto Ceesar the things
which are Caesar's, and unto
God the things which are
God's. 26And they were
not able to criticise His word
before the people : and being
astonished at His answer,
they were silent.

. Insidious Questions of the Sadducees ; the Resurrection. ^/^r/^j-rt/^w

Fourth Day of the Week.

Mark 12. 18-27. ^^And

Matt. 22. 23-33. ^^On
that day the Sadducees came

to Him, saying, there is no
resurrection : and asked rection
Him, 24 sayings Teacher,
Moses said,*^

If any man may die.

the Sadducees come to Him,
who say there is no resur-
and asked Him,

19 Teacher, Moses

Luke 20. 27-40. 27And
certain ones of the Saddu-
cees, who deny that there is
resurrection, coming for-

saymg :
wrote to us,<

ward asked Him, 28 sa

ying.

Teacher, Moses wrote to
That if the us,f^ That if the brother of

"Matt. 20. 1\$. *A political party in favor of Roman rule. <^A coin worth fifteen cents. <
*Deut. 25. 5.

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[part VII.

Matt. 22.

not having children, his brother shall marry his wife, and raise up seed to his brother.

26 But there were among us seven brothers : the first marrying died, and having no seed left his wife to his brother. 26Lii^evv^ise also, the second, and third, even unto seven. '^'^ hvA last of all the woman also died.

Mark 12.

brother of any man may die, and leave a wife and have no children, that his brother must take his wife and raise up seed to his brother.

20 There were seven brothers, and the first took a wife, and dying left no seed. 21 And the second received her and died, and he left no seed; and the third likewise.

22And the seven received her and left no seed. Last of all the woman also died.

Luke 20.

any one may die having a wife, and the same may die childless, that his brother must take his wife and raise up seed to his brother.

29 Then there were seven brothers ; and the first receiving a wife died childless.

^And the second and the third received her, and likewise also the seven ; they left no children and died.

3~Last of all the woman also died.

28 Therefore in the resurrection, of which one of the seven shall she be the wife? for they all had her. 29 And Jesus responding said to them, You err, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marry nor are given in marriage, but they are as angels of God in heaven :

3t concerning the resurrection of the dead, have you not read that which was spoken to you by God, saying,^ S2i am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And the multitudes hearing, were delighted with His teaching.

23 Then in the resurrection,
when they may rise, of
which one of them shall she
be the wife? for they all had
her a wife. 24 And Jesus
responding, said to them ;
Therefore do you not err,
not knowing the Scriptures
nor the power^{^*} of God?

25 For when they may rise
from the dead, they neither
marry nor are given in mar-
riage ; but they are as angels
in the heavens.

26 But concerning the dead,
that they are raised, have
you not read in the book of
Moses at the Bush, ' 'how God
spoke to him saying; I am
the God of Abraham, the
God of Isaac, and the God
of Jacob? 2? He is not the
God of the dead, but of the
living. You do err much.

spoke
longer

33 Therefore in the resurrec-
tion of which one of them is
she the wife? for the seven
had her a wife. 34A.nd re-
sponding Jesus said to them,
The sons of this age marry
and are given in marriage,
S'^but those counted worthy
to attain that age and the
resurrection, which is from
the dead, 36 neither marry
nor are given in marriage ;
for they are not able yet to
die ; for they are like the
angels, and sons of God,

being sons of the resurrection. 37 But that the dead are raised, Moses also mentioned at the Bush, when he says ; The Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. 38 He is not the God of the dead but of the living ; for all live unto Him. 39And certain of the scribes responding said ; Teacher, you beautifully. 40And they no dared to ask Him anything.

^119. A Lawyer Questions Jesus. The Two Great Commandments. ^/^rz/^^/^/;^.

Fourth Day of the Week.

Matt. 22. 34-40. 34And the Pharisees, Mark 12. 28-34. 28 And a certain one hearing that He silenced the Sadducees, of the scribes, hearing them propounding gathered themselves together. 35 And one questions, knowing that He answered them of them, a theologian, tempting Him, asked beautifully, asked Him,

»Gr. dynamite.

^Ex, 3. 6.

I20, 121.]

Oirr Lord'' s Public Entry Into Jertisatein.

Mark 12.

What is the first" commandment
orall? 29 And Jesus responded to him,
The first commandment of all;' ' Hear, O
Israel ; The Lord our God, is one Lord :
30 and thou shalt love the Lord thy God
with all thy heart, and with all thy soul,
and with all thy mind, and with all thy
strength. This is the first commandment.
3iAnd the second is like unto it ;<' Thou
shalt love thy neighbor as thyself. There
is no other commandment greater than
these. ^And the scribes said to Him, Truly, Teacher ; thou hast spoken in truth
that He is One ; and there is no other besides Hira. 33And love Him with all the
heart, and with all the mind, and with all the strength, and to love thy neighbor
as thyself is more than all whole burnt offerings and sacrifices. 34And Jesus see-
ing that he answered intelligently, said to him. Thou art not far from the king-
dom of God. And no one dared to ask Him any more.

Matt. 22.

Him also, saying, 36 Teacher, what is the
great commandment in the law? 37 And
He said to him ;« Thou shalt love the Lord
thy God with all thy heart, and with all
thy soul, and with all thy mind. 38This is
the first and great commandment. And
the second is like unto it,*' Thou shalt love
thy neighbor as thyself. 40 On these two
commandments hang all the law, and the
prophets.

1 120. How IS Christ the Son of 'DawhI- Jerusalem.

Matt. 22. 41-46. 4iAnd
the Pharisees being assem-
bled, Jesus asked them,
42 saying. What seems to you
concerning the Christ? whose
son is He? They say to
Him, Of David. 43 He says
to them, How then does

David in the Spirit call Him Lord, saying, '^^ 44Tj^e Lord said to my Lord, Sit thou on my right hand, until I may make thine enemies the footstool of thy feet? Then if David calls Him Lord, how is He his son ? And no one was able to respond a word to Him, neither did any one from that day dare to ask Him anything more.

Fourth Day of the Week.

Mark 12. 35-37. ^SAnd Jesus responding spoke, teaching in the temple. How do the scribes say that Christ is the son of David ?

36 For David himself said in the the Holy Spirit, '* the Lord said unto my Lord ; Sit thou on my right hand, until I may make thine enemies the footstool of thy feet ! 37 Then David himself calls Him Lord ; and whence is He his son? And the great multitude were hearing Him delightfully.

Luke 20. 41-44. 4iAnd He said to them; How do they say that the Christ is the son of David?

42And David himself says in the Book of the Psalms,^ The

Lord said to my Lord, Sit
thou on my right hand,
43 until I may make thine
enemies the footstool of thy
feet. 44 Therefore David
calls Him Lord, and how is
He his son?e

^121. Warnings Against the Evil Examples of the Scribes and
Pharisees. -y^rz^j'a/^w.

Fourth Day 0/ the Week.

Mark 12. 38, 39. 38 And He said to
them in His teaching, Beware of the scribes,
wishing to walk about in robes, and saluta-
tions in the forums, 39 and the first seats in
the synagogues, and the first couches at the
suppers.

Luke 20. 45, 46. 45 And all the people
hearing. He said to His disciples, 46 Beware
of the scribes, wishing to walk about in
robes, and loving salutations in the forums,
and the first seats in the synagogues, and
the first couches at the suppers,

'Deut. 6. 4, 5.

^ First in importance.

«Lev. 19. 18.

●iVs. no. I.

The humanity of Christ is the son of David, and
the divinity, the Lord and Creator of David.

Matt. 23.

Then Jesus spoke to the multitudes and His disciples, « Asajang, The scribes and Pharisees sat upon the seat of Moses ; ^ therefore do and keep all things so many as they may speak to you, but do not according to their works ; for they say, and do not.' ' ^But they bind heavy burdens, and place them on the shoulders of the people ; and they themselves are not willing to touch them with their finger. ■^And they do all their works to be seen by the people : for they broaden their phylacteries, and enlarge the borders of their garments, ^and they love the first couch at the suppers, and the first seats in the synagogues,*' 7 and salutations in the forums, and to be called by the people, " Doctor. "« ^ But be ye not called Doctor : for One is your teacher ; and you are all brothers. ^And call no man father upon the earth: for One is your Heavenly Father.^ 10 gg not called teachers: because One is your teacher, Christ. i^And the great of you shall be your deacon./ ^^ gut whosoever shall exalt himself, shall be abased ; and whosoever shall humble himself shall be exalted.

g 122. Woes Against the Scribes and Pharisees. Lamentations Over Jerusalem. – Jertisalein.

I'ourth Day of the Week.

Mark 12. ^0They are those devouring Luke 20. 4;\Who devour the houses of the houses of widows, and making long the widows, and pray long through pre-prayers through pretext ; they shall receive text ; they shall receive the greater judgment. ment.

Matt. 23. 13, 15-39. ^^But woe unto you, scribes and Pharisees, hypocrites! because you shut up the kingdom of the heavens against the people : for you do not go in, neither do you permit those coming in to enter. 3 i^Woe unto you, scribes and Pharisees, hypocrites ! because you compass the sea and the dry land to make one proselyte, and when it may be done, you make him twofold more the son of hell than yourselves. i^Woe unto' you, blind guides, who are saying. Whosoever may swear by the temple it is nothing ; but whosoever may swear by the gold of the temple, he is debtor, i^ Yg fools and blind : for which is the greater, the gold, or the temple sanctifying the gold? I'^And, Whosoever may swear by the altar, it is nothing ; but whosoever may swear by the gift upon it, is debtor. i^Ye blind: for which is the greater, the gift, or the altar which sanctifies the gift? 20 Therefore the one swearing by the altar, swears by it, and by all things which are on it. 2iy\nd the one swearing by the temple, swears by it, and by Him who inhabited it. 22And the one swearing by heaven, swears by the throne of God, and by Him that sitteth upon it. 23\Voe unto you, scribes and Pharisees, hypocrites! because you tithe mint and anise and cummin, and pass by the weightier matters of the law, judgment, mercy, and faith: it behooves to do these and not to neglect those. 'i 24 y^ blind guides, who strain out the gnat, and swallow down the camel. 25 Woe unto you, scribes and Pharisees, hypocrites ! because you purify the exterior of the cup and the plate, and within they are full of extortion and impurity.* 26 yg blind Pharisee, first

purify the inside of the cup, in order that its outside may be clean. 27 Woe unto you, scribes and Pharisees, hypocrites ! because you are like whitened sepulchers, which are beautiful indeed externally, but within they are full of the bones of the dead people, and

every impurity. 28 go you also appear unto the people indeed righteous, but within you are full of hypocrisy and iniquity. 29 Woe unto you, scribes and Pharisees, hypocrites! because you build the tombs of the prophets, and ornament the sepulchers of the righteous, and you say. If we were in the days of our fathers we would not have been their fellow-partakers in the blood of the prophets. 30 and you witness to yourselves, that

you are the sons of those who murdered the prophets. 31 And you fill up the measure

"Mark 12. 38; Luke 20. 45. eProtestants say " doctor," and Catholics ' Luke 11. 42.

*Luke 11. 46. say "father." ' Luke 11. 39.

«Mark 12. 38 ; Luke 11. 43 ; Luke 20. 46. /The minister of temporalities. .? Luke 11. 44.

^Heb. Rabbi, which means doctor. t Luke 11. 52. A Luke 11.47.

^123, 124-] Oirr Loi-d' s Public Entry Into Jerusalem. 109

Matt. 23.

of your fathers. 33 Ye serpents, generations of vipers, how can you escape from the judgment of hell? 34 I send unto you prophets, and wise men, and scribes: you will kill and crucify some of them ; and will scourge some of them in your synagogues, and will persecute them from city to city ; as in order that all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zachariah the son of the blessed, whom they slew between the temple and the altar, may come upon you. 35 Truly I say unto you, all these things shall come upon this generation.

36 Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that have been sent unto thee ! how frequently did I wish to gather together thy children, in the manner in which a hen gathers her brood under her wings, but ye were not willing ! 37 Behold, your house is left unto you desolate. I say unto you, that ye can see me no more until you can say ; Blessed is He that cometh in the name of the Lord. /

\ 123, The Widow's Mite.- Jerusalem.

Fourth Day of the Week.

Mark 12. 41-44. 41 And He sitting in Luke 21. 1-4. ^ And looking up. He saw front of the treasury, was seeing how the the rich casting their gifts into the treasury, multitudes are casting their money into the treasury. And many rich people were casting in much, ^ and one poor widow was ^ And He also saw a certain poor widow, casting in two mites, which is a farthing. 42 casting in thither two mites. 43 And calling His disciples to Him, He ^ And He said; Truly I say unto you,

says to them. Truly I say unto you. That this poor widow cast in more than all.
this poor widow has cast in more than all

those casting into the treasury. For they all of that which abounds unto
they of that which abounds unto them cast them cast into the gifts of God : but she out
in ; but she of her scarcity cast in all things of her scarcity cast in all her living wh
ich

so many as she had, all her living. she had.

\ 124. Certain Greeks Desire to See]¥.?.>\]s.-Jertcsalem.

Fourth Day of the Week.

John 12. 20-36. 20And there was certain Greeks'' of those having come up that they
might worship at the feast : 21 then they came to Philip, who was from Bethsaida of Gali-
lee, and requested him, saying. Sir, we wish to see Jesus. 22phiijp comes and tells
Andrew : Andrew and Philip go, and speak to Jesus, ^s^nd Jesus responds to them,
saying, The hour has come, that the Son of man may be glorified. 24'pruly, truly, I say
unto you. Unless the grain of wheat having fallen into the ground may die, it remains
alone; but if it may die, it produces much fruit. ^ ^s-p^e one loving his soul J shall lo
se

it; but the one that hateth his soul in this world will preserve it unto eternal life. 26
jf

any one may minister unto me, let him follow me ; and where I am, there shall my min-
ister be: if any one may minister unto me, the Father will honor him. 27]\Jq^v my soul
is troubled; and what do I say? Father, save me from this hour. But on this account
I came to this hour. 28 pother, glorify thy name. Then a voice came from heaven, I
have indeed glorified thee, and will glorify thee again.'-' ^gyhgn the multitudes standin
g,

hearing, said. That it was thunder; others said. An angel has spoken to Him. soj^^us
responded and said. This voice was not on account of me, but on account of you.^

31 Now is the judgment of this world : now the prince of this world shall be cast out.

"Luke II. 49-55. ffOne-fourth of anassarion. The <Matt. t6. 25; Matt. 10. 39; Luke

*Heb. Barachiah, blessed; he penny equals one and one- i?- 33-

was the son of Jehoiadah. hrlf cents. Hence she cast J'Gr. psyche, soul.

"I Chron. 24. 20-22. in three-fourths of a cent. ^'Matt. 3. 17.

●^Luke 13. 34. AWise men from the West. Wise ^John 16. 11.

eLuke 21. 9. /Ps, n8, s6, men from the East.

Otir Lord' ' s Public Entry Into Jerusalem.

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John 12.

32And if I may be lifted up from the earth, I will draw all men towards me.<^ ^s^And He spoke this, signifying by what death He was about to die.^ S4Xhen the multitude responded to Him ; We have heard from the law that Christ abide th forever ;« and how do You say, That it behooveth the Son of man to be lifted up? who is this Son of man? S5Then Jesus said to them, Yet a little while the light is with you. Walk about as you have the light, in order that the darkness may not overtake you: and he that walketh about in darkness does not know where he is going. 36 While you have the light, believe in the light, in order that you may be the sons of light. f' And Jesus spoke these things, and having gone out was hidden from them.

\ 125. Reflections on the Unbelief of the '^yn^s.- Jerusalem.

Fotirth Day of the Week.

John 12. 37-50. 37 And He having done so many miracles in their presence, tley were not believing on Him, 38 in order that the word of Isaiah the prophet might be fulfilled, which he spoke. Lord, who hath believed our report? And to whom is the arm of the Lord revealed ?« 39 Wherefore were they not able to believe, because Isaiah again said, 40 He hath blinded their eyes, and hardened their heart; in order that they may not see with their eyes, nor understand with their heart, and turn, and I shall heal them./ 41isaiah said these things, because he saw His glory ; and spoke concerning Him. 3 42 Nevertheless indeed many of the rulers also believed on Him ; but they were not confessing Him on account of the Pliarisees, '* in order that they might not be put out of the synagogues:* 43for they loved the glory of the people more than the glory of God. 44 But Jesus cried out and said ; The one believing on me, beheves not on me, but on Him that sent me, 45 and the one seeing me, sees the one that sent me. 46I have come a light into the world, in order that every one believing on me may not abide in darkness.^' 4TAnd if any one may hear my words, and not keep them, I do not judge him: for I came not that I may judge the world, but that I may save the world. '^ 48iJe that rejects me, and receiving not my words, has one judging him : the word which I have spoken, it will judge him in the last day. 49 Because I have not spoken of Myself; but the Father Himself having sent me, gave me commandment, what I shall speak, and what I shall say.^ 50 And I knov/ that His commandment is eternal life.™ Now whatsoever thing I say, as the Father has spoken unto me, so I say. «●

Jesus on Taking Leave of the Temple, Foretells its Destruction, and THE Persecution of His Y^ysqwuss,- Jerusalem. Mount of Olives. Fourth Day of the Week.

Mark 13. 1-13. lAnd
He departing out from the
temple, one of His disciples
says to Him, Teacher, be-
hold, how great stones and
how great buildings ! ^^And
Jesus responding said to him.
Do you see these great
buildings? stone may not be
left upon stone, which may
not be thrown down. ^And
He sitting upon the Mount

[26.

Matt. 24. I -14. ijesus
having gone out departed
from the temple, and His
disciples came to Him to
show Him the buildings of
the temple. 2 And respond-
ing, He said to them, Do you
not see all these? Truly, I say
unto you, that stone may not
be left here upon stone, which
shall not be thrown down.
3 And He sitting upon the

Luke 21. 5-19. ^And
certain ones speaking con-
cerning the temple, that it
was ornamented with beauti-
ful stones and offerings. He
said.

"These things which you
see, the days Avill come, in
which stone will not be left
upon stone, which shall not
be thrown down. ^And they

"John 3. 14.
*John 18. 32
<:Ps. no
dLuke 16

4; Dan. 7. 14.

elsa. 53. I ; Rom. 10, 16.

/Isa. 6. 9; Matt. 13. 14; Acts 28. ^John 8. 19. 2

26. ^John 3. 17.

fl'Isa. 6. I. ^John 5. 45.

^John 9. 22; 7. 13. "'John 6. 63.

»Turned out of the Church, "John 16. 10.

[26.]

Oztr Lord'' s Public Entry Into Jerusalem.

Ill

Matt. 24.

Mount of Olives ; the disci-
ples came to Him privately,
saying, Tell us, when these
things shall be? and what
shall be the sign of thy com-
ing and the end of the age l'^
4And Jesus responding said

to them. See, lest any one may deceive you. 5 For many will come in my name, saying, I am Christ; and they will deceive many. 6 And you will be about to hear of wars and rumors of wars : see that you are not disturbed : for it behooveth all these things to be, but the end is not yet. "For nation will rise against nation, and kingdom against kingdom : and there shall be famines and earthquakes in divers places. 8 And all these things are the beginning of travails.^

Mark 13.

of Olives in front of the temple, Peter and James and John and Andrew asked Him privately, 4 Tell us, when these things shall be? and what shall be the sign when all these things may be about to have an end? 5 And Jesus began to say to them, See, lest any one may deceive you. 6 For many will come in my name, saying, I am He ; and will deceive many. "'And when you may hear of wars and rumors of wars, be not disturbed : for it behooves it to be so ; but the end is not yet. 8 For nation will rise up against nation, and kingdom against kingdom : and there shall be earthquakes in divers places ; and there shall be famines. 9 These are the beginnings of travails. But

Luke 21.

asked Him, saying, Teacher,
when then shall these things
be ? and what shall be the
sign when these things may
be about to come to pass?
8 And He said, See that you
are not deceived. For many
will come in my name, say-
ing, I am He ; and The
time is at hand : go ye not
after them. 9 And when ye
may hear of wars and com-
.motions, be not affrighted :
for it behooveth these things
first to take place ; but the
end is not immediately.

you take heed to yourselves : for they
will deliver you into councils ; and
will beat you in the synagogues :
and you shall stand before governors
and kings on account of me, for a
testimony unto them. - ^^And when
they may lead you forth, delivering
you up, do not be solicitous what you
may speak, nor meditate : but what-
soever may be given to you in that
hour, speak this : for you are not
those speak-

10 Then He said to them,
Nation shall rise up against
nation, and kingdom against
kingdom: Hand there shall
be great earthquakes, famines
and pestilences in divers
places; and there shall be
great terrors and signs from
heaven. -i^And before all of these things,
they will lay their hands on you, and perse-
cute you, delivering you into their syna-
gogues and prisons, led before kings and
governors on account of my name. ^^A^d

it shall come to pass to you for a testimony.
14 Place it in your hearts, not to premeditate
your defense :

i^for I will give to you
mouth and wisdom, which all who are
opposed to you will not be able to gainsay
nor resist.

9 Then they will deliver
you into tribulation, and will
kill you, and you will be
hated by all nations on ac-
count of my name, l^and
then many will be offended ;
and they will betray one an-
other, and hate one another.
iiAnd many false prophets
will arise and deceive many.
i^And because iniquity doth
abound, the divine love of
many will grow cold, i^ But

ing, but the Holy Spirit.

i^And brother will deliver
up brother to death, and the
father the child ; and the
children will rise up against
the parents, and put them
to death, is And you shall
be hated by all on account
of my name :

but the one

16 And you shall be deliv-
ered up also by your parents,
and brothers, and relatives,
and friends ; and they will
kill some of you.

i^And you shall be hated by all, on account of my name :

i^and not

"Gr. eon means age, gee means the earth, and cosmos, the world. Here it is the end of the Gospel age.

*Birth-pangs of the millennial dispensation.

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Ou7' Loi'cV s Public Entry Into JeTusaletn.

[part VII.

Matt. 24.

the one persevering to the end, the same shall be saved. i^And this gospel of the kingdom shall be preached in all the world, for a testimony to all the nations ; and then the end shall come.

Mark 13.

persevering to the end, the same shall be saved. - lo^nd it behooves the gospel first to be preached to all the

nations.

Luke 21.

a hair from your head shall
perish. 19 In your patience
gain your souls.

127. The Signs of Christ's Coming to Destroy Jerusalem, and Put an
End to the Jewish State and Dispensation. – Mount of Olives.

Fourth Day of the Week.

Mark 13. 14-37. i^And
when you may see the abom-
ination of desolation stand-
ing where it ought not (let
him that readeth know),
then let those in Judea fly
to the mountains: i^and
let not the one on the
housetop come down, nor
enter in, to take anything
out of his house : 16 and let
not the one \who is in the
field turn back to take his
garment. i^But alas unto
those who are in gestation''
and nursing in those days.

18 But pray that your flight
may not be in the winter.

19 For these days will be
tribulation, such as has
never been from the begin-
ning of creation which God
created, until now, and
never may be. ^o^nd un-
less the Lord shortened
those days, no flesh would
be saved : but for the sake

of the elect, e

Matt. 24. 15-42. i^Then when you may see the abomination of desolation, spoken of by Daniel the prophet, « standing in the holy place^ (let him that readeth know), 16 then let those who are in Judea fly to the mountains : i^and let him who is on the housetop not come down to take things out of the house: i^and let not the one in the field turn back to take his garment. 19 But alas unto those who are in gestation'' and nursing in those days. ^But pray that your flight may not be in the winter,/ nor on the Sabbath. 3 21 For then there will be great tribulation, such as has not been from the beginning of the world even until now, nor ever may be. '^hxid^ if those days were not shortened, no life would be saved: but for the sake of the elect those days will be shortened, ^sy^en if any one may say to you, Lo, here is Christ, or, there : believe him not : for false Christs and false prophets will rise up, and give great signs and wonders ; so as to deceive even the elect, if possible. 20i3ehold, I have foretold you. 26 Therefore if they may say to you. Behold, He is in the desert ; go not out : Behold, He is in the secret chambers ; believe them not.

east, and shines even unto the west; so also shall the coming of the Son of man be. 28por where the carcass is, there the eagles will be gathered together.

Luke 21. 20-36. 20 And when you may see Jerusalem shut up by the armies, then know that her desolation is nigh. 21 Then let those in

Judea fly to the mountains ;
and let those in the midst of
it depart out ; and let not
those in the country come
into it. 25J Because these are
the days of vengeance, to
fill up all things which have
been written.

23 But alas
to those in gestation^' and
nursing in those days ! For
there shall be great distress
upon the earth, and wrath
to this people. 24And they
shall fall by the edge of the
sword, and be led captive
into all nations : and Jerusa-
lem shall be trodden down
by the Gentiles, until the
times of the Gentiles may
be fulfilled, d

whom He chose, He shortened the days.
21 And if then one may say to you, Lo, here
is Christ ; or, Lo, there ; believe not. 22 j?or
false Christs and false prophets will arise,
and give signs and wonders, to deceive even
the elect, if possible. 2.3]^^^; you see : be-
hold, I have foretold you all things.

27 For as the lightning comes from the

"Dan. 9. 27.

*The Holy Campus containing
the temple and 35 acres.

' 'Child-bearing and suffering.

' 'Dan. 12.

"Both the elect of Israel and of grace.

/A storm.

sThe gates were closed on
the Sabbath.

^127.]

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Matt. 24.

29 And immediately, after
the desolation of those days,
the sun will be darkened,
and the moon will not give
her light, and the stars will
fall from the heavens, and
the powers of the heavens
shall be shaken. « 30 And
then the sign of the Son
of man will appear in the
heaven : and all the tribes
of the earth will mourn,
and will see the Son of
man coming in the clouds

Mark 13,

24And in those days, after
that desolation, the sun will
be darkened, and the moon
w^'ll not give her light, 25 and

Luke 21.

25And there will be signs
in the sun and in the moon
and in the stars ; and com-
motion of the nations of

the stars of heaven will be the earth in their perplex-

falling, and the powers
which are in the heavens
shall be shaken."

ity, the sea and the wave
roaring ; 26 the souls of men
failing from fear, and expec-
tation of those things coming
upon the world : for the pow-
ers of the heavens will be
shaken." 27^ ^n(j \\tvi they
will see the Son of man coni-
ng in a cloud with power

26And then they shall see

the Son of man coming in

the clouds with great power
of heaven with power and and glory. 27 And then He and great glory. 28And these
much glory. 31 And He will send forth'^ His angels, things beginning to take
will send forth His angels and will gather His elect place, straighten up, and lift
with a great trumpet, and from the four winds, from up your heads ; because your
they will gather His elect the extremity of the earth redemption is nigh.^
out of the four winds, from unto the extremity of heaven,
the extremities of the heav-
ens, unto the extremities of
the same, ^aguj- Jearn the
parable from the fig-tree S
when her branch may now
be tender, and she may grow
out leaves, know that the
summer is nigh. ^So you
also, when you may see all

these things know that it is
at the doors. 54 "I say unto you, This race may not

branches may be now tender,
and she may grow out leaves,
know that the summer is nigh. 29
50 you also, when you may see
these things take place, know
that it is already at the doors.
51 Truly I say unto you, until
all these things pass away,
these things may be fulfilled,
until all these things may pass
away. 52 Heaven and earth shall
be fulfilled. 31 Heaven and earth
shall pass away, but my words
shall not pass away. 36
Con- my words shall not pass
away. 52 "I say concerning that

25 But learn the parable 29
And He spoke a parable from
the fig-tree :<' when he said to them :
Behold the fig-tree.

and all the trees : ^ when they
may already put forth, seeing,
know for yourselves that summer
is nigh. ^^ So you also, when
you see these things take place,
know that the kingdom of God
is nigh. 32 Truly I say unto
you, that this race may not
pass away, until all these things
shall be fulfilled. 33 But
heaven and earth shall pass
away, ^ but my word can not
pass away.

day or hour no one knows,
neither the angels who are
in heaven, or the Son, but
the Father.

cerning that day or hour no one knows, neither the angels of the heavens, except my Father only. ^7 But as were the days of Noah, so indeed shall be the coming of the Son of man. ^Yox as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day on which Xoah entered into the ark,^ "and they did not know until the flood came, and took them all away; so shall be the coming of the Son of man. ^oxhen two men shall be in the field; one is taken, and one is left. ^^ Two women will be grinding at the mill ; one is taken, and one is left.

Mark 13.

33 Beware, watch ; for you know not when the time is. 34 As a man, going

Luke 21.

54 But take heed to yourselves, lest your hearts may be burdened with luxuiy, and

•Isa. 13. 9, 10; Joel 3. 15.
*i Thess. 4. 17, the rapture.

8

<^The Jewish people.
•'In their present forms.

f^Gen. 7. I.

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Mark 13. Luke 21.

away, leaving his own house, and giving drunkenness, and worldly cares, and that

authority to his servants, and to each one day may come on you unanticipated," ^Yox his work, and commanded the porter that as a lasso it will come upon all the people he should who are sitting down upoi\
Matt. 24. watch. the face of the whole earth.

42 Watch therefore: be- ^5 Watch therefore: for 36 'i^hgi-efore watch, pray- cause you do not know on you know not when the ing all the time, that you what day your Lord cometh. Lord of the house cometh, may be counted worthy to late, or at midnight, or at escape all these things which the crowing of the cock, or in the morning; -^^lest are about to come to pass, having come suddenly he may find you sleeping, and to stand before the Son
27 And the things I say to you, I say to all, Watch, of man.

\ 128. Transition to Christ's Final Coming at the Day of Judgment. Exhortation TO Watchfulness. Parables: The Ten Virgins; The Five Talents. - Mount of Olives.

Fourth Day of the Week.

Matt. 24. 43 to 25. 1-30. '* "But know this, that if the landlord knew at what watch the thief cometh, he would have watched, and would not have permitted his house to be broken into.^ ●^Therefore be ye also ready: because the Son of man cometh in an hour at which you do not think. 45 Then who is the faithful and wise servant, whom the lord placed over his household to give them their food in season ?<^ ^ej^appy j^ (^i-j^j- servant whom, his lord having come, will find so doing. ^Z'^^i-^jy \ gay unto you, that he will appoint him over all his possessions, ^sg^t if the wicked servant may say in his heart, 49 My lord delayeth ; and may begin to smite his fellow-servants, and eat and drink with the drunken ; ^o the lord of that servant will come in a day in which he does not expect, and an hour in which he does not know, ^^and he will cut him oft", and will appoint his part with hypocrites : and there shall be weeping and gnashing of the teeth.

Matt. 25. iThen shall the kingdom of the heavens be likened unto ten virgins, who taking their lamps, went out to meet the bridegroom. ^And five of them were foolish, and five were wise. ^For the foolish, taking their lamps, took no oil with themselves: 4 and the wise took oil in their vessels with their lamps. ^But the bridegroom tarrying, they all nodded and slept. ^And at midnight there was a cry made. Behold, the bridegroom ! go ye out to meet him. '' Then all those virgins arose and trimmed their lamps. ^And the foolish said to the wise. Give us of your oil ; for our lamps are going out.f^ 9And the wise responded, saying. No, lest there may not be a sufficiency for us and you : go ye rather to them that sell, and buy for yourselves. i^And they going to

buy, the bridegroom came ; and those who were ready went in with him to the marriage, and the door was shut. ^And afterwards the other virgins come, saying; Lord, lord, open unto us.^ is^And he responding, said; Truly I say unto you, I know you not. ^3 Watch therefore, because you know neither the day nor the hour.

14 For as a man going away, called his own servants, and delivered unto them his goods,/ 15 to one he gave five talents, to another two, to another one; to each one according to his own ability; and departed. i^The one having received the five talents going immediately, operated with the same, and made other five talents, i'' Likewise the one having received two gained two others. i^And he having received one, having gone away, digged up the earth, and buried the money belonging to his lord. i^And after a long time the lord of those servants comes, and makes a reckoning with them. 20 And the one having received the five talents coming to him brought other five talents, saying
,
Lord, thou didst deliver unto me five talents : behold, I have gained other five talents.

●Awful warning against exces- *Luke 12. 39. "Luke 12. 45-57- ^Luke 13. 25; Matt. 25. 11.-
sive eating and drinking, and <*Not out, but burning low, and /Luke 19. 11-27.
worldly cares, much needing a supply of oil.

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Matt. 25.

21 His lord said to him, Well done, thou good and faithful servant: thou wast faithful over few things, and I will make thee ruler over many things : come thou into the joy of thy lord. ^"AKxA the one having received two talents, coming to him, said, Lord, thou didst deliver unto me two talents : behold, I have gained other two talents, ^s^d his lord said to him. Well done, good and faithful servant ; thou wast faithful over few things,
I will make thee ruler over many things : come thou into the joy of thy lord. 24And the one having received one talent also coming, said. Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewn :
25 and being afraid, having gone away, I hid thy talent in the earth: behold, thou hast thine own. 26And his Lord responding said to him. Thou wicked and slothful servant, didst thou know that I gather where I have not sown, and reap where I have not strewn? 27 T'^grefore it behooved thee to put my money in the bank, and having come, I would receive my own with the product. 28 therefore take the talent from him, and give it to the one having ten talents. 29jror to every one having it shall be given, and he shall superabound : but from the one not having shall be taken away even that which he has.« so And cast ye the unprofitable servant into the darkness which is without : and there shall be weeping and gnashing of the teeth.

\ 129. Scenes of the Judgment-day. - Mount of Olives.

Fourth Day of the Week.

Matt. 25. 31-46. -'^iBut when the Son of man may come in His glory, and all His

angels with Him, then will He sit upon the throne of His glory: 32 and all nations shall be gathered before Him : and He will separate them from one another, as a shepherd separates the sheep from the goats: 33 and He will place the sheep on His right, and the goats on His left.

34 Then the King will say to those on His right, Come, ye blessed of my Father, inherit the kingdom which has been prepared for you from the foundation of the world.

35 For I was hungry, and you gave me to eat : I was thirsty, and you gave me drink : I was a stranger, and you took me in; 36^vas naked, and ye clothed me: was sick, and ye visited me: was in prison, and ye came unto me. 37 7hei^ j^g righteous will respond to Him, saying; Lord, when saw we thee then hungry, and fed thee? or thirsty, and gave thee drink? 38 And when saw we thee then a stranger, and took thee in? or naked, and clothed thee? 39i3ut when saw we thee sick, or in prison, and came unto thee? 40And the King responding will say unto them. Truly I say' unto you. Inasmuch as ye did these things to one of the least of these my brethren, you did them unto me.

41 Then will He also say unto those on the left. Depart from me, ye cursed, into eternal fire^ which has been prepared for the devil and his angels. ^Yox I was hungry, and you gave me nothing to eat : I was thirsty, and you gave me nothing to drink : 43 \ was a stranger and you took me not in ; was naked, and you clothed me not ; was sick, and in prison, and you visited me not. 44'phgn will they also respond, saying. Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and ministered not unto thee? 45 Then will He respond to them, saying. Truly I say unto you. Inasmuch as you did not these things to one of the least of these, you did them not unto me. 46And these shall go away into eternal punishment :« and the righteous into eternal life.^

"Matt. 13. 12. <^I onion punishment.

*I onion fire. " ^lonion life ; Heb. 9. 12, ionion redemption ; Matt. 25. 14, ionion Spirit .

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[part VII.

[30. The Rulers Conspire.
Judas. -

The Supper at Bethany.
-Jerusalem. Bethany.

Treachery of

Fotirtk and Fifth Days of the Week.

Matt. 26. 1- 16. 1And it said to His disciples, 2 You know that after two days is the passover, and the Son of man is dehvered to be crucified.

3 Then the chief priests, and scribes, and elders of the people, were assembled in the hall of the high priest, called Caiaphas. ^And they immediately passed the verdict that they would take Jesus by stratagem, and kill Him. ^But they said, Not at the feast, lest there be au uproar among the people.

♦'And Jesus being in Bethany, in the house of Simon the leper,

7 a woman having an alabaster box of myrrh, very valuable, came to Him and poured it on His head, while sitting at the table. 3And His disciples, seeing, were indignant, saying, For what was this waste? 9 For this was able to be sold for much, and given to the poor.

came to pass, when Jesus finished these discourses, He

10 And Jesus knowing, said
to them, AVhy do you give
the woman trouble? because
she hath wrought a beautiful
work in me. i^ For you have
the poor with you always ;
but you have not me always.
12 For she pouring this myrrh

Mark 14. i-ii. ^And it
was the passover and feast of
unleavened bread after two
days.

And the high priests
and scribes were seeking
how they might kill Him,
having taken Him by strata-
gem. 2 for they said. Not
at the feast, lest there shall
be an uproar of the people.

^And He being in Beth-
any, in the house of Simon
the leper. He sitting at the
table, a woman came having
an alabaster box of myrrh of
spikenard estimated very
valuable ; and breaking the
alabaster box, she poured it
on His head. '^And there
were certain ones indulging
in indignation among them-
selves (and saying), For
what was this loss of the
myrrh? 5 For this myrrh
was able to be sold for more
than three hundred denaria,"
and given to the poor. And
they murmured against her.

^And Jesus said. Let her alone ; why do you give her trouble? she hath wrought a beautiful work in me. '' For you have the poor always with you, and when you wish, you are able to do them good : but you have

Luke 22. 1-6. 1And the feast of the unleavened bread, called the passover, was nigh.

2And the chief priests and scribes were seeking how they miglit kill Him ; for they feared the people.

John 12. 2-8. 2Thenthey made a supper for Him there : and Martha was serving ; and Lazarus was one of those sitting at the table with Him. 3 Then Mary taking a pound of myrrh of spike-nard, estimated very valuable, anointed the feet of Jesus, and wiped His feet with her hair : and the house was filled with the odor of the myrrh. 4 Then Judas Iscariot, one of His disciples, the one about to betray Him, says: 5Why was not this myrrh sold for, three hundred denaria," and given to the poor? ^Kw^ He spoke this, not because there was a care to him for the poor; but because he was a thief, and had the purse, and was carrying those things cast in. '' Then Jesus said, Let her alone ; she hath

reserved this unto the day of
my burial ; for you have the
poor always with you ; but
you have not me always.

«Denarion, fifteen cents; three hundred denarion, forty-five dollars.

i 130-]

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Matt. 26.

on my body, did it in order
to my burial. ^^ Truly I say
unto you, Wheresoever this
gospel may be preached in
all the world, that which she
did shall indeed be spoken
of for a memorial of her.

!■* Then one of the twelve,
called Judas Iscariot, going
to the chief priests, i^said.
What do you wish to give
me, and I will deliver Him
to you? And they offered
him thirty pieces of silver.
i^And from that time he was
seeking opportunity that he
might betray Him.

Mark \1,.

not me always, ^ghe did what she could: she
came aforehand to anoint my body for the burial.

^ Truly I say unto you. Wheresoever this gospel

may be preached in all the
world, that which she did
shall indeed be spoken of Luke 22.
for a memorial of her.

10 And Judas Iscariot, one
of the twelve, went away to
the chief priests, that he
might betray Him to them.
ii And they, hearing, re-
joiced, and promised to give
him money. And he was
seeking how he might betray
Him opportunely.

3 And Satan entered into
Judas called Iscariot, being
of the number of the twelve.
4 And having gone away, he
spoke with the chief priests
and the magistrates, how he
might betray Him to them.
5 And they rejoiced, and
promised to give him money.
6 And he promised them, and
was seeking an opportunity to deliver Him
unto them in the absence of the multitude.

PART VIII.

THE FOURTH PASSOVER; OUR LORD'S PASSION; ACCOMPANYING
EVENTS TILL THE END OF THE JEWISH SABBATH.

[31. Preparation for the Passover. – Bethany. Jerusalem.

Matt. 26. 17-19.

i^ On the first day of the
unleavened bread, the disci-
ples came to Jesus, saying to

Him ; Where do you wish
that we may prepare for you
to eat the passover?

IS And He said; Go into
the city to a certain one, and
say to him ;

The Teacher
says ; My time is nigh ; I
make the passover with you
along with my disciples.

i^And the disciples did as
Jesus commanded them, and
prepared the passover.

Fifth Day of the Week.

Mark 14. 12-16.

12 And on the first day of
the unleavened bread, when
they were accustomed to slay
the passover, His disciples
say to Him ; Where do you
wish, that we, having gone
away may prepare that you
may eat the passover?

13 And He sends away two
of His disciples, and says to
them ; Go into the city and
a man will meet you carrying
a pitcher of water ; follow
him, !●* whithersoever he may
go in, say to the landlord
that the Teacher says. Where
is my guest chamber where
I may eat the passover with
my disciples? i^And he will
show you a large upper room
furnished, ready ; there pre-

pare for us. i^And His disciples went out, and came into the city, and found as He said to them, and prepared the passover.

Luke 22. 7-13.

^And the day of the unleavened bread came, in which it behooved to slay the passover. ^And He sent Peter and John, saying, Going prepare for us the passover, in order that we may eat it. ^And they said to Him, Where do you wish that we may prepare it? l0^And He said to them, Behold, you having come into the city, a man will meet you carrying a pitcher of water ; follow him into the house where he is going. "And say to the landlord. The Teacher says to thee. Where is the guest-chamber, where I may eat the passover with my disciples? i^And he will show you a large upper room furnished : there prepare. i^And having gone away, they found as He told them ; and prepared the passover.

\ 132. The Passover Meal. Contention Among the T\V'EAJV'£,.-Je7'tisalem.

Evening iritrodncing the Sixth Day of the Week.

Matt. 26. 20 And it being Mark 14. i^And it being Luke 22. 14-18, 24-30. evening, He sat down at the evening, He comes with the ^And when the hour ar-table with the twelve. twelve. rived. He sat down and the

apostles along with Him.

i^And He said to them, I desired with desire to eat this passover with you before I suffer: for I say to you, ^^I eat this no more, until it may be fulfilled in the kingdom

of God. i^And receiving the cup, having given thanks. He said. Take this, and divide it among yourselves; i^for I say to you, I shall from now drink no more from

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I§ 133, 134.] The Fourth Passover Until the End of the Jezvish Sabbath. 1 19

Luke 22.

the fruit of the vine, until the kingdom of God may come.« – 24 And there was a contention among them, which one of them seems to be the greater. 25 And He said to them. The kings of the Gentiles domineer over them; and those exercising authority over them are called Benefactors.^ 26 But you are not thus : but let the greater among you be as the younger ; and the leader as the waiter, 27 Yox which is the greater, he that sitteth at the table, or the waiter? is not the one sitting? but I am in the midst of you as the waiter. 28 ^^t you are those who have remained with me in my temptations. 29 And I appoint unto you a kingdom,' as my Father appointed unto me, ^in order that you may eat and drink at my table in my kingdom; and you shall sit upon thrones judging the twelve tribes of Israel.

\ 133. Jesus Washes the Feet of His Disciples. – Jerusalem.

Evening introducing the Sixth Day of the Week.

John 13. 1-20. lAnd before the feast of the passover, Jesus knowing that the hour has come when He must depart out of this world to His Father, having loved His own who were in the world, with divine love, He loved them perfectly. <* ^And the supper being on hand, the devil already having entered into the heart, that Judas Iscariot, the son of Simon, should betray Him, 3 knowing that the Father has given all things into His hands, and He came out from God, and is going away to God, 4 He rises from the supper, and lays aside His garments, and taking a towel, girded Himself; °then He pours water into a bowl, and began to wash the feet of the disciples, and to wipe them with the towel with which He was girded. ^ Then He comes to Simon Peter ; he says to Him; Lord, do you wash my feet? ^Jesus responded and said to him, What I do you know not now; but shall understand hereafter. ^ Peter says to Him, You may never wash my feet. Jesus responded to him. If I wash thee not, thou hast not part with me. ^And Simon Peter says to Him, Lord, not only my feet, but my hands and my head. 10 Jesus says to Him, He that is bathed hath no need to wash his hands, but is altogether clean : and you are clean, but not all./ H For He knew the one betraying Him. On this account He said. You are not all clean, sr 12 Then when He w^ashed their feet, and took His garments, and sat down again, He said to them, Do you understand what I have done to you? 13 Yqu call me Master and Lord, and you speak beautifully ; for I am. i^if then I, your Lord and Alaster, washed your feet, you ought also to wash the feet of one another, i^ j^or I have given unto you an example, that you may also do as I have done to you.'^ i^Tnily, truly, I say unto you. The servant is not greater than his lord; nor the apostle greater than him that sent him.^ i^jf y^^ know these things, happy are ye if you may do them, i^ \ Jq ^ot speak concerning you all : I know whom I have chosen : but that the Scripture may be fulfilled. He that eateth bread with me has lifted up his

heel against me.^' ^^Nqw I tell you before it takes place, in order that you may believe, when it may be done, that I am He.^ 20'Pruly, truly, I say unto you, The one receiving the one whom I may send, receive th me ; and the one receiving me, receives Him that sent me.^

\ 134. Jesus Points Out the Traitor. Judas Withdraws.- yt'rz/ja/^/;^.

Evejiing introducing the Sixth Day of the Week.

Matt. 26. 21-25. Mark 14. 18-21. Luke 22. 21-23. John 13. 21-35.

2iAnd they eating, ^^And they sitting 21 Moreover behold, 2ijesus saying these

He said; Truly, I and eating, Jesus the hand of the one things, was troubled

say unto you, that said. Truly, I say betraying me is with in spirit, and testi-

one of you will betray unto you, that. One me at the table. - fied, and said ; Truly,

me. of you who eateth truly, I say unto you,

"Matt. 26. 29. hands or feet, lono, being an AJohn 15. 20.

^Matt. 20. 25; Mark 10. 42. entire ablution, including »Matt. 10. 24; Luke 6. 40.

«Malt. 19. 28. hands and feet. >Ps. 41. 9; Acts i. 16.

-/Matt. 26. 17. /John 15. 3. tjohn 14. 29.

eAs nipto means to wash the ?John 6. 64. 'Matt. 10. 40; Luke 9. 48.

The Fourth Passover Until the End of the Je^vish Sabbath. [PART VIII.

Matt. 26.

22And they being exceedingly sorrowful, began each one of them to say to Him, Lord, whether am I the one?

Mark 14.

with me shall betray
me. 19And they be-
gan to be grieved,
and to say to Him
one by one, Whether
am I the one ? And
another, Whether am
I the one?

23And they began
to inquire among
themselves, who then
of them is the one of
them about to do
this.-

Luke 22. Joiiin 13.

that one of you shall
betray me. 22'phgn
the disciples began
to look to one an-
other, being at a loss
concerning which
one He speaks.

23And one of His
disciples, whom Jesus
loved, was leaning on the bosom of Jesus. 24 Then Simon Peter beck-
ons to him, to ask who he might be concerning whom He speaks.
25And that one, falling toward the bosom of Jesus says to Him, Lord,

who is he? 26 And Jesus
Mark 14.

20 And He said to them,
One of the twelve who
is dipping with me in the
dish.

21 Truly the Son of man
goes, as has been written
concerning Him : but woe
unto that man by whcra the
Son of man is betrayed ! It
was good for him if that man

had never been born.

responds, He is that one to whom, having dipped the morsel, I will give it.

Luke 22.

22 Indeed the Son of man goes, according to that which has been appointed : but woe to that man by whom He is betrayed !

Matt. 26.

23 And responding He said. The one dipping his hand in the dish with me, the same shall betray me.

24 Indeed the Son of man goeth, as has been written concerning Him: 24 but woe unto that man by whom the Son of man is betrayed ! It was good for him if that man had never been born.

25 But Judas, the one betraying Him, responding said. Master, whether am I the one? He says to him, Thou hast said it."

John 13.

26 And having dipped the morsel. He takes it, and gives it to Judas Iscariot, the son of Simon. 27 And after the morsel, Satan entered into him. Then Jesus says to him; What thou art doing, do more quickly. 28 And no one of those sitting with Him knew what He said to him: 29 for some thought, as Judas had the purse, that Jesus .says to him, Purchase some of those things of which we have need at the supper ; or something that he might give to the poor, ^oxhen he having taken the morsel, went out immediately: and it was night, sijhgn when he went out, Jesus says. Now is the Son of man glorified, and God is glorified in Him.^ 32 And if God is glorified in Him, God will indeed glorify Him in Himself, and will glorify Him immediately. 33 Children, I am still with you. You shall seek me, and as "I said to the Jews, Whither I go, you are not able to come;" and now I say to you.^ 34 I give unto a new commandment. That you must

love one another with divine love ; as I have loved you with divine love, that you must also love one another with divine love :« 35 in this shall all know that you are my disciples, if you may have divine love one with another.

\ 135. Jesus Foretells the Fall of Peter, and the Dispersion of the Twelve. - Jerusalem .

Evening introducing the Sixth Day of the Week.

John 13. 36-38. 36 Simon Peter says to Him; Lord, whither do you go? Jesus responded. Whither I go you are not able to follow me now ; but shall follow me hereafter. 37 Peter says to Him ; Lord, why am I not able to follow thee now ? I will lay down my soul for thee./

"An Oriental affirmation.
*Spoken prophetically.

"John 6. 33.
«John 15. 12.

^John 8. 21.

/Matt. 26. 34 ; Mark 14. 30:
Luke 22. 34.

^36-]

The Fourth Passover Until the End of the Jewish Sabbath.

Matt. 26.

31 Then Jesus says to them, You will all be offended in me this night : for it has

been written, '' I will smite the Shepherd,
and the sheep of the flock shall be scattered.
32 And after I am risen, I will go before you
into Galilee. ^^vX Peter responding said
to Him, If all shall be offended in thee, I
will never be offended.

Mark 14.

27 And Jesus says to them. You will all
be offended, because it has been written, «
I will smite the Shepherd, and the sheep
shall be scattered.

28 But after I am risen, I will go before
you into Galilee. 29 And Peter said to Him,
If indeed, all shall be offended, yet not I.

Luke 22. 31-38. ^1 Simon, Simon, behold, Satan sought you^ out, to sift you as
wheat: 32 but I prayed for you, that your faith may not fail you: and thou, when
having turned, strengthen thy brethren: ssubt he said to Him, Lord, I am ready

to go with thee to
Mark 14.

s0 And Jesus says to
him. Truly I say unto
thee. That thou to-
day, even this night,
before the cock shall
crow twice, shalt
deny me thrice.

●" ^1 And he continued
to say the more posi-
tively. If it may be-
hoove me to die with
thee, I can never
deny thee. And all continued to say likewise

Matt. 26.

s^ Jesus said to him,
Truly I say unto
thee, That this night,

before the cock shall
crow, thou shalt deny
me thrice. ^ And
Peter says to Him,
If it may be neces-
sary for me to die
with thee, I will not
deny thee. Likewise
also all the disciples
said.

prison and to death.
3^And He said ; I say
unto thee, Peter, the
cock shall not crow
this day, before that
thou shalt thrice deny
that thou knowest

John 13.

38 Jesus responds to
him. Wilt thou lay
down thy soul for
me ? Truly, truly,
I say unto thee, that
the cock shall not
crow, until thou shalt
thrice deny me.

Luke 22.

3^ Then He said to them, ^^ien I sent you without purse, and valise, and sandals, did you lack anything? And they said; Nothing. 36And He said to them; But now, let the one having a purse, take it, likewise also valise : and let the one having no sword, sell his cloak and buy one. ^^ For I say unto you, that it behooves that which has been written to be perfected in me, this. And He was numbered with the transgressors S for indeed that which is concerning me has an end. ^SAnd they said, Lord, behold, here are two swords. And He said to them, It is sufficient.

Matt. 26. 26-29.

26And they eating,
Jesus taking the

bread, and blessing
it, broke, and gave it
to the disciples, and
said. Take, eat ; this
is my body.

\ 136. The Lord's ^{^vvv^k}.- Jerusalem.

Evening introducing the SixtJi Day of tJie Week.

Mark 14. 22-25.

22And they eating,
Jesus having taken
the bread, blessing
it, broke, and gave it
to them, and said.
Take it: this is my
body.

Luke 22. 19, 20.

i^And taking bread,
blessing it. He broke
it, and gave it to
them, saying. This is
my body given for
you : do this in re-
membrance of me.

I Cor. II. 23-25.

23 For I received from
the Lord that which
I have also delivered
to you, that the Lord
Jesus on the night on
which He was be-
trayed 24 took bread ;
and having given
thanks, broke it, and said. This is
my body which is broken for you :
do this in remembrance of me.

»Zech. 13. 7.

'Gr. humas, the plural, referring to all of the apostles.

=.Isa. 53. 12.

The Fourth Passover Until the End of the Jewish Sabbath. [part viil.

Matt. 26.

27 Also taking the cup, and blessing it, He gave it to them, saying, Drink ye all, of it ; 28 for this is my blood which belongs to the new covenant, which is shed for many unto the remission of sin. 29And I say unto you, that I the fruit of the vine, may drink it new wi of my Father."

Mark 14.

23And taking the cup, blessing it. He gave it to them, and all drank of it. 24And He said to them. This is my blood,

which belongs to the

new covenant, which

is poured out for many. 25 Truly I

say unto you, That I shall no more drink of of the fruit of the vine until that day when I I may drink it new th you in the kingdom God."

Luke 22.

20 Likewise also the cup after supper, saying. This cup is the new covenant in my blood, which is poured out in your behalf.

I Cor. II.

25 Likewise also the cup, after supper, saying. This cup is the new covenant in my blood : do this, so often as you may drink it, in remembrance of me.

shall no more drink until that day when in the kingdom of

§ 137. Jesus Comforts His Disciples. The Holy Spirit Promised.- y£'r?««/,f;;^.

Evening introducing the Sixth Day of the Week.

John 14. I-31. ^Let not your heart be troubled: ye believe in God, believe also in me.^ 2]\iany mansions are in the house of my Father; but if it were not so, I would have told you; because I go to prepare a place for you.<' ^And if I may go and prepare a place for you, I come again, and will receive you unto myself; in order that you may also be where I am.f^ ^And whither I go, you know the way. ^And Thomas says to

Him, Lord, we know not whither thou goest : and how do we know the way? ^jesus says to him, I am the way, and the truth, and the life : no one cometh to the Father, but through me. ^If you have known me, you shall also know my Father: and henceforth you know Him and have seen Him.c « Philip says to Him, Lord, show us the Father, and it sufficeth us. 9Jesus says to Him, Am I so long time with you, and hast thou not known me, Philip? The one having seen me hath seen the Father :/ how do you say. Show us the Father? 10 Dost thou not believe, that I am in the Father, and the Father is in me? The words which I speak unto you I speak not of myself: but the Father who abideth in me doeth His own works.s' ^ Believe me that I am in the Father, and the Father in me; or if not, believe for the sake of the works themselves. 1^ Truly, truly, I say unto you, He that believeth on me, shall also do the works which I am doing; and shall do greater works than these: because I go to the Father: 13 and whatsoever you may ask in my name, I will do it, in order that the Father may be glorified in the Son.'i 14 jf you may ask anything of me in my name, I will do it.^ ^^If you love me, keep my commandments.^ i^And I will ask the Father, and He will give you another Comforter, that He may be with you always, 17 the Spi/it of truth : which the world is not able to receive, because it does not see Him, nor know Him :'« you know Him: because He abideth with you, and shall be in you.^ i^i ^ill not leave you orphans: I am coming to you. i^Yet a little while, and the world sees me no more;" but you see me: because I live, you shall live also. 20 in that day you shall know that I am in the Father, you in me, and I in you. 2ixhe one having my conimandments, and keeping them, he is the one loving me with divine love : the one loving me with divine love, shall be loved by my Father, and I will love him and will manifest myself unto him. 22Judas'^ (not Iscariot), says to Him, Lord, and how is it that you are about to manifest yourself to us, and not to the world? 23jesus responded and said to him; If any one may love me with divine love, he will keep my word : and my Father will love him, and we will come to him, and will make our mansion with him. 24 The one not

oin the millennium.

*John 14. 27.

"John 12. 26.

djohn 17. 24; 13. 33.

ejohn 8. 19.

/John 12. 45.

ffjohn 12. 49.

'John 16. 23.

●Mark ii. 24.

'John 15. 10.

*John 15. 26.

'With you in regeneration and

in you in sanctification.

™John 16. 16; 15. 16.

'ijude.

^138.] The Foio-th Passover Until the End of the Jewish Sabbath. 123

John 14.

loving me with divine love does not keep my words : and the word which you hear is not mine, but that of the Father who sent me, 25 x have spoken these things to you, abiding with you: 26 but the Comforter, the Holy Spirit," whom the Father will send in my name. He will teach you all things, and remind you of all things, which I spoke to you. 27 My peace I leave with you ; my peace I give unto you : not as the world gives, give I unto you. Let not your heart be troubled, nor afraid. 28 You heard that I said to you, I go away, and I come to yo\i.^ If you love me with divine love, you would rejoice, because I go to my Father: because the Father is greater than I.^' 29And I have now told you before it takes place, in order that, when it may come to pass, you may believe.'* ^^I shall no longer speak many things with you, because the prince^ of the world comes : and he has nothing in me ; ^i but in order that the world may know that I love the Father, and as He commanded, so I am doing./ Arise, let us go hence.

\ 138. Christ the True Vine. His Disciples Hated by the ^o^iAi.- Jerusalem.

Evening introducing the Sixth Day of the Week.

John 15. 1-27. II am the true vine, and my Father is the husbandman. 2 Every branch in me not producing fruit, He takes it away : and every one producing fruit, He purifies it, that it may produce more fruit, sgo ye are clean through the word which I have spoken unto you. ^^bide in me, and I in you. As the branch is not able to produce fruit of itself, unless it may abide in the vine ; so you are not able, unless you may abide in me. ^I am the vine, and ye are the branches. The one abiding in me, and I in him, the same bears much fruit : because you are not able to do anything without me. 6 If any one may not abide in me, he is cast out as a branch, and withered; and they gather it, and cast it into the fire, and it is^ burnt. ^If you may abide in me, and my words may abide in you, ask whatsoever you may wish, and it shall be done unto you. 8 In this my Father is glorified, that you may bear much fruit ; and ye shall be my disciples. ^As the Father loved me, I also loved you : abide in ray love. 10 If you may keep my commandments, abide in my love;;jas I have kept the commandments of my Father, and I abide in His love.^ 11 I have spoken these things to you, that my joy may be in you, and that your joy may be full.'*' 12 This is my commandment, that you may love one another, as I loved you.^ i^Nq one has greater love than this, that he may lay down his soul for his friends.J I'lYou are my friends, if you may do those things which I command you.''^ ^-5 No longer do I call you servants ; because the servant knows not what his lord is doing : but I have called you friends ; because all things which I heard with my Father, I made known unto you. 16 You did not choose me, but I chose you, and placed you in your position, that you may go forth and bear fruit, and your fruit may abide:' in order that He may give you whatsoever you may ask in my name, ^^x

command these things unto you, that you must love one another with divine love."* i^If the world hates you, know that it first hated me." ^^If you were of the world, the world would love its own : but because you are not of the world, but I have chosen you out of the world, on this account the world hates you. 20X^remember the word which I spoke to you, The servant is not greater than his lord.o If they persecuted me, they will persecute you ; if they kept my word, they will also keep yours. 21 x^ut they will d o

all these things to you on account of my name, because they do not know Him that sent me.P 22 xf X did not come and speak to them, they had not sin : now they have no excuse for their sin. 2 23'X"be one hating me hates my Father also. 24 xf I did not works among them which no other did :'' they had not sin :» but now they have both seen and hated both me and my Father. '^ ^^vX in order that the word having been written in their

"John 16. 13. 6'John 14. 15. 'John 6. 70; 14. 13. i^John 16. 3.

'John 14. 3. ''John 17. 13. ''tjohn 13. 34. 9john 9. 41.

"John ID. 29. ijohn 13. 34. «John 7. 7. '●John 7. 31.

'John 13. 19. «Satan. ' H John 3. 16. "John 13. 16; Matt 10. »John 10. 38; 14. 11.

/Matt. 26. 46; Mark 14. 42. *John 8. 31. 24; Luke 6. 40. <Ps. 35. 19.

1^4 The Fourth Passover Until the End of the Jewish Sabbath. [PART VIII.

"^ John 15.

law may be fulfilled, That they hated me gratuitously, 26 when the Comforter, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, may come, He will witness concerning me," ^r^ut you indeed are witnesses, because you are with me from the beginning.^

\ 139. Persecution Foretold. Further Promise of the Holy Spirit.

Prayer in the Name of QY{.^s>T.-Jertisalem.

Evening introducing the Sixth Day of the Week.

John 16. 1-33. ^I have spoken these things to you, that you may not be offended. <' 2 They will put you out of the synagogues:** but the hour is coming, that every one kilhng you may think he is offering service to God.^ ^And they will do these things, because they did not know the P'ather, nor me. ^But I have spoken these things to you, that when the hour may come, you may remember them, that I did say them to you. But I said not these things to you from the beginning, because I was with you. *But now I go to Him that sent me; and no one of you asks me. Whither goest thou?/^But because I have spoken these things to you, sorrow has filled your heart. ^But now I tell you the truth ; it is profitable to you that I may 'go away. For if I go not away, the Comforter will not come to you ; but if I may go, I will send Him to you. ^And having come. He will convict the world concerning sin, and concerning righteous-

ness, and concerning judgment. ^ Concerning sin indeed, because they do not believe on me; and concerning righteousness; 10 because I go to the Father, and you see me no more ;» "and concerning judgment, because the prince of this world has been condemned. 9 121 have many things to say to you, but you are not able to bear them now. i^g^t when He, the Spirit of truth, may come. He will guide you in all truth : for He will not speak from Himself ; but so many things as He hears. He will speak : and will proclaim to you the things which are coming.*' i^f^g -vvjii glorify me: because He will receive from mine, and proclaim them unto you.^ ^^And all things whatsoever the Father has are mine : therefore I said, that He takes from mine, and will proclaim them to you. i^A little while, and ye see me no more ; again a little while, and ye shall see me.i i^'Then some of His disciples were saying to one another, What is this which He speaks to us, A little while, and you see me no more ; and again a little while, and ye shall see me? and that I go to the Father? i^xhen they were speaking. What is this, Little while, of which He speaks?' and we know not what He is talking about, i^jesus knew that they wished to ask Him, and said to them. You are seeking with one another concerning this, because I said, A little while, and you see me no more, and again a little

while, and you shall see me? ^o-pruly, truly, I say unto you, that you will weep and mourn, and the world will rejoice ; you will be sorrowful, but your sorrow will be turned into joy. 21 "When a woman may bring forth she has sorrow, because her hour has come : but when the little child may be born, she remembers her suffering no more, for the joy that a man has been born into the world. 22 "f ^ej-gfore you indeed also now have sorrow :

but I will see you again, and your heart will rejoice, and no one taketh your joy from you.fc 23And in that day you will ask of me nothing. Truly, truly, I say unto you. Whatsoever you may ask the Father, He will give it to you in my name. 24 Until now you have asked nothing in my name : ask, and you shall receive, in order that your joy may be full.' 25I have spoken these things unto you in parables; the hour comes, when I shall no longer speak to you in parables, but openly will I proclaim to you concerning the Father. 26 1^ that day you shall ask in my name : and I do not say, that I will ask the Father for you ; 27 for the Father Himself loves you, because you have loved me as a friend, and you have believed that I came out from God.'»^ 28 j came out from the

"John 14. 16; 16. 7. <*Tiirn you out of the ffjohn 12. 31. *John 14. 13; 15. 16.

6Acts 5. 32. Church. /^N. T. prophecy. ^John 15. 11.

cBackslide. ejohn 9. 22. ijohn 17. 10. '"John 8. 42.

/John 13. 36; 14. 4. /John 14. 19.

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John 16.

Father, and have come into the world : again, I leave the world, and go to the Father. 29 His disciples say; Behold, now you are talking openly, and speaking no parable. °^ 30 Now we know that you know all things, and have no need that any one may ask you : in this we believe that you came out from God. 31 Jesus responded to them. Do you now

believe? ^agghold, the hour cometh, and is already come, that you must be scattered abroad, each one to his own place, and leave me alone -P I am not alone, because the Father is with me. ^^I have spoken these things to you, in order that you may have peace in me. In the world you have tribulation : but take courage ; I have conquered the world, c

1 140. Christ's Last Prayer with His T)\s(ziy\.-^'~>.- Jerusalem.

Evening introducing the Sixth Day of the Week.

John 17, 1-26. ijesus spoke these words; and lifting up His eyes to heaven, said. Father, the hour has come ;<^ glorify thy Son, in order that the Son may glorify thee : 2 as thou didst give Him authority over all flesh, « in order that whatsoever thou hast given unto Him, He may give unto them eternal life./ ^But this is eternal life, that they know thee the only true God, and Jesus Christ whom thou didst send. 9' ^I glorified thee upon the earth, having finished the work that thou hast given to me that I may do it.''^ ^And now, Father, glorify thou me with thyself with the glory which I had with thee before the world was. " ^I have manifeste-d thy name, to the men whom thou didst give me out of the world. They were thine, and thou didst give them to me ; and they have kept thy word : ^now they know that all things so many as thou hast given to me are with thee : ^ because the words which thou didst give me I have given unto them ; and they received them, and they know truly that I came out from thee, and they believed that thou didst send me.^ ^I pray for these: I pray not for the world; but for those whom thou hast given me,i because they are thine: 10 and all mine are thine, and thine are mine : and I have been glorified in them.'^ 11 And I am no longer in the world, and they are in the world, and I come to thee. Holy Father, keep them through my name whom thou hast given unto me, in order that they may be one, as we are.^ ^^when I was with them, I was keeping them in thy name whom thou hast given unto me. And I guarded them, and no one of them perished, except the son of perdition ; that the Scripture may be fulfilled."^ ^s^and now I come to thee; and speak these things in the world, that they may have my joy complete in themselves. "● ^^ I have given unto them thy word ; and the world hated them, because they are not of the world, as I am not of the world. ° ^^ I do not pray that you may take them out of the world, but that you may keep them from the evil one.i' i^They are not of the world, as I am not of the world. 17 Sanctify them through the truth: thy word is truth. i^As thou didst send me into the world, I also sent them into the world: i^and I sanctify myself in their behalf, in order that they may also be sanctified through the truth. 3 20^^(1 \ not only pray for these, but also for those believing on me through their word ; 21 that they may all be one, as thou, Father, art in me, and I in thee, that they also may be in us ; that the world may believe that thou didst send me. 22And I have given unto them the glory which thou hast given unto me ; in order that they miay be one, as we are one ; 2^ I in them, and thou in me, in order that they may be perfected into one ; in order that the world may know that thou didst send me, and didst love them, as thou didst love me. '^^YoXk^ox, that which thou hast given unto me, I wish that they may also be with me, where I am, in order that they may behold my glory, which thou hast given unto me : because thou didst love me before the foundation of the world. 25 Righteous Father, indeed the world does not know thee, but I know thee, and they know that thou didst send me ;» 26 x made known thy name to them, and will make it known; in order that the love with which thou didst love me may be in them, and I in them.

"John II. 25.

/John 6. 39.

'■^John 16. 15.

PSatan.

^Matt. 26. 31; John 8.16.

v\ John 5. 20.

'John 17. 22.

9Heb. 2. II.

"John 16. II.

"John 5. 36; 4- 34-

»»John 18. 9; 13. 18.

'●John 12. 26 :

14- 3-

■^John II. 41.

«Matt. II. 27.

●John 17. 25 ; 16. 30.

'John 14. 16.

"John 15. II.

«John 16. 30;

17- 8. ,

oJohnis. iS; Matt. 6. 13.

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^141.

Matt. 26. 30, 36-

46. S0iJaving sung
a hymn, they went
out into the Mount
of OHves. – se-phen
Jesus comes with
them into a place
called Gethsemane,
and He says to His
disciples, Sit here,
until I having gone
may pray there.'
s^And taking Peter
and the two sons of

The Agony in Gethsemane. – Motait of Olives

Evenins: introducing the Sixth Day 0/ the Week.

Mark 14. 26, 32-

42. 26 And they having sung a hymn, went out into the

Luke 22. 39-46.

39And having gone out, He departed, according to custom,

Mount of Olives. -

32And they come into

the place whose name

is Gethsemane.^ And

He says to His disciples. Sit here, until

I may pray. ssAnd

He takes Peter, and

John, and James with Him, and began to grieve and to be dejected. 34And

Zebedee, He began to grieve and to be de- He says to them. My soul jected. 38 Then He says to them, My soul is is exceedingly sorrowful

into the Mount of Olives ; and His disciples followed Him.

40 He being at the place, He said to them, Pray that you enter not into temptation

John 18. 1 Jesus saying these things,

went out with His disciples beyond the brook of Kidron," where there was a garden, into which He and His disciples came.

exceedingly sorrowful, even unto death : abide here, and pray with me. ^^ And having gone forward a little. He fell on His face, praying, and

saying. My Father, if it is possible, let this cup pass from me : moreover not as I will, but as thou wilt.

unto death :
abide here, and watch.

s^And having gone forward a little, He fell on the ground ; and continued to pray, that if possible, the hour may pass from Him.
36And He said. Father, Father, all things are possible to thee ; take this cup from me ; but not what I will, but what thou wilt.

40And He comes to the disciples, and finds them sleeping, and says to Peter, Were you not able to watch with me one hour ? 41 Watch and pray, that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak, ^s^i^^

again the second time, having gone away. He prayed, saying, My Father, if it is possible that this cup pass from me, if I shall not drink it, let thy will be done. 43 And having come He finds them again sleeping, for their eyes were heavy. 44 And leaving them, having gone away. He prayed again the third time, speaking the same word. 45 Then He comes

37 And He comes, and finds them sleeping, and He says to Peter, Simon, do you sleep? \Yere you not able to watch one hour ? ^8 Watch and pray, that you may not enter into temptation : for the spirit indeed is willing, but the flesh is weak, so^nd again having

Luke 22.

41 And He was separated from them about a stone's cast ; and putting down His knees, continued to pray, 42 saying, Father, if this cup is willing to pass from me ; moreover let not my will, but thine be done. 43 And an angel from heaven appeared unto Him, strengthening Him. 44 And being in agony He continued to pray the more earnestly. And His sweat was like drops of blood falling down upon the ground. 45 And having risen from prayer, having come to His disciples. He found them sleeping on account of weariness, 46 a; i(j He said to them. Why do you sleep? Arising pray, that you may not enter into temptation.

gone away. He prayed, speaking the same word. 40And turning, He found them again sleeping, for their eyes were heavy ; and they did not know what they might respond to Him.

41 And He comes the third time, and says

oJt flows through the Valley of Jehoshaphat. *Oil-press.

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Mark 14.

to them ; Sleep on, and take your rest : it is over ; the hour is come ; behold, the Son of man is betrayed into the hands of sinners : 42 arise, let us go: behold, the one having betrayed me draws nigh.

Matt. 26.

to His disciples, and says to them, Sleep on, and take your rest, behold, the hour is nigh, and the Son of man is betrayed into the hands of sinners: 46 arise, let us go : behold, the one having betrayed me is nigh.

Evening- ititrodzicijig the Sixth Day of the Week.

John 18. 2-12. 2And Judas, the one having betrayed Him; knew the place: because frequently Jesus with His disciples resorted thither. Then Judas, having taken a band and officers from the chief priests and Pharisees, comes thither with lanterns and torches and arms.

Matt. 26. 47-56. ^^And He still speaking, behold, Judas, one of the twelve, came, and with him a great multitude with swords and clubs, from the chief priests and elders of the people.

Mark 14. 43-52. ^^And immediately. He still speaking, Judas Iscariot comes, be-

Luke 22. 47-53. 47And He still speaking, behold, a multitude and the one

ing one of the twelve, and called Judas, one of the

with him a great multitude with swords and clubs, from the chief priests and the scribes and the elders.

twelve, was coming before them;

John 18.

4 Then Jesus, knowing all things which are coming on Him, came out, says to them, Whom do you seek? 5 They responded to Him, Jesus the Nazarene. Jesus says to them, I am He. And Judas also, the one having betrayed Him, stood with them. 6 Then when He said to them, I am He, they went back, and fell on the ground. 'Then He again asked them, Whom do you seek? And they said, Jesus the Nazarene. 8 Jesus responded, I told you that I am He: if then you seek me, let these depart. 9 In order that the word which He spoke might be fulfilled, that, I have lost none of those whom thou hast given unto me.

Mark 14.

44And the one having betrayed Him gave them a sign, saying. The one whom I shall kiss, is He : seize Him and lead Him away securely. 46And having come, immediately advancing forward, he said

Matt. 26.

48And the one having betrayed Him gave them a sign, saying. The one whom I shall kiss, is He : hold Him fast. 49And immediately coming forward to Jesus, he said. Hail, Master ; and kissed Him copiously. 50 And Jesus said to him, Comrade, unto what do you come? Then having come forward they laid hands on Him, and bound Him. ■^lAnd behold, one of those along with Jesus, reaching out his hand, drew his sword, and smiting the servant of the high priest, cut off his ear

Luke 22.

– 47and he drew near to Jesus
to kiss Him. 48And Jesus
said to him, Judas, do you
betray the Son of man with
a kiss?

to Him, Master,
and kissed Him
copiously. 4^And
they laid their hands
on Him and arrested
Him.

47And a certain one
of those standing by
drew his sword, and
smote the servant of
the high priest, and
cut off his ear.

Luke 22.

49And those around
Him seeing what was
coming on Him, said.
Lord, shall we smite
with the sword?

50 And one of them
smote the servant of
the high priest, and
cut off his right ear.

51 And Jesus respond-
ing said, Hold on un-
til this : and touching
his ear, healed him.

John 18.

12 Then the band
and chiliarch, and
the officers of the

Jews, took Jesus and bound Him. –

10 Then Simon Peter having a sword drew it, and smote the servant of the high priest, and cut off his right ear. And the name to that servant was Malchus.

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Matt. 26.

2 Then Jesus says to him. Turn away thy sword into its place : for all taking the sword shall perish by the sword. < 53 Whether do you think that I am not able now to call upon my Father, and He will send me more than twelve legions of angels?' ' How then would the Scriptures be fulfilled, because it is necessary thus to be done ? ^^ And at that hour Jesus said to the multitudes, You have come out as against a robber with swords and clubs to take me : daily did I sit with you, teaching in the temple, and you did not arrest me : ^^but all this took place that the Scriptures of the prophets might be fulfilled. Then the disciples all leaving Him, fled away.

John 18.

11 Then Jesus said to Peter, Put thy sword in the scabbard : the cup which the Father gave me, shall I not drink it?

Mark 14.

■^sjesus responding said to them, You have come out as against a robber, with swords and clubs to take me :

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was daily with you in the temple teaching, and you did not arrest me : but in order that the Scriptures may be fulfilled. '^OAnd all leaving Him, fled away.

s^And one certain young man*' followed Him, invested with a linen cloth on his unclothed body : and they take hold of him,
52 And he leaving the linen cloth, fled from them in a state of nudity.

Luke 22.

52Jesus said to the high priests, and magistrates of the temple, and elders who were assembled to Him ; You have come out as against a robber, with swords and clubs. 531 being daily with you in the temple, you reached not out your hands unto me. But this is your hour, and the power of dark-

ness.

143. Jesus Before Caiaphas. Peter Thrice Denies Him. Jerusalem.

Matt. 26. 57, 58,
69-75. ^^ Taking Je-
sus they led Him to
Caiaphas the high
priest, where the
chief priests and eld-
ers were assembled
together.

58And Peter fol-
lowed Him a long
way off, into the court
of the high priest, -

Night introducing the Sixth Day of the Week.

Mark 14. 53, 54,
66-72. 53And thev
led Jesus to the high
priest : and all the
chief priests and eld-
ers and scribes came
together to Him.

s^And Peter fol-
lowed Him a long
way off", even into
the court of the high
priest ; -

Luke 22. 54-62.
^^And taking Him,

they led Him away,
and led Him into the
house of the chief

priest. -

-And Peter fol-
lowed Him a long
way off".

John 18. 13-18,
25-27. I'^And they
led Him first to An-
nas ; for he was the
father-in-law of Caia-
phas, who was high
priest that year. ^^And Caiaphas
was the one counseling the Jews,
that it is profitable that one man
die for the people.

15 And Simon Peter
and the other disci-
ples followed Jesus.
And that disciple was
known to the high
priest, and came with
Jesus into the court of the high
priest. 1*5 And Peter stood with-
out at the door. Then the
other disciple, who was known
to the high priest, came out
and spoke to the porter, and
led in Peter.

"Gen. 9. 6.

"Believed to be the Apostle John,

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Matt. 26.

– 58 and having come in, was sitting with the officers, to see the end. –

69 And Peter was .sitting without in the court. And a certain maidservant came to him, saying, Truly, thou wast with Jesus the Gahlean. '^0And he denied'* before all, I know not what you say. '''\And another maidservant saw him, having come to the gate, and says to them there, This man was with Jesus the Nazarene. '^And again he denied^ with an oath, T know not the man.

7" And after a little the bystanders coming to Peter, said. Truly, thou art also one of them.

^●* Then he began to anathematize" and to swear, '^ I know not the man. 6 And immediately the cock crew.

75And Peter remembered the word of Jesus having spoken to him. That before the cock shall crow, thou wilt deny me thrice. And having gone out, he wept bitterly.

Mark 14.

- -54 and was sitting . with the officers, and warming at the fire.

- 66 And Peter being in the court, one of the maidservants of the high priest comes down ; ^7 and seeing Peter warming, looking upon him, says, Thou wast with Jesus the Nazarene. 68And he denied," saying, I know not, neither do I understand what you say. And he went out into the portico ; and the cock crew. 69And the maidservant seeing him again, began to say to the bystanders, He is one of them.

''"And again he denied :^

and after a lit-

tle again the bystanders were saying to Peter, Truly, thou art one of them ; for indeed thou art a Galilean.

'«1 But he began to anathematize,*-' and to swear, '^ I know not this man of whom<? you speak.

''^And the cock crew the second time. And Peter remembered the word which Jesus told him ; That, before the cock shall crow twice, thou wilt deny me thrice.

And having gone out, he continued to weep.

Luke 22.

55 And having lighted a fire in the midst of the court, and they sitting together, Peter was sitting in the midst of them.

56And a certain maidservant, seeing him sitting at the fire, and fixing her eyes on him, said. This man was with Him. 57 And he denied" Him, saying. Woman, I know Him not. 58 And after a brief interval another seeing him.

said. Truly, thou art

one of them. And Peter said, Man, I am not.^

59 And about one hour having elapsed, a certain other man accosted him, saying. He was truly with Him : for he is a Galilean.

60 And Peter said, Man, I know Him not.« And immediately, he yet speaking, the cock crew. 6iAnd the

John 18.

18 And the servants and officers, having made a fire ; because it was cold ; were standing by it, and warming. And Peter was standing with them, and warming. – i^And then the maidservant porter says to Peter, Art thou not one of the disciples of this man ? He says, I am not.«

25 And Simon Peter was standing and warming : and they

said to him.

Art thou

not one of His disciples? He denied, b
and said, I am not.

26And one of the
servants of the chief
priest, being a kins-
man of him whose ear
Peter cut off", says,
Did I not see thee
in the garden with
Him? 27 Then Peter
again denied, and
immediately the cock
crew.

Lord turning,
looked upon Peter; and Peter
remembered the word of the
Lord, how He said to him,
that, Before the cock shall
crow thou shalt deny me
thrice.

And having gone out, he
wept bitterly.

"First denial by the fire in the open court.
'Second denial at the portico of the judgment
hall.

cAn imprecation on himself.

'An oath of affirmation.

'Third denial, to the cousin of Malchus.

\ 144. Jesus Before Caiaphas and the Sanhedrim. He Declares Himself TO BE THE Christ; is Condemned and Mocked. – Jerusalem.

Morning of the Sixth Day of the Week.

John 18. 19-24. 19 Then the high priest asked Jesus concerning His disciples and concerning His teaching. 20 And Jesus said to him, I have spoken openly to the world. I always taught in the synagogue, and in the temple, where all the Jews come together ; and I spoke nothing in secret. 21 w[^]y do you ask me? ask those who have heard, what I said to them : behold, they know what I said. 22 And He speaking these things, one of the officers standing by gave Jesus a slap, saying, Do you thus answer the high priest? 23jesus responded to him, If I spoke wickedly, witness concerning the wickedness : but if beautifully," why do you smite me? 24 Then Annas sent Him bound to Caiaphas the high priest.

Luke 22. 63-71. 66And when it was day, the eldership of the people was convened, and the chief priests and scribes, and they led Him into their sanhedrim.

Matt. 26. 59-68. 59 And the high priests and all the sanhedrim were seeking false testimony against Jesus, in order that they might kill Him. 60 And they found none. And many false witnesses having come forward, they found none. 61 And afterwards two false witnesses having come forward, said, He said, I am able to destroy the temple of God, and build it in three days.

62 And the high priest rising, said to Him, Do you respond nothing? what are they witnessing against you?

63 And Jesus was silent ; and the high priest responding said to Him, I adjure thee by the living God, that thou tell us if thou art the Christ, the Son of God. 64jesus says to him, Thou didst say it.<^ Moreover I say unto you, that. Hereafter you shall see the Son of man sitting on the right hand of power, and

coming in the . clouds of
heaven. 65 Then the high
priest tore his robes, saying.
He blasphemed : why have
we yet need of witnesses?
behold, now you heard His
blasphemy : 66 what seems to

nothing : again the high
priest asked Him, and says
to Him, Art thou the Christ,
the Son of the Blessed?
62 And Jesus said, I am : and
you shall see the Son of man
sitting on the right hand of
power, and coming in the
clouds of heaven.

63 The high priest tearing
his garments, says. Why
have we 'yet need of wit-
nesses? 64 You heard the

blasphemy :
And

you!

you? They responding said, He is worthy of death

He is worthy of death.
67 They spat in His face, and
buffeted Him : and they
slapped Him, 68saying,

65And certain ones began
to spit on Him, and to cover
His face, and to buffet Him,

Mark 14. 55-65. ^SAnd the chief priests and all the sanhedrim were seeking testimony against Him to put Him to death ; and they found none. 56j?or many were testifying falsely against Him, and their testimonies w^ere not equal. ^^And certain ones rising up, were testifying falsely against Him, saying, ^ We heard Him saying, I will destroy this temple made with hands, and will build^ another in three days, made without hands. ^^And thus their testimony was not equal. 60And the high priest rising up in their midst, asked Jesus, saying, Do you respond nothing? what are they witnessing against you? 6iAnd He was silent, and answered

Luke 22.

67 Saying, If thou art the Christ, tell us. And He said to them. If I may tell you, you will not believe : 68 and if indeed I will ask you, you will not respond to me, or release me. 69And from now the Son of man shall be sitting on the right hand of the power of God. 70And all said. Art thou the Son of God? And He said to them, You say that I am. 7iAnd they said. Why have we yet need of testimony? for we heard from His own mouth. -

63 And the men having Him, began to mock, beating Him, 64 and covering

what seems to
all answered,

«In harmony with the beauty of holiness.

'John 2. 19.

"Hebrew, affirmation.

I45-]

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Matt. 26. Mark 14.

Prophecy unto us, who is the and say to Him, Prophecy :
one smiting thee? and the officers received

Him with blows. «

Luke 22.

Him, they continued to ask,
saying, Prophecy, who is
the one smiting thee. 65 And
blaspheming, they continued
to speak many other things
against Him.

145. The Sanhedrim Lead Jesus Away to Pilate. Pilate Seeks to
Release Him. – Jerusalejn.

Matt. 27. 1,2, II-

14. ¶And it being morning, all the chief priests and elders of the people took counsel against Jesus to put Him to death.

2And having bound Him, took Him away, and delivered Him to Pontius Pilate, the governor. -

11 And Jesus stood before the governor : and the governor asked Him, saying; Art thou the King of the Jews?

Sixth Day of the Week.

Mark 15. 1-5.

¶And immediately early in the morning the high priests having made counsel with the elders and scribes, and all the sandhedrim, having bound Jesus, led Him away, and delivered Him to Pilate.

Luke 23. 1-5.

¶And all the multitude of them rising up, lead Him to Pilate.

John 18. 28-38.

28 Then they lead Jesus from Caiaphas to the judgment hall : and it was morning.

And they did not come into the judgment hall, in order that they might not be polluted, but that they might eat the passover.

29 Then Pilate came out to them, and says, What accusation do you bring against this man ? ^o They responded and said to him. If He were not an evil doer, we would not deliver Him to you. 31 Then Pilate said to them, You take Him, and judge Him according to your law. Then the Jews said to him, It is not lawful for us to kill any one. ^^Yn order that the word of Jesus might be fulfilled, which He spoke, signifying by what death He was about to die.

33 Then Pilate came again into the judgment hall, and asked Jesus, and said to Him, Art thou the King of the Jews?

34 Jesus responded, Do you speak this of yourself, or did others tell you concerning me? Sopi^jte responded. Whether am I a Jew? thine own nation and the chief priests delivered thee to me : what hast thou done ? 36jgsus responded, My kingdom is not of this world. If my kingdom were of this world, my servants would fight for me, in order that I might not be delivered to the Jews. But now my kingdom is not from thence. 37 Then Pilate said to Him, Then, art thou not a king ?

2And Pilate asked Him, Art thou the King of the Jews?

2And they began
to accuse Him, say-
ing, We found Him
perverting the nation,
and forbidding to
give tribute to Czesar,
saying that He is
Christ, a King. 3And
Pilate asked Him,
saying, Art thou the
King of the Jews?

"Were knocking Him down with their open hands.

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Matt. 27. Mark 15. Luke 23. John 18.

11 And Jesus said – 2 And "responding – SAnd responding Jesus responded,
to him, Thou sayest He says to him, Thou to him, He said. Thou says that I
it. sayest it. - Thou sayest it. am king. Unto this

I was born, and unto
this I have come into the world, in order that I may bear witness to the
truth. Every one being of the truth hears my voice, ^spiJate says to Him,
What is truth? And saying this, again he went out to the Jews, and
speaks to them, I find no crime in Him.

Matt. 27. Mark 15.

i2And while He is accused by the chief ^And the chief priests were accusing
priests and elders. He responded nothing. Him of many things. ^And Pilate again
13 Then Pilate says to Him, Do you not asked Him, saying. Do you not answer?
hear, now many things they witness against behold, how many things they witness
you? 14 And He responded to him not one against you. 5 And Jesus responded nothing
word, so that the governor marveled ex- at all ; so that Pilate marveled,
ceedingly,

Luke 23.

4And Pilate said to the chief priests and the multitudes, I find nothing criminal in this
man. ^And they became stronger and stronger, saying. He stirs up the people, teaching
throughout all Judea, beginning from Galilee unto this place.

^ 146. Jesus Before Herod. - Jerusalem.

Sixth Day of the Week.

Luke 23. 6-12. 6And Pilate hearing, asked if He is a Galilean man. ^And learning that He is from the jurisdiction of Herod, he sent Him up to Herod, being himself in Jerusalem in those days. ^And Herod seeing Jesus, rejoiced exceedingly : for from a long time, wishing to see Him, because He was hearing about Him ; and he was hoping to see some miracle wrought by Him. ^And he asked Him with many words ; and He responded to him nothing, 10 But the high priest and scribes stood by, accusing Him vehemently. "But Herod along with his soldiers having indeed treated Him with contempt, and mocked Him, putting on Him a scarlet robe, sent Him back to Pilate. i^And both Herod and Pilate on that day became friends with one another: for they were hitherto in enmity either to other."

^147. Pilate Further Seeks to Release Jesus. The Jews Demand Barabbas . - Jerusalem .

Sixth Day of the Week.

Luke 23. 13-25. 13 Pilate having called together the chief priests and the rulers and the people, said to them. You have brought to me this man, as revolutionizing the people : and behold, I, judging Him before you, found nothing in this man criminal of those things which you accuse against Him. i^ But Herod did not : for he sent Him back to us ; and behold, nothing worthy of death has been done by Him. 1^ Therefore having scourged Him, I will release Him.

Matt. 27. 15-26. isAnd Mark 15. 6-15. ^But during the feast he was accustomed to release unto them one during the feast : - a custom to you, that I released unto you one during the feast : - a prisoner, whom they wished, asked.

16 But they had at that time ^And there was one called Barabbas, having been

"Both rival politicians.

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m

Matt. 27.

a noted prisoner called Barabbas. ^''Then they being assembled, Pilate said to them,

Whom do you wish that I may release unto you? Barabbas? or Jesus who is called Christ ? 18 For he knew that they delivered Him on account of envy. i^And he sitting on his tribunal, his wife sent to him, saying, Let there be nothing to thee and that just man : for this day I suffered many things in a dream on

Mark 15.

bound along with the insurrectionists, who had committed murder during the insurrection. ^And the multitude crying out began to ask, as he was always accustomed to do unto them. ^And Pi-

late responded to them, saying, Do you wish that I may release unto you the King of the Jews? 10 For he knew that the chief priests had delivered Him on account of envy.

John 18.

wish that I may release unto you the King of the Jews ?

account of Him

20 And the chief priests and elders persuaded the mul-

titudes that they should ask Barabbas, and destroy Jesus.
2iAnd the governor responding said to them, AYhich of the two do you wish that I shall release unto you ? And they said Barabbas.

22 Pilate says to them. Then what shall I do with Jesus who is called Christ? They all say to him. Let Him be crucified.

Mark 15.

i^And the chief priests persuaded the multitude that he should rather release unto them Barabbas,

Luke 23.

18 And they unanimously cried out, saying. Take Him away, and release unto us Barabbas :
19 who had been cast into prison on account of certain

John 18.

40 Then they again cried out, ing, Not Him, Barabbas. And Barabbas was a robber.

all
say-
but

Mark 15.

i^And Pilate responding again said to them. Then what do you wish that I shall do unto Him whom you call the King of the Jews. i^And they again cried out. Crucify Him. 14 \i-i(^ Pilate said to them, For what evil hath He done? And they cried out uproariously, Crucify Him.

23And the governor said, For what evil hath He done? And they continued to cry out more vociferously, saying. Let Him be crucified.

24And Pilate seeing that he profits nothing, but rather

an uproar supervenes, having taken water, washed his hands in the presence of the multitude, saying,
●For I am free from the blood of this just one : you shall see to it. 25And all the people responding said. His blood be upon us, and upon our children.
26 Then he released unto them Barabbas.

sedition made in the city, and murder. 20Xhen Pilate again called to them, wishing to release Jesus.
2iAnd they continued to shout aloud, saying. Crucify

Him, crucify Him. 22And he spoke to them the third time. For what evil hath He done? I found nothing in Him worthy of death : therefore having scourged Him, I will release Him. 23And they continued to lay on with great voices, demanding that He should be crucified : and the voices of them and the high priests continued to grow/ stronger.

i^And Pilate, wishing to do the multitude a favor, released unto them Barabbas.

24And Pilate decided that their request should be granted. 25And released him who on account of sedition and murder had been cast into prison, and delivered up Jesus according to their wish.

^34

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148. Pilate Delivers up Jesus to Death.
Mocked . - Jertisalein .

Sixth Day of the Week.

He is Scourged and

Matt, 27. 26-30. 26 And having scourged" Jesus, delivered Him up that He should be crucified. 27 Then the soldiers of the governor taking Jesus into the judgment hall, gathered to Him the v^hole band. 28 And having divested Him, put on Him a scarlet robe: 29 and plaiting a crown of thorns put it on His head, and a reed in His right hand ; and bowing the knee to Him, continued to mock Him, saying. Hail, King of the Jews! 30 And spitting on Him, they took the reed and struck Him on the head repeatedly.

Mark 15, 15-19. i^And having scourged" Jesus, he delivered Him up that He should be crucified. i^And the soldiers led Him into the court, which is the judgment hall ; and call around tlim the whole band. i^And they put on Him a purple robe, and having plaited a thorny crown, put it on Him.

i^And they began to mock Him, Hail, King of the Jews ! i^And they continued to strike His head with a reed, and spit on Him, and putting down their knees worshiped Him.

John 19. 1-3. iThen Pilate took Jesus, and scourged" Him.

2And the soldiers having plaited a crown of thorns, placed it on His head, and put on Him a purple robe;

And came to Him and continued to say, Hail, King of the Jews ! and they gave Him slaps. ''

\ 149. Pilate Still Again Seeks to Release]-Ej=,\j5.-Je7'usalem.

Sixth Day of the Week.

John 19. 4-16. ^Again Pilate went out, and speaks to them, Behold, I lead Him out to you, in order that you may know that I find no fault. c ^When Jesus came out, bearing the thorny crown and purple robe. And he says to them, Behold, the man ! ^Then when the high priest and officers saw Him, they cried out. Crucify Him, crucify Him.« Pilate says to them, You take Him, and crucify Him : for I find nothing criminal in Him. ^And the Jews responded. We have a law, and according to law He ought to die, because He made Himself the Son of God. / ^When when Pilate heard this word, he feared the more; ^then he went again into the judgment hall, and speaks to Jesus, Whence art thou ? And Jesus gave him no answer. 9 10 Pilate says to Him, Do you not speak to me? Do you not know that I have power to release you, and I have power to crucify you ? 11 Jesus responded. Thou hast no power against me, unless it was given to thee from above : on this account the one having betrayed me to thee has the greater sin. 12 After this Pilate still sought to release Him : but the Jews continued to cry out , saying, If you release Him, you are not the friend of Caesar : every one making himself king speaks against Caesar. i^When Pilate hearing these words, led out Jesus, and sat down on the tribunal, in the place called Pavement, but in Hebrew, Gabbatha. i^And it was the preparation of the passover : and was about the sixth hour. And he says to the Jews, Behold, your King ! i^then they cried out. Take Him away, take Him away, crucify Him. Pilate says to them, Shall I crucify your King? And the chief priests responded. We have no king but Caesar. I6 Therefore he then delivered Him to them that He should be crucified.

aWhipped Him with cowhides

inserted with steel points.
^Strokes with the open hand.

cjohn 18. 38.
'^Matt. 27. 23.
«John 18. 31.

/Lev. 24. 16.

ffjohn 10. 33; Matt. 26. 63; 27.
12 : Mark is. 4-

1^150, I5I-] The Fourth Passover Until the End of the Jeivish Sabbath.

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\ 150. Judas Repents and Hangs Vi.\ws>Y.-LY. ^Jerusalem.

Sixth Day of the Week.

Matt. 27. 3-10. 3 Then Judas, the one having betrayed Him, seeing that He was condemned, being seized with remorse, returned the thirty pieces of silver to the chief priests and elders, ^ saying, I sinned betraying the innocent blood. And they said. What is that to us ? See thou to it. ^And throw-

Acts I. 18, 19. 18 Indeed then he purchased the field by the reward of the iniquity ; and falling headlong, burst open in the middle, and all his bowels gushed out. i^And it was known to all those dwelling at Jerusalem ; so that field is called Aceldama, in their own language, which is, Field of blood. 0^

ing down the money in the temple, he departed; and having gone away hung himself. ^And the chief priests, taking the pieces of silver, said. It is not lawful to put them in the treasury, because it is the price of blood. " ^And taking counsel, they purchased with them the field of the potter, for a burying place for strangers. ^ Therefore that field has been called, The field of blood,

to this day. ^Then the word having been spoken by Jeremiah the prophet, was fulfilled, saying, ^ And they took the thirty pieces of silver, the price of Him that was valued, whom they of the sons of Israel did value ; 10 and they gave them for the field of the potter, as the Lord appointed me.

^151. Jesus is Led Away to Be Crucified. – Jerusalem.

Sixth Day of the Week.

Matt. 27. 31-34. 3iAnd when they mocked Him, divesting Him of the robe, they put on Him His own raiment, and led Him away to crucify Him.

32 And going out they found a Cyrenean man, Simon b}' name : they compelled him that he should bear His cross.

Mark 15. 20-23. ^°And when they mocked Him, they divested Him of the purple robe, and put on Him His own raiment : and lead Him away in order that they may crucify Him. ^i^And they compell a certain Simon, a Cyrenean, coming from the country, the father of Alexander and Rufus, that he must take His cross.

John 19. 16, 17. 16Then they took Jesus and led Him away. i^And He was bearing His cross.

Luke 23. 26-33. ^''And when they were leading Him away, taking a certain Simon, a Cyrenean, coming from the country, they placed the cross on him, to carry it after Jesus. 27And a great multitude of people followed Him, and of women who were both weeping and bewailing Him. 28 And Jesus turning to them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and your children. 29because behold, the days are coming, in which they will say. Blessed are the barren, and the wombs that did not bring forth, and the breasts that did not nurse.'' 30 Then they will begin to say to the mountains, Fall on us ; and to the hills, Hide us.f* 31 Because if they do these things in the green tree,^ what may be done in the dry?/ 32And two malefactors were also

led away with Him, to be executed.

33And when they came to the place called Calvary.

Mark 15.

22And they lead Him to Golgotha, a place which is interpreted, The place of

a skull. 3 23 And they gave Him vinegar mingled with gall to myrrhed wine to drink : and He drink : and tasting. He was did not take it. not willing to drink it.

Matt. 27.

33 Having come to the place called Gol-

gotha, which is called
the place of a skull. 3
34 And they gave Him

John ig.
– i''And He went
out into a place called
Calvary, which in
Hebrew is called
Golgotha.

«I have seen it.
*2ech. II. 12; Jer. 18.

●^Isa. 54. T.
dHos. 10. 8.

«In prosperity.
/In adversity.

cCalvary means skull. It is a
hill in the shape of a skull.

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Matt. 27. 35-38.
s^ Then two thieves
are crucified along
with Him, the one
on the right and one
on the left. –

1 152. The Crucifixion. – Jerusalem.
Sixth Day of the Week.

Mark 15. 24-28.

25And it was the third
hour, and they cru-
cified Him. – 27And
they crucify two
thieves along with
Him ; the one on
His right, and one
on His left.

Luke 23. 2>i, 34,
38. 33"fhei-e (-i^ey

crucified Him, and
the malefactors, one
on the right and one
on the left. 34And
Jesus said. Father,
forgive them, for they
know not what they
are doing.

John 19. 18-24.

iSThey crucified Him
there, and two others
with Him, on this
side and on that side,
and Jesus in the
midst.

– 35 And crucifying
Him, they divided
His garments, –

24 And they crucify
Him, and divide His
garments, –

dividing
ments -

Hi

And
gar-

- they were cast-
ing the lots.

-23 Then the sol-
diers, when they cru-
cified Jesus, took His
garments, ' and made
them four parts, a part for each sol-
dier ; and the vesture.^ And the
vesture was seamless, woven from the
top throughout. 24'phen they said
to one another. Let us
not tear it, but let us
gamble for it, whose
it shall be. In order
that the Scripture
may be fulfilled, say-
ing, f^ They divided my garments
among themselves, and upon my
vesture they cast the lot. Then
indeed the soldiers
did these things. -

i9And Pilate also
wrote His title, and
placed it upon the
cross. And it was
written, JESUS
THE NAZARENE
THE KING OF
THE JEWS.

20 Then many of the Jews read this title : because the place where Jesus was crucified was near the city :

And it was written in Hebrew, Greek, and Roman. 21 Then the chief priests of the Jews said to Pilate, Write not. King of the Jews ; but that He said, I am the King of the Jews. 22 Pilate answered, What I have written I have written.

\ 153. The Jews Mock at Jesus on the Cross. He Commends His Mother TO John. – Jerusalem.

Sixth Day of the Week.

Matt. 27. 39-44. '9 And going by they Mark 15. 29-32. 29 And passing by they continued to blaspheme Him, wagging their continued to blaspheme Him, wagging their

– casting the lot, 36 and sitting down, they continued to watch Him there.

37And they placed over His head. His accusation written, THIS IS JESUS THE KING OF THE JEWS.

– casting the lot upon them, what each one may take. –

– 26And the super-
scription of His ac-
cusation was written
over Him, THE
KING OF THE
JEWS.

35And the super-

scription was also
over Him: THIS
IS THE KING OF
THE JEWS.

'Isa. 53. 12.

'Himateons, outer garments.

"Chitoon, the inner garment.

"^Ps. 22. 9.

f54.]

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Matt. 27.

heads, ^0and saying, Thou that destroyest
the temple, and buildest it in three days, save
thyself: if thou art the Son of
of God, come down from the
cross. 41 Likewise also the
chief priests mocking, with
the scribes and elders, con-
tinued to say, 42 He saved
others ; He is not able to
save Himself: if He is the
King of Israel, let Him now
come down from the cross,
and we will believe on Him.

43 He trusted in God; let Him now deliver Him, if He wishes Him ;« for He said, I am the Son of God.
44And the thieves being crucified along with Him were also reproaching Him in the same manner.

thyself, and come down from the cross. siLij^ewise also the chief priests mocking to one another with the scribes, continued to say, He saved others ; He is not able to save Himself. ^2 Let Christ, the King of Israel, now come down from the cross, in order that
and believe.

And those being crucified along with Him were reproaching Him.

Mark 15.

heads, and saying. Aha, thou that destroyest the temple, and buildest it in three days, save

Luke 23. 35-37, 39-43.

3^ The people stood looking : and the rulers were even mocking with themselves, saying. He saved others ; let Him save Himself, if He is the Christ, the elect of God.
3^And the soldiers were also mocking, coming and bringing the vinegar to Him, s^and saying, If thou art the King of the Jews, save thyself. – 39And one of the mal-

efactors having been hung up, continued to blaspheme Him, saying, If thou art the Christ, save thyself and us. 40 But the other one respond-

we may see

ing, rebuked him saying. Do you not fear God, because you are in the same condemnation? 41 and we indeed justly ; for we are receiving the deservings of the things we did : but this one has done nothing amiss. 42 And he said to Jesus, Lord, remember me when thou mayest come in thy kingdom. 43 And Jesus said to him. Truly I say unto thee. This day shalt thou be with me in Paradise.

John 19. 25-27. 25 And by the cross of Jesus stood His mother, and the sister of His mother, Mary the mother of Cleophas, and Mary Magdalene, ^e-phen Jesus seeing His mother, and the disciple whom He loved, standing by, said to His mother ; Woman, behold, thy son. 27 jhen He says to the disciple. Behold, thy mother. And from that hour that disciple received her into his own home.

154. Darkness Prevails. Christ Expires on the CR0ss.^Jerusalem.

Matt. 27. 45-50. 45 And from the sixth hour there was darkness over all the earth until the ninth hour. 46 And about the ninth hour Jesus cried out with a loud voice, saying, Eli, Eli, lama sabachthaiii? that is. My God, my God, why hast thou forsaken me ?^ 47 And certain ones of those standing there hearing, said. He is calling Elijah. 48 And one of them running and taking a sponge, and filling it with vinegar, and extending it on a reed,

"Ps. 22. 7, 8. *Ps. 22. 2.

Sixth Day of the Week.

Mark 15. 33-37. 33 And it being the sixth hour, there was darkness over all the earth until the ninth hour. 34And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is interpreted. My God, my God, why hast thou forsaken me? 35And certain ones of those standing by said. Behold, He is calling Elijah. 36And one running and filling a sponge with vinegar, and reaching it forth on a reed,

oPs. 69. 22.

Luke 23. 44-46. 44 And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. 45And the sun was darkened. -

John 19. 28-30. 28After this, Jesus seeing that all things are already perfected, in order that the Scripture might be fulfilled,^ says, I thirst. 29When a vessel was sitting by full of vinegar : and filling a sponge with vinegar and placing it on the hyssop, they brought it to

Matt. 27.

gave Him drink.

49 And others were saying, Let Him alone- let us see if Elijah comes about to save Him. ^^And Jesus again crying with a loud voice, gave up His spirit.

Mark 15.

gave Him drink, saying, Let Him alone, let us see if Elijah comes to take Him down.

37 And Jesus, sending forth a loud voice, expired.

Luke 23.

46And calling with a loud voice, Jesus said, Father, into thy hands I commit my spirit.

And having said this, He expired.

John 19.

His mouth. ^^Then when Jesus received the vinegar, He said, It is finished :

and
bowing His head.
He gave up His
spirit.

Luke 23. 45, 47-49. ^And
the veil of the temple was
rent in the middle.

^155. The Veil of the Temple Rent, and Graves Opened. Judgment of
THE Centurion. The Women at the Cross. - Jerusalei?i.

Sixth Day of the Week.

Matt. 27. 51-58. 51 And Mark 15. 38-41. 38 And
behold, the veil of the temple the Veil of the temple was
was rent in twain from top to rent in twain from top even
bottom, and the earth did to the bottom,
quake ; and the rocks were
rent; ^^and the tombs were opened; and
many bodies of the sleeping saints arose ;
53 and having come out of the tombs after
His resurrection came into the holy city
and appeared unto many.

5^And the centurion and
those watching Jesus with
him, seeing the earthquake,
and the things which took
place, feared exceedingly,
saying, Surely this was the
Son of God. 55 And many
women were there looking
on from a distance, who fol-
lowed Jesus from Galilee to
minister unto Him, 56 among
whom was Mary Magdalene,
and Mary, the mother of
James and Joses, and the
mother of the sons of Zebe-
dee.

39And the centurion stand-
ing by in front of Him, see-

ing that He thus expired,
said ; Surely this man was
the Son of God.

4'' And the centurion seeing
that which took place, glori-
fied God, saying. Surely this
was a righteous man.

40And there were women
looking on from a distance :
among whom was Mary
Magdalene, and Mary the
mother of James the less and
Joses, and Salome ; ^^ who
when He was in Galilee,
were accustomed both to fol-
low Him, and minister unto
Him. And many other wo-
men who came up to Jerusa-
lem along with Him.

48And all the multitudes
being present at that scene,
seeing those things which
took place, were going away
beating their breasts. 49And
all His acquaintances stood
a great way off and the
women who having followed
along with Him from Gali-
lee, seeing these things.

\ 156. The Taking Down From the Ckoss. ^Jerusalem.

Sixth Day of the Week.

John 19. 31-42. 31 Then the Jews, in order that the bodies may not remain on the cross during the Sabbath, » since it was the Preparation (for the day of that Sabbath was a high day), asked Pilate, that they might break their legs, and take them down. 32'rhen the soldiers came, and broke the legs of the first one, and of the other one being cruci-
fied alohg with Him. 33guj having come to Jesus, when they saw that He was already

dead, they did not break His legs : 34 but one of the soldiers pierced His side through with

aDeut. 31. 22,

§156.]

The Fourth Passover Until the E7id of the Jewish Sabbath.

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John 19.

the spear, and immediately blood and water came out. 35And he having seen hath testified, and his testimony is true : and he knows that he speaks the truth, that you also may believe. 36 For these things took place, in order that the Scripture might be fulfilled, «
A
bone of Him shall not be broken. 37 Again another Scripture says,^ They shall look on Him, whom they have pierced.

Matt. 27. 57-61.

^^And it being evening, a rich man came from Arimathea, whose name was Joseph, who himself also was a disciple to Jesus.

^8 He having come to Pilate, begged the body of Jesus.

Then
Pilate commanded

that the body should be given: ^^and Joseph having received the body, wrapped it in clean linen, ^0and placed it in a new sepulcher, which he hewed in the rock : and having rolled a great stone to the door of the sepulcher, departed.

Mark 15. 42-47.

42And it already being evening, since it was the Preparation, which is the day before the Sabbath, 43Joseph, who is from Arimathea, an honorable councilor, who also himself was waiting for the kingdom of God ; having taken courage came to Pilate, and begged the body of Jesus.

**And Pilate was astonished if He had died already. And having called the centurion, asked him if He was already dead. 45And having learned from the centurion, he gave the body to Joseph. 46And having purchased linen, and taking Him down, he wrapped Him in the linen, and placed Him in a sepulcher which had been hewn out of the rock ; and he rolled a stone to the door of the sepulcher.

Luke 23. 50-56.

5-iAnd it was Preparation day, and the Sabbath was drawing nigh. - soAnd behold, there was a man by name Joseph, being a councilor, a good and righteous man, ^^ (for he was not consenting unto their counsel and deed), from Arimathea, a city of the Jews, who also himself was looking for the kingdom of God. ^2 He having come to Pilate, begged the body of Jesus.

John ig.

38 After these things, Joseph from Arimathea, being a disciple of Jesus, but having been hidden on account of the fear of the Jews,

asked Pilate that he might take the body of Jesus. And Pilate permitted. Then he came and took the body of Jesus.

39And Nicodemus also, the one having come at first to Jesus by night, came,

bringing a mixture
of myrrh and aloes,
about a hundred
pounds. 40 Then they
received the body of
Jesus, and wrapped
it in linens with aro-
matics, as is the cus-
tom to the Jews to
embalm. *iAnd there
was in the place
where He was cruci-
fied, a garden ; and
in the garden a new sepulcher, in which no one was ever yet
placed. ^Then on account of the Preparation of the Jews
(because the sepulcher was near), they placed Jesus there.

^3And having taken
it down, he wrapped
it in linen, and placed
it in a hewn sepul-
cher, where no one
ever was laid.

Matt. 27.

6iAnd Mary Magdalene
was there, and the other
Mary, sitting in front of the
tomb.

Luke 23.

^^And the women, who had
come along with Him out
of Galilee, having followed
down,^ saw the sepulcher,
and where His body was
placed. ^^And having returned, they prepared aromatics and myrrh :

and they kept the Sabbath according to the commandment.

«Ex. 12. 46; Ps. 34. 20. *Zech. 12. 10. «The sepulcher is down at the base of Mount Calvary.

Mark 15.

47 And Mary Magdalene and Mary the mother of Joseph were looking where He is placed.

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\ 157. The Watch at the Sepulcher.— y^{rz}/^a/^w.

Seventh Day of the Week, or Sabbath.

Matt. 27. 62-66. 62And on the following day, which is after the Preparation, the chief priests and Pharisees came together to Pilate, saying, ^{^^}Lord, we remember that that deceiver, while yet living, said. After three days I will rise. 64 Command therefore that the tomb be made safe until the third day, lest His disciples having come, may steal Him away, and say to the people. He is risen from the dead : and the last error shall be worse than the first, ^{^spjiate} said to them, You have a watch: go, make it safe as you know. 66And having gone, they secured the tomb, sealing the stone, with the guard.

PART IX.

OUR LORD'S RESURRECTION, HIS SUBSEQUENT APPEARANCES,
AND HIS ASCENSION.

Time : Forty Days.

\ 158. The Morning of the Resurrection.— y^{-rz^^^}/^{d-w}.

First Day 0/ the Week.

Mark 16. i. And the Sabbath passing away, Mary Magdalene, and Mary the mother of James, and Salome, prepared aromatics, in order that having come they may anoint Him.

Matt. 28. 2-4. 2 And behold, there was a great earthquake ; for an angel descending from heaven, having come rolled away the stone from the door, and sat upon it. ^And his countenance was like lightning, and his raiment white as snow, ^^nd from fear of him the keepers did quake, and they became like dead men.

159. Visit of the Women to the Sepulcher.
Returns. -y^?7/5«/.?w.

Mary Magdalene

First Day of the Week.

Matt. 28. I. And late on the Sabbath-day, on the dawn toward the first of the Sabbaths, Mary Magdalene and the other Mary came to see the sepulcher.

Mark 16. 2-4. ^And exceedingly early in the morning, the first of the Sabbaths, they come to the sepulcher, the sun approaching the horizon. '"^And they were saying to themselves,

Who shall for us roll away
the stone from the sepulcher?
'^And looking up, they see
that the stone has already
been rolled away : for it was

exceedingly great.

Luke 24. 1-3. 1And
on the first of the
Sabbath, at the depth
of the dawn, they
came to the sepul-
cher, bearing the
aromatics which they
had prepared,

John 20. 1,2. 1On

the first of the Sab-
baths Mary Magda-
lene comes to the
sepulcher early
the morning, it
ing yet dark.

m
be-

2And they
the stone, having been rolled
away from the sepulcher.
^And coming in they found
not the body of the Lord Je-
sus.

found

rolled
2 Then

and sees

the stone having been

from the sepulcher.

she runs, and comes

to Simon Peter, and to the

other disciple, whom Jesus

loved, and says to them,

They have taken away the Lord out of the sepulcher,

and we know not where they have placed Him.

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Fro77i Our Lord'' s Resurrection Until His Ascension.

[part IX,

1 1 60. Visions of Angels in the SEPULCHER.^/^rz/ja/^-^z.

First Day of the Week.

Mark 16. 5-7. ^And having come to the Luke 24.

sepulcher, they saw a young man sitting on while they w

the right, clothed in a white robe. And and behold,
they were af-

Matt. 28. 5-7. 5And the

angel responding, said to the women. Be ye not afraid : for I know that you are seeking Jesus, who has been crucified. ^He is not here ; for He is risen, as He said. Come, see the place where the Lord lay. '^And going quickly, tell His disciples, that He is risen from the dead; and behold, He goes before you into Galilee ; and there you shall see Him ; lo, I have told you.

frighted. ^But he says to them, Fear not : you are seeking Jesus, the Nazarene, who has been crucified : He is risen ; He is not here : see the place where they laid Him.

"^ But go, tell His disciples and Peter, that He goes before you into Galilee : you shall see Him there, as He told you.

4-8. 4 And it came to pass, ere at a loss concerning this,

two men stood by them in shining garments : %nd they being afraid, and turning their face towards the ground, they said to them, Why seek ye the living among the dead ? ^ He is not here, but He is risen. Remember how He spoke to you, being with you in Galilee, 7 saying That it behooveth the Son of man to be delivered into the hands of sinners, and to be cruci-

fied, and to rise again on the
third day, **And they re-
membered His words.

\ 161. The Women Return to the City. Jesus Meets 'Yw.ym..^ Jerusalem.

First Day of the Week.

Matt, 28, 8-10, SAnd having come out
quickly from the sepulcher with fear and
great joy, they were running to tell His dis-
ciples, 9 And behold, Jesus met them, say-
ing. Hail. And they having come forward,

took hold of His feet, and worshiped Him. 10 Then Jesus says to them. Fear
not : go tell my brethren, that they may depart into Galilee, and there they shall

Mark 16, 8. And having come out from
the sepulcher, they fled ; and trembling and
ecstasy possessed them, and they said noth-
ing to any one ; for they were afraid.

Luke 24. 9- II. 9 And having returned from the sepulcher, they proclaimed all these
things to the eleven, and all the rest. 10 And Mary Magdalene, and Joanna, and Mary
the mother of James: and the other women with them spoke these things to the apostles.
11 And their words appeared before them like a dream ; and they doubted them.

\ 162. Peter and John Run to the Sepulcher.- y^r?^ja/,?w.

First Day of the Week.

John 20. 3-10. 3 Then Peter and the other disciple came out, and they were coming
to the sepulcher. 4 And the two were running simultaneously: and the other disciple
was running before more rapidly than Peter, and came first to the sepulcher. 5 John
looking in sees the grave-clothes lying; and did not come in. 6 Then Simon Peter,
following him, he came into the sepulcher; and sees the grave-clothes lying, '^and the
napkin, which was on His head, not lying with the grave-clothes, but separate in one
place, having been rolled up. 8 Then the other disciple also came in, the one having
come first to the sepulcher, and saw, and believed ; 9 for they did not yet understand th
e

Scripture, That it behooved Him to rise from the dead. 10 Then the disciples departed again to their own comrades.

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\ 163. Our Lord is Seen by Mary Magdalene at the Sepulcher.- y^-rz^j-a:/^?;^.

First Day of the Week.

John 20. 1 1- 18. 11 And Mary was standing at the sepulcher without, weeping: then while she was weeping, she looked into the sepulcher; 12 and sees two angels sitting in white robes, one at the head, and one at the feet, where the body of Jesus lay. ^'^\it.y say to her. Woman, why do you weep? She says to them, Because they have taken away my Lord, and I know not where they have placed Him. i^Saying these words, she turned backward, and sees Jesus standing, <^ and did not know that He is Jesus. i^Jesus says to her. Woman, why are you weeping? whom are you seeking? She, thinking that He is the gardener, says to Him, Sir, if you have taken Him away, tell me where you have placed Him, and I will take Him. i^jegus says to her, Mary : she turning, says to Him in Hebrew, Rabboni,^ which is called Teacher. i^Jesus says to her, Cling not to me ; for I have not ascended to my Father : but go to my brethren, and tell them, I ascend to my Father and your Father, and my God and your God. is Mary Magdalene comes proclaiming to the disciples, I have seen the Lord ; and He spoke these things to her.

1 164. Report of the Watch.- y^rz^^a/^;?.

First Day of the Week.

Matt. 28. II-15. iiAnd they going, behold, certain ones of the watch having come into the city, proclaimed to the chief priests all things which had taken place, i^And being assembled along with the elders, and taking counsel, they gave much money to the soldiers,' i^ saying. You tell, that His disciples, having come by night, stole Him away while we slept. i^And if this may be heard by the governor, we will persuade him and make you secure. i^And they having received the money, did as they were instructed: and this report is current among the Jews until this day.'^

^165. Our Lord is Seen by Peter. Then by Two Disciples on the Way TO Emmaus. - Jerusalem. Emmatis.

First Day of the Week.

Luke 24. 13-35. ^^And behold, two of i Cor. 15. 5. - Was seen of Cephas. - them on that day were journeying to a vil- lage, distant from Jerusatem sixty furlongs, to which was the name Emmaus: i^and they were conversing with one another concerning all those things which had transpired. i^And it came to pass, while they are talking and making inquiry, Jesus Himself also having

come nigh, journeyed along with them : i^and their eyes were held so as not to recog-
nize Him. 17 And He said to them. What speeches are these which you are interchang-
ing to one another, walking along? And they stood still, looking sad. i^And one, whose
name was Cleopas, said to Him, Dost thou only sojourn at Jerusalem and not know the
things which have taken place in it in these days? i^And He said to them. What? And
they said to Him, The things concerning Jesus the Nazarene, who was a prophet-man
mighty in work and word before God and all the people, ^o How the chief priests and
our rulers indeed delivered Him up to the condemnation of death, and they crucified
Him. 21 But ^e were hoping that He is the one about to redeem Israel : but truly in
addition to all these things, this is the third day from which these things took place.
22 But certain women from us truly surprised us, being early at the sepulcher; 23 and not
seeing His body, came, saying, they had also seen a vision of angels, who say that He
is alive. 24And certain ones of those with us went away to the sepulcher, and found as
the women also said : and they saw Him not. 25 And He said to them, O ye foolish,
and slow in heart to believe in all those things which the prophet spoke! 26]3i(j jj ^ot
behoove Christ to suffer, and to enter into His glory? 27 And beginning from Moses and
all the prophets. He expounded to them in all the Scriptures, the things concerning Him-
ajohn 21. 4, *Great Master. 'Matt. 27. 64. <^A. D. 48, when Matthew wrote it.

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Luke 24.

self. 28 And they drew nigh to the village, whither they were going: and He made as
though He would go further: 29and they constrained Him, saying, Abide with us: be-
cause it is at the evening, and the day has already declined. And He came in to abide
with them. soAnd it came to pass, while He was reclining with them at the table, taking
bread, He blessed it, and breaking it. He gave it to them : ^land their eyes were opened,
and they recognized Him ; and He vanished from them. -^^And they said to one another.
Did not our heart burn within us, while He was talking to us on the way, as He was
expounding the Scriptures to us? 33And rising up the same hour, they returned to Jeru-
salem, and found the eleven and those with them gathered together, 34 saying, The Lord
indeed is risen, and was seen by Simon, ^s^And they expounded those things on the
way, and how He was made known to them in the breaking of the bread.

\ 166. Jesus Appears in the Midst of the Apostles, Thomas Being
Absent. - Jerusalem.

Luke 24. 36-49. 36And they speaking i Cor. 15. 5. - Then to the twelve,
these things. He stood in their midst, ^^ and

they being affrighted and filled with fear, John 20. 19-23. 19 Then it being evening,
thought they saw a spirit. 38 And He said on that day, on the first day of the week, and
to them. Why are you excited, and why do the doors being shut where the disciples were
reasonings arise in your heart? S9See my assembled, on account of the fear of the Jews,
hands and my feet, that I am He : feel me; Jesus came and stood in their midst, and says
and see, because a spirit has not flesh and to them, Peace be unto you. 20 And saying thi
s,

bones, as you see me having. ^^And they He shewed them His hands and His side, still disbelieving from joy, and wondering, Then the disciples rejoiced, seeing the Lord. He said to them. Have you here any edible? And they gave Him a piece of baked fish: 43and taking it. He did eat in their presence. 44And He said to them. These are my words which I spoke to you, being still with you, that' it behooves all things which have been written concerning me in the law of Moses, and the prophets, and the Psalms, to be fulfilled. « ^^Then He opened their mind, that they might understand the Scriptures. 46And He said to them, As it has been written, That Christ must suffer, and rise from the dead on the third day; 47and repentance unto remission of sins is to be preached in His name to all nations, beginning from Jerusalem. ^You

are witnesses of these things. 49And I send 2iAnd Jesus said to them again. Peace be the promise of the Father upon you : and unto you : as the Father hath sent me, I you tarry in the city, until you may be en- also send you. 22And saying this. He dued with power" from on high. breathed on them, and says to them, Re-

ceive ye the Holy Ghost. ^3 Whose sins you may remit, are remitted unto them ; whose sins you may retain, have been retained.

g 167. Jesus Appears in the Midst of the Apostles, Thomas Being Pres ENT . - Jerusalem .

Evening following the First Day of the Week, next after the Resurrection. John 20. 24-29. 24And Thomas, one of the twelve, the one called Didymus, was not with them when Jesus came. 25 Then the other disciples said to him. We have seen the Lord. And he said to them. Unless I may see the print of the nails in His hand, and thrust my finger into the place of the nails, and thrust my hand into His side, I will not believe. 26 And after eight days His disciples were again within, and Thomas was with them. Jesus comes, the doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then He says to Thomas, Bring hither your finger, and see my hands, and »Gr. dynamite.

1 1 68.] From Oxir Lord'' s Resurrection Until His Ascension. I45

John 20. bring your hand, and cast it into my side : and be not faithless, but believing, ^s-pi^om as responded and said to Him, My Lord and my God. ^ajgsus says to him, Because you have seen me, you have believed : happy are those not seeing, and believing.

\ 168. The Apostles Go Away Into Galilee. Jesus Shows Himself to Seven of Them at the Sea of Tiberias.

Matt. 28. 16. And the eleven disciples John 21. 1-24. ^After these things, Jesus went away into Cjhalilee. again manifested Himself to His disciples,

at the Sea of Tiberias ; and He thus mani-

fested Himself. ^Simon Peter, and Thomas called Didymus, and Nathanael the one from Cana of Galilee, and the sons of Zebedee, and two others of His disciples, were together. ^ Simon Peter says to^them, I go to -fish. They say to Him, We also go along with you. They went out, and entered into a ship, and that night caught nothing. ^And it being now morning, Jesus stood on the shore: the disciples did not know that He is Jesus. « ^Xhen Jesus says to them; Little children, whether have you any meat? They respond to Him, No. ^ He says to them. Cast the net to the right side of the ship, and you will find : then they cast it, and were not able to draw it on account of the multitude of the fishes. ^Then that disciple whom Jesus loved said to Peter, He is the Lord.^ Then Simon Peter hearing that He is the Lord, girded on his fishing-cloak (for he was unclothed), and cast Himself into the sea: ^and the other disciples came in the ship (for they were not far from the land, but about two hundred cubits), drawing the net of the fishes. 9 Then when they came to the land, they see fire lying, and fish and bread lying on it. 10 Jesus said to them, Take from the fishes which you now caught. i^And Simon Peter came up, and drew the net to the land, full of a hundred and fifty-three large fishes : and there being so many yet the net was not broken, i^jg^ug g^ys to them, Come, take breakfast. But no one of the disciples dared to ask Him, Who art thou? knowing that He is the Lord, i^jgsus comes, and takes bread, and gives it to them, and fish likewise. ^'^And this third time Jesus was already manifested to His disciples, having risen from the dead.° I5'pi;ien when they took breakfast, Jesus says to Simon Peter; Simon, the son of Jonah, dost thou love me with divine love more than these? He says to Him, Yes, Lord ; thou knowest that I love thee as a friend. He says to him; Feed my lambs. ^^ Again He says to him a second time, Simon, the son of Jonah, do you love me with divine love ?f^ He says to Him ; Thou knowest that I love thee as a friend. He says to him ; Shepherdize my sheplings. l" He says to him a third time ; Simon, the son of Jonah, do you love me as a friend? Peter was grieved, because He said to him the third time, Do you love me as a friend ? And he says to Him, Lord, thou knowest all things ; and thou dost understand that I love thee as a friend. He says to Him, Feed my sheplings. 18 Truly, truly, I say unto you. When you were young, you girded yourself, and walked about where you wished : but when you get old, you will reach forth your hands, and another will lead you, where you do not wish.e i9And He spoke this, signifying by what death he shall glorify God. And having spoken this, He says to him, Follow me. 20And Peter turning sees the disciple, whom Jesus loved, following ; who also leaned upon His breast in the supper, and said ; Lord, who is the one having betrayed thee?/ ^I'phgj^ Peter seeing him says to Jesus; Lord, but what shall he do? 22And Jesus says to him, If I wish him to tarry until I come, what is that to thee? 23Xhen that word went out to the brethren that that disciple does not die. And Jesus did not say to him, that he does not die ; but, If I wish him to tarry until I come. 24 This is the disciple witnessing concerning these things, and having written the same: and we know that his testimony is true.!/

"John 20. 14. <*Agapee, divine love; philia, human /John 13. 23.

'John 19. 26. love, the love of friendship. ffjohn 19. 35 ; 3 John 12.

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\ 169. Jesus Meets the Apostles and About Five Hundred Brethren
ON A Mountain in Galilee.

Matt. 28. 16-20. – 16 Into the mountain i Cor. 15. 6. Then He appeared to
where Jesus commanded them : i'' and see- above five hundred brethren at once, of
ing Him, they v^^orshipped Him : but some whom many abide until now, but some
doubted, is And Jesus having come spoke to have also fallen asleep."
them, saying, All authority is given unto me

in heaven and upon earth, i^ Going, disciple all nations, baptizing them into the name of
the Father and of the Son and of the Holy Ghost: 20 teaching them to observe all things
which I commanded you. And lo, I am with you all the days, unto the end of the age.

§170. Our Lord is Seen of James; then of All the Avost-LKS.–Jei'usalem.
I Cor. 15. 7. Then He was seen of James ; then of all the apostles.

Acts I. 3-8. sxo whom after He suffered He also manifested Himself alive in many
demonstrations, being seen by them forty days, and speaking the things concerning the
kingdom of God : ^and being assembled together with them, He charged them not to de-
part from Jerusalem, but to wait for the promise of the Father, which you heard from me :
^

5 That John indeed baptized with water; but you shall be baptized with the Holy Ghost
not many days hence. ^Xhen they, having come together, asked Him, saying. Lord, do
you at this time restore the kingdom to Israel? ^He said to them. It is not for you to
know the times or seasons, which the Father placed in His own authority, ^but you
shall receive the power« of the Holy Ghost, having come upon you ; and you shall be
my witnesses both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost
part of the earth.

^171. The Ascension. – Bethany.

Luke 24. 50-53. °OAnd He led them out even unto Bethany ; and having lifted up
His hands. He blessed them. ^^And it

came to pass, while He was blessing them. Acts i. 9-12. ^And He speaking these
He departed from them, and was carried things, they seeing, was taken up; and a
up into heaven. cloud received Him from their eyes. i^And

while they were gazing up into heaven, He
going, and behold, two men stood by them in white garments ; ^^ who also
said, Ye Galilean men, why stand you looking into the heaven? the same

Jesus, the one having been taken up from you into the heaven, will so come

in the manner in which you saw Him going

52 And they returned to Jerusalem with into the ^heaven. 12 Then they return to

great joy: 53 and were constantly in the Jerusalem from the mount called Olivet,

temple, praising God. which is near Jerusalem, having the journey

of a Sabbath.

§172. Conclusion OF John's Gospel.

John 20. 30, 31. 20 Indeed then Jesus also did many other miracles in the presence of His disciples, which have not been written in this book; 3iand these have been written in order that you may believe that Jesus Christ is the Son of God ; and in order that believing you may have life through His name.

«A. D. 57. ijohn 16. 7 : Luke 24. 49 «Gr. dynamite.

TRANSLATION

NEW TESTAMENT

FROM THE

ORIGINAL GREEK

CHAPTER I.

ACTS I.

Commandments of the risen Jesus, and His return to heaven. The apostles. Peter persuading. Matthias succeeds Judas.

^Truly, I made the first history, O Theophilus, concerning all things which Jesus began both to do and to teach, "from the day on which, having given commandment through the Holy Ghost to the apostles whom He had chosen, He was received up. ^To whom He

also, after He suffered, manifested Himself alive in many testimonials, being seen by them forty days, and speaking the things concerning the kingdom of God: and being assembled together with them, He commanded them. Not to depart from Jerusalem, but to await the promise of the Father which ye heard from me; that John indeed baptized with water, but you shall be baptized with the Holy Ghost not many days hence. Therefore indeed having assembled, they asked Him saying. Lord, do you at this time restore the kingdom to Israel? He said to them; It is not your province, to know the times or seasons, which the Father placed in His own authority. But you shall receive the power of the Holy Ghost having come upon you, and shall be my witnesses both in Jerusalem, and all Judea, and in Samaria, and into the extremity of the earth. And having spoken these words, they looking. He was taken up, and a cloud received Him from their eyes. And while they were gazing up into the heaven, He going, and behold, two men stood by them in white garments, who also said, "Ye Galilean men, why stand you looking up into the heaven? this same Jesus, the One having been received up into the heaven, will so come in the manner in which you saw Him going up into the heaven.

Then they returned into Jerusalem from the mount called Olivet, which is near Jerusalem, being a journey of a Sabbath day. And when they came in, they went up into the upper room, where Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James, were abiding. They were all persevering of one accord in prayer along with the women, and Mary, the mother of Jesus, and His brothers.

And during those days, Peter standing up in the midst of the brethren, said (and the number of names were about one hundred and

John i6. 7. eAngels.

Lvike 3. 16. /It is separated from the city by the Valley of

oPeriods or epochs. Jehoshaphat, through which flows the brook

'Gr. dynamite. Kidron.

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I50 ACTS II.

twenty), Men, brethren, it behooved the scripture which the Holy-

Ghost predicted through the mouth of David concerning Judas, the one becoming leader to those arresting Jesus, to be fulfilled; "because he was numbered among us and received the lot of this ministry. ^^Then indeed he purchased a field by the reward of iniquity, and falling headlong, burst asunder in the middle, and all his bowels burst out; ^Which indeed was known to all those dwelling at Jerusalem, so that field, in their own dialect, is called Acheldamach; that is, field of blood. ^"For it has been written in the book of Psalms,^ Let his habitation be desolate, and let there be no one dwelling in it, and let another take his pastorate.^ ^^Therefore the men having come together with us all the time in which the Lord Jesus came in unto us and went out, "beginning from the baptism of John, until the day on which He was taken up from us, it behooveth one of these to be witness of His resurrection along with us. "'And they nominated two, Joseph, called Barsabas who was called Justus, and Matthias. ^*And praying they said, Thou, O Lord, Heart-searcher of all, show up the one of these two, whom thou hast chosen '^to receive the place of this ministry and apostleship from which Judas departed to go into his own place. ^"And they gave lots for them, and the lot fell upon Matthias; and he was numbered with the eleven apostles.

CHAPTER H. ACTS II.

Outpouring of the Holy Spirit. The gift of tongues. Peter's sermon on the prophecies of Joel and David. Three thousand are converted to Christ. Communism of the believers.

^And when the day of Pentecost^' was fully come, they were all of one accord in the same place. ^And suddenly there was a sound from heaven as of a might}'', rushing wind, and it filled all the house where they were sitting. "And there appeared unto them divided tongues, as of fire, and it sat upon each one of them; *and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.^ ^And Jews were dwelling at Jerusalem, devout men from every nation, of those under the heaven; "and this report prevailing, the multitude came together and was confounded, because they were hearing them speaking each one in his own dialect. ^And they were all astounded and marveled, saying. Are

?Matt. 27. 5. »Gr. Episcopacy. »Deut. 16. 9.

tPs. 6q. 25. 'Acts 10. 46; 19. 6; I Cor. 12. 10; Mark 16. 17.

not all these who are speaking, Galileans? '*And how do we hear each one in our own dialect in which we were born, "Parthians and Medes and Elamites, and those inhabiting Mesopotamia, Judea, and Cappadocia, Pontus and Asia, ^"indeed Phrygia and Pamphylia, Egypt and the regions of Libya which is beyond Cyrene, and Roman sojourners, both Jews and proselytes, "Cretans and Arabians, we hear them speaking the mighty works of God in our own languages. ^ ^"And all were astounded and bewildered, saying one to another, What does this wish to be? ^^And others mocking, continued to say, that these people are full of fermented wine.

"And Peter standing with the eleven, lifted up his voice and spoke to them: Judean men and all ye dwelling at Jerusalem, let this be known unto you, and know my words. ^"For these are not drunken, as you suppose; for it is the third hour of the day;^ %ut this is that which has been spoken by the prophet Joel;^ "And it shall come to pass in the last days, says God, I will pour out from my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; ^^and upon my servants and my handmaidens I will pour out of my Spirit on those days, and they shall prophesy. '^And I will give wonders in the heavens above, and signs on the earth beneath, blood and fire, and vapor of smoke. '"The sun shall be turned into darkness, and the moon into blood, before the great day of the Lord shall come.* ^^And it shall come to pass, that every one who may call upon the name of the Lord shall be saved. "Israelitish men, hear these words, Jesus the Nazarene, a man having been demonstrated unto you from God by miracles, wonders and signs, & which God did through Him in your midst, as yourselves know; ^^Him by the determinate counsel and foreknowledge of God, having been delivered, you having nailed up, slew through the hand of lawless men; 'Vhom God raised up, loosing the pangs of death, because it was impossible that he should be held by it.^ '^For David says in reference to him, I foresaw my Lord always before me, because he is on my right hand, in order that I may not be moved. '''Therefore my heart rejoiced and my tongue was glad, and my flesh shall indeed still rest in hope, "'because thou wilt not leave my soul in Hades, nor suffer thy Holy One to see corruption. 'Thou hast made known to me the ways of life; thou shalt fill me with gladness with thy countenance. '"Alen, brethren, it is lawful to speak to you with boldness concerning the patriarch David, because he is both dead and buried, and his sepulchre is with us unto this day. ^Therefore being a prophet and knowing that God swore with an oath,k that from the fruit of his loins One should sit upon the throne; ^^foreseeing he spoke concerning the resurrection of Christ, that He was not left in Hades, neither did His flesh see corruption. ^

'The Jews from every nation under heaven ?Jno. 3. 2.

are here assembled to- attend the feast of ''Rom. 4. 14.

Pentecost. /Hades, the unseen world, including the fiery

«*Satan had not yet invented whisky, and it Tartarus of the wicked and the O. T. Para-
was too early to be drunk on wine: disc of the righteous.

Joel 2. 28-32; 3. I. *Ps. 132. II.

/Horn. 10. 13. ' «Acts 3. 13; \$. 30; 10. 39.

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^"This Jesus God raised up, whose witnesses we are. ^'Therefore on
the right hand of God exalted, and having received from the Father
the promise of the Holy Spirit, has poured out this which you both
see and hear, ^^For David hath not ascended into the heavens, but he
says. The Lord said unto my Lord, Sit thou on my right hand,"^ "'until
I may make thy enemies the footstool of thy feet^ ^'Then let all the
house of Israel assuredly know that God hath made this same Jesus,
whom you crucified, both Lord and Christ.

^^And hearing, they were cut to the heart, and said to Peter
and the other apostles, Men, brethren, what must we do?o ""'And
Peter said to them, Repent, and each one of you be baptized in
the name of Jesus Christ unto the remission of your sins, and you
shall receive the gift of the Holy Spirit. p ^'■'For the promise is unto
you, and to your children, and to all who are afar off, so many as
the Lord our God may call. ^°And with many other words did he
testify and exhort them, saying, Be saved from this wicked genera-
tion.q

^^Then indeed having received his word they were baptized, and
on that day about three thousand souls were added unto them; *"and
they were persevering in the teaching of the apostles and fellowship,
in the breaking of bread, and in prayers.

^^And fear came upon every soul; and many wonders and signs
were wrought by the apostles in Jerusalem; and there was a great
fear upon all. *^And all those who believed were together and had
all things common,^' *^and they sold their possessions and personalities,
and divided the same unto all, as each one had need. ^"^^And daily
of one accord in the temple they were persevering; and breaking

bread from house to house, they received their food with gladness and purity of heart, praising God, and having favor unto all the people. And the Lord was daily adding to them those who were being saved.

CHAPTER HL ACTS III.

Peter heals the lame beggar, and exhorts the astonished people to repentance and faith.

And Peter and John went up into the temple at the hour of prayer, the ninth. And a certain man, being lame from his mother's womb was habitually carried, whom they placed daily at the gate of the temple called Beautiful, to ask alms of those entering into the temple; who seeing Peter and John about to come into the temple, asked

»Ps. no. i; Matt. 22. 44. Phil. 2. 15.

»Heb. I, 13. Acts 4. 32.

"Luke 3. 10. Acts 5. 14. The saved ones were added to the Holy Ghost and Holy Spirit precisely as the apostles,

ymous, as there is only one phrase in Greek. 3 P. M,

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to receive alms. And Peter along with John, fixing his attention on him, said, Look unto us. And he gave attention to them, expecting to receive something from them. Peter said, Silver and gold do not belong to me; but I give thee that which I have. In the name of Jesus Christ the Nazarene, walk about. And taking him by the right hand he raised him up; and immediately the bottoms of his feet and his ankle-bones were strengthened. And leaping out, he stood, and continued to walk around, and came into the temple with them, walking around and leaping, and praising God. And all the people saw him walking round and praising God. And they recognized him, that he was the one sitting for alms at Beautiful Gate of the temple; and they were filled with astonishment and delight at that which had happened to him.

"And he holding on to Peter and John; all the people ran together to them in the porch called Solomon's, exceedingly astonished."^
^^And Peter seeing them, responded to the people; Israelitish men, why are you astonished at this, or why do you look upon us as having by our own power or holiness, made this man to walk about ?c ''The God of Abraham, and the God of Isaac, and the God of Jacob, and the God of our fathers, hath glorified his Child, Jesus, who you indeed delivered up and denied before the face of Pilate having decided to release Him. '^and you denied the Holy and Righteous One, and ask that a man who was a murderer should be delivered unto you, '^and you slew the Prince of life, whom God raised from the dead, whose witnesses we are.<^ "And through the faith of his name, his name hath made sound this one who you see and know, and through him faith has given unto him this soundness, in the presence of you all. "And now, brethren, I know that you did it through ignorance, as did your rulers also; ^^and those things which God proclaimed through the mouth of all the prophets that his Christ should suffer, he hath thus fulfilled. '"Repent, therefore, and turn, that your sins may be blotted out, in order that seasons of soul-renewing may come from the presence of the Lord, ""and he may send forth Jesus, who has been preached unto you as the Christ, ^'whom it behooves heaven indeed to receive until the times of the restitution of all things which God spoke through the mouth of all his prophets from the beginning. "^Moses indeed said ; The Lord our God will raise up to you from your brethren a prophet like unto me; Him you will hear concerning all things so many as he may speak to you.e ^^And it shall come to pass, that every soul whosoever will not hear that prophet, shall be cut off from the people. -*And indeed all the prophets from Samuel and consecutively, so many as spoke, also proclaimed these days. ^^Ye are the sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, In thy seed shall the families of the earth be truly blessed.^ ""To you God, having first raised up his Son, sent him blessing you, in turning each one from your sins.

*Acts 5. 12. eLuke i. 70; Deut. 18. 15-19; Gen. 17. 4.

'Luke 20. 37. <iActs 5. 31, /Gen. 12. 3; Acts 2. 39; Gal. 3. 8.

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CHAPTER V.

ACTS IV.

Peter and John are taken before the sanhedrim. They are dismissed with

. interdiction. Supplication of the apostles. Community of goods; liberality of Barnabas.

^And they speaking to the people, the priests and captain oi the temple and the Sadducees rose np against them, "being grieved because they were teaching the people and preaching the resurrection of the dead through Jesus ; ^and they laid hands on them and put them in prison till the morrow ; for it was already evening. ^And many of those hearing the word believed, and the number of men was about five thousand.

°And it came to pass on the morrow, the rulers and elders and scribes assembled in Jerusalem, and Annas the high priest and Caiaphas and John and Alexander, and so many as Avere of the family of the high priest. ^And having set them in the midst, asked them, By what power or in what name have you done this? ^Then Peter being full of the Holy Spirit said to them. Ye rulers of the people and elders, ®if we are this day judged for the benefaction of the impotent man, by whom he has been saved, ^"let it be known to you all, and to all the people of Israel, that in the name of Jesus Christ, the Nazarene whom you crucified, whom God raised from the dead, through him this man now stands sound in your presence. "This is the stone rejected by your builders, which has become the head of the corner.^ ^'And there is salvation in no other; for there is no other name given under heaven among men by which it behooveth us to be saved. ^^And seeing the boldness of Peter and John, and apprehending that they are unlearned and ignorant men, they continued to be astonished, and recognized them, that they were with Jesus; "and seeing the man who had been healed standing with them, they had nothing to say against it. ^^And having commanded them to depart out from the assembly, they conferred with one another, ^''saying. What can we do to these men? for that a notable miracle has been wrought by them is indeed manifest to all dwelling at Jerusalem, and we are not able to deny it; "bat that it may extend no further unto the people, let us threaten them to speak no more in this name to any one of men.^ ^^And having called them, they command them, not at all to speak or teach in the name of Jesus. "And Peter and John responding said to them. Whether it is right in the sight of God to hearken unto you rather than God, judge ye;^ ^°for we are not able to speak those things which we have seen and heard. ^^And they having threatened them, in addition sent them away, finding nothing to the end that they can punish them, on account of the people, because all continued to

«Ps. ii8. 22; Matt. 21. 42, 6Acts 5. 28, 40. "Acts 5. 29.

glorify God over that which had taken place; "for the man on whom this miracle of healing was wrought was more than forty years old.

^^And having been released they came to their own people, and proclaimed so many things as the chief priests and elders said to them. ^^And having heard, they unanimously lifted up their voice to God, and said, O Lord, thou having created the heaven and the earth and the sea and all things which are in them, '^the One speaking through the mouth of David, thy child, our father through the Holy Ghost, Wherefore did the heathen rage, and the people imagine vain things? ^°The kings of the earth stood up, and the rulers were gathered together against the Lord and his Christ.^ ''For in truth they were assembled together in this city, against thy holy Child Jesus, whom thou didst anoint; both Herod and Pontius Pilate, with the Gentiles and the people of Israel, ""to do so many things as thy hand and thy counsel did foreordain to come to pass. '"And now, Lord, look upon their threats and grant to thy servants with all boldness to speak thy word, ^"while, reaching forth thy hand unto healings, both miracles and wonders are wrought through the name of thy holy child Jesus. ^^And they praying, the place in which they were assembled was shaken, and they were all filled with the Holy Ghost, and continued to speak the word of God with boldness.

^^And of the multitude who believed there was one heart and soul, and no one was saying that any of those things which belonged to him were his own, but all things were common to them.e ^^And with great power^ the apostles continued to give witness of the resurrection of Jesus Christ the Lord; and great grace was upon them all. ^*For no one among them was in need ; for so many possessions of lands or houses as belonged to them, selling, they were bringing the prices of the things having been sold, ^'and laying them at the feet of the apostles; and it was distributed to each as any one had need. ^"And Joseph called Barnabas by the apostles, which is interpreted, Son of consolation, a Levite, a Cyprian by race, "a farm belonging to him, having sold it, he brought it and laid it at the feet of the apostles.

CHAPTER V.

Ananias and Sapphira. Miracles of the apostles; being taken captive they are liberated by an angel; again having been called into judgment, they are liberated by the council of Gamaliel.

ACTS V.

^And a certain man, Ananias by name, with Sapphira his wife, sold an estate "and kept back a part from the price, his wife knowing it along with him; and having brought a certain part, laid it at the

'Ps. 2. I, 2. eActs 2. 44. /Gr. dynamite.

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feet of the apostles. 'But Peter said, Ananias, wherefore hath Satan filled thy heart to lie to the Holy Ghost, and keep back a part from the price of the land? ^Remaining with thee did it not belong to thee; and having been sold, was it not still in thy control? why hast thou placed this thing in thy heart? thou hast not lied to men, but to God. ^And Ananias hearing these words, having fallen down, breathed out his soul. And great fear came on all hearing; 'and the young men, rising up, took him, and having carried him out, buried him.^ ^And an interval of about three hours supervened, and his wife, not having known what had taken place, came in. 'And Peter responded to her, Tell me if you sold the place for so much? And she said; Yes, for so much. 'And Peter said to her; Why has it been agreed with you to tempt the Spirit of the Lord? behold, the feet of those having buried thy husband are at the door, and they will carry thee out. ^"And immediately she fell at his feet, and breathed out her soul; and the young men having come in found her dead, and having carried her out, buried her with her husband. 'And great fear came on all the church, and on all those hearing these things.

'And many miracles and wonders were wrought by the hands of the apostles among the people. And they were all of one accord in Solomon's porch. ^'^And no one of the rest dared to attach himself to them; but the people were magnifying them; "but believers were the more added to the Lord, a multitude both of men and women, ^^so that they were carrying the sick into the streets, and placing them on couches and beds, in order that the shadow of Peter passing along might cast a shadow on some one of them. "Then a multitude, of the cities around about Jerusalem, came together, carrying their sick and those tormented by unclean spirits, who were all being healed.

"And the high priest and all those being with him, being the sect of the Sadducees, were filled with rage,^ "'and laid hands on the apostles, and placed them in the public prison. "'And the angel of the Lord, having opened the doors of the prison during the night, and leading them out said, ""Go, and standing in the temple, speak to the people all the words of this life. 'And hearing, they came into the temple at daydawn, and were teaching. And the high priest com-

ing and those with him, called together the sanhedrim and all the eldership of the children of Israel, and sent to the prison to bring them. "And the officers arriving found them not in the prison; and having returned, reported, "saying; We found the prison closed with all safety, and the guards standing at the doors, and having opened, we found no one within. ^*And when the captain of the temple, and the chief priests heard these words, they were at a loss concerning them, what this might be. ^^And a certain one coming announced to them. Behold, the men whom you placed in the prison are standing in the temple and teaching the people. ^''Then the captain along

"Speedy burial necessary in that semi-tropical on the Holy Campus, near the Beautiful climate in the hot days of June. Gate.

6Not a part of the temple, but a building «Acts 4. 3.

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with the officers, having gone away, led them, not with violence, for they feared the people lest they might be stoned. "And leading them, they placed them in the council, and the chief priests asked them, saying, ^^With commandment we commanded you not to teach in this name; and behold, you have filled Jerusalem with your teaching; and you are determined to bring upon us the blood of this man.d ''But Peter and the apostles responding said, It behooves us to obey God rather than men. ^The God of our fathers raised up Jesus, whom you have slain, hanging him on the wood;^ ^'Him hath God exalted at His own right hand, a Prince and a Savior, to give repentance and remission of sins to Israel.^ "^^And we are witnesses of these words, and the Holy Ghost, whom God has given to those who obey him, ^^And hearing, they were cut through and were minded to kill them. ^^But a certain Pharisee, Gamaliel by name, a teacher of the law, honorable to all the people, rising in the sanhedrim command them to put the men out for a short time, ^^and he said to them; Israelitish men, take heed to yourselves in reference to these men what you are about to do. ^''For before these days Theudas arose, saying that he vv^as somebody, to whom a number of men, about four hundred, adhered, who were slain, and all, so many as confided in him, were dispersed, and came to nothing. ^'After him Judas the Galilean arose, in the days of the enrollment, and led the people after him; he also perished, and all, so many as confided in him, were scattered abroad. ^'^And I now say this to you : Stand aloof from these men, and let them alone; for if this counsel or this work be of men, it will come to naught; ^"but if it be of God, you vvill not be able to destroy them, lest perchance you may also be found fighting

against God. "'And they obeyed him, and having called the apostles, beating them, they commanded them not to speak in the name of Jesus, and sent them away. "'Then they departed from the face of the sanhedrim, rejoicing indeed, because they were counted worthy to suffer dishonor for the sake of his name. *'And all day in the temple, and from house to house, they ceased not teaching and preaching the gospel of Jesus Christ.

CHAPTER VI.

The seven deacons having the care of the poor. Stephen accused of impiety.

ACTS VI.

^And during those days, the disciples multiplying, there was a murmuring of the Hellenists^ against the Hebrews, that their widows were being neglected in the daily ministrations. ^And the twelve call-

<*Acts 4. 17. eActs 4. 19 /Acts 2. 33, 36. Greek language in their synagogues, and were generally from foreign cities, while «The Hellenists were all Jews by religion, the Hebrews used the Hebrew language, either Hebrews or proselytes, who used the There were 400 synagogues in Jerusalem.

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ing to them the multitude of the disciples, said, It is not pleasing that we, leaving the word of God, serve tables. ^But brethren, look out seven men from you of good report, full of the Spirit and wisdom, whom we shall appoint over this interest; ^and we will give our attention to prayer and the ministry of the word.^ ^And the word was pleasing before all the multitude, and they chose Stephen, a man full of faith and the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, *'the Antiochian proselyte, whom they placed before the apostles, and having prayed, they placed their hands on them.c ^And the word of God increased, and the number of the disciples multiplied exceedingly in Jerusalem, and a great multitude of the priests were obedient unto the faith.

®And Stephen, full of grace and power, <i was doing great wonders and miracles among the people. "And certain ones of the synagogues, called Libertines, e and Cyrenians, and Alexandrians, and those from Cilicia^ and Asia, stood up disputing with Stephen, ^"and they were not able to resist the wisdom and spirit with which he was speaking.

"Then they bribed men, saying, that we have heard him speaking words blasphemous against Moses and God. "And they excited the people and the elders and scribes, and coming upon him, seized him, and led him into the council, ^^and they raised up false witnesses, saying. This man does not cease speaking words against this holy place and the law; "for we have heard him saying, that this Jesus the Nazarene will destroy this place, and change the customs which Moses delivered unto us. ^"And all sitting in the council, having fixed their eyes on him, saw his face as the face of an angel.

CHAPTER VH.

The oration of Stephen concerning the various and continuous grace of God toward a stubborn and perfidious people, being interrupted, he is stoned.

ACTS VII.

^And the high priests said; Are these things so? ^And he said, Men, brothers and fathers, hear ye ; The God of glory appeared to our father Abraham,^ while he was in Mesopotamia, before he migrated into Haran, and He said to him ; "Come out from thy country and from thy kindred, and come hither into the land which I will show unto thee.^ *And after his father died he migrated himself thence into this country in which you now dwell, ^and God gave him no inheritance in it, not the step of his foot;'^ and he promised to give it to him, and his seed after him, for an inheritance, there being no child to him.d ^And thus God spoke, that his seed shall sojourn in

*Acts 2. 4.2. eFreedmen, once having been «Gen. 12. i. *Gen. 12. 5.

'Ordination of deacons. slaves in Rome. «Gen. 12. 7.

^Gr. dynamite. /Paul's country. <*Gen. 15. 13, 14.

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a strange land, and they will enslave it and oppress it four hundred years. ^And the nation whom they shall serve I will judge, says God, and after these things they shall come out and serve me in

this place. 'And He gave him the covenant of circumcision; and so he begat Isaac, and circumcised him on the eighth day; and Isaac, Jacob; and Jacob, the twelve patriarchs. "And the patriarchs, envying Joseph, sold him into Egypt :@ '^and God was with him, and delivered him out of all his troubles, and gave him grace and wisdom before Pharaoh the king of Eg3^pt;f and he placed him governor over Egypt and all his house. "And the famine came into all the land and Canaan, and great distress : and our fathers found no sustenance. & '^And Jacob hearing that there is food in Egypt, sent away our fathers firstly "And the second time Joseph was made known to his brethren, and his race became manifest to Pharaoh.^ "And Joseph sending, called to him Jacob his father, and all the family, seventy-five souls. ^^And Jacob went down into Egypt, and he and our fathers died there.J ^@And they were carried over into Shechem, and buried in a tomb which Abraham purchased from the sons of Emmor in Shechem with a sum of money.^ "When the time of the promise which God made with Abraham drew nigh, the people increased and multiplied in Egypt,i ^\mtil another king arose over Egypt, who knew not Joseph."^ ^@He dealing fraudulently with our race, afflicted our fathers, that they should expose their infants, so that they should not live. ""During which time Moses was born, and was beautiful to God; who was kept three months in the house of his father. n -^And he being exposed, the daughter of Pharaoh took him, and adopted him for a son to herself. 'And Moses was educated in all the wisdom of the Egyptians; and was mighty in his w^ords and works. o "'^And when the time of the fortieth year was fulfilled to him, it came into his heart to visit his brethren, the children of Israel. p ^*And seeing a certain one suffering affliction, he interposed, and executed vengeance in behalf of the oppressed one, slaying the Egyptian. "And he supposed that his brethren would understand that God through his hand is giving them salvation : but they did not recognize it.<i '@On the following day, he appeared to them fighting, and undertook to reduce them to peace, saying. Men, you are brethren; therefore do not injure one another. "And the one injuring his neighbor thrust him away, saying. Who appointeth you a leader and a judge over us?'^ "Whether do you wish to kill me, in the manner in which you slew the Egyptian yesterday? ^"And at this word Moses fled, and became a sojourner in the land of Midia, where he begat two sons. ^"And forty years having passed away, an angel appeared to him in the desert of Mount Sinai in the flame of fire of the bramble bush.s ^^And Moses, seeing the sight, was astonished : and he coming nigh to investigate, the voice of the Lord came :* '^I am

•Gen. 37. 28, 39. J'Deut. 10. 22. "A great scholar and warrior.

/Gen. 41. 40. *Gen. 49 33. pEx. 2. 11.

<'Gen. 41. 54. 'Josh. 24. 32; Gen. 49. 30; 33. 19. 9Ex. 2. 13 .

'Gen. 42. 2. "»Gen. 24. 7. rEx. 2. 14.

»Gen. 45. 9; 46. 27. "Ex. 2. 2. »Ex. 3. 2. *Matt. 22. 32.

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the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob. And Moses trembling, did not dare to investigate. ^^And the Lord said to him. Loose the sandal of thy feet : for the place on which thou standest is holy ground. ^^Seeing, I. have seen the affliction of my people who are in Egypt, and heard their groaning, and have come down to deliver them. And come now, I will send thee into Egypt. ""And this Moses whom they denied, saying, Who hath established thee a ruler and a judge? him hath God sent a ruler and deliverer, with the hand of an angel having appeared unto him in a bush." ^"He led them out, doing wonders and miracles in the land of Egypt, and in the Red Sea, and in the wilderness forty years. ^'This Moses is the one having said to the sons of Israel, A prophet will God raise up to you of your brethren, like unto me.^ ^^And this is the one being in the church in the wilderness with the angel speaking to him in Mount Sinai, and with our fathers: who received the living oracles to give unto us;^ ^"to whom our fathers were not willing to be obedient, but thrust him away, and turned back in their hearts towards Egypt, ^'"saying to Aaron, Make us gods who shall go before us :^ for this]\Ioses, who led us out from the land of Egypt, we know not what happened to him. ^^And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands. *"And God turned away, and gave them up to serve the host of the heaven; as has been written in the book of the prophets -y Slain victims and sacrifices you have not brought unto me forty years in the wilderness, O house of Israel.^ *^And ye took up the shrine of Moloch, and the star of the god Remphan, images which you made to worship them; and I will transport you beyond Babylon. ^*And the tabernacle of testimony was with our fathers in the wilderness, as the one speaking to Moses commanded him to make it according to the example he had seen;^' *Vhich our fathers receiving, brought in along with Joshua in the dispossession of the nations, whom God drove out from the face of our fathers, until the days of David,^ *"who found favor before God, and asked that he should build a tabernacle for the house of Jacob. « *^But Solomon built a house for him.<i*^ But the Most High dwelleth not in houses built with hands, as the prophet says, ^"Heaven is my throne, and earth the footstool of my feet:^ What house Vwill you build for me? says the Lord; Or what shall be the place of my rest?^ ' '"Hath not my hand made all of these things? ^^Ye stififnecked and uncircumcised in heart and ears, you do always resist the Holy Ghost; as your fathers did, so do ye. ^'Which one of the prophets did your fathers

not persecute? and they slew those proclaiming concerning the coming of the Righteous One, whose destroyers and murderers you became:
^Who received the law in the administrations of angels, and did not keep it.s

^*And hearing these words, they were cut through their hearts.

"Acts 7. 27. ^Amos 5. 25, 27. <*! Kings 6. i.

' 'Acts 3. 22; Deut. 18. 15. "Ex. 25. 40. «Acts 17. 24.

«'Ex. 19. 3. *Josh. 3. 14. /Isa. 66. i.

*Ex, 32. I. J/Jer. 19. 13. cPs. 132. 5. s'Gal. 3. 19; Heb. 2. 2.

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and gnashed their teeth at him. ^'But he, being full of the Holy-Ghost, and looking up to heaven, saw the glory of God, and Jesus standing on the right hand of God, ^'^and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.^ "And crying out with a loud voice, they stopped their ears, and unanimously rushed on him, ^'*and casting him out from the city, they began to stone him. And the witnesses laid down their garments at the feet of a young man, called Saul : °^and continued to stone Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit.* @°And putting down his knees, he cried with a loud voice, Lord, do not impute this sin to them. And saying this, he fell asleep.

CHAPTER Vin.

Saul is cruel. Philip in Samaria. Simon Magus and Peter. Philip and the eunuch.

ACTS vin.

^And Saul was consenting unto his death. And there was a great persecution in that day against the church in Jerusalem: and all were dispersed abroad throughout the regions of Judea and Samaria, except the apostles. ^And godly men buried Stephen, and made great mourning over him.^ ^But Saul was laying waste the church, entering into the houses, and arresting men and women, he committed them

to prison.

^Therefore indeed, being dispersed abroad, they went everywhere preaching the word: ""and Philip, having gone down to the city of Samaria, was preaching Christ to them. ""And the multitudes were unanimously giving heed to the things spoken to Philip, while they were hearing and seeing the miracles which he was performing.^
'For many of those having unclean spirits, roaring with a loud voice, went out: and many paralyzed and lame were healed; ^and there was great joy in that city. "And a certain man, by name Simon, was formerly practicing magic in the city, and bewitching the nation of Samaria, saying that him.self was some great man: ^"to whom all from small even unto the great gave heed, saying. This one is the power^ of God, called Great. "And they gave heed to him, because for a long tim_e he had deceived them with his magic arts. ^^But when they believed Philip preaching the gospel concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. "But Simon himself also believed: and being baptized, was constantly with Philip, both seeing the miracles and the great dynamites performed, was astonished. ^^But the apostles in Jerusalem, having heard that Samaria has received the word of God, sent to them Peter and John: ^Vho, having come down, prayed for them, that they might receive the

'Matt. 26. 64. "The Jews mourn for the dead seven days.

*Luke 23. II, 46 ; 23. 34. 'Acts 6. 5. ^Gr. dynamite,

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Holy Ghost. '"For he had not yet fallen on any of them: but they were only baptized in the name of the Lord Jesus. 'Then they laid their hands on them, and they received the Holy Ghost. '^But Simon seeing that by the laying on of the hands of the apostles the Spirit v»^as given, offered them money, saying, "Give me this power, ^ that on whomsoever I may lay hands, he may receive the Holy Ghost. ^°And Peter said to him. Thy silver be unto destruction with thee, because thou hast thought to obtain the gift of God with money. ^"There is neither part nor lot to thee in this word: for thy heart is not right before God. ^"Therefore repent of this thy wickedness, and pray the Lord, if perchance the thought of thy heart shall be forgiven thee; ^for I see thou art in the gall of bitterness and the bond of iniquity. ""'And Simon responding said, You pray to the Lord for me, in order that none of these things of which you have spoken may come upon me.

^'Then indeed, witnessing and speaking the word of the Lord, they returned to Jerusalem, and preached the gospel to many villages of the Samaritans.

''^And the angel of the Lord spoke to Philip, saying, Arise, and go towards the south unto the way going down from Jerusalem to Gaza; the same is desert.^ "And rising up, he departed. And, behold, an Ethiopian man, a eunuch, an officer of Candace queen of the Ethiopians, who was over all her treasury, had been to Jerusalem to worship, '^and was returning, and sitting upon his chariot he was reading the prophet Isaiah. ""And the Spirit said to Philip, Go, and join yourself to that chariot. ^"And Philip running forth, heard him reading Isaiah the prophet, and said ; Whether do you understand what you are reading? ^'And he said. How could I, unless some one shall guide me? And he called upon Philip coming up, to sit with him; ^"and the place of the scripture which he was reading was this, He was led like a sheep to the slaughter; and as a lamb before the one shearing him is dumb, so he opens not his mouth.^ ^^In his humiliation his judgment was taken away: and who shall declare His generation? because his life is taken from the earth. ^*And the eunuch responding to Philip, said, I pray thee, concerning whom does the prophet speak this? concerning himself, or some other man? ^^Philip opening his mouth, and beginning from the same scripture, preached Jesus to him. ^''And while they were journeying along the road, they came to a certain water :§■ and the eunuch says, Behold water; what doth hinder me from being baptized? ^^And he commanded the chariot to stand still : and they both came down into^ the water, both Philip and the eunuch; and he baptized him. ^^And when they came up out^ of the water, the Spirit of the Lord caught away Philip ; and the eunuch saw him no more: for he went on his way rejoicing. ^'And Philip was found at Azotus: and going through he preached the gospel to all the cities, until he came to Caesarea.

'^E.vousia, authority, right, privilege. fl'The spring of Bethsoron, now called Philip's eZeph. 2. 4. fountain. I have seen it four times.

/Isa. 53. 7, 8. ^Eis, into, is equally correctly translated "to."

^Mk, out of, also means "from."

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CHAPTER IX.

Saul is converted by a divine voice, and baptized by Ananias at Damascus. The Jezvs laying in zvait for him, he Hies from Jerusalem, and thence to Tarsus. Peter heals Eneas at Lydda, he recalls Tabitha into life at Joppa.

ACTS IX.

^But Saul, still breathing out threatenings and slaughter against the disciples of the Lord, having come to the high priest,^ 'asked from him letters to Damascus against the synagogues, in order that if he should find any being of the way, both men and women, he might lead them bound to Jerusalem. '"And it came to pass, while prosecuting the journey he drew near to Damascus, suddenly a light from heaven shone around him; *and falling on the ground, he heard a voice saying to him, Saul, Saul, why do you persecute me?i> And he said. Who art thou, Lord? ^And He said, I am Jesus whom you are persecuting. 'But stand up, and go into the city, and it shall be told thee what it behooves thee to do. 'And the men journeying along with him stood speechless, indeed hearing the voice, but seeing no one. ^And Saul arose from the ground; and his eyes being open, he saw nothing: but leading him by the hand, they led him into Damascus; ^and he was three days not seeing, neither did he eat nor drink.

^°And there was a certain disciple in Damascus, Ananias by name; and the Lord said to him in a vision, Ananias. And he said. Behold, I am here. Lord. "And the Lord said to him, Arising, go to the street which is called Straight, and seek a Tarsean, by name Saul, in the house of Judas; for, behold, he is praying, 'and he saw a man, Ananias by name, coming in, and putting his hands on him, in order that he may look up. '^And Ananias responded. Lord I have heard from many about this man, how much evil he has done to thy saints in Jerusalem: "and he here has authority from the chief priests to bind all those calling on thy name. '"And the Lord said to him, Go: because he is a vessel of election to me, to bear my name both before the Gentiles, and kings, and sons of Israel: '"for I will show him how many things it behooves him to suffer for my name's sake. '^And Ananias departed, and came into the house: and putting his hands on him said, Brother Saul, the Lord, Jesus, that appeared to you in the way in which thou didst t:ome, hath sent me, that thou mayest look up, and be filled with the Holy Ghost. '@And immediately there fell from his eyes as scales: and he looked up; and having stood up, was baptized, "and having received food, he was strengthened. And he was with the disciples who were in Damascus some days; ""and immediately he was preaching Jesus in the synagogues, that he is the Son of God. 'And all those hearing were astonished, and continued

«Acts 22. 3; 26. 12. *i Cor. 15. 8.

to say, Is not this the one laying waste those calling on this name in Jerusalem? and has come hither for this, that he may lead them bound to the chief priests. And Saul continued to be the more filled up with dynamite, and he was confounding the Jews dwelling in Damascus, proving that Jesus is the Christ. And when many days were being filled up, the Jews issued a verdict to kill him: but their plot was made known to Saul. And they were keeping the gates both day and night in order that they might kill him: and his disciples taking him, let him down through the wall in the night, lowering him in a basket.

And arriving in Jerusalem, he was endeavoring to join himself to the disciples: and all were afraid of him, not believing that he was a disciple. But Barnabas taking him, led him to the apostles, and related to them how he saw the Lord on the way, and that He spoke to him, and how he preached boldly in Damascus in the name of Jesus. And he was with them going in and coming out in Jerusalem, preaching boldly in the name of the Lord; and he was speaking and arguing against the Hellenists, and they undertook to kill him. And the brethren, taking cognizance, led him to Caesarea, and sent him away to Tarsus. Then indeed the church had peace throughout all Judea and Galilee and Samaria, being edified and progressing in the fear of the Lord; and was being multiplied by the exhortation of the Holy Ghost.

And it came to pass, that Peter going through all parts, came down also to the saints living at Lydda. And he found there a certain man, by name Eneas, lying on a bed eight years, who was paralyzed. And Peter said to him, Eneas, Jesus Christ heals thee: arise, and take up thy bed: and immediately he arose. And all those dwelling at Lydda and Sharon, whosoever saw him, turned to the Lord.

But there was a certain disciple in Joppa, by name Tabitha, who being interpreted is called Dorcas: and she was full of good works and alms which she was doing. And it came to pass during those days, she being sick, died: and washing her, they placed her in an upper chamber. And Lydda being near to Joppa, the disciples hearing that Peter is in it, sent two men to him, entreating him. Do not delay to come unto us. And Peter rising up came along with them; whom, on arrival, they led to the upper chamber: and all the widows stood by him weeping, and showing him the chitons and himations, so many as Dorcas made, while with them. And Peter having put them all out, and putting down his knees, prayed; and having turned toward the body, said, Tabitha, arise. And she opened her eyes: and seeing Peter sat up. And having given her his hand, he raised

-her up, and calling the saints and widows, he presented her alive.
*'And it was known throughout all Joppa; and many believed on the
Lord. '^And it came to pass, that he remained some days in Joppa,
with one Simon a tanner. ^^

"Acts 8. I. <*2 Cor. II. 32-35. 9Acts 11. 20.

«Gal. I. 18. /iThe interior garment.

/Jews native or proselytic, who spoke the 'Himation. the exterior garment.

Greek language in their synagogues. 'Matt. 9. 25. *Acts 10. 6.

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CHAPTER X.

Cornelius being divinely admonished, sends to Ccesarea for Peter, having
been impressed by the vision of the animals. The Gentiles are imbued
with the Holy Spirit.

ACTS X.

^And a certain man in Caesarea, by name Cornelius, a centurion
of the band called the Italian, Mevout, and fearing God with all his
house, and doing many alms to the people, and praying to God always;
^saw openly in a vision^ about the ninth hour of the day an angel of
God coming to him and saying to him, Cornelius. *And he looking
upon him, and being afraid, said, What is it. Lord? And he said to
him. Thy prayer and thine alms have come up for a memorial before
God. ®And now send men to Joppa, and call for a certain Simon, who
is called Peter i^^ °he is lodging with a certai'n Simon a tanner, whose
house is by the sea. "And when the angel speaking to him went away,
calling two of his household servants, and a devout soldier of those
who waited on him continually; ^and having related all things to them,
he sent them away to Joppa.

®And on the following day, they traveling, and drawing nigh the
city, Peter went up on the house to pray about the sixth hour. ^'^And
he became hungry, and wished to eat: but they getting it ready, an
ecstasy came on him, "and he saw the heaven open, and a certain
vessel like a great sheet came down, and resting upon the earth with
four rope ends:^ ^^in which were all quadrupeds, and creeping things
of the earth, and birds of the heaven. "And a voice came to him,
Arising, Peter, slay, and eat. "And Peter said, By no means. Lord,
because I never was in the habit of eating anything unconsecrated and

unclean. ^^And the voice again the second time came to him, Whatso-
ever things God has cleansed, do not count unclean; ^'and this took
place the third time; and immediately the vessel was received up into
the heaven. ^'And while Peter was at a loss within himself, as to
what the vision he saw might be, behold, the men having been sent
by Cornelius, making inquiry for the house of Simon, stood at the
gate, ^^and having called, they were asking, if Simon, called Peter,
lodges there. "And Peter meditating concerning the vision, the Spirit
said to him. Behold, men are seeking thee; '"but rising up, come down,
and go with them, doubting nothing: because I have sent them. "^And
Peter having come down to the men, said, Behold, I am he whom you
are seeking: what is the -cause on account of which you are present?
^^And they said, Cornelius the centurion, a man righteous and fearing
God, and being of good report by all the nation of the Jews, was
warned by a holy angel to send for thee to come into his house, and
to hear words with thee. ^^Then having called them in, he lodged them.

And on the following day, rising up he went out with them, and
certain ones of the brethren, who were from Joppa went along with

"Acts 10. 35. *Acts II. 13. «xVcts II. 5.

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him. '^And on the following day they came into Csesarea; and Cor-
nelius was expecting them, having called together his own relatives
and near friends. ^^And when it came to pass that Peter was coming-
in, Cornelius meeting him, falling down at his feet, w^orshipped. ""^And
Peter raised him up, saying, Stand up; I also am a man. "And con-
versing with him, he came in, and finds many having come together;
^^and he said to them. You know how it is an unlawful thing for a
Jewish man to associate with, or come to one of another nation; and
God has shown me not to call any man unconsecrated or unclean.
^^Therefore indeed, being sent for, I came unhesitatingly. Then I make
inquiry for what word did you send for me? ^"And Cornelius said,
From the fourth day until this hour, indeed the ninth, I was praying
in my house, and, behold, a man stood before me in shining apparel, ^^
^'and says, Cornelius, thy prayer has been heard, and thine alms have
been remembered before God. ^"Therefore send to Joppa, and call
for Simon, who is called Peter. He is lodging in the house of Simon
the tanner by the sea.^ ""'^Then I immediately sent for thee; and thou
hast done well being present. Now therefore we are all present
before God, to hear all things which have been commanded thee of
the Lord. ^*And Peter, opening his mouth, said, In truth I apprehend
that God is no respecter of persons: ^'but in every nation the one
fearing him, and working righteousness, is acceptable to him ;f ^"the

word which he sent to the sons of Israel, preaching peace through Jesus Christ: he is Lord of all. ^'This word you know, which was throughout all Judea, beginning from Galilee, after the baptism which John preached ;& ^'Jesus, the one from Nazareth, how God anointed Him with the Holy Ghost and power i^ who went about doing good, and healing all oppressed by the devil: because God is with Him. ^^And we are witnesses in the country of the Jews, and in Jerusalem; whom they even slew, hanging him on the wood.i *°God raised him on the third day, and gave him to be made manifest; ^^not to all the people, but to the witnesses having been chosen of God, to us, who ate and drank along with him after He arose from the dead :-i "'and He commanded us to preach to the people, and to witness that He is the One ordained of God the Judge of the living and the dead. **And to Him give all the prophets witness, that every one believing on him receives the remission of sins.^ ^*Peter yet speaking these words, the Holy Ghost fell on all those hearing the word. *^And the faithful ones who were of the circumcision, so many as came along with Peter, were astonished, because the gift of the Holy Ghost was poured ou: on the Gentiles also; ^'^for they were hearing them speaking with tongues, and magnifying God.i ^^Then Peter responded. Whether is any one able to forbid the water, that these shall not be baptized, whosoever received the Holy Ghost as we indeed?"^ **And he commanded them to be baptized in the name of Jesus Christ. Then they asked him to tarry some days.

"^Acts I. lo. «Acts ii: 13. ''Gr. dynamite. ^Acts 17. 31 ; 3. 24.

/Rom. 2. II. iActs 2. 32 ; 3. 15. 'Acts 2. 4.

?Matt. 4. 17: Luke 23. 5. jiLuke 24. 43; Jno. 21. 13. ■»»Acts 2. 4; 8. 36.

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CHAPTER XL

Peter expounds the vision of the animals, and the affair having been transacted with Cornelius at Jerusalem. Barnabas and Saul. The Christians at Antioch. Agabus.

ACTS XL

^But the apostles and brethren being throughout Judea heard that the Gentiles also received the word of God. "^And when Peter went up to Jerusalem, those of the circumcision interviewed him, say ^that, You went in unto men having uncircumcision, and ate with them.s- *And Peter beginning expounded unto them consecutively, saying,

^I was praying in the city Joppa: and I saw a vision in an ecstasy, A certain vessel, like a great sheet, descending from the heaven, sitting down by four rope ends; and came even unto me: ^ @into which looking, I was investigating, and I saw quadrupeds of the earth, and wild beasts, and creeping things, and the birds of the heaven. '^And I also heard a voice saying to me. Arising, Peter ; slay and eat. *And I said. By no means. Lord: because nothing unconsecrated or unclean has ever entered into my mouth. "And a voice a second time was heard from heaven. Whatsoever things God has cleansed, consider thou not unconsecrated. ^°And this took place three times: and all things were again taken up into the heaven. "And, behold, immediately three men were standing at the house in which we were, having been sent to me from Cornelius. ^"And the Spirit said to me, to go with them, doubting nothing.^ And these six brethren went along with me, and we entered into the house of the man. "And he proclaimed to us how he saw an angel standing in his house, and saying. Send to Joppa, and call for Simon, who is called Peter ;d "who will speak words to you, by which you and your whole family may be saved. ^^And when I began to speak, the Holy Ghost fell on them, as on us at the beginning.® "And I remembered the word of the Lord, as He said, John indeed baptized with water; but you shall be baptized with the Holy Ghost.^ "Since then God gave unto them the equal gift, as also unto us, believing on the Lord Jesus Christ; who was I, to be able to resist God? ^^And hearing these things, they acquiesced, and glorified God, saying. Then God has also given unto the Gentiles repentance unto life.

"Then indeed those having been dispersed abroad on account of the persecution prevailing over Stephen came through even to Phoenicia, and Cyprus, and Antioch, speaking the word to no one except Jews only.s ^"And of them there were certain Cyprian and Cyrenean men, who, having come into Antioch, were speaking to the Greeks also, preaching the gospel of the Lord Jesus. ^^And the hand of the Lord was with them: and a great number having believed,

"Acts 10. 28. 'Acts 10. 20. eActs 10. 44. s'Acts 8. 1-4.

6Acts 10. 9. <^Acts 10. \$-32. /Acts I. 5.

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turned to the Lord. "And the word was heard in the ears of the church in Jerusalem concerning them: and they sent Barnabas to Antioch. ^^Who, coming, and seeing the grace of God, rejoiced, and continued to exhort all, with purpose of heart to abide with the Lord: ^^because he was a good man, and full of the Holy Ghost and faith.

And a great multitude was added to the Lord. "And he went away to Tarsus, to hunt up Saul: and having found him, led him to Antioch. ^
""●"And it happened unto them, a whole year indeed they assembled in a church, and taught a great multitude: and the disciples were first called Christians in Antioch.^

^'And during those days prophets came from Jerusalem to Antioch. ^'And one of them by name Agabus, standing up, signified through the Spirit that there is about to be a great famine throughout the whole world: which took place under the reign of Claudius. J ^'And they determined that each one of them should send to the ministry to the brethren dwelling in Judea, as each one of the disciples was prosperous; ^°and this they did, sending to the elders by the hands of Barnabas and Saul.^

CHAPTER XH.

Herod Agrippa kills James, and binds Peter in chains. Peter liberated by the angel, knocks at the doors of the house of Mary. Herod dies suddenly.

ACTS XII.

^But at this time king Herod reached forth his hands to persecute some of those from the church. "And he slew James the brother of John with a sword. ^And seeing that it is pleasing to the Jews, he proceeded to arrest Peter also: and those were the days of the unleavened bread : Vhom having seized, he also put in prison, having committed him to four quaternions^ of soldiers to guard him; wishing to bring him out to the people after the passover. "Then indeed Peter was kept in prison: but prayer to God in his behalf was incessantly made by the church. '^But when Herod was about to lead him forth, and Peter was sleeping that night between two soldiers, and bound with two chains; and the guards were keeping guard before the door. ^And, behold, the angel of the Lord stood over him, and a light shone in the house; and having touched the side of Peter, he raised him up, saying; Rise up quickly. And his chains fell oflf from his hands. ®And the angel said to him. Gird thyself, and put on thy sandals. And he thus did. And he says to him, Throw thy cloak about thee, and follow me. ®And having come out, he was following; and did not know that it is true which was done by the angel; but he was thinking that he saw a vision. ^'And having come through the first guard and the second, they came to the iron gate leading into the city; which opened

^Acts 9. 30. .'The emperor at that time. Acts 21, 10. «Jno, 21. i8.

to them of its own accord: and having come out, they came on to the first street; and the angel immediately departed from him. "And Peter coming to himself, said, Now I know truly, that the Lord sent his angel, and delivered me out of the hand of Herod, out of all the expectation of the people of the Jews. ^'And recognizing his whereabouts, he came to the house of Mary, the mother of John, called Mark; where many were assembled and praying.^ ^^And he knocking at the door of the gate, a damsel, by name Rhoda, came to hearken: "and recognizing the voice of Peter, from joy did not open the gate, but running in, she proclaimed that Peter stands before the gate. ^'And they said to her, You are gone mad; but she persisted that it was so. And they said, It is his angel. « ^'But Peter remained knocking: and having opened, they saw him, and were astonished. ^'And he, beckoning to them with his hand to keep silent, related how the Lord led him out from the prison: and said, Proclaim these things to James, and the brethren. And having gone out, he departed into another place. ^^And it being day, there was no small commotion among the soldiers, as to where Peter then was. "And Herod having sought him, and found him not, condemning the guards, commanded that they should be put to death; and having gone down from Judea to Csesarea, he tarried. ^'^And he was very angry with the Tyrians and Sidonians: and they unanimously came to him, and having persuaded Blastus who was over the chamber of the king, they continued to seek peace; because their country is supported by the kings. ^^But on an appointed day, Herod, invested with his royal apparel, sitting on his tribunal, delivered a discourse to them: "and the people shouted. It is the voice of God and not of man. "^^And immediately the angel of the Lord smote him, because he gave not the glory to God; and being eaten by worms, he breathed out his soul.d

"*And the word of the Lord increased and multiplied. « ^And Barnabas and Saul returned from Jerusalem, having filled their ministry, taking with them John, called Mark.

CHAPTER XIII.

Journey of Barnabas and Saul to the regions beyond. Bar-Jesus the magician, Sergius Paulus, the proconsul. Sermon of Paul in the syna-

gogue at Pisidian Antioch. Barnabas and Paul cast out from the city by the envy of the Jezvs.

ACTS XIIL

^And there were prophets and teachers in the church at Antioch; Barnabas, and Symeon called Niger, and Lucius the Cyrenean, and Manahem, the foster-brother of Herod the tetrarch, and Saul. ^And they ministering to the Lord, and fasting, the Ploly Spirit said. Now

*An all night prayer-meeting. f Acts 6. 7.

'Peter's guardian angel. /To the poor saints. Acts 12. 12; 15. 37.

'An awful judgment for persecuting thesaints,

lyo ACTS XIII.

separate unto me Barnabas and Saul for the work to which I have called them. ^Then they having fasted and prayed, and laid hands on them, sent them away.^ *Then they indeed, h'aving been sent away by the Holy Ghost, came down to Seleucia; and thence sailed away to Cyprus.^ ^And being in Salamis, they preached the word of God in the synagogues of the Jews: and the}- also had John as their helper. 'And having gone through the whole island to Paphos, they found a certain man, a magician, a Jewish false prophet, to whom was the name of Bar-Jesus: ^who was with Sergius Paulus, the proconsul, an intelligent man. He, having called Barnabas and Saul, sought to hear the word of God; **but Elymas^ the magician (for thus his name is interpreted) opposed them, seeking to turn away the proconsul from the faith. "And Saul, (who is also Paul), being filled with the Holy Ghost, fixing his eyes on him, said, O thou full of all guile and rascality, thou son of the devil, thou enemy of all righteousness, wilt thou not cease perverting the right ways of God? ^'And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a time. And immediately there fell on him a mist and darkness; and going about he was seeking people to lead him by the hand. '■Then the deputy, seeing that which took place, believed; being delighted with the teaching of the Lord.

^^And those around Paul having sailed from Paphos, came into Perge of Pamphylia :<^ and John having departed from them returned to Jerusalem. "And they having come from Perge, arrived into Picidian Antioch, and having come into the synagogue on the Sabbath day, they sat down. '°And after the reading of the law and the prophets, the chief rulers of the synagogue sent to them, saying, Men,

brethren, if there is any word of consolation to the people in you, speak. "And Paul, rising up, and beckoning with his hand said; Israelitish men, and those fearing God, hear. ^The God of this people Israel chose our fathers, and exalted the people during their sojourn in the land of Egypt, and with a strong arm led them out of it;® '®and when he supported them about the time of forty years in the wilderness, ^and having destroyed seven nations in the land of Canaan, he gave them the inheritance of the land^ about four hundred and fifty years. ^°And after these things he gave them judges, till Samuel the prophet. ^'And then they asked for a king: and God gave them Saul the son of Kish, a man of the tribe of Benjamin, forty years ;& ^'and having deposed him, he raised up to them David for a king; to whom witnessing he also said, I have found David the son of Jesse, a man according to my own heart, who will do all my wishes.^ ^^From whose seed according to the promise he led forth Jesus, the Savior, to Israel: "'and John having preached the baptism of repentance to all

"This is the only case of ministerial ordination *A large island in the Mediterranean Sea , and

recorded in the New Testanaent, and this the home of Barnabas,

was not to authorize them to preach, as they cWise man. ''Acts 15. 38.

were both already not only preachers, but eActs 7. 2; Ex. 6. i; Acts 7. 36.

apostles. It was a simple consecration to /Deut. 7. i ; Josh. 14. i.

an especial work, ^i Sam. 8. 5 ; I Sam. 10. 21; 16. i.

APs. 8q. 20.

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the people of Israel, before the face of his coming.i "And when John fulfilled his course, he said, What do you consider me to be? I am not he : but, behold, there comes one after me, the latchet of whose shoes I am not worthy to loose.J ^"Men, brethren, sons of the race of Abraham, and those among you fearing God, unto us the word of this salvation was sent. 'For those dwelling in Jerusalem, and the rulers, having rejected him, condemning him, have '""fulfilled the voices of the prophets which are read every Sabbath; and having found no cause of death, asked Pilate that he should be executed -^ ""and when they perfected all the things which had been spoken concerning him, taking him down from the cross, placed him in a sepulchre.^ ^"And God raised him from the dead ; "Svho appeared to those coming up with him to Jerusalem from Galilee many days, who are now his

witnesses to the people.™ ^'And we preach unto you the promise, which was made to the fathers, ""that God has fulfilled this unto our children, raising up Jesus, as in the second Psalm it has been written, Thou art my Son, this day have I begotten thee." ""And because he raised him up from the dead, no longer about to return to corruption, He has thus said, I will give unto you the faithful mercies of David.o ^^Therefore He also says in another place, Thou wilt not suffer thy Holy One to see corruption. p ^''For David, indeed having served his own generation according to the will of God, went to sleep, and did see corruption :<a ^'but he, whom God raised up, did not see corruption. ^^Then let . it be known unto you, men brethren, that through this one remission of sins is preached : ^^and in him every one believing is justified from all things from which ye were not able to be justified by the law of Moses. ^' *'Then beware, lest the word which has been spoken by the prophets may come upon you; ^^Behold, ye despisers, and wonder, and vanish away: because I work a vv^ork in your days, a work which you may not believe, though one may proclaim it to you.s

**And they going out, they continued to entreat them that these words should be spoken to them on the next Sabbath. ''^And the synagogue having been adjourned, many of the Jews and pious proselytes followed Paul and Barnabas, who, speaking with them, continued to persuade them to abide in the grace of God. "And on the following Sabbath almost all the city came together to hear the word of the Lord. "'And the Jews seeing the multitudes, were filled with jealousy, and contradicted the word spoken by Paul, contradicting and blaspheming. ""And Paul and Barnabas speaking boldly, said. It was necessary that the word of God should first be spoken to you: since you have rejected it, and judge yourselves not worthy of eternal life, behold we now turn to the Gentiles. "^For thus the Lord has commanded us, I have placed thee for a light of the Gentiles, that thou shalt be for salvation unto the extremity of the earth. ^ "*And the Gentiles hearing,

JLuke 3. 3. mActs i. 3; 10. 40. ?Acts 2. 27.

?Luke 3. 16; Jno. i. 27. «Ps 2. 7; Heb. i. 5. »-Rom. 8. 3.

*Luke 23. 23. "Isa. 55. 3. »Hab. i. 5.

'Luke 23. 53. pPs. 16. 10. 'Isa. 49. 6 ; Luke 2. 32.

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rejoiced, and glorified the word of God: and so many as had been ordained unto eternal life believed: ^^and the word of the Lord was

carried throughout all the country. ^"And the Jews stirred up the noble godly women, and the first men of the city, and they raised a persecution against Paul and Barnabas, and expelled them from their borders. ''And having cast off the dust from their feet against them, they came into Iconium." '^And the disciples were filled with joy, and the Holy Ghost.

CHAPTER XIV.

Barnabas and Paul expelled from Iconium. They are considered for gods at Lystra, but being stoned by the Jews they pursue their journey through Asia, and return to Antioch of Syria.

ACTS XIV.

^And it came to pass in Iconium at this time, they came together into the synagogue of the Jews, and spoke in such a manner, that a great multitude both of the Jews and Greeks believed. "But the unbelieving Jews stirred up and poisoned the minds of the Gentiles against the brethren. 'Then indeed preaching boldly in behalf of the Lord, witnessing to the word of His grace, giving signs and wonders to be wrought by their hands, they spent much time. *And the multitude of the city was divided: and some indeed were with the Jews, and some with the apostles.^ ^And when there was a conspiracy of both Gentiles and Jews along with their leaders, to insult and stone them, Recognizing it, they fled into the cities of Lycaonia, Lystra, and Derbe, and the surrounding country; ^and there they preached the gospel.

*And there was a certain man sitting there in Lystra, impotent in his feet, being lame from the womb of his mother, who never did walk about. ^He heard Paul speaking, who fixing his attention on him, and seeing that he had faith to be saved, '"said with a loud voice, Stand upright on thy feet. And he leaped and continued to walk around. "And the multitudes seeing what Paul did, lifted up their voice, in Lycaonic, saying, The gods having assumed the likeness of men have come down to us: and they were calling Barnabas, Jupiter; and Paul, Mercury, since he was the leader of the speech. '^And the priest of Jupiter, being in front of the city, having brought oxen and garlands to the gate, wished to offer sacrifices to them, along with the multitudes. "And the apostles, Barnabas'^ and Paul, hearing, rending their garments, rushed into the crowd, crying out, and saying, ''Men, why are you doing these things? We are also men of like suffering with you, preaching the gospel to you that you should turn from these vanities to the living God, who created the heaven, and the earth, and the sea, and all things which are in them:^ 'Who in

"Luke 9. 5. *You see Barnabas was an apostle as well as

Paul.

"Acts 5. 12. «Acts 4. 24.

bygone generations, suffered all nations to walk in their own ways,^
 "indeed he did not leave himself without witnesses, doing good,
 giving to you the rains from heaven, and fruitful seasons, filling your
 hearts with food and gladness. ^'*And speaking these things they
 scarcely restrained the multitude from offering sacrifices to them.

"But the Jews came from Antioch and Iconium, and having per-
 suaded the multitudes, stoned Paul, dragged him out of the city, think-
 ing that he was dead;® ^°but, the disciples having surrounded him,
 rising up, he came into the city. And on the following day he came
 with Barnabas into Derbe; ^'and preaching the gospel to that city,
 and making many disciples, they returned into Lystra, and into
 Iconium, and into Antioch, ^^strengthening the souls of the disciples,
 exhorting them to abide in the faith, and it behooves them through
 many tribulations to enter into the kingdom of God. ^^And electing
 elders for them in every church, praying with fasting, they commended
 them to the Lord, on whom they had believed. '^And having come
 through Pisidia, they came into Pamphylia. ^'And having spoken the
 word in Perge, they came down into Attalia; ^^and thence they sailed
 away into Antioch, ^ whence they had been committed to the grace of
 God for the work which they fulfilled. '^And arriving, and convening
 the church, they reported so many things as God did with them, and
 that He opened the door of faith to the Gentiles.^ '^And they spent
 no small time with the disciples.

CHAPTER XV.

Contention at Antioch concerning the circumcision of the Gentiles. Paul
 is delegated to Jerusalem. Peter and James. Jerusalem decree. The
 other apostolical journey of Paul to the regions beyond.

ACTS XV.

*And certain ones having come down from Judea were teaching the
 brethren that. Unless you may be circumcised, according to the custom
 of Moses, you are not able to be saved. a- ^And there being no small
 contention and disputation to Paul and Barnabas against them, they
 delegated Paul and Barnabas, and certain others of them, to go up
 to the apostles and elders in Jerusalem concerning this question.^

^Then indeed they having been sent away by the church, traveled through both Ph.Tenicia and Samaria, relating the conversion of the Gentiles: and they continued to make great joy to all the brethren. *And arriving into Jerusalem, they were received by the church, and the apostles, and the elders, and they proclaimed so many things as God did with them. ^And certain -one of those from the sect of the Pharisees having believed arose up, saying that. It is necessary to circumcise them, and to command them to keep the law of Moses.

'Acts 17. 30. /Syria, not Pisidia. "Gal. 5. 2.

«2 Cor. II. 25. 91 Cor. 16. 9. *v. 7.

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"And the apostles and elders were convened to see about this problem. ^ ^And there being much disputation, Peter, having arisen, said to them, Men, brethren, you know that from ancient days<i God chose among you, that the Gentiles should hear the word of the gospel through my mouth, and believe.^ ' ^And God, who knows the heart, witnessed to them, giving to them the Holy Ghost, as also to us; @and made no difference between us and them, purifying their hearts by faith. f "Now therefore why tempt ye God, to put a yoke on the neck of the disciples, which neither our fathers nor we were able to bear?& "But through the grace of our Lord Jesus, we believe that we are saved, in the same manner in which they are also. ^"And the whole multitude became silent, and continued to hear Barnabas and Paul, relating how many miracles and wonders God wrought among the Gentiles through them. "And after they became silent, James responded, saying. Men, brethren, hear me. "Symeon hath related how God in the first place interposed to take a people from the Gentiles, in His name.ii ^^And to this corresponds the words of the prophet; as has been written, "After these things I will return, and will build again the throne of David, which has fallen down; and will build again the ruins of the same, and will set it up again } '"in order that the residue of men may seek out the Lord, even all the Gentiles, on whom my name has been called upon them, says the Lord, who doeth these things ^^known from the beginning. "Therefore I judge, that we should not burden those from the Gentiles turning to God : ^''but to command them to abstain from things offered to idols, and from fornication, and from strangulation, and from blood. ''For Moses from ancient generations, has those preaching him in every city, being read in the synagogues on every Sabbath.

^'Then it seemed good to the apostles and the elders, along with the whole church, to send men chosen from them into Antioch along

with Paul and Barnabas; Judas called Barsabbas, and Silas, leaders among the brethren: ^having written through their hand; The apostles and elders, brethren to the brethren who are from the Gentiles throughout Antioch and Syria and Cilicia greeting. ^^Since we heard that certain ones having come out from us troubled you, disturbing your souls with words which we did not command :J -^it seemed good to us, being of one accord, having chosen men to send them to you along with our beloved Barnabas and Paul, ^'men who have imperiled their lives for the name of our Lord Jesus Christ. "Therefore we have sent Judas and Silas, themselves also proclaiming the same things by speech. "For it seemed good to the Holy Ghost, and to us, to lay upon you no more burden than these necessary things,^ ^''to abstain from things offered to idols, and from blood, and from things strangled, and from fornication: from which keeping yourselves, you will do well.i Fare ye well.

^°Then indeed they, having been sent away, came down into Antioch,

:v. 2. /Acts II. 15. »Amos 9. 11, 12.

^It was seven years. ?Gal. 5. i. .?Gal. i. 7.

sActs 10. 9. ''v. 7. *Acts 5. 32. 'i Cor.

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and convening the multitude, they delivered the letter. ^^And having read it, they rejoiced over the consolation. '''Both Judas and Silas, themselves also being prophets, exhorted the brethren with elaborate speech, and strengthened them; ^^and having spent the time, they were discharged by the brethren with peace back to the apostles who sent them.

^^And Paul and Barnabas tarried in Antioch, teaching and preaching the word of the Lord, also along with many others. ^^And after many days Paul said to Barnabas, Having returned let us now visit the brethren in every city in which we preached the word of the Lord, how they are doing. ^^But Barnabas advised to take with them John, also called Mark.™ ^'But Paul thought that he would not take with them, him who having departed from them from Pamphylia, and not having gone along with them into the work.^^ ^^But there was a paroxysm, o so that they parted from one another, and Barnabas, taking Mark, sailed away into Cyprus. p

^°And Paul, having chosen Silas, went out, committed to the grace of the Lord by the brethren; "and he traveled through Syria and Cilicia, confirming the churches.

CHAPTER XVI.

Circumcision of Timothy. Paul having departed with Silas and Timothy is called by a vision into Macedonia. Lydia is converted. Paul and Silas, having been imprisoned at Philippi, are miraculously released; the prison being opened and the keeper baptized.

ACTS XVI.

^And he arrived into Derbe and Lystra. And, behold, a certain disciple was there, by name Timothy, the son of a faithful Jewish woman, and a Greek father, Vho was of good report by the brethren in Lystra and Iconium. ^Paul wished him to go out with him; and having taken him circumcised him on account of the Jews who were in those places: for they all knew his father that he was a Greek.

^And while they were traveling through the cities, they delivered to them the decrees which were adjudicated by the apostles and elders in Jerusalem, to keep.^

^Then the churches were indeed strengthened in faith, and abounded in number daily. "And they traveled through Phrygia and the Galatian country, being prohibited by the Holy Ghost from speaking the word in Asia.^ ^And having come opposite Mysia, they were endeavoring to go on into Bithynia, and the Spirit of Jesus did not permit them;

»»Acts 12. 25. "Acts 13. 13. pGal. 2. 13.

"The separation of the earth in its quaking,

which is the work of God only. It was time "Acts 15. 28, 29.

for Paul and Barnabas to separate, and thus ^Acts 18. 23. God wanted them to leave Asia conduct two bands instead of one. and go to Europe.

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*and having come through Mysia they descended into Troas. ^And

a vision v^as seen by Paul during the night: Some Macedonian man was standing and entreating him and saying, Having come over into Macedonia, help us. ^°And when he saw the vision, we immediately sought^ to depart from Macedonia, concluding that God had called us to preach the gospel to them.

^^And having embarked from Troas, we sailed directly to Samothrace, and on the following day into Neapolis,^ ''and thence into Philippi, which is the first city of the Macedonian region, a colony.^ And we were in that city spending some days. "And on the Sabbath day we went out from the gate by the river, where we were accustomed that prayer should be, & and having sat down, we spoke to the women having assembled. "And a certain woman Lydia by name, a seller of purple, of the city of Thyatira, worshiping God,, was hearing us: whose heart the Lord opened to give attention to the words spoken by Paul. ^^And when she and her household were baptized, she entreated us, saying. If you have found me to be faithful to the Lord, having come into my house, abide: and she constrained us.

"And it came to pass, we going to the prayer, a certain damsel having a spirit of divination^ met us, who brought much gain to her masters telling fortunes. "She, following Paul and us, continued to cry out, saying. These men are the servants of the Most High God, who proclaim to us the way of salvation. "And she continued to do this many days. And Paul, being worn out, and turning round, said to the spirit, I command thee in the name of Jesus Christ to come out from her. And he came out the same hour. ^^And her masters seeing that the hope of their gain was gone, arresting Paul and Silas, dragged them into the forum to the rulers, '°and leading them to the magistrates, said. These men do exceedingly trouble our city, being Jews, ^^and they proclaimed customs, wtiich are not lawful for us to receive, or to do, being Romans. * ^^And the crowd stood up together against them: and the magistrates tearing ofif their garments, commanded the Hctors to beat them with rods. ^^And having laid many stripes on them, they cast them into prison, commanding the jailer to keep them safely :J ^Who, having received such a charge, cast them into the interior prison, and fastened their feet into the wood. ^^But at midnight Paul and Silas, praying, continued to sing praises to God: and the prisoners heard them. ^"And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and all the doors were immediately opened, and the bonds of all were loosed. ^^And the jailer, being awakened, and seeing the doors of the prison open, seizing a sword, was about to kill himself, thinking that his prisoners had escaped. ""^But Paul shouted with a loud voice, saying, Do thyself no harm: for we are here. ^'"^And having asked for a light, he sprang in, and being alarmed, he fell down before Paul and Silas,

«This is the first allusion to Luke, who had set ffTheir prayer-meeting, out with them from Antioch. ''A spiritualist.

^Kn island in the /Egean Sea. «Acts 17. 6; 21. 21.

eThe seaport of Philippi. /Roman. '2 Cor. 6. 5.

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^Wd leading them out said, Sirs, what does it behoove me to do in order that I may be saved? ^^And they said, BeHeve on the Lord Jesus, and thou and thy household shall be saved. ^ ^"And they spoke to him the word of the Lord, along with all who were in his house. ^^And taking them that hour of the night, he washed the blood from their stripes ; and he and his were baptized immediately : ^*and leading them into his house, he set a table by them, and rejoiced throughout his house, having believed in God. ^^But it being day, the magistrates sent the lictors, saying, Send away these men. ^"^^And the jailer proclaimed these words to Paul, The magistrates have sent word that you may be released : now therefore having gone out, depart in peace.^ ^^But Paul said to them. Having beaten us publicly uncondemned, being Roman men, they cast us into prison, and now do they cast us out privately? for no; but having come themselves let them lead us out. ^^'And the lictors proclaimed these words to the magistrates. And hearing that they are Romans, they were alarmed; "'and having come they called for them, and leading them out, requested them to go away from their city. ^''And having come out from the prison they came to Lydia, and seeing the brethren,"^ comforted them, and departed.

CHAPTER XVH.

Tumult on account of Paul at Thessalonica and Berea. Jason. Sermon of Paul on the Areopagus. Dionysius Areopagite.

ACTS XVII.

^And having traveled through Amphipolis and Apollonia, they came into Thessalonica, where there was a synagogue of the Jews. ^And according to custom to Paul, he came in unto them, and for three Sabbaths he expounded unto them from the scriptures, ^opening and proving, that it behoved Christ to suffer, and to rise from the dead, and that this Jesus, whom I preach unto you, is the Christ.^ *And certain ones of them were persuaded, and identified themselves with Paul and Silas, and of the pious Greeks a great multitude, and of the chief

women not a few. ' 'But the Jews giving away to jealousy, and receiving to themselves certain wicked men of those around the forum, and raising a mob, continued to put the city in an uproar; and assaulting the house of Jason, they were seeking to lead them out to the people: *^but not finding them, they dragged Jason and certain brethren to the rulers of the city, roaring that. These who have turned the world upside down are also come hither; Vhom Jason has received: and all these are doing contrary to the decrees of Caesar, saying that there is another King, Jesus. *And they excited the rabble and the city rulers hearing these things;^ @and having received satisfaction from Jason and the others they sent them away.

*Jno. 3. 16. ™Timothy and Luke. "Luke 24. 26; Acts 9. 22.

'Jas. 2. 16. . ' 'Luke 23. 2.

lyB ACTS XVII.

"But the brethren immediately sent away both Paul and Silas to Berea by night, who coming into the synagogue of the Jews departed;c "but these were more noble than those in Thessalonica, who received the word with all enthusiasm, searching the scriptures daily, if these things are so. '"Then indeed many of them believed, and of the noble Greek women and men, not a few; "but when the Jews from Thessalonica knew that the word of God was preached by Paul in Berea, they came thither also, agitating and stirring up the rabbles. "But immediately at that time the brethren sent away Paul to travel even to the sea: and Silas and Timothy remained there. <^ '^But having embarked Paul, they led him even to Athens: and receiving commandment to Silas and Timothy that they should come to him as quickly as possible, they departed from him.^

'^'But Paul waiting for them in Athens, his spirit was stirred in him, seeing the city devoted to idolatry.^ "Then indeed he spoke to the Jews, and to the worshipers in the synagogue, and to those incidentally meeting him every day in the forum. ^^And certain ones of the Epicurean and Stoic philosophers interviewed him, and some continued to say, What would this babbler wish to say? and others said, He seems to be the propagator of strange divinities: because he was preaching the gospel of Jesus, and the resurrection. "And taking him, they led him to the Areopagus, saying; Are we able to know what is this new teaching, spoken by thee? '"For you bring certain strange things to our hearing: therefore we desire to know what these things wish to be. ^^But all the Athenians and itinerant strangers were accustomed to devote their time to nothing else, than to tell something new, or to hear something.^ ^-And Paul standing in the midst

of the Areopagus, said, Athenian men, I perceive that in all things you are very religious. ^^For going through, and seeing your devotions, I also found an altar on which it was superscribed, To the; Unknown God. Therefore I now preach unto you Him whom you are ignorantly worshiping. ''^God having made the world and all things which are in it, being himself Lord of heaven and earth, does not dwell in temples made with hands •,^ ^^neither is he worshiped by human hands, as if needing something. Himself having given life, and breath, and all things to all; '''and of (one) man he created every nation of men to dwell upon the whole face of the earth, having determined their predestinated times, and the boundaries of their habitation; ^^that they should seek God, if perhaps indeed they might feel after him, and find him, though not being far from each one of you.i ^^For in him we live and move and have our being, as indeed certain ones of your own poets have said. For we are truly his offspring. ^^Then being the offspring of God, we ought not to think that divinity is like unto gold, or silver, or stone, the invention of art and the device of man. ^°Then indeed God winking at the times of ignorance, now commands all men everywhere to repent :J ^'as He has appointed

eReturn to Thessalonica. eActs i8. 5. ('Acts 2. 12. 'Isa. 55. 6.

<'Luke accompanies Paul. /2 Pet. 2. 8. ''Acts 14. 15. 'Acts 14. 16.

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a day, in which he is about to judge the world in righteousness by the man whom he has ordained; giving faith to all, having raised Him from the dead. ^"And having heard the resurrection of the dead, some mocked : others said ; We will hear thee concerning this even again. ^^So Paul went out from their midst. '''But certain men, having adhered to him, believed; among whom was also Dionysius the Areopagite, and a woman Damarias by name, and others along with them.

CHAPTER XVni.

Acts of Paul at Corinth. Aquila and Priscilla; Justus, Crispus; Gallio the pronconsul, Sosthenes. Paul on his journey. Apollos at Bphesus.

ACTS XVIII.

^After these things having departed from Athens, he came to Corinth. "And having found a certain Jew by name Aquilaj^ - a Pontic by race, having recently come from Italy, and Priscilla^ his wife; because Claudius had commanded all the Jews to depart from Rome: he came to them : ^and because they were of the same craft, abode with them, and they labored : for they were tentmakers by trade. "And he spoke in the synagogue every Sabbath, and persuaded both Jews and Greeks. ^

^And when both Silas and Timothy came down from Macedonia, Paul was straitened with the word, witnessing to the Jews that Jesus is the Christ. <i ^And they opposing, and blaspheming, shaking his garments, he said to them. Your blood be upon your own head; I am pure : from now I will go to the Gentiles. « "And having departed thence, he came into the house of a certain Titus, Justus by name, worshiping God, whose house is joined to the synagogue.^ ^But Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. & ^And the Lord spoke to Paul in the night through a vision. Fear not, but speak, and be not silent i^ "because I am with thee, and no man shall assault thee to hurt thee: because there is much people to me in this city. "And he spent a year and six months teaching the word of God among them. ^^But Gallio being proconsul of Achaia, the Jews of one accord arose up against Paul, and led him to the tribunal, "saying. This one persuades men to worship God contrary to law. "And Paul being about to open his mouth, Gallio said to the Jews, If it were some injustice or wicked rascality, O Jews, I would bear with you according to reason : '^but if there are questions about the words and names, and law appertaining to you, your-

nRom. 16. 3. ^Acts 17. 15. i/i Cor. i. 14.

*i Cor. 16. 19. «Acts 20. 26. ^Acts 16. 9; 23. 11.

cActs 20. 31-34. /Col. 4. n.

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selves shall see to it; I do not wish to be judge of these things. ^ ^"And he drove them away from the tribunal. J "And all taking Sosthenes,^ the chief ruler of the synagogue, beat him before the tribunal; and nothing of these things was a care to Gallio. ^^And Paul, still remaining some days, having bidden adieu to the brethren, sailed away to Syria, and along with him Priscilla and Aquila; having shorn his head in Cenchrea ; for he had a vow. ^°And they arrived in Ephesus, and he left them there: and himself, having gone into the synagogue,

spoke to the Jews. ^°And they asking him to remain a longer time, he did not consent; 'but having bidden them adieu; and saying, I will return unto you again, God willing; he embarked from Ephesus; ^^and having come into Csesarea, having gone up, and saluted the church,! he came down to Antioch; ^^having spent some time, he went from them, traveling consecutively through the Galatian country and Phrygia, confirming all the disciples.

^*And a certain Jew, Apollos by name, an Alexandrian by race, an eloquent man, came into Ephesus, being mighty in the scriptures."^ ^°And he was instructed in the way of the Lord, and zealous in spirit, was speaking and teaching accurately the things concerning Jesus, knowing only the baptism of John ;" ""and he began to preach boldly in the synagogue. But Priscilla and Aquila, having heard him, took him to themselves, and expounded unto him the way of the Lord more perfectly. "'And he wishing to go into Achaia, the brethren having sent him forth wrote to the disciples to receive him. Who, being present, conferred much on those having believed through grace. ^*For he vehemently argued down the Jews, publicly, showing through the scriptures that Jesus is the Christ.

CHAPTER XIX.

Acts of Paul at Ephesus. The disciples of John the Baptist; the school of Tyrannus, miracles; exorcists, magical books; the Jerusalem journey undertaken; the sedition of Demetrius against Paul and Alexander.

ACTS XIX.

^And it came to pass, while Apollos was in Corinth, Paul having come through the upper regions came down into Ephesus: and found certain disciples,^ "and said to them. Have you received the Holy Ghost, having believed? And they said to him. But we have not heard if the Holy Ghost is (given). ^And he said. Into what then were you baptized? And they said. Into the baptism of John.^ *And Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe on the one coming after him, that is Jesus. c ^And they, having heard, were baptized into the name

'Matt. 27. 24. ^At Jerusalem. "Acts 18. 24.

;He threw the case out of court. 'i Cor. 3. 5. ^Acts 18. 25.

*i Cor. 1. I. "Acts 19. 3. cActs i. 5 ; 11. 16 ; 13. 24 ; 8. 16.

ACTS XIX. t8i

of the Lord Jesus; and Paul having laid his hands on them, the Holy Ghost came on them; and they continued to speak with tongues, and prophesy. And they were all about twelve men.

And having come into the synagogue, he preached boldly three months, expounding and persuading them as to the things concerning the kingdom of God. But when some were becoming hardened and unbelieving, speaking evil of the way in the presence of the multitude, departing from them he separated his disciples, daily expounding in the school of Tyrannus. And this took place two years; so that all dwelling in Asia heard the word of the Lord, both Jews and Greeks.

And God was working great miracles through the hands of Paul; so that napkins and aprons were carried from his body and placed on the sick, and diseases departed from them, and evil spirits went out of them. And certain ones of the itinerant Jewish exorcists undertook to call on the name of Jesus over those having evil spirits, saying, I adjure you in the name of Jesus whom Paul is preaching.*

And there were certain seven sons of one Sceva, a Jewish high priest, doing this. But the evil spirit responding said to them, I know Jesus, and am acquainted with Paul; but who are you? And the man in whom was the evil spirit, leaping on them, domineering over both of them, prevailed against them, so that they fled out of that house naked and wounded. And this became known to all, both Jews and Greeks, dwelling at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified; and many of those having believed came, confessing, and renouncing their practices. And many of those practicing curious arts, having brought their books, burnt them before all: and they estimated the price of them, and found it to be fifty, thousand pieces of silver.

Thus the word of the Lord increased and accumulated strength according to His power. And when these things were fulfilled, Paul purposed in spirit, having traveled through Macedonia and Achaia, to go on into Jerusalem, saying that. After I am there it behooves me also to see Rome. And having sent two of those ministering to him, Timothy and Erastus, into Macedonia, himself spent the time in Asia. And at that time there was no small commotion concerning the way. For a certain Demetrius by name, a silversmith, making silver shrines of Diana, was bringing no small gain to the mechanics, whom having assembled and the laborers about such things, he said, Men, you know that it is from this work that pros-

perity is to us: ^^and you see and hear, that not only at Ephesus, but almost throughout all Asia, that this Paul having persuaded them has turned away a great multitude, saying that there are no gods made with hands. "And not only is this interest in danger to us to come into disrepute; but even the temple of the great goddess Diana

<iActs 2. 4 ; lo. 46. 'Luke 9. 49.

eActs 8. 12. iActs 5. II.

/Asia Minor. *Acts 6. 7 ; 12. 24.

oGr. Dynamites. Acts 5. 12. ^i Cor. 16. 5 ; Acts 20. 22

ftActs 5. 15. '"Rom. i:. 25; 16. 23.

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to be considered for nought, and they are about even to despise the majesty of her, whom all Asia and the world worships.'^ '*And hearing and being filled with rage, they continued to cry out, saying, Great is Diana of the Ephesians. ""And the city was filled with commotion: and they rushed of one accord into the theatre, seizing Gains and Aristarchus, the Macedonians, the companions of Paul.o '^And Paul wishing to go in unto the people, the disciples suffered him not;P ^^and certain ones of the Asiatic rulers, also being friends to him, having sent to him, continued to entreat him not to give himself up into the theatre. ^^Then indeed they continued to cry out some one thing, and some another: for the church<i was confused; and the most of them did not know on account of what they had come together. ^^And some from the crowd forced in Alexander, the Jews precipitating him forward; and Alexander, beckoning with his hand, wished to apologize to the people. ^^But recognizing that he is a Jew, there was one voice from all crying out about two hours, Great is Diana of the Ephesians. ""And the city clerk having dismissed the multitudes, said, -Ephesian men, for what one of men is there that does not know that the city of the Ephesians is a worshiper of the great goddess Diana, and of the statue having fallen down from Jupiter? ^"Therefore these things being unquestionable, it is necessary that you become calm, and do nothing rashly. ^^For you have led in these men, who are neither robbers of temples, nor are they blaspheming your goddess. ^''If indeed therefore Demetrius, and the mechanics along with him, have a charge against any one, the courts are in session, and there are lawyers: let them implead one another. ^^But if you are seeking something concerning other things, it shall be settled in the lawful church. *"For indeed we are

in danger of prosecution for the disturbance this day, there being no cause concerning which we shall be able to give a reason for this uproar, ^^^and having said these things, he dismissed the church.

CHAPTER XX.

Paul and his companions in Macedonia and Greece. He restores life to Butychits at Troas. He bids adieu to the Ephesian elders at Miletus.

ACTS XX.

^After the uproar ceased, Paul, having sent for the disciples and exhorted them, bidding them adieu, departed to go into Macedonia. "And having come through those regions, and exhorted them with much speaking, he came into Greece; ^and having remained three months, a plot rising against him from the Jews, when about to sail

"Acts 17. 29. »2 Cor. I. 8.

oRom. 16. 23; Acts 27. 22. iGt. ekkles-a, it was the Church of Diana.

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for Syria, he was of a mind to return through Macedonia. a- *And Sopater the (son) of Pyrrhus, the Berean, and Aristarchus, the Thessalonian, and Secundus ; and Gaius the Derbean, and Timothy ; and Tychicus and Trophimus the Asiatics, accompanied him ;t> ^and these having gone in advance, awaited us in Troas; ''and we, after the days of unleaven bread, sailed from PhiHppi, and came to them into Troas within five days; where we spent seven days.

'And on the first of the Sabbaths we being assembled to break bread, Paul spoke to them, being about to depart the following day, and continued his discourse till midnight: 'and there were many lamps in the upper room, where we were assembled. ''Paul speaking more prolixly, there was a certain young man, Eutychus by name, sitting in the window, being borne do.wn with deep sleep, completely relaxed by sleep, fell down from the third story, and was taken up dead. ''And Paul, having come down, fell on him, and taking him in his arms said, Fear not ; for his soul is in him : "and having come up, and broken the bread, and eaten, and talking a long time, until daydawn, thus he departed. ''And they led up the boy alive, and were comforted ex-

ceedingly.

"But we, having come in advance to the ship, embarked for Assos, thence being about to take up Paul, for he had so commanded us, himself being about to go on foot. "And when he met us at Assos, taking him up, we came to Mitylene. ^^And thence having sailed away on the following day we arrived opposite Chios; and on the following day we touched at Samos, and on the next day we came into Miletus. '^For Paul decided to sail by Ephesus, in order that it might not be necessary for him to spend the time in Asia: for he was hastening, if it might be possible for him to be in Jerusalem on the day of Pentecost. ^

"And having sent from Miletus into Ephesus, he called for the elders of the church. '"And when they came to him, he said to them. You know, that from the first day from which I came unto Asia, how I was with you all the time, '"serving the Lord with all humility, and tears, and temptations, which came upon me through the plots of the Jews:<^ ^"how I omitted nothing of those things which are profitable, that I should not declare unto you and teach you publicly and from house to house, "'witnessing both to Jews, and to Greeks, repentance toward God, and faith toward our Lord Jesus Christ. "^And now. behold, I go to Jerusalem bound in spirit, not knowing the things which shall come upon me in it:® "'^except that the Holy Ghost in every city witnesses to me, saying that bonds and tribulations await me. ^^But I consider my life w^orthy of no consideration to myself, so as to finish my course, and the ministry which I received from the Lord Jesus, to bear testimony to the gospel of the grace of God.f *^And now, behold, I know that you all, among whom I came preaching the gospel of the kingdom, shall see my face no more.

"Acts 19. 29; 27. 2. "'Acts 19. 21.

*Rom. 16. 21-23; Eph. 6. 21 ; 2 Tim. 4. 20; Acts f'Acts 19. 10; 20. 31.

i6. 8. eActs 19. 21. /Acts 21. 4-n.

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'^Therefore I witness to you this day, that I am pure from the blood of all men; "for I did not shrink to declare unto you all the counsel of God. 5 "^Take heed to yourselves, and all the flock, over which the Holy Ghost has placed you shepherds,^ to shepherdise the church of God, which He bought with His own blood. i '""I know, that after my departure grievous wolves will rise up against you, not sparing the flock; ^°and men from you yourselves will rise up, speaking per-

verse things, in order to lead away disciples after them. ^'Watch therefore, remembering, that three years night and day I ceased not admonishing you with tears. J ^*And now I commend you to God and the word of His grace, who is able to edify you, and give you an inheritance among all the sanctified. ^^I have not sought the silver, or gold, or raiment of any one; ^Vou yourselves know, that these hands did minister to my necessities, and those along with me.^ ^°I have shown you all things, that it so behooveth you laboring to assist the weak, and to remember the words of the Lord Jesus, that He said. It is more blessed to give than to receive. ^^And having said these things, putting down his knees along with them all, he prayed. ^^And the weeping of all was great, and falling on the neck of Paul, they continued to kiss him copiously, '^being especially grieved at the word which he had spoken, that they were about to see his face no more. And they accompanied him to the ship.

CHAPTER XXI.

Paul goes to Jerusalem. Philip and his daughters. Agabus dissuades him from the journey. Paul at Jerusalem, a council being called is instructed by James. A tumult of the people; intercession of Lysias the Tribune.

ACTS XXI.

^And when It came to pass, that we having been farewelled by them, embarked, sailing straight forward, we arrived at Cos, and on the following day to Rhodes, and thence to Patara. ^And finding a ship sailing into Phoenicia, having embarked, we moved out. ^And coming in sight of Cyprus, and leaving it on the left, we sailed to Syria, and disembarked at Tyre: for there the ship was delivering her cargo. ^And finding disciples, we tarried there seven days: who continued to say to Paul through the Spirit, that he should not go to Jerusalem.^ ^And when it came to pass that we refitted during those days, having come out, we departed, all sending us forth, along with the women and children, out of the city: and putting down the knees on the shore, having prayed, Ve farewelled one another, and went up into the ship; and they returned to their own homes.

?Acts i8. 6. »i Pet. 5. 2. *Acts 18. 3. "Acts 20. 23.

*Gr. bishops. ^Acts 19. 8-10,

^And we continuing our voyage from Tyre, we arrived at Ptolemais, and having saluted the brethren, we remained with them one day. ^And on the following day, having come out, we came into Csesarea : and having entered into the house of Philip the evangelist, being one of the seven, ^ we abode with him. ^And there were to him four virgin daughters, prophesying.^ ^°And we remaining many days, a certain prophet, by name Agabus, came down from Judea ; "and having come to us, and taking the girdle of Paul, binding his own feet and hands, said, These things says the Holy Ghost, The man whose girdle this is, will the Jews in Jerusalem bind and deliver into the hands of the Gentiles. <^ ^"And when we heard these words, both we, and the citizens, exhorted him not to go up to Jerusalem. ^^Then Paul responded and said. What are you doing, weeping and breaking my heart? for I am ready not only to be bound, but to die in Jerusalem for the name of the Lord Jesus. ^^And he not being persuaded, we acquiesced, saying, Let the will of the Lord be done.^

^^And after those days, taking our luggage, we went up to Jerusalem: ^"and some of the disciples from Csesarea went along with us, bringing Mnason a certain Cyprian, and old disciple, with whom we should lodge.^

"And we being in Jerusalem, the brethren received us gladly. ^^And on the following day, Paul goes with us to James ; and all the elders assembled. "And having saluted them, he related each one of those things which God did among the Gentiles through his ministry. ^"And they hearing, continued to glorify God, and said to him. You see, brother, how many myriads there are of those who believe; and they are all zealots of the law: ^^and they have been informed concerning thee, that thou art teaching all the Jews who are among the Gentiles apostasy from Moses, saying that they are not to circumxcise their children, nor to walk according to the customs. ^^Then what is it? it is altogether necessary that the multitude come together: for they will hear that you have come.^ ^^Therefore do this which we tell thee. There are four men among us having a vow upon them; 'taking them, be purified along with them, and be at charges for them, that they may shave their head: and all shall know that there is nothing of those things they have been informed concerning thee; but that thyself art walking, keeping the law> '"But concerning the Gentiles who have believed, we have sent to them, adjudicating that they keep themselves from idolatry, and blood, and strangulation, and fornication. i ^°Then Paul, having taken the men, the next day being purified along with them, enters into the temple, proclaiming the fulfillment of the days of purification, until an offering may be made for each one of them.J

"And when the seven days were about to have an end, the Jews

from Asia, seeing him in the temple, stirred up the whole multitude, and laid hands on him, crying out, 'Israelitish men, help : this is the

*Acts I. 13. eLuke 22. 42. 9i Cor. 14. 15. .?Num. 15. 5.

ePreaching. /He was one of the disciples in the 'Num. 6. 21. *Acts 24. 18.

<*Acts II, 28. Saviour's time, «Acts 15. 20-28.

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man, teaching all everywhere against the people, and the law, and this place, and he has even yet led Greeks into the temple, and polluted this holy place. ^"For they saw Trophimus the Ephesian in the city with him, whom they supposed that Paul led into the temple.^ ^"And the whole city was excited, and there was a commotion of the people: and taking Paul, they dragged him out of the temple; and immediately the doors were closed. ^^And seeking to kill him, the report went up to the chiliarch^i of the band, that all Jerusalem is in commotion; ^Who immediately, taking soldiers and centurions, ^ ran to them: and they, seeing the chiliarch and the soldiers; ceased beating Paul. ^^Then the chiliarch, having come nigh, took Paul, and commanded that he should be bound with two chains; and was making inquiry who he might be, and what he had done. ^*And they continued to cry aloud in the multitude, some one thing, and some another: and he, being unable to know the certainty on account of the uproar, commanded that he should be led into the castle. ^^Then when he was on the threshold, it happened that he was carried by the soldiers, on account of the violence of the mob;o ^*'for the multitude of the people were following, crying out. Take him away.P ^^And Paul, being about to be led into the castle, says to the chiliarch. Is it lawful for me to say something to thee? And he said. Do you speak Greek ?<i ^Are you not that Egyptian who before these days rising up and leading away into the desert four hundred men of daggers?^ ^'But Paul said, I am indeed a Jewish man, a Tarsean, a citizen of Cilicia, no mean city: but, I pray you, permit me to speak to the people. *°And he permitting, Paul, standing on the threshold, beckoned with his hand to the people: and there being great silence, he spoke to them in the Hebrew tongue, saying:-^

CHAPTER XXII.

Paul's defence; narration of his conversion and commission to the Gentiles. Being interrupted he avoids the scourging by his profession of Roman citizenship. He stands before the sanhedrim.

ACTS XXII.

^Men, brethren, and fathers, hear now my apology unto you.

^And hearing that he was speaking to them in the Hebrew tongue, they kept silent the more. ^And he says, I am Jewish man, having been born in Tarsus of Cilicia, having been brought up in this city, educated at the feet of Gamaliel according to the accuracy of patristic law, being a zealot of God, as you all are this day ;a \who after this

«Acts 20. 4. 9Acts 5. 36.

"^A captain of a thousand men, a colonel. »-Armed with short swords.

"Captain of a hundred men. «Acts 12. 17.

"Acts 22. 22.

pLuke 23. 18. "Acts 21. 39; 5. 34.

ACTS XXII. 1^7

way persecuted unto death, binding and committing to prison both men and women;^ ^as the high priest also, and all the eldership, witnessed me : from whom having also received letters from the brethren in Damascus, I was on my way, being about to lead them also hither into Jerusalem bound, that they might be punished. ^ " ^And it came to pass, while I was journeying, and nigh unto Damascus, a great light, about midday, suddenly shone from heaven around me;<i ''and I fell upon the ground, and heard a voice, saying to me, Saul, Saul, why persecutest thou me? *And I responded. Who art thou. Lord? And He said to me, I am Jesus the Nazarene, whom thou art persecuting. "And those being along with me saw the light indeed, but heard not the voice of the one speaking to me. '"And I said. What shall I do, Lord? And the Lord said to me. Rising up, go into Damascus; and there it shall be told thee concerning all things which have been ordained for thee to do. "And when I did not see on account of the glory of that light, and being led by the hand by those journeying with me, I came into Damascus. '"And a certain Ananias, a man godly according to the law, and of good report by all the Jews dwelling there, 6 '^having come to me, and standing over me, said, Brother Saul, look up. And I at that hour looked up unto him. "And he said. The God of our fathers hath chosen thee to know His will, and

see the Just One, and hear the voice from His mouth; '^because thou shalt be a witness for Him to all men of those- things which thou hast seen and heard. "And now why tarriest thou? arising, be baptized, and wash away thy sins, calling on His name. "And it happened unto me, having returned into Jerusalem, and while I was praying in the temple, I was in an ecstasy;^ '^and I saw Him speaking to me, Hasten, and depart quickly out of Jerusalem, because they will not receive thy testimony concerning me. "And I said, Lord, they know that I was imprisoning and binding those believing on thee throughout the synagogue; ""and when the blood of thy martyr Stephen was shed, I was standing by, and consenting, and keeping the garments of those killing him-S ^'And He said to me. Go: because I will send thee far away to the Gentiles. "And they continued to hear him until this word, and lifted up their voice, saying, Take away such a one from the earth: for it is not appropriate for him to live.*^ ^^And they crying out, and rending their garments, and throwing dust into the air, '^the chiliarch commanded that he should be led into the castle, » saying that he should be tested by scourges,J in order that he might know on account of what cause they continued to cry out against him. ^^And when they were extending him to the scourges, Paul said to the centurion standing by. Is it lawful for you to scourge a man who is a Roman, and uncondemned?^ '^And the centurion hearing, having come to the chiliarch, announced to him, saying. What are you about to do? for this man is a Roman.

' 'Acts 26. 9; 8. 3. »Acts 7. 58; 9. 15.

«ActS9. I. ^Acts 21. 36; 25. 24.

<*Acts 9. 3 ; 26. 12. 'Castle Antonia, near the temple.

eActs 9. 17. j'Cowhide whips with steel points inserted.

/Acts 9! 26! *Acts 16. 37.

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"And the chiliarch, having come to him, said; Tell me, are you a Roman? And he said, Yes. ^*And the chiliarch responded, With a great sum obtained I this citizenship. And Paul said, But I was indeed born (a Roman citizen). ^ "Then immediately those about to scourge him departed from him: and the chiliarch also feared, knowing that he was a Roman, and that he had bound him."^

'°And on the following day, wishing to know the certainty as to what he is accused of by the Jews, he loosed him, and commanded

the chief priests and all the sanhedrin to come together, and leading down Paul, he placed him in their midst."

CHAPTER XXIII.

Paul rebukes the high priest. Division of the Pharisees and Sadducees. He is encouraged by a vision; he is delivered from the conspiracy of the Jews, having been led away to Caesarea. The letter of Lysias to Felix.

ACTS XXIII.

^And Paul, looking the sanhedrim in the face, said. Men, brethren, I have lived in all good conscience before God unto this day, ^And the high priest Ananias commanded those standing near him to smite him in the mouth. Then Paul said to him, God is about to smite thee, thou whitewashed^ wall: indeed thou art sitting judging me according to the law, and dost thou command me to be smitten contrary to the law? ^And those standing by said. Do you revile the high priest of God?^ ^\nd Paul said. Brethren, I did not know that he is the high priest; for it is written. You shall not speak evil of the ruler of your people. ^ ®And Paul knowing that one part of them belongs to the Sadducees, and another to the Pharisees, he cried out in the council, ^ Men, brethren, I am a Pharisee, a son of the Pharisees : concerning the hope and the resurrection of the dead I am judged.® 'And he speaking this, there was a dissension of the Pharisees and Sadducees: and the multitude was divided. ^For the Sadducees indeed say that there is no resurrection, neither angel, nor spirit : but the Pharisees confess both.^ °And there was a great clamor : and certain ones of 'the scribes on the part of the Pharisees, rising up, continued to strive, saying. We find nothing evil in this man : but has a spirit or an angel spoken to him? ^°And the dissension being great, the chiliarch fearing lest Paul may be torn to pieces by them, commanded the army, having gone down, to take him from their midst, and lead him into the castle. "And on the following night, the iyord standing over him, said. Take courage: for as thou hast testified to the things concerning me in Jerusalem, so it behooveth thee also to testify to me in Rome.s

'Tarsus, Paul's nativity, was "Saints are washed white; hypo- ●'Acts 26. 5.

a Roman free city. crites are whitewashed. *Acts 24. 21.

"●Acts 21. 33. ^Lev. 19. 35. /Luke 20. 27.

"Acts 23. 28. «Ex. 22. 28. 9 Acts 18. 9.

^^And it being day, the Jews having formed a conspiracy, obligated themselves by an oath, saying that they would neither eat nor drink until they might kill Paul.'^ ^^And there were more than forty having made this plot: ^Who, having come to the chief priests and elders, said. We have anathematized ourselves with an anathema, to taste nothing until we may kill Paul. ^^Now therefore do you appeal to the chiliarch along with the sanhedrim, that he may lead him down to you, as about to investigate matters concerning him more thoroughly : and we are ready to kill him before he comes nigh. ^*'And the son of Paul's sister, having heard of ambuscade, coming and entering into the castle, reported it to Paul. "And Paul, having called one of the centurions, said. Lead this young man to the chiliarch: for he has something to tell him. ^^Then indeed taking him, he led him to the chiliarch, and says, Paul the prisoner, having called me, requested me to lead this young man to you, having something to tell you. "And the chiliarch taking him by the hand, and having gone away privately, asked him, What is that which you have to tell me? ^"And he said. The Jews have entered into an agreement to ask you that to-morrow you may lead Paul to the sanhedrim, as about to make inquiry as to something more definite concerning him. ^^Therefore do not be persuaded by them : for more than forty of them lie in wait for him, who have obligated themselves by an oath, neither to eat nor drink until they may kill him: and now they are ready, awaiting the promise from you. ^"Then indeed the chiliarch sent away the young man, having commanded him to Tell no one that you have revealed these things to me. ^^And having called a certain two of the centurions, he said, Get ready two hundred soldiers that they may go unto C^sarea, and seventy horsemen, and two hundred spearmen, from the third hour of the night; ^^and prepare beasts of burden, that, having carried away Paul, you may deliver him safe to Felix the governor. ^^Writing a letter having this form: ^^Claudius Lysias to the most noble governor Felix, greeting.^ "'This man, having been taken by the Jews, and being about to be put to death by them, having interposed with my army, I took out of their hands, having learned that he is a Roman :J ""^and wishing to know the cause on account of which they clamored against him, I led him into their sanhedrim : ^Whom I found accused concerning questions of their law, having no charge worthy of death or bonds.^ ^°And a plot from them being revealed to me to be against the man, I sent him to thee, having commanded his accusers also to speak in thy presence. ^

^^Then indeed the soldiers, according to that which had been commanded them, led him by night to Antipatris: ^^and on the fol-

lowing day letting the cavalry go on with him, they returned to the castle. ^^Who, having come into Cresarea, and delivered the letter to the governor, also committed Paul to him. ^*And having read, and made inquiry of what jurisdiction, ^^and ascertaining that he is

»Acts 14. 20. †Acts 18. 15.

●Acts 21. 23-30. 'Acts 24. 8. J

'Acts 22. 27, 30.

IQO

ACTS XXIV.

from Cilicia, said, I will hear thee, when thy accusers may also be present, having commanded that he should be kept in Herod's judgment hall.

CHAPTER XXIV.

The arrival of the accusers. Tertyllus. The defence of Paul before Felix and Drusilla.

ACTS XXIV.

^And after five days Ananias the high priest with certain elders, and a certain orator Tertyllus, came down, who appeared before the governor against Paul.^ ^And he having been called, Tertyllus began to accuse him, saying, ^Receiving great peace through thee, and prosperity accruing to this nation through thy wisdom, we receive with all gratitude, both always, and everywhere, O most noble Felix. *But in order that I may not weary you excessively, I exhort you to hear us patiently according to your clemency. ^For having found this man pestilential, and stirring up seditions to all the Jews who are throughout the world, and a ringleader of the sect of the Nazarenes: "who also endeavored to pollute the temple: whom we indeed arrested,^ Vith whom you yourself, having made inquiry, are able to know

concerning all these things of which we accuse him. And the Jews were consenting, saying, Truly these things are so. And Paul responded, the governor beckoning to him to speak ; Knowing you to be a judge to this nation from many years, I cheerfully apologize as to the things concerning myself: "you being able to know, that there are not more than twelve days to me since I came up to Jerusalem to worship. Neither did they find me in the temple disputing with any one, or causing an excitement of the multitude, neither in the synagogues, nor throughout the city: "neither are they able to prove before you the things which they are now accusing me. "But I confess this to you, that according to the way which they call heresy, so worship I the God of our fathers, believing all things which have been written in the law and in the prophets: having hope towards God, which they themselves , also receive, that there is going to be a resurrection, both of the just and unjust. "In this I also exercise, to always have a conscience void of offense toward God and men. "And after many years I came to do alms and offerings to my race; in which they found me having been purified in the temple, not with rabble, nor with an uproar; and were certain Jews from Asia, whom it behooves to be present before me, and accuse me, if they should have anything against me. Or let them tell what injustice they found, while I was standing before the sanhedrim, except concerning this one voice, which I cried out

"Acts 23. 2. <i>Acts 21. 15 ; 26. 7 ; 22. 30. ^Acts 23. 6.

^Ac^s 21. 28. 'Acts 28. 8 ; 28. 17. ^Acts 11. 29 ; Gal. 2.10.

'Seven years, /Acts 9. 2. »Acts 21. 26. "Acts 23. 6.

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standing in their midst, that concerning the resurrection of the dead I am judged before you this day> "And Felix having learned more thoroughly the things concerning the way, deferred them, saying, When Lysias the chiliarch may come down, I will diagnose the things appertaining to you: i "having commanded the centurion to keep him, and let him have liberty, and prohibit no one of his friends from ministering unto him.

^*And after certain day, Felix with Drusilla his wife, being a Jewess, coming, sent for Paul, and heard him concerning the faith which is towards Christ Jesus. ^And he reasoning concerning righteousness and temperance" and the coming judgment, Felix, being alarmed, responded, Go thy way for this time; and having received an opportunity, I will call for thee: ^"at the same time also hoping

that money will be given to him by Paul; therefore indeed the more frequently sending for him, he conversed with him. ^But two years having passed away Felix received Porcius Festus as his successor: and Felix, wishing to confer on the Jews a favor, left Paul bound.

CHAPTER XXV

Paul before Festus, appeals to Ccesar. Festus the proconsul consults king Agrippa.

ACTS XXV.

^Then Festus having entered upon his ofifice, after three days went up from Csesarea to Jerusalem; "and both the chief priests and the first men of the Jews appeared before him against Paul, and continued to entreat him, a- tasking favor against him, in order that he might send him to Jerusalem, making a plot to kill him on the road.t> ^Then indeed Festus responded, that Paul should be kept at C?esarea, and himself was about to go away quickly: ^Then, says he. Let the influential ones among you, coming down, accuse him, if there is anything wrong in the man.^ 'And having tarried with them not more than eight or ten days, having come down to Csesarea, on the following day, sitting on the tribunal, he commanded that Paul should be brought forth. ^And he being present, the Jews having come dow'n from Jerusalem stood around him, bringing against him charges many and heavy, which they were not able to prove.^ @And Paul apologizing,@ that Neither against the law of the Jews, nor against the temple, nor against Caesar, have I done anything wrong.^ ^And Festus, washing to confer a gratification on the Jews, responding to Paul, said. Are you willing, having gone up to Jerusalem, there to be judged by me concerning these things? ^'*And Paul said, I am standing at the tribunal of Ciesar, where it behooves me to be judged. To the Jews I have done nothing wrong,

'Acts 24. 5.

«Making his defence.

/Acts 24. 12.

*Acts 23. 6.

"Acts 24. I.

^Acts 23. 26.

●^Practical holiness.

*Acts 23. 12.

"Acts 24. 23.

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as you indeed well know.s^ "If therefore I indeed am guilty of un-
righteousness, and have done anything worthy of death, I do not
ask not to die : but if nothing of these things of which they accuse me
is true, no man is able to gratify them (by my death) : I appeal unto
Caesar. ^^Then Festus, having spoken with the council, responded,'^
Thou hast appealed unto Caesar; thou shalt go unto Csesar.i

"And some days having passed away, king Agrippa and Bernice
came down to Ciesarea, saluting Festus. "And while they were spend-
ing many days there, Festus expounded to the king the matters
appertaining to Paul, saying, A certain man has been left a prisoner
by Felix :J ^^concerning whom, I being in Jerusalem, the chief priests
and elders of the Jews appeared before me, asking condemnation
against him;i^ ^*'to whom I responded, that it is not the customs to
the Romans to slay any man gratuitously, before that the accused may
have his accusers face to face, and receive a place of defence concern-
ing the charge. 1 ^'Then they, having come together to this place,
making no delay, immediately sitting on the judgment-seat, I com-
manded that the man should be led forth ;"i "concerning whom his
accusers standing by, brought no evil charge of those things which
I supposed:^ %ut they had certain questions against him concerning
their own religion, and about a certain Jesus, who is dead, whom Paul
was saying that He is alive.^ ^'^And I, being at a loss as to the question
concerning these things, asked him if he is willing to go to Jerusalem,
and there to be judged concerning these things. p ^^And Paul having
demanded that he should be kept for the diagnosis of Augustus, I
demanded that he should be kept until I shall send him to Caesar.
^^And Agrippa said to Festus, I myself also would wish to hear the
man. He says. To-morrow you shall hear him.^

"^Then on the following day, Agrippa and Bernice having come
with great pomp, and entering into the auditorium, along with the
chiliarchs,^ and chief men of the city, and, Festus commanding, Paul
was led forth. "*And Festus says, O king Agrippa. and all ye men
present with us, you see this man, concerning whom the whole multi-
tude of the Jews is besieging me, both at Jerusalem and here, crying

out that it does not behoove him to live any longer.^^^But I discovered that he had done nothing worthy of death, t however he himself appealing to Caesar, I decided to send him.^^"Concerning Vv'hom I have nothing definite to write to my lord; therefore I have led him to you, and especially to thee, O king Agrippa, in order that, there being an investigation, I may have something which I shall write; '"for it seems to me to be unreasonable, sending a prisoner, and not to signify charges against him.

cActs 24. 27. "Acts 26. 3 ; 23. 29.

^Acts 9. 16. pActs 26. 9.

'Acts 23. II. eActs 9. 15.

^Acts 24. 27. »"Captain of a thousand, a colonel.

*v. 2, 3. *v. 2, 3, 7.

*Acts II. 5. 'Acts 22. 22.

»v. 6. "Acts 23. iij 29.

"Acts 23. 29.

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CHAPTER XXVI.

Defence of Paul before Agrippa and Festus. The attitude of Agvippa tozvard the faith.

ACTS XXVI.

^And Agrippa said to Paul, It is permitted to thee to speak for thyself. Then Paul reaching forth his hand, proceeded with his defence: "O king Agrippa, I consider myself happy, being about this day to make my defence before thee concerning all those things of which I am accused by the Jews: ^especially as thou art acquainted with all the customs and questions among the Jews: therefore I pray you to hear me patiently. ^Moreover indeed all the Jews know my life from my youth; being from the beginning in my nation and in Jerusalem, ^knowing me originally, if they may be willing to • testify, that according to the most rigid sect of our religion I lived a Pharisee. 3-

"And now for the hope of the promise which is from God to our fathers, I stand being judged: 'unto which our twelve tribes constantly worshiping night and day, hope to attain: concerning which hope I am accused by the Jews, O king. "^Why is it judged by you incredible, if God shall raise the dead?^ '^Moreover indeed, I thought to myself that I ought to do many things contrary to the name of Jesus the Nazarene:^^Which I did also in Jerusalem, and shut up many of the saints in prison; and having received authority from the chief priests, and they being slain, I gave my vote against them; "and throughout all the synagogues, frequently punishing them, I compelled them to blaspheme; and being exceeding mad against them, I was persecuting them even also unto foreign cities. ^''Meanwhile journeying to Damascus with power and authority of the chief priests, I saw on the way, O king, ^^about midday, a light^ from heaven above the brightness of the sun, shining around me and those traveling with me; "and we all having fallen to the ground, I heard a voice speaking to me in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against goads. '"And I said. Who art thou, Lord? And the Lord said, I am Jesus whom thou art persecuting. "But rise up, and stand upon thy feet: for unto this have I appeared unto thee, to make thee a minister and a martyr both of those things which thou hast seen, and of which I will appear unto thee; "delivering thee from the people, and from the Gentiles, unto whom now I send thee, ^^to open their eyes, to turn them from darkness unto light, and from the power of Satan unto God, in order that they may receive remission of sins, and an inheritance among those who are sanctified by faith in me.® '"Therefore, O king, I was not disobedient to the heavenly vision: but first to those in Damascus, and also in Jerusalem, and throughout all the country of Judea, and

"Acts 22. 3 ; 23. 6 ; 24. 15. "^Acts 9. 3 ; 22. 6.

»Acts 8. 3-9. «Acts 22. 4. 'Acts 20. 32.

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to the Gentiles, I was preaching that they should repent and turn to God, doing things worthy of repentance. "'On account of these things the Jews, taking me while in the temple, endeavored to kill me.f '^Then having received help from God, I have stood unto this day, witnessing both to small and great, saying nothing but what the prophets and Moses said were about to come to passis ^^how that Christ must suffer, how being the first from the resurrection of the dead, he is to proclaim light both to the people, and the Gentiles.

"*And he making his defence to these things, Festus says with a loud voice, O Paul, thou art beside thyself; many writings turned thee into insanity. "'^But Paul says, I am not a maniac, most noble Festus; but I speak forth the words of truth and soberness. ^°For the king, to whom I also speak boldly, knows concerning these things: for I am persuaded that nothing of these things is hidden; for this has not been done in a corner. ^'O king Agrippa, dost thou believe the prophets? I know that thou believest them. ^*And Agrippa said to Paul, With little persuasion thou dost persuade thyself to make me a Christian. ^'And Paul said, I would to God, that both in little and in much, not only you, but also all of those hearing m^e this day, were such as I am, except these bonds. *'And the king, iind the governor, and Bernice, and those sitting with them, arose up: ^^and having gone away, they were talking to one another, saying, that This man is doing nothing worthy of death or of bonds. ^ ^"But Agrippa said to Festus, This man was able to have been released, if he had not appealed to Caesar.

CHAPTER XXVIL

Roman navigatioii. The storm; the fortitude of Paul. Shipwreck at the Island Melita.^

ACTS XXVIL

^And when it was determined that we should sail away into Italy, they committed both Paul and certain other prisoners to the centurion, Julius by name, of the band of Augustus.^ "And having embarked on an Adramyttium ship, about to sail to those places along Asia, we set sail; Aristarchus, the Macedonian of Thessalonica, being with us.^ ^And on the following day we disembarked at Sidon; and Julius, treating Paul kindly, permitted him having gone to his friends to receive their benefactions. ^ ' ^And having embarked from thence, we sailed under Cyprus, because the winds were contrary: "and having sailed through the sea which is opposite Cilicia and Pamphylia, we came down into Myra of Lycia. "And there the centurion having found an Alexandrian ship sailing into Italy; transferred us into it. ^And sailing slowly during many days, and were come with difficulty

/Acts 21. 27. "Now Malta.

fi'Acts24. 14. *Acts 25. 12.

AActs 23. 9-29; 25. 25. "Acts 19. 29. " ^Acts 20. 4; Col. 4. 10.

over against Cnidus, the wind not favoring us, we sailed under Crete, opposite Salmone; 'and, with difficulty passing by it, we came into a certain place called Fair Havens, near to which was the city Lasea. ^And much time passing away, and navigation being already unsafe, because the Fast^ had already passed by, Paul exhorted them, ^"saying to them, Men, I perceive that this voyage is going to be with peril and much loss, not only with the cargo and the ship, but also of our lives. "But the centurion trusted the pilot and midshipman, rather than the things spoken by Paul. "x\nd the harbor being unsafe for spending the winter, most of them projected to the council to depart thence, if perchance they might be able, having arrived into Phoenix, to spend the winter there; a harbor of Crete, looking toward the southeast and the northeast. ^^And the south wind blowing, thinking they could achieve their purpose, lifting up a sail, they went coasting along near Crete. "Not long afterward a typhonic wind, called Euroaquilo,^ set in against her; ^^and the ship having been seized, and being unable to resist the wind, having given away to it, we were borne along. ^"And running under a certain island called Clauda, we were scarcely able to get possession of the boat: "which, lifting up, they used helps, under-girding the ship; and fearing lest they might fall into Syrtis, lowering the gear, they were thus carried along. ^*And we being tossed violently by the storm, they were making the casting out, "and on the third day with their own hands they threw overboard the tackling of the ship;^ "'^and neither sun nor stars appearing for many days, and there being no small tempest on us, finally all hope of saving us was taken away. ^^And there being much fasting, Paul standing in their midst, said, O men, truly it behooved you obeying me, not to depart from Crete, and incur this injury and and loss. ^'And now I exhort you to take courage: for there will be no loss of the life of you, except the ship. "'For the angel of God, whose I am, and whom indeed I serve, stood by me this night,i ^^say- ing. Fear not, Paul; for it behooveth thee to stand before Caesar :J and, behold, God has given thee all those sailing along with thee.^ ^^Therefore cheer up, O men: for I believe God, that it shall be accord- ing to the manner which He has spoken to me. ""'But it behooves us to fall upon a certain island. ^ "And when it was the fourteenth night, we being borne along in the Adriatic Sea,"! about the middle of the night the sailors surmised that some country was coming to them.n "*And having sounded, they found it twenty fathoms; and moving on a short distance, and sounding again, they found it fifteen fathoms; ""and fearing lest they may fall out against rough places, casting four anchors from the stern, they were praying that the day should come. ^°And the sailors seeking to escape from the ship, and lowering the boat into the sea, with a pretext as about to cast anchors

/About the autumnal equinox, when naviga- »Acts 23. 11. /Acts 23. 11.

tion was generally given up till spring, as *Acts 18. 9.

they had neither mariner's compass nor ^Acts 28. i.

steam engine. mNow the Mediterranean.

ffThe storm came from the northeast. "They were approaching some country.
'iDoing everything possible to lighten the ship.

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from the prow, ^^Paul said to the centurion and the soldiers, Unless these may remain in the ship, you are not able to be saved.o ^"Then the soldiers cut the ropes away from the boat, and let it fall out. ^^But until the day was about to come, Paul exhorted all to take food, saying, Already this day you remain in a state of solicitude, the fourteenth day, receiving nothing.P '^Therefore I exhort you to take food: for this is for your safety: ^ for not a hair of your head shall perish.' '^And having spoken these words, and taken bread, he gave thanks to God in the presence of all, and breaking it, began to eat. '*''And all becoming cheerful, themselves also took food. "^^And we were two hundred and seventy-six souls in the ship.s ^^And having been revived by the food, they lightened the ship, casting the wheat over into the sea.^ ^^And when it was day, they did not recognize the land: but discovered a certain gulf having a shore, into which they determined, if possible, to thrust out the ship. ^"And having knocked off the anchors, they left them in the sea, at the same time loosing the bands of the rudders, and raising up the main sail to the blowing wind, they made for the shore. ^'And having fallen into a place where two seas met, they broke the ship, and indeed the prow, sticking fast, remained motionless, but the stern was torn off by the violence (of the wind). *'And the counsel of the soldiers was that they should kill the prisoners, lest some one, having outswum them, might escape: *^but the centurion, wishing to save Paul, forbade them from their counsel; and commanded that those who were able to swim, having first thrown themselves overboard, to go to the land; "and the rest, some on planks, and others on some parts from the ship. And thus it came to pass that all came safe to the land.

CHAPTER XXVIII.

The wreckers among the Melitans. The viper shaken from the hand ; the sick are healed. The voyage to Italy. Two years at Rome.

ACTS XXVIII.

^And having been saved, we recognized that the island is called Melita. ^And the barbarians extended no small philanthropy to us: for, having kindled a fire, they received us all to it, on account of the recent rain and cold. ^And Paul having gathered up a certain bundle of sticks, and placed it on the fire, a viper, having come out from the heat, fastened on his hand. ^ *But when the barbarians saw the beast hanging from his hand, they said to one another, Surely this man is a murderer, whom, having been saved from the sea, justice did

"They needed the sailors to manage the ship. <It was carrying wheat from Egypt to Rome.

^Constantly expecting to be drowned, v. 27.

9i Sam. 14. 45. "Acts '27. 26-39.

'•Luke 21. 18. SThose reptiles are still there, as they told me

•Soul in N. T. means person. when we visited the place.

ACTS XXVIII. 197

not permit to live. ^Then indeed, having shaken off the beast into the fire, he suffered no injury: "and they were looking for him to be about to swell up and suddenly fall down dead. But having looked a long time, and seeing nothing out of place come to him, changing their minds, they said that he was a god. 'But in the regions around about that place there were farms belonging to the chief man of the island, by name Publius: who, having received us, entertained us courteously three days. ^And it came to pass, that the father of Publius was lying prostrate with fevers and dysentery: to whom Paul having come in, and prayed, laying hands on him, healed him. °And this taking place, the rest also, on the island having diseases, continued to come to him, and be healed; "who also honored us with many honors; and conferred on us, departing, those things appertaining to use.

"And after three months we embarked in an Alexandrian ship, having spent the winter in the island, dedicated to the sons of Jupiter.c ^"And having disembarked into Syracuse, we remained three days ; ^^thence having come circuitously, we arrived into Rhegium. And

after one day there being a south wind, we came the second day to Puteoli,*^ ^*where having found brethren, we were entreated to remain with them seven days: and thus we came into Rome. ^^And the brethren, hearing the news concerning us, came thence to meet us at the Appian Forum and Three Taverns:® whom Paul, seeing, having given thanks to God, took courage.

^^And when we came into Rome, it was permitted to Paul to remain to himself with the soldier guarding him.f "And it came to pass, after three days, he called together those who were first of the Jews; and they having assembled, he said to them, I, men, brethren, having done nothing against the people, or the customs of our fathers, was committed a prisoner from Jerusalem into the hands of the Romans ;s ^*who judging me, were counseling to release me, because there was nothing worthy of death in me:^ -^and the Jews speaking against it, I was compelled to appeal to Csesar, not having anything for which to accuse my nation. ^"Then for this cause I have called you, to see you, and talk to you : for on account of the hope of Israel I am bound with this chain. * ^^And they said to him. Neither have we received letters from Judea concerning you, neither has any one of the brethren coming, proclaimed or spoken anything evil concerning you.J "But we desire to hear from you what you think: for indeed concerning this sect, it is known to us that it is everywhere spoken against. ^^And having appointed a day with him, many came to him into his hired house, to whom witnessing he expounded the kingdom of God, indeed persuading them concerning Jesus, both from the law of Moses, and the prophets, from morning unto evening. ^^And some of them indeed believed the things spoken, but others continued to doubt; ^^and they being disharmonious to one another,

'Castor and Pollux. /Acts 27. 3. <Acts 26. 29.

'Now Naples. (/Acts 25. 8. 'Acts 26. 6, 7.

eForty miles. AActs 25. 25.

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dispersed, Paul saying one word, that truly the Holy Ghost spoke through the prophet Isaiah to your fathers, saying,^ ^^Go to this people, and say. By hearing ye shall hear, and may not understand; and seeing you shall see, and may not perceive :i "for the heart of this people is waxed gross, and they heard with their ears heavily, and closed their eyes; lest they may see with their eyes, and hear with their ears, and understand with their heart, and turn, and I shall heal them. ^^Therefore let it be known unto you, that this salvation of

God is sent to the Gentiles, and they will hear." ^ ^° And he spent a whole biennium'^ in his own hired house, and received all those coming to him, ^^preaching the kingdom of God, and teaching those things concerning the Lord Jesus, with all boldness, uninterruptedly. o

*Isa. 6. 9. «Two years.

'Mark 4. 12; Jno. 12. 40. "Acts 13. 16.

»"Acts 13. 46.

The Epistle of Paul the Apostle to the ROMANS.

CHAPTER I

The gospel. Praise of the Roman Church and the desire of seeing them. Justification by faith. Both Gentiles and Jews exposed to the wrath of God.

ROMANS I.

^Paul, a servant^' of Jesus Christ, called an apostle, having been separated unto the gospel of God,^ Svchich He proclaimed beforehand through His prophets in the holy scriptures,^ ^^concerning his Son, having been born of the seed of David according to the flesh;^ ^having been ordained the Son of God with power,® according to the spirit of holiness, from the resurrection of the dead, of Jesus Christ our Lord: ^through whom we received grace and apostleship, unto obedience of faith among all the Gentiles, in behalf of his name S ^among whom ye are also called of Jesus Christ: "to all the beloved of God who are in Rome, saints having been called. Grace and peace to you from God our Father and the Lord Jesus Christ.

*In the first place, indeed, I praise my God through Jesus Christ for you all, because your faith is spoken of throughout the whole world. ^For God is my witness, whom I serve in my spirit in the gospel of his Son, how I unceasingly make mention of you always in my prayer ;§■ ^"praying, if by any means I shall be prospered in the will of God to come to you.^i ^^For I long to see you, in order that I may impart unto you a certain spiritual grace, that you may be established ;i" ^'but this is the consolation among you through faith in one another, both of you and me. ^^But

I do not wish you to be ignorant, brethren, that frequently I pur-
posed to come to you, and was hindered hitherto, in order that I
may have some /ruit among you, as well as also among other Gen-
tiles.] "I am debtor both to the Greeks, and to the barbarians; both
to the wise, and the unwise: ^^so to my utmost ability, I am ready to
preach the gospel to you who are in Rome also. ^"For I am not
ashamed of the gospel: for it is the power^ of God unto salvation

.7Rom. 15. 29.

*Gr. dynamite,

"Gr. slave.

d2 Tim. 2. 8.

»Phil. I. 8.

61 Cor. I. I.

«Gr. dynamite.

/"I Thess. 3. 10.

'Tit. I. 2.

'i Cor. I. 2 ; I Thess. 1

[. I.

«Rom. 15. 23.

ROMANS II

to every one that believeth; to the Jew first, and also to the Greek.^
"For the righteousness of God is revealed in him from faith to faith:
as has been written, But the just shall live by faith. "^

^*For the wrath of God is revealed from heaven against all un-
godliness and unrighteousness of men, who hold the truth in un-
righteousness; because that which is known of God is manifest in
them; for God has revealed it to them: "'for the invisible things of
Him from the creation of the world are seen, being known by the
things which are made, even His eternal power and divinity; so that
they are without excuse: ^'because, knowing God, they did not glorify
Him as God, neither were they thankful; but they became vain in
their reasonings, and their foolish heart was darkened. ^^Saying that
they were wise, they became fools, ^^and changed the glory of the
invisible God into the similitude of the likeness of corruptible man,
and of birds, and of quadrupeds, and of creeping things." ^*Therefore
God gave them up, in the lusts of their hearts, to impurity, to dis-
honor their bodies among themselves: "^who changed the truth of God
into a lie, and worshiped and served the creature rather than the
Creator, who is blessed for evermore: amen.o

^"On account of this God gave them up to the lusts of dishonor:
for indeed their women changed the natural use to that which is
against nature: "'likewise also the men, having left the natural use
of the woman, burned in their desire towards one another; men with
men working out disgrace, and receiving the rew^ard of their error
among themselves which it behooved. "^And as they did not approve
to have God in their knov/ledge, God ga.ve them up to a reprobate
mind, to do those things which are inappropriate; '"being filled with
all injustice, wickedness, vice, covetousness; full of envy, murder, strife,
deceitfulness, evil afifection; ^Vhisperers, calumniators, haters of God,
insulters, proud, arrogant, practitioners of evils, disobedient to
parents, P ^^covenant-breakers, incontinent, without natural affections,
unmerciful, ^'who, knowing the rightfulness of God, that those who
do such things are worthy of death, not only do the same, but they
even delight in those who are doing them.

CHAPTER 11.

The righteous judgment of God threatens. The Jezvs vainly glory in the

Law and circumcision.

ROMANS II.

^Therefore thou art inexcusable, O man, every one judging. For in whatsoever thou art judging another, thou art condemning thyself; for thou judging art doing the same things. ^For we know that the judgment of God according to truth is against those doing such things.

'i Cor. T. 24 : Rom. 2. 9. oRom. 9. 5 ; 2 Cor. 11. 31.

"iHab. 2. 4 ; Gal. 3. 11 ; Heb. 10. 38 ; Eph. 5. 6. Pi Cor. 6. 9 ; Eph. 5. 3 ; 2 Tim. 3. 2,

^i Cor. I. 20; Jer. 10. 14.

ROMANS II. 20I

^But do you consider this, O man, judging those doing such things, and doing the same, that you shall escape the judgment of God? *Do you look with contempt upon the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God is leading you to repentance? ^But according to thy hardness and thy impenitent heart, thou art treasuring up to thyself wrath against the day of wrath and of the revelation of the righteous judgment of God;^ Who will give to each one according to his works: ''to those indeed who with patience of good work are seeking glory and honor and immortality, eternal life: ^but to those who are of self-seeking, and disobedient to the truth, but obedient to unrighteousness, there are indignation and wrath. ^ ^Tribulation and anguish upon every soul of man that is working out evil,- both the Jew first, and the Greek;^ ^°but glory and honor and peace to every one doing good; to the Jew first, and also to the Greek.

"For there is no respect of persons with God.^ ^^For so many as sinned without law will also perish without law; and so many as sinned under the law shall be judged by the law; ^^for the hearers of the law are not righteous with God, but the doers of the law shall be justified.^ ^*For when the Gentiles, not having the law, may by nature do the things of the law, they, not having the law, are a law unto themselves: 'Who show the work of the law written in their hearts, ^ their conscience witnessing, and their thoughts accusing or indeed excusing with one another,^ "in the day when God will judge the secrets of men through my gospel according to Jesus Christ.^

^^But if you are denominated a Jew, and rest in the law, and boast

in God, and know his will, and approve the things which are excellent, being taught by the law; and persuade yourself that you are a guide of the blind, a light of those who are in darkness, an instructor of the ignorant, a teacher of the juveniles, having a form of knowledge and truth in the law; Therefore do not you who teach another teach yourself? do you, who preach not to steal, steal? do you, who say not to commit adultery, commit adultery? do you, who abominate idolatry, rob temples? Mo you, who boast, in the law, through the transgression of the law dishonor God? For the name of God is blasphemed by you among the Gentiles, as has been written. For circumcision indeed profits, if you do the law: but if you be a transgressor of the law, your circumcision has become uncircumcision. Then if uncircumcision may keep the righteousness of the law, will not his uncircumcision be counted for circumcision? and that which is uncircumcision by nature, perfecting the law, will judge you, who through the letter and circumcision are a transgressor of the law. For he is not a Jew who is one outwardly; neither is circumcision that which is outwardly in the flesh. But he is a Jew, who is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God."

ajas. 5. 3. ojas. I. 22. *Rom. 16. 25. 'Isa. 52. 5. i Cor. 7. 10

iF.ph A. 31. /^.-b. 8. 10. Thil. i. 10. "'Ail true religion is spir

'^Rnm. i. 16. dEph. 6. 9. yRom. 9. i. 'Matt. 15. 14. within and not wifhout.

ROMANS III.

CHAPTER III.

The words of God were committed to the Jews. The grace of God equally saves all the guilty, through faith in Christ, the Redeemer. Faith does not disannul the law.

ROMANS III.

Then what more belongs to the Jew, or what is the profit of circumcision? Much every way. For indeed, in the first place, the oracles of God were committed unto them. For what if some did not believe? whether will their unbelief destroy the faith of God? it could not be so: but let God be true, and every man a liar; as indeed it has been written, In order that you may be justified in your words, and shall prevail, in your judgment. "But if our unrighteousness

commends the righteousness of God, what shall we say? Is God unjust administering wrath? I speak according to a man. "It could not be so: then how will God judge the world? And if the truth of God through my falsehood abounded unto His glory, why am I still judged as a sinner? are we not indeed thus traduced, and as some say we speak, that, Let us do evil in order that good may come? whose condemnation is just.<i

Then what? are we the better? By no means: for we have proven already that both Jews and Greeks are all under sin; as has been written, There is no one good, not one: Here is no one who understands, there is no one who seeks out God; all have gone away, they have all together become unprofitable; there is no one who is doing good, there is not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips. Whose mouth is full of cursing and bitterness. Whose feet are swift to shed blood: destruction and misery are in their ways: and they have not known the way of peace. The fear of God is not before their eyes. But we know that so many things as the law speaks, it says to those under the law: that every mouth may be stopped, and the whole world may become guilty before God. Therefore no flesh shall be justified by works of law: for through law there is a perfect knowledge of sin.

And now the righteousness of God without law has been made manifest, being witnessed by the law and the prophets; but the righteousness of God through faith of Jesus Christ is unto all who believe: for there is no difference, for all sinned, and become short of the glory of God; being freely justified by his grace, through the redemption which is in Christ Jesus: whom God sent forth an expiation through faith and his blood, unto the manifestation of His righteousness through the remission of the sins which are

Tit. I. 2. «Rom. II. 32; Gal. 3. 22. 'Ps. 36. i.

i-Ps. 116. II; 51. 6. -fPs. 14. 1-3. ?Gal. 2. 16.

'Rom. 6. 19; Gal. 3. 15. ffPs. 5. 10; 140. 3. ARom. i. 17.

iRom. 6. I. 'Isa. 59. 7. 'Rom. 10. 12,

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passed, in the forbearance of God; unto the manifestation of his righteousness at the present time: so that he is just, and justifying him who is of the faith of Jesus.

^^Then where is boasting? It is excluded. By what law? of works? No; but by the law of faith. ^^For we conclude that a man is justified by faith without works of law. ^^Whether is he the God of the Jews only? is He not also the God of the Gentiles? Yea, also of the Gentiles: ^\xvXy there is one God, who will justify the circumcision by faith, and the uncircumcision through faith. o ^^Then do we make void the law through faith? It could not be so: but we establish the law.

CHAPTER IV.

Abraham himself was justified by faith. The grace of God toward Abraham not yet circumcised.

ROMANS IV.

^Then what shall we say that Abraham, our father according to the flesh, has found? ^For if Abraham were justified by works, he has glorification; but not before God. ^ "'For what does the scripture say? Abraham believed God, and it was imputed unto him for righteousness. ^ ^But to him that worketh, the reward is not reckoned according to grace, but according to debt; ^but to him that worketh not, but believeth on Him who justifies the ungodly, his faith is reckoned for righteousness. ^Indeed David also speaks of the blessedness of the man, to whom. God imputes righteousness without works, ^ ^Blessed are they whose iniquities are forgiven, and whose sins are covered; ^blessed is the man of whom the Lord may not impute sin. ^Then does this blessedness come on the circumcision, or on the uncircumcision? for we say That faith was imputed to Abraham for righteousness. <^ ^"Then how was it imputed? to him, being in circumcision or uncircumcision? Not in circumcision, but in uncircumcision. "And he received the sign of circumcision, and the seal of the righteousness of the faith which he had in uncircumcision : that he should be the father of all who believed, through uncircumcision; and righteousness should be imputed to them ;e "'and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham, which he had in uncircumcision. ^^For the promise to Abraham or his seed, that he should be the heir of the world, was not through the law, but through the righteousness of faith. f "For if the heirs were by the law, faith has been made void, and the promise vitiated.8" ^^For the law works out wrath: for where there is no law, there is no trans-

►"i Jno. 2. 2. "Gen. 15. 6; Gal. 3. 6. «Gen. 17. 10.

"Gal. 2. 16. *Jas. 2. 23. /Gen. 22. 17.

"Eph. 4. 6. «Ps. 32. I, 2. ffGal. 13. 18.

<^Rom. 4. 3.

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gression. ^^Therefore it is by faith, in order that it may be by grace; that the promise may be sure to all the seed; not only of the law, but also of the faith of Abraham ; who is the father of us all,'^ "as it has been written, That I have constituted, thee the father of many nations, before God whom he believed, who quickens the dead, and calls things which aye not as really existing :i ^'^who against hope confided in hope, that he should be the father of many nations, according to that which had been spoken, So shall thy seed be:J ^^and being not weak in faith, he considered not his body already dead, being about a hundred years old, and the deadness of Sarah's womb i^ -"but he staggered not at the promise of God through unbelief; but was filled up with dynamite through faith, having given glory to God ; "^and being fully assured, that whatsoever he has promised, he is able also to perform.! '^Therefore it was irjdeed imputed unto him for righteousness. ^^And it was not written"* on account of him alone, that it was imputed to him; "*but on accotint of us also, to whom it is about to be imputed, who believe on him who raised up our Lord Jesus from the dead; 'Svho was delivered on account of our transgressions, and raised for our justification. ""-

CHAPTER V.

Salvation of those zvho are justified by faith. Christ both died for us and lives for us. As death is through Adam, so is life through Christ.

ROMANS V.

^Therefore having been justified by faith, let us have peace toward God through our Lord Jesus Christ: "through whom we also have access by faith unto this grace in which we stand, and let us rejoice in the hope of the glory of God.^ ^And not only so, but let us also rejoice in tribulation; knowing that tribulation works out endurance;^ *and endurance, approval ; and approval, hope : ^and hope makes not ashamed ; because the divine love of God has been poured out in our hearts

by the Holy Ghost who has been given unto us. 'For we being yet without strength, in due time Christ died for the ungodly: ^for scarcely will one die for a righteous^ man ; for perhaps some one even dares to die for a good man.^ ^And God commends his love to us, because, we being yet sinners. Christ died for us. @How much more then, having now been justified by his blood, shall we be saved from wrath through him. ^°For if being enemies we are reconciled to God through the death of his Son ; how much more, being reconciled, shall we be saved through his life : "but not only so, but even rejoicing

'Gal. 3. 9. *Gen. 17. 17. «Eph. 2. 18; 3. 12 ; i Pet. 5. 12.

•Gen. 17. 5. ^Luke i. 37. *Jas. i. 3. ^A pardoned sinner.

J'Gen. 15. 5. '"Isa. 53. 12. 'A man who never sinned.

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in God through Jesus Christ our Lord, through whom we now received reconciliation.

^^Therefore, as by one man sin came into the world, and death by sin; and thus death came upon all men, in that all sinned ;6 "(for until the law sin was in the world: but sin is not imputed, there being no law;^ "but death reigned from Adam unto Moses, even on those who did not sin after the similitude of Adam's transgression, who "is the type of him who is to come.s' ^^But not as was the transgression, even so is the free gift: for if by the transgression of one many died, how much more by the grace of one man, Jesus Christ, did the grace of God and the gift abound unto many! "And not as by the one having sinned, is the free gift; for indeed, judgment was from one unto condemnation, but the free gift is from many transgressions unto justification. "For if by the transgression of one death reigned through one ; how much more shall those receiving the abundance of grace and the gift of righteousness reign in life through the one, Christ Jesus!) ""^Therefore then, as by the transgression of one, judgment came to all men to condemnation; so also through the righteousness of one, the free gift came on all men unto the justification life;!^ ^'"for as by the disobedience of one man many were made sinners, so also by the obedience of one man shall many be made righteous. ^°But the law came, that the transgression might abound; but where sin did abound, there did grace superabound:* "Mn order that as sin reigned through death, so may grace reign also through righteousness unto eternal life through Jesus Christ our Lord.

CHAPTER VI.

It is necessary for those having obtained life through Christ to abstain from sin; it is necessary for those having achieved true liberty to serve God.

ROMANS VI.

^Then what shall we say? must we abide in sin, in order that grace may abound? '""It could not be so. How shall we, who are dead unto sin, live any longer in it? ^Whether do you not know, that so many of us as were baptized unto Jesus Christ were baptized into His death ?^ ^Therefore we were buried with him by baptism into death: in order that as Christ was raised from the dead by the glory of the Father, so must we also walk in newness of life.t> ^For if we have grown together in the likeness of His death, we shall also be in the likeness of his resurrection :^ "knowing this, that our old man is crucified along with him, in order that the body of sin may be destroyed, that we may no longer serve sin;^ ^for the one having died has been made free from sin. *But if we died along with Christ, we

«i Cor. 5. 21. All died seminally in Adam. '^i Cor. 15. 22. <»Gal. 3. 27. '^Phil. 3. 10.

fRom. 4. 15. 91 Cor. 15. 45. 'Gal. 3. 16. 6C0I. 2. 12. ^Eph. 4. 22.

2o6 ROMANS VII.

believe that we will also li^ie with him -.^ ^knowing that Christ having risen from the dead dies no more; death no longer has dominion over him. ^°For the death that he died, he died unto sin once: but the life that he lives, he lives unto God. "So you also thus reckon yourselves dead unto sin, but alive unto God through Jesus Christ. '%et not sin therefore reign in your mortal body, that you should obey the lusts of it: ^^neither present your members arms of iniquity unto sin; but present yourselves to God, as alive from the dead, and your members arms of righteousness unto God.^ "For sin shall not have dominion over you: for you are not under the law, but under graces'

^^What then? can we commit sin, because we are not under the law, but under grace? it could not be so. ^""Do you not know, that to whom you present yourselves servants unto obedience, ye are servants^ to whom you obey; whether of sin unto death, or obedience unto righteousness ?i "But thanksJ be unto God, that whereas ye were servants

of sin, but you have obeyed from the heart the type of teaching into which ye were delivered: ^^but having been made free from sin, ye became servants unto righteousness.^ ^"I speak after the manner of a man on account of the weakness of your carnality. i For as ye presented your members as servants unto impurity and lawlessness™ pursuant to lawlessness, so now present your members servants unto righteousness pursuant to sanctification. '**For when you were the servants of sin, you were free from righteousness. ^What fruit then had you at that time in those things in which you are now ashamed?'^ for the end of these things is death. "But now having been made free from sin, and having become servants unto God, you have your fruit unto sanctification, and the end eternal life.o ^^For the wages of sin is death; but the free gift of God is eternal life through Jesus Christ our Lord.

CHAPTER VII.

Christ having died, we are freed from the law. The holy law became death from the zweakness of men. Depravity fighting against reason. Man the servant of sin.

ROMANS VII.

^Whether are you ignorant, O brethren, for I speak to those knowing the law, for the law hath dominion over a man for so long time as he may live?^' "For a woman who is under her husband has been given to her husband by the law so long as he lives; but if the husband may die, she is free from the law of the husband. ^Then if she

"2 Tim. 2. II. J'Gt. grace. "iDepravity.

/Rom. 4. 19. *i. Cor. 7. 22. "Rom. 8. 6; Phil. 3. 19.

oGal. 5. 18. ^Gr. sarks, the carnal mind; not sooma, "1 Pet. i. 9.

' 'Gr. slave. the mortal body,

«Jno. 8. 34. «i Cor. 7. 39.

ROMANS VII.

may be married to another man, her husband still living, she will be designated an adulteress : but if her husband may die, she is free from the law; and is no adulteress, though she is married to another man. "So, my brethren, ye are dead to the law through the body of Christ, that ye should be married to another, to him who is risen from the dead, in order that we may bring forth fruit unto God. 'For when we were in carnality, the emotions of sins, which were through the law, did work in our members to bring forth fruit unto death. "But now we have been made free from the law, being dead in that in which we were held; so that we serve in the newness of the spirit, and not in the oldness of the letter.t*

^Then what shall we say? Is the law sin? It could not be so; but I did not know sin except through the law: for indeed I had not known lusts, unless the law said. Thou shalt not covet^ ^But sin, taking occasion through the commandment, did work in me all concupiscence; for without law sin was dead.^ ^But I was alive at one time without law:^ but the commandment having come, sin revived, "and I died; and the commandment, which was unto life, the same was unto death. "For sin,^ taking occasion through the commandment, deceived me, and through it slew me. ^'So the law is indeed holy, and the commandment holy, and righteous, and good. "Then did that which is good become death to me? it could not be so: but sin, that it may appear sin, through the good was working out death to me, in order that sin may be exceedingly sinful through the commandment. "For we know that the law is spiritual: but I am carnal, having been sold under sin.^ ''For that which I do, I know not:^ for I do that which I do not will; but I do that which I hate. "But if I do that which I do not will, I consent to the law that it is beautiful;! I'but now it is no more I that do it, but sin dwelling in me.J ''For I know that in me, that is, in my carnal mind, there dwells no good thing. For to will is present with me, but to do that which is beautiful is not: "for the good which I will I do not; but the evil which I do not will, that I do.k ''If I do that which I do not will, it is no longer I that do it, but sin dwelling in me.i ^'Then I find a law, that, to me wishing to do that which is beautiful, that the evil is present with me: "for I delight in the law of God according to the inward man;"^ ''but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. » '*0 wretched man that I am! who shall deliver me from the body of this death? ''Thanks be unto God through Jesus Christ our Lord:P then therefore with the mind I serve the law of God; but with carnality the law of sin.

*2 Cor. 3. 6.

«Ex. 20. 17.

dRom. 4. 15; Jno. 15. 22.

«When an infant.

/Original sin.

?In the fall.

'Gal. 5. 17.

'Has the beauty of holiness.

*Rom. 4. 15.

f^The regenerated human spirit.

"Col. 4.

oBody of sin, old Adam.

PI Cor. 15. 57.

2o8 ROMANS Vni.

CHAPTER VIII.

The law and the spirit of Christ give life. All adversity, light to the sons of God. Creation groaning. The spirit inditing our prayers. Nothing can separate us from Christ.

ROMANS VIII.

^There is therefore now no condemnation to those who are in Christ Jesus. /For the law of the Spirit of life has made thee free from the law of sin and of death. ^For there was an impotency of the law, in which it was weak through depravity, God having sent his own Son in the likeness of the sin of depravity and for sin, condemned sin in depravity: ^in order that the righteousness of the law may be fulfilled in us, who walk not according to depravity, ^ but according to the spirit. ^For those being in harmony with depravity,

do mind the things of depravity, and those in harmony with the Spirit, the things of the Spirit: "for the mind of depravity is death; and the mind of the Spirit is life and peace. 'Therefore the mind of depravity is enmity toward God: for it is not subordinated to the law of God, for it is not able so to be. ®But those being in depravity are not able to please God. "But ye are not in depravity, but in the Spirit, if indeed the Spirit of God dwells in you.^ But if any one has not the Spirit of Christ, he is none of His. '"But if Christ is in you, the body is dead so far as sin is concerned; but the Spirit is life so far as righteousness is concerned. "But if the Spirit of Him who raised up Jesus from the dead dwells in you, the one having raised Christ Jesus from the dead will also create life in your mortal bodies through His Spirit, who dwells in you.d ^"Then therefore, brethren, we are debtors, not to depravity, to live according to depravity. "For if you live according to depravity, you are about to die: but if through the Spirit you kill the practices^ of the body, you shall live.^ ^*For so many as are led by the Spirit of God, these are the sons of God. ^^For you did not receive the spirit of bondage again unto fear; but you received the Spirit of adoption, in which we cry; Father, Father.^ "The Spirit Himself witnesses along with our spirit, that we are the children of God. ^^And if children, indeed heirs; truly heirs of God, and joint heirs with Christ; if we suffer together, in order that we may also be glorified together.^^

^^For I reckon that the sufferings of these present times are not worthy to be compared to the glory which is about to be revealed in us. ^^For the earnest expectation of the creature awaits the revelation* of the sons of God. ".*^For the creature has been subordinated

"Phil. 2. 7. «Evil habits.

^Gr. sarks, depravity, carnality, the carnal /Gal. 5. 18; 2. Tim. i. 7.

mind, fallen nature, and not mortal flesh. ?Gal. 4. 6.

Pi Cor. 3. 16. ''Gal. 4. 7.

.1*1 Cor. 6. 14; 2 Cor. 4. 14. »In glorification.

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to mortality, not willingly, but through Him who subordinated it; ^Hhence indeed pursuant to hope, the creature itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.J "For we know that all creation groans together and travails together until now; '^and not only so, but we

ourselves, having the earnest of the Spirit, and we ourselves groan within ourselves, waiting for the adoption of sons, the redemption of our body. k -^For we are saved by hope : but hope which is seen is not hope: for why does any one indeed hope for that which he sees? ^But if we hope for that which we do not see, we wait for it with patience. 1

^°And likewise the Spirit also helps our infirmity. For we know not what we should pray for as it behooves us : but the Spirit himself makes intercession with unutterable groanings : " ^ ^but he that searches the hearts knows what is the mind of the Spirit, because he makes intercession towards God in behalf of the saints. ^' ^But we know that all things work together for good to them that love God, to them that are called according to his purpose. "'Because whom he did foreknow, he did also predestinate to be conformed to the image of his Son, in order that he might be the firstborn among many brethren : ^°and whom He did foreknow, them he also called : and whom he called, them he also justified: and whom he justified, them He also glorified.

^^Then what shall we say to these things? If God is for us, who can be against us? ^"Indeed he who spared not his own Son, but delivered Him up for us all, how will He not with him, freely give us all things? ^^Who will lay anything to the charge of God's elect? ^*It is God who justifies: who is he that condemns? It is Christ who died, and rather who is risen, who is on the right hand of God, who indeed is interceding in our behalf." ^^Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? ^ ^' ^As has been written, that We are killed all day for thy sake; we are counted as sheep of the slaughter. P ^'But in all these we are more than conquerors through him that loved us. ^^For I am persuaded that, neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, ^® nor powers, <i nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

'The transfiguration. ' "Rom. 8. 34.

*The living saints by translation, and the dead "i Pet. 3. 22.

by resurrection. 2 Cor. 5. 2. "Ps. 44. 22.

'Constant expectancy of the Lord's appearing. i'2 Cor. 4. 11. sGr. dynamites.

ROMANS IX.

CHAPTER IX.

Grief concerning Israel. The promises of God stand. True posterity of Abraham. The free grace of God. Pharaoh. The vessel of the potter. Prophecies to the elect of God and Israel.

ROMANS IX.

^I speak the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost, ^ Hhat there is great sorrow to me and incessant grief to my heart. ^For I would pray, that I myself might be an ofiferingb from Christ; in behalf of my brethren, my kindred according to the flesh: ^who are Israelites, of whom is the adoption of sons, and the glory, and the covenants, and the giving of the law, and the service, and the promises; "of whom are the fathers, and of whom is Christ according to the flesh. Who is over all, God blessed forever: amen. " ^But not as that the word has been a failure. ^ For these are not all Israel who are of Israel ;d ^neither are the children all the seed of Abraham ; but in Isaac shall thy seed be called ; ^ Hhat is the children of the flesh the same are not the children of God; but the children of the promise are counted for the seed. ®For this is the word of the promise, ^ About this time I will come, and there shall be a son to Sarah. s ^"Not only so; but Rebecca also having cohabitation of one, our father Isaac ;h "for the children not having been born, neither having done anything good or evil, in order that the purpose of God might stand according to election ^ not of works, but of him that calleth, ^'and it was said to her, The elder shall serve the younger: "as has been written, Jacob have I loved, but Esau have I hated. J ^*Then what shall we say? Is there unrighteousness with God? It could not be so. ^^For he says to Moses, I will have mercy on whom I do have mercy, and I will commiserate whom I do commiserate.^ ^'Then it is not of him that willeth, nor him that runneth, but of God who shows mercy. ^'For the scripture says to Pharaoh, For this very thing have I raised you up, that I may show forth my power in you, and that my name may be proclaimed in all the earth. 1 "Then therefore he has mercy on whom he will, and whom he will he hardens."^ ^'Then thou wilt say to me, Why does he yet find fault? For who has resisted his will? ^"O man, who art thou that repliest against God?'^ Whether shall the thing formed say to him that formed it. Why did you make me thus? "'Has not the potter the right of the clay, from the same lump to make one

"I Tim. 2. 7.

("A sin-offering.

cRom. I. 25.

<i>One that prevails with God.

eGen. 21. 12; Heb. 11. 18.

/Gal. 4. 28.

i/Gen. 18. ID.

'Gen. 25. 21.

'Election of the divine progenitorship, which was unconditional, and not the election of grace, which must be reciprocated by the recipient.

'Gen. 25. 23; Mai. i. 2, 3.

*Ex. 33. 19.

'Ex. 9. 16.

»nEx. 7. 3. «Isa. 29. 16; 45. 9.

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part a vessel unto honor,^ and another unto dishonor? ^'But if God, wishing to show forth his indignation and make his power known, endured with much longsuffering the vessels of indignation having been perfected unto destruction : -"and in order that he might make known the riches of his glory on the vessels of mercy, which he before prepared unto glory? ^Whom he called, even us, not only of the Jews, but also of the Gentiles : as he says in Hosea,P I will call them my people, who are not my people; and her beloved, who is not beloved: '@and it shall come to pass, in the place in which it was said to them, You are not my people, there they shall be called the sons of the living God:<i> ^^but Isaiah cries out in behalf of Israel, Though the number of sons of Israel may 'be as the sand of the sea,

a remnant shall be saved.^^ ^'For perfecting the word and cutting it short, will the Lord do a complete work on the earth -.^ ^''and as Isaiah has before spoken ; Unless the Lord of Sabaoth left to us a seed, we would have become as Sodom, and would have been made like unto Gomorrah:

^Then what shall we say? That the Gentiles, not pursuing righteousness, received righteousness, and the righteousness which is from faith : ^'but Israel, following after the law, did not attain unto the law of righteousness. ^'Why? Because they sought it not from faith, but as it were from works : they stumbled over the stone of stumbling, ^^as has been written, Behold, I lay in Zion a stone of stumbling and a rock of offence : and he that believeth on him shall not be ashamed.^

CHAPTER X.

The Jeii's abnegating faith in Christ. All are saved by true faith. Prophecies concerning the Jews and the Gentiles.

ROMANS X.

^Brethren, indeed the desire of my heart and my prayer to God in their behalf, is for their salvation. ^For I testify to them, that they have a zeal of God, but not according to perfect knowledge; ''for being ignorant of God's righteousness, and seeking to establish their own righteousness, they have not submitted to the righteousness of God. 3- *For Christ is the end of the law unto righteousness to every one w^ho believes. ^For Moses describes the righteousness wdiich is of the law, that the man having done this shall live in it.t> ""But the righteousness of faith speaks thus. Say not in thy heart. Who shall ascend up into heaven? that is, to bring Christ down :c 'or, Who shall descend into the abyss? that is, to bring him up from the dead.'i *But what says it? The word is nigh thee, in thy mouth,

oFinancial value. aPhil. 3. 9.

pHos. 2. 23. i-Lev. 18. 5.

9H0S. I. 10. «Deut. 30. 11-14.

●●Isa. 10. 22. ''An allusion to His descension into Hades.

●Isa. I. 9. 'Isa. 8. 14; 10. 11; 28. 16.

and in thy heart: that is, the word of faith, which we preach. ^That if you may confess with your mouth the Lord Jesus, and may beheve with your heart that God raised him from the dead, you shall be saved: "for with the heart it is believed unto righteousness; and with the mouth it is confessed unto salvation. "For the scripture says, Every one believing on him shall not be ashamed.® '"For there is no difference between Jew and Greek: for the same is Lord of all, rich unto all that call on him.^ "For every one who may call on the name of the Lord shall be saved.s "Then how can they call on him on whom they have not believed? and how can they believe on him of whom they have not heard? and how shall they hear without a preacher? ^^And how can they preach, unless they may be sent forth? as has been written, How beautiful are the feet of those, who preach the gospel of good things 1^

^^But they have not all heard the gospel. For Isaiah says, Lord, who has believed our report?^ "Then faith comes by hearing, and hearing by the word of Christ. J ^'"But I say. Have they not all heard? Yea, truly. Their sound has gone out into all the earth, and their words unto the ends of the world.^ "But I say, Whether does not Israel know? Moses first says, I will provoke you to jealousy with that which is no nation, and with a nation void of understanding I will anger you.^ ^"But Isaiah is bold, and says, I was found by those not seeking after me; and made manifest to those not inquiring after me.rn -'But to Israel he says, All day long have I reached forth my hands to a gainsaying and disobedient people."

CHAPTER XI.

A part of the Jews elected, a part rejected. The unbelief of the Jews hecomes the salvation of the Gentiles. Salvation awaits even all Israel.

ROMANS XI.

^Then I say. Did God cast away his people? it could not be so.^ For I am indeed an Israelite, of the seed of Abraham, of the tribe of Benjamin. ^God did not cast away his people whorn he foreknew. Do you not know what the scripture says in Elijah, how he makes intercession to God against Israel? %ord, they have slain thy prophets, they have digged down thine altars: and I am left alone, and they are seeking my life.^ ^But what says the answer to him? I have left unto myself seven thousand men, who have not bowed the

knee to Baal. ° ^Thus then there is even at this time a remnant left according to the election of grace : ®and if by grace, it is not at all by works: since in that case grace is no more grace. " ^ ^What then?

«Roin. 9. 33; Isa. 28. 16. .?'Jno. 12. 38. «i Lam. 21. 22.

/Rom. 3. 22. *Ps. 19. 4. *i Kings 19. 10.

pjoel 2. 32; Acts 2. 21. 'Deut. 32. 21. "The sun god. i Kings 19. 18.

*lsa. 52. 7. »nlsa. 65. I. <*Salvation entirely of grace.

'Isa. 53. I. " ^Isa. 65. 2.

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Israel did not attain that which he was seeking, but the election obtained it, and the rest were hardened i ^ *as has been written, God has given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day. ^ ^nd David says, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them: ^ °and let their eyes be darkened, that they may not see, and bow down their back" always. ^ "Then I say; Whether did they stumble that they may fall? it could not be so: but by their fall, salvation came to the Gentiles, in order to provoke them to jealousy. s ^ ^"But if the fall of them was the riches of the world, and the depletion of them the riches of the Gentiles; how much more their fulness? ^ ^But I speak to you Gentiles. Inasmuch then as I am an apostle of the Gentiles, I glorify my ministry: "if perchance I may provoke my flesh, and save some of them. ^ ^For if the casting away of them was the reconciling of the world, what will their reception be, but life from the dead? ' 'But if the first fruit was holy, the lump is also : if the root was holy, the branches are also.

' "And if certain ones of the branches were broken ofif, and you being a wild olive-tree are grafted in among them, and have become a partaker of the root of the fatness of the olive-tree; "boast not against the branches: but if you boast, you are not bearing the root, but the root you. "Then you will say. The branches were broken off, that I may be grafted in. " "Beautifully ; they were broken off by unbelief, but you stand by faith. Think not high things, but fear. "For if God spared not the natural branches, neither will he spare you. ^ ^Then behold the goodness and severity of God: upon those who fell indeed, severity; but upon you the goodness of God, if you may abide in his goodness : since you too may be cut off. " ^But these also, if they may not abide in unbelief, shall be grafted in: for God

is able to graft them in again. ^^*For if you, having been cut off the olive tree which is wild by nature, and contrary to nature were grafted into the good olive tree: how much more shall these, who are the natural branches, be grafted into their own olive tree?i

^^I do not wish you to be ignorant, brethren, as to this mystery, in order that you may not be wise with yourselves, J that blindness in part has happened unto Israel, until the fulness of the Gentiles may come in;^ ^''and so all Israel shall be saved: as has been written, A leader shall come out of Zion, shall turn ungodliness from Jacob.' "^^And this is the covenant with me unto them, that I may take away their sins."^ ^*They are enemies indeed, as touching the gospel, for your sakes: but beloved with reference to election for the sake of the fathers: "'*for the gifts and calling of God are without repentance." ^^"For as you at one time were disobedient to God, but now you have received mercy through their disobedience, ^'even also these were now disobedient, in order that through the mercy shown to you they

«Deiit. 29. 4; Isa. 29. II,

o\n your own conceits.

fPs. 68. 23.

*Luke 21. 24.

»Rom. 10. 19.

'Isa. 59. 20.

ftRom. 14. 4.

Mer. 31. 31.
«Irrevocable.

●Identity and perpetuity of the Church.

2T4 ROMANS XII.

themselves may now also obtain mercy. ^'For God has shut up all in unbelief, in order that he may have mercy on all.o ''0 the depth of the riches of the wisdom of the knowledge of God! His judgments are unsearchable, and his ways past tracing out.P ^^For who has known the mind of the Lord? who became his counsellor? ^'or who has given unto him, and it shall be recompensed unto him again ?<a ^"Because of Him, and through* him, and unto him, are all things: to him be glory forever : amen.^

CHAPTER Xn.

Holy living and rightly using the gifts of grace. Studying love, modesty, mildness.

ROMANS XII.

^I exhort you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service: ^and be not fashioned after this world: but be ye transformed by the renewing of your mind, that you may prove what is the good and acceptable and perfect will of God.^ ^For I speak, through the grace which has been given unto me, for every one who is among you, not to think of himself more highly than he ought to think; but to think soberly, as God has imparted to each one the measure of faith. "For we indeed have many members in one body, but all the members have not the same office:^ ^so we, being many, are one body in Christ, and members one of another.^ " ^But having gifts differing according to the grace given unto us,^ whether prophecy, it is according to the analogy of faith; 'or ministry, it is in the ministry; or he that teacheth, in teaching; ^or he that exhorteth, in exhortation; or he that giveth, with a single eye; he that presideth, with diligence; he that showeth mercy, with cheerfulness.

%et love be free from hypocrisy. Abhorring the evil, cleaving to the good: "kindly affectionate one to another with brotherly love; in honor preferring one another; 'not slothful in business; boiling over in spirit; serving the Lord;^ 'rejoicing in hope; patient in tribulation; continuing steadfastly in prayer ;f "communicating to necessities of the saints; pursuing hospitality. '*Bless them that persecute you; bless, and scold not.s "Rejoice with them that rejoice; weep with them that weep. '"Have the same mind toward one another, not thinking high things, but condescending to the humble. ^ Be not

wise in your own conceits. "Returning to no one evil for evil; providing things beautiful^ in the sight of all men. "If possible, so far as it is within your power, living in peace with all men; '^avenging

oGal. 3- 22. c2Cor. 12. 12; Eph. 4. 25.

?Isa. 40. 13; I Cor. 2. 16. "^Eph. 4- n-

9job4i. II. ,, , ^Rom. 14. 18.

ri Cor. 8. 6; Col. 1. 16; Rom. 16. 27. JCoI. 4. i, 2.

pMatt. 5. 44.

aEph s 10. ARom. 15. 5.

J fior 12. 12. «The beauty of holiness. 2 Cor. 8. 21 ; Prov. 3. 4.

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not yourselves, beloved, but give place to wrath ;J for it has been written. Vengeance belongs to me; I will repay, says the Lord.^ "^^But if your enemy is hungry, feed him; if he is thirsty, give him drink: for doing this you will heap coals of fire upon his head.i ^^Be not overcome by the evil, but overcome the evil with the good.

CHAPTER XIII.

Obedying magistrates ; lovingly distributing his own to each one; watchfulness.

ROMANS XIII.

^Let every soul be subject to the higher authorities.^ For there is no authority except that which is from God; and the existing authorities have been ordained of God.'^ "So the one resisting the authority, antagonizes the ordinance of God: and those antagonizing shall receive to themselves judgment. ''For rulers are not a terror to the good work, but to the evil. Whether do you not wish to fear the authority? do the good, and you shall have praise from it: *for he is the minister of God for you for good. But if you do evil, fear; for he bears not the sword in vain: for he is the minister of God, executing judg-

ment unto wrath unto the one doing evil. ^Therefore it is necessary to submit, not only on account of wrath, but also on account of conscience. "For on account of this also pay tribute; for they are the ministers of God, attending to this very thing. ^Give to all their dues: custom to whom custom is due; tribute to whom tribute is due; fear to whom fear is due; honor to whom honor is due.^ '*Owe no man anything, but to love one another with divine love: for the one loving another with divine love has fulfilled the law.^ "For, thou shalt not commit adultery, thou shalt not murder, thou shalt not steal, thou shalt not covet, and if there is any other commandment, it is fulfilled in this word, in this. Thou shalt love thy neighbor as thyself with divine love. ^"Divine love works no evil to its neighbor: for divine love is the fulfilling of the law.^ "And recognizing this time, that it is already the hour we should wake out of sleep: for now our salvation^ is nearer than when we believed. §■ ^"For the night is far spent, and the day is at hand. Therefore let us lay aside the works of the darkness, and let us put on the arms of the light. "Let us walk circumspectly, as in the day; not with revelries and drunkenness, not with debaucheries and impurities, not in strife and envy : "but put ye on the Lord Jesus Christ, and make no provision for the lust of the flesh.

^The wrath of your enemy. «Matt. 22. 27.

^Deut. 32. 35; Heb. 10. 30. -Prov. 25. 21. <^Ex. 20. 13; Lev. 19. 18; Gal. 5. 14 ; Jas. 2 . 8.

«i Cor. 13. 4.

«i Pet. 2. 13. /Glorification.

'Perroissively, at least, 91 Thess. 5. 6; Eph. 5. 11 ; Rom. 15. i^.

2i6 ROMANS XIV.

CHAPTER XIV.

Concerning the use of edibles and days. We are to spare the weak. Of-
fence in the use of edibles and days is to be avoided. Not to judge
rashly. Conscience is to be followed.

ROMANS XIV.

^But receive to yourselves him who is weak in faith, not into dis-
putations of doubtful matters.^ 'One indeed believes he is to eat all
things: another who is weak, vegetables. ^Let not the one eating snub
the one not eating. Let not the one not eating judge the one eating; for
God received him.^ *Who art thou judging another man's servant?

to his own master he stands or falls: but he shall stand; for God is able to make him stand. ^ ^For one indeed judges a day above a day: another judges every day (alike); let each one be fully persuaded in his own mind. "The one regarding the day, regards it to the Lord: the one eating, eats to the Lord, for he gives thanks to God; and the one not eating, eats not to the Lord, and gives thanks to God. ^For no one of us lives to himself, and no one dies to himself: "for if indeed we live, we live to the Lord; and if we die, we die to the Lord. Then indeed if we live, and if we die, we are the Lord's. "For unto this Christ died, and lives, in order that He may be Lord of the dead and of the living.^ ^"But why do you judge your neighbor, or indeed why do you discount your brother? for we shall all stand before the judgment-seat -of God.e "For it has been written; As I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God.f ^"Then therefore each one of us shall give an account to God for himself.s

"Then let us no longer judge one another: but rather judge this, not to place before a brother an offence for a stumblingblock. ^*I know, and am persuaded in the Lord Jesus, that there is nothing unclean of itself: except to him who considers it unclean, to him it is unclean. ^^ ^^But if your brother is grieved on account of your meat, you are no longer walking in divine love Do not by your meat destroy him for whom Christ died.i ^"Let not your good be blasphemed.J "For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost. ^^"^For in this the one serving Christ is acceptable to God, and approved unto men. ^"Then therefore we pursue the things belonging to peace, and edification towards one another. -°Do not destroy the work of God on account of meat. All things are pure; but it is evil to the man who eats with offence :k ^Ht is good neither to eat flesh, nor to drink wine, nor anything by which your brother stumbles. ^ "The faith which you have, have it with yourself before God. Happy is the one not judging himself in that which he approves: '^but if he may eat doubting, he has been condemned, because it is not of faith ; but every thing which is not of faith is sin.

"Rom. 15. 1-7. eRom. 14. 4 ; 2 Cor. 5. 10. «i Cor. 8. 11.

*Rom. 15. 7. /Isa. 45. 23; Phil. 2. 10. ^"i Cor. 8. 16.

cjas. 4. 12 ; Rom. 2. 23. ?Matt. 12. 36. *Tit. i. 15.

«*2 Cor, 5. 15; I Thess. 4. 14. ' 'Rom. 14. 20, 'i Cor. 8. 13.

CHAPTER XV.

We are to study the duties of harmony and mutual love. Concerning the severity of the epistle. Paul is going to see the Romans. Concerning collection which is to be carried to Jerusalem: and his imminent danger.

ROMANS XV.

^But we who are strong ought to bear the infirmities of the weak, and not to please ourselves.^ "Let each of us please his neighbor in that which is good, unto edification; 'for Christ did not please himself; but, as has been written, The reproaches of them that reproached thee fell on me.^ *For so many things as were previously written were written for our instruction, in order that through the patience and through the consolation of the scriptures we may have hope. °But may the God of patience and consolation grant unto you to think the same things among one another with reference to Christ Jesus. "In order that you may with one accord with one mouth glorify God, even the Father of our Lord Jesus Christ. ^Therefore receive one another, as Christ also received you, to the glory of God.^ ^For I say that Christ has been made minister of circumcision for the truth of God, that he might confirm the promises of the fathers, ^ "and that the Gentiles might glorify God for his mercy; as has been written. Therefore I will confess thee among the Gentiles, and in thy name sing praises.® ^°And again he says. Rejoice, ye Gentiles, with his people. "And again, Let all the Gentiles praise the Lord ; and let all ye peoples praise him.^ ^^And again, Isaiah says. There shall be the root of Jesse, and he that ariseth to rule over the Gentiles ; in him shall the Gentiles hope.^ ^^And the God of hope fill you in all joy and peace in believing, that ye may abound in hope, in the power^ of the Holy Ghost. "But I am indeed persuaded, my brethren, concerning you, that you are also full of goodness, having been filled with all knowledge, being able also to admonish one another. ^^But I have written unto you more boldly in part, as reminding you, on account of the grace which has been given unto me from God, ^"that I should be the minister of Christ Jesus unto the Gentiles, ministering the gospel of God, that the offering of the Gentiles may be well received, having been sanctified by the Holy Ghost. "Moreover I have boldness in Christ Jesus as to the things appertaining to God: ^"for I will not dare to speak anything save those things which Christ has wrought through me, unto the obedience of the Gentiles, in word and deed, "in the power of signs and wonders, in the power of the Spirit of God, so that from Jerusalem, and around about even unto Illyricum,i I have fully preached the gospel of Christ; ^"but being so ambitious not to preach the gospel, where Christ has been named, in order that I may not build on another man's foundation; ^"but, as has been written, Those, to whom he has not been preached,

oRom. 14. I. '*2 Sam. 22. 50. fflsa. 11. 10; Matt. 12. 21.

*P.s. 68. 10. «Ps. 17. 50. /"Dynamite.

eRom. 14. I. /Ps. i6i. I. 'Northern terminus of Greece,

2i8 ROMANS XV L

shall see concerning him, and they who have not heard shall understand. ^^Therefore indeed I was hindered much from coming unto you: ^'but now, no longer having a place in these regions,J and having an earnest longing for many years to come to you,i^ '%s I may journey into Spain, for I hope traveling through to see you, and by you to be sent forth thither, if in the first place I may be satisfied with your company! - -^but now I journey to Jerusalem, ministering to the saints."^ ^@For Macedonia and Achaia were pleased to make a certain contribution to the poor who are in Jerusalem." ""'For they were pleased to do so; and they are their debtors: for if the Gentiles participated in spiritual things, they owe it to them also to minister unto them in carnal things. ""*Then having completed and sealed this fruit unto them, I will sail away for Spain by you; '"but I know that coming unto you, I will come in the fullness of the blessing of Christ. '"But I exhort you, brethren, through our Lord Jesus Christ, and through the love of the Spirit, that you co-operate with me in your prayers to God in my behalf;o ^4n order that I may be delivered from those in Judea who do not believe, and my ministry may be acceptable to the saints in Jerusalem; ^^in order that having come to you in joy through the will of God, and together with you find rest. ""Now the God of peace be v/ith you all. Amen.

CHAPTER XVI.

Phoebe is commended, l^arioiis salutations. Dissensions are to be avoided. Doxology.

ROMANS XVI.

^I commend unto you our sister Phoebe, being a minister of the church which is in Cenchrea, "in order that you may receive her in the Lord, worthily of the saints, and that ye may assist her in whatsoever matters she may need you : for she has been a helper of many, and myself. "Salute Prisca and Aquila my fellow-laborers in Christ Jesus ;a Vho laid down their neck for my life ; and for whom not I alone but all the churches of the Gentiles give thanks ;^ "and the church in their house. Salute Epaenetus my beloved, who is the first fruit of Asia unto Christ. "Salute Mary, who labored much for you. ^Salute Andronicus and Junias, my kinsman and my fellow-soldiers, who are celebrated among the apostles, who were also in Christ before me. ^Salute Ampliatus my beloved in the Lord. "Salute Urbanus our fellow-worker in Christ, and Stachys my beloved. "Salute

Apelles the reprov'd in Christ. Salute those of the household of Aristobulus. "Salute Herodian my kinsman. Salute those from the household of Narcissus, who are in the Lord. ^'Salute Tryphaena and Tryphosa, who are laboring in the Lord. Salute the beloved Persis,^ who labored much in the Lord. "Salute Rufus<i the elect in the Lord, and his mother and /He had already evangelized them. "Acts i8. 2.

*Acts 19. 21. 'Rom. 14. 28. *Acts 19. 26; i Cor. 14. 19.

»"Acts 20. 16; 21. 17. 'Women.

"I Cor. 16. I ; 2 Cor. 8. 9. "Phil, 2. i. ''Mark 15. 21,

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mine. "Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren along with them. ^^Salute Philologus and Julius, Nereus and his sister, and Olympas, and all the saints who were with them.® ^"Salute one another with a holy kiss. All the churches of Christ salute you.

^'But I exhort you, brethren, to mark those who cause divisions and stumblings, contrary to the teaching which you have learned, and depart from them. ^^For such do not serve our Lord Christ, but their own stomach ; and through fair speeches and eulogies deceive the hearts of the innocent.^ "For your obedience has come abroad unto all men : therefore I rejoice over you, and wish you to be wise in that which is good, and uncompromising towards that which is evil. ""The God of peace will speedily crush Satan beneath your feet. The grace of our Lord Jesus be with- you. ^'Timothy my fellow-laborer salutes you; and Lucius and Jason and Sosipater, my consanguinity, salute you.s ^"I Tertius, the one writing the epistle, salute you in the Lord. ^Gaius my host, and that of the whole church salutes you.^ Erastus the steward of the city, and brother Quartus, salute you.

^°To Him who is able to establish you according to my gospel and the preaching of Jesus Christ,i according to the revelation of the mystery having been hidden during the eternal times, '"but having now indeed been made manifest, through the prophetic scriptures, and having been made known to all the Gentiles, according to the commandment of the eternal God, unto the obedience of faith ; "to God who alone is wise, through Jesus Christ, to the glory unto the ages of the ages. Amen.

«! Cor. 16. 20; 2 Cor. n. 12; i Thess. 5. 26; t'Acts 13. i; 17. 5; 20. 4.

I Pet. 4. 14. ftActs 19. 32 ; i Cor. i. 14 ; 2 Tim. 4. 20.

/Phil. 3. 19. »Jude 24; Eph. 3. 20.

The First Epistle of Paul the Apostle

TO THE

CORINTHIANS.

CHAPTER I.

Salutation. The return of thanks for the faith of the Corinthians. Fac-tions are to be abnegated. Salvation received through Christ is not dependent on human wisdom or art.

I CORINTHIANS I.

^Paul, called an apostle of Jesus Christ through the will of God,^ and brother Sosthenes,^ 'to the church of God being in Corinth, to the sancti-fied in Christ Jesus, to the called saints, along with all who call upon the name of our Lord Jesus Christ in every place, theirs and ours : ''Grace to you and peace from God our Father and the Lord Jesus Christ.^

I give thanks to my God always in your behalf, for the grace of God given unto you in Christ Jesus ; ''because in everything you are en-riched in him, in all speech and in all knowledge ; ''as the testimony of Christ is confirmed in you ;●! ^so that you are deficient in no spiritual gift ; awaiting the revelation of our Lord Jesus Christ ; ^vwho will also establish you unblamable unto the end in the day of our Lord Jesus Christ.^ '^God is faithful, through whom you have been called unto the fellowship of His Son our Lord Jesus Christ.

^°But I exhort you, brethren, through the name of our Lord Jesus Christ, that you may all speak the same things, and that there may be no schisms among you ;^ but you may be perfected in the same mind and in the same disposition. s "For it has been revealed to me concerning you, my brethren, by those who are of the house of Chloe, that there are contentions among you. ^"And I say this, that each one says, I indeed am of Paul ; and I of Apollos ; and I of Cephas ; and I of Christ.^ "Is Christ divided? was Paul crucified for you? or were you baptized in the name of Paul? "I thank God that I baptized none of you, except Crispus and Gains ;i ^^in order that no one may say

"2 Cor. I. I. <*2 Cor. 8. 7. s'All have the mind of Christ.

*Acts 18. 17. «i Thess. 5. 23. ''i Cor. 3, 4.

/ CORINTHIANS 11.

that you are baptized in my name. "But I baptized also the family of Stephanas :J besides, I know not if I baptized any other. "For Christ sent me not to baptize, but to preach the gospel : not with the wisdom of speech, in order that the cross of Christ may not be made of none effect.^ ^*For the word of the cross is foolishness indeed to those who are lost; but to those who are saved it is the power^ of God. ^''For it has been written, I will destroy the wisdom of the wise, and bring to nought the understanding of the intelligent. '*^Where is the wise man? where is the scribe? where is the investigator of this age? has not God rendered the wisdom of the world foolishness? "'For since in the wisdom of God the world by wisdom knew not God, God was pleased through the foolishness of preaching to save those who believe. "Since indeed the Jevv^s ask for miracles, and the Greeks seek after wisdom; '"but we preach Christ having been crucified, to the Jews indeed a stumbling block, and to the Gentiles foolishness ; "'^but to you who are called, both Jews and Greeks, Christ the power™ of God, and the wisdom of God. "'Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. "Tor you see your calling, brethren, that there are not many wise according to the flesh, not many influential, not many high-born : "'but God has chosen the foolish things of the world, that he may confound the wise; and God has chosen the weak things of the world, that he may confound the strong; '^and God has chosen the base-born of the world, and those of no reputation, the things which are not,'^ that He may set at nought the things which are, ^'in order that no flesh can boast in the sight of God.^ ^"But of him are ye in Christ Jesus, who of God was made unto us wisdom, and righteousness and sanctification, and redemption: '''in order that, as it has been written, L,et him that glorieth glor}? in the Lord.P

CHAPTER H.

The doctrine of Christ is simple, but full of heavenly power and spirit, not to be judged by the human, but by the Spirit.

I CORINTHIANS II.

*And I, brethren, having come unto you, came not in the excellency of speech or of wisdom, proclaiming unto you the testimony of God. "For I determine to know nothing among you, except Jesus Christ, and Him having been crucified. I was with you in weakness, and in fear, and in much trembling. *And my speech and my preaching were not in the persuasive words of wisdom, but in the demonstration of the Spirit and the power :^ ^in order that your faith may not be in the wisdom of men, but in the power^ - of God.

ⓂBut we speak wisdom among the perfect : not the wisdom of this

>i Cor. i6. 15. '"Dynamite. ^Jer. 9. 24 ; 2 Cor. 10. 17.

*2 Cor. 2. 15. "The nobodies.

^Gr. Dynamite; Isa. 29. 14; 2 Cor. 2. 15. "Eph. 2. 9. "Dynamite, i Thess. i. 5.

/ CORINTHIANS III.

age, nor of the rulers of this age, who are coming to nought : ^but we speak the wisdom of God having been hidden in a mystery, which God predestinated before the ages unto our glory :t> Which no one of the princes of this age knew; for if they had known it, they would not have crucified the Lord of glory. "But, as has been written, the things which eye has not seen, and ear has not heard, and has not entered into the heart of man, the things which God has prepared for those who love Him.^ "But God has revealed them to us through the Spirit. For the Spirit searches all things, even the deep things of God. "For who of men knows the things of man, except the spirit of the man which is in him? so indeed no one knows the things of God, except the Spirit of God.*^ ^"But we have not received the spirit of the world, but the Spirit who is from God; in order that we may know the things which have been graciously given unto us from God. "Which things indeed we speak, not in the teachable words of human wisdom, but in the teachable words of the Spirit, expounding spiritual things to spiritual people. "But the intellectual man receives not the things of the Spirit of God \^ for they are foolishness unto him ; and he is not able to know them, because they are spiritually discerned. ^ ^^But the spiritual man discerns all things, and is himself discerned by no one. '*For who knows the mind of the Lord, who shall give him counsel? But we have the mind of Christ.^

CHAPTER III.

The weakness of the Corinthians conspicuous by their disagreements.
Christ the one foundation, Christians are the temples of God. The wisdom of the world.

I CORINTHIANS III.

^And I, brethren, was not able to speak unto you as unto spiritual, but as unto carnal, even babes in Christ.^ ^I have fed you with milk, not with meat ; for you were not yet able. But ye are not now yet able : ^°for ye are yet carnal. For where there are envy and strife among you, are you not carnal, and walking about according to man?^ *For when one may say, I am indeed of Paul ; another, I am of Apollos ; are you not men? ^Then what is Apollos? and what is Paul? But ministers through whom ye believed ; even as the Lord gave to each one.^ *'I planted, Apollos watered ; but God gave the increase.^So neither is the one planting, nor the one watering anything, but God the one giving the increase. **But he that planteth and he that watereth are one : and each one shall receive his own reward according to his own labor. ®For we are God's fellow-laborers ; ye are God's farm ; ye are God's building.

*Eph. 3. 5; Rom. 16. 25. /They are discerned by the human spirit, and «i Cor. 16. 17. not by the intellect.

<*Rom. 8. 15. »Isa. 40. 13; Rom. 11. 34.

eGr. psychikos, from psyche, the soul, the "Heb. 5. 12; i Pet. 2. 2.

mind, in contradistinction to pneuma, the =^Gal. 5. 20, 21; 2 Cor. 12. 20.

spirit. Jno. 14. 17. *i Cor. i. 12. «i Cor. 7. 17; Rom. 12. 3.

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'"According to the grace of God which was given unto me, I as a wise architect, laid the foundation; and another builds on it. Let each one take heed how he builds. 'For other foundation no one is able to lay beside the one which is laid, who is J'esus Ghrist.^ ^'"But if any one builds upon the foundation, gold, silver, precious stones, wood, hay, stubble ; '^the work of each will be made manifest : for the day will reveal it, because it is revealed by fire; and the same fire will try the work of each what soil it is. '*And if the work of any one which he builds, abides, he will receive a reward: '^but if the work of any one shall be burnt up, he shall suffer loss; but himself shall be saved, but as through the fire.e

"^Do you not know that you are the temple of God, and the Spirit of God dwells in you? '^If any one destroys the temple of God, him will God destroy; for the temple of God is holy, which ye are.f '^Let no one deceive himself. If any one seems to be wise among you in this age, let him become a fool, that he may be wise. '"For the wisdom of this world is foolishness with God.s' For it has been written. He taketh the wise in their own craftiness. ^°And again, The Lord knows the thoughts of the wise, that they are vain.i^ '^So let no one boast among men ; for all things are yours; ^Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come. ^^All things are yours; and ye are Christ's ; and Christ is God's.

CHAPTER IV.

The ministers of Christ. Paul and those whom he has begotten at Corinth. Timothy the precursor of Paul.

I CORINTHIANS IV.

'So let a man consider us, as ministers of Christ, and stewards of the mysteries of God. 'Here, moreover, it is required among stewards, that every one must be found faithful. ^But to me it is the smallest matter, that I may be judged by you, or by human day: but I do not judge myself. *For I know nothing against myself; but in this I am not justified; and the Lord is the one judging me. ^So judge nothing before the time, until the Lord may come, who will also bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then praise shall be to each one from God.^

*'But, brethren, I have transferred these things to myself and Apollos on your account ; that you may learn among us not to be wise above what is written; in order that you may not be puffed up one in behalf of one against another.^ ^For who judges you? and what have you which you did not receive? but if indeed you received it, why do you boast, as not having received it? '^Already are ye filled, already have ye become rich;

f^Eph. 2. 20. ejude 23. ?Job 5. 13. "Rom. 2. 29.

/i Cor. 6. 19; 2 Cor. 6. 16; Eph. 2. 21. ''Ps. 94. 11. tRom. 12. 3.

you did reign without us : and I would indeed that you did reign, in order that we also might reign along with you. "For, I think, God has exhibited us apostles the last, as exposed to death : that we may become a theater to the world, and to angels, and to men. "We are fools for Christ's sake, but you are wise in Christ ; we are weak, but you are strong ; you are glorious, but we are dishonorable. "Until this hour we both hunger and thirst, and suffer for insufficient clothing, and are buffeted; and we tramp, and we toil working with our own hands : being reviled, we bless ; being persecuted, we endure it ; being scandalized, we entreat : we have become as the offscourings of the world, the refuse of all things until now.

"I do not write these things shaming you, but admonishing you as my beloved children. For if you have ten thousand instructors in Christ, but you have not many fathers ; for in Christ Jesus I have begotten you through the gospel. "Therefore I exhort you, be ye imitators of me. For this same thing I sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ Jesus, as I teach everywhere in every church. But some were inflated, as if I was not coming unto you. But I will come to you quickly, if the Lord may will ; and I will know not the word of those who have been puffed up, but the power. For the kingdom of God is not in word, but in power. What do you wish? must I come unto you with the rod, or in divine love and the spirit of meekness?

CHAPTER V.

Against illegal wedlock.

I CORINTHIANS V.

Fornication is truly heard of among you, and such fornication which is not among the heathens, that one should have the wife of his father. And have you been inflated, and have not rather mourned, that the one having done this work may be taken from your midst? For indeed I, being absent in body but present in spirit, have already judged the one having thus done this, as being present, in the name of the Lord Jesus, you and my spirit being assembled, with the power of the Lord Jesus, to turn over such a one to Satan for the destruction of carnality, in order that the spirit may be saved in the day of the Lord Jesus. Your boasting is not good. Do you not know that a little leaven leavens the whole lump? Cleanse away the old leaven, in order that you may be a new lump, as you are free from leaven ; for Christ has truly become our Pass-over. So let us feast, not on the old leaven, nor on the leaven of sin and iniquity, but on the unleavened bread of purity and truth.

cRom. 8. 36. s'l Cor. 16. 10. "Second wife. Lev. 18. 8.

^2 Cor. II. 27. "'Dynamite. *Col. 2. 5.

eGal. 4. 19. f^ Cor. 11. i ; Gal. 4. 19. ^x Cor. 16. 5; Jas. 4. 15. «Gal. 5. 9.

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'I have written unto you in a letter to have no fellowship with fornicators; 'not at all with the fornicators of this world, or with the covetous and the extortioners, or with the idolators; since you ought therefore to come out of the world. "For now I have written unto you not to keep company with him, if any one denominated a brother may be a fornicator, or covetous, or an idolater, or a scold, or drunken, or an extortioner; with such a one not to eat. '"For why is it for me to judge the outsiders ? Do you not judge those within? But God will judge those without. ^^Take away the wicked person from you, yourselves.^

CHAPTER VI.

Against lawsuits before the outsiders. The sanctity of their own bodies is to be appreciated by Christians.

I CORINTHIANS VI.

^Which one of you having a matter dares to go to law with another before the unrighteous, and not before the saints ? ^Do you not know that the saints will judge the world? and if the world is judged by you, are you unworthy of the smallest judgments? ^Do you not know that we shall judge angels, not indeed matters of this life? "Then if indeed you have judgments appertaining to this life, do you sit those down who are little esteemed in the church? T speak this to your shame. Is there not one wise man among you who shall be able to judge between his brother ?f^ ^But does brother go to law with brother, and that before the unbelievers? ^Indeed it is already altogether a small matter to you, that you have lawsuits one with another. Why do you not rather suffer injustice? why are you not rather defrauded? @But you inflict injustice, and defraud, and that your brethren. "Do you not know that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor catamites, nor Sodomites,!^ 'nor thieves, nor the covetous, nor drunkards, nor scolds, nor extortioners, shall inherit the kingdom of God.c "And such were some of you : but you have washed, but you have been sanctified, but you have been justified in the name of the Lord Jesus

Christ, and by the Spirit of our God.

^^All things are lawful to me, but all things are not profitable : all things are lawful, but I will not be brought under the power of any.
^^Meats for the stomach, and the stomach for meats : but God will destroy both this and them. The body is not for fornication, but for the Lord ; and the Lord for the body; "but God both raised up the Lord, and will raise you up through his power.® ^^Do you not know that your bodies are members of Christ? then taking the members of Christ, shall I make them the members of a harlot? it could not be so.^ ^"'Do you not know

'Deut. 17. 7. "Rom. i. 29; Gal. 5. 19.

<*i Cor. ID. 23.

"I Cor. 15. 34. «Dynamite. Rom. 8. 11 ; 2 Cor. 4. 14.

6Gal. 5. 21. /i Cor. 12. 27.

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that he who is joined to the harlot is one body? for it says, They two shall be one flesh.s' "But he who is joined to the Lord is one spirit, ^^Fly from fornication. Every sin which a man may commit is outside of his body ; the one committing fornication sins against his own body. ^°Do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God? and you are not your own ;i^ ^'"for you have been bought with a price : indeed glorify God in your body.

CHAPTER VH.

Concerning matrimony, celibacy, widozvhood, divorcement, unequal wedlock. Concerning circumcision. . Concerning servants. Concerning virgins. Continency is commended. The married and the unmarried. The marriageable daughter.

I CORINTHIANS VII.

^But concerning those things about which you wrote to me : That it is good for a man not to receive a wife : ^but on account of fornication, let each man have his own wife, and let each woman have her own husband. %et the husband give to the wife that which is due, and likewise the wife also to the husband. *The wife has not the authority

over her own body, but the husband : and likewise also the husband has not the authority over his own body, but the wife. ^Do not defraud one another, unless it may be with consent for a time, that you may give attention to prayer, and again come together, in order that Satan may not tempt you on account of your incontinency.^- ''But I speak this according to knowledge, not according to commandment. '^But I wish that all men were even as myself; but each one has his own gift from God, some one, and some another.

^But I speak to the unmarried and the widows, that it is good for them that they may remain even as I : @but if they do not contain, let them marry: for it is better to marry than to burn. "But I proclaim to those who have married, not I, but the Lord, That a wife shall not depart from her husband^ "(but if indeed she may depart, let her remain unmarried, or let her be reconciled unto her husband) ; and that the husband shall not send away the wife. "But I say to the rest, not the Lord, if any brother has an unbelieving wife, and she is willing to live with him, let him not send her away. "And if any wife has an unbelieving husband, and he is willing to live with her, let her not send away her husband. ^*For the unbelieving husband has been sanctified by the wife, and the unbelieving wife has been sanctified by the brother. Since then your children are unclean; but now they are holy. '^But if the unbeliever departs, let him or her depart; the brother or the sister has not been enslaved in such things. God has called you in peace. ^^For what do you know, O wife, if you shall save your husband? and

fl-Gen. 2. 24; Matt. 19. 5; Eph. 5. 31. «Ex. 19. 15.

»2 Cor. 6. 16. 6Matt. 5. 32.

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what do you know, O husband, if you shall save your wife? "If not as the Lord has imparted to each one, and as God has called each one, so let him or her walk.c And thus I command in all the churches. "*Is one called having been circumcised? let him not become uncircumcised : has one been called in uncircumcision? let him not get circumcised. '"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.^ -''Let each one abide in the same calling in which he is called. ^'Have you been called being a slave ?« let it not be a care to you : but if indeed you are able to become free, use it in preference. ^'For, the one having been called in the Lord, being a slave, is the Lord's freeman :f likewise the one having been called, while free, is the slave of Christ. "^You have been bought with a price; be not the slaves of men.& "Xet each one remain with the Lord, in the same calling in which he was called, brethren.

^^But concerning virgins I have no commandment of the Lord: but I give knowledge, as one having obtained mercy from the Lord to be faithful. '"But I consider this to be good on account of the present distress, that it is good for a man so to be. "'Have you been given to a wife? do not seek separation; have you been separated from a wife? do not seek a wife. "'But if indeed you may marry, you have not sinned ; and if a virgin may marry, she has not sinned; but such shall have trouble in the flesh, but I spare you. "'But I say this, brethren; that the time is at hand, that moreover indeed those having wives may be as those not having; ^"and those weeping, as those not weeping; and those rejoicing, as those not rejoicing; and those buying, as those not possessing; ^'and those using the world, as those not using it thoroughly : for the fashion of this world is passing away.^ ^"I wish you to be free from solicitude. The unmarried man cares for the things of the Lord, in order that he may please the Lord : ^^but the one having married cares for the things of the world, in order that he may please his wife. ^*A wife and a virgin truly also differ: the unmarried woman cares for the things of the Lord, that she may be holy in body and in spirit : but she having married cares for the things of the world, that she may please her husband. ^^I speak this for the profit of you yourselves; not that I may cast a burden upon you, but for that which is pleasing and acceptable to the Lord without perturbation. ^"But if any one considers that he is acting indiscreetly towards his virgin,i if she may be marriageable, and thus it ought so to be, let him do what he wishes; he does not sin; let themJ marry. ^^But whosoever stands firm in his heart, having no necessity, and has the right according to his own will, and has determined this in his heart, to keep his virgin, will do well. ^'^So indeed he that marries his own virgini^^ does well; and he that marries her not will do better. ^"A wife has been given so long a time as her husband may live; but if her husband may die, she is free to be married to whom she will;i only in the Lord. *'But she is happier if she may so remain, according to my opinion: but I realize that I truly have the Spirit of God.

eRom. 12. 3. ffi Cor. 6. 20. j'His daughter and her lover.

dGal. 5. 6; 6. 15; I Cor. 7. 24. ''i Jno. 2. 17. *To a good man.

eSlave. /Rom. 6. 18. «His own unmarried daughter. 'Rom. 7. 2.

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CHAPTER VIII.

In the eating of the sacrifices of others, offence is to be avoided.

I CORINTHIANS VIII.

^Bnt concerning things offered to idols : we know that we all have knowledge. Knowledge puffs up, but divine love builds up. "If any one seems to know anything, yet he knows not as it behooves him to know ;^ "but if any one loves God he is known of him. ^Therefore concerning the eating of things offered to idols, we know that an idol is nothing in the world, and that there is no God except one. ^For if indeed there are those who are called gods, whether in heaven or upon the earth; as there are gods many, and lords many ; °but there is to us one God, the Father, from whom are all things, and we in him; and one Lord, Jesus Christ, through whom are all things, and we in him.^ ^But there is not knowl- edge in all people : but some, with the conscience of the idol even until now, eat as if it was sacrificed to the idol ; and their conscience being weak is polluted. *But meat will not commend us to God; neither if we eat are we the better; nor if we eat not are we the worse. "See lest this liberty of yours may become a stumblingblock to the weak.c ^"For if any one may see you having knowledge sitting at the table in the idol temple, will not the conscience of him, being weak, be encouraged to eat things sacrificed to the idols? "For the weak one is destroyed by your knowledge, the brother for whom Christ died.^ ^\nd you, sinning so against the brethren, and wounding their weak conscience, are sinning against Christ. "If indeed meat causes my brother to stumble, I never eat any more meat, in order that I may not lay a stumblingblock in the way of my brother.®

CHAPTER IX.

Patil concerning himself, and concerning his apostleship and his right. He abstained from the remuneration due him for preaching, and accom- modated himself to all for the sake of Christ. His right to commen- dation.

I CORINTHIANS IX.

^Am I not free? am I not an apostle? have I not seen the Lord Jesus? are you not my work in the Lord?^ 'If I am not an apostle to others, but I am to you at least : for you are the seal of my apostleship in the Lord.^ ^My defence to those calling me in question is this. *Have we not a right to eat and drink? ^Have we not a right to lead about a sister

«Gal. 6. 3. «'Rom. 14. 15. "i Cor. 15. 8.

6Rom. II. 36. 'Roin. 14. 21. *2 Cor. 3. 2.

«Rom. 14. 13.

as a wife, as the other apostles also, and the brothers of the Lord, and Cephas? ®Have I and Barnabas alone not the right to forbear working?^
 ^Whoever goes to war at his own charges? who plants a vineyard, and does not eat the fruit of it? or who shepherdizes a flock, and does not eat of the milk of the flock? '^Whether do I speak these things according to a man? or does not the law indeed say these things ?<i "For in the law of Moses it has been written. Thou shalt not muzzle the ox that plows. Is there a care to God for oxen, "or does he speak it altogether on account of us? For it was written on account of us. That the one plowing ought to plow in hope, and the one threshing in hope of partaking. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things ?« '^If others partake of your bounty, shall not we the more? But we have not used this privilege, but we bear all things, in order that we may not give a hindrance to the gospel of Christ. "Do you not know that those working in the sacrifices eat those things of the temple ;f and those serving the altar partake of the altar ?s "So also the Lord has commanded those preaching the gospel to live of the gospel. ^^
 ^^But I have used none of these things. But I have not written these things that it may be so in me : for it is good for me rather to die than that any one shall make void my boasting. ^^For if I preach the gospel, there is no boasting to me ; for necessity is laid upon me ; for woe is unto me, if I may not preach the gospel. "For if I do this willingly, I have a reward : but if unwillingly, I have been intrusted with a dispensation. ^^Then what is my reward? that preaching the gospel, I may render the gospel free from charge, in order that I may not use my right in the gospel. ^"For being free from all, I rendered myself servant^ to all, that I may gain the more. ^"And to the Jews I became as a Jew, that I may gain the Jews ;J to those under the law, as under the law, not myself being under law, that I may gain those under the law;!^: ^Ho those without law, I became as without law, not being w'ithout the law of God, but under the law of Christ, that I may gain those without law. "^To the weak I became as weak, that I may gain the weak. I became all things to all men, that I may indeed save some.^ -^But I do all these things for the sake of the gospel, that I may be its fellow-partaker. -*Do you not know that those running in the stadium,"^ indeed all run, and one receives the prize? So run, that you may receive it. "'But every one contesting is abstinent in all things, they indeed also that they may receive a corruptible crown, but we an incorruptible." "°I therefore so run, not as uncertainly, do I thus fight not as beating the air : ^^but I keep my body under, and enslave it, lest having preached the gospel to others, I myself may become disapproved.

«Acts 4. 36. «I enslaved myself to all, that I may gain the

●^Deut. 25. 4; I Tim. 5. 18. more.

«Rom. 15. 27. 'Acts 16. 3.

/Deut. 18. I. *Acts II. 3; Gal. 2. 3.

ffNum. 18. 31. 'Rom. 11. 14.

^Matt. 10. 10; Luke 10. 7. '"Grecian race-course. "2 Tim. 4. 8; Jas. i. 12.

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CHAPTER X.

The destruction of the Jews in the wilderness. An example of the divine severity. The holy supper is not in harmony with the profane banquets. Caution of eating flesh which has been sacrificed to idols.

I CORINTHIANS X.

^For I do not wish you to be ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea ;^ 'and all were baptized into Moses in the cloud and in the sea;'^ ^and they all did eat the same spiritual food ;c '^and all did drink the same spiritual drink : for they drank of that spiritual Rock that followed them : and that Rock was Christ.^ ^But with many of them God is not well pleased : for they were overthrown in the wilderness.^ "And these became our examples, in order that we may not lust after evil things, as they also lusted.^ 'Neither be ye idolaters, as some of them were; as has been written, The people sat down to eat and drink, and arose up to play.& ^Neither let us commit fornication, as some of them committed fornication, and fell in one day twenty-three thousand. ^ "Neither let us tempt the Lord, as some of them tempted Him, and were destroyed by serpents. ^"Neither murmur, as some of them murmured, and were destroyed by the destroyer.^ "But these things happened unto them as examples ; and were written for our admonition, on whom the ends of the ages have descended. J ^'So let him who thinks he stands take heed lest he may fall. ^"No temptation has overtaken you, except that which is human : but God is faithful, who will not suffer you to be tempted above what you are able, but with the temptation, He will also make a way of escape, in order that you may be able to bear it.^^

"Therefore, my beloved, fly from idolatry.^ "As I speak to the wise; judge ye what I say.^ ^"The cup of blessing which we bless, is it not the communion of the blood of Christ?™ The bread which we break, is it not the communion of the body of Christ?" "Because we, being many, are one bread, one body :o for we all partake of one bread.P ^°See Israel after the~ flesh : are not all eating the sacrifices communicants of the altar? ^^Then what do I say? that idolatry is anything? or that an idol is any-

thing?^ "°But those things which they sacrifice, they sacrifice to demons, and not to God. But I do not wish you to be the communicants of demons.
^^You are not able to drink the cup of the Lord, and the cup of demons : you are not able to partake of the table of the Lord, and the table of demons. "Or do we provoke the Lord to jealousy? whether are we stronger than he?^

^^All things are lawful; but all things are not profitable. All things are lawful ; but all things do not edify.^ "Xet no one seek his own, but

oEx. 13. 21 ; 14. 22. s'Ex. 32. 6. »»i Cor. 11. 25.

6Ps. 78. 13. '^Num. 25. I, 9; 21. 5. "I Cor. 12. 12.

«Ex. 16. 15. »Num. 14. 2-29. "Rom. 12. 5.

'Ex. 17. 6. J'Rom. 15. 4; Heb. 9. 26 PLev. 7. 6.

«Nuin. 14. 29; 26. 64. *i Cor. i. 9. 9i Cor. 8. 4.

/Num. II. 4. H Jno. 5. 21. ''Deut. 32. 21. ^i Cor. 6. 12.

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that of another.^ -"Eat everything which is sold in market, asking no questions on account of conscience; ''for the earth is the Lord's, and the fulness of the same.^ -^If any one of the unbelievers invite you, and you wish to go; eat everything which is placed before you, asking no questions on account of conscience.^ '^But if any one may say to you; This is offered to an idol, eat not, on account of him who gave the information, and his conscience. '^But I say the conscience not of himself, but of the other one. For Avhy is my liberty judged by the conscience of another? ^°If I partake with grace, why am I traduced for that over which I give thanks? ^^Then whether you eat, or whether you drink, or what you do, do all things to the glory of God.^ ^"Be ye without offence, both to Jews, and to Greeks, and to the church of God: '^as I also please all in all things, seeking not my own profit, but that of the many, that they may be saved.

CHAPTER XI.

It is expedient for man to speak zuith his head uncovered; for zwoman, with

the veil. Concerning the love feast. Concerning the institution and use of the holy Supper.

I CORINTHIANS XL

^Be ye imitators of me, as I also am of Christ.^ But I praise you because you remember me in all things, and hold fast the commandments, as I delivered them unto you. ^But I wish you to know, that Christ is the head of every man ; and the man is the head of the woman, and God is the head of Christ.^ *Every man praying or prophesying, having his head covered, dishonors his head. ^But every woman praying or prophesying with her head uncovered dishonors her head : for that is one and the same to her being shaven. " ^If a woman is not covered, let her also be shorn : but if it is a disgrace for a woman to be shorn or shaven ; let her be covered. ^For a man ought not to cover his head, being the image and glory of God ; but the woman is the glory of the man. *For the man is not from the woman; but the woman is from the man; "for man indeed was not created on account of the woman ; but the woman on account of the man.c "Therefore the woman ought to have authority^i on her head, on account of the angels. "Moreover neither is the woman without the man in the Lord, nor the man without the woman. ^'For as the woman is from the man, so the man also is by the woman ; and all things from God. "Judge ye among yourselves : is it becoming for a woman to pray to God uncovered? "Does not nature itself teach you, that, if a man may indeed have long hair, it is a dishonor to him? ^But if a woman has long hair, it is a glory unto her : because the hair has been given to her for a covering.

«Phil. 2. 4. ai Cor. 4. 16. '~~

"Ps. 23. I. 6Eph. 5. 23.

"Luke 10. 7. cGcn. 2. 18, 23.

wCol- 3- 17. t^The authority of her husband.

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^^\i any one seems to be contentious, we have no such custom, nor do the churches of God.

"And proclaiming this, I do not praise you, because you come together not for the better but for the worse. '^For in the first place, indeed you coming together, I hear that there are schisms^ among you; and I in part believe it.^ ^"For it behooves that heresies should indeed be among you, in order that the approved may be made manifest among you. ^"Therefore you coming together, it is not to eat the Lord's supper: ''for each one takes his own supper in eating; and one is hungry, and another

is drunken. ^^For have you not houses in which to eat and to drink?
or do you cast contempt on the church of God, and shame those not
having? What do I say to you? Shall I praise you in this? I do not
praise you.s '^For I received this from the Lord, which I have also de-
livered unto you, that the Lord Jesus, the night in which he was be-
trayed, took bread,'^ "*and having given thanks, broke it, and said; This is
my body, which is for you : do this in remembrance of me. "likewise
also the cup, after supper, saying; This cup is the new covenant in my
blood: do this, as often as you may drink it, in remembrance of me.i
^^For as often as you may eat this bread, and drink the cup, you do pro-
claim the death of the Lord, until he may come. ^^So whosoever may
eat the bread or drink the cup of the Lord unworthily, shall be guilty of
the body and the blood of the Lord. ^^But let a man examine himself,
and so let him eat of the bread and drink of the cup ; '''for the one eating
and drinking, not discerning the body, eats and drinks condemnation to
himself. ^"Therefore many among you are weak and sickly, and not a
few sleep. ^'But if we judged ourselves, we would not be judged: ^"But
being judged, by the Lord we are chastised, in order that we may not be
condemned along with the world. ^^So, my brethren, coming together to
eat, wait for one another. ^*If one is hungry let him eat at home; in
order that you may not come together unto condemnation. But I will
set in order the remaining things when I may come.

CHAPTER Xn.

Variety and unity of the gifts of the Holy Spirit. They are, as it zvere,
many members in one body.

I CORINTHIANS XII.

^But concerning the spiritual gifts, brethren, I do not wish you to be
ignorant. ^You know that when you were heathens, you were following
after dumb idols, as you were led.^ ^Therefore I make known to you, that
no one speaking by the Spirit of God says, Jesus is anathema ;i> and no
one is able to say ; Jesus is Lord, but by the Holy Ghost.

•Divisions 'Matt. 26. 26; Mark 14. 22; Luke 22. 19; «i Thess. i. 9; Tit. 3. 3*

/i Cor. I. II ; 3. 3- I Cor. 15. 3. *A CURse.

n Cor. II. 17; Jas. 2. 6. 'Ex. 24. 8,

^But there are diversities of gifts, and the same Spirit; ^and there are diversities of ministries, and the same Lord.^ "And there are diversities of operations, and the same God, working all things in all. 'But to each one the manifestation of the Spirit has been given unto profit. 'For indeed to one the word of wisdom has been given by the Spirit; and to another the word of knowledge by the same Spirit; 'to another faith by the same Spirit; to another gifts of healings by the one Spirit; '°and to another the workings of dynamites ;d and to another prophecy, and to another discernment of spirits; and to another kinds of tongues, and to another interpretation of tongues: "and one and the same Spirit works all these in you, dispensing unto each one severally as he willeth.^

^'For indeed there is one body, and it has many members, and all the members of the body, being many, are one body; so also is Christ.^
^^For indeed we have by one Spirit been baptized into one body, whether Jews or Greeks, or bond or free; and v/ere all made to drink of one Spirits "For truly the body is not one member, but many. ''If the foot may say; Because I am not the hand, I am not of the body; it is not on account of this not of the body. "And if the ear may say. Because I am not the eye, I am not of the body, it is not on account of this not of the body. ''If the eye were the whole body, where is the hearing? If the hearing were the whole body, where is the smelling? ''But now God has placed the members each one of them in the body, as he wished. "And if all were one member, where is the body? '°But now indeed the members are many, but the body is one. ''But the eye is not able to say to the hand, I have no need of you : or again the head to the feet, I have no need of you : %ut much more are the members of the body which seem to be the weaker necessary: '^and those which we regard the more dishonorable members of the body, upon these we confer the more abundant honors; and our uncomely members have the more abundant comeliness; '*but our comely members have no need. But God has adjusted the body, having given the more abundant honor to that part which lacked ; ""^in order that there may be no schisms in the body, but the members may care the same for one another. '"And if one member suffer, all the members suffer with it; if one member is glorified, all the members rejoice with it. "But you are the body of Christ and members one of another.^ ''Whom God has, indeed, also placed in the church, first apostles, then prophets, then teachers, then dynamites,* then gifts of healings, helps, leaderships, kinds of tongues. "Whether are all apostles? whether are all prophets? whether are all teachers? whether are all dynamites? ^"whether do all have the gifts of healings? whether do all speak with tongues? whether do all interpret ?J ^'Seek earnestly these greater gifts; and yet I show unto you a more excellent way.

eRom. 12. 6. i'Gal. 3. 28.

●^Spiritual miracles. ''i Cor. 9. 10; 12. 12.

●i Cor. 12. 27. iSpiritual miracles. Eph. 4. 11.

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CHAPTER XIII.

Divine love surpasses all the gifts, and is greater than they, with faith and hope.

I CORINTHIANS XIII.

^If I may speak with the tongues of men and of angels, and have not divine love, I have become a sounding brass, or a tinkling cymbal. 'And if I have the gift of prophecy, and understand all mysteries, and all knowledge; and if I have all faith, so as to remove mountains, and have not divine love, I am nothing.^ ^And if I give all my goods to feed the poor, and if I may give my body that I shall be burnt, and have not divine love, I am profited as to nothing. ^Divine love suffers long; divine love is kind ; divine love envies not ; does not iiiiake a display of itself, is not puffed up,^ Moes not behave itself uncomely, seeks not its own, is not provoked, thinks no evil ;c % does not rejoice in unrighteousness, but it rejoices in the truth; ^it bears all things, it believes all things, it hopes all things, it endures all things.

^Divine love never falls A but whether there are prophecies, they shall be done away; whether there are tongues, they shall cease; whether there is knowledge, it shall vanish away. ®For we know in part, and prophesy in part: "but when the perfect® may come, that which is in part shall be done away. "When I was an infant, I talked like an infant, I thought like an infant, I reasoned like an infant i^ when I became a man, I put away the things of the infant. ''For we now see through a mirror^ in an enigma ; but then face to face -.^ now I know in part ; but then shall I know perfectly even as I am perfectly known.i '^But now abide faith, hope, divine love, these three ; but the greatest of these is divine love.

CHAPTER XIV.

The gift of languages and the gift of prophecy. Concerning the use and abuse of the gifts of grace in the Holy Spirit. Conventions. Silence enjoined upon woman in the church.

I CORINTHIANS XIV.

'Follow after divine love; and seek the spiritual gifts, but rather that you may prophesy.^ 'For the one speaking with a tongue^ speaks not to men, but to God; for no one hears him; but he speaks mysteries in the spirit: ^but the one prophesying speaks to men edification, exhortation, and comfort. *The one speaking with a tongue edifies himself; but the

«i Cor. 14. 3. ffPolished metal.

61 Cor! 10! 24. '^i Cor. 13. 9 ^ „

"Phil. 2. 4. 'In the glorified state, i Cor. 8. 3.

<*You must lose it before you can fall.

<The perfection of glory, i Cor. 13. 12. "1 Cor. 12. 31.

/Heb. 5. 12, ' ^Unknown tongue,

/ CORINTHIANS XIV. 235

one prophesying edifies the church. °But I wish you all to speak with tongues, but rather that you may prophesy: but greater is the one prophesying, than the one speaking with tongues, unless he may interpret, in order that the church may receive edification.^ ^'But now, brethren, if I may come unto you speaking with tongues, what' shall I profit you, unless I shall speak to you either in revelation, or knowledge, or prophecy, or in instruction? ^Nevertheless things without life, giving forth a voice, whether pipe or harp, if it may not give a distinction to the sounds, how shall it be known what is piped, or what is harped? *For if indeed the trumpet may give an uncertain sound, who will prepare himself for the war? "Thus also if you through the tongue may give an indistinct word, how will that which is spoken be known? for you will be speaking into the air. ^°If it so happens that there are so many kinds of voices in the 'world, and nothing without a voice ; "if then I do not understand the power of the voice, I will be a barbarian to the one speaking, and the one speaking will be a barbarian to me. ^^So also you, since you are zealots of spirits, seek that you may abound unto the edification of the church. ^"Therefore let the one speaking with a tongue,*^ pray that one may interpret. '*For if I pray with a tongue,^ my spirit is praying, but my mind is not fruitful. ''Then what is it? I will pray with my spirit, and I will pray with my mind also : I will sing with my spirit, and I will sing with my mind also. '"Since if you may bless with the spirit, how will one occupying the place of the unlearned say Amen to your blessing? since he does not know what you are saying.*^ ^"For you indeed bless beautifully, but the other is not edified. ^''I thank God, I speak with tongue^ more than you all : "but I would rather speak five words in the church with my understanding,

so that I may indeed teach others, than ten thousand words in a tongue.s^

^"Brethren, be not children in intellect : but be infants in evil, but be perfect in intellect. ^'It has been written in the law ; I will speak to this people with other tongues and with the lips of others ; and thus they will not hearken unto me, says the Lord.^ ^"So tongues are for a sign, not to those who believe, but to the unbelievers : and prophecy is not for the unbelievers, but for the believers. ^^Then if the whole church may come together, and all may speak with tongues, and the unlearnedi or unbelievers may come in, will they not say that you are gone mad? ^*But if all may prophesy, and some unbeliever or unlearned* person may come in, he is convicted by all, he is discerned by all ; ^^the secrets of his heart are made manifest; and thus falling upon his faceJ he will worship God, proclaiming that God is truly in you,

^"Then what is it, brethren? When you may come together, each one has a psalm, has a lesson, has a revelation, has a tongue, has an interpretation. Let all things be done- to edification. "'If one' speaks with a tongue, let it be by twos, or at most by threes, and separately ; and let one interpret;!^ ^^but if there may be no interpreter, let him keep silent in the church; but let him speak to himself, and to God.^ ^'But let two or three

evs. 13. ^Unknown.

"^An unknown tongue, vs. 5. ''Isa. 28. 11.

«! Cor. 14. 23. *Gr. idiot.

/Paul knew Latin, Greek, and Hebrew, and Mn altar scene.

other languages. *Eph. 4. 12. '1 Cor. 14. 5.

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prophets speak, and let the others give audience ;" ^ ^"bnt if something may be revealed to another sitting down, let the first be silent. '^For you are all able to prophesy one by one, in order that all may learn, and all may be comforted. ^"Truly the spirits of the prophets are subject to the prophets ; ^^for he is not a God of confusion, but of peace.

So in all the churches of the saints, ^^let the women be silent in the churches : for it is not permitted to them to talk ;i^ but let them be subordinate, as the law also says.o ^^But if they wish to learn something, let them ask their own husbands at home : for it is disgraceful for a woman to talkP in church. ^"Whether did the word of God come out from you? or has it reached unto j^ou alone?

^^If any one seems to be a prophet, or spiritual, let him understand the

things which I write to you, that they are of the Lord ; ^^but if any orie ignores, he is ignored. Q ^^So, my brethren, be zealous to prophesy, and do not forbid to speak with tongues ; but let all things be done decently and in order.

CHAPTER XV.

The resurrection of Christ. The foundation to our faith. Death the last enemy. Baptism for the dead. Resurrection of the dead. The new celestial body. The mystery concerning the sudden transformation.

I CORINTHIANS XV.

^But I make known to you, brethren, the gospel which I preached unto you, which you indeed received, in which you also stand, 'by which you are also saved; which word I preached to you, if you hold it fast, otherwise you believed in vain.^ ^For I delivered unto you in the first place that which I also received, that Christ died for our sins according to the scriptures;^ ^and that he was buried, and that he arose on the third day according to the Scriptures ; ^and that he was seen by Cephas ; then by the twelve. ''Then he was seen by more than five hundred brethren at once, of whom the more remain unto this day, but some have fallen asleep.^ '^Then he was seen by James; then by all the apostles. ^'But last of all he was seen by me, as one born out of due time.d ^For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.^ ^'"But by the grace of God I am what I am : and his grace was not vain toward me ; but I have labored more abundantly than they all : and not I, but the grace of God with me. "Then whether I or they, so we preach, and so you believed.

^^But if Christ is preached that he is risen from the dead, how do certain ones among you say that there is no resurrection of the dead P^ %ut if there is no resurrection of the dead, Christ is not risen : "but if

●»i Cor. 14. 22. "Gal. i. 11.

"I Tim. 2. II. *i Cor. 11. 23; Luke 24. 26; Isa. 53. 8.

"Gen. 3. 16. "I Cor. 15. 36; Luke 24. 34.

pTo gabble or speak in an undertone. <*Acts 9. 4.

sSupremacy of the Scriptures. «Eph. 3. 8. /i Cor. 15. x6.

Christ is not risen, then indeed is our preaching vain, and your faith is vain. & ^^And we are indeed found false witnesses of God; because we testified according to God that he raised Christ: whom he did not raise, if then the dead rise not. ^i "'But if the dead rise not, neither is Christ risen. i "But if Christ is not risen, your faith is vain; you are yet in your sins. '^Then indeed those having fallen asleep in Christ have perished. "If in this life only we have hope in Christ, we are of all men the- most pitiable. -°But now Christ is risen from the dead, the firstfruit of them that slept. J ^^For since death was through a man, the resurrection of the dead is also through a man. ^ ^-^ox as in Adam all die, so truly in Christ shall all be made alive. "'But each one in his own rank: i Christ the first-fruit; then they who are Christ's, at His coming: '*then the end, when he may deliver up the kingdom™ to God, even the Father, when he may destroy all government, all authority and power. '^For it behooves him to reign until he may put all enemies under his feet. n '●'Death the last enemy is destroyed. '^For, he has subordinated all things beneath his feet. But when he may say, that all things have been subordinated, it is evident that the One having subordinated all things to him is excepted. o ^^But when he may subordinate all things to him, then the Son himself will also be subordinated to him who hath subordinated all things to Himself, in order that God may be all things in all.

'^Then what shall they do who are baptized for the dead? If the dead rise not at all, why are they also baptized for them? P ^"Why indeed are we in jeopardy every hour? ^'I protest by your rejoicing, brethren, which I have in Christ Jesus our Lord, I die daily. ^ ^'If after the manner of men I have fought with the wild beasts in Ephesus, what profit is it to me? If the dead rise not, let us eat and drink, for to-morrow we die.' '^Be not deceived : Evil communications corrupt good manners. '^Awake to righteousness, and sin not; for some have not the knowledge of God: I speak to your shame. s

^^But one will say, How are the dead raised? and with what body do they come? ^"Thou foolish one, that which thou sowest, is not quickened unless it may die; "and that which thou sowest, thou sowest not the body that shall be, but naked grain, if it may happen to be of wheat, or of some one of the other grains; '^but God gives it a body as he wished; and to each of the seeds its own body. ^'All flesh is not the same flesh: but there is indeed a flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes. ^"Indeed there are heavenly bodies, and there are earthly bodies : but indeed there is one glory of the heavenlies, and another glory of those upon the earth. ^'There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory. ""So also is the resurrection of the dead. It is sown in corruption ; it is raised in incorruption : ^^it is sown in dishonor ; it is raised in glory : it is sown in weakness ; it is raised in power. t ^*It is

"i Cor. 15. 13. oPs. 8. 7 ; Eph. i. 22 ; Heb. 2. 8.

»i Cor. 15. 14. PPeculiar to the apostolic age.

i<Zo\ . I. 18. sDaily exposed to martyrdom. Rom. 8. 36.

*Rom. 5. 12. »'Isa. 22. 13.

'The rank he occupied in this life. «i Cor. 6. 5.

"iXhe mediatorial kingdom. *Gr. dynamite.

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sown a psychical body;" it is raised a pneumatical body.^ If there is a psychical body, there is also a pneumatical (body). *'As indeed it has been written ; The first man Adam was made a living soul ; the last man Adam, a life-creating spirit.^ *"But that which is spiritual was not first, but that which is- animal ;^ afterward that which is spiritual T *^The first man was from the earth, earthy : the second man from heaven. ^' 'As was the earthy, such are they also who are earthy ; and as was the heavenly, such are they also who are heavenly. ^'^And" as we have borne the image of the earthy, we must also bear the image of the heavenly.

^°But I say this, brethren, that flesh and blood are not able to inherit the kingdom of God ; neither does corruption inherit incorruption.z ^'Behold, I speak to you a mystery : We shall not all sleep, but we shall all be changed, ^"in a moment, in the twinkling of an eye, at the last trumpet : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.^ ^^For it behooves this corruptible to put on incorruption, and this mortal to put on immortality}'. ^^But when this corruptible may put on incorruption, and this mortal may put on immortality, then shall the word which has been written be fulfilled, Death is swallowed up in victory. '^'^0 death, where is thy victory? 0 death, where is thy sting ?^ ^"But the sting of death is sin; and the power^ of sin is the law. "But thanks be unto God, who gives us our victory through our Lord Jesus Christ.^ ^^So, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

CHAPTER XVI

Concerning the contribution to be collected for the saints. Concerning

Timothy, Apolios, the house of Stephanas. Salutations.

I CORINTHIANS XVI.

^But concerning the contribution to the saints, as I commanded the churches of Galatia, so you also do.^- ^On the first day of the week let each one of you lay by with himself treasuring up, that as to whatsoever he may be prospered, in order that there may be no collections at that time when I may come. "But when I may be present, whomsoever you may approve by your letters, these will I send to carry away your benefaction to Jerusalem: ^if it may be counted worthy for me also to go, they shall go along with m.e. ^But I will come to you when I may go through Macedonia ;^ for I do go through Macedonia ; ''and perhaps I may abide with you, and even spend the winter with you, in order that

''A body for the psychee, the animal soul to "Translation of the living saints when the Lord

live in. . comes.

"A body for the pneuma, the human spirit to *Hos. 13. 14.

live in. ^Dynamite.

""Gen. 2. 7. f'Rom. 7. 25.

^Psychical.

yGod breathed into him the human spirit. "Rom. 15. 26.

*i Cor. 6. 9. *Acts 19. 21 ; 20. 2.

/ CORINTHIANS XVI. 239

you may send me forward whithersoever I may go. 'For I do not wish merely to see you in my journey; for I hope to spend some time with you, if the Lord may permit.^ ^But I shall abide in Ephesus until Pentecost ;<i @for a door is opened unto me great and effectual, and there are many antagonizing.^

"But if Timothy may come, see that he may be with you without fear ; for he is doing the work of the Lord, as I also :f "therefore let no one snub him. But send him forth in peace, in order that he may come to me : for I await him with the brethren.s^

^"But concerning brother Apollos, I entreated him much, that he may come to you with the brethren : but it was not altogether his will that he may come now ; but he will come when he may have opportunity.^^

^^Watch, stand in the faith, be men, be strong. "Let all your affairs be in divine love.

^^But I exhort you, brethren ; (know the house of Stephanas,^ that it is the firstfruit of Achaia, and they have set themselves to minister unto the saints),J "in order that you may indeed be in subjection unto such, and to every one laboring with you and toiling. ^'But I rejoice over the coming of Stephanas and Fortunatus and Achaicus : because they have supplied your deficiency i^ ^^for they refreshed my spirit and yours. Acknowledge ye therefore them that are such. "The churches of Asia salute you.i Aquila and Prisca along with the church and their house salute you."^ ""AH the brethren salute you. Salute you one another with a holy kiss.n

^^The salutation of me Paul with my own hand.o ^"If any one loves not the Lord as a friend, let him be anathema^ Maran atha.^ ^^The grace of our Lord Jesus be with you."^ ^^My love with you all in Christ Jesus.

«i Cor. 4. 19. *2 Cor. II. 9.

<*Acts 19. 8. 'Acts 18. 2.

«2 Cor. 2. 12. '"Rom. i6. 5.

/i Cor. 4. 17; Acts 19. 22. "Rom. 16. 16.

9\ Tim. 4. 12. *2. Thess. 3. 17.

*i Cor. 3. 5; Acts 19. I. I>Accursed.

●i Cor. I. 16. aOur Lord cometh.

'Rom. 16. 5. '●Rom. 16. 24.

The Second Epistle of Paul the Apostle

TO THE

CORINTHIANS.

CHAPTER I.

The calamities of Paul were home, God assisting. Counsel of revisiting the Corinthians. The promises of God.

2 CORINTHIANS I.

^Paul, the apostle of Jesus Christ through the will of God, and brother Timothy, to the church of God which is at Corinth, along with all the saints who are in all Achaia :^ "Grace to you and peace from God our Father and our Lord Jesus Christ.^ ^Blessed is the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all consolation i^ *the one comforting us in all our tribulation, in order that we may be able to comfort those in all tribulation, through the consolation with which we ourselves are comforted of God,'! because as the sufferings of Christ abound in us, so our consolation through Christ also abounds.® "But if we are troubled it is in behalf of your consolation and salvation ; if we are comforted, it is in behalf of your consolation, working in you through the endurance of the same sufferings which we also suffer. '^And our hope is stedfast in your behalf; knowing that, as you are the partakers of the sufferings, so you are also of the consolation.^

*For we do not wish you to be ignorant, brethren, concerning our affliction taking place in Asia, because we were burthened exceedingly, above our power, so that we despaired even of living : "but we had the answer of death in ourselves, in order that we might not trust in ourselves, but in God who raised the dead : "who delivered us from so great a death, and will deliver : in whom he have hope that he will also yet deliver ;s "you also co-operating in our behalf in prayer; in order that, the gift which is bestowed upon us from many persons, may through many be a source of thanks given in our behalf.^ ^"For our boasting is this, the testimony of our conscience, that in holiness and purity of God,

"I Cor. I. I. '^Rom. 15. 5. ^2 Tim. 4. 18.

t>i Cor. I. 3. «Col. I. 24. ARom. 15. 30.

cEph. I. 3. /Phil. 3. 10.

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not in carnal wisdom, but in the grace of God, we have sojourned in the world, and especially towards you.i ^^For we do not write other things to you, but those things which you read and know, and I hope that you will know them perfectly : "as you have also known us in part, because we are your glorying, as you ours in the day of the Lord Jesus.J ''And in this confidence I wished to come unto you sooner, that you may have a second grace; "and through you to go unto Macedonia, and again from Macedonia to come to you, and by you to be sent forward into Judea.^

"Then wishing this, whether did I use lightness of purpose? or the things which I counsel, do I counsel according to the flesh, in order that it may be with me yes yes and no no?i '^But God is faithful, that our word which is to you is not yes and no.™ "For Christ Jesus, the Son of God, the one being preached by us, through me and Silvanus and Timothy, was not yes and no, but it was yes in him. -"For so many promises of God, in Him are yes ; therefore indeed through him they are Amen unto the glory to God through us. ^'But the one confirming us along with you unto Christ, and having anointed us, is God.^ ■"Who also having sealed us, and given us the earnest of the Spirit in our hearts.^

^^But I call God to witness to my soul, that sparing you I did not yet come into Corinth : ^*not that we domineer over your faith, but we are fellow-workers of your joy: for by faith you stand.

CHAPTER H.

Why he may not yet have returned to Corinth. Concerning the incestuous man who had repented. The journeys and success of Paul.

2 CORINTHIANS II.

^But I determined this to myself, not again to come unto you in sorrow. ^For if I grieve you, Avho indeed is the one giving me joy, except the one being grieved by me?^ ^And I wrote this same thing, in order that, having come, I may not have grief over those from whom it behooves me to rejoice; and having confidence in you all, that my joy is the joy of you all. *For out of much tribulation and anguish of heart, I wrote to you through many tears; not in order that you may be grieved, but that you may know the divine love which I have unto you exceedingly.

^But if any one has grieved you all, he has not grieved me, but in part, that I may not burden you excessively.'^ "This punishment which for many to such a one is sufficient; ^so on the contrary you should rather forgive and comfort him, lest perhaps such a one may be swallowed up with excessive grief. '^Therefore I exhort you to stir up your divine love for him: "^for unto this also I wrote, in order that I may know your approval, if you are obedient in all things. '^But to whom you forgive anything, I do also : for indeed whatsoever I have forgiven, if I have for-

*i Cor. 2. 4.

^Matt. 5.

36; Jas. 5. 12.

"Phil. 2. 27.

ii Cor. I. 8.

™i Cor.

r. 9.

H Cor. 5. I.

*i Cor. 16. 5, 6.

"I Cor. I

. 8. 02 Cor. 5. 5.

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H^ 2 CORINTHIANS til.

given anything, it is for your sakes in the face of Christ; 'in order that we may not be gobbled up by Satan : for we are not ignorant of his devices.

'^And having come into Troas,c for the gospel of Christ, and there being a door opened unto me in the Lord,<i '^and I had no rest to my spirit,

because I did not find my brother Titus : but having bidden them adieu,
I came away into Macedonia.^

"But thanks be unto God, who always causes us to triumph in Christ,
and manifesting the fragrance of his knowledge through us in every place :^
'^because we are a sweet savour of Christ unto God, among those who
are saved, and among those who perish; '@unto the latter a savour from
death unto death ; but unto the former a savour from life unto life. And
who is sufficient for these things? "For we are not as many, corrupting
the word of God : but as of purity,^' but as from God, we speak in Christ,
in the presence of God.

CHAPTER HI.

The Corinthians themselves the recommendation of Paul. Letter and spirit.
The veil of Moses having been taken away in Christ.

2 CORINTHIANS III.

^Do we again begin to commend ourselves? or whether have we need
of commendatory letters to you or from you, as some do?^ "You are our
letter, having been written in our hearts, known and read of all men,^
^being manifest that you are the letter of Christ, having been ministered
by us, having been written not with ink, but with the Spirit of the living
God : not in tables of stone, but in tables that are hearts of flesh.^ ^But
we have such confidence through Christ towards God, ^not that we are
able of ourselves to think anything as from ourselves ; but our sufficiency
is of God; Vho also rendered us able ministers of the new covenant;
not of the letter, but of the spirit : for the letter kills, but the spirit creates
life.^ 'But if the ministry of death, having been written in letters of stone,
was in glory, so that the sons of Israel were not able to look upon the face
of Moses on account of the glory of his countenance ; which was destined
to be done away :@ ^how will not the ministry of the spirit be more in glory?
' 'For if there was glory in the ministry of condemnation, how much more
does the ministry of righteousness abound in glory. '°For indeed that
which was glorious, has ceased to be glorious in this respect on account of
the transcendent glory.f "For if that which was to be done away was
through glory, much more is that which abides in glory.

e0Id Troy. <*Acts i6. 8. efficacy of the cleansing blood which Paul

«2 Cor. 7. 5. and Timothy here profess to realize.

/S. of Sol. I. 3.

vGt. eilikrinia, from eili, a sunbeam, and kri- "2 Cor. 5. 12.

no, to judge. Hence it means a purity so *i Cor. 9. 2.

perfect, that when judged in the infallible «Ex. 31. 18.

light of the Son of Righteousness, the om- <*i Cor. 3. 5.

niscient eye of God fails to find a solitary eEx. 34. 29.

mote of impurity. Such is the wonderful /The gospel eclipses the law in glory.

2 CORINTHIANS IV. 243

^^Then having such hope, we use great boldness, ^"and not as Moses put the veil on his face, in order that the sons of Israel might not look forward to the end of that which was transitory.^ ^*But their minds were darkened. For until this day the same veil remains in the reading of the old covenant,^ remains, not lifted; because it is done away in Christ; ^^but until this day when Moses is read, the veil lies upon their heart: "but when they may turn to the Lord, the veil is taken away. ''But the Lord is a Spirit;* and where the Spirit of the Lord is, there is liberty. ^**But we all, with unveiled face beholding the glory of the Lord, are being transformed into the same image from glory to glory, even as by the Spirit of the Lord.

CHAPTER IV.

The gospel open to some, hidden to others. All calamities are conquered by eternal hope.

2 CORINTHIANS IV.

^Therefore having this ministry, as we have obtained mercy, we faint not; ^but we lay aside the hidden things of disgrace, not walking in craftiness, nor handling the word of God deceitfully, but in the manifestation of the truth commending ourselves to every conscience of men, before God. ^But if indeed our gospel is hidden, it is hidden with those who are lost: ^in whom the god of this age has blinded the minds of those who believe not, in order that the light of the gospel of the glory of Christ, who is the image of God, may not shine on them.a-

^For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your servants^ for Jesus' sake. "Because God is the one, having said ; Out of the darkness the light*^ shall shine, which shone in our hearts, to the enlightenment of the kno^ledge of the glory of God in the face of Christ.

"But we have this treasure in earthen vessels, in order that the ex-

cellency of the power, d may be of God, and not of us; *in everything being troubled, but not in difficulties incorrigible ; being at a loss, but not utterly at a loss ; iDeing persecuted, but not forsaken ; being cast down, but not destroyed ; ^"always bearing about the dying of Jesus in our body, in order that the life of Jesus may also be made manifest in our bodies.

"For we while living are always being delivered up to death for the sake of Jesus, in order that the life of Jesus may be made manifest in our mortal flesh.^ ^^So that death works in us, but life in you. '^But having the same spirit of faith, according to that which has been written, I believed, therefore I also spoke; and we believe, therefore we also speak ;f ^%nowing that the one having raised up the Lord Jesus will also raise us along with Jesus, and present us with you.s '^For all things are for your sakes, in order that the grace, overflowing with thanksgiving through many, may abound unto the glorv of God.

pEx. 34. 33. "Col. I. 15. '^Dynamite.

^Testament, E. V. *Gr. slaves. ●Rom. 8. 36.

(All real religion is spirituality. «Gen. i. 3. /Ps. n6. lo. ai Cor. 6. 14.

244 2 CORINTHIANS V.

'"Therefore we faint not; but if indeed our external man perishes, yet our internal man is renewed day by day. "For the light burden of our affliction, which is evanescent, is working out for us an eternal weight of glory according to hyperbole^ unto hyperbole; ^Ve not looking at the things which are visible, but the things which are invisible; for the visible things are temporary, but the invisible things are eternal.

CHAPTER V.

The new heavenly garment is destined to supersede the earthly. The desire of eternal life. Concerning the expiation and reconciliation.

2 CORINTHIANS V.

^For we know that if our earthly house of this tabernacle may be taken down, we have a building from God, a house not made with hands, eternal, in the heavens-a- ""For in this we groan, longing to be invested with our house which is from heaven -.^ ^if indeed having been invested, we shall

not be found unclothed. "For indeed being in this tabernacle we groan, being burdened ; not that we wish to be divested, but invested, that mortality may be swallowed up of life.c ^But the one having wrought us out unto this same thing is God, the one having given unto us the earnest of the Spirit.^ ^Therefore we are always confident even knowing that, being present in the body, we are absent from the Lord; '(for we walk by faith, not by sight) ;® ^but we are confident and delighted rather to be absent from the body, and present with the Lord.^ Therefore we are truly ambitious, whether being present or absent, to be well pleasing unto him. "For it behooves us all to appear before the judgment-seat of Christ,^ in order that each one may receive according to those things which he has done through the body, whether good or evil.^^

"Therefore knowing the fear of the Lord, we persuade men ; but we have been made manifest unto God ; and I hope that we have indeed been made manifest in your consciences. '^We are not commending ourselves to you, but giving you occasion of boasting in our behalf, in order that you may have response to those who glory in appearance, and not in heart.i ^^For if we are beside ourselves, it is for God; if we have our right minds, it is for you. "For the love of Christ constrains us; having judged this, that one died for all; then were all dead; '^and he died for all, in order that those living may not live unto themselves, but unto him who died for them and is risen. '"^So that we from now know no man after the flesh : if indeed we have knowv^n Christ after the flesh, but we now know him no more.J "So if any one is in Christ, he is a new creature : old things have passed away ; behold, they have become new.^^ '^All things are from God, the one having reconciled us unto himself through Christ,

*The highest rhetorical figure. ''2 Cor. i. 22; Eph. i. 13. ''Eph. 6. 8, Jno. 6. 29.

"The glorified body. «Heb. 10. 38. '2 Cor. 3. i.

*Rom. 8. 23. /Phil. i. 23. J'No more after the flesh.

*i Cor. 15. 53. pRom. 14. 10. *Gal. 6. 15 ; Isa. 43. 18.

'2 CORINTHIANS VI. ^45

and gave us the ministry of reconciliation,^ ^'^as that God was in Christ reconciling the world to himself, not imputing their transgressions to them, even having placed in us the word of reconciliation. '"Therefore we are ambassadors in behalf of Christ, as God is intreating you through us ; we pray you in behalf of Christ, be ye reconciled to God."^ '^He made him sin^^ in our behalf, who knew no sin ; in order that we may become the righteousness of God in him.

CHAPTER VI.

The grace of God is to be conserved in every way, by those ministering to God. Christ and Belial. The saints of God.

2 CORINTHIANS VI.

^But working together we indeed intreat you not to have received the grace of God in vain : ^(for he says. At a set time I heard you, and in the day of salvation I assisted you ;a- behold, now is the acceptable time; behold, now is the day of salvation) ; ^giving no occasion of stumbling in anything, in order that the ministry may not be blamed ;t> *but in everything commending ourselves, as the ministers of God, in much patience, in tribulations, in straits, in difficulties, ^in stripes, in prisons, in tumults, in labors, in vigils, in fastings ;« ''by purity, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, ^ ^by the word of truth, by the power® of God; through the arms of righteousness right and left, ^through glory and dishonor, through evil report and good report; as deceivers, and true ; Vs being unknown, and perfectly known ; as dying, and behold we live ; as chastened, and not killed ;f '"as sorrowing, and always rejoicing; as poor, and making many rich; as having nothing, and possessing all things.

"Our mouth is open unto you, O Corinthians, our heart is enlarged.

^^Be not straitened in reference to us, but be straitened in your own affections. ^^But as I speak to children, you indeed receive this reward.^

"Be not unequally yoked together with unbelievers : for what participation is there to righteousness and unrighteousness? or what fellowship has light unto darkness ?h ^^What concord of Christ unto Belial? or what part has a faithful man with an infidel ?i ^^And what harmony has the temple of God with idols ?J for we are the temple of the living God; as God said ; I will live in them, and walk about among them ; and I will be their God, and they shall be my people.^

"Therefore come out from the midst of them, and be ye separate, says the Lord, and touch not the unclean thing; and I will receive you,i ^^and I will be to you for a Father, and you shall be unto me for sons and daughters, says the Lord Almighty."^

'Rom. 5. 10. "»Eph. 6. 20. «2 Cor. 11. 23. ^Eph. 5. 7, 11. *i Cor. 10. 20.

"Sin is here a noun, i Pet. 2. 22. ''Rom. 12. 9. 'i Cor. 3. 16.

«Dynamite. *Lev. 26. 12; Heb. 8. 10.

<>Isa. 49. 8. /I Cor. 15. 31. *Isa. 52. 11 ; Zeph. 3. 19.

246 2 CORINTHIANS VII.

CHAPTER VII.

The saints of God. The message of Titus concerning the Corinthians.
Salutary mourning from his former castigation.

2 CORINTHIANS VII.

^Therefore having these promises, beloved, let us cleanse ourselves from all the filthiness of the flesh and spirit, perfecting holiness in the fear of God. ^Receive us: we have injured no one, we have corrupted no one, we have defrauded no one. ^I do not speak for castigation : for I have said before, that you are in our hearts to die with you and to live with you, ^My boldness to you is great, my rejoicing over you is much: I have been filled with consolation, I superabound with joy in all our tribulation. ^For we having come into Macedonia, our flesh had no rest, but in everything being troubled ; ^ fightings without, fears within. ^But God, the one comforting the humble, comforted us by the coming of Titus; '^and not only by his coming, but also by the consolation with which he was comforted by you, proclaiming unto us your longing, your mourning, your zeal for me; so that I rejoiced the more. ®But if I grieved you in the letter, I do not regret it, if indeed I did regret it ; for I see that, if that letter indeed grieved you for an hour,^ ''now I rejoice, not because you grieved, but because you grieved unto repentance : for you grieved toward God, in order that you may receive damage by us in nothing. ^"For a godly sorrow works repentance unto salvation not to be regretted ; but the sorrow of the world works out death. "For behold, how great enthusiasm, yes, how great apology, yes, how great clearing up, yes, how great fear, yes, how great longing, yes, how great zeal, yes, how great avenging, this same godly sorrow did work in you ! In everything you have established yourselves to be pure in the matter. ^"Since then indeed I wrote to you, not on account of the one having done the wrong, nor on account of the one having suffered the wrong, but in order that your zeal, which is in our behalf to you before God, might be made manifest. ^^Therefore we have been comforted. But we rejoiced the more exceedingly in our consolation over the joy of Titus, because his spirit was refreshed by you all : "because if I have gloried with him in anything over you, I was not made ashamed ; but as I spoke all things to you in truth, so our rejoicing over Titus was true.*' ^^And the affections of him, remembering the obedience of you all, how you received him with fear and trembling, are the more abundantly towards you.*^ ^®I rejoice because in everything I have confidence in you.

«2 Cor. 2. 12. '2 Cor. g. 2.

*2 Cor. 2. 4. ''Eph. 6. 5.

2 CORINTHIANS VIII 247

CHAPTER VIII.

By the example of the Macedonians, he commends the contribution which is being collected for the saints. He likewise recommends Titus, about to come for the sake of the collection.

2 CORINTHIANS VIII.

^But, brethren, we make known to yon the grace^ - of God which has been given in the churches of Macedonia ; "because in a great trial of affliction the abundance of their joy and deep poverty abounded unto the riches of their liberaHty. ^Because I witness, that according to their abiHty, and beyond their abihty they were anxious, Vith much exhortation praying our favor and the fellowship of the ministry which is to the saints :^ and not as we hoped, but they gave themselves first to the Lord, and to us through the will of God : Miat we should exhort Titus, that as he formerly began it, he may indeed also complete this grace unto you.° ^But as in every thing you abound, in faith, and in word, and knowledge, and in all zeal, and in divine love from you in us, that you may also abound in this philanthropy.*^ - ^I speak not according to commandment, but through the zeal of others also proving the sincerity of your divine love.6 ^For you know the grace of our Lord Jesus Christ, that, being rich, for your sakes he became poor, that you through his poverty might be made rich. ^"And herein I give my judgement: for this is profitable to you, who not only began to do, but to be anxious, a year ago : "but now indeed complete the work ; in order that as there was a promptitude of willing, there shall also be a completion out of your ability. "For if there is first a willing mind, it is acceptable according to what one may have, and not according to what he has not. "For it is not that there may be relief to others, affliction to you, but that it may be according to equality : at this time your abundance may correspond to their deficiency, "that their abundance may correspond with your deficiency, in order that there may be equality : "as has been written. He that had much did not superabound ; and he that had little did not lack.f

"But thanks be unto God, who gives this same enthusiasrti in your behalf in the heart of Titus ;§■ "because he indeed accepted our exhortation ; and being the more enthusiastic, came unto you of his own accord. ^*But we sent with him the brotherly whose praise in the gospel is through all the churches ; ^"not only so, but having been elected by the churches our

traveling companion with this philanthropy, administered by us to the glory of the Lord himself, and your promptitude : ^"and avoiding this, lest any one may blame us in this benefaction administered by us :i ^^for we provide things honest, not only in the sight of the Lord, but also before the people.J 'lA-ud we sent our brother^ along with him to them, whom

"The stipend for the saints. «2 Cor. 7. 16. ''Believed to be Aristarchus.

*2 Cor. 9. I. /Ex. 16. 18. '2 Cor. 6. 3.

«2 Cor. 12. i5. ''■I Cor. I. 5. 91 Cor. 15. 57. 'Rom, 12. 17; Prov. 3. ^.

248 2 CORINTHIANS IX.

we have tried, being frequently zealous in many things, but now much more zealous, with great confidence towards you. ''Whether in behalf of Titus, my companion and fellow-laborer towards you ; or our brethren, the apostles of the churches, the glory of Christ. ^ '^Moreover manifesting the exhibition of your love, and our boasting to them in your behalf, in

the face of the churches.

CHAPTER IX.

The collection is to receive prompt attention. Concerning the rewards of beneficence.

2 CORINTHIANS VIII.

^For indeed concerning the ministry which is to the saints, it is superfluous for me to write to you.^ ^For I know your promptitude, of which I am boasting to the Macedonians in your behalf, that Achaia was ready a year ago ; and your zeal has aroused many.^ "But I sent the brethren, in order that our boasting which is in your behalf may not be in vain in this region ; in order that, as I was saying, you were ready : ^lest perhaps, if the Macedonians may come with me, and find you unprepared, we may be put to shame, in this confidence, (that we may" say not, you). ^Therefore I considered it necessary to exhort the brethren, that they may come to you beforehand, and perfect your preannounced benefaction, that it may be ready, as a benefaction, not as a stingy contribution.

"But it is this, he that soweth sparingly shall also reap sparingly ;c and he that soweth bountifully shall also reap bountifully.^ ''As each one has predetermined in his heart; not of reluctance, or of constraint: for God loves the hilarious giver.^ ^But God is able to make all grace abound unto you ; in order that, always having all sufficiency in every thing, you may abound unto every good work : as has been written, ®He has scattered abroad, he has given to the poor; his righteousness abides forever.^ "But he that gives seed to the sower, will also give bread to the eater, and multiply your sowing, and increase the fruits of your righteousness :S "in every thing being enriched in all purity, which" works out through us thanksgiving to God. ^'Because the ministry of this free-will offering is not only supplying the deficiencies of the saints, but also superabounding through much thanksgiving to God ;ii ^^through the approval of this ministry, glorifying God in the submission of your testimony to the gospel of Christ, and the purity of your fellowship unto them and unto all; "and through their prayer in your behalf, earnestly longing to see you on account of the grace of God superabounding unto you. ^^Thanks be unto God for His unspeakable gift.^

*2 Cor. 8. i8. "^Gal. 6. 7.

^2 Cor. 7. 14. «Gr. the laughing giver.

/Ps. III. 9.

<t2 Cor. 8. 4. «'Isa. 55. 10.

*2 Cor. 8. 24. 'iPhil. 2. 30.

«Prov. II. 24. »Jas. I. 17.

2 CORINTHIANS X. 249

CHAPTER X.

The Apostle the same present and absent. True glory.

2 CORINTHIANS X.

^But I Paul exhort you through the meekness and gentleness of Christ, who before your face am indeed humble among you, but being absent am bold towards you -.^ ^but I pray, that being present I may not be bold with the confidence with which I consider myself bold towards certain ones who regard us as walking about according to the flesh, "For walking in the flesh, we do not wage war according to the flesh; *for the weapons of

our warfare are not carnal, but mighty to God unto the pulling down of strongholds ; "casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ ; *'and being ready to avenge every disobedience, when your obedience may be complete.

^Do you look at things according to the outward appearance? If any has trusted to himself that he belongs to Christ, let him again consider this in reference to himself, that as he belongs to Christ, so do we also.^
^For if I shall in any thing the more abundantly boast concerning our power which the Lord gave us for your edification, and not for your destruction, I will not be ashamed S- ^'m order that I may not seem as it were to terrify you by my letters. ^"Because they say, His letters are indeed weighty and powerful ; but the presence of his body is weak, and his speech contemptible. "Let such a one consider this, that, such as we are in word by our letters while absent, such we really are in work being present. ^'"For we are not bold to number or compare ourselves with certain ones of those who recommend themselves : but they, measuring themselves by themselves, and comparing themselves to themselves, are not wise. ^^But we will not boast in things without measure, but according to the measure of the rule which measure God has measured to us, to reach even unto you. "For not as not reaching unto you do we stretch ourselves, for we have advanced in the gospel of Christ even unto you -A ^^and not boasting in things without measure, in the labors of others, but having hope of your faith increasing among you, to be magnified according to our rule exceedingly, ^"to preach the gospel in the regions beyond you, not to glory according to the rule of others in things made ready. '^But he that glorieth,^ let him glory in the Lord ;f ^*for he that commends himself is not approved, but whom the Lord commends.

«Rom. 12. I. <*i Cor. 4. 15.

*2 Cor. 2. 18. «i Cor. i. 31.

"2 Cor. 13. 10, /Jer. 9. 23.

250 2 CORINTHIANS XI

CHAPTER XI.

Concerning the zeal of Paul about the Corinthians, and his remuneration not accepted. He glories against his calumniators in his heroic adventures and sufferings.

2 CORINTHIANS XI.

^I would that you bear with me a little in my folly : yes indeed you do bear with me. ^For I am jealous of you with the jealousy of God: for I espoused you to one husband, to present 5^ou a pure virgin to Christ; ^but I fear, lest, as the serpent beguiled Eve by his craftiness, your minds may be corrupted from the simplicity which is in Christ.^ *For if indeed one coming preaches another Jesus, whom we have not preached, or you receive another spirit, which you did not receive, or another gospel which you did not receive, well do you bear with him.^ ^For I consider that I am not inferior to the chief of the apostles.^ "If indeed rude in speech, but not in knowledge; but in every thing making manifest unto you in all things.

'Did I commit sin humbling myself that you may be exalted, because I preached unto you the gospel of God gratuitously? ^I robbed other churches, having received support for your ministry, and being present with you and being destitute, I burdened no one ; "for the brethren, having come from Macedonia, supplied my deficiency ;d and in everything I rendered myself not burdensome to you, and will so render.® ^"The truth of Christ is in me, that this glorying shall not cease unto me in the regions of Achaia. "Why? because I do not love you with divine love? God knows. ^"But what I am doing, I indeed will do, in order that I may cut off occasion from those wishing occasion, in order that in whatsoever they may glory, they may be found even as we are. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ "And no wonder; for Satan himself is transformed into an angel of light. ^"Then it is no great wonder if his ministers are transformed as the ministers of righteousness ; whose end shall be according to their works. f

^●^ Again I say, Let no one consider me to be a fool ; but if not, receive me as a fool, in order that I may indeed glory some little. "What I say, I am not saying according to the Lord, but as it were in folly, in this confidence of glorying. ^^Since many glory in the flesh, I will glory also. '®For cheerfully do you, being wise, bear with the foolish: ^"for you bear with them, if any one enslaves you, if any one devours you, if any one captures you, if any one is exalted against you, if any one smites you in the face. "I speak according to disparagement, as that we are weak; but in whatsoever any one is bold, (I speak it in folly,) I am bold also. "Are they Hebrews? I am also. Are they Israelites? I am also. Are they the seed of Abraham? I am also. ^^Are they the ministers of Christ? (I speak as a mad man,) I am more; in labors more abundantly, in stripes

"Gen. 3. 4. <*2 Cor. 12. 13.

*Gal. I. 7, 8. «Acts 20. 33.

«2 Cor. 12. n, /Awful doom of Satan's preachers.

___^__ 2 CORINTHIANS XII 251

more abundantly, in prisons more frequently, in deaths often; "from the

Jews five times I received forty stripes save one,^ "'thrice was I beaten with rods,'^ once was I stoned,i thrice was I shipwrecked,J a day and a night I spent in the deep. ^"^^Often in journeys, in perils of rivers, in perils of robbers, in perils from my own race, in perils from the Gentiles, in perils in the city,^ in perils in the wilderness, in perils in the sea, in perils among false brethren ●} -'in labor and in toil, in vigils often, in hunger and in thirst, in fastings often, in cold and in nakedness. "^Besides all these, that which comes upon me daily, the care of all the churches. ""Who is weak, and I am not weak? who is offended, and I do not burn? ""But if it behooves me to glory, I will glory in those things appertaining to my infirmities."^ ^^The God and Father of our Lord Jesus Christ, the one being blessed forever, knows that I lie not." ^"In Damascus x\reta the governor of the king, guarded the city of the Damascenes, to arrest me 'P ^^and through a window was I let down in a basket by the wall, and escaped his hands.P

CHAPTER XII.

Celestial visions of Paul. The thorn in his Hesh. The liberality of Paul toward the Corinthians. His speedy coming.

2 CORINTHIANS XII.

^It behooves me to glory, indeed it is not profitable, I will come to visions and revelations of the Lord.^ "I knew a man in Christ, fourteen years ago, whether in the body, I know not; whether out of the body, I know not, such a one having been caught up even to the third heaven.t> ^And I knew such a man, whether in the body, or out of the body, I know not ; God knows, *that he was caught up to Paradise, and heard unutterable words, which it is impossible for a man to speak.^ ^Concerning such a one I will glory: but concerning myself I will not glory, except in my infirmities. ^'For if I shall wish to glory, I will not be a fool ; for I speak the truth : but I fear, lest some one may consider with reference to me above what he sees me, or hears from me. ^And that I may not be exalted by the abundance of revelations, a thorn^ was given unto me in the flesh, the messenger of Satan that he may buffet me, in order that I may not be exalted. ^Three times I called on the Lord concerning this, that it may depart from me. "And he said to me, My grace is sufficient for thee : for power^ is made perfect in weakness. Therefore most delightfully I will glory the more in my infirmities, in order that the power^ of Christ may abide on me. ^"Therefore I delight in infirmities, in insults, in difficulties, in persecutions, and in tight places, for Christ's sake : for when I am without strength, then I am dynamite.

ffDeut. 25. 3. '2 Cor. 6. 4. <»2 Cor. 11. 30.

/●Acts 16. 22. "'2 Cor. 12. 5. *Home of the glorified.

'Acts 14. 19. "Rom. I. 25 ; 9. 5. "Luke 23. 43.

j'Acts 27. 41. "Acts 9. 24, 25. <*Believed to be ocular feebleness. 2Cor. 2. 11.

*2 Tim. 3. 11.1 PActs 9. 25. 'Dynamite.

252 2 CORINTHIANS XIII.

"I have become a fool : you did compel me.^ For I ought to be commended by you : for I am not inferior to the very chief of the apostles, if indeed I am nothing.^ ^"For indeed the signs of the apostleship are wrought in me in all patience, in miracles and in wonders and in dynamites.'^ "For what is that in which you are inferior to other churches, except that I did not burden you? forgive me this wrong. ^''Behold, the third time I am ready to come to you ; and I will not spare : for I do not seek yours, but you. For the children ought not to lay up treasures for the parents, but the parents for the children. i ^^But I will most dslightfully spend and be spent for your souls. If the more abundantly I love you am I loved the less? ^^But let it be so, I did not burden you; but, being crafty, I caught you with guile.J "Which one of those whom I sent unto you, did I fleece you through him? ^*I called Titus, and sent the brother along with him: whether did Titus defraud you? did we not walk by the same Spirit? did we not in the same tracks ?k

"For a long time you were thinking that I am apologizing to you. We speak before God in Christ; but all things, beloved, are for your edification. "°For I fear lest, having come, I may not find you as I wish, and may not be found by you as you wish; lest perhaps strife, jealousy, animosities, selfseekings, calumniations, eavesdroppings, inflations, outfallings, are among you ●} ^Mest, I again having come, my God will humble me before you, and I will mourn over many of those having previously committed sins, and not having repented over the uncleanness and the fornication and debauchery which they have done."!

CHAPTER XIII.

'Exhortation concerning the severe discipline, in his speedy coming to Corinth.

2 CORINTHIANS XIII.

^This the third time I am coming to you : in the mouth of two or

three witnesses every word shall be established.^- I have told you before
hand, and I am speaking to you in advance, as being present the second
time, even now absent, that, if I may come to you again, I will not spare
those who have previously sinned, and all the rest;^ ^since you are seeking
the approval of Christ, Vv^ho is speaking in me, who is not weak towards
you, but mighty among you. '^For indeed he was crucified from weakness,
but he lives by the power of God : for we indeed are weak in him, but
we shall live with him through the power of God unto you. 'Prove your
own selves, if you are in the faith ; examine yourselves ; whether do you
not know yourselves, that Christ Jesus is in you? unless indeed you are

/2 Cor. 12. 6. *2 Cor. 8. 6-18.

^2 Cor. II. 5. 'Rom. i. 29; i Cor. 3. 3. '"2 Cor. 13. 2.

^i Cor, 9. 2.

»2 Cor.. 13. I. "2 Cor. 12. 14; Deut. 19. 15.

jGospel guile. *2 Cor. i. 23.

2 CORINTHIANS XIII. 253

reprobates. 'But I hope that you shall know that we are not reprobates.
^But we are praying unto God, that he may do you no evil, not in order
that we may appear approved, but that you may do that which is good,
and we may be as disapproved. ^For we are not able to do any thing
against the truth, but for the truth. ''For we rejoice when we may be weak,
and you may be -strong: we are praying for even this, your perfection.
'"Therefore being absent I write these things, in order that being present,
I may not use severity, according to the power which the Lord has given
me for edification, and not for destruction. ^

"Finally, brethren, farewell. Be perfect; be of good comfort; think
the same thing,^ live in peace : and the God of love and peace will be with
you.e "Salute one another with a holy kiss. '^All the saints salute you.^

"The grace of the Lord Jesus Christ, and the love of God, and the
fellowship of the Holy Spirit, be with you all.

«2 Cor. 10. 8. eAll I have the mind of Christ, having had the /Rom. i6. i6.

''Rom. 15. 33, carnal mind all sanctified out of you.

TO THE

GALATIANS.

CHAPTER I.

After a severe salutation of the Galatians, he urges the divine truth of the gospel. Pristine life of Paul.

Paul, an apostle, not from men, nor through man, but through Jesus Christ, and God the Father, who raised him from the dead, "and all the brethren who are with me, to the churches of Galatia. Grace to you and peace from God the Father, and our Lord Jesus Christ, who gave Himself for our sins, in order, that he might redeem us from the present evil age, according to the will of God even our Father - To whom be glory unto the ages of the ages. Amen.

I am astonished that you are so quickly removed from him who called you in the grace of Christ into another gospel ; which is not another : but there are certain ones who are troubling you, and wishing to pervert the gospel of Christ. *But indeed if we, or an angel from heaven, may preach unto you any other gospel except that which we have preached unto you, let him be accursed. *As we have before said, and now again I tell you, If any one preaches to you a gospel except that which you have received, let him be accursed. "For must I now believe men, or God? whether do I seek to please men? if I were still pleasing men, I would not be the servant of Christ.

"But I make known to you, brethren, the gospel was preached to me, that it is not according to a man ; "for I did not receive it from man, neither was I taught it, but through the revelation of Jesus Christ. "For you have heard of my life formerly in Judaism, that I was persecuting the church of God exceedingly, and destroying it : "and I was prominent in Judaism above many comrades in my race, being exceedingly zealous of the traditions of my fathers. "When the one having separated me, from the womb of my mother, and called me through his grace, was pleased "to reveal his Son in me, that I might preach him among the Gentiles ;

«Acts 16. 6. «Rom. 16. 27. srActs 8. 3; 9. 21.

6Rom. 1. 7. «Gal. 5. 10. 'Acts 22. 3.

•Tit. 2. 14. /Gr. anathema. 'Acts 9. 26.

immediately I conferred not with flesh and blood : "neither did I go up to Jerusalem to those who were apostles before me ; but I went away into Arabia ; and returned again to Damascus.

^^Then after three years I went up to Jerusalem to see Cephas, and remained with him fifteen days ;J but I saw no other of the apostles, except James the brother of the Lord. ^"Which things moreover I w^ite unto you, behold, before God, that I lie not. "^^Then I went into the regions of Syria and Cilicia. "But I was unknown by face to the churches of Judea which are in Christ. ^'But they were only hearing that The one persecuting us at one time is now preaching the faith which he was once desolating; ^*and they continued to glorify God in me.

CHAPTER II.

Concerning the Jerusalem convention of the apostles and controversy of Paul with Peter at Antioch. Concerning the law and faith.

GALATIANS II.

^Then after fourteen years, I again went up to Jerusalem with Barnabas, taking also Titus with me ;^ 'but I went up according to revelation ; and I presented to them the gospel w^hich I am preaching among the Gentiles, but privately to the prominent ones, lest perhaps I am running, or did run, in vain.^ ^But neither was Titus the one with me, being a Greek, compelled to be circumcised: ^but on account of the false brethren having crept in, who came in to spy out our liberty which we have in Christ Jesus, in order that they shall bring us into bondage : ^to whom I rendered not submission for an hour; in order that the truth of the gospel may abide with you. "But of those seeming to be something what they were at that time makes^no difference to me : God does not receive the face of man -.^ for those seeming to me to be prominent added nothing extra : ^but on the contrary, seeing that I am intrusted with the gospel of the uncircumcision, like Peter of the circumcision ''for the one having wrought with Peter unto the apostleship of the circumcision also wrought with me unto the Gentiles i*^ "and having known the grace of God which was given unto me, James and Cephas and John, who seem to be pillars, gave to me and Barnabas the right hand of fellowship, that we should go to the Gentiles, and they to the circumcision ; ^°only that we should remember the poor ; which very thing I was also zealous to do.^

"And when Cephas came into Antioch, I withstood him to the face, because he was to blame.^^"For before certain ones came from James, he was eating along with the Gentiles : but when they came, he withdrew and separated himself, fearing those who were of the circumcision. & "And the rest of the Jews also reciprocated with him ; so that even Barnabas was led away by their dissimulation. "But when I saw that they are not

/Acts 9. 30; 15. 41. iPhil. 2. 16. 'Acts II. 29.

eRom. 2. II. /Acts 15. 35.

"Acts 11. 30; 15. 2. <*Acts 9. 15. pActs II. 3,

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walking uprightly according to the truth of the gospel, I said to Cephas in the presence of all, If you being a Jew are living like the Gentiles and not like the Jews, how do you compel the Gentiles to Judaize? "We being Jews by nature, and not sinners of the Gentiles,^ "knowing that a man is not justified by works of law, but through the faith of Christ Jesus,^ and we have believed into Christ Jesus, in order that we may be justified by faith of Christ, and not by works of law, because by works of law^ no flesh shall be justified.] "But if seeking to be justified in Christ, we may also be found sinners, then is Christ the minister of sin? it could not be so. ^^For if I again build the things which I have destroyed, I constitute myself a transgressor. ^'"'For I through law died to law, in order that I may live unto God. '°I am crucified along with Christ ; and I live no longer, but Christ lives in me ; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.^ -'I do not make void the grace of God : for if righteousness was through law, then Christ died gratuitously.

CHAPTER III.

The Spirit by faith. The faith, and the sons of Abraham. The promise of God, the lazv, Christ. The lazv our educator. Christians and Abraham.

GALATIANS III.

^0 foolish Galatians, who has been bewitching you, before whose

eyes Jesus Christ was set forth having been crucified? ^I only wish to learn this from you. Did you receive the Spirit by works of law, or by hearing of faith? ^Are you so foolish? having begun in the Spirit, are you now made perfect in the flesh? "Have you suffered so many things in vain? if indeed in vain. ^Then did the one imparting to you the Spirit, and working miracles^ among you, do it by works of law, or by hearing of faith? "As Abraham believed God, and it was counted unto him for righteousness.^ ^Then know that those who are of faith, the same are the sons of Abraham. ^But the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, That in thee shall all the Gentiles be blessed.^ "Therefore those who are of faith are blessed with faithful Abraham. ^ ^°For so many as are of works of law are under the curse : for it is written. Cursed is every one who does not abide in all things which have been written in the book of the law, to do the same.^ "But that no one is justified by law in the sight of God, is evident: because. The just shall live by faith :s ^^though the law is not of faith ; but the one having done these things shall live in them.^ ^^Christ has redeemed us from the curse of the law, being made a curse for us : because it has been written ; Cursed is every one

'Eph. 2. 3. «Rom. 10. 17. «Acts 3. 25.

*Rom. 3. 20; Gal. 3. 2. ''Gr. dynamites. /Deut. 27. 26.

jPs. 143. 2. «Rom. 4. 3; Jas. 2. 23; Gen. 15. 6. cRom. i. 17; Hab. 2. 4; Heb. 10. 38.

*Gal. I. 4; Eph. 5. 2. ''Gen. 12. 3. ''Lev. 18. 5 ; Rom. 10. 5.

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having been hung on the wood ●> "in order that the blessing of Abraham in Christ Jesus may come to the Gentiles; in order that we may receive the promise of the Spirit through faith.

^^Brethren, I speak according to a man, nevertheless no one disannuls, or adds to, the covenant of a man which has been confirmed.J ^''But the promises were spoken to Abraham and his seed.^ He does not say, And unto seeds, as of many; but as of one; And thy seed, which is Christ.^ "And I say this ; The law which was given after four hundred and thirty years, does not disannul the covenant which had been before confirmed of God, so as to make the promise of none effect."^ ^*For if the inheritance were by law, it is no more by promise : but God gave it to Abraham through the promise.^ "Then what is the law? It was added on account of the transgressions, until the seed to whom the promise was made should come ; being ordained by angels in the hand of a mediator.^ -"A mediator is not of one; but God is one.P ^^Then was the law against the

promises of God? it could not be so. For if the law was given being able to create life, truly justification would have been by law: ^'but the scripture has shut up all things unto sin, in order that the promise through faith of Jesus Christ may be given to those who believe.' ' ^But before faith came, we were kept under law, being shut up to the faith about to be revealed. ^^Therefore the law became our schoolmaster to lead us to Christ, in order that we may be justified by faith ;s %ut faith having come, we are no longer under the schoolmaster. ^^For you are all the sons of God, through faith, in Christ Jesus ;t -'for so many of you as were baptized into Christ have put on Christ." ^'^There is no longer Jew nor Greek, nor bond nor free, nor male and female -y for you are all one in Christ Jesus. '"But if you belong to Christ then you are the seed of Abraham, heirs according to the promise.'^^

CHAPTER IV.

Servants of the laiv, sons of God. Rememhranee of their first love.
Hagar and Sarah: the two covcnanls.

GALATIANS IV.

^But I say, so long as the heir is an infant, he differs not from a slave,^' being lord of all things, ^but he is under nurses and stewards until the adoption of the father. ^So also we, when we were infants, were enslaved under the elements of the world -P %\.\t when the fulness of time came, God sent forth his own Son, having been born of a woman, having been born under law,^ ^in order that he might redeem those under law, that we

Gal. 4. 5; Deut. 21. 23. Pi Tim. 2. 5. "Col. 3. 11; i Cor. 12. 13.

'Rom. 3. 5. 9Gal. 2. 21. «'Rom. 9. 7.

*Gen. 13. 15; 17. 8. '●Rom. 11. 32; i Pet. i. 5.

'Gen. 22. 18. »Rom. lo. 4. «Gr. slave.

»»Ex. 12. 41. "Rom. 4. 14. <Jno. i. 12. *Heb. 9. lo; Col. 2. 20-

oRom. 5. 20 ; Heb. 2. 2. "Rom. 13. 14 ; 2 Cor. 12. 13. eRom. i. 3 ; Eph. i. ro.

might receive the adoption of sonship. d "But because you are sons, God has sent forth the Spirit of his own Son into our hearts, crying, Father, Father. ^ ^ So you are no longer a servant but a son; and if a son, truly an heir through God. ^

^ But you indeed, not knowing God, at that time served those who by nature are not gods : ' ' but now having known God, and rather having become known of God, how do you turn again to the weak and beggarly elements which you wish to serve again as formerly ? & ^ "Do you keep days, and months, and times and years ? i ^ "I fear lest I have labored unto you in vain.

^^ Be ye as I am, because I am as you are, brethren, I am praying for you. ^^ You have not injured me: you know that through weakness of the flesh I formerly preached the gospel unto you : "and you did not despise, nor spit upon, your temptation in my flesh ; but you received me as an angel of God, as Christ Jesus. ^^ Where then is your happiness? for I testify to you that, if possible, having plucked out your eyes, you would have given them to me. i ^ ^ Therefore have I become your enemy, telling you the truth ? "They zealously seek you in no good way ; but they wish to exclude you, in order that you may zealously seek them. ^^ It is good always to be zealous in a good thing, and not only in my coming to you. ^ "My children, for whom I again travail in pain until Christ may be formed in you, J ^ "but I wish to come unto you now, and change my voice; because I am at a loss in reference to you.

^^ Tell me, you wish to be under law, do you not hear the law? ^ For it is written that Abraham had two sons ; one by a bond-maid and one by a freewoman. k "But the one indeed of the bond-maid was born according to the flesh, and the one of the freewoman through the promise. ^ ^^ Which things are allegorized : for these are the two covenants ; the one indeed from mount Sinai, generating children into bondage, which is Hagar. ^^ For this mount Sinai is in Arabia, and corresponds with Jerusalem which now is : for she is in bondage with her children. ^ @ But Jerusalem who is above is free, who is our mother : " ^ "for it is written, Rejoice, thou barren one who does not bring forth; break forth and cry aloud, thou that dost not travail : because many more are the children of the barren than of her having a husband." ' " ^ But you, brethren, are the children of Isaac, according to the promise ^ "But as the one at that time having been born according to the flesh persecuted the one according to the Spirit, even so it is now. ^ ° But what says the scripture? Cast out the bondwoman and her son : for the son of the bondwoman shall not inherit with the son of the free. P ^^ Therefore, brethren, we are not the children of the bondwoman, but of the free.

<?Gal. 3. 13. • I Cor. 4. 15.

«Roin. 8. 15. *Gen. 21. 2-9.

/Rom. 8. 17. - 'Gen. 17. 16; Rom. 9. 9.

pCoI. 2. 16. »»Heb. 12. 22.

'Rom. 14. 5. "Isa. 54. i.

'Paul's great temporal affliction was weak and "Rom. 9. 7.

sore eyes. ^Gen. 21, 10.

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CHAPTER V.

It is necessary to stand in Christian liberty against the Judaizers. The law of liberty is fulfilled by faith, love, and holiness.

GALATIANS V.

^Christ has set you free with freedom. Therefore stand, and be not again entangled with the yoke of bondage. ^Behold I Paul say unto you, that, if you may be circumcised, Christ shall profit you nothing. ^And again I witness to every man who is circumcised, that he is debtor to do the whole law. *You have been divorced from Christ, whosoever are justified by law; you have fallen from grace.^ ^For we through the Spirit do await the hope of righteousness through faith. '^For in Christ Jesus neither circumcision or uncircumcision avails anything; but faith working through divine love.'^

^You were running well ; who did hinder you that you should not obey the truth ?c '*The persuasion is not of the one calling you. "A little leaven leavens the whole lump.^ ^°I have confidence in reference to you in the Lord, that you shall be none otherwise minded : but the one troubling you shall bear the judgment, whosoever he may be.® "But I, brethren, if I yet preach circumcision, why do I still suffer persecution? then the offence of the cross would be done away. ^^I would that those troubling you shall indeed cut themselves off.

"For you were called unto liberty, brethren ; only use not the liberty unto an occasion to the flesh, but through divine love serve one another. "For the whole law has been fulfilled in one word, in this ; Thou shalt love thy neighbor with divine love as thyself.^ ^^But if you bite and devour one another, take heed that you may not be consumed one of another.

^^And I say. Walk about in the Spirit, and do not perfect the lust

of carnality. ^^For carnality wars against the Spirit, and the Spirit against carnality ; for these are antagonistical to one another ; so that you may not do the things which you may wish. ^^But if you are led by the Spirit, you are not under law.& "But the works of carnality are manifest, which are fornication, uncleanness, debauchery, ^"idolatry, sorcery, enmities, strife, jealousy, animosities, selfseekings, divisions, heresies, ^^envyings, drunkenness, revellings, and things like unto these: which I tell you beforehand, as I did previously say to you, that those doing such things shall not inherit the kingdom of God.^ "But the fruit of the Spirit is divine love, joy, peace, long suffering, kindness, goodness, faith, ^^meekness, holiness ;i against such things there is no law. ^*But those belonging to Christ Jesus have crucified carnality^ with the passions and lusts. "If we live in the Spirit, let us also walk in the Spirit. ^%et us not be fond of vain glory, provoking one another, envying one another.

o jas. 2. 10. 6Gal. 6. 15; I Cor. 7. 19. ^Rom. 6. 14; 8. 14.

«Gal. 3. I. ^Rom. i. 20; i Cor. 6. 9; Col. 3. 5; Eph. 5. 5.

<*! Cor. 5. 6. iPractical holiness; i. e., total abstinence from

•2 Cor. 2. 3. everything wrong. Eph. 5. 9.

/Lev. 19. 8; Matt. 22. 39; Rom. 13. 8. 'Old Adam.

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CHAPTER VI.-

It is our duty to give counsel to the erring. The seed and the harvest. Concerning false doctrine. We are to glory only in the cross of Christ.

GALATIANS VI.

'Brethren, if indeed a man may be overtaken in some transgression, yon who are spiritual, perfect such an one in the spirit of meekness ; watching yourself, lest you may also be tempted. ^Bear the burdens of one another, and so fulfill the law of Christ.^ ^For if any one seems to be something, being nothing, he deceives himself. ^But let each one prove his own work, and then he shall have rejoicing to himself alone, and not to another; ^for each one shall bear his own responsibility.^

@But let the one who is taught the word communicate to the one teaching in all good things. ^ '^Be not deceived ; God is not mocked. For whatsoever a man may sow, that shall he also reap :d ^because the one sowing to his own flesh shall of the flesh reap corruption; but the one

sowing to the Spirit, shall of the Spirit reap eternal life. ^But let us not get weary doing that which is good: for in due time we will reap, fainting not.^ '"Then therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith. "You see with how large letters I have written unto you with my own hand. '"So many as wish to make a fair show in the flesh, these compel you to be circumcised ; only that they do not suffer persecution on account of the cross of Christ. "For neither do those who are circumcised keep the law; but they wish you to be circumcised, in order that they may glory in your flesh. "'But it would be impossible for me to glory, except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world: '^for neither is circumcision anything, nor uncircumcision, but a new creature.* '^And so many as shall walk by this rule, peace and mercy be unto them, and unto the Israel of God. "^Finally let no one give me troubles : for I bear in my own body the marks of Jesus.

^The grace of our Lord Jesus Christ be with your spirit, brethren:
Amen.

"Rom. 15. I. *2 Cor. 4. 16: 2 Thess. 3. 13.

61 Cor. 3. 8. -^i Cor. 7. 19; 2 Cor. 5. 17.

'Rom. 15. 27. cPhil. 3. 16.

<*Rom. 2. 6.

The Epistle of Paul the Apostle

TO THE

EPHESIANS.

CHAPTER I.

He celebrates the blessings of God in behalf of the elect. He prays that they may come to know the wonderful salvation through Christ, and the majesty of Christ himself.

EPHESIANS I.

^Paul, the apostle of Jesus Christ through the will of God, to the saints who are in Ephesus, and to the faithful in Christ Jesus.^ ^Grace to you and peace from God our Father, and the Lord Jesus Christ.''

^Blessed is the God and Father of our Lord Jesus Christ, the one having blessed us with all spiritual blessing in the heavenlies in Christ :^ ^as he elected us in himself before the foundation of the world, that we should be holy and blameless in his presence.^ "in love having predestinated us unto the adoption of sons unto himself through Jesus Christ, according to the good pleasure of his will, \mto the praise of the glory of his grace, with which he has blessed us in the Beloved : ^in whom we have redemption through his blood, the remission of transgressions, according to the riches of his grace,® ^which he has abounded unto us in all wisdom and understanding, ^having made known unto us the mystery of his will, according to his own good pleasure,^ which he purposed in himself ^"in the economy of the fulness of the times,^ to rehead all things in Christ, those in the heavens, and those upon the earth ; in him,^ "in whom we were also chosen by lot, having been predestinated according to the purpose of him who works all things within us according to the counsel of his own will ;i ^"that we should be unto the praise of his glory, who first exercised hope in Christ : "in whom you also, having heard the word of truth, the gospel of your salvation, in whom, also having believed, you were sealed with the Holy Spirit of promise,J "who is the earnest of our salvation, unto the redemption of the possession, unto the praise of his glory.

^^Therefore I also, having heard of the faith among you in the Lord

«Col. I. I. «Col. I. 14. ftCol. I. 15, 19.

*Col. I. 2. /Eph. 3. 3. Col. I. 16. *Isa. 46. 10.

«2 Cor. I. 3. <iCol. I. 22, PGal. 4. 4. 'Eph. 4. 30; 2 Cor. i. 22.

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Jesus, and your love which is toward all the saints,!^ "'I do not cease giving thanks for you making mention of you in my prayers ;i "in order that the God of our Lord Jesus Christ, the Father of the glory, may grant unto you the spirit of wisdom and of revelation in the perfect knowledge of himself; 'the eyes of your heart having been enlightened, that you may know what is the hope of his calling, what the riches of the glory of his inheritance among the saints,"^ "and what the excellent majesty of his power toward us who believe, according to the working of the

power of his might "which he has wrought in Christ, raising him from the dead, and seating him on his right hand in the heavenlies,^ -'above all government, and authority, and power,^ and lordship, and every name named, not only in this age, but in the age to come :P "'and has subordinated all things beneath his feet, and given him to be head over all things to the church, 'Which is his body, the fulness of him who fills all things in all.^

CHAPTER II.

Christ the salvation of sinners. The Gentiles themselves are called to the peace of Christ.

EPHESIANS II.

'You, who were dead in trespasses and in your sins,^ 'in which at one time you walked about according to the age of this world, according to the prince of the power of the air, the spirit which is now working in the sons of disobedience ;b ^among whom we all indeed at one time lived in the lusts of our flesh, doing the will of the flesh and of the thoughts, and we were by nature the children of wrath, like the rest also -.^ *but God, being rich in mercy, on account of his great love with which he loved us, ^created life in us in Christ, who were dead in trespasses,^ by grace you have been saved, @and he has raised you up, and caused you to sit in the heavenlies, in Christ Jesus '.^ 'in order that he may show in coming ages the superabounding riches of his grace in kindness toward us in Christ Jesus. *For by grace you have been saved through faith; and that not of yourselves : it is the gift of God : @not of works, in order that no one may boast : "'for we are his workmanship, having been created in Christ Jesus unto good works, which God before prepared that we should walk in them.^

"Therefore remember, that when you were Gentiles in the flesh, called Uncircumcision by that which is called Circumcision, made in the flesh with hands ;& "because you were at that time without Christ, being alienated from the commonwealth of Israel, and strangers of the covenants of the promise, having no hope and being atheists in the world.^ ^But now you are in Christ Jesus, who being at one time far off have been made

fcCol. I. 9.

yCol. 2. 10.

cCol. 3. 6. dCo\ 2. 13.

^i Thess. I. 2; Rom. i. 9.

91 Cor. 15. 27; Col. I. 18; Heb. 2. 8.

eEph. I. 20.

◆»i Pet. I. 13; Col. I. 27.

/Col. I. ID.

"Eph. 2. 6.

«Col. 2. 13.

?Rom. 2. 26.

'Dynamite.

6C0I. 3. 7-

/iRom. 9. 4 ; Heb. 11. 13.

EPHESIANS III. 263

nigh by the blood of Christ. ^*For he is our peace, the one having made both one, and having broken down the middle wall of partition, ^^having destroyed the law of commandments in ordinances,i through his flesh, the enmity, in order that He might create the two in himself into one new man,J making peace; ^^and that he may reconcile both in one body to God through the cross, having slain the enmity on it.^ "And having

come he preached the gospel of peace to you, who were far away, and peace to them who were nigh •} because through him we both have access in one Spirit to the Father."^ "Then therefore you are no longer strangers and sojourners, but fellow-citizens of the saints, and members of the household of God, ^"having been built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone,^ ^Mn'whom the entire edifice, being assimilated, increases into a holy temple in the Lord; ^"in whom also you are built together into a habitation of God in the Spirit.o

CHAPTER HI.

Mystery concerning the salvation of the Gentiles. Paul the Apostle of the Gentiles. Christ dwelling in the souls.

EPHESIANS III.

^Therefore I Paul, the prisoner of Christ for the sake of you Gentiles,^ ^if indeed you have heard the economy of the grace of God which is given to me unto you ; ^that according to revelation the mystery was made known to me, as I formerly wrote to you briefly,^ ^according to which you, reading, are able to know my understanding in the mystery of Christ ;° ^which in other generations was not made known to the sons of men, as it is now revealed to his holy apostles and prophets through the Spirit ;<i ^that the Gentiles are to be fellow'-heirs, and the same body, and partakers of the promise of Christ Jesus through the gospel, Whose minister I became, according to the gift of the grace of God which was given unto me; according to the working of his power.^ ^To me, the least of all saints, was this grace given, to preach to the Gentiles the unsearchable riches of Christ ;^ ^and to shine forth what is the economy of the mystery which has been hidden from the ages in God who created all things ;& ^"in order that the manifold wisdom of God through the church, may now be made known to the governments and authorities in the heavenlies, "according to the purpose of the ages which he made in Christ Jesus our Lord.h '^In whom we have boldness and access with confidence through the faith of him.i

^^Therefore I ask that you faint not in my tribulations in your behalf, which is your glory. "For this cause I bow- my knees to the Father, '^of

'Mosaic and human ordinances. «Eph. 4. i. /i Cor. 15. 9; Col. i. 27.

>Ne\v church. Col. 2. 14. *Eph. i. 9; Gal. i. 12. 9Co\ . i. 26.

*Col. I. 20, 22. "Col. 4. 3. AEph. I. II.

'Isa. 57. 19; Eph. 2. 12. "iRom. 5. 2. ''Eph. 2. 20; Col. i. 26. »Eph. 2. 18; Rom. 5. 2.

«Eph. 4. 16; I Cor. 3. 16. "i Pet. 2. 5. 'Dynamite. Col. i. 25.

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whom the whole family in heavens and upon earth is named, "in order that he may grant unto you, according to the riches of his glory, that you be strengthened with mightJ by his Spirit in the inner man; ^^that Christ may dwell in your hearts by faith; ^*being rooted and grounded in divine love, in order that you may be able to comprehend with all saints what is the breadth and length and depth and height, ^^and to know the divine love of Christ which transcends knowledge, in order that you may be filled with all the fulness of God.

""And to him who is able to do exceedingly above all things which we ask or think, according to the power^ working in us, '\o him be glory in the church indeed in Christ Jesus unto all the generations of the age of the ages : Amen.

CHAPTER IV.

The unity of the faith is to be conserved in the variety of the gifts of grace. The Church, the body of Christ. The new life conspicuous in our entire deportment.

EPHESIANS IV.

^Therefore I, the prisoner in the Lord, exhort you to walk worthily of the calling with which you are called,^ "with all humility and meekness, with long suffering, forbearing one another in divine love; ^endeavoring to keep the unity of the Spirit in the bond of peace.^ ''There is one body and one Spirit, as ye indeed are called in one hope of your calling ; ^one Lord, one faith, one baptism,^ @one God and Father of all, who is above all, and through all, and above you all, and in all. '^And to each one of you grace is given according to the measure of the gift of Christ. 'Therefore he says. Having ascended upon high, he led captivity captive, and gave gifts to the people.^ "But what is that which ascended, except that which descended into the lower parts of the earth? ^"But the one having descended and the one having ascended above all the heavens, that he might fill all things, is the same. "And he gave some, apostles; some, prophets ; and some, evangelists ; and some, pastors and teachers ;®

^^to the perfection of the saints, in the work of the ministry, in the edification of the body of Christ : "until we may all come into the unity of the faith, and of the perfect knowledge of the Son of God, into a perfect man, into the measure of the likeness of the fulness of Christ: "in order that we may be no longer infants, tossed by the waves and carried about by every wind of teaching, in the caprice of the people, in their craftiness, pursuant to their method of delusion ; ^^but speaking the truth in divine love, let us grow up in him in all things, who is the head, Christ;^ "from whom the whole body, being assimilated and knitted

'Gr. dynamite. Col. i. ii. "i Cor. 8. 6 ; 12. 5 ; i Tim. 2. 5.

*Gr. dynamite. Rom. 16. 25. <^Ps. 68. 18.

«i Cor. 12. 28.

oEph. 3. I ; Col. I. 10. /Eph. I. 22 ; 5. 23 ; Col. i. 18,

6C0I. 3. 12.

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together through every joint of the supply, according to the working in each several part, makes increase of the body in the edification of itself in divine love.^

"Therefore I say this, and witness in the Lord, that you no longer walk about as the Gentiles also walk about in the vanity of their mind, ^^being darkened in their understanding, alienated from the life of God through the ignorance being in themselves, on account of the blindness of their heart ;^ ^"who being past feeling have given themselves up to debauchery, unto the working of all impurity with greediness. "°But you did not so learn Christ ; ^Mf indeed ye have heard him, and been taught in him, as the truth is in Jesus : ^"that with reference to your former Hfe, you are to lay aside the old man, who is corrupt in the lusts of deception ;i ^^and to be renewed in the spirit of your mind, ^Wd to put on the new man, who has been created in harmony with God in the righteousness and holiness of the truth.

'^Therefore, having laid aside lying, speak the truth each one with his neighbors :J because we are members of one another. "'Be ye angry, and sin not : let not the sun go down upon your provocation -^ ^^neither give place to the devil. ^%et the one stealing steal no more : but rather let him labor, with his own hands doing that which is good, that he may have to give to the one having need. ^^Let no corrupt communication go forth out of your mouth, but if anything is good unto edification of need, in order that he may give grace to those who hear. ^°And grieve

not the Holy Spirit of God, by whom you were sealed unto the day of redemption. 1 ^^Let all bitterness, and wrath, and anger, and' clamor, and blasphemy, depart from you, with all evil."^ ^*But be ye kind toward one another, merciful, forgiving one another, as indeed God in Christ forgave you.

CHAPTER V.

God is to be imitated in love. It is necessary to study the integrity of life. The fruit of light. We are to deport ourselves prudently and piously. To wives and husbands. The mystery of matrimony.

EPHESIANS V.

^Therefore be ye imitators of God, as beloved children ; ^and walk about in divine love, as Christ also loved you, and gave himself for you, an offering and a sacrifice to God for an odor of sweet savon^-

^But all fornication, and uncleanness, or covetousness, let it not be named among you, as it becomes saints ;^ ^and indecorum, or foolish talking, or indecent jesting, which is not becoming, but rather the giving of thanks : ^for you are knowing this, that no fornicator, or unclean person,

gCo\. 2. 19. /Zech. 8. 16. «Gal. 2. 20.

ftCol. I. 21. '■Ps. 4. 4. *CoI. 3. 5-15.

*Col. 3. 9. «Eph. I. 13. mCol. 3. 8,

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or covetous, who is an idolater, has an inheritance in the kingdom of Christ and of God.'^ "Let no one deceive you with empty words : for through these the wrath of God comes on the sons of disobedience.

'Therefore be not partakers along with them. *For at one time ye were darkness, but now ye are light in the Lord : walk about as children of the light,d "(for the fruit of the light is in all goodness and righteousness and truth), e "proving what is acceptable to the Lord; "and have no fellowship with the unfruitful works of darkness, but rather indeed convict them.f ^^For it is disgraceful even to speak of those things which are done by them in concealment : ^^but all things being convicted by the light are made manifest; for everything made manifest is light. ^^Therefore

he says. Awake, thou sleeper, and arise from the dead, and Christ will shine upon thee.s

^^Therefore see how you walk about circumspectly, not as unwise, but wise ;^ ^'^buying in the opportunity, because the days are evil. "Therefore be not unwise, but understand whatsoever is the will of the Lord. ^^Be not drunk with wine, in which there is riot, but be ye filled with the Spirit; "speaking one to another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord,^ ^"always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father ;J "'being submissive to one another in the fear of Christ. "Wives, be submissive to your own husbands, as to the Lord, because the husband is the head of the wife, as Christ is also the head of the church, being himself the saviour of the body.^ "'*But as the church is submissive to Christ, so also let the wives be to their husbands in everything.i '^Husbands, love your wives with divine love, as Christ also loved the church with divine love, and gave himself for her ; ^^in order that he might sanctify her, having purified her by the washing of water through the w^ord, "in order that he might present to himself the glorious church, having not spot or wrinkle or any of such things ; but that she might be holy and blameless.™ ^^So the husbands ought to love their own wives with divine love as their own bodies. The one loving his own wife is loving himself: ^^'for no one ever yet hated his own flesh; but he nourishes and cherishes it, as Christ also the church; ^"because we are members of his body: ^^on account of this a man shall leave his father and mother and cleave unto his wife; and they two shall be one flesh.'^ ^^This is a great mystery: but I speak in reference to Christ and the church. ^^Moreover you also each one thus love his own wife with divine love as himself; and that the wife also reverence the husband.

eRom. I. i8; I Cor. 6. 9; Gal. 5. 21 ; Col. 3. 6. »Col. 3. 16.

<<i Thess. 5. 5. ^"Col. 3. 17.

«Gal. 5. 22. *i Cor. 2. 3; Col. 3. 18; i Pet. 3. i, 2.

/Rom. 12. 2. 'Col. 3. 19 ; I Pet. 3. 7.

fisa. 26. 19; 60. I. •"2 Cor. II. 2 ; Col. i. 22.

'Col. 4. 5. "Gen. 2. 24; Matt. 19. 5 ; i Cor. 6. 16.

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CHAPTER VI.

To children ayid parents. To servants and masters. The armor of God; the army of Christ. Tychicus. The vow.

EPHESIANS VI.

^Children, obey your parents in the Lord : for this is right^ 'Honor your father and mother, which is the first commandment with proniise, ^that it may be well with you, and you may live long upon the earth.^ *And fathers, provoke not your children to wrath : but bring them up in the discipline and instruction of the Lord.^

^Ye servants, <i obey those who are your masters according to the flesh, with fear and trembling, in purity of your heart, as unto Christ; *'not with eyeservice, as menpleasers, but as the servants of Christ doing the will of God from the soul ;« 'serving with good will as the Lord, and not men : ^knowing that if each one may do good, he will receive this with the Lord, whether bond or free.^ "And, ye masters, do the same things to them, forbearing threatening : knowing that their Master and yours is in the heavens, and that there is no respect of persons with him.&

"Finally, be filled up with dynamite in the Lord, and in the power of his might. "Put on the panoply of God, that you may be able to stand against the methods of the devil, ^"because there is not to us fighting against blood and flesh, but against the governments, against the authorities, against the world-rulers of this darkness, against the spirits of wickedness in the heavenlies. ^^Therefore take the panoply of God, that you may be able to stand in the evil day, and having done all things, to stand. "Stand therefore, being girded about as to your loins with truth, and being invested with the breastplate of righteousness, ''and being shod as to your feet with the preparation of the gospel of peace ;^ ''in all things taking the shield of faith, with which you shall be able to quench all the fiery darts of the wicked one. "And receive the helmet of salvation, and the sword of the Spirit, which is the word of God :* 'Spraying with all prayer and supplication in the Spirit in every place, and watching unto this same thing in all perseverance and prayer for all the saints, ^^and for me that the word may be given unto me in opening of my mouth, boldly to make known the mystery of the gospel, ^"for which I am an ambassador in chain ; in order that in it I may preach boldly, as it behooves me to speak.J

''But in order that you may also know the things concerning me, how I am doing, Tychicus, my beloved brother and faithful minister

aCol. 3. 20. /Col. 3. 24.

''Ex. 20. 12. »No race lines nor color lines. Col. 3. 25 ; 4. i.

eCol. 3. 21. ''I Thess. 5. 8.

<iGr. slaves. 2 Cor. 7. 15 ; Col. 3. 22 ; Phil. 2. 12. 'Col. 4. 3.

•Col. 3. 23. 'Col. 4. 7.

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in the Lord, will make known to you :^ ^'whom I sent to you unto this same thing, in order that you may know the affairs concerning us, and he may comfort your hearts.

^^Peace and divine love to the brethren, with faith, from God our Father and our Lord Jesus Christ.

^^Grace be with all who love the Lord Jesus Christ with divine love in purity.

*Col. 4. 8.

The Epistle of Paul the Apostle

TO THE

PHILIPPIANS.

CHAPTER I.

He gratefully and lovingly cares for the salvation of the Philippians. The fruit of the chains of Paul. For the sake of the church he prefers to live rather than to die. It is necessary to suffer in behalf of Christ.

PHILIPPIANS I.

^Paiil and Timothy, the servants of Jesus Christ, to all the saints who are at Philippi, with the bishops and deacons.^' 'Grace and peace unto you from God our Father and the Lord Jesus Christ^ "I thank my God for every mention of you, ^always in all my prayer with joy making supplication,^ ^for your fellowship in the gospel from the first day until now; "having confidence as to this same thing, that the one having begun a good work in you will perfect it unto the day of Jesus Christ : ^as it is righteous for me to think in behalf of you all, because I have you in my heart, both in my bonds and in the defence and confirmation of the gospel, that you are all. my fellow-partakers of the grace. *For God is my witness, how I long after you in the affections of Jesus Christ.*^ "And I pray this,

that your divine love may yet more and more abound in perfect knowledge and all understanding; ^°in order that you may distinguish those things which differ; that you may be pure^ and without offence in the day of Christ; "being filled with the fruit of righteousness, through Jesus Christ, unto the glory and praise of God.

^^But I wish you, brethren, to know that the affairs appertaining to me have turned out rather unto the promotion of the gospel. "So that my bonds in Christ are manifest in all the pretorian army, and to all

«Col. T. I ; Acts 16. 12. when illuminated with the infallible Sun of

*Rom I 7. righteousness, the omniscient eye will dis-

●Rom. I. 8. cover no impurity. Nothing but the pre-

<*Rom. I. 9. cious blood of Jesus can so purify. Rom. 2.

● Gr. eilikrineis , from eili, a sunbeam, and 18. krino,\.o\ \xA%^ . Hence it ine^ns so pure that

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the rest; "and many of the brethren in the Lord, being confident through my bonds, are bold to speak the word of God more fluently without fear. ^^Some indeed through envy and strife, and some through good will, are preaching Christ : "the latter from divine love, knowing that I am set for the defence of the gospel : "'the former from self-seeking are proclaiming Christ insincerely, thinking that they will add affliction to my bonds. "' "For what is it? moreover that in every place, whether in pretext or in truth, Christ is proclaimed; and I rejoice in this, yes, and I will rejoice. '■'For I know that this will turn out to me unto salvation, through your prayer and the supply of the Spirit of Jesus Christ, ""according to my earnest expectation and hope, that I shall be ashamed in nothing, but with all boldness, as always, even now Christ will be magnified in my body, whether by life, or by death. ^'For Christ is my life, and death is my gain. "But if to live in the flesh, this shall be to me the fruit of the work, indeed I know not what I shall ask. "'But I am in a strait between two, having a desire to depart and to be with Christ ; for this is far better : ^''but to remain in the flesh is safer on account of you. "^^And having confidence in this, I know that I shall abide with you all, unto your promotion and the joy of your faith; ""in order that your rejoicing in Christ Jesus may abound in me through my coming again unto you.

"Only live worthily of the gospel of Christ: in order that, whether coming and seeing you or being absent, I hear those things concerning you, that you are standing in one spirit, with one soul contending for the faith of the gospel; '*and not being intimidated in anything by the adversaries : which is to them the manifestation of destruction, but of your salvation, and this is from God ; "'because the blessing is conferred on you in behalf of Christ, not only to believe on him, but indeed to suffer for him: ^"having the same conflict as you saw in me, and now hearing me.

CHAPTER II.

We are to love the example of Christ. The humility and glory of Christ. Salvation is to be sought with every care. Praises of Timothy and Bpaphroditus.

PHILIPPIANS II.

^If then there is any consolation in Christ, if there is any comfort of divine love, if any fellowship of the Spirit, if any affection and mercies, "fill my joy, that you may think the same thing, having the same divine love, being like-minded, thinking this one thing ;a ^that nothing is to be according to self-seeking nor according to vain glory, but in humility esteeming one another better than yourselves ; "'looking not each after your own interests, but each after that of others.^ ^Think the same thing among yourselves, which is also in Christ Jesus : Vho, being in the form of God,

"Phil. 5. 16. *i Cor. 10. 20.

PHILIPPIANS r1:

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thought it not usurpation to be equal with God, 'but he humbled himself, having taken the form of a servant,^ being in the likeness of men; and having been found in fashion like a man;^ ^he humbled himself, being obedient even unto death, yea, the death of the cross. "Therefore God has indeed exalted him, and given him a name above every name; "that at the name of Jesus every knee must bow, of things in heaven and things upon the earth and things beneath the earth,® "and every tongue shall confess that Jesus Christ is Lord, unto the glory of God the Father.

^"So, my beloved brethren, as you have always barked, not only in my presence, but now much more in my absence, work out your own salvation with fear and trembling ;f '^for God is the one working in you both to will and to do, of his own good pleasure. "Do all things without murmurings and disputations ;s ^^in order that you may be blameless and pure,'^ the children of God, irreproachable, amid a crooked and perverse generation, among whom you shine as lights in the world, ^^having the word of life; unto my boasting in the day of Christ, because I did not run in vain, neither did I labor in vain.^ "But if indeed I am poured outJ for a sacrifice and an offering for your faith, I rejoice, and rejoice along with you all; %ut you also rejoice in this same thing, and rejoice along with me.k

^^But I hope in the Lord Jesus, speedily to send unto you Timothy, in order that I may also be delighted, having learned the things concerning you. ^''For I have no one like-minded, who will nobly remember the things concerning you ; ''for all are seeking after their own, and not the things of Jesus Christ. "But you know his integrity, that, as a child a father, he served along with me in the gospel.^ "^^Indeed then I hope to send him, so soon as I may learn the things concerning myself: "*but I trust in the Lord that I myself will come speedily.

^But I thought it necessary to send to you Epaphroditus, my brother and fellow-laborer and fellow-soldier, and apostle and the minister of my necessity ; ^'since he was longing after you all, and grieving, because you heard that he was sick. "For he was indeed nigh unto death : but God had mercy on him ; and not only him, but me also, in order that I may not have sorrow upon sorrow. ^^Therefore I the more diligently, in order that, seeing him, you may rejoice again, and I may not be without sorrow. ^''Then receive him in the Lord with all joy, and have such in honor: ^"because he was nigh unto death on account of the work of Christ, having jeopardized his life, in order that he might fulfill your deficiency of ministry towards me."^

«Gr. slave. «Gal. 2. 2 ; 2. Tim. 4. 6.

''Rom. 8. 3. ^Suffer martyrdom.

«Isa. 45. 23; Rom. 14. 11. *Shout over my martyrdom as I do. Phil. 3.

/Eph. 6. 5. I ; 4. 4.

ffi. Pet. 4. 9. ^i Tim. i. 2.

*Gr. unmixed ; i. e. wholly sanctified, free ''i Cor. 16. 17.

from all admixture of depravity.

CHAPTER III.

Against the Judaizers, the adversaries of Paul. Ardent zeal and heavenly hope of Paul.

PHILIPPIANS III.

'Finally, my brethren, rejoice in the Lord.^ To write the same things to you indeed is not burdensome to me, but it is safe to you. ^Beware of dogs,' 'beware of the evil workers, beware of the counterfeit circumcision.c ^For we are the circumcision, who serve the Spirit of God, and boast in Christ Jesus, also having no confidence in the flesh : ^even though also having confidence in the flesh. If any other one seems to have confidence in the flesh, I the more : ^in circumcision the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee ;d *'in reference to zeal, persecuting the church, according to righteousness which was in the law being blameless.^ ''Those things which were gained to me, these I counted loss for the sake of Christ. ^Yes truly, I even counted all things loss on account of the excellency of Christ Jesus my Lord, for the sake of whom I suffer the loss of all things, and I consider them but excrements, that I may gain Christ, @and may be found in him, not having my own righteousness, which is of law, but that which is through faith of Christ, the righteousness of God through faith : ^"to know him, and the power^ of his resurrection, and the fellowship of his sufferings, being made conformable unto his death ;& "if perchance I may attain unto the resurrection which is out from the dead.^

^^Not that I already received it, or have already been made perfect } but I persevere, if I may receive that for which I have indeed been received by Christ Jesus. "Brethren, I do not consider that I have yet received it; "but there is one thing, indeed forgetting those things which are behind, and reaching forward to those which are before, I press toward the goal unto the mark of the high calling of God in Christ Jesus.J ^^Therefore let us, so many as are perfect,^ think the same thing: and if you think otherwise in any respect, God will also reveal this to you : '^only, whereunto we have already attained, to walk by the same rule.i

"Be ye my imitators, brethren, and mark those thus walking about as you have us an example. ''^For many walk about, of whom I frequently spoke to you, and now I speak even weeping, the enemies of the cross of Christ : ^Whose end is destruction, whose God is their stomach, and whose glory is in their shame, who mind earthly things."^"For our citizenship is in the heavens ; whence we are indeed looking for our Saviour, the Lord Jesus Christ: ^Who will transform the body of our humility, similitudinous to

the body of his own glory, according to the energy by which he is able indeed to subdue all things to himself.

"2 Cor. 13. 2 ; Phil. 4. 4. 'First resurrection. Rev. 20. 6.

*Unholy people. 'The perfection of glory.

eA spurious sanctification. -'Sanctified Paul running for glorification, as

'Rom. II. I. *Gal. i. 13. illustrated in the Olympic races.

/Gr. dynamite. *The perfection of grace.

^In the crucifixion of Adam. 'Gal. 6. 16.

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CHAPTER IV.

Exhortations. He praises the munificence of the Philippians. Vows and salutations.

PHILIPPIANS IV.

^So, my beloved and longed for brethren, my joy and my crown, stand fast in the Lord, beloved.

"I exhort, Eurdia, and I exhort Syntyche, to think the same thing in the Lord. ^Yea, I also entreat thee, noble yoke-fellow, assist those women, whosoever labored with me in the gospel, both along with Clement, and the rest of my fellow-workers, whose names are in the book of life.

^Rejoice in the Lord always: I say to you again. Rejoice.^- %et your clemency be made known to all men; the Lord is nigh, ""Be solicitous about nothing ; but in all prayer and supplication, let your request be made known to God. '^And the peace of God, that passes all understanding, will keep your hearts and your minds in Christ Jesus.

^Finally, brethren, so many things as are true, so many things as are noble, so many things as are righteous, so many things as are pure, so many things as are lovely, so many things as are of good report; if there is any virtue, and if there is any praise, think on these things. '^Whatsoever things you have indeed learned and received and heard and seen in me, do the same : and the God of peace will be with you.t>

^°But I greatly rejoice in the Lord, because indeed you have at length

revived to think about me; in whatsoever you indeed were thinking, nevertheless you lacked opportunity. "Not that I speak concerning deficiency : for I have learned to be content with those things amid which I am. ^"I indeed know how to be poor, and I know how to abound : in every thing and in all things I learned both to flourish and to be poor, both to abound and to be destitute. ^^I can do all things through him who fills me up with dynamite.^ ^*Moreover you did beautifully, communicating with my tribulation. '^And you indeed know, O Philippians, that in the beginning of the gospel, when I came out from Macedonia, no church communicated with me in the word of giving and receiving, except you alone ;<i ^*^because also in Thessalonica both once and twice you sent to my need. "Not that I seek a gift; but I seek fruit abounding to your credit. '^But I have all things, and I abound : I am full, having received from Epaphroditus those things from you, an odor of a sweet savor, a sacrifice acceptable, well-pleasing to God. ^"But my God will supply all your need according to his riches in glory in Christ Jesus. ^"To God even our Father be the glory unto the ages of the ages. Amen.

''^Salute every saint in Christ Jesus. The brethren who are with me salute you. ^^All the saints, and especially those from the house of Caesar, salute you.®

^^The grace of the Lord Jesus Christ be with your spirit.^

"Phil. 3. I ; I Thess. 5. 16 d^ Cor. 11. 9.

6Rom. 15. 33. ePhil. I. 13.

ci Tim. I. 12. '^Gal. 6. i8.

The Epistle of Paul the Apostle

TO THE

COLOSSIANS.

CHAPTER I.

He praises the Colossians, with Bpaphras their teacher, exhorting them to persevere. The divine dignity of Christ, the Redeemer of all men. Paul rejoicing in his labors.

COLOSSIANS I.

^Panl, the apostle of Jesus Christ through the will of God, and brother Timothy, "to the saints who are in Colosse and the faithful brethren in

Christ. Grace to you and peace from God our Father. ^

^We give thanks to God even the Father of our Lord Jesus Christ, always praying for you, ^having heard of your faith in Christ Jesus, and the divine love which you have toward all the saints, !^ ^on account of the hope which awaits you in the heavens, which you heard before in the word of the truth of the gospel, ^ having come to you, as it is indeed in the whole world bearing fruit and increasing, as also among you, from the day on which you heard and have known the grace of God in truth; 'as you have learned from Epaphras our beloved brother, who is the faithful minister of Christ in your behalf, ^ Swho also having revealed to us your divine love in the Spirit. ^Therefore we, from the day on which we heard, do not cease praying for you, and asking that you may be filled with the perfect knowledge of his will in all wisdom, and spiritual understanding, ^ '"that you may walk worthily of the Lord in all loyalty, in every good work bearing fruit, and increasing in the perfect knowledge of God, ^ "being empowered with all power, s according to the might of his glory, in all patience and longsuffering with joy; '"giving thanks to the Father, who has made us worthy unto a participation of the inheritance of the saints in light ; 'Who delivered us from the power of darkness, and transplanted us into the kingdom of the Son of his love ; "in whom we have redemption, the remissions of sins :h "who is the image of the invisible God, being the first begotten of all creation, ^ "'because in him all things are created, in the heavens and upon the earth, visible and invisible, whether thrones or lordships or governments or au-

aEph. I. I, 2. /Eph. 4. I ; I Thess. 11. 12.

*Eph. I. 15. S'Gr. dynamited with all dynamite.

eEph. I. 13; 2 Cor. 6. 7. ''Eph. i. 7.

<*Col. 4. 12. »2 Cor. 4. 4.

eEph. I. 8-15.

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thorities. J All things were created by him, and unto him; "and he before all things, and all things consist in him :k ^''and himself is the head of the body, the church :i who is the beginning, the first begotten from the dead, in order that in all things himself may be pre-eminent: ^@because in him all fulness is pleased to dwell ;" ^ ^"and through him, to reconcile all things unto himself, having made peace through the blood of his

cross : through him, whether things upon the earth, or things in the heavens.^ 'And you, being at one time aliens and enemies in your minds on account of wicked works, nevertheless he has now reconciled^ "in the body of his cross through death, to present you holy and blameless and unreprouable before him,P ^'^if you abide in the faith, having been grounded and firm, and not moved from the hope of the gospel which you have heard, having been preached in all creation which is under heaven ; whose minister I Paul became.^

^^Now I rejoice in sufferings in your behalf, and am filling up the residue of the afflictions of Christ in my flesh in behalf of his body, which is the church; 'Svhose minister I became, according to the economy of God which was given to me unto you, to fulfill the word of God,'^ ^^the mystery which has been hidden from ages and from the generations : but is now made manifest to his saints, ^^to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, who is Christ in you, the hope of glory :s "Svhom we preach, admonishing every man and teaching every man in all wisdom, in order that we may present every man perfect in Christ; "Vrnto which I also labor, agonizing according to his energy, working in me with power.^

CHAPTER II.

Against false teachers. Having been buried with Christ, ive the same have risen. It is already necessary to depart from human pleasures.

COLOSSIANS II.

^For I wish you to know how great a conflict I have in behalf of you, and those in Laodicea, and so many as have not seen my face in the flesh ;^ "in order that their hearts may be comforted, being knitted together in divine love, and in all the riches of the full assurance of understanding, unto the perfect knowledge of the mystery of God, of Christ, ^in whom are hidden all the treasures of wisdom and knowledge.^ *I say this in order that no one may deceive you with a persuasive speech. ^For if I am absent in the flesh, but I am present with you in spirit,c rejoicing and seeing your order, and the establishment of your faith toward Christ. "Therefore as you received Christ Jesus the Lord, walk about in him.

, 'v. 20; Eph. I. 10. 9Eph. 3. 7.

*Stand together. 'Eph. 3. 2.

'Eph. I. 23; 1 Cor. 15. 20. »Eph. i. 18.

™Col. 2. 9; Eph. I. 10. 'Dynamite, i Tim. 4. 10.

"Eph. I. ID. "Col. 4. 13.

oEph. 2. I, 9,. *Col. 1. 9, 27.

PEph. 5. 27. ei Cor. 5. 3.

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'having been rooted and grounded in him, and confirmed in the faith, as you have been taught, abounding in thanksgiving. ^See that no one shall be deceiving you through philosophy and empty delusion, according to the tradition of men, according to the elements of the world, and not according to Christ,^ 'because in him dwells all the fulness of the Godhead bodily,® '"and you are complete in him, who is the head of all government and authority :*' "in whom you are also circumcised with the circumcision made without hands, in putting off the body of depravity, in the circumcision of Christ; ^having been buried with him in baptism,^ in which you are also raised by the faith of the operation of God, who raised him from the dead i^ "and you, being dead in trespasses and in the uncircumcision o± your depravity, has he created life in you along with himself, having forgiven us all transgressions,^ ^^having blotted out the handwriting which was against us in ordinances,] which was antagonistical to us : and took it out from the midst, having nailed it^^ to the cross ; ^having destroyed governments and authorities, he made a public exhibition of them triumphing over them on it.^

'^Therefore let no one judge you in meat, or in drink, or in the participation of a feast, or of the new moon, or of the sabbath -P which things are a shadow of the things to come ; but the body is of Christ.™ ^Let no one purposely rob you of your prize by humiliation and worship of the angels, trusting in those things which he has seen, being vainly puffed up by the mind of his depravity," ''and not holding the Head, from which the entire body, by joints and ligaments being supplied and knitted together, increases the increase of God.o ""If along with Christ you are dead from the elements of the world, why are you dogmatizedi^ as living in the world. ^'Touch not, taste not, handle not, "those things which are all unto destruction by use according to the commandments and teachings of the people ?ci ^Which indeed are having a word of wisdom in will worship, and humiliation, and austerity of the body ;i' not in any value against the indulgence of the flesh.

CHAPTER HI.

Heavenly things are to be sought after by the elect of God, and the new man is to be clothed with the new life. Duties of married people, children, servants, and masters.

COLOSSIANS III.

'If then ye are risen with Christ, seek those things which are above, where Christ is, sitting on the right hand of God; 'think about those things above, and not things upon the earth. ^For ye are dead, and your

●^Gal. 4. 3, 9. ^The cross.

eCol. I. 19. ""Heb. 10. i; 8. 5.

/"Eph. 5. 21. tRomanism.

pRom. 6. 4. "Eph. 4. 15.

' 'Eph. I. 19. ^Subject to human ordinances and opinions.

◆Eph. 2. 1-5. S'Lev. 5. 2.

. 'Mosaic and human. ^Asceticism, as with the Romanists and hea-

*The ceremonial covenant. Eph. 2. 15. then.

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life is hidden with Christ in God : When Christ, your Hfe, may appear, then will you also appear with him in glory.^^

^Therefore kill your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry;^ 'through which the wrath of God comes.c '^In which you indeed at one time did walk about, when you lived in them: ^but you also lay aside all these; anger, wrath, malice, blasphemy, disgraceful talk out of your mouths :d ''lie not to one another, having laid aside the old man with his habits,^ ^*^and having put on the new man, who is renewed into perfect knowledge according to the image of him who created him: "where there is not Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bond, free : but Christ is all things, and in all.f

^'Therefore, as elect of God, holy and beloved, put on affections of mercy, kindness, humility, meekness, longsuffering;^ ^^forbearing one another and forgiving one another, if any one may have a quarrel against any one; as Christ also forgave you, so indeed do you likewise: '*and in

all these things put on divine love, which is the bond of perfection. ^^And let the peace of Christ reign in your hearts,^ in which 3^ou are called in one body; and be ye thankful.^ ^"Let the word of God dwell in you richly, teaching and admonishing one another, in all wisdom, in psalms, hymns, spiritual songs, with grace making melody in your hearts to God ;J "and every thing whatsoever you may do, in word or in work, do all things in the name of the Lord Jesus, giving thanks to God the Father through him.

^^Ye waives, submit to your husbands as is becoming in the Lord.^
^"Ye husbands, love your wives with divine love, and be not harsh towards them.i ^"Children, obey your parents in all things, for this is well-pleasing in the Lord."i "'Ye fathers, provoke not your children to wrath, in order that they may not be discouraged. ^Ye" servants,^ obey your masters according to the flesh in all things ; not with eye-service, pleasing men, but of purity of heart, fearing the Lord.P '^Whatsoever you may do, work from your soul, as for the Lord, and not for men \^ "\^knowing that you will receive the recompense of the inheritance from the Lord. Serve the Lord Christ; ^^for the one doing wrong receives that for which he did the injustice: and there is no respect of persons.

"Resurrection and transfiguration. ^Eph. 5. 19.

*Eph. 5. 3. *Eph. 5. 22 ; I Pet. 3. i.

cRom. I. 18; Eph. 5. 6. 'Eph. 5. 25; i. Pet. 3. 7.

<^Eph. 2. 3. wEph. 6. I.

eEph. 4. 22. "Eph. 6. 5.

/Gal. 3. 28. "Slaves.

cEph. 4. 2-32. PTit. 2. 9; I Pet. 2. 18.

'»Eph. 4. 3. sEph. 6. 7.

iPhil. 4. 7.

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CHAPTER IV.

It is necessary to pray. We are to live prudently. Tychicus and Onesimus. Salutations. The epistle from Laodicea.

COLOSSIANS IV.

^Masters, award unto the servants that which is right and equal ; knowing that you also have a Master in heaven. "Be constant in prayer,^ watching in the same with thanksgiving ; "at the same time also praying for us, in order that God may open to us the door of the word, to speak the mystery of Christ, on account of which I indeed am bound ; ^in order that I may manifest the same, as it behooves me to speak. °Walk about in wisdom toward the aliens, buying in the opportunity.'^ %et your word be always with grace, seasoned with salt, that you may know how it behooves you to answer each one.^

^Tychicus, my beloved brother, and faithful minister and fellow-laborer in the Lord, will make known to you all things which appertain to me -.^ *whom I sent unto you for this same thing, in order that you may know the things concerning us, and he may comfort your hearts ; "along with our faithful and beloved brother, Onesimus, who is from you ;e they will truly make konwn all things to you.

^"Aristarchus my fellow-soldier salutes you, and Mark the cousin of Barnabas concerning whom you received commandments ; if he may come to you, receive him ;f "and Jesus, called Justus, who being of the circumcision : these are my only fellow-laborers in the kingdom of God, who have been made a comfort to me. ^'Epaphras, who is from you, the servant of Jesus Christ, always agonizing in your behalf in his prayers, in order that you may stand perfect even having been fully carried away in all the will of God, salutes you.s "For I testify to him, that he always has much solicitude for you, and those who are in Laodicea, and those who are in Hierapolis. "Luke, the beloved physician, and Demas salute you.^ ^^Salute the brethren who are in Laodicea, and Nymphas, and the church which is in their house.i ^^And when the letter may be read by you, cause that it may also be read in the church of the Laodiceans ; and that you may also read the letter from Laodicea. "And say to Archippus ; Take heed to the ministry which you received in the Lord, that you may fill it.J ^^Salutation of me Paul with my own hand. Remember my bonds. Grace be with you.

«In the spirit of prayer. Eph. 6. 18. /Acts 15. i.

*Eph. 5. 15. ffPhil. 3. 15.

«Eph. 4. 29. h2 Tim. 4. 11.

' 'Eph. 6. 21. 'Rom. 16. 5.

●Philem. 10. 'Philem. 2.

TO THE

THESSALONIANS.

CHAPTER I.

The Thessalonians are made a noble example of faith.

I THESSALONIANS I.

^Paul, and Silvanus, and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ. Grace to you and peace.^

^We give thanks to God always for you all, making mention in our prayers;^ ^incessantly remembering your work of faith and labor of love and patience of hope of our Lord Jesus Christ, before God even our Father ;c ^knowing, brethren beloved of God, your election, ^because our gospel came not unto you in word only, but in power,^ and in the Holy Ghost, and in much assurance ; as you know what sort we were among you for your sakes. "'And you became imitators of us, and the Lord, having received the word in much tribulation, with the joy of the Holy Ghost ;6 ^so that you are an example to all the believers in Macedonia and in Achaia. '^For from you the word of the Lord echoed out, not only in Macedonia and in Achaia, but in every place your faith which is towards God has gone forth ; so that we have no need to say any thing : "for they proclaim concerning what kind of reception we had unto you ; and how you turned to God from the idols, to serve the true and the living God,^ ^"and to await his Son out of the heavens, whom he raised from the dead, Jesus the one delivering us from the wrath to come.

CHAPTER H.

Sincere and liberal exhortation of Paul. Being constant in the faith amid the popular antagonism. Desire of seeing them.

I THESSALONIANS II

^For you know, brethren, our coming unto you, that it was not in vain : ^but having suffered, and been abused, as you know, at Philippi, we

«Acts 17. I ; 2 Thess. i. i. <^Dynamite. i Cor. 4. 20.

*Col. I. 3; 2 Thess. I. 3. «iThess. 3 9.

"2 Thess. 2. 13. "'Acts 14. 15.

were bold in our God to speak to you the gospel of God in much conflict^'-
 ^For our exhortation was not from delusion, nor from impurity, nor in
 guile : "but as we were approved of God that the gospel should be in-
 trusted unto us, so we speak; not as pleasing men, but God who is proving
 our hearts.^ ^For at that time we were not in word of flattery, as you
 know, nor in a pretext of covetousness, God is our witness ;<= 'nor seeking
 glory from men, nor from you, nor from others, being able to be burden-
 some, as the apostles of Christ ;<^ ^but we were gentle in the midst of you,
 as if a nurse may cherish her children ; ^being so desirous of you, that we
 are anxious not only to give the gospel of God, but our own souls, because
 you are beloved unto us. ®For you remember, brethren, our labor and toil :
 night and day working, that we should burden no one of you, we preached
 unto you the gospel of God. <^ "You are witnesses, and God, how sacredly
 and righteously and blamelessly we were unto you who believed : "as you
 know, exhorting each one of you, as a father of his own children, and com-
 forting you,f ^'and testifying, that you walk worthily of God, who calls
 you into his own kingdom and glory.s ^^And on account of this we also
 give thanks to God incessantly, because, receiving the word of God from
 us by hearing, you received it not as the word of men, but, as it truly is,
 the word of God, who indeed works in you who believe.'^ "For ye, breth-
 ren, became imitators of the churches of God which are in Judea in Jesus
 Christ: because you suffered the same things from your fellow tribes, as
 they also from the Jews ; ^°who even killed the Lord Jesus and the prophets,
 and persecuted us, and are displeasing to God, and hostile to all men ;
 ^®forbidding that we should speak to the Gentiles in order that they may be
 saved; that they may fill up their sins always: but the wrath is come upon
 them to the uttermost.

"But, brethren, we having been absent from you for the space of an
 hour, in presence, not in heart, we were the more exceedingly anxious to
 see your face with much desire. ^^Because we wish to come to you, I
 Paul indeed both once and twice ; and Satan hindered me. "For what is
 our hope, or joy, or crown of rejoicing, except you, in the presence of our
 Lord Jesus Christ at his coming? '"For you are our glory and joy.

CHAPTER in.

Paul impeded in his journey again. St. Timothy. He rejoices in the tid-
 ings. His vozv.

I THESSALONIANS III

^Therefore no longer containing, we delighted to be left alone at
 Athens ;a ^and we sent Timothy, our brother and minister of God in the
 gospel of Christ, in order to establish you, and exhort you concerning

your faith ;^ that no one should be shaken in these tribulations. For you

oActs i6. 12. /Col. I. lo.

*Gal. I. lo. ffEph. 4. I.

cPhil. I. 8. ■ '»! Thess. i. 2.

rfjno. 5. 4. "Acts 17. 16.

«2 Thess. 3. 8, 6Rom. 16. 21.

/ THESSALONIANS IV. 281

know that for this we are appointed. ^For indeed, when we were with you, we foretold you that we are about to suffer tribulation ; as indeed took place, and you know it. ^Therefore I indeed, no longer containing, sent that I might know your faith, lest perhaps the tempter tempted you, and our labor may be in vain. /^But Timothy, having already come to us from you, and proclaimed to us the good news of your faith and your divine love, and that you always have a good mention of us, longing to see us, as we do to see you ;c 'therefore we were comforted, brethren, over you in all our distress and tribulation on account of your faith; ^because we now live, if you stand in the Lord. ^For what thanks are we able to render unto God in your behalf, for all the joy with which we rejoice on account of you before our God ; ''night and day praying incessantly that we may see your face, and perfect the deficiencies of your faith ?

"But God himself, even our Father, and our Lord Jesus, direct our way unto you : '^and the Lord fill you and cause you to superabound in divine love toward one another, and toward all, even as we also do towards you ; ''in order to establish your hearts blameless in holiness in the presence of God even our Father, at the coming of our Lord Jesus with all his saints : amen.

CHAPTER IV.

We are to zwalk in holiness and love. Concerning the dead, and the return of Christ.

I THESSALONIANS IV.

'Finally therefore, brethren, we pray you and exhort you in the Lord Jesus, that as you r.eceived from us how it behooves you to walk about and to please God, as you do indeed walk about, in order that you may abound more and more. ^For you know what promises we gave unto you through our Lord Jesus. ^For this is the will of God, your sanctification, that you abstain from fornication ;a- *that each one of you know how to possess his vessel in sanctification and honor, ^not in the passion of lust, as indeed

the Gentiles who do not know God;^ @that one should overreach and defraud his brother in a business transaction : because the Lord is the avenger concerning these things, as we indeed before told you and witnessed to you. 'For God did not call us to uncleanness, but in sanctification. ^Therefore the one rejecting (sanctification), does not reject man, but God, who indeed gives to you his Holy Spirit.^

"But concerning brotherly love you have no need that I write to you : for you yourselves are taught of God to love one another with divine love ;<i 'for you indeed are doing the same thing unto all the brethren in all Macedonia.^ And we exhort you, brethren, that you abound more and more ; "and that you aspire to be quiet, and to prosecute your own employments, and work with your hands, as we proclaimed unto you ;f '^in order that you

•Acts 18. 5. <ii Thess. 5. i ; Jno. 6. 45.

oNot only physical but spiritual, i Thess. 5. 18. ei Thess. 3. 12.

*Eph. 2. 12. «Luke 10. 16, /Eph. 4. 28; Col. 4. 5 ; 2 Thess. 3. 12.

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may walk about circumspectly toward the aliens,^ and you may have need of nothing.

"For we do not wish you to be ignorant, brethren, concerning those who are asleep ; in order that you may not sorrow, even as those having no hope> "For if we believe that Jesus died and is risen, so also will God bring with him those who sleep in Jesus.i ^^For we speak this to you in the word of the Lord, that we who are alive, who are left unto the coming of the Lord, can not anticipate^ those who are asleep, because the Lord himself will descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first ;^ ^'then we who are alive, who are left, will at the same time along with them be caught up in the clouds, to meet the Lord in the air; and so we will be always with the Lord. ^°So comfort one another with these words.

CHAPTER V.

The day is going to come suddenly ; hence the necessity of watching. Our leaders are to be appreciated. Various admonitions. Vows.

I THESSALONIANS V.

^But concerning the times and seasons, brethren, you have no need that I write to you ; "for you yourselves know well, that the day of the Lord is so coming like a thief in the night-^^ ^When they may say, Peace and safety, then sudden destruction comes on them, as travail upon a woman

in gestation ; and they can not escape. *But you, brethren, are not in darkness, that the day may overtake you like a thief : ^for you are all the sons of light, and the sons of day : we are not of night, nor of darkness ;^
@then therefore let us not sleep like the rest, but watch and be sober. ^For those sleeping, sleep in the night; and those who are drunken, get drunk in the night : 'but let us, who are of the day, be sober, having put on the breastplate of faith and divine love ; and the helmet, the hope of salvation :c "because God did not put us forth unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, ^"the one having died for us, in order that, whether we are awake or asleep,'^ we shall at the same time live with him. "Therefore exhort one another, and edify either the other, as you indeed are doing.

^^But we intreat you, brethren, to know those who are laboring among you, and standing before you in the Lord, and admonishing you ;e "and that you yourselves esteem them exceedingly in divine love for the sake of their work.* Live in peace among yourselves. "And we exhort you, brethren, admonish the unruly, comfort the small-souled people, support the weak, be longsuffering toward all. ^""See that no one may return evil for evil to any one; but always pursue good toward one another, and

^Outsiders. 'Eph. 2. 12. *Eph. 5. 8.

»i Cor. 6. 14; Rom. 8. 11. «Eph. 6. 14-17-

jGo before, i Cor. 15. 20-23. <iDead or alive. 2 Cor. 5. 15.

*Before the living saints are translated. *i Tim. 5. 17.

"I Thess. 4. 9; Matt. 24. 36; 2 Pet. 3. 10. /Mark 9. 50.

/ THESSALONIANS V. 283

toward all.^ ^''Rejoice evermore ;h "pray without ceasing; ^*in every thing give thanks ; for this is the will of God in Christ Jesus towards you. ^''Quench not the Spirit ;i ^"despise not prophesying ; 'but prove all things ; and hold fast to the beautiful ; "abstain from every evil sight.

^^And the God of peace himself sanctify you wholly ;J and may your whole spirit and soul and body be preserved blameless, in the coming of our Lord Jesus Christ.^ ^^Faithful is the one calling you, who indeed will do it.i

^^Brethren, pray for us.

'"Salute all the brethren with a holy kiss. "I adjure you in the name

of the Lord, that this epistle shall be read to all the brethren."^ ^"The grace of our Lord Jesus Christ be with you.

pRom. 12. 17; I Pet. 3. 9. ^ Phil. 4. 4. *Heb. 13. 20.

»Eph. 4. 30. ■ '2 Thess. 3. 3.

/Gr. entirely unto perfection. ^a Thess. 3. 14.

The Second Epistle of Paul the Apostle

TO THE

THESSALONIANS.

CHAPTER I.

He applauds the faith of the Thessalonians. The reward awaits the godly ; punishment the ungodly.

2 THESSALONIANS I.

Tanl, and Silvanus, and Timothy, unto the Church of the Thessalonians in God our Father and the Lord Jesus Christ.^ 'Grace to you and peace from God our Father and our Lord Jesus Christ. 'We ought always to give thanks to God for you, brethren, as it is worthy, because your faith increases, and the divine love of you all towards one another abounds more and more;^ Also that we ourselves rejoice over you in the churches of God, on account of your patience and faith in all your persecutions and tribulations which you endure; Mie manifestation of the righteous judgment of God, that you may be counted worthy of the kingdom of God, for which you indeed suffer: "if indeed it is a righteous thing with God to recompense tribulation to them who are troubling you, "and to you who are troubled, rest with us, in the revelation of the Lord Jesus from heaven with the angels of his power^ 'in the fire of flame, dispensing vengeance to those who know not God, and to those who do not obey the gospel of our Lord Jesus 'A Who shall suffer vengeance, eternal destruction from the face of the Lord and from the glory of his might, ^"when he may come to be glorified among his saints, and among all those who believe, to be wondered at in that da}^ because our testimony was believed by you. "Unto v/hich indeed we are praying incessantly for you, in order that our God may count you worthy of the calling, and may fulfill all the good pleasure

of his goodness and work of faith, with power ;« '-'in order that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and our Lord Jesus Christ.

«! Thess. I. I. "Ps. 79. 6.

*2 Thess. 2. 3 ; I Thess. i. 2. cDynamitc.

«Gr. dynamite, i Thass. 4. 16.

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2 THESSALONIANS III. 285

CHAPTER II.

Antichrist precedes the advent of Christ. It is necessary to persevere in good faith.

2 THESSALONIANS II.

^But we beseech you, brethren, concerning the commg of our Lord Jesus Christ, and our gathering unto him; ^that you be not suddenly shaken from your mind, nor disturbed, whether by a spirit, or through word, or a letter as by us, as that the day of the Lord has come.^ %et no one deceive you in any way : because unless there may first be an apostasy and the man of lawlessness may be revealed, the son of perdition,^ ^the one opposing and exalting himself above everything that is called God or divinity ; so that he sits in the temple of God, showing himself off that he is God.c ^Do you not remember that still being with you, I told you these things ?<i @And now you know that which hinders,@ that he should be revealed in his time.f "For already the mystery of lawlessness is working : only there is one now hindering, until he may be taken out of the midst ; @then indeed will the lawless one be revealed, whom the Lord Jesus will remove by the spirit of his mouth,^ and will exterminate by the brightness of his coming; Vhose coming is according to the energy of Satan in all power and signs and wonders of falsehood, '"and in all the deception of unrighteousness to those who perish; because they did not receive the divine love of the truth, that they might be saved.^ "And on this account God sends to them the working of delusion; that they should believe a lie : in order that they may all be condemned who did not believe the truth, but took pleasure in unrighteousness.

"But we ought to give thanks to God always for you, brethren beloved of the Lord, because God chose you from the beginning unto salvation

through sanctification of the Spirit and belief of the truth; unto which He also called you through our gospel, unto the possession of the glory of our Lord Jesus Christ. Then therefore, brethren, stand, and hold fast the traditions which you have been taught, whether by word, or by our epistle : "and our Lord Jesus Christ himself and God our Father, the one having loved us and given eternal consolation and good hope through grace, comfort your hearts, and establish you in every good work and

word.

CHAPTER III.

We are to pray for the gospel. Concerning the discipline of the reckless and disorderly. Marks of a genuine epistle.

2 THESSALONIANS III.

Finally, brethren, pray for us in order that the word of the Lord may run and be glorified, as even unto you - and in order that we may be de-

«i Thess. 5. 2. 'The Pope.

*Eph. 5. 6. ffThe word. Isa. ii. 4.

cDan! II. 36. ^2 Cor. 2. 15 ; 4. 3,

-iActs 17. I. *! Thess. 3. 12

«The Roman emperor. «Col. 4. 3; i Thess. 5. 25.

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livered from the ungodly and wicked men ; for faith does not belong to all. But the Lord is faithful, who will establish you and keep you from the evil one. And we have trusted in the Lord in your behalf, that you are doing, and will do wdiatsoever we command. ' 'And the Lord direct your hearts into the love of God, and the patience of Christ.^

•^And we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw from every brother who walks about disorderly, and not according to the teaching they received from us.^ For you yourselves know how it behooves you to imitate us ;<^ because we were not disorderly among you ; 'neither did we eat bread with any one gratuitously, but with labor and toil, night and day v/orking, that we might not burden any one of you :^ ^not because we have not the right, but in order that we may give ourselves an example to you, that you may imitate us.^ ^'^For

indeed when we were with you, we proclaimed this to you, that if any one does not wish to work, let him not eat. ^'For we hear that there are certain ones walking about among you disorderly, doing nothing, but they are busybodies : ^^but we command such and exhort them in the Lord Jesus Christ, that with quietude working, they must eat their own bread. "But you, brethren, be not weary doing well.s "But if any one does not obey our word through the epistle, note him ; do not keep company with him ; in order that he may be ashamed -^ ^Wnsider him not as an enemy, but admonish him as a brother.^ ^*'The Lord of peace himself grant unto you peace always in every way. The Lord be with you all.

"Salutation of me Paul with my own hand, which is the token in every epistle : so I write.J ^^The grace of our Lord Jesus Christ be with you all.

Gal. 5. 10. ffGal. 6. 9.

Rom. 16. 17; I Cor. 5. 11. fti Cor. 5. 11.

<^i Thess. I. 6. /i Thess. 5. 14.

ei Thess. 2. 9. .;"Col. 4. 18 : i Thess. 5. 28.

/i Cor. 9. 6; Phil. 3. 17.

The First Epistle of Paul the Apostle

TO

TIMOTHY.

CHAPTER I.

Simplicity of the gospel to be looked after. Law and grace of Christ. Hymenceus and Alexander.

I TIMOTHY I.

^Patil, the apostle of Jesus according to the commandment of God our Saviour, and Jesus Christ our hope ;^ "to Timothy, my beloved son in the faith. Grace, mercy, peace, from God the Father and Jesus Christ our Lord. ^As I exhorted you to remain in Ephesus, I going into Macedonia, in order that you may command certain ones not to teach heterodoxy,t> ^nor to give heed to fables and endless genealogies, which present questions, rather than the economy of God which is in faith :^ ^but the end of

the commandment is divine love out of a clean heart and a good conscience and faith free from hypocrisy : ''from which certain ones having deflected have gone out into empty talking,^ ^vishing to be teachers of the law, not knowing either what they are saying, or concerning what things they do affirm. "^But we know that the law is good, if any one may use it lawfully;^ "knowing this, that the law is not made for the righteous, but for the unrighteous and disorderly, for the ungodly and for sinners, for the unholy and the profane, for patricides, matricides and homocides,^ ^"for fornicators, for Sodomites, for kidnapers, for liars, for perjurers, and if any things else is opposed to healthy teaching ;& "according to the gospel of the glory of the blessed God, with which I am intrusted. ^T give thanks to Jesus Christ our Lord, the one having filled me up with dynamite, because he considered me faithful, having put me in the ministry; "being antecedently a blasphemer, and a persecutor, and an insulter : but I obtained mercy, because I did it in unbelief being ignorant ^^ "but the grace of our Lord with faith and the divine love which is in Christ Jesus superabounded.^

"Tit. I. I. 'Rom. 7. 12-14.

*Any other doctrine except the gospel. Acts /Murderers of fathers, mothers, and men.

20. 20. ^Instruction conducive to soul-health.

«Tit. I. 14; I Tim. 3. 9. Ai Cor. 15.9; Gal. i. 13.

f^All talk without the Holy Ghost is empty. *Rom. 5. 20.

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"It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners ; of whom I am chief :J ^'^but on this account I obtained mercy, in order that Jesus Christ might in me the chief show forth all longsuffering, for an example of those about to believe on him unto eternal life. "But to the .King of the ages, the incorruptible, invisible, only God, be honor and glory unto the ages of the ages. Amen.^ ^'^This charge I commit unto you, O child Timothy, according to the prophecies that went before on you, that you may war a beautiful warfare in the same; "having faith and a good conscience; which some having cast away have made shipwreck concerning the faith ; of whom is Hymenseus and Alexander, whom I have delivered to Satan, that they may learn not to blaspheme.^

CHAPTER II.

Public prayers. There is one God, and mediator. The attitude of those praying. Woman in the church.

I TIMOTHY II.

^Moreover, first of all things, I exhort you, that prayers, supplications, intercessions, thanksgivings, be made in behalf of all men; 'for kings and all who are in authority ; in order that we may lead a peaceable and quiet life in all godliness and honesty. ^This is beautiful and acceptable in the sight of God our Saviour ; *who wishes all men to be saved, and to come to the perfect knowledge of the truth.a^ ''For there is one God, and there is also one mediator of God and men, the man, Christ Jesus,^ ''the one having given himself a ransom for all, a testimony in due time ;^ ^in which I have been placed a herald and an apostle I speak the truth, I lie not, a teacher of the Gentiles in faith and in truth. <i

^Therefore I wish that men in every place would all pray, holding up holy hands, without wrath and doubting : "likewise that the women adorn themselves in comely apparel, with modesty and prudence; not with braided hair, and gold or pearls or costly garments ;e %ut whatsoever becomes women professing godliness, through good works. "Let a woman learn in silence in all submission ; ^'but I do not permit a woman to dictate or usurp authority over her husband, but to be in silence.^ ^^For Adam was first created, then Eve.^ "And Adam was not deceived, but the woman being deceived was in the transgression i^ ^^but she shall be saved through child-bearing,* if they may abide in faith and in divine love and in sanctification with prudence.

/The chief of sinners, saved by grace. Matt. <iRom. 9. i ; 2 Tim. i. 11.

«! Pet. 3. 3.

*Rom. 16. 26; Jude 25.

'i Cor. 5. 5 ; 2 Tim. 2. 17.

/i Cor. II. 9.

pGen. 2. 7-22.

"2 Tim. 3. 7; 2. Pet. 3. 9. f^Gen. 3. 6.

'Gal. 3. 20. 'Christ.

•Tit. 2. 14 ; Gal. 3. 20.

/ TIMOTHY IV.

CHAPTER III.

Bishops and deacons. The mystery of godliness.

I TIMOTHY III.

^It is a faithful saj'ing, If any one desires the episcopacy, he covets a beautiful work.a- ^Therefore it behooves the bishop'^ to be blameless, the husband of one wife, modest, prudent, orderly, hospitable, competent to teach,c ^not given to wine, not a controvertist ; but gentle, peaceable, not a money lover; ^ruling his own house beautifully; having children in subordination with all gravity ; ^but if any one does not know how to rule his own house, how will he take care of the church of God? ''not a novice, lest being puffed up he may fall into the condemnation of the devil. ^But it also behooves him indeed to have a beautiful testimony from the aliens, in order that he may not fall into reproach and the snare of the devil. <i likewise let the deacons be grave, not double tongued, not given to much wine, not fond of filthy lucre; ^having the testimony of faith in a pure conscience. "And let them also first be proven; then let them minister the office of deacon, being irreproachable. "Likewise let their wives be grave, not tattlers, modest, faithful in all things.^ ^"Let the deacons be the husbands of one wife, ruling their children and their own houses beautifully. "For those having ministered the office of a deacon beautifully procure to themselves beautiful progress, and much boldness in the faith which is in Christ Jesus.

"I write these things to you, hoping to come to you more speedily; ^^but if I tarry, in order that you may know how it behooves you to deport yourself in the house of God, which is the church of the living God, the pillar and ground of the truth. ^"And assuredly great is the mystery of godliness; Who is manifested in the flesh, was justified in the spirit, was seen of angels, was preached among the Gentiles, was believed on in the world, was taken up in glory.

CHAPTER IV.

False teachers about to come. Precepts are given to the youthful Timothy.

I TIMOTHY IV.

^But the Spirit says positively, that in the last times certain ones will depart from the faith, giving heed to seducing spirits and to the teachings of demons,^ "speaking lies in hypocrisy, having been cauterized as to their own conscience, ^forbidding to marry ,^ commanding to abstain from meats,^ which God created for reception with thanksgiving to the faithful and to those perfectly knowing the truth. ^Because every creature of

<>i Tim. I. 15. ''2 Tim. 2. 26.

ATit. I. 6. 'Tit. 2. 5.

oThe N. T. bishop, the pastor of the church. <>2 Tim. 3. i. *Romanism.

19

290 / TIMOTHY V.

God Is good, and nothing rejected, being received with thanksgiving: ^for it is sanctified by the word of God and by prayer. ''Submitting these things to the brethren, you will be a beautiful minister of Jesus Christ, being nourished by the words of faith, and the beautiful teaching which you have followed ;c ^but reject the unsanctified and silly stories :<i but exercise yourself unto godliness. ''For bodily exercise is profitable unto little; but godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come.^ *'This is a faithful saying, and worthy of all acceptation.^ ^°For unto this we toil and agonize, because we have hope in the living God, who is the Saviour of all men, especially of the faithful. »

"Command and teach these things. ^%et no one look with contempt upon your youth; but be you an example of the faithful, in word, in deportment, in divine love, in faith, in purity. "Until I come, give attention to reading, to exhortation, to teaching.^ "Do not neglect the gift which is in you, which was given unto you through prophecy, with the laying on of the hands of the presbytery.^ ^^Be diligent in these things ; give yourself wholly unto them ; in order that your progress may be manifest to all. '"Take heed to yourself and the teaching: continue in these things ; for doing this you will indeed save yourself and those who

hear you.

CHAPTER V.

Concerning admonitions. Concerning zvidozvs and elders. Concerning sinners.

I TIMOTHY V.

'Rebuke not an elder, but exhort him as a father ; the younger men as brothers : "the elderly women as mothers ; the younger women as sisters, in all purity. ^Honor widows who are truly widows. *But if any widow has children, or grandchildren, let them first learn to show piety to their own house, and to give benefactions to their ancestors : for this is acceptable in the sight of God.^ ^She who is truly a widow, and left alone, hopes in God, and abides in prayers and supplication night and day ; "but she who is wanton is dead though living. "Indeed command these things, in order that they may be blameless. ^But if any one provides not for his own, and especially those of his own house, he has denied the faith, and is worse than an infidel.

@Let a widow not be taken into account under three score years, the wife of one husband,^ "'being witness in beautiful works ; if she has brought up children, if she has entertained strangers, if she has washed the feet of saints, if she has succored those in tribulation, if she has followed in every good work. "But reject the younger widows: for when they may wax wanton against Christ, they wish to marry; '^having condemnation,

02 Tim. 3. 10. *v. 16.

'Gr. old womanish. 'Eldership.

«Ps. 36. 4. "I Tim. 2. 3.

/i Tim. I. 15. *Tit. i. 6.

9Co\ . I. 29.

/ TIMOTHY VL 291

because they have rejected their first faith: ''and at the same time they learn to be idle, going about houses; and not only idle, but also loquacious even busybodies, speaking things which they ought not. "Therefore I wish the younger women to marry, to raise up children, to rule the house, to give no occasion to the adversary for the sake of reproach; ^^for already certain ones have turned away after Satan. "If any faith-

ful woman has widows, let her support them, and let not the church be burdened; in order that she may give her attention to those who are truly widows.

Let the elders who stand before the people beautifully, be considered worthy of double remuneration, especially those laboring in the word and teaching. For the scripture says, Thou shalt not muzzle the ox that treadeth out the corn :d and, The laborer is worthy of his hire. Bring not an accusation against an elder, except before two or three witnesses. Convict those who sin before all, in order that the rest may also have fear.

I testify before God, and Jesus Christ, and the elect angels, that you must guard these things without prejudice, doing nothing by partiality. Lay hands quickly on no one, and be not partaker of other men's sins. Keep yourself pure. No longer drink water, but use a little wine for the sake of your stomach and on account of your frequent sickness. The sins of some men are manifest beforehand, going before to judgment; and some men they also follow after: likewise truly are good works manifested beforehand ; and those which are otherwise are not able to be hidden.

CHAPTER VI.

Concerning servants, false teachers, and avaricious people; concerning the strife of the man of God; concerning the duties of the rich.

I TIMOTHY VI.

Let the servants so many as are under the yoke, esteem those who are their masters worthy of all honor, in order that the name and doctrine of God may not be blasphemed. But let those that have faithful masters not despise them, because they are brethren ; but rather let them serve them, because they are the faithful and beloved who are partaking of the benefaction. Command these things and exhort them.

If any one teaches another doctrine, and does not give heed to the sound words which belonged to our Lord Jesus Christ, and to the doctrine which is according to godliness; he has been inflated, knowing nothing, but doting about questions and controversies, from which come envy, strife, blasphemies, evil surmisings, wranglings of men having been corrupted as to their mind and turned away from the truth, considering that gain is godliness. Godliness with contentment is great gain, for because we have brought nothing into the world, we are not able to carry any-

<i Cor. 9. I ; I Thess. 5. 12. Do not consecrate them to the pastorate, dea-

<*Wheat, barley, and other grains. Deut. 25. 4. conship, and eldership prematurely.

•Luke 10. 7 ; Matt. 10. 10. "Slaves.

/Deut. 19. 15. 02 Tim. 4. i. *Tit. 2. 9.

292 I TIMOTHY VI.

thing out; ^however having food and raiment we shall be contented with these. ^But those wishing to be rich fall into temptation and a snare and many foolish and hurtful lusts, which drown the people in destruction and perdition. "For the love of money is a root of all evils : which some seeking after have wandered from the faith, and pierced themselves through with many sorrows.

"But you, O man of God, fly from these things; and pursue righteousness, godliness, faith, divine love, patience, meekness.^ ^^Fight the good fight of faith, lay hold on eternal life, into which you have been called, and witnessed a beautiful testimony before many witnesses. ^^I charge you before God, who creates life in all things, and Jesus Christ, who witnessed a beautiful testimony before Pontius Pilate,^ ^*that you keep the commandment, spotless and pure, unto the appearing of our Lord Jesus Christ :& /"which the blessed and only Sovereign, the King of the kings, and Lord of the lords, will manifest in his own due times; ^"he alone having immortality, inhabiting light unapproachable ; whom no one of men has seen, or is able to see : to whom be honor and power eternal. Amen.h

"Charge the rich in this world not to think high things, nor to hope in uncertain riches, but in God, who richly supplies us all things for our enjoyment; ^^that they do good, be rich in good works, be cheerful givers, ready communicators ; ^''laying up for themselves a good foundation for the future, that they may lay hold on the life which is life indeed.

"*'0 Timothy, stand guard over that which has been committed to you,i avoiding unsanctified, empty talksJ and oppositions of knowledge falsely so called,^ ''which some proclaiming have made shipwreck concerning the faith. 1 Grace be with you.

«Col. 4. I. ''2 Tim. 4. 18.

<*2 Tim. 3. 8. «2 Tim. i. 14.

«2 Tim. 3. 17. 'All talks without the Holy Ghost are empty.

/Rom. 4. 17. *2 Tim. 2. i6.

The Second Epistle of Paul the Apostle

TO

TIMOTHY.

CHAPTER I.

Exhortation and praise of Timothy. Lois and Eunice. Faith is to be heroically conserved. The house of Onesiphorus.

2 TIMOTHY I.

Taul, an apostle of Jesus Christ through the will of God, according to the command[^]ment of life which is in Christ Jesus,[^] -to Timothy, my beloved child. Grace, mercy, peace from God our Father and Jesus Christ our Lord.

[^]I give thanks to God, whom I serve from my ancestors with a clean conscience, as I have incessant mention of you in my prayers, night and day* [^]longing to see you, remembering your tears, in order that I may be filled with joy; [^]having received the remembrance of the unhypocritical faith which is in you ; which dwelt first in your grandmother Lois, and your mother Eunice ; and, I am persuaded that it is in you also. [^]On account of which cause I remind you to revive and rekindle the gift of God which is in you by the laying on of my hands.[^] [^]For God has not given us the spirit of cowardice ; but of power[<] and divine love and prudence.[^] [^]Therefore do not be ashamed of the testimony of our Lord, nor me his prisoner : but suffer affliction for the sake of the gospel according to the power[<] of God; 'the one having saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given to us in Christ Jesus before the eternal times,[^] %ut now having been made manifest through the appearing of Jesus Christ our Saviour, the one having indeed destroyed death, and lighted up life and immortality through the gospel, "unto which I have been placed a herald, and an apostle, and teacher :& [^]on account of which cause I indeed suffer these things : but I am not ashamed ; for I know whom I have believed, and am persuaded that he is able to stand guard over that which is committed unto me unto that day. ^{^^}Hold fast the form of

"I Tim. I. I. dGr. dynamite.

*Acts 24. 14 ; Rom. i. 9. *Rom. 8. 15.

TIMOTHY II.

sound words which you heard with me, in the faith and divine love which is in Christ Jesus -y^ '''stand guard over the beautiful deposit through the Holy Ghost who dwells in us.i

'^You know this, that all who are in Asia, of whom are Phygelus and Hermogenes have turned away from me.J '"May the Lord grant mercy to the family of Onesiphorus, because frequently he refreshed me, and was not ashamed of my chain,^ '^and, being in Rome, he diligently sought me, and found me. "May the Lord grant unto him to find mercy with the Lord in that day. And so many things as he ministered in Ephesus, you know better.

CHAPTER H.

The crown of the soldiers of Christ. Deportment of a good teacher. Against Hymenceus and others teaching vain things.

2 TIMOTHY II.

^Therefore, my child, be thou filled up with dynamite in the grace which is in Christ Jesus, ^and whatsoever things thou hast heard with me through many witnesses, commit thou the same to faithful men,a who will be able also to teach others. ^Suffer affliction, as a good soldier of Jesus Christ.^ *No one operating as a soldier is entangled with the affairs of life ; in order that he may please his commander.^ ^But if indeed any one may fight, he is not crowned unless he may fight lawfully. °It behooves the toiling farmer first to partake of the fruits. ^Know what I say ; for the Lord will give you understanding in all things. '^Remember Jesus Christ, who is risen from the dead, from the seed of David, according to my gospel :^ ''in whom I suffer affliction as an evil-doer, even unto bonds; but the word of God is not bound. ^ ''On account of this I endure all things for the sake of the elect, in order that they may also have the salvation which is in Christ Jesus with eternal glory. "It is a faithful saying: For if we die along with him, we will also live with him i^ '^if we endure, we will truly reign with him :& if we shall deny him, he will also deny us:'^ "if we are unfaithful, he remains faithful; for he is

not able to deny himself.

'^Remember these things, testifying before God, that they shall not fight with words, profitable unto nothing, for the overturning of those who hear. ^^Study to present yourself 'to God approved, a workman not to be ashamed, rightly dividing the word of truth. '"But reject the un-sanctified empty talks : for they will proceed unto more of ungodliness,*'^and their word like gangrene will have eating. Of whom are Hymenaeus and Phyletus;J ^Svho have made shipwreck concerning the truth, saying that the resurrection has already come, and they overturn the faith of

^i Tim. 6. 20.

●Rom. 8. II.

J2 Tim. 4. 16.

^■2 Tim. 4. 19.

"Apostolical succession.

*i Tim. I. 18.

"I Cor. 9. 25.

Cor. 15.

<^Rom. I, 3

«Acts 28. 3.

/Rom. 6. 8 ; I Tim. 4. (

ffRev. 20. 6.

' 'Matt. 10. 33.

'Tit. 3. 9.

"A cancer on the soul,

: Tim, I. 20.

some. ^"The foundation of God stands solid indeed, having this seal, The Lord knows them that are his : and, Let every one naming the name of the Lord depart from iniquity.^ ^'"But in a great house there are not only gold and silver vessels, but also wood and stone, the former truly indeed unto honor, but the latter unto dishonor.^ '"Therefore if any one may cleanse himself from these,"^ he shall be a vessel unto honor, having been sanctified, well pleasing to the Lord, having been prepared unto every good work. "But fly from youthful lusts, and pursue righteousness, faith, divine love, peace, with those who call upon the Lord out of a clean heart.'^ ^"But reject foolish and undisciplinatory questions, knowing that they gender strife.^ -^But it does not behoove the servant of the Lord to strive,^ but to be gentle toward all, competent to teach, enduring evil, ^^in meekness correcting the adversaries ; if peradventure God may grant unto them repentance into the perfect knowledge of the truth, '"and they may escape from the snare of the devil, having been taken captive by him (the Lord's servant) according to his will.^

CHAPTER IIL

Wickedness and misery of the last time. Scripture inspired.

2 TIMOTHY III.

^But know this, that in the last days perilous times shall come.a- "For men will be lovers of themselves, moneylovers, arrogant, proud, blasphemous, disobedient to parents, ungrateful, unholy,^ Without natural affections, covenant breakers, devilish, intemperate, furious, opposed to good, ^traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God ; ^having a form of godliness, but denying the power^ of the same : and from these turn away. ^For of these are those creeping into houses, and leading captive little, silly women^ laden with sins, being led by divers lusts, ^always learning, and never able to come into the perfect knowledge of the truth.® *In the manner in which Jannes and Jambres also resisted Moses, so these indeed resist the truth ;f men who are corrupt as to their mind, reprobate concerning the faith. & ^But they shall proceed no further: for their insanity will be manifest to all, as theirs also was.ii ^"But you have followed my teaching, leadership, purpose, faith, long suffering, divine love, patience, "persecutions, sufferings; such as came to me in Antioch, in Iconium, in Lystra ; such persecutions as I endured : and the Lord delivered me out of them all.^ ^^But truly all wishing to live godly in Christ Jesus will suffer persecution. "But wicked men

and seducers will wax worse and worse, deceiving and being deceived.

*Neh. I. 7. ^Gt. g^7inaikaria, little, silly women. As the

'i Cor. 3. 12. word is in the neuter gender it includes men

'"The dishonorable vessels. as well as women who have small, ignorant

«i Tim. 6. II. souls.

oi Tim. 4. 7. «i Tim. 2. 4.

^Indulge in controversy. /Ex. 7. 11.

91 Tim. 3. 7. 01 Tim. 6. 5.

«i Tim. 4. I. ''I Tim. 5. 24.

6Rom. I. 29. "Gr. dynamite. 'Acts 13. 50; 14. 2, 19.

296 2 TIMOTHY IV.

"But abide thou in those things which thou hast learned and in which thou hast been instructed, knowing from whom thou hast learned; ^^and that from an infant thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus.]
^●^All scripture is God-breathed and profitable unto teaching, unto conviction, unto correction, unto instruction v/hich is in righteousness : "in order that the man of God may be perfect, having been thoroughly perfected unto every good work.^^

CHAPTER IV.

It is necessary to stand against the wicked. He refers to immediate death. Salutations.

2 TIMOTHY IV.

^In the presence of God, and Jesus Christ, the one about to judge the living and the dead, I testify to, both his appearing and his kingdom ;^ "preach the word : be instant in season and out of season ; convict, exhort, rebuke, with all longsuffering and teaching. ^For the time

will come when they will not endure healthy teaching ;t> but according to their own lusts they will heap to themselves teachers itching as to their hearing; ^and they will indeed turn their hearing from the truth, and be turned unto fables^. ^But be thou sober in all things, suffer affliction, do the work of an evangelist, make full proof of thy ministry.^ ^For I am now feady to be offered, and the time of my departure is at hand.^ ^I have fought a good fight, I have finished my course, I have kept the faith :* ^finally there is a crown of righteousness laid up for me, which the Lord, the righteous judge, will give me In that day: not only to me, but to all those who with divine love, do love his appearing. &

^Hasten to come to me quickly. ^"For Demas has left me, having loved the present age, and is gone into Thessalonica ; Cresceus into Galatia, Titus into Dalmatia.h "Luke alone is with me. Having taken Mark, bring him with you: for he is useful unto me for the ministry. ^"But I sent Tychicus into Ephesus.i '^Coming, bring the cloak, which I left in Troas with Carpus, and the books, especially the parchments. "Alexander the coppersmith showed to me much evil :J the Lord will reward him according to his works. ^^Whom you also watch for he resisted our words exceedingly. ^@In my first defence no one stood by me, but all left me : may it not be charged against them :^ "but the Lord stood by me, and impowered me ;i in order that the preaching through me might be fulfilled, and all the Gentiles hear : and I was delivered out of the mouth of the lion.

'Acts 16. I. /i Tim. 6. 12.

'^i Tim. 6. II. ?Jas. i. 12.

«i Tim. 5. 21 ; Tit. 2. 13. ^Col. 4. 14.

^Regeneration gives life and sanctification iActs 20. 4.

gives health. Ji Tim. i. 20.

«Everything except the truth of God. *Acts 7. 60.

^2 Tim. 2. 3. «Phil. 2. 17. ^Qr. filled me with dynamite,

2 TIMOTHY I V\ 297

^^And the Lord will deliver me from every evil work, and save me into his heavenly kingdom : to whom be glory unto the ages of the ages. Amen."^

^^Saltite Prisca and Aquila, and the house of Onesiphorus.^ ""Erastus remained in Corinth : and I left Trophimus in Miletum sick.o ^^Hasten

to come before winter. Eubulus and Pudens and Linus and Claudia and all the brothers salute you.

^The Lord be with your spirit. Grace be with you.P

»»2 Tim. 3. II. "Acts 21. 29.

"2 Tim. I. 16; Acts 18. 2; Rom. 16. 3. PPhil. 4. 23.

The Epistle of Paul the Apostle

TO

TITUS.

CHAPTER I.

To Titus his beloved son. The affairs in Crete are to be administered by Titus. The lying Cretans. To the pure all things are pure.

TITUS I.

^Paul, the servant^ of God, and apostle of Jesus Christ, according to the faith of the elect of God, and the perfect knowledge of the truth which is according to godliness,^ ^in the hope of eternal life, which God who cannot lie, promised before the eternal times, ^ ^and manifested in his own seasons his word by preaching, with which I am intrusted, according to the commandment of God our Saviour ;d ^to Titus, my beloved son according to the common faith. Grace and peace from God the Father and Jesus Christ our Saviour.^

^Therefore I left you in Crete, in order that you may set in order remaining things, and establish elders in every city, as I commanded you ;f
@if any one is irreproachable, the husband of one wife, having faithful children, not in accusation of riot or incorrigible. ^For it behooves the bishop^ to be blameless, as the steward of God ; not audacious, not irascible, not given to wine, not a controvertist, not fond of filthy lucre j^ ^but hospitable, loving the good, prudent, righteous, holy, temperate ; ^holding that which is according to the teaching of the faithful word, in order that he may be able both to exhort with healthy teaching, and to convict the opposers. ^°For many are incorrigible, speaking vain things and egotistical, especially those from the circumcision, "whose mouths it is necessary to stop; who

overturn whole families, teaching those things which it does not behoove, for the sake of disgraceful gain, ^'^A certain one of them, their own prophet, said. The Cretans are all liars, evil beasts, slow stomachs. '^This testimony is true : on account of which cause convict them sharply, in order that they may be sound in the faith, ^*not giving heed to Jewish fables, and commandments of men turning away from the truth. ^^To the pure all things are pure: but to the corrupted and unbelieving there

"Gr. slave.

*Rom. I. I.

«2 Tim, I. I. ''j Tim. i. ii.

•i Tim. I. 2 ; 2 Tim. :

[. 2 ; 2 Jno. 3.

/Acts 14. 23.

.

»Gr. overseer.

H Tim. 3. 2,

TITUS III. 299

is nothing pure ; yea, their mind and their conscience are polluted. i "They profess to know God, but deny him by their works, being abominable, and unbelieving, and reprobate unto every good work.

CHAPTER II.

To old men, old zvomcn, young people, servants. Saving grace.

TITUS II.

^But speak you those things which become healthy teaching. "That the elderly men be sober, grave, prudent, sound in faith, in divine love,

in patience : ^likewise that the elderly women be reverent in demeanor, not tattlers, not given to much wine, teachers of that which is good; *in order that they instruct the young women to love their husbands, to love their children,^ °to be prudent, chaste, domestic, good, submissive to their own husbands, in order that the word of God may not be blasphemed.^ likewise exhort the young men to be prudent : ^concerning all things exhibiting yourself an example of good works ; in teaching ; purity, gravity, ^the sound word, irrefutable, in order that the adversary may be ashamed, having nothing evil to say concerning us.c ^That servants submit to their own masters, that they be obedient in all things ; not speaking back ; ^°not purloining, but exhibiting all good faith, that they may adorn the teaching of God our Saviour in all things. ^

"For the grace of God, that brings salvation to all men, has appeared, ^"teaching us, that, denying ungodliness and worldly lusts, we must live prudently and righteously and holily in this present age ; ^^looking for the blessed hope even the appearing of the glory of our great God and our Saviour Christ Jesus; "who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works.®

^^Speak these things and exhort and convict with all authority ; let no one despise thee.^

CHAPTER III.

The things which become the regenerated of Christ. Concerning the heretic. Sundry commandments.

TITUS III.

^Remind them to submit to the governments, authorities, to obey the rule over them, to be ready unto every good work,^' "to speak evil of no one, that they should be peaceable, gentle, showing all meekness to all men.b ^For when we also were without understanding, being disobedient, deceived, serving divers lusts and pleasures, living in sin and envy, hateful, hating one another; ^but when the goodness and philanthropy of God our Saviour appeared,*' ^not from works which are in righteousness, which

*Rom. 14. 14-20. 'Gal. i. 4; i Tim. 2. 6.

«i Tim. 2. 9. /2 Tim. 4. 12.

*! Pet. 3. I. «Rom. 13. I ; 2 Tim. 3. 17.

«i Tim. 4. 12. *2 Tim. 2. 24.

dEph. 6. 5; I Pet. 2. 18.

300 ^ TITUS III.

we did, but according to his own mercy he saved us, by the washing of regeneration, and the renewal of the Holy Ghost,^ Vhom he poured out on us richly, through Jesus Christ our Saviour; ^in order that, being justified by his faith, we may be made heirs according to the faith of eternal life. *The word is faithful, and I wish you to be established concerning these things, in order that those having believed in God may think to excel in good works.e These things are beautiful and useful to the people :* °but reject foolish questions, and genealogies, and strife, and controversies about law; for they are unprofitable and vain.s "Reject a heretical^ man after the first and second admonition; "knowing that such an one is turned away, and is sinning, being self-condemned.

^^When I shall send Artemas or Tychicus to you, hasten to come to me at Nicopolis : for I have determined to spend the winter there.* ^^Send on Zenas the lawyer and Apollos speedily, in order that nothing may be lacking to them.J "And let our people indeed learn to excel in good works for necessary uses, in order that they may not be unfruitful,

^^All who are with me salute you. Salute those who love us with the love of friendship in the faith.

Grace be with you all.^

«Tit. 2. II. ''Unsound in the faith.

●^■2 Tim. I. 9. 12 Tim. 4. 9.

ei Tim. 4. 9. j'Acts 18. 24.

f\ Tim. 2. 3. *Rom. 16. 24.

»Tit. I. 4.

The Epistle of Paul the Apostle

TO

PHILEMON. ■

To Philemon, Apphia, Archippus. He praises Philemon, and prays that he may grant pardon to Onesimus, his fugitive slave. He pre-announces that he is going to return.

PHILEMON.

^Paul, the prisoner of Jesus Christ, and brother Timothy, to Philemon the beloved also our fellow-laborer, "and to sister Apphia, and Archippus our fellow-soldier, and the church in your house.^ ^Grace to you and peace from God our Father and the Lord Jesus Christ.^

^I give thanks to my God always, making mention of you in my prayers,^c ^hearing about your divine love,, and the faith which you have toward the Lord Jesus, and all the saints; •'in order that the fellowship of your faith may be efficient in the perfect knowledge of every good thing which is in you toward Christ. For I had much joy and consolation over your divine love, because the affections of the saints have been refreshed by you, O brother. ^Therefore, having much boldness in Christ to command you to that which is appropriate, ®on account of the divine love, I the more exhort you, being such as Paul the aged, and now also the prisoner of Jesus Christ. ^"I exhort you concerning my son, whom I begat in my bonds, Onesimus, "him at one time unprofitable to you, but now profitable both to you and to me : whom I have sent back to you,<i ^"him, that is my own heart. '^^Whom I did wish to have with me, in order that he might minister unto me in your stead in the bonds of the gospel : "but without your consent I did not wish to do anything; in order that your good might not be by constraint, but by the free will: ^^for on this account he suddenly departed from you for an hour, that you might have him back forever; ^•'no longer as a slave, but more than a slave, a brother beloved, especially to me, and much more to you, both in the flesh and in the Lord : "if then you have me a comrade, receive him as myself. '*If he has wronged you as to anything, or owes you anything, charge this to me. "**! Paul have written with my own hand, I will pay it: not that I may say to you that you even owe yourself to me. '"Yea, brother, let me rejoice over you in the Lord : refresh my heart in Christ.

"Col. 4. 17. 'Eph. I. 16.

Rom. I. 7. <!! Cor. 4. 15.

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302 PHILEMON.

^^Having confidence in your obedience I have written to you, know-

ing that you will do even more than those things which I say. ^^And at the same time also prepare for me a lodging: for I hope that through your prayers I will be consigned unto you, ^^Epaphras, my fellow-soldier in Christ Jesus ;e ^'Mark, Aristarchus, Demas, Luke, my fellow-workers, salute you.f

^^The grace of the Lord Jesus Christ be with your spirit^

eCol. I. 7. "2 Tim. 4. 22; Phil. 4. 23.

/Acts 12. 12; 27. 2; Col. 4. 14; 2 Tim. 4. 10.

EPISTLE TO THE HEBREWS.

CHAPTER I.

The Son of God, the climax of all things, far greater than the angels.

HEBREWS I.

^On many occasions and in many ways in the olden time, God having spoken to the fathers through the prophets, at the last of these days has spoken to us through his Son, %vhom he put forth the heir of all things, and through whom he created the ages ; ^who being the brightness of his glory, and the character of his person, and holding up all things by the word of his power,^ - having made purgation of the sins, sat down on the right hand of the Majesty on high ;^ ^being so much greater than the angels, that he has inherited a name so much more excellent than they. ^For to which one of the angels at any time did he say, Thou art my Son, this day have I begotten thee?^ and again, I will be unto him a Father, and he shall be unto me a Son?<^ ^And again when he may lead in the first begotten into the world, he says, Indeed let all the angels of God worship him.® ^And to the angels he says, he maketh his angels spirits, and his ministers a flame of fire r^ but to the Son he says, *Thy throne, O God, is unto the age of the age ; and the scepter of righteousness is the scepter of thy kingdom. & ^Thou hast loved righteousness, and hated iniquity ; therefore God, thy God, has anointed thee with the oil of gladness above thy comrades. ^"And thou, at the beginning, O Lord, didst lay the foundations of the earth, and the heavens are the works of thy hands.^ "These shall perish ; but thou dost remain : truly all these shall wax old like a garment ; ^^and thou shalt roll them up like a mantle, and they shall be changed : but thou art the same, and thy years shall not fail thee. "And to which one of the angels has he at any time said, Sit thou on my right hand, until I may make thine enemies the footstool of thy feet?i ^^Are not all these ministering spirits, having been sent forth unto ministration for the sake of those who are about to inherit salvation ?

♦"Anonymous, by Roman Catholics consigned ^^ Sam. 7. 14.

to Paul ; by Dean Alford and the best crit- «Ps. 97. 7.

ics to Apollos. /Ps. 104. 4.

"Gr. dynamite. S'Ps. 45. 6.

*Heb. 8. I. ' 'Ps. 102. 25.

<Heb. 5. 5 ; Ps. 2. 7. 'Ps. no. i ; Matt. 22. 44.

304 HEBREWS II.

CHAPTER II.

It is necessary to obey the Son of God, rather than the law which has been transmitted through the angels. Christ having become a man, suffered for the sake of his brethren.

HEBREWS II.

^Therefore it behooves us the more earnestly to give heed to the things which we have 'heard, lest at some time we may leak out. ^For if the word having been spoken by angels was stedfast, and every disobedience and transgression received a just recompense of reward; ^how shall we escape, having neglected so great a salvation? which having received the beginning to be spoken by the Lord, was confirmed unto us by those who heard it ; *God at the same time witnessing, by signs and indeed by wonders, and various dynamites, and gifts of the Holy Ghost, according to his will. ^For he did not submit the world to come, concerning which we speak, to angels. ' 'But somewhere one testified, saying. What is man, that thou art mindful of him? Or the Son of man, that thou visitest him?^ ^Thou didst humiliate him somewhat comparatively with the angels; thou didst crown him with glory and honor ; "thou didst subordinate all things beneath his feet.^

● For in subordinating all things beneath him, he left nothing which is not subordinated beneath him. "But we see Jesus humiliated somewhat in comparison with the angels, having been crowned with glory and honor on account of the suffering of death, in order that by the grace of God he might taste death for every one. ^"For it became him, on account of whom are all things, and through whom are all things, in leading many sons to glory, to make the captain of their salvation perfect through suffering.^ "For both the one sanctifying and they w^ho are sanctified are

all of one : on account of which cause he is not ashamed to call them brethren, <i ^'saying, I w'll proclaim thy name to thy brethren, in the midst of the church will sing praises to thee.e '^And again, I will put my trust in him: and again; Behold, I and the children which God has given unto me.* "Then since the children have inherited blood and flesh, he likewise also received the same, in order that through death he might set at nought him who has the power of death, that is, the devil ;& '^and might reconcile them whosoever were subject to bondage all their life through the fear of death. '"For not yet does he take upon himself the nature of angels, but he takes upon himself the seed of Abraham. "Therefore he ought in all things to be made like unto his brethren, in order that he might be a merciful and faithful High Priest in things apperj;aining to God, to the end that he may atone for the sins of the people. '"For in that he himself suffered being tempted, he is able to succor those who are tempted.

"Ps. 8. 5-7. *Ps. 22. 22, 25.

61 Cor. 15. 27; Eph. I. 22. /Jno. 10. 29.

«Rom. II. 36. 91 Cor. 15. 26; 2 Tim. i. 10,

"^Matt. 28. 10; Jno. 20. 17.

HEBREWS IV. 305

CHAPTER III.

Christ greater than Moses. Moses only a member of God's house, but Christ the Builder.

HEBREWS III.

'Therefore, holy brethren, partakers of the heavenly calling, consider Jesus, the Apostle and High Priest of our profession; 'being faithful to him who appointed him, as indeed Moses in all his house.^- ^For he is esteemed worthy of more honor than Moses, inasmuch as the One having built it, has more honor than the house. ^For every house is built by some one; and the one having built all things is God. ^And Moses was indeed faithful in all his house as a servant, unto the testimony of those things which shall be spoken;^ *'but Christ was as a son, over his own house; whose house we are, if we hold fast the boldness and rejoicing of hope firm unto the end.*^

'Therefore as the Holy Spirit says. This day if you hear his voice,<i ^harden not your hearts, as in the provocation, in the day of temptation

in the wilderness,^ Whom our fathers tempted in proving me, and saw my works forty years. '"Therefore I was provoked with this generation, and I said, They do always err in their heart : and they have not known my way, "as I swore in my wrath. They shall not enter into my rest.f

'"See, brethren, lest at some time there shall be in some one of you an evil heart of unbelief, in turning away from the living God : '^but exhort one another each day, while it is called to-day ; in order that no one of you may be hardened with the deceitfulness of sin : "for we have been made partakers of Christ, if indeed we may hold fast the beginning of confidence firm unto the end. '^In that it is said, This day if you hear his voice, harden not your hearts, as in the provocation :& ior who were those, having heard, who were hardened? yea, were they not all those having come out of Egypt under Moses? "And with whom wTs he provoked forty years? was it not with those that sinned, whose carcasses fell in the wilderness ?h '^And to whom did he swear that they should not enter into his rest, but to those who believed not? "And we see that they were not able to enter in on account of their unbelief.^

CHAPTER IV.

The rest having been promised to the pious Jezvs, zvas given through Christ. The force of the divine zvord.

HEBREWS IV.

'Then let us fear, lest at some time, the promise to enter into his rest having been left, some of you may appear to have come short. ^For

"Heb. 3. 5 ; Num. 12. 7. /Heb. 4. 3.

*Num. 12. 7. sHeb. 4. 6.

«i Cor. 3. 16. '^Num. 14. 22

<iPs. 94. 8-11. »Heb. 4. 6.

●Ex. 17. I ; Num. 14. 22

2Q

we truly have had the gospel preached unto us, as they did also : but the word of hearing did not profit them, not being mixed with faith to those hearing. ^For we who have believed, do enter into rest; as he has said. As I swore in my wrath. They shall not enter into my rest : the works truly having been from the foundations of the world.^ ^For he somewhere has spoken thus in reference to the seventh day, And God rested on the seventh day from all his works.^ ^And in this again he has said. They shall not enter into my rest. "Then since it remains that some do enter into it, and those formerly having had the gospel preached unto them did not enter in on account of unbelief, ^again he appoints a certain day, saying in David, as has previously been said. This day, after so long a time; If you may hear his voice this day, harden not your hearts.^ "'For if Joshua had given them rest, he would not speak concerning another day after these things. "Therefore there is a sabbatism^i left for the people of God. ^"For the one having entered into his rest has ceased from his works, as God did from his own.

"Therefore let us hasten to enter into that rest, lest some one may fall by the same example of unbelief. ^'For the word of God is living, and powerful, and sharper than any two-edged sword, and piercing unto the dividing of soul and spirit, of both joints and marrow, and a quick discerner of the thoughts and intents of the heart. '^and no creature is hidden in his presence : but all things are naked and have been laid open to the eyes of him to whom the word is unto us.

"Therefore having a great high priest, having entered into the heavens, Jesus the Son of God, let us hold fast the testimony.^ ^^For we have not a high priest who is not able to be touched with our infirmities ; but one having been tempted as to all things like unto us, apart had no greater one by whom to swear, swore by himself,^ "saying, If from sin. "'Therefore let us draw nigh with confidence to a throne of grace, that we may receive mercy, and find grace in every opportune need.^

CHAPTER V.

Christ the High Priest forever, a priest like unto Melchizedek. Spiritual infancy.

HEBREWS V.

'For every high priest, being received from men, presides over men in the things appertaining to God, in order that he may offer gifts and sacrifices for sins :^ "being able to sympathize with the ignorant and erring, since himself is also compassed about with infirmity; ^and on this account he has need, as for the people, so also for himself, to offer sacrifices for sins. ^And no one takes this honor to himself, but the one

called of God, as indeed Aaron was.^ likewise Christ also did not glorify

«Heb. 3. 11; Ps. 95. II. eHeb. 2. 18; 8. i.

'Gen. 2. 2. /Heb. 10. 23.

eHeb. 3. 15, 19 ; Ps. 95. 7, 8. <»Heb. 4. 15 ; 8. 3 ; 9. 9.

^A sabbatic rest. Josh. 22. 4. *Heb. 7. 27; Ex. 28. i.

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himself to become a high priest, but the one having spoken to him, Thou art my Son, this day have I begotten thee \^ "as also he says in another place, Thou art a priest forever after the order of Melchizedek.^ ^Who in the days of his flesh, having with strong crying and tears offered up both prayers and supplications unto him who is able to save him from death, and having been heard on account of his piety,® ^indeed being a Son, he learned obedience from those things which he suffered; ^and having been made perfect, he became the author of eternal salvation to all those who obey him; ^"having been ordained of God a high priest after the order of Melchizedek.

^'Concerning whom there is much word to us, and difficult to speak, since you are dull of hearing. ^"For indeed you, who ought to be teachers so far as time is concerned, have need that some one again teach you what are the rudiments of the beginning of the oracles of God; and you have need of milk, not solid food.f ''For every one partaking of milk is unskilful in the word of righteousness; for he is a babe; "but solid food belongs to the perfect, those having their senses disciplined by use unto the discernment both of the good and the evil.

CHAPTER VI.

Spiritual perfection. Irreparable apostasy. The faith of Abraham.

HEBREWS VI.

'Therefore having left the word of the beginning of Christ, let us be carried to perfection ; not again laying the foundation of repentance from dead works, and of faith toward God, "of the teaching of baptisms, and of the laying on of hands, and of the resurrection of the dead, and of eternal judgment. ^And we will do this, if God may permit.^- ^For it is impossible that those having been once enlightened, and tasted the heavenly

gift, and have been made partakers of the Holy Ghost, "'and having tasted the beautiful word of God, and the dynamites of the coming age, "^indeed having fallen away, to renew them again unto repentance ; having crucified to themselves again the Son of God, and put him to an open shame. "'For the earth drinking the rain coming often upon her, and bringing forth the herb nutritious to those by whom it is also cultivated, receives blessings from God : "but that which produces thorns and thistles, is reprobate, and nigh unto the curse; whose end is unto burning.

^But, beloved, we are persuaded better things concerning you, and things appertaining to salvation, if indeed we do thus speak. '°For God is not unrighteous to forget your work and the divine love which you manifested in his name, having ministered to the saints, and ministering.^

"But we desire each one of you to exhibit the same diligence unto the full assurance of hope unto the end :c ^-in order that you may not be dull, but imitators of those who through faith and longsufferings do inherit the promises. ^'For God having promised Abraham, since he had no greater one by whom to swear, swore by himself, ^ "saying, If

«Heb. 7. 17; Ps. 2. 7. -iPs. no. 4. "Jas. 4. 15. *i Thess. i. 3.

•Gethsemane. /i Cor. 3. 2; Gal. 4. 3. 'Gr. perfection. ^Gen. 22. 16, 17.

3o8 HEBREWS VII.

indeed blessing I will bless thee, and multiplying I will multiply thee : ^^and thus having waited long, he received the promise. ^Tor men swear by the greater : and an oath of confirmation is to them an end to all controversy : "'but God, in this wishing more abundantly to show forth to the heirs of the promise the immutability of his counsel, confirmed it by an oath : '^that through two immutable things in which it was impossible that God should lie, we who have fled may have a strong consolation to lay hold of the hope set before us, ^Which we have as an anchor of the soul, both sure and steadfast and entering into that which is in the veil, ^"whither Jesus the forerunner has entered in our behalf, having been made a high priest forever after the order of Melchizedek.

CHAPTER VII.

Melchizedek greater than Abraham and the Levites; and Christ our High Priest forever.

HEBREWS VII.

^For this Melchizedek, the king of Salem, priest of the Most High God, the one having met Abraham returning from the slaughter of the kings, and blessed him,^ 'to whom Abraham divided the tenth from all first, being interpreted. King of righteousness, and then King of Salem, which is. King of peace ; ^without father, without mother, without genealogy, having neither beginning of days nor end of life, but being made like unto the Son of God, he abides a priest continually.

^You see how great this man was, to whom the patriarch Abraham even gave the tenth part of the chief spoils. ^And those indeed of the sons of Levi receiving the priesthood have a commandment to tithe the people according to the law, that is, their brethren, even though having come out from the loins of Abraham :^ ^but he who did not derive his lineage from them has tithed Abraham, and blessed him having the promises. <^ 'For without contradiction the less is blessed by the better. **And here indeed men dying, receive tithes; however there, he is witnessed to that he lives. ^And, so to speak a word, Levi, the one receiving tithes, has also been tithed through Abraham. ^"For he was still in the loins of his father, when Melchizedek met him.

"Then indeed if perfection was through the Levitical priesthood, for unto it the people have been tithed, what need is there still that another priest shall rise after the order of Melchizedek, and not be called after the order of Aaron? ^^For the priesthood being changed, of necessity there is a change of the law. ^^For he unto whom these things were spoken belongs to another tribe, from which no one ministers at the altar : "for it is evident that our Lord sprang from Judah ; in reference to which tribe Moses spoke nothing concerning priests. '^And it is still more

"Gen. 14. 18. cMelchizedek was a Gentile prophet, priest of

«>Nuin. 18. 21. ^ of the Patriarchal dispensation.

HEBREWS VI IL 309

abundantly evident, if after the similitude of Melchizedek another priest rises, ^Who was not made after the law of a carnal commandment, but after the power of an endless life.<i ''For it is testified. Thou art a priest forever after the order of Melchizedek.®

^^For there is a disannulling of the preceding commandment, on account of its weakness and inadequacy ^''for the law made nothing perfect, but the bringing in of a better hope, by which we draw nigh unto God.

^"And in as much as it is without an oath, for the priests were made without an oath ; ^'but He with an oath through the one saying to him, The Lord hath sworn, and will not regret it; thou art a priest forever; "insomuch that Jesus has also been made the mediator of a better covenant.^ 'And indeed many have been made priests, because they were prohibited by death from continuing: ''but he, because he abides forever, has an unchangeable priesthood : ●\wherefore he is also able to save to the uttermost those coming unto God through him, ever living to intercede for them.

^*'For such a high priest was indeed appropriate unto us, holy, free from sin, undefiled, having been separated from the sinners, and being higher than the heavens; -^who had not daily need, as the high priests, first to offer up sacrifices for their own sins, then those of the people : for he did this, having offered up himself once.s "For the law institutes men high priests, having infirmity ; but the word of the oath, which is after the law, the Son, having been made perfect forever.

CHAPTER VHI.

Our heavenly High Priest, Antlior of the new covenant with God, better than the old one.

HEBREWS VIII.

^But in addition to the things which having been spoken this is the principal thing: We have such a high priest, who sat on the right hand of the throne of the Majesty in heaven, "The minister of the holy things, and of the true tabernacle, which God pitched, and not man. ^For every high priest is appointed to offer both gifts and sacrifices : v/hence it is necessary to have something even that which he may offer.^ *li then indeed he was on the earth, he would not be a priest, there being those offering gifts according to law, Svhosoever serve the pattern and shadow of heavenly things,t> as Moses about to complete the tabernacle was commanded : for, he says. See that you shall make all things after the pattern which was shown to you in the mount :*^ ''but now he has obtained a more excellent ministry, insomuch that he is also the mediator of a better covenant, which has been founded on better promises. d ^For if that first covenant had been faultless, a place would not have been sought for the

'Heb. 5. 6. «Heb. 5. i.

"Ps. no. 4. 6Heb. 10. I.

/Heb. 8. 6. cEx. 25. 40; Acts 7. 44.

S'Heb. 5. 3; 9. 7-12. dHeb. 7. 11, 22.

3IO HEBREWS IX.

second. ^For finding fault with them, he says, Behold the days are coming, says the Lord, and I will perfect upon the house Israel, and upon the house of Judah, a new covenant -J^ "not according to the covenant which I made with their fathers, in the day that I took them by the hand to lead them out of the land of Egypt; because they abode not in my covenant, and I regarded them not, says the Lord. '"Because this is my covenant which I will establish with the house of Israel after these days, says the Lord; having given my laws in their mind, I will also write them on their heart ; and I will be to them a God, and they shall be unto me a people.^ "And they shall no longer teach each one his neighbor, each one his brother, saying, Know ye the Lord : because all shall know me, from their small even unto the great. ^"Because I will be merciful unto their iniquities, and I will remember their sins no more.s

"In that he calls it new, he has made the first one old ; but that which is old and antiquated is nigh unto vanishing.'^

CHAPTER IX.

The old sanctuary, and the heavenly sanctuary of Christ. Mosaic imperfect expiation, and the perfect atonement of Christ.

HEBREWS IX.

^Then indeed the first tabernacle also, had ordinances of service, and a sanctuary for this world. ^For the first tabernacle was made ; in which there were candlesticks, and the table, and shew-bread ; which is called, Holy.^ ^And after the second veil, was the tabernacle called Holy of holies ; ^having the golden altar, and the ark of the covenant overladen on all sides with gold, in which was the golden pot having the manna, and the rod of Aaron which budded, and the tables of the covenant; ^and above this was the cherubim of glory overshadowing the mercy seat; concerning which things it is not pertinent to speak specifically.^ °And these having been thus adjusted, the priests come continually into the first tabernacle, performing the services : ^and into the second comes the high priest alone once a year, not without blood, which he offers for himself, and the errors of the people ;« 'the Holy Spirit showing this, the way of the holies has not yet been made manifest, the first tabernacle yet

standing : which is a figure unto the present time, in which gifts and sacrifices are offered, not being able to make the worshiper perfect, as to his conscience ; ^"consisting only in meats and drinks, and divers baptisms, ordinances of the flesh, abiding until the time of restitution.

"But Christ being a high priest of good things to come, through a greater and a more perfect tabernacle, not made with hands, that is, not of this world ;d ^"neither through the blood of goats and bullocks, but

•Jer. 31- 34- ^ "Ex. 25. 40.

rHeb. 10. 16; 2 Cor. 6. 16. *Ezek. 10. 4.

pHeb. 10. 17. eHeb. 5. i.

'Heb. 10. 8. <iHeb. 10. i.

HEBREWS X.

through his own blood, came once into the holies, having found eternal redemption, "For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctifies unto the purification of the flesh ; "how much more shall the blood of Christ, who through the eternal Spirit offered up himself without spot to God, purify our conscience from dead works to serve the living God?®

^^And on this account he is mediator of the new covenant, since there being death, unto the redemption of the transgressions unto the first covenant, those having been called may receive the promise of eternal inheritance.f ^'"For where there is a covenant, it is necessary to bear the death of the covenanter ; "for a covenant is valid in case of the dead : since it has no force while the covenanter lives. ^^Neither was the first covenant therefore dedicated without blood.s^ "For every commandment having been spoken by Moses to all the people according to law, having taken the blood of bullocks and goats, with water, and scarlet wool, and hyssop, he sprinkled both the book itself and all the people,!^ ^"saying. This is the blood of the covenant which God established unto you.i ^"And he likewise also sprinkled the tabernacle, and all the vessels of the ministry, with blood. "And according to the law, almost all things are purified by blood ; and without the shedding of blood there is no remission.J "Therefore it is necessary that the pattern of the things in these heavens be purified; and the heavenly things themselves with greater sacrifices than these. ^^For Christ did not come into the sanctuaries made with hands, the pattern of the true ; but into heaven itself, now to be made manifest unto the face of God in our behalf : "neither in order that he may frequently offer up himself, as the high priest goes into the holies once

a year with the blood of another ; '^since it behooved him frequently to suffer from the foundation of the world : but now in the end of the ages he has been made manifest unto the removal of sin through the sacrifice of himself, "And inasmuch as it is appointed unto men once to die, and after this is the judgment: "so also Christ, having once been offered up to bear away the sins of many, will appear the second time apart from sin unto salvation to those expecting him.

CHAPTER X.

The law a shadow of the new covenant. Expiations of the law, and true expiation of Christ. Sacrifices abolished. The grave crime of apostasy, Praise of the abiding faith.

HEBREWS X.

For the law having the shadow of good things to come, not the real image of the things, annually with the same sacrifices which they offer continually, is by no means able to make perfect those coming to it : since in that case would they not have ceased being offered, because the

»i Thess. I. 9. lEx. 34. 8 ; Matt. 26. 28.

lLev. Q. 24. yLev. 17. 11.

cEx. 24. 6. 'iNum. 19. 6. "Heb. 8. 5 ; Col. 2. 17.

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worshippers having once been purified would have had no more conscience of sins? But in the same sacrifices there is a remembrance of sins annually ; for it is impossible that the blood of bulls and goats should take away sins. Therefore, coming into the world, he says; Sacrifice an offering thou wilt not, but thou hast perfected for me a body :t» "whole burnt offerings and offerings for sins thou wast not pleased with : then I said, Lo, I come in the volume of the Book it has been written of me to do thy will, O God. Saying above, that Sacrifices and offerings and whole burnt offerings and offerings for sin thou didst not will, neither wast well pleased with ; whatsoever are offered according to law '^ then he has said, Lo, I come to do thy will. He takes away the first, that he may establish the second ; "by which will we have been sanctified through the offering of the body of Jesus Christ once for all.

"And every high priest indeed stands daily ministering, and frequently offering the same sacrifices, which are never able to take away sins: "and he, having offered up one sacrifice for sins, forever sat down on the right hand of God;^ "finally waiting until his enemies may be made the footstool of his feet. "For by one offering he has forever perfected the sanctified. ^^And the Holy Ghost truly does witness to us : for afterward he said, ^"This is the covenant that I will make unto them after these days, says the Lord ;d having given my laws on their hearts, and I will also write them in their mind ; ^^and I will remember their sins and iniquities no more.«^ ^@But where there is removal of these, there is no more offering for sin.

^"Then, brethren, having boldness unto the entering in of the holies through the blood of Jesus,^ "°by which he has opened unto us a new and living way, through the veil, that is, of his flesh, ^'and having a great high priest over the house of God ; ^"let us draw nigh with a true heart in a full assurance of faith, having been sprinkled as to our hearts from an evil conscience, "and washed as to our body with purifying water : let us hold fast the testimony of hope stedfast;^ for the one having promised is faithful ; **and let us recognize one another in the provocation of divine love and good works : "and not forsaking the assembling of ourselves together as is the custom to some ; but exhorting : and this the more, as you see the days drawing nigh.

^°For we sinning willingly after we have received the perfect knowledge of the truth, there is left no more sacrifice for sins,^^ ^^but a certain fearful anticipation of judgment and violence of fire, about to devour the adversaries. ""The one having rejected the law of Moses dies without mercy before two or three witnesses ●} ^^of how much more terrible punishment, do you think, the one having trodden under foot the Son of God, and counted the blood of the covenant, by which he was sanctified, common, and insulted the Spirit of grace ; be counted worthy ! ^"For we know him who said. Vengeance belongs to me, I will repay; and again, The

' 'Ps. 40. 6. ?Heb. 4. 14.

"Heb. I. 3; 12. 2; Ps. no. I. ' 'Heb. 6. 4.

rfHeb. 8. 10; Jer. 31. 33. tDeut. 17. 6.

«Heb. 8. 12 ; Jer. 31. 34. 'If Christ is not the Saviour his blood i^ com-

/■Eph. 3. 12, men like that of all other people,

Lord will judge his people. ^^ ^'It is a fearful thing to fall into the hands of the living God.

"'But remember the former days, in which, you being illuminated by the Spirit, endured a great fight of afflictions; ''^both indeed in reproaches and tribulations being exposed as a theater,^ and having become the companions of those being thus exercised. ^*For you suffered along with the prisoners, and received with joy the spoliation of your goods, knowing that you have a better and abiding possession."^ ^^Therefore cast not away your confidence, which has great reward. ^"For you have need of patience, in order that, having done the will of God, you will inherit the promise. "For yet a little while, the one coming will come, and will not tarry." ^*My righteous man shall live by faith : and if he may draw back, my soul has no pleasure in him.o

^^But we are not of the drawing back unto perdition ; but of faith unto the salvation of the soul.

CHAPTER XI.

Definition and examples of faith: Abel, Enoch, Noah, Abraham, Sarah; the patriarchs, Joseph, Moses, and others.

HEBREWS XI.

^But faith is the confidence of things hoped for, the conviction of things not seen. ^For by it the elders receive the witness of the Spirit. ^By faith we understand that the worlds were created by the word of God, and that which was seen was not made from things which are manifest.^ ^By faith Abel offered up to God a more acceptable sacrifice than Cain, through which he received the witness that he was righteous, God witnessing to his gifts : and through it he having died is still speaking. ^By faith Enoch was translated that he should not see death; and he was not found because God translated him. For before he was translated he had the witness of the Spirit, that he pleased God :^ "but without faith it is impossible to please him : for it behooves the one coming unto God to believe that he is, and he is a rewarder unto them who seek him out,^ ^By faith Noah, being warned concerning things not yet seen, being moved with fear, prepared an ark for the salvation of his family; by which he condemned the world, and became heir to the righteousness which is according to faith. *By faith Abraham, being called to go out into a place which he was about to receive for an inheritance, obeyed ; and went out, not knowing whither he goes.*^ @By faith he sojourned in the land of promise, as a strange country, dwelling in tents with Isaac and Jacob, fellow-heirs of the same promise: "for he anticipated a city having foun-

*Deut. 32. 35; Rom. 12. 17, 19; Ps. 135. 14. "God created the worlds out of nothing. Gen.

^A spectacle on which the people gazed. i. i.

'"Heb. 13. 3. *Gen. 5. 24.

"Hab. 2. 3; Rom. i. 19. "Seek till they find Him. Gen. 6. 8,

"Feb. II. 3. ''Gen. 12. i, 4.

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dations, whose builder and maker is God. "And by faith Sarah herself received power unto the conception of seed, even past the time of age, since she considered him faithful who had promised.® ^"Therefore indeed they were born of one, and those things of one having died, as the stars of heaven for multitude, and as the sands which are by the sea, which are innumerable.^

"These all died in the faith, not having received the promises, but seeing them afar off, and embracing them, and confessing that they are strangers and pilgrims on the earth.s' "For those speaking such things declare that they are seeking after a country of their own. ^°If indeed they remember that country from which they came out, they would have had an opportunity to return ; ^"but now they seek a better country, that is, a heavenly. Therefore God is not ashamed to be called their God : for he has prepared for them a city.^ ^'By faith Abraham, being tested, offered up Isaac : and the one having received the promises offered up his only begotten son,^ ^in reference to whom it was said, In Isaac shall thy seed be called :J ^"considering that God is able to raise him from the dead ; whence he also received him in a figure. ^°By faith Isaac blessed Jacob and Esau concerning things to come.^ "By faith Jacob, when dying, blessed each one of the sons of Joseph, and worshiped, on the hilt of his staff.i "By faith Joseph, dying, made mention concerning the exodus of the children of Israel ; and commanded concerning his own bones."^

^^By faith Moses, having been born, was hidden three months by his parents, because they saw that he was a beautiful child ; and did not fear the commandment of the king.'^ "'By faith Moses, having become an adult, refused to be called the son of Pharaoh's daughter; ^choosing rather to suffer affliction w^ith the people of God, than to enjoy the pleasure of sin for a season ; ^"esteeming the reproach of Christ greater riches than the treasures of Egypt : for he was looking unto the recompense of reward. ^"By faith he left Egypt, not fearing the wrath of the king : for he went out, as seeing the invisible one.^ ^'^By faith he instituted the passover,

and the sprinkling of blood, in order that the one destroying the first-born might not touch them. P ^^By faith they pass through the Red sea as through dry land : the undertaking of which the Egyptians having entered upon were drovN^ned.^ ^°By faith the walls of Jericho fell, having been encompassed about seven days.^ ^^By faith Rahab the harlot^ perished not with the unbelievers, having received the spies with faith.

^"And what do I yet say? time will fail me relating concerning Gideon, Barak, Samson, Jephthah, and David, and Samuel, and the prophets :* ^^vho through faith subdued kingdoms, wrought righteousness, ^^obtained promises, escaped the edge of the sword, from weakness became filled up with dynamite, became mighty in war, put to flight the armies of the

«Gen. 17. ig. "Ex. 2. 2.

/Gen. 15. 5: 22. 17. oHeb. 12. 41.

cGen. 23. 4; Ps. 39. 12. pEx. 12. 21.

^Ex. 3. 6. 9Ex. 14. 22. '-Josh. 6. 20.

'Gen. 22. I, g. ^Doubtless a female tavern-keeper, as thi.s is

.'Gen. 21. 12; Rom. g. 7. one of the definitions of the Hebrew zonah.

'^Gen. 27. 28. Josh. 2. 6-17; Jas. 2. 25.

'Gen. 47. 36; 48. 13-15. "iGen. 50. 24. *Judg. 6. n,

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aliens : " ^Vomen receive their dead from a resurrection -y some were tortured, not accepting deliverance; in order that they might receive a better resurrection :w ^●'and others received the trial of scourgings and mockings, and still of bonds and imprisonment : "they were stoned, they were tempted, they were burnt, they died by the edge of the sword; they went about in sheepskins, in goatskins ; being destitute, troubled, persecuted,^ ^^of whom the world was not worthy ; wandering in deserts, and in mountains, and caves and dens of the earth. ^"And all these, having received the witness of the spirit through faith, did not obtain the promise : ^°God having reserved something better for us, that they might not be made perfect apart from us.

CHAPTER XII.

Christ the leader of faith. Paternal piety progresses by the castigation of God. Sinai and Zion. Illustrious dignity of the new covenant.

HEBREWS XII.

^Therefore let us indeed, having around us so great a cloud of witnesses, having laid aside every weight, and the sin that doth so easily beset us, run with patience the race which is set before us, "looking unto Jesus the beginner and perfecter of our faith; who for the joy that was placed before him, endured the cross, looking with contempt at the shame, and has sat down on the right hand of the throne of God.^ ^For consider him who has endured so great a contradiction of sinners against himself, in order that you may not become weary, fainting in your souls.

■*For you have not yet resisted unto blood, fighting against sin; and you have forgotten the exhortation which reasoneth with you as with sons. My son regard not lightly the chastening of the Lord, nor faint when thou art proven of him -p "for whom the Lord loves he chastises, and scourges every son whom he receives. ^Endure unto chastisement ; God deals with you as with sons ; for what son is there whom the father does not chastise? ^And if you are without chastisement, of which all have been partakers, then are you bastards, and not sons. ^Then indeed, we had fathers of our flesh who chastised us, and we endured : how much more then shall we submit to the Father of spirits, and live? '"For they indeed for a few days were accustomed to chastise us according to that which seemed right to them ; but he made unto our profit, in order that we might partake his holiness. "Indeed no chastisement for the present seems to be truly joyful, but sorrowful : but afterward it yields the peaceable fruit of righteousness to them who have been disciplined by it.

^^Therefore hold up the hands which hang down, and the paralyzed knees,c "and make straight paths for your feet, in order that whatsoever is lame may not be turned out of the way, but rather may it be healed. ^

«Dan. 3. 27 ; 6. 22. "Heb. 3. i ; 8. i.

"i Kings 17. 23. *Prov. 3. 11.

W2 Kings 4. 36. «Isa. 35. 3.

a^Gen. 39. 20. "iProv. 4. 26.

"Follow after peace with all men, and the sanctification, without which no one shall see the Lord : '^looking diligently lest any one may fail from the grace of God; lest any root of bitterness springing up may trouble you, and through it many may be defiled ;6 lest any one may be a fornicator, or a profane person, as was Esau, who for one morsel sold his birthright. f "For you know that, wishing to inherit the blessing, he was rejected: for he found no place of repentance even though having sought it diligently with tears. ^

^^For you have not come to the mountain that can be touched, and that is burnt with fire, and unto blackness and darkness, and tempest,^ ^"and to the sound of the trumpet, and the voice of words; which those having heard requested that the word should not be spoken unto them :* ""for they could not endure that which was spoken, If a wild beast should touch the mountain, it shall be pierced through with a dart : "^and the sight was so fearful, Moses said, I exceedingly fear and tremble :J ^^but you have come to mount Zion, and to the heavenly Jerusalem, to the city of the living God, and to myriads of angels, "to the whole company, and to the church of the first-born, who have been written in the heavens, and to God the Judge of all, and to the spirits of justified people who have been made perfect, '*and to Jesus the mediator of the new covenant, and to the blood of sprinkling, speaking something better than the blood of Abel.^ ^^See that you do not reject the one speaking: for if they escape not having rejected the one delivering them the divine oracles on earth, how much more shall wt not escape, who turn away from the one speaking from the heavens : ^Whose voice then shook the earth ; but now he has promised, saying, I will still once shake not only the earth, but also heaven.i ^^But he would yet once show the removal of the things shaken, as having been created, in order that the things unshaken may remain. ^^Therefore receiving an unshaken kingdom, let us have grace, through which we may worship God acceptably with reverence and fear: ""for our God is a consuming fire."^

CHAPTER XIII.

Various admomtions. Christ one and the same. The atonement of Christ avails; the altar of the Jews is to be deserted. Vows and salutations.

HEBREWS XIII.

'Let brotherly love continue. 'Forget not hospitality: for by it some having entertained angels were incognizant. ^Remember those bound, as having been bound along with them; those suffering persecutions, as you yourselves being also in the body.^ ^Marriage is honorable among all, and the couch undefiled : for God will judge fornicators and adulterers.

eDeut. 29. 18. ^Deut. 9. 19.

/Gen. 25. 31. AHeb. 9. 15.

ffGen. 27. 30. 'Hagg. 2. 6.

^Deut. 4. II. wDeut. 4. 24.

»Ex. 19. 16. «Rom. 12. 15.

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%et your deportment be free from covetousness ; being content with present things : for he said, I will not, I will not, leave you, neither do I ever forsake you -^ "so being confident we say. The Lord is my helper, I will not fear; what shall man do unto me?^ 'Remember your leaders, who spoke to you the word of God : the outgoing of whose deportment seeing, imitate their faith. ^Jesus Christ the same yesterday, and to-day, and forever. @Be not carried away with fantastical and strange teachings : for it is good that the heart be established with grace ; not with meats, in which those going round were not profited.

^"We have an altar, from which those ministering in the tabernacle have no right to eat. "For the bodies of those animals, whose blood is shed by the high priest in the sanctuary for sin, are utterly burnt up outside of the camp.d ^"Therefore indeed Jesus, in order that he might sanctify the people by his own blood, suffered without the gate.^ ^^Therefore let us go forth to him without the camp, bearing his reproach ; "for we have here no continuing city, but we are seeking unto one which is to come.^ ^^Therefore let us offer to God a sacrifice of praise continually, that is, the fruit of our lips, confessing to his name. "But do not forget benefaction and fellowship : for with such sacrifices God is well pleased.

"Obey your leaders, and be submissive : for they are watching for your souls, as they shall give an account that they may do this with joy and not with grief, for this is profitable to you.

^^Pray for us : for we are persuaded that we have a good conscience, wishing in all things to deport ourselves in harmony with the beauty of holiness. ^'"But I the more exhort you to do this, that I may the more speedily be restored unto you.

^°And the God of peace, the one having raised up from the dead our Lord Jesus Christ, the great shepherd of the sheep, make you perfect, through the blood of the everlasting covenant,^ "Mn every good thing to

do his will, doing that which is acceptable in his sight, through Jesus Christ; to whom be glory unto the age of the ages. Amen.^

^'But I exhort you, brethren, to receive the word of consolation: for I have indeed written unto you briefly. ^^Know our brother Timothy has departed ; with whom, if he may come the more speedily, I shall see you. '^Salute all your leaders, and all the saints. Those from Italy salute you.

^"Grace be with you all.i

*Josh. I. 5; Deut. 31. 5. /Heb. ii. 10.

ePs. 118. 6. or Thess. 5. 23.

●^Lev. 4. 12. ''2 Thess. 2. 17 ; Rom. 16. 27.

eJohn 19. 17, 18. ' 'Eph. 6. 24.

THE EPISTLE OF JAMES.

CHAPTER I.

It is useful to be tempted. Ask God for wisdom. Our riches perish. Man is the author of failure, and God of success. Hear the law and do it. Subdue the tongue.

JAMES I.

^James, the servant of God and the Lord Jesus Christ, to the twelve tribes who are in the Dispersion, greeting.

-Count it all joy, my brethren, when you may fall into manifold temptation.^ T<^knowing that the trial of your faith works out endurance.*^ ■'But let endurance have its perfect work, in order that you may be perfect and whole in every part, lacking in nothing. "'But if any of you lack wisdom, let him ask God, who gives to all cheerfully and upbraids none; and it will be given unto him.^ "But let him ask in faith, doubting as to nothing; for he that doubts is like unto the sea driven by the winds and tossed by the tempest. 'For let not that man think that he will receive anything from the Lord, 'the double-minded man, the most unstable in all his ways. "But let the humble brother boast in his exaltation : *°and the rich man, in his humility : because as the flower of the grass he will pass away. "For the sun with a scorching wind has risen, and dried up the grass, and its flower fell ofl^, and the beauty of its countenance perished :

so indeed the rich man will pass away in his ways.^

^"Happy is the man who endures temptation : because, being proved, he will receive a crown of life, which God has promised to those who love him with divine love.® ^%et no one being tempted say, I am tempted from God. For God can not be tempted with evils, and he tempts no one :^ "but each one is tempted by his own lusts, being drawn out, and enticed. ^^Then the lust, conceiving, brings forth sin; and sin, having been perfected, produces death.s' "Be not deceived, my beloved brethren. ^^Every good gift and every perfect gift is from above, coming down from the Father of the lights, with whom there is no variation or shadow of change. ^^Of his own will begat he us by the word of truth, that we should be some first fruits of his creation s.^^ ^'^Know, my beloved brethren ; but let every man be swift to hear, slow to speak, slow toward wrath: ""for

"I Pet. I. 6, 7. ^Jas. 2. 5 ; 2 Tim. 4. 8.

*Rom. 5. 3. /i Cor. 10. 13.

"Matt. 21. 22. ffRom. 6. 23.

<*Isa. 40. 6; I Pet. i. 24. ftRom. 8. 23.

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the wrath of man works not the righteousness of God. '^Therefore having laid aside all filthiness and excess of evil, receive with meekness the engrafted word, which is able to save your souls.^ "But be doers of the word, and not hearers only, deceiving yourselves. "^^For if any one is a hearer of the word, and not a doer, he is like a man beholding his natural face in a mirror :J "*for he recognized himself, and has gone away, and immediately forgot what kind he was. "^^But the one having looked into the perfect law which is the law of liberty, and having remained in it, not being a forgetful hearer, but a doer of the w^ork, he shall be happy in his work. ^^But if any one seems to be religious, bridling not his own tongue, but deceiving his own heart, the religion of that man is vain. ^'Pure religion and undefiled with God even the Father is this, to relieve the orphans and widows in their affliction, and keep himself unspotted from the world.

CHAPTER II.

Do not depreciate the poor beneath the rich. The whole law is to be fulfilled. Faith is to be proven by the works. Abraham and Rahab.

JAMES II.

^My brethren, do not hold the faith of our Lord Jesus Christ, the Lord of glory, with respect to persons. 'For if a gold-ringed man may come into your synagogue, in shining apparel, and a poor man may also come in with soiled clothing; ^and you may look upon the one wearing the shining garment, and say, Sit thou here in a good place ; and may say to the poor man, Stand thou there, or sit down beneath my footstool : are you not condemned among yourselves, and have you not become the judges of evil reasonings?

^Hear, my beloved brethren. Has not God chosen the poor in the world rich in faith, and heirs of the kingdom which he has promised to those who love him with divine love ?^ "You have dishonored the poor. Do not the rich domineer over you, and drag you into courts? ^Do they not blaspheme the good name which has been called upon you?^ ^If indeed you keep the royal law according to the scripture, Thou shalt love thy neighbor with divine love as thyself, you do well.c "But if you have respect of persons, you commit sin, being convicted by the law as transgressors. "For whosoever may keep the whole law, and fail in one item, has become guilty of all. "For the one saying. Thou shalt not commit adultery also said, Thou shalt not murder; but if you do not commit adultery, but murder, you have become a transgressor of the law. ^^So you say, and so you do, as about to be condemned by the law of liberty. ".For judgment is without mercy to him that shows no mercy; but mercy glorieth against judgment.

«i Pet. 2. I. oi Cor. I. 27.

jMatt. 7. 26. "Matt. 22. 39.

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"But what is it profitable, my brethren, if one may say he has faith, but has not works? whether is faith able to save him? ^^If a brother or sister may be naked, and may be destitute of daily food, ^^'and one of you may say to them, Go in peace, be ye warmed, and be ye fed ; and give them not the necessaries of the body; what profit is it?*"^ "So indeed faith, if it may not have works, is dead, as to itself.^ "But one will say. You have faith, and I have works : Show me your faith apart from works, and I will show you my faith by my works. "Do you believe that there is one God? you do well : the demons also believe and tremble.^ ""Do you wish to know, O vain man, that faith apart from works is inefficient? "Was not

Abraham our father justified by works, having offered up his son Isaac on the altar? "You see that faith wrought with his works, and by works the faith was made perfect; and the scripture was fulfilled, saying, And Abraham believed God, and it was imputed unto him for righteousness : and he was called the friend of God.s' "You see that a man is justified by works, and not only by faith. And likewise also was not Rahab the harloti justified by works, having received the spies, and sent them out by another way? "For as the body apart from the spirit is dead, so faith also apart from works is dead.

CHAPTER III.

Against the predilection of teaching. The use of the tongue difficult. Concerning true wisdom.

JAMES III.

Be ye not many teachers, my brethren, knowing that we shall receive the greater judgment, "For we all fail in many things; if any one fails not in word, the same is a perfect man, able even to bridle the whole body. But if we put bridles into the mouths of the horses, that they may obey us; and we manage their whole body; behold also the ships, being so great, and driven by fierce winds, are managed by the smallest rudder, whithersoever the will of the steersman prefers ; so also the tongue is a little member, and it boasts great things. Behold, how great a wood a little fire kindles ! 'The tongue, a fire, the world of iniquity : the tongue sits down in the midst of our members, and corrupting the whole body, and setting on fire the course of nature ; and it is set on fire from hell. For every nature both of wild beasts, and of birds, and of creeping things, and of oceanic animals, is subdued, and has been subjugated to human nature : but no one of men is able to tame the tongue ; an incorrigible evil, full of deadly poison. With it we bless the Lord, even the Father; and with it we scold the people, who have been made after the image of God: "out of the same mouth come forth blessing and scolding. My brethren, these things ought not so to be. "Whether does the fountain

«Jas. I. 27. 'Rom. 3. 28.

«Matt. 7. 20. . iThe Hebrew also means a female tavern-

/Mark i. 24. keeper. Josh. 2. i ; Heb. 11. 31.

(Gen. 15. 6; 2 Chron. 20. 7; Gal. 3. 6. . «Ps. 140. 3.

out of the same chink sent forth sweet water and bitter? '"}>Iy brethren, whether is the fig-tree able to produce olives, or the vine figs? Neither is the bitter fountain able to produce sweet water.

^^Who is wase and instructed among you? Let him show forth out of beautiful conduct his works in meekness of wisdom. "But if you have bitter envy and strife in your heart, do not boast, and lie against the truth. ^^This is not the wisdom that comes down from above, but it is earthly, intellectual, and demoniacal. "For where there are envy and strife, there are contention and every evil work. "But the wisdom which is from above is indeed first pure, then peaceable, gentle, easily persuaded, full of mercy and of good works, free from partiality and hypocrisy. ^^But the fruit of righteousness is sown in peace to those who are making peace.

CHAPTER IV.

Vain lust is to be Hcd away from. Against stubbornness and self-confidence.

JAMES IV.

^Whence come wars and whence come battles within you? are they not from thence, from your pleasures warring in your members ?a' -You lust, and you have not : you murder, and you strive, and you are not able to obtain : you fight and you war ; and have not, because you do not ask: Vou ask, and you receive not, because you ask wickedly, that you may expend it in your pleasures. *0 adulteresses,^ do you not know that the friendship of the world is enmity to God? Whosoever therefore may wish to be the friend of the world renders himself the enemy of God.^ ^Whether do you think that the scripture says in vain, The spirit who dwells in us fights against envy? ''and he gives more grace. Therefore he says, God resists the proud, and gives grace to the humble.*^ ^Therefore draw nigh unto God ; and resist the devil, and he will flee from you : Mraw nigh unto God, and he draws nigh unto you.^ Purify your hands, ye sinners ; and cleanse your hearts, ye double-minded. ^Weep, and mourn, lament: let your laughter be turned into mourning, and your joy into sorrow. "Humble yourselves before the Lord, and he will raise you up.

"Do not calumniate one another, brethren : the one speaking against his brother, and judging his brother, speaks against the law, and judges the law: if you judge the law, you are not a doer of the law, but a judge. ^■There is one lawgiver and judge, who is able to save and to destroy:

but who are you, the one judging your neighbor. ^

^^Come now, ye who are saying. To-day or to-morrow we will go into that city, and abide there a year, and trade and accumulate : "who-soever do not know that which belongs to the morrow : for what is your life? For you are a vapor, appearing for a moment, and then vanishing

"r Pet. 2. 11; Rom. 7. 23. <^Prov. 3. 34 ; i Pet. 5. 6.

*Ps. 73. 27. «Zech. I. 3; 2 Chron. 15. 2.

ejno. 15. 19 ; Rom. 8. 7. /Rom. 14. 4; Matt. 10. 28.

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away; ' 'on the contrary you should say, If the Lord will, and we live, we will indeed do this, or that.s "But you are now boasting in your arrogances : all such boasting is wicked. "Therefore to him that knows to do good, and does it not, to him it is sin. ^

CHAPTER V.

Bxhortation to the rich. Patience of the pious. There is to be no szvearing. Care for the sick, pozver of prayer. Concerning the fallen.

JAMES V.

^Come now, ye rich, weep mourning over your calamities which are coming on you. 'Your riches are corrupted, and your garments have become moth-eaten : "your gold and your silver are cankered ; and their rust shall be for a witness against you, and eat your flesh like fire. You laid up treasures in the last days. ^Behold, the wages of the laborers having reaped your fields, which is fraudulently kept back by you, is crying out : and the voices of the reapers have come into the ears of the Lord of hosts. ^'Ye flourished upon the earth, and were wanton ; you nourished your hearts in the day of slaughter. ' 'You condemned, you murdered the righteous ; nothing antagonizes you.

^Therefore, O brethren, suffer long, until the coming of the Lord. Behold, the farmer receives the precious fruit of the earth, waiting for it, until he may receive the former and latter rain : you also suffer long ; establish your hearts ; because the coming of the Lord is nigh. "Do not

complain against one another, brethren, in order that you may not be judged: behold, the judge stands before the doors. ^ ^"Brethren, receive the prophets who spoke in the name of the Lord as an example of suffering evil and longsuff'ering.^

"Behold, we .pronounce them happy who have endured: you have heard the patience of Job, and have seen the end of the Lord, because the Lord is very merciful, and sympathetic.

^^But, my brethren, before all, swear not, neither by heaven, or by earth, or any other oath : but let your conversation be yes yes ; and no no ; lest you may fall under condemnation. ^

"Who is afflicted among you? let him pray. Who is merry? let him sing psalms. "Is any one sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. ^^Truly the prayer of faith shall save the sick, and the Lord will raise him up ; if he may have committed sins, they shall be forgiven unto him. Therefore confess your sins to one another, and pray for one another, in order that you may be healed : the inward working prayer of a righteous man avails much. "Elijah was a man of like suffering to us, and he prayed with prayer^ that it might not rain, and it

cD. V. God willing. *2 Thess. 2. i.

*Liike 12. 47. «]\Tatt. 5. 34; 23. 16.

«Matt. 24. 33. ''The prayer God gave him.

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rained not upon the earth during three years and six months ;^ ^''and again he prayed, and the heaven gave rain, and the earth brought forth her fruit.

^"My brethren, if any one among you may err from the truth, and one may turn him back;f ^''let him knov^, that the one having turned a sinner from the error of his way shall save a soul from death, and hide a multitude of sins.

ejno. 9. 31 ; I Kings 18. i ; Luke 4. 25. /Matt. 18. 15.

The First Epistle General

OF

PETER.

CHAPTER I.

Christ our salvation. Adversities prove faith. Testimony of the prophets to us. Being redeemed and regenerated by the word of God, it is necessary to live holy.

I PETER I.

^Peter, an apostle of Jesus Christ, to the elect sojourners of the Dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, "according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. Grace to you, and peace, be multiplied.

^Blessed is the God and Father of our Lord Jesus Christ, the one having according to his great mercy begotten us again into a living hope through the resurrection of Jesus Christ from the dead,^ ^unto an inheritance incorruptible, and undefiled, and never fading, having been kept in the heavens unto you, 'who are preserved by the power of God through faith unto the salvation ready to be revealed in the last time.^ In whom you rejoice, if however it is needful, being grieved a little while among manifold temptations : in order ^that the trial of your faith, which is more precious than gold that perishes, however being tried by the fire, may be found unto praise and glory and honor in the revelation of Jesus Christ -.^ Svhom you not seeing, love with divine love ; on whom, not looking, but believing, you rejoice with joy unspeakable and full of glory: deceiving the end of your faith, the salvation of your souls. ^"Concerning which salvation the prophets, who prophesied concerning the grace towards you, sought out and investigated, "searching into what, or what kind of time the Spirit of Christ who was in them, witnessing the sufferings towards Christ, and the glories after these, did show: ^^to whom it was revealed, because they were ministering not these things for themselves, but for you, which are now proclaimed unto you by those who preach to you the gospel with the Holy Ghost having been sent from heaven; into which things the angels desire to look down.

^"Therefore having girded up the loins of your minds, being perfectly sober, hope unto the grace which is conferred on you in the revelation of Jesus Christ. ^^As children of obedience, not being fashioned after your former lusts in ignorance -.^ ^^but according to the Holy One who

«Eph. I. 3; Tit. 3. 5, 7. ejas. i. 2, 3.

*Rom. 8. 18. <*Rom. 12. 3.

has called you. Be ye also holy in all your deportment; ^"because it has been written, Ye shall be holy ; because I am holy. "And if you call upon the Father, the One judging without respect of persons according to the work of each, pass the time of your sojourn with fear,^ ^^knowing that you have been redeemed from your depraved character transmitted from your ancestors, not by corruptible things, silver or gold, "but by the precious blood of Christ, as a lamb without blemish and spotless : '"fore-known indeed before the foundation of the world, but having been made manifest at the last of the times for the sake of you, 'Svho through him are faithful toward God, who raised him from the dead, and gave him glory ; so that your faith and hope are toward God.

"Having purified your souls through obedience of the truth unto unhypocritical, brotherly love, fervently from the heart love one another with divine love : ^^having been begotten again, not of corruptible seed, but incorruptible, through the word of God, who lives and abides. ^*Therefore all flesh is as grass, and all its glory as the flower of grass : the grass is withered, and the flower fell oft' ;f %ut the word of the Lord abides forever. And this is the word which has been preached unto you.

CHAPTER H.

Living stones, the holy race of God. Life pure for the sake of the Gentiles. Obedience to the commandments. We are to suffer according to the example of Christ.

I PETER II.

^Therefore having laid aside all evil, and all guile, and hypocrisies, and envyings, and all calumniations ;^ "like newly born babes, desire the pure milk of the word, in order that you may grow thereby unto salvation :^ ^if you have tasted that the Lord is good. ^Unto whom going forth, to a living stone, indeed rejected by men, but elect with God, precious,^ ^and you, as living stones, are built up a spiritual house, into a holy priesthood, to offer spiritual sacrifices, acceptable unto God through Jesus Christ.<l ^Because it runs thus in the scripture. Behold, I lay in Zion a chief cornerstone, elect, precious : and the one believing on him can not be ashamed.^ Therefore to you who believe he is precious : but to the unbelievers, the stone which the builders rejected, the same has become the

head of the corner, and the stone of stumbling, and the rock of offence,[^]
*who stumble over the word, disbelieving : unto which they indeed were
appointed. "But you are an elect race, a royal priesthood, a holy nation,
a people unto conquest ; in order that you may proclaim the virtues of the
one having called you out of darkness unto his own marvelous light :
'"who at one time w[^]ere no people, but now you are the people of God : who
had not obtained mercy, but just noAV having received mercy.s'

eDeut. 10. 17; Lev. 11. 44, 45; Phil. 2. 12; [^]Ps. 34. 8.

Rom. 2. II. dRom. 12. i; Eph. 2. 20.

/Isa. 40. 6-8; Jas. i. 10. «Is. 28. 16; Rom. 9. 33.

«Ja.s. I. 21. /Ps. 118. 22; Isa. 8. 14; Matt. 21. 42.

'Here used in the ultimate sense, glorification. cHos. 2. 23; Rom. 9. 25.

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/ PETER III.

"Beloved, I exhort you as pilgrims and strangers, to abstain from the
carnal desire which wars against the soul;^{^^} ^{^^}having your deportment
beautiful among the Gentiles : in order that in whatsoever they calumniate
you as evil doers, seeing from your beautiful works, they may glorify
God in the day of his visitation. i

"Submit to every human creature for the sake of the Lord : whether
to the king as supereminent, ^{^^}or to governors, as those having been
sent out by him unto the condemnation of evil doers, and the praise of
those doing good ;J ^{^^}because thus it is the will of God, that doing good
you should put to shame the ignorance of the ignorant people: "as free,
and not as having the freedom as a cover of evil, but as servants of God.[^]
"Honor all people; love the brotherhood with divine love; fear God;
honor the king. [^]*Servants,i be submissive to your masters with all rev-
erence; not only to the good and gentle, but also to the wicked.™ ^{^^}For
this is grace, if, through the conscience of God, one bears sorrows and
suffering unjustly. ""For what glory is there, if, committing sin and being
buffeted, you endure it? But if, doing good and suffering you endure it,
this is grace with God. '[^]For unto this you have been called : because
Christ suffered for you, leaving you an example, that you may follow in
his steps :"[^] "who did no sin, neither was guile found in his mouth, who,
being reviled, reviled not again ; suffering, he threatened not, but gave up

to the one judging righteously i^ "Svho himself has borne our sins in his own body on the wood, in order that we, being made free from sins, may live unto -righteousness : by whose stripe you are healed.P "'For you have wandered away like sheep ; but you have now turned to the Shepherd and Bishop of your souls. ^

CHAPTER HI.

To zvives and husbands. Love, temperance, patience, are commended. Suffering of Christ, and his descension into Hades. Baptism.

I PETER III.

likewise, ye wives, be submissive to your own husbands ; in order that, if any do not believe the word, they shall be gained through the deportment of their wives, without the word ;^ "beholding your chaste deportment which is with reverence : whose beauty, let it not be the external beauty of braiding the hairs, and wearing golds, or putting on of outer garments ;^ *but let their beauty be the hidden man of the heart, in the purity of the meek and quiet spirit, which in the sight of God is perfection complete.^ ^For in this way in olden times the holy wives, the ones having hope toward God, were indeed accustomed to beautify themselves, submissive to their own husbands : as Sarah submitted to Abraham,

'Jas. 4. i; Rom. 7. 23.

'2 Cor. 8. 21.

jRom. 13. 3.

'■●Gr. slaves.

^Hired servants.

»»Eph. 6. 5 ; Col. 3. 22.

»Jno. 13. 15: I Pet. 3. 18; 4. I,

olsa. 53. 9.

Pisa. 53. 5 ; Col. I. 22.

9i Pet. 5. 2.

"Eph. 5. 22 ; Col. 3. 18.

*Gr. hiinatia, for show, rather than utility.

I Tim. 2. 9.

eEph. 3. 16,

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calling him Lord : whose children you have become, doing good, and not fearing any calamity.*^ "Likewise, ye husbands, dwelling with the wife according to knowledge, as the weaker vessel, extending to them honor, as indeed the equal heirs of the grace of life ; that your prayers should not be hindered.*^

*And finally, all being like-minded,^' sympathetic, loving the brethren, merciful, humble : "not giving evil for evil, or railing for railing : but on the contrary blessing; because unto this you have been called, that you may inherit the blessing. §■ ^°For let the one wishing to love life, and to see good days, cease his tongue from evil, and his lips from speaking guile :^i "let him depart from evil, and do good; let him seek peace, and pursue it -S ^'because the eyes of the Lord are upon the righteous, and his ears are open to their cry : but the face of the Lord is against those doing evil.

"Who is the one about to harm you, if you may be zealots of the good? ^*But if indeed you suffer for righteousness' sake, you are happy. Fear not their fear, neither be troubled ;J ^^but sanctify the Lord Christ in your hearts : being always ready for an answer to every one asking you a reason for the hope which is in you, but with meekness and fear :k ^^having a good conscience, in order that, in whatsoever you are calumniated, those traducing your good deportment in Christ may be ashamed.^

"For it is better, doing good, if the will of the Lord should will it, to suffer, rather than doing evil."! ^^Because Christ indeed once died for our sins, the just for the unjust, that he might bring us to God, indeed being put to death in the flesh, but quickened in spirit:'^ %y which also having gone he proclaimed to the spirits in prison ;» '"who at one time were disobedient, when the longsuffering of God waited in the days of Noah, the ark being prepared, in which a few, that is, eight souls were saved through the water.P ^^Which antitype baptism does even now save you, not the removal of the filth of the flesh, but the seeking after a good conscience toward God, through the resurrection of Jesus Christ :^ ^who is on the right hand of God, having gone up into heaven ; angels and authorities and powers being subordinated unto him.^

CHAPTER IV.

The new life is to be dedicated to God and the brethren. We are to rejoice over calamity during our probation.

I PETER IV.

^Therefore Christ having suffered in the flesh, you also arm yourselves with the same mind :^ because the one having suffered in carnality has

' 'Gen. 1-8. 12. "i Pet. 2. 20.

«Eph. 5. 25 ; I Cor. 7. 3. "His own human spirit, i Tim. 3. 16 ; i Pet.

/Having the mind of Christ. 4. i.

cRom. 12. 17. «Eph. 4. 9.

^Ps. 34. 12. PGen. 7. 13; Matt. 24. 37.

»Heb. 12. 14. 9Eph. i. 20.

ii Pet. 2. 20; 4. 14. '•Heb. 12. 2.

*Col. 4. 6. ^i Pet. 2. 12. "I Pet. 2. 21-24; 3- 8.

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ceased from sin; "that he may no longer live the remaining life in carnalit}^ but in the will of God.^ ^For the past time is sufficient to have wrought the will of the heathens, walking in impurities, in lusts, in wine-drinkings, in revelries, in intemperance, and in unlawful idolatries : 'in which they are astonished you not running to the same excess of wrath, blaspheming; "who shall give an account to him who is ready to judge the living and the dead. "For, unto this the gospel was also preached to the dead, in order that they may indeed be judged according to men- in the flesh, but live according to God in the spirit.^

^But the end of all things is at hand. Therefore be prudent, and sober unto prayers i^ ^before all things having divine love stedfast toward one another ; because divine love covers a multitude of sins :® 'being hospitable to one another without grudging ;f ^"as each one received the gift of grace, ministering the same to one another, as the good stewards of the manifold grace of God :& "if any one speaks, let him speak as the oracles of God ; if

any one ministers, as from the strength which God supplies ; in order that God may be glorified in all things through Jesus Christ ;^ to whom there is glory and power unto the ages of the ages.i Amen.

^"Beloved, think it not strange concerning the fiery trial among you, coming upon you unto your testing : as some strange thing happening to you: "but as you participate in the sufferings of Christ, rejoice; in order that you may also rejoice in the revelation of his glory, being glad.J "If you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other spirit of the glory and the spirit of God rest on you.^ ^^But let no one of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other people's business ●)■ ^%w\ . if as a Christian, be not ashamed, but glorify God in this name. ^'Because it is time that judgment should begin from the house of God : and if it is first from us, what shall be the end of those who obey not the gospel of God?

^^And if the righteous is scarcely saved, where shall the ungodly and the sinner appear P"^ ^''So let those indeed suffering according to the will of God submit their souls to the faithful Creator, in good work.^

CHAPTER V.

Duties of elders and others. Resisting the devil. Vows and salutations.

I PETER V.

^Therefore I, being a fellow-elder and a witness of the sufferings of Christ, also a communicant of the glory which is about to be revealed, exhort the elders who are among you : ^shepherdize the flock of God which is among you, not coercively, but willingly, for the sake of God ; not for filthy lucre, but cheerfully.^ ^Not as domineering over the heritages, but having become examples of the flock :^ *and chief Shepherd

*Rom. 6. 6. 'Col. 3. 17 ; i Pet. 5. 11.

«i Pet. 3. 19. yRom. 8. 17; Col. i. 24; i Pet. 3. 14.

<*Jas. 5. 8. *Matt. 5. 10. ●

ejas. 5. 20. fi Pet. 2. 20.

fProv. 10. 12. »"Prov. it. 31.

pEph. 5. 20; Phil. 2. 14 «Ps. 31. 5.

'iRom. 12. 6. oActs 20. 28.

having appeared, you shall receive a crown of glory which will never fade away.

likewise, you younger men, submit to the elders : and all put on humility toward one another; because God resists the proud, and gives grace to the humble."^ *^Therefore humble yourselves beneath the mighty hand of God, that he may lift you up in due time i^ ^having cast all your care upon him; because there is a care to him concerning you.

*Be sober, watch. The devil is walking round like a roaring lion, seeking some one to devour i^ Vhom resist stedfast in the faith, knowing that it is for you to complete the same sufferings in this world along with your brotherhood. ^''But the God of all grace, the one having called you into his own eternal glory in Christ, will himself make you perfect, having suffered a little while, will establish you, will strengthen you, will settle you.f "To him is the power unto the age of the ages. Amen.s

^"Through Silvanus, the faithful brother, as I consider, I have written unto you briefly, exhorting, and witnessing that this same grace of God is true in which you may stand. "The elect sitser who is in Babylon, and my son Mark, salute you. "Salute one another with a holy kiss.^ Peace be unto you all who are in Christ.

6Tit. I. 7-11. /Heb. 13. 21.

eProv. 3. 34 ; Eph. 5. 21 ; Jas. 4. 6. ?i Pet. 4. 11.

' 'J as. 4. 10. «Jas. 4. 7. ftRom. 16. 16; 2 Cor. 13. 12.

The Second Epistle General

OF

PETER.

CHAPTER I.

Thp studies of heroism are to he increased. Peter is going to die in a short time; he is a witness of the transfiguration. The word of prophecy.

2 PETER I.

^Simon Peter, the servant^ of God and apostle of Jesus Christ, to those receiving hke precious faith with us in the righteousness of our God and our Saviour Jesus Christ.^ "Grace to you and peace be mul- tipHed in the perfect knowledge of Jesus Christ, our Lord.c

^As His divine power having given unto us all things which apper- tain to life and godliness, through the perfect knowledge of the one having called us to his own glory and virtue : ^through which precious and greatest promises have been given unto us; that through these you may be partakers of the divine nature, escaping the corruption that is in the world through lust. "And in harmony with this same thing also, add to your faith heroism ; and to heroism, knowledge ; ''and to knowledge holiness ;^ and to holiness patience ;- and patience, godliness ; ''and to god- liness brotherly kindness; and to brotherly kindness divine love. ^For these things, being in you and overflowing, render you neither barren nor unfruitful in the perfect knowledge of our Lord Jesus Christ ; ^for he unto whom these things are not present is blind, not seeing afar ofif, having re- ceived the forgetfulness of his purgation from his old sins. ^^Therefore, brethren, be the more diligent to make your calling and election sure: for doing these things you can never fall. "For in this way an entrance will be administered unto you abundantly into the eternal kingdom of our Lord and Saviour Jesus Christ.

^^Therefore I will be about to always remind you concerning these things, even though knowing them, and being established in the present truth.e '^But I consider it righteous, so long as I am in this tabernacle, to stir you up by remembrance ;f "knowing that the laying aside of my tabernacle is swift, as our Lord Jesus Christ also showed to me.s ^^And I will endeavor to have each one of you after my departure make mention of these things.^ '^For not having followed cunningly devised fables, have

"Gr. slave. «Jude 5.

6Acts 15. 14. /2 Pet. 3. I.

"I Pet. I. 2 ; 2 Pet. 3. 18; Jude 2. c/no. 21. 19

"" ' ■ ' 'ch .1 . ● ● , ,/. -^

●iGr. egkrateia.which means that rigid self-gov- ^Peter's martyrdom was then looking him in ernment precluding all wrong doing and in- the face,

eluding the entire hope of practical holiness.

we made known to you the power and coming of our Lord Jesus Christ, but having been eyewitnesses of his majesty. ^'For having received fr««i God the Father the honor and glory of such a voice having been borne to him from the excellent glory, This is my beloved Son, in whom I am well pleased.^ ^*We, being with him in the holy mount, heard this voice borne from heaven.J ^'^And we have the more certain word of prophecy ; to which you do well giving heed, as to a light shining in a dark place, until the day may dawn, and the morning-star may rise in your hearts : ■"know this in the first place, that no prophecy of scripture is of private interpretation. "^^For in the olden time prophecy did not come by the will of man : but men moved by the Holy Ghost spoke from God.

CHAPTER H.

False teachers about to come. Examples of the punishment zvhich azvails the incorrigible seducers.

2 PETER II.

^However there were indeed false prophets among the people, as there will also be false teachers among you, whosoever shall bring in destructive heresies, even denying the Lord who bought them, bringing on themselves swift destruction.^ 'And many will follow their impurities ; through whom the way of truth will be slandered : 'and in their covetousness they will sell you with their soft speeches:^ unto whom judgment from olden time tarries not, and their destruction does not slumber. *For if God spared not the angels who sinned, but having sent them down to hell, committed them to chains of darkness to be kept unto judgment ;« ^and spared not the old world, but delivered Noah the eight person, the preacher of righteousness, brings the flood upon the world of the ungodly ;^ "and having destroyed the cities of Sodom and Gomorrah, with a catastrophe he condemned them, having put them forth as an example to those about to be ungodly :^ ^and he delivered righteous Lot, being grieved by the deportment of the ungodly in their debauchery :f ®(for the righteous man dwelling among them, by seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds:) "for the Lord knows how to rescue the godly out of temptations, and to keep the unrighteous unto the day of judgment enduring punishment: ^°and especially those going after the flesh in the lust of pollution, and despising lordship. & Audacious darers, blaspheming, they do not tremble at glories ; "where the angels, being greater in strength and power, do not bring a blasphemous judgment against them before the Lord.^ ^^But these, like irrational animals having been

born naturally for capture and destruction, blaspheming those things in

»Matt. 3. 17; 17. 5. "2 Pet. 3. 6.

jMatt. 17. I. «i Pet. 3. 20; Gen. 19. 24; Jude 7.

"Matt. 24. II ; Jude 4. /Gen. 19. 7.

6Sell you to Satan. cjude 8.

ojude 6. *Jude 9.

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which they are ignorant ;i in their own corruption they will indeed corrupt themselves; ^Veceiving the reward of unrighteousness, esteeming pleasure which is in the daytime; luxury; spots and blemishes, swelling in their deceits, feasting along with you,J "having eyes full of an adulteress, and unable to cease from sin ; beguiling unestablished souls : having a heart which has been made fat with covetousness ; children of the curse: ^^leaving the straight way, they have wandered off, following in the way of Balaam the son of Bosor, who loved the reward of iniquity ; and had the conviction of his own conscience \^ ^^the dumb workbeast having spoken with the voice of a man, rebuked the madness of the prophet. "These are fountains without water, and mists driven away by the storm, for which the blackness of darkness has been reserved.^ ^*For speaking swelling words of vanity, in the lusts of the flesh they beguile with their impurities, those that have but partially escaped, who are still moving about in their delusion ;"i ^'"'promising them liberty, they themselves being the slaves of corruption : for to whatsoever any one has been subordinated, to this he has become enslaved.^ '"For if having escaped the pollutions of the world through the perfect knowledge of our Lord and Saviour Jesus Christ, and having again become entangled in these things, they are overcome, the last state has to them become worse than the first.^ "For it was better for them not to have known the way of righteousness, than, having known it, to turn away from the holy commandment which has been delivered unto them. "It has happened unto them according to the old proverb, The dog having returned to his own vomit; and the sow that had washed to wallowing in the mire.P

CHAPTER III.

The burning of the world and its renewal; the return of Christ sudden.
The new heavens. Concerning the epistles of Paul.

2 PETER III.

^I indeed, beloved, write unto you this second epistle ; in which I stir up your pure mind by remembrance : a- "to remember the words which have been spoken hitherto by the holy prophets, and the commandment of the Lord and Saviour by your apostles :^ 'knowing this first, that at the last days mockers will come forth in scoffing, walking according to their own lusts, and saying. Where is the promise of his coming? for from the day when the fathers fell asleep, all things remain as from the beginning of creation. ^For they willingly forget this, that the heavens were in the olden time, and the earth standing out of the water and

»Jude 10. "Matt. 12. 45.

jjude 12. pProv. 26. 11.

*Num. 22. 5, 7, 21. «2 Pet. I. 13.

'Jude 13. *Jude 17.

♦»Jude 16. "1 Pet. 2. 16. "2 Pet. 2. 10; Jude 18,

2 PETER III. y^^

through the water, by the word of God ; 'by which the world at that time, being flooded with water, perished :<i 'but now the heavens and the earth have been kept according to the same word, being reserved for fire in the day of judgment and the destruction of the ungodly people.^ ^But let not this one thing be forgotten, beloved, that one day with the Lord is as a thousand years, and a thousand years as one day.^ "The Lord is not slack concerning his promise, as some people count slackness; but is long-suffering for your sakes, not wishing that any should perish, but all come to repentance.g^

^°But the day of the Lord will come like a thief; in which the heavens will pass away with a great noise, and the elements being scorched up will be dissolved, and the earth and the works in it will be burnt up.^ "Then all these things being dissolved, what kind of people does it behoove you to be in holy deportment and godliness, ^^looking for and hastening the coming of the day of God, in which the heavens being on fire will be dissolved, and the elements being scorched up are melted ?i ^^But, according to his promises, we are looking for new heavens and a new earth, wherein

righteousness dwells.

"Therefore, beloved, looking for these things, be diligent to be found spotless and blameless unto him in peace : ^"and consider the longsuffering of the Lord's salvation; as our beloved brother Paul according to the wisdom which was given unto him has written unto you ;J ^"as also In all his epistles, speaking in the same concerning these things ; in which there are some things hard to understand, which the unlearned and unestablished wrest, as they also do the other scriptures, to their own destruction. ^^Then you, beloved, foreknowing watch, lest, having been led away by the delusion of the ungodly, you may fall from your own stedfastness :k ^^but grow in the grace and knowledge of our Lord and Saviour Jesus Christ.i To him be glory both now and unto the day of the age."^

<*Gen. 7. 21. • »Isa. 65. 17; 66. 22.

eJude 15. >Rom. 2. 4.

/God's day is as a thousand years. Ps. yo. 4. *2 Pet. 2. 20.

ffi Pet. 3. 20. 'Jude 25.

fti Thess. 5, 2. '"■Judgment-day. i Pet. 5. 11.

The First Epistle General

OF

JOHN.

CHAPTER I.

Testimony concerning Christ. God the light. The blood of Christ.

I JOHN I.

^That which was from the beginning, which we have heard, which we have seen with our eyes, which we have beheld, and our hands have handled, concerning the Word of the life ;^ "and the life was made manifest, and we have seen, and we testify, and we proclaim to you the life which is eternal, which was with the Father, and has been made manifest unto us ;^ ^that which we have seen and heard we also proclaim to you, in order that you may have fellowship with us. And our fellowship is indeed with the Father, and with his Son Jesus Christ.^ ^And we write the same things to you, in order that our joy may be full.

°And the same message which we have heard from him, we also proclaim to you, that God is light and in him there is no darkness.<i "If we say that we have 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 with one another, and the blood of Jesus his Son
cleanses us from all sin.® *But if we say that we have no sin, we
deceive ourselves, and the truth is not in us.^ ^If we confess our sins,
he is faithful and righteous that he may forgive us our sins, and
cleanse us from all unrighteousness.^ ^*'If we may say that we have
not sinned, we make him a liar, and his word is not in us.^

CHAPTER H.

Christ our Bxpiator and Bxemplar. The commandment of mutual love.
The love of the world. Antichrists. The doom of falsehood, and the
unction of the truth.

I JOHN II.

^My little children, I write these things to you, in order that you
may not sin. And if any one may sin, we have an Advocate with the

"I Jno. 12. 13. «Eph. 5. 8.

6Jno. I. 13. /i Kings 8. 46.

"Jno. 15. 1 ; 17. 21 ; 2 Jno. 12. ei Thess. 5. 24 ; Heb. 9. 14.

<*Jno. I. q; I Jno. 3. II. ''Jno. 5. 38.

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Father, Jesus Christ the righteous i^ ^he is the expiator for our sins:
and not ours only, but indeed for the whole world.^ ^And in this we
know that we have know^n him, if we are keeping his commandments.
^The one saying, I have known him, and keeping not his commandments,
is a Har, and the truth is not in him;^ ^but whosoever shall keep his word,
truly the divine love of God has been made perfect in him. In this we
know that we are in him.d ^The one saying that he abides in him ought
himself so to walk about, as he also did walk about. ^Beloved, I write
no new commandment to you, but the old one which you had from the
beginning; the old commandment is the word which you have heard.®
^Again I do write a new commandment to you, which is true in him and

in you : because the darkness is passing away, and the true light is already shining. "The one saying that he is in the light, and hating his brother, is in the darkness until now.^ ^"The one loving his brother with divine love abides in the light, and there is no stumbling in him. "But the one hating his brother is in darkness, and walks about in darkness, and does not know w^hither he is going, because the darkness has blinded his eyes.s

^^I write unto you, little children, because your sins are forgiven through his name. "I write unto you, fathers, because you have known him who is from the beginning.^ I write unto you, young men, because you have conquered the wicked one.i I have written unto you, little children, because you have known the Father, "I have written unto you, fathers, because you have known him from the beginning. I have written unto you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one. ^^Love not the world, nor the things that are in the world.J If any one loves the w^orld, the love of the Father is not in him : because this is all that is in the world ; the lust of the flesh, the lust of the eyes, and the pride of life, which is not of the Father, but is of the world. "The world and its lust are indeed passing away ; but the one doing the will of God abides forever.

^%ittle children, it is the last hour : and as you have heard that anti-christ is coming, even now many antichrists have come,^ from which we know that it is the last hour.^ "They came out from us, but they were not of us ; for if they were of us, they w^ould have remained with us : but in order that they might be made manifest that they are not all of us."^ ^''You have an unction from the Holy One, and you all know." ^^I have not written unto you because you do not know the truth, but because you do know it, and that no lie is of the truth. ^*Who is a liar except the one denying that Jesus is the Christ ?o This one is the antichrist, the one denying the Father and the Son.P ^^No one denying the Son has the Father : the one confessing the Son has also the Father.^ ^Xet that which you heard from the beginning abide in you. If that which you heard from

njno. 14. 16. ijas. 4. 4.

*i Jno. 4. 10; Jno. IT. 51. *i Jno. 2. 22 ; 4. 3 ; 2 Jno. 7.

"Jno. 15. 10; I Jno. 4. 12, 20. 'i Pet. 4. 7.

'Jno. 13. 35 ; 14. 21. "lActs 20. 30; i Cor. 11. 19.

«2 Jno. 5 ; Matt. 5. 43. »i Jno. 2. 27.

ti Jno. 4. 20. "I jno. 4. 3.

9\ Jno. 3. 14 ; Jno. 12. 35. Pi Pet. 2. i ; 2 Jno. 7.

*i Jno. I. I. 'I Jno. 5. 18. 9jno. 5. 23.

^^6 I JOHN III.

the beginning may abide in you, you also are abiding in the Son, and in the Father. ^ ^'This is the message which he proclaimed unto you, eternal life.s

^●'I have written these things unto you concerning those deceiving you. "And the unction which you received from him abides in you, and you have no need that any one may teach you : but as his unction teaches you concerning all things, and it is true, and it is no lie, and as he has taught you, abide in him.^

^'And now, little children, abide in him; in order that, if he may appear, we may have boldness, and not shrink with embarrassment from him in his presence u ''If you may know that he is righteous, know that every one doing righteousness has been born of him ^ ,

CHAPTER III.

The sons of God are happy through hope, pure from sin, loving the brethren; hateful to the world. The love of the neighbor, and of God. God is greater than our heart

I JOHN III.

^Behold, what manner of love the Father has bestowed upon us, that we should be called the children of God ; and we are. And on this account the world does not know us, because it did not know him.a ^Beloved, now are we the children of God, and it is not yet manifest what we shall be. We know that, if he may be made manifest, we shall be like him ; because we shall see him as he is.^ ^Indeed every one having this hope on him purifies himself, even as he is pure. ^Every one doing sin does also a transgression of the law : and sin is the transgression of the law.^ '^And you know that he was manifested that he might take away sins; and in him there is no sin. *'No one abiding in him is sinning i^ every one sinning does not see him, nor know him.^ ^Little children, let no one deceive you. The one doing righteousness is rightefous, as he is righteous. ^The one doing sin is of the devil ; because the devil sins from the beginning.^ Unto this the Son of God was made manifest, that he might destroy the works of the devil. ^Every one having been born of ■ God does not sin; because his seed remains in him: and he is not able to sin, because he has been born of God.s ^°In this the children of God

are manifest, and the children of the devil : every one not doing righteousness is not of God, and the one not loving his brother with divine love.i^
"Because this is the message which you heard from the beginning, that we must love one another, ^^not as Cain was of the evil one, and slew

'●Jno. 15. 23; 2jno. 9. *i Jno. 5. 17.

«i Jno. 1.5:5. II. '*! Pet. 2. 22 ; I Jno. 2. 3.

'Jno. 14. 26. «3 J"0- 2.

«Eph. 3. 12; I Jno. 4. 17. /Jno. 8. 44.

"I Jno. 3. 7-9. 9\ Jno. 5. 18.

«Jno. 17. 25. 6C0I. 3. 4. *i Jno. I. 5 ; 4. 8 ; Jno. 8. 47.

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his brother; and on account of what did he slay him? Because his own works were evil, and those of his brother righteous.

"And be not astonished, brother, if the world hates you. "We know that we have passed out of the death into the life, because we love the brethren with divine love;i the one loving not with divine love, abides in the death. ^^Every one hating his brother is a murderer : and you know that no murderer has eternal life abiding in himself.J ^"In this we know the divine love, because he laid down his life for us : and we ought to lay down our lives for the brethren.^ "Whosoever may have the sustenance of the world, and see his brother having need, and shut up his sympathies from him, how dwells the divine love of God in him?i ^%ittle children, let us love with divine love not in word, nor in tongue ; but in deed and in truth. ^^And in this we shall know that we are of the truth, and we shall assure our hearts before him; ""because if our heart may condemn us, it is because God is greater than our heart, and he knows all things.

^^Beloved, if our heart may not condemn us, we have boldness toward God :^ ^^and whatsoever we may ask, we receive from him, because we keep his commandments, and do those things pleasing before him.'^
"^^And this is his commandment, that we may believe in the name of his Son Jesus Christ, and we may love one another with divine love, as he has given to us commandment. '^And the one keeping his command-

ments abides in him, and he in him ; and in this we know that he abides in us, he has given us of his Spirit.^

CHAPTER IV.

False spirits are to be avoided,
in the love of the brethren.

The love of God in us is to be imitated

I JOHN IV.

^Beloved, believe not every spirit, but prove the spirits if they are of God : because many false prophets have gone out into the world.^ "In this you know the Spirit of God : every spirit which confesses that Jesus Christ has come in the flesh is of God : ^and every spirit which does not confess Jesus is not of God : and this is the spirit of antichrist, which you have heard that he is coming; and now he is already in the world.^

^You are of God, little children, and you have conquered them; because he who is in you is greater than he who is in the world.^ ^They are of the world : on this account they speak of the world, and the world hears them.^ "We are of God : the one knowing God hears us ; he who is not of God does not hear us. From this we know the spirit of truth, and the spirit of error.

'■Jno. 5. 24 ; 15. 18 ; i Jno. 2. 10.

ii Jno. 4. 20; Gal. 5. 21.

*Jno. 15. 12.

'Jas. 2. 15.

◆»i Jno. 2. 28; 4. 17; 5. 14.

"Matt. 21. 22; Jno. 9. 31.

oRom. 8. 9 ; 2 Cor. i. 22 ;
"2 Pet. 2. I ; 2 Jno. 7.
'i Jno. 2. 18, 22.
«Jno. 16. n.
"Jno. 3. 31; 8. 17; 15. 19.

Jno. 3.

33^ I JOHN V.

^Beloved, let us love one another with divine love : because divine love is of God ; and the one loving with divine love has been born of God, and knows God.^ ^The one not loving with divine love does not know God; because God is divine love.^ ^In this the divine love of God has been made manifest in us, because God has sent his only begotten Son into the world that we may live through him.& ^°In him is divine love, not because we loved God with divine love, but because he loved us with divine love, and sent his Son an expiation for our sins.i^

^^Beloved, if God so loved us with divine love, we ought also to love one another with divine love.i ^^No one has seen God at any time; if we love one another with divine love, God abides in us, and his divine love has been made perfect in us.J ^^In this we know that we abide in him, and he in us, because he has given us of his spirit. "And we have seen and we testify that the Father has sent forth his Son the Saviour of the world.k ^'Whosoever may confess that Jesus is the Son of God, in him God abides, and he in God.i "And we have known and we have believed the divine love which God has in us.™ God is divine love ; and the one abiding in divine love abides in God, and God abides in him.

"In this the divine love has been made perfect in us, that we may have boldness in the day of the judgment: because as he is, so are we in this world." ^^There is no fear in divine love ; but perfect divine love casts out the fear : because the fear has torment ; and the one fearing has not been made perfect in the divine love. "Let us love with divine love, because he himself first loved us with divine love.^ ^°If any one may say, I love God with divine love, and may hate his brother, he is a liar : for the one not loving his brother whom he has seen, with divine love, is not able to love God, whom he has not seen, with divine love. "^^And we have this precept from him, that the one loving God with divine love also loves his brother with divine love.P

God is to be loved through faith and obedience. The three witnesses concerning Christ, who are one. The assurance of prayer. The brother sinning not unto death. The true God.

I JOHN V.

^Every one believing that Jesus is the Christ has been born of God: and every one loving with divine love him who begat, also loves him who has been begotten of him, with divine love.^- ^In this we know that we love the children of God with divine love, when we love God with di-

«i Jno. 3. II. Ji Jno. 3. 24 ; 4, 2 ; 5. i.

/i Jno. 5. I. Toi Jno. 3. 24.

ffRom. 5. 8 ; 3. 16. "i Jno. 2. 28 ; 3, 19. 21.

fti Jno. 2. 2 ; 4. 19. o-i Jno. 4. 10.

ijno. 15. 16; I Jno. 3. 16. Pi Jno. 5. i, 2.

n Jno. 2. 5. *i Jno. I. I. «i Jno. 4. 15.

I JOHN V.

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vine love and keep his commandments. ^For this is the divine love of God, that we may keep his commandments i^ and his commandments are not heavy:c "because everything which has been born of God conquers the world: and this is the victory which has conquered the world, our faith. ^°Who is the one conquering the world, except the one believing that Jesus is the Son of God?®

^He is the one having come through water and blood, Jesus Christ; not by water only, but by water and blood; the Spirit is the one who bears witness, because the Spirit is the truth. '^Because there are three who are bearing witness, *the Spirit and the water, and blood: and these three are one. ^If we receive the witness of men, the witness of God is greater: because this is the witness of God that he has testified concern-

ing his Son.f ^"The one believing on the Son of God has the witness in himself: the one not believing God has made him a liar; because he has not believed in the testimony which God has testified concerning his Son. 'And this is the testimony, that God has given unto us eternal life, and this life is in his Son.& 'The one having the Son has the life; the one not having the Son of God has not the life.'^

^I have written these things unto you, in order that you may know that you have eternal life; to those who believe on the name of the Son of God.i "And this is the testimony which we have toward him, that, if we may ask anything according to his will, he hears us.J ^And if we know that he hears us as to whatsoever we may ask, we know that we have the petitions which we have asked from him. °If any one may see his brother sinning a sin not unto death, he shall ask, and he will give him life to those sinning not unto death. There is a sin unto death ;k concerning this I do not say that you may ask. "All unrighteousness is sin : and there is sin not unto death.^

^We know that every one who has been born of God, sins not; but the one having been born of God keeps himself, and the evil one does not touch him.in °We know that we are of God, and the whole world lies in the evil one.^ "But we know that the Son of God has come and has given unto us intelligence, that we know the truth. And we are in the true one. In his Son Jesus Christ ; he is the true God, and eternal life. 'Little children, keep yourselves from the idols. o

'I Jno. 2. 5 ; 2 Jno. 6.

cjno. 14. 15.

'Jno. 16. 23, 33.

«i Jno. 4. 15.

/Jno. 5. 36.

ffi Jno. 2. 25.

'Jno. 3. 36; I Jno. 14. 6.

ijno. 20. 31.

jjno. 14. 13; I Jno. 3. 22.

^Following those antichrists.

^Inbred sin which the atonement removes.

»»i Jno. 3. 9.

"Gal. I. 4 ; I Jno. 4. 4.

oi Cor. ID. 14.

The Second Epistle

OF

JOHN.

CHAPTER I.

Cyria is praised with her children. We are to persevere in divine love. Seducers are to be avoided. The hope of seeing them.

^The elder to the elect Cyria, and to her children, whom in truth I love with divine love; and not I, but also those having known the truth; "on account of the truth which abides in us, and shall be with us forever. ^Grace, mercy, peace, shall be with us from God our Father and from Jesus Christ, the Son of the Father, in truth and in divine love.^

^I rejoice exceedingly because I have found some of thy children walking about in truth, as we received commandment from the Father. t> "And now I entreat thee, O Cyria, not as writing to thee a new commandment, b"t that which we had from the beginning, that we love one another with divine love. °And this is the divine love, that we may walk about according to his commandments ;c this Is the commandment, That, as you heard from the beginning, that you may walk about in it. ^Because many deceivers have gone out into the world, who do not confess that Jesus Christ is coming in the flesh ; the same is the deceiver and the antichrist.<l ^Take heed to yourselves, that you may not destroy those things which you have wrought, but may receive a full reward.^ ^Every one going forth, and not abiding in the teaching of Christ, has not God ; the one abiding in the teaching, the same has both the Father and the Son.* ^"If any one comes to you, and does not bring this doctrine -s do not receive him into your house, and do not bid him God speed: "for the one bidding him God speed partakes of his evil deeds.

^"Having many things to write to you, I would not write them with paper and ink :but I hope to come to you, and mouth to mouth to

^ speak to you, in order that our joy may be full. ^ "The children of thy elect sister salute thee. i

"I Tim. I. 2; 2 Tim. i. 2; Tit. i, 4. /i Jno. 2. 23.

*3 Jno. 3. 14. fThat Christ is coming again in the flesh.

"T Jno. 5. 3. ' '3 Jno. 13.

r fi Jno. 2. 18 ; 4. I. ti Jno. i. 4.

^Glorification when He comes.

The Third Epistle

OF

JOHN.

The hospitality of Gains is praised. Diotrephes and Demetrius.

^The elder to the beloved Gains, whom I truly love with divine love. ^

"Beloved, I pray that you may prosper concerning all things and be well, as your soul prospers. ^I rejoice exceedingly, the brethren coming and witnessing to thy truth, as thou art walking about in truth. ^ *I have no greater joy than this, that I may hear of my children walking about in truth, ^Beloved, whatsoever faithful deed thou mayest do to the brethren, thou art also dispensing to the strangers, Who have witnessed to thy divine love before the church : whom you will do well, having sent forth worthily of God. ^For the sake of his name they went out, receiving nothing from the Gentiles. ^Therefore we ought to receive such, in order that we may be fellow-workers with the truth.

^I wrote something to the church, but Diotrephes, loving the pre-eminence over them, does not receive us. ^°On account of this, if I may come, I will rem.ember his works which he is doing, berating with wicked speeches : and not content with these, he does not receive the ^brethren, and he prohibits them wishing to receive them, and casts them out of the church.

"Beloved, imitate not the evil, but the good. The one doing good is of God : the one doing evil has not seen God. ^ ^^To Demetrius it has been testified by all, and by the truth itself : and we also testify : and you know that our testimony is true. ^

"Having many things to write to you, but I do not wish to write them to you with ink and paper :© "but I hope to see you immediately, and

mouth to mouth we will speak. ^^Peace be unto you. The friends salute you ; salute the friends by name.

"Acts 20. 4; Rom. 16. 23; I Cor. i. 14. ''Jno. 21. 24.

*2 Jno. 4. i «2 J no. 12.

ci Jno. 3. 10.

GENERAL EPISTLE OF JUDE.

Against the license of sinning. Examples of punishment : the Jews, the angels, Sodom. Michael and Satan. The words of Enoch and the apostles. We are to give counsel to the deceived. Glory belongs to God.

^Jude, the servant^ of Jesus Christ, and brother of James, to the called beloved in God the Father, and kept in Jesus Christ. ^Mercy to you, and peace, and divine love be multiplied.^

^Beloved, making all haste to write to you concerning our common salvation, I had need to write to you, exhorting you to agonize^ for the faith which was once delivered unto the saints. ^For certain men have crept in, who long ago were written down to this judgment, ungodly, transforming the grace of God into impurity, even denying Jesus Christ, our only Sovereign and Lord.^

^But I wish you to remember, once having known all these things, that the Lord, having saved the people out of the land of Egypt, destroyed them that believed not, the second time :« "and the angels who kept not their first estate, but left their own habitation, has he kept in eternal chains unto darkness unto the judgment of the great day :f ^as Sodom and Gomorrah and the cities about them. In a manner like unto them committing fornication, and going after other flesh, present an example receiving the vengeance of eternal fire.» ^Likewise indeed these dreamers also pollute the flesh, and reject lordship, and blaspheme glories.^ ^But Michael the archangel, when contending with the devil he disputed over the body of Moses, did not dare to bring against him a judgment of blasphemy, but said. The Lord rebuke thee.i '°But these blaspheme so many things as they know not: and so many things as they understand naturally, like irrational animals, in these they are corrupted.J "Woe unto them! because they have gone ofif in the way of Cain, and in the delusion of Balaam they have been seduced by reward, and they perished in the gainsaying of Korah.k

^^These are rocks^ in your love-feasts, feasting along with you with-

out fear shepherding themselves, clouds without water, driven away by the winds ; withered trees, without fruit, twice dead, plucked up by the roots ;" ^ ^ Wild waves of the sea, foaming out their own disgraces ; wander-

"Gr. slave. ^i Pet. 2. 10.

62 Pet. I. 2. i Deut. 34. 5 ; Dan. 12. i ; Zech. 3. 2 ; 2 Pet. 2.

"Contend with all the power of soul, mind, 11.

and body. ii Pet. 2. 12.

<*i Pet. 2. I. *Num. 16. I ; 22. 7; 2 Pet. 2. 15.

«Num. 14. 29. ^Breakers in the ocean.

/2 Pet. 2. 4. '»2 Pet. 2. 13-17.

pGen. 19. 24; 2 Pet. 2. 6.

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ing stars, for which the blackness of darkness has been reserved forever. ^*And Enoch also, the seventh from Adam, prophesied against these, sayingj0 Behold, the Lord came v^ith his myriads of saints, ^^to execute judgment against all, and to convict all the ungodly of them for all the v^^orks of their ungodliness v^hich they have impiously done, and for all their hard speeches which they have spoken against him, being ungodly sinners.P "These are querulous grumblers, going forth according to their own lusts; and their mouth speaking swelling words, admiring persons for the sake of gain.<i ^^But you, beloved, remember the words which have hitherto been spoken by the apostles of our Lord Jesus Christ ;' ^*that they said to you. At the last time there will be mockers, walking according to their own lusts after ungodly things. ^ "These are they who are sidetracking [the people], intellectual, not having the Spirit. ""But you, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,* ^'keep yourselves in the divine love of God, receiving the mercy of our Lord Jesus Christ unto eternal life. "And some of whom indeed convict, being judged: "'and some save, seizing them out of the fire; and some pity in their fear, you indeed hating the garment having been spotted by carnality. ^*But to him who is able to keep you from falling, and to establish you blameless in the presence of his glory with rejoicing, ^'to God our only Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before every age, both now, and unto all the ages. Amen.

"Isa. 57. 20. '"2 Pet. 3. 2.

oGen. 5. 18. ==2 Pet. 2. 10; 3. 3.

pThe great tribulation. *Roin. 8. 26.
92 Pet. 2. 18.

The Revelation

OF

ST. JOHN THE DIVINE.

CHAPTER I.

John to the seven churches speaks greeting. He divinely visited on Patmos. The vision of the Son of man with the seven golden candlesticks, and the stars.

REVELATION I.

^The Revelation of Jesus Christ, which God gave to him, to show unto his servants the thing which it behooves speedily to come to pass ; and he signified having sent by his angel to his servant John;^ ^who witnessed the word of God, and the testimony of Jesus Christ, as to so many things as he saw,^ ^Blessed is the one reading, and those hearing the word of the prophecy, and keeping the things which have been written in it : for the time is at hand.^

*John to the seven churches which are in Asia: Grace to you, and peace, from the one who is, and who was, and who is coming; and from the seven Spirits which are before his throne ; ^and from Jesus Christ, who is the faithful witness, the firstbegotten of the dead, and the prince of the kings of the earth.^ To the one loving us with divine love, and having washed us from our sins in His own blood,e ^and He made us a kingdom, priests unto God even his Father; to him be glory and dominion unto the ages of the ages ; amen.^

^Behold, he is coming with clouds; and every eye shall behold him, even those who pierced him, and all the tribes of the earth will wail at him; yes, Amen.& T am Alpha and Omega, says the Lord God, who is and who was, and who is coming, the Almighty.^^

T John, your brother, and companion in tribulation, and in the kingdom and in patience in Jesus, was in the island which is called Patmos, on account of the word of God. and on account of the testimony of Jesus.i
'°I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet "saying, Write what you are seeing in a book, and send it to the seven churches; unto Ephesus, and unto Smyrna, and unto

Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia,

"Rev. 22. 16. /Ex. 19. 6; Isa. 61. 6; Rev. 5. 10.

*Rev. 6. 9 ; I Jno. i. i. ffZech. 12. 10; Dan. 7. 13.

cRev. 22. 10. ''Isa. 44. 6; Rev. 21. 6.

<*Col. I. 18. t2 Thess. 3. 5 ; Rev. 4. I ; 22. 8.

«Heb. 9. 14.

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REVELATION II. 345

and unto Laodicea.] ^^And I turned to see the voice which was speaking with me; and having turned, I saw seven golden candlesticks; ^'and in the midst of the candlesticks one like the Son of man, clothed with a garment down to his feet, and girded about the breast with a golden girdle.^ "And his head and his hairs were as wool, white as snow; and his eyes were like a flame of fire;^ ^^and his feet were like brass, as having been burned in a furnace ; and his voice as the sound of many-waters,"^ ^*'and having in his right hand seven stars : and out of his mouth is going forth a sharp two-edged sword : and his countenance like the sun shines in his strength." ^'And when I saw him, I fell at his feet like a dead man ; and he laid his right hand on me, saying, Fear not ; I am the first and the last -P ^^'the living one, and I was dead ; and, behold, I am alive unto the ages of the ages, and I have the keys of death and of Hades. ^''Therefore write the things which you have seen, and the things which are, and the things which are about to take place after these; ""and the mystery of the seven stars which you saw in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches : and the seven golden candlesticks are the seven churches.

CHAPTER H.

To the Ephesians. To the Smyrneans. To the Pergameans. Antipas. Balaam. The Nicolaitans. To the Thyatireans. Jezebel. Punishment is imminent unless they repent.

REVELATION II.

^To the angel which is in the church at Ephesus write ; The one holding the seven stars in his right hand, the one walking about in the midst of the golden candlesticks, says these things;^ ^I know your works, and your labor, and your patience, and that you are not able to hear the wicked; and you have tried those who say they are apostles, and are not, and have found them to be liars : ^and you have patience and have borne with them for my name's sake, and have not fainted.^ ^But I have something against you, because you have left your first love. ^Remember therefore whence you have fallen, and repent, and do your first works ; lest I come to you, and shall move your candlestick out of its place, if you do not repent. "But you have this, that you hate the works of the Nicolaitans, which I also hate.c ^Let the one having ears, hear what the Spirit says to the churches ; to him who conquers I will give to eat of the tree of life, which is in the Paradise of God.^

J'Rev. 2. 1-8; 3. 1, 7-14. olsa. 48. 12; Rev. 2. 8.

*Dan. 7. 13 ; Rev. 14. 14. "Rev. i. 16.

IDan. 7. 9. *Gal. 6. 9.

♦"Dan. 10. 6; Rev. 2. 18. «v. 15.

"Isa. 49. 2; Ezek. i. 28. <*Rev. 3. 6; 22. 2.

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^And to the angel of the church in Smyrna write ; The first and the last, who was dead, and is alive, says these things i@ '*I know your tribulations, and your poverty, but you are rich; and I know the blasphemy of those who say they are Jews, and they are not, but are the synagogue of Satan.f "Fear not those things which you are about to suffer. Behold, the devil is about to cast some of you into prison, that you may be tested ; and you shall have tribulation ten days.& Be faithful until death, and I will give you a crown of life. "Let the one having ears, hear what the Spirit says to the churches; The one conquering can never be hurt by the second death.^

^^To the angel of church In Pergamum write ; The one having the sharp, two-edged sword says these things ;i '^I know where you dwell, where the throne of Satan is : and you are holding fast my name, and did not deny my faith, in the days when Antipas was my faithful martyr, who was slain among you, where Satan dwells.J ^*But I have a few things against thee, because thou hast there those holding the teachings of Balaam, who taught Balak to cast a stumblingblock before the sons of Israel, and to eat things sacrificed to idols, and to commit fornication. ^ ^*So you

also have those in a similar manner holding the teaching of the Nico-
laitans. ^"Repent ; otherwise I am coming to you quickly, and will fight
against them with the sword of my mouth.^ "Let the one having ears
hear what the Spirit says to the churches ; unto the one conquering will I
give to him of the hidden manna, and I will give him a white stone, and
on the stone my new name having been written, which no one knows but
the one receiving it."^

^^And to the angel of the church among the Thyatireans write; The
Son of God, the one having eyes like a flame of fire, and his feet like
burnished brass, says these things ; "I know your works, and your di-
vine love, and faith, and ministry, and patience, and your works : the last
more than the first."

^°But I have it against you, that you suffer the woman Jezebel, who
says herself to be a prophet, and teaches and deceives my servants to
commit fornication, and to eat things sacrificed to idols. o ^^And I gave
her time that she might repent, and she does not wish to repent of her
fornication.P "Behold, I cast her on a bed, and those who commit forni-
cation along with her into great tribulation, until they shall repent of her
works. "^And I will slay her children with death ; and all the churches
shall know that I am the one searching the reins and the hearts :^ and
I will give to you each according to your works. ^^But I say to you, the
rest who are among the Thyatireans, so many as have not this teaching,
whosoever have not known the depth of Satan, as they say; I cast upon
you no other burden. '^Moreover hold fast that which you have, until

eRev. I. 17. 'Rev. 2. 16.

f\ Tim. 6. 18. "iRev. 3. 7, 12 ; 19. 12.

pjas. I. 12. «Rev. 2. 2.

' 'Rev. 20. 6, 14. »! Kings 16. 31.

'Rev. I. 16. pRev. 2. 14.

'Num. 25. 2; vs. 2, 9. sPs. I. 10.

*Rev. 2. 20; Num. 31. 16; 24. 3.

RE VELA TION IIL

I shall come.^' "Wnd the one holding my works until the end, I will give unto him authority over the nations : "'^and he will shepherdize them with an iron rod i^ as the potter's vessels are broken to pieces ; as I have received of my Father: ^^and I will give unto him the morning star.^ ^%et the one having ears, hear what the Spirit says to the churches."

CHAPTER III.

To the Sardinians. To the Philadelphians. The new Jerusalem. To the Laodiceans. The lukezvarm.

REVELATION III.

^And to the angel of the church in Sardis write ; The one having the seven Spirits of God, and the seven stars, says these things ■,^ I know your works, that you have a name that you are living, and are dead. "'^Be you watchful, and strengthen the remaining things, which are about to die.^ For I have not found your works perfect before my God. ^Remember therefore how you have received and heard, and hold fast, and repent.^ If you do not watch, I will come as a thief, and you shall not know what hour I will come upon you.^i ^But you have a few names in Sardis who have not defiled their garments ; and they shall w^alk with me in white : because they are worthy. ^The one conquering shall thus be clothed in white garments ; and I will not blot out his name from the book of life, and I will confess his name before my Father, and in presence of his angels.® ^Let the one having ears hear what the Spirit says to the churches.^

'^And to the angel of the church in Philadelphia write ;& The holy, true one, the one having the key of David, the one opening, and no one shall shut ; and the one shutting, and no one shall open ; says these things. ^^®I know your works ; behold, I have given before you an open door, which no one is able to shut :i and you have a little power, and you have kept my word, and not denied my name.J ^Behold, I give of the synagogue of Satan, those who say they are Jews, and are not, but are lying ;i^ behold, I will make them that they shall come and worship before thy feet, and may know that I have loved thee with divine love.^ ^"Because you have kept the word of my patience, and I will keep you from the hour of temptation, which is about to come upon the whole world, to try those dwelling upon the earth. "I am coming quickly : hold fast that which you

●Ps. 2. 8; Rev,
<Rev. 22. 16.
"Rev. 2. 7.
oRev. 1. 4, 16.
*Rev. 2. 2.
«Rev. 16. 15.
di Thess. 5. 2;

2-5.

Matt. 24. 42.

eMatt. 10. 32 ; Luke 12.

/Rev. 2. 7.

»Isa. 22. 22.

^Job 12. 14,

»Rev. 2. 2.

jRev. 2. 13.

*Rev. 2, 9.

^Isa. 60. 14.

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have, that no one may take your crown."^ ^"The one conquering, I will
make him a pillar in the temple of my God, and he shall go out no more :
and I will write upon him the name of- my God, and the name of the
city of my God, the new Jerusalem, which is coming down out of heaven
from my God : and my new name." "Let the one having ears, hear what
the Spirit says to the churches.^

"And to the angel of the church in Laodicea write; The Amen, the
faithful and true witness, the beginning of the creation of God, says these
things ;P ^^I know your works, that you are neither cold nor hot I would

that you were either cold or hot.^i "Thus because you are lukewarm, and neither hot nor cold, I am about to spew you out of my mouth. "Because you are saying, That I am rich, and have increased in riches, and have need as to nothing, and do you not know that you are miserable, and pitiful, and poor, and blind, and naked? ^^I counsel you to buy from me gold which has been purified by the fire, in order that you may be rich; and white garments, in order that you may be clothed, and the shame of your nakedness may not be exposed ; and eye salve to anoint your eyes, that you may see. "So many as I love, I rebuke and chastise; be zealous, and repent.^ ""Behold, I stand at the door, and am knocking: if any one may hear my voice, and may open the door, I will come in unto him, and will sup with him, and he with me.s ''The one conquering, I will give unto him to sit with me on my throne, as I indeed have conquered, and sat down with my Father on his throne.* ^"Let the one having ears hear what the Spirit says to the churches."

CHAPTER 1Y

The heavenly theater is opened. Tjie throne of God zwith the tzventy-four elders and the four living creatures.

REVELATION IV.

^After these things I saw, and behold, a door was opened in the heaven : and the first voice I heard was as of a trumpet speaking with me; saying ;a Come up hither, and I will show thee the things which it behooves to come to pass after these.^ ^Immediately I was in the Spirit: and behold, a throne was set in the heaven, and on the throne one sitting,^^ ^and the one sitting was in appearance like unto a jasper and a sardius stone: and a rainbow was around about the throne, in appearance like unto an emerald. <i *And around about the throne were twenty-four

»»Rev. 2. 25; 22. 7. «(Cant.) S. of S. 5. 2.

»ilsa. 56. s; Gal. 4. 26; Rev. 2. 17; 21. 2. *Rev. 2. 26, 27.

oRev. 2. 7. "Rev. 2. 7.

pCoI. I. 15; Rev. 19. II. " oRev. I. 10.

sRev. 2. 2. 6Rev. i. i ; 22. 6.

'•Heb. 12. 6; Prov. 3. 12. eEzek. i. 26.

thrones : and on the thrones twenty-four elders are sitting, clothed in white garments ; and upon their heads golden crowns.® 'And from the throne lightnings and voices and thunders are going out;^ and seven lamps of fire are burning before the throne, which are the seven Spirits of God -s *'and before the throne a glassy sea like crystal ; and in the midst of the throne, and round about the throne, are four living creatures filled with eyes in front and in the rear.^ ^And the first living creature was like unto a lion, and the second living creature was like unto a bullock, and the third living creature having the face as of a man, and the fourth living creature was like unto a flying eagle.i *And the four living creatures having six wings, one opposite one of them ; filled with eyes without and within; and they cease not day and night, saying ;J Holy, holy, holy, is the Lord God Omnipotent, who was, and who is, and who is the one coming.^ "And when the living creatures shall give glory and honor and thanksgiving to the one sitting upon the throne, who lives unto the ages of the ages,i "'the twenty-four elders will fall down before the one sitting upon the throne, and will worship Him who lives unto the ages of the ages, and will cast their crowns before the throne, "saying. Thou art worthy, O Lord truly our God, to receive glory and honor and power : because thou hast created all things, and through thy will they were, and were created.

CHAPTER V.

The hook of the seven seals, which is to be opened, is given to the Lamb. The Lamb is celebrated by the heavenly singers.

REVELATION V.

*And I saw upon the right hand of the one sitting upon the throne a book having been written within and without, having been sealed with seven seals.^ ^And I saw a mighty angel crying with a great voice. Who is able to open the book, and to loose its seals? ^And no one in the heaven, nor upon the earth, nor beneath the earth, was able to open the book, and to look into it.'^ *And I was weeping much, because no one was found worthy to open the book, or to look into it. ^And one of the elders says to me ; Weep not -.^ behold, the Lion of the tribe of Judah, the Root of David, has conquered to open the book, and the seven seals.

"And I saw, in the midst of the throne and the four living creatures, and in the midst of the elders, the Lamb standing as having been slain,

"■Rev. 10. i; 21. II. ilsa. 6. 3.

dRev. 3. 4 ; II. 16. *Rev. i. 8.

"Rev. 8. 5 ; 11. ig. 'Rev. 15. 7 ; 21. 5.

ffRev. 5. 6. <»Ezek. 2. q.

'Ex. 24. 10; Ezek. I. 22; Rev. 15. 2. *Rev. 5. 13.

»Ezek. I. 10. "Rev. 4. 4.

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having seven horns and seven eyes, which are the seven Spirits of God having been sent into all the earth.^ ^And he came and took the book out of the right hand of the one sitting upon the throne.® ^And when he took the book, the four living creatures and the twenty-four elders fell down before the Lamb,^ having each a harp, and golden bowls filled with incense, which are the prayers of the saints. '^And they sing a new song, saying. Thou art worthy to receive the book, and to open its seals : because thou wast slain, and didst with thy blood redeem unto God out of every tribe, and tongue, and people, and nation ; ^°and didst make them a kingdom and priests unto our God : and they shall reign on the earth.s "And I saw, and I heard as it were a voice of many angels round about the throne, and the living creatures, and the elders : and their number was myriads of myriads,^ and thousands of thousands ;^ ^^saying with a great voice; Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and might, and honor, and glory, and blessing.J ^^And I heard all creation, which is in the heaven, and upon the earth, and beneath the earth, and in the sea, and all things which are in them, indeed saying,^ to the one sitting upon the throne, and to the Lamb, blessing, and honor, and glory, and dominion, unto the ages of the ages.^ ^*And the four living creatures continued to say. Amen. And the elders fell and worshiped."^

CHAPTER VI

The Lamb opens the first six seals. The first signifies the victory of Christ. Slaughter and calamities follow, till the sixth proclaims the winding up of all things.

^And I saw when the Lamb opened the first of the seven seals, and I heard one of the four living creatures speaking, like a voice of thunder. Come. ^And I saw, and behold, a white horse : and the one sitting on him having a bow ; and a crown was given unto him : and he went forth conquering, and that he might conquer.^

^And when he opened the second seal, I heard the second living creature saying. Come. *And there went out a red horse : and to him sitting on him it was given to take peace from the earth, and that they shall slay one another : and a great sword was given him.

^And when he opened the third seal, I heard the third living creature saying. Come. And I saw ; and behold a black horse ; and the one sitting

'Rev. 7. 17. jRev. 4. 11.

eZech. 4. 10; Rev. 4. 4, 5. *Phil. 2. 10.

/Rev. 4. 8. 'Rev. 7. 10.

?Rev. I. 6 ; 20. 6. ™Rev. 19. 4.

^Ten thousand times ten thousand. «Zech. 6. 3, 11.

*Dan. 7. 10. Rev. 9. 16.

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on him having a balance in his hand. "And I heard as it were a voice in the midst of the four living creatures saying, A measure of wheat for a denarion,^ and three measures of barley for a denarion; and hurt not the oil and the wine.

^And when he opened the fourth seal, I heard the voice of the fourth living creature saying. Come. ^And I saw, and behold a livid horse : and the one sitting on him, to him the name was Death,^ and Hades followed along with him : and power was given unto them over the fourth part of the earth, to slay with the sword, and with famine, and with death, and with the wild beasts of the earth.<i

®And when he opened the fifth seal, I saw beneath the altar the souls of those who had been slain on account of the word of God, and the testimony which they had.® "And they cried with a great voice, saying, How long, O Lord, holy and true, do you not judge and avenge our blood from those who dwell upon the earth ?f "And a white robe was given to

each of them ; and it was said to them, that they should wait a little while, until their fellow-servants and brethren, who are about to be slain as they were should be fulfilled. ^

^'And I saw when he opened the sixth seal, and there was a great earthquake ; and the sun became black as sackcloth of hair, and the full moon became like blood ;h ^^and the stars of the heaven fell upon the earth, as a fig-tree casting her unripe figs, when shaken by a mighty wind ;i "and the heaven rolled away as a book is rolled up ;J and every mountain and island were moved out of their places.!^ ^^And the kings of the earth, and the mighty men, and the chiliarchs,i and the rich men, and the mighty men, and every slave, and every free man, hid themselves in the caves and in the rocks of the mountains, "and they say to the mountains and to the rocks, Fall on us, and hide us from the face of the one sitting upon the throne, and the wrath of the Lamb : "because the great day of their wrath has come ; and who is able to stand ?™

CHAPTER VH.

The hundred and forty-four thousand from the tribes of Israel are sealed. Pious aliens in white robes are praising God and the Lamb.

REVELATION VIL

^And after this I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow upon the earth, nor the sea, nor upon any tree.^- ^And I saw an-

615 cents. Rev. 9. 4. ilsa. 34. 4 ; Matt. 24. 29.

«Rev. 20. 14. ^'A parchment roll.

<*Ezek. 14. 21. *Isa. 24. 21 ; Rev. 16. 20.

«Rev. I. 9; 20.4. ^Captains of a thousand, colonels.

/Rev. 3. 7. »»Hos. 10. 8; Luke 23. 39.

fi'Rev. II. 7; 13. 7. "Rev. 9. 4; Zech. 6. 5.

ftRev. 16.18; Ezek. 32.

other angel coming up from the rising of the sun, having the seal of the living God : and he cried with a great voice to the four angels, to whom it was given unto them to hurt the earth and the sea, ^saying. Hurt not the earth, nor the sea, nor the trees, until we may seal the servants of our God in their foreheads.^* *And I heard the number of the sealed ones : a hundred and forty-four thousand were sealed out of every tribe of the sons of Israel?^

^Out of the tribe of Judah twelve thousand were sealed; of the tribe of Reuben twelve thousand ; out of the tribe of Gad, twelve thousand \^ "of the tribe of Asher, twelve thousand; of the tribe of Naphtali, twelve thousand; of the tribe of Manasseh, twelve thousand; ^of the tribe of Simeon, twelve thousand; of the tribe of Levi, twelve thousand; of the tribe of Issachar, twelve thousand; ^of the tribe of Zebulun, twelve thousand; of the tribe of Joseph, twelve thousand; of the tribe of Benjamin were sealed twelve thousand.

"After these things I saw, and behold a great multitude, which no one was able to number, out of every nation, and tribes, and peoples, and tongues, standing before the throne, and before the Lamb, clothed in white robes, and palms in their hands ;e ^°and they are crying with a loud voice, saying,^ Salvation to our God, the one sitting on the throne, and to the Lamb. "And all the angels stood round about the throne, and the elders, and the four living creatures, and fell down before the throne on their faces, and worshiped God, ^"saying, Amen: blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and strength, to our God unto the ages of the ages: Amen.s '^And one of the elders responded, to me saying. Who are these who are clothed in white robes, and whence came theyph ^^And I said unto him. My lord, thou knowest. And he said to me; These are those coming up out of great tribulation, who have washed their robes, and made them white in the blood of the Lamb.i i5Qj^ account of this they are before the throne of God, and they worship him day and night in his temple, and the one sitting upon the throne will spread his tabernacle over them. ^''And they will never hunger or thirst any more; neither will the sun, or any heat, fall on them :J "because the Lamb in the midst of the throne will shepherdize them, and guide them to the fountains of the waters of life; and God will wipe every tear out of their eyes.^

6Rev. 13. 16; Exek. 9. 4. ffRev. 5. 12.

eRev. 14. I. ''Rev. 5. 9.

<iGen. 49. 8. * »Rev. 6. 9.

everse 13. ●'Isa. 49. 10.

/Rev. 5. 9. *lsa. 25. 8; Rev. 21. 4.

CHAPTER VIII.

The seventh seal. The seven angels with the seven trumpets.

REVELATION VIII.

^And when he opened the seventh seal, there was silence in heaven about half an hour. ^And I saw the seven angels who stood before God ; and seven trumpets were given unto them.^ ^And another angel came and stood before the altar, having a golden censer ; and much incense was given to him, that he shall offer with the prayers of all saints upon the golden altar which is before the throne.^ ^And the smoke of the incense went up out of the hand of the angel, with the prayers of the saints, before God. ^And the angel took the censer, and filled it with the fire of the altar, and cast it to the earth : and there were thunders, and voices, and lightnings, and an earthquake.^ ^'And the seven angels, those having the seven trumpets, prepared themselves that they should sound. ^And the first sounded, and there v/ere hail and fire mingled with blood, and cast to the earth :<^ and the third of the earth was burnt up, and the third of the trees was burnt up, and all green grass was burnt up.

*And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea :® and the third part of the sea became blood ; 'and the third of the creatures which were in the sea, those having life, died ; and the third part of the ships was destroyed.

^°And the third angel sounded ; and a great star, burning like a lamp, fell from the heaven, and it fell upon the third part of the rivers, and upon the fountains of the waters.^ "And the name of the star is called Apsinth.s' And the third part of the waters became apsinth ;h and many of the men died from the waters, because they were bitter.

"And the fourth angel sounded, and the third part of the sun, and the third part of the moon, and the third part of the stars, were smitten ; and the third part of them was darkened, and the day did not shine the third part of it, and likewise the night.* "And I saw, and I heard one eagle flying in the midst of heaven, saying with a great voice; Woe, woe, woe, to those dwelling upon the earth, on account of the other voices of the trumpet of the three angels, who are about to sound. J

"Rev. 1.4. fVv'ormwood. the poisonous element in alcohol.

' 'Luke I. 19; Rev. 5. 8. '^Now sadly fulfilled by the abundance of in-

«Rev. 4. 5; II. 19. toxicating drinks.

'Ex. 9. 24 ; Isa. 28. 2. iAmos 8. 9.

«Jer. 51. 25. 'Rev. 14. 6.

/Isa. 14. 12; Dan. 8. 10.

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CHAPTER IX.

Fifth and sixth trumpets. The locusts out of the bottomless pit, indicating the hosts of the enemies along with King Abaddon. The four angels loosed along with an army about to destroy men.

REVELATION IX.

^And the fifth angel sounded ; and I saw a star^ - having fallen from the heaven to the earth ; and the key of the pit of the abyss was given to him.^b "And he opened the pit of the abyss, and smoke came out of the pit, like the smoke of a great furnace; and the sun and the air were darkened from the smoke of the pit.^ ^And locusts came out of the smoke into the earth : and power was given unto them, as the scorpions of the earth have power. ^And it was said to them that they shall not hurt the grass of the earth, nor any green thing, nor any tree ; only the men who have not the seal of God upon their foreheads.'! 'And it was given to them that they should not kill them, but that they should be tormented five months : and their torment was as the torment of a scorpion, when he may strike a man. *^And in those days men will seek death, and will not find it; and they will desire to die, and death flies from them.^ 'And the shapes of the locusts are like horses having been made ready for war ; and upon their heads as it were crowns like gold, and their faces are like the faces of men.^ @And they had hair as the hair of women, and their teeth were as the teeth of lions.§^ ^And they had breastplates as breastplates of iron ; and the sound of their wings was as the sound of chariots of many horses rushing to war.i^ "And they have tails like scorpions, and stings : and their power is in their tails, to hurt men five months : "and they have over them a king, the angel of the bottomless pit, to him the name is Abaddon in Hebrew, and in Greek he has the name Apollyon.i ^^One Woe is past; behold two Woes come yet after these things. J "And the sixth angel sounded, and I heard one voice from the four

horns of the golden altar which is before God, "saying to the sixth angel the one having the trumpet. Loose the four angels which have been bound at the great river Euphrates.^ ^^And the four angels were loosed, who were prepared for an hour, and a day, and a month, and a year, that they should slay the third part of the men. ^"And the number of the armies of the cavalry was two myriads of myriads :^ I heard the number of them. "And thus I saw the horses in the vision, and those sitting on them, having breastplates as of fire, and of hyacinth, and of brimstone: and the heads of the horses were as of the heads of lions ; and out of their mouths proceeds fire and smoke and brimstone."! "And from these

"Lucifer, who became the devil. ' 'Joel 2. 5.

6Rev. 20. I. iEph. 2. 2.

«Joel 2. 10. jRev. 8. 13.

•iRev. 7. 2. *Rev. 16. 12.

ejob 3. 21. 'Two hundred millions.

/Joel 2. 4. '"Joel 2. 3.

cjoel I. 6.

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three plagues the third of the men were slain, from the fire, and from the smoke, and from the brimstone, coming out of their mouth. ^'Tor the power of the horses is in their mouth, and in their tails: for their tails are like serpents, having heads, and with them they do hurt. ^'And the rest of the men who were not slain by these plagues did not repent of the works of their hands, that they should not worship demons, and idols of gold, and silver, and brass, and stone, and wood; which are neither able to see, nor to hear, nor to walk 1 ^^and they did not repent of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

CHAPTER X.

The angel with the book. The completion of the mystery immediate.
John eats up the hook of the angel.

REVELATION X.

^And I saw another mighty angel coming down out of the heaven, encircled with a cloud -.^ and a rainbow was upon his head, and his face was like the sun, and his feet like pillars of fire :t> ^and having in his hand a little open book. And he placed his right foot upon the sea, and his left upon the earth, ^and he cried with a loud voice, as a lion roars. And when he cried the seven thunders uttered their voices. *And when the seven thunders spoke, I was about to write : and I heard a voice speaking from the heaven, Seal those things which the seven thunders spoke, and write them not.^ '^^And the angel, which I saw standing upon the sea and upon the land lifted up his right hand to the heaven,<3 ''and he swore by him that liveth unto the ages of the ages, who created the heaven, and the things in it, and the earth, and the things in it, and the sea, and the things in it, that there shall be time no longer -.^ ^but in the day of the voice of the seventh angel, when he is about to sound, and the mystery of God may be finished, when he has preached the gospel to his servants the prophets.* *And the voice which I heard from the heaven again speaking with me, and saying, Go, take the little book which is open in the hands of the angel who stands upon the sea and upon the land. ^And I went away to the angel, saying to him, to give me the little book. He says to me, Take it, and eat it up ; and it will make your stomach bitter, but in your mouth it M'll be sweet as honey.^ ^°And I took the little book out of the hand of the angel, and I ate it up ; and it was in my mouth sweet as honey : and when I ate it, my stomach was bitter. "And they say to me. It behooves you again to prophesy before the many peoples, and nations, and tongues, and kings.

"Rev. 5. 2. «Rev. 14. 7.

*Rev. 4. 3. /Amos. 3. 7.

"Dan. 8. 26. »Ezek. 2. 8 ; 3. i.

' 'Dan. 12. 7.

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CHAPTER XL

The temple is to be measured. The two zuitnesses, slain by the beast, revive, and ascend into heaven. The seventh trumpet. Hymn. Temple of God.

REVELATION XI.

^And a reed like a rod was given unto me : saying, Arise, and meas-

ure the temple of God, and the altar, and those worshiping in it. a 'And the outer court of the temple leave out, and measure it not; because it is given to the Gentiles : and they will tread down the holy city forty-two months. ^And I will give to my two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth. ^ *These are the two olive-trees, and the two candlesticks which are standing before the Lord of the earth. ^ °And if any one wishes to hurt them, fire goes forth out of their mouth, and devours their enemies -A and if any one wishes to hurt them, thus it behooves him to be killed. "They have power to shut up the heaven, that the rain may not fall during the days of their prophecy : and they have power over the waters to turn them into blood, and to smite the earth with every plague, so often as they may wish. ^ ■^And when they may finish their testimony, the beast which ascends up out of the bottomless pit will make war against them, and conquer them, and slay them. ^ *And their dead body will lie in the street of the great city, which is spiritually called Sodom and Egypt, where the Lord also was crucified. ^And those of the peoples and of tribes and of the tongues and of the nations see their dead body three days and a half, and do not suffer their bodies to be put in a sepulchre. ^°And those dwelling on the earth rejoice over them, and make merry, and send gifts to one another; because these prophets tormented those dwelling upon the earth.s" "And after three and a half days the spirit of life from God entered into them, and they stood upon their feet; and great fear fell on those seeing them. ^ ^'And they heard a great voice out of the heaven saying to them, Come up hither; and they ascended up into the heaven in a cloud; and their enemies saw them. "And at that hour there was a great earthquake, and the tenth of the city fell, and there were killed by the earthquake seven thousand persons : and the rest were affrighted, and gave glory to the God of the heaven.i "The second Woe is passed; behold, the third woe comes quickly.J

^^And the seventh angel sounded; and there were great voices in the heaven, saying,i^ The kingdom of this world has become the kingdom of our Lord, and his Christ ; and he will reign until the ages of the ages.^ ^''And the twenty-four elders, who are before God, who sit upon their

"Ezek. 40. 3; Rev. 21. 15. ?Esth. 9. 22.

*Rev. 15. 3. ''Ezek. 37. 6.

«Zech. 4. 2. 'Rev. 16. 19.

d-i Kings I. 10. ^Rev. 9. 12.

eEx. 7. 19 ; 1 Kings 17. i. *Rev. 10. 7.

/Dan 7. 7; Rev. 13. i. ^Dan. 2. 44; Rev. 12. 10.

thrones, fell upon their faces, and worshiped God,TM saying. We praise thee, O Lord God Omnipotent who is, and who was ; and that thou hast received thy great power, and reigned." ^*And the nations were wroth, and thy wrath has come, and the time of the dead to be judged, and to give reward to thy servants the prophets, and to the saints, and to those who fear thy name, to the small and to the great; and to destroy them that destroy the earth.o

"And the temple of God was opened in the heaven and the ark of His covenant was seen in his temple, and there were lightnings, and voices, and thunders, and earthquakes, and a great hail.

CHAPTER Xn.

The woman giving birth to the Messiah. The dragon. The dragon having been conquered by Michael, persecutes the woman and her seed.

REVELATION XIL

^And there was a great sign in the heaven,^ a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars ;^ ^and being in gestation, she also cries, travailing in pain, and suffering to bring forth.c 'And there appeared another sign in the heaven; and behold the great red dragon, having seven heads and ten horns, and upon his heads seven diadems i^ *and his tail draws the third of the stars of the heaven, and casts them to the earth. And the dragon stood before the woman about to bring forth, in order that he may eat up her child when she may bring it forth.^ ^And she brought forth a male son,^ who is about to shepherdize all the nations with an iron rod :& and her child was caught up to God, and to his throne. ''And the woman fled into the wilderness, where she has there a place prepared of God, that th«y may there nourish her a thousand and two hundred and sixty days.^ ^And there was war in the heaven : Michael and his angels fought against the dragon. ^And the dragon and his angels fought, and they did not prevail ; neither was their place found any more in the heaven. ''And the great dragon, the old serpent, the one called the devil, and Satan, the one deceiving the whole world, was cast out: he was cast out into the earth, and his angels were cast out with him.i ^°And I heard a great voice in the heaven saying, Now has come salvation, and power, and the kingdom of our God, and the authority of his Christ: because the accuser of our brethren, the one accusing them before our God day and night, is cast out.J "And they conquered him through the blood of the Lamb, and the

wRev. 4. 4. «Rev. 17. 18.

"Rev. 4. 8. /Masculinity emphasized in the Christhood.

"Dan. 7. Q, 10. ffRev. 2. 27 ; 19. 15 ; Ps. 2. 9.

"The Church. A Dan. 12. 11 ; Rev. 11. 3.

*Rev. 15. I. J Gen. 3. i; Rev. 20. 2.

o Mic. 4. 10. J' Rev, II. 15; 19. I.

' 'Rev. 13. I.

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word of their testimony; and with divine love they love not their life unto death. "Therefore rejoice, O ye heavens, and those dwelling in them; woe unto the earth and the sea ! because the devil has come down to you, having great wrath, knowing that he has little time.^

^^And when the dragon saw that he was cast out into the earth, he persecuted the woman, who brought forth the male child.^ ^*And the two wings of a great eagle were given to the woman, that she might fly away into the wilderness, into her own place, where she is there nourished a time, and times, and a half time, from the face of the serpent."^ ^^And the serpent cast out of his mouth after the woman water like a river, that he might cause her to be carried away by the river. ^' 'And the earth helped the woman ; and the earth opened her mouth, and drank up tl]e river which the dragon cast out of her mouth. " "And the dragon was enraged at the woman, and went away to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus.<^

CHAPTER XIII.

The monster of ungodliness rises, repudiating God, and making war against the saints. There is another monster, advocating the zvorship of his predecessor. The number of the monster is six hundred and sixty-six.

REVELATION XIII.

^And I stood upon the sand of the sea. And I saw a beast^ - rising up out of the sea, having ten horns and seven heads ; and upon his horns ten diadems, and upon his heads names of blasphemy.^ ^And the beast which I saw was like a leopard, and his feet were as the feet of a bear, and his mouth like the mouth of lions i^ and the dragon gave him his power, and his throne, and great authority. ^And I saw one of his heads as it had been smitten unto death; and the wound of his death was healed. And the whole earth wondered after the beast : *^ *and they worshiped the dragon, because he gave authority to the beast; and they worshiped the beast, saying; Who is like the beast? and who is able to make war with him? ^and a mouth was given to him speaking great things and blasphemies ; and authority was given unto him to prevail forty-two months.<i ®And he opened his mouth in blasphemies against God, to blaspheme his name, and his tabernacle, those dwelling in the heaven. ' 'And it was given to him to make war with the saints and to conquer them : and authority was given unto him over every tribe, and people, and tongue, and nation.® *And all those who dwell upon the earth, whose name has not been written in

*Rev. 18. 20. «Gr. theerien, a blood-thirsty wild beast.

^Rev. 12. 4. ^Dan. 7. 3 ; Rev. 12. 3.

w'Isa. 40. 31 ; Dan. 7. 25. «Rev. 17. 3.

wRev. 17. 15. ^Rev. 11. 2; 18. 18.

oRev. 14. 12 ; 19. 10. «Rev. 7. 9 ; 11. 7 ; 14. 6

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the book of life of the Lamb that was slain from the foundation of the world, will worship him.f ' 'If any one has ears, let him hear. ^"If any one leads into captivity he goes into captivity : if any one kills with a sword, it behooves him to be killed with a sword.s Here is the patience and the faith of the saints.

"And I saw another beast coming up out of the earth ; and he had two horns like a lamb, and he continued to speak as the dragon. ^' 'And he exercises all the authority of the first beast before him. And he makes the earth and those dwelling in it, that they shall worship the first beast, whose wound of his death was healed.'^ ^^And he performs great signs, so that he can indeed make fire descend out of the heaven to the earth in presence of the people. ^^And he deceives those dwelling upon the earth through the signs which it was given unto him to perform in the presence of the beast, saying to those dwelling on the earth, that they should make an image to the beast, who had the wound of the sword, and did live.^ ^^And

it was given unto him to give spirit to the image of the beast, in order that the image of the beast may indeed speak, and he may cause so many as will not worship the image of the beast that they should be killed. J
^*And he causes all, small and great, both rich and poor, both free and bond, that they may give them a mark on their right hand, or on their forehead i^ "that no one may be able to buy or sell, except the one having the mark, the name of the beast, or the number of his name.^ ^"^^Here is wisdom. Let the one having understanding count the number of the beast : for it is the number of a man. And his is, Six hundred and sixty-six."^

CHAPTER XIV.

The Lamb rises up with the pious sealed ones. The three angel heralds. The eternal gospel. The cup of the wrath of God. Blessed are the pious dead. The angels reaping the harvest and the vintage.

REVELATION XIV.

^And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty-four thousand, having his name, and the name of his Father written on their foreheads.^ ^And I heard a voice

/Rev. 17. 8.

you

see, gives us 6(

ffjer. 15. 2; Rev. 14. 12.

L

= 30

*ver. 3.

a

»ver. 3.

.»Dan. 3. 5 ; Rev. 14. 9.

*Rev. 14. 9 ; 19. 18.

'I'his boycotting is now fulfilled in the numer-

t

e

n

= 300

= 5

= 10

= 50

ous lodges as well as in Romanism. Rev.

14. II ; IS- 2 ; 17. 9.

»»Latienos is the Greek name of the Roman Catholic Church. The numerical value of

s = 200

Total 666

the Greek letters constituting the name as

"Rev.

I. 15. 5. 6; 7. 4.

from heaven, as the sound of many waters, and as the sound of a great thunder: and the sound which I heard was as the sound of harpers harping with their harps •> ^and they are singing a new song before the throne, and in presence of the four hving creatures, and the elders.^ And no one was able to learn the song except the hundred and forty-four thousand, who have been redeemed from the earth.^ "These are they who have not been defiled with women; for they are virgins. These are they who follow the Lamb whithersoever he may go. They have been redeemecj from men, the first fruit unto God and the Lamb. ^And in their mouth no lie is found : for they are blameless.

*'And I saw another angel flying in the midst of heaven, having the eternal gospel to preach to those dwelling upon the earth, and to every nation, and tribe, and tongue, and people,^ ^saying with a great voice, Fear God, and give glory to him; because the hour of his judgment is come: and worship him who made the heaven, and the earth, and the sea, and the fountains of the waters. **And another second angel followed, saying, Fallen, fallen is Babylon the great, who has made all the nation to drink of the wine of the wrath of her fornication.^

^And another, the third angel followed these, saying with a great voice, If any one worships the beast and his image, and receives a mark upon his forehead, or upon his hand,& "and he shall drink of the wine of the wrath of God, having been poured out without mixture in the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.'^ "And the smoke of their torment, ascends up into ages of ages S and they have no rest day and night, who worship the beast and his image, and if any one receives the mark of his name.J ^"Here is the faith of the saints : who keep the commandments of God and the faith of Jesus. ^^And I heard a voice from the heaven saying, Write ; Blessed are the dead immediately, who die in the Lord.^ Yea, says the Spirit, that they shall rest from their labors ; for their works do follow along with them.

^*And I saw, and behold a white cloud, and on the cloud one sitting-like the Son of man, having on his head a golden crown, and in his hand a sharp sickle.^ ^^And another angel came out of the temple, crying with a great voice to the one sitting on the cloud. Send forth your sickle, and reap : because the hour of reaping has come ; because the harvest of the earth is fully ripe."^ ^'"And the one sitting on the cloud thrust in his sickle to the earth ; and the earth was reaped. "And another angel came out of the temple which is in heaven, himself also having a sharp sickle : "and another angel came out from the altar, having power over the fire ; and he called with a great voice to the one having the sharp sickle. Send

in thy sharp sickle, and reap the clusters of the vintage of the earth; because her grapes are fully ripe. ^^And the angel cast his sickle into the

6Rev. I. 15; 19. 6. APs. 75. 8.

"Rev. 5. 9. 'Isa. 34. 10.

' 'ver. I. J'Rev. 12. 17; 13. 10.

«Rev. 8. 13; 13. 7. '^Rev. 19. 9.

/Isa. 21. 9; Dan. 4. 27; Rev. 18. 2. *Dan. 7. 15; Rev. i. 13.

ffjer. 51. 7. . , »»Joel. 3. 13.

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earth, and reaped the vintage of the earth, and cast it into the great winepress of the wrath of God."^ ""And the winepress was trodden without the city, and blood came out from the winepress, unto the trappings*^ of the horses, one thousand and six hundred furlongs.

CHAPTER XV.

Thy hymn of the conquerors of the beast. Seven angels zwith seven bozvls of zvrath.

REVELATION XV.

^And I saw another sign in the heaven, great and wonderful, seven angels having the seven last plagues; that in them the wrath of God is finished.^

"And I saw as it were a sea of glass mingled with fire : and those who conquer from the beast, and from his image, and from the number of his name, standing on the sea of glass, having the harps of God. ^And they are singing the song of Moses the servant of God, and the song of the Lamb,^ saying, Great and wonderful are thy works, O Lord God Omnipotent ; true and righteous are thy ways, thou King of the nations :^ ^Who may not fear, O Lord, and will not glorify thy name? because thow alone art holy; because all the nations shall come and worship before thee; because thy righteous acts have been made manifest.^i

^And after these things I saw, and the temple of the tabernacle of the testimony in the heaven was open : ^and the seven angels, having the seven plagues, came out from the temple, clothed in clean, bright linen, and encircled about the breast with golden girdles.*^ ^And one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who liveth unto the ages of the ages.^ ^And the temple was filled with smoke from the glory of God, and from his power; and no one was able to enter into the temple, until the seven plagues of the seven angels may be finished.s^

"Isa. 63. 3 ; Rev. 19. 15. "Ex. 15. i ; Ps. in. 2 ; 145. 17 ; Rev. 5. 8 ; 16. 7.

oThe Orientals used trappings on their war- ^Jer. 10. 7.

horses hanging down within a foot of the «Rev. i. 13; 19. 8; Ezek. 44. 17.

ground. /Ezek. 22. 31 ; Rev. 4. 9.

"Rev. 4. 6 ; 12. I ; 17. i. "Ex. 40. 35 ; Isa. 6. 4.

*Rev. 12. II.

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CHAPTER XVI.

The seven bowls of wrath are poured out; they become so many plagues upon the earth.

REVELATION XVI.

^And I heard a great voice out of the temple saying to the seven angels, Go and pour out the seven bowls of the wrath of God upon the earth.^ ^and the first went away, and poured out his bowl upon the earth. And a destructive and grievous sore came on the men having the mark of the beast, and those worshiping his image.^

^And the second poured out his bowl upon the sea; and it became as it were the blood of a dead man : and every soul of life died, whatsoever were in the sea.

^And the third poured out his bowl upon the rivers and fountains of the waters ; and they became blood. " ^And I heard the angel of the waters saying. Thou art worthy, who is, and who was, the Holy One, because thou hast judged these things; ' ^because they shed the blood of saints and of prophets, and thou hast given them blood to drink; they

are worthy.^ ^And I heard one speaking from the altar. Yes, Lord God Almighty, true and righteous are thy judgments. ^

*And the fourth poured out his bowl upon the sun ; and it was given unto him to scorch the people with fire.^ "And the people were scorched with a great heat, and blasphemed the name of God, Who has power over these plagues : and they did not repent to give him glory.^

"And the fifth poured out his bowl upon the throne of the beast; and his kingdom was filled with darkness; and they gnawed their tongues from the pain,s "and they blasphemed the God of the heavens on account of their pains and on account of their sores, and did not repent of their works.

^"And the sixth poured out his bowl upon the great river Euphrates; and his water was dried up, that the way of the kings who are from the rising of the sun may be prepared.!^ "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; "for these are the spirits of demons, working miracles, which go forth to the kings of the whole earth, to lead them together into the war of the great day of God Almighty.i ^^Behold, I am coming as a thief; blessed is the one watching and keeping his garments, in order that he may not walk about naked, and they may see his shame.J '@And he led them into the place called Har-Magedon in the Hebrew.^

<»Rev. 15. 7. /Rev. 13. 6.

6Rev. 13. 16. i'Rev. 13. 2.

"Rev. 6. 10 ; 11. 6. ''Isa. 11. 15 ; Rev. 9. 14.

<iRev. 15. 3. 'I Tim. 4. i.

●Now being fulfilled in hot waves in different iLuke 12. 37 ; Rev. 3. 3. countries. *Zech. 12. 11.

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"And the seventh poured out his bowl upon the air; and a great voice came out of the temple from the throne, saying, It is done. ^'And there w^ere lightnings, and voices, and thunders ; and there was a great

• earthquake, such as was not from the time man was upon the earth, such was so great an earthquake. ^^^And the great city was divided into three parts, and cities of the Gentiles fell." ^ And great Babylon came into remembrance before God, to give unto her the cup of the wine. of the wrath of his indignation. n ^°And every island fled, and the mountains were not found. ° ^^And great hail like a talent comes down from the heaven upon the people; and the people blasphemed God, on account of the plague of the hail ; because the plague of it was exceedingly great.

CHAPTER XVII.

The harlot, the cruel monster of the seven heads and ten horns, drunken with blood, Babylon by name.

REVELATION XVII.

^And one of the seven angels having the seven bowls, came and spoke with me, saying, ^ Come hither, I will show thee the judgment of the great harlot, the one sitting upon many waters : ^with whom the kings of the earth committed fornication, and those dwelling upon the earth were made drunk from the wine of her fornication.i' ^And he carried me away in the Spirit into the wilderness. And I saw a woman sitting on a scarlet beast, having the names of blasphemy, having seven heads and ten horns.^ ^And the woman was clothed in purple and scarlet, and gilded with gold and precious stones and pearls, having a golden cup in her hand full of abominations and the impurities of her fornication -A ^and upon her forehead her name was written ; Mystery, Babylon The Great, The Mother of Harlots And The Abominations of The Earth.® ^And I saw the woman drunken from the blood of the saints, and from the blood of the martyrs of Jesus: and seeing her, I was astonished with great astonishment. ^And the angel said to me, Wherefore wast thou astonished? I will tell thee the mystery of the woman and of the beast which carries her, having the seven heads and ten horns. ^The beast which you saw was, and is not; and is about to come up out of the abyss, and go into perdition :^ and those dwelling upon the earth, whose name has not been written in the book of life from the foundation of the world, will be astonished, seeing the beast, because he was, and is not, and will be.^ ®Here is a mind having wisdom. The seven

'Rev. 4. 5 ; II. 13.

mRev. 14. 8.

"Is. 51. 22; Rev. 14. 10

oRev. 6. 14.

"Jer. 51. 7 ; Rev. 15. i.

*Nah. 3. 4; Rev. 18. 9.

<Rev. 12. 6 ; 13. i.

'Jer. 51. 7 ; Rev. 18. 16.

«Rev. 14. 8.

/ver. II.

J'Rev. 13. 8.

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heads are seven mountains, where the woman sits upon them, h ^ "and there are seven kings ; five have fallen, one is, and another is not yet come ; and when he may come it behooves him to remain a litte while. i ^ 'The beast which was, and is not, and the same is the eighth, and is of the seven, and is going into perdition. J ^^And the ten horns which you saw, are ten kings, who have not yet received a kingdom; but they receive authority as kings one hour with the beast > "These have one mind, and they give their power and authority to the beast. ^ "These will make war with the Lamb, and the Lamb shall conquer them, because he is the Lord of lords, and King of kings : and with him are the called, and the elect, and the faithful." i ^ °And he says to me, The waters which you saw, where the harlot sits, are peoples, and multitudes, and nations, and tongues." ^ ' 'And the ten horns which you saw and the beast, these will hate the harlot, and will make her desolate and naked, and eat her flesh, and burn her up with fire; "for God has given it into their hearts to do his mind, and to have one mind, and to give their kingdom to the beast, until the words of God shall be fulfilled. o ^ Wnd the woman whom you saw is the great city, the one having dominion over the kings of the earth. P

CHAPTER XVIII

The fall of Babylon, the great harlot, is announced. The pious are commanded to come out of her. I Weeping and mourning over her fall. The execration of the angel.

REVELATION XVIII.

^After these things I saw another angel coming down out of the heaven, having great authority; and the earth was lighted with his glory.^ 'And he cried with a strong voice, saying, Fallen, fallen is Babylon the great, and has become the habitation of demons, and the hold of every unclean spirit, and the den of every unclean and hateful bird;^ "because all nations have fallen of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have become rich from the costliness of her delicacy.^

"And I heard another voice out of the heaven, saying, Come out from her, my people, in order that you may not partake of her sins, and in order that you may not receive of her plagues ; ^because her sins have mounted up to heaven, and God has remembered her iniquities. "Give unto her as indeed she has given, and double unto her double according to her works:

'Rev. 13. I. nisa. 8. 7.

'Rev. 20. 3. oRev. 10. 7; 18. 8.

. 'Rev. 17. 8. pRev. 16. 19.

«^Dan. 7. 21. aRev. 10. i.

'ver. 17. 6Isa. 21. 9; Rev. 14. 8.

»»Rev. 19. 16. fljer. 51. 7; Isa. 13. 21; Rev. 14. 8; 17. 2.

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in the cnp which she mixed, mix unto her double -A '^as to so many things as she has glorified herself, and lived wantonly, give unto her so much torment and sorrow. Because she says in her heart, I sit a queen, and am no widow ; and I see no sorrow ;® " ^therefore in one day shall her plagues-come, death, and mourning, and famine ; and she shall be utterly burnt up with fire : because God, the one judging her, is a mighty Lord.

^And the kings of the earth, who have committed fornication with her, and lived wantonly, will weep and wail over her, when they may see the smoke of her burning,^ ^"and standing afar off on account of the fear of her torment, saying, Alas, alas, the great city, the strong city, Babylon! because in one hour thy judgment came.& "And the merchants of the earth are weeping and mourning over her ; because no one any longer buys their merchandise i^ ^^their merchandise of gold, and of silver, and of precious

stones, and of pearls, and of fine linen ; and of purple, and of silk, and of scarlet, and all thyine wood, and every vessel of ivory, and every vessel of most valuable wood, and of brass, and of iron, and of marble ;ⁱ ^''and cinnamon, and amomum, and incense, and myrrh, and libation, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and horses, and chariots, and bodies and souls of men; "and the fruit of thy soul's inordinate desire has departed from thee; and all things bright and shining have perished from thee, and they will no longer find them. "The merchants of these things, who have grown rich from her, will stand a long way off on account of the fear of her torment, weeping and mourning ;J "saying, Alas, alas, the great city, clothed in fine linen, and purple, and scarlet, and gilded with gold, and precious stone, and pearl ! because in one hour so great riches have come to desolation.^ "And every pilot, and every one sailing to the place, both the sailors and so many as traverse the sea, stood a long way off,' '*and they continued to cry seeing the smoke of her burning, saying. Who is like unto the great city?"^ "And they continued to cast dust upon their heads, and cry, weeping and mourning, saying, Alas, alas, the great city, in which all those having ships in the sea became rich from her costliness ! that in one hour she is made desolate." "Rejoice over her, O heaven, and the saints, and the apostles, and the prophets; because God has judged your judgment from her.o

^^And one strong angel lifted up a stone like a great millstone, and cast it into the sea, saying. Thus with a mighty fall shall Babylon the great city, be cast down, and can be found no more.P ^^And the voice of harpers, and musicians, and flute-players, and trumpeters, shall no more be heard in thee ; and every artificer of every art shall no more be found in thee ; and the sound of the mill shall no longer be heard in thee ;<i "and the light of a candle shall no more shine in thee; and the voice of the bridegroom and the bride shall no longer be heard in thee : because thy merchants were the great men of the earth ; because by thy sorcery^ all nations were deceived, ^*truly in her is found the blood of prophets, and saints, and all those who have been slain upon the earth.

<iPs. 137. 8. <Rev. 17. 4. "Rev. 17. 16.

«Isa. 47. 7-9. >Ezek. 27. 30. "Isa. 44. 23.

/Ezek. 26. 16, 17; 27. 30. *Rev. 17. 4; ver. 10. pJer. 51. 63.

?Rev. 16. 19. 'Ezek. 27. 27. 9Isa. 24. 8; Jer. 25. 10.

AFzek. 27. 5, 36. ●»ver. 9. '"Gr. pharmacy. Isa. 23. 8.

CHAPTER XIX.

The hymn of the celestials in reference to God the Righteous Judge. The nuptials of the Lamb are made ready. Christ with his armies conquers the beast and his worshippers. Banquet of the birds.

REVELATION XIX.

*After these things I heard as it were a great voice of a vast multitude in the heaven, saying, Hallelujah! Salvation, and glory, and power, belong to our God :^ "because his judgments are true and righteous; because he has judged the great harlot, who corrupted the earth by her fornication, and he has avenged the blood of his servants from her hand.^ "And a second time they said. Hallelujah! and her smoke is going up unto the ages of the ages.^ *And the twenty-four elders and the four living creatures fell down and worshiped God who sitteth upon the throne, saying, Amen; Hallelujah !<i ^And a voice came out from the throne, saying. Praise our God, all ye his servants, ye who fear him, small and great.® "And I heard as it were the voice of a great multitude, and as the sound of many waters, and as the sound of mighty thunders, saying. Hallelujah! because the Lord our God Omnipotent reigned.^ ^Let us rejoice and be glad, and give glory to him ! because the marriage of the Lamb has come, and his wife has made herself ready.s *And it was given unto her that she should be clothed in linen, bright and clean.^ For the linen is the righteous acts of the saints. *And he says to me. Write, Blessed are they who have been called to the marriage supper of the Lamb.i And He says to me. These are the true words of God. "And I fell down before his feet to worship him. And he says to me ; See that you do it not : I am your fellow-servant, and one of your brethren who have the testimony of Jesus ; worship God. For the testimony of Jesus is the spirit of prophecy.J

"And I saw the heaven open, and behold a white horse ; and one sitting on him called, Faithful and True, in righteousness he both judges and wages war.^ '^^And his eyes are a flame of fire, and upon his head are many diadems ; having a name written, which no one knows, but himself,! "and being clothed with a garment sprinkled with blood : and his name has been called, The Word of God."^ "Armies in the heaven follow him on white horses, clothed in linen, white and clean.'^ ^^And out of his mouth goes forth a sharp sword, that with it he may smite the nations; and he will shepherdize them with an iron rod: and he treads the winepress of the wrath of the indignation of God Almighty.^ ^'And

»Rev. 12. 10.

»Rev. 16. 7.

<=Deut. 32. 43 ; Isa. 34. 10.

r fPs. 106. 48.

●Ps. 134. 1.

/Ezek. 1. 24; Rev. 14. 2.

^Ps. 118. 24.

' 'Rev. 15. 6; 19. 14.

>Rev. 14. 13; 21. 5.

iRev. 12. 17; 22. 6.

*Rev. 6. 2.

^Rev. 2. 17.

™Isa. 63. 1.

"Rev. 19. 8.

pRev. 1. 16; 2. 12; 12. 5; Ps. 2. 9; Isa. 63. 3

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he has on his vesture and on his thigh a name written, King of kings,
and Ivord of lords. p

^And I saw one angel standing on the sun ; and he cried with a great
voice, saying to all the birds which fly in the midst of heaven, ^ Come,
gather yourselves to the great banquet of God; ^*in order that you may
eat the flesh of kings, and the flesh of chiliarchs, ' and the flesh of mighty
men, and the flesh of horses and of those sitting on them, and the flesh of
all free men and slaves also, both small and great. ^'And I saw the beast,
and the kings of the earth, and their armies, assembled to make war with
the one sitting on the horse, and with his army. ^ "°And the beast, and the

false prophet along with him, who wrought miracles in his presence, by which he deceived those having received the mark of the beast, and those worshiping his image ;t and the two were cast alive into the lake of fire which burns with brimstone. ^^And the rest were slain with the sword" proceeding out from the mouth of him, the one sitting on the horse : and all the birds were filled with their flesh.^

CHAPTER XX.

The dragon having been bound, they rise up to the reign of a thousand years. Gog and Magog. The devil having been destroyed, the final judgment is ushered in.

REVELATION XX.

^And I saw an angel coming down out of the heaven, having the key of the bottomless pit, and a great chain on his hand.^ "And he laid hold on the dragon, who is the old serpent, who is the Devil, and Satan, and bound him a thousand years,^ ^and cast him into the bottomless pit, and shut him up, and put his seal on him, that he should deceive the nations no more, until the thousand years may be fulfilled :^ after these it behooves him to be loosed a little season. <i

^And I saw thrones, and they sat on them, and judgment was given unto them : and I saw the souls of those who had been beheaded on account of the testimony of Jesus, and on account of the word of God, who did not worship the beast, nor his image, and they did not receive his mark on their forehead, and on their hand; and they lived and reigned with Christ a thousand years. ^ ^The rest of the dead lived not until the thousand years were fulfilled. This is the first resurrection. 'Blessed and holy is the one having part in the first resurrection : over these the second death has no authority, but they shall be priests of God and of Christ, and shall reign with him a thousand years.^

pRev. 14. 19; 17. 14. *Isa. 30. 33 ; Rev 17. 16.

9The firmament. Ezek. 39. 17-29. oRev. 9. i ; 18. i.

'●Captain of a thousand men. 6Rev. 12. 9.

●The grand harmagedon conflict. Rev. 16. «Isa. 24. 22.

14 ; 17. 12. dRev. 17. 10.

«Rev. 16. 13; 20. 10. «Dan. 7. 9; Rev. 6. 9; 22. 27.

"The word of God. /Isa. 61. 6; Rev. 5. 10,

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^And when the thousand years may be fulfilled, Satan shall be loosed out of his prison,^ ''and he will go forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of them being as the sand of the sea. "And they went up on the breadth of the earth, and compassed about the camp of the saints, even the city which is beloved i^ and fire came down out of the heaven, and devoured them;i '°and the devil, the one deceiving them, was cast into the lake of fire and brimstone, where the beast and the false prophet are also, and they shall be tormented day and night unto the ages of the ages.]

"And I saw a great white throne, and him sitting on it, from whose face the earth and the heaven fled away; and there was found no place for them.k ^-And I saw the dead, great and small, standing before the throne; and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works.i "And the sea gave up the dead who are in it ; and death and Hades gave up the dead who were in them ; and they were judged each according to their works.™ "And death and Hades were cast into the lake of fire. This is the second death, the lake of fire." ^'And if any one was not found written in the book of life, he was cast into the lake of fire.''

CHAPTER XXI.

The new heaven, the new earth, the new Jerusalem. Celestial splendor of the new city, of the bride of the Lamb. The twelve gates and the heavenly light.

REVELATION XXI.

^And I saw a new heaven and a new earth : for the first heaven and the first earth passed away ; and the sea is no more.^ "And I saw the holy city, the new Jerusalem, coming down out of the heaven from God, prepared as a bride is adorned for her husband.^ ^And I heard a great voice speaking from the throne. Behold, the tabernacle of God is with the people, and he will tabernacle with them, and they will be his people, and God himself will be with them i^ *and he will wipe every tear out of their

eyes ; and there will be no more death, neither will there be any more sorrow, nor crying, nor pain : because the former things have passed away.<i>^And the one sitting on the throne said. Behold, I make all things new. And he says. Write : that these words are faithful and true.^ "'And he

ffver. 2. "Rev. 21. 8.

'Jerusalem. "Rev. 3. 5.

»Rev. 21. 2. «Isa. 65. 17; 66. 22; 2 Pet. 3. 13; Rev. 20. 11.

jRev. 19. 20. *Heb. 12. 22.

*Dan. 7. g. cEz. 37. 27; 2 Cor. 6. 16.

'Mai. 3. 16. <ilsa. 25. 8; Rev. 7. 17.

"iRev. 6. 8- *Isa. 43. 19; 2 Cor. 5. 17; Rev. 19. 9.

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said to me, They are done. I am Alpha and Omega, the beginning and the end. To him who thirsts I will give of the fountain of the water of life freely.^ 'The one conquering shall inherit all things; and I will be to him God, and he shall be to me a son. 'But to the cowardly, and unbelieving, and the abominable, and the murderers, and the fornicators, and the sorcerers, and the idolaters, and all liars, shall be their part in the lake which burns with fire and brimstone, which is the second death.^

'And one of the seven angels having the seven bowls filled with the seven last plagues, came and spoke with me, saying. Come, I will show you the bride, the wife of the Lamb. ^"And he carried me away in the Spirit to a mountain great and high, and showed me the holy city, Jerusalem, coming down out of the heaven from God,^ "having the glory of God: and her light was like a stone most precious, as a crystalline, jasper stone ;i "having a wall great and high, having twelve gates, and at the gates twelve angels, and names written upon them, which are the names of the twelve tribes of the sons of Israel.J ^^From the east, three gates; and from the north, three gates ; and from the south, three gates ; and from the west, three gates. "And the wall of the city having twelve foundations, and on them the twelve names of the twelve apostles of the Lamb. ^^And the one speaking with me, had a measure, a golden reed, that he might measure the city, and its gates, and its wall.^ ^"And the city lies foursquare, and its length is as great as the breadth. 1 And he measured the city with the reed, twelve thousand furlongs; and the length, and the breadth, and the height of it are equal. "'And he measured the wall of it, a hundred

and forty-four cubits, the measure of the man, that is of the angel. '''And the building of the wall was jasper: and the city pure gold, like transparent glass. "And the foundations of the wall of the city were ornamented with every precious stone :"[^] the first foundation, jasper; the second, sapphire ; the third, chalcedon ; the fourth, emerald ; the fifth, sardonyx ; -"the sixth, sardius ; the seventh, chrysolite; the eighth, beryl; the ninth, topaz ; the tenth, chrysoprase ; the eleventh, hyacinth ; the twelfth, amethyst.'^{^ ^}The twelve gates are twelve pearls; each one of the gates was of one pearl. And the street of the city is pure gold, like transparent glass. "[^]And I saw no temple in it : for the Lord God Almighty, and the Lamb, is its temple.^{^ ^^}And the city has no need of the sun, nor of the moon, that they may light it :^{p ^^}and the nations will walk about through its light : and the kings of the earth will bring their glory into it.*^{3 ^^}And the gates of it shall in no wise be shut in the day, for there will be no night there ;^{^ ""}and they will bring the glory and the honor of the nations into it. "'And nothing unclean, and the one doing abomination, and falsehood, can at all enter into it : none except those who are written in the Lamb's book of life.[^]

/T?ev. 16. 17; 22. 13, 17. "iZech. 2. 5.

ffRev. 20. 10, 14; 22. 15. "Isa. 54. 11.

'Ez. 40. 2; Rev. 17. 3; 19. 7. "Jno. 4. 23.

●Rev. 22. 5. Pisa. 60. 19; Rev. 22. 5.

?Ez. 48. 31. 9Isa. 60. 3.

*Ez. 40. 3. '■Rev. 22. 5.

'Ez. 41. 21. "Isa. 52. I.

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RE VELA TION XX 11.

CHAPTER XXII.

The river and the tree of life. Bternal happiness. John, the faithful wit-

ness. Promises and threatenings of God. The faithful words are to be sacredly guarded. The return of Christ certain.

REVELATION XXII.

^And he shewed me a river of the water of life, clear as crystal, proceeding out from the throne of God and the Lamb.^ 'In the midst of the street of it, and on either side of the river, is the tree of life, producing twelve manner of fruits, yielding its fruit every month : and the leaves of the tree are for the healing of the nations.^ ^And there shall be no more curse. And the throne of God and the Lamb shall be in it; and his servants shall serve him: *and they shall see his face; and his name shall be on their foreheads. ^ ^And there shall be no more night ; and they have no need of the light of a candle, nor the light of the sun; because the Lord God shines on them : and they shall reign until the ages of the ages.<^

"And he said to me, These words are faithful and true : and the Lord God of the spirits of the prophets has sent his angel to show to his servants the things which it behooves quickly to come to pass.^ 'Behold, I indeed am coming quickly. Blessed is the one keeping the words of the prophecy of this book.^

*And I John am the one seeing and hearing these things ; and when I heard and saw, I fell down to worship before the feet of the angel, the one showing me these things. 'And he says to me, See that you do it not : I am your fellow-servant, and one of your brethren the prophets, and of those keeping the words of this book : worship God.s

^°And he says to me; Seal not the sayings of the prophecy of this book : for the season is nigh.^ "Let the unrighteous one still continue to do injustice; and let the filthy one still be filthy; and let the righteous one still do righteousness ; and let the holy one still be sanctified.* "Behold, I am coming quickly ; and my reward is with me, to give unto each one as his w'ork is.J "I am Alpha and Omega, the first and the last, the beginning and the end. "Happy are those who wash their robes, that they may have right to the tree of life, and enter in through the gates into the city.^ ^^For without are dogs, and sorcerers, and harlots, and murderers, and idolaters, and every one doing and loving falsehood.^ "I Jesus sent my angel to testify unto you these things in the churches."^ I am the root and offspring of David, the bright and morning-star.^

«Ez. 47. I.

("Ez. 47. 7, 12 ; Rev. 2. 7.

«Zech. 14. II.

<^Dan. 7. 27; Rev. 21. 23-25.

«Rev. 21. 5.

/Rev. I. 3 ; 3. II.

ffRev. 19. 10.

*The return of Jesus. Dan. 12. 4; Rev. 10. 4.

●Dan. 12. 10; Rev. i. 3.

ilsa. 40. 10.

*Rev. I. 8 ; 7. 14 ; 21. 27.

'Phil. 3. 2.

»"lsa. II. I ; Rev. 5. 5.

nRev. 2. 28.

RE VELA TION XX I I. 371

"Both the Spirit and the bride are saying, Come. And let the one hearing say, Come. And let the one thirsting come; let the one who is willing receive the water of life freely."

^^I testify to every one hearing the words of the prophecy of this book.P
If any one may add to these things, God will add ninto him the plagues
which are written in this book : '°and if any one may take from the words
of the book of this prophecy, God will take his part from the tree of life,
and from the holy city, from the things which are written in this book.^

"'The one testifying these things says. Yes, I am coming quickly.
Amen, come Lord Jesus.'^

^^The grace of the Lord Jesus be with you all.^

olsa. 53. I. '●Response of the Church. 2Tim. 4.S;ver 12.

pDeut. 4. 2. «Heb. 13. 25.

9Rev. 13. 8.

To God be all the glory for permitting me to do this hardest work of my life. A solid dozen years, His dear people from the Atlantic to the Pacific have been constantly importuning me to translate our Lord's precious Word, as revealed in the New Covenant. I have not only spent my life sitting at the feet of Jesus, taught by the Holy Ghost the deep things of God ; and at the same time availing myself of the facilities and instructions of the greatest critics of Christendom, especially those of Germany and England, among whom Tischendorf and Alford stand pre-eminent. In this translation I have used the text of the sainted Tischendorf, which God in His mercy hid away in a Christian convent on Mt. Sinai, before the bright light of the Apostolic Age had suffered the sad eclipse of apostasy and barbarism, which came upon the world about the beginning of the fourth century ; and as it was Satan's millennium, it continued a thousand years, significantly known in history as the Dark Ages ; darkness so dense, literature and science having retreated into the convents and monasteries, not one man in a thousand could read or write : meanwhile the Goths, Huns, and Vandals, who destroyed the Roman Empire, the upholder of ancient civilization, did their utmost to burn up the books, thus exterminating every vestige of light and learning; meanwhile sparing not the Word of God, as they were all heathens. This sweeping tide of blood and desolation was espoused and promoted by the Mohammedans, who arose in the seventh century, unfurling their bloody banner of the world's conquest, under the bold allegations of the False Prophet, as he boldly proclaimed his commission from God to wage a holy war to the ends of the earth, killing every one who would not accept the Koran as his only inspired authority, and Mohammed as God's greatest and last prophet. The Mohammedan wars, waged avowedly for the extermination of all other religions from the earth, and especially Christianity, lasted five hundred and fifty years, in fulfillment of prophecy Rev. ix. God in His great mercy kept a complete copy of the New Testament, safely hidden through the long, dark, and dreary centuries, from the Apostolic Age down to A. D. 1859, when He revealed it to His faithful servant, the learned Tischendorf. That was the year of my collegiate graduation. I had the fortune soon to procure a copy from Germany, which has been the constant companion of my life in all my peregrination by land and by sea. Of course the Sinaic manuscript discovered by Tischendorf soon passed under the scrutinizing eyes of all the great critics of the world, receiving their appreciative indorsement.

You have in this translation, as I candidly believe before God and the saints whom I will soon meet in the judgment, the most literal, lucid, and perspicuous translation now extant in the English tongue.

The marginal references, as you will see, are quite copious and voluminous, succinctly focalizing the salient Scriptures of both Testaments on every passage. You may rely upon them as correct. If you do not find the corroboration in the identical verse, you will find it in the immediate vicinity, sufficiently convenient for all practical purposes.

You will find this volume a practical compendium of the whole Bible, and eminently convenient for the thorough investigation of all revealed truth. I can assure you, on my part, it is a living monument of my life-labor. You will find it the climacteric concomitant of my Commentaries, as well as all the important exegetical works wrought by the saints of all ages, expository of the precious Word.

I feel that the Holy Spirit has wonderfully assisted me in this arduous work by His heavenly illuminations, and will use this translation efficiently to the honor and glory of God; stirring up the saints in all lands to read the blessed Bible, and at the same inspiring them with fresh illuminations, enabling them to look deeper into the deep things of God, and themselves to realize a profounder, interior crucifixion to all transitory things, and sink down into the profound depths of self-annihilation, and realize a more glorious identification with God and heaven, and a richer fulness of faith and the Holy Ghost.

Now to the Holiness People, the dear saints of all nations, is this translation, with the nineteen books, which the Holy Spirit has hitherto given us ; respectfully, fraternally, and lovingly dedicated. You constrained me to translate. Through the blessed providence and precious grace of our loving heavenly Father, in the name of our blessed Saviour, glorious Lord, and coming King; by the quickening illuminations, presence, and power of the Holy Ghost; I have done my work. So I now turn it over to you, to read, circulate, and utilize under the leadership of the Holy Ghost, for the glory of God. I do believe you are going to appreciate it, and thus honor and glorify the Father, Son, and Spirit, and expedite the return of our blessed, heavenly King, to bring to an end the reign of Satan, the wickedness of the world ; establish His glorious millennial theocracy in all the earth to reign forever. "And unto Him who is able to keep you from falling, and to establish you blameless in the presence of His glory, with rejoicing; to God our only Saviour, through Jesus Christ our Lord, be glory, majesty, dominion, and authority before every age, and now, and unto all the ages ; amen."